



A S H R A M

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SHRI VISHNU SAHASRANĀMA STOTRAM

THE THOUSAND NAMES OF VISHNU

MEDITATION OF MAHAVISHNU

**Om sântākāram bhujagashayanam padmanābham suresham
vishvādhāram gaganasadrisham meghavarnam sabhāngam
Lakshmikāntam kamalanayanam yogibhirdhyānagamyam
vande Vishnum bhavabhayaharam sarvalokaikanātham**

I salute Vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed, who sports a lotus in His navel, who is the one lord of all the Devas, who is the support of the worlds, who is subtle and all-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by yogis and who eradicates the fear of samsara.

**Om Sri Paramatmane namah
Sri Vishnu divya sahasranāma stotram**

INTRODUCTION

**Yasya smarana-mātreṇa janma-samsāra-bandhanāt
Vimucyate namas-tasmai vishnave prabhavishnave**

By the mere remembrance of Him, one is freed from the bondage of birth and transmigration, I bow to that Vishnu, the Creator of the universe

**Namah samasta-bhūtānām-ādhibhūtaya bhū-bhrīte
Aneka-rūpa-rūpāya vishnave prabhavishnave**

*I bow to the first manifested of all manifestations, who upholds the
earth,
Who has the form of the manifold, Vishnu, the Creator.*

**Vaishampāyana uvāca:
Srutvā dharmān-asheshena pāvanāni ca sarvashah
Yudhishtirah shāntanavam punar evābhya-bhāshata**

*Vaishampayana said:
Having heard of all the purifying duties (dharmas) exhaustively,
Yudhishtira said to the son of Shantanu (Bhishma) again:*

**Yudhishtira uvāca:
Kim-ekam daivatam loke kim vapy-ekam parāyanam
Stuvantah kam kam-arcantah prāpnuyur-mānavāh subham**

*Yudhishtira said:
What is the sole divinity in the world? In other words, what is the
one supreme goal?
By praising Whom, by worshipping Whom, can men obtain the
good?*

**Ko dharmah sarva-dharmānām bhavatah paramo matah
Kim japan-mucyate jantur-janma-samsāra-bandhanāt**

*What duty of all duties, do you think supreme?
By repeating whose name is a creature freed from the bondage of
birth and transmigration?*

Bhisma uvaca:

**Jagat-prabhum deva-devam-anantam purushottamam
Stuvan-nāma-sahasrena purushah satatotthitah**

Bhisma said:

The Lord of the world, the God of gods, the Infinite, the Supreme Person,

By praising Him constantly by means of His thousand names, a person is always uplifted.

**Tam-eva cārcayan nityam bhaktyā purusham-avyayam
Dhyāyan stuvan-namasyamsh-ca yajamānas-tam-eva ca**

And by worshipping Him alone, constantly with devotion – the Imperishable Person;

By meditation on Him, by praising Him, and by prostrating to Him alone, the worshipper, the aspirant (is freed).

**Anādi-nidhanam vishnum sarva-loka-maheshvaram
Lokā-dhyaksham stuvan-nityam sarva-dukhātigo bhavet**

Having neither beginning nor end, Vishnu, the great Lord of all the worlds,

The Witness of the world – by constantly praising Him one can pass beyond all sorrows.

**Brahmanyam sarva-dharmajnam lokānām kirti-varadhanam
Loka-nātham mahad-bhūtam sarva-bhūta-bhavodbhavam**

The well-wisher of Brahma, Brahmins, etc., the Knower of all dharmas, the Enhancer of the fame of men (or the worlds);

The Lord of the world, the Truth Absolute, the Source of evolution of all things.

**Esha me sarva-dharmānām dharmo'dhikatamo matah
Yad bhaktyā pundarikaksam stavair-arcen-narah sadā**

This I think is the most excellent dharma of all dharmas that with devotion, a man should always glorify the Lotus-Eyed (Lord) by praises.

**Paranam yo mahat-tejah paranam yo mahat-tapah
Paranam yo mahad-brahma paranam yah parāyanam**

*He is the Supreme Great Light, He is the Supreme Great Ruler.
He is the Supreme Great Brahman (Absolute), He is the Highest Goal.*

**Pavitrānam pavitrah yo mangalānām ca mangalam
Daivatam devatānām ca bhūtānām yo'vyayah pitā**

*He is the purest of the pure, and the most auspicious of the auspicious,
And the divinest of divinities; He is the imperishable Father of creatures.*

**Yatah sarvāni bhūtāni bhavanty-ādi-yugāgame
Yasmimsh ca pralayam yānti punar-eva yuga-kshaye**

*From Him all creatures proceed in the beginning of an age,
And in Him they are absorbed again at the end of the age.*

**Tasya loka-pradhānasya jagan-nāthasya bhūpate
Visnor-nāma-sahasram me shrinu pāpa-bhayāpaham**

*Of that Chief of the world, of the Lord of the universe, O King
(Yudhishtira)*

Of Vishnu, hear from me the thousand names, which remove all sin and fear.

**Yāni nāmāni gaunāni vikhyātāni mahātmanah
Rishibhih parigītāni tāni vaksyāmi bhūtaye**

Those famous names of the Great Soul, which bring out His manifold qualities celebrated by rishis (seers) I shall declare for the good (of all).

THE THOUSAND NAMES OF VISHNU

**Om vishvam vishnur vashatkāro bhūtabhavya bhavatprabhuh
bhutakrid bhūtabhrid bhāvo bhūtātmā bhūtabhāvanah 1**

OM; of the form of the universe; entering everything and every being; of the form of Yagna; Lord of past, present and future; Creator of all beings; Sustainer of all beings; becoming the universe without losing His nature as pure existence; Self of beings; evolving and nourishing creatures.

**pūtātma paramātmā ca muktānām paramā gatih
avyayah purushah sākshi kshetrajno'kshara eva ca 2**

Pure Self; Supreme Spirit; Ultimate goal of the liberated ones; Imperishable; Person residing in the city of nine gates (body); witness; Knower of the field; Changeless. (Eva = indeed; ca = and).

**yogo yogavidām netā pradhāna purūsheshvarah
nārasimha vapuh srīmān keshavah purushottamah 3**

Attainable through yoga; Leader of knowers of yoga; Master of

Prakriti or Maya (nature, matter) and Purusha (embodied soul); of a half-human and half-lion form; on whose chest Lakshmi (Divine Mother) resides; Slayer of the demon Keshi, of beautiful locks of hair; Supreme Person.

**sarvah sharvah shivah sthānur bhūtādir nidhir avyayah
sambhavo bhāvano bhartā prabhavah prabhur īshvarah 4**

The All; Destroyer; free from the three gunas; good; motionless, fixed; source of all existing things; unchanging resting place for all beings during dissolution; Incarnating of His own will; Giver of boons; As the substratum of the universe nourishes all underlying reality; Origin of everything; Almighty; Ruler of all.

**svayamibhūh shambhur ādityah pushkarāksho mahāsvanah
anādi nidhano dhātā vidhātā dhāturuttamah 5**

Self-begotten; Bestower of good; Golden Person within the sun; Lotus-eyed; of the mighty sound of the Vedas; without birth or death; Supporter of the universe; Dispenser of the fruits of actions; greater than Brahma (Creator), the subtlest element.

**aprameyo hrishikeshah padmanābho'maraprabhuh
vishvakarmā manustvashtā sthavistah sthaviro dhruvah 6**

Indefinable; Lord of senses; from whose navel the cosmic lotus springs; Lord of immortals; Architect of the universe; Thinking being; Reducer of all; biggest, supremely gross, eternal one, being the most ancient.

**agrāhyah shāshvatah krishno lohitāksha pratardanah
prabhūtas trikakubdhāma pavitram mangalam param 7**

Imperceptible; Eternal; existence-knowledge-bliss; red-eyed; bringer of total destruction Omnipotent, omniscience; supporter of

*the three regions above, below and in the middle; purifier;
supremely auspicious*

**īshānah prānadah prāno jyeshthah shreshthah prajāpatih
hiranyagarbho bhūgarbho mādhave madhu sūdanah 8**

*Controller of all; giver of life; life of life; oldest of all; most
praiseworthy; master of all living beings; dweller in the golden
cosmic egg; holding the earth in His womb; consort of Lakshmi,
realised through silence, mediation and yoga; slayer of the
demon Madhu*

**īshvaro vikramī dhanvī medhāvī vikramah kramah
anuttamo durādhārshah kritajñah kritirātmavan 9**

*Omnipotent; full of mighty prowess; wielder of the bow;
supremely intelligent; he who crosses samsara on the white eagle;
crossing the ocean of samsara with one step; unequalled;
unconquerable by the demons however powerful; grateful even for
small acts of devotion and worship; dynamic force behind all
activities; self-supported.*

**suresha sharanam sharma vishvaretāh prajābhavah
ahah samvatsaro vyālah pratyayah sarvadarshanah 10**

*God of gods; supreme refuge; infinite bliss; seed of the universe;
source of all beings; luminous one; lord of time; being
ungraspable like a serpent; consciousness all-seeing*

**ajah sarveshvarah siddhah siddhih sarvādir acyutah
vrishākapir ameyātmā sarva yogavinihsritah 11**

*One who has no birth; sovereign Lord of all; eternally perfect;
highest attainment; primary cause; infallible; one who showers all
objects of desire; immeasurable; free from all bondage*

**vasurvasu manāh satyah samātmā'sammitah samah
amoghah pundarikāksho vrishakarmā vrishākritih 12**

*one in whom all beings dwell and who dwells in all; high-minded
(free from attachment, anger and other evil qualities); ever-
existing Truth; determined by all existing entities; one
unperturbed at all times; unfailing; realised in the lotus of the
heart; of righteous action; of the form of dharmas*

**rudro bahushirā babhrur vishvayonih shucishravāh
amritah shāsvatas sthānurvarāroho mahātapāh 13**

*one who drives away sorrow; Many headed; supporter of worlds;
one who is the cause of the world; of pure and holy names;
immortal; eternal and unchanging; supreme destination; of
infinite knowledge*

**sarvagah sarva vidbhānur vishvakseno janārdanah
vedo vedavidavyango vedāngo vedavit kavih 14**

*one who pervades everything (being of the nature of their material
cause); omniscient and effulgent; whose mere sight scatters
hostile armies; punisher of the wicked; bestower of blessings on
the virtuous; knower of the Vedas; without imperfections; whose*

very limbs are the Vedas; one who knows all the Vedas; all-seeing

**lokādhyakshah surādhyaksho dharmādhyakshah kritākritah
caturātmā caturvyūhash caturdamshtash caturbhujah 15**

*presiding over all worlds; presiding over heavens; witness of
righteous as well as unrighteous actions; Cause as well as Effect;
of fourfold nature; manifesting into four mighty powers; of four
teeth; of four arms*

**bhrājisnur bhojanam bhoktā sahishnur jagadādiyah
anagho vijayo jetā vishvayonih punarvasuh 16**

*essence of light illuminating everything; food, object of
enjoyment; enjoyer, experiencer; subduer of enemies; born in the
beginning of creation; sinless; victorious; excelling all others; the
source of the universe; residing again and again as bodies*

**upendro vāmanah prāmsur amoghah shucir ūrjitah
atīndrah sangrahaḥ sargo dhritātmā niyamo yamah 17**

*younger brother of Indra; of dwarfish stature; tallest; whose
activities never go in vain; one who purifies those who adore and
praise Him; of infinite strength; superior to Indra; absorbing the
entire cosmos into Himself during dissolution; one who is the
cause of creation; immutable, though ever assuming so many
forms; appointing authority; remaining within them one who
regulates all*

**vedyo vaidyah sadāyogi vīrahā mādhave madhuh
atīndriyo mahāmāyo mahotsāho mahābalaḥ 18**

one who has to be known by those who aspire for Moksha; knower of all skills and sciences; eternal yogi; slayer of demonical heroes; lord of knowledge; honey (because the Lord gives joy just like honey); beyond the senses; master of maya, the power of illusion; ever dynamic; stronger than the strong

**mahābhudhir mahāvīro mahāśaktir mahādyutih
anirdeshya vapuṣhrīmān ameyātmā mahādrīdhrik 19**

The wisest among the wise; cosmic energy; supreme power of manifestation and grace; one who is intensely brilliant both within and without; of indefinable form; one endowed with greatness of every kind; inestimable; supporter of the great mountain

**maheshvāso mahābhartā shrinivāsaḥ satām gatih
aniruddhaḥ suranando govindo govidām patih 20**

mighty archer; supporter of the earth; abode of the goddess Lakshmi; the Goal of the virtuous; who cannot be deterred or obstructed; giver of joy to gods; giver of joy to gods, master of cows, earth, speech; lord of all

**marīcīr damano hamsaḥ suparno bhujagottamaḥ
hiraṇyānābhāḥ sutapāḥ padmanābhāḥ prajāpatiḥ 21**

supremely lustrous; who chastises and controls; the state of realisation of 'I am That'; the eagle of beautiful wings (one who has two wings in the shape of Dharma and Adharma); the best of serpents; of golden navel; possessing the great power of

concentration of mind and control of senses; of lotus navel; Lord of all creatures

**amrityuh sarvadrik simhah sandhātā sandhimām sthirah
ajo durmarshanah shāstā vishrutātmā surārihā 22**

knowing no decay or death; All-seeing; one who does hamsa or destruction; bestower of fruits of action on the jivas; rejoicing over the fruits which He confers on His devotees; unchanging; moving in the heart of devotees and throwing away the evil; who cannot be endured by His enemies; controlling all by scriptural laws; the supreme Self described in the Vedas; destroyer of the enemies of Suras or Devas (celestials)

**gururgurutamo dhāma satyah satya parākramah
nimisho'animisah sragvi vācaspatir udāradhīh 23**

teacher of all forms of knowledge; greatest teacher; the teacher of Brahma (Creator); greatest speaker of truth; one of unfailing valour; whose eye-lids are closed in Yoga-nidra; one who is every awake; always wearing the Vaijayanti garland, which represents the five elements in their gross and subtle forms; master of all sciences and of vast intellect

**Agranīr grāmanih shrīmān nyāyo netā samīranah
sahasramūrdhā vishvātmā sahasrākshah sahasrapāt 24**

lifting aspirants to the highest liberation; director of beings; one more resplendent than anything; the consistency which leads one to the truth of Non-duality; plying the cosmic wheel of evolution; cause of every movement in the world; one with a thousand (i.e. innumerable) heads; Soul of the universe; one with a thousand (i.e. innumerable) eyes; one with a thousand (i.e. innumerable)

feet

**āvartano nivrittātmā samvritah sampramardanah
ahah samvartako vahniranilo dharanidharah 25**

Turner of the cosmic wheel; transcendental Being free from all identifications; veiled by maya; annihilator of all; the Lord who as the sun regulates day and night; fire carrying oblations to gods; one without a beginning (of no fixed residence; supporter of the worlds

**suprasādah prasannātmā vishvadhriḡ vishvabhug vibhuh
saktartā saktritah sādhuḡ jahnurnārāyano narah 26**

bestowing grace liberally; ever pure and cheerful; subduer and conqueror of all; protecting and enjoying all; manifesting in an endless variety of forms; one who offers benefits; honoured and adored by the good and wise; of righteous actions; abandoning all those lacking in devotion and wisdom and leading the devotees to salvation; Sole Refuge for embodied beings; guide, leader

**asankhyeyo'aprameyātmā vishishtah shishtakricchucih
siddhārthah siddhasankalpah siddhidah siddhisadhanah 27**

of countless names and forms; imperceptible; unique; lawgiver; immaculate; one who has gained all there is to gain; accomplishing immediately whatever He wills; fulfiller of desires on all who practise disciplines; means for all achievements

**vrishāhī vrishabho vishnur vrishaparvā vrishodarah
vardhano vardhamānasheḡ viviktah shrutisāgarah 28**

possessing offerings made in rituals; showering blessings on

devotees; one who pervades everything; steps in the ladder to the ultimate reality; holding all beings in His belly during dissolution; Nourisher of all; one who multiplies in the form of the universe; alone, untouched, unaffected; ocean of Vedas

**subhujo durdharo vagmī mahendro vasudo vasuh
naikarūpo brihadrūpah shipivishtah prakāshanah 29**

of graceful long arms that protect the worlds; whom the yogis find difficult to locate in their hearts during meditation; from whom speech issues; the Supreme Being, God of all gods; liberal Giver of wealth; wealth or one who veils His real nature through maya; myriad-formed; of infinite dimensions; source of luminous rays; Illuminator of all

**ojastejo dyutidharah prakāsātmā pratāpanah 30
rddhah spastāksharo mantrash candrāmshur bhāskaradyutih**

possessor of strength, majesty and luminosity; Self-effulgent; diffuser of heat and light; rich in Dharma, knowledge, renunciation etc; clear and imperishable sound OM; progenitor and goal of Vedamantras; He gives relief and shelter, like the moon rays, to those who are subjected to the heat of Samsara; resplendent sun

**amritāmshūdbhavo bhānuh shashabinduh shureshvarah
aushadham jagatah setuh satyadharma parākramah 31**

source of the nectarine moon; shining gloriously; nourishing all plants and herbs as the moon; God of gods; medicine for the great disease of samsara; the bridge for crossing the ocean of samsara; employing his prowess for truth and righteous

bhūtabhavya bhavannāthah pavanah pāvano'nalah 32
kāmahā kāmakritkāntah kāmah kāmāpradah prabhuh

Lord and refuge of all past, present and future beings; I am the wind among purifying agents (one who is the purifier); one who causes movement; without end; destroyer of desires; fulfiller of the wants of pure minded people or one who erases desires; enchantingly lovely; Supreme Beloved; granting all desires; supreme in all respects

yugādi-krid yugāvarto naikamāyo mahāshanah 33
adrishyo vyaktarūpashca sahasrajid anantajit

Originator of aeons; turning the aeons; one who can assume numerous forms of maya; one who swallows up all creatures during dissolution; ungraspable by the mind and the senses; with a tangible form; Vanquisher of thousands of demons; Conqueror of countless beings

isto'vishishtah shishteshtah shikhandī nahusho vrishah 34
krodhahā krodhakritkartā vishvabāhur mahīdharah

dear to all; object of adoration; loving all equally; specially dear to the jnanis; wearing a peacock-feather; binding creatures by His maya; dispeller of anger from all seekers; assuming anger whilst dealing with the wicked; who has all beings as his arms; One who supports the Earth

acyutah prathitah prānah prānado vāsavānujah 35
apānnidhir adhisthānam apramattah pratishthitah

changeless; Whose Glory has spread everywhere; Sustainer of Prana (strength); One who bestows Prana; Younger brother of

Indra; Who is all waters; The support of everything; One who is always vigilant; Who is established in His own greatness

**skandah skandadharo dhuryo varado vāyuvāhanah
vāsudevo brihadbhānur ādidevah purandarah 36**

Commander-in-Chief of the celestial army; Who supports the righteous path; Sustainer of the cosmic burden; Granter of boons; Who vibrates the seven great winds; One who is everything; Whose rays are the sun and the moon; Who is the source of all beings; Destroyer of the bodies of demons

**ashokastāranastārah shūrah shaurirjaneshvarah
anukūlah shatāvartah padmī padma nibhekshanah 37**

Devoid of sorrow; Who uplifts beings from the ocean of change; Saviour from the fears of birth, old age and death; Valiant; Son of Vasudeva; The Lord of all beings; Favourable to all; Who has had one hundred incarnations; Who has a lotus in His hands; Who is Lotus-eyed

**padmanābho'ravindāksah padmagarbha sharīrabhrit
Maharddhir riddho vridhātma mahāksho garudadhvajah 38**

Centre of the heart-lotus; Whose eyes resemble the lotus; Who is fit to be worshipped in the heart-lotus; Sustainer of the body; Who has enormous prosperity; Whose form has expanded to be the universe; Ancient Self; Who is Great-eyed; Who has Garuda as his flag

**atulah sharabho bhīmah samayajno havirharīh
sarvalakshana laksanyo laksmīvān samitinjayah 39**

Unrivalled; luminous self; terrible; who knows the reality of

time; whose best worship is the vision of equality; the supreme knowledge obtained through all knowledge; the consort of Laxmi; ever-victorious

**viksharo rohito mārgo heturdāmodarah saha
mahīdharo mahābhāgo vegavānamitāshanah 40**

undecaying; red complexioned, who incarnated as a fish; the way; material and instrumental cause of everything; one who was tied by Yasoda with a cord round His waist; one that bears everything; supporter of the earth; ever fortunate; exceedingly swift; He who consumes all the worlds at the time of dissolution

**udbhavah kshobhano devah shrīgarbhah parameshvarah
karanam kāranam kartā vikartā gahano guhah 41**

originator; stirring primordial matter; sporting with creation; having the cosmos within Him before and after creation; supreme lord; instrumental cause; material cause; one who is free; creator of endless varieties; hidden from view; concealing Himself by His own power

**vyavasāyo vyavasthānah samsthānah sthānado dhruvah 42
pararddhih parama spashtas tushtah pushtah shubhekshanah**

wholly of the nature of knowledge; governing the universe in an orderly manner; the ultimate existence; conferring status on devotees; indestructible; possessor of the greatest majesty; supremely glorious; supreme bliss; who infills everything; of auspicious and lovely glance

**rāmo virāmo virato mārgo neyo nayo'nayah
vīrah shaktimatām shrestho dharmo dharmavid uttamah 43**

one who incarnated as Ramah, in whom the yogis revel; abode of perfect rest; passionless; path of salvation; one who guides; one who leads; for whom there is no leader; heroic warrior; mightiest of the mighty; who supports all beings; greatest knower of dharma

**vaikunthah purushah prānah prānadah pranavah prithuh
hiranyagarbhah shatrughno vyāptovāyur adhokshajah 44**

uniter of elements; consuming all sins; life breath of all beings; giver and taker of life; OM, who is praised and adored by gods; who has expanded Himself as the world; the golden egg out of which Brahma was born; destroyer of enemies; all-pervasive; creator fragrance; He undergoes no degeneration from His original nature

**rituh sudarshanah kālah parameshthī parigraha
ugrah samvatsaro daksho vishrāmo vishvakshinah 45**

Lord of seasons; whose vision is auspicious, of pure eyes; time which counts everything; centered in His own infinite glory; one who gladly receives the offerings made by devotees; terrible, of whom even the sun, wind and fire are frightened; abode of all beings; clever and quick; resting place; one who is proficient in everything

**vistārah sthāvarasthanuh pramānam bījamavyayam
artho'nartho mahākosho mahābhogo mahādhanah 46**

extending Himself limitlessly; firm and motionless; of the nature of pure consciousness; immutable seed; one who is desired by all

as He is the nature of bliss; one whose every desire has been fulfilled; wrapped in great sheaths; most delightful to enjoy;

**anirvinnah sthavishtho'bhur dharmayūpo mahāmakhah
nakshatra nemirnakshatrī kshamah kshāmah samīhanah 47**
unwearied, unapathetic; with a huge cosmic form; birthless; the post to which all dharmas are tied; great sacrifice; nave of stars and planets; in the form of the moon; patient like the earth; remaining in the state of pure self after all the modifications of the mind have dwindled; of benevolent desires

**yajna ijyo mahejyashca kratuh satram satam gatih
sarvadarshi vimuktātmā sarvajno jñānamuttamam 48**

sacrifice; goal of sacrifice; supreme object of worship; sacrificial post; of the nature of ordained dharma; the sole support for holy seekers of moksha; all knowing; who is naturally free; omniscient; highest consciousness

**suvratah sumukhah sūkshmah sughoshah sukhadah suhrit
manoharo jitakrodho vīrabhahur vidāranah 49**
one who has vowed to save all refuge-seekers; of enchanting face; subtlest of the subtle; of auspicious vedic sounds; giving happiness to the noble and taking away joy from the vicious; one who helps without looking for return; fascinating; one who has overcome anger; heroic armed; destroyer of those who live contrary to dharma

**svāpanah svavasho vyāpī naikātmā naika karmakrit
vatsaro vatsalo vatsī ratnagarbho dhaneshvarah 50**

enfolding all beings in sleep by His maya; His own master; all-pervading; one who manifests in different forms; performing

numerous functions; in whom everything dwells; supremely affectionate; universal father; womb of jewels, ocean; the lord of all wealth

**dharmagup dharmakriddharmī sadasatksharam aksharam
avijnātā sahashrāmshur vidhātā kritalakshanah 51**

protector of dharma; performer of dharma; seer of dharma; of the nature of truth; unreal, limited; perishable; imperishable; non-knower; one with numerous rays; arbiter of destiny; author of all scriptures

**gabhastinemih sattvashtah simho bhūta maheshvarah
ādidevo mahādevo devesho devabhrid guruh 52**

light of lights; one who dwells in satva-guna (purity and radiance); brave as a lion; supreme lord of all beings; the first of all beings; supreme being; master of gods; controller of Indra

**uttaro gopatirgoptā jnānagamyah purātanah
sharira bhuta bhriddbhoktā kapīndrah bhūridakshinah 53**

who lifts us from the ocean of worldliness; master of cows and the earth; protector of all; only attainable through knowledge; most ancient; master of the five elements of which the body is made; experiencer; Rama the lord of monkeys; bestower of gifts

**somapo'mrtapah somah purujit purusattamah
vinayo jayah satyasandho dāshārhaḥ sāttvatāmpatih 54**

one who drinks the Soma juice offered in sacrifices; enjoyer of His own immortal, nectarine bliss; nourishing the plants as the moon; conqueror of hordes of enemies; omnipresent and the greatest;

punisher of evil-doers; victory incarnate; whose resolves are always fulfilled; born in the Dasarha race (Krishna); Lord of the followers of the sattvata (sattvic) branch of Tantra

**jīvo vinayitā sākshī mukundo'mitavikramah
ambho nidhيرانantātmā mahodadhishayo'ntakah 55**

embodied being; witness of the change in His devotees from pride to humility; bestower of salvation; of immeasurable prowess; of water receptacles I am the ocean; beyond the limitations of space, time and substance; one who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved; one who brings about the end of all beings

**ājō mahārḥah svābhavyo jītāmitrah pramodanah
ānando nandano nandah satyadharmā trivikramah 56**

Lord of love, boon of Vishnu; worthy of highest worship; of immutable nature; conqueror of internal and external enemies; constant Enjoyer of His own eternal, blissful nature; unbounded, pure bliss; bestower of bliss; who has transcended sensuous limited pleasures; with unchangeable qualities of wisdom, bliss etc.; one whose three strides covered the whole world

**maharshih kapilācāryah kritajno medinīpatih
tripadastrī dashādhyaksho mahāshringah kritāntakrit 57**

who manifested as the greatest sage Kapila, the founder of the Sankhya system; the universe and Atman, its knower; Lord of the earth; one having three strides; master and witness of the three states of waking, dream and deep sleep; with a huge horn; destroyer of death

**mahāvarāho govindah sushenah kanakāngadī
guhyo gabhīro gahano guptash cakragadādharah 58**

the great Cosmic Boar; who is known through the Vedas; with an army of angels to carry on His work; wearing golden armlets; hidden in the heart cave; unfathomable; impenetrable; concealed deep inside; bearer of the discus and the mace for the protection of the world (the discus representing the mind and the mace representing Buddhi)

**vedhāh svāngo'jitah krishno dridhah sankarshano'cyutah
varuno vāruno vrikshah pushkarāksho mahāmanāh 59**

universal Parent and Guide; accomplishing all tasks by Himself, without external aids; Invincible; who incarnated as Krishna Dvaipayana (full name of Vyasa), fully retaining His divine powers in their fullness in spite of descending to the earth in various incarnations; one whose nature and capacity know no decay; absorbing the cosmos into Himself without falling away from His own essential nature; the setting sun; son of Varunah; the cosmic tree; filling all space; of vast mind

**bhagavān bhagahā'nandi vanamālī halāyudhah
ādityo jyotirādityah sahishnur gatisattamah 60**

having the six great glories – dharma, wealth, sovereignty, fame, dispassion and freedom; destroyer of the world during dissolution; absolute bliss; one who wears the floral wreath, which consists of the categories of five elements; wielding the plough as His weapon in His incarnation as Balabhadra, Krishna's brother; the son of Aditi in His incarnation as Vaman (the dwarf); one who dwells in the brilliance of the sun's orb; enduring pairs of opposites such as heat and cold; Highest Goal

**sudhanvā khandaparashur dārūno dravinapradah
divahsprik sarva drig-vyāso vācaspatirayonijah 61**

*bearer of the auspicious Sharnga bow; weilding the great battle
axe in His incarnation as Parashurama; merciless towards the
unrighteous; liberal giver of wealth; touching the sky in His
Universal Form revealed to Arjuna; all comprehensive
knowledge; the unborn lord of knowledge*

**trisāmā sāmāgah sāma nirvānam bhashajam bhisak
samnyāsakric chamah shānto nishthā shāntih parāyanam 62**

*praised by the three kinds of Sama songs (occurring in the Sama
Veda); singer of Sama songs; Sama Veda; the god of deliverance
from sorrow; the medicine for the disease of Samsara; divine
physician who taught the science of the Absolute in the Gita;
institutor of sannyasa; subduer of all unruly passions; the
peaceful, being without interest in the pleasures of the world; in
whom all beings remain in dead silence during dissolution; whose
very nature is peace; having attained whom, one never returns*

**subhāngah shāntidah srashtā kumudah kuvaleshayah
gohito gopatirgoptā vrishabhāksho vrishapriyah 63**

*of the most beautiful form; giver of peace, free from attachment and
aversion; creator of embodied beings; delighting in His creation;
lying on the couch of the serpent Shesha floating in the ocean
surrounding the earth; lover and saviour of cows and the earth;
husband of the earth; protector of the earth or who conceals
Himself by His maya; whose eyes are dharma itself; who delights
in dharma*

**anivartī nivrittātmā samksheptā kshemakricchivah
shrivatsavakshāh shrīvāsah shrīpatih shrīmatāmvarah 64**

who never knows retreat; whose mind is naturally withdrawn from pleasures and enjoyments; who gathers the wide world into Himself at the time of dissolution; who gives protection to those who go to Him; who purifies an aspirant by the very thought of His name; having the sacred Srivatsa mark on His chest; whose bosom is the eternal Abode of Lakshmi; who was chosen to be Her Beloved Husband by Lakshmi; greatest Master of the Rig, Yajur and Sama Vedas

**shrīdah shrishah shrīnivāsah shrīnidhih shrivibhāvanah
shrīdharah shrīkarah shreyah shrīmānloka trayāshrayah 65**

giver of wealth and glory; lord of Lakshmi; who dwells and manifests in good people; treasure house of all energies; who grants every form of prosperity and virtue according to their karma; always bearing Lakshmi, the mother of all beings, in His bosom; bestower of wealth and fame on His devotees; the highest good – Liberation; Possessor of all riches and power; Shelter for the three worlds

**svakshah svangah shatānando nandir jyotir ganeshvarah
vigītātmā'vidheyātmā satkīrtic chinna samshayah 66**

with beautiful eyes; with captivating limbs; whose bliss is immeasurable, creatures enjoying only a fraction of it; of the nature of infinite bliss; lord of all luminous bodies; with complete control over His mind; under nobody else's control; of true fame; who has no doubts, as everything is clear to Him like a fruit in the palm

**udīrnah sarvatashcakshur anīshah shāshvata sthirah
bhushayo bhūshano bhūtir vishokah shokanāshanah 67**

who surpasses everyone, with eyes on all sides; with none to rule over Him; eternal and immutable; resting on the ground in His Rama-incarnation; who adorns the world; pure existence; without sorrow; destroyer of sorrow

**arcishmān arcitah kumbho vishuddhātmā vishodhanah
aniruddho'pratirathah pradyumno'mita-vikramah 68**

source of all effulgence; worshipped by even Brahma and others; the primordial pot in which all powers and deities are established; the absolutely pure Self; Supreme Purifier; who cannot be vanquished by any opponent; without an enemy who could stand against Him; possessor of limitless wealth; of unbounded might

**kālaneminihā vīrah shaurih shrūajaneshvarah
trilokātmā trilokeshah keshavah keshihā harih 69**

slayer of the demon Kalanemi (Time); most valiant warrior; born in the Suris clan; who overcomes great warriors by extraordinary prowess and rules them; the innermost reality of the three worlds; governor of the three worlds; whose lone hairs are the rays which illumine the sun; slayer of the demon Keshi; annihilator of the ills of the world

**kāmadevah kāmapālah kāmī kāntah kritāgamah
anirdeshya vapurvisnur viro'nanto dhananjayah 70**

whom the people worship for the fulfilment of their four aspirations; fulfiller of the desires of his devotees; completely fulfilled; of ravishing beauty; author of the scriptures; being above

the gunas His form cannot be determined as this or that; whose light fills all space and even goes beyond; with characteristics of quick motion, existence, radiance etc.; endless; Arjuna who conquered kingdoms and gained vast wealth

**brahmanyō brahmakṛid brahmā brahma brahma vivardhanah
brahmavid brāhmano brahmī
brahmajno brāhmanapriyāh 71**

patron of Vedas, austerity and knowledge; one who performs Brahma; creator of all; true knowledge which dispels all differences and duality; promoter of austerities etc; knower of Vedas; disseminating Vedic knowledge through Brahmins who are dedicated to Vedas; whose glory is enhanced by Brahman; who knows the Vedas which are born from himself; who is dear to Brahmins and to whom they are dear

**mahākramo mahākarmā mahātejah mahoragah
mahākratuh mahāyajvā mahāyajno mahāhavih 72**

one with enormous stride; performer of great deeds; by whose light the sun derives its light and shines; the great serpent Shesha upon which Lord Vishnu reclines; great sacrifice; performer of great sacrifices for the good of the world; Japa-sacrifice; great offering

**stavyah stavapriyah stotram stutih stotā ranapriyah
pūrnah pūrayitā punyah punyakīrtih anāmayah 73**

great object of praise; pleased with hymns; song of praise; act of praise; praiser; lover of battles; full of everything that could be wished for by anyone; making His devotees full like Himself; fountain of purity; of holy fame; untouched by any diseases that is

born of causes, internal and external

**manojavas tīrthakaro vasuretā vasupradah
vasuprado vāsudevo vasur vasumanā havih 74**

*as swift as thought; founder of the fourteen auxiliary sciences;
with golden vital fluid; munificent giver of material wealth; giver
of the highest wealth of salvation; son of Vasudeva; who resides in
the hearts of all beings and in whose heart all beings reside;
redeemer of all beings great and small; oblation*

**sadgatih satkritih sattā sadbhūtih satparāyanah
shurāsheno yadushreshthah sannivāsah suyāmunah 75**

*the goal of good and noble seeker; of great benevolent deeds;
pure absolute existence; eternal, supremely intelligent, shining and
unchanging self; cherished Destination of the knowers of truth;
having an army of heroic warriors like Hanuman; the greatest
among the Yadus; abode of the pure hearted; loved by the
righteous people living on the banks of the Yamuna*

**bhutāvāso vāsudevah sarvāsunilayo'nalah
darpahā darpado dripto durdharo'thāparājitah 76**

*dwelling place of all beings; covering the cosmos with His maya;
abode of all life-energies; of limitless glory and power; subduer of
pride; giver of pride; ever satisfied with His own bliss; difficult to
concentrate on; unconquered*

**vishvamūrtir mahāmūrtir dīptamūrtir amūrtimān
anekamūrtir avyaktah shatamūrtih shatānanah 77**

*of Universal Form; reclining upon the Shesha couch in His
celestial form; of resplendent form; formless; multi-formed;*

unmanifest; of myriad forms; of countless faces

**eko naikah savah kah kim yattat padam anuttamam
lokabandhur lokanātho mādhave bhaktavatsalah 78**

one without a second; exhibiting Himself as many; of the nature of the Soma sacrifice in which Soma juice is extracted and later drunk; supreme happiness; one who is fit to be contemplated upon because He is the summation of all values; that which is Self-existent; indicated by That; unequalled state of Perfection; friend of all; solicited by all; born in the family of Madhu; full of boundless love for His devotees

**suvarna varno hemāngo varāṅgash candanāṅgadī
vīrahā vishamah shūnyo ghritāshīr acalash calah 79**

gold-complexioned; with golden body and limbs; with beautiful, well-proportioned form; adorned with lovely armlets; slayer of heroes on the enemy side; unequalled; void, without attributes; whose blessings are unfailing; of unchangeable nature; constantly moving as wind

**amāni mānado mānyo lokasvāmī trilokadhrk
sumedhā medhajo dhanyah satyamedhā dharādharah 80**

free from vanity, never confusing not-self with self; giver of honour, causing by His maya false identification with not-self; worthy of greatest honour; Lord of all the fourteen worlds; Supporter of all the three worlds; of bright and pure intelligence; He reveals Himself in sacrifices by His grace; supremely fortunate; whose intelligence never fails; as Shesha, bearer and supporter of the earth

**tejovrisho dyutidharah sarvashastra bhritām varah
pragraho nigrāho vyagro naikashringo gadāgrajah 81**

*who produces clouds by the rays of His sun and pours down rain;
bearing a splendid, effulgent form; best of those who wield
weapons (greatest warrior); one who accepts the offerings of
devotees with great delight or who controls the uncontrollable
steeds of sense-organs; controlling the entire cosmos by His
power; always intent on fulfilling His devotees' desires; many
horned (four horned bull of the Vedas); invoked through mantras*

**catūrmūrtish caturbāhush caturvyūhash caturgatih
caturātmā caturbhāvash caturvedavid ekapāt 82**

*four-formed; four-armed; having four manifestations; the Final-
Destination of the seekers of all the four castes; with four inner
organs – mind, intellect, ego and memory; from whom the four
aspirations – dharma, artha, kama, moksha are derived; fully
conversant with the four Vedas; of whose power the whole cosmos
is a mere fraction*

**samāvarto' nivrittātmā durjayo duratikramah
durlabho durgamo durgō durāvāso durārihā 83**

*turning the cosmic wheel efficiently; moving the entire cosmos
without moving Himself; unconquerable; whose commands cannot
be transgressed even by great gods such as Sun, Fire, Indra, Death
etc.; unattainable without devotion; hard to comprehend; not
easily accessible to the wicked; Him the yogis lodge in their hearts
with great difficulty; slayer of mighty armies of demons*

**shubhāngo loka sārangah sutantus tantuwardhanah
indrakarmā mahākarmā kritakarmā kritāgamah 84**

*of graceful limbs; easily accessible through repetition of OM
which is the essence of the world; emanating from His own Being
fine cosmic threads; expanding and destroying the universe; ruling
the entire cosmos; whose deeds are mighty; whose deeds are
meant for the evolution of embodied souls; Author of the Vedas*

**udbhavah sundarah sundo ratnanābhah sulocanah
arko vājasanah sringī jayantah sarvavijjayī 85**

*of glorious births (incarnations); of unsurpassed beauty; one who
is noted for extreme tenderness; of fascinating naval; of
enchanted eyes; worshipped even by those whom the world
worships; Bountiful Giver of food; One who assumed the form of a
fish with one horn; Whose blessings bestow success; Omniscient
and Conqueror of all internal and external enemies*

**suvarnabinduh akshobhyah sarva-vāgīshvareśvarah
mahāhrado mahagarto mahabhūto mahānidhih 86**

*Whose celestial form shines like gold in every particle or who is of
the nature of OM; unshaken by passions or temptations; greatest
Master of all learning; cool pool of bliss; whose maya is a
bottomless abyss; One who is beyond time; Treasure-house of all
souls*

**kumudah kundarah kundah parjanya pāvano'nilah
amrtāsho'mritavapuh sarvajnah sarvatomukhah 87**

*Who gladdens the earth by relieving her of her burden of sinners;
One who offers blessings as pure as jasmine or One who tore the
earth in the Boar-incarnation; as captivating as jasmine flower;
Who showers grace to allay the scorching heat of worldliness;*

Greatest Purifier of all who remember Him; Who never sleeps, who reveals Himself to devotees in visions; Immortal nectar; of immortal body; Knower of everything; having faces on all sides

sulabhah suvratah siddhah satrujic chatrutāpanah 88
nyagrodho'dumbaro'shvatthash cānūrāndhra-nishūdhanah

Whom it is easy to please; fasting and feasting properly in accordance with His vows; Whose greatness and glory are His own, not derived from others; ever triumphant over enemies; Scorcher of enemies; Who rises and lives over the top of the entire cosmos; transcending the sky; Tree of life; slayer of Chanur, a mighty wrestler

sahasrārcih saptajihvah saptaidhāh saptavāhanah 89
amurtir anagho'cintyo bhayakrid bhaya nāshanah

emanating innumerable dazzling rays; seven tongued, god of fire; the sacred fire into which seven sticks are thrown ceremonially; Sun god riding in His chariot drawn by seven horses; totally devoid of subtle and gross matter; Painless and Sinless; incomprehensible to the mind and intellect; Striking terror in the hearts of the vicious; Exterminator of fear

anurbrihat krishah sthūlo gunabhrin nirguno mahān 90
adhritah svadhritah svāsyah prāgvamsho vamshavardhanah

Subtlest; Greatest; slim and delicate; grossest; assuming three gunas for creation, sustenance and disillusion; devoid of attributes; of the highest glory; Who supports all but is supported by none; Self-supported; of effulgent, auspicious face; of the most ancient ancestry; Who multiplies His descendants (creatures)

**bharabhrt kathito yogī yogīshah sarvakāmadah
āshramah shramanah kshamah suparno vāyuvāhanah 91**

bearing a cosmic burden; Who is declared to be the Highest Goal by the Vedas; realisable through yoga; King of yogis; Granter of all desired fruits; Resting place for those tossed about by the storms of life; Chastiser of those grovelling in ignorance; who reduces persistent sinners to miserable straits; in whom is rooted the samsara tree with Vedas as its leaves; by whose command winds blow

**dhanurdharo dhanurvedo dando damayitā damah
aparājitah sarvasaho niyantā'niyamo'yamah 92**

always carrying a mighty bow in the Rama incarnation; unexcelled Master of the science of archery; Punisher of the wicked; who, as yama and other deities, purges sinners by punishment; punishment which reforms wrong-doers; ever unvanquished; with the power to accomplish any task He takes up; Controller of all subsidiary cosmic functionaries; who is under the control of none; who knows no death

**sattvavān sāttvikah satyah satya-dharma-parāyanah
abhiprāyah priyārho'rhah priyakrit prītivardhanah 93**

having heroic courage and strength; mainly established in the sattva guna; extremely good to holy beings; unshakeably devoted to truth and dharma; sought after earnestly by those who want to realise all the four goals; who is worthy of being given what is valuable and dear to one's heart; deserving all the different modes of worship described in the scriptures; who honours and extols His devoted worshippers; who releases more and more love and devotion in His devotees' hearts

**vihāyasa gatih jyotih surucir huta bhug vibhuh
ravirvirocanah sūryah savitā rasilocanah**

94

having His abode in the sky; Self-illuminated; whose desires and tastes are combined with benevolence and grace; Real Enjoyer of all oblations offered to different dieties; present everywhere; who, as the sun, absorbs vapours from the earth below; dear in different ways to different devotees; who as the sun, generates various kinds of wealth; Father of all; having the sun for His eye

**ananto huta bhug bhoktā sukhado naikajo'grajah
anirvinnah sadāmarshī lokādhisthānam adbhutah**

95

unlimited by space and time; consumer of oblations; enjoyer of the world; who wards off difficulties and pains coming to His devotees; taking many births for the sake of humanity; first to appear in the cosmos; who never suffers any disappointment or dejection; ever ready to forgive trespasses; Sole substratum of the universe, animate and inanimate; ever an object of wonder

**sanāt sanātana tamah kapilah kapiṛavyayah
svastidah svastikritsvasti svastibhuk svastidakshinah**

96

unlimited by time as time issues from Him; Most Ancient; of yellow colour resembling the colour of the all consuming configuration; who drinks off vapours from the earth (sun); Indescribable Resting-place; Bestower of blessings; ever active for the welfare of His devotees; Auspiciousness, Bliss Incarnate; Enjoyer of blessings; who bestows blessings deftly

**araudrah kundalī cakrī vikramy ūrjita shāsanah
shabdātigah shabdasahah shishirah sharvarīkarah**

97

without fierce actions. wishes or dislikes; wearing earrings (Sankhya and Yoga) as brilliant as the sun; Bearer of the Sudarshana Chakra (the auspicious circular weapon); of most heroic valour; whose commandments cannot be violated; transcending all words; amenable to indirect verbal descriptions; cool lake for those burnt by worldly torments; Creator of darkness

**akrūrah peshalo daksho dakshinah kshaminām varah
vidvattamo vītabhayah punyashravana kīrtanah 98**

never getting furious or brutal; friendly and soft in all His actions, thoughts and words; acting promptly and efficiently; Bountiful Giver; excelling all others in patience and endurance; Greatest of the wise; totally free from fear; whose names, if heard and sung, bring the highest good

**uttārano duskrtiha punyo duhsvapnan āshanah
vīrahā rakshanah santo jīvanah parya vasthitah 99**

lifting aspirants out of the ocean of change; Destroyer of sins and hopeless sinners; teaching through scriptures how to acquire merit; Dispeller of bad dreams; who puts an end to the cycle of birth and death; Protector of three worlds; manifesting His glory through the righteous; Life of all beings; filling the entire cosmos

**anantarūpo' nantashrir jītamanyur bhayāpahah
caturashro gabhīrātmā vidisho vyādisho dishah 100**

of infinite forms; of endless glories; who has conquered anger; Dispeller of the fears of worldly life; one who is just because He bestows on jivas the fruits of their Karma; of unfathomable nature; Distributor of fruits to persons according to their merits; who issues

commands to various cosmic forces; who reveals to the world by the scriptures the mystery of karma and its fruits

**anādir bhūr bhuvo lakshmih suvīro rucir'āngadah
janano jana-janmādir bhīmo bhīma parākramah 101**

who is the cause of all but has no other cause for Himself; Support of the earth; Beauty and Splendour of the world; appearing in various lovely forms; wearing beautiful armlets; Creator of all living creatures; Root Cause of the birth of all beings; terrifying to transgressors of His commands; striking His enemies with terror by His irresistible might

**andhāranilayo'dhātā pushpahāsah prajāgarah
ūrdhvagah satpathā cārah prānadah pranavah panah 102**

Fundamental Sustainer of all beings; requiring for Himself no support; blooming like a flower into the universe; ever awake and alert; on the top of everything; scrupulously walking on the path of truth and righteousness; life-giver; OM; who first gave names for the things He created

**pramānam prananiayah prānabhrit prana jīvanah
tattvam tattva videkātmā janmamrityu jarātigah 103**

proof of His own glory; Root Cause into which the vital airs go back at death; who takes the form of food and gives vitality to living beings; Prana of prana (vital force); Absolute Reality; aware of the truth of Himself; Sole, non-dual Self of the universe; beyond birth, death and age

**bhūrbhuvah svastarus tārah savitā prapitāmahah
yajno yajnapatiryajva yajnāngo yajnavāhanah 104**

who created the tree of the three worlds by uttering seed- sounds “bhu”, “bhuva” and “sva”; who helps to cross these worlds by these very sounds; Father of all; Father of the father of all beings; of the form of sacrifice; Lord of sacrifices; Performer of sacrifices; whose body consists of the things employed in a sacrifice; who ensures that sacrifices are conducted according to spiritual instructions

**yajñabhrīd yajñakrīd yajñi yajñabhug yajñasādhanaḥ
yajñāntakrīd yajñaguhyam annam annāda eva ca 105**

Protector of sacrifices; Performing sacrifices in the beginning and at the end of creation; the Master to please whom all sacrifices are performed; Enjoyer of sacrificial offerings; sacrifices to whom purify the mind, making it worthy of God-realisation; Giver of the reward of sacrifice; Secret of sacrifice; Himself becoming food; Eater of food

**ātmayonih svayamjāto vaikhānaḥ sāmāgāyanaḥ
devakīnandaṇaḥ srashtā kṣhitīśaḥ pāpānāśanaḥ 106**

Material Cause of creation; Self-begotten; one who dug through the earth deeper and deeper in the form of a boar; fond of singing the Sama Veda; joy of mother Devaki; Author of the whole world; who ruled the whole earth in the Rama incarnation; Who annihilates sins from men’s hearts, as they remember, worship, meditate on Him, sing His praises and names

**śaṅkhaḥhrin nandakī cakrī śārṅgadhanvā gadādharaḥ
rathāṅga pānir akṣobhyaḥ sarvaprāharaṇāyudhaḥ 107**

Bearer of the Panchajanya conch which represents Prakṛiti from which the five elements arise; Wearer of the Nandakī sword which

represents blissful knowledge; carrying the Sudarshana Chakra which represents the mind; Weilder of the Sarnga bow which represents the ego; Holder of the mace Kaumodaki which represents the intellect; carrying the wheel of the chariot (the Discus) in His hand; Absolutely Imperturbable; who employs everything as His most powerful weapon for destroying the mightiest enemies – Supreme Conqueror

sarvapraharanāyudhah om nama iti

Thus I bow to the Supreme Conqueror

**vanamali gadi sarngi sankhi cakri ca nandaki
sriman narayano visnurvasudevo'bhiraksatu**

108

sri vasudevo'bhiraksatu om

brahma uvaca:

**namo'stvanantaya sahasramurtaye
sahasrapadaksisirorubahave**

**sahasranamne purusaya sasvate
sahasrakoti yugadharine namah**

sahasrakoti yugadharine namah om nama iti

Brahma says:

Salutations to Thee, oh Lord, who runs the immeasurable time, of thousand crore yugas, who has no end, who has thousand names, who has thousand forms, who has thousand feet, who has thousand eyes, who has thousand heads, who has thousand arms. And who is always there.

OM NAMA HE, who runs thousand crore yugas

VISHNU SAHASRANĀMA MĀHĀTMYA

Glorification of the Thousand Names of Vishnu

**itidam kīrtanīyasya keshavasya mahātmanah
nāmnām sahasram divyānām ashesena prakīrtitam**

In this manner, I have fully recited to you one thousand glorious names of Vishnu, of great-souled Keshav, who is worthy of being praised

**ya idam shrnuyānnityam yash cāpi parikīrtayet
nāshubham prāpnuyāt kimcit so'mutreha ca mānavah**

Whoever constantly hears it, and who recites it as well, that man shall not meet with any harm, either in this world or hereafter.

**vedāntago brāhmanah syātsatriyo vijayī bhavet
vaishyo dhanasamrddhah syācchūdrah sukhamavāpnuyāt**

A Brahmin shall become expert in Vedanta, a Kshatriya (warrior) shall be victorious, a Vaishya (businessman) shall be blessed with wealth, a Shudra (menial worker) shall obtain happiness.

**dharmārthī prāpnuyāddharmam arthārthī cārtham āpnuyāt
kāman avāpnuyāt kāmī prajārthī cāpnuyāt prajām**

The seeker of righteousness shall obtain righteousness; the seeker of wealth, wealth; the seeker of pleasure, pleasure; and the seeker of offspring, offspring.

**bhaktimān yah sadotthāya shucis tad gata mānasah
sahasram vāsudevasya nāmnām etat prakīrtayet**

If a man of devotion, everyday, after getting up and purifying himself, fixes his mind on it, and recites this (hymn) of Vasudeva's thousand names,

**yashah prāpnoti vipulam jnāti-prādhānyam eva ca
acalām shriyamāpnoti shreyah prāpnotyanuttamam**

He obtains immense fame, and an exalted position in society; he obtains abiding glory; he attains the highest good, liberation.

**na bhayam kvacidāpnoti vīryam tejasca vindati
bhavatyarogo dyutimān balarūpagunānvitah**

He has no fear anywhere, he acquires virility and radiance, he becomes free from disease, and acquires glow and the qualities of strength and beauty.

**rogārto mucyate rogād badhho mucyeta bandhanāt
bhayānmucyeta bhītaṣṭu mucyetāpanna āpadah**

A man distressed by disease is freed from disease; the bound are freed from bondage; the affrighted are freed from fear; the unfortunate are delivered from misfortunes.

**durgāny atitaraty āshu purusah purusottamam
stuvan nāmasahasrena nityam bhaktisamanvitah**

A man quickly crosses over all obstacles and sorrows, by constantly praising with devotion the Supreme Person with the thousand names.

**vāsudevāshrayo martyo vāsudevaparāyanah
sarvapāpavishuddhātmā yāti brahma sanātanam**

A mortal who has taken refuge in Vasudeva (Krishna), having Vasudeva as his supreme goal, his soul is purified of sins and goes to the Eternal Absolute.

**na vāsudevabhaktānām aśhubham vidyate kvacit
janmamrtyujarāvyādhi bhayam naivopajāyate**

Nowhere can harm befall the devotees of Vasudeva; there is no fear of birth, death, old age or disease for them.

**imam stavam adhiyānah shraddhābhaktisamanvitah
yujoyetātmāsukhaksānti-shri-dhṛti-smṛti-kīrtibhih**

By studying this hymn with faith and devotion, a man shall obtain happiness of soul, patience wealth, courage, memory and fame.

**na krodho na ca matsaryam na lobho nāsubhā matih
bhavanti kṛitā punyānām bhaktānām puruṣottame**

Neither anger nor pride nor greed nor an evil mind befalls those who have performed meritorious deeds, who are devoted to the Supreme Person.

**Dyauh sacandrārkanaksatrā kham diśho bhūr mahodadhih
vāsudevasya vīryena vidhṛtāni mahātmanah**

The heavens together with the moon, sun and constellations, the atmosphere, the directions, the earth, and the great ocean are supported by the power of the Great Soul, Vasudeva.

**Sasurāsuragandharvam sayaksoragavāksasam
Jagadvashe vartatedam krishnasva sacarācaram**

Together with gods, devils and celestial minstrels, fairies, snake-spirits and ogres, this world both animate and inanimate, is under the control of Lord Krishna.

**indriāyani mano buddhih sattvam tejo halam dhrtih
vāsudevātmakānyāhuh kshetram kshetrajna eva ca**

The sense organs, the mind, the intellect, the higher organ of intuition, radiance, strength, and endurance are only different forms of Vasudeva; He is the field (objects of knowledge) as well as the knower of the field.

**sarvāgamānām ācārah prathamam parikalpyate
acāra-prabhavo dharmo dharmasya prabhuracyutah**

The teaching of all the scriptures emphasizes righteous conduct. Without it, dharma has no meaning; and (the source) of righteousness is the infallible Lord.

**rsayah pitaro devā mahābhūtāni dhātavah
jangamājangamam cedam jagannārāyanodbhavam**

The rishis, ancestors and gods, the great elements, all metals and this world consisting of movable and immovable things are all sprung from God.

**yogo jñānam tathā sāṅkhyam vidyāh silpādi karma ca
vedāh shāstrāni vijnānam etatsarvam janārdanāt**

The system of yoga, knowledge of the divine, also the Sankhya

philosophy, sciences, arts and crafts, the Vedas, the codes, and works of reflection, emanate from Janardan (One who brings men to their death).

eko vishnurmahadbhūtam prthag-bhūtāny-anekasah

trimllokānvyāpya bhūtātmā bhunkte vishva-bhug-avyayah

Vishnu, the Great Being, is One; individual beings are manifold. The immanent Soul, the imperishable enjoyer of all, having pervaded the three worlds, experiences (pleasure and pain).

imam stavam bhagavato vishnorvyāsenā kīrtitam

pathedya icchetpurusah shreyah prāptum sukhāni ca

This eulogy of the blessed Vishnu, composed by Vyasa, should be recited by a person who wishes to obtain happiness and the highest goal.

vishveshvaramajam devam jagatah prabhumāvyayam

bhajanti ye pushkarāksham na te yānti parābhavam

Those who worship the Lotus Eyed Lord of the universe, the unborn God, the Creator and Destroyer of the world, do not go to another birth.

Om tat sat iti, shrīman mahābhārata

Shatasāhasryām, samhitāyām

Vaiyāsikyām ānushāsanike parvani

Bhīsmā-yudhishtira-samvāde

Shrivishnor divya sahasra nāma stotram

The noble act of reciting the Vishnu Sahasra Nama is offered to Lord Hari. (Thus ends) the sacred hymn of the Thousand Names of Vishnu, occurring in the dialogue on the themes of charity and righteousness between Bhīsmā and Yudhishtira in the Section entitled

‘Anushasanika’ in the holy scripture Mahabharata which contains ten thousand verses.

Hari Om tat sat, Hari Om tat sat

Om yadakhsharam pari bhrastam mātṛā hinancha yadbhavet

Purnam bhavatu tat sarvam tat prasādān Janardana

*If there be any missing letter or meter, let this be completed,
O Supreme Lord (Janardana) by Thy grace.*

Trailokya pujita Shreeman sada vijayavardhanam

Shantim kuru Gadapane Narayana Namostute:

Sashankhachakram sakiritakundalam

Sapeetavastram Saraseeruheshanam

Saharabakshasthala koustubhasriyam

Namami Vishnum shirasha chaturbhujam

Namami Vishnum shirasha chaturbhujam

Padmapatra Bishalaksha Padmanabha surottama

Bhaktanamanuraktanam Trata bhava Janardana



Devi Mahatmyam~

Sri Durga Saptasati ~

~ Chandi

Chapter 1, Verses 72-87

Opening sloka:

**Sarva mangalamangalye sive sarvārthā sādhike
sharanye tryambake gouri nārāyani namostute**

*I bow to Thee Gouri Narayani,
Who art the cause of the welfare of the world.
Who art good, who grants every wish, in whom one takes refuge,
Who art three-eyed.*

***Brahma uvaca:* 72**

Brahma said:

**tvam svāhā tvam svadhā tvam hi vasat-kārah svara-ātmikā
sudhā tvam akasare nitye trithāmātra-ātmikā sthitā 73**

*You are svaha and svadha.
You are verily the vasat-karah (vedic sacrifice) and embodiment of svara
You are the nectar of immortality, oh eternal and imperishable One
You are the embodiment of the threefold matra, the Om sound.*

**ardha-mātrā sthitā nityā yā an-uccaryā a-visesatah,
tvam eva sā tvam sāvitrī tvam devī-janani parā. 74**

*You are half a matra, though eternal
You are verily that which cannot be uttered specifically.*

*You are the Savitra hymn and
The supreme Mother of the devas*

**tvayā etad dhāryate viswam tvayā etat srjyate jagat,
tvayā etat pālyate devi tvam atsy ante ca sarvadā. 75**

*By you this universe is born,
By you this universe is created,
By you it is protected oh Devi
And you always consume it at the end*

**visrstau srsti-rūpā tvam sthiti-rūpā ca pālāne,
tathā samhr̥ti-rūpānte jagato 'sya jagan-maye. 76**

*Oh you who are of the form of the whole world, at the time of creation
You are the form of the creative force, at the time of the sustentation
You are the form of the protective power, and at the time of dissolution of
the world, You are the form of the destructive power.*

**mahā-vidyā mahā-māyā mahā-medhā mahā-smr̥tiḥ,
mahā-mohā ca bhavati mahā-devi mahā-asuri. 77**

*You are the supreme knowledge as well as the great nescience,
The great intellect and contemplation,
As also the great delusion,
The great goddess as also the great demon*

**prakritis tvam ca sarvasya gunatraya-vibhāvinī
kāla-rātrir mahā rātrir mohā-rātris ca dārunā. 78**

*You are the primordial cause of everything
Bringing into force the three qualities (sattva, rajas and tamas)
You are the dark night of periodic dissolution
You are the great night of final dissolution and the terrible night of
delusion*

**tvam sris tvam isvaris tvam hris tvam buddhir bodha-laksanā,
lajjā pustis tathā tustih tvam sāntih khsāntir eva ca. 79**

*You are the goddess of good fortune, the ruler,
Modesty, intelligence characterized by knowledge,
Bashfulness, nourishment, contentment,
Tranquility and forbearance*

**khadgini sūlini ghorā gadini cakrini tathā,
sankhini cāpini bāna bhusundi parigha āyudhā. 80**

*Armed with sword, spear, club, discus
conch, bow, arrows, slings and mace You are terrible*

**saumyā saumya tarā asesā, saumyebhyas tv ati-sundari,
para aparānām paramā tvam eva parama-ishvari. 81**

*And at the same time pleasing,
You are more pleasing than all the pleasing things and exceedingly
beautiful
You are indeed the Supreme Ishvari, beyond high and low.*

**yac ca kin-cit kva-cid vastu sad a-sad vā akhila-ātmike,
tasya sarvasya yā saktih sā tvam kim stūyase mayā. 82**

*And whatever or wherever a thing exists, real or unreal,
Whatever power all that possesses in Yourself
Oh you who are the soul of everything
How can I extol You more than this?*

**yayā tvayā jagat-srastā jagat-pātā atti yo jagat,
so'pi nidrā-vasam nitah kas tvām stotum iha isvarah. 83**

*By You, even He who creates,
sustains and devours the world is put to sleep*

Who is here capable of extolling You?

**Visnu sarira-grahanam aham isāna eva ca,
kāritās te yato ‘tas tvām kah stotum saktimān bhavet. 84**

*Who is capable of praising You,
Who have made all of us Vishnu, myself and Shiva
Take our embodied forms?*

**sā tvam ittham prabhāvaih svair udārair devi samstutā,
mohaya etau dur-ādharsāv asurau Madhu-Kaitabhau. 85**

*Oh Devi, being lauded thus,
Bewitch these two unassailable asuras
Madhu and Kaitabha with Your superior powers*

prabodham ca jagat-svāmi niyatām a-cyuto laghu. 86

*Let Vishnu, the master of the world
Be quickly awakened from sleep*

bodhas ca kriyatām asya hantum etau mahā-asurau. 87
And rouse up his nature to slay these two great asuras

Closing slokam:

**yadaksharam pari bhrastam mātrā hinancha yadbhavet
purnam bhavatu tat sarvam tat prasādān maheshwari**

*If there be any missing letter or meter, let this be completed,
O Supreme Goddess (Maheshwari), by Thy grace.*

**sarvasvarupe sarvaishe sarvashaktisamanvite,
bhaebhyas trahi no devi durge devi namo’stute**

Oh Queen of all, You who exist in the form of all and possess every might

Save us from fear, Oh Devi Salutation be to You, Devi Durga!

**Om bhavatāpa pranāshinyai ānandaghana murtaye
jnānabhakti pradāinyai mātastubhyam namonamah.**

*Mother, I bow to Thee again and again, destroyer of worldly sufferings,
embodiment of bliss, dispenser of wisdom and devotion.*

Chapter 4 Verses 1-27

Opening sloka:

**Sarva mangalamangalye sive sarvārthā sādhike
sharanye tryambake gouri nārāyani namostute**

*I bow to Thee Gouri Narayani,
Who art the cause of the welfare of the world.
Who art good, who grants every wish, in whom one takes refuge,
Who art three-eyed.*

Rishi uvacha:

1

**Sakradhaya suragana nihathe'athi veerya,
Thasmin durathmani suraribale cha devya,
Thaam thushtuvu pranathinamra sirodaramsa,
Vagbhi praharsha pulgothgama charudeha.**

2

*The Rishi said: When that most valiant but evil-natured Mahisasura and
the army of that foe of the devas were destroyed by the Devi, Indra and the
hosts of devas uttered their words of praise, their ecks and shoulders
reverently bent, and bodies rendered beautiful with horripulation and
exulation.*

**Devya yaya thathamidham jagadathma shakthya,
Nissesha deva gana shakthi samootha moorthya,**

**Thaam ambikam akhila deva maharshi poojyam,
Bhakthya nathasma vidha dhahthu shubhani saa na. 3**

To that Ambika who is worthy of worship by all devas and sages and pervades this world by Her power and who is the embodiment of the entire powers of all the hosts of devas, we bow in devotion. May She grant us auspicious things!

**Yasya prabhavamathulam bhagavan anantho,
Brahma harascha nahi vakthum alam balam cha,
Saa chandika akhila jagath paripalanaya,
Naasaya chaashubha bhayasya mathim karothu. 4**

May Chandika, whose incomparable greatness and power Bhagavan Vishnu, Brahma and Hara are unable to describe , bestow Her mind on protecting the entire world and on destroying the fear of evil.

**Yaa sree swayam sukrtheenaam bhavanesu alakshmi,
Papathmaanam krutha dhiyaam hrudhayeshu buddhi,
Sradhaa sathaam kulajana prabhavasya lajja,
Thaam thwaam nathaa sma paripalaya devi viswam. 5**

O Devi, we bow before You, who are Yourself good fortune in the dwellings of the virtuous, and ill-fortune in those of the vicious, intelligence in the hearts of the learned, faith in the hearts of the good, and modesty in the hearts of the high-born. May You protect the universe!

**Kim varnayama thava roopam achinthyamethath,
Kimchathi veeryamasura kshayakari bhoori,
Kimchahaveshu charithani thavathisyani,
Sarveshu devya sura deva ganadhikeshu. 6**

O Devi, how can we describe Your inconceivable form, or Your abundant surpassing valour that destroys the asuras, or Your wonderful feats displayed in battles among all the hosts of gods, asuras and others?

**Hethu samastha jagatham trigunaapi doshair,
Na Jnayase hariharadhibhirapyapaara,
Sarvasrayakhilamidam jagadamsa bhootha,
Mavyakyatha hi parama prakruthisthwamadhya. 7**

You are the origin of all the worlds! Though You are possessed of the three gunas You are not known to have any of their attendant defects (like passion)! You are the incomprehensible even to Vishnu, Siva and others! You are the resort of all! This entire world is composed of an infinitesimal portion of Yourself! You are verily the Supreme Primordial Prakriti untransformed.

**Yasya samastha suratha samudheeranena,
Trupthim prayathi sakaleshu makheshu devi,
Swahasi vai pithru ganasya cha trupthihethu,
Rucharyasethwamatha eva janai swatha cha. 8**

Oh Devi, You are Svaha at whose utterance the whole assemblage of gods attains satisfaction in all the sacrifices. You are the Sadha which gives satisfaction to the manes. Therefore you are chanted (as Svaha and Svadha in Sacrifices) by people.

**Yaa mukthihethu ravichinthya maha vrutha twam,
abhysyase suniyathendriya thathwa sarai,
Moksharthibhir munibhirastha samastha doshair,
Vidhyasi saa bhagawathee parama hi devi. 9**

O Devi, You are Bhagavati, the Supreme Vidya which is the cause of liberation and great inconceivable penances. You (the Supreme Knowledge) are cultivated by sages desiring liberation, whose senses are well restrained, who are devoted to Reality, and have shed all the blemishes.

**Sabhathmika suvi malarghya jusham nidhana,
Mudhgedharamya padha patavatham cha samnaam,
Devi, thwayi bhagawathi bhava bhavanaya,**

Vartha cha sarva jagatham paramarthi hanthree.

10

*You are the soul of Sabda-Brahman. You are the repository of the very pur
Rk and Yajus hymns, and of Samans, the recital of whose words is
beautiful with the Udgitha! You are Bhagavati, embodying the three
Vedas. And You are the sustenance whereby life is maintained. You are the
Supreme Destroyer of the pain of all the worlds.*

**Medhasi devi, vidhithakhila sastrasara,
Durgasi durga bhavasagara naurasanga,
Sri kaida bhari hridayaika krithadhivasa,
Gauri Thwameva sasi mouli kritha prathishta.**

11

*O Devi, You are the Intellect, by which the essence of all scriptures is
comprehended. You are Durga, the boat the takes men across the difficult
ocean of worldly existence, devoid of attachments. You are Sri who has
invariably taken Her abode in the heart of Vishnu. You are indeed Gauri
who has established Herself with Siva.*

**Ishath sahasam amalam paripoorna chandra
Bhibanukari kanakottama kanthi kantham
Athyathbutham prahruthamaatharusha thadhapi,
Vakthram vilokhya sahasa mahishasurena.**

12

*Gently smiling, pure, resembling the full moon's orb, beautiful like the
splendour of excellent gold was Your face! Yet it was very strange that,
being swayed by anger, Mahiasura suddenly struck Your face when he saw
it.*

**Dhrushtwa thu devi, kupitham brukutikarala,
Mudrchcha sankha sadhya schavee yanna sadhya,
Pranaan mumocha mahishas thadeeva chithram,
Kair jeevithe he kupithantha darsanena.**

13

Far strange it is that after seeing Your wrathful face, O Devi, terrible with its frowns and red in hue like the rising moon, that Mahisasura did not forthwith give up his life! For, who can live after beholding the enraged Destroyer?

**Devi praseedha paramaa bhavathi bhavaya,
Sadhyo vinasayasi kopavathi kulani,
Vignanametha dhadhunaiva yadasthametha,
Nnetham bhalam suvipulam mahishasurasya. 14**

O Devi, be propitious. You are Supreme. If enraged, You forthwith destroy the (asura) families for the welfare (of the world). This was known the very moment when the extensive forces of Mahisasura were brought to their end.

**Theey Sammatha jana padeshu dhanani theshaam,
Theshaam yasamsi na cha seedhathi dharma varga,
Dhanyastha eva nibrudhathmaja abhyathya dhara,
Yesham sadabhydayadha bhavathee prasanna. 15**

You who are always bounteous, with whom You are well pleased, those (fortunate ones) are indeed the object of esteem in the country, theirs are riches, theirs are glories, and their acts of righteousness perish not; they are indeed blessed and possessed of devoted children, servants and wives.

**Dharmyani devi, sakalani sadaiva karmaa,
Anyadhutha prathidhinam sukruthi karothe,
Swargam prayathi cha thatho bhavathi prasadath,
Loka thraye aapi phaladha nanu devi thena. 16**

By Your Grace, O Devi, the blessed individual does daily all righteous deeds with utmost care and thereby attains to heaven. Are You not, therefore, O Devi, the bestower of reward in all the three worlds?

**Durge smrutha harasi bheethimasesha jantho,
Swasthai smruthaa mathi matheeva shubha dhadhasi,
Daridrya dukha bhaya harini ka twadhanya,
Sarovara kara karanaya sadardra chitha. 17**

*When called to mind in a difficult pass, You remove fear for every person.
When called to mind by those in happiness, You bestow a mind still further
pious. Which Goddess but You, O Dispeller of poverty, pain and fear, has
an ever sympathetic heart for helping everyone?*

**Eapir hathair Jagathupaithi sukham thadaihe,
Kurvanthu nama narakaya chiraya papam,
Samgrama mruthyu madhigamya divam prayanthu,
Mathwethi noona mahithan vinihamsi devi. 18**

*The worlds attains happiness by the killing of these (foes); and though
these (asuras) have committed sins to keep them long in hell, let them
reach heaven by meeting death eventually at the battle (with me)—thinking
thus, it is that You, O Devi, certainly destroy our enemies.*

**Dushtaiva kim bhavathi prakarothi bhasma,
Sarvasuranareeshu yal prahinoshi sasthanam,
Lokaan prayanthu ripavo api hi sasthanam puthra,
Itham mathir bhavathi theshwa hithesu swadhi. 19**

*Don't You reduce to ashes all asuras by mere sight? But You direct Your
weapons against them so that even the inimical ones, purified by the
missiles, may attain the higher worlds. Such is Your most kindly intention
towards them.*

**Gadga prabha nikara vishuranai sthodbhagrai,
Soolagra kanthi nivahena druso asuranam,
Yannagatha vilayamamsuma dindhu ganda,
Yogyananam thava vilokayatham thdethath. 20**

If the eyes of the asuras had not been put out by the terrible flashes of the mass of light issuing from Your sword or by the copious luster of Your spearpoint it is because they saw Your face resembling the moon, giving out (cool) rays.

**Dur vrutha vrutha samanam thava devi seelam,
Roopam thadiva thadha vicintha mathulya manyai,
Veeryam cha hanthya hrutha deva parakramanam,
Vairishwapi prakatithaiva dhaya twayetham. 21**

O Devi, Your nature is to subdue the conduct of the wicked; this Your peerless beauty is inconceivable for others; Your power destroys those who have robbed the devas of their prowess, and You have thus manifested Your compassion even towards the enemies.

**Kenopama bhavathu thesya parakramasya,
Roopam cha shathru bhaya karyadhi hari kuthra,
Chithe krupaa samara nishtooratha cha dushsta,
Twayeva devi, varade bhuvana trayepi. 22**

What is Your prowess to be compared to? Where can one find this beauty (of Yours) most charming, (yet) striking fear in enemies? Compassion in heart and relentlessness in battle are seen, O Devi, O Bestower of boons, only in You in all the three worlds!

**Trilokya methad akilam ripu nasanena,
Tratham twaya samara murdhani the api hatwa,
Neetha divam ripu gana bhaya mapyapastha,
Masmaka munmadha surari bhavam namasthe. 23**

Through the destruction of the enemies all these three worlds have been saved by You. Having killed them in the battle-front, You have led even those hosts of enemies to heaven, and You have dispelled our fear from the frenzied enemies of the devas. Salutation to You!

**Soolena pahino devi, pahi gadgena chabhike,
Gandaswanena na pahi chapajyaniswanena cha. 24**

Oh Devi, protect us with Your spear. O Ambika, protect us with Your sword, protect us by the sound of Your gong and by the twang of Your bow-string.

**Prachyam raksha, pradeechyam cha chandike, Raksha dakshine,
Bramanenathma soolasya utharasyam tathesvari. 25**

O Candika, guard us in the east, in the west, in the north and in the south by the brandishing of Your spear, O Ishwari!

**Sowmyani yani roopani trolokye vicharanthi they,
Yani chatyārtha ghorani thai rakshas maam sthadha bhuvam. 26**

Protect us and the earth with those lovely forms of Yours moving about in the three worlds, as also with Your exceedingly terrible forms.

**Gadga soola gadhadheeni yani cha asthrani they ambike,
Kara pallava sangeeni thairasman raksha sarvatha. 27**

O Ambika, protect us on every side with Your sword, spear and club and whatever other weapons Your sprout-like (soft) hand has touched.

(from the Fourth Chapter called “Praises by S’akra and others” of Devimahatmya, in Markandeya-purana, during the period of Savarni, the Manu).

Closing slokam:

**yadaksharam pari bhrastam mātṛā hinancha yadbhavet
purnam bhavatu tat sarvam tat prasādān maheshwari**

*If there be any missing letter or meter, let this be completed,
O Supreme Goddess (Maheshwari), by Thy grace.*

**sarvasvarupe sarvaishe sarvashaktisamanvite,
bhaebhyas trahi no devi durge devi namo'stute**

*Oh Queen of all, You who exist in the form of all and possess every might
Save us from fear, Oh Devi Salutation be to You, Devi Durga!*

**Om bhavatāpa pranāshinyai ānandaghana murtaye
jnānabhakti pradāinyai mātastubhyam namonamah.**

*Mother, I bow to Thee again and again, destroyer of worldly sufferings,
embodiment of bliss, dispenser of wisdom and devotion.*

YA DEVI Chapter 5 Verses 8-82

Opening sloka:

**Sarva mangalamangalye sive sarvārthā sādhike
sharanye tryambake gouri nārāyani namostute**

*I bow to Thee Gouri Narayani,
Who art the cause of the welfare of the world.
Who art good, who grants every wish, in whom one takes refuge,
Who art three-eyed.*

Devā ucuḥ: **8**

**namo Devyai mahā-devyai sivāyai sa-tatam namah,
namah Prakrtyai bhadṛāyai niyatāḥ pranatāḥ sma tām.** **9**

*Salutations to the Divine Mother
who is ever auspicious.
Salutations to Her who is the primordial cause and the sustaining power
With deference, we make obeisance to Her.*

**raudrāyai namo nityāyai gauryai dhātryai namo namah,
jyotsnāyai ca indu-rūpinyai sukhāyai sa-tatam namah** **10**

*Salutations to Her who is terrible, to Her who is eternal.
Salutation to Gauri, the supporter (of the universe).
Salutation always to Her who is of the form of the moon and moon-light*

And happiness itself.

**kalyānai pranata vrddhyai siddhyai kurmo namo namah,
nairrtyai bhubhrtam laksmiyai sarvanyai te namo namah** 11

*We bow to Her who is welfare
Salutations to Her who is prosperity and success.
Salutation to the consort of Shiva who is Herself the good fortune
As well as misfortune of kings.*

**durgāyai durga-pārāyai sārāyai sarva-kārinyai,
khyātyai tathā eva krshnāyai dhūmrāyai sa-tatam namah** 12

*Salutation always to Durga who takes one across in difficulties,
Who is essence, who is the author of everything;
Who is knowledge of discrimination;
And who is blue-black and also smoke like in complexion.*

**atisaumya-atiraudrāyai namas thasyai namo namah,
namo jagat-pratisthāyai devyai krtyai namo namah** 13

*We prostrate before Her
Who is at once most gentle and most terrible;
Salutation to Her who is the supporter of the world.
Salutation to the Devi who is of the form of volition.*

**yā devi sarva-bhūtesu vishnu-māyeti sabditā,
namas thasyai namas thasyai namas thasyai namō namah** 14-16

*Salutation again and again to the Devi
Who abides in all beings and is called Vishnumaya.*

**yā devi sarva-bhūtesu chētanēty-abhidhiyathe
namas thasyai namas thasyai namas thasyai namo namah** 17-19

*Salutation again and again to the Devi
Who abides in all beings as **awareness**.*

**yā devi sarva-bhūtesu buddhi-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 20-22

*Salutation again and again to the Devi
Who abides in all beings in the form of **intellect**.*

**yā devi sarva-bhūtesu nidrā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 23-25

*Salutation again and again to the Devi
Who abides in all beings in the form of **sleep**.*

**yā devi sarva-bhūtesu kshudhā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 26-28

*Salutation again and again to the Devi
Who abides in all beings in the form of **hunger**.*

**yā devi sarva-bhūtesu chhāyā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 29-31

*Salutation again and again to the Devi
Who abides in all beings in the form of **shadow**.*

**yā devi sarva-bhūtesu sakti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 32-34

*Salutation again and again to the Devi
Who abides in all beings in the form of **vigour**.*

**yā devi sarva-bhūtesu trishna-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 35-37

*Salutation again and again to the Devi
Who abides in all beings in the form of **craving**.*

**yā devi sarva-bhūtesu kshanti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 38-40

*Salutation again and again to the Devi
Who abides in all beings in the form of **forbearance**.*

**yā devi sarva-bhūtesu jāti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 41-43

*Salutation again and again to the Devi
Who abides in all beings in the form of **class**.*

**yā devi sarva-bhūtesu lajjā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 44-46

*Salutation again and again to the Devi
Who abides in all beings in the form of **shyness**.*

**yā devi sarva bhūtesu sānti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 47-49

*Salutation again and again to the Devi
Who abides in all beings in the form of **peace**.*

**yā devi sarva-bhūtesu sraddhā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** 50-52

*Salutation again and again to the Devi
Who abides in all beings in the form of **faith**.*

yā devi sarva-bhūtesu kānti-rupena samsthithā

namas thasyai namas thasyai namas thasyai namō namah **53-55**

*Salutation again and again to the Devi
Who abides in all beings in the form of **brilliance**.*

**yā devi sarva-bhūtesu laksmi-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** **56-58**

*Salutation again and again to the Devi
Who abides in all beings in the form of **affluence**.*

**yā devi sarva-bhūtesu vritti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** **59-61**

*Salutation again and again to the Devi
Who abides in all beings in the form of **thought-movement**.*

**yā devi sarva-bhūtesu smriti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** **62-64**

*Salutation again and again to the Devi
Who abides in all beings in the form of **memory**.*

**yā devi sarva-bhūtesu dayā-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** **65-67**

*Salutation again and again to the Devi
Who abides in all beings in the form of **compassion**.*

**yā devi sarva-bhūtesu tushti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah** **68-70**

Salutation again and again to the Devi

*Who abides in all beings in the form of **contentment**.*

**yā devi sarva-bhūtesu matri-rupena samsthithā
namas thasyai namasthasyai namasthasyai namō namah 71-73**

Salutation again and again to the Devi

*Who abides in all beings in the form of **mother**.*

**yā devi sarva-bhūtesu bhrānti-rupena samsthithā
namas thasyai namas thasyai namas thasyai namō namah 74-76**

Salutation again and again to the Devi

*Who abides in all beings in the form of **delusion**.*

(Truth and error are both obverse and reverse forms of the goddess).

**indriyanam adhishtatree bhūtānām chākhulesu yā
bhūtesu satatam tasyai vyāptijai devyai namō namah 77**

Salutation again and again to the all-pervading Devi

*Who constantly **presides over the senses** of all beings and (governs) all the elements.*

**Chiti-rūpena yā kritsnam etad-vyāpya sthitā jagat
namas thasyai namas thasyai namas thasyai namō namah 78-80**

Salutations again and again to Her

*Who pervading the entire world abides in the form of **consciousness**.*

**sthuthā suraih pūrvam abheeshta-samsrayāt tathā surendrena dinesu
sevitā,
karōthu sā nah subha-hetur isvari subhāni bhadrāny-abhihantu
chāpadah 81**

Invoked of yore by the devas for the sake of their desired object,

And adored by the lord of the devas every day,

May she, the Ishvari, the source of all good,

Accomplish for us all auspicious things and put an end to our calamities!

**yā sampratam ca ud:dbhatadaitya-tāpitair asmābhir isā ca surair
namasyate**

**yā ca smrtā tat-ksanam eva hanti nah sarva-āpado bhakti vinamra-
mūrtibhih** 82

*And who is now again, revered by us, devas,
Tormented by arrogant asuras and
Who, called to mind by us obeisant with devotion,
Destroys, this very moment, all our calamities.*

*(from the Fifth Chapter called ‘Devi’s conversation with the messenger’ of Devi
Mahatmya in Markandeya-purana during the period of Savarni, the Manu).*

Closing slokam:

**yadaksharam pari bhrastam mātṛā hinancha yadbhavet
purnam bhavatu tat sarvam tat prasādān maheshwari**

*If there be any missing letter or meter, let this be completed,
O Supreme Goddess (Maheshwari), by Thy grace.*

**sarvasvarupe sarvaishe sarvashaktisamanvite,
bhaebhyas trahi no devi durge devi namo’stute**

*Oh Queen of all, You who exist in the form of all and possess every might
Save us from fear, Oh Devi Salutation be to You, Devi Durga!*

**Om bhavatāpa pranāshinyai ānandaghana murtaye
jñānabhakti pradāinyai mātastubhyam namonamah.**

*Mother, I bow to Thee again and again, destroyer of worldly sufferings,
embodiment of bliss, dispenser of wisdom and devotion.*

Chapter 11 Verses 1-35

Opening sloka:

**Sarva mangalamangalye sive sarvārthā sādhike
sharanye tryambake gouri nārāyani namostute**

*I bow to Thee Gouri Narayani,
Who art the cause of the welfare of the world.
Who art good, who grants every wish, in whom one takes refuge,
Who art three-eyed.*

Rishir uvaca.

1

**Devya hathe thathra mahasurendra sendra suravahni
purogamastham,
Kathyayanim thushtuvarishta laabha vikasi vakthrabja vikasithasa.2**

*The Rishi said: When Shumbha, the chief of all great asuras was killed,
The devas including Indra were lead by the fire god, and with very happy
faces resembling fully opened lotus flowers, prayed Goddess Kathyayani
(Goddess Chandika) as follows. (Parvathy was born as a daughter to Sage
Kathyayana and was hence known as Kathyayani.)*

**Devi prapannarthi hare praseeda,
Praseedha mathar jagatha akhilasya,
Praseedha visweswari, pahi viswam,**

Thwam eswari devi chara charasya.

3

O Devi, You who remove the sufferings of Your suppliants, be gracious. Be propitious, O Mother of the whole world. Be gracious, O Mother of the universe. Protect the universe. You are, O Devi, the ruler of all that is moving and unmoving.

**Adharabhootha jagath swam eka,
Mahee swaropena yatha Sdhithasi,
Apam swaroopa sdithaya thwaitthat,
Apyaiyathe kruthsnamalamghya veerye.**

4

You are the sole substratum of the world, because You subsist in the form of the earth. By You, who exist in the shape of water, all this (universe) is gratified, O Devi of inviolable valour!

**Twam vaishnavi sakthiranantha veerya,
Viswasya bheejam paramasi maya.
Sammohitham devi, samastha metha,
Twam vai prasanna bhuvi mukthi hethu.**

5

O Devi, You are that power of Lord Vishnu, and have endless valour. You are the primeval maya, which is the source of the entire universe; by You all this universe has been thrown into an illusion, O Devi. If You become gracious, You become the cause of final emancipation in this world.

**Vidhya samasthasthava devi, bhedha,
Sthreeya samastha sakala jagathsu,
Twayaikaya poorithamambayaithath,
Kaa they sthuthi sthavyapara aparokthi.**

6

All lores are Your aspects, O Devi; so are all women in the world, endowed with various attributes. By You alone, the Mother, this world is filled. What praise can there be for You who are of the nature of primary and secondary expression regarding (objects) worthy of praise?

**Sarva bhootha yada devi swarga mukthi pradhayani,
Thwam sthutha sthuthaye ka va bhavanthu paramokthaya. 7**

When You are being praised as the embodiment of all beings, the Devi, the effulgent One, and the bestower of enjoyment and liberation, what words however excellent, can praise You?

**Sarvasya budhi roopena, janasya hrudhi samsththe,
Swargapavargadhe devi, narayani namosthutha. 8**

Salutation be to You, O Devi Narayani, O You who abide as intelligence in the hearts of all creatures, and bestow enjoyment and liberation.

(Starting from this sloka, the next sixteen slokas are called Narayani Stuthi. Narayani denotes “the innate power behind ultimate god”. It also means “She who provides the basis for all living things. ” Or “She who is the power behind Lord Narayana. ” Or the power of illusion behind Lord Narayana or She is who is personification of salvation or She who is fit to be worshipped by Devas.)

**Kalakashtadhi roopena parinama pradhayini,
Visvasyoparathou shakthe, narayani namosthutha. 9**

Salutations be to you, O Narayani, O You who, in the form of minutes, moments and other divisions of time, bring about change in things, and have thus the power to destroy the universe.

**Sarva mangala mangalye, Shive, sarvartha sadhake,
Saranye triambike Gowri narayani namosthutha. 10**

Salutations be to You, O Narayani, O You who are the good of all good O auspicious Devi, who accomplish every object, the giver of refuge, O three-eyed Gauri!

Srushti sthithi vinasanam sakthi bhootha, sanathani,

Gunasraye, gunamaye, narayani namosthuthu. 11

Salutation be to You, O Narayani, You who have the power of creation, sustentation and destruction and are eternal. You are the substratum and embodiment of the three gunas.

**Saranagatha deenaartha, parithrana parayane,
Sarvsvyarthi hare devi, narayani namosthuthu.** 12

Salutation be to You, O Narayani, O You are intent on saving the dejected and distressed that take refuge under You. O You, Devi, who remove the sufferings of all!

**Hamsa yuktha vimanasthe, brahmani roopa dharini,
Kaushambha ksharika devi, Narayani namoshthuthu.** 13

Salutation be to You, O Narayani, O You who ride in the heavenly chariot yoked with swans and assume the form of Brahmani, O Devi who sprinkle water with Kus'a grass.

**Trishula chandrahi dhare, maha vrushabha vahini,
Maheswari swaroopena narayani namosthuthu.** 14

Salutation be to You, O Narayani, O You who bear the trident, the moon and the serpent and ride a big bull, and have the form of Mahesvari.

**Mayura kukkuda vruthe, maha shakthi dhare anaghe,
Kaumari roopa samsthane, Narayani namosthuthu.** 15

Salutation be to You, O Narayani, O You who are attended by peacock and cock, and bear a great spear. O You, who are sinless and take the form of Kaumari.

**Samkha chakra gadha sarnkhya graheetha paramayudhe,
Praseedha Vaishnavi roope, Narayani namoshthuthu.** 16

Salutation be to You, O Narayani, O You who hold the great weapons of conch, discus, club and bow, and take the form of Vaisnavi, be gracious.

**Graheethogra maha chakre, damshtro dhyutha vasundhare,
Varaha roopini, shive, narayani namosthutte. 17**

Salutation be to You, O Narayani, O You who grasp a huge formidable discus, and uplift the earth with Thy tusk, O auspicious Devi, who has a boar-like form.

**Nrusimha roopenogrena hanthum daithyan kruthodhyame,
Trilokya trana sahithe, Narayani namosthutte. 18**

Salutation be to You, O Narayani, O You who, in the fierce form of a man-lion put forth Your efforts to slay the daityas. O You who possess the benevolence of saving the three worlds.

**Kiritini, maha vajre, sahasra nayanojwale,
Vruthra prana hare, cai'ndri narayani namoshthe 19**

Salutation be to You, O Narayani, You who have a diadem and a great thunderbolt, are dazzling with a thousand eyes, and took away the life of Vrtra, O Aindri!

**Shivadhoothi swaroopena hatha daithya maha bale,
Ghora roope, maharave, Narayani namosthutte. 20**

Salutation be to You, O Narayani, O You who in the form of Sivaduti slew the mighty hosts of the daityas, O You of terrible form and loud roar!

**Damshtra karala vadane, siro mala vibhooshane,
Chamunde, munda madhane, narayani namosthutte. 21**

Salutation be to You, O Narayani, O You who have a face terrible with

tusks, and are adorned with a garland of heads, Camunda, O slayer of Munda!

**Lakshmi lajje mahavidhye, sradhe, pushti swadhe, druve,
Maha rathri maha vidye, Narayani namosthutte. 22**

Salutation be to You, O Narayani, O You who are good fortune, modesty, great wisdom, faith, nourishment and Svadha. O You who are immovable O You, great Night and Great Illusion.

**Medhe, saraswathi, vare, bhoothi bhabravi, thamasi,
Niyathe, thwam, praseedhesa, narayani namosthutte. 23**

Salutation be to You, O Narayani, O You who are intelligence and Sarasvati, O best One, prosperity, consort of Vishnu, Dark One, nature, be propitious.

**Sarva swaroope sarveshe, sarva shakthi samanvithe,
Bhayebhya sthrahino devi, durga devi namosthutte. 24**

O Queen of all, You who exist in the form of all, and possess every might, save us from fear, O Devi. Salutation be to You, Devi Durga!

**Ethathe vadanam soumyam, lochana thraya bhooshitham,
Pathu na sarva bhoothebhya, kathyayani namosthutte. 25**

May this benign countenance of Yours adorned with three eyes, protect us from all fears. Salutation be to You, O Katyayani!

**Jwala karala mathyugra maseshasura soodhanam,
Trishoolam padu no bheeder bhadrakali, namosthutte. 26**

O Bhadrakali, salutation to You, let Your horrifying trident surrounded by flames, which is very angry and is being kept to trouble all asuras, protect us from fear.

**Hinasthi diarrhea thejammsi, swanena poorya saa jagath,
Saa ganda pathu no devipapebhyena suthaniva. 27**

*May Your bell that fills the world with its ringing, and destroys the
prowess of the daityas, guard us, O Devi, as a mother protects her
children, from all evils.*

**Asurasrugwasa panga charchithasthe karojjwala,
Shubhaya gadgo bhavathu chandike, thwam natha vayam. 28**

*May Your sword, smeared with the mirelike blood and fat of asuras, and
gleaming with rays, be for our welfare, O Candika, we bow to You.*

**Roganseshanapahamsi thushta,
Rushta thu kaman sakalan abheeshtaan,
Twamasreethanaam na vipannaranam,
Twamasritha hyasrayatham prayanthi. 29**

*When satisfied, You destroy all illness; but when wrathful You (frustrate)
all the longed-for desires. No calamity befalls men who have sought You.
Those who have sought You become verily a refuge for others.*

**Ethath krutham yath kadanam twayadyai,
Dharmadwisham devi, mahasuranam,
Roopairanekair bahudathma murthim.
Kruthwambike thath prakarothe kaanya? 30**

*This slaughter that You, O Devi, multiplying Your own form into many,
have now wrought on the great asuras who hate righteousness, O Ambika,
which other (goddess) can do that work?*

**Vidhyasu sathreshu viveka dheepa,
Shadyeshu vakyeshu cha kaa twadhanya,
Mamathwa garthe athi maha andhakare,**

Bhibramayathye thadheeva viswam.

31

Who is there except You in the sciences, in the scriptures, and in the Vedic sayings that light the lap of discrimination? (Still) You cause this universe to whirl about again and again within the dense darkness of the depths of attachment.

**Rakshamsi yathrogra vishamscha naga,
Yathrarayo dasyu balani yathra,
Dhavanalo yathra thadabdhi madhye,
Thathra sthitha thwam paripasi viswam.**

32

Where Rakshasas and snakes of virulent poison (are), where foes and hosts of robbers (exist), where forest conflagrations (occur), there and in the mid-sea, You stand and save the world.

**Visweswari thwam paripasi viswam,
Viswathmika dharayaseethi viswam,
Viswesa vandhya bhavathi bhavanthi,
Viwasraya ye thwayi bhakthi namra.**

33

O Queen of the Universe, You protect the Universe. As the Self of the universe, You support the Universe. You are the (goddess) worthy to be adored by the Lord of the Universe. Those who bow in devotion to You themselves become the refuge of the Universe.

**Devi praseedha paripalaya no ari bheether,
Nithyam yadha asura vadha dhu naiva sadhya,
Paapani sarva jagatham prasamam nayasu,
Uthpathapaka janithamscha mahopa sargaan.**

34

O Devi, be pleased and protect us always from fear of foes, as You have done just now by the slaughter of asuras. And destroy quickly the sins of all the worlds and the great calamities which have sprung from the maturing of evil portents.

**Pranatham praseedha thwam devi viswarthi haarini,
Trilokya vasinaameedye lokaanaam varada bhava.**

35

O Devi You who remove the afflictions of the universe, be gracious to us who have bowed to You. O You worthy of adoration by the dwellers of the three worlds, beboon-giver to the worlds.

(from the Eleventh Chapter called 'Hymn to Narayani' of Devi-mahatmya in Markendeyapurana during the period of Savarni, the Manu)

Closing slokam:

**yadaksharam pari bhrastam mātrā hinancha yadbhavet
purnam bhavatu tat sarvam tat prasādān maheshwari**

*If there be any missing letter or meter, let this be completed,
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Save us from fear, Oh Devi Salutation be to You, Devi Durga!*

**Om bhavatāpa pranāshinyai ānandaghana murtaye
jnānabhakti pradāinyai mātastubhyam namonamah.**

*Mother, I bow to Thee again and again, destroyer of worldly sufferings,
embodiment of bliss, dispenser of wisdom and devotion.*



A R A T I S

OM JAI JAGADISH HARE

**Om jai jagdish hare | swami jai jagadish hare | bhakta jano ke
sankata| kshan me dura kare | Om jai jagadish hare**

*Om glory to hari, the lord god of the universe !The quick dispeller of the
ordeals of the devotees. Om glory to Hari, to Lord God of the universe*

**Jo dhyâve phala pave | dukha bina se mana kê | swami dhukha bina se
mana kê | sukha sampatti griha ave | kashta mite tana ka|
Om jai jagadish hare**

*He who meditates reaps the fruit. His mind is free of sorrow, happiness
and wealth come unto his house, his body also is freed from suffering.
Om glory to Hari, to Lord God of the universe.*

**Mâtâ pitâ tuma mere | sharana gahu kisasi | swami sharan gahu
kisasi | tuma bina aur na dujâ | âsha karu jisaki | Om jai jagadish
hare**

*Thou art my mother and my father. In whom else could I take refuge?
There is none else, but Thee, from whom I could expect.
Om glory to Hari, to Lord God of the universe.*

**Tuma purana paramâtma | tuma antarayâmi | swami tuma antaryâmi
| parabrahma parameshwara | tuma sabake swami | Om jai jagadish
hare**

*Thou art the Supreme Soul in its fullness. Thou art the indweller, the
Supreme Brahman and God, the master of all. Om glory to Hari, to Lord
God of the universe.*

**Tuma karunâ ke sâgara | tuma pâlanakaratâ | swami tuma pâlana
karatâ | mai sevaka tuma swâmi | kripa karo bharatâ | Om jai
jagadish hare**

Thou art the ocean of mercy, the protector. I am the servant, Thou art the master, o my Lord, grant Thy grace. Om glory to Hari, to Lord God of the universe.

**Tuma ho eka agochara | sabake prânapati | swami sabke prânapati |
kisa vidhi milu dayâmay| tumuko mai kumati | Om jai jagadish hare**

Thou art the One unmanifest , the Lord of all lives. O merciful one, how can I meet You, with my mischievous inclination of mind. Om Glory to Hari, to Lord God of the universe.

**Dina bandhu dukha hartâ |tuma rakshaka mere| swami tuma
rakshaka mere | apane hâtha uthavo |dvâra para tere| Om jai jagadish
hare**

*Friend of the poor, dispeller of sufferings, Thou art my protector. Hold out Thy hand, I am lying at Your door.
Om glory to Hari, to Lord God of the universe.*

**Vishay vikâra mitaavo | pâpa haro devâ |swami pâpa haro devâ |
shraddhâ bhakti barâvo | santana ki sevâ |Om jai jagadish hare**

*Erase the mental distortions in relation to sense objects. O God, remove our sins. Increase respect, devotion and service to the saints.
Om glory to Hari, to Lord God of the universe.*

Jyoti se jyoti jalado Ma! Jyoti se jyoti jalabo!

O Mother! light the flame in our hearts with Your effulgence!

JAI AMBE GOURI

**Jaya ambe gouri mâiya
Jaya mangala murati mâiya ,**

*Glory to the Mother, Ambe and Gouri,
Glory to the Mother, in the form of welfare.*

**Tumko nishidin dhyâvata Hari Brahma Shivaji
Mânga sindur virajâta tikâ tikâ mrigmad ko.**

*Hari, Brahma, Shiva meditate on You day and night.
On Your forehead is the mark of vermillion and musk.*

**Kânana kundala shobita nâsagre moti,
kotika chandra divakara râjata râjata samajyoti .**

*Your ears are adorned by earrings and the pearl is on Your nose tip, as
crores of moons and suns illuminate, You shine with same effulgence.*

(one crore = 10 million)

**Sindurki thâli kesar ki pyâli gulab gendâ champâ juhi
lâvata bheta charâvata pyâri pyâri hariyâli**

*Things like plate of vermillion, the cup of saffron, roses, magnolias,
jasmine and lovely greens are being brought and offered to You with love.*

**Gâvata sabjana ârati shrimataji ko
sevâ karke pavata meva gâvata prem devan ko**

*Everybody is singing the ârati of the beautiful Mother, getting the fruit of
their service and singing the Love of God.*

JAI PREMA MURATI

**Jaya Premâ murati Bhagavân Jaya mangal madhura mahân
Mâtâ tumi ogo pitâ tumi, Tumi jivan swâmi.**

*Glory to God, the image of Love , the great sweet benefactor.
O Thou art my mother, father, Lord of my life.*

**Jâhâ kichhu âche sakali tomâri he, Tomâri tomâri âmi
Aparupa sundara ânana khâni, Mana prân ney hariyâ**

*Whatever I have, everything is Yours. I am Yours and Yours only. The
unique beautiful face of Yours steals away my mind and life.*

Nayana kamala hate âhâh mari. Amiya pare jhariyâ.

Oh (I rejoice to see) nectar pouring out of Your Lotus Eyes.

**Viswa bhubana ai ârati kare, Priyatama he tomâri
Taba ânande taba prem chhande, âmâre jâgao ebâre.**

*O Dearest One, the universe is performing this arati of Yours.
Please wake me up now in Your bliss and rhythm of love!*

JAI AMBE GOURI (Omkareshwar Ashram)

Jaya ambe gouri mâiya

Jaya mangala murati mâiya

*Glory to the Mother, Ambe and Gouri,
Glory to the most auspicious Mother*

Purna brahma nârâyani, pranavâksharâ rupâ

Nirmalâ sundari shodashi lalitârupâ achintaya anupâ

*(You are) the Supreme Absolute Being, the personification of Omkara
(Your form is) taintless, beautiful, ever youthful, charming, fathomless and
unparalleled.*

Chidavadanâ chidavasana mayi, chidâbhusanadhar

Nija mahima me sadā virāje, bhāse bhasa majhāri

(You are) of effulgent countenance, effulgent garb and effulgent ornaments of intellect and understanding.

Abiding ever in Your own majesty, shining in Your own glory.

Mala nāshini bhavatārini, sadguru mahārāni

Iti aru neti thah nahi pāve, dono sātha sirāni

Destroyer of sin, Saviour of worldly evils (you are) the sadguru, queenlike

Neither the positivists nor the negators can plumb your depths (You) transcend both.

Asharana sharana pradāyini vishāyasakti harā

Sahaja swarupā samadhinimagnā vidya brahma parā

Giver of refuge to the hopeless and despairing, the destroyer of attachment to worldly things

Your natural svarupa is (to be) immersed in Samadhi, omniscient and transcendent.

Sādhaka siddha samāsritā sakala deva janani

Visvamayi he visvātītā, agama agochara dharani

Attended by sadhaks and siddhas (You are) Mother of all gods

Immanent in, as well transcending the world, beyond the reach of the senses, the (Supreme) support of all.

Samyam path sikhāvani he jagakalyāni

Prema jnana maryādāmurti sumirata agahani

The Teacher of the path of restraint (or the lesson of restraint). You are blessings for the world;

(You are) the personification of love, knowledge, righteousness – by meditating (thus) all sin is destroyed.

Krira kautuka me sab vari lila ati nyari

Anandamayi Ma ananda karani, muhura muhua balihari

You are full of playfulness, Your lila (play) is captivating

Anandamayi Ma bringing about ananda for all, we acknowledge again and again.

Dou kara jore kare tava vinati matu kripa kijay

Karunamayi karuna-kar amba, āpana karali jay

Folding both hands together we beg You to bestow Grace on us

O Mother full of kindness, kindly adopt us as Your own (give refuge to us).

(continue with Jai Prema Murati)

JAI ARATI SRI MA ANANDAMAYI

Jaya arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

Mangala Karini Tarini Bharini

Thou art the One Doer, the cause of all that is auspicious, Saviour, fulfiller of all

Bhava Baya Harani

Thou takest away the fear of death

Sukha moda mayi

Thou grant happiness

Ma Tumahi Uma Giri Nandini Ho

Thou art the Supreme Mother Goddess Durga Herself of the highest abode

Vidi Hari Hara Sura Muni Vandini Ho

Thou art adored and worshipped by all the gods and Rishis

Jagadambe asura nikandini Ho

Oh Jagadambe, Thou art the destroyer of all demons

Kirati jagame sabha aura chhayi

Thy Glory is praised throughout the entire universe and in all directions

Jaya Arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

Tabho mayi Ma Naramayi kya jana sakhe

Ma, none of us can ever know Thy Greatness

Kibhi charma chaksu pahichan sakhe

How can our mortal eyes ever recognize (see) Thee?

Sruti shesha nahi pucha jan sakhe

I am left without any trace of wisdom to know Thee!

Ga ga kara sharada tahi bhai

Even Sharada (Saraswati) gets tired singing Thy praises!

Jaya Arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

Tava darshan hita pata kula jai

Thy very darshan alone removes the veil of ignorance

Adha giri bi lavana sama gula jai

Huge mountains of salt (sin) are washed away (by Thy very darshan)

Bahu janmoke mala dula jai

Multiple births of dirt and filth are washed away

Dhyuti patulita pavana sarada jai

Thy Form is limitless, Thou art the Quintessence, Absolute Purity!

Jaya arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

Jaba raga diyato madhu svarado

When Thou givest me the gift of voice (song), please bless me with the gift of sweet melody to sing beautifully

Anuraga diyato amekara do

If Thou givest me the gift of surrender (detachment) then also remove my ego (make me nothing) **(x2)**

Vairagya diyato subha karado

If Thou givest me the gift of detachment then please bless me with the auspicious boon that detachment is successful!

Diya tyag to karado mana vijayi

If Thou givest me the gift of renunciation then please bless me with victory over my mind!

Jaya arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

Ma! Kumatiko shubhamatido

Ma! From my bad and corrupt mind please lead me to pure mind

Ananda dristi mujh para karado

Let Your Ananda dristi fall upon me!

Ma! Kumatiko shubhamatido

Ma! From my bad and corrupt mind please lead me to pure mind

Tava sharana kamala me atiratido

Ma, may my resting place be at Thy Lotus Feet

Bhavan nada se taro Sat Gatido

Please take me across this ocean of misery and sorrow and give me mukti

Tava nirudula godki ota lai

Now MA! please take me in Thy endearing Lap of Thy Motherly Love

Jaya arati Sri Ma Anandamayi Ma Anandamayi Ma Anandamayi

ARATI KARE CHANDRA

**Târe ârati kare chandra tapana deva mânava bande charana
Asina sei viswa sharana târa jagata mandire.**

*The moon and the sun perform Her ârati, gods and men pray at Her feet.
The shelter of the world is seated in his world temple.*

**Anâdi kâl ananta gagana sei asina mahimâ Magana
Tâhe taranga uthe saghana ânanda-nanda- nandare.**

*Beginningless time and endless sky are engaged in thinking his infinite
glories. In She rises the waves of bliss of bliss*

**Hâte laye chhaya-ritur-dâli pâyê dey dharâ kusum dhali
Katai varana katai gandha kata giti kata chandare**

*The earth holding in hands the six seasonal baskets of flowers ; empties
them at his feet. Varieties of colour , fragrance, song and rhythm (are
around)*

**Bihaga gita gagana chhây jalada gây jaladhi gây
Mahâ pavana harashe dhây gâhe giri kandare.**

*The song of birds fill the sky , the clouds sing and the ocean sings. With
immense joy the wind blows and sings in the cave of the hills.*

**Kata kata shata bhakata prân herichhe pulake gâhichhe gân
Punya kirane phutichhe prem tutichhe moha bandhare.**

*Hundreds of devoted hearts see and sing with joy. Love is blooming and
the bondage of infatuation is getting free in divine light.*

MA'S ARATI BY DIDIMA (*)

(*) Didima = Ma's mother

**Torâ ke dekhbire âya âji samay baye jây
âya âya ke dekhbire âya âji samay baye jây**

*Who amongst you want to see ârati today, come, the time is passing away.
Come, come, who want to see, the time is passing away.*

**Kariba mâyer ârati hâte niye dhup âr bâti
Bâtir âlote mâyer charan dekhâ jay**

*I shall perform ârati of Ma, holding incense smoke and lighted lamps in
hand. In the light of lamp, Ma's feet are visible.*

**Kariba mâyer ârati hâte niye phul belpâtti
Phulera sourabhe mâyer varan dekhâ jây**

I shall perform Ma's ârati with flowers and Bel leaves () in hands. Ma's
welcome is revealed with the fragrance of flowers.*

() Bel leaves=wood apple/ marmelos leaves, sacred leaves used in shiv and shakti
pujas.*

**Kariba mâyer ârati mayur pâkhâ garad dhuti
Pâkhâra hawâte mâyer nâchan dekhâ jây**

*I shall perform Ma's ârati with peacock feather fan and silk cloth.
The wind blown off the fan witness Ma's body in gentle swing.*

TIRAB SAB

**Tirath sab hai mâke charanan me. Gangâ yamunâ revâ
Anand mangal karo ârati nishidin karke sevâ**

*All the holy rivers Ganga, Yamuna and Reva are at the feet of Ma.
Perform auspicious and blissful arati in day and night as service.*

**Kesar chandan kumkum akshat pujan archan lenâ
Prem bhâve se hriday bithâo rom rom me rahanâ**

*Take along saffron ,sandalpaste, kumkum and rice for worship as
offerings. With love make seat (for her) in your heart ,so that (she) dwells
at each and every skin pore.*

**Vinati karo prabhu shri charanan ki prem bandan lenâ
Hriday hriday me bâs tumhâra râkho sharan ki sevâ**

*Pray at the beautiful feet of the lord to take you in the bondage of love.
(Lord) your abodes are all hearts. Please accept the service of those who
take refuge in you.*

**Prem dân kari jiban jâgâo âo darshan denâ
Tribhuvan târan jan sukh kâran jay jay prabhu devâ**

*Give thy love and enliven (my) life. Come and give me darshan (be
visible). Saviour of these worlds and cause of happiness of human beings ,
glory to thee, my lord God .*

ARATI TO MA

Om jai Ma Anandamayi, Om jai Ma Anandamayi

Om jai Ma Anandamayi!

Tuma karuna ki sagara, Tuma sabaki Mata.

Oh Thou, Ocean of Compassion, Mother of all

Mera Papa nasao, he sabaki Trata. Om jai Ma Anandamayi.

Destroy my sins, o Saviour of all!

Tuma ho akath anamaya, Sat-Chit-Ananda

Thou art ineffable and pure, Truth/Existence-Consciousness-Bliss.

Mai nashwara ajnani, katho Ma phanda. Om jai Ma Anandamayi.

I am mortal and ignorant. Break our bondage!

Hama suta hai Ma Tere, Tuma Palaka meri

We are your children, Mother, Thou art our Protector.

Mai murakh khala kami, vipada ka mara

Crazy, mean, passionate I am, weighed down by grief,

Tuma ho Mata, dayamay, sagara si dhara

Thou art, Oh Mother, compassionate, an ocean of empathy.

Akara para lagao, he Anandamayi

Without Thee, Oh Mother, my boat is lost in a vortex.

Kama, krodha, mada, lobha, moha me, Ma hun urajaya

I am drowning in desire, anger, pride and delusion.

Jnana prakasha dikhakara, dura karo maya

Show me the Light of Consciousness and dispel all illusion!

Tuma avalamba sabhi ki, Tuma sadgati sabaki

Thou art the support of all. Thou art the Final Goal.

Kahe "madhupa" nija suta ko, taro Ma abaki.

Om jai Ma Anandamayi

Say "Madhup" to your children, Oh Mother. Save us now, immediately!

SIVA'S ARATI

**Om jaya siva omkârâ | Hara siva omkârâ | Brahmâ Vishnu Sadâsiva
ardhângi gouri**

*Om glory to siva, who is the form of Om. Hara, Siva, Brahma, Visnu,
Sadasisa and the one whose half body is Gouri are Om.*

**Ekânana chaturânana panchâsana râje | Hansâsana gadudâsan
vrishâsana sâje | Dobhuja chaturbhuja dashabhuja te shobhe | Tina
rupa nikhartâ tribhuban jana mohe|**

*(with) one face, four faces (and) five faces, mounted on eagle (garuda),
swan (hamsa), (and) vrisha (ox), (with) two hands, four hands (and) ten
hands, people of the three worlds are deluded seeing these three images,*

**Akshamâlâ vanmâlâ mundamâlâ dhâri | Chandan mrigamada shove
bhâle shashidhâri |**

*(with) rosary of beads (rudraksha), floral garland (and) garland of
severed heads, (with) four heads marked with sandalpaste, musk (and)
crescent moon,*

**Shewtâmbar pitâmbar bâghâmbar ange |
brahmâdika sanakâdika pretâdika sange |**

*(with) white, yellow (and) tiger skin outfits,
accompanied by the followers of Brahma, the four brothers companions of
Visnu (sanakas) (and) the ghosts.*

**Karme shrestha kamandal chakra trishul dharatâ |
Jagakartâ jagahartâ jagapalâna kartâ |**

*(with) famous water pot, discus (and) trident,
are the creator, the destroyer and the preserver of the world.*

**Brahmâ Vishnu sadasiva | jânata avivekâ
Pranavâkshara | ke madhye tino hi ekâ**

The separate existence (of Brahma, Visnu, Sadasiva) is the thinking of the indiscreet (those wrongly think). Within the letter Om (pranab) all the three are one.

**Iye sivajiki ârati jo koi nara gave
Kahata sivânand swâmi mana banchhita phala pâve.**

The person who sings this ârati of Siva will obtained the fruit of his desires, says Swami Sivananda.



K I R T A N A S

MĀ'S DHYAN

**om dhrita sahaja samādhim vibhratīm hemkāntim
nayana sarasijābhyām sneharāshin kirantīm**

*Om, I meditate on such a Mother, assuming perpetual Samadhi.
Emanating golden lustre, rays of affection are coming out of Her two lotus
eyes.*

**manasi kalita bhaktim bhaktamānandayantīm
smita jita sharadindum mātaram dhīmahīha**

*Permeated with devotion, imparting devotional bliss unto Her devotees,
Her smile conquered the "smile" of the autumn full moon.*

**tapana shakala kalpam kalpavrikshopamānam
sharanāgata janānām tārakam kleshapāshāt**

*As the sunshine impels darkness, similar to the wishful tree, She also
makes free from all bondage of ordealties those who take refuge in Her.*

**hridaya kamala madhye sthāpayitveha mātuh
vihita vividha kalpam pāda pītham bhajāmih
shri pāda pītham smarāmih
shri pāda pītham namamih**

*Placing Mother in the lotus of my heart, I remember, prostrate and
worship Her feet with all necessary and ordained offerings.*

BHAJO MA

Dâko MA Anandamayee

Bhajo MA Anandamayee

Bolo MA Anandamayee

Japo MA Anandamayee

Lâo MA Anandamayee

Repeat

Bhajo MA Japo MA

Dâko, Bolo, Lâo, Bhajo, Japo MA MA MA

Call Say Sing Worship Repeat

DHAKO MA (by Atmananda)

Dâko Ma Ma Ma Ma ,

Ma Ma Ma Ma Ma Ma Ma (x3)

Jay Guru Jay Ma Jay Jay Jaya Ma

Shri Guru Shri Ma Jay Jay Jaya Ma

Sat Guru Jay Ma Jay Jaya Ma

Sat Guru Jay Ma Jay Jaya Ma

Jaya Guru Madhye Sthita Mata Jay Guru Jay Ma

Matri Madye Shito Guru Jay Guru Jay Ma

Jay Guru Jay Ma Jay Jay Jaya Ma

Ma Ma Bolore Ma Ma Bolore

Ma Ma Dakhore Jaya Jaya Ma

Ma Ma Ma Ma Ananda Moyee Ma

Ma Ma Ma Ma Jaya Moyee Ma

Kripa Moyee Ma Jaya Moyee Ma

Shanti Moyee Ma Ananda Moyee Ma

Ma Ma Bolore Ma Ma Bolore

Ma Ma Dakhore Ma Moyee Ma

Ma Ma Ma Ma Jaya Moyee Ma Ma Ma Ma Ma Shri Ma Moyee Ma

GURU STOTRA

HYMN TO GURU

Bhavasāgara tārana kārana he
Ravi nandana bandhana khandana he
Shāranā gat kinkar bhita mane
Gurudev dayā karo dina jane

You are the cause of the crossing of the ocean of the world
You free from bondage of the son of the Sun (ie. yama, the god of death)
Your servants come, full of fear, and take refuge in you
O Gurudev, have mercy on us

Hridi kandara tāmāsa bhāskara he
Tumi vishnu prajāpati shankara he
Parabrahma parātpara veda bhane
Gurudev dayā karo dina jane

You are the sun which illuminates the darkness of the cave of the heart
You are Vishnu Brahma Shiva
The Vedas describe you as the ultimate Supreme Brahma.
O Gurudev, have mercy on us

Mana vārana shāsaṇa ankush he
Naratrāṇa tare hari chākshusha he
Gun gān parāyan devgane
Gurudev dayā karo dina jane

You are the hook to discipline this mind as unruly as an elephant
For the salvation of human beings, Hari appears in visible form.
The gods are ever engaged in singing Your praises
O Gurudev, have mercy on us

Kulakundalini ghuma bhanjaka he
Hridi granthi vidārana kāraka he
Mama mānasa chanchal rātri dine
Gurudev dayā karo dina jane

*You are the awakener of the slumber of the serpent power (kulakundalini)
You are the cause of the undoing of the knots of the heart
Day and night, my mind is restless.
O Gurudev, have mercy on us*

**Ripu-sudana mangala nāyaka he
Sukha shānti varābhaya dāyak he
Trayatāpa hare tava nāma gune
Gurudev dayā karo dina jane**

*You are the conqueror of enemies (mental enemies like lust, anger,
temptation, infatuation, egoism, jealousy) leading to welfare,
You grant happiness, peace, boons and fearlessness
The three sufferings (from body, nature, providence) subside by the
singing of your name
O Gurudev, have mercy on us*

**Abhimān prabhāv vināshak he
Gati hina jane tumi rakshaka he
Chita shankiti vanjita bhakti dhane
Gurudev dayā karo dina jane**

*You destroy the influence of arrogance
You are the saviour of the helpless ones ,the mind (of your followers) is
scared of the deprivation of the wealth of devotion
O Gurudev, have mercy on us*

**Tava nām sadā shubha sādha he
Patitā dhamā manav pāvaka he
Mahimā tava gochar shuddha mane
Gurudev dayā karo dina jane**

*Your name forever grants auspiciousness
You are the purifier of the worst of the sinful humanbeing,
Your glories are revealed in the pure mind
O Gurudev, have mercy on us*

Jaya sadguru ishwara prāpaka he
Bhava roga vikāra vināshaka he
Mana jeno rahe tav shri charane
Gurudev dayā karo dina jane

*Glory to you sadguru ,who leads us to God,
You destroy the symptoms of the disease of wordliness
May the mind stay at your holy feet,
O Gurudev, have mercy on us*

SHRI GURU SHARANAM

Shree Guru Sharanam mamō namō namō

Salutations again and again to my Guru who is my refuge!

Variations:

Shri Shri Guru	=	<i>most respectful Guru</i>
Jai Jai Guru	=	<i>Hail hail to the Guru</i>
Jai Guru	=	<i>Hail to the Guru</i>
Atma Guru	=	<i>Guru identified as Self</i>
Vishwa Guru	=	<i>Universal Guru</i>
Jagat Guru	=	<i>World Teacher</i>
Ishta Guru	=	<i>Guru identified as the beloved deity</i>
Sadguru	=	<i>the Impersonal Guru</i>
Shri Krishna	=	<i>Shri Krishna</i>
Narayana	=	<i>Name of Vishnu, He who dwells in the Heart</i>
Shivadurga	=	<i>Shiva Durga</i>
Durga Durga	=	<i>Durga Durga</i>
Shri Ma	=	<i>Shri Ma</i>

Sharanam Charanam sharanam Charanam Sharanam Charanam
Sharanye

We take complete refuge at Thy Feet

Sharanagatoham Sharanagatoham Sharanagatoham Sharanye
We have come in total surrender to You

HARE KRISHNA HARE RAMA

**hare krishna hare krishna
krishna krishna hare hare
hare rama hare rama
rama rama hare hare**

JAI SHIVA SHANKARA

**Jaya siva shankara bom bom hara hara
Hara hara hara hara hara hara he
Hare murare Râm Râm hare hare
Râm Râm Râm hare
Jaya Râm Râm Râm hare.**

JAY JAY MĀ

**jay jay mā (· 4)
mā ānanda mayi mā
kali mā
rudra mā
lakshmi mā
sarasvati mā
parvati mā
sita mā
radhe mā
mā ānanda mayi mā
jay jay mā (· 4)**

JAI HRIDAYA VASINI

OM MA Jai Hridaya vâsini shuddhâ sanâtani Sri Anandamayi Mâ

OM MA bhuvana ujvalâ janani nirmalâ punya vistârini Mâ

Glory to thee, Sri Ma Anandamayee, eternal holy dweller of the heart! Thy lustre, Mother Nirmala, illumines the universe, heavenly virtues radiate from Thee, O Ma.

OM MA râja râjeshvari svâhâ svadhâ gouri pranava rupini Mâ

OM MA soumyâ soumyatarâ satyâ manoharâ purna parâtparâ Mâ .

Queen of the Queens, Gouri, Thou art svâha,svadhâ (words which are chanted while making offerings to the Gods and the ancestors respectively) and Om, O Ma. Thou art beautiful, really beautiful, charming , the reality beyond fullness itself, O Ma.

OM MA ravi shashi kundalâ mahâ vyoma kuntalâ vishva rupini Mâ

OM MA eishvarya bhâtimâ mâdhurya pratimâ mahimâ manditâ Mâ

Sun and Moon are Thy earrings, and the immense sky Thy hair, the universe is Thy form, O Ma. Thou art sweetness incarnate, radiant with splendour, the lustre of worldly riches, O Ma,

OM MA ramâ manoramâ shânti shântâ kshmâ sarva devamayi Mâ

OM MA sukhadâ varadâ bhakati jnânadâ keivalya dâyni Mâ

Thou art charming as Lakshmi, Thou art peace, serenity and mercy, are all Gods together, O Ma. Thou grant bliss, blessing, devotion, knowledge and the supreme state of oneness, O Ma.

OM MA vishva prasavini vishva pâline vishva samhârini Mâ

OM MA bhakta prâna rupâ murtimati kripâ triloka târini Mâ

Thou give birth, protect and destroy the world, O Ma. The very life of Thy devotees Thou art, Grace incarnate, Saviour of the three worlds, O Ma.

OM MA kârya kârana bhutâ bheda bhedâtîtâ parama devatâ Mâ.

OM MA vidyâ vinodini yogijana ranjini bhava bhaya bhanjini Mâ.

Thou art principles of cause and effect, Thou art beyond difference and non-difference, Thou art the supreme deity, O Ma. Thou art the enjoyment of knowledge, Thou art the charmer of Yogis and Thou art the dispeller of the terrors of life, O Ma.

**OM MA mantra bijâtmikâ veda prakâshikâ nikhila vyâpikâ Mâ
OM MA sagunâ sârupâ nirgunâ nirupâ mahâbhâva mayi Mâ**

Thou art the essence of the seed -mantra (monosyllabic utterances generally corresponding to a deity), revealer of the vedas, thou art all - pervading, O Ma. Thou art with qualities and form , and yet without qualities and form. Thou art the very embodiment of mahabhav (supreme

**OM MA mugda charâchara gâhe nirantara tava guna mâdhuri Mâ
Morâ mili prâne prâne pranami sri charane jai jai jai Mâ.**

The whole universe, animate as well as inanimate at wonder, ever sings Thy qualities, O sweet Ma. We unite and from our heart offer obeisance at Thy holy feet; glory again and again to Ma.

PRANAM MANTRAS

MANTRAS OF SALUTATIONS

**Akhanda mandalākāram vyāptam yena charācharam
Tat padam darshitam yena tasmai shri gurave namah.**

*I bow to that Guru, who pervades the indivisible form of the universe,
Who penetrates everything, be it mobile or immobile.
He shows the goal which is “That”.*

**Ajnāna timirāndhasya jnānānjana shalākakayā
Chaksurunmilitam yena tasmai shri gurave namah**

*Wisdom dispels the blindfolding darkness of ignorance, as the
stick of collyrium sharpens the eyesight.
I bow to that Guru who likewise opens my inner eyes.*

**Gururbrahmā gururvishnu gururdeva Maheshwara
Guru sākshāt parambrahma tasmai shri gurave namah**

*I bow to that Guru, the enlightened spiritual teacher
who is Brahmā (the creator), Vishnu (the Protector)
Maheshwara (the destructor)
who is verily the Supreme Brahman.*

**Gururmadhye sthitā mātā mātrimadhye sthita guru
Gururmātā namastestu mātriguru namāmyaham**

*Within the Guru dwells the Mother,
within the Mother dwells the Guru,
salutation to this Guru-Mother
I salute this Mother-Guru.*

**Brahmānandam parama sukhadam kevalam jnānamurtim
Dwandātitam gagana sadrisham tattwamasyādi lakshyam**

**Ekam nityam vimalam achalam sarvadhī sākshibhutam
Bhāvātītam trigunarahitam sadgurumtwam namāmi**

*I bow to the omnipresent Guru (Satguru) (who is) bliss of
brahman, giver of absolute happiness,
the ultimate form of wisdom, like the sky,
indicated by the scriptures as “Thou art that”
Unique, eternal, free from impurities, immovable
witness to all, beyond any mental disposition
free from the three attributes(sattva,rajas,tamas)*

**Dhyānamoolam gururmurti poojāmoolam gururpadam
Mantra moolam gururvākyam mokshamoolam gururkripā**

*The object of meditation is Guru’s form, the object of worship is Guru’s
feet, mantras are Guru’s words, the basis of liberation is Guru’s Grace.*

**Sarva mangalamangyalye sive sarvārthā sādhike
Sharanye tryambake gouri Nārāyani namostute**

*I bow to Thee, Gouri Narayani, who art the cause of the welfare of the
world who art good, who grants every wish, in whom one takes refuge,
who art three-eyed.*

**Srishti sthiti vināshānām shaktibhute Sanātani
Gunāshraye gunamaye nārāyani namostute**

*I bow to the eternal Narayani, the embodiment of Energy of creation,
conservation, destruction, substratum of the three attributes (guna)
permeated*

**Sharanāgata dinārta paritrān parāyane
Sarvasyārti hare devi nārāyani namostute.**

I bow to Thee, Goddess Narayani, who is engaged in relieving sufferings of all, the poor, the grief-stricken and those who take refuge in Thee.

**Om bhavatāpa pranāshinyai ānandaghana murtaye
Jnānabhakti pradāinyai mātastubhyam namonamah.**

Mother, I bow to Thee again and again, destroyer of worldly sufferings, embodiment of bliss, dispenser of wisdom and devotion.

**Sarva vighna vinashāya sarvakalyāna hetave
Pārvati priya putrāya ganeshāya namonamah**

I bow again and again to Ganesh, the dear son of Parvati, who destroys all impediments and is the cause of welfare for all.

**Sarvatra poojita shriman sadā vijayavardhanam
Shāntim Kuru gadāpāne nārāyana namostute**

I bow to Narayana, Lord of all riches, who is worshipped everywhere, who always grant victory and has mace in hand. Please, bring peace “unto all”.

**Nama shivāya shāntāya kāranatraya hetave
Nivedayāmi chātmānam twamgati parameshwara.**

*I bow to thee Shiva, the peaceful, who art the cause of the three causes (creation, preservation, destruction).
I offer my soul to Thee. O Supreme Lord, Thou art my ultimate destination.*

**Sadya pātaka samhantri sadya duhkha vināshini
Sukhadā mokshadā gangā gangaiva paramāgatihi**

Ganga is the immediate destroyer of sins, the immediate remover of sufferings, the giver of happiness and liberation. Ganga is verily the ultimate destination.

**Rāmāya rāmchandrāya rāmbhadrāya vedhase
Raghunāthāya nāthāya sitāyā pataye namah**

*I bow to Rama, Ramachandra (Rama charming like the moon),
Ramabhadra (Rama the benefactor), creator, lord of the Raghu dynasty,
ultimate goal, consort of Sita.*

**Apadam apahartāram datāram sarvasampadām
Lokābhirāmam shrirāmam bhuyo bhuyo namāmyaham**

*I bow again and again to Sri Ram, who takes away distress,
who gives all fortunes and delights the universe.*

**Namo brahmyanya devāya go brāhmana hitāyacha
Jagadhwitāya krishnāya govindāya namonamah**

*I bow again and again to Krishna, Govinda (pleasing to the senses), the
ultimate God, benefactor to cattle, brahmins and the world.*

**Krishanāya vāsudevāya haraye paramātmane
Pranata kleshanāshāya govindāya namonamah.**

*I prostrate and bow again and again to Krishna, Vāsudev (son of
Vasudev), Hari (who removes all sorrows), Supreme Spirit, Destroyer of
afflictions and Govinda (pleasing the senses).*

**He Krishna karunā sindho dinabandho jagatpate
Gopesh gopikā kānta rādhākānta namostute.**

*O Krishna, ocean of mercy, friend of the poor, God of the universe, lord of
the Gopas (cowherds tribe), charmer of the gopis (female cowherds),
consort of Radha, I bow to thee.*

**Twameva mātā cha pitā twameva
Twameva bandhuscha sakhā twameva
Twameva vidyā dravinam twameva
Twameva sarvam mama devadeva.**

*Verily, Thou art my mother, Thou art my father,
Thou art my friend and companion,
Thou art my wealth and wisdom.
Thou art my everything, O Lord of Lords.*

**Asato mā sadgamaya
Tamaso ma jyotirgamaya
Mrityor mā Amritamgamaya
Avir āvir ma edhi**

*Lead me from the unreal to the real,
Lead me from darkness to light,
Lead me from death to immortality.
O self illuminating Brahman, be Thou revealed to me in this way.*

**Yadaksharam pari bhrastam mātṛā hinancha yadbhavet
Purnam bhavatu tat sarvam tat prasādān maheshwari**

*If there be any missing letter or meter, let this be completed,
O Supreme Goddess (Maheshwari), by thy grace.*

**Om purnamadah purnamidam
Purnāt purnamudachyate
Purnasya purna mādāya purnamevāvashishyate.**

*Om, fullness is there, fullness is here,
From fullness, fullness arises!
If one removes fullness from fullness, what remains still is fullness.*

ANANDAMAYEE MAYE

Anandamayee Maye Premomayee Maye x6

Ati adbhuta madhuramayee x2

Anandamayee Maye Maye x2

Anandamayee Maye Premomayee Maye x6

Ati adbhuta madhuramayee x6

**Dayamayee Madhuramayee Shantimayee Shantimayee
Karunamayee Snehamayee**

Ati adbhuta madhuramayee x2

Anandamayee Maye Premomayee Maye x6

Anandamayee Maye Maye x2

(not always in this order...allow for improvisation)

NIRMALA TWAM

**Nirmala twam chidananda Rupa mangala karini
Vishwatkika viya drupa vishwa dhatri swayam prabha
Maha Saraswati devi, chit prakash swarupini
Maha Kali maha Laxmi, Shambhavi vaishnavi tatha
Shakti rup Anandmayee Shaxatwamsi Kevala
Aeta vibutayo mat: santi te natra shamshaya**

HE BHAGAVĀN

he bhagavān he bhagavān he bhagavān he bhagavān

jneyo bhagavān
dhyeyo bhagavān
preyo bhagavān
shreyo bhagavān
he bhagavān he bhagavān he bhagavān he bhagavān
mangalamay he bhagavān
shantimay he bhagavān
premamay he bhagavān
anandamay he bhagavān
he bhagavān he bhagavān he bhagavān he bhagavān

SATYAM JNANAM

satyam jñānam anantam brahma (· 2)
shantam shivam advaitam brahma (· 2)
ananda rupam amritam brahma
ekam eva advitiyam brahma
satyam jñānam anantam brahma (· 7)
satyam brahma
jñānam brahma
anantam brahma (· 3)

SITA RAM

Sita Ram Atma Ram Prana Ram Satya Ram

DIVINE MĀ

divine mā (· 4)
divine mā (· 4)

kali mā

rudra mā
lakshmi mā
sita mā
radhe mā
jay jay mā

OM SHRI MĀ

Om shri mā mā jay jay mā

ĀNANDA RUPINI

Ananda rupini ānanda dahini
shri shri ānanda mayi jay jay mā

goloka vasini purnanarayani
shuddha sanatani jay jay mā

JAY AMBE

jay ambe jagad ambe
mata bhavani jay ambe

duka vinashini durga jay jay
kala vinashini kali jay jay

umma rama bhramani jay jay
radha rukhmini sita jay jay

OM AMRITESHVARYAI NAMAH

om amriteshvaryai namah (· 4)

OM SHRI RAM

om shri ram jay ram jay jay ram (· 4)

HARE RAM BHAJO SITA RAM

hare ram ram ram (· 2)

bhajo sita ram hare ram

SHRI RAMANAMA SANKIRTANAM

Shrī Rāmanāma Sankīrtanam

om shrī rāma candrā namah

varnānām artha sanghānām

rasānām chandrasām api

mangalānam ca kartārau

vande vānī vināyakau

bhavānī shankarau vande

shraddhā vishvāsa rūpinau

yābhyām vinā na pashyanti

siddhāh svāntah stham īshvaram

OM NAMO NARAYANA

OM NAMO BHAGAVATE VASUDEVAYA

SHRI KRISHNA GOVINDA

shri krishna govinda hare murare
he natanarāyana vasudeva

hare murāre madhukaitabhāre
gopāla govinda mukunda shaure

OM NAMA SHIVAYA

JAY SHIVA BOM BOM

jay shiva shankara bom bom hara hara
he nath vishvanath
traiyambo vishvanath
shaiyambo vishvanath
ha nath vishvanath

KRISHNA KANHAIYA

Krishna kanhaiya bansi bajaiya x 2

Ram kanhaiya krishna kanhaiya x 5

AMAR KRISHNA GOPĀL HE

amar krishna gopāl he
amar govinda gopāl he

amar jadu mani he
amar prānīre mani he
amar lokano mani he

amar krishna gopāl
amar prān gopāl

ĀNANDA MANGALA GAO RE

rama rama rama rama ānanda mangala gao re
krishna krishna krishna krishna ānanda mangala gao re
hari hari hari hari ānanda mangala gao re
ānanda mangala gao re
nārāyan nārāyan nārāyan bhaja mano
bhaja man nārāyan bhaja man nārāyan

JAI RĀDHĀ MĀDHAVA

jai rādhā mādharma jai kunja vihārī
who plays in the forest grove

jai gopī jana vallabha jai giri vara dhārī
beloved of the gopis who upholds the mountains

yasoda nandana vraja jana ranjana
son of Yasoda, source of happiness for the inhabitants of Vraja

yamunā tīra vanachārī
who walks in the forest near the Yamuna river

BHAVANY ASHTAKAM

na tātō na mātā na bandhur na bhrāta
na putro na putrū na bhrityo na bhartā
na jāyā na vidyā na vrittirmamaiva
gatistvam gatistvam tvamekā bhavāni

bhavā bdhāvapāre mahā duhkha bhīrūh
prapannah prakāmī pralobhī pramattah
kusumsāra pā 'sha prabaddhah sadā 'ham
gatistvam gatistvam tvamekā bhavāni

vipade vishāde pramāde pravāse
jale vā 'nale parvate 'shatrumadhye
aranye 'sharanye sadā mām prapāhi
gatistvam gatistvam tvamekā bhavāni

anātho daridro jarā rogayukto
mahākshīnah dīnah sadā jādyavaktrā
vipattau pravishtah pranashtah sadā 'ham
gatistvam gatistvam tvamekā bhavāni

MATA TUMI, PITA TUMI

HYMN TO MA

Mata tumi, pita tumi, bandhu tumi he,

You are mother, you are father, you are friend;

Kali tumi, Siva tumi, Krishna tumi he.

You are Kali, you are Siva, you are Krishna;

Mahamaya, Durga tumi, tumi Tara he,

O Mother, you are Mahamaaya You are Durga, you are Tara

Maha Shakti, Maha Devi, Sarat sara he.

You are mahashakti, Mahadevi, you are of the essence

Tumi Hara, tumi Rama, tumi Brahma he,

You are Hara, You are Rama, you are also Brahma;

Tumi yagna, tumi satya, tumi dharma he.

You are yajna (sacrifice), you are Truth, you are righteousness (dharma).

Priya tumi, priyatara, priyatama he,

You are love, the lovlierr, and the loveliest,

Manorama anupama anuttama he.

You are the enchantress of the mind, You are incomparable and you are great

Sundaro sakha tumi chirasathi he,

You are pure beauty, you are pure energy, and you are our eternal companion

Tabha prema jhare koyi dibarathi he.

Your love encompasses all animate and inanimate beings;

Jivane marane mama tumi pati he,

Thou art the lord through births, lives, and deaths;

Tumi bharta, tumi karta tumi gati he.

You are the entire burden-bearer (of the universe); You are the doer and You are the goal.

Pranarama prabhu tumi abhirama he,

You are the Lord of my life force (prana);

Houk prane tava nam aviram he.

Let Your name be in each breath without stopping.

Mano tumi, prano tumi, buddhi tumi he,

You are the mind, you are the breath, you are the intelligence;

Sadhana bhajana tumi, siddhi tumi he.

You are the sadhana , You are the hymns, You are also siddhis

Arupo svarupo tumi sarva rup he,

You are the formless and the form;

Asima sasima tumi aparupo he.

You are boundless and You are finite. You are all the forms and yet You are uniquely formless.

Sakala vyapya tumi virajichha he,

Pervading everywhere, Yours is the transcendental form, and You radiantly reign everywhere (viraja);

Eka tumi, bahurupe avasthita he,

You are one, manifesting in myriad forms.

Tumi bodha, tumi jnana tumi atma he,

You are the Consciousness, you are sacrifice, and you are my very self/soul;

Akhilo vishvera sar paramatma he.

You are the entire Universe; You are the Universal Self/paramatma

Amare jagrarta karo anunaya he,

Wake me up, this is my prayer.,

Tumare pranamo hok premomayo he.

Please accept our salutations. We pray to You to awaken us to Your light, Your consciousness.

SIVA-MAHIMNAH STOTRAM
HYMN TO THE GLORY OF SHIVA

**gajānanam bhūta-ganādhī-sevitam
kapittha-jambū-phalacāru-bhakshanam
umāsutam shoka-vināsha-kārakam
namāmi vighneshvara-pāda-pankajam**

OM! Salutations to Parvati's consort, Hara, Hara, Hara, Great God Shiva).

O Elephant-faced (Ganesh), served by ghosts and other attendants, Eating sweet wood-apples and blackberries, Uma's son, the destroyer of sorrows, O remover of obstacles, I bow to your lotus feet.

Sri Pushpadanta uvāca.

**mahimnah pāram te parama vidusho yadyasadrishi
stutir brahmā dīnā mapitadava sannāstvayī girah,
athā vācyah sarvah svamati parinā māvadhi grinan
mamāpyeshah stotre hara nirapavādah parikarah**

1

Sri Pushpadanta said:

If it is unseemly to praise You when ignorant of the extent of Your greatness, then even the praises of Brahma and others are inadequate. If no one can be blamed when they praise You according to their intellectual powers, then my attempt to compose a hymn cannot be reproached.

**atītah panthānam tava ca mahimā vānmanasayor
atad vyāvṛtṭyā yam cakita mabhi dhatte shrutirapi,
sa kasya stotavyah katividha gunah kasya vishayah
pade tvarvācīne patati na manah kasya na vacah.**

2

Your greatness is beyond the reach of mind and speech. Who can properly

praise that which even the Vedas describe with trepidation, by means of 'not this, not this'? How many qualities does He possess? By whom can He be perceived? Yet whose mind and speech do not turn to the form later taken by Him (saguna)?

**madhu sphitā vācaḥ paramam amritam nirmītavata
stava brahman kim vāg api suraguror vismaya padam,
mama tvetām vānīm guṇa kathana punyena bhavataḥ
punām ityarthesmin puramathana buddhir vyavasitā. 3**

O Brahman! Do even Brihaspati's praises cause wonder to You, the author of the nectar like sweet Vedas? O destroyer of the three cities, the thought that by praising Your glories I shall purify my speech has prompted me to undertake this work.

**tavaisvaryam yat taj jagadudaya raksā pralayakrit
trayīvastu vyastam tisriṣu guṇa-bhinnāsu tanushu,
abhavyānām asmin varada ramanīyāma ramanīm
vihantum vyākrosīm vidadhata ihaika jādadhīyah. 4**

O Giver of boons! Some stupid people produce arguments—pleasing to the ignorant but in fact hateful—to refute Your Divinity, which creates, preserves and destroys the world, which is divided into three bodies (Brahma, Vishnu and Shiva) according to the three guṇas, and which is described in the three Vedas.

**kimīhah kimkāyah sa khalu kimupāya sribhuvanam
kimādhāro dhātā srijati kimupādāna iti ca,
atarkyaish varye tvay yanavasara duhstho hatadhīyah
kutarko'yam kāmshcin mukharayati mohāya jagataḥ. 5**

To fulfill what desire, assuming what form, with what instruments, support and material does that Creator create the three worlds? This kind of futile argumentation about You whose divine nature is beyond

the reach of intellect, makes the perverted vociferous, and brings delusion to men.

**ajanmāno lokāḥ kimavayava vanto'pi jagatām
adhisthātāram kim bhavavidhir-anādritya bhavati,
anīsho vā kuryād bhuvana janane kah parikaro
yato mandāstvām praty-amaravara samsherata ime. 6**

O Lord of gods! Can the worlds be without origin, though they have bodies? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? Because they are fools they raise doubts about Your existence.

**trayi sāṅkhyam yogah pasupati matam vaishnavamiti
prabhinne prasthāne paramidamadah pathyamiti ca,
rucīnām vaicitryād riju kutila nānā pathajushām
nrināmeko gamyas tvamsasi payasā marnava iva. 7**

Different paths (to realization) are enjoined by the three Vedas, by Sankhya, Yoga, Pashupata (Shaiva) (doctrine and Vaishnava Shastras. People follow different paths, straight or crooked, according to their temperament, depending on which they consider best, or most appropriate—and reach You alone just as rivers enter the ocean.

**mahokshah khatvāṅgam parashu-rajinam bhasma phaninah
kapālam cetīyat tava varada tantra pakaranam,
surāstām tāmridhim dadhati tu bhavad bhrū pranihitām
na hi svātmā rāmam vishaya mriga trishnā bhramayati. 8**

O Giver of boons! A great bull, a wooden hand rest, an axe, a tiger skin, ashes, serpents, a human skull and other such things—these are all You own, though simply by casting Your eyes on gods You gave them great treasures which they enjoy. Indeed one whose delight is in the Self cannot be deluded by the mirage of sense objects.

**dhruvam kascit sarvam sakala mapara stva dhruva midam
paro dhrau vyādhrauvye jagati gadati vyasta vishaye,
samaste'pye tasmin puramathana tair vismita iva
stuvan jihremi tvām na khalu nanu dhrishtā mukharatā. 9**

O Destroyer of the demon Pura, some say that the whole universe is eternal while others say that all is transitory. Others still, hold that it is eternal and non-eternal — having different characteristics. Bewildered by all this, I do not feel ashamed to praise You; indeed my loquacity is an indication of my boldness.

**tavaisvaryam yatnād yadupari virincir-hari-radha
paricchettum yātāv anala manala skandha vapushah,
tato bhakti sraddhā bhara-guru-grinad-bhyām girisha yat
svayam tasthe tābhyām tava kim anuvrittir na phalati. 10**

O Girisha, when You took the form of a pillar of fire, Brahma trying from above and Vishnu trying from below failed to measure You. Afterwards, when they praised You with great faith and devotion, You revealed yourself to them of Your own accord; does not surrender to You bear fruit?

**ayatnādāpādyā tribhuvanama-vairavya-tikaram
dashāsyo yadbāhūn abhrita ranakandū paravashān,
sthirah padmasrenī racita caranām bhoruhabaleh
sthirāyā stvad bhaktes tripurahara visphūr jitamidam. 11**

O Destroyer of Tripura, it was because of that great devotion, which prompted him to offer his heads as lotuses to Your feet, that the ten headed Ravana was still with arms and eager for fresh war after he had effortlessly rid the three worlds of all traces of enemies.

**amushya tvatsevā samadhigata-sāram bhujavanam
balāt-kailāse'pi tvadadhivasatau vikramayatah,
alabhyā pātāle pyalasa-calitān-gustha-shirasi**

pratishthā tvayyāsīd dhruvamupacito muhyati khalah 12

But when he (Ravana) extended the valour of his arms-whose strength was obtained by worshipping You- to Kailas, Your abode, You moved the tip of Your toe, and he did not find a resting place even in the nether world. Truly, when affluent the wicked become deluded.

**yadriddhim sutrāmno varada paramo-ccairapi satim
adhashcakre bānah parijana vidheya tribhuvanah,
na taccitram tasmin varivasitari tvac caranayor
na kasyā unnatyai bhavati srirasastvay yavanatih.** 13

O Giver of boons, since Bana was the worshipper of Your feet is it to be wondered at that he had the three worlds at his command and put to shame the wealth of Indra? What prosperity does not come from bowing down the head to You?

**akānda brahmānda kshaya cakita devāsura kripā
vidheya syāsīdyas trinayana visham samhrita vatah,
sa kalmāshah kanthe tava na kurute na shriya maho
vikāro’pi shlāghyo bhuvana-bhaya-bhangavyasaninah.** 14

O Three-Eyed One, who drank poison out of compassion for gods and demons when they were distraught at the sudden prospect of the destruction of the universe, surely the dark blue stain on Your throat has beautified You. Even deformity is to be admired in one who is given to freeing the world of fear.

**asiddhārthā naiva kvacidapi sadevā suranare
nivartante nityam, jagati jayino yasya vishikhāh,
sa pashyannīsa tvām itara surasāddharana mabhūt
smarah smarta-vyātma na hi vasishu pathyah paribhavah** 15

O Lord, the god of love, whose arrows never fail in the world of gods and men, become nothing but an object of memory because he looked

on You as an ordinary god (his body being burnt by Your look of wrath). An insult to the self-controlled is not conducive to good.

**mahī pādāghātād vrajati sahasā samshaya-padam
padam visnor-bhrāmyad bhujaparigha-rugna-graha-ganam,
muhur-dyaur-dausthyam yāt-yanibhrita-jatā-tāditatātā
jagad-rakshāyai tvam natasi nanu vāmaiva vibhutā. 16**

When You danced to save the world, the earth was suddenly thrown into a precarious state at the striking of Your feet; the spatial regions and the hosts of stars felt oppressed by the movement of Your massive club-like arms; and the heavens became miserable as their sides were constantly struck by Your waving matted hair. Indeed it is Your very mightiness which is the cause of the trouble.

**viyad-vyāpī tārā gana-gunita phenod-gama-rucih
pravāho vārām yah prishata-laghu-dristah shirasi te,
jagad-dvipākāram jaladhivalayam tena kritami-
tyane-naivon-neyam dhrita-mahima divyam tava vapuh. 17**

The river which pervades the sky and whose foam crests look all the more beautiful because of stars and planets, seems no more than a drop of water when on Your head. That same river has turned the world into islands surrounded by waters. From this can be judged the vastness of Your divine body.

**rathah kshonī yantā shata-dhriti-ragendro dhanuratho
rathānge candrārkaḥ rathacarana-pāṇih shara iti,
didhakshoste ko'yam tripura-trina-mādambara-vidhir
vidheyaiḥ krīdantyo na khalu paratantrāḥ prabhu-dhiyah. 18**

When You wanted to burn the three cities of the demons - which were but a piece of straw to You—the earth was Your chariot, Brahma Your charioteer, the great mountain Meru Your bow, the sun and the moon the

wheels of Your chariot, Vishnu Your arrow. Why all this paraphernalia? The Lord is not dependent on others. He was only playing with things at His command.

**hariste sāhasram kamala-balimā-dhāya padayor
yadekone tasmin nija-mudaharan-netra-kamalam,
gato bhaktyu-drekah parinatim-asau cakra-vapushā
trayānām rakshāyai tripura-hara jāgarti jagatām. 19**

0 Destroyer of the three cities, Hari rooted out His own lotus-eye to make up the difference when one flower was missing in His offering of 1,000 lotuses to Your feet. For this great devotion You awarded the discus (Sudarshan Chakra) ~ with which Hari protects the three worlds.

**kratau supte jāgrat tvamasi phalayoge kratumatām
kva karma pradhvastam phalati purushā-rādhana-mrite,
atas-tvam sam-preksya kratusu phala-dāna-pratibhuvam
shrutau shraddhām baddhvā dridha-parikarah karmasu janah. 20**

When a sacrifice has ended, You ever keep awake to bestow its fruit on the sacrificer. How can any action bear fruit if not accompanied by worship of You, 0 Lord? Therefore, knowing You to be the Giver of fruits of sacrifices and putting faith in the Vedas, people become resolute about the performance of sacrificial acts.

**kriyādakso dakshah kratupati-radhīsha-stanubhritām
rishināmārtvijyam sharanada sadasyāh suraganāh,
kratu-bhramshas-tvattah kratuphala-vidhāna-vyasanino
dhruvam kartuh sraddhā vidhura-mabhicārāya hi makhāh. 21**

0 Giver of refuge, even that sacrifice where Daksha, the Lord of creation and expert in sacrifices, was the sacrificer, rishis were priests, gods participants, was destroyed by You who are habitually the Giver of fruits of sacrifices. Surely sacrifices cause injury to the sacrificers in the absence

of faith and devotion.

**prajā-nātham nātha prasabha-mabhikam svām duhitaram
gatam rohid-bhūtām rira-mayishumrishyasya vapushā,
dhanus pāner yātam divamapi sapatrā kritamamum
trasantam te'dyapi tyajati na mriga-vyādhara-bhasah. 22**

O Lord, the fury of You who became a hunter with a bow in hand has not as yet left Brahma-who, overcome by incestuous lust and finding his own daughter transforming herself into a hind, desired to ravish her in the body of a stag-and keenly pierced by Your arrows, he (Brahma) has fled to the sky.

**svalāvanyā-shamsā dhrita-dhanusha-mahnnāya trinavat
purah plustam drishtvā pura-mathana pushpā-yudhamapi,
yadi strainam devi yama-nirata dehārdha-ghatanā
davaity tvām-addhā bata varada mugdhā yuvatayah. 23**

O Destroyer of the three cities, O Giver of boons, is Parvati who saw the god of love, bow in hand, burnt like a piece of straw in a minute by You, still proud of her beauty and believing that You are fascinated by her, because she was allowed to occupy half Your body because of her austerities? Ah, surely all women are under delusion. You have completely conquered Your senses.

**shmashānesvā-kridā smarahara pishācāh sahacarāsh
citā-bhasmā-lepah sragapi nrikarotī-parikarah.
amāngalyam shīlam tava bhavatu nāmaiva-makhilam
tathāpi smartrinām varada paramam mangalamasi. 24**

O Destroyer of the god of love, O Giver of boons, Your play is in cremation grounds, Your companions are ghosts, You smear Your body with the ashes of burnt bodies, human skulls are Your garland-all Your conduct is indeed inauspicious. But You promote the greatest good of those who remember You.

**manah pratyak-citte savidha-mavadhāyāṭṭa-marutah
prahrishyadromānah pramada-salilot-sangitadrisah
yadā-lokyāh-lādam hrada iva nimajyā-mritamaye
dadhat-yantas-tattvam kimapi yaminas-tat kila bhavān. 25**

You are indeed that inexpressible Truth which the yogis realize within through concentrating their minds on the Self and controlling the breath according to the directions laid down in the scriptures, and realizing which Truth they experience rapturous thrills and shed profuse tears of joy; swimming as it were in a pool of nectar they enjoy inner bliss.

**tvamarkas-tvam somas tvamasi pavanas tvam hutavahas
tvamāpas-tvam vyoma tvamu dharanir-ātmā tvamiti ca,
paricchinnām-evam tvayi parinatā bibhratu giram
na vidmas-tat-tattvam vayamiha tu yat-tvam na bhavasi. 26**

The wise hold this limiting view of You: You are the sun, You are the moon, You are fire, You are air, You are water, You are space, You are the earth and You are the Self. But we do not know the things which You are not.

**trayīm tisro vrittīs tribhuvana-matho trīnapi surā
nakārādyair-varnais tribhir-abhi-dadhat-tīrnavikriti,
turīyam te dhāma dhvanibhi-rava-rundhāna-manubhih
samastam vyastam tvām sharanada grināt-yomiti padam. 27**

O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three states, three worlds and the three gods, the word AUM(Om) describes You separately. By its subtle sound the word Om collectively denotes You - Your absolute transcendental state which is free from change.

**bhavah sarvo rudrah pasupati-rathograh sahamahān
stathā bhīme-shānāv iti yadabhi-dhānā-shtakam-idam,
amushmin-pratyekam praviharathi deva shrutirapi**

priyāyāsmāi dhāmne pravīhatha-namasyo'smi bhavate. 28

O Lord! Bhava, Sharva, Rudra, Pashupati, Ugra, Mahadeva, Bhima, and Ishana—these eight names of Yours are each treated in detail in the Vedas. To You, most beloved Lord Shankara, of resplendent form, I offer salutations.

**namo nedisthāya priyadava dāviśthāya ca namo
namah kśhodisthāya smarāhara mahīśthāya ca namah
namo varśīśthāya trinayana yaviśthāya ca namo
namah sarvasmāi te tadida-mītisarvāya ca namah. 29**

O Lover of solitude, my salutations to You who are the nearest and the farthest. O Destroyer of the god of love, my salutations to You who are the minutest and also the largest. O Three-eyed one, my salutations to You who are the oldest and also the youngest. My salutations to You again and again who are all and also transcending all.

**bahala-rajase vīśvot-pattau bhavāya namo namah
prabala-tamase tat-samhāre harāya namo namah,
jana-sukhakṛite sattvo-driktau mṛidāya namo namah
pramāhasi pade nīstraigunye śhivāya namo namah. 30**

Salutations to You as Brahma in whom rajas prevails for the creation of the universe. Salutations to You as Rudra in whom tamas prevails for its destruction. Salutations to You as Vishnu in whom sattva prevails for giving happiness to the people. Salutations to You, O Shiva, who are effulgent and beyond the three attributes.

**kṛīṣha-parināti cetah kṛīṣha-vāśhyam kva cedam
kva ca tava guṇasīmolaṅghinī śhāśhva-driddhīh,
itī cakīta-mamandī kṛītya mām bhaktī-rādhād
varada caranāyo-ste vākya-pushpo-pahāram. 31**

O Giver of boons, how poor is my ill-developed mind, subject to afflictions, and how boundless Your divinity—Eternal and possessing infinite virtues. Though terror—stricken because of this, I am inspired by my devotion to

offer this hymnal garland at Your feet.

**asita-giri-samam syāt kajjalam sindhu-pātre
sura-taruvara-shākhā lekhanī patra-murvī,
likhati yadi grhītvā shāradā sarva-kālam
tadapi tava gunānām īsha pāram na yāti.**

32

0 Lord, if the black mountain be ink, the ocean the inkpot, the branch of the stout wish-fulfilling tree a pen, the earth the writing leaf, and if taking these the Goddess of Learning writes for eternity, even then the limit of Your virtues will not be reached.

**asura-sura-munīndrair arcita-syendu-mauler
grathita-guna-mahimno nirguna-syesvarasya,
sakala-gana-varisthah pushpadantā-bhidhāno
rucira-malaghu-vrittaih stotra-metac-cakāra.**

33

The best of Gandharvas, Pushpadanta by name, composed in great devotion this beautiful hymn to the Lord, who is worshipped by demons, gods, and the best of sages, whose praises have been sung, who has the moon on His forehead, and who is attributeless.

**ahara-harana-vadyam dhūrjateh stotra-metat
pathati paramabhaktyā shuddhacittah pumānyah.
sa bhavati shivaloke rudra-tulya-stathātra
pracuratara-dhanāyuh putravān-kīrtimānshca.**

34

The person who with purified heart and in great devotion always reads this beautiful and elevating hymn to Shiva, becomes like Shiva (after death) in the abode of Shiva, and while in this world gets abundant wealth, long life, progeny and fame.

**maheshānnāparo devo mahimno nāparā stutih,
aghorānnāparo manthro nasti tattvam guroh param.**

35

There is no God higher than Shiva, there is no hymn better than the hymn on the greatness of Shiva, there is no mantra more powerful than the name of Shiva, there is nothing higher to be known than the real nature of the

Guru.

**dīkshā dānam tapas tīrtham jnanamyāgā-dikāh kriyāh,
mahimnah stava pāthasya kallām nārhanti shodashīm 36**

Initiation into spiritual life, charities, austerities, pilgrimages, practice of yoga, performance of sacrificial rites - none of these give even a sixteenth part of the merit that one gets by reciting the hymn on the greatness of Shiva.

**kusuma-dashana-nāmā sarva-gandharva-rājah
shishu-shashadhara-mauler deva-devasya dāsah
sa khalu nija-mahimno bhrashta evāsya roshāt
stavanamidamakārsid divya-divyam mahimnah. 37**

The Lord of Gandharvas, Pushpadanta by name, is the servant of the God of gods who has the crescent moon on his forehead. Fallen from his glory due to the wrath of the Lord, he composed this very beautiful uplifting hymn on the greatness of Shiva to regain His favour.

**suravaramuni-pūjyam sarvagamokshaikahetum
pathati yadi manushyah prāñjalir-nānyacetāh,
vrajati shiva-samīpam kinnaraih stūyamānah
stavanamidamamogham puspadanta-pranītam. 38**

If one with single-minded devotion and folded palms reads this unfailing hymn composed by Pushpadanta, which is adored by great gods and the best of sages and which grants heaven and liberation, one goes to Shiva and is worshipped by Kinnaras (celestial beings).

**asamāpta-midam stotram punyam gandharva bhāshitam,
anaupamyam manohāri shiva-mīshvara-varnanam. 39**

Thus ends this unparalleled sacred hymn composed by Pushpadanta and describing the glory of God Shiva in a most fascinating manner.

**ityesā vānmayi pūjā shrimac shankara pādayoh,
arpitā tena devesah priyatām me sadāshivah. 40**

This hymn worship is offered at the feet of Shiva. May the ever beneficent Lord of gods be pleased with me at this!

**tava tattwamna janami kidrishosi maheshwara
yadrashosi mahadeva tadrashaya namo namah** **41**

I do not know the truth of your nature and who you are- O great God my salutations to your true nature.

**eka kalam dwikalam wa trikalam yah pathennarah
sarva papa vinirmuktah shivaloke mahiyate** **42**

Whoever reads this once, twice or thrice (in a day) revels in the domain of Shiva, bereft of all sins.

**sri pushpadanta mukha pankaja nirgatena
stotrena kilbisha harena hara-priyena,
kanthas thitena pathitena samāhitena
suprīnito bhavati bhutapatir maheshah.** **43**

If a person learns by heart and recites this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva and which equally promotes the good of all, Shiva, the Lord of creation, becomes very pleased.

**om mahādeva shiva shankara shambho umākanta hara tripurāre
mrityunjaya vrishavadhvaja shoolina
gangadhar mrida madanāre hara shiva shankara gaurisham
vande gangādharamisham
shiva rudram pasuupatimishānam
kalaye kāshipuri nātham
jaya shambho, jaya shambho
shiva gauri shankar jaya shambho
om namah pārvati pataye hara hara mahādeva
karpoora-gauram karunāvatāram
samsāra- sāram bhujagendra-hāram
sadā vasantam hridayāravinde bhavam bhavāni-sahitam namāmi**

SRI HANUMAN CHALISA

Doha

**Sri Guru Charan Saroja-rajā Nija mana Mukura Sudhaar
Sita Ram**

Purifying my mind by the dust of the lotus feet of Sri Gurudev
**Baranow Rahubhara Bimala Yasha Jo Dayaka Phala Char
Sita Ram**

*I describe the glories of Sri Rama, which bestow upon us the four
Purusharthas*

**Budhee Heena Thanu Jannikay Sumirow Pawana Kumaar
Sita Ram**

Realising the inadequacy of our intellect, we meditate on you,
**Bala Budhee Vidya Dehoo Mohee Harahu Kalesha Vikaar
Sita Ram**

*O Hanuman, “Give us strength, intelligence and knowledge, and remove
all the psychological afflictions and aberrations”*

Chopai

Jaya Hanuman Gyana Guna Saagara

Glory! Victory to Hanuman, the ocean of wisdom and virtue!

Jaya Kapish Tinku Loka Ujaagara **1**

*Glory to Kapisha (Hanuman), the awakener or enlightener of the three
worlds!*

Rama Dhootha Athulitha Bala Dhaama

You are the messenger of Sri Rama and of unequalled strength,

Anjani Putra Pawan Sutha Naama **2**

Son of Anjani, and whose name is Pavanasutta

Mahabeer Bikrama Bajarangi

You are a great hero of exceptional valour, of an unstained body,

Kumati Newaara Sumati Ke Sangi **3**

You remove our wicked thoughts and are the friend of those with pure, holy minds (Sumati)

Kaanchana Barana Biraaja Subhesha

You are of golden colour and pure and possess a huge, well-clothed body

Kaanana Kundhala Kunchita Kesha 4

You wear shining earrings and have beautiful, curly hair

Haatha Bajra Aur Dhuwaje Beerajay

With the thunderbolt in hand you dwell in Sri Rama's chariot

Kandhey Moonja Janehu Saajay 5

and wear the sacred thread across your shoulder (symbols of Brahmacharya)

Shankara Suwana Kesari Nandana

You, who are like Siva and the son of Keshari in appearance

Tej Prataapa Maha Jaga Bandhana 6

are adored by the whole world on account of your radiance and courage

Vidyawaana Guni Ati Chaatur

You are learned, virtuous and extremely dextrous

Raam Kaaj Karibe Ko Aathur 7

You are totally devoted to the service of Sri Rama

Prabhu Charitra Sunibe Ko Rasiya

You delight in listening to the glories of Sri Rama, the Lord,

Raamlakhana Sita Mana Basiya 8

and have enthroned Sri Rama, Lakshmana and Sita in your heart, in your being and in your mind

Sookshma Roop Dhari Siyahi Dikhaawa

You assumed a very minute (or subtle) form when you revealed yourself to Sita

Bikat Roop Dhari Lanka Jaraawa 9

and by assuming an awesome form you even burnt the city of Lanka

Bheema Roop Dhari Asura Sanghaaray

Then you assumed an enormous form and destroyed the demons

Ramachandra Ke Kaaj Sanwaaray 10

accomplishing the mission of Sri Rama thereby

Laayi Sanjeewana Lakhana Jiyayai

Having brought the life-giving medicinal herb, you revived Lakshmana;

Sri Raghubeer Harasha Ur Laayai	11
<i>you joyously carried Sri Rama on your shoulders</i>	
Raghupathy Kinhi Bahutha Badaayi	
<i>You brought great happiness to Sri Rama</i>	
Thum Mam Priye Bharatha Sam Bhaai	12
<i>and He too extolled you greatly, declaring you to be as dear to Him as His brother Bharata, on that account</i>	
Sahasa Badhana Thumharo Yash Gaawai	
<i>He sang your praises in a happy frame of mind</i>	
Asa Kahi Shreepati Kanta Lagaaway	13
<i>and having done so, He, the Lord Himself, embraced you</i>	
Sanakaadik Brahmaadi Muneesha	
<i>Who can describe your glories!</i>	
Naarad Shaarad Sahitha Aheesa	14
<i>Even the sages, gods, Narada, Saraswathi, the thousand-headed Ahisha</i>	
Yama Kuber Dikpaala Jahaanthay	
<i>Yama, Kubera, the guardian Deities</i>	
Kavikovidh Kahi Sakay Kahaathay	15
<i>none can describe adequately your glories</i>	
Thum Upakaar Sugreewahi Keenha	
<i>You rendered an invaluable service to Sugriva (the king of the monkeys)</i>	
Raam Milai Raja Pada Deenha	16
<i>by introducing him to Sri Rama and restoring him to the throne</i>	
Thumharo Mantra Bheebhishana Maana	
<i>Vibhishana, the brother of Ravana, accepted your advice</i>	
Lankeshwar Bhayi Saba Jaga Jaana	17
<i>and became the Lord of Lanka, that the whole world knows</i>	
Yuga Sahasra Yojana Para Baano	
<i>You playfully thought that the mighty sun</i>	
Leelyo Thahi Madhura Phala Jaano	18
<i>was a great big fruit and swallowed it up</i>	
Prabhu Mudrika Meli Mukh Maheem	
<i>Taking the sacred ring of Sri Rama in your mouth</i>	
Jaladhee Laandhigaye Acharaja Naheem	19

you leapt across the ocean, this was nothing incredible or of any wonder to you

Durgam Kaaj Jagat Ke Jethe

The impossible in this world becomes,

Sugam Anugraha Tumhare Tete

20

by your Grace, easily possible, as you are so full of power and Grace

Raama Duwaary Thuma Rakhawaarey

You are the gatekeeper of Sri Rama's kingdom and

Hoth Na Aagya Bina Paisaaray

21

you would not move from that post without his command

Sab Sukh Lahay Thumhaari Sarana

He who takes refuge at your feet gains all joy and happiness,

Thum Rakshaka Kaahoo Ko Darana

22

and if you are one's protector, what is there to be afraid of?

Aapana Tej Samhaaro Aapay

Your very radiance dispels all obstacles;

Theenom Loka Haankte Kaapay

23

the evil forces of the three worlds tremble before it

Booth Pisach Nikat Nahi Aaway

No evil spirits dare approach you or

Mahabeer Jab Naam Sunaaway

24

one who sings your Name

Naashay Rog Harai Sab Peera

All diseases are destroyed and pain and sorrow vanish

Japat Niranthar Hanumath Beera

25

when your great and powerful Name is repeated incessantly

Sankat Se Hanumaan Chudaaway

O Hanumanji, you free us from all our troubles and difficulties,

Mana karam Vachan Dhyaana Jo Laaway

26

if we contemplate upon you in thought, word and deed

Sab Par Raam Tapasvi Raaja

Having successfully accomplished the mission of Sri Rama

Thinake Kaaj Sakalathum Saja

27

you won the Grace of Sri Rama, who placed His hand on your head

Aur Manorath Jo Koi Laaway	
<i>He (Sri Rama) fulfils the wishes of all and</i>	
Sohi Ameeth Jeewan Phal Paaway	28
<i>bestows upon all the precious fruits of their lives</i>	
Chaaro Yug Partaap Thumhaara	
<i>Your glory will prevail throughout the four ages and</i>	
Hey Parasidha Jagat Ujiyaara	29
<i>your fame will shine throughout the world</i>	
Sadhu Santh Ke Thum Rakhwaaray	
<i>You are the protector of the holy saints and sages;</i>	
Asur Nikanddana Raama Dulaaray	30
<i>you the beloved of Sri Rama, annihilate the evil forces.</i>	
Astha Siddhi Nav Nidhi Ke Dhaataa	
<i>The bestower of the eight supernatural powers and the nine forms of wealth,</i>	
Asbar Deen Jaanaki Maathaa	31
<i>this boon was given to you by Mother Sita</i>	
Raam Rasaayan Thumhray Paasaa	
<i>The alchemy of devotion to Sri Rama is with you,</i>	
Sadhaa Raho Raghupathy Ke Daasaa	32
<i>the eternal servant of the Lord</i>	
Tumhare Bhajan Raam Ko Paaway	
<i>By singing your glories</i>	
Janam Janam Ke Dukh Bisraaway	33
<i>we are freed from the sorrow of birth and death</i>	
Antha Kala Raghubara Pura Jaayi	
<i>At the end of a life-span of such devotion</i>	
Jahan Janma Hari Bhaktha Kahaayee	34
<i>one achieves the abode of Sri Rama and is there known as the devotee of the Lord</i>	
Aur Devata Chitha Na Dharayi	
<i>There is no need to worship any other deity</i>	
Hanumath Seyi Sarva Sukha Karayee	35
<i>for Hanuman himself will remove all troubles and restore peace and</i>	

harmony

Sankat Katay Mitay Sab Pheeraa

All obstacles are removed if one remembers or contemplates

Jo Sumiray Hanumath Bal Beera 36

on Hanuman, the storehouse of strength

Jaya Jaya Jaya Hanuman Gosaai

Victory! Victory! Victory! to Hanuman!

Kripaa Karahu Gurudev Kee Naayi 37

Be merciful as our Gurudev

Jo Shath Baar Paat Kar Joyi

He who recites this a hundred times

Chootehi Bandhee Mahaa Sukha Hoyi 38

is freed from worldly bondage and gains eternal bliss

Jo Yah Padhay Hanuman Chaleesa

He who recites the Hanuman Chalisa

Hoyi Siddhi Saakhi Gaureesa 39

becomes a perfected being and beloved of Lord Siva

Tulasidaas Sadaa Hari Chera

Tulsidas prays to the Lord:

Keejay Naath Hridaya Maha Dera 40

“Please make my heart your abode”.

Doha

Pawan Thanay Sankat Harana Mangala Murati Roop Sita Ram

May Hanuman who removes all our obstacles and troubles,

Ram Lakhana Sitha Saheeta Hriday Basahu Soor Bhoop Sita Ram

Dwell in our hearts along with Sri Rama, Lakshmana and Sita

Sri Ramachandra sankata Hari Om.

NARMADASHTAKAM

**Savindu sindhu suskhalatta rangabhanga ranjijtam
dvishatsupāpa jāta-jātakari varisanyutam
krutānta-dutakalābhuta-bhitihāri varmade
tvadiya pāda pankajam namami devi narmade (x2)**

*You flow towards the ocean with roving waves and drops of water.
Your water is holy and destroys all sins.
You are the protector of the beings after removing fear.
Oh great river Narmada I bow down to your lotus feet!*

**Tvadambu-linadina-mina-divya sampradayakam
kalau malaudha-bharhāri sarva-tirtha nayakam
sumatsya-katcha-nakra-cakra-cakravāk-sharmade
tvadiya pāda pankajam namami devi narmade (x2)**

*You give divine life to the fishes, which live within your water.
You grant liberation to the bad beings by removing the burden of sins on
the earth.
You are the greatest of rivers, which have holy and pure water.
You grant happiness to insects, which live in your water.
Oh great river Narmada I bow down to your lotus feet!*

**Mahagabhira-nirapura-pāpadhuta-bhutalam
dhyanat-samasta-pātkāri-dāritapadacalam
jagallaye mahabhaye mrukandusunu-hamaryade
tvadiya pāda pankajam namami devi narmade (x2)**

*You clean fields and keep them pure.
You prevent the sorrows of the virtuous people who bow down to you.
You have given shelter to Markandeya, the son of Mrukandu sage.
Oh great river Narmada I bow down to your lotus feet!*

**Gatam tadaiva me bhayam tvadambu vikshitam yada
mrukandsunu-shaunkasurarisevi sarvada
punarbhavabdhi-janmajam bhavandhi-dukhavarmade
tvadiya pāda pankajam namami devi narmade (x2)**

Your water is worshipped and served by Markandeya, Shaunaka and other sages.

All my fear is eradicated on seeing the holy water.

You protect beings from sorrows that arise out of being born in the ocean of worldly life.

Oh great river Narmada I bow down to your lotus feet!

**Alaksha-laksha-kinnara marasura dipujitam
sulaksha nirtira-dhira pakshi-lakshakujitam
vashisttha shishta-pippalāda kardamādi sharmade
tvadiya pāda pankajam namami devi narmade (x2)**

Unseen beings like Kinnaras, Gods and also evil spirits worship you repeatedly.

Many birds chirp on your bank.

You grant happiness to great sages like Vashishtha, Pippalada, Kardama and other sages.

Oh great river Narmada I bow down to your lotus feet!

**Sanatkumara-naciketa kashyapātri-shatpadai
dhrutam svakiyamānseshu nārdadishatpadai
ravindu-rantideva-devrāja-karma sharmade
tvadiya pāda pankajam namami devi narmade (x2)**

Just as honeybees hover around the flowers to swallow the fragrance of the flowers, great sages like Sanatkumara, Nachiketa, Kashyapa, Atri and Narada hover around you.

You grant happiness to the lord Sun, the Moon, Rantideva and the lord Indra, for their happiness.

Oh great river Narmada I bow down to your lotus feet!

**Alaksha laksha-lakshapāpa-laksha-sāra-sayudham
tatastu jiva-jantutantu-bhukti mukti dāyakam
viragci-vishnu-shankara-svakiyadham varmade
tvadiya pāda pankajam namami devi narmade (x2)**

*You destroy several invisible sins as your weapons mark them.
You grant enjoyment and final liberation to beings.
You protect the residence of the creator, protector and destroyer.
Oh great river Narmada I bow down to your lotus feet!*

**Aho-mrutam svanam shrutam maheshkeshjātate
kirāta suta-vādavesu pandite shathe nate
duranta-pāpa-tāpa-hāri-sarvajantu-sharmade
tvadiya pāda pankajam namami devi narmade (x2)**

*After standing on the bank of celestial river Ganges that flows from the
matted locks of lord Shiva, the Kiratas, Brahmans, scholars and also the
wicked praised you.
As you destroy all sins and you are only the granter of the happiness of the
all beings.
Oh great river Narmada I bow down to your lotus feet!*

**Idantu narmadashtakam trikālameva ye sada
pathanti te nirantaram na yanti durgati kada
sulabhya dehadurlabham maheshdhām gauravam
punarbhava nara na vai vilokayanti ruravam
tvadiya pāda pankajam namami devi narmade (x2)**

*He who chants with concentration this hymn three times a day (in the
morning, noon and evening) will never encounter misfortune.
They will be blessed into the auspicious heaven of Lord Shiva.
Never will they encounter hell; never will they be reborn into the hell.*

Narmada hara

