Introduction to Vaidika Mantra Kalpalata

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

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

Definition of Bharat

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

Origins of Kashmir as per mythology

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

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

Another account says that the Naga-s appealed to the Vishnu, Shiva and Ambika. Taking pity on them, Shiva created a path for the water to drain away from the region by the edge of a great plough (or the tip of His bow the Pinaka). Even then, the asura by his powers of illusion, would fly here and there when attacked. To prevent this, the
Devi took the form of a mynah (Hari in Kashmiri) and dropped a stone on him, which prevented him from flying. Vishnu then beheaded him with His discus.

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

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

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

**Kashmiri Culture & Tradition**

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

**Importance of Kashmir in Bharatiya Vedic Culture**

Among the few geographic references that occur in the Veda-s, Kashmir is importantly referred to. The Vedic Sukta prescribed to be chanted during one’s daily bath recalls, immediately after the Ganga, Yamuna and Sarasvati, the Rivers of Jammu and Kashmir: Shutudri (Sutlej), Parushni/Iravati (Ravi), Asikni/Chandrabhaga (Chenab), Vitasta (Jhelum), etc. The all important Sindhu River and its other tributaries are also mentioned in the Veda-s.
The very fact that the Rivers of Kashmir are listed along with Ganga, Yamuna and Sarasvati indicate that the Rivers of Kashmir are holy. Thus just as all Hindus make a point to take Ganga Snan (ritual bath in the Ganga), so should the Rivers of Kashmir be revered. Since people from even far South go to far north Badarinath, Kedaranath etc, so should efforts be made to visit the holy Rivers and Kshetra-s of Kashmir!

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

**Temples of Kashmir**

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

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

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

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

Of course, the adjoining region of Jammu also is not lacking in temples and holy tirtha-s. The temple of Vaishno Devi (again another Shakti Peetham) has the high honour of being second only to the Tirumala Tirupati Venkateshvara Shrine in number of visitors per year. The Raghunath Mandir of Jammu is also a notable shrine in the region.
All these temples are a clear indication of the true origins and heritage of this land of Kashmir. It is important that devotees from other parts of Bharat visit the area and its shrines.

**Kanchipuram and Kashmir**

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

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

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

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

**The Kanchi Peetham’s efforts in Kashmir today**

Continuing the above-mentioned tradition, today’s Acharya-s His Holiness Shri Jayendra Sarasvati Shankaracharya, 69th Acharya of Kanchi Kamakoti Peetham and Shri Shankara Vijayendra Sarasvati Shankaracharya 70th Acharya of Kanchi Kamakoti Peetham continue to work for the welfare of the Kashmiri people and the preservation of the Vedic Dharma.
there. The Kanchi Kamakoti Peetham has been actively in contact with the Kashmiri Pandit community, especially in their current situation of living outside their home state, and continues to make efforts for their social and educational welfare.

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

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

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

**Vedic & Cultural Tradition of Kashmir Pandits**

Kashmiri Pandits, the residents of this hoary land, as per inputs from Shri Kashinath Handoo and also seen in preface of Laugakshi Gruhya Sutra by Madhusudan Kaul, belong to a rare branch of the Krishna Yajur Veda called the Katha Shakha and some might have belonged to Sama Veda. They follow rituals prescribed by the Lougakshi Gruhya Sutra written by Lougakshi Rishi. Gobhila Gruhya Sutra is also followed. The procedures mentioned for performing marriage and other functions have a lot of similarity with the South Indian traditions. There are a few procedures mentioned in those texts, praying for the protection of cattle from diseases, which are unique. The Shankaracharya Hill which is situated in the heart of Srinagar is a place of great significance to the people of Kashmir. The Kashmiri Pandits till date chant in their homes a hymn known as Gauri Dashakam composed by Adi Shankaracharya. Having said all this, it should be remembered that due to several reasons which history reveals, the Kashmiri Pandits have to be supported to protect their culture and identity. A majority of them have left their homes and are scattered. With the blessings of His Holiness Pujya Shri Shankaracharyas of Shri Kanchi Kamakoti Peetham, Kanchipuram, periodic seminars on Kashmiri Culture and traditions have been held in Kanchipuram and in cities of Bangalore, Chennai and Delhi where considerable Kashmiri Pandit population is located. His Holiness recently visited Khir Bhawan Mandir where a Vishwa Shanti Yagnya was performed with assistance from Tirumala Tirupati Devasthanams, Tirupati for the welfare of the region. In continuation with the current activity and keeping in mind the long term objective of cultural protection, it was felt that it is necessary to reprint, record and restore the ancient treasures of the land.
Taking the guidance of Shri Kanchi Kamakoti Peetham and assistance of very senior Kashmir Pandit scholars of the region like Shri Kashinath Handoo who currently lives in Jammu and Shri TN Ganjoo who resides in Srinagar, and other eminent scholars, efforts are on to collect old manuscripts and books for reprinting. It is pertinent to mention that His Holiness very recently released a book “Lougakshi Grihya Sutra” on 10th October 2011 in Jammu, printed with support from Venkateshwara Vedic University and blessed the first copy to Shri Kashinath Handoo and honoured him. The book was earlier printed and published by Madhusudan kaul by order of Maharaja Hari Singh in two volumes, in Nirnaysagar Press Mumbai, the first in 1928 and second in 1932 as a part of Kashmir series. Shri TN Ganjoo (Trilokinath) of Srinagar is also in touch with scholars in Kanchi and has been providing a wealth of information regarding Kashmir culture.

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

“ततः कालनीतया अस्मिन् देशे श्रुतिमृत्तिविशेषं सियं वनाराजावल्यात् प्रजाकोभाषा एवंविधानी वज्ञानधक्षुपुस्तकानि प्रायशो लुम्प्रायाणि वभूव। यानि पुरानः अवशिष्ठानि तानि च असम्भकस्वच्छदिविन्यासात् प्रायश्: अशुद्धानि कुज्जित् कुज्जितु क्षणाकराणि न दरीश्यन्ते इत्यतो विदुः मन: क्लेशाय हस्तान्ततीति न कारविषुक्तः।

यतीताध्वारश्चाभायामिष कथमिरभूमी एवंविधानां दुर्वगहानां कार्याणि बहुद्रव्यप्रयत्नसाध्यात्वात् अन्यस्मालस्मालित एवंविधानं हेतोः प्रजाभाष्यायः कथाने न केनापि विद्धते एतदुद्धारेण प्रत्यक्ष: पनि:।

अयुना विश्वदयाभिपरिष्ठी १०८ममहाराजाधिराजप्रतापसिंहभूमामाजामाण्यतः तदीयं साहित्यं….”

"Due to play of TIME, in this place (Kashmira), continued political turmoil by invasion of the Yavanas who are oppressors of the Shrutis(Vedas) & Smritis which resulted in disturbed mind set of the people, many ancient books connected with Yajnya Kanda were destroyed and lost. The books which survived the onslaught are not complete, with many words and alphabets lost, wrongly laid out, and that it is causing much anguish to the scholars is not a over statement."
Even in the past fifty years, even when efforts were made to reprint, due to economical constraints and other reasons, much to the misfortune of the people, many a scholar could not take up such works. Now with the permission and support of the ever compassionate Maharaja 108 Shri Pratap Singh . . .” and the introduction stops due to the missing pages.

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

Vaidika Mantra Kalpa Lata

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

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

DHYANASLOKAS

GANESA

ध्याये देवं गणेशं गिरितनयसुतं रत्नवर्ण विन्यं 
मालां दन्तं वहन्तं सत्तमिपि वरैदक्षिणेषु विविभिस्वः \|
वामेत् श्रुतां वकलभयं मोदकानां च पार्व मन्त्रैं 
सिंहस्कन्दे स्थितं तं प्रथितगुणानिधि विन्द्राराज महेशम् \|

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

KUSHMANDAMANTRAS

कुष्मा नामः मुनीभवराधिनिहृदनन्यातः सुरुवः शुभः 
अण्डारामृतेषु विचरतां मध्ये स्वंसात्मकः \|
तेजामवनावतत्तत्तरां श्रेष्ठां गतिमास्थिताः 
सोज्यं नो विद्यानुसार पापारिनाशं सदा \|

Kushmas, the great sages, of handsome and auspicious form, eternal heads of Brahmandas, moving in the midst of other liberated sages, attained that loftiest and most splendid state by chanting the Kushmandamantra. May that Kushmandamantra bestow on us host of comforts and destruction of the hostile sins.
By chanting of Kushmandamantra, by offering oblations in fire with chanting the mantra, by performing tarpanam with chanting the mantra, by teaching good men the mantra, hosts of hostile sins in hundreds meet destruction. May that most excellent mantra, born of Brahma’s mouth; the mantra, which gave rise to many mantras, Kushmanda, bestow host of comforts on me, seated in front of Agni.

**GAYATRI**

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

The kalpaka tree of Vedas has as its shade the ever-existent Lord; the round root is the eternal dharma; it has creepers of religious merit; it has extensive branches of intellect, learning, compassion, forbearance etc.; its shining bud is contentment; flower is pure fame; fruit is always beneficial; the tree is fulfiller of all desires. May the tree be victorious.
‘Bhur bhuvas suva:’ (of the Gayatri mantra) is the wind emanating from the ‘Muladhara chakra’; ‘Tat savitur varenyam’ passes through the very deep ‘Brahmasthana’; ‘Bhargo deva:’ is the part of moon; ‘Dhimahi’ is the unitary form; ‘Dhiyoyo na:’ is the drinking of nectar; ‘Chodayat’ may encourage us towards the Supreme.

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

May that Devi, who, in the morning, is a young girl, like the bud of lily flower, meditating with rosary in hand; who, at noon, is adult woman, with face like a blossomed flower, beautiful eyes and well built personality; who, in the evening, is old, with shrunk breasts, carrying garland of skulls; who is actually of divine body, is worshipped by Vishnu and Siva, is the Primeval Image, protect us.
May Devi Vaisshnavi, black-complexioned, wearing attractive yellow garment, shining with three faces, having in hands vara (boon) mudra, conch, lotus and mace, seated on Garuda (the king of birds), uniquely adept in showering the nectar of compassion, decorated with fully blossomed lotuses, always worshipped for attaining various objects, be pleased with us.

चतुर्मुखाङ्कोिगतां महोज्ज्वलाः 
चतुिुदजामकृिसहस्रकोिर्तिां हारदकरीिशोमिताम् ।
चतुिुदजामकोिगतां महोज्ज्वलां 
वेदेश्वरीं नमाम्यहम् ॥

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

यस्या भू: पादेशे वसति तदुपरि बहुरुप्य र्गतांको 
नाभी मध्ये महाधामयो जन उरसि गतं कण्ठगामी तपथ्र ।
सत्यं मूर्द्वि शब्दाख्या चिन्तुिश्रीितहिता निष्कलां सुस्वरूपा 
सा देवी विश्रुिूपा वितरतु विभवं वेदमूला पराख्या ॥

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

ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।
ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।
ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।
ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।
ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।
ब्राह्मी हंसरथिस्थता मुखसरोज्योििङ्कृवुिवांिुदजैिे: ।

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

विविध्रमििमूखुिृढ़ीकङ्करलक्षवान्तशुिे: ।
सकलभूिवनरक्षापृिमथििहसंहारसक्तां िनगमपरमविद्यामाश्रये वेदाधित्रीम् ॥

I take refuge in the mother of Vedas, who is decorated in many brilliant gem-studded ornaments including armlet and necklace, glowing golden girdle, bracelet with tinkling bells etc., who is engaged in creation, protection and dissolution of all worlds and who is the Supreme Knowledge of Vedas.
May this young woman, who, at noon time, is seated on the vehicle of bull, has three eyes, wearing white-coloured garment, holding always in her hands club, trident, skull and small drum, is white complexioned, decorated with white ornaments, wearing garlands of human skulls, be Devi driving away the miseries of the three worlds.

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

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

I worship Gayatri, having five faces, ten arms and three eyes in each face; who confers all attainments and fulfillment of all desires.
One who meditates on Gayatri, seated in the lotus of his heart, is freed from the bondage of dharma and adharma (merit and sin) and attains the Supreme State.

**AGNI**

एकोऽनेकैः सुसूक्ष्मैः सकलजनहृदामन्तरस्थैः परोक्षः
स्थूलोऽसौ विचारकर्तवं वर्षुकवहन� शक्तिस्वत्विधिनेतः ।
समाचिः समजिज्ञविभिन्नजननस्थानसंहारकारी
दीपः प्रत्यक्षदेवः स भवतु हृदभुमसर्वकामप्रदो नः ॥

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

इष्टां शक्ति स्वस्तिकाभिभिमुखैर्दीर्घ्योपद्विधिहिरण्यं जयाभम् ।
हेमाकल्पं पद्मसंस्यं त्रिनेत्रं ध्यायेद्विनिह बाह्मलिनं जातामि: ॥

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

नवकुंकुमसत्विनं त्रिनेत्रं रुचिराकल्पश्चतं भजामि वहिन्म् ।
सुवशक्तिभराभयानि देर्मिदेतं रक्तसरोऽं निपण्णम् ॥

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

**SURYA**

वदेसुर्य ग्रहेशं प्रतिदिनमुदितं व्योमं दीसियुकं
दीसांशं दीसवर्णं सकलजनन्तुं पद्मकान्तं वर्षम् ।
रक्तम्भरभौं दधानं शिवचरित्यरं साक्षिणं कर्मभूमी
मित्रं भानुं हृदरथगतं ज्योतिषं ज्योतिरलोकं ॥

I worship Surya, the lord of planets, who rises every day, travels in the sky; is resplendent, with radiant rays, of brilliant colour; worshipped by all people; the lover of lotus; worthy of the highest honour; carrying pair of red-coloured lotuses; whose history is auspicious; is witness to all actions in the land of karma; Mitra (friend); Bhanu (brilliant); seated in the chariot given by Vishnu; the light of all lights.
I worship in my heart-lotus Suryadeva, known as Mihira, who is the Primeval Deva, perceptible to naked eyes, who hangs in the sky and brightens the earth by thousands of brilliant rays, travelling in chariot drawn by seven horses, holding an elegant flag in his hand.

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

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

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

I always take refuge in Chandra, who undergoes growth and decay in time; whom Devas and Pitrus honour; the most excellent; the boon-giving; of the form of Brahman.
May that Chandra, who is lord of the twice-born; very meritorious; lord of stara; especially the lord of foodgrains, be pleased with me.

र्ुिद्धयदस्य िसते ििे सुराणामृतं तु यः ।
सम्पूर्णमण्डलो बालः स सोः प्रीयतां मम ॥

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

ANGARAKA

प्रतागृहण्यनिमं ग्रहेशं सिम्हासनस्य मलासिंहस्तम् ।
सुरामुः पृजितपादपद्वम् भौमं द्यालुः हदयं स्मरामि ॥

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

तेजोमण्डलमध्यं सुनयनं रक्तां आर्द्रृभूषितं
सिम्हास्यपरिवर्त्तामकामलं बालाकृतिम मिदिदम् ।
नानाशरकिरित्वा रक्तकैरुरुसिं मंगलं
दोभ्यां पाशवरः मृणि च ददतं होमे भजेऽहं सदा ॥

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

वेनार्जिता जगत्कीर्तिं भौमिपुष्पेण शाश्वती ।
शत्रवश्र हता वेन भौमेन महितात्मना ।
स प्रीयतां तु भौमोऽय तुष्यो भूयात्सदा मम ॥

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

भूमिपृष्ठो वहितुष्पी महाभवः । ग्रहाणामिंधिपं श्रेष्ठं स भौमं प्रीयतां मम ॥

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

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

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

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

**BRIHASPATI**

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

May that Guru, who occupies the peak of Mount Meru, is the priest of Devendra, is the exponent of all Sastras, be pleased with me.
May that Guru, holding staff, rosary and water-pot, who is yellow coloured, with four arms; the master of speech, always protect us.

**SUKRA**

सत्तसणास्मानिं द्विभुजं दयालुं पीताम्बरं धृतसंरोहदन्दृक्षतुम्।
कृष्णेनसस्मुर्विविधपादस्तु शुक्रं स्मरं तन्वयं हृदयाम्बुजेभ्नम्॥

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

श्रीशुक्रं दैत्यराजं दित्यजगणुतं दिव्यरूपं गुणाद्वं
शास्त्रं शुकलकयं विविधगुणयुतं रम्यहारं: मुश्रोभितम्।
काणां कृतसंस्थं भुजगपतिपतिध्वनिसंस्थं ग्रहेशं
नानामूषणमभूषितं भूगुदं होमकाले भजेभ्नम॥

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

सोमतुल्यां प्रभा यस्य योजुसुराणां गुरुस्तथा।
जेता च सर्वश्रृंश्च ज्ञान: प्रीयतं सम॥

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

श्वेतवणदश्चतुर्वैः साशुसूडकमण्डलुः।
सरस्वत्या: भांधाम शुक्रो मेंस्तु वर्गद्र:॥

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

**SANI**

नीलांशुनां मिहिरेनुपूर्वं ग्रहेश्वरं पाश्चुमुज्जगपालिम्।
मुरासुराणां भयं द्विबुद्धं शनिः स्मरं मानसप्रक्षेव्नम्॥

I meditate in my mind-heart on Sani, who looks like black collyrium, is the favoured son of Surya, lord of planets, holding in his arms rope and serpent, who instils fear in Devas and asuras, who has two arms.
May that Sani, the son of Surya, who is black-coloured, with lean limbs, looking like a black cloud and moving about slowly, be pleased with me.

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

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

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

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

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

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

May that Rahu, who swallows the Moon and the Sun during eclipse, who is terrible, who is the best among the nine planets, be pleased with me.
I meditate in my mind-lotus on Ketu, who has a tail, who instils fear in people, looking like black cloud, who is a unique warrior, wearing black garments, and holding in his hands, spear and trident.

अग्रिपुषुध महातेजः के तुः सर्वगहानतःः। शोभयेदः प्रजाः सर्वः स के तुः प्रीयतां मम ॥

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

पीड्यन्ते पीडया यस्य देवगान्ध्रविकृत्रः। स केतुर्धूमवर्णःः प्रीतो भवतु सर्वदा ॥

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

VARUNA

श्यामं सौंयरुसच महामुिनसुतं यादोगणैस्संस्तुं
पार्शं दण्डवरं दधानमयलं दोभ्यं गजस्य विभुम् ॥
आशापश्चण्ठख्रितदुर्धश्च मानोब्रवतं यादा
राजां प्रमदान्वितमभयं देवं भजेजह सदा ॥

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

INDRA

उद्यत्सूयादयुतरुिचिनिं मौिलरत्नांशुदीप्तं
देवं दध्माशिनकरमजं नेिसाहस्ररम्यम् ॥
हारानर्घयदस्फुरुं रदुरुमिणव्याप्तविस्स्थलं तं ध्याये देवः प्रणमितस्य पूर्वदिक्स्यालिन्नम् ॥

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

DHRUVA

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

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

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

**ANANTHA**

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

**AGASTYA**

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

**VASTOSHPATI**

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

I meditate on Vastupurusha, who is white, has three eyes, pleasing face, two arms, holding rosary of Rudrakshas and trident and who destroys all obstacles.
अधोमुखिस्थतो देव: पृथ्वीधुध्वयापकः। शम्भोश्च वल्लभो नित्यं स वास्तः प्रीयतां मम॥
May Vastupurusha Deva, who looks downward, who supports the earth, who is all-pervasive and who is the beloved
of Siva, be always pleased with me.

KSHETRAPALA

श्राजज्ञ्न्द्रजटाधरं चिन्तनं नीलानित्यप्रभं
दोर्द्यन्तिगतव्रतारमसं श्रावस्य ज्ञ्ञोज्जलम्।
घटामूलकर्षणेनित्यप्राक्कारणमिभीम सिंहां
बन्दे संहितस्यकुछवल्लभैः श्रीक्रिष्टपाले सदा॥
I always worship Sri Kshetrapala, who has matted locks glowing with the moon, three eyes, the splendour of the blue
mountain, who has in his hands, the mace, and the red skull, who shines with garland, garments and sandal-paste,
who looks terrible with the bells in the girdle making humming sound, who is all-pervasive and who wears earstuds of
serpents.

आशाम्बृं बामबिलोलनेत्रं चतुभुजं पूणजनेपेतस्म।
लम्बोदरं पाशिरं विलोलं तं क्रिष्णपाले प्रणाजोस्मि नित्यम्॥
I always prostrate to Kshetrapala, who has directions as dress, beautiful, tremulous eyes, four arms, who is adored by
virtuous people, who has large belly, holding rope and restless.

हेरुकादीनानि चान्यानि बटक्रिष्णकादयः। भूपातालविन्द्यापी क्रिष्णेशः प्रीयतं मम॥
May the forms of Kshetrapala, like Heruka, Vatuka and Charaka, pervading the earth, Patala, astral region and all
directions, be pleased with me.

SARVADEVA

सवे देवा विचित्रा मुनिगणसहिता श्राद्धापादित्यवर्णा
नागा नद्या गजेन्द्रा हृदगणसहिता विश्वभुषिः विहंडुः॥
All Devas, unique, accompanied by hordes of Munis, brahmanas, of shining white colour, serpents, rivers, mighty
elephants, accompanied by groups of horses, of many forms, birds,

देवत्याहाजलेशा ग्रहणसहितास्तराकानेकसंख्या:
संजीवता यस्य सवेच्छ पुपे स भगवान् सवदेवोवताः॥
May Bhagavan Sarvadeva, in whose body, merge acquatic creatures, which catch asuras, and, Devas accompanied
by groups of planets and innumerable stars, protect us.
Devas of many types of faces, of huge forms, decorated with garlands, sandal-paste etc., holding many weapons, wearing garments of different colours like white, black, green and red,

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

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

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

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

May the spring season, when hordes of cuckoos sing melodiously in forests with voices full of the sweet mango nectar, as if they are the minstrels of Manmatha, foreboding his arrival, be pleasant to me.
I pray to the six Ritus (seasons)- the pure spring season, showing many hues; the red coloured summer; the rainy season, when black cloud groups discharge showers always; the autumn, filling all directions with yellow garment; the cold season, full of nice fruits; the winter, sporting the white pure snow.

BRAHMA

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

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

SARASVATI

I meditate on Saraswati, who shines like thousands of crores of rising moons, with lotus like face, seated on swan, mistress of speech, holding in her two charming hands, Vina and book, and lotus flower and goblet full of nectar in the other two hands, decorated in divine garments, with her enchanting, boon-bestowing countenance.
I pray to Mother Saraswati, whose splendour is like full moon, whose form is all scripts (languages), with ever-changing face and three eyes, decorated in white, having moon in her matted tresses, very pleased, holding in her hands, garland of flowers, pitcher full of water and sign of boon, seated in the lap of the blue-throated Siva, Goddess of Speech, with beautiful face and stooping with large bosom.

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

VISHNU

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

One should always meditate upon Narayana, in the middle of the orb of Surya, seated on lotus, decorated with armlets, gold earrings, crown and necklaces, of golden form, holding conch and discus.
I pray to Vishnu, of peaceful form, reclining on serpent, having lotus in his navel, the lord of Devas, the support of the universe, pervasive like the sky, of the colour of clouds, with auspicious limbs, the lover of Lakshmi, having lotus eyes, attainable by yogis through meditation, the remover of the fear of samsara, the unique lord of all worlds.

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

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

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

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

I pray to Lakshmi, who holds in her two hands, pitcher full of water sometimes; who is sometimes seated on the pure elephant, holding in her hands, conch, discus and lotus; who is sometimes seated in the lap of her consort Vishnu, holding the flyflap in her hands; who sometimes holds goad and rope in her hands.
May Lakshmi, seated on lotus, with large hips, long lotus-leaf-like eyes, majestic round navel, stooping with large bosom, clad in white upper and lower garments, bathed in waters of golden pitchers studded with many gems by divine and mighty elephants and holding lotus in her hands, reside in my home happily.

RUDRA

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

SIVA

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

Siva, of form like pure crystal, with three eyes, five faces, holding Ganga (on the head), with ten arms, decorated with all ornaments, with blue throat, having moon on his head, with serpent as sacred thread, clad in tiger skin as upper garment, the most honoured, bestowing fearlessness.
Siva, holding water-pot, rosary of Rudraksha beads and trident; brilliant; with the matted tresses shining red; enveloped in nectar; happy; having Uma as the left half; seated in divine lion-throne; surrounded by superior pleasures.

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

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

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

I always meditate on Siva, the lord of lords, looking like the silver coloured Kailasa mountain, having the beautiful moon on the head, with limbs shining with gem-studded ornaments, holding battle-axe, deer and signs of boon and fearlessness in hands, very pleased, seated on lotus, surrounded by son Ganapati and hordes of Devas, clad in skins of tiger and elephant, the very origin of the universe, worshipped by the universe, destroyer of all fears, having five faces and three eyes.
One, who has committed the (great) sins of consuming liquor, illicit relation with Guru's wife, stealing and killing of brahmana, is freed from all sins by covering himself with Bhasma (Vibhuti), lying down on a bed of Bhasma and chanting Sri Rudram.

नित्यं दण्डी नित्यं जोपवीती नित्यं ध्याता भस्मानं कर्मवन्धी।
रुद्रं दुष्ट्वा देवमीशानमुः याति स्थानं तेन साकं तदीयम्॥

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

चन्द्राकादिग्वलोचनं स्मितमुखं पद्मयान्तस्यं
मुद्रापारं स्मृत्राविनित्यं हिमांशुप्रभम्।
कोटीरंगलत्तुप्रभुतं हारादिभूमोज्जवलेन
कान्त्या विश्वविमोहनं पशुपति मूर्त्युःं भावये॥

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

बन्दे रुद्रममापति सुरगुः बन्दे जगलकारणं
बन्दे प्रभुमूषणं शशिधरं बन्दे पशुना पतिम्॥
बन्दे सुर्यशाक्तविहितनं बन्दे मुक्तद्रियं
बन्दे शैलसुतामोहरतं बन्दे शिवं शंकरम्॥

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

शम्भुं शूलपिनाकसोयकलश्वरजितपुरुषः
रुद्राक्षरामाणपारं सुरमृगाधीशक्तक्रमम्।
गांगागर्द्वंजजुहस्तं चन्द्राधि शारीरं पशुं
कीनाशक्षितनाथशिविधितं भस्माङ्गरां भजे॥

I pray to Siva, who is auspiciousness incarnate, whose lotus-hands shine with trident, Pinaka bow and pitcher of nectar, with his left half decorated by Devi, with the king of serpents, Sesha, being his bracelet, with his matted
tresses holding the thundering Ganga, being blemishless, having half-moon on the head, the lord of all, who is determined to destroy the misery due to Yama and who has Vibhuti smeared all over.

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

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

I always pray to Siva, whose face shines like a thousand rising Suns, glowing like camphor and jasmine, with matted tresses shining red, with garlands of serpents with shining hoods, smiling face, with crescent-moon on the head and holding in his hands, signs of fearlessness and boon, sword, skull and trident.
May Siva, who embraces Ganapati seated on his right lap with his right hand, and Guha seated on the lap of Parvati, the left half of Siva, with left hand; who holds in his other two hands signs of boon and fearlessness; who glows with the moon on the head; who is worshipped by all three worlds; the blue-throated and three-eyed one, protect us.

अर्थं यस्य भूजे सुज्ज्वलनमयमर्दं सुवर्णाङ्गग- 
मर्दं क्रणुलिच्छिते सुनवनमर्दं च भूया सितम्।
अर्थं दिव्यसतं तन्त्रतिरिमणमर्दं च नानामंबरं 
नोज्यात्योरोडःनेमिन्मूर्तिसहितो मामधनारीश्वरे॥

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

DEVI
अरिशंकुपाणिखत्स: बाणान्थः शुभकर्तर्भी दधाना।
भवतां महिष्यत्माङ्गसंस्था तबदृवासुदृशी थियेस्तु दुर्गी॥

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

आरक्तां त्रिनेत्रां मणिसुष्टवरिः रवताङ्करम्यां 
हस्तांभोजे: सपाशंकुशमदनः सायाम्बस्फुरतिः।
आपीनोदास्त्वशोर्हतस्तिरस्मदृवाराज्जुलाङ्गीं 
द्यायम्बश्मोर्हस्त्यमस्थाम्बस्थामीश्रीमीश्रीराणाम॥

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

गौराङ्गां धृतिङ्कल्यां त्रिनयनां श्रेष्ठांतरं सिंहां 
बाणोदास्त्वशोर्हस्तिरस्मदृवाराज्जुलाङ्गां 
विष्णुनामबुज्ज्वनिश्चिप्रियविश्वप्रियतां सम्पुजिताङ्गां 
गौरीं मानसंपडः भगवतीमिष्टप्रदां तां भजे॥

I pray in my mind-lotus to Gowri, who has white coloured limbs, holds lotus, has three eyes, is clad in white garments, is seated on lion, has moon dazzling her head, has smiling face, holds mace in her hands, whose twin feet are worshipped by Vishnu, Indra, Brahma (Lotus-born), Siva and Devas and who is Bhagavati, granting all our desires.
I always meditate in my heart on Bhagavati Matangi, having crescent-moon on her head and three eyes, having brilliance of a crore of Moons and Suns, wearing girdle shining with thousands of different gems, seated on seat of corpse, holding happily in her hands, conch, iron club, spear and two lotuses, and is decorated in necklaces.

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

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

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

उद्यदिवाकरसहस्ररुसच
ििनेिां
ससहासनोिररगतामुरगोिवीताम्
।
खड्गाम्र्ुजाढ्यकलशामृतिािहस्तां
राज्ञीं
िजािम
िवकसिदनारिवन्दाम्
॥

I pray to Devi, who is the Queen, who has the brilliance of a thousand rising Suns, has three eyes, is seated in lion-throne, wears serpent as sacred thread (Upavita), holds in her hands sword, lotus, pitcher of gems and pot of nectar, and, whose face is like a blossomed lotus.
I meditate in my heart-lotus on Devi, with face having the radiance of a thousand rising Suns, with large bosom, seated in lotus, holding significantly in her hands, goad, rope, book and rosary of beads, worshipped always with prostrations and hymns by Brahma, Vishnu, Siva, Indra and sages, mistress of all worlds, having three eyes.

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

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

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

Translated by: P R Kannan, Navi Mumbai