

ESSENCE OF POPULAR STOTRAS



V D N RAO

Edited and translated by V.D.N.Rao, Retd. General Manager of India Trade Promotion Organisation of Ministry of Commerce of Govt. of India, New Delhi presently at Chennai

Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti

Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

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Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari* Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references. The one with * is under process]

PREFACE

‘Pathana- Shravana- Manana- Nidhidhyaasa’ are the four cornerstones of ‘Bhakti’. Familiar scenes are often seen at Temples-Religious Meetings-Auspicious Occasions- small groups and even one -to - one meetings; one tends to exchange casual views on Dharma and Nyaaya or Virtue and Justice. While doing so, the penchant is to quote a stanza or a stotra, say from a Scripture. Mainly though to impress, partly as a habit, and sometimes to lead to a further conversation, a stotra is quoted or a stanza is to show off; but rather rarely to learn! After all, there is a plethora of dharmic literature down from the ages. But, being closely knitted in to the Contemporary Society, the old principles gather dust and the so called modernism remains to be a mirage; thus we tend to remain as losers often!

Be that as in may, stotras are convenient inputs as social tools. It is from that kind of background the ‘pathana’ and ‘shravana’ of a hymn or a song or a poem might hopefully lead to ‘mananam’. The distance from the stage of Introspection to application or practice is goalless or mythical. This is why ‘genuine’ spiritual guides are far seek in a so called ‘Vibrant’ Society where as Silence is eloquent than noise! Hence the Term ‘nidhidhyasa’ is far far cry; Maha Swami of Kanchi defines: ‘mananam’ is that which is a deep analysis and ‘nidhidhyaasana’ is about churning. Shankaraharya’s express view is *samaana pratyaya pravaha karanam*/ Gita Bhashya XII.3: ‘just as the flow of a flood of water converges in one direction, so also the converging of thoughts in one direction and that is what dhyana means!

A handful variety of Stotras has been collected together in this Booklet extolling on a Divine Symbol- be He or She- Ganesha or Vishnu or Lakshmi or Shiva or Durga or Sarasvati or Gayatri or Surya and Navagrahas . Shri Sukta or Purusha Sukta- Kavachas - select Bhagavad Gita shlokaas; - Mantra Pushpa and an over view of select Upanishad Shlokas too have been knit as a flower garland. In the staggering variety Gods and Goddesses, one decisive conclusion emerges! One’s Ataratma is Paramatma! The Inner Conscience is what the Supreme all about. One is driven in a chariot drawn by Panchendriyas as horses- Five Jnaanendriyas and Five Karmendriyas on either side. The charioteer is One’s own Mind. In the ‘Kaala Maana’, one’s body- changes are inevitable like the dresses of bodies - as a grass piece, a dog, a human as a man or a woman. The Measuring Apparatus is the Recorder of ‘Karma phala!’

To Maha Swami of Kanchi who always brought spiritual vibrations to countless families of His, may I place this Essence of Popular Stotraas at his His Lotus Feet!

VDN Rao

Chennai

CONTENTS	PAGE
MAHA GANESHA PRARDHANA (10 stotras)	5
Ganesha Panchakam(5 stotras)	
Morning Prayers- Stanzas for Snaana- Tilaka Vidhi	
VISHNU STOTRAS (60 stotras)	9
Bhu Devi's Prayer to Varaha- Maharshis pray to Kurma-Brahma extols to Vamana- Prahlada Stuti to Nrisimha-	15
Anjaneya Sthutis (8 stotras)	19
Bhagavad Gita -select stanzas (20)	20
Purusha Sukta	23
LAKSHMI STOTRAS (25 stotras)	25
Bhuri Dhanadha Sadhana-Shri Suktam- Ashta Lakshmi Swarupas	
Shri Kanaka Dhaaraa Stotra - Kalyana Vrishti Stotra	
Prayer to Kolhapuri Lakshmi - Indra Stuti to Devi Lakshmi	
DURGA STOTRAS	39
Durga Stuti- Maha Bharata-Virat Parva - Shri Durga Sapta Shloki-	
Indra's Prayer to Durga on killing Mahishasura- Sarva Mangala Mangalye-	
Identity of Gauri and Shiva	
Gayatri Svarupas and Celestial Images (10 stanzas)	
SHIVA STOTRAS (14 stotras)	51
Shiva Bhakti- Shiva Shakti- Shiva Tatva-Haalalahala Shiva-Shiva's Vishva Rupas-	
Shiva Dwaadashaakaara/ Shiva Kavacha-Kalpa Vriksha Mantra Raja- Ashta Rupas of Shiva-	
Shiva Tatva Contradictions-Shiva's Self Explanation-Shiva Linga Patana at Daarv Vana- Shiva	
Tanava/ the Cosmic Dance-Pashu Paasha Pashupati-Dwaadasha Lingas-Shiva Ashta Murtis-	
Vishnu Stuti of Maheshwara-Shivaya Vishnu Rupaya Shiva Rupaya Vishnave!	
Kartikeya Stotras (5stotras)-Kartikeya Janma and Tarakasura Vadha	64
Namaka- Chamaka Parayana (P.66); Pancha Mukha Dhyana	74
SASRASVATI STOTRAS (6 stotras)	75
Sarasvati Kavacha- Shymala Kavacha- and Shyamala Dandaka by Kalidasa.	79
SURYA DEVA STOTRAS - Aditya Hridayam- Suryashtakam- Suryaaraadhana	84
NAVA GRAHAS- Features of Navagrahas and Araadhana	92
ANNEXTURE I : Sandhya Vandana Details (95)---ANNEXTURE II: Mantra Pushpam-	100
ANNEXTURE III: Famed Stanzas from Upanishads (104) ; ANNEXURE IV: Bhaja Govindam	
Bhaja Govindam (113) ANNEXTURE V: Devi Aparaadha Kshama Prardhana (116)	
ANNEXTURE VI: Yoga Practice (118)	

Maha Ganesha Prayers

1. *Shuklaambara dharam Devam shashivarnam chaturbhujam, prasanna vadanam dhyaayet sarva vighnompashantaye/* The singular Deva who dons spotless clothes with four arms and ever pleasant face viz. Ganesha be prayed to with devotion to root out all kinds of impediments and difficulties.

2. *Agajaanana padmaarkam Gajaananamaharnisham aneka dantam bhaktaanaam eka dantam upasmahe/* May we worship Gajaanana the elephant faced God with a single tusk who is the darling boy of Devi Parvati and delight her face like Sun blooms the lotus and thus please the devotees like me ensuring our safety and fulfilment of desires.

3. *Om Ganaanaamtva Ganapatigm havaamahe kavim kaveenaamupashravastamam, Jyeshtha raajam Brahmanaam Brahmanaspat aa nah shrunvaritibhih seeda saadanam/* May we appeal to you the very First Deity, the Lord of Lords, the foremost Poet and Scripter, the Supreme of Spritual Knowledge and wisdom. Be with us in our hearts to bless and purify all our deeds and duties.

4. *Vakratunda mahaa kaaya koti Suryasamaprabha, nirvighnam kurumedeve sarva kaaryeshu sarvadaa/* Maha Ganesha with colossal body and elephant head resplendent with the radiance of billion Suns! we beseech you with all humility and devotion to destroy all obstacles and ensure success in our deeds of virtue.

5. *Gajaananam bhuta ganaadi sevitam kapittajambuphalasaarabhakshitam, Umaasutam shoka vinaasha kaaranam namaami Vighneshwara paada pankajam/* Gajaanana Deva! You are ever followed by a huge band of 'bhuta ganas' as your followers as you enjoy your favorite fruits of kapittha and jamboo / wood and rose apples! As the elder son of Devi Uma, you have the reputation of being as 'Avighna Deva' as the destroyer of sorrows and impediments. May we prostrate at your lotus feet for success in our deeds.

6. *Sumukhaschaika dantascha kapilo gaja karnikah, Lambodarascha vikato Vighna naasho Ganaadhi - pah/Dhumraketurganaadhyaksho phalachandro Gajaanana, dwaadashaitaani naamaani yah pathe- cchrunu yaadapi/ Vidyaarambhe Vivahecha praveshe nirgame tathaa, sangraame sankate chiva vighna- stasya na jaayate/* Sumukha - Ekadanta -.Kapila - Gajakarnika -Lambodara -Vikata- Vighnanaasha - Ganaadhipa- Dhumraketu - Ganaadhyaksha - Phalachandra - Gajaanana-- these are the twelve titles of Ganesha once recited, no obstacles could ever be faced at the beginnings of Vidyaaramba- Vivaha- the Beginning or even Exit such as of successful battle field and any such of Acts of auspiciousness.

7. *Eka dantam maha kaayam tapta kanchana sannibham, lambodaram vishaalaaksham, vande ham Gananaayakam/* We bow with awe stricken admiration and veneration the single tusked, giant bodied, huge bellied, large eyed and of molten gold like complexion.

8. *Eka dantaaya vidmahe vakra tundaaya dheemahe, tannno Danti prachodayaat/* May the Glorious Ganesha with Single Tusk and Curved Trunk induce and inspire of all of us to lead us to the path of Dharma or Unfailing Righteousness.

9. *Vinayako Vighnakaro Gajasyo Ganesha naamaacha Bhavasya Putrah, Yethecha Sarvam thava yanthu Bhruthya Vinayakayaah Kruura drishtah Prachandah-Vucchushma daanaadi vuvruddhva dehaha Karyeshu siddhim prati paadayanthah, Bhavaamsva Deveshu thadha makeshu kaaryashu chanteshu Mahanubhavat-Agreshu Pujam Labhatenyatha cha Vinashayishyastatha kaarya siddhim' (* Vinayaka,

Vighnakara, Gajavadana, Ganesha, Shankara Putra; all these cruel-eyed, harsh and angry Vinayaks will be your servants; those who are desirous of giving well earned materials as ‘daanas’ or alms be provided with Siddhis or boons. At Yajnas or various Propitious Tasks, all the devotees shall be provided the highest veneration, lest their tasks or worships be discounted’).

10. *Namasthe Gajavaktraya Namasthe Gananayaka, Viyayaka Namastestu Namaste Chanda Vikrama-Namastestu tey Vighna kartha Namaste Sarpa Mekhala Namaste Rudra Vaktrotha Pralambajathara ashrita- Sarva Deva Namaskaaraad avighnam kuru Sarvada* (‘We greet you Gajavadana, Gananayaka, Prachanda Vikrama, Vighna kartha, Naga bhushana, Rudra Mukha Utpanna, Lambodhara, Avighna Karaka, Kalyana Pradaata ; Sarva devas are greeting you, Kindly ensure that we enjoy Avighnam always)

GANESHA PANCHAKAM

Mudaa karaatta modakam sadaa vimukti saadhakam, Kalaa dhara avatamsakam vilaasi loka-rakshakam/ Anaayakaika naayakam vinaashitebha daityakam, nataashubhaashu naashakam namaami Vinaayakam/ Ganesha! My prostrations to you as you have in your hands a ‘Modaka’ with which you seek to usher joy to your devotees; holding Chandra as your ornament to bring in contentment to them; as the supreme master providing protection and destroy evil energies within; and to surrendering devotees to gift all - round auspiciousness.

Natetara atibheekaram navodita Arkabhaasvaram, namatsuraari nirjaram nataadhika aapaduddharam, Suraishvaram nidheesvaram Gajeshvaram Ganeshwaram, Maheshvaram tamaashraye Paraatparam nirantaram/ To those who out of arrogance do not bow to Devas, Vinayaka! You deliver them a frightening form but to the God Fearing devotees of faith, you gift them with benign form of Ushah kaala Surya of glory; You are ever fresh and never tiring not to mention of decay, always greeted by Devas reverentially; ever instant to pull out from deep sorrows and difficulties; indeed you are Sureshvara, Nidhishvara, Gajeshvara and Ganeshvara or the Deva of Devas- Deva of Opulence-Deva with an Elephant Face and Deva of Devas and the Great God Maheshvara Himself; My earnest prostrations to you in total surrender.

Samastaloka Shankaram nirasta daitya kunjaram, daraitarodaram varam varebha vaktram aksharam, kripaakaram kshamaakaram mudaakaram yashaskaram manaskaram namaskrtaam namaskaromi bhaasvaram/ Maha Vinayaka! Our sincere salutations to you as the Flagship of Auspicious Power behind Trilokas and the Great Eliminator of all the external evils and the internal demoniac forces; Ganesha! Your huge body is truly representative of Prosperity, Boon-Giving benevolence and Imperishable Nature at once. You are Kripakara-Kshamakara-Mudakara-Yashaskara-Manaskara or He who showers grace-forgiveness-joy- glory and wisdom! Our heart felt dedications to you with earnestness.

Akinchanaartimaarjanam chirantanokti bhaajanam Puraari poorvanandanam Suraarigarvacharvanam/ Prapancha naasha bheeshanam Dhananjayaadi bhuushanam, Kapoladaana vaarananam bhaje Puraana-Vaaranam/ Maha Ganesha! You are the refuge of those who are tormented by sufferings, you are the elder brother of Kartikeya and the proud elder son of Tripurantaka as also the destroyer of the pride and arrogance of Daitya Danavas. You are the Head of the Illustrative Pancha Bhutas or the Five Elements and the Enjoyer of the juices of Itihasa Puranas which are the representation of the grace of virtue and

nyaaya as your symbols ever active seeking to destroy the evil and ever protect positive energies of the Universe!

Nitaanta kaanta danta kaantim antakaantaka aatmajam, Acintya ruupam Anta heenam Antaraaya-krantanam/ Hrdantare nirantaram vasantameva Yoginaam tameka Dantameva tam vichintayaami Santatam/ My reverential greetings to Vighnesha! Your form of grace is of Ekadanta readily endearing your devotees; your glory is of the gracious son of Parama Shiva who has the potent break to Yama the Antaka Himself! Your elusive form is Inconceivable and Limitless, yet Cuts through the Obstacles of His Devotees. Gana Nayaka! You continually abide in the cave of the heart of the Yogis. Ekadanta! We are ever in our hearts as youindeed are unique! *Mahaa Ganesha Panhca Ratnam aadarennna yonvaham, Prajapati prabhaatake hridi smaran Ganeshvaram/ Arogataam adossataam susaahiteem suputrataam samaahitasayurasstta bhuutimabhy-upaiti sochiraat/* Who so ever recites the Unique Ganesha Pancharatnam with Devotion, utter at the early mornings contemplating on Sri Ganeshvara in their Hearts will get free from diseases and vices, will get auspicious Spouses and Good Sons, will get Long Life and the Powers soon.

Guru Dhyana : *Gururbrahmaa Gurur Vishnuh Gururdeco Maheswarah, Guru saakshaat Para Brahma tasmai Shri Gurave namah/* Guru is Brahma the Creator-Vishnu the Protector- Shiva the Destroyer and the Para Brahma too.

Morning prayers

Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/ On rising from bed, one should view Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm.

Brahme muhurte chotthaya chintayedatmano hitam, Smaranam vasudevasya kuryat kalimalapaharam/ One should get up early in the morning and think about the wellbeing of oneself. Also, one should remember Lord Vasudeva who removes all types of ignorance.

Samudra vasane Devi Parvata stana mandale, Vishni Patni namastubhyam paada sprashana kshamasvame/ Bhu Janani! Your clothing is by oceans and bosoms are by mountains. Forgive me to walk and trample on your body day in and day out!

Praatarnamaami tamasah paramaarka varanam purna sanaatana padam Purushottamaakhyam/ Yasminnidam jagada shesham ashesha bhutam rajjvaam bhujangam iva pratibhaasitam ve/ May I pray early in the morning the Singular Paramatma who is far beyond the reach of dark ignorance and resplendent with Supreme Surya in whom the universe is superimposed like a serpent in a rope which indeed is the resting place of Purushottama!

Stanzas for ‘Snaana’

Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchhantu Mahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika, Puri Dwaravati Jneyaah Saptaitaa Moksha – daayikaah/ (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present)

Aapohishta mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/ (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge. ‘Hey Waters of auspiciousness, the immense source of happiness and contentment! Do shower your pure and abundant love on us and enhance our faculties to acquire more and more knowledge; indeed the juicy source of your uniqueness and omniscience is such that we humans get readily attracted to you and worship you. Do enable us to secure fulfillment in our lives and channelise our energies to obtain excellent progeny among other desires).

Following the Apohishtha Mantras, then there would be a Prayer meant to Surya Deva: the Suryascha Mantra’s Rishi is Yagnavalkya, Surya Deva is Manyupati, Raatri is Devata, Prakriti is Chhanda and Mantraachamana is the Viniyoga; the Text of the Mantra is: *Om Suryascha Maamanyuscha Manyupatayascha Manyukrutebhyah Paapebhyo Rakshantaam/ Yadraatrya Paapamakarsham Manasaa Vaachaa Hastaabhyaam, Padbhyaamudarena shishnaa/ Raatrimsta -davalumpatu Yatkincha duritam mayi idamaham maamamrutayonou Surye Jyotishi juhomi Saahaa/Iti jalam pibet/* (May Surya Paramatma save me from my great sins perpetrated out of my reckless anger, accentuated further by my Angry Gods. Whatever sins that were performed by me in the previous nights on account of my wreckless thoughts, deeds as done by my own hands, by my stomach or sishna or further provoked by the Raatri’s Abhimaana Devatas be demolished through your mercy and forgiveness! May my ego and arrogance be uprooted and replaced with divine thoughts and Suryaatmaka jyoti or Sun oriented effulgence so that the Homa Karya that I propose performing would burn off my sins into heaps of ashes!; Having expressed extreme remorse, the Kartha would then drink water as though to assuage the heat generated in his heart.)

Mrittika Snaana: *Mrittike hana paapam yanmayaa dushkritam kritam, Mrittike Brahma dattaasi Kaashyapenaabhi mantrinaa, Mrittike dehi me pushtim twayi sarva pratishthitam/ Mrittike pratishthite sarve tanme nirnuda Mrittike, twayaam hatena paapena gacchaami paramaam gatim/* Maha Bhumi Devata! Indeed you are the eternal sustainer of Life of all Beings. You are the singular source of food, energy and contentment and we worship you to destroy our sins and misdoings done wilfully or inadvertently. It was Kashyapa Maharshi who performed ‘abhimantra’ of ‘mrittika’ or water mixed pieces of earth to purify human beings of virtue and apply on their head, face, forehead, heart and limbs to evaporate their blemishes. *Bhu maataa!* Application of Mrittikaa would not only ward off the present but the erstwhile sins too and purify one’s body, heart and Inner Conscience of all! Indeed, Earth is a personification of patience, hard work and sacrifice and *Bhu Devi* is a real representation of a Mother, Guide, Provider and of attachment to her progeny to repay one’s indebtedness. Mrittikaa snaana is significant while reciting the stanzas.

Tilaka Vidhi: It is desirable to smear the Pratahkaala Bhu- Mrittika, Bhasma from Agni Homas, Gopi chandana, Tulasi Mula Sindhu or burnt Tulasi Root’s powder, Mrittika of Samudra-Bhagirathi Tata, etc. on one’s forehead, belly, chest, neck, right hand and ear by left hand, and vice-versa, back and back-bump while taking the name of Keshva on Shukla Paksha, Sankarshana in Krishna Paksha and

Vaasudeva on the forehead. **Bhasma Tripundra:** Those Pavitaatma Maanavas who apply Tripundra Bhasma in the context of Shraaddhas, Yagnaas, Japaas, Homaas, Vaishwa Devaas, or Deva Pujaas are stated to the conquerers of Mrityu.

Popular Vishnu stotras:

Shantaakaaram bhujaga shayanam Padnanaabham Suresham Vishvaadhaaram gagana sadrusham megha varnam shubhangam/ Lakshmi kaatam kamala nayanam yogi hridhyaana gamyam/ Vande Vishnum bhavabhayaharam sarva lokaika nadham/(As you recline comfortably on the coiled bed of Adishesha with peaceful disposition, Brahama gets manifested from a lotus sprouted from your navel. Vishnu Deva! My salutations to you the unique administrator of the Universe being all pervasive like ether while Maha Lakshmi the lotus eyed Devi of auspiciousness is beside you! You are the singular Saviour known from saving the virtuous from the ever revolving cycle of births and deaths.

Sarvada sarva kaaryushu naasti teshamamangalam, yeshaam hridayasth Bhagavan mangalaayatano Harih/There could be no inauspiciousness or difficulties to those devotees of Bhagavan Hari as indeed is the personification of auspiciousness Himself!

Tadeva lagnam sudinam tadeva, taraabalam chandrabalam tadeva, vidyaa balam Deva balam tadeva, Lakshmiapatenghriyugam smaraami/ It is that very moment which is the best of time that Lord Vishnu the spouse of Devi Lakshmi is steeped in one's heart when the lagna-dina-taraa bala-chandra bala-vidya bala- Deva bala get automatically get adjusted; in other words, that very time of meditation of Lakshmiapati's feet is indeed the best time-the best day-the best conjunction of Stars- Moon- and of all the Devas undoubtedly!

Harirdaataa Harir bhoktaa Harrannam Prajaapatih, Harih sarva shareerasyo bhunkte bhojayate Harih/ Bhagavan Srihari is the provider and the receiver; the food giver and enjoyer; and the very body and its preserver; indeed the very food and life!

Yam Brahmaa Varunendra Rudra marutah stuvanti Devyaih stavaih, Vedaiih saanga padakramo pani - shadairgaayanti yam saamagaah/ Dhyanaaavati tadgata pashyanti yoginah yasyaantam na viduh Suraasuraganaa Devaaya tasmai namah/ Indeed it is to whom that Brahma-Varuna-Indra-Rudra- and Maruts worship with celestial hymns; to whom that the expert singers of Saama Veda and other hymns sing for; to whom Parama Yogis seek to strive for in their 'turiya' state of mental vision ; to whom even Deva- Danavas are able to comprehend even in their dreams; to Him indeed to that Inconspicuous Srihari that I prostrate with faith and dedication!

Kaayena vaachaa manasendriyairvaa budhyaatmanaa vaa prakritiswabhava, karomi yadyat sakalam parsamai Naraayanaayeti samarpayaami / May I dedicate to Maha Vishnu every thing or what ever is carried out and executed by my physique, body parts, thinking and all actions performed intentionally or inadvertently either just or unjust.

Achyutam Keshavam Rama Narayanam Krishna Damodaram Vaasudevam Harim/ Shridharam Madhavam Gopikavallabham, Janaki nayakam Rama Chandram bhaje/ May I sincerely venerate that Unique Almighty designated by innumerable titles like Achyuta, Keshava, Rama, Narayan, Krishna,

Damodar, Vasudeva, Hari, Shridhar, Madhava the beloved of the Gopis and Ramachandra, the husband of Janaki and so on as Vishnu in all his different forms and all his different actions..

Laabhasteshaam jajasteshaam kutasteshaam paraajayah, eshaamnidevara shyaamo hridayasyo Janaardana/ Indeed the devotees of Janardana or who readily responds and acts upon their fulfillment of desires like profits and victories which are truly theirs, but how could they ascribe their defeats unless their hearts are not properly anchored to Him!

Mangalam Bhagavan Vishnur mangalam Garudadhvajah, Mangalam Pundareekaaksho Mangalaayatanam Hari/ Bhagavan Vishnu is the true personification of Auspiciousness; He is the talisman of Garudadeva who too is replete with auspiciousness; the very term of auspiciousness is set strong and rooted to the Lotus Eyed ‘Pundareekaaksha’; indeed Bhagavan Hari is by Himself what auspiciousness is all about!

Harernaamaiva naamaiva naamaaiva mama jeevanam, Kalou naastyai va naastaiva gatiranyathaa/ _The name of Hari and the name of Hari alone is what Kaliyuga is the redeemer and indeed the redeemer!

Yasyah smarana maatrena janma samsara bandha naat, vimuchyate namastasmai Vishnave prabhavishnave/ By merely memorising or even remembering the name of Achuyta the never ending, one’s tribulations of one’s life are evaporated and the efforts of penance accomplished.

Namassamasta bhutaanaamaadi Bhutaaya bhubhrute, aneka rupa rupaaya Vishnave Prabhavishnave/ My sincere salutations to Maha Vishnu the Supreme Lord of the Universe who was as of the present and shall always be the Singular Entity manifested in countless Beings then-now-and ever again!

Om Vishnum Jishnum Maha Vishnum Prabha Vishnum Maheswaram, anekarupam daityaantam namaami Purushottamam/ Om the Representation of Brahman the Almighty is what I prostrate as Vishnu the All pervading, the ever victorious, the most potent, the deadliest destroyer of Evil, along with countless forms of Beings and the Maha Purusha!

Sa shankha chakram sa kireetakundalam sapeeta vastram saraseeruhakshaam/ Sahaara vakshasthala koustubhashrayam namaami Vishnum shirasaa chatur- bujam/ May I sincerely venerate with dedication and seek my head at the feet of Maha Vishnu with four hands carrying shankha chakras and decorated with kireeta kundalas, auspicious yellow clothing, broad chest with precious chains and the outshining koustubha mani!

Namosvanantaaya sahasra murtaye sahasra paadaashishirorubaahave sahasra naamene prushaaya shaasvate sahasra koteeyuga dhaarine namah/ (My salutations to you Ananta Deva, with thousand forms, feet, eyes, hands, heads, names, as the Maha Paha Purusha as the thousand crore yugas of eternity!

Vanamaali gadee sharangee shankhee chakree cha Nandaki, Shriman Naraayano Vishnur Vaasudevobhi rakshatu/ Maha Vishnu! As you are famed as Vanamali, Gadee, Sharangee, Shankhee, Chakree and of Nandaki sword, you are all knowing Narayana, all pervading Vishnu and all mighty Vaasudeva, we seek your refuge and protection.

*Meghashyaamam peetakousheya vaasam, Shrivatsaangam koustubhodbhaa- sitaangam/ Punyopetam Pundareekaayataaksham, Vishnum vande Sarva lokaikanaatham/*Salutations to Maha Vishnu the Head of

Trilokas with the complexion of blue clouds, dressed up in yellow clothes, with Srivatsa on the chest and bejewelled with koustubha gem on the shining body and of expansive lotus eyes. Indeed You could be attained with deeds and thoughts of virtue alone!

Apavitrah pavitrovaa sarvaavasthaanogatopi vaa, yah smaret Pundareekaaksham sa baahyaabhyantarah shuchih/ Whether a person is physically washed up clean or otherwise and is in whatever state that one is, the very thought of Pundareekaaksha would absolve all impurities inside out instantly of all physical or psychological.

Aartaah vishnaah shitilaascha bheetaah ghoreshu cha vyaadhisu vartamaanaah/ Sankeertya Naraayana shabda maatram vimukta duhkhaah sukhino bhavanti/ Those persons afflicted by misfortunes or disasters, diseases or dejections need only to recite or remember the name or sound of Narayana with utmost faith would instantly achieve relief and respite.

Vaasanaadvaasudevasya vaasitam bhuvana trayam, sarva bhuta nivaasosi Vaasudeva namostu te/ The residents of Trilokas of Swarga- Bhuloka- or Paataalas once take the name and glory of Vaasudeva and salute with sincerity should attain fulfillment of their desires.

Sarva Vedeshu yat punyam sarva teertheshu yat phalam, tatphalam samavaapnoti stutvaa Devam Janaardanam/ The totality of ‘punya’ by reciting and absorbing Vedaas besides the ‘phala’ attained by ‘tirtha darshana- sevas’ are belittled by earnestly extolling and eulogizing Janardana the Supreme!

Ksheerodanvat pradeshe shuchimani vilsatsaikate mouktikaanaam, maalaakliptaasanasthah sphatika maninibhair mouktikair manditaangah/ Shubhraiabhairupari virachitair moukta peeyusha varshaih, Aanandee nah puneeyadari nalina gadaa shankhapaanir Mukundah/ May Mukunda with His Four arms with discus, mace, conch and lotus in his hands purify us by our pure contemplation as He is seated on a platform of garlands and pearls afloat on milk-ocean with shining sands ashore by the brightness of gems! He is adorned by transparent pearls enjoying ecstatic bliss on account of white clouds overhead raining showers of nectar!

Bhuh paadouyasya naabhirviyasuranilash Chandra Suryau cha netre karnaaavashaah shiro dyarmukhamapi dahano yasya vaasteyaamabhih antastam yasya vishvam sura nara khagagobhogi gandharva daityahchitramramamyate tam tribhuvana vapusham Vishnumeesam namaami/ May I salute Vishnudeva whose physique occupies Trilokas as Bhumi is His feet, Aakasha as His navel, Vayu as His breath, Surya Chandras as His eyes, Ashta Diks as His ears, Swarga as His Head, Agni as His face and oceans as His abdomen. Thus the Universe in entirety comprises countless Beings ranging from Deva- Devis, humans, birds and beasts, Gandharvas and Asuras.

Chaayaayaam paarijaathasya hemasimhasanopari aasinamambuda shyama maayathaksham alankritham / Chandrananam chaturbaahum srivatsangitavakshasam Rukmani Satyabhaamaabhyam sahitamkrishnam asrayei/ My total surrender to Bhagavan Krishna of sky blue body with large eyes, four arms perfectly ornamented with radiant face of Moon, chested with Srivatsa emblem seated along with Rukmini and Satyabhama on a golden throne under the cool shadow of parijata tree!

Nayayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnuh prachodayaat/ My offering to Narayana and meditation to Vaasudeva the Almighty and Omnipresent!

Aakaashat patitam toyam yathaa gacchati saagaram, sarva deva namaskaaraan Keshavam pratigacchati/
What ever prayers or meditations are made go finally to Keshava like every drop of rain from sky flows into oceans!

Varam Varennyam Varadam Varaaham Varakaaranam, Kaaranam Kaaranaanaam cha Karma tat karma - kaaranam/ Tapastastphaladam shashwat tapaswinaam cha taapasam, Vandey Nava Ghana Shyaamam Swaatmaaraamam manoharam/ Naiskaamam kaama rupamcha kaamaghnam kaamakaaranam, Sarava Sarveswaram Sarva bijarupamanutthamam/ Vedarupam Vedabeejam Vedoktaphaladam phalam, Vedagjnam tadvidhaanam cha Sarva Veda varaam varam/ (My salutations to you Shri Krishna! You are the Supreme; the adored by the adorers, the bestower of boons, the cause of the confirmment of boons, the cause of the causes; the result of the deeds and the deed of the results; the form of meditation; the fruit of meditation; the donor of the fruit; the Exemplary Tapaswi; the one with the body colour of fresh cloud uniqueness; the most charming and the soulful of distinction! My obeisances to you Shri Krishna, as you are the Kamarupa (The Form of Desire), the Nishkama (The One without Desires), the Kamaghna (the demolisher of desires); the 'Kamakarana' or root cause of Kama or desire; Sarva Rupa, Sarva beeja swarupa or the Seed of all manifestations; the Sarvottama or the Noblest; the Sarveswara; the Profile of Vedas; the Provider of Fruits of Vedas; the Creator, the Embodiment as also the Greatest Exponent of Vedas!)

Muukam karoti vaachaalam pangum langhayate girim, yat kripaa tamaham vande paramaananda Madhavam/ A dumb Being could become talkative or a lame person could climb mountains, if only Madhava's grace is secured!

Bhaja Govindam bhajagovindam Govindam bhaja muudhamate, sampraapte sannihiti kaale nahi nahirakshati dukrnkarane/ You must worship Govinda always as your expertise of grammar shall not come to your rescue at the time of death!

Kasturi tilakam lalaataphalake vikshasthale koustubhamn, naasaagre nava mouktikam karatale venum karekankanam/ Savaange harichandanam cha kalyaana kanthecha muktaavalin gopastree pariveshthito vijayate gopaala chudaamani/ You are ever victorious head of Gopaalas adorned with sugandha kasturi on your forehead, kaustubha mani on chest, precious pearl at the nose tip, flute in palm, kankana around the wrist, sandal paste on the body and sparkling neck lace with charming gopikas all around!

Raamaaya Ramabhadraaya Ramachandraya Vedhase, Raghunaadhaaya naadhaaya Seetaayaah patanenamah/ Rama! The ever auspicious, ever helpful and tranquil like Moon, my salutations.

Shri Ramachandracharanou manasaa smaraami, Shri Rama chandra charanou vachasagrunaami, Shri Ramachandracharanou shirasaa namaami, Shri Ramachandra sharanam prapadye/ My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender!

Dakshine Lakshmano yasya veeme tu Janakaatmaja, Purato Maarutiryasya tam vande Raghunandanam/ My salutations to Shri Rama whose right side is Lakshmana, Devi Sita on left and Hanuman seated ahead.

Lokaabhiraamam ranaranga dheeram Raajeewa netram Raghuvamsha naadham, Kaarunya rupam karunaakaram tam, Shri Ramachandram sharanam prapadye/ May we seek refuge from Shri Rama who looks tranquil and pleasing but on the battle front looks with valor and victorious; he is lotus eyed and placid typical of his race of renowned Kingship!

Raamam shashvatamaprameyamanamam nirvaana shaanti pradam, Brahma Shambhu Phaneendra sevyamanisham Vedaanta Vedyam vibhum/ Raamaakhyam Jagadeeshvaram Suru Gurum Mayaamanushyam Harim, vande ham karunaakaram Raghuvaram Bhupaala Choodaamanim/ Lord Rama! My total dedication to you as the glorious of Raghu vamsha and the Jewel of the lineage of Kings before and there after. You are the hall mark of kindness, destroyer of sins, the Human form due to illusion, worshipped by Brahma- Shambhu and Sesha, the Master of Devas and Indra, the cynosure of Kings, the personification of kindness and seemingly mortal but eternal ever! Shri Rama Raameti rameti Raame ram manorame, sahasra naam tat tulyam Rama nama varaanane/ One utterance of the name of Rama equals recitation of Vishnu Sahasra nama thousand times! That is the reason why the name of Rama of dearness and of ever auspiciousness needs to be recited ever says Bhagavan Shiva to Devi Parvati.

Avikaaraaya shuddhaaya Nityaya Paramatmaney, Sadaika Rupa Rupaaya Vishnaney Sarva Jishnavey/ Namoh Hiranyagarbhaaya Haraye Shankaraayacha, Vaasudevaaya Taaraaya Sargasthinyanta kaariney/ Ekaaneka Swarupaaya Sthula Sukshmaatmaney Namah, Avyakta Vyakta Swarupaaya Vishnavey Muktihetavey/ Sargasthiti vinaashaanam Jagato yo Jagan-mayah, Mulabhuto Namastasmai Vishnavey Paramatmaney/ Aadhaarabhutam Vishvasyaapyaneeyasaamaniyaasaam, Pranamy Sarvabhutaastha-machyutam Purushottamam/ Jnaanaswarupamatyantanimalam Paramarthatah, Tamevaartha swarupena bhraanti darshanah sthitam/ Vishnum Graasishtum Viswasya Sthitoh Sargey tathaa Prabhum, Pranamy Jagataameesha majamakshayamavyayam/ (My salutations to Bhagavan Vaasudeva who was responsible for Brahma-Vishnu-and Shankara to create-preserve and terminate as also support all the Beings to swim across the ‘Samsara Sagara’; he is also the Vikara Rahita or Featureless, Shuddha or Transparently Pure, Avinaashi or Indestructible, Paramatma or the Unique -Souled, the Singular Super-Entity, Sarva Vijayi or the Ever- Victorious Bhagavan; He is always of Singular Form yet present in Infinite Forms; he is of the Minutest yet the Grossest Virat Swarupa; Vyakta or Tangible and Avyakta or Imperceptible; and the Kaarana or the Supreme Cause and the Kaarya / the Causation or Action; Mukti Swarupa or the Facilitator of Salvation; Vishwa Rupa; Srishti-Sthiti-Samhaar Kaaraka; Vishnu; Sarvaadhara; Sarva Vyapi; Sukshmaati Sukshma, Akshaya; Achyuta; Avyaya; Purushottama, Jnaana Swarupaand Jagadeshvara).

Harih Om/ Sham no Mitrah sham Varunah sham no bhavatyarmaa sham na Indro Brihaspatih sham no Vishnururukramah, namo Brahmane, namaste Vayo, twameva pratyaksham Brahma vadishyaami Ritam vadishyaami Satyam vadishyaami tanmaamavatu tadyuktamvatu avatumaam avatu vaktaaram Om Shantih Shantih Shantih/ (We pray to Mitra, Varuna, Aryamaan, Indra, Brihaspati and the all permeating Vishnu to bless us and bestow auspiciousness and wellbeing. We prostrate to Brahma with veneration! We pay obeisance in esteem to Vayu Deva as the discernible Brahman Himself to safeguard and preserve us, the teacher and the followers.

Om sahanaavavatu sahanoubhunaktu saha veeryam karavaavahai tejaswinaavatheetamastu maa vidvishaavahai Om Shantih Shantih Shantih/ (We pray to Him to nourish us together with physical energy and mental sharpness. Indeed let there be peace, fulfillment and mutual amity in our environment and all the forces around.)

Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Into this mortal world which at one stage was engulfed in total

darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality!

Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah sahasra paat,sabhumim vishvato vritvaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati// (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of ‘dashaangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamana’ the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences) . Yet, He controls ‘dharma and adharma’ or virtue and vice by shapes every Being’s act with the latter’s hands and legs or the actions.(Svetaashva Upa.)

Ashvakraante ratha kraante Vishnukraante vasundharaa, shirasaam dharayahyaami rakshasva maam pade pade/ May this Sacrificial Earth be such that Lord Vishnu Himself by horses and chariot traverses severally, while my head is bent in prostration thrice for His blessing protection at every step of His chariot.

Bhumirdhenurdharani loka dhaarini, udyataasi Varahena Krishnena shata baahuna/ In Varaha avataara, Lord Vishnu lifted up Bhu Devi as in the form of a milch cow while she was sinking into deep seas as dragged to ‘atho loka waters’ by the demon Hiranyaaksha.

Yam Brahma Varunendra Rudra Marutastunvanti Devaistavaih Vedaihssaangapadakrama upanishadair gaayanti yam Saamagaah/ It is to Him the Singular Narayana to whom showers of praises are poured by way of hymns by Brahma,Varuna, Indra, Rudra, Maru ganas, Devas, and Vedas; especially by the sonorous hymns of Sama Veda.

Namostvanantaaya Sahasra murtaye sahasra paadaakshi shiroru baahave sahasra naamne purushaaya shashvate sahasra koti yuga dhaarine namah/ Devadhi Deva Maha Vishno! The Ananta the Endless and Ever Shining with thousand forms, feet, hands , heads! You are eternal at the center stage ever thousands of forms and basic principles with crores of core values and interpretations.

Namo loka trayadhaksha tejasaa jita bhaskara, Namoh Vishno Namoh Jishno Namastey Kaitabhardana/ Namah sargakriyaakartrey Jagatpaalayatey Namah,Rudrarupaaya Sharvaaya Namah Samharakaariney/ Namah Shulaayudhadhrushya Namoh Daanava-ghaatiney,namah Trayaakranta Trailokyaayaabhavaaya cha/ Namah Prachanda Daitreyndrakulakaala mahaanala,namoh naabhihr udodbhuta padmagarbha Mahabala/ Padmabhuta Mahabhuta karthrey hatrey Jagatpriya, Janitaa Sarvalokesha kriyaa kaarana

kaariney/ Amaraari vinaashaaya Mahaasamara shaaliney, Lakshmi mukhaabja madhupa namah keerti nivaasiney/ Asmaakamamaratwaaya ghritayaam ghriyataa -mayam, Mandarah Sarvashailaanaama yutaatayaayuta vistrutah/ Anantabala baahu bhyamavasht abhaika paaninaa, Madhyataamamrtutam Deva Swadhaa Swaadhaartha kaaminam/ (Bhagavan Vishnu, Jishnu, Trilokaadhyaksha! our sincere greetings to you; You are the famed demolisher of Kaitabha; The Creator, the Presever and also the Destroyer of the whole world with Trishula in your hands; You expanded and occupied in merely three steps of yours all the Three Lokas; You are like the Agni who put the total 'Vamsha' or the race of the frightful of Daitya Clan into flames and ash; You materialised Brahma from the lotus of your navel; You are the Jagatkarta, Harta and Priya; the Karya, Karana and Karta or the Deed, the Doing and the Doer; Our endeavours are due to create 'Amrit' for 'Amaratwa' or everlasting life; kindly enable with your mighty arms the 'Manthana' or churning of the Madarachala in the Ksheera Sagara!)

Bhu Devi's stuti to Varaha Deva: As Prithvi was gradually getting pulled down under into Rasatala and like a weak cow unble to resist the force of the drag into the slush, Bhagavan Vishnu decided to haul up the massive attempt being made by the Daitya Hiranyaaksha. The helpless Prithvi appealed to Narayana who took up the ferocious Form of Varaha Deva to boost it and save her. Bhu Devi commended Paramatma saying: *Bhaasi Vaasi Pratipaasi twam paasi vichestasy, Krudhyamasi Ksaantimaayeesi twamdeepayaasi varshasi/ Twam haasyaasi na niryaaasi nirvaapayaasi Jaagrasi, Nih seshayaasi Bhutaani KaaloBhutwaa Yugakshaye/ (Paramatma! You shine, you flow, you heat up, you save, and you act decisively; also you get angry, you cool down, you display radiance and heat, you pour rains; You laugh, you stay still, you hit and kill, you wake up and at Pralaya times you destroy and terminate. Then she resumed her desperate Prayer: As Prithvi was desperate, Bhagavan replied that since she rendered the Madhaviya Stotra with extraordinary devotion, she would never be let down and be afraid of any untoward happening. He then assumed the form of a 'Varaha': Shata yojana vistirnarmucchritam dwigunam tatah, Naala jeemuta samkaasham meghastanitanishwanam/ Girisamhananam Bhimam sweta teekshanaagra damshttrinam, Vidyudagni prateekaashaama adityasama tejasam, Peenavrittayataskandham drupta shaardulagaaminam/ Peenonnata kateedeshey Vrushalakshana pujitam, Rupasaasthaaya vipulam Vaaraahamajitho harih/ (The Varaha was invincible to any Being in 'Srishti'; its body was spread over hundred yojanas across and was double its height; was like a huge mountain; ferocious and white, its top part with most powerful horns; unvisionable and radiant like lightning and fire; illuminated like Surya Deva; had magnificently broad shoulders, royal gait, etc. with the features of a massive sized bull.) Pruthvyuddharanaiva pravivsha Rasatalam, Vedapaado yupadamshttrah kratudanti schutibhushanah/ Aajyanaasah struva tundaha Samaghoshaswano Mahaan, Satya dharma mayah Shrimaan karmavikrama satkrutah/ Praayaschhita nakho ghorah Pashujaanur mukhaakritih , Udgeetha homalingostha beejoushadhi mahaakalpah/ Vayavyaaraatmaa yagnaastha vikrutih Somashonitah, Vedaskandho havirgandho havyakavya vibhagavaan/ Pragavamsha kayo dhrutimaan naanaa deekshaaabhiranvitah, Dakshinaahrudayo yogi Mahaasatramayo Mahaan/ Upakarmoshtha ruchakah Pravargyavathartha bhushanah/ Naanaachhando gatipatho gruhyopa - nishadaasanah, Chhaayaapatnee sahaayo vai mandishringa ivocchhitah/ Rasaatalatalo magnaam Rasaatala talam gataam, Prabhurloka hitaayaarya damshogrenojjwahara taam/ Tatah Swasthaa namaaneeya Varaahah Pritheedharah, Mumocha purvam manasaa dhaaritaam cha Vasumdharaam/ Tato Jagaama nirvaanam modini tasya Devaaya sambhavey/ (Vishnu as Varaha thus entered 'Rasatala'; its four feet were like four Vedas; its teeth like Yagnas, its face was like the Yagna Kunda; its tongue was Yagna; Brahma was like Varaha 'mastaka'/ head; Agni was like his tongue; Kusha grass was like his body hairs; day and night were like his eyes; the Six Vedangas were like the ear-ornaments;*

Ghrutahuti or the oblations of ghee in a homa was his gulp; Sama Veda was like his raised sound of groan; Prayaschitta like his his fierce nails; his ‘rupa’ was like Yagna; Vayu like his Antaratma; his blood was like Somarasa; Vedas were like his shoulders; Dakshina was his heart; Upakarma was like the region between his lips; Veda-gamana Marga and Upanidhads were like seat; and Chaaya was like his wife. Such Varaha Murti dived into the depths of Rasatala and with the sheer push of his tusks lifted Bhudevi in one huge lift-up, deposited her on the tusks and in one giant leap emerged to keep her in her original position. Thus the unique ‘Achintya’ relieved the helplessness of Prithvi Devi forever.)

Stuti of Kurma Deva by Maharshis

Namastey Kurmarupaaya Vishnavey Paramatmaney, Narayanaya Vishwaaya Vaasudevaaya tey namah/ Namostutey Krishnaaya Govindaaya Namah, Maadhavaaya Namastubhyam namo Yajneshta - raaya cha/ Sahasra shirasey tubhyam sahasraakshaaya tey namah, Namah Sahasra Hastaaya Sahasra Charanaayacha/ Om Namostutey Jnaanarupaaya Paramastaswa rupiney, Anandaaya Namastubhyam Mayatitaaya tey namah/ Namostutey gudha shariraaya Nirgunaaya Namostutey, Purushaaya Puraanaya Sattamaatra swarupiney/ Namah Sankhyaaya Yogaaya Kevalaaya Namostutey, Dharmajnaadhi - gam - yaaya Nishkalaaya Namah/ Namostutey Vyoma tatwaaya Maha Yogeshwaraaya cha, Paraavaara - naam Prabhavey Veda Vedyaaya tey Namah/ Namostutey Buddhaaya Shuddhaaya Namostutey Yuktaaya Hetavey, Namostutey Namastubhyam Maayiney Vedhasey Namah/ Namostutey Varahaaya Narasimhaaya tey Namah, Vaamanaaya Namastubhyam Hrishikshaaya tey Namah/ Namostutey Kaala Rudraaya Kaala - rupaaya tey Namah, Swargaapavarga daatrey cha Namostutey Pratihataatmaney/ Namostutey Yogaadhi gamyaaya Yoginey Yogadaayiney, Devaanaam Pataye tubhyam Devaarti shamanaaya tey/ Bhagavamstat prasaa - dena Sarva Samsara naashanam, Asmaabhi – vanditam Jnaanam Yajjatwa amritamashnatey/ Shrutaastu vividhaa Dharmaa Vamsha Manvanta – raani cha, Sargascha Pratisargascha Brahmaandasyaasya vistarah/ Twam hi Sarva Jagatsaakshi Vishvo Naaraayana parah, Traatumarhasyanantaatmamstwameva Sharanam gatih/

(Our salutations to Kurmarupa Vishnu, Vishwarupa, Narayana, Vaasudeva, Krishna, Govinda, Maadhava, Yagneshwara! You possess thousands of heads, eyes, hands and feet. You are the Pranava Swarupa, Jnaana Rupa, Ananda Rupa Paramatma! You are of Undisclosed Physique, Nirguna and Mayaateeta or Beyond Falsity! You are Purana Purusha, Sattamaatra (Shakti) Swarupa, Sankhya Yoga Rupa, Advitiya or Unique, and Nishkala. Narayana! You are attainable only by Dharma and Jnaana; Vyoma (Sky) Tatwa Swarupa; Maha Yogeshwara; Creator of ‘Paraapara’ Material; Veda Vedya; Shuddha / Jnaana Swarupa and Embodiment of Purity; Nirakara Swarupa or of Shapeless Form; Buddha or Jnaana Swarupa; Yoga Yukta; Hetu Rupa or the Cause of the Universe; Mayavi or Maya Niyantraka or the Regulator of Illusions; and Vedha or ‘Prapancha Srashta’. Our sincere ‘Pranaams’ to you Vishnu Bhagavan! You had assumed incarnations like Varaha Rupa, Narasimha, and Vamaa Rupa! You are Hrishiksha or Indriyeshwara; Kaala Rudra, Kaala Rupa; and ‘Swargaapavarga Pradaata’ or the Decider of Heaven or otherwise to various Beings. Bhagavan, You are ‘Apratihataatma’ or the Everlasting and Imperishable Soul; Yogaadi gamya or the Goal of Yoga; Maha Yogi and Yoga daataa; Deva Swami and Deva Kashta Shamana or the Reliever of Difficulties faced by Devas. Our prostrations to you Bhagavan! It is through your grace that one secures Mukti from Samsara. It is through your elegance that one obtains Jnaana with which to learn Amritatwa. Kurma Deva! Through you from this Kurma Purana that we have learnt innumerable facts about Dharma, Sarga, Prati Sarga, Brahmanada, and so on. Indeed you are the

Permanent Evidence of the Universes that came or in position and yet to emerge; We seek protection from You Vishwarupa, Parama Narayana and Anantaatma!)

Bhakta Prahlada' s stutis:

(As Hiranya Kashipu stated : 'Lo, this hopeless son of mine was burnt by Fire, sliced by weapons, bitten by poisonous snakes, subdued by harsh winds, deceased by powerful poisons, destroyed by delusions, dead by throwing from mountain tops, and trampled by elephants; this monument of Evil has no use for me excepting hastening my restlessness and anxiety; hence, I want you to crush him between mountains and dip deep into fathomless Seas for thousand years and be perished into oblivion! As Prahlada heard the above instructions of his Army of several 'Akshouhinis', Bhakta Prahlada strengthened himself and prayed to Paramaatma thus:

Namastey Pundarikaaksha Namastey Purushottama, Namastey Sarva Lokaatmannamastey tigma chakriney/ Namoh Brahmanya devaaya Go Brahmana Hitaayacha, Jagaddhitaaya Krishnaaya Govindaaya namo Namah/ Bruhatvey Srujatey Vishwam Sthiyatou paalayatey punah, Rudrarupaaya Kalpaantey Namastubhyam Trimurtaye/ Devaa Yakshaa Suraah Siddhaa Naagaa Gandharva Kinnaraah, Pischaaachaa Rakshasaaschaiva Manushyaah Pashavastathaa/ Pakshinah Sthaavaraaschaiva pippileeka sareesrupaah, Bhumyaapognir Nabho Vaayuh Shabdah Sparshastathaa Rasah/ Rupam Gandho Mano Buddhiraatmaa Kaalastathaa Gunaah, Yeteshaam Paramaarthascha Sarvametatwamachyuta/ Vidyaavidye Bhavaansatyamasatyam twamvishaamrutey, Pravruttamcha Nivruttamcha Karmvedotim bhavaan/ Samasta karma bhoktaa cha karmopakarananicha, Twameva Vishno Sarvaani Sarvakarma phalamcha yat/ Mayyanyatra Tathaanyeshu Bhuteshu Bhuvaneshucha, Tavaiva Vyaptirایشvaryaguna samsuchiki Prabho/ Twaam Yoginaschinthayanti twaam yajanti cha Yaajakaah, Havya Kavya Bhugekastvam Pitru Devaswarupadhruk/ Rupam Mahatthe Sthita matra Vishwam tatascha Sukshmam Jagadetadisha, Rupaani Sarvaani cha bhutabhedaa steshvantaraatmaaravyamateeva Sukshmam/ Tasmaachha Sukshmaadi Viseshanaanaamagocharey Yatparamaatma rupam, Kimapyachintyam tawa rupamasti Tasmai Namastey Purushottamaaya/ Sarva Bhuteshu Sarvaatmanyaa Shaktiraparaa tawa, Gunaashrayaa Namastassyai Shaswataayai Sureshwara/ Yaateeta gocharaa Vaachaam Manasaa chaavisheshana/ Jnaanijnanaa pari- cchedya taam Vandey Sweshvareem paraam/ Om Namoh Vaasudevaaya tasmai Bhagavatey sadaa, Vyaktiriktam na yasyaasti Vyaktiriktokhilasya yah/ Namastasmai Namastasmai Namastasmai Mahaatmaney, Naama Rupam na yasyaiko yostistvey - nopalabhyatey/ Yasyaava- taara rupaani samarchinta Divyokasah, Apashyantah param Rupam Namastasmai Mahaatmaney/ Yon tishthannasesashya pashyateeshah Shubhaashubham, Tam Sarva Saakshinam Vishwam Namasye Pareshwaram/ Namstestu Vishnavey tasmai yasyaabhinnamidam jagat, Dhyeyah sa Jagataamaadyah sa praseedantu mey Harih/ Om Nano Vishnavey tasmai Namastasmai punah punah, Yatra Sarvam yatah Sarvam yah Sarvam Sarva Samshrayah/ Sarvagatwaadanantasya sa yevaahamavisthitah, Mattah Sarvamaham Sarvam mayi Sarvam Sanaataney/ Ahamevaakshayo nityah Paramaatmaatma samshrayah, Brahmasanjanohamevaagney tathyaantey cha parah pumaan/

(Pundarikaksha, Purushottama, Sarva Lokaatman, Tikshana Chakradhaari, Go-Brahmana-Hitakaari Krishna, Vaasudeva, Jagaddita Govinda! My sincere prostrations you again and again. As Brahma Swarupa, you do the scripting of Srishti; as Vishnu administer and preserve it, and as Rudra you perform the samhara; thus you are the Trimurti-dhaari Parameswara! In reality you assume the myriad Swarupas

of Devas, Yakshas, Asuras, Siddhaas, Nagas, Gandharvaas, Kinnaraas, Piscachaas, Rakshasaas, Manushyas, Pashus, Pakshis, Sthaavaraas, Pipeelikaas or ants, Sariswarupaas, Prithivi, Jala, Akasha, Vayu, Shabda, Sparsha, Rupa, Rasa, Gandha, Manas, Buddhi, Atma, Kaala, Guna, and all other forms and indeed you are not only present in them but in fact you are all these yourself! You are the Vidya and Avidya, Satya and Asatya, Visha and Amrita, Vedokta Pravritti and Nivritti Karmaas; You are the Bhokta and Bhojya, and again the Karmaphala of Plus and minus variations; you are spread over among me and all others, among Bhutas and Bhuvanas, Gunas and Traits, Suchanaas or indications; all the Yogiganaas meditate you only, Yagnika ganas perform Yagnas only in your name, you are the Pitruganas and Devaganas receiving and forwarding Kavyaas and Havyas! Ishwara! The totality of Brahmanda is your Gross Form, of which a minute part is in the Form of Bhumi, and in that Sukshma Form of Earth are a staggering sub-forms of Beings and the ‘Antaraatma’ is the Sub- Consciousness; indeed far beyond is the ‘Sukshmaatma Sukshma’ ‘Avishaya’ or nothingness to whom my salutations! You are the Saguna-Nirguna Parashakti and Nitya Swarupini Shakti and it is that Para-Paraa Shakti which is even far interior or far beyond that Shakti is Vaasudeva. That ‘Vastu’ which is not material but is a huge question-mark that I pray with humility and extreme dedication! While the whole Universe is visible yet indivisible, may that Supreme Power who makes, maintains and marsit-as the AdiKaarana, Akshara, Adhara Bhuta, Avyaya, and Adi Shakti save me and let me live so as to serve you again and again and ultimately get absorbed unto You! the Brahma Sanjnak Parama Purusha!)

[As Nrisimha Deva killed Hiranyakashipu, Bhakri Prahlada went in rapturous Stuti to Nrisimha Deva: Bhakta Prahlada was unable to overcome his emotions and broke out into a memorable Stuti to the Avatara of Nrisimha as follows:

Om Namah Paramarthartha sthoola sukshma Kshara akshara, Vyaktaavyakta Kalaateeta Sakelesha Niranjana/ Gunaanjana Gunaadhaara Nirgunaatman Gunasthita, Mahtaamurta Mahaa Murthi Sukshma Murtha Sphutaasphuta/ Karaala sowmyarupatman Vidyaavidyaa Mahaachyuta, Sadasadrupa Sadbhaava Sadasd bhava Bhavana/ Nityaanitya Prapanchaatmatannish prapanchaamalashritaa, Ekaaneka Namastu -bhyam Vaasudevaadi kaarana/Yah Sthula sukshmah prakiata prakaasho yah Sarva bhuto na cha Sarva bhutah, Vishwam yataschaitada Vishva hetor Namostu tasmai Purushottamaaya/

(Paramaarth! Artha or Drushya Rupa! Sthula Sukshma! Ksharaakshara! Vyaktaavyakta! Kaalaatita! Sakaleswara! Niranjana Deva! My obeisances to you! Gunaanu-rangita! Gunaadhaara! Nirgunaatma! Gunasthita! Murtaamurta! Maha Murta! Sukshma Murta! Prakaashaaprakaasha Swarupa! Vikaraala Rupa yet Sundara Rupa! Vidyaavidyaa! Achyuta! Sadasat /Karyakaarana Rupa! Jagatudbhava Sthaana or the Origin of the Universe; Sadasat Jagat Paalaka or the Supreme Administrator of the the world that be or the world that is not! Jnaanaashraya Swarupa! Ekanta Rupa! Adikaarana! Prakashamaya! Sarva Bhuta- Adhistana Deva! Vishva Kaarana! Samasta Jagotpanna!)

As Jagannatha was pleased with Prahlada again and again with his extemporaneous and spontaneous commendations, Bhagavan asked him for a boon and Prahlada replied: *Dharmaartha Kaamaah kim tasya muktistasya karey shita, Samasta Jagatam muley yasya bhaktih karey sthita, Samasta Jagataam muley yasya Bhakatih sthita twayi!*

(Of what avail are Dharma-Artha-Kaama –Moksha to me Janardana, since my unwavering Bhakti that you provided to me is in my tight grip for the Janardana Swarupa!) Then on his own, Bhagavan granted Mukti much after his Dharma Prachara was assured from Prahlada! Any person fortunate in reading or

hearing Prahlada Charitra would be instantly be purged of his sins of past or present. Mere reading or reciting the Chapters of Prahlada in Vishnu Purana, especially on Purnima or Amavasya or Ashtami or Dwadashi would enjoy the fruits of Go-Daana and would most definitely overcome all kinds severe and close-trap tribulations as insurmountable as in the case of Maha Bhakta Prahlada!

Anjaneya Stuti

Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/ I bow in reverence to Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra!

Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalgunah sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greivascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/ Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels!

Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/ Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demoniac enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva!

Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranaadbhavet/ We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power!

Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshaantakam/ When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjaneya who provides a safety zone to Rama bhaktas.

Daily Hanuman Mantra: The Hanuman Mantra for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana uhdadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara*

samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadha kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatrucchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastrastra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/

Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas.

Another popular stanza of for daily recital is as follows: *Hanunaananjanana soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalalah, svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/*

Bhagavad Gita-Select Stanzas

Naasaamsi jeernaani yadhaa vihaaya, navaani grihnaati naroparaani, tathaa shareeraani vihaaya jeernaanyanyaani samyaati navaani dehe/ Just as a Jeeva discards a torn and used clothing and changes into a fresh and new dress, the ealier body is changed and a new leaf of life is resumed in the cycle of life and deaths!

Nainam cchindanti shastraani nainam dahati Paavakah, na chinam kledayantyaapo na shoshayati Maarutah/ Acchedyoyamadaahyoyamakledyoshosha evacha, nityassarvagatah sthaanurachaloyam sanaatana/ Avyaktoyamachintyoyamavikaaryoyamuchyate, tasmaadevam vidityainam naanu shochita - marhasi/ This Atma the Inner Soul is such as could be torn or broken nor burnt by fire, washed by water, dried by air, cut into pieces, but is replete with every thing, and is eternal. Antaratma the Inner Soul is steady, age old, inconceivable by one's physical parts or mind; nor subject to the changes of time! One has therefore to realise the essence of 'atma tatva' and its everlastingness or eternity!

Jaatasya hi dhruvo mrityuh dhruvam janma mritasyacha, tasmaadaparihaaryardhe na tvam shochitomarhasi/ That which is born is destined to die and this truism is a law of nature; then why get concerned much about death!

Sukha duhkhe same kritvaa laabhaalaabhou jayaa jayou tato yuddhhaaya yujjvasva naivam paapa manaapsyasi/ Profits and losses, happy tidings and difficulties , victories and setbacks are but natural phenomena; yet, one has perforce to perform one's duty to one's own capability and the best of one's own ability is what one could perform; in such framework of action, leave the duty and lament the least as the result is what is destined. Then why does one's duty not done disregard of what one deserves

Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma phala heturbhuuh maa te sangostvakarmani/ You have the liberty *only* to perform the duties as prescribed and have no control over the fruits of the works and hence do not neglect the responsibilities since the fruits shall be reaped as per the Nature's Laws!)

Sthitahpragjnasya kaa bhaashaa samaadhistasya Keshava, sthitadheeh kim prabhaasheta kim aaseeta vraajeta kim/ Prajahaati yadaa kaamaan sarvaan paardhah manogataan, aatmanyevaatanaa thushthah sthita pragjyantadochyate/ Arjuna asked Lord Krishna to define a ‘Sthita Pragjna’ or an Upright Being.; Is He in the frame work of Action as per one’s best ability or as per what the traffic could bear with some reservations! What is his game plan! The reply ought to be that one’s very best and what determines as the best!

Duhkhashvanudvigmanaah skheshu vigataspruhah veetaraagabhayakrodhah sthitadheermuniruchyate/A Sthitapragjna is He while encountered with happiness or setbacks keeps his poise; he neither gets elated while being over happy nor gets depressed to low levels. Thus ‘raaga dveshas’ or ‘ishtaanishtaas’ are far beyond his domain.

Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.

Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears-mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating-breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)]

Shreyaan svadharmo nirgunah paradharmatvanishthitaat, svadharme nidhanam shreyah paradhar - mobhayaapahah/ Even one’s own the ‘dharma’ or way of life might appear listless and that of other’s looks more attractive, one ought to firmly believe in one’s own as that of others is fearful and least respected.

Kaama esha krodha esha rajoguna samudbhavah, mahaashano mahaa paapmaa viddyenamiha vairinam/ Lord Krishna asserts that kaama or excessive desire due to rajoguna and the resultant krodha or anger are the seeds of sins. These two features are the seeds of sinful acts.

Indriyaani Mano Buddhih asyaadhishtaanamuchyate, yetaivimohayatyasha jnaanamaavritya dehinam/ Tasmaatvamindraanyaadou niyamy Bharatarshabha, paapmaanam prajahi hyenam jnaana vigjnaana naashanam/ Indriyaani paraanyaahuh Indriyebhyah param manah,mananastu paraa buddhih yo buddheh paratastu sah/ Thoughts of desires are the under currents as suppressed in one’s own body parts and of mind. These three factors- viz. desire-body-mind tend to ruin a Being. Arjuna! You must initially control the Panchendriyas and the mind. Then only the door of Atma Jnaana could be kindled.

Yadaa yadaahi Dharmasya glaanirbhavati Bharata, abyutthaanamadharmasya tadaatmaanam srijaamyaham/ Paritraanaaya saadhunaam vinaashaayacha dushkritaam, Dharma samsthaapanaardhaaya samhavaami yuge yuge/ Arjuna! As and when I get convinced that Dharma and Nyaaya or

Virtue and Justice are in jeopardy, then in such extreme and critical times, I do return to uproot violence and injustice and revive Righteousness and Fairness in the Universe!

Veetaraaga bhayah krodhaah man mayamaam upaashritaah, buhuvo jnaana tapasaa putaa madbhaava maagataah/ Several of my devoted followers have since renounced ‘kaama krodha bhayas’ and have come to identify themselves with me !

Tattaakaagram manah kritvaa yatah chittenjayakriyah, upavishvaasane yajjaat yogamaatma vishuddhaye// Samam kaaya shiro greavam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaavalokayan// Prashaantaatmaa vigatabheeh brahmachaari vrate sthirah, manassamamya macchitho yukta aasetamatparh// or ‘ One as seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with ‘dhyana yogopaasana’ or concentrated meditation and practice of Yoga. Now, the person concerned needs to sit upright and steady without looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul!)

Na jaayatemriyate vaa kadaachit naayam bhutvaa bhavitaa vaa na bhuyah, Ajo nityah shaasvatoyam puraano na hanyate hanyamaane shareere/ or this atma is never born as is self existent, non perishable, never ever absent; this is aja, nitya, shaaswata and purana and neither destroyable nor extinguishable. Bhagavad Gita vide Sankhya Yoga Chapter Two Stanza Twenty:

Anaadi mathyantamananta veeryam Ananta baahum shashi surya netram/Pashyaami twaam deeptahutaashavaktram/ Swa tejasaa vishvamidam tapantam/ dyaavaa prithivyorimantaram hi vwaaptam twayakena dishascha sarvaah/ Mahatma! You are visualized as being with neither beginning nor termination but with endless power, innumerable hands and feet with Surya and Chandra as your eyes and blazing face of Agni illuminating the whole Universe! The Earth and Sky as well as Dasha Dishas or the Ten Directions are absorbed into you too! Gita is quoted further: In Vishwa darshana Yoga Chapter 11.19-20:

Mayaa prasannena tavaargunedam rupam param dashitamaatma yogaat, tejomamam vishwamanantamaadyam yanmetwadanyena na drshti purvam// Na vedayagjnyaadhyaya nairna daanaih nachakriyaabhirna tapopurugraih, evam rupamasakyam aham nruloke drashtum twadanyena kuru praveera/ Lord Krishna explained further vide stanzas 52-53: *Sududdarsha midam rupam drishta vaanasi yanmama, Devaapyasya rupaya nityam darshana kaanshinah, naaham vedaina tapasaana daanenachejyayaa, shak evam vidhoya drishtam drishta vaanasi maam yathaa/ Bhaktyaa twananyayaa shakya ahamevam vidhorjanah jnaatumdrashtum cha tgatvena praveshtumcha paramtapa/(* Arjuna! As I am pleased with your outstanding devotion and faith in me, you shall now due to my ‘yoga mahima’ should vision in your inner consciousness of my resplendent, eternal, and the highest possible ‘Virat Swarupa’; indeed this would never ever be possible excepting you as none else in humanity despite incessant vedaadhyayana, yagjnaadi maha kaaryaas, exceptional ‘daana dharmaas’, one’s life long ‘satkarmaacharana’ and intense and committed ‘tapas’ to visualize the Inner Self! This golden vision is just impossible to accomplish and even all the Devas would yearn to visualise this! Vedaadhyayana, meditation, charities, yagjnas are paled into insignificance.

Bhaktyaa twananyayaa shakya ahamevamvidhorjana! Jnaatum drashtum cha tatwena praveshtum cha patamtapa/ Matkarma krinmatparamo madbhaktasangavarjitah, nirvairassarva bhuteshu maameti paandava/ Arjuna! Now that you have visualized the mammoth ‘Virat Darshana’ on your inner screen,do make an endeavour to identify your self unto me as this is possible with ‘ananya bhakti’ or outstanding

devotion.) The process of ‘saadhana’ or achievement is three fold: First and foremost to absorb the awareness of ‘Ishwara Tatwa’ or what Paramatma all about; secondly, take one specified aspect -be it bhakti path, or jnaana, or ‘sat-nyasa’ or sanyasa to conquer all ‘vishaya vaancha’ or total negation of materialistic impulses. Then seek to ‘Saakshaatkara’ of Parameshwara; this should secure the ‘dwaita bhava’ or you Paramatma and me the bodily existence. The grand finale would be the highest peak of the ‘antaratma’ the Self Atainment merging with Patamatma! Arjuna! Whosoever could thus conquer the totality of materialism resulting in absolute equilibrium of mind and Soul should absorb unto me the Paramatma!’ [Vishwarupa Sandarshana Yoga, chapter 11, stanzas 47-48 addressing Arjuna]

Gita Phala Shruti

Yoshtaadasha japennityam Naro nishchala maanasah jnaana siddhim salabhate tato yaati param padam/---Geetaa yaah shloka dashaka sapta pancha chatushtayam dvaou trinekam tadardham vaa shlokaanaam yah pathennarah/ Chandralokamavaapnoti varshaanaamayutam dhruvam, Geetaapaatha samaayuktomritomaaushaaa prajet/ Those who read 18 adhyaayas of Gita daily with concentration and devotion would attain jnaana siddhi and Parama Pada----Recital of ten, or seven, five, four, three, two or atleast one stanzawith meaning daily would attain svargaloka for as many thousand years of svarga prapti. Finally those who die while reciting Gita shall attain Devatva!

Purusha Sukta

[Shodasa Ruchaas whose Rishi is Narayana, Devataa is Purusha, Chhanda is Anushtup and at the end Trishtubh]

1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vritwaa Atyatishthad -dashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!)2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/*(He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya mahimaa atojjyaaya gumscha Puurushah, paadosya Vishwa Bhutaani Tripaadasya amritam Divi/* What-ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa udait Purushaha paadosyehaa bhavaatpunah, tato Vishvan gvyakraamat saashanaa nashaney abhi/* (Of three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata Virraajo adhi Puurushah, sa jaato atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became the Omni Present.Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva yagna matanvata,vasanto asyaaseedaajyam greeshma idhmassharaddhavih/* (The Yagna Karyas done by Devatas with Maha Purusha as the aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sharat Kaala as Havi or Naivedya); 7)*Saptaasyaasanparidhayah trissapta samidhah kritaah, Devaad yagnam tanvaanaah abadhnan Purusham pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayur aakaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8)*Tam Yagnam barhishi proukshan Purusham jaatamagratah, tena Devaa -*

ayajanta Saadhyaa Rishayascha ye/ (All the Participants of the Yajna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagnapurusha and accomplished the Yagna); 9) *Tasmaad yagnaat sarvahutah sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan aranyaangraamaschaye/* (In this Universal Yagna emerged ‘dadhighrita’ or curd-ghee mix, birds, ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaat sarva hutah ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasas out of which Yajur Vedas too emerged). 11) *Tasmaadashwaa ajaayanta yekeycho bhayaadatah, Gaavo hajagjirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidha avyakalpayan, mukham kimasya kou baahoo kaavuroo paadaavuchyety/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya mukhamaaseet baahoo Raajanyah krutah, vooroo tadasya yadvyshyahi padbhyaagum Shudro Ajaayata/* (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the lower class); 14) *Chandramaa manaso jaatah chaksho Suryo ajaayatam, mukhaadindraaschaagnischa Praanaadva - ayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva); 15) *Naabhyaa aaseedantariksham Seersho Dhyoh Samavartata, Padbhyaam Bhumi-dishaha Shrotraat tataa Lokaagumakalpayan/* (From the Lord’s navel came out the ‘Antariksha’, His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16) *Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaasty/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaaryasheela or of Practicalities, Mahimanvita or of Undefined Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa – dyaumuhaa jahaara Shakrah pravidwaanpadishaschatasrha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishadhipaas who is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to be the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishvaajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of His alone!) 20) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the path of Glory and Moksha.) 21) *Prajaapatishcharati garbhey Antah Ajaaya-maano bahudhaavijaatey tasya, Dheeraah parijaananti yonim Mareecheenaam padamicchanti vedhasah/* Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither

beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to attain Him) 22) *Yo Devehya Aatapati yo Devaa -naam Purohitah, Purvoyo Devehoy Jaatah Namu Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24) *Hreesha tey Lakshmischa Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoraatraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!) 25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/* (Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!

LAKSHMI STORAS

Lakshmeem ksheera samudra raaja tanayaam Shri Ranga Dhaameshwarim, daasi bhuta samasta deva vanitaam lokaika deepaankuraam, Shriman manda kataaksha labdha vibhava Brahmendru gangaa dharaam twaam Trailokya kutumbineem sarasijaam vande Mukunda priyaam/ Janani Lakshmi the dear daughter of Samudra Raja and the resident of the famed Temple of Shri Ranga! You are the unique symbol of the radiance of the entire universal femininity with the graceful visage of ever blissful smiles to Brahma-Indra-and Gangaadhara as the Universal house holder of Mukunda!

Siddha Lakshmi Moksha Laxmi Jaya Lakshmi Saraswati, Shrimaan Mukunda vadanaam Shri Lakshmeem upasmahe/ Our venerations to You the Siddha Lakshmi, Moksha Lakshmi, Jaya Lakshmi, Sarasvati, the Lotus Faced Shri Lakshmi as ever seated comfortably!

Namastestu Maha Maye Shri Peethe Surapujite, Shankhachakra gadaa haste Maha Lakshmi Namostute/ Devi Lakshmi the presiding Goddess of Shri Peetha carrying a conch, disk, and mace as Maha Maya the power of illusion and venerated by samasta Devas! Our sincere venerations to you.

Padmaanane padma vipanchi patre padmapriye padmadalaayadaakshi, vishva priye Vishnumanonulule tvadpaadapadmam mayi sannidhatva! Devi! you are lotus faced, a lotus with smooth leaves, a unique lotus lover, with lotus leaflike eyed, and the obedient darling of Vishnu the Sustainer of the Universe as per His thoughts and feelings. May we be near to your lotus feet for ever!

Sarvagjne sarva varade sarva dushta bhayankari, sarva dhukha hare devi Maha Lakshmi namostute/ Our prostrations to you Devi, as you are all knowing, ever kind yet ready to punish the immoral but always ready to help the virtuous.

Vande padmakaraam prasannavadanaam souhagyadaam bhaagyadaam, hastaabhyaamabhaya pradaam maniganairnaanaa vidhai bhushitaam/ Salutations to you Devi with lotus like delicate hands adorned

with ornaments of invaluable jewellery and with ever pleasing visage being the unique source of fortunes and of protection to all you devotees.

Bhaktaabheeshta phalapradaam Hariharabrahmaadibhih sevitaam, paarshve pankajashankha padmnibhihsevitaam sadaa Shaktibhih/ Devi Lakshmi is the icon of prosperity and boongiving kindness to her devotees as well as Devas and Trimurtis too.

Sarasijanayane Saroja haste dhavala taraam shuka gandha maalyaamara shobhe, Bhagavati Hari Vallabhe Manogjne Tribhubana bhutikari praseedamahyam/ With ever alluring lotus like looks and hands , of extremely fair face sporting fragrant flower garlands, Devi! only Shrihari knows your mind and thoughts. Trailokya Janani, our welfare and wealth is your ands and deeds alone!

Maha Maye Shri peethe surapujite shankha chakra gadaa haste Maha Lakshmi namostute/ My reverences Maha Lakshmi! you are the Maya Shakti the presiding Devi of Shri Peetha regularly worshipped by Sura Ganas as you are adorned by shankha-chakra-gadaadi aayudhas!

Smaraami nityam Deveshi tvayaa prerita maanasah,m adaagjnaa shira dhritvaa bhajaami Parameshwareem, Om Shr Lakshmaya namah/ Devi Parameshwari! Being inspired by you always, I have the fortune of following your footsteps by my head in total surrender and obeisance!

Siddhi buddhi prade Devi bhukti mukti pradaayini, mantra murti sadaa Devi Maha Lakshmi namostute/ Bhagavati! You grant us Siddhi and Buddhi or material fulfillment as also mental maturity! Mantra Murthi! Maha Lakshmi! Do grant me liberation from this ever perpetual cycle of births and deaths.

Bhaktaabheeshta pradaam Harihara Brahmaadhibhih sevitaam, paarsve pankaja shankha padmanidhibhiryuktaam sadaa shaktibhih/ Maha Lakshmi! you are unique fulfiller of boons and energy to us by those very requirements of the devotees as you possess endless treasures with you! Tri Murtis too seek your favours, let alone the Deva Devis and ll the Beings in the Universe!

Maatarmaami kamale kamalaayataakshi, Shri Vishnu hritkamala vaasni Vishvamatah, Ksheeradaje kamala komala vaasini Vishvamaatah/ sheerodaje kamala komala garbha Gauri Lakshmi Praseeda satatam sharanaam prapadye/ You are like a lotus, with lotus eyes, born of a lotus womb from the ocean of milk; may we mother! your ardent devotees seek safe refuge and care from you with blessings!

Maha Lakshmi cha vidmahe, Vshnu Patnee cha dheemahi, tanno Lakshmih prachodayaat/ My offering to Devi Lakshmi, my salutations to Vishnu Patni. May Devi Lakshmi activise me!

Om hreem shreem kleem Maha Lakshmi Maha Lakshmi!Ye hi ye hi sarva soubhagyam dehi me swaah/ Grant me fortunes! Om hreem shreem kleem Maha Lakshmi, Maha Lakshmi!

Samudra vasane Devi parvata stana mandale, Vishnu patni namastubhyam paada sparsham kshamasvame/ Bhu maata!Vishnu patni! Your clothings are of oceans are bosoms are mountains; we who walk up and down, day in and day out, on your body; do pardon us your children!

Sava mangala maangalye, Shive sarvaardha saadhike, sharanye Triambike Gauri Narayani namostute/ May you shower on us endless auspiciousness as you are the hallmark of auspiciousness your self. We seek shelter from you Devi as theTriayambika of Vaani-Durga-Maha Lakshmi!

Namastestu Maha Maaye Shri Peethe Sura pujite shankha chakra gadaa haste Maha Lakshmi namostute/ Maha Maya the presiding Devi of Shri Peetha! You as Maha Lakshmi are ever worshipped as possessive of shankh chakra gadaas with your four hands by Devas !

Padmaanane padma vipanna patre Padmapriye Padmadalaayadaakshi, Vishya priye Vishnu manonu kule tvatpaadapadmam mayi nannidhatsva/ Devi you are lotus faced, the lotus eyed, and the lotus lover, the darling of Maha Vishnu! You love the Universe, you love Maha Vishnu more! You Do kindly place your lotus feet near me!

Sarvagjne sarva varade sarvadushta bhayankari, sarva dhukhahare Devi Maha Lakshmi namostute/ Maha Lakshmi! You are omniscient, helpful to all and the frightful to the wicked; yet you are ready reliever of difficulties of you devotees.

Lakshmeem ksheera samudra raaja tanayaam Shri Ranga dhaameshvareem, daasee bhuta samasta deva vanitaam lokaika deepaakuraam/ Shrimanmanda kataaksha labdha vibhava Brahmendra Gangaa - dharaam, tvaam Trilokya kutumbineem sarasijaam vande Mukunda priyaam/ Maha Lakshmi! you are the pretty daughter of the Ocean of Milk, and the superme wife of Maha Vishnu while the wives of all other Devas are mere servant maids of yours. You are the brightest illumination of the Universe. Even by your passing glances of kindness that Brahma, Indra and Gangaadhara could bestow fortunes to them all. You are the indeed the Trilokya Janani and the beloved of Mukunda!

*Smaraami nityam Deveshi tvayaa prerita maanasah, tvadaagjnaa shira dhritvaa bhajaami Parameshvareem/ Om Shri Maha Lakshmai namah/*Devi Maha Lakshmi! we are ever revered and inspired by us all as your command is sincerely carried out in letter and spirit even as we all surrender to you in full and final!

Maha Lakshmi cha vidmahe, Vishnu Patneecha dheemahi, tanno Lakshmieeh prachodayaat/ May Devi Lakshmi the beloved wife of Vishnu accept my offering and inspire my being!

Hreescha te Lakhmischa ahoratre paarshve Nakshatraani rupam Ashvanou vyaaktam, Ishtam manishaana, amuym manishaana sarvam manishaana/ (Devi Lakshmi and Lord Hari are the illustrious and Sacred Couples; they are forms of the glittering Stars on the Skies and Ashvini Devatas are their mouth; this being so, may they bless us with the fulfillment of all our materialistic wishes and spiritual aspirations!)

Padmanabha Priyam Devim Padmakshim Padmavaasineem, Padma Vaktraam Padma Hastaam Vandey Padmaamaharnisham/ Purnendu Bimba Vadanaam Ratnaabharana Bhushitaam/ Varadaabhaya hastaabhyaam Dhyayecchandra Sahodareem/ Ichaa Rupaam Bhagavatassacchida –ananda Rupinee, Sarvajnaam sarva Jananeem Vishnu Vakashathalaalayaam/Yathopadesham Mula Mantram Japitwaa Yathaakramam Devyai Samarpya, Tatasshaambhavi Mudrayaa Bhru madhye lakshya manusandhaaya Sahasra Naama Stotram Japet/ (Salutations to You Mother! You are the beloved of Padmanabha or the Lotus- Stalked Vishnu. You are the Lotus Eyed, Lotus Faced, Lotus-Handed, Lotus-Smiled and Lotus Surrounded Devi! You have the Countenance of a fully blossomed Moon; the most tastefully ornamented Figure of all; the renowned Sister of Chandra; always carrying a protective hand sign to all of your Devotees; sporting any Body-Form that you desire; the Omniscient; the Mother of all Beings; and the Permanent Resident of Maha Vishnu's Chest ! Now, may I meditate you with utmost attention and

dedication, observing unification of my physical limbs and inner vision right on my Forehead betwixt my Eye Brows!)

Bhuri Dhanada Saadhana :

Akshasrakpara shuugadeshu kalisham baanam dhanuh kundikaa dandam Shakti gharatti charma jalajam khadgam suraabhaajanam/ Shuulam paasha sudarshanechadhateem hastam pravaalaa prabhaam seve sairi bhamardineemiha Maka Lakshmim saroja sthitaam/ Maha Lakshmi is ever placid with kindness; yet the Mantra Shastra Upasakaas is known as complex and profound with sixteen hands, carrying sixteen ‘aayudhaas’ or ‘astrashastraas’. These are to signify the ‘ahamkaara’ or self-ego of human and other Beings in Brahma Srishti originated from the Arishadvargaas / Eight Internal Enemies of kaama-krodha-moha-lobha-mada matsaraas viz. Desire, Anger, Greed, Infatuation, Arrogance and Jealousy! The divine meaning is that the intensity of arishadvargas is conquered by the ayudhas in Her hands as each of the beejaaksharas of the ‘ayudhas’ emits reverberating sounds and thus the ‘sadhaka’ turns him worthy of eligibility for attaining lasting Joy and worthiness of Spiritual Life!

Shiva -Shakti Dance generates rhythmic spiritual sounds which the Vedic Rishis termed as Nāda Brahman, the initial primordial sound of extremely high frequencies that were beyond one’s imagination. They were aware of the subtle secrets of nature and knew that the gross-level sound related to corresponding spiritual, cosmic and semi-cosmic vibrations which were divine sounds. *Paraa pratyakchiti Rupa Pashyanti Para Devataa, Madhyamaa Vaikhari Rupaa Bhakta Maanasa Hamsikaa/* Keeping in view of the complex subtlety of four traits or stages of Vani (speech or sound) viz. the *Paraa* (the spiritual sound of Paramatma -Bhagavati DUO cum SINGULARITY), *Madhyama* (the cosmic sound of *Vāstu / Purusha*), *Pashyanti* (the semi-cosmic sounds of vibhūtis and *Vaikhari* (the gross-level sounds of Make Believe Objects and Living Beings). The ripples of the totality of Beings produce semi-cosmic vibrations which are visible through cosmic sight alone; the Rishis applied the term *Pashyanti* to this observation because they could observe the semi-cosmic colours of the stimulated *Samashti-Prānas* corresponding to spoken alphabets, which observation is also known as Darshana, the philosophic view of Visibility!. They concluded that all vowels are divine alphabets for they produce divine words of Mantric Stanzas. Thus, *Pashyanti* refers to the visible sound which is ordinarily experienced as a feeling or a mental picture. Each level or state of sound corresponds to a certain plane of existence, a certain state of consciousness; the ability to experience the different levels of sounds depends upon the refinement of consciousness. When sound of the mouth as spoken syllables is generated, it is named *Vaikhari-vac*; the finer sounds that exist as a thought prior to expression are inaudible sounds, the sound existing in between the formation of a thought as an idea, feelings and image, and its expression on the material level as speech or action is named *Madhyama-vac* but the sound that leaves its audible nature and manifests as a feeling, a wordless idea or some visual imagery is named *Pashyanti-vac* which is intuitive in nature and beyond defined linguistic forms or frameworks. Adi Shankara explains that *Pashyanti* corresponds to the junction point between the ordinary waking state and pure consciousness. A word spoken or thought in the ordinary waking state is only a partial expression of an eternal meaning or transcendental]

Shri Suktam

Harih Om/ Hiranyavarnaam harineem suvarnarajatasrujaam, Chandraam hiranyamaheem Lakshmeem jatavedo ma maa vaha/ Taam aavaha jaatavedo Lakshmeemanapagaamaneem, yasyaam hiranmayam

vindeyam gaamashvam purushaanaham/ Ashvapurvaam rathamadhyaam hastinaadhaa prabodhineem,
 Shriyaam Devimupahvaye Shrimaa Devirjushataam/ Kaamsosmitaam hiranya praakaaraam - aardraam
 jvalantim truptaam tarpayantim Padmasthitaam padmavarnaam taamihopahavye Shriyam/ Chandraam
 prabhaasaam yashasaa jvalanteem Shriyam loke deva-jushtaa- mudaaraam taam padminimeem
 sharanamaham pra-padhye a-Lakshmirme nashyantaam tvaam vrune Aaditya-varne tapaso-adhi-jato
 vanas-pati-stava-vruksho-atha bilvaha Tasya phalaani tapasaa-nudantu maayaa-anta- raayaa-scha
 baahyaa a-Lakshmi-hi upaiy-tu maam Dev-sakha-ha kirti-scha maninaa saha Praadur-bhuto su-
 raashtre-asmin kirtim-vrudhim dadaatu me Kshutpi-paasaa-malaam jyeshtaam -a-Lakshmim naash-
 yaamyaa-ham Abhutim-a-samrudhim cha sarvaa -nirnud me gruhaat/ Gandha-dvaaraam duraa-
 dharshaam nitya-pushtaam karishi-nim Ishvariim sarva-bhutaanaam taamihopahavye Shriyam/ Manasaha
 kaam-maa-kutim vaacha-ha satya-mashi-mahi Pashu-naam rup-manyaa-sya mayi Srihi srayataam yasha-
 ha /Kardamen prajaa bhutaa mayi sambhava kardam Sriyam vaasaya me kule Maataram padma-maali-
 nim /Aapaha srajantu snig-dhaani chiklit vasa me gruhe ni cha Devim Maataram Sriyam vaasaya me
 kule/ Aardhraam push-karinim pushtim pinglaam padma maali-nim Chandraam hiranya-mayim
 Lakshmim jaat-vedo ma aavah /Aardhraam yah-kari-nim yashtim suvarna-aam hem-maali-nim Suryaam
 hiranya-mayim Lakshmim jaat-vedo ma aavaha/Taam ma aavaha jaat-vedo Lakshmi-man-pagaa-nim,
 Yasyaam hiranyam pra-bhutam gaavo-daasyo-asvaan vindeyam purushaan-ham/ Yaha shuchi-hi preyato
 bhut-vaa juhu-daayaa-jya-manva-ham Suktam panch-dashar-cham cha Sri-kaam-ha satatam japet/
 Sarsij-nilaye saroj-haste dhaval-taraam-shuk gandh-maalya-shobhe Bhagavati-Hari-vallabhe-mano-gne
 tri-bhuvan-bhuti-kari prasid mahyam/ Asva-daaye gow-daaye dhan-daaye mahaa-dhane Dhanam me
 jush-taam Devi sarva kaamaa-scha dehi me/ Putra poutra-dhanam dhaanyam hastya-asvaadig-veratham
 Prajaanaam bhavasi Maataa aayush-mantam karotu me/ Dhanam-agnir dhanam-vaayur dhanam-Suryo
 dhanam-vasuha Dhanam-Indro Brihaspatir-Varunam dhanam-ishvarou/ Vainate Somam piba Somam
 pibatu vrutra-haaSomam dhana-asya Somino mahyam dadaatu Sominaha/Na krodho na cha maatsarya
 na lobho na-ashubhaa mati-hi Bhavanti krun-punyaa-naam bhaktaa-naam Sri-suktam japet/
 Padmaanane padma karu padma sambha-ve,Tanme bhajasi Padma-aakshi yen soukhyam labhaa-mya-
 ham/Vishnu patnim ksha-maam Devim Maadhavim Maadhava priyaam Vishnu priya sakhim Devim
 namaam-yam nyut Vallabhaam/ Mahaa Lakshamim cha vidmahe Vishnu patnim cha dhi-mahi Tanno
 Lakshami-hi prachodayaat/ Padmaa-nane padmini padma-patre padma-priye padma-dalaa-yataaxi
 Vishva-priye vishva-manonu-kule tvat-paad-padma-mayi san-nidhat-sva/ Aanand kardama-ha Sri-daha
 chiklit iti vi-srutaa-haa Rushaya-ha Sri-va-putraas-cha mayii Sri-Devi devtaa, runa-rogaadi daaridhra-
 yam paapam cha ap-mrutyaa-va-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-
 strayam-aayuyshyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu
 putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-
 Saraswati Trigunaatmikaa Chandikaaye namah/

Agni Deva! we invoke you for Devi Maha Lakshmi who is resplendent with golden jewellery of glittering yellow and silver glows as Chandra the personification of wealth. Agni Deva, through your grace, may Devi Lakshmi provide as prosperity, excellent progeny, cattle and auspiciousness.

(3-4) May Shri Lakshmi who has a line of horses in her front, a series of chariots in the middle, and with trumpets of elephants, as the insignia of celestial glory. May that unique grace bless us. She is the embodiment of absolute bliss with natural and perpetual smile on her face and though of molten gold with her residence (just from the milky ocean) who is blazing with splendour, and is the embodiment of the fulfillment of being the ocean of milk! She is indeed seated on lotus and is as attractive like a lotus.

(5-6) Maha Lakshmi! You possess ‘Chandra Prabhasa’ or the tranquility of Moon and the radiance of a far reaching reputation in the worlds as the Seat of Prosperity, as a Padmini; we all surrender as being the antithesis of Alakshmi and being the Singular High Seat of Opulence! Being of Aditya Varna or of the Splendour of Aditya Deva, your ‘Tapomahima’ is so surfeit that like the leaves of Vanaspathi Vriksha tend to spread even remote signs of ‘Alakshmi’ or misery and misfortune. May such bael fruits destroy even the signs poverty and replace with affluence. Besides, may the evils of hunger and thirst be driven away at once! (7-8) ‘Upaitumaam Devasakhah keertischa!’ I am indeed born in a ‘karma bhumi’ of glory as a citizen of a Blessed Background or heritage being intimate as a ‘Deva Sakha’. May my worthy and close Devas like Kubera, the Lord of wealth and fame extinguish ‘kshutropaasa’ hunger and thirst, depression and desolation. May Devi Lakshmi eradicate Alakshmi by roots-tree-and sour fruits from each house hold. (9-10) *Gandhadwaaraam duraadharshaam nityapushtaam karishineem/* Devi Lakshmi! You are the gateway to ‘sugandha’ of plentiful sandalwood trees akin to the perception of one’s desires and ambitions as reflected with the abundance of cow’s wealth and plentiful cattle as the symbol of contentment and ideal human existence which truly verges into divinity! Thus may Lakshmi, the Goddess of Wealth and Virtue lead us to the frontiers of ‘sugandha’, ‘nitya pushti’ and ‘Ishvaratva’!

(11-12) Devi Lakshmi! Your next generation as the progeny Maharshi Kardama and the further lineage is certainly the residing seat of Wealth as Yourself in the ancestral link. May we therefore possess the privilege of garlanding You with a fragrant string of lotuses at our ancestral home! Chiklita Maharshi! may we entreat you too to grace such an abundantly auspicious moment when our incredible function arrives.! (13-14) Our invocation to Maha Lakshmi via Agni Deva! She is of the tranquility of Chandra, luster of gold, brilliance of Bhaskara, the symbol of fragrance! She wields a powerful staff of sovereignty and Control of Supremacy, ever resplendent of wealth and glory! You are the lotus resident, saluted by celestial elephant hordes, with garlands of lotuses lifted up for decoration. Maha Lakshmi! You are the karuna swarupa, hema maalini, of golden hues like of Surya! (15-17) Jaataveda! We invoke you to seek Lakshmi again and again as She is the embodiment of abundance of grace, plentifulness, prosperity, cattle, horses, servants, followers, residences, and longevity and glory! Mother Lakshmi, your ‘bahyanantara shuchi’ is unparalleled; your ‘Sixteen Shri Suktas’ are such as their constant recitals reap enormous benefits of far reaching impact! Padmaasane, Padmoru, Padmaakshi, Padma sambhave! Devi! You are of Padmaasana or Seated straight with folded legs as the Parama Yogini! You are Padmaakshi or of Lotus Eyes of glittering Purity! Padmasambhave! or the Lotus Manifestation of Outstanding Clarity and Transparency! We are literally swimming in the constant flows of Abundance and Contentment! 18-19) ‘Ashwadaayi, Godaayi, Dhana Daayi, Maha Dhane!’ Devi! You are Supreme Provider of numberless horses, cows, and prosperity as you are the True Embodiment of Prosperity Yourself! You are Aishwarya the Seat of Opulence as the Acme of Material Fulfilment! Indeed you certainly are the Sarva Kaama Pradaayani or the Unique Bestower of Aspirations!

20-21) ‘Putrapouitra dhanam dhaanyam hastaashvaadigave ratham’: the meaning is self explanatory since Maha Lakshmi is the unique giver of excellent sons and grand sons, liquid cash, plentiful crops, elephants-horses-cattle and most significantly the blessing of longevity to enjoy the desires. ‘Dhanamagnirdhanam Vaayur dhanam Suryo Danam Vasuh, Dhanamindro Brihaspatir Varunaam Dhanamastute! Dhanam or Devi Lashmi assumes all the Forms of Devas like Agni-Vaayu-Surya-Vasu Devatas-Indra Deva-Brihaspati and Varuna! 22-23: With Maha Vishnu in the heart of any human, Garuda Deva the illustrious son of Vinata Devi and the renowned carrier of Vishnu, would be pleased to facilitate the celestial Soma Juice that bestows Eternity within the Inner-Consciousness; indeed this celestial Soma would instantly

destroy the inner enemies of kaama-krodha-moha-mada-lobha-matsaryas! Mother Lakshmi, it is only you the bestower of such unparalleled Soma! The only manner that the ‘shadvargas’ or the six human weaknesses and shortcomings could be nullified is therefore to earnestly recite and absorb the Shri Sukta the fabulous! Devi! You are the Vibhavari or the radiance of Lightnings emerging of pouring rains; this is the offshoot of what copious crops are generated and thus the emergence of Life and existence of all Beings! 24-25: ‘Sarasija nilaye sarojahaste dhavala taraamshuka gandha maalya shobhe!’Devi! You are of resident of glittering Lotus; Lotus Handed; the essence of purity and white cleanliness of magnificent fragrance.Bhagavati! Hari Vallabha! Tribhuvana Sundari! Our earnest salutations to you Maha Devi! Vishnu Patni! Kshama Devi who is the symbol of Patience and Forgiveness! Madhavi -Madhava Priya! Maha Lakshmi!Standing on a lotus flower with grace with wide hips and lotuslike eyes, deep navel indicative of supreme conduct and character, with full blossomed bosom indicative of abundance and compassion, you are slightly bent forward to bless the prostrating crowds of devotees even as she is receiving them. 26-27: Devi Maha Lakshmi! While celestial elephant kings are performing ‘abhisheka’ of amrita the divine nectar from either side, do kindly grace our rest house and accept our prostrations. Mother Lakshmi! As being surfiest with your benign flashes of your side line glances of your graceful eyes, Lord Brahma, Indra Deva and Gangaadhara Parama Shiva too got mesmerised and got enriched by themselves! Devi Lakshmi! As You smile softly, three bhuvanas get mesmerised with joy and enrichment of their inner selves. May we be blessed with richness and abundance of inner contentment as we are never tired of praising your benevolence and generosity as we praise you as ‘Siddha Lakshmi- Moksha Lakshmi-Jaya Lakshmi-Saraswati-Shri Lakshmi-Vara Lakshmi’! [Ashta Lakshmis are *Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi-Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi*]

28-31: Maha Lakshmi! Bestow us very generously ‘ Shri Varchas-Aayush-Aarogyam-Avidyacchdanam-Dhaanyam-Dhanam-Pashum-Bahuputra laabham-Shata samvatsaram- and even beyond as deerghamaatush! Our sincere commendations are countless as ‘Padmapriye, Padmini- Padmahaste-Padmaalaye-Padmadalaayataakshi- Vishvapriye-Vishnu manonukuule! May your sacred and soft feet be drawn to our hands closely and to our hearts’s contentment! Devi! You are the Household Goddesss in Trilokas of Bhur-Bhuva-Swah! Mukunda Priya! Grant us abundant benevolence- auspiciousness in all formats and chaturvidha purushardhas of Dharma-Artha- Kaama- Moksha.

32-31) As ever commended and worshipped by MaharshisAnanda Kardamaadis, may Devi Lakshmi bless us to extinguish ‘runa-rogaadi daaridhra-yam paapam cha ap-mrutyava-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuyshyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa chandikaaye namah/

Ashta Lakshmi Swarupas

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini **Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini*

*Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradarsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/*

Shri Kanaka Dhaaraa Stotra:

1) Angan hareh pulakabhuushhanamaashrayantee, bhringaanganeva mukulaabharanan tamaalamh/ Angeekrita akhila vibhootir apaangaeelaa, Maangalyadaa astu mama Mangala Devataayaah/
Devi Mahalakshmi gets joyous and the dark skinned Vishnu too is happy as the tamala tree gets to full bloom attracting the female beetle! May the Devi shower prosperity to us by her auspicious glance of her flashy and bright looks!

2) Mugdhaa muhurvidadhatii vadane muraareh, prematrapaapranihitaani gataagataani , Maalaa drishormadhukariiva mahotpale yaa, saa me shriyam dishatu saagarasambhavaayaah/
Devi Lakshmi , the daughter of ‘ksheera saagara’ the Milky Ocean, shyly glances the bright lotus countenance of Muraari again and again, just as the black bee constantly approaches and flutters tirelessly the attractive blue lotus! May I beseech Her to grant prosperity to Her devotees too like such flashy glances even some times!

3) Aameelitaakshamadhigamya mudaa Mukundam, aananda kandamanimeshhamanan gatantramh , Aaekara sthita kaneenika pakshma netram bhootyai bhavenmama bhujanga shaya anganaayaah/
Even as the amorous eyes of Mukunda remain half-closed in ecstasy, the sparkling dark eyes of Devi Lakshmi remain fixed on Him in deep love being lost in wonder and remain open without blinking. May these eyes of Devi Lakshmi befall on me and bestow prosperity and joy!

4) Baahvantare madhujitah shritakaustubhe yaa, haaraavaliiva hariniilamayee vibhaati kaamapradaa bhagavatopi kataakshamaalaa kalyaanamaavahatu me kamalaalayaayaah/ As the continuous series of delightful glances of Maha Lakshmi are fixed on the ‘Kaustubha Maala’ the garland of precious blue stones of ‘Indraneela’ on the glorious chest of Lord Vishnu, may this string of such glances be directed towards me to so that it will bring me auspiciousness and fortunes!

5) *Kaalaambudaa lilalitorasi kaitabhaareh dhaaraadhare sphurati yaa tadidanganevamaatuh samasta jagataam mahaneeyamurtih bhadraani me dishatu bhaargavanandanaayaah/* Devi Mahalakshmi's sideway glances are like the flashes of Lightnings of dark clouds just as from the shining garland on the dark broad chest of Mahavishnu! May she, the daughter of the Bhargava Maharshi; being ever-worshipped as Mother by the universe, bring me auspiciousness and happiness!

6. *Praaptam padam prathamatah khalu yatprabhaavaatah, maangalyabhaaji madhumaathini manmathena mayyaapatet tadiha mantharameekshanaardham, mandaalasn cha makaraalayakanyakaayaah/*

Since Manmadha the God of Love could gain access to Madhusudana -the destroyer of the demon Madhu- only because he was favored with such blessing glances from Mahalakshmi! Likewise, may I too be the recipient of such glances of the Devi on Maha Vishnu fall on me and with prosperity by looking at me even momentarily in passing!

7) *Vishvaamarendra padavibhrama daana daksham aananda heturadhikam Muravidvishhopi Ishhannishheedatu mayi kshanamiikshanaardham, Indeevarodara sahodaram Indiraayaah/*

Devi Maha Lakshmi! Even the high status of Indra the Head of Devas could be accomplished even by a momentary glance of yours. Murari the destroyer of Mura Daitya is understandably entranced with joy as the amorous looks from your lotus eyes always! Is it not possible to spare a benign looks of yours to kick me up to higher lokas just for a second!

8) *Iishtaavishishtamatayopi yayaa dayaardra drishtyaa trivishta pradam sulabham labhante/*

Drishtih prahrishhta kamalodaradiiptirishhtaam/ pushim krishheeshhta mama pushkaravishtaraayaah/

Maha Lakshmi! We are indeed aware that attainment of celestial worlds is possibly accomplished while great sacrifices need to be executed like Ashvamedha Yagna and so on. But, even the benign looks of your 'drishti' could be a sure reply to reach such top altitudes! May the quick glimpses of compassion from your lotus eyes fulfill my ambitions and impossible desires otherwise!

9) *Dadyaaddaya anupavano dravinaambudhaaraam, asminnakijnchana vihangashishau vishhanne/*

Dushkarma dharmam apaneeya chiraaya dooram, naaraayana pranayineenayana ambuvaahah/

Just as the dark rain clouds accentuated by monsoon winds unleash torrential rains on the parched earth and quench the thirst of the Chataka birds ushering in good crops and food on the earth, may the dark eyes of Mahalakshmi resembling the rain cloud floated by the breeze of compassion release the rain of prosperity and destruction of accumulated sins!

10) *Geerdevateti Garudadhvasundareeti, Shaakambhareeti Shashi shekhara Vallabheti,*

Shrishti sthiti pralayakelishu sansthitaayai, tasyai namah Tribhuvanaika gurostarunyai/ Maha Lakshmi!

You as the Supreme Maya being the consort of Bhagavan Vishnu as the Goddess of Prosperity and of Tribhuvanas ; you are also of the Goddess of Vaak-Vigjnaana- Vidya Saraswati too besides being Bhaagya-Bhogyaa-Yogyaa Lalshmi as also the consort of Maheswara as Shakambhari /Devi Parvati . Indeed You are the Unique Energy being the Tridevi as in charge of Srishti- Sthiti- Samhara as the Maha Shakti, the 'Paraa Shakti'!

11. *shrutyai namostu shubhakarmaphalaprasutyai, ratyai namostu ramaneeya gunaarnavaayai,*

shaktyai namostu shatapatraniketanaayai, pushtyai namostu purushhottama vallabhaayai/

Maha Devi! You are the manifestation of Vedas, granting the fruits of virtuous deeds. You are the signage of grace and beauty like Rati Devi! You are the very ocean of qualities that are at once magnificent. You have the abode of Lotus with countless petals, and the Maha Shakti personified. The Prakriti Swarupa of Purushottama, the Singular Goddess of Opulence! My earnest obeisances to you!

12: *Namstu naalee kanibhaananaayai, namostu dugdho dadhi janma bhumyai/ Namostu Somaamrita-sahodaraayai, namostu Naaraayana nava vallabhaayai/* The truly better half of Narayana! Your countenance is as graceful as the unique lotus in full bloom! Devi! You have the distinction of having emerged from Ksheera Saagara the Ocean of Milk along with the Chandra and Amrita; my prostrations to you!

13. *Namostu hemaambuja peethikaayai, namostu Bhumandala naayikaayai, namostu devaadi dayaa paraayai, namostu shaarngaayudha vallabhaayai!* .Maha Devi as seated on the Golden Lotus, as the Goddess of the Earth, and as the consort of Narayana being compassionate to the Devas!

14: *Namostu Devyai Bhrgu nandanaayai, namostu Vishnorurasi sthitaayai, namostu Lakshmyai kamalaalayaayai, namostu Daamodara Vallabhaayai/* My sincere greetings to you Mother! You are the illustrious daughter of Maharshi Bhrgu, the consort of Damadara. Devi Lakshmi, being seated on Lotus and adorning the broad chest of Mahavishnu, my salutations to you!

15. *Namostu kaantyai kamalekshanaayai, namostu Bhutyai Bhuvanaprasutyai/ Namostu devaadibhir - architaayai, namostu nandaatmaja vallabhaayai/* Devi Lakshmi! You have the distinction of being the wife of Gopala the Nanda Putra, you are the center of attraction and devotion to Devas and Humans; the incarnation of brightness, and the hall mark of prosperity and auspiciousness!. Kindly accept our heartfelt greetings!

16. *Sampat karaani sakalendriyanandanaani, Saamraajya daana vibhavaani saroruhaakshi . tvadvandanaani duritoddharanodyataani maameva maataranisham kalayantu maanye/.*

Devi the lotus eyed Mother! I am always inspired to bend my knees in veneration as you are the singular one to bestow prosperity, happiness, contentment, and auspiciousness. Worship to you always results in assured fulfillment of all my aspirations either physically, or psychologically and instantly remove my tribulations!

17. *Yatkataaksha samupaasanaavidhih sevakasya sakalaarthasam padah, santanoti vaachaanganga maanasaih/Twaam Muraari hridayeshvareem bhaje/* Devi! any devotee of yours truly yearns for your ‘Kataaksha veekshana’ or (sidelong glances for blessings) and if fortunate is endowed with prosperity and material success. ‘Muraari hridayeshwari’ or the heart throb of Vishnu Bhagavan! My supplications to you by all the means of ‘manasa-vaacha-kriya or through word, thought and deed!

18. *Sarasija nilaye sarojahaste dhavalatamaanishuka gandhamaalyashobhe, Bhagavati Hari vallabhe manogjney, tribhuvanabhuutikari praseeda mahyam/* Bhagavati Hari priye! Seated on lotus and with a lotus flower in your hand, you are robed in gorgeous white silk, adorned with garlands and sandalwood paste, you gladden our hearts. May you, the glorious consort of Vishnu confer prosperity on all the three worlds and specially shower compassion to me!

19. *Digdhashtibhih kanakakumbha mukhaavasrishtha swaraaahi svarvaahinee vimala chaaru jalaplutaangeem/ praatarnamaami jagataam jananiimasheshah Lokaadhinaatha grihinim amritaabdhi putreem!* Loka Maata the celebrated Vishnu grihini! The ‘Dig gajaas’ or the celestial elephant kings of Eight Directions have the honour and fortune to bathe you by the Sacred Ganga Water as poured by golden vessels! ‘Ksheeraabdhi tanaye’ or the illustrious daughter of the the Ocean of Milk! Our reverential salutations to you seeing your smiles!

20. *Kamale kamalaaksha vallabhe tvam, karunaapuratarangitair apaangaih avalokaya maama kinjacha naanaam, prathamam paatramakritrimam dayaayaah/* Kamala Devi! You are the consort of of the lotus-eyed Keshava! Your constant gaze is replete with compassion for the poor and the poorest of the poor; naturally indeed I am eligible for your consideration deserving of your benign grace and benefit!

21. *Devi praseeda jagadiishvari lokamaatah, kalyaanagaatri kamalekshanajeeva naathe, daaridrya bheetiritihridayam sharanaagatam maam, aalokaya pratidinam sadayairapaangaih/Jagedeshwari* , the Supreme Controller of the Universe and Protector of all the Beings. May your benign grace usher in auspiciousness to us, safeguard our well being and forgive our blemishes. As I surrender myself totally to you, may your compassionate looks keep a constant watch over my well being and personal safety!

22. *Trayimayeem tribhuvana maataram ramaam, gunaadhikaa gurutarabhaagya bhaagino bhavanti te bhuvi budha bhaavitaashayaah/* Maha Lakshmi is the dearmost mother of tri-bhuvanas; she blesses those devotees of utmost dedication singing her magnificance would certainly win over superior qualities, fortunes and powers of intellect.

Iti Shrimad Shankaraachaarya krita Shri Kanaka dhaaraa stotraan sampurnam/

Kalyaana Vrishti Stotram

[Popular like Kanaka Dhaara- Kalyaana Vrishti Stotram too was conceived by Adi Shankara; this ‘shodashi’ is known as Shri Vidya’s Mula Mantra worthy of reciting daily for ever improving Self Purification]

1. *Kalyaana Vrishtibhirva amrita puritaabhir Lakshmi swayam varana mangala deepikaapibhuih, Lakshmi swayam varana mangaladeepikaabhih/ Sevaabhiramba tava paada saroja mule naakaari kinka manasi bhakti mataam janaanaam/* (Amba! What indeed is not possible of achievement of wishes to those devotees who dedicate themselves at the lotus feet of your most auspicious feet lit up like unending garland of glittering lights! Indeed, is it necessary to convey to You as to what are one’s aspirations!)

2. *Etaavadeva janani spruhaneeyamaaste tadvandaneshu salilasthagite cha netre,saamniddhyamudyat arunaayatasodarasya tadvigrahasya sudhayaa parayaapluputasya/* Mother! May my eyes be fully turned into flows of tears on approaching your celestial idol which resembles the red and radiant Pratyaksha Bhaskara since my natural emotions appear to have been flowded with nectar of your Sacred and unique image!

3. *Ishitwa bhava kalushaah kati naama santi Brahmaadayah pratiyugam pralayaabhibhutah, ekah sa yeva Janani sthirasiddhiraaste yah paadayostwa sakrit pranitam karoti/* Janani! Brahma and various Devataas owing to responsibilities of their royalty outlook and actions might have been corrupted ever since the process of creation and the ‘kaala maana’ or the passage of the time cycle, but it is only that person of steady mindedness, firm conviction and enlightenment who bends and touches your feet out of reverence and dedication swearing loyalty to you would accomplish Life’s fulfillment.
4. *Labdhvaa sakrita Tripura Sundari taavakeenam kaarunya kandalita kaanti bharam kataaksham, Kandarpa bhaava subhagaastwayi bhaktibhaajah sammohayanti taaruneerbhuvanatrayeshu/* Tripura Sundari! Those very select and distinguished devotees of undying faith and dedication to you who are fortunate to attain the seeds of your compassion, then would not the most graceful and attractive beautiful maidens of ‘Tri bhuvanas’ akin to Kaama Devata rush to fall on the feet of such devotees!
5. *Hreenkaameva tava naama grihanti Vedaa Maata trikona nilaye Tripure Trinetre, yatsamsratou yambhataadi bhayam vihaaya deepyanti Nandanavane saha Lokapaalaih/* Veda Maata! You are the singular and sacred most ‘Hreenkaara Shakti’ as the incarnate in ‘Trikona’ as the ‘Trinetri’ and as the ‘Tripureshwari’!
6. *Hantuh puraamadhigalam paripurana maanah krurah katham nu bhavitaa garalasya vegah/ Aashvaasanaaya kila maataridam tavaartham dehasya shashvadamritaapluta sheetalasya/* Mother! How is this becoming possible that even as your physique is always kept cool by the continuous intake of amrita the nectar is able to withstand the heat and fire power of the ‘haalaahala’ poison retained by Shankara’s throat thus losing its destructive energy!
7. *Sarvagjnataam sadasi vaakpatutaam prasute Devi tadanghri saraseerahyous pramaanah kim cha sphuran makutaujvala maata patram dve chaamare cha Vasudhaam prasute Devi tadangaghni saraseerahayoo pranaamah/* Devi! My reverential greetings at the sanctity of your lotus-like feet as these generate ‘sarvagjnata’ or omniscience / the all knowing capability apart from ‘Vaak-chaturya’ or the power of speech. Simultaneously you could also bestow to me a brilliant golden ‘kireeta’/ head gear, a spotlessly white umbrella, two hand fans and a unique Emporership of Bhumi!
8. *Kalpadrumar abhimata pratipaadaneshu kaarunya vaaridhibhiramba bhavatkataakshaih, aalokaya Tripura sundari maamanaatham twayyeva bhakti bharitam twayi dutta drishtim/* Mother Tripura Sundari! I am replete with my devotion and always tied tight with your thoughts and visions; then why are you treating me as an ‘anaadha’ or a helpless entity! I beseech you to fulfill all my desires and ambitions as justified by virtue by your considerate looks of approval atleast once!
9. *Hantetareshvapi manaamsi nidhaaya chaanye bhaktim vahanti kila paamara daivateshu/ Twaameve Devi manasaa vachasaa smaraami, twaameva noumi sharanam jagati twameva/* Devi Lakshmi! It is unfortunate that a large chunk of ill-informed public are lured into devotion of ‘paamara daivataas’ or even base gods and goddesses even at times Evil Shaktis. May I hereby swear that I shall never ever associate myself and get attracted to such Base Spirits doing more harm than good, but always stick to you or your form-variations! Tripura Sundari! I wonder if there were a case in public opinion that somebody else of the features of a so called ‘Goddess’ much unlike of your fame and kindness might respond with speed and generosity be revealed, that would be a travesty of truth and reality!

10. *Lakshyeshusa satsvapi tavaakshi vilokanaanaamaalokaya Tripurasundari maa kathaamchit, nyunam mayaapi sadrusham karunaikapaatram jaato janishyati jano cha jaayatecha/* Devi Tripurasundari! Indeed, you may aim at innumerable images to view but by sheer chance and coincidence happen to glance at me, I should be evergrateful to you since a devotee like me is rather rare - even perhaps neither in the past nor present - but certainly well deserved!

11. *Hreem hreemati pratidinam japataam janaanaa kim naama durlabhamiha Tripuraadhivaase, maalaa kireeta madavaarana maananeeyaamstaan sevate Madhumati swayameva Lakshmih/* Would there ever be an impossibility in the worlds that among human beings a person should be rare to perform relentless 'japa' of the beeja mantras of 'Hreem Hreem' daily by way of fixation of body and mind! If there were any such like that if at all, then Maha Lakshmi herself as decorated by flower garlands, ornamented by golden headgear studded by most precious jewellery and riding on a celestial elephant, would approach that illustrious person and bless him!

12. *Sampatti kaarini sakalendriyanandanaani, saamraajya daana kushalaani sarorahaakshi/ Twandvandanaani duritougha harodyataani,maameva maataranisham kulayantu naanyam/* (Kamala nayani 'Mata'! My prostrations to you! You are the only bestower of 'sampatti' and 'saamraajya' or Opulence and Emperorship, besides the destroyer of thick clouds of sins; indeed even if being selfish, I beseech you to 'naanyam'!or even be partial to me alone in your blessings!

13. *Kalpapa samharana kalpita taandavasya, Devasya khanda parashouh parameshwarasya, paasha ankushouksha vasharaasana pushpa baanaa saa saakshini vijayate tava murtirekaa/* Maha Maaya! You are the unique evidence when Devaadi Deva Parameshwara performs the 'kalpaantara taandava nritya' or the virulent dance at the closure of each 'Kalpa' of the Grand 'Kaala Chakra' as He is equipped with 'paasha-ankusha- dhanush and pushpa baana'!

14. *Lagnam sadaa bhavatu maataridam tavaartham tejah param bahula kunjakunkumapanka shonam, bhaasvat kireetamamrutaamshu kalaavatamsam madhye trikonamuditam paramaamritaardram/* Maha Devi Maya! You as the better and bright half of Paramatma Swarupa as the 'Ardhaangi' is a mass of lustrous and radiant physique further enriched by the flows of deep bright liquid 'kumkuma' and lightning flashes of a golden headgear studded by the nine gems, further adorned by 'Purna Chandra Kala' or the full moon glow along with the 'paramaamritaardra'or the navel of saturated elixir in the form of a 'Trikona Yantra'! You are in raptures of staring at Paramatma!

15. *Hreenkaameva tava dhaama tadeva rupam twannaama Sundari saroja nivaasa muley,twat tejasaa parinatam viyadaabhibhutam soukhyam tanoti saraseeruha sambhavedeh/* The Lotus resident Hreenkaara Sundari! You are of the similar Swarupa, similar Brightness and similar nomenclature! Being conditioned and adjusted under the High Skies, you are the Adi Kaarana or the Cause of the Universe and indeed the Adi Karta or the Causation of Tri Murtis of Tri Gunas of Srishti-Sthiti-Samhara represented by Satvika-Rajasika- Taamasika Features as the eternal spring of happiness and contentment!

16. *Hreenkaara traya samputena mahataa mantrena sandeepitam stotram yah prati vaasaram tava puro maatarjapnmantra vit/ Tasya kshoni bhujo bhavanti vashajaa Lakshmischarasthaayani, Vaani nirmala suktibhaarabharitaa jaagarti deergham vayah/* Maha Devi! Whosoever recites the Maha Mantra initiated three- heenkaaras daily with pure body and mind, even Kings and Emperors are under their spell; such

devotees are not only residents in their heart- beats of Lakshmi but are blessed as ‘deergha aayus’ with springs of joy all around them!

Prayer to Kolhapuri Lakshmi:

Matarnamaami Kamale Kamalayathakshi, Shri Vishnu hritkamala vaasini Viswa maathah/ Ksheerodaje Kamala komala garbha Gauri Lakshmi praseeda satatam namataam sharanye/ Twam Sri Rupendra sadaney Madanaika maatha-Jyothistraasi Chandramasi Chandramanoharaasye/ Surye Prabhasi cha Jagathrithaye Prabhaasi Lakshmi Praseeda Satatham Namathaam Sharanye/ Twam Jaathavedasi Sadaa Dahanaatma Shakti-Vedhastvayaa Jagadinda Vividham Vidhatyat/ Vishambharopi Bibhrudaakhilam Bhavatyaa, Lakshmi Praseeda Satatam Namathaam Sharanye/ Twaktyakthamyetad -amaley Harathey Haropi, Twam Paasi Hamsi Vidadhasi Paravaraasi/ Eedhyo babhuva harirapamaley Twadaaptya Lakshmi Praseeda Satataam Namataam Sharanye/ Surah sa eva sa Gunii sa Dhanyo, Maanyah sa eva Kula sheela kalaakalaapih/ Ekam Shuchih sa hi pumaan Sakalopi Loke, Yatrapoktava Shubhey Karunaa kataakshah/ Yasmivaseh Khanamaho Purushey Gajesvey, Strainey Thruneey Sarasi Devakuley Gruhenney/ Ratney Patatrini Pashaou Dharaayaam/ Susreekameva Sakaley Thadihasthinanyat/ Twaktspushtameva Sakalam Shuchitaam lameta, Twaktameva Sakalam Twashuchih Lakshmi/ Twannama Yatra cha Sumangaleva tatra, Sri Vishnu Patni Kamaley Kamalalayopi/ Lakshmi Shriyam cha Kalaam Kamalaalayam cha, Padma Ramaam Nalina Yugma karaam cha Maam cha/ Ksheerodaja amamrita kumbhakarimiraam cha, Vishnupriyamiti Sadaa Japataam kka duhkkam/ (My greetings to You Mother! You have the broad Eyes of a Lotus; the Resider of Lord Vishnu’s own Heart and the Supreme Mother of the entire Universe with a delicate belly like the softness of a Lotus leaf; I seek protection from You for Your Kindness always. You are the Mother of Madana and are memorable with the name of Sri in Vaikuntha. You possess the coolness of Chandra, the splendour of Surya and the blistering heat of Agni; You share the responsibility of Brahma for Creation, Vishnu for Preservation and Rudra for destruction of the Universe or in short the Karya-Karana Swarupa of the Whole World; You are the Unique Shuura Veera, Gunavaan, Vidwaan, Dhanya, Maanya, Kuleen, Sheelavaan, and the epitome of all ‘Kalaas’ or features of the World and of Piety and Purity. Even a split second gaze of Yours would bless the Beings, be it a human being, elephant, horse, Eunuch, Water body, Deva Mandir, Home, Anna (Food), Jewellery, Animals and Birds, Earth and any thing in short. When a light touch of Yours is blessed to a being, it becomes Live and Pure and the converse too is true. You are the Emblem of Propitiousness, Prosperity and Success. Every one is ready and too happy when Your any name is pronounced as Lakshmi, Shri, Kamala, Kamalaalaya, Padma, Ramaa, Nalinayugmakara, Maa, Ksheerodaja, Amritakumbhikara, Era or Vishnu Priya). Mother Lakshmi! our sincere salutations to you; indeed you are the representation of a Lotus, of Lotus eyes, of Lotus residence, of the Lotus heart of Vishnu, born of lotus womb of Milky Ocean. You are the singular hope and care of devotees with faith and confidence in you alone!

Indra Stuti to Devi Lakshmi: *Om Namoh Maha Lakshmyai/ Om Namah Kamala vaasinyai Naraayanyai Namoh Namah, Krishnapriyayai Suraaryai Padmaayai cha Namoh Namah/ Padmapakshetranaayai cha Padmaasyaayai Namoh Namah, Padmaasanaayai Padmasanaayai Padminyai Vaishnavyai cha Namoh Namah/ Sarasampatsarwarupaayai Sarva daatryai Namoh Namah, Sukhadaayai Moksadaayai Siddhidaayai Namoh Namah/ Haribhakti pradaatryai cha Harshadaatryai Namoh Namah, Krishna vakshahsthaalaayai cha Krishneshyaayai Namoh Namah/ Krishna shobha swarupayai ratna padmey cha shobhaney, Samapattadhishtaatru Devyai Maha Devyai Namoh Namah/ Shasyaadhishtaatru Devyai Shasyaayai cha Namoh Namah, Namoh Buddhi swarupayai Buddhidaayai Namoh Namah/ Vaikunthey yaa*

Mahaalakshmeeryaa Lakshmeeh ksheerasaagarey, Swarga Lakshmeerindra gehey Rajyalakshmeer - nupaalaye/ Grihalakshmischa grihaanaam gehey cha Griha Devataa, Surabhih saa gavaam Maataa Dakshinaa Yajnaaminee/ Aditirdeva mataa twam Kamalaa Kamalaalaye, Swaahaa twam cha Havirdaaney Kaavya daavey Swadhaa smrutaa/ Twam hi Vishnuswarupaa cha Sarvadhaaraa Vasundharaa, Shuddha Satwa Swarupaa Twam Naraayanaparaayanaa/ Krodha himsaa varjitaa cha Varadaa cha Shubhaananaa, Paramaarthapradaa twam cha Haridaasyapradaa Paraa/ Yayaa vinaa Jagatsarwam Bhasmee bhutamasaarakam, Jeevanmrutam cha Vishvam cha Shavastulyam yayaa vinaa/ Sarveshaam cha Paraa twam hi Sarva bandhavarupini, Yayaa vinaa na Sambhaashyo Baandharvair baandhavah sadaa/ Twayaa heeno Bandhu heeno twayaa yuktah sabaandhavah, Dharmaartha kaama mokshaanaam twam cha Kaarana rupinee/ Yathaa Maataa stanandhaanaam shishuunaam Shaishavey sadaa, Tathaa twam sarvadaa Maataa Sarveshaam Sarvarupatah/ Maatru heenah stanaandhascha sa chejjeevati Daivatah, Twayaa heeno janah kopina Jeevatyeva nischitam/ Suprasanna Swarupaa twam maam prasanna Bhavaambikey, Vairigrastam cha ishyam dehi mahyaam Sanaatani/ Vayam yaavat twayaa heenaa bandhu heenascha Bhikshukaah, Sarava sampad viheenaascha taava Deva Haripriye/ Raajyam dehi Shriyam dehi Balam dehi Sureswari, Keertim dehi Dhanam dehi Yasho Mahyaamcha dehi vai/ Kaamamdehi Matim dehi Bhogaan dehi Haripriye, Jnaanam dehi Dharmam cha Sarva Soubhaagyameepsitam/abhaavamcha Prataapamcha Sarvaadhikaaraevacha, Jayam Paraakramam Yuddhey Paramaishwarya meyvacha/ (Bhagavati Kamalavaasini, Devi Narayani, my repeated greetings to you. Samsaara saara bhutaa Krishna Priya Bhagavati Padma! My innumerable greetings to you. You possess lotus eyes and lotus face! My repeated salutations to you Maha Lakshmi; you are called Padmaasana, Padmini and Devi Vaishnavi; you are also Sukha daayani, Sarva Sampadswarupini, Moksha daayani, and Siddhi daayani. You lead to the Sacred Path of dedication to Shrihari and the Provider of Happiness to those who excel in devotion to Him. My sincere salutation to you as you exist in full bloom on Krishna's chest and is therefore called as Krishna's Hridayeshwari. You are the major possessor of Krishna's Shobha or Splendor and the 'Adhishthatri' (Sovereign) of 'Sampurna Sampatti' (the Totality of Wealth) as also the Adhishthatri of 'Dhanya' (Harvest) and Dhanya Swarupa. You are the Maha Lakshmi of Vaikuntha, Lakshmi of Ksheera Sagara, Rajya Lakshmi of Kingdoms, Swarga Lakshmi in Indra's Swarga, Griha Lakshmi in households, Griha Devata, Go Lakshmi called Surabhi, Dakshina Lakshmi in Yagnaas, Aditi Maataa Lakshmi to Devas, Swaha Lakshmi at Havyapradaana at Yagnaas, and Swadha Lakshmi at the Kavya Pradaana. You are the Bhū Lakshmi, Sudha Satwa Swarupa, 'Akrodhi Swarupa', 'Ahimsa Swarupa', Varada, Sharada, Shubhaa, Paramaarthadaa and Haridaasapradaa. Without you, the entire Universe is dissipated and dead. You are the 'Bandhu Swarupa' and the Gateway to Dharma, Artha, Kama and Moksha. The World is your milk-providing toddler and you are the ever patient Mother! Hari Priye! Till I could not vision you, I am a 'Bandhu heen', a pauper. Grant me Rajya, Opulence, Power, Fame, Buddhi, Bhoga, Jnaana, Dharma, Sowbhagya, Prabhava, Prataapa, Adhikaara /Authority! [Those who recite the above Stuti thrice a day could retain Lakshmi for ever. Brahma Vaivarta Purana]

Sarva mangala maangalye Shive sarvaardha saadhike sharanye Triambake Gauri Naranani namostute/ Triambikaa Devi of Lakshmi-Sarasvati-Gauri the Singular Shakti, our prostrations to you for our refuge as the Ultimate Three Eyed Goddess of Srishti- Sthiti- Samhara!

Durga Sukta

Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa naaveva sindhum duritaatiratygnih/

To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1.

Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttaam, Durgaam Devegum Sharannyamaham Prapadye su-tarasi tarase namah/

To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaccessible and insurmountable!; ‘Sharanam aham’- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee bhavaa tokaaya tanayaaya sham yoh/

Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful consideration towards happiness and contentment. [Rigveda I.189.2 as also Taittireeya Samhita I.i.14.12; Taittireeya Brahmana II.viii.2 & Naaraayana Upanishad II.3.

Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavitaam tanuunaam/

Jaatavedaa the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsaara.[Rig Veda V.iv.9 and Taittireeya Brahmana vide II.iv.1

Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshsaamad-devo ati duritaaatyagnih/

May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!

Pratnoshi kameedyo adhvareshshu sanaaccha Hotaa navyashcha satts, svaam chaaagne tanuvam piprayasvaamasbhyam cha Saubhagamaayajasva/

In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]

Gobhirjushtaamayujo nishiktam tavendra Vishnnoranusamcharema, naakasya prshtthamabhi samvasaano Vaishnnaveem loka iha maadayantaam /

Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!

Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih Shantih/

May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Always and Peace Alone Forever!

Durga Stuti (Maha Bharata)

Dharma Raja prayed to Durga Devi: *Bhaaraava tarane punye ye smaranti Sadaashivam, Taan vai taarayase paapaat panke kaamiva durbalam/* (Devi! You are the One who had descended down to Earth to bless all those born and pray to you earnestly are surely uplifted from their difficulties, just as those drawn deep into the slush of worldly attractions and the consequences are pulled out and provided salvation.) He continued the Prayers as follows:

Yashoda garbha sambhutaam Naaraayana varapriyaam, Nanda gopaala kule jaataam mangalyaam kulavardhineem/

Kamsavidraavana kareemasuranaam kshayamkareem, shilaatatavinikshaptam aakaasham prati gaamineem/

Vaasudevasya bhagineem divyamaalya vibhushitaam, Divyaambara dharaam Deveem khadgakheta dhaarineem/

Bhaaraavatarane Punye ye smaranti Sadaa Shivaam, taan vai taarayase paapaat panke gaamiva durlabham/

Stotum prachakrame bhuyo vividhaih stotra sambhavaih, Aamantrya darshanaakaanghreem Raja Devim sahaanujah/

Namastestu varade Krishne Kumaari Brahmachaarini, baalaarka sadrushaakaare purnachandraa nibhaanane/

Chaturbhuje Chaturvaktre peenashroni payodhare, Mayurapicchavalaye keyuraangada dhaarini, Bhaasi Devi yathaa Padmaa Naaraayana parigraha/

Swarupam brahmacharyancha vishadam Gaganeshwari, Krishnaacchavi samaa Krishnaa Sankarshana samaanaa/

Vibhrati viphulau baahu Shakra dhvaja samucchruyoau, Paatreecha pankajee ghantee, streevishuddhaa cha yaa bhuvi/

Paashaam Dhanurmahaa chakram vividhaanyaayudhaani cha, Kundalaabhyaam supurnabhyaam karnaabhyaancha vibhushitaa/

Chandra vispadwinaa Devi mukhena twam viraajase, Mukutena vichitrena kesha baandhena shobhinaa/

Bhujangaabhogavaasena shroni sutrena raajataa, Vibhraajase cha vadvena bhogeneveha mandaraha/

Dhvajena shikhi pinchaanaammucchritena viraajase, Kaumaaram vratamaasyaaya tridivam pavitram twayaa/

Tena twam stuyase Devi tradashouh pujiyasepicha, Trilokya rakshanaarthaaya Mahishaasura naashani/ Prasannaame Surashreshthe dayaam kuru shivaa bhava/

Jayaa twam vijayaachaiva sangraamecha jayapradaa, Mammaapi vijayam dehi varadaa twam cha saampratam/

Vindhychaiva naga shreshthe tava sthaanam hi shaswatam, Kaali Kaali Mahaa Kaali khadga khatvaanga dhaarini/

Kritaanu yaatraa bhutaistwam varadaa kaama chaarini, Bhaaraavataare ye cha twaam samshma – rishyanti maanavaah/

Pranaanti cha ye twaam hi prabhaate tu naraa bhuvi, nateshaam durlabham kinchit putrato dhanatopivaa/

Durgaat taarayase Durge tat twam Durgaa smritaa jhanaih, Kaatareshvavasatraanaam magnaanaam cha mahaarnave/

Dasyur bhirvaa niruvaanaam twam gatih paramaa nrinaam, Jalpratarane chaiva kaantareshvataveeshu cham/

Ye smaranti Maha Devi na cha seedanti te naraah, Twam keertim shridhritih siddhi hreem vidyaa santatirmatih/

Sandhyaa raatrim Prabhaa nidraajyotisnaa kanih kshamaa dayaa/ Nrinaamcha bandhanam moham putra naasham dhanakshyam/

Vyaadhi mrityum bhayam chaiva pujitaa naashayishyai, Soham raajyaat paribhrashtah sharanam twaam prapannavaan/

Pranatasajha yataa murthaan tava Devi Sureshwari, Traahi maam Padmapatraakshi satye satyaa bhavasva nah/

Sharanam bava me Durgey sharanye bhaktavatsale, eshaam stutaahi saa Devi darashanaamaasa Pandavam, Upagamyaa tu raajaanmidam vachanamabraveet/

(May I pray and cogitate Durga Devi who was born from the womb of Yashoda Devi, whom Lord Narayana is fond of his brotherly affection, who descended into the family background of Nandagopa, who provides and promotes auspiciousness all around, yet creates horror to the villianous Kamsa and destroys Asuras, who flew away to the Skies even as the wicked Kamsa tried to hit a stone, whose divinely physique is scented with splendid aromas and also ornamented with brilliant jewellery with magnificent clothing, carrying sharp sword and defensive sheath and finally the celestial sister of Vaasudeva Shri Krishna. Punyamayi Durga Devi! You have descended to Earth to lighten its sinful weight and usher in auspiciousness all over. Mother! You have the reputation of lifting from the depths of hurdles and difficulties to whosoever prays and meditates with earnestness and of blessing such persons with fruits of material and spiritual nature. On these lines, as Yudhishtar prayed with utmost sincerity the original Form of Durga Devi and prostratingly commended her to as follows:

Durga Devi! Once pleased with prayers, you are indeed the symbol of compassion! Our prostations to you, Sacchidaanandamayi Krishne! You are indeed Kumari, Brahmacharini! Your brightness surpasses morning Surya's red illumination and your visage overcomes that of Chandra's coolness. Your four arms are like those of Vishnu and Four Faces remind us as of Brahma's; your chest swells of milk of kindness; your bangles are of peacock feather like softness and 'keyuras' are of outstanding brightness and coolness; your artistic looks overtake those of Lakshmi Devi and is resplendent with glow of celibacy;

you are named as Shyama Sundari like that of the brilliance of Lord Krishna Himself. Your ‘abhaya mudra’ of raised palms of both of two hands with shoulders too of elevation provides security and of protection, while the third hand carries a vessel to provide boons of fulfillment, the fourth symbolising a lotus, the fifth hand a bell to warn the malevolent, the sixth a paasha or noose, the seventh a dhanush and the eighth a unique chakra to terminate evil forces. Indeed, you are the symbol of Purity and manifestation of most ideal womanhood on earth with scintillating earrings doubling the splendour of your visage like serpents circling the Mandara mountains! The ‘dhwaja’ or flagship with the signage of peacock feathers waves sky high doubling your magnificence and being symbolic of Brahmacharya or celibacy of high order purifies the three lokas. Devi! No wonder all the Devas raise you in high esteem, shower praises and worship you in admiration and with extreme devotion. It is to save and safeguard the Three Worlds from Mahishasura the symbol of Evil and Cruelty that we all anchor our faiths unto you the high icon of mercy and auspiciousness! Indeed, you are the pictogram of victory and triumph, bestowing success in all our mortal endeavors; do at this very moment be gracious for boon granting to us all. Your traditional place of stay and rest happens to be Vindhya-chala! Kaali, Kaali, Maha Kaali, may your weaponry of sword and long studded trident protect us always! To all those beings who worship you with heart and soul reap ready gains and fruits of life. Your movements are impromptu, instant and as per your sweet will in innumerable forms and permutations to save each and every devotee praying with sincerity. No hurdle is inaccessible and no depths or heights are reachable to those who are needy or at your very sincere thought! To those regular devotees who early in the mornings worship you should indeed have no needs of life unfulfilled be it prosperity, progeny, fame and total contentment. Durga Devi! You are renowned to lead the helpless to cross over the mountains of hurdles, be one is lost in thick jungles, or drowning fast and deep in huge oceans, or suddenly surrounded by the mighty wicked and immoral. Indeed you are the ultimate refuge! You are the manifestation of Keerti or Fame, Shri or Wealth, Dhriti or of Patience to let humans follow the path of virtue, Siddhi or of Fulfillment, Lajja or Modesty, Vidya or Knowledge, Santati or Progeny, Mati or Broad Mindedness, besides the materialisation of Sandhya-Raatra-Prabha-Nidra-Jyotsna-Kaanti-Kshama! Total surrender to Durga Devi would certainly assure bondage, poverty, disease, fear psychosis and untimely and painful death!) As Dhara Raja begged desperately and surrendered ultimately with tears in his eyes stating *Sharanam bhavame Durge sharanaye Bhaktavatsale*, Durga Devi granted her vision and assured: Yudhishtara! Not very late since now, you will surely regain your Empire in a battle and clean sweep your enemies. Meanwhile, my blessings to you and Pandavas to overcome all types of problems and hardships as you all should be exemplary to the posterity owing to your patience, tact and endurance)

Shri Durga Sapta Shloki

Om Jnaaninaamapi chetaamsi Devi Bhagavati hi sa, baladaakrishaya Maha Maya prayacchati/ (Bhagavati Maha Maya! You pull the minds of even ‘Gyaanis’ with force towards obsession!)

Om Durgey smritaa harasi bheeti masesha jantoh, Swasthaih smritaa mati mateeva shubhaam dadaasi/ (Devi Durga! A mere thought of Yours demolishes fright among ‘Praanis’ or Beings, while You provide auspiciousness in response to the meditation by sensible humans)

Daaridra duhkha bhaya haarini ka twadanya, Sarvopakaara karanaaya sadaardra Chitta/ (Who else is there but You that is readily prepared with extreme benevolence to ward off our sorrows, fears and adversities?)

Om Sarva Mangala Maangalyey Shivey sarvaartha saadhakey, Sharanyey Thraibikey Devi! Narayani Namostutey/ (Devi! Narayani! You are the embodiment and Provider of Auspiciousness to one and all; You are Shiva Swarupa or the Form of Propitiousness fulfilling all our wishes; You are Traimbika or the composite personification of Lakshmi, Saraswati and Parvati; We seek shelter from You, as we bend down and greet!

Om Sharanaagata deenaarta paritraana parayaney, Sarvasyaarti harey Devi! Narayani Namostutey/ (Our greetings to You Narayani! Devi! We seek refuge and safety from You as we are helpless and harassed).

Om Sarva Swarupey Sarvesey Sarva Shakti samanvitey, Bhayebhyastraahino Devi! Durga Devi Namostutey/ (Devi! You are the all-comprehensive Form, the Supreme Sovereign, and the all- Powerful; kindly shield us from diverse types of fears and apprehensions; our earnest salutations to You, Devi!)

Om rogaanaseshaa napahamsi Tushtaa, Rushtaa tu kaamaan sakasaa nabhishtaan/ (As You assume compassion, all our diseases disappear; but if indignant, all our wishes get to nought)

Twam ashritaanaam na vipannaraanaam, Twam ashrita hyashrayataam prayaanti / (Those who have already taken asylum from You would never face difficulties any way; on the other hand, such persons saved by You could as well provide protection to others too in their turn!)

Om Sarva baadhaa prashamanam Thrailokya syaakhileswari, Evameva twaarya kaarya masadvairi vinaashanam/ (Sarveswari! Do continue to alleviate the tribulations of one and all among the Three Lokas and destroy the enemy elements everywhere).

Ya yetatsaramam guhyam Sarva Rakshaa vishaaradam, Devya sambhaashitam Stotram sadaa Saamraajya daayakam/ (This Sapta Shloki is at once striking yet classified but bestowing protection; this is a Sacred Hymn related to the Supreme Mother yielding immense benefits including ‘Samraajya’ or Empires!

Shrunuyaadwaa pathedyaapi paathayeydwaapi yatnatah, Parivaara yutho Bhuutwaa Trailokya Vijayeebhavet! (Hearing, reading or narrating the Sapta Shloki with sincere efforts along with family and friends would secure accomplishments in all the Three Lokas!)

Indra’s Prayer to Durga on killing Mahishasura

Namo Devai Maha Devai maha Devai Shivaayai Satatam namah, Namah Prakrityai Bhadraayai niyantah pranataasmataam/Roudraayai namo nityayi Gauraih Dhaatri namo namah/Namo jagatprashishthayi Devyai Kruthyai namo namah, jotsnaayi chandra rupinyai sukhaayai satatam namah/Kalyaanai pranataamruddhyaisiddhayi kurmai namo namah, naitriyai bhubhrutaam Lakshmayai Shaarvaanyai te namo namah/ Durgayai Durga paraayai Saaraayai Sarvakaarini,Khyatya tathiva krishnanayai dhumrai statatam namah/ Atisoumyati Roudrayai namastyai namonamah, namo jagat pratishthayai namo namah/

Ya Devi sarva bhuteshu Vishnumaayoti shabdita, namastasyai namastasyai namastasyai namo namah/ Ya Devi Sarva bhuteshu chetanetyabheeyate namastasyai namastasmai namastatmai namo namah/ Ya Devi sarva bhuteshu buddhi rupena samsthita, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarvabhuteshu nidraarupena samsthita, namastasmai namastasmai namastasmai namo namah/Ya

Devi sarva bhuteshu kshudha rupena samsthita, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu chhaayaa rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu shakti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu trishnaa rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarvabhuteshu kshaanti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarvabhuteshu jaati rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarvabhuteshu lazzaa rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu shanti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu shraddha rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu kaanti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu Lakshmi rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu dhriti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu vriddhi rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu smriti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu daya rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu niti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu trishiti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu pushti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu Maatru rupena samsthitha, namastasmai namastasmai namastasmai namo namah/ Ya Devi sarva bhuteshu bhramanti rupena samsthitha, namastasmai namastasmai namastasmai namo namah/

Indriyanaamadhshtatri bhutaanaamakshileshuya, bhuteshu satatam vyaptyai Devyai namo namah, bhuteshu satatam vyapthai tasyai Devyai namo namah/ Chitirupena krustrametat vyaapya sthitha jagat, namastasmai namastasmai namastasmai namo namah/ Stuta Suraih purvamabheeshta samsrayathhaatha Surendreshaadinesha sevita karotu sa nah shubha hetureshvari shubhaani bhadraanyaabhi hantu chapadah/ Ya sampraaptam chodata daityadaapitairasmaabhireesha cha Surairnamasyate, ya cha smrita takshanemeva hanti nah sarvaapado bhaktivinamra murtibhih./

(Devas said: Our Greetings to Devi, Maha Devi, Shiva, Praakriti, Bhadra, Roudra, Nithya, Gauri, Dhaatri, Jagatpratishtha, Kruthya, Prakasharupa, Chandrarupa, Paramaanandarupa, Kalyani, Buddhi rupa, Siddhirupa, Naikruti swarupa, Lakshmirupa, Sharvaani swarupa, Durga, Durgapaara, Saara, Sarvakaarini, Khyati, Krishna, Dhumraswarupa, Atyanta Sowmya, Atyanta Roudra and Karyarupini.

We greet that Devi who resides in all Beings in the form of Vishnumaya, Chetana swarupa or the Spirit of Awakening, Nidra rupa or in a semi-conscious state, Kshudarupa or in the form of hunger, Chhayarupa or in the form of a shadow, Shaktirupa or in the form of Energy, Trishnarupa or in the form of thirst, Kshantirupa or in the form of Fortitude or Patience, Jaatirupa or Varnashramarupa, Lazzarupa or the form of immense modesty, shanti rupa or the form of Eternal Peace, Shraddharupa or the form of Absolute Faith or conviction, kraanti rupa or in the form of dynamism and challenge, Lakshmirupa or in the form of Aiswhwarya / Opulence, Dhruti rupa or in the form of Great Endurance/ Staying Power, Vriddhi rupa or esoteric experiences of Yogis such as Mualadhara / Bliss, Swadhishtana / feeling of delusion, Manipura / disgust, Anahata / repentance, Vishuddha / Purity etc. ; Smritirupa or Vedas / Sacred Scriptures, Dayarupa or the form of unparalleled mercy, Nitirupa or High Morality / Integrity, Tushti rupa or the form of towering contentment, Pushti rupa or the form of sublime glory, Matru rupa or the form of

Universal mother who creates and preserves and Bhranti rupa or the form of Great Illusion or Make-belief Maya. We are beholden to that Devi who is the controller of the whole Universe, its creations, the 'Indriayas' and the Omni Present Vidya or the Supreme Energy.)

Sarva Mangala Maangalya

SARVA MANGALA MAANGALYE SHIVE SARVAARTHA SAADHIKEY

SHARANYE TRIAMBAKE GAURI NARAAYANI NAMOSTHUTEY

SRUSHTHI STHITI VINAASHAANAAM SHAKTI BHUTEY SANAATANI

GUNAASHRAYE GUNAMAYE NARAYANI NAMOSTUTHYE

SHARANYAGATA DEENAARTI PARITRAANA PARAAYANEY

SARVASYAARTIHARE DEVI NARAAYANI NAMOSTHUTHEY

HAMSAYUKTHA VIMAANASTHEY BRAAHMANI RUPADHAARINI

KAUSHAMBHAHKSHARIKE DEVI NARAYANI NAMOSTUTEY

SHANKHACHAKRAGADAA SHAARANAGRUHEETA PARAMAAYUDHEY

PRASEEDA VAISHNAVI RUPEY NARAYANI NAMOSTUTEY

GRUHEETHOGRA MAHAACHAKREY DAMSHTRODHRUTA VASUMDHAREY

VARAHA RUPINI SHIVEY NARAYANI NAMOSTUTEY

NRISIMHA RUPEYNOGRENA HAMTU DAITYANKRUTODYAMEY

TRAILOKYA TRAANA SAHITEY NARAYANI NAMOSTUTEY

KIREETINI MAHA VAJREY SAHASRA NAYANOJJVALEY

VRITTRA PRAANAHAREYCHENDRI NARAYANI NAMOSTUTEY

SHIVADUTI SWARUPENA HATA DAITHYE MAHAA BALEY

GHORA RUPE MAHAARAVEY NARAYANI NAMOSTUTEY

DAMSHTRA KARAALA VADANEYSHIRO MAALAA VIBHUSHANEY

CHAMUNDEY MUNDA MATHANEY NARAYANI NAMOSTUTEY

LAKSHMI LAZZEY MAHAVIDYE SHRADDHEY PUSHTEY SWADHEY DHRUVEY

MAHARATHREY MAHAAMAAYEY NARAYANI NAMOSTUTEY

MEDHEY SAARASVATIVAREYBHUTI BABHRAVI TAAMASI

NIYATHEY TWAM PRASEEDESHEY NARAYANI NAMOSTUTEY

SARVATAH PRAANI PAADANTHEY SARVATOKSHI SHIROMUKHEY

SARVATAH SHRAVANI GHRAANEY NARAYANI NAMOSTUTEY

(Devi, You are the embodiment of alround propitiousness, Shiva Swarupa or the Form of auspiciousness, Fulfiller of all kinds of desires, I seek refuge from You Triambaka or of Three Forms of Shaktis viz. Lakshmi, Sarasvati and Parvati; Gauri, Narayani; My sincere Namastes or Greetings. Oh! Sanatani, Gunashraya, Gunamaya, Narayani, Shakti Bhuta, You are the Epitome of Srishti or Creation, Sthiti or Existence and Vinaasha or Demolition; You are the Saviour of those helpless victims of insecurity and sorrow; Being of Brahma Swarupa, You fly by a Swan-shaped aeroplane and sprinkle water with kushagrass along with powerful and Sacred ‘Mantras’ to save such sufferers. You ride over the bull in the form of Maheswari with half moon, sporting ornaments of Serpents and carrying Trishul; You don the Form of Kaumari Shakti along with Peacock and Rooster; Greetings to You as the Vaishnavi Shakti on the battle field duly adorned with Shankha, Chakra, Gada and Saranga; You as the Mahavarahi or the Great Boar lifting Earth from the deep waters of Patala loka by Your ‘damshtas’; You are the Saviour of Tri Lokas as Naarasimhi who slaughtered the Daitya Hiranya Kasipu; You have the bejewelled golden Kireeta or the headgear, a diamond like strong physique with a sparkling thousand eyes and exterminated the mighty Vritrasura. You are the Indrani and Narayani who with a Shivaduta Swarupa killed innumerable Danavas by Your mere sound reverberation. You are the assassinator of Chanda-Munda Rakshasas, my salutations. You are the personification of Lakshmi (Prosperity), Lazzza (modesty), Shraddha (fortitude), Swadha (Righteousness / oblations at Yagnas), Maharatri (the darkest night or the Great Delusion), Mahamoha Swarupa (the Form of Mighty Obsession), Dhruva (the Constant), Medha (the intellect), Sarasvati (personification of Knowledge), Vara (Shreshtha or the Noblest), Babhravi (Fiery or the Fierce), Bhuti (Frightful) and Tamasi (Dark Night or of Tamasika nature). Devi! My humble obeisances to You, the representation of hands, feet, eyes, head, face, hearing power, nose or the totality of a Physique.)

Sarva Swarupe Sarveshey

SARVA SWARUPE SARVESHEY SARVA SHAKTI SAMANVITEY, BHAYEBHYAHSTRAAHINO DEVI DURGA DEVI NAMOSTUTEY/ YETATTEY VADANAM SOUMYAM LOCHANASTRAYA BHUSHITAM

PAATU NAH SARVA BHEETIBHYAH KATYAYANI NAMOSTUTEY, JWALAA KARAALA MATYUGRAMASESHAASURA SUDANAM/ TRISHULAM PAATU NO BHEETEY BHADRA KAALI NAMOSTUTEY / HINASTI DAITYATEJAAMSI SWANENAPURYA YA JAGAT, SA GHANTA PAATU NO DEVI PAAPEBHYO NAH SUTAAANIVA/ ASURAASRUGVA SA PANKACHARCHITASTEY KAROJJVALAH, SHUBHHAYA KHADGO BHAVATU CHANDIKEY TWAAM NATA VAYAM/ ROGAANASESHAANAPAHAMSI TUSHTA DADAASI KAAMAAN SAKALANABHEESTAANTWAAMA ASRITAANAAM NA VIPANNARAANAAM TWAMAASRITA HYASHRAYATAAM PRAYANTIYATATKRUTAM YATKADANAM TWAYADYA DHARMADWISHAAM DEVI MAHAASURANAAM RUPAIRANEKAIR BAHUDHATMA MURTHI KRUTVAAMBIKE TATPAROTI KANYA VIDYASU SHASTRESHU VIVEKADEEPESHVADYESHU VAAKYESHU CHA KA TWADANYA

*MAMAAVAGARTETI MAHAANDHAKAAREY VIBHRAMAYASTETADATEEVA VISHVAM
RAKSHAAMSI YATROGRA VISHAASCHA NAAGA YATRAARAYO DASYU BALAANI YATRA
DAAVAANALO YATRA TADAABDHI MADHYE TATRASHITA TWAM PARIPAASI VISHWAM
VISVESHYA VANDYAA BHAVATI BHAVANTI VISHWASHRAYA YE TWAYI BHAKTI NAMRAAH DEVI
PRASEEDA PARIPALAYA NORIBHITEYRNITYAM YATHAASURA VADHAADUDHAINIVA SADYAH
PAAPAANI SARVAJAGATAAM PRASHMAM NAYAASHU UTPATAPAAKAJANTAAMSCHA
MAHOPASARGAAN PRANATAANAAM PRASEEDA TWAM DEVI VISHVAARTI HAARINI TRAILOKYA
VAASINAMEEDYE LOKAANAAM VARADA BHAVA*

(Devi! You are Sarva Swarupa, Sarveswari, Sarva Shakti Samanvita or the Possessor of Omni-Potence; Katyayani, kindly secure all the Beings from the Tranquillity of Your Three Eyes. Bhadra Kaali, Save us by using the blistering flames of Your frightening face and the powerful Trishul against the infamous and brutal Rakshasas. Let the deafening echo of the forceful ‘Ghanta’ (Bell) in Your possession which demoralises the reckless Danavas and demolishes their arrogance pardon our accumulated sins and provide us an amnesty. Devi Chandika! Let the sparkling sword of Your mighty hands slice open the body parts of the Asuras so that streams of blood and fat rush out and let the reflections of the sword’s radiance purify us and provide protection to us. Devi! If You are satisfied our ailments vanish away, but otherwise all our possessions and desires are destroyed at once; those who are dedicated to You never face any difficulties, however insurmountable they might be. Would it be possible to assume myriad forms to smash the highly immoral Danavas with all their viles and powers by any other woman? Could there be any other capability beyond Yours which excels with the expertise of forty Vidyas, Six Shastras, Vedas, and incomparable Gyan and mental acumen that keeps the equilibrium and stability to the Universe which is surfeit with dark desires and passions! Devi! By staying in the deep Waters of Oceans, You reach any and every spot of the Universe where there is a Rakshasa, a cruel serpent, an enemy, a thief, or a Davaanala (Huge Fire) to safety and well being. You are Vishweswari since You stand guard to us; You are Vishwatma since You are the Soul of the Vishwam or the Vishwaadhara, being saluted by Brahma, Vishnu and Maheswara with reverence and admiration. Devi! Just as You have got rid of the World from the Rakshasas now, do sustain Your kindness in removing our enemies, natural calamities, diseases, disasters, dread and disorders of any description!)

Extremely gratified by the eulogies of Devas, Maha Devi assured unremitting support to Devas as and when there would be a need besides saving the virtuous and punishing the guilty as an integral part of Her scheme of activities. She stated that in the course of Vivaswata Manvantara, She would be born again as Vindhyachalavasini and kill Vaipachitta named Danavas; while She would eat the Rakshasas at that time, She would be known as ‘Raktadantika’ as Her teeth would look like blood-red ‘Dadimi Kusuma’. Some hundred years hence, Munis would make Group Prayers for her as there would be severe drought and famine of water and Munis could perceive her by her red eyes alone as ‘Shataakshi’ since She would be ‘Ayoni janita’ or born on Her own. As there would be no rains for long time, She utilised Her own Physique and generated food grains and vegetables to sustain humanity to be acclaimed as ‘Shakambhari’ and assuming a frightful form at Himalayas killed a very treacherous Demon called Durgama. When Muniganas would pacify her with their prayers, She would be popular as Bhima Devi. When another ‘Mahasura’, called Aruna would torment Trilokas some time later, She would assume the form of Six-legged ‘Bhramaras’ (Bees) in countless numbers and annihilate the Asura and his companions.

Identity of Gauri-Maheshwara:

Saadhu Saadhu Mahabhage prushtham Trilokya Sundari guhyaadguhyatamam jnaanam na kutrapi prakaashitam/ Klaala Vidyaa Paraashakteh Shrichakraakaararupini, tanmadhye bairavasthaanam tatraaste Parameshvari/ Sadaashivena samprutaa sarvatatvaatigaa Satee, chakram Tripura Sundrayaah Brahmaandamaakaaram Ishwari/ Pancha bhutaatmikam chaiva tanman aatmakameva cha Indraatmakamevam cha Manasta atmakam tathaa/ Maayaadi tatvarupam cha tatvaateetam cha bairavam, bairave jagadutpatthih sthiti samhaara kaarini/ Sadaashivena samprutkaa tatvaateetaa Maheshvari, jyoteerupaa paraakaaraa yasyaa dehodbhavaashi Shive/ Kiranaancha sahasram cha dvisahsram cha lakshanam, koti rarbudametesaam paraasankhya na vyate/ Taamevaanupravishyaiva bhaati lokam charaacharam, yasyaa Devyaa Maheshaa sarvam vibhaasate/ Tadbhaasaa rahitam kinchit na cha yaccha prakaashate, tasyaasccha Shiva Shaktescha chidrupaayaaschitam binaa/ Aandhyamaapadyate noonam jagadetatcharaacharam, tesaamaanantakoteenaam mayukhaanaam Maheshvari/ Madhye shatshtyuttarashatam temi trishantam kiranaashishave/ Brahmaandam bhaasayantaste pindaandamapi Shankari, divaa Suryastathaa raatrau Somo vahnischa saandhyayoh/ Prakaashayantah kaalaamste tasmaad kaalaatmakaastrayah, shashtyuttaram cha trishatam dinaanyeva cha haayanam/ Haayanaatmaa Maha Dvay Prajaapatiriti Shrutih, Prajaapati loka lok kartaa Marichi pramukhaan Munaam/ Srujantyate Lokapaalaan te sarvam lokarakshakaah, samhaarascha haraayattah upattirbhavanirmitaa/ Raksha tu ridasamlagnaa srishthihsthitilaye Shivah, Niyuktah Parameshaanyaa jagadevampravartate/

(Trailokya Sundari! Your most mysterious and enigmatic secret is yet to be brought to light. Parashakti's 'kalaa vidya' is of Shri Vidya's Chakra Form, whose centre point is of 'bindu swarupa' in side which She as 'Chakra Swami' resides. There Sadaashiva is replete as with all the totality of Tatvas as represented by you! Tripura Sundari's 'Bairava Sthaana'/ Shri Chakra is of the profile of 'Brahmanada' which is of Pancha Bhutatmaka Tatvaatmaka, Indriyaatmaka, Manastaatmaka, Maayaadi Tatva Rupa, and Shuddha Vidyatmaka.; indeed far beyond the Tatvas is thus of 'Bairava Sthaana' or the Place of Bindu. In this Bindu the Utpatti- Sthiti- Samhaara or Creation-Maintenance or Upkeep and Annihilation of the Universe is represented as the Toality of Tatvas far beyond is the Parameshvari Maha Maya and Parameshvara Sada Shiva. That Supreme Jyoti whose rays are countless as hundreds, thousands, lakhs, millions, crores and beyond. None indeed could ever account for and their brilliance is what the Universe could ever comprehend. That is not of such luminosity as of Somatmak- Suryatmak- Anilaatmak form since all these entities put together is merely of 360 kiranams spread all over the Brahmanda! - Agni has 108 kiranams, Surya 116, and Chandrama has 138 kiranams. The day long kiranams of Surya, the night long kiranams of Chandra and Agni kaala as long as it burns are thus named as 'Tri Kaalaatmakas'. Likewise, of 360 days of a year are known as 'haayana' and Maha Deva Himself is the Prajapati as asserted by Shrutis. Prajapati Himself is the 'haayanatma' the Loka Karta who is reputed as the creator of Maha Munis like Marichi and so on. Such Maha Muni Marichi himself is the creators of Loka Palakaas whose duty is to administer Loka Raksha. Loka Samhara is within the realm and responsibility of 'MRIDA SHIVA'. Thus Srishti- Sthiti- Samhara are totally controlled by the Supreme Bhagavati as an Integral Form of Parameshvara!)

Bhairavayaamala Chandrajnaana Vidya

Gayatri Svarupas / Celestial Images

(Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/* May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of Gayatri is vide Rigveda Mandala III. Sukta 62. Stanza 10 is : *Tat savitur varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/* That 'buddhi' or the heart felt mentality which impacts 'sanmarga' the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It

is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too)

(Rudra Gayatri) *Tat Purushasya vidmahe Maha Devaaya dheemahe, tanno Rudrah prachodayaat/* May we be impelled to realise that Supreme Person Rudra Deva the embodiment of Jnaana, enlightenment and the secret of Supreme Realisation!

(Vighnesha Gayatri) *Tat purushaya vidmahe Vakratundaaya dheemahe, tanno Dantih prachodayaat/* May that Maha Purusha Ganeshwara the elephant faced with a powerful trunk and tusk bestowing auspiciousness and Vidya, whom Devas and humans are invoked before every action to ward off evil forces and all kinds of obstacles.

(Nandi Gayatri) *Tat Purushaaya vidmahe Chakratundaaya dheemahi, tanno Nandih prachodayaat/* May we invoke that form of divinity known as Chakratunda or Nandikeshwara the servant, seat and vehicle of Lord Shiva wielding chakra and discuss while Shiva was engaged in battles with demons gasping with the mouth.

(Shanmukha Gayatri) *Tatpurushaya vidmahe Mahasenaaya dheemahi, tannah Shanmukha prachodayaat/* May Bhagavan the Six Faced Kartikeya the embodiment of chivalry as the Commander-in-Chief of Deva Sena and the enforcer of Dharma guide us and impel to seek enlightenment to realise the Essence of Truth.

(Garuda Gayatri) *Tatpurushaaya vidmahe Suvarnapakshaaya dheemahi, tanno Garudah prachodayaat/* We seek to worship Suvarnapaksha or with golden wings Garuda Deva the swallower of Snakes and the chariot of Maha Vishnu who is everready to carry the latter within a fraction of second to places where the latter’s devotees urge Him to save at once.

(Brahma Gayatri) *Vedaatmanaaya vidmahe Hiranyagarbhaaya dheemamahi, tanno Brahma prachodayaat/* We beseech Hiranyagarbha Brahma Bhagavan the known manifestation of the Supreme Reality and the root of Chatur Vedas reciting them from his four faces to impact our consciousness towards the path of estimable action.

(Narayana Gayatri) *Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnah prachodayaat/* We prostrate before Narayana Vaasudeva to lead us to righteousness and reveal us the Reality and reach us to the arduous path of Bliss. The term Narayana as resting on deep waters preserving the Universe that He creates as His effective deliberation and cause. Vaasudeva is the Antaryaami as the ‘ayaktam- shasvatam -Vishnum -anantam -ajam -avyayam’.

(Bhaskara Gayatri): *Bhaskaraaya vidmeheMahaadyutikaraaya dheemahi, tanno Adityah prachodayaat/* May we perform ‘pradakshana namaskaaras’ or circumambulatory greetings to Pratyaksha Bhaskara the original cause of radiance and illumination of Trilokas for uprooting darkness and bestow life and sustenance to all the Beings and demolish ‘agjaana’ or ignorance to lead us jyoti : ‘tamasomaa jyotir gamaya -mrityormaa jyotirgamaya’!

(Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishwaanara as ‘ Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

(Katyayani Gayatri) *Katyayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodayaat/* May Devi Katyayani be realised and Devi Kanyakumari be worshipped. We seek the blessings of Durga Devi generously and lead us to Reality and Realisation.

SHIVA STOTRAS

Ishaanam sarva vidyaanaam Ishvarassarva bhutaanaam Brahmaabhipatih Brahmanodhipatih Brahmaa Shivome astu Saadaashivom/ Ishana! You are the personification of ‘sarva vidyas’ or all kinds of studies, Ishvara the overlord of all Beings in the Creation; the Master and Overlord of Brahma the Creator; the entirety of auspiciousness is Sada Shiva Himself!

Kara charana kritam vaakkaayajam karmajamvaa, shravana nayanajamvaa maanasamvaa apraraadham/ Vihitama avihitam vaa sarvametad kshamasva, jayajaya karunaabhdhe ShriMahadeva Shambho/ Maha Deva Shambho! May you mercifully pardon all my wrong doings and evil acts as have been performed by my hands and legs, my ears and eyes, and especially what all are executed knowingly or unknowingly, by my mind and thoughts, which are justified and unjustified and indeed the entirety! Indeed, MahaDeva! You are an ocean of mercy and forgiveness!

*Karpuragouram Karunaavataaram Samsaara saaram Bhujagendrahaaram, sadaa vasantam hridayaaravinde Bhavam Bhavaanee sahitam namaami/*Parameshvara! My salutations to you and Bhavani! You are of the whiteness of camphor, the symbol of mercy, the essence of the Universe, the necklace of serpents and the beauty of lotus ever hidden in our hearts !

Om Trayambakam yajamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/ (OM, Tryambakaam or Three Eyes or Three Ambas of Lakshmi-Gouri-Sarasvati ; Yajamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor -meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar).

Triabmakam yajemahey Trilokya Pitaram Prabhum, Trimandalasya pitaram Trigunasya Maheswaram/ Tritatwasya Trivahnescha Tridhaabhutasya Sarvatah, Tridevasya Mahadevam sugandhim pushti vardhanam/ Sarva bhuteshu Sarvatra Triguney Prakrutou tathaa, Indrayeshu Tathaanyashu Deveshu cha Ganeshucha/ Pushpeshu Gandhavat sukshmah Sugandhih Parameshwarah, Pushtischa Prakrutir yasmaat purushasya Dwijottama/ Satyenaanena Muksheeyaanmrityu paashaadbhava swayam/

(I pray to Triambaka who is the Swami of Trilokas; the Three Tatwaas, Three Agnis, Three Bhutas and Three Vedas are enriched by Maha Deva's Sugandhi and Pushti or fragrance and vigour; the essence of fragrance among flowers is Maha Deva Himself and the unique Shakti or Power too is of Maha Deva. The growth and significance of the Tatwas as displayed among Munis, Devas, Indra, Brahma and Vishnu are also originated from Maha Deva; the extraordinary radiance and high heat of Three Kinds of Agnis too is created by Maha Deva; the Pushti and Sugandha enjoyed by Sarva Bhutas or Beings, Trigunaas, Devis in the Rupas of Prakriti emerge from Maha Deva only. It is through 'Satya' or its broad sense of Virtue alone that the various 'bandhanas' or fetters could be terminated and Moksha is achieved).

Vande Umapatim Suragurum Vande Jagatkaaranam, vande pannaga bhushanam Mrigadharam vande Pashuunaam patim/ Vande Surya Shashanka vahni nayana vande Mukundapriyam, Vande bhakta janaashrayam cha Varadam Vande Shivam Shankaram/ Om Namah Shivaaya! Salutations to you Umapati! The Mentor of Devas! You are adorned by serpents, Deer holder by hands/ the Master- Minder; Pashu Nadha or the Souls in bondage; Surya the Jnaana Svarupa-Chandra the Manosvarupa, Agni the drishti svarupa, the close associate of Vishnu, the refuge of bhaktas, the personification of mercifulness and the hallmark of Shivam the auspiciousness!

Apasarpantu te Bhutaa ye Bhutaa Bhumisamsthitaah, ye Bhutaa vighnakartaataste gacchhantu Shivaajgayaa/ Let the forces of wickedness on earth move away and the evil be destroyed by the instruction of Shiva and let Shiva .

Tatpurushaaya vidmahe, Maha Devaaya dheemahi, tanno Rudrah prachodayaat/ May Tatpurusha be provided an opportunity to me to engage me into an offering, to inspire me into intense prayer and to urge me into purposeful deed of worth and virtue.

Shiva Bhakti:

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaacchinmaatrastamasah Parah/ Sontaryaaami sa Purushaha sa Praanah sa Maheswaraha, Sa Kaalognistadavyaktam sa Ye Vedamiti Shrutih/ Asmaad Vijaayatey Vishwamaschaiva pravileeyatey, Sa maayi Maayaya baddhah karoti Vividhaastanuh/ (Vedas affirmed that 'Atma' or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).

Yadaa Janma jaraa dukkha vyaadheenaa meka bhashajam, kevalam Brahma Vijnaanam Jaayatosow tadaa Shivah/ Yathaa Nadee nadaa lokey Saarenaikataam yayuh, Tadaatmaakharenaasou nishkalenai - kataam vrajet/ (When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Naaham Tapobhirvividhairna Daanena na chejyayaa, Shakyo hi Purushair jaaturmutey Bhakti amanuttamaam (I am always realisable by **Bhakti** or Pure Devotion and not necessarily by Tapasya, Daana or Charity and Yagnaas!)

Na madbhaktaa vinashyanti madbhaktaa veeta kalmashaah,Aadaavetat pratigjaanam na mey bhaktah pranashyati/ Patram Pushpam Phalam toyam madaaraadhana kaaranaat, Yo mey dadaati niyatah sa mey Bhaktah Priyomatah/ (My Bhaktaas would never be destroyed nor harmed but would be washed off their sins as I took a vow that my Bhaktas are protected. Bhaktas are merely required to perform my Puja with utmost sincerity and offer leaves, flowers, fruits and even water as I would be pleased).

Shiva Shakti:

Aham hi Jagataa maadou Brahmanaam Parameshthinam,Vidhaaya dattavaan Vedaanasehaanaatmanih srutaan/ Ahamevahi Sarveshaam yoginaam Gururavyayah,Dhaarmikanaam cha goptaahey nihantaa Vedavidwishaam/ Aham vai Sarva samsaaraan mochako yoginaamiha, Samsaara hetureyyaaham sarva Samsaara Varjitah/ (I had in the beginning created Brahma and gave him Vedas as the Guidelines; I am also the Yoga Guru and provided protection to the Virtuous Persons and punished those who negated the values enunciated in Vedas; and I am the liberator of Yogis, the Cause of Samsara and yet also displeased with Samsara.)

Ahamevahi Samhartaa Srashtaaham Paripaalakah, Maayaavi Maamikaa Shaktirmayaa Loka Vimohini/ Mamaiva cha Paraa Shaktiryaa saa Vidyoti geeyatey,Naashayaami tayaa Maayaam yoginaam hridi samsthitah/ Aham hi Sarva Shaktinaam Pravartak nivartakah,Adhaara bhutah sarvaasaam nidhaanamamrutasya cha/ Ekaa sarvaantaraa Shaikih karoti vividham Jagat,Aasthaaya Brahmano rupam manmayee madadhishtitaa/ Anyaa cha Shaktirvipulaa Samsthaapayati mey Jagat,Bhutwaa Naaraayanonanto Jagannaadho Jaganmayah/ Triteeyaa Mahati Shaktirnihanti sakalam Jagat,Taamasi mey samaakhyataa Kaalaakhyaa Rudra Rupini/ (I am the ‘Maayavi’ or the Great Magician and my Shakti is Maya who is the Top Temptress of the World. Parashakti is my product and is known as Vidya; I stay in the hearts of Yogis and counter the Maya ; All types of Shakti emerge from me and also submerge into me!) Shiva stated further: I am the ‘Adhaara’ or the Huge Hold of the Prime Shakti; One facet of that Shakti is Brahma the Srashta; my secondary Shakti is identified as Jagannadha Narayana.; the Third Ramification is Taamasi Shakti viz. Rudra-Kaala Shakti, which terminates the Creation).

Dhyanena maam prapashyanti kechirjnanena chaaparey,Aparey bhakti yogena chaaparey/ Sarveshaameva bhaktaamaamishtah Priyataro mama,Yohi jnaanena maam nitya maadhaaraahyayati nyaayathaa/ Anye chaye trayo Bhaktaa madaaraadhana kaankshinah,Teypi maam praapunanteva naavartantey cha vai punah/ (Some persons seek my Darshan through Dhyaana or meditation, some by Jnaana, but those by Bhakti are most dear to me and they would have no re-birth).

Shiva Tatwa:

Mayaa tatamidam krutnam Pradhaana Purushaatmakam,Mayyeva Samsthitam Vishwam mayaa sampreryatey Jagat / Naaham prerayitaa Vipraah Paramam Yogamaashritah,Prerayaami Jagatkrutsnametadyo Veda somrutah/ Pashyaamaseshamey Vedam Vartamaanam Swabhaavatah, Karoti Kaalo Bhagavaan Mahayogeshwarah swayam/ Yogah samprochyatey yogi Maayaa Shaastreshu Sooribhih, Yogeshwaro sou Bhagavan MahadevoMahaan Prabhu/Mahatwam Sarva tatwaanaam Paratwaan Parameshthinah, Prochyatey Bhagavan Brahmaa Mahaan Brahma mayomalah/ Yo maamevam Vijaanaati Mahayogeswareswaram, So Vikalpena Yogena yujjatey naatra samshayah/ Soham prerayitaa Devah Paramaananda maashritah, Nrityaami Yogi satatam yastad Veda sa Vedavit/Iti guhyatamam Jnaanam Sarva Vedeshu nisthitam Prasanna chetasy deyam Dharmakaayaahitaagnaye/ (My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan

Kaala himself. Vidwans of Shastras use the nomenclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done by him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!]

Haalaahala Shiva:

Namastubhyum Virupaksha Namaste Divyachakshusey/ Namah Pinaaka hastaaya Vajrahastaaya dhanviney/ Namah trishula hastaaya Dandahastaaya Dhurjatey, Namastrailokya naathaaya Bhutagraama shareeriney/ Namah Suraari hantrey cha Somaagnya kaaryagnya chakshusey, Brahmaney chaiva Rudraaya Namaste Vishnu rupeney/Brahmaney Vedarupaaya Namaste Deva rupiney, Saamkhya yogaaya Bhutaanaam Namaste Shaambhavaaya tey/Manmathaayaanga vinaashaaya Namah Kaalakshayankara, Ramhasey Deva Devaaya Namaste Vasuretasey/Eka Viryaya Sarvaaya Namah Pinga kapardiney, Uma bhartrey Namastubhyam Yagna Tripura ghaatiney/Shuddha bodha prabuddhaaya Muktaikaivalya rupiney, Lokatraya vidhhatrecha Varunendraagni rupiney/ Rugyasuh sama rupaaya Purushaayeswaraaya cha, Agraaya chaiva chograaya Vipraay Shurti chakshusey/ Rajasey chaiva Satvaaya Tamasey Timiraamaney, Anintya nityabhaavaaya namo nityacharaatmaney/ Vyaktaaya chai vyaktaaya Vyaktaavyaktaanaya vai namah, Bhaktaan aamaarti naashaaya Priyanaraayanaayacha/ Umaapriyaaya Sharvaaya Nandivaktraaschitaaya cha, Rutu manvata kalpaaya Paksha maasa dinaatmaney/Nanaarupaaya Mundaaya Varuutha Pruthu dandiney, Namah Kapaalahastaaya Digvaasaaya Shikhandiney/Dhaniney rathiney chaiva yatayey Brahmachaariney, Iteyevamaadi charitaih stutantu tubhyam namo namah/

(Virupaaksha! Divya netradhaariney! Our obeisances to you; you carry Pinaka, Vajra and Dhanush; our reverences to you! Jataadhaari! you hold Trishula and Danda in your hands, our sincere respects to you; You are the Trilokanatha and the Swarupa of all 'Pranis' / Beings; our greetings to you the annihilator of 'Deva Shatrus'; the Possessor of 'Chandraagni Surya Rupas' as also of Brahma, Vishnu and Rudra Rupas'; You are the Swarupas of Brahma, Veda and Rudra Rupas; You are also the Sankhya Swarupa and the unique provider of Propitiousness to all the Beings; You are the destroyer of Kamadeva's physique of love and the terminator of Kaala Deva; You are the Vegashali, Devadhi Deva and Vasureta; Sarva Shreshtha, Vira, Sarva Swarupa and wearer of the yellow coloured 'Jataas'/ twisted hair; Umanatha, Tripura Vinaashaa! The Epitome of Pure Form of 'Jnaana'/ knowledge; Triloka Vidhata; The Swarupa of Varuna, Indra, Agni; the Rupa of Ruk, Yajur and Sama; Purushottama, Parameswara, Sarva Shreshtha, Bhayankara, Brahmana Swarupa; the Possessor of Satwa, Rajasa and Tamasa Gunas; Andhakaara Rupa, Achintya, Nitya, Nityacharaatma; Perceivable and Unperceivable; the demolisher of the difficulties of Devotees; the Great Friend of Narayana, the beloved of Devi Uma; The Great Terminator; The shine of Nandeswara's countenance; the Unique Measures of Time like Manvantaras, Kalpas, Ritus, Months, Fortnights, Weeks and Days; the Activiser of Myriad Rupas / Forms; of the Shaven Head; Digambara/ Sanyasi/ Brahmachari, Maha Shankara! Our prostrations to you; Maha Deva! You are the only Supreme Energy which could gulp the 'Kalakuta Visha'; if uncontrolled; it could devour the Universe as a whole!).

As the Deva-Daanava's joint delegation prostrated before Bhagavan-which incidentally was a historical event of unique significance, Shankara agreed: *Bhakshayishyaamyaham ghoram kalakutam Maha visham, Tathaanyadapi yatkruthyam kruchhasaadhyam Surasuraah, Tacchaapi saadhayishyaami tishthadhwam vigatajjwaraah/*

(Deva Suraagana! I am no doubt consuming this terrible poison anyway; if you entrust me any other worse and more difficult deeds to be performed, they too would be executed; never worry!)

By so saying, Bhagavan took the ‘Halaahala Visha’ into his left hand and consumed and retained it in his throat as Devas headed by Brahma as also Asuras led by King Bali hailed Parameshwara exclaimed: *Shobhatey Deva Kathastey gaatreya kundaniprabho, Bhrungaamaalaanibham Kantheptyathraivaastu visham tawa/* (Devadeva! As your Physique is white, slender and fragrant like a jasmine flower while the blue tinge of your throat has a remarkably distinct-look with the spot on your throat; please do retain it as it is!) All the concerned parties involved in the ‘Operation Amrit’ returned back to their respective positions once again anxiously awaiting the materialisation of Amrit.

Shiva’s Vishva Rupas:

Vishwa Rupasya Devasya Sarojabhava Sambhava/Bhuraapognimar udyoma Bhaskaro Dikshitah Shashi, Bhavasya Murthayah proktaah Shivasya Parameshthinah/(Shiva’s Vishwa Swarupa constitutes Bhumi, Varuna, Agni, Vaayu, Aakasha, Bhaskara, Yajamana (Yajna Swarupa) and Chandra; these are the Ashta Murtis of Maha Deva). Worshipping **Agni** and Surya are the Prime Splendours of Maha Deva and these constitute the Prominent Parts of Parama Shiva. **Surya** has Twelve ‘Kalaas’ or aspects; the first Kala signifies Amrita or Sanjeevani which Devas mainly tend to worship. The second Kala of Surya is Chandra and signifies ‘Aoushadhi Vriddhi’ or the development of Herbal Medicines enabled by Hima Varsha or dewdrop rains. Shukla Kala of Bhaskara promotes Dharma or Virtue and is also the main energy responsible for crops of Foodgrains, Vegetables, Flowers and Fruits. The other Kalaas of Surya provide life-lines to various Deities, Planets / Grahaas; for instance Surya by the name and Rupa of Diwakara comforts Shiva; Hariksha Kirana (Ray) of Sun provides succour to Nakshatraas spread far and wide across the firmament; a Kirana called Vishwakarma preserves Budha; a Surya Kirana named Vishwayacha protects Shukra Deva; the Samyad Vasu ray of Bhaskara protects Mangala Deva; Arvaavasu ray of Surya feeds Brihaspati; Surat Karana named Surya Kirana preserves Shanaischara; Surya Kirana called Sushumna preserves Chandra. Another Component of Shiva’s Vishwa Swarupa relates to **Chandra**, who in turn comprises Shodasha Kalaas or Sixteen Features which are all Amitamayis or Life-Providers. Among these Chandra Kalaas, the most significant Feature relates to Soma Murti which provides succour to all the Praanis or Beings. Comfort to Devas and Pitru Devas is provided by Sudha Kirana of Chandra, while Bhavani Swarupa of Soma protects Jala and Aoushadhis. **Yajamana** Swarupa of Shiva is always engaged in carrying Havyas or Offerings in Homas to Devas and Kavyas to Pitruganas; this Yajamana Murti administers the Universe by way of Buddhi or Intellect and is spread all over in **Jala Swarupa** among water-bodies, Rivers, Samudras. **Vayu** in the Pancha Swarupas of Praana-Apaana-Udaana-Vyaana and Samaana is another manifestation of Maha Deva as an integral component of the Vishwa Rupa. Shambhu’s **Vishwambhara** / Bhumi Murti and **Akaasha** Swarupa are the well-established Entities of Shiva’s Ashta Murtis. Thus among all the ‘Charaachara’ Beings, all the Ashta Murti Swarupas of Shiva exist firmly.

Shiva Kavacha:

SAMSAARA PAAVANASYAYA KAVACHAYA PRAJAPATHIH, RISHISCHHANDASCHA GAYATRI DEVOHAH CHA MAHESWARA, DHARMAARTHA KAAMAMOKSHESHU VINIYOGAH PRAKIRTITAH/ PANCHALAKSHA JAPEYNAIVA SHIDDHIDAM KAVACHAM BHAVET/

YO BHAVET SIDDHAKAVACHO MAMA TULYO BHAVED BHUVI, TEJASA SIDDHI YOGENA TAPASAA VIKRAMENACHA/ SHAMBHURMEY MASTAKAM PAATU MUKHAM PAATU

*MAHESHWARAH, DANTAPANKTIM CHA NEELAKANTHOPYADHARESHTHUM HARAH SWAYAM/ KANTHAM PAATU CHANDRACHOODAH SKANDHOU VRISHVAAHANAH, VAKSHASTHALAM NEELAKANTHAH PAATU PRUSHTHAM DIGAMBARAH/ SARVAANGAM PAATU VISHVESHAH SARVADIKSHU CHA SARVADAA, SWAPNEY JAAGARANEY CHAIVA STHANURMEY PAATU SANTATAM/ ITI TEY KATHITAM BAANA KAVACHAM PARAMAADBHUTAM, YASMAI KASMAI NA DAATAVYAM GOPANEYAM PRAYATNATAH/ YAT PHALAM SARVA TEERTHAANAAM SNAANENA LABHATEY NARAH, TAT PHALAM LABHATEY NUNAM KAVACHASWAIVA DHAARANAAT/ IDAM KAVACHAMAJNAATWA BHJENMAAM YAH SUMANDA SHATA LAKSHA PRAJASTOPI NA MANTRAH SIDDHIDAAYIKAH/(To this Samsaara paavana Shiva Kavacha has Prajapati as Rishi, Gayatri Chhanda and Maheswara as Devataa. Its Viniyoga or usage is to secure Dharma, Artha, Kaama and Moksha: *Om asyashri Samsaara paavana naamadheyasya Shiva Kavachasya Prajaapatirrishi Gayatri cchando Maheswaro Devataa Dharaartha Kaama moksha siddhow Viniyogah.* The effectiveness of the Kavacha is subject to its recitation by five lakhs and its Siddhi bestows great body-glow, Siddhi yoga and ‘Bala Parakrama’ or Strength and Gallantry equalling none on Earth. The meaning of the Kavacha states: May Shambhu protect my head and Maheswara my face. May Nilakantha shield my teeth and Hara Deva my lips; Chandrachuda my throat and Vrishabha vaahana my shoulders; Nilakantha my chest and Digambara my rear portion; may Vishvesha shield all my limbs from all directions; may Shtaanu Deva defend me always while I sleep or am woken up. Maha Deva told Baanaasura that this Invaluable Kavacha ought not to be taught to every body without discretion and in ,fact try to keep it confidential. Those who wear this Kavacha yield the fruits of Titha Yatras instantly. Even a dull person would become agile and active.]*

Kalpa Vriksha ‘Mantra Raj’

(I salute Bhagavan Shiva, Mahadeva, Suresha and Neela lohita! who is the quintessence of all ‘Tatwaas’; the Chief of all Devatas; the embodiment of Yoga as its germinator and its Master; the personification of ‘Jnaana’ as Jnaana Swarupa, Jnaana beeja, and Jnaana Pradaata; the Supreme Being of Tapasya, its root, ramifications and phala / the end result; the Fund of Prosperity, Boons and Benefits to Siddhaganas; the Desire, Sadhana / Facility and Destination of Moksha; the highest Form of Brahma Jyoti; the manifestations of Primary Elements like Prithvi, Water , Radiance, Air, and Sky as also the Sun and the Moon; the highest image of Bhakti and its applications; the Magnificent Form unaffected by Desha, Kaala and Vastu ie. Place, Time and Material; that Parameswara beyond recognition of thought, speech and action; and the Digambara Rupa, the Bull-rider, Trishula Dhaari and Chandra Shekhara. That’s how Baanasura saluted Bhagavan Shiva by reciting the above ‘Stavaraja’ or the Hymn of Eulogy and bending his head down the reverential feet of Shankara with humility and dedication. And so did Maha Muni Durwasa too.) Those who recite the above ‘Stotra Raja’ even for a month with devotion and sincerity every morning would be cured of long standing diseases, imprisonments, childlessness, poverty, and any kind of difficulty in life by the mere lifting of Bhagavan’s Trishula!)

Ashta Rupas of Shiva: Sharva is one Form of Shiva spread all over the Universe whose wife is stated as Vikeshi and their son is Mangala. Veda Vaadis or Experts in Vedas named him as **Bhava**, with Uma as his wife and Shukra as their son. Agni Swarupa Shiva is called **Pashupati**, whose wife is known as Swaha and their son is Shanmukha. Pavana (Vayu) Swarupa Mahadeva is called **Ishana** whose wife is known as Shiva and their son is Manojava or Hanuman. **Rudra** is the name of Shiva whose Swarupa is of

Surya Deva and Suvarchala is the name of his wife and Shanaischara is their son. Soma Swarupa Bhagavan is called **Maha Deva**, with Rohini as his wife and Budha as their son. Yajamana Swarupa of Shiva is **Ugra Deva** and his wife is called Diksha and their son is Santana. Bhagavan Shiva's eighth Form is known as **Parthiva**, signifying the hardened and cruel feature of Shiva as his wife is Prithvi and their progeny is of humanity. Tatwajnas or those who know of Tatwas believe that Passhupati is the life-provider of all Dehaadharis or Beings with Physiques; Ishana is the provider of Shobha or Charm; Bhima is that Form of Shiva who bestows Teja or radiance to various parts of Body like Eyes, Skin etc. while Chandra Swarupa of Shiva who rules the mind of the Beings is called Rudra and Yajamana Swarupa governing Buddhi or intellect of the Beings is designated as Maha Deva.

Shiva Tatwa Contradictions

Maha Muni Shailadi explained Shiva Tatwa as of contradictions: Maha Deva is Sat and Asat or the Truth or Make Belief; Vyakta and Avyakta or The Discernible and The Unknown; Kshara and Akshara or The Pralaya and The Indestructible; Shanta and Ugra or The Ever Peaceful Bliss and The Most Indignant; Samashti and Vyashti or the Group or the Society and Individual / Unique; Kshetra and Kshetra Swarupa or the Being -full of the Twenty Four Tatwas mentioned in the previous pages-and the Supreme Being; Vidya and Avidya or The Jnaana / Knowledge and the Ignorance or Fallacy and Para and Apra or the Distinguished and That Beyond Distinction. Maha Deva is Prajna-Tejas and Vishwa; The Three Avasthaas or States of Mind viz. Sushupti-Swapna and Jagriti and in fact the Fourth Awastha called Tureeya or The Beyond; The Srishti-Sthiti and Samhaara; The Karta the Doer-Kriya or the Doing or Action and Kaarana or the Cause of Action; The Pramata or well thought out-Pramaana or testimony or proof-Prameya or Source of Knowledge and Pramiti or Knowledge itself. Shaildi mentioned in brief that Shiva was of endless Forms but the Basic Form is Himself just as the Mruttika was just the same but innumerable forms of pots were materialised therefrom alone!

Shiva's self explanation:

Maha Muni Shailaadi informed Sanat Kumara that as Devas headed by Indra got perplexed about Shiva's identity, Maha Deva himself gave a Self Introduction as follows:

Abraveed Bhagavan Rudro hyahamekah Puratanah/ Aasam Prathama yevaaham vartaami cha Surottamaah/ Bhavishyaami cha Lokesminmatto Naanyah krurtaschana, Vyatiriktam na mattosti naanyantkinchit Surottamaah/ Nityonanthiyohamana -gho Brahmaaham Brahmaspatih, Dishascha vidishyaschaaham Praktischa pumaanaham/ Trishthub jagat anushtupcha Chhandoham Tanmayah Shivah, Satyoham Sarvagah Shaantas –tretaagni Gauravah Guruh/Gowraham gahvaraschaaham Nityam Gahana gocharah, Jyeshthoham Sarva Tatwaanaam Varishthohamapaam Patih/ Aapoham Bhagavaan Eshas-tejoham Vedirapyaham, Rigvedoham Yajurvedah Saamavedohamaatma bhuh/m Mantroham tathaa chaangirasaam varah, Itihaasa Puraanaani Kalpoham Kalpanaapyaham/Aksharam cha Ksharam chaaham Kshaantih Shaantiraham Kshamaa, Guhyoham Sarva Vedeshu Varenhyohamajopyaham/ Jyotischaaham Tamaschaaham Brahma Vishnu Maheswarah, amashamkaarastanmaatraa – neendriyaanicha/ Evam Sarvam cha Maameva Veda Surasattamah, Sa yeva Sarvavitsarvey Sarvaatmaa Parameshwarah/ Gaam Gobhir Brahmanaan sarvaan Brahmanyena haveemshi cha, Ayushayus tathaa Satyam Satyena Surasattama/ Dharmam Dharmena Sarvaamscha tarpayaami swatejasaa,

Ityedou Bhagavaanyuktwa tyatraivaantaradheeyata/ Naapashyanta tato Devam Rudram Paramakaaranam, Ta Devaah Paramatmanam Rudram dhyaayanti Shankaram/ (I am the Purana Purusha of the Present and future; I am the Nitya or the Everlasting and also the Transient; the Brahmadhipati; I am manifested in all Dishas and Vidishas; I am the Prakriti and the Purusha; I am present in all forms of Chhanda like Trishthub, Anushtub and Jagriti; I am the Tanmaya or Ecstatic Shiva; I am the Symbol of Truth and Peace; I am hidden in all the Vedas, Itihaasaas and Puranas; I am the Kalpa; the Akshara or the Everlasting and at the same time the Kshara or Transient; I am the Emblem of Kshama or endurance; I am the Jyoti Swarupa or the Embodiment of Illumination as well as of Andhakara or darkness; I am Brahma, Vishnu and Maheswara; I am the Buddhi, the Ahamkara, the Tanmatra Rupa. I am every thing! Those who know about me do know every thing as Sarvajnas. I satisfy all Brahmanas; I satisfy the Truth from Truth, Dharma from Dharma and so on. As Maha Deva stated thus, Devas, along with Indra, Brahama and Vishnu raised their hands in awe and devotion.)]

Shiva Linga ‘Patana’ or Fall at ‘Daaru Vana’ :

In the days yore, thousands of Dwarf Munis popularly named as VAALAKHILYAAS were engaged in their Tapasya along with their wives and families observing an orderly routine of Vedic duties and performing Yagnas frequently. Into this routine, Maha Deva landed as an attractive and healthy youth along with Vishnu as Maya Devi of enticing body features and matchless beauty. Apparently, both of the Maha Devas viz. Shiva and Vishnu desired to teach the Maharshis about the ‘Pravrutthi Marga’(Karma Yoga of Grihastis) as against the ‘Nivrutti Marga’ (Sanyasa Yoga). There was a commotion in the Society as the womenfolk got mesmerised with the body features of Shiva as a romantic male and the sons of Munis went berserk with Vishnu as a dazzling female. The presence of the couple was highly disturbing especially as they were displaying romance in public and were even dancing in provocative postures. Some of the elderly Maharshis encountered the male youth and asked him about his antecedents and the latter replied smilingly that they desired to perform Tapasya; the Rishis asked the male youth to do so without his wife but Shiva replied that neither his wife desired to possess another male nor he would leave her any way. Asked as to who was he, Shiva replied that he was a Siddha and had been residing earlier in the ‘Brahma Maya Mandala’! As Shiva in the form of a Male Youth gave such careless replies, the Munis surrounded him despising the youth’s semi-nakedness and assaulted him physically with blows and punches and said: *Dushtaa charanti Girisham nagnam vikruta lakshanam, Prochureta Bhavaaalingam lutpaatayatu Durmatey/* (When the semi-nude Girisha faced the Munis, the latter shouted on them and said : Durmatey! You better drop off your Linga, the Symbol of man-hood)! Shiva replied that if they so insisted likewise, he would do so and having done so, Shiva disappeared and so did Vishnu in the feminine form. While this happened, there was sudden darkness all around, severe earthquakes were experienced, Planets were out of their positions and oceans were highly disturbed . Maharshis prayed to Brahma Deva at this occurrence and a highly nervous and distressed Brahma replied: *Haa! kashtam bhavataamadya jaatam Sarvaarthanaashanam, Dhigbalam dhik tapascharyaa mithyaiva bhavataamiha/ Sampraapya Punyasamskaaraannadheenam Paramam nidhim, Upekshitamridha -achaarair bhavadbhiriha mohitaih/ Kaamkshatey Yogino nityam yatnanto yatayo nidhim, Yameva tam samaasaadya haabhavadbhi rupekshitam/* (Ha! What a huge misfortune had befallen; fie on your stupidity and senselessness! What ever Tapasya had been done all these years and decades had come to nought! Alas! Whatever physical and mental sacrifices that were made and almost reached fruition had been ruined and got wasted! Alas indeed, the great Nidhi / Fund that Maha Yogis and Yatis craved for their life times was

no doubt achieved but slipped through fingers irretrievably!) Brahma further expressed his dismay and sorrow at this most unfortunate incident to the Maharshis and described Parama Shiva's magnificence as follows: At the time of Pralayas or the Great Universal Exterminations repeatedly occurring for thousands of Yugas in the Timeless Past, Bhagavan Shankara assumes Kaala Swarupa and annihilates Devas, Rishis, Pitaras and all Physical Beings in Creation. He then resumes Srishti again after each such Pralaya. Since there is no difference between him and Vishnu, some times he transforms himself as he pleases into Vishnu Swarupa with Chakra, Vajra and Shri Vatsa symbol; during Krita yuga Shiva assumes Yogi Swarupa; in Treta Yuga he adopts Yagna Swarupa; in Dwapara Yoga he assumes Kaaala Rupa and in Kali Yuga as Dhumaketu. Rudra has manifested as Three Murtis encompassing the entire Universe. It was stated that the Prime Form of Tamoguna is Agni, Brahma signifies Rajo guna and Vishnu represents Satwa guna. Shiva's another Swarupa is stated to be Digambara (Nude), Shaswata and Shivatmika and is known as Para Brahma; his one-half of physical Form is his wife as Artha Nariswara; indeed he is Paramatma Narayana who creates and absorbs every thing into him. He indeed is the Supreme Enchanter and the Final Destiny!) Ishvara Gita from Kurma Purana]

Shiva Tandava(Cosmic Dance of Maha Deva)

Stotra by Deavas and Maharshis: *Twamekameesham Purusham Puranam Praneshwaram Rudramananta yogam, Namaama Sarvey Hridi Samnivightam Prachetasam Brahmamayam Pavitram/ Ttwaam Pashyanti Munayo Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam, Dhyaatwaatmasthamachalam swye Sharitey Kavim Parebhyah Paramam tatparamcha/ Twattah prasutaa Jagatah Prasutih Sarvaatmabhustwam Paramaanubhutah, Anoranee -yaan Mahato Maheeyaam swatmeva Sarvam pravadanti Santah/ Hiranyagarbho Jagadantaraatmaa twattodhijaatah Purushah Puraanah, Sanjaayhamano bhavataa visishto yadhaavidhaanam sakalam sasarja/ Twatto Vedaah sakalaah samprasutaa-stwayyevaantey samsthitim tey labhantey, Pashyaamas -twam jagato hetubhutam nrityantam swey hridaye samnivishtam/ Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi twam Jagataamekanaathah, Namaamastwaam sharanam sampraannaa Yogaat -maanam chipyanti Divanrityam/Pashyamastwaam Paramaakaasha madhye nrityatam tey Mahimaa -nam smaraamah, Savaatmaanah bahudhaa samnivishtam Brahmaanandamanu bhuyaambhuya/ Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam, Tatwaam Satyam pravadanteeh Santah Swayamprabham bhavato yatprakaasham/ Stuantitwaam Satatam Sarva Vedaa Namanti twaamrishayah ksheena doshaah, Shaantaatmaanah Satyasandhaa Varishtam vishantitwaam yatayo Brahma nishthaah/Eko Vedo Bahu shaakho hyanantastwaameyvaikam bodhayatyeka rupam, Vedyam twaam sharanam ye prapaanaasteshaam Shaantih Shaswati netareshaam/ Bhavaaneeshonaadi – maamstejoraashir Brahmaa Vishwam Parameshthi Varishthah, Swaatmaanada manubhuyaadhishete Swayam Jyotirachalo nitya muktah/ Eko Rudraswam karisheeha Vishwam twam paalayasyakhilam Vishwarupah, Twaamevaantey nilayam vindateedam Namaamaswaam sharanam samprapannah/ Twaamekamaahuh Kavimeka Rudram praanam brihantam Harimagnimeesham, Indram mrityu -manilam chenitaanam Dhaataarama adityamanekarupam/Twamaksharam Paramam Veditavyam twamasya Vishwasya param nidhaanam, Twamavyayah Shaswata dharma goptaa Sanaatanastwam Purushotthamosi/ Twaamekamaahuh Purusham Puraanamaadityavarnam Tamasah parastaat, Chinmaatram avyaktam achintyarupam Swam Brahma shunyam Pratakritim Nirgunamcha/ Yadantaraa Sarvamidam vibhaati yadavyayam nirmalamekarupam, Kimapyachintyam tawa rupametatam tadantaraa yatpratibhaati Tatwam/ Yogeshwaram Rudramanata Shaktim paraayanam Brahmatanum pavitram, Nanaama Sarvey Sharanaarthinastaam praseeda bhutaabhipatey Mahesha/ Twadpaadapadma*

smaranaadasesha samsaraa beejam vilayam prayaati, Mano niyamyapranidhaaya Kaayam Prasaadayaamo vayamekameesham/ Namō Bhavaayastu Bhadbhavaaya Kaalaaya Sarvaaya Kapardine tey Namognaye Deva nama Shivaaa!(We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and ‘Anu’ rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the ‘Vedotpanna’ or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security. That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara. You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa. You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile! [Source: Kurma Purana]

Pashu-Paasha-Pashupati:

*Vidyaanaamaatmavidyaaham Jnaanaamaishwaram param, Bhutaanaa -masmyaham Vyoma Satvaanaam Mrityurevacha/ Paasshaanaa masmyaham Maayaa Kaalah Kalayataamaham, Gateenaam Muktirevaaham Pareshaam Parameshwarah/Atmaanah Pashavah Proktaah Sarvey Samsaarvartinah, Tesham Patiraham Devah smrutah :Pashupatirbudhaih/Maayaa paashena badhnaami Pasunetaan swaleelayaa, Maameva mochakam praahuh Pashnaam Vedavaadinah/ Maayaa paashena badhnaanaam mochakonyo na Vidyatey, Maamrutey Paramaatmaanam Bhutaadhi -patim avyayam/ (I am Parameshwara who is the Maya among **Paashaas** or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways am the destination of Mukti; You should realise that the Most*

Lustrous and the Mightiest ‘Satwa Padaartha’ or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the **Pashus** or Jeevaas / Beings in the Universe is myself; as the Beings in Srishti are Pashus, I am indeed the **Pashupati**. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the ‘Samsaara Paashaas’ and are called the facilitating ‘Mochakaas’ or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal. The twenty four Tatwaas, Maya, Karma and Tri- Gunas all put together hold the Jeevas or Pashus as ‘Paashaas’ are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought, Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga, Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhaana, Purusha, Mahat, Ahamkaaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu-and in the final analysis, he is the Pashupati!]

Dwaadasha Lingas:

Kedaro Himavat prushthe Dakinyaam Bhimashankarah, Vaaranaasyaamcha Vishwesraambako Gautami tatey/ Saurashtre Somanathaswa Shrishaila Mallikarjunah, Ujjainaam Maha kaalaa Omkarecha Amareshwarah/ Vaidyanadhascha Bhumo Nagesho Daarukaanane, Setubandhe cha Ramesho Ghrushneshwara Shiva Lingovtara Dwadashashakametchambo Paramatmana/ (Nandishwara described in Shiva Purana the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kadarnath in Himalayas (Uttaranchal), Bhima Shankar in Dakinya (Near Pune in Maharashtra), Vishwaswara in Varanasi (Uttar Pradesh), Triambika on the banks of River Gautami (Maharashtra), Somanath (Saurashtra / Gujarat), Mallikarjuna in Srishaila, (Andhra Pradesh), Mahakala, Ujjain (Madhya Pradesh), Amareshwara at Omkara (Madhya Pradesh), Vaidyanatha at Deogarh (Bihar)/ Parli (Maharashtra); Nagesha near Dwaraka (Gujarat) or Naganadh (Aoudhya, Maharashtra)/ Jageshwara near Almora, (Uttaraakhanda); Rameshwara (Tamilnadu) and Ghrishneshwara, Aurangabad, Maharashtra).

Shri Shiva’s Ashta Murtis:

Aham Shivah Shivaschaayam twam chaapi Shiva eva hi, Sarvam Shivamayam Brahmanshivaat param na kinchana/ (Brahman! I am Shiva, this is Shiva, you are Shiva and every thing is ‘Shiva mayam’ too as there is nothing beyond Shiva)-So said Shiva in Maha Shiva Purana. The Pancha Bhutas or the Five basic Elements of ‘Prithivi-apas- tejas- vayu-akaasha’ or Earth-Water-Fire- Air and Sky, along with Surya-Chandra and Jeevatma or Existence of a Being are stated to be the Ashta Murthis of the Basic Eight Forms of Creation. Shiva Purana further states: *Tasyaadi Deva Devasya Murtyashtakam jagat, Tasmin vynaaya shritam Vishvam sutre maniganaa iva/ Sharvaam bhavastathaa Rudra Ugro Bhimah Pashupatih, Ishaanaascha Maha Devo Murtaschyaashta vishrutaah/ Bhumyabhogni marudvaayomakshetraajna arka nishaakaraah, Adhishthita Maheshasya Sharvaadeththa murtibhih/ Ashta murtyaatmanaa vishvam, adhishthaya sthitam Shivam, Bhajasva sarva bhavena Rudram parama kaaranam/* (This whole Universe is cherished with Eight Magnificent Forms of Creation like the diamonds strung with a sacred thread; these are the eight embodiments of Parama Shiva viz. Sharva, Bhava, Rudra, Ugra, Bhima,

Pashupati, Maha Deva and Ishana: these Ashta Murtis represent Earth, Water, Air, Sky, Kshetrajna or Jeevatma, Surya and Chandra. May we worship these eight glorious incarnations as follows: *Om Sharvaaya Khshiti Murtaye namah/ Om Bhavaaya Jala Murtaye namah/ Om Rudraaya Agni murtaye namah/Om Ugraaya Vaayu Murtaye namah/Om Bhimaaya Aakaasha Murtaye namah/Om Pashupataye Yajamaana murtaye namah/ Om Maha Devaaya Soma Murtaye namah/ Om Ishanaaya Suryamurtaye namah/* (While the Basic Five Elements like Earth, Sky etc are stated as subtle, Jeevatma is the Kshetrajna, or the Yajamani or the Master. Since Jeevatma is stated to be the ‘Pashu’, Paramatma Shiva is the Pashupati who is the reliever of the drudgery of living due to the Maya or the illusion of Life; and what Pashupati in His Mercy does is the Act of ‘Pashu Vimochana’ by way of ushering Relief from Life and possibly Bliss without rebirth!)

Vishnu’s Stuti to Maha Deva:

Ekaaksharaaya Rudraaya Akaaratma rupiney,Vukaaraadi Devaaya Vidyaadehaaya vai namah/ Triteeraaya Makaaraaya Shivaaya Paramaatmaney,Suryaagni Soma varnaaya Yajamaanaaya vai Namah/ Agnaye Rudra rupaaya Rudraanaam pataye namah, Shivaaya Shaiva mantraaya Sadyojaataaya vedhasey/ Vaamaaya Vaama devaaya Varadaamrutaaya tey, Aghotaati ghoraaya Sadyojaataaya ramhasey/ Ishaanaaya Smashaanaaya Ativegaaya Veginey,Namostu Shruti paadaaya Urdhwalingaaya Linginey/ Hemalingaaya Hemaaya Vaari Lingaaya chaambhasey, Shivaaya Shiva Lingaaya Vyaapiney Vyoma vyaapiney/ Vaayavey Vaayu vegaaya Namastey Vaayuvyaapiney,Tejasey Tejasaam Bhartrey namasteyjo vyaapiney/ Jalaaya Jala bhutaaya Namastey Jalavyaapiney,Prithivyai chantarikshaaya Prithiviyapiney Namah/ Shabda sparsha swarupaaya rasagandhaaya gandhiney, Ganaadhipataey tubhyam guhyaad guhyata maaya tey/Snantaaya Virupaaya Anantaanaamayaya cha,Shaswataaya Varishthaaya vaari garbhaaya Yoginey/ Samsthita- yaabhasmjaam, Madhey Avayormadhya varchasey goptey hatrey sadaa katrey Nidhanaay –esewaraayacha/ Achetanaaya Virupaaya Anantaa naamayaayacha, Shaswataaya Varishthaaya Vaarigarbhaaya Yoginey/ Achetanaaya Chintyaaya chetanaasa haariney, Arupaaya Surupaaya Anangaanga haariney/ Bhasma digdha shariraaya Bhanu Somaagni hetavey, Swetaaya Swetavarnaaya tuhinaadricharanaayacha/ Suswetaaya Suvaktraaya Namah Swetashikhaaya cha/ Swetaasyaaya Mahaasyaya Namastey Sweta lohita/Sutaaraaya Visishtaaya Namoh Dundhubhiney Hara, Shatarupa Virupaaya Namah Ketumatey sadaa/Ruddhi shoka vishokaaya Pinaakaaya apardiney,Vai-Vipaashaaya Supaashaaya Namastey Paa hanaashiney/ Suhotraaya Havishyaaya Subrahmanyaaya Suriney, Sumukhaaya Suvaktraaya durdamaaya damaaya cha/Kankaaya Kanka rupaaya Kankinikruta pannaga, Sanakaaya Namastubhyam Sanaatana Sanandana/ Sanatkumara Saarangamaaranaaya Mahatmaney, Lokaakshiney Tridhaamaaya Namoh Virajasey sadaa/Shankha paalaaya Shankhaaya Rajasey Tamasey namah, Sarasvataaya Meghjaay Meghavaahana tey Namah/ Suvaahaaya Vivaahaaya Vivaada varadaaya cha,Namah Shivaaya Rudraaya Pradhaanaaya Namoh Namah/ Trigunaaya Namastubhyam Chaturvyuha atmaney Namah,Samsaaraaya Namastubhyam Samsaara hetavey/Mokshaaya Moksharupaaya Moksha Katrey Namoh Namah, Atmaney Rishaye tubhyam Swaaminey Vishnavey Namah/Namoh Bhagavatay tubhyam Naaaanaam pataye Namah, Omkaaraaya Namastubhyam Sarvgnaaya Namoh Namah/ Sarvaaya cha Namastubhyam Namoh Naraayanaayacha, Namoh Hiranya garbhaaya Adidevaaya tey namah/ Namostwa jaaya Pataey Prajaanaam Vyuha hetavey, Mahadevaaya Devaanaameeshwaraaya Namoh namah/Sharvaaya cha Namastubhyam Satyaaya Shamanaayacha, Brahmaney chaiva Bhutaanaam Sarvjaaya Namoh Namah/ Mahatmaney Namastubhyam Prajnaarupaaya vai Namah,Chitaey Chiti Rupaaya Smriti rupaaya vai Namah/ Jnaanaaya Jnaana gamyaaya namastey samvidey sadaa,Shikhiraaya namastubhyam Nilakantha - aya vai Namah/Artha Naareeshwaraaya Avyataaya Namonamah,Ekaadasha vibhedaaya Staanaavey tey Namoh sadaa/ Namoh Somaaya Suryaaya Bhavaaya Bhava haariney,Yashaskaraaya Devaaya Shankaraa - yeshwaraayacha/Namombikaadhi -pataey Umaayaah pataey Namoh,Hiranya baahavey tubhyam Namastey Hema retasey/ Neela kshaaya Vitthaaya Shitikanthaaya vai namah,Kapardiney Namastubhyam Naaga - anga abharanaaya cha/Vrishaarudhaaya Sarvasya hatrey katrey Namonamah,Veera Raamaati Raamaaya

Ramanaathaayatey Vibho/ Namō Raajaadhi Raajaayan Rajnaamadhigataayatey, Namah Paalaadhipataye Paalaahaankrutatey namah/ Namahkeyura bhushhaaya gopatey tey namonamah, Namah Shrikantha - naathaaya Namō likuchapaanaye/ Bhuvanashaaya Devaaya Vedashastra namostutey, Saaraangaaya Namastubhyam Rajahamsaaya tey namah/ Kanakaangada haaraaya Namah Sarpopavartiney, Sarpa kundala maalaaya kati sutreekrutaahiney/ Vedagarbhaaya garbhaaya Vishwagarbhaaya tey Shiva! (My salutations to you Ekakshara Rupa, Rudra, Akaara Swarupa, Adi Deva, the Symbol of Vidya, Makara Swarupa, Shiva Swarupa, Surya-Agni-Chandra Varna; Yajamana Swarupa, Agni Swarupa, Rudra Rupa, Rudra Swami, Shiva, Shiva Mantra, Vaama Deva, Vaama, the Bestower of Amritwa, Aghora, Atyanta Ghora, Ishaana, Smashaana Rupa, Ati Vega Shaali, Shruti Paada, Urthwa Linga, Hema Linga, Swarna Swarupa, Shiva Linga, Aakasha Vyaapi, Vayu Samaana Vega, Tejaswai, Samsara Bharana; Jala Swarupa, Jala Bhuta, Jala Samana Vyapaka, You are Prithvi, Antarikshha, Sparsha-Rasa-Gandha Rupa, Guhya, Guhyaati Guhya, Ganaadhipati, Ananta, Vishwa Rupa, Varishtha, Garbha Jala, Parama Yogi, Aswarupa, Kamadeva harana, Bhasma lipta Sharira, Agni-Chandra-Kaarana Rupa; Sweta Varna, Himaati Sweta Swarupa, Sundara Mukha, Sweta Sikha, Sweta Lohita, Ruddhi-Shoka-Vishoka Swarupa; Pinaaki, Kapardi, Bipaasha, Paapa Naashana, Suhotra, Havishya, Subrahmanya, Sura, Durdamana, Kankaaya, Kankarupa, Sanaka sanaatana, Sanandana, Sanat Kumara, the Eyes of Samsara, Shankha paala, Shankha, Rajo Guna, Tamo Guna, Saarasvata, Megha, Megha Vahana, Atman, Moksha, Moksha Swarupa, Rishi, Vishnu Swami, Bhagavan, Swami, Omkara Swarupa, Sarvajna, Sarva, Narayana, Hiranyagarbha, Adi Deva, Maha Deva, Ishana, Ishwara, Sharva, Satya, Sarvajna, he who is worthy of providing Jnaana to Jnaana itself! Shekhara, Nilakantha, Artha Nareshwara, Avyakta, Sthanu , Soma, Surya, Bhava, Yasha, Yashapradata, Deva, Shankara, Ambika Pati, Umapati, Nilakesha, Vittha or Cash, Sarpa bhushana Sharira, Nandeswara, Karta or the Creator, Bharta or the Preserver, Ramanatha, Rajaadhiraaja, Paalanakara Swami, Keyuraabharana, Shrikantha (Vishnu) Natha, Trishula Dhaari, Bhuvaneshwara, Deva, Saranga, Raja Hamsa, Saprahaari, Sarpakundala maalaa dhara, Sarpa Yagnopaveeta dhari, Baahu Dharana Sarpa Sutra, Veda Garbha, Samsara garbha dhaari, Parama Shiva! As Vishnu commended Maha Deva, Brahma addressed all the Devas stating that who so ever recited the above Stuti by Vishnu in favour of Parama Shiva or had it recited by a Veda Vidwan would attain Brahma Loka.)

Shivaya Vishnu Rupaaya Shiva Rupaaya Vishnavey, Shivasya Hridayagum Vishnuh Vishnorhridayagum Shivah/

Nandideva organised Rudra Sena and Vishnu Sena since the fool Andhaka never realised the identity of Shiva and Vishnu and even the Trilokaas were in utter ignorance that both the Swarupas were just one and the same! In this connection Rudra Deva clarified once for all: *Bhavadbhirbhakti Samyukttair Harobhaavena pujitah, Ahamkaara vimudhayaischa nindadhir Vaishnavam padam/ Tenaajnaanena bhavatonaandruthyaanu virodhitaah, Yohamsa Bhagvan Vishurvishnuryah sohamavyayah/ Naavanorvai visheshostu ekaa Mutrirdwhidhaa sthita, Tadamorbhirnavyaaghair bhakti bhaava yutairganaaih/ Yathaaham vai parijnaato na bhavaddhistataa dhruvam, yenaahi nindito nityam bhavardhirmudha buddhibhih/ Tena Jnaanamhi vai nashtam Nataswaalingitaa maya, Yityeva muktey vachano ganaah prochyar- Maheswaram/ Katham bhavvan yathaikyena samshitosti Janardanah, Bhavaan Nirmalah Shuddhah Shaantah Shuklo Niranjanah/*

(You are all obsessed with my devotion to me and tend to blame Vishnupada in that extreme dedication to me; in this blind faith of denunciation of Vishnu you did not please me but on the contrary I was highly upset! Whatever is there in me is what Vishnu possesses and what ever Vishnu has in me too is replete in me too and there is no basic difference in both of us excepting that one imagines we possess two Forms. Those devotees of mine who are confident of what I possess, do not really realise me fully. As the Ganaas were reprimanded by Shiva as above, they wondered as to how Janardana and Mahadeva could be identical! After all, Shiva is Nirmala / Clean, Shuddha /Pure, Shukla / White and Nirdosha/

Blemishless.) Parama Shiva replied smilingly that whoever indulged even in indirect references against Vishnu would surely go to Narakas.

The Shiva Ganas then requested Mahadeva to display his real Swarupa. *Tato Eka Mukham Bhuyo dadrushuh Shankaram Ganaah, Roudraischa Vaishnavaischaiva vrutam chihnaih Sahasrashah/ Ardhaiva Vaishnava Purandraina Haravigrahah, Khagadhwajam Vrishaarudham Khagaarudham Vrishadhwajam/ Yathaa Yathaa Trinayano rupam dhatrey gunaagranih, Tathaa tathaa twajaayanta Mahaa Paashupata Ganaah/ Tatobhavacchaika rupee Shankaro baturupavaan, Dwirupaschaa bhavad yogi Ekarupopya rupavaan, Kshanaacchaitah kshanaad raktah peeto neelah khanaadapi/ Mishrako Varna heenascha Mahaapaashupatastathaa, Kshanaad bhavati Rudraindrah Kshanaadcchambhuh Prabhakarah/ Khanaartharcchankaro Vishnuh Kshanaarccharvah Pitaamahah, Tadast -adbhutamayam drushtwaa Shaivaadayo ganaah/ Yadaabhinnamanyanta Deva devam Sadaa Shivam/ Tadaa Nirdhuta paapaastey Samayaajanta Paarshadaah, Teyshvevam Dhuta paapeshu Abhinneshu Harishwarah/* (The Ganaas then visioned a Single Faced Vishnu-cum- Shiva Swarupa with thousand ‘chinhaas’ or symbols indicating same Swarupas, of which half was Rudra and another half Vishnu; one half was Vrishabhadhwaja Garudhaarudha and another half was Garudhadhwaja Vrishaarudha. Just as one visualised, so did that person visioned the Rupa of Bhagavan. The same Shankara assumed various forms each time changing his colours of white, red, yellow, blue, mixed or colourless; some times as Rudra, of Indra, Surya, Vishnu, or Brahma. As this most surprising and swift changes happened, the Ganas were then convinced that Paramatma was indeed one and only one!)

Kartikeya Stotras

Shadaananam kunjakumarata varnam Maha Matim Divya maura vaahanam/ Rudrasya suunum Surasainya naadham, Guham Sadaa Sharanyamaham prapad/ Kartika! The Six Faced Deva Senapati with vermilion complexion, the son of Rudra as ever mounted a celestial peacock! Do ever rest in our hearts for our welfare ever!

Shakti hastam Virupaaksham Shikhi vaaham Shadaananam, daarunam-ripu rogagham bhaavayet kukkuta dhvajam! Shadaanana’ the Six Headed Parama Deva! Armed with Shakti the Supreme Weapon, with mystic eyes and searching looks seated cosily on a colourful yet electrified chariot with an ever flying ‘dhwaja’ or fluttering flagship imposed with a picture of cock figure! You are indeed the typically smart and ever vigilant Commander-in-Chief of Enemies and Asura Ganas, even as the boon receiving compassionate devotees follow you with trust and unending hope!

Namo namaste Guha Shakti dhaame namo namaste Guha Shakti Dharte/Namo namaste Guha Deva Senaa, bharte namaste Guha Deva Sena, Bhartre namaste Kulabhushanaaya/ Lord Kartikeya! You are the aboder of Shakti, the holder of lance, the Commander in Chief of Devas, and the Kula Bhushana or the Jewel of your Clan; my greetings to you indeed!

Jnaana shaktidhara Skanda Vallee kalyaana Sundara, Devasenaa manah kanta Kartikeya namostute/ Om Subrahmanyaaya namah/ My prostrations to you Skanda Deva! the symbol of Jnaana shakti the might of wisdom! the beloved of Devis Valli and Devasena!

Mayuraadhirudham maha vaakya guudham manohaari deham mahacchhitta geham/ Maha Deva Devam Maha Veda bhaavam Mahadeva baalam bhaje Loka paalam/Deva Kartikeya with peacock as your

carrier, my salutations! Your secret mantra is Pranava; your physique is so lovely; you are the symbol of knowledge and wisdom; your physical might is like that of Maha Deva Himself. Deva! You indeed are the Administrator of Lokas!

Kartikeya Janma and Tarakasura Vadha

Namah Kumaaraaya Mahaa Prabhaaya Skandaayacha Skandita daanavaaya, Navaarka Vidyutdyutaye Namostutey, Namostutey Shanmukha Kaamarupa/ Pinadwi nanaabharanaaya Bhartrey Namoraney Daarudaaranaaya, Namostu teyrka pratima prabhaya, Namostu Guhyaaya Guhyaaya tubhyam/ Namostu Thrailokya bhaayaapahaaya, Namostutey Baala kripaa paraaya, Namor Vishaalaamala lochanaaya, Namor Vishaakhaaya Maha Vrataaya/ Namor Namastestu Manoharaaya, Namor namastestu Ranokataaya, Namor Mayurojjwala vaahanaaya, Namostu Keyura dharaayatubhyam/ Namor Dhrutodagna pataakiney Namor Namah Prabaavapranataaya testu, Namor Namastey Varaveerya shaalininey, Kripaaparo no bhava Bhavyamurtey/ Kripaaparaa Yagnapatim cha stutwaa, Viromirowam twamaraadhi paadyaah, Yevam tadaa Shadwadanam tu sendraa mudaa santhushta Guhastatastaan/ (Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the glow of rising sun and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakhaa! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form. This was how Indra and Devas extolled Skanda.)

[Background: Shiva teased Parvati as physical colour was rather dark and his was very fair. Parvati was not amused, and left out home to perform ‘Tapasya’ to Brahma for long to change her body colour. Parvati returned home to Maha Deva as she did return as fair Gauri. But the unwitting Veeraka, the ‘Dwarapalaka’ refused her entry to her own house! She gave a ‘Shaap’ that he would be born as a human and after the duration of the curse would return to her again. Shiva was so excited as Gauri entered his interior bed room and a delegation of Devas headed by Indra was turned out saying that he was busy. Indra detailed Agni Deva to take the form of a parrot and peep in through a window as to what was happening inside their bed-chamber. Exactly at that time, the parrot peeped in when Shiva-Parvati were actually seen in action on their bed; Shiva noticed the parrot and recognised Agni. He scolded Agni and said now that he created ‘Vighna’ (obstacle) and he might as well rectify the situation by drinking up his virility. The highly explosive drops shining like molten gold punctured Agni’s belly and got spread over the Maha Sarovar nearby. Several lotus flowers which got sprouted all over in the deep waters emitted strong and fragrant scents and the intoxication affected ‘Krittika Devis’ who happened to bathe in the Sarovar; the Krittikas desired to take the lotus leaves home but Devi Parvati jocularly remarked earlier to the Krittikas that she could take the drops of water on the lotus leaves as well. In turn Krittikas joked that they would take the water home, provided the child born of the water consumed by them should have equal right to the motherhood of the boy so born! As the deal was struck between Krittikas and Parvati, the Krittika damsels gave the lotus leaves as also the water drops to Parvati. Subsequently, Devi Parvati drank up the water around the lotuses and from her right and left ‘kukshis’ gave birth to two male children later united into one and the child who had the extraordinary radiance of Surya Deva; each of the Six Krittikas shaped up one head each of the child; thus the boy was named ‘Kumara’ by Parvati;

‘Kartikeya’, ‘Shanmukha’, ‘Shadvaktra’ by the Kritikas and as ‘Vishakha’ or the different ‘Shakhas’/ branches of the lotus leaves that carried the golden drops. On Chaitra Shukla Shashthi, the child was declared as the ‘Deva Senapati’/ the Commander-in- Chief of Devas. Vishnu gifted varieties of ‘Ayudhas’/ Arms and ‘Astras’ or Mantrik Arrows. Kubera presented him a lakh-strong of yaksha army. Vayu Deva gave him a ‘Mayura Vahana’/ Peacock Carrier, while Twashta Prajapati gifted a toy in the form of a Cock which could change its form as the boy wished. Subsequently, Kartik killed Tarakasura even as a boy since the latter secured a boon from Brahma as only Shiva Parvatis would get a son well knowing that Parvati was in tapasya for ever as Dark Parvati might not get fair after all, unknowing Divya Leelas!]

NAMAKA PAARAYANA:

Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shivaa tanora ghoraa paapakaashini, tayaanastamavaashantamayaa Girishantaabhichaakasheeh, Yaamishum Girishanta hastey bibhirshya stavey/

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

Shivaam Girirataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishscchaa-vadaamasi/ Yathaanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamodaiviyobhishak/ Aheegscha sarvaan janbhayanthsaarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).

Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namo Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebhyyokarah namah/ Pramumcha dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishava// Paraataa bhagavovapa/ Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa Shivonassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava Aabhurasya nishangdhih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/ Ubhaabhyaamuta tey namo Baahubhyaam tavdhanvaney/ Pari tey Dhanvano hetirasmaanrunaktu Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya Mrituyunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/

(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraakshsha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)

*Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namoh Namoh Vrikshebhya Harikeshebhya
Pasunaam pataye Namoh Namassinchiraaya twishematey Patheenaam pataye Namoh Namoh
Harikeshaayopaveetiney Pushtaanaam Pataye Namoh Namoh Bhavasya heytai jagataam pataye Namoh
Namoh Rudraayaata taaviney Kshetraanaam Pataye Namoh Namoh/ Rohitaaya sthapataye Vriksaanaam
Pataye namoh nam Mantriney Vaanijaaya Kakshaanaam Pataye Namoh Namoh Bhuvantaye
Vaarivaskrutaayoushadheenaam Pataye Namoh Namoh Ucchaghoshayaaya krandayatey Pateenaam Pataye
Namoh/*

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

*Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namoh Namoh Kakubhaaya nishanginey
steynaanaam Pataye Namoh Namoh nishangina Ishudhimatey Taskaraanaam Pataye Namoh Namoh
vanchatey Parivanchateystaayunaam Patayey Namoh Namonicheravey Paricharaayaanaam Pataye Namoh
Namasprukaa vibhyojighaam Sadbhyoumshutataam Pataye Namoh Namoh Ushneeshaney Giricharaaya
kulungjaanaam Pataye Namoh Namoh/ Ishumbhoy Dhanvaa Vibhaschavao Namoh Namoh Aatanwanebhya
Pratidhaaneybhyaschavo namoh namoh Aatanvatebhya Pratidhaaneybhyascha vo Namoh Namoh
Aacchadbhyo visrujadbhyaschavo Namoh Namoh Namosyadbhyo Vidyadbhruscha vo Namoh
Namassabhabhyassabhaapatibhaschavo Namoh Namoh Ashwebhoyshwapatibhyascha vo namoh/*

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the most dreaded opponents by the least possible exertion even as you dance and revel in their termina -tions by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to srike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep.

You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

*Nama Aavyaadhi neebhyo Vividhyanteebhyaschavo Namō Nama Uganaa bhyassrugumhatee bhyasvo
Namō Namō grisebhyogritsapati bhyaschavo Namō Namō Vraatebhyo Vraatapati bhyaschavo namo
namo Ganebhyo Ganapatibhyaschavo namo namo Virupebhyo Vishwarupescha vo namo namo
Mahadbhyah Kshullakebhyascha vo namo namo Rathibhyorathebhyascha vo namo namo
Rathebhyah/Rathapatibhyascha vo namo namassenaabhyassenaanibhhyascha vo namo namah
Khashatrubhya ssangraheettru bhyaschavo namo namastakhabhyo Rathakaarebhyascha vo namo namah
kulaalebhyah Karmarebhyachavo namo namah Pungushthebhyo nishaadebhyascha vo namo nama
Ishukrudbhyo dhanvakridbhavo namo namo Mrigayubhyasshwa nibhyaschavo namo namah/*

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chariots makers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

*Namō Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namō Neelagreevaya cha
Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata
dhanvanecha Namō Girishaaya cha Shipivishataaya cha Namō Meedushthamaaya cheshumatey cha
Namō Hraswaayaa cha Vaamanaaya cha Namō Brihatey cha Varshipeeyasey cha Namō Vriddhaaya cha
Samvriddhaney cha/ Namō Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama –
ssheeghrayaaya cha Sheebhyaa cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha
Dweepyaaya cha/ Namō Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Namō
Madhyamaaya chaagalbhaaya cha Namō Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha
Pratiparyaayacha Namō Yaamyaya cha Kshemyaya cha Nama Urvaryaayacha Khalyaaya cha
Namashlokyaya chaavasanyaaya cha Namō Vanyaaya cha Kakshaaya Cha Namasshravaaya cha
Pratishshravaaya cha/*

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishti of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non-existent. None ever existed behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you; You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil

alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materialing such worthy soldiers for our shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namodhrusnavey cha paamrushya cha/ Namodootaaya cha prahitaaya cha Namonishanginey cheyudhudhiney cha, Namasteekshneyshaveycha-ayudhinecha/ Namahswaayudhaaya cha Sudhanvaayacha, NamahSrutyaayacha Pathyaayucha NamahKatyaaaya cha neepyaaya cha/ NamahSoodyaayacha Sarasyaaya cha, Namonadyaaya cha Vaishantaayacha/ NamahKupuaaya chaapatyaaya cha Namovarshaayachaavarshaaya cha/ Namomeghaaya cha Vidytyaya cha, NamahIdhriyaaya chaatapyaya cha Namovaatyaayachareshmiyaayacha, Namovastavyaaya cha Vaastupataayecha/

NamahSomaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya Pashupatayenamah cha, NamaUgraaya cha Bheemaacha cha/ Namogrey vadhaayacha doorey vadhaayacha, Namohantrey cha haneeyasecha/ Namovrikshebhya Harikeshobhya namastaraaya, Namoshambhavey cha mayo Bhaveycha/ NamahShankaraaya cha Shivataraaya cha, Namasteerthyaaya cha Koolyaaya cha/ NamahParyaaya chaavaaryaya cha, NamahPrataranaayachottaranaaya cha/ NamaAataryayachalaadyayacha/ Namahsshapyaya che phenyaya cha, Namahsikatyaya cha Pravahaaya cha/

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms.Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitantly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity;You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness ‘par excellence’! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnifecent Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

NamaIrnyaaya cha Prapadyaaya cha NamahKumshilaaya Kshayanaaya cha NamahKapardiney cha Pulastaye cha Namagoshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaayacha Namohridayaya cha Niveshpyaaya cha NamahPaagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namolopyaaya cholapyayacha/ Namourvyaaya

*cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey
 cha Namu Akkidey cha prakkidey cha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namu
 Veekshinakebhyo Namu vichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhya/ Draahey
 Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo
 eshaam kim chanaamamat/Yatey Rudra Shiva tanoosshiva Vishwaaha bhesaji/ Shiva Rudrasya
 bhesaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya
 prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/
 Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/
 Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano
 Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam
 Priya Manasta nuvah/ Rudrareerishah// Manastotaketa naye maana aayushi maano goshu maano
 Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/
 Aaraateyogghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha
 Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna
 bheema muphatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino
 Rudrasya hetirvanaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-
 sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramay Vriksha
 aayudham nitya krittim vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu
 Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha
 bahuvostava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye
 Rudraa adhi bhumyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa -
 rikshey bhavaa adhi)*

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit.Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

*Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra
 upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo
 vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi
 rakshaya Yailabrudaaya vyudhah/Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha*

Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namō Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava steḥ –bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu teḥ yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaḥ// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be all relax the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanachamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellend food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vridhdishchamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatishmamey/

(Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfulness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasoschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satisfying life; complete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousness with series of Vratas, Yagnas and social festivities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameyKshuchchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya – schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishta pachan – chamey Graamaschamey Pashava Aranyaascha Yagnena Kalpantaam Vittham cha Vittischamey Bhutam chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha ma Itischamey Gatischamey/

(May Rudra Bhagavan enable us mortals to put maximum use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred Mounains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama

*Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras –
chamey Vishnuschama Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey
Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras -chamey
Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama
Indraschamey/*

(Bhagavan Rudra! May you bless us through your Agents and manifestatations like Agni, Indra, Soma, Savita, Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntyaa-
maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –
mey Shukrascha mey Mantheechama Agrayanashchamey Vaishwa devascha mey Dhruvascha mey
Vaishvaanaraschama Ritugrahaaschametigrahyascha ma Aindraagascha mey Vaishwadevascha mey
Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashchamey Saarasvataschamey
Poushnashchamey Paatnivaschamey Haariyojanashchamey/*

(Devadhi Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or special vessels used in Vaishwanara, Saaraswata, Poushna Yagas, the specialised vessels are called as Idhma and Barhi and so on.)

*Idhmaschamey Barhischamey Vedischamay Dhishnaashchamey Srucashchamey Chamasashchamey
Graavanaashchamey Dhishniyaashchamey Chamasascha mey Graavanaashchamey Swaravaschama
Uparavaashchameydhishapaney cha mey Dronakalashchamey Vaayavyani cha Puta bhrucchama
Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaashchamey Sadaschamey Puro
daashaashchamey Pachataashchameyvabhrutaschamey Swagaakaaraashchamey/*

*Agnishchamey Gharmashchameyrkaschamey Suryashchamey Praanaschameshwamedhaschamey
Prithiveeschameyditischameyditischamey dyouschamey Shakwarirangulayo Dishashchamey Yagnena
kalpantaamrukchamey Sdaamachamey Somashchamey Yajushchamey Deekshaachamey Tapaschama
Rutaschamey Vratam chameyhoraatrayordrushtyaa Brihadrathantareda mey Yagnena kalpetaam/*

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha’s fingers viz. Prithvi, Aditi, Diti, Dyous and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirrti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or observance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

*Garbhaashchamey Vatyashchamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey
Pandaavishchamey pandaavee da mey Trivatyashchamey Trivatsaachamey turyachaatchamey Turyou
hechamey Pashthavachhamey Pashtohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey
Vehachchameynadwaam cha mey Dhenuschamey Aayuryagnena kalpataamapaano Yagnena kalpataam
Vyaano Yagnena Kalpataam Chakshuryagnena kalpataam Shrotam Yagnena kalpataam Mano
Yagnena kalpataam Vaakyagnena Kalpataa-maatmaa Yagnenejna Kalpataam Yagneno Yagnena
Kalpataam/*

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna- Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum shatishchamey Panchavigimsharishchamey Saptavigum shatishchamey Navavigum Shatishchama Ekatravigumshacchamey Trayastavigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey Dwaatravigum shacchameyshattravigumshaccha meyshtaachatwaarigum shacchamey Vaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha bhovavanascha Buhvanaschaadhipatyascha/

(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagnas-Surya- Varsha-Prithivi-Good Crops and Food; more than the production process of food and its distribution management, the resolve to produce and enjoy the results of the food is the most significant!

Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Devehyo Vaachamudyaasagum Shrashreynaam Manushyo –bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/

PANCHA MUKHA DHYANA

[Pashupati is represented as Pancha Mukhi Maheshwara as Sadyojata, Vamadeva, Tatpurusha, Aghora and Ishana facing West, North, East, South and Akasha representing Pancha Bhutas of Bhumi-Aapas-Tejas Vayu and Akasha the Pancha Tatvas. These Incarnations as the Five Faces are: *Sadyojaata* in white complexion looking west ward blessing Brahma to initiate the process of Creation; *Vamadeva* in red complexion looking northward in deep meditative posture; *Aghoresha* in blue complexion looking southward representing destructive as also regenerating energy with Roudra Mukham; *Tatpurusha* in yellow complexion looking Eastward as a deluding or misleading Purusha Swarupa and *Ishaana* facing South East being complexionless Sada-Shiva who is Eternal, Omni Present- Omni Scient and Omni-Potent!]

Om Bhurbhuvassuvah/ Om Nam// Tatpurushaaya vidmahey Maha Devaaya dheemahi/ Tanno Rudrah Prachodayaat/ Samvarraagni tatitpradeepta Kanaka praspārthi Tejomayam/ Gambheera Dhvani Sama Veda janakam Taamraadharām Sundaram// Arthendu dyuti Lola Pingala Jataabhaara prabaddhoragam, Vandey Siddha Suraasurendra namitam Purva Mukham Shulinah/Om Namō Bhagavatey Rudraaya/Nam Om/ Purva Mukhaaya namah//

Om Bhurbhuvassuvaha/ Om Mam// Aghorebhyo thaghorebhyo ghoraghora tarebhyah// Sarvebhya – sarva Sharvebhoy namastey astu Rudrebhyah/ Kaalaabhra Bhramaraanjana dyuti nibham Vyavritta Pingekshanam, Karnodbhasita bhogi mastaka Maniprodgeerna damshtraakuram/ Sarpaprotta Kapaala Shukti shakala vyaakeena sacchhekaram, Vandey Dcakshina meshwarasya kutila bhrubhanga Roudram Mukham// Om Namu Bhagavatey Rudraaya// Mam Om// Dakshina Mukhaaya namah/

Om Bhurbhuvassuvah// Om Shim// Sadyojaatam prapadyaami Sadyo Jaataayavai namo namah// Bhavey bhaveynaati bhavey bhavawamaam/ Bhavodbhavah//Praleyaachalamindu kunda dhavalam Go Ksheera phena prabham, Bhasmaayukta mananga deha dahana jwaalaavali Lochanam// Brahmendrati Marudganaistutipadai rabhyarchitam Yogibhih/ Vandeham sakalam Kalanka rahitam Sthaanormukham Paschimam/ Om Namu Bhagavatey Rudraaya// Shim Om// Paschima mukhaaya namah//

Om Bhurbhubvassuvah// Om Vaam// Vama devaaya namo Jyeshthaya nama sshreshthaaya namo Rudraaya namah Kaalaayanamah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Bala Pramatha naaya nama sarva Bhutadamanaaya namo Manonmanaaya namah/ Gouram Kunkuma pankilam Su tilakam Vyaapaandu gandasthalam/ Bhruvikshepa kataaksha veekshana Lasatsamsakta karnotphalam/ Snigdham Bimba phalaadharam prahasitam Neelaala kaalamkritam/ Vandey Purna Shashanka mandala nbham Vaktram Harasyottaram// Om Bhagavatey Rudraaya// Vaam Om// Uttara mukhaaya namah//

Om Bhurbhuvssuvah// Om Yam// Ishaanassarva Vidyaanaamishwara sarva Bhutaanaam Brahmadhi – patih Brahmanodhipatih Brahmaa Shivomey asti Sada Shivom// Vyaktaavyakta guney taram parataram Shattrimsha Tatwaatmikam, Tasmaadutta matatwa makshara midam Dhyeyam Sadaa yogibhih// Omkaaraadi Samata mantra janakam Sukshmaadi Sukshmarparam/ Shantam Panchameeshwarasya Vadanam Kham Vyaapti Tejomayam// Om Bhagavatey Rudraaya// Yam Om// Urthwa mukhaaya namah/ Purvey Pashuptihpaatu Dakshiney paatu Shankarah/Paschimey paatu Vishwesho Nila kanthastha –thottarey/ Ishanmaam paatumaam Sharvor hjyaagneyam Parvati patih/ Nairrutyaam paatume Rudro vaavyaya Neela Lohitah/ Urthwey Trilochanahpaatu Atharaayam Maheshwarah/ Etaabhyodisha Dikbhystu Sarvatah paatu Shankarah// (Kechit paathah) Panchaanga Roudrikaraney Pancha Mukha Dhyanecha Pancha Vargaaksharaan Pathanti/ Ekaikasya Ekaika Varnah// Ka-Cha-Ta-Tha-Pa Iti kramena// Naa Rudro Rudramarchayet//

Sarasvati Vandana

Sarasvati namastubhyam varade kaama rupini, vidyaarambham karishyaami siddhirbhavatume sadaa/ (Do kindly accept my salutations, Devi Sarasvati, the epitome of Knowledg and the fulfiller of all my wishes! I am now commencing my studies and do kindly grant me perfection as always you do.)

Yaa kundendu tushaara haara dhavalaa yaa shubhra vastraavritaa, yaa veenaa vara danda manditaakaara yaa shveta padmaasanaa/ Yaa Brahmaachyuta Shankara prabhritirdeve sadaa vanditaa, saamaam paatu Bhagavati nissessaanih jaapyaa pahaa/ Devi Sarasvati the personification of knowledge! Clad as you are in spotless clothes that are white like a lily, Moon or a garland of dews, adorned with your hands with a rosary and veena, and ever worshipped by Tri Murtis, do drive away even traces of ignorance from me and keep me enlightened ever!

Sharadindu vikaasa mandahaasaam sphuradindeevara lochanaabhiraamaam, aravinda samaana sundaraashyaam,aravindaasana sundarimupaase/ Sharadaa sharadaaamboja vadana Vadanaambuje, sarvadaa sarvadaasmaakam sinnhidhissannidhi kriyaat/

Manikya veenaam upalaalayanteem madaalasaam manjula vaagvilaasaam, mahendra neela dyuti komalaangim Maatanga Kanyaam manasaa smaraami/ Chaturbhuje chandrakalaa vatamse, kuchonnate kumkuma raaga sone, pundrekshu paashaankusha pushpa baanahaste namaste jagadaika maataa/ Maataa marakata shyaama Maatangi mada shalini, kuryaat kataaksham kalyaani kadamba vana vaasini/ Jaya Maatanga tanaye,jaya neelotpala dyuthe jaya sangeeta rasike, jaya leela shuka priye! [Maha Kavi Kaalidaasa] Devi Saraswati the illustrious gift to Sage Matanga excelling in one of the Maha Vidyas! you are the icon of everplayful musical Veena stunningly studded with lustrous gems! You are the symbol of femininity of exhuberant grace and extraordinary beauty! You are the personification of auspiciousness while spreading four arms, moon shine smile, firm and high chested physical charm, carrying mesmerising flowers of intoxicating smell, juicy sugarcane, defensive rope to instantly arrest the evil, an arrow to terminate the malevolent, a mighty goad to suppress immorality and a pundarika or conchshell to warn the wicked! Bless me Mother with your sweet and merciful looks from the benign eye corners even being seated cosily in the unique forest of fragrant and ripe fruits of sweet lusciousness! Victory to you the Universal Mother Matangi even as you resemble the singular blue lotus, ever blissful with celestial musical notes of Veena and carrying a green parrot for mere play and pastime! [Matangi is the Tantrik Maha Vidya-the Goddess of music, arts and knowledge.

*Jnaana Sarasvati: Saraswati MahabhageVidye Kamalalochane Vishwarupe Vishaalaakshi Vidyam dehi namo -sthuthe/ 2.This mantra is chanted to acquire the blessings of knowledge:Vad Vad Vaagwaadinee Swaha/ 3. This mantra is chanted for enhanced intelligence in students and adults alike: Om Aing Hreeng Shreeng Vaagdevyai Saraswatyai Namah/ 4. This mantra is chanted to be blessed with wisdom of wealth and knowledge. Om Arham Mukha Kamal Vaasinee Paapaatma Kshayam Kaari Vad Vad Vaagwaadinee Saraswati Aing Hreeng Namah Swaaha/ To obtain ‘Sarasvati kataaksha siddhi’, sixteen significant Sarasvati Shaktis have been named viz. *Mugdha, Shree, Kurukulla, Tripura Totala, Priya, Rati, Preeti, Baala, Sumukhi, Shyaamalaaliya, Pishachi, Vidhaari, Sheetala, Bhadra Yogini, Sarveshvari/* The Shodasha Swarupas of Devi Sarasvati be invoked with appropriate Mantras and individually worshipped to secure even the fruit of Vaachas -patitva!The minimum of daily recital of Sarasvati Kavacha should yield the reluctant fruit:*

Sarasvati Kavacha:

Kavachasyaascha Viprendra Rishireva Prajapatih, Swayam chhandascha Brihati Devataa Shaaradaambika/ Sarva tatwa pariganaey Sarvaardha saadhaneshucha, Kavitaasu cha Sarvaasu viniyogah prakeertitah/ Shreem Hreem Saraswatyai Swaha Shiromey paatu Sarvatah/ Shree Vaagdevataayai swaahaa bhaalam mey sarvadaavatu/ Om Saraswatyai swaaheti shrotrey paatu nirantaram, Om Shreem Hreem Bhaaratyai swaahaa netra yugmam sadaavatu/ Aim hreem Vaagvaadinyai swaahaa naasaam mey sarvatovatu, Om Hreem Vidyaadhishtathaatu Devyai Swaahaa oshtham sadaavatu/ Om Shrim Hreem baahvyai swaaheti danta panktim sadaavatu, Emityekaaksharo Mantro mama kantham sadaavatu/ Om Shreem Hreem paatu mey greevaam skandhoumey Shreem sadaavatu, Om Shreem Vidyaadhishtaatru Devyai swaahaa vakshah sadaavatu/ Om Hreem Vidyaaswarupaayai swaahaamey paatu naabhikaam, Om Hreem kleem Vaanyai swaaheti mama hastow sadaavatu/ Om Sarva varnaatmikaayai paada yugmam sadaavatu, Om Vaagaadhishtathaatu Devyai swaaha Sarvam sadaavatu/ Om Sarva kantha vaasinyai swaahaa praachyaam sadaavatu, Om Hreem Jihvaagra vaasinyai swaahaagnidishi rakshatu/ Om Aaim Hreem Shreem Kleem Saraswatyai Budha jananyai Swaahaa, Satatam Mantra raajeyam dakshiney -maam sadaavatu/ Aim Hreem Shreem

Trayksharo Mantro Naairyuttyaam mey sadaavatu, Kavi jihvaagra vaasinyai swaaha maam vaarunovatu/ Om Sarvaambi -kaayai swaahaa vaayavye maam sadaavatu, Om Aim Shreem Gadya padya vaasinyai swaahaa maamuttharevatu/ Aim Sarva shastra vaasinyai swahaishaanyam sadaavatu, Om Hreem Sarva pujitaayai swaahachhodbhruvam sadaavatu/ Aim Hreem Pustaka vaasinyai swaahaadho maam sadaavatu, Om Grandha rupaayai swaahaa maam sarvatovatu/ Iti tey kathitam Vipra Brahma mantragraha vigraham, Idam Viswa jayam naama Kavacham Brahma rupakam/ Puraashrutam Dharma vaktraat Parvatey Gandhamaadaney, Tawa snehyaanmaya khyaatam pravarttavayam na kasyachit/ Gurumabhyarchya vidhivadnaanaalamkaara chanadanaih, Pranamya dandavavad -bhumou kavacham dhaarayet sudheeh/ Pancha laksha japeynaiva siddham tu Kavacham bhavet, Yadi syaat siddha kavacham Brihaspati samo bhavet/ Mahaavaagmi Kaveendrascha Trailokya vijayee bhavet, Shakroti sarvam jeytum cha Kavachasya prasaadatah/ (Viprendra! Prajapati is the Rishi to this Kavacha; Brihati is the Chhanda; Mother Sharada is the Adhishtaa Devi; the ‘Prayoga’ (application) of this Kavacha is an attempt to realise the meaning of ‘Tatwa parigyanam’ or the knowledge of Tatwas and a synthesis of Kavitas (Poetry) and their absorptive capacity. Shraddha is given as my sacrifice to Shreem-Hreem- Swarupini Saraswati and I request that she must please guard my head from all the directions. I offer my Shraddha to Om Shreem ‘Vaag Devata’ and I implore her to secure my forehead; I offer my devotion to Om Hreem Bhagavati Saraswati and I beseech her to keep my ears intact; my surrender to Om Shreem Hreem Bhagavati Bharati and my sincere request to her is to protect my eyes; my prostration to Aim-Hreem Swarupini Vagdevi with the supplication to shield my nose; my submission to Om Shreem Hreem Vidya Adhishtaa Devi and appeal to her to safe-guard my ‘danta-pankti’ or row of teeth; ‘Aim’ is the letter with which I offer my reverences to Devi Sarasvati and I seek her kindness to keep my throat intact; with humility I approach Om Shreem Hreem Vidya Swarupi to save my navel; may Om Hreem Kleem Swarupi Devi Vaani strengthen my hands with power as I bow my head to her with respects; I approach Om Swarupini Bhagavati ‘Sarva Varnaatmika’ my unreserved humbleness with the folded hands to secure my feet; Let my very existence which is owed to Omkaara Devi be fortified by my earnest prayer to provide me all-round safety. Mother Saraswati Veda Swarupa! do provide my safety from the Eastern side; I offer my Shraddha to Om Hreem Swarupini to kindly protect me from the ‘Agnaya’ side; You are the Mantra Swarupa of Om Aim Hreem Kleem Saraswatyai Budha Jananyai Swaaha; please safeguard me from the Southern direction. May the Trayakshara Mantra of Aim Hreem Shreem keep me safe from the Nairuti Kona’. As the tip of my tongue is dedicated to Om Swarupini, kindly protect my western disha. May Bhagavati Sarvaambika keep safe of my ‘Vaayavya kona’; may Gadya-Padya Nivaasini in the Form of ‘Om Aim’ keep safe my northern direction; the Sampurna Shastra ‘Aim Swarupini’ who is worshipped by one and all is an emblem of Mercy and should strengthen my ‘Ishana’ direction; from above the top of my being, may ‘Om Shreem Swarupi’ help me to protect always; the mother of Vidya who resides in Sacred books is revered by sincere prostration and may her secure me down under; and finally, my obeisances to you Om Swarupini and Grandha beeja rupa! Preserve me safe from all directions). Recitation of this Kavacha yields memory power, mental sharpness and immense knowledge. Its recitation by five lakh times would definitely yield ‘Parama Siddhis’ to excel Deva Guru Brihaspati! [Source: Brahma Vaivarta Purana]

Yagnavalkya’s Stuti to Saraswati and restoration of his lost memory of Yajurveda

[The illustrious Yagnavalkya was the disciple of Sage Vaishampayana who taught Yajur Veda and as there were arguments between them about certain interpretations of the Veda, the Guru got furious and demanded that what all was taught should be vomitted in the form of digested food. As the vomit came out, some of the co-pupils of Yagnavalkya took the forms of ‘Tittiris’ (partridges) and picked up the ‘Ucchishtha’ and the remains turned out to be the Taittiriya Samhita and the Yajur Veda came to be known as Krishna Yajurveda. The disillusioned pupil Yagnavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. Pleased by Yagnavalkya’s penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or

Vayajasaneya ('Vaji' being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Surya directed Yagnavalkya to worship Saraswati to improve memory and the 'Stuti' was as follows:]

Yaagnyavalkya vu vaacha: Krupaam kuru Jaganmaatarmevam hatatejasam, Gurushaapaat smritibhrashtam Vidyaa heenamcha duhkhitam/ Jaanam dehi smritam dehi Vidyaaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandhakartutwa shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/ Luptam sarvam Daivavashaatraveebhutam punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaaadhi Devi yaa tasmai Vaanyai namo namah/ Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa, Jnanaadhi Devi yaa tasyai Saraswatyai Namonamah/ Yayaa vinaa Jagat Sarvam Mookamunmukttavat sadaa, Vaagadhish -tthatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namonamah/ Visarga bindu maatraanaam yadadhish -thaana meva cha, Ityam twam geeyasey sadbhira bharaatyai tey Namonamah/ Ya yaa vinaacha Samkhyaaataa Samkhyaaam kartum na shakyaatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyaaadhishtaatru Devataa, Bhrama Siddhaanta rupaa yaa tasyai Devyai Namonamah/

Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/

Pratibha kalpanaa shaktiryaacha tasmai namo namah, Santkumaro Brahmaanam jnaanam prapacchha yatra vai/ Babhuva jadavat sopi siddhaantam katrumakshamah, Tadaajagaama Bhagavaanaatmaa Shri Krishna Ishwarah/ Uvaacha sa cha taam stohi Vaaneemishtaam Prajaapatey, Sa cha tushtaava twaam Brahmaachaaajnayaa Paramaatmanah/ Chakaara twadprasaadena tadaa siddhaanta muktamam, Yadaapyantam prapacchha Jnaanamekam Vasundharaa/ Babhuva mukavat sopi Siddhaantam katrumakshamah, Tadaa twaam sa cha tushtaava samtrastah Kashyapaajnayaa/ Tatschakaara Siddhaantam nirmalam bhrama bhanjanam, Vyaasam Puraana sutram cha prapaccha Vaalmeekam yadaa/ Mounibhuta sa sasmaara twaameva Jagadambikaam, Tadaa chakaara Siddhaantam twadvarena Muneeswarah/ Sampraapya nirmalam Jnaanam Pramaada dhwamsa kaaranam, Puraana sutram strutwaacha Vyaasah Krishnakalodbhavah/ Twaam sishevey cha dadhyow cha shatavarsham cha Puskarey, Tadaa Tatvo varam praapya Satkaveendro babhuva ha/ Tadaa Vedavibhaagam cha Puraanamcha chakaara sah, Yadaa Mahendrah prapacchha Tatwajnaanam Sadaa Shivam/ Kshanam tatwaameva samchintya tasmai jnaanam dadow vibhuh, Prapacchha Shabda Shaastram cha Mahendrascha Brihaspatim/ Diyam Varsha Sahasramcha sa twaam dadhyouscha Pushkarey, Tadaa Twavatto varam praapya Divya varsha sahasrakam/ Vuvaacha Shabda shaastram cha tadardhyam cha Sureshwaram, Adhyaapitaascha ye sishyaa airadheetam Muneeshwareyh/ Tey cha twaam Parisamchitya pravartantey Sureswareem, Twam samstutaa pujitaa cha Muneerindrai Manu Maanavaih/ Daityendraishcha Suraischaapi Brahmavishnushivaadibhih, Jadeebhuta Sahasraasyah Panchavaktraschaturmukhah/ Yaam stotum kimaham stoumi taamakaasyena Maanavah, Iktyuktwa Yaagnavalkascha bhaktinamraatma kandharah/ Pranamaam niraahaaro ruroda cha muhurmuuh, Tadaa Jyotishwarupaa saa tena drushtaapyuvaacha tam/ Sukaveendro bhavetyuktwa Vaikuntham cha jagaamah, Yaagnyavalka kritam Vaaneestotrameytatu yah pathet/ Sa Kaveendro Mahaavaagmi Brihaspatisamo bhavet, Mahaa murkhascha durmedhaa varshamekam yadaa pathet/ Sa panditascha medhaavi

Sukavischa bhaved dhruvam/

(Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my

memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishtyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishtaaari of all Vidyaas. Vaani! this world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the 'Akshara Rupa' or the Personification of 'Aksharas' or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the 'Adhishtaaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of 'Sankhya' and 'Ganita' or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind) and 'Kalpana Shakti' (Power of Imagination or Thoughts). You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish 'Bhrama' (Improbables) and 'Siddhantas' (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement 'Siddhantas' came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about 'Purana Sutras', the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalleled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of 'Shabda Shastra', the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virtues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which significance would be a human being in doing so? Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be immortalised. Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a 'murkha' (stupid) or a 'durbuddhi' (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing.

Shyaamala Dandaka by Maha Kavi Kaalidaasa

Jaya Janani!shudhaa sudhaa samundaraantara yudhyanmani deepa samroodha bilvadavi madhya kalpadruma kalpa kadamba vasha priye kritthivaasa priye sarva lokapriye/ Victory to you Loka Maata

residing in the ocean of nectar in the glorious island of radiant jewels as the beloved of Krittivaasa Maha Deva and as the most sought after of the worlds in their quest for Superior Vidya and Viginana!

Sadararadha sangeeta sambhavana a samrabha lola neepasraga baddha chholi sanadatrike, sanumat purtike/ Mother! You are indeed the gift of high mountains immersed and absorbed in soulful music and dance with gay abandon of hairs on your posterior in high crescendo as the true personification of all fine arts as the means of playful joy!

Shekhari shitaamsu leka mayukhavalibaddha neelaalaka shreni shringarithe loka Sambhavite/ Endowed with graceful and astonishingly pretty visage of bluish black hair curls while decorated with the crescent Moon enhancing the cool illumination spreading all over, indeed you certainly the cynosure of the Universe!

Kaama leelaa dhanusannibha brillataa pushpa sandoha sandeha krullochane, vaak sudhaa senchane/ Devi! You glance with eye lashes resembling flowery arrows as though released by the playful God of, Love who tranquilizes the worlds with resonant words of nectar like sweetness.

Chaaru gorchana panga keli laalaabhirame, surame, rame/ You are the symbol of physical beauty and magnificence further enhanced by dot of musk in the middle of your forehead keeping the worlds in trance and joy like Devi Lakshmi the Goddess of Fortune and Prosperity!

Prollaasad valika mouktika shrenika chandrika mandalodbhasi laavanya gandassthalanyatha kastirika patra rekha samudbhuta sourabhya ambhranta bhrungangana geeta santhree bhavan mantra tantreswari, susware, bhaasvare/ Devi Vaani! You mesmerise us with the most sonorous notes of soothing charm from your singular veena the stringed instrument , further enhancing the buzzing sounds of an army of honey bees attracted by the incenses of musk and further enriching with the glittering ornaments that you are wearing, putting the cool moon shine to shame! Mother!you are the personification of mantras-tantras and of enchanting voice and illumination!

Vallaaki vadana prakriya lola thali dhala baddha tadanga bhusha vishesanvite, Siddha samanvite/ Shyaamala Devi! You are normally ornamented with your ears decorated with palm leaves while playing vallaki similar to the celestial veena the stringed instrument popular among Shiddhas and Sages!

Divya halamadho dvelahelala sachakshurandholana Shri samakshipta karanaika neelotphale pooritashesha lokapi vanchapale Shriphale/ Devi Vidyaa mayi! As you are decorated with ear studs made of neelotpala flowers while blessing your followers, the radiance emanated from your captivating glances assume drunken looks of luscious intoxicants blessing your devotees with prosperity and fulfillment!

Sweda bindulla satphala laavanya nishyandha sandhoha sandeha krinnasika mouktike, sarava vishvaatmike, Kaalike/ Devi Padma patra Vishaalaakshi! Soumya! It appears that ‘neelotpala’ gemstone ornaments studded on your nose are the causes of perspiration that flows on your shining forehead emerging from your nose representing some concern; indeed, you are the Kaali swarupa of terror and fright to the evil even as the mild and kind to your ardent devotees!

Mugdha mandasmitodhara vyaktasporad pooga taaboola karpura gadolkare, jnaana mudraakare, sarva sampat kare,padmabhaasvatkare, Shrikare/ Devi Vigjnaana Swarupini! Your ever joyful visage is such as to shower celestial smiles emanating from your mouth with luscious red juice caused by ‘tamboola’ or the mix of soft betel leaves, lime and camphored arecanut powder. Indeed you are the symbol of wisdom and wealth, holding a fresh fragrant lotus and offering spontaneous blessings to your devotees.

Kunda pushpa dyuti snigdha dantaavali nirmal loka kallola sammelanasmera sona dhare, chaaru veenaa dhare, pakve bimbaadhare/ Devi Vaagdevi! Your ever spontaneous and bewitching smile emerging from white and radiant line of teeth setting as akin to fresh and fragrant jasmine flowers, even as the sweet

notes from your veena are emerging simultaneously from the intonations of your red captivating lips like bimba fruits!

Sulalita youvanaarambha chandrayodhvela laavanya dugdharnavavir bhaavat kambhu bibhoka brut kandhare, Satkalaa mandhire mandhare! Devi Maatangi! You indeed are a ‘kambu kantha’ or of the neck of a glittering conchshell afloat on ‘dugdhaarnava’ or the Ocean of Milk at the high tide with just arising Moon of charming youth! Indeed you are the manifestation of all Arts ranging from music-dance-painting and poetry! You are the personification of indulgence and grace!

Divya ratna prabha banduhraachanna haaraadi bhusha samudhyota mananavadhyanga shobhe, Shubhe/ Devi, you are the icon of auspiciousness and what all is morality, virtue and purity! You are blemishless, ever decorated with garlands and ornaments of unique nature besides being the spring of joy and magnanimity!

Ratna keyura rashmi chhada pallava prollassat dhorlata raajite, yogibhih pujite/ Loka Maataa! You are a representation of splendour and beauty, especially as your tender arms flash with invaluable ornaments and dazzling gems; at same time, Maharshis worship perhaps not due to your attractiveness and physical grace but as you are the flagship of Vidya- Vigjnaana- and Spiritual Depths of Mantra- Tantra-Yantra!

Vishva dik mandala vyaapi maanikya teja sphurat kanakaalankrite vibhramalankrite Saadhibhih pujite/ Divine Mother! You excel in your unique luster by spreading it all around in all the ten directions; indeed you bring by your own personality, added illumination to what you wear; this is so as brightness begets further rediance! All the Sages and practitioners of the highest echelons of dharma get rapturous to worship you!

Vaasaraarabha vela samjrumbhamaana aravinda pratidwandi paanidwaye, santothdhyaddhaaye advaye/ Saraswati! Your both hands seek to challenge the freshness and brightness of lotuses while the initial rays of Bhagavan Bhaskara are sighted. Maha Devi, you tend to shower rains of mercy as none else could match in the Universe!

Divya rathanormika dheetithi stoma sandhyaya mananguli pala vodhhyanna khendu prabha mandale, sannadha ghandale, chit prabhaa mandale prollassat kundale/ Devi! You possess such pretty fingers that are decorated by gold studded with invaluable precious stones defying the luster of Chandra Deva. Indeed you are worshipped by Devaadhipati Indra. Such extraordinary brightness is embedded with Sat-Chit-Ananda or the Endless Joy of Objective Consciouness!

Tharaka jala neekasha haravalee smeru charu stanabhoga bharanaman madhyaa valli valeeschedha veechi samudyath samullaasa sandarsitakara soundarya ratna kare, valleevibhrutkare, kimkara shri kare/ Devi! You are an ocean of gorgeousness and grace especially because three wave like lines are formed in your mid body and even a slight stoop as caused in the bend between your navel and chest result in the smilarity of a bevy of nakshatras! Moreso, when ever you bend while playing the musical instrument Veena, the body bends are frequent and so does the displays of nakshatras on Full Moon nights even as She showers Vigjnaana and Aishwarya or knowledge an prosperity alike!

Hemakumbhopamottunga vashajo paravanamr trilokaavanamre/ Devi! You are the repository of vidya-vigjnaana-and vaak prabhava; still you are ‘namre’ or an example of humility!The bend of your body with the heaviness of your chest brings about that gift of modesty despite your inherent accomplishments; no wonder, all the residents of trilokas are admired and worshipped as the paragon of knowledge!

Lasadvrita gambheeraa naabhi sarasteera saivala sangakara Shyama romaavali bhushane! Devi! You are the classic archetype of ‘vaak’ or the power of speech as you shine with greenish black hair style which reminds anybody to a thin row of water plants surrounding a lake of deep round and attractive belly buttons!

Chaarur sinchath kati sutra nirbharithinanga leelaa dhanu sincheeneedambare, Divya rathananbare/ Devi the paragon of Romance! Even by the slight shake of your ‘kati-sutra’ or the waist belt studded by

precious gems would get Manmadha the God of Love and Romance totally alarmed and bewildered; such is the might of your multi-starred Prema Vidya!

Padmaraghollasan mekhala moukti shreni shobhajita swarna bhu bhutale, Chandrikaa sheetale/ Devi of Tranquility! The extraordinary glitter of the diamond studded girdle would far outshine the awesome beauty of Meru Mountain's surrounding green valley which by itself outsmarts otherwise by the cool serenity of Moon Shine!

Vikasita navakimsuka thara divyaamsuka channa chaaru shobha para bhuta sindura sonaya manendra maatana hastargale, vaibhavan argale Shyaamale/ Devi Shyamala! Your well formed thighs covered by a Sacred Cloth of holy red flowers of 'palaasa' tree defeat the prettiness of the trunk of Iravata-the elephant vaahana of Lord Indra which got manifested at the churning of 'ksheera samudra' - the Ocean of Milk- by Deva Daanavas desirous of Amrita or Nectar to attain deathlessness!

Komala snigdha neelotpalotpadhita aananga thunnera sangakare dara jangalater, chaaru leelaa gate/ Devi! Your elegant knee caps resembling the bow of Manmadha's arrows made of dark and scented flowers enable typical graceful feminine gait.

Namradik pala seemanthini kuntala snigdha neela prbhaa punja samjatha durvaangurasangi saaranga samyogaringanna khendujjwale projjvale nirmale/ Devi! Your ever shining finger nails are such by the wives of the Ashta Dik Devas or the Eight Directions are saluted [Ashta Loka Palakas : Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana]; more over the wandering herds of deer make the mistake of confusing your flowing hairs as ripe and fresh grass!

Prahva devesha Lakshmisha bhutesha thoyesha vaesha daityesha yashesha vaayavaagni koteera manikya sangushta bala tapodhana lakshara sarunya tarunya Lakshmi graheetaranghri padme, Supadme, Ume/ Devi! Your lotus feet reflect the splendor of the bent crowns of Deva ganaas like Bhutesha or Indra, toyesha or Varuna Deva, Vayu and Agni besides Lakshmi and holding lotus flowers in your hands being Supudma as also Uma Devi!

Suruchira navaratna peetha stite, Susssthite, Ratna padmaasane, Ratna simhaasane, shankhapadma-dwayopaashrite, vishrute/ Devi! You are seated on the throne on the nine gems [diamonds for power, wealth, success over enemies-ruby for success and longevity-emerald for strength and security-- yellow sapphire for charm and love- garnet for health and longevity-blue sapphire for love and wealth- pearl / moonstone for purity, happiness, and victory-zircon / topaz for wealth and success in legal affairs and Car's eye for protection from evil spirits and from fire hazards] You are gloriously seated pretty on lotus flowers besides a conchshell and indeed inevitable in the entire universe!

Tatra Vighnesha Durga Vatu Kshetrapaalairyute, Maata Maatanga Kanya samohanvite, Bhairavair ashtabhir veshtite/ Mother Matanga Kanya being the unique gift as a kanya or a virgin! You are surrounded indeed by Ganesha-Durga-Bhairava, Kshetrapaala! As one of the unique maidens at the ashram of Matanga Maharshi, you are the gift to the Maharshi full of virgin power and sanctity; Devi! You are surrounded by Ganesha, Durga, and Kshetra -paalas and Ashta Bharavivas [viz. Ruru, Chanda, Asitanga, Kapaala, Krodha, Unmatta, Samhara and Bhishana or Bhut Bhairava, in the Ashram of Matanga Maharshi. Further, Bhairava or Dwara Bhairava is at Kashi Vishwanath Temple.]

Manjula Menakaadhyanga namanite Devi Vaamaadhibhih Shaktih sevite, Mathurka mandalair mandith Yaksha Gandharva Shiddhagana mandalair archite/ Pancha baanaatmike Panchabaanenaarthya cha sambhavite, Preetibhajaa vasantena cha aanadite/ Devi Saraswati! You are always worshipped by the ever beautiful Manjula and Menaka Devis! You are served by Goddess Durga and Vama Deva; You are always in the company of Ashta Matrikas [viz. Brahmani, Vaishnavi, Maheshwari, Aindri, Vaarahi, Chamunda, Naarasimhi and Kaumari ; Kaumari stands for Chastity and Purity devoid of envy with Dwadasha Bhujas or Twelve Hands carrying Bow, Arrows, Axe, Spear, Staff, Water Jar, Lotus, Ghanta/Bell, Pustaka / Sacred Book, Cock, Tanka or Silver Coins and Shakti alternatively called the Amsha of Kumara's mother; Karunaapaangi or Devi Gayatri is the Symbol of Karuna or Kindness]. You

are ever worshipped by Yaksha-Gandharva-Siddhas; you are also the soul and spirit of Manmadha the God of Love and his wife Rati Devi who both specially worship you in the Spring Season.

[Shiva Purana narrates this version of Ashta Matrikas: Andhakasura became the Unconquered King of the Lower Regions like Patala and tormented the entire Universe. After a series of battles were won with Devas who were driven away from the Heaven, Indra approached Brahma and Vishnu who too were ineffective to conquer the Demon as he was fortified with the boons of Brahma. They had finally approached Maha Deva and to His utter surprise He too could not conquer him as each time Maha Deva applied His trident against the Demon, blood streams of the Demon's body created endless number of Andhakasuras with each drop of his blood. Lord Rudra became so infuriated that from His face produced a mighty conflagration or an inferno-like flame viz. the **Yogishwari** Shakti. Vishnu too created a highly powerful Shakti named Devi **Vaishnavi** and other Deities followed suit by creating their Shakti counterparts viz. **Brahmi** from Brahma, **Kaumari** from Kartikeya, **Mahendri** from Indra, **Yami or Poushunyam** from Yama, **Varahi** from Varaha Deva and **Maheswari** from Narayana. The Eight Matrikas represented the Eight Mind born Enemies viz. Kama or Desire from Yogeswari, Krodha or fury from Maheswari, lobha or avarice from Vaishnavi, Mada or Ego from Brahmani, Moha or infatuation from Kaumari, Poushunya or wickedness from Yamadharani, Matsarya from Indrani and Jealousy from Varahi. The blood streams from Andhaka's body got dried up by the Matrikas; the Rakshasa Maya or the illusion created by the Demon was terminated and Andhaka too got exterminated. The combined strength of Matrikas is an extraordinary might of Eight Shaktis providing security and propitiousness to devotees and Lord Brahma declared 'Ashtami Thithi' in the Monthly Calendar. Those who observe this particular day with fast by eating 'Bel patra' with devotion are blessed with excellent health, well being and contentment.]

Bhakti baajam param shreyase, kalpase yoginaam manase dhyotase, Bhaktimaschedasa vedhasa sthuyase, Vishva hridayena vedhasa stuyase, Vishwa hridayena vadhyena Vidyaadharair gheeyase/ Mother! It is you who grants fame and name to your devotees; It is you from the very beginning of 'Srishti' that Sages revere and meditate you in search of Paramaananda or the State of Bliss; It is you that Lord Krishna worship you for excellence and expertise in Vedangas especially in Music and Dance the fundamentals of 'Raasa Leelaas'; It is again you whom all the outstanding vidwans as the repositories of vedic knowledge prostrate to you for the boundless vidya-vigjnaana; It is Brahma too who is the originator of Veda Vedangas that would never even a while part with your company and dare to ignore and venerate you as You indeed are the manifestation of grace, vidya-vigjnana and Vaak Mahima! It is you again you that Vidyadharas could ever in their existence follow you as the beacon light always!

Shravana harana dakshinakwanaya veenaa Kinnarair geeyase, Yaksha Gandharva Siddhagana mandalair archase, Sarva soubhaagya vaancha vahirvadhudhir Suraanaam samaradyase/ Maha Devi! Kinnaras are never fatigued with Veena Vidya and you indeed are the paramount specialist guiding them for reaching higher planes in it. Similarly Yakshas, Gandharvas and Siddhas seek to reach their maximum potential and seek your helping hand to enrich themselves. The entire community of Devas have their respective lines of specialisation; as the 'samasta vidya swarupini' all types of Srishti are totally dedicated to you as their respective preceptor as you are the Learning and the Quest for jnaana-vigjnaana for which sky is limitless too!

Sarva Vidyaa vishesheshaatmakam chadu gatha samuchhaaranam, kanda mulolla sadvarna ragi trayam/ Komala shyaamalo dhara paksha dwayam/ Tunda shobhati dhuuri bhavat kisukam tmshukam, lalaayanti parikreedase/ Devi! Who indeed is this parrot fond of! This unique bird is the flagship of knowledge, besides being an outstanding singer, with three indelible and natural three coloured lines on its neck, as also its two wings being of green colour and beaks of 'kimsukam' or blood red palaasa flowers!

Paani padmadvayaye nakshamaalamapi sphatikeem jnaana sharadmakam pustakamankusham paasha bibhratiyena sanchintise tasya vaktrantara gadya padyaatmika Bhaarati nissaret/ Yena vaa yaaka bhakruiyitir bhavyase tasya vasya bhavanti sriya purusha yena vaashatakumbhadyutir bhavyase sopi

Lakshmi sahasrair parikreedate/ Devi! Who indeed is to be worshipped with earnest dedication but for you as holding the crystal japa mala or rosary in one hand, a book surfieta with jnaana-vigjnaana by another hand, a goad and a paasha or rope to catch the evil by other hands ought to spontaneously inspire a true devotee to fill his mouth and tongue with the might of knowledge and wisdom as poetry, prose, music, and eventually the higher levels of awareness of Parama Tatwa! Who again as a male or female realise that with deep devotion and intense dedication absorb and analyse the whereabouts of Lakshmi the material wealth and Vidya to sift the falsity of existence and the Truth of permanent joy of each and every Being!

Kinnara Sidhyedwapa Shaamalam komalam chandra choodaanvitam thavakam dhyaatatasya kelivanam nandanam tasya bhadraasanam bhutalam, tasya gheer deataa kimkari tasya cha jnaanakari Shri swayam/ Devi! Kinnaras and Siddhas do meditate you intensely for vigjnaana and vidya as you are also : ‘shyaamalam- komalam - chandrachoodaanvitam’! Devi! You are unique with the crescent Moon decorated on your graceful headgear granting to all of those with resolute faith and dedication. You make the devotees feel that the ocean is playing pool, heavenly gardens are your kitchen gardens, the entire bhumi as your own seat and even prosperity is as your domestic maid at your behest!

Paahimaam paahimaam! Raksha Raksha ! Sarva Tirthaatmike, Sarva Mantraatmike, Sarva Yantraatmike, Sarva Shaktyaatmike, Sarva Peedaatmike, Sarva Tatvaatmike, Sarva Vidyatmike, Sarva Yogatmike, Sarva Naadaatmike, Sarva Shabdaatmike, Sarva Vishyatmike, Sarva Vargatmike, Sarva Sarvaatmike, Sarvage, Sarva Rupe, Jagan Maatrike, Paahimaam, paahimaam, Paahimaam, Devi Tuhyam namah, Devi Tubhyam namah, Devi tubhyam namah/ My reverential prostrations, Save me, Save me! You are the Singular Saviour! You are the Composite Tirtha of Pilgrimage, of Mantras or Sacred Chants, of Yantras or of Holy Symbols, of Unified Energy and Precept, of Means of overcoming Ailments and Problems, of Tatwas or Philosophies, of Vidya or higher and material knowledge, of Yogas or Intense physical and mental regulation and self control, of naada-shabda or of musical sounds, speech and receptive hearing capacity, of the detail of the Universe of Sapta Urthva- Sapta Adholokassa or Seven Higher and Seven Sub-terrestrial worlds; of innumerable Beings of ‘charaachara’ existence of moveable and immobile nature; or of each and every thing in srishti or creation and finally of yourself as omni present- omniscient and omni-potent! My reverential prostrations, Save me, Save me! You are the Singular Saviour!

Padmapatra Vishaalaakshi Padma kesara varnini, nityam Padmaalayaam Devi saamaampaatu Sarasvati/ Sharadindu vilaasa manda haasaam sphuradindevara lochanaabhiraamaam aravinda samaana sundaraashyaam, aravidaasana Sundarimupaase! Sharanam karavaani sharmadam te charanam vaani charaacharopajeevam karunaamasrutai kataaksha paathai kurumaamaba kritaartha saartha-maaham/ Sharadaashaaradaambhoja vadanaa vadanaambuje sarvadaa sarvadaasmaakam sannithissannitih kriyaat/

SURYA DEVA STOTRAS

Aditya Hridayam : Yuddha kaanda book 1, canto 107, Valmiki Ramayana

Thato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathesha samaagamya drashtumaabhayagato ranam, Upagamya braveedrama magastyo Bhagavan Rishih/ Raama Raama mahabaho, Shrunu Guhyam Sanaathanam, Ena sarvaa nareenvathsa Samere vijayashasi/ As Lord Shri Rama was engrossed in deep thoughts at the battle field while facing the Maha Veera Ravanaasura who was challenging Rama with provocative and thunderous laughter, even as a host of Devas on the antarrishas were waiting to watch the proceedings of Rama-Ravana Battle, Maharshi Agastya addressed Rama and advised that there was a very confidential and effective Prayer which would certainly fulfill victory in the battle as follows:

Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayyam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshass Tejasvi rasmibhaavanah, yesha Devaassura gananolokan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhya Hyashvino marutomaruh, Vaayurvahni Prajaaprana ritukartha Prabhakarah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakarah/ Hardasya ssahasararchi Sapta Saptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhavah/ Nakshatragana Taaraana madhipo Viswa bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadravenamah, Jyotiragaanam dinaadhi pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namomamassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himagnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthamo bhignaya Ruchaye Loka Saakshiney/ Naasayatyasha vibhutam tha Deva srujatih Prabhuh, Payatyasha Tapatyasha varshatyasha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihothramcha phalam chaivagnihotrinam/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yani krutyani lokeshu Sarva esha Ravi Prabhuh/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavat tada, Dharayamasa Suptreetho Raghava prayathtmaavan/ Adithya preksa japtwa thu pavan Harsha mavaptavaan, Thriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Adhaaraveera vadha nireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/

(This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traversor of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes

illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; cause of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirgnas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and Shiva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is awake and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.

Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way.

On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana' thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of Skies Bhagavan Adithya, along a bevy of Gods, blessed Rama.

SURYASHTAKAM

*Adideva namastubhyam praseeda mama Bhaskara Divaakara namastubham Prabhakara namostute,
Sapaswaratham aarudham Prachandam Kashyapaatmajam shvetapadmadharam Devam tam Suryam
pranamaamyaham/ Lohitam ratham aarudham sarva loka pitaamaham, mahaa paapaharam Devam tam
Suryam pranammyaham/ Traigunyam cha mahaashuram Brahma Vishnu Maheshwaram, Mahaa
paapaharam Devam tam Suryam pranamaamyaham/ Brumhitam tejah punjam cha Vaayum aakaasha -
meva cha, Prabhum cha sarva lokaanaam tam Suryam pranamaamyaham/ Bandhuka pushpa
sankaasham haara kundala bhushitam, ekachakradharam Devam tam Suryam pranamaamyaham/ Tam
Suryam jagatraaram mahatejah pradipanam, maha paapa haram Devam tam Suryam pranamaa mya -
ham/ Tam Suryam jagataa naatham jnaana vigjnaanamokshadam, maha paapaharam Devam tam
Suryam pranamaamyaham/ Suryaashtakam pathennityam graha peedaan pranaashanam, aputro labhate
putram daridro dhanavaan bhavet/ Aaryaah sapta sadaa yastu saptamyaa saptadhaa japet, tasya*

gehamcha deham cha padamaa Satyam aunchati/ Nidhiresha daridraanaam roginaam paramoushadham, siddhi sakala karyaanaam gaayeyam samskritaa Raveh/(Pratyaksham Devata Suryo Jagatchhaykshu Divakarah, tasmaad abhayadhikaraachid Devata naasti shaashvati/ Yasmaadidam jagajjaatam layam yaasyati yatra cha/(Bhagavan Suryanarayana is the readily available vision to the eyes in the whole Universe beyond whom could be no other Deity; the entire ‘Jagat’ has emerged and also terminated only by him.)

Namastey Deva Devesha Sahasra kiranojjvala, Loka Deepa Namastestu Namastey Konavallabha/ Bhaskaraaya Namō nityam Khakholkaya Namō Namah, Vishnavey Kaalachakraaya Somaayaamita tejasey/ Namastey Pancha Kaalaaya Indraaya Vasuretasey, Khagaaya Lokanathaaya Ekachakra rathaayacha/ Jadvitaya Devaaya Shivaayaamita tejasey, Tamoghnaaya Surupaaya tejasaam nidhaye namh/ Arthaya Kamarupaaya Dharmaayaamita tejasey, Mokshaaya Moksha rupaaya Suryaaya Namō Namah/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayesmaasu vai namah, Namastey Brahmarupaaya Braahmanaaya namō namah/ Brahma Devaaya Brahmarupaya Brahmaney Paramaatmaney, Brahmanyē cha prasaadam cha vai kuru Deva Jatpatey/ eva Devesha! Loka Deepa! Kona Vallabha! You are the source of phenomenal illumination to the whole World; You are all the Deities like Bhaskara, Vishnu, Kaalachakra, Soma, Kaala, Indra, Vasu, Agni, Khaga, Lokanatha rolled in one as the Ekachakra, bestowing propitiousness and positiveness all over; You are the Embodiment of Dharma, Artha, Kama and Moksha; You are the Personification of Tranquility and Peace, devoid of anger, greed, jealousy and partiality; You are the Parabrahma Himself!)

Jaya Bhaava Jayaajeya Jaya Hamsa Diwakara, Jaya Shambho Mahaabaho Khaga Gochara Bhudhara/ Jaya Loka Pradipaaya Jaya Bhano Jagatpatey, Jaya Kaala –jayaayanta Samvatsara Shubhaanana/Jaya Devaaditeh putra Kashyapaananda vardhanah, Tamoghna Jaya Saptasha Jaya Saptaashva vaahana/ Grahesha Jaya Kaanteesha Jaya Kaalesha Shankara, Artha Kaamesha Dharmesha Jaya Mokshesha Sharmada/ Jaya Vedaanga Rupaaya Graha Swarupaya vai namah, Satyaya Sathya Rupaaya Swarupaaya Shubhhaya cha/ Krodha lobha vinaashaya Kaamanaashaya vai Jaya, Kaalmaasha pakshi rupaaya Yati rupaaya Shaambhavey/ Vishvaya Vishva rupaaya Vishva karmaaya vai Jayah, Jayonkaara Vashatkaara Swaahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraanava peetaaya Moksha dwara pradaaya cha/ Samsaara arnavamagnasya mama Deva Jagatpatey, Hastaavalambano Deva Bhava twam Gopatedbhuta/ (Bhagavan Surya Deva! Victory to You the Cause of Universal Existence; You are the Ajeya or the Invincible, Hamsa or Swan like Veda Rupa, Divakara or the Day-Maker, Mahabaahu or the Mighty Handed, Bhudhara or the Holder of Earth, Gochara or the Readily Visible / theTransitor of Planets, Bhava, Khaga, Loka Pradeepa, Jagtpati, Bhanu, Kaala, Ananta, Samvatsara and Shubhaanana or theuspicious-Faced, Victory to You!You are the Cause of Happiness of Your Father Kashyapa, the Son of Devi Aditi, Saptaashwa vahana or the Rider of Seven Horses, Saptasha or the Master of the Seven, the Destroyer of Darkness, the Chief of Planets, the Lord of Illumination, Kaalesha, Shankara, the Facilitator of Chaturvarga viz. Dharma, Artha, Kama and Moksha; You are the Vedanga Rupa, Graha Rupa, Sathya Rupa, Surupa, Destroyer of Anger and such other Enemies of Human Weaknesses, Kalmaasha pakshi Rupa and Yati Rupa; You are the Vishwa Rupa, Vishwakarma, Omkara, Vashatkara or the Controller and the Director of Actions, Swahakara / Swadhaarupa or the offerings to Agni homas; Ashwamedha rupa or the Sacrificial Horse Yagnas; Agni Rupa. Lord Surya, do kindly hold the hand and lead the World! Victory toYou!

Namaami Devadevesham Bhutabhavanamavyayam, Diwaakaram Ravim Bhaanum Maartaandam Bhaskaram Bhagam/ Indra Vishnum Harim Hamsamarka Lokagurum Vibhum, Trinetram Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namō Nityam Trinetraya Namō Namah, Chaturvimshati Paadaaya Namō Dwaadasha paanaye/ Namastey Bhupataye Lokaanam pathayenamah, Devaanaam pataye Nithyam varnaanam pathaye namah/ Twam Brahma Twam Jagannatho Rudraswam Prajaapatih, Twam Somastwam tathaadistyastvam omkaaraka eva hi/ Brihaspatirbudhastwamhi twam Shukrastwam Vibhaavasuh, Yamastwam Varunastwam hi namastey Kashyapaatmaja/ Twaya tathamidam Sarvam Jagatsthaavara jangamam, Twat eva Samutpannam Sadevaasura maanusham/ Brahma chaaham cha Rudrascha samutpanno Jagatpatey, Kalpaadou tu puraa Deva sthitaye Jagatonagha/ Namastey Veda Rupaaya Ahorupaaya vai namah, Namastey Jnaanarupaya Yagnaaya cha Namō Namah/ Praseedaas - maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namō Nityam Namō Yagna kalaaya cha/ (Salutations to You Devadevesha! You are popular by the names of Diwakara, Ravi, Bhanu, Martanda, Bhaskara, Bhaga, Indra, Vishnu, Hari, Hamsa, and Arka; You are Vibhu, Trinetradhari, Thryaksharatmaka, Thryangatmaka, Trimurti, Trijagati; You have six faces, twentyfour feet and twelve hands, the Chief of the Occupants of all the Lokas; Jagatswami! It is only You who is Brahma, Rudra, Prajapati, Soma, Aditya, Omkara, Brihaspati, Budha, Shukra, Agni, Bhaga, Varuna, and Kashyapaatmaja. You stretch out the entire Universe comprising all the mobile and immobile Beings; You are the Creator of Devas, Asuras and Manavas; You are responsible for the materialisation of the World, its preservation and its termination when the Trimurtis were created too' You alone are the Vedarupa, Divasaswarupa, Yajna and Jnaanarupa; Be kind to us Kiranojjvala, Bhutesha, Gopatey, You are completely absorbed in the affairs of 'Samsara', the personification of Vedanta and Yagna Kalaa, Victory be with You!)

Namah Suryaya Nityaya Ravayerkaaya Bhanavey, Bhaskaraya Mataangaaya Maartaandaaya Vivasvathey/ Aaadityayaadi Devaaya Namastey Rashmimaliney, Divaakaraya Deeptaaya Agnaye Mihiraayacha/ Prabhaakaraya Mitraaya Namasteyditi sambhavah, Namō Gopataye nityam dishaam cha patayenamah/ Namō Dhaatrey Vidhaatrey cha Aryamno Varunaayacha, Puushney Bhagaaya Mitraaya Parjanyaayamshavey Namah/ Namō Himakrutey Nityam Dharmaaya Tapanaaya cha, Haravey Haritaashvaaya Vishvashvaya Pataye namah/ Vishnavey Brahmaney nityam Thriambakaaya tathaatmaney, Namastey Sapta lokesha Namastey Sapta Saptaye/ Ekasmaih Namastubhyameka chakra rathaaya cha, Jyotishaam pataye nityam Sarva Praana bhrutey namah/ Hitaaya Sarvabhutaanaam Shivaayaarti haraaya cha, Namah Padma prabodha -aya namō Vedaadi murtaye/ Kaadhijaaya Namastubhyam Namastaaraa stutaayacha, Bheemajaaya Namastubhyam Paavakaayacha vai namah/ Dhishanaaya namō nityam namah Krishnaaya nityadaa, Namostwaditi putraaya Namō Lakshyaaya Nityashah/ (Lord Brahma told Sage Yaagnavalkya that any person recites the above 'Dashapadi' both in the morning and evening, his / her desires expressed or otherwise would surely be fulfilled; if the person is imprisoned or involved in any problem of dispute would be freed instantly and would be authorised for reaping the end-results of Dharma, Artha, Kama and Moksha; he should be able to secure the best of his ongoing and further lives by the grace of Ravi Deva should be able to overcome all difficulties in the day to day life.

Adi Devosi Devanaam eeshwaraanaam Tameeswarah, Adikartaasi Bhutaanaam Deva Deva Sanaatanah/ Jeevanam sarva satvaanaam Deva Gandharva Raakshasam, Muni Kinnara Siddhanaam tadhaivoraga pakshinaam/ Twam Brahma twam Mahaa Devastvam Vishnustwam Prajaapatih, Vayurindrascha Somaesha Viviswaan Varunastathha/ Twam Kaalah Srishtikarta cha hartaa Traataa Prabhustatha, Saritah Saagarah Shailavidhyudindra dhanushi cha/ Pralayah Prabhuvaschaiva Vyaktaavyakta

Sanaatanah, Eshwaraatparato Vidyaa Vidyaayah Paratah Shivah/ Shivaatparataro Devastwameva Parameswarah, Sarvatah Praanipaadastwam Sarvatokshi shiro mukhah/ Sahsraamshustwam tu Deva Sahasrakirana -stathaa, Bhuraadi bhurbhuvahaswascha maharjanastapatasthaa/ Pradeeptam deeptiman nityam Sarvaloka prakaashakam, Durnireeksham Surendraanaam Yadyapam tasya the namah/ Sura sidhhir ganairjushtamBhrugvatri pulahaadibhih, Shubham Paramamavyagram yadruupam tasya the namah/ Panchaateetsthitaam tadvai dashokaadasha eva cha, Arthamasamatikramyasthitam tatsurya mandaley, Tasmai rupaya the deva pranataam Sarva Devataah/ Vishwakruth-Visha bhrutbhutamcha ishwanarasuraarchitam, Vishwasthitamachintyam cha yadrupam tasya tey namah/ Param Yagnaat param Devaatparam Lokaatparam divah, Duraatikrameti yah khyatastasmaadapi Paramparaat/ Paramaatmeti vikyhatam yadrupam tasya tey namah, Avigneyamachintyam cha Adhyaatmaga tamavya -yam/ Anaadi nidhanam Devam yadrupam tasya tey namah, Namoh namah Kaaranakaaranaya Namoh namah Paapavinaashanaaya/ Namoh Namoh Vanditavandanaya Namoh Namoh Rogavinaashanaaya, Namoh namah Sarva varapradaaya Namoh namah/ Sarva balapradaaya Namoh Namoh Gyaananidhey, Sadaiva Namoh Namah Panchadashaatmakaya/(Hey Sanatana Deva, You are the foremost Creator and the Supreme Adi Deva; You are the Sourcer of Life of Devas, Gandharvas, Raakshasas, Munis, Kinnaras, Siddhas, Nagas, etc.; You are Brahma, Shiva and Vishnu; Prajapati ,Vayu, Indra, Soma, Vishvaswaan, Varuna and Kaala; You are the Creator, Destroyer and Preserver of the World; You are the Rivers, Oceans, Vidyut and Rainbows, Pralaya, Prabhava or cycle of birth and death; You are the comprehensible and incomprehensible; the Vidya/ knowledge prompted by Ishvara, Shiva prompted by Vidya and Paramadeva prompted by Shiva; You are spread all over the feet, legs, eyes, head and face; Your thousands of blazing rays illuminate all over including the Lokas of Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, and Satya; You are not possible to vision even by Indra and all other Devas, yet provide propitiousness and Peace to Munis like Bhrigu, Atri, Pulaha, and many other Siddhas; Your basic Rupa or Form is just not possible to visualise by the Five / Ten / or Eleven Indriyas (Faculties);We pray to that Form of Vishvasrashta, Vishvasthita and Vishvabhuta who is Unique, worshipped by Indra and all other devas; You are the Holy Form of Yagnas, Devatas, Lokas and the Great Sky and even far beyond as You are Endless, inexplicable, and inexhaustible; and You are the reason of reasons, sinless and sin-destroyer, worshipped by the Highest of the Highest, Panchadashatmika and the bestower of the best of boons and Powers; We greet You with all humility and veneration!).

‘Tri Murtis’ eulogize Surya’s Virat Rupa and His Worship as ‘Omkara’ /’Vyoma’: At the beginning of Kalpa, Tri Murthis became victims of ‘Ahamkaar’ (Self-image) and when a gigantic form of luminosity appeared on the Sky, they were taken aback as to how this huge illumination emerged from! As the Great Light approached and dazzled their vision, the personification of Surya Deva in a ‘Virat Rupa’ (Collosal Form) got materialised, the Tri Murthis and Devaganas greeted it again and again with veneration.*Lord Brahma* eulogized the Virat Swarupa of Surya Deva as follows: *Namastey Deva Devesha Sahasra kiranojjvala, Loka Deepa Namastestu Namastey Konavallabha/ Bhaskaraaya Namoh nityam Khakholkaya Namoh Namoh, Vishnavay Kaalachakraaya Somaayaamita tejasey/ Namastey Pancha Kaalaaya Indraaya Vasuretasey, Khagaaya Lokanathaaya Ekachakra rathaayacha/ Jadvitaya Devaaya Shivaayaamita tejasey, Tamoghnaaya Surupaaya tejasaam nidhaye namh/ Arthaya Kamarupaaya Dharmaayaamita tejasey, Mokshaaya Moksha rupaaya Suryaaya Namoh Namoh/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayasmaasu vai namah, Namastey Brahmarupaaya Braahmanaaya namoh namoh/ Brahma Devaaya Brahmarupaya Brahmaney Paramaatmaney, Brahmanye cha prasaadam cha vai kuru Deva Jatpatey/*

Deva Devesha! Loka Deepa! Kona Vallabha! You are the source of phenomenal illumination to the whole World; You are all the Deities like Bhaskara, Vishnu, Kaalachakra, Soma, Kaala, Indra, Vasu, Agni, Khaga, Lokanatha rolled in one as the Ekachakri, bestowing propitiousness and positiveness all over; You are the Embodiment of Dharma, Artha, Kama and Moksha; You are the Personification of Tranquility and Peace, devoid of anger, greed, jealousy and partiality; You are the Parabrahma Himself!) Lord Shiva complimented Surya Deva as follows: *Jaya Bhaava Jayaaajeya Jaya Hamsa Diwakara, Jaya Shambho Mahaabaho Khaga Gochara Bhudhara/ Jaya Loka Pradipaaya Jaya Bhano Jagatpatey, Jaya Kaala – jayaayanta Samvatsara Shubhaanana/Jaya Devaaditeh putra Kashyapaananda vardhanah, Tamoghna Jaya Saptesha Jaya Saptaashva vaahana/ Grahesha Jaya Kaanteesha Jaya Kaalesha Shankara, Artha Kaamesha Dharmesha Jaya Mokshesha Sharmada/ Jaya Vedaanga Rupaaya Graha Swarupaya vai namah, Satyaya Sathya Rupaaya Swarupaaya Shubhhaya cha/ Krodha lobha vinaashaya Kaamanaashaya vai Jaya, Kaalmaasha pakshi rupaaya Yati rupaaya Shaambhavey/ Vishvaya Vishva rupaaya Vishva karmaaya vai Jayah, Jayonkaara Vashatkaara Swaahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraarnava peetaaya Moksha dwara pradaaya cha/ Samsaara arnavamagnasya mama Deva Jagatpatey, Hastaavalambano Deva Bhava twam Gopatedbhuta/* (Bhagavan Surya Deva! Victory to You the Cause of Universal Existence; You are the Ajeya or the Invincible, Hamsa or Swan like Veda Rupa, Divakara or the Day-Maker, Mahabaahu or the Mighty Handed, Bhudhara or the Holder of Earth, Gochara or the Readily Visible / the Transitor of Planets, Bhava, Khaga, Loka Pradeepa, Jagtpati, Bhanu, Kaala, Ananta, Samvatsara and Shubhaanana or the Auspicious-Faced, Victory to You! You are the Cause of Happiness of Your Father Kashyapa, the Son of Devi Aditi, Saptaashwa vahana or the Rider of Seven Horses, Saptesha or the Master of the Seven, the Destroyer of Darkness, the Chief of Planets, the Lord of Illumination, Kaalesha, Shankara, the Facilitator of Chaturvarga viz. Dharma, Artha, Kama and Moksha; You are the Vedanga Rupa, Graha Rupa, Sathya Rupa, Surupa, Destroyer of Anger and such other Enemies of Human Weaknesses, Kalmaasha pakshi Rupa and Yati Rupa; You are the Vishwa Rupa, Vishwakarma, Omkara, Vashatkara or the Controller and the Director of Actions, Swahakara / Swadhaarupa or the offerings to Agni homas; Ashwamedha rupa or the Sacrificial Horse Yagnas; Agni Rupa. Lord Surya, do kindly hold the hand and lead the World! Victory to You!

Bhagavan Vishnu paid tributes to Surya Deva at his Virat Swarupa as follows: *Namaami Devadevesham Bhutabhavanamavyayam, Diwaakaram Ravim Bhaanum Maartaandam Bhaskaram Bhaam/ Indra Vishnum Harim Hamsamarka Lokagurum Vibhum, Trinetrām Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namō Nityam Trinetraya Namō Namah, Chaturvimshati Paadaaya Namō Dwaadasha paanaye/ Namastey Bhupataye Lokaanam pathayenamah, Devaanaam pataye Nithyam varnaanam pathaye namah/ Twam Brahma Twam Jagannatho Rudraswam Prajaapatih, Twam Somastwam tathaadistyastvam omkaaraka eva hi/ Brihaspatirbudhastwamhi twam Shukrastwam Vibhaavasuh, Yamastwam Varunastwam hi namastey Kashyapaatmaja/ Twaya tathamidam Sarvam Jagatsthaavara jangamam, Twat eva Samutpannam Sadevaasura maanusham/ Brahma chaaham cha Rudrascha samutpanno Jagatpatey, Kalpaadou tu puraa Deva sthitaye Jagatonagha/ Namastey Veda Rupaaya Ahorupaaya vai namah, Namastey Jnaanarupaya Yagnaaya cha Namō Namah/ Praseedaas - maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namō Nityam Namō Yagna kalaaya cha/* (Salutations to You Devadevesha! You are popular by the names of Diwakara, Ravi, Bhanu, Martanda, Bhaskara, Bhaga, Indra, Vishnu, Hari, Hamsa, and Arka; You are Vibhu, Trinetradhaari, Thryaksharatmaka, Thryangatmaka, Trimurti, Trijagati; You have

six faces, twentyfour feet and twelve hands, the Chief of the Occupants of all the Lokas; Jagatswami! It is only You who is Brahma, Rudra, Prajapati, Soma, Aditya, Omkara, Brihaspati, Budha, Shukra, Agni, Bhaga, Varuna, and Kashyapaatmaja. You stretch out the entire Universe comprising all the mobile and immobile Beings; You are the Creator of Devatas, Asuras and Manavas; You are responsible for the materialisation of the World, its preservation and its termination when the Trimurthis were created too' You alone are the Vedarupa, Divasaswarupa, Yajna and Jnaanarupa; Be kind to us Kiranojjvala, Bhutesha, Gopatey, You are completely absorbed in the affairs of 'Samsara', the personification of Vedanta and Yagna Kalaa, Victory be with You!)

The following are the most sanctified twenty one Surya Samsara namaas: Vikartano Viviswaanacha Martanda Bhaskaro Ravih, Loka prakaashakah Shrimaan lokachakshur -maheswarah/ Lokasaakshi Trilokeshaha Kartaa Hartaa Tamishrahaa, Tapanastaapana -schaiva Shuchih Saptaashwavaahanah/ Gabhasti hasto Brahma cha Sarvadeva Namaskrutah Ekavimshati rityesha stava ishtavah sadaa Raveyh/ (Vikartana, Viviswaan, Martanda, Bhaskara, Ravi, Loka Prakaashaka, Shrimaan, Lokachakshu, Maheswara, Loka Saakshi, Triloksha, Karta, Harta, Tamishraha, Tapan, Taapana, Shuchi, Saptaashwa vaahana, Gabhasti hasta, Brahma, and Sarva Deva Namaskruta are the Sacred Naamaas).

SURYARADHANA:

Bhava Suddhih Prayoktavya Niyamaachara samyuktaa, Bhava shuddhayaa kriyatey yatthasswargam saphalam bhavet/ Stutijapyopahaarena pujayaapi Vivaswatah, Upavaasena Bhaktya vai Sarva Paapaih pramuchyatey/ Pranidhaaya shiro bhumyaam namaskaaram karoti yah, Tatksanaatsarva Paapebhoymuchyatey naatra Samshayah/ Bhaktiyukto Naroyosou Raveh kuryad pradakshinam, Pradakshani krutwaa tena Saptadwipaa Vasundharaa/ Suryam manasi yah krutwaa kuryaad vyoma pradakshinaam, Pradakshneekrutaastena Sarvam Devaa bhavanti hi/ (Those who pray to Surya Deva with mental discipline and devotion by performing Upavaasa (Fasting), Stavan (Eulogy), Japa (continuous nama smarana), Upahara Samarpana or offer of gifts, Puja or formal 'shodasopacharas' or the prescribed sixteen services like Avaahana (Invocation), Aasana (Seating), Snaana (Holy bathing), Pushpa- Phala- Dhupa-Deepa-Naivedyaa - Arati, Swasti, Bhojana, and Brahmana Dakshina, as also Bhajana (Group singing) would instantly demolish sins and acquire positive fruits. Those who seek to vision Surya Bhagavan by keeping their heads upside down the Earth and lift up their bodies would also attain positive benefits undoubtedly. Those who perform 'Surya Pradakshina' (Self-Circumambulation) of Akaash (Sky) carrying Sapta Dwipas by their mind would be executing 'Parikrama'to all the Devas)! Those who observe fasting on Shashthi / Saptami with single Bhojana a day as also perform Puja in the prescribed manner as outlined above with devotion secure the fruit of executing an Ashvamedha Yagna. On Shukla Paksha Saptami, possibly coinciding with a Sunday, performances of Snaana, Daana, Tapa, Homa, Puja and Upavasa would have considerable impact in fulfilling desired objectives. Any 'dharmic karya' aimed at Surya Deva would assure that there would be no 'daridrata' or poverty and 'Anarogya' or illnesses in the entire Kula / amsha of the family. Those who would paint Sun Bhagavan's temple with white, brown or yellow colours and decorate the walls of the Temple with all sand possible alternatives would fulfill all their wishes. Those who light lamps with ghee or sesame / gingelly oil and offer to Surya deva would have their eye sight excellent and none in his Vamsha would ever be blind, especially if they perform Deep-Daana. Such Deepa Daana in temples, cross-roads or public places is blessed with prosperity. Anybody who steals lit-up deepas or spoils them is sure to have adverse effects like imprisonment, family loss and dispatch to dark narakas. Early morning offers of water to Surya become

eligible for Siddhis. Observance of Aditya Vrata by reciting hymns like Aditya Hridaya by standing from sunrise to sunset facing Surya Deva would have far reaching effects of immense Punya. Also, *Arghena sahitam chaiva Sarva saangam pradaapayet, Udaye Shraddhaa Yuktah Sarva Paapaaih pramuchyate/* (Offering water with devotion and faith at Sunrise time and performing ‘Saangopanga’ or prostration and daana would yield excellent results, especially in demolishing sins. Arghya or water along with Agni, Aakasha, Bhumi, Surya Pratima and Pindi or platform of the Pratima is to be offered to Surya with sincerity to reap far reaching benefits. In fact, worship to Surya Deva at the Uttaraayana and Dakshinaayana timings (when the course of Surya changes from South to North and vice versa) would have very significant effects of far reaching benefits. Any charity in the dedication of Surya like Chhatra (Umbrella), Dhawja or Pataka (Flags) and Chavara (hand fan with which to please a Deity) would result in a lakh-fold advantage to the donor.

Maanasam vaacikam vaapi kaayajam yaccha dushkrutam, Sarvam Surya prasaadena tadasesham vyapohatih/ Ekahenaapi yad Bhaanoh pujaayaa praapyatey phalam, Yadhokta dakshinairviprairna tat kratushatairapi/ (Bhagavan Surya awards the gift of trouncing offences committed by way of Sharirika or Physical, Vaachika or spoken and Manasika or thought-wise media. Even a day’s worship with all the inputs like Snaana, Shodasopachara, Daana and Stuti would excel the observance of several Yagnas).

Navagrahas:

Surya: *Japaa kusuma sankasham Kaashyapeyam mahaa dyutim Tamorim, sarva paapaghnam pranatosmi Divakaram/* This is how one prays to Surya Narayana at one’s first darshan of Sun early morning as Divakara the Day long Deity and the proud son of Kashyapa Muni who shines day long with the brightness of the hues of Japakusuma flowers demolishing darkness and all kinds of sins. **Chandra:** *Dadhi shankha tushaaraabham ksheeraarnava samudbhavam, Namaami Sashinam Somam Shambhor makuta bhushanam/* Materialised from the Ocean of Milk and adorned as Maha Deva’s shining headgear ornament, Chandra Deva is hereby venerated; indeed Chandra is the Lord of Heath and Medicines as also of Peace and Tranquility.

Angaraka: *Dharani garbhasambhutam Vidyurkanti sama prabham, Kumaram Shakti hastam tam Mangalam prana -maamyaham/* Being the son of Bhu Devi Mangala Deva is of the flashy brightness of a Lightning and he too like Lord Subrahmanya the embodiment of Power and Courage ever worthy of worship.

Budha: *Priyangu kalikaa Shyamam rupenaa pratimam Budham, Soumyam Soumya gunopetam tam Budham pranamaamyaham/* To you the ever lovable and pleasing faced Budha Deva with placid and cool temperament, as the blessed son of Chandra Deva, our warm Salutations! Agora Murti the placid and tranquil manifestation of the usually angry antithesis of the Tamasika Swarupa of Maha Deva; like Budha among the Nava Grahas, Maha Deva assumes a form of High Learning and Unparalleled Maturity. Yet, even of smooth and suave temperament, He like Budha Graha, deals with the evil with coolness and unmistakable precision. This was how like of Aghora qualities eliminated Padmasura who unnecessarily clashed with Rishis and the virtuous Brahmanas and interfered with their yagnas and acts of virtue as puffed up by egoism and selfishness.

Guru: *Devanaamcha Risheenamcha Gurum kanchana sannibham, Buddhi bhutam Trilokesham tam namaami Brihaspatim/* I salute Brihaspati the Grand Guide and Mentor to Devas and Rishis who is like

the molten gold with which to create Celestial Ornaments of Virtue and Existence; he is the One who leads to Knowledge and Mental Sharpness with which to lead to Supreme Realisation).

Shukra: *Himakunda tushaaraabham daityaanaam paramam gurum, Sarva shastra pravaktaaram Bhargavam pranamaamyaham/* Shukra is identified as Parama Shiva himself in the Linga Swarupa which is omnipresent and all-pervading. Maha Deva represents both the virtuous and vicious aspects of Srishti and seeks to balance shades of darkness and brightness alike. This Universe as created by the Supreme is indeed a mix of Satwa-Rajasika-Tamo Gunas and if there were a Deva Guru, there ought to be a representation of a Shukra too as the Danava-Daithya-Rakshasa Guru and between the two, transgression of limits neither way is permitted; after all in the scheme of events, complete perfection is not possible and to err is human but the playful Almighty ensures that the frontiers of Good and and Bad are ably guarded with built- in checks and balances!

Shanaishchara: *Neelaanjana samaabhaasam Ravi putram Yamaagrajam Chaayaa Martaandasambhutam tam namaami Shanaishcharam/* My salutations to you Shani Devata! You are of the splendour of blue saffires and as the illustrious son of Surya Deva and elder brother of Lord Yama Dharma Raja; you are also the son of Chhaya Devi, the alter form of Sanjana Devi).[Sanjana Devi the daughter of Vishwakarma was unable to withstand the oppressive heat and radiance of Surya Deva and could see him excepting wobbly and unsteady eyes. Their union gave birth to Vaivaswata Manu and Yama Dharma Raja. But the annoyed Surya cursed Sanjana that she would give birth to a female as a river whose course was uneven and unsteady. Then Sanjana created a Chhaya Sanjana (her shadow), briefed her and left for his father and since the latter too was upset, assumed the form of a mare to perform Tapasya to reduce the severity of Surya. Then meanwhile Shanaishchara was born to Chhaya Devi. Surya on knowing the truth assumed the form of a horse and their mating led to the birth of Revanta. Later on the Sanjana-Chhaya combine gave Surya the blessing of the birth of Ashwini Kumars, the physicians of Devas].

Rahu: *Artha kaayam Maha Veeram Chandraditya vimardanam Simhika garbha sambhutam tam Rahum pranamaamyaham/* (Rahu Deva! You possess half divine and half serpent physical form. You are the son of Simhika Devi the daughter of Hiranya kashipu; a valiant and resourceful champion of Ksheera Sagara Mathana leading to the emergence of Amrita and the punisher of Surya and Chandra even! My sincere salutations to you!)

Ketu: *Palasha pushpa sankasham taarakagraha mastakam, Roudram Roudratmakam ghoram tam Ketum pranamaamyaham/ Iti Vyasa mukod geetam yah pathetsu samaahitam Divaavaa yadivaa ratrou avighna shantir bhavishyati/* (Our salutations to you Ketu Deva! You are of the brightness of Palasa flowers placed on your hood which is at the top of Stars and Grahas. You are indeed frightening, breathtaking and spiteful. Do kindly pardon my shortcomings and be forgiving! If one recites the entire Navagraha Stotra from Surya Deva onward to all the Nava Grahas sincerely as Scripted by Veda Vyasa himself day and night then there would never be obstacles in daily life but would get fulfillment of wishes and contentment).

Features of ‘Nava Grahas’

Adithyaya Somaaya Mangalaaya Budhaayacha ,Guru Shukra Sanirbhyascha Rahavey Ketavey Namah/ Surya, Chandra, Mangala, Budha, Brihaspati, Shukra, Shani, Rahu and Keta are all expected to be basically beneficent ‘Grahas’ (Planets). Description of their ‘Swarupas’ (Forms) is as follows:

Padmaasanah Padmakarah Padmagarbha samuddhitah, Saptaashvah Saptarujjuscha Dwibhujah syaat sadaa Ravih/ (Surya Deva has two hands wearing two lotuses, seated on a lotus flower; his luster is abundant like that of the outside part of a lotus; Surya Deva is comfortably seated on a magnificent chariot driven by Seven Horses).

Swetah Swetaambaradharah Swetaashvah Swetavaahanah, Gadaapaanirdwibaahus cha Kartavyo varadah Shashee/ (Chandra Deva is of white colour, wears white clothes, has white horses, white chariot, with ‘gada’/ mace and ‘Varada Mudra’ or sign of Protection).

Raktamaalyaambara dharah Shakti Shula Gadadharah, Chaturbhujah Raktaromaa varadah syad Dharaasutah/ (Dhrarani nandana or the son of Earth, Mangala is adorned with Shakti, Trishula, Gada and Vara Mudra on his four hands; his body colour is blood red, wears red clothes and red flower garland)

Peetamaalyaambara dharah Karnikaa rasamadyutih, Khadgacharma gadaa paanish Simhastho varado Budhah/ (Budha Deva wears yellow flower garland and yellow clothes with body colour too yellowish; he sports a sword, shield, mace and ‘Vara mudra’ by his four hands and is seated on a lion);

Deva daitya Guru Taddhat peetaswaitow chaturbhujou, Dandinow Varadow Kaaryao Saakshasutra Kamandalu/ (The ‘Pratimas’ or Idols of Deva Guru Brihaspati and of Danava Guru Shukraachaarya should respectively be of yellow and white colours; their hands are ornamented with Danda, Rudrakshamaala, Kamandalu and Varada Mudra).

Indra neela dutih Shuli varado Grudhra vaahanah, Baana baanaasanadharah kartavyorka suthastathaa/ (Shanaishchara’s body colour is of ‘Indraneelamani’ / blue diamond; he rides a ‘Grudhra’ / Vulture and carries bow and arrows, Trishula and Varada Mudra).

Karaala vadanah Khadgacharma Shuli Varapradah, Neela simhaasanascha Rahuratra Prashasyatey/ (Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four hands and is seated on a blue throne).

Dhumraa Dwibaahavah Sarvey Gadino vikrutaananah, Grudhraasana gataa nithyam Ketavah Syurvara pradaah/ (Ketu Deva is of grey colour and of fierce Rupa with two hands showing gadaa and varada mudra seated always on a vulture)

Sarvey kireetinah kaaryaa Grahaa Lokahitaavahaah, Hyaanguleynocchritaah Sarvey shatamashtottaram sadaa/ (These are all beneficent Grahas worthy of ornamentation with ‘Kiritas’/head gears and be of hundred eight inches of Pratimas / Idols).

Shani Deva Prayer:

Namah krishnaaya neelaaya shitikantha nibhaayacha, namah kaalaagni rupaaya kritaantaayachavai namah/ Namonirmaamsa dehaaya deerghasmashru jataayacha, namo vishaala netraaya sthula romnechavai punah/ Namu deerghaaya sushkaaya kaala damshtra namostute, namo kotaraakshaaya durnireekshaaya vai namah/ Namu neela madhukaaya neelotpala nibhaayacha, namo ghoraaya Roudraaya bheeshanaaya karaaline/ Namu sarva bhakshaaya baleemukha namostute namaste Surya putraaya Bhaaskaraabhaya daayacha, atho drishte namastestu Samvataka namostute/

Annexure I: Sandhya Vandana

[Sandhyopaasana Vidhi: While taking bath for purification before ‘Sandhyopasana’ a devotee may recite the following Mantra: *Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchhantu ahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika, Puri Dwaravati Jneyaah Saptaitaa Moksha –daayikaah/* (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, ‘Arghya’ (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a ‘kushaasana’(mat) facing ‘Ishana’(North-East) direction, commence ‘Achamana’ with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih/* (Let me remember the name of ‘Pundarikaaksha’always-whether physically clean or otherwise-with cleanliness from within or without); while doing ‘Achamana’or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyaajaayata, tato Ratrasya Jaayata tatassamudro Arnavah/* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee/* (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvamakalpayat, Divamcha Prithiveem chaaantariksha mathosvah/*(As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth).Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self. Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavitir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharmha Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. The ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows: Gayatri Mantra –*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya , AgnirVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/* Praanaayama Viniyogah) Shiro Mantra –*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayaamey Viniyoga. After the Pranayama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa:* Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and

Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms) *Anganyasa*:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaam upaasishye* or *Maadhyaahnikam Karishey/* or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess andhya in the morning/afternoon/ evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aaagachha varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey*; In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini: *Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem*; in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : *Saayamtu Garudha - arudhaam Peetaambhara samaavitaam, Sarasvatim Vishnuyoni maahvayed Vishnu Vaadineem/* After the Sankalpa follows *Maarjanam* by the Mantra : *Aapohishta mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge. *Prathah Sandhya* (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyaam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm. *Madhyaahna Sandhya* (Noon time) Mantra : *Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojam yadva duscharitam mama, Sarvam punatu maamaposatam chapratigrahagg swaha* (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow.*Sayamkala Sandhya* (Evening) Mantra states: *Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Mansa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayonau satye jyotishi juhomi swaha/* (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana and Marjana* be followed with the Mantra viz. *Dadhikravanno akaarisham jishnorasvasya vajinah, surabhi no mukha karat prana Aagumshi tarishat/* (May the Lord

who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by the afore-mentioned Mantra Aapo hi shtha while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head. *Arghya pradaanam*: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows: *Om Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayaat/* Praanaayama should be done there after. *Deva Tarpana*: Adityam Tapayami, Somam Tapayami, Angarakam Tapayami, Budham Tapayami, Brihaspatim Tapayami, Sukram Tapayami, Shanaischaram Tapayami, Rahum Tapayami, Ketu Tapayami// Keshavam Tapayami, Narayanam Tapayami, Govindam Tapayami, Vishnum Tapayami, Madhusudanam Tapayami, Trivikramam Tapayami, Vaamanam Tapayami, Shridharam Tapayami, Hrishikesham Tapayami, Damodaram Tapayami.

Gayatri Avahaana: *Omityeakaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/*(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha); *Aayaatu varada Devi Akhsharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayatri to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyateyi* (Let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom, Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* (Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkuksih, Panchaseershopanayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of 'Upanayana').

Gayatri Karanyaasah: Om tatsavituh Angushtabhyaam namah, Om varenyam tarjanee –bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikabhyaanamah, and Om Prachodayaat Karatalaprishtabhyaam namah. *Gayatri Anganyasah*: Om tatsavituh hridayaayanamah; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om rachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah.

Dhyaanam : *Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair yuktaamindu nibaddha ratna makutaam tatvaartha varnaatmikaam, Gayatreem varadaa -bhayamkusa kasaa*

shrubhram kapaalam gadaam shankham chakra madaara vinda –ugalaam hastairvaham teem bhajey/ (I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses). In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti possessing four faces, seated on a soft hamsa / Swan and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a ‘Garud’. Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying *Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz.*

OM BHUHRBHUVAASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI

DHIYO YONA PRACHODAYAAT/

Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum. The Japa is performed preferably 108 times in the morning, 32 times in the afternoon and 64 times in the evening [the count of Gayatri Mantra each time to commence from the right ring finger middle (1) to the lower finger portion (2), to continue to the bottom of the little finger (3), to the middle little finger (4), to the top of the little finger (5), to the top portion of the ring finger again (6), then to the top of the middle finger (7), to the top portion of the pointing finger (8), the middle portion of pointing finger (9) and finally to the lower portion of the pointing finger (10)]

Gayatri Upasthaanam: First perform Pranaayama and recite: *Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/* (Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas); *Stuta maya varadaa Vedamataa prachodayanti pavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloam* (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!)

Surya Upasthanam (Pratahkaala): *Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam Mitro janaan yaayaati prajaanam Mitrodaadhara Prithvee –mutadyaam/ Mitra krishtee ranimishaabhichashte Satyaaya havyam ghritavadvidhema// pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/ Na hanyatey na jeeyatey twoto nainama gumho Asnotyantito na dooraat* (Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Universal friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)

(Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyayena Savita rathena devo yaati huvna vipasyan (Surya travels all over the Universe by his golden chariot with a

special eye at the World and witness by the light of the souls of Gods and mortals of each one of their activities); *Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram ucharat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam Prabravaamaa saradassatam Ajeetah Saradassatam jyok cha Suryam drsey* (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

(*Saayam kaale*): *Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ at kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/ Kitavaaso yadriripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah /* (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful). After the ‘Upasthana’ of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: *Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/* (My prostration to the Deities Sandhya, Savitri, Sarasvati and others; do forgive my sins done under passion and fury).

Devata Vandanam: *Praachai namah, Dakshinayai namah, Praachai namah, Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/* (Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra). *Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//* (Just as waters from Sky descend to Oceans, all salutations reach Keshava);

Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpayami/ (I dedicate whatever has been done by body, speech mind and senses to Narayana).[Sources from Dharma Sindhu-Taaitireeya Brahmana Upanishad-Parashari Smriti-Narada Purana]

Annexure II : Mantra Pushpam

Dhaataa purastaadyamudaaajahaara Shakrah pra vidvaan pra ditaschatasrah, tamevam vidvaanamrita iha bhavati, naanyah panthaa ayanaaya vidyate/Sahasra sheersham Devam Vishwaakshah Vishwa Shambuvam,Vishwa Narayanam Devam aksharam paramam prabhum/Vishwatah paramam nitya Vishwam Narayanah Harim, Vishwamevedam Purusha tadvishwamupa- jeeyati/Patim Vishwasyaat meshwarah shaswatah Shivamachyutam,Nara ayanam Mahaa jneyam Vishwaat- maanam paraa - yanam/The totality of the Universe is caused , permeated and preserved by Parama Deva who is self-manifested with as a mass of effulgence with countless heads and eyes as the bestower of compassion for all the Beings. He resides inside within one and all as the Supreme Master directing them to follow His Regulations to destroy evil and ignorance and not to indulge in vice and disorder. He is also the representation of several Divinities surpassing them all. He is endless, unknown, eternal, all pervasive, destroyer of darkness and ignorance, protector of the Universe and the individual Beings that He created as one's own indweller. Indeed He is the final destination and refuge. [Rig Veda's (X. 90) Purusha Sukta is quoted: Sahasra sheerashaa Purushah sahasraaksha sahasrapaat,sa bhimim vishvato vritvaatyatishtha dashangulam/Purusha evedam sarvam yadbhutam yaccha bhavyam utaamritatwasyeshaano yadatre - naati rohati/Etaavaanasya mahimaato jyaayaamscha Purushah, paadosya Vishwaa bhutaani tripaadasyaamritam divi/ Virat Purusha with thousands of heads, eyes, and feet signifies a multi-pointer omni-presence of the Singular Being, enveloping the Earth and beyond all over the Universe in ten directions represented by His ten fingers. This Maha Purusha is the essence of Creation of all the times covering the past-present-future. The entire Creation is woven by the immortal presence of this Unique Lord as the food to all the Beings and surpass the gross world as the personification of Immortality. The Purusha is far greater than greatness as inexpessible in words and rests His feet on Bliss. Narayanam param Brahma tatwam Narayanah parah, Naraayana paro jyotiraatma Narayanah param,Narayanah paro dhyata dhyaanam Narayanah parah/ Narayana is the Supreme Truth named Brahma; the highest Self; the outstanding effulgence; the Eternal Self and the Unique Bridge between death and Everlasting Life of Reality, ignorance and illumination as the Singular Mediator.Yaccha kinchit jagatyasmin drishyate shrutyatepivaa, antah bahischa tatsarvam vyaapya Naraayana sthitah/ Narayana is perceptible due to one's proximity as He is the closest within yet is imperceptible as He is as huge as the Universe and beyond; He could be visualised yet invisible; He could be heard yet unheard. He is all over both within and without as the ever constant and established. Anantamavyayam kavigum samudrentam vishwa shambhuvam, padmakoshapratikaasham hridayam chaapyadhomukham/ The Virat Purusha is endless, constant, omni-sceint, and the termination of struggle and hardships; He dwells till the end the ocean of one's own heart as 'samsaara' or materialism till the goal of strife. Indeed, one's own heart needs to be awaken and inward looking into the bud of the lotus flower by deep meditation by questioning the very purpose of existence! Atho nishtyaa vitasyaante naabhyaamupari tishthati, hridayam tadvijaaneeyaad vishvasyaayatanan mahat/ One's own heart as located a measure of distance by a finger span from navel to throat and that indeed is the abode of the Universe. This heart is like the dazzle of a garland of flames being the seat of approach to divinity and the Almighty.Santatagum siraabhistu laambhastyaa koshannibham, tasyaante sushirah sukshmam tasminsarvam pratishthitam/ The heart is suspended in an inverted position surrounded by arteries like a lotus bud and there is a narrow space called 'sushumna nadi' into which everything is supported including one's mind, senses, and all the faculties, besides being the high gate of awareness of Paramatma the bridge between darkness and illumination ie. ignorance to lasting joy!

Tasyaante sushiragum suukshmam tasmintasvam pratishtitam, Tasya madhye mahaanagnir vishwaarchir vishwatomukhah, sograbhugvibhajantishthann aahaa ram ajarah kavih/ [tiryamurtham adhihshyaayi rashmayah tasya santataa] Santaapayati swam dehamaapaadatalamastakam, tasya madhye vahnishikhaa aneeyordhva vyavasthitaa/ Neelatoyada- madhyasthaa vidyullekheva bhaaswaraa, neevaarashukavartanvi peetaa bhasvatyanuupamaa/ In this ‘sushumna nadi’ or the narrow space rests ‘Mahaagni’ swarupa the resplendent ‘Antaratma’ as the flames spreading all over the body as scattered vertically and horizontally keeping the body warm from head to toe; these flames devour the food intake and absorb it. From the center of the golden colour Mahagni dazzle like flashes of Vidyut or lightning as on the thick of rain bearing clouds’ run across the body as minute as an awn of a paddy grain representing the subtlety of the Atman. *Tasyaah shikhaayaa madhye Paramatmaa vyavasthitah, sa Brahma sa Harih, sendrah soksharah paramah swaraat/* Thus Paramatma dwells in the center of that ‘Divya Jyoti’ the Eternal Celestial Flame while still it may not be adequately exhaustive excepting Brahma, Shiva, Vishnu, Indra and His Devas. Indeed this Supreme Radiance as Pure Consciousness is beyond human thoughts!

Yopam pushpam veda, Pushpavaan prajavaan pasuvaan bhavati, Chandramavaa Apaam pushpam Pushpavan, Prajavan pashuman bhavati, Ya Evam Veda, Yopa mayatanam Veda Ayatanam bhavati. (He who understands the flowers of water, He becomes the possessor of flowers, progeny and cattle. Moon is the flower of the water, He who knows it to be so, He becomes the possessor of flowers, progeny and cattle. He who knows the source of water, Becomes established in his Self. *Agnirva Apamayatanam, Ayatanavan Bhavati, Yo agnerayatanam Veda, Ayatanavan bhavati Aapovagner ayatanam, Ayatanavan bhavati, Ya Evam Veda, Yopaa maayatanam Veda, Aayatanavan bhavati.* (Fire is the source of water, He who knows the source of Fire, Becomes established in his Self, Water is the source of fire, He who knows it to be so, Becomes established in his Self. He who knows the source of water, Becomes established in his Self. *Vayurva Apamaya tanam, Ayatanavan bhavati, Yova Yorayatanam Veda, Ayatanavan bhavati/ Apovai va yorayatanam, Ayatanavan bhavati. Ya Evam veda, Yopamayatanam Veda Ayatanavan Bhavati.* (Air is the source of water, He who knows the source of Air, Becomes established in his Self, Water is the source of air, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self.

Asouvai tapanna pamayatanam, Ayatanavan bhavati, Yo mushya tapata Ayatanam Veda Ayatanavan bhavati, Apova Amusyatatapa Ayatanam, Ayatanavan bhavati, Ya Evam Veda, Yopa mayatanam Veda, Ayatanavan bhavati (Scorching sun is the source of water, He who knows the source of the Scorching Sun, Becomes established in his Self, Water is the source of scorching sun, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self. *Chandrama Vama pamayatnam, Ayatanavan bhavati. Yascandra masa Ayatanam Veda Ayatanavan bhavati, Apovai Candra masa Ayatanam, Ayatanavan bhavati, Ya Evam Veda Yo pamayatanam veda, Ayatanavan bhavati.* (Moon is the source of water, He who knows the source of Moon, Becomes established in his Self, Water is the source of moon, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self). *Nakshtrani va Apamayatanam, Ayatanavan bhavati, Yo Nakshtrana mayatanam Veda Ayatanavan bhavati, Apovai Nakshtrana mayatanam, Ayatanavan bhavati, Ye evam Veda, Yopamaya tanam Veda, Ayatanavan bhavati.* (Stars are the source of water, He who knows the source of the Stars, Becomes established in his Self, Water is the source of stars, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in himself.

Parjanya *va apamayatana*, *Ayatanavan bhavati*, *Yah parjanya* *syayatinam Veda Ayatanavan bhavati*, *Apovai parjanya Syayatanam, Ayatanavan bhavati*, *Ye Evam veda*, *Yopa maya tanam Veda*, *Ayatanavan bhavati*. Clouds are the source of water, He who knows the source of the Clouds, Becomes established in his Self, Water is the source of clouds, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self. *Samvastaro Va Apamayatana*, *Ayatavan bhavati*, *Yassavatsa rasyaya tanam Veda Ayatanavan bhavati*. *Apovai samvasara ayatanam, Ayatanavan bhavati*. *Ya Evam veda*, *Yopsu Navam pratistitam veda, Pratyeva tishthati*. Rainy season is the source of water, He who knows the source of Rainy Season, Becomes established in his Self, Water is the source of rainy season, He who knows this, Becomes established in his Self. He who knows that there is a raft is available, Becomes established in that raft.

[*Ime lokaa apsu pratishthitaah tadeshaabhyuktaa, kim tad Vishnorbalamaahuh kaa deeptih kim paraayanam/ Ekoyaddhhaarardevah rejati rodasi ubhe, Vaataad vishnorbala maahuh aksharaa deepti ruchyate, tripataaddhaarayar Devah yadvishnor ekamuttamam/*

[Durga Sukta: *Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa naaveva sindhum duritaatiratygnih/* To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1.

Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttaam, Durgaam Deveegum Sharannyamaham Prapadye su-tarasi tarase namah/ To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaccessible and insurmountable!; ‘Sharanam aham’- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee bhavaa tokaaya tanayaaya sham yoh/ Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful consideration towards happiness and contentment. [Rigveda I.189.2 as also Taittireeya Samhita I.i.14.12; Taittireeya Brahmana II.viii.2 & Naaraayana Upanishad II.3.

Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavita tanuunaam/ Jaataveda the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsara. [Rig Veda V.iv.9 and Taittireeya Brahmana vide II.iv.1

Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshsaamad-devo ati duritaatyagnih/ May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!

Pratnoshi kameedyo adhvaresshu sanaaccha Hotaa navyashca sattsi, svaam chaaagne tanuvam piprayasvaamasbhyam cha Saubhagamaayajasva/In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]

Gobhirjushtaamayujo nishiktam tavendra Vishnnoranusamcharema, naakasya prshtthamabhi samvasaano Vaishnnaveem loka iha maadayantaam /Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!

Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih Shantih/May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Alwyas and Peace Alone Forever!]

Mantra Pushpa continued: Tapurushasya vidmahe Sahasraakshasya dheemahi, tannah Indrah prachodayaat/ Tat purushaaya vidmahe Maha Devaaya dheemahi tanno Rudrah prachdayaat/ Tatpurushaaya vidmahe Vakra tundaaya dheemahi tanno Nandih prachodayaat/ Tat Purushaaya vidmahe Maha Senaaya dheemahe, tanno Shanmukhah prachodayaat/ Tat purushaaya vidmahe Suvarna pakshaaya dheemahi, tanno Garudah prachodayaat/ Vedaatmakaaya vidmahe Hiranya garbhaaya dheemahi, tanno Brahma prachodayaat/ Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnuh prachodayaat/ Vajranakhaaya vidmaheteekshna damshttraaya dheemahi, tanno Naarasimha prachodayaat/ Bhaaskaraaya vidmahe maha dyuti karaaya dheemahi, tanna Adityah prachodayaat/ Vaishvaanaraaya vidmahe, hehaa leelaaya dheemahi, tannah Agnih prachodayaat/ Kaatyaayanaaya Vidmahe Kanyaakumaari dheemah, tannah Durgih prachodayaat/ Sahasra paramaa Devi shata mooolaa shataankuraa, sarvagum haratum paapamam duurvaa dussvapna naashani/

Kaandaat kaandaat prarohanti parushah parushah pari, evaano duurvee pratanu sahasrena shatenucha/ Yaa shatena pratanoshi sahasrena virohasi, tasyaaste Deveshtake vidhema havishaa vayam/ Ashva kraante Radhah kaante Vishnuh kraante Vasundhara, Shirasaa dhaarayishyaami rakshasva maam pade pade/)

Raajaadhi Raajaaya prasahya saahine namo vayam vai shravanaaya kurmahe/ Sa mekaa maan kaama kaamaaya mahyam, Kaameshvaro vai shravanodadaatu., Kuberaayavai shavanaaya Maha Rajaa namah/

Om tad Brahma Om tad Vaayuh Om tad Atmaa Om tad Satyam Om tad Sarvam Om tad purornamah/ Antascharati bhuteshu Guhaayaam Vishva Murtishu, tvam Yagnastvam Vashatkaara stvamindrasvam Vishnumstvam Brahmah tvam Prajapatih, tvam ta daapa aapo jyotee rasomritam Brahma bhurbhuvassuvarom/

Ishaanassarva vidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir Brahmanodhipatir Brahmaa Shivome astu Sadaa Shivom/

Mantra Pushpam concludes.

ANNEXURE III: FAMED STANZAS FROM SELECT UPANISHADS:

Vedah Smritih Sadaacharah Swasya c ha priyamaatmanah, Etacchatur vidham praahuh saakshaat Dharmasya lakshanam/(Veda-Smriti- Sadaachara-and one's own Conscience constitute the four cornerstones of Dharma.)

Brihadaranyaka:

Asato maa sad gamaya, Tamasomaa Jyotirgamaya, Mrityor maamritam gamaya / (Lead us to the Real, from Darkness to Splendour, from Death to Salvation! Lead us from Fantasy to Awareness, Ignorance to Knowledge, and Mortality to Immortality!)

Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti, tasmaat sarvam abhavat; (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginnng of Creation or now and forever. One has to realise Him from within after long cogitation and introspection that Brahman is That!

Yo vai sa dharmam satya vai tat, tasmaat satyam vadantamaahuh dharmam vadateeti dharmam vaa vadantam satyam vadanteeti, etad hi evaitad ubhayam bhavati/(Even after creating all the Varnas Virat Deva had still not been contented and as such projected the Path of Dharma or Righteousness which indeed is the Truth as defined in the Scriptures that is the conventionl sense of conduct which is the approved way of controlling all the classes of the Socieity viz. the Kshatriyas to protect and guard the good conduct, Brahmanas to analyse and enunciate the principles of such a conduct, the Vaishyas to secure the business interests of such conduct and the working class to service the implications of Dharma.)

Vigjnaatam Vijignasyam Avijnaatam eta eva yatkincha Vigjnaatam Vachastadrupam, Vaagdhi Vigjnaataa, Vaagena tadbhutvaavati/(The faculties of Vigjnanam or Awareness are whatever already known, what is desirable to know is also known but what that is could never be known or is never known! That which is widely known is about the organ very well and seeks to protect the organ; also that organ of speech protects him too. The person concerned is indeed proud of his faculty!)

Trayam vaa idam-naama rupam karma; tessaam naamnaam vaagity etad eshaamuktam, ato hi sarvaani naamaani uttishthanti, etadi eshaam saama; etaddhi sarvair naamabhih samam; etad esham Brahma, etaddhi sarvaani naamaani bibhrati/(This Universe comprises of three facets of existence viz. 'naama' or name, 'rupa' or form and 'Karma' action or work. The root of a name is 'Vaak' or speech or say sound in general; all the names originate from it and that is their general source. That indeed is the Self another name of which is Brahma himself!)

Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/(Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the 'Sthira'(Stable) and 'Asthira' (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is percievable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.)

Tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/ (Maharshi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!)

Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/ (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!)

Tad yathaa trunajalaayukaa, trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/ (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions)

Om/ Purnamadah Purnamidam Purnaotpurnamudachyate, Purnasya Purnamaadaaya Purnameva - avashishyate/ Om Kham Brahma, Kham Puraanam, Vaayuram Khamiti ha smaah Kauravyaayani putrah; Vedoyam Brahmanaa viduh, Vedainena yad Veditavyam/ (That Para Brahma or the Supreme Chief is full and total; this ‘Antaraatma’ the Individual Self-Consciousness is also full and total. From this ‘Kaaryatmaka Purnatwa’ or this Causative Fullness only is manifested into the Fullness of ‘Kaaranaantaka Purnatwa’ or the Derivative Causation!

Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhya haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhya haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaashishteti; tad etad evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etad trayamshikshet DAMAM DAANAM DAMAYAM iti/ (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single

expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were reverberations saying Control, Charity and **Daya/ Compassion!**

Kathopanishad:

Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavidovadanti panchaagnayo ye chatrinaachiketaah/ Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds.

Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/ (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyaate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svachcha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/ (Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb-size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the 'Shukraamrutam' or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Durmate vipareete vishuuchi avidyaa yaa cha vuidyeti jnaataa, Vidyaa- bheepsinam Nachiketasam manye na tvaa Kaamaa bahuvalolupanta// Avidyaamantare vartamaanaah svayam dheeraah panditammanyamaabnaah, dandasyamaanaah pariyaanti muudhaa andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punag punarvashamaapadyate me/ (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the blind!* Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance, the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in 'Karmaacharana' or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmatva!)

Taittireeya

Harih Om! Sham noMitrah shamVarunah, sham no bhavatyaaarmaa, sham na Indro Brihaspatih, sham no Vishnukurkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaaramavatu, avatu maam, avatu vaktaaram, Om Shantih shanti shantih/ (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspati the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu the ‘Pratyaksha Brahma’ the ready proof and evidence of Brahman -who without the ‘Praana’ or the Vital Force human existence is negated, safeguard our very presence too for long ! What is more, the Sutradhari Hiranyagarbha unites Vayu the Praana and enable to nourish and sustain the physical limbs and senses with the Individual Self the alternate Form of Brahman. Indeed Vayu Deva! You are the immediate Brahman, the Source of Virtue and Existence and of the very Reality of ‘Satyam Shivam and Sundaram’! Om, may there be Peace, Peace again and Peace in Entirety!)

Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevitavyaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani/ The duties are to one’s own mother to have given birth and nourishment, father for one’s upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. The ‘Atithi’ or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one’s home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status.

Om sahanaavavatu, saha nao bhunaktu, saha veeryam karavaavahai, tejasvinaavadhitamastu maa vidvishaavahai/ Om Shanti, Shanti, Shantih/ (May the Almighty protect the Teacher and the Taught together and bless us to acquire the knowledge of Brhman, absorb it, reflect and meditated upon.

Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti/ (In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This is Ultimate Truth! . starting from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat// (The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnaana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Ishopanishad

Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaaya drishtaye/(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! The worshipper declares: ‘Indeed I am normally the person who has executed my duties normally’: [ie. The six duties are specified as snaana, Sandhyavandana, cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja]. Now, the about the face of the outstanding Truth called Brahman that is hidden as it were in the golden and lustrous vessel viz. the solar orbit! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman himself but the mind of the person in prayer is misled about the Reality of Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)

Shvetaashvara

Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi kipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumim vishvato vritwaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritavasyeshaano yad annenaatirohati// (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of ‘dashaangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamana’ the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha

Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Vedaahametam Purusham mahaatman Aditya varnam tamasah parastaat, tameva viditvaa atimrityumeti naanyah panthaa vidyate ayanaaya/ or Brahman is of the inimitable splendour of the only comprehensible Aditya beyond the utter darkness of death. There could never ever be a possible path of realising the true nature of that Blissful Reality free from ignorance crossing the ocean of Samsaara!

Eko hamso bhuvanaasyaayasya madhye, sa evaagnisalile sannivishtah, tameva viditvaatimrityumeti, naanuah panthaa vidyateyanaaya/ or there is a bird trapped right in the thick of ‘Samsaara’ which indeed is midst of fire in the ocean; there is no way out of this world except by passing through it except by death!

Chhaandogya

Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/ (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a **scientific explanation** was offered by modern astrophysicists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun, each of which revolving on their own axes at a mind boggling velocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including ‘daana dharma’, ‘Tirtha Yatra’ and so on)

Himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana are the seven folded Saama Veda swaras are chanted daily.

Agnir himkara, Vaayu prastava, Aditya Udgita, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/ (The syllable of Agni is himkara, Vaaya uis prastaava Aditya Udgita, Nakshatras are the pratihara and Chandra is Nidhana; thus all the major Deities are positioned to the essential parts of Saama Veda.

Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/ (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure!)

Tas haitad ghora aangirasah krishnaaya Devaki putraayoktvo vaacha, a-pipaasa eva sa babhuvason tavelaayaam etat trayam pratipadyet: akshitam asi, Achyutam asi, praana- samsthitam aseeti: tatraite dvairuchau bhavatah/ (An incident is recalled that at the time of Shri Krishna Nirvana or while laying down the mortal incarnation of Krishna, Ghora Angirasa Maharshi advised that the latter that should become free from desire and take shelter at the final time from three Mantras: akshitam asi,

achyutam asi, praana samsthitam asi! That is: You are Indestructible, You are Undecaying, You are Praana or the Quintessence of Life!

Kenopanishad:

Om Keneshitam patati preshitam Manah kena praanah prtathamah pratiyuktah, Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/

(Who instructs one's own mind to reach and react to any object or situation so that it further directs one of the 'Panchendriyas' or 'jnanendriyas' - the sensory organs and 'karmendriyas' or the functionary organs to act! Who is the foremost to activate Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! 'Ka u devo yunakti vaacham chakshu shrotram!' or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)

Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/ (The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. To know one does not know but desires to know yet remains unknown is all what all one knows!)

Tatah param Brahma param Brahmantam yathaa nikaam sarva bhuteshu goodham, Vedaahametam Purusham Mahantam Aditya Varnam tamasah purastaat, tamevah vidyateyanaaya/ Even superior to the Supreme is what is unknown and concealed right within each and every Being of Universal Creation and those who realise this truism would surely turn to Immortality. Knowing of this Unique Truth alone would conquer death and discover Eternal Immortality and indeed there is no other path ever open to any!)

To know one does not know but desires to know yet remains unknown is all what all one knows! *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/* (The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation.

Mundaka:

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions.

Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/ The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the 'lolaayamaana- agnis' or the ever moving flames of speed and spread!)

Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyaamaanaah, janhanyamaanah pariyantee muudhaah andhenaiva neeyamaanaa yathaandhaah// Avidyaayaam bahudhaa vartamaanaa vayam kritaarthaa ityabhi manyant baalaah, yatkarmo na pravedayanti raagaat tenaaturaah khseena lokaaschyavante/ (As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas.

Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamya tad bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/ (Having taken into one's mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!)

II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhhaavyam sharavat tanmayo bhavet/* (The 'hunter' as duly equipped with high knowledge of maturity takes up 'Pranava Shabda' as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate 'Unknown Reality' as the target. If the arrow is to be released by an erring hunter then naturally the 'bull's eye' or the pointed target's eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the 'Pancha Karmendriyas' and the 'Pancha Jnaanendriyas')

Maitreyi Upanishad:

Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the 'Shadanga Yoga' or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who are absorbed in Brahman!

Mandukyopanishad:

Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/ (The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. *Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijasa dviteeya paadah/* ('Taijasa' is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is

capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutam prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah prajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of ‘prajna’ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and ‘realities’. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutam* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe.

Maha Narayanopanishad:

Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma: *Ritam Tapah Satyam Tapah Shrutam Tapah Shaantam Tapo Damastapah, Shamastapo Daanam Tapo Yagnam Tapo Bhurbhuvah SuvairBrahmoutadupaasvaitat Tapah/* Ritam or the Absolute Reality is Tapas or deep meditation and austerity; Truth the quest for Reality and intense concentration is Tapas; Shrutam or whatever is heard and analysed is Tapas; Shantam or peaceful demeanor is Tapas; Dama or restraint of mind and balancing of Panchendriyas is Tapas; Yagnam or Sacrifice, Cleanliness, Sacred ‘karmaacharana’ along with recitals of appropriate Veda Mantras / hymns invoking Devas by the medium of Agnihotra is Tapas. The climatic effort of Ritam-Satyam and so on, Supreme Brahman is manifested as OM enveloping Bhu-Bhuvah-Suvah viz. Tri Lokas as the totality of the endeavour.

Yathaa vrikshasya sa pushtitasya duraadgandho vaatyevam pubhyasya karmano duraadgandho vaati yathaasidhaaraam kartevahitaamavakraame yadyeve yuvo havaa vihvaishyami karta patishyaamityevam amritaadaatmaanam jugupset/ The fragrance of a tree in full bloom is spread by waves of wind to far distances. Similarly, the reputation of commendable works performed too get spread far and wide. However, when treads on the edge of a knife while being crossed, the feeling of a possible hurt is like the exposing oneself to sins should guard against danger to reach the path of immortality.

*Om bhadram karnebhih shrunuyaama Devaah bhadram pashyemaakshabhiryatraah, Sthirairair angaistushtuvaam sasthanubhirvyashema Devaahitam yadaayuh/ Svastina Indro Vriddhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no Brihaspatirdadhaatu/ Om Shantih Shantih Shantih/*Om, may Devas bless us to hear words of propitious nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in invoking Devas for our fulfillment. May Indra and Pusa the God of Earth bestow to us excellent lenience to us as we might falter and fail! May Garuda Deva being aware of our strengths and shortcomings destroy evil and save us! May Brihaspati guide us to enrich our Learning and Wisdom , material prosperity and spiritual fulfilment; may the Universe be surfeit with Peace, Peace and Peace again!)

ANNEXURE V : BHAJA GOVINDAM BHAJA GOVINDAM

Bhaja Govindam bhaja Govindam, Govindam bhaja moodha mate, sampraapte sannihiti kaale nahi nahi rakshati dukrnkarane/ Foolish person! You must worship Govinda always as your expertise of grammar shall not come to your rescue at the time of death! 2. Moodha jaheehi dshanaagama trishnaam kuru sadbuddhim manasi vitrishnaam, yallabhase nija karmopaattam vittam tena vinodaya chittam/ Your thirst for wealth is endless as you ought to be content with what is destined for you; it is high time that you divert your thoughts to what is Real and Everlasting, since your previous and present actions have closed the accounts anyway! 3. Naaree stanabharana abheedesham drishtvaa maa gaa mohaavesham, etan maamsa vasaadi vikaaram manasi vichintaya vaaram vaaram/ Your thoughts and actions seem to often get anchored to passions and hunger for feminine chest and navel without realising that they are products of mere flesh and blood. It is unfortunate that this simple truth and realism is dodging your mind again and again! 4. Nalinee dalagata jalamati taralam tadvajjeevitamatishaya chapalam, viddhi vyaadhyabhimaanagratham, lokam shokahatam cha samastam/ Life is like water drops on a lotus leaf wavering and unsteady ever! Beware that one's very existence is subject grief, ego and illness! 5. Yaavad vittoparja staavan nija parivaaro saktah, paschaajjeevati jarjara dehe vaartaam kopina prucchati gehe/ As long a person is sound and earning besides supporting the family, that person becomes dear and near; but once, he becomes a liability due to old and ailing age, none ever has time for pressing needs! 6. Yaavat pavano nivasati dehe taavat prucchati kushalam gehe, gatvati vaayou dehaapaaye, Bharyaa bibhyati tasminkaaye/ As long as a person is alive, others enquires his well being and health but one's the Soul leaves the body, his own wife gets repulsive and seeks to avoid the husband's body. 7. Baalas - taavat kreedaasaktah tarunastaavat tarineesaktah, vridhastavaavacchintaa saktah Parame Brahmani kopina saktah! Childhood is preoccupied with fun and play, youth is engrossed with woman and wealth while old age is full of memories and experiences. Then where is the time for stotra of Parabrahma and of introspection! 8. Kaate kaantaa kaste putrah samsaaroyamateeva vichitrah/ Kasya tvam kah krita aayaatstatvam chintaya tadita bhraatah/ Can you ever realise the basic Truths of Existence such as who is your wife or son or for that matter as to who are you and where are you from! 9. Satsangatve nissangatvam nissangatve nirmohatvam, nirmohatve nishchala tatvam, nishchala tatve jeevan muktih/ It is from the company of noble persons that the concept of non- attachment is caused; that sense of non-attachment leads to freedom from illusion and myth; this is the germination of a sense of equanimity and of Reality or Truthfulness and thus 'jeevan mukti' or Salvation! 10. Vayasi gate kah kaama vikaarah shushke neere kah kaasarah, ksheene vitte kah parivaarah, jnaate tatve kah samsaarah/ Is physical youth and passion of any use when one goes older! or the existence of a huge water body area when there is no supply of water at all! Indeed when one's wealth disappears, would there be relatives rushing in! Similarly when one is steeply involved in 'samsaara' or the worldly affairs, would the concept of Truthfulness has any relevance at all! 11. Maa kuru dhanajana youvana garvam harati nimeshaatkaalah sarvam, maayaamayamidamakhilam hitvaa Brahmapadam tvam pravisha viditvaa/ It would be illusive, much less, self defeating to show off and brag about affluence or friends or of youth. Be realistic and realise that one's possessions are short-lived and destroyable. Awake and realise that the lasting Reality is Essence of Truth so basically realisable from Maya or the self delusion. 12. Dinayaaminou saayam pratah shishira vasantou punaraayaatgah/ Kaalah kreedati gacchatyaahuh stadapi na munchyutyaashaa vaayuh/ Be it a day or night, dusk or dawn, winter or spring, the rotations are ever cycling and 'kaala maana' is eternal and so does the force of the desire as blinding gale. 13. Kaate kaantaa dhanagatih chintaa vaatula kim tava naasti niyanta, trijagati sajjana sangatirekaa bhavati bhavaarvava tarane noukaa/ Abhaagya manda mati! Why are you obsessed with this over adoration of wealth. Are you not suitably briefed about the subject! The singular means of reaching your destination of crossing the Trilokas across the Samsara Saagara or the Ocean of Family Life is to get into the Boat of 'Sajjana Sangati' or of Satsanga reserved to those who have discarded 'arishad Vargas' or the common enemies as these are of the virtuous few nobility only!

[NOTE :13. *Rikabhirsheshah: kathi toVayaranasyeshah upadesho, upadeshobhudvidyaa nipunaih, Shrimad Shankara Bhagavaccharanaih/* Bhagavadpaada Adi Shankara scripted the above and emphasized the aspects of pathana -shravana- bhajana as the effective steps of devotion to overcome the issues related to salvation. The following Chatur - Darshana Manjarika were attributed to his followers:

PATMAPAADA: 14. *Jatilo munde lucchikakeshah kaashaambara bahut krita veshah, Kaashaayaambara bahu krita veshah/* Some yogis sport matted locks, some are clean shaven and most of them are clothed in orange and others in different colours. All the Yogis are invariably headed for livelihood. Some appear genuine and others fictitious among them

TAKAACHARYA: 15. *Angam galitam patitam mundam dashnaviheenam jaatam tundam/ Vriddho Yati Griheetvaa dandam dandam tadapina munchityaashaapindam/* Strange indeed that a human being on getting old, he or she becomes weak , the hairs are thinned, becomes toothless and bending with crutches; yet attachments get stronger and desires become intense.

HASTAMALAKA: 16. *Agne Vahnih prishthe Bhanuh raatrou chubukasamaspita jaanuh/ Karatala-bhikshastarutalavaasah tadapi na munchatyaashaapaashah/* Look at this person sleeping under a tree, warming up in the mornings before fire and Sun behind, sleeping in the nights with limbs curled up, eating beggar food too, yet dreaming up a life of luxury as a puppet at the hands of strong desires!

SUBODHA: 17. *Kurute Gangasagara gamanam vrata paripaalanamathavaa daanam/ Jnaana viheenah sarvamatena muktim na bhajati janma shatena/* One may perform a tirtha yatra to Gangasaagara, observe fasts and vratas and give away several daana dharmas too; even after such hundred births of dharmic lives, salvation still becomes illusive yet!

SURESHVARA. 18) *Sura mandira taroomoola nivaasah shayya bhutalamajinam vaasah, sarva parigrah bhoga tyaagah kasya sukham na karoti viraagah/* Think of typical ‘vairagya’; one might sleep under a tree or stay in a temple, don a deerskin and sleep on earth; thus giving up all desires and reliefs; yet, that person is contented!

NITYANANDA 19) *Yogaratoovaa Bhogaratoovaa Sangaratoovaa Singa viheenah, Yasya Brahmani ramate chittam nandati nandati nandatyeva/* Be a bhogi or a yogi with attachment or detachment; one has to only experience only the pure happiness of Brahmani and nothing else!

ANANDAGIRI 20) *Bhagavad Gitaa kinchidadheetaa Gangaajala lava kanikaa peetaa/ Sakrudapi yena Muraari samarchaa kriyate tasya yamena na charchaa/* One would avoid any argument with Yama Dharma Raja if only a person read some of Bhagavad Gita, or have a drop of Ganga water, or worship Murari heartily!

DRIDHA BHAKTI 21) *Punarapi jananam punarapi maranam punarapi jananee jathare shayanam, iha samsaare bahu dustaare kripayhaapaare paahi Muraare/* Deva Murari! Be merciful to me to imprison me in the wombs of mothers again and again in the cycle of Time and cross the ‘samsara’ or life!

NITYAANATA 22) *Rayyacharpata virachita kanthah punyaapunya vivarjita panthah, Yogee yoga niyochitachittho ramate baalonmattava deva/* Totally freed from vices and virtues, a monk could wear rags of cloth and freely wander about and enjoy the bliss of union with Almighty like a child!

YOGAANANDA 23) *Kastvam koham krita aayaatah kaa me janani ko me taatah/ Iti paribhaavaya sarvamasaram vishvam tyaktvaa svapravichaaram/* The basic questions like who are you, where are you from and who are your parents have replies just as in a dream worth wondering, bringing the futility of existence!

SURENDRA 24) *Tvayi mayi chaanyatreko Vishnuryardham kupyasi mayya sashishnuh, Bhava samachittah sarvatra tvam vaanchasyachiraadyadi Vishnutvam/ Shatrou mitre putre bandhou maa kuru yatnam vigrah sandhou, sarvassvinnapi pashyaatmaanam sarvastrotsuja bhedaagjnaanam/* Vishnu is omni present in me, you and every Being and as such raaga -dveshaas are objectively pointless. That is why the status of attaining ‘Vishnutva’, one ought to achieve equanimity in every situation and for every being.

MEDHATITHIRA 25): *Shatrou mitre putre bandhou maa kuru yatnam vigrah sandhou, sarvassvinnapi pashyaatmaanam sarvastrotsuja bhedaagjnaanam/* Do try to see yourself in everyone and not as a different being and waste your efforts to fight among opponents as separate individuals.

BHARATIVAMSHA 26) *Kaamam krodham lobham moham tyaktvaatmaanam bhavaya koham / pashyati soham, atmajnaana viheenaa moodhaste pachyante narakanigudhaah/* You ought to get rid of kaama-krodha-lobha-mohas viz. lust-anger-infatuation and greed and seek to realise your inner self. Self-consciousness is what eludes the foolish who are liable to endless sufferings. .

SUMATI 27) *Geyam geetaanaama sahasram dhyeyam Shripatirupamajasram, neyam sajjana sange chittam deyam Deenajanaaya cha vittam/* Do make it a regular habit of reciting Gita, retain Shripati in your heart always by chanting His thousand names and glories, admire the holy and the blessed and be generous to the needy.

28) *Sukhatah kriyate raamaa bhogah paschaadhvanta shareere rogah, yadhyapi loke maranam sharanam tadapina munchati paapaacharanam/* Those who die with diseases due to lust no doubt gives him relief after death but surely accompany him with his sins accounted for too.

29. *Arthamanartham bhaavaya nityam naastitatah sukhaleshah samyam, putraadapi dhanabhaajaam bheetih sarvatreshaa vihitaa reetih/* One must introspect that wealth and welfare are perhaps terms in short run only; it might even turn out that the rich man might have to be afraid of his own son and that indeed is the way of wealth!

30. *Praanayaamam pratyahaaram nityaan itya viveka vichaaram,jaapyasameta samaadhi vidhaanam kurvavadhaanam mahadavadhaanam/* Be wise! Regulate your ‘Pancha Pranas’ of praanaapaana udaana vyaana samanaas, in wise manner, as totally unaffected by external aberrations and mental influences; do seek to maintain balance of body, mind and conscience with extreme care.

31. *Guru charanaambujanirbharbhaktah samsaaraadichiraabhava muktah, sendriyamaanasa niyamaadevam drakshyasi nijahridayastham Devam/* As the true follower of the lotus feet of Guru, may you be freed from Samsara; may your balanced senses and mind be guided to attain your ‘Antaryami’!

DEVI APARAADHA KSHAMAAPANA STOTRA

1. *Na mantram no mantram tadapi cha na jaane stutim aho, na cha aahvaanam dhyaanam tadapicha na jaane stiti kathaah/ Na jaane mudraaste tadapicha na jaane vilapanam, param jaane maatastvad anusmaranam klesha haranam/* Jagannata! I know neither mantra, nor tantra nor even stotra of you; alas I also know not how to perform 'aavaahana' on invocation by way of dhyaana or meditation nor singing extollations of your glories. I am aware not anything of performing mudras representing finger work signages of contemplating about your grace and magnificence. Mother! I only know how to cry about my state of affairs. Yet, I know for certain and with confidence that by following you with faith and by total surrender at your feet ought to relieve me of all my sufferings and miseries.

2. *Vidheragjnaanena dravina virahena alasyataya vidheya ashakyaatvaat tava charanayoryaa chyutirabhut/ Tadatad kshyantavyam janani sakaloddhaarini Shive, Kuptro jaayeta kvachidapi kumaataa na bhavati/* Jagajjani! I confess totally that I fail to discharge my duties as a son to the mother, so due to lethargy and partly due to ignorance. I am indeed however confident that you being the Mother of the Universe you are ever merciful and kind to ignore lapses of your children. Indeed there could be disobedient and ungrateful children, but would there be unkind and heartless mothers, especially since you are the ever merciful and auspicious Mother of the Universe!

3. *Prithivyaam putraaste Janani bahavah santi saralaah, param teshaam madhye virala taraloham tava sutah/ Madeeyoyam tyaagah samuchitamidam no tava Shive, kaputro jaayeta kvachidapi kumaataa na bhavati/* (Supreme Mother! This universe is replete with sons who are aimless, simple and ignorant, but among such of them, I am one of those who is restless and among the exceptionals and that is precisely why you ought to give me a different consideration. Indeed the world is full of ignorant sons but never an inconsiderate mother!

4. *Jaganmatarmatastava charana sevaa na rachitaa, na vaa dattam Devi dravinamapi bhuyastvamayaa/ tathaapi tvam sneham mayi nirupamam yat prakurushe,kuputro jaayate kvachidapi kumaataa na bhavati/* Jagannata! Mother! never had I offered wealth to you in worship at your lotus feet, nor repaid your love and consideration to me all through my life; yet the world is full of ingratitude children but never ever inconsiderate mothers!

5. *Parityaktaa Devaa vividha vidha sevaa kulatayaa, mayaa panchaasheete-adhikam apaneete tu vayasi/ idaneem chenmaatastva yadi kripaa naapi bhavitaa, niraalambo Lambodara janani kam yaami sharanam/* I have never undertaken various ritualistic services to Devas although eighty years of life had passed and now at the end if you do not descend to save me from the illusion to bliss, who else is my saviour except you the Mother of Ganesha!

6. *Shvapaako jalpaako bhavati madhupaakopamaa giraa, niraatangko rangko viharati chiram koti kanakaih/ Tavaaparne karne vishati manu varne phalamidam, janah ko jaaneete janani japaneeyam japa vidhou/* Jagajjani! If only your grace is accessible, a dog eater chandala could turn out to be honey mouthed orator or a miserable person of rags could turn as a fearless billionaire! Devi Aparna! Once your sincere prayer makes an impact in your ears and to your heart, the result would be a golden destiny! Imagine what a sacred japa could unfold!

7. *Chitaa bhasmaa lepo garalamashanam dikpatdharo, jataa dhaaree kanthe bhujagapatidhaari Pashu - patih/ Kapaalee bhutesho bhajati jagadeejaika padaveem, Bhavaani tvadpaanigrahana paripaatee phala- midam/ Ardha nareeshvari! Shankara Shankari! You are smeared of 'chitaabhasma' or the ashes from burial ground! Your food is poison, your clothes are directions as you are a digambara; you are a jata juti or of matted hairs and wear serpents as your garlands around your neck; yet you are the Pashupati the over Lord of all the Living Beings, carrying a skull as a begging bowl with the your hand accepting in marriage to Bhavani!*

8. *Na mokshasyaakaankshaa bhava vibhava vaanchaapi cha na me, na viginaanaa- pekshaa Shashi mukhi sukhecchhaapi na punah/ Atastvaam samyache Janani jananam yaatu mama vai, Mridaane Rudraanee Shiva Shiva Bhavaaneeti japatah/ Janani! Neither I seek moksha nor yearn for worldly fortune, nor knowledge much less of comforts. My singular request is to to cherish your names and glories as strings of names as Mridani-Rudrani- Shivani and Bhavani and so on by chanting your sacred names till my last gasp of mortal life!*

9. *Naaraadhitaasi vidhinaa vividhopachaaraih, kim ruksha chintanaparairna kritam vachobhih/ Shyaame tvameva yadi kinchana mayya naathe, dhatse kripaam uchitam ambaparam tavaiva/ Janani! I have never worshipped you formally and as prescribed by tradition in a ritualistic manner. Instead my method was imperfect, pronunciation was defective and thoughts were mixed up. Despite call these limitations and mistakes, you had extended your total support to me and unreserved grace which is indeed unreserving of me certainly!*

10. *Aapatsu magnah smaranam tvadeeyam karomi Durge karunaanvishi/ Naicchathatvam mama bhaavayethaah, kshudhaatrushaartaa Jananeem smaranti/ Janani! I have never remembered you in the past as I am doing now seeking your sympathetic consideration now since I am deep in adversity and hardship; do kindly not think for a while that I am pretending and being artificial. Is it not true and natural that when children are acutely hungry they always approach the mother only!*

11. *Jajadamba vichitramatra kim paripurnaa karunaasti chenmayi,aparaadha parampara param na hi maataa samupekshate suram/ Jagadamba! Is this possible that an ever gracious and compassionate Mother neglects and ignores the merciful petition of her son who nodoubt committed several misdoings in the past! Would that magnanimous Mother of the Universe consciously abandon Her child ever!*

12. *Matsamah paatakee naasti paapaghni tvatsamaanahi, evam jnaatvaa Maha Devi yathaa योग्यता ताहा कुरु/ Having conceded that I am indeed a sinner fallen from high standards, You may consider the levels of my misdemeanors and judge me as indeed I deserve. Indeed it should be highly improper for me to totally dissolve my sinful doings but being fully aware of my past deeds of appropriate and inappropriate nature, be merciful to me as deserved of me.*

Annexture V: What is Yoga all about!

Yoga was indeed the unique way and 'Jnaan' backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma'(Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahmacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. *Yama, Niyama, Aasana, Pranahaara, Pratyaaahaari, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaaaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmacharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty!

Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma'and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

Tisro matraa mrityumatyaha prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyanta madhyamaasu samyak prayuktaasu na kampatejnaah// Righhiretam, yajurbhir antariksham, Saamabhuirtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//

(The 'tisra matraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ' baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ' pathana-manana-tanmayata' or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

OM SHANTIH SHANTIH SHANTIH