

Sacred Shravana MahaDeva Shiva Puja

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***Gurur Brahma Gurur Vishnuhu
Gurur Devo Maheswaraha
Gurur Sakshaath Para Brahmaha
Tasmai Sri Gurave Namaha
Na Guroradhikam Tattavam
Na Guroradhikam tapahah
Tattvgnanaat param naasti
Tasmai Sri Gurave Namaha
Dhyana moolam Gurur Murtihi
Pooja moolam Guror Padam
Mantra moolam Guror Vaakyam
Moksha moolam Gurur Krupah***

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***Om Ganeshaya Namaha
Saraswathayi Namaha
Sri Gurubhyo Namaha***

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***Suklambaradhara Vishnum
Sasivarnam Chaturbhujam
Prasanna Vadanam Dhyayeth
Sarva Vighnopa Shanthayeh.
Om Eka Danthaya Vidmahe
Vakrathundaaye Dheemahi
Thanna Danthi Prachodayaath.
Vakrathunda Mahakaaya
Surya Koti Samaprabha
Nirvighnam Kurume Deva
Sarva Karyeshu Sarvadah.***

Aum Tat Sat

“Shravana” month, or Shravana Massa, is one of the holiest Hindu Months. This Hindi month auspiciously encapsulates most festivals, and ceremonial rites and rituals and comprises most auspicious sacred days for worshipping and performing devotion. Most famously and prominently re-known for its SOMA-VAAR vratha or worshipping of SHIVA-SOMA-NATHA-Mahadeva – on the Mondays/ (Somavars); the Shravana maassa or month is the sacred month of Lord Shiva.

In Shravan month the nakshattara/ constellation “Shravana” manifests with the sun entering Pushyami nakshattara firstly marking the ‘hindola’ and then after the 1st August, on August 2nd the SHRAVANA MASSA begins to shower auspicious blessings onto Mother Earth. For us here on the manushya-loka, the earthen clay, our moon reflects Shravana Maassa from August 2nd till end of August 2008.

The days between 19th July 2008 and 1st August 2008 are sacred holy days dedicated to the spiritual world and the time for “PRAYASHCEET”. According to the Vedic shastras and the ancient authentic Vedic wisdom, the humankind can only observe divine sacred devotion towards the emancipation of the soul only after having repented; realised and regretted with deepest remorse, the ‘sin’ or ‘aparadha’.

Many enter into politically philosophical debates of thesis-antithesis and synthesis in respect of conceptual phenomena like dharma [conduct], karma [deed]; artha [ambitions], kaamma [desires], punya [humanely sacred divine deed] and paapa [sin]. This month gives us the opportunity to remove all the subjectivities.

“Vedic –Yajna” - the ritual of sacrifice, in the Vedic psychology and the spiritual import of Sanatana Dharma; according to exegetic - Acharya Sayana, is believed to mostly confine one’s “self” towards a ritualistic, or even a naturalistic, interpretation of the significance of the Veda – Mantras for the evolution of soul.

While this approach is permissible, taking for granted that Acharya Sayana laid special emphasis on this aspect of the Veda, as some Ideologists opine, it can be safely be presumed that there are also other purposes, than the one mentioned, of the application of Veda – Mantras.

According to Yaksha, the renowned Vedic lexicographer and etymologist, there are at least three usages of the Mantras: Sacrificial and ritualistic, pertaining to Yajnas and offerings of that kind (Adhiyajana): “Eternal”, which pertains to the pantheon (Adhidaiva) and “Spiritual” which pertain to the deepest truth behind all things (Adhyatma). Then there is the third aspect which entails the mind and the involvement of the human will – “Manasa”.

To take a particular instance in hand, the Rudra- Adhyaya of the Yajurveda, the great hymns addressed to the God Rudra-Siva, is full of invocations to the Divinity, involving reference to forces of nature, to the society of human beings and to the mental condition of the devotee.

The prayers are for or against, which should look odd, on its surface, to an uninformed observer of the meaning of satt-dharma or real true religion.

This is to some extent, the terrestrial, or Adhibhuta application of the Mantras and is obviously elementary or the lowest form of their use. A higher application of the very same Mantras is ritualistic or sacrificial 'Adhi-yajna'. A still higher stage, is celestial or theological – 'Adhidaiva' – where-by God is addressed as a Transcendental Divinity.

In the context of the superior-eternal meta-physical or para-existentially eternal grandeur, dharma or religion rises from outer ceremony into inner devotion – "bhittarr-prayog". However; the highest application of the Mantras is spiritual, Adhyatma, whereby the Universal Reality is invoked by the very same hymns of prayer, which are otherwise capable of being used in lower forms. For instance, the prayer to overcome enemies, which is a common feature in the Veda – Samhitas, can have all these applications.

As Adhibhuta, it is a request for physical and material welfare and protection and providing one's day-today needs (Yoga-Kshema). As "Adhi yajna", it is an address or dedication to the deities to come and partake of the offerings made as oblations in the sacrifice. As Adhidaiva, it is an outpouring of the heart's love for God, for bestowal of God's grace.

The Rudra-Adhyaya is abundant with a universal application of this method of invocation to God, visualizing Him in the high and the low, the large and the small, the good and the bad, and even in those persons and things which are, ordinarily, objects of dislike and reprehension. The point made out is that when consciousness is lifted up to God-Vision, the material, social and ethical values get transfigured and assume a metaphysical status, above all human judgment and evolution.

This is something, which a human of the human world, normally, cannot understand and so cannot appreciate. But as Adhyatma, the Mantra becomes a prayer for the destruction of ignorance, which in the end, is the only enemy of man. Thus, this additional meaning of the Veda-Mantra is always implicit in each one of them, and truly, it is said that the import of the Vedas is unlimited (Ananta Vai Vedah).

Thus; the holy Shraavan is not merely a month of rituals and worship of Lord Siva but a month of introspection and struggle. This struggle is for the spiritual divinity to enhance devotion without malice, reason, or cause. We remove all reasons and causes for devotion in the month of shravana and ask for forgiveness such that all our future devotion is like “Meerabai” or “Radhika” without any motive. This pure divinity is for elevation from the mundane, gross imperfections of the aparadha {sin} and bringing to the forefront of one’s spiritual contemplation the need to realize karma. This realization of karma in whole is that every single action, deed, thought, either by speech, or by action or by thought can have repercussive karma and thence prohibit our human pilgrimage here on earth within the constraints of limited life, imperfections, and broken-ness.

Bhagavan Mahadeva is the KARUNABDA “Rudra”. Rudra is also “Hara” the “Hari’s” God’s emancipator or moksha-data. The entire whole galaxy, whole of the cosmos, the deva, devis, the entire teeming vast sky, the grand ocean, the millions of stars, the eighty four billion cosmic energies, the sixty four thousand shaktis, the spiritual world, the celestial world and the terrestrial world; all three worlds, are because MAHADEVA drank the poison “Halahal” and stored it in his throat. This poison turned his throat blue and so he is also known as “Neelkantha / Neelkant” (Neel- Blue, Kantha- throat). This poison was churned out from the seven oceans during ‘Samudra Mantha at the time of this mammoth churn, fourteen precious gems came out of it. Thirteen gems were distributed to the Asuras (Demon) and the last one turned out to be poison. It is said that to combat the effect of this deadly poison Lord Shiva wore a crescent moon on his head. Mahadeva is the lord of Serpents who rule the ‘akaaal’ {timelessness} into ‘kaal’ by upholding the Rahu (dragon head) and Ketu (dragon tail) planets. The prominent Cobra snakes mentioned in the Puranas are Anant, Vasuki, Shesh, Padma, Kanwal, Karkotak, Kalia, Aswatar, Takshak, Sankhpal, Dhritarashtra and Pingal. Some historians state that these were not snakes but Naga Kings of various regions with immense power. The Nagas are prominently digpala devas holding each direction of the space and time therefore, it is believed in the ancient puranas and also by most of the eastern religions that Nagas, or Serpents are divine and sacred.

The thousand-headed Shesh Nag who symbolises Eternity is the couch of Lord Vishnu. It is on this couch that the Lord reclines between the time of the dissolution of one Universe and creation of another. Hindus believe in the immortality of the snake because of its habit of sloughing its skin. As such Eternity in Hinduism is often represented by a serpent eating its own tail.

Fascinating, frightening, sleek and virtually death-less, the cobra snake has always held a peculiar charm of its own since the time when man and snake confronted each other. As the cobra unfolded its qualities, extra-ordinary legends grew around it enveloping it in the garble of divinity. Most of these legends are in relation with Lord Vishnu, Shiva and Subramanyam.

In Jainism and Buddhism Cobra snake is regarded as sacred having divine qualities. It is believed that a Cobra snake saved the life of Buddha and another protected the Jain Muni Parshwanath. To-day as an evidence of this belief, we find a huge serpent carved above the head of the statue of Muni Parshwanath. In medieval India figures of snakes were carved or painted on the walls of many Hindu temples. In the carves at Ajanta images of the rituals of snake worship are found. Kautilya, in his "Arthashastra" has given detailed description of the cobra snakes.

It is an age-old religious belief that serpents are loved and blessed by Lord Shiv. May be therefore, he always wears them as ornamentation around his neck. Most of the festivals that fall in the month of Shravan are celebrated in honour of Lord Shiv, whose blessings are sought by devotees, and along with the Lord, snakes are also worshiped.

Particularly on the Nag-Panchami day live cobras or their pictures are revered and religious rights are performed to seek their good will. To seek immunity from snake bites, they are bathed with milk, haldi-kumkum is sprinkled on their heads and milk and rice are offered as "naivedya".

In Hindu Dharma, the Brahmin and the Vedic shastree who are called to do the religious ritual are given "dakshina" in silver or gold coins some times, even a cow is given away as gift. During this time, snakes often seek refuge in houses as their holes in the ground become flooded with rainwater. Due to the danger they pose to humans, snakes are worshiped during this period to protect villagers from harm.

All the Gods and Goddesses added water from the Ganges on Shivji to further reduce the effects. Since then in the month of Shravan, devotees throng to various temples of Lord Shiva and offer water from the river Ganga.

Devotion: During the Shravana month, offerings of flowers and sesame seeds and cane sugar cubes are offered to the river Ganges and deepams are made on Nagarvali-Pan leaves floating abreast the Ganges gracefully swimming into the ocean.

Thus, these lead an individual soul to the realisation of the absolute and to make the Jiva (individual soul) establish in the blessed form of Shivayah – the MahaDevaya of the Himalayas.

“Aum namoh namah Shivah Shivayah Namah Aum”

Flowers and offerings are given to the grace of “Aum Namah Shivayah” into the pushya which are dedicated to Lord Shiva and many people observe the famous Somvar-Vrat. The Shravan Month in traditional Hindu calendar in 2008 begins on August 1st and will end on August 30th 2008. This is based on the Hindu calendar .

Shravan month is considered highly auspicious and is referred as one of the holiest months in Hindi Calendar. Shravan Month is also the first month in the Chatur Mas - four holy months. Rudrabhisheka is usually performed in this holy month and it is believed that anyone performing Rudra_Abhishekha during the month of Shravana will attain ten fold proliferations of the mantra-manjaree and devotional oblations; ten fold benefits will be attributable to the person who will opt for performing it with divine intentions, with divine love.

Shravan masa/mahina is the holiest and extremely auspicious month for Hindus. Shravana Somvar, each Mondays of this month are especially dedicated in Lord Shiva’s worship. These days are considered as the most auspicious time to pray to Lord Shiva and also the best time of the year to reciprocate new Rudraksha beads onto the NARMADA SHIVA LINGHAM. People fast on these days, visit temples, worship Shiva with flowers, fruits, milk, holy water, incense and bel leaves. If one is medically unfit, one must not observe fast but may sattvic food and do 108 mala jaaps of 108 beads all day [usually such jaaps take four hours]. It is said that Lord Shiva saved mankind by drinking the poison ‘Halahal.’ So, since the day of Samudra Manthan, Mondays of Shravan month are especially dedicated to Shiva’s worship in compare to other Mondays of other months. During the Shravana, our devotion and oblation is tenfold whatsoever we perform or do or partake. Hence, it is necessary that we say a prayer of gratitude before we eat and a prayer of forgiveness before we sleep especially during the 41 days from the July 19th 2008 to the end of August 2008. Giving love and compassion to visitors at our doorsteps and observing silence contemplating upon our lives form significant ritual of the Shravana maassa or month. We seek forgiveness every day for unknown mistakes.

Each day of Shravana month has its own ritual with a special significance as different Gods and Goddesses are worshiped on different days.

Monday: Monday is dedicated in Lord Shiva’s worship.

Tuesday: The day is dedicated in Gauri (Lord Shiva’s wife) worship especially by women for the well-being of their families. Tuesdays are also dedicated to the worship of Lord Hanumantha and Lord Ganesha.

Wednesday: Wednesday is dedicated in Vithala's (form of Vishnu or Krishna) worship.

Thursday: This day is dedicated in Lord Buddha and Guru's worship.

Friday: The day is dedicated in the worship of Goddess Lakshmi and Tulsi.

Saturday: The day is dedicated to Saturn (Shani). Also Lord Hanumantha is worshipped on this day. Those who offer black sesame seeds to the flowing rivers for fourty one days shall receive the boon of blessings of Lord Hanumantha.

Sunday: Sunday is dedicated in Sun God's worship. Lord Suryanaryana is worshipped with a conch and ganga jaal or ganga water.

Shravana month is full of festivals and this is the reason why it is called as the holiest month of a year. Here is a list of festivals that fall in this month.

Naga Panchami

Hindola or Swinging

Kalkyavatara

Putradaikadashi

Shravani Purnima

Pavitraropana

Raksha Bandhan

Vara Lakshmi Vrata

Rishi Panchami

Sitala Saptami

Janmashtami

AjaiEkadasi

Pithori

Pola

JIvantika puja

Shravana is ruled by Vishnu, the pervador. Its power is that of connection (samhanana shakti). Its basis above is seeking. Its basis below are the paths. The result of these three is the connection of all things together. Shravana enables us to link people together by connecting them to their appropriate paths in life. This requires receptivity and listening, and results in understanding and aspiration.

Vishnu with his three strides links together the three worlds of Earth, Atmosphere and Heaven, connecting all creatures with the Gods. It is said that a Shiva Pooja performed during the Shravana month yields 100 times more beneficial results than any other pujans or rituals performed. Monsoon is believed to mark the advent of prosperity and fertility, and this auspicious monsoon season (Sharavan) is celebrated in different ways across Punjab.

SHIVA AND THE SHIVA LINGHAM

The Shvetashvetera Upanishads say of Shiva, “He is more minute than the minutest. In the midst of confusion, He is the world creator? By knowing him as the auspicious being one attains peace forever.” Shiva is worshipped in the form of an oval shaped image called Shiva Lingam. Shiva means world benefactor, the seed, and the point. Lingam means a symbol, emblem or sign. Li comes from Laya, which means destruction, and Gam comes from Agaman, which means recreation.

Therefore it is the entity, which destroys and recreates. Shiva, the world benefactor whose form is the point of life energy, the supreme soul, destroys negativity, and recreates a golden aged world. This he does when the world is at the darkest point, in chaos and in confusion (no moon day of Falgun).

Shiva is the truth. He is the Mahakaal-Akaal [one without the beginning or the end and one who construes time]. Out of the five elements (paanch dhoota), any kind of evil cannot touch him. He is neither destroyed by death, time, knowledge, fate, jealousy or attachments. Nor is he involved in any worldly ailments to experience its pain or gain, nor he is connected with lust or desires. The past, present and future have nothing to do with him. No one is his guru nor is anyone his creator. He has neither beginning nor any end. He is not bound by the duties of humankind. He has no relatives nor any friends or enemies. No one is greater than him, nor anyone above him. He is beyond birth and death. Nothing is beyond his capacity. He is beyond law and regulation. He is out of all kinds of evils and sins, but he holds all the beneficent powers, and he is the only supreme. This whole universe is within him, and without him is no existence.

According to our scriptures, three attributes (Sat, Raj and Tam) appeared from the supreme energy. They are represented by: Brahma, the birth or creator, Vishnu the life as preserver and Shiva the death or destroyer. Death is the only truth of this illusory world. Truth is always beautiful. So Lord Shiva is the only truthful beauty. Everything finally has to merge in death or in Shiva. Even Lord of Death “Yama” is under the ordain of Lord Shiva. The “Nirriti” who is the dissolver or the replenish energy is also under the whole divine grace of Lord Shiva.

Even the death stays within him. So he is the Mahakal, he is the beginning and he is the end. He is without the beginning and without an end, beyond the finite.

Why is Shiva worshipped in the form of a lingum?: Once upon a time, long pre-Vedic time ago, Lord Brahma and Lord Vishnu were involved in a fight for supremacy over the sovereignty of Godhead. As the fight took a furious shape, it seemed like the universe was heading towards destruction. All the deities were worried and went to Lord Shiva. Only he could stop the rage between Brahma and Vishnu. Lord Shiva went towards the location where the fight was going on. He hid himself behind the clouds to understand what was going on. He noticed that to destroy each other they were using his weapons (Maheshwar and Pasupatya). He could not tolerate the pedantic rage any more. So he took the form of a huge Lingum and stood between both of them like a pole. Lord Vishnu took the form of a boar (sukar) and went downwards to find the base. Brahma took the form of a swan and flew to find the top of the pole. Vishnu went deep in "paatal" {} but was unable to find the root or the beginning point of the pole. He came back very disappointed. Brahma had seen the Ketki flower, and came to Vishnu with an assertion that he had seen the end of the pole. Vishnu believed him and touched his feet. Seeing the fraud of Brahma, Shiva got upset and appeared in front of them in his full image or form. Vishnu immediately touched his feet in full humility and politeness. Shiva was impressed, and gave him a position equal to him. Thereafter he tuned his attention towards Brahma. He was angry and created Vairav to punish Brahma. Vairav took away Brahma's fifth head. Brahma also fell down at Shiva's feet. Even Vishnu pleaded for mercy for Brahma. But Shiva told Brahma that since he had cheated to seek supremacy, and so would be deprived of position and worship in hereafter time of kaaliyug. But when Brahma asked for forgiveness, he said: "I give you a boon. Though you cannot get position and respect in religious services, you are going to be Acharya Brahman of Ganas, and so you will be required in all Yagyas, pujas and ceremonies. This happened during chaturdashi of falgun, which is now celebrated as Shiva Ratri. ANYONE WHO worships Narmada Shiva Lingam would achieve Moksha. "I appeared in the form of Lingam, so people will know my formless form as Lingum." There are many other explanations of the lingum too. It is said that Shiva stood on one foot for several hundred thousand years transforming himself into Aja Ekapada, the one-footed lord, the axis of the revolving cosmos. This axis has neither beginning nor an end; this is considered to be the great lingum of Shiva. According to Matsya Purana, Shiva's lingam is the divine phallus, the source of the soul-seed, which contains within it the essence of the entire cosmos. All life is created from it. And when life is destroyed, it returns to the primal phallus of Shiva.

Together with the yoni-bhaga which forms its base, the lingam represents the union of man and woman, Shiva and Shakti, the cosmic spirit combined with the cosmic substance that makes existence possible.

According to the Padma Purana, the sage Bhrigu came to Mount Kailas and found Shiva and Parvati so lost in love that they refused to acknowledge his presence. In his fury, the sage cursed Shiva that people would worship him without a form, as a lingam trapped by a yoni.

Why do we have a serpent with the lingam?

The serpent represents the coiled energy of kundalini, the power that enables seeds to germinate and animals to conceive. The serpent is also said to be Ananta Sesa, the great serpent of eternity, within whose coils rests the universe. Shiva is always depicted wearing venomous serpents as if wearing jewelry. In this case, serpents represent our desires.

Shiva is imploring us to control our desires and wrap it around our neck totally under our control. Incidentally, Shiva's sons are also associated with serpents. Kartik holds one under his feet while Ganapati ties one around his waist. The entire twelve cosmic serpents holding the influx of akaal and transforming akaal into kaal with digpal are the nine royal serpents all of which are MAHADEVA's neck and shoulders. On the shoulders of Mahadeva, Rudra carries the kaal and keeps SHANIDEVA calm. Such is the prowess and might of MahaDeva and hence Rudra was named SHIVA-SHANKARA meaning the one who bestows moksha in the ultimate time of death. This is the reason why Yamma {God of Death}, and all other like Nirriti {Dissolver}, Agnee {the heat}, and Indra all together worship MahaDeva RUDRA. Rudra is the divine God of cosmos. Rudra is the devotion of Hari.

That is why he is HARA - Hari grants Hara the boon of embracing all dying persons. Therefore, hara is the merciful, compassionate divine father of all.

Why do we have Nandi in a Shiva Mandir?

Nandi is Shiva's vahana or vehicle. A bull also has a lingam shaped hump by coincidence. The bull also symbolizes restrained power.

Why do we have a turtle at the temple of Shiva?

A turtle is usually situated between Nandi and the lingam. This turtle is Kurma. The turtle could be the great Akupura on whose back rests the entire cosmos. Some believe that this turtle is Kurma, Vishnu's avatar who held aloft mount Mandara, which the gods used as a churning staff when they churned the cosmic ocean.

The turtle is also a symbol of Pratyahara or a yogic practice by which mystics dissociated themselves from all sensory stimulation and regressed into the world within, like the turtles could. Turtle is also a symbol of longevity in almost all Eastern cultures.

Why do we offer Bel-patra to Shivji? The leaves and fruit of the bel or bilva tree are very dear to Shiva. Some say that this tree grew out of Parvati's sweat. According to a folk story, once a tribal lost his way in the jungle and took shelter on top of a bel tree. The cries of wild animals, jackals and cheetahs kept him awake all night. The night happened to be Shiva Ratri, and the bel leaves were accidentally offered to a Shiva lingam underneath. The tribal was blessed by Shiva with Moksha.

Why is Shiva covered with ashes? Shiva covers himself with ash, which symbolizes the rejection of the material world and identification with the permanent supreme soul.

Which are the main holy 'tirthas' for Shiva? Though there are thousands of famous and popular Shiva Lingums throughout the Indian sub-continent, the following are known as Jyotirlingas. It seems that Shiva's spirit; his radiance or jyoti is locked in twelve different lingums located on the sub-continent. They are some of the holiest Shaivite shrines.

1. Somnath in Saurashtra.
2. Shaileshwar Malikarjun in Andhra Pradesh on the banks of river Patal Ganga.
3. Mahakaleshwar in Ujjain on the banks of river Kshipra.
4. Onkareshwar in Malwa, Madhya Pradesh on an island of the Narmada river amidst the Vindhyachal mountains.
5. Kedarnath in the Himalayas.
6. Bhimashankar in Dakini, near Pune, Maharashtra on the banks of the river Bhima, amidst the Sahyadri Hills.
7. Vishwanath in Varanasi on the shores of the Ganges.
8. Trambakeshwar in Nasik, Maharashtra.
9. Sri Vaidyanath in Jaysidhi on the Howrah-Patna line.
10. Nageshwar in Dwarka, Gujarat.
11. Rameshwar near the southern tip of India in Tamil Nadu.
12. Ghushmeshwar in Ellora, near Aurangabad in Maharashtra.

Why is Shiva Ratri celebrated?

All over India and abroad, Maha Shiva Ratri is celebrated on the 14th night of the new moon during the dark half of the month of Falgun. On a moonless night in February occurs the night of Shiva, the destroyer. This is the night when he is said to have performed the Tandava or the dance of primordial creation, preservation and destruction. As described in the story above, moksha is attained by devotees who worship him on this day and night. Devotees fast during the day, and maintain a long vigil during the night. In Shiva temples across the world, bells ring, mantras are recited, bhajans are sung and Shiva Dhun is repeated throughout the night. Traditional offerings of bel leaves and milk are made to the Shiva lingum.

Is Shiva worshipped in other cultures? Yes: In Greece, this image of Lingum is worshipped and called Phallos. Phallos is a derivative of the Sanskrit word, Phalesh meaning the giver of boons. In Greece this symbol is also worshipped on the darkest night as in India. This image of Shiva Lingum is not isolated in India and Greece only. Recent research has revealed that this has been a form of worship in the Sumerian valley, Java, Sumatra, Rome, Germany, Egypt, France, Syria, America, Brazil, Hawaii and aboriginal Australia. Jews used to take an oval shaped stone in their hands when taking a solemn oath. Abraham, regarded equally by Jews, Christians and Moslems as a messenger of God, built for his wife and son the place of worship called Kaba in Mecca, where a black oval shaped stone was kept. Prophet Mohammad took possession of Kaba and destroyed all other idols. It is now the pilgrimage place for Moslems. The people wear white and encircle the stone just as Hindus wear a white dhoti and do pradeekshana of the Shiva Lingum. All religions represent God in the form of light, the sun or an oval shaped image symbolic of the supreme energy.

Rather than debate about image worship and the surrounding rituals, there is an undercurrent of similarity in all religions.

God is beyond birth and death. He is Swayambu, the one who takes self-birth. He is the soul within each of us. The soul is Mahakala, Shiva himself or herself. "Brahmahnah" loka, the "Swarga" loka and the "Bhumi" loka are three spheres of existences namely the celestial, the spiritual and the terrestrial worlds of existence. In the realm, the Bhumi-loka, or the earth is the breathing pranna-swaroop or the manifestation of the "RUDRA-SHIVOHA" in the Himalayas and therefore the lingam is the representation of shiva's infinite macro-cosmic rudra-somamm as a Somma-Passupattayeh nathah.

Narmada Shiva Lingams come from the Narmada River in India, which is one of the seven sacred holy places of pilgrimage in India and the collection of these stones is passed down from generation to generation.

The Narmada River is considered to be very sacred. The Narmada River is considered the mother and giver of peace. Legend has it that the mere sight of this river is enough to cleanse one's soul, as against a dip in the Ganga or seven in the Yamuna. The Ganga is believed to visit this river once a year, in the guise of a black cow to cleanse herself of all her collected sins.

The Shivalings are made of crypto crystalline quartz, and are said to have been formed from a meteorite that fell to Earth several million years ago. Hence, Meteorite beads are very sacred indeed and beloved of Lord Shiva.

They contain one of the loftiest vibrations of all stones on Earth.

The Narmada shivalingas represents the blending of male and female energy, with the shape of the stone representing the male (knowledge), and the markings representing the female (wisdom). Shiva and Shakti (consort of Lord Shiva represent this union of male and female energies - essential for the growth of the human race. The shivlings works with the breath and the fluids of the body creating a harmony in the body's flow. The Shiva of Narmadeshawara Lingam stones are sacred in both Hindu and Buddhist beliefs. They are gathered one sacred day a year from an area near the source of the Narmada River about 300 miles north of Mumbai. Of the stones gathered, the most beautiful are polished into this traditional egg/oval shape by the action of the river. Shiva is the dissolver, the destroyer of dying decay, the diminishing powerful cosmic force of destruction for enacting a new form. Lord Brahma's first creation-Rudra had manifested himself as Ardha narishwar(half male and half female).

At the request of Brahma,Rudra dismembered his female part resulting into the creation of two distinct forms- one male and the other female.Later on,ten more Rudras manifested from the male form and all of them collectively came to be known as 'Eleven Rudras'. Similarly, goddess Rudrani, who had manifested from lord Shiva and had gone to Nilgiri mountain to do her penance had killed a mighty demon named 'Ruru'. Ruru was a very powerful demon king.He ruled over Ratnapuri, which was situated in the middle of the ocean.He had become invincible on account of a boon received from lord Brahma.After being defeated by him,all the deities went to seek the help of goddess Rudrani. Goddess Rudrani, who is also known as 'Chamunda' finally killed Ruru-the dreaded demon.

One who observes purity and recites the mantra of the Rudra, and observes the “vratha” of Shiva-Rudra: Every five days ruling the Vad-Ekadashi [eleventh day of the dark cycle of the moon] to the Vad-Amavassya [darkest day of the dark cycle of the moon]; firstly liberates one’s obligatory karma with the terrestrial world, secondly one is freed from the burdens of the “Pitru-pitri-Swarga-Pitari” loka, and thirdly one is invited by Shiva to the Akshaar-Mokshadhama - to be granted emancipation and to be crowned the liberated soul. Thus ends the Varaha Purana as Lord Varaha blesses Mataji Paravatee and returns to celestial.

One tenth of the recitations are offered as hommamm; one tenth in flowers, one tenth in oblation of milk, one tenth in oblation of grains, one tenth in oblation of charity, one tenth in oblation of water to the NANDI COW, one tenth in oblation of the rice to the poorest, one tenth in oblation of the Lord SuryaNarayana for pitri, one tenth in oblation towards all the rivers, one tenth in oblation towards all the oceans, one tenth in oblation towards the divine air, one tenth in oblation towards the earthen clay, one tenth in oblation towards the spiritual spheres and finally only one tenth for our own atman. This is the most interesting analogy of Varaha Purana: Why we are entitled to reap proliferation only in one tenth of everything we do, collect, or own? It is something, we need to understand that only when we apportion our wealth appropriately will good health follow us and our children. Therefore reciting the holy scriptures and reciting the holy hymns offering our homage to Shiva-Lingam in the name of our ancestors and Lord Sun all bring us good health in the food and grains that we eat from our kitchen. Hara is the remover of all fears! The five days from ekadashi to amavashya are most auspicious time to recite “AUM NAMOH NAMAH SHIVAYA SHIVAYAH NAMAH AUM”
Hara Hara Hara MahaDeva Shiva Shiva Shiva Shambhoo
Bamm Bamm Bamm Bhole....

Siva or Shiva the transcendental God of transformation and regeneration

SSiva is one of the three loftiest divinities of our solar system, and in his character of destroyer stands higher than Vishnu for he is "the *destroying* deity, *evolution and PROGRESS personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type" (SD 2:182). As the destroyer of outward forms and dissolver of the universal decay he is called Vamadeva. Endowed with so many powers and attributes, Siva possesses a great number of names, and is represented under a corresponding variety of forms. He corresponds to the Palestinian Ba`al or Moloch, Saturn, the Phoenician El, the Egyptian Seth, and the Biblical Chiun of Amos, and Greek Typhon.

"In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for Agni, the fire god . . ."; "In the Vedas he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the 'roarer,' the 'terrible' " (SD 2:613, 548).

SSiva is often spoken of as the patron deity of esotericists, occultists, and ascetics; he is called the Mahayogin (the great ascetic), from whom the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. Here he is "the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man -- mystically . . . Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first die before his body does. 'To live is to die and to die is to live,' has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man" (SD 1:459&n).

Shiva is also called Sankara (the auspicious), for he is the reproductive power which is perpetually restoring that which has been dissolved, and hence is also called Mahadeva (the great god). Under this character of restorer he was often represented by the symbol of the linga or phallus: "the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship" (SD 2:588).

It is under the form of the linga, either alone or combined with the yoni (female organ, the representative of his sakti or female energy), that Siva is so often worshiped today in India.

In the *Linga-Purana*, Siva is said to take repeated births, in one kalpa possessing a white complexion, in another that of a black color, in still another that of a red color, after which he becomes four youths of a yellow color. This allegory is an ethnological account of the different races of mankind and their varying types and colors (cf SD 1:324).

Siva is known under more than a thousand names or titles and is represented under many different forms in Hindu writings.

As the god of generation and of justice, he is represented riding a white bull; his own color, as well as that of the bull, is generally white, referring probably to the unsullied purity of abstract justice. He is sometimes seen with two hands, sometimes with four, eight, or ten; and with five faces, representing among other things his power over the five elements.

He has three eyes, one placed in the centre of his forehead, and shaped as a vertical oval. These three eyes are said to denote his view of the three divisions of time: past, present, and future. He holds a trident in his hand to denote his three great attributes of emanator, destroyer, and regenerator, thus combining all the usual qualities or functions attributed to the Trimurti. In his character of time, he not only presides over its beginning and its extinction, but also over its present functioning as represented in astronomical and astrological calculations.

A crescent or half-moon on his forehead indicates time measured by the phases of the moon; a serpent forms one of his necklaces to denote the measure of time by cycles, and a second necklace of human skulls signifies the extinction and succession of the races of mankind. He is often pictures as entirely covered with serpents, which are at once emblems of spiritual immortality and his standing as the patron of the nagas or initiates. He is often mystically personated by Mount Meru, which esoterically is both the cosmic and terrestrial axis with their respective poles.

Sri Rudra namakam & Chamakam are like gems situated in the middle of Krishna Yajur Veda. Sri Shiva Panchakshara Manthram is situated in the middle of the Sri Rudr Namakam (or Sri Rundram). Rudra - means, the fireceful one or the powerful one yet the most compassionately kind one.

Sri Rudra represents the form of Bhrahman, which destroys all the 14 Universes at the end of the Kalpas (Kalpantha kalam). Each kalpa consists of several 1000 years.

Various cults of the Vedic religion depict their respective dieties as the ones, absorbing all the worlds at the end of the kalpas or the universal flood (Maha pralayam).

According to the Shaiva sect of the six-fold Vedic religion, all the worlds, become one in the Shiva Lingam at the end of the destructive phase of the worlds. Sri Rudra is associated with the task of destruction, Sri Vishnu with protection & Sri HiranyaGharbha with the task of creation.

Shiva Lingam represents the blissful atman or Self. The shapeless form of the Lingam shows the Nirguna-Bhrahman or the attribute-less Bhrahman.

Lord Thryambaka or Rudra is always associated with a third-eye, or an eye of wisdom. It's actually, the inner sight of one's own self, which the gnanis attain, after they attain the wisdom of self-knowledge. The damarukam represents, the Oumkaram, which is filled in the Cosmos. His trident or Trisula represents, his destructive power - destruction of pathi, pashu & pasham. Lord Shiva wears the ashes, which represents the Samadhi state, after all our thoughts & the virtual mind is burnt, when we are filled with the self-consciousness or the Athma Gnanam. Meditating on Lord Shiva's form helps us attain the Samadhi state more easily & blesses us with the divine bliss of self-knowledge.

Sri Parvathy - the daughter of the King of Mountains, is Lord Shiva's divine consort & she represents one's own self in the Jagrath Stithi full of divine attributes. Sri Matha also represents the Saguna ParaBrahman or the Supreme Lord with attributes. We could also say that, Sri Matha represents the state of one's Athma, which is attained Bagavatha Sayjyam, but yet is different from the Bhramhan. (This is much similar to the Visistadvaitic form of Aham or purified Jeevathma). But, the real bliss is only when the endless power or energy unites with the Shiva, which Sri Shan Kara glorifies in his Soundarya Lahari. The whole concept of Shiva Shakthi Aiyhakam or Union of Shivam & Shakthi represents the attainment of self-knowledge by the union of Aham & Param (which is also called as Samadhi). This divine experience is called as Anuboothy. Nirguna Brahman could only be experienced by great gnanis & it's an un-explainable feeling. This self-consciousness is also termed as "Athma Boham" in advaitic terms. Lord Parameswara is a manifestation of this self-consciousness & all his ayudhams & ganams represent various things philosophically. People, who meditate on the physical form of Lord Parameswara (Devotion without wisdom of self-consciousness) reach the divine abode of Lord Parameswara (Kailasham) & keep continuing their services to the Lord. At the end of the kalpas, Lord Parameshwara, unites all those souls with the Nirguna ParaBrahman. All the Gnanis, who meditate Lord Parameswara as none other than their own Athma Bodhamrutham, get unified into the Bhrahman, as soon as they shed their mortal coils. For such Gnanis, the physical mind is broken & they represent their self-consciousness, which has merged itself into the form-less & attribute-less reality. (Nirguna Brahman). Such people are said to have their third eye opened, & their sight turned deeply inwards & firmly seated into their athma sthanam. Vedic Rishis & saints have undergone the divine anubuthi in various forms & stages, based on which they have decrypted the various Upanishads & Samhitas from the cosmos, for the welfare of this mankind.

Sri Rudra Namakam is a very beautiful rendering, which contains the divine 300 names of Sri Parameswara, describing various attributes of the Saguna Bharhman. Repeating these names periodically would make our steps to attaining the Nirguna Sakshathram or the Anubuthy of Athma Bodhamrutham easier. In the Vedic religion, in addition to the Vedas & Upanishads the Puranas also form an integral part, describing various stories insists the Dharma & the Vedic culture. Sri Shiva Puranam is associated with Lord Parameshwara & it says that, anyone who recites Sri Rudram attains the fruit of giving a land with gold mines, river & mountains to the Brahmins (& this gets his sins cleared off). Various Samhitas depict the greatness of chanting Sri Rundram.

sarvadevātmako rudrahSomam sarve devāh shivātmakāh:

Somam-Rudra is the Self of all Devas; all Devas are merely different manifestations of Shiva Himself.

***Thryambakam Yajamahe Suganthim Pusti Vardhanam
Urvarrukukamiva Bandhanan Mruthyoor MoksheeyaammaMruthat***

Vyakyanam: Glories to the Three-eyed Lord (Thryambaka), who gives a helathy body with sweet odor (sugandhi & pusti). Let Lord Parameshwara grants us moksha; by liberating us form the worldly bondages like the cucumber (Urvarrkam) fruit. Let our life become void of death (mruthyu) & become ever lasting (amrutahmakam). This prayer to Lord Parameswara is a direct reference to the Advaitic blissful state, which each & every living being on this earth would like to attain. Of all the fruits, the cucumber fruit is very specific in the way; it gets detached from the vine after it is ripened. The same way, in the same place, where we are at (house-holder, bachelor. & other varnasramas) we need to get spiritually matured by attaining the wisdom of self-consciousness and all our worldly bondages need to get separated by themselves due to the graces of Sri Parameswara.



Om Shanthi Shanthi Shanthihi.

Puja follows:

Durga Puja:

This mantra is recited for protection. It is based on one calling out to the nine forms of the mother (Nava-Durga). If the mantra is recited deep from the heart with love and affection, the goddess runs at her devotees rescue at difficult situations in daily life from which ones obstacles can be destroyed.

Om Shaila-putri maiya raksha karo,

Om Jaga-janani devi raksha karo;

Om Navadurga namaha, Om Jaga-janani namaha.

Om Brahmacharini raksha karo;

Om Bhavataarini maiya raksha karo.

Om Chadraghanta Chandi raksha karo;

Om Bhayaharini maiya raksha karo.

Om Kushmanda tumhi raksha karo;

Om Shakti roopa maiya raksha karo.

Om Skanda-mata maiya meri raksha karo;

Om Jagadamba Janani raksha karo.

Om Katyaayani maiya raksha karo;

Om Paap-naashini Ambe raksha karo.

Om Kaalaratri Kali raksha karo;

Om Sukha-daati maiya raksha karo.

Om Maha-gauri maiya raksha karo;

Om Bhakti-daati raksha karo.

Om Sidhhi-daatri maiya raksha karo,

Om Nava Durga devi raksha karo;

Om Navadurga namaha, Om Jaga-janani namaha.

Bhavani Ashtakam

A Prayer to Mother Divine, Bhavani - these sacred sanskrit 8
Stanza prayers were written by Sri Aadi Shankaracharya, composed in a high
state of devotion and bliss to uplift the devotees.

Na Taato Na Maato Na Bandhur Na Daata,
Na putro Na putri Na Bhriyo Na Bharta !
Na Jaaya Na Vidya Na Vriteermameva,
Gatistvam Gatistvam Twameka Bhavani !!

*(O Mother Divine! Father, Mother, Husband, Wife, Children; and Friends- none of
these are eternally mine. Knowledge, intellect, mind and will power are also not
eternal. O Mother of the universe- You are my only saviour, My eternal refuge)*

Bhavadbhavapaarey Mahadukha Bheeruhu,
Prapaata Prakaami Pralobhi Pramatah!
KuSansaara Paasha Prabhadha Sadaham
Gatistvam Gatistvam Twameka Bhavani !!

*(I have fallen in the ocean of birth and death, and I fear their sorrows. I am
trapped by my ego with its countless desires, greed, pride and lust. O Mother of
the universe- You are my only saviour, my eternal refuge.)*

Na Jaanami Daanam, Na Cha Dhyaana Yogam,
Na Jaanami Tantram, Na Cha StotraMantram!
Na Jaanami Poojaam, Na Cha Nyaasa Yogam,
Gatistvam Gatistvam Twameka Bhavani !!

*(O Mother of the universe - I do not know how to come close to you. I do not
know any form of worship. Help me, O Mother Divine- You are my only saviour, my
eternal refuge.)*

Na Jaanami Punyam, Na Jaanami Theertham,
Na Jaanami Mutkeem, Layam Vaa Kadachit !
Na Jaanami Bhatkeem, Vratam Vaapi Maatah,
Gatistvam Gatistvam Twameka Bhavani !!

(I do not know how to be righteous or find your abode. I do not know how to achieve freedom by dissolving my ego. i am deviod and surrender. I am not strong enough to make any vow. O Mother of the universe- You are my saviour, my eternal refuge)

Kukarmi, Kusangi, Ku buddhi, Kudasah,
Kulaacharaheenah Kadachaaraleenah!
Kudrushtih, Kuvaakya Prabandah Sadaham
Gatistvam Gatistvam Twameka Bhavani !!

(My mind is always engaged in worthless thoughts and actions. My Intellect has become dull, enslaved by old habits. I am unable to behave honourably and my intentions are unique. My speech becomes harsh and hurting. Save me, O Mother of the universe - You are my only saviour, my eternal refuge)

Prajesham, Ramesham, Mahesham, Suresham,
Dinesham Nishiteshwaram Va Kadachit
Na Jaanami Chaanyat Sadaham Sharanye'
Gatistvam Gatistvam Twameka Bhavani !!

(I do not Brahma, Vishnu, Shiva, Indra, Surya and Chandra, or any other divinities. O Mother of the universe, you are known for your compassion- You are my only saviour, My eternal refuge)

Divaaadey, Vishadey, Pramadhey, Pravaasey
Jaale Chaanalay, Parvatey, Shatrumadhyae'
Aranye' Sharanye' Sada Maa Prapahi
Gatistvam Gatistvam Twameka Bhavani !!

(O compassionate Mother, protect me wherever I am and with whomever I am within pleasure and in distress. O Mother of the universe - You are my only saviour, My eternal refuge)

Aum Tripura-Sundari Beeja-Shakteeyee Vidhmahi Maha-Devyai cha dhimahi tano
Bhavani Prachodayatt

(Salutations to that Great Divine Goddess Bhavani – gayatri mantra)

Anartho Daridro Jara Rogayukto,
Mahashkeena Deenah Sada JadyaVaktrah
Vipatto Pravishtah Pranashtah Sadaham,
Gatistvam Gatistvam Twameka Bhavani !!

(O Mother, I feel like an orphan on this Earth, powerless and without inner wealth, deluded by ignorance and unable to see the light of truth. O Mother of the universe - You are my only saviour, My eternal refuge)



***Aum Tripurasundari Vidmahe KameshVari Dhimahi Tannuh
Klinne Bhavani Prachodayat***

Shiva Lingham Puja:

Om Namaste Rudra Manyav Uto Ta Ishawe Namah.

*Baahubhyaamut Te Namah.Eh-yehi Goureesh Pinaakapaanni
Shashaankmoule-vrishabhaadhiroodd. Devaadhidevesh Mahesh
Nityam Grihaann Poojaam Bhagwan Namaste. Aavaahayaami
Devesh-maadimdhyaant-varjitaya.*

*Aadhaaram Sarvalokaanaam-aashritaarth Pradaayinam. Om
Umaa-maheshwaraabhyaam Namah Aavaahanam
Samarpayaami.*

*Om Yaate Rudra Shivaatanoor-aghora Paapkaashini.
Tayaanastannavaa Shantamayaa Giri-shantaabhichaak-sheehi.*

*Om Tatpurushaay Vidmahe Mahaadevaay Dheemahi Tanno
Rudra Prachodayaat.*

*Om Umaamaheshwaraabhyaam Namah Karodwartnaarthem
Chandanam Samarpayaami.*

*Om Namast-aayudhaayaanaatataay Ghrishnnave.
Ubhaabhyaamut Te Namo Baahubhyaantav Dhanvane. Om
Umaamaheshwaraabhyaam Namah Mukhshuddhayaarthe
Taamboolam Samarpayaami.*

*Om Hirannyagarbhah Samavart-taagre Bhootasya Jaatah
Patirek-aaseet. Sadaadhaar Prithiveendhyaamutemaad Kasmei
Devaay Havishaa Vidhem.*

*Om Umaamaheshwaraabhyaam Namah Saangataa Siddhayarthe
Hirannyagarbh Dakshinnaam Samarpayaami.*

*Om Id (Goom) Havih Prajananme Astu Dashveer (Goom)
Sarvagann (Goom) Swastaye. Aatmasani. Prajaasani Pashusani
Lokasanyabhayasanih. Agnih Prajaam Bahulaam Me
Karotvannam Payo Reto Asmaasu Dhatsa.*

*Om Umaamaheshwaraabhyaam Namah Neeraajanam
Darshayaami.*

**Om Yagyen Yagyamayajant Devaastaani Dharmaanni
Prathamaanyaasan. Teh Naa Kam Mahimaanah Sachant Yatra
Poorve Saadhyaah Santi Devaah. Om Raajaadhiraajaay
Prasahyasaahine Namoh Vayam Veishravannaay Kurmahe Sa Me
Kaamaan Kaamkaamaay Mahyam. Kaameshwaro Veishravanno
Dadaatu Kuberaay Veishravannaay Mahaaraajaay Namah.**

**Om Namah Shambhavaay Cha Mayobhavaay Cha Namah
Shankaraay Cha Mayaskaraay Cha Namah Shivaay Cha
Shivataraay Cha. Tav Tatvam Na Jaanaami Keedrishosi
Maheshwara. Yaadrishosi Mahaadev Taadrishaay Namoh Namah.
Trinetraay Namastubhyam Umaadehaardh-dhaarinne.
Trishooldhaarinne Tubhyam Bhootaanaampataye Namah.
Gangaadhar Namastubhyam Vrishabh-dhwaj Namostu Te.
Aashutosh Namastubhyam Bhooyo Bhooyo Namoh Namah.**

**Anyathaa Sharannam Naasti Tvamev Sharannam Mam. Tasmaat
Kaarunnya Bhaaven Raksh Maam Parameshwar. Raksh Raksh
Mahaadev Raksh Treilokyarakshak. Bhaktaanaam
Abhayankartaa Traataa Bhav Bhavaarnnavaat. Varad Tvam
Varam Dehi Vaanchhitam Vaanchhitaarthad. Anen
Safalaarghyen Phaladostu Sadaa Mam.**

**Om Namoh Namah Shiva Shivaayah Namah Aum
Gatam Paapam Gatam Dukham Gatam Daaridrayamev Cha.
Aagataa Sukh Sampati Punnyaani Tav Darshanaat. Devo Daataa
Cha Bhoktaa Cha Devroopmidam Jagat. Devam Japati Sarvatra
Yo Devah Sohamev Hi. Saadhuvaasaadhu Vaa Karma
Yadhyadaacharitam Mayaa. Tat Sarvam Kripayaa Dev
Grihaannaaraadhanam Mam.**

Om Shreem Namah Shivaay Om Shreem.

Om Hreem Gloum Namah Shivaay

Om Joom Sah Paalay Paalay Sah Joom Om.

Om Hreem Hroum Kaarya Siddhim Namah Shivaay

Maha Mrityunjaya Stotram As transliterated

[Sage Mrukandu prayed Lord Shiva for a son. Lord Shiva asked him whether he wanted an intelligent son who will live only for 16 years or foolish son, who will live for one hundred years. The sage chose the former. A son was born to him and was named as Markandeya. This boy became a very great devotee of Lord Shiva. On his sixteenth birthday, he entered the sanctum sanctorum of the lord and embraced him. Yama, the lord of death came to take away his soul. Lord Shiva killed Yama. Then the boy Markandeya sang the following stotra. This prayer is supposed to ward of all evils, remove fear of death and realize all wishes.]

Atha nayasam (Introduction)

Om Sri Ganesaya Nama. Om asya Sri Maha mrutyunjaya stotra mantrasya, Sri Markandeya rishi, Anushtup chanda, Sri Mrutyunjayo devatha, Gowri shakthi, samastha mrutyu santhyartham, sakala aiswarya prapthyartham, jape viniyoga

Salutations to Lord Ganesa. I am chanting this “Maha mrutyunjaya mantra (Chant to win over death), which is composed by Sage Markandeya, in anushtup meter, with Mrutyunjaya as God, Gowri as the strength, with a view to win over death and getting of all sorts of wealth.

Atha dhyanam (the prayer)

*Chandrarkagni vilochanam, smitha mukam,
Padmadwayantha sthitham,
Mudra pasa mrugakshasuthra vilasath paanim
Himaam suprabham,
Kotindu prakalathsudhaplutha thanum haaraathi,
Bhooshojwalam,
Kantham viswa vimohanam, pasupathim,
Mruthyunjayam bhavayeth.
Aum Haum Aum Joom Sah Aum
Aum Huam Sah Aum Jum Sah
Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum*

I meditate on that victor over death,
Who has moon, sun and fire as eyes,
Who has a smiling face,
Who sits on two lotus flowers,
Whose hands shine with the sign the rope,
The deer and the garland of rudraksha,
Who has the pleasant shine of the ice,
Who has a body drenched by nectar,
From billions of moons,
Who ornaments himself with several garlands,
Who is very handsome,
Who can attract the entire world,
And who is the lord of all beings.

Oh the three eyed Bhagavan Vishveshvara (the benevolent of Devas and Devis), the luminous three eyed one, thou art the Surya, thou art the Chandra, thou art the Holy sacred fire Agnee that engulfs the entire grand cosmos without the configuration of the beginning nor the end. Oh Bhagavan, thy name MahaDeva, Rudra, Somam, Shiva and Vayau and Pranneshvara spreads divine fragrances from the minute molecule to the earthen clay in three lokas. Oh MahaDeva, thou art the Deva of all, for thou releases every soul from the burdens of karma into the MOKSHA dham emancipation and liberation of the soul. Thou shall deliver us from {all our sinful karma, all our ignorance, all our blunders} as we approach death and YAMA {the God of death uninvited approaches us by granting us some rejuvenating NECTAR of thou conch. Oh Hara of the Hari, Oh BHAGAVAN, grant us a drop of AMRUT {divine nectar} from thine Narayana Hari conch.

Jape Viniyoga (Now the chant is being started)

*Rudram, pasupathim, sthanum, neelakandam, umapathim,
Namami sirasa devam, kim no mrutyu karishyathi.*

Aum Haum Aum Joom Sah Aum

Aum Huam Sah Aum Jum Sah

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum 1*

What can death do to the one,
Who salutes and in Yoga communes with his head that Great God Vishveshvara,
Who is the FIERY one yet compassionately divine,
Who is the Divine lord of all lokas alike, and the King of Himalayas
Who is stable, at the highest peak of the Himalayas,
Who has a blue neck,
And who is the consort of UmaDevi MaaTa.

Neelakandam, kalamoorthim kalagnamr kalanasanam,
Namami sirasa devam, kim no mrutyu karishyathi.

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 2*

What can death do to the one,
Who salutes with his head that Great God,
Who is having a blue neck,
Who is the form of death,
Who knows past, present and future,
And who destroyed the god of death.

*Neelakandam, viroopaksham nirmalam vimalapradham,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 3*

What can death do to the one,
Who salutes with his head that Great God,
Who has a blue neck,
Who has a different eye,
Who is clean,
And who is dazzlingly bright.

*Vamadevam mahadevam lokanadham jagatgurum,
Namami sirasa devam , kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 4*

What can death do to the one,
Who salutes with his head that Great God,
Who judges according to merit,
Who is the greatest god,
Who is the lord of the universe,
And who is the teacher of the world.

*Devadevam jagannatham devesam vrushabhadwajam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 5*

What can death do to the one,
Who salutes with his head that Great God,
Who is the God of gods,
Who is the lord of the earth,
Who is the god of devas,
And who has a bull flag.

*Traiksham chathurbhujam santham jata makuta dharanam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 6*

What can death do to the one,
Who salutes with his head that Great God,
Who has three eyes,
Who has four hands,
Who is peaceful,
And who wears matted hair and a crown.

*Bhasmoddulitha sarvangam nagabharana bhooshitham,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 7*

What can death do to the one,
Who salutes with his head that Great God
Who is covered with ash,
All over his body,
And who wears the serpent,
As an ornament.

*Anatham avyayam santham akshamala dharam haram,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum 8*

What can death do to the one,
Who salutes with his head that Great God,
Who is limitless,
Who cannot be explained,
Who is peaceful,
Who is the killer,
And who wears the garland of eyes.

*Aandham paramam nithyam kaivalya pada dhayinam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum 9*

What can death do to the one,
Who salutes with his head that Great God
Who is happiness, Who is beyond thought, Who is stable,
And who grants salvation.

*Ardhanaareeswaram devam parvathy prana nayakam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum 10*

What can death do to the one,
Who salutes with his head that Great God
Who is the god half male half female,
And who is the darling of Parvathy.

*Pralaya sthithi karthaaram adhi kartharameeswaram,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 11*

What can death do to the one,
Who salutes with his head that Great God
Who creates the state of deluge,
And who is the god who made the beginning.

*Vyomakesam viroopaksham chandrardha krutha shekaram,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 12*

What can death do to the one,
Who salutes with his head that Great God
Whose hair is the sky,
Who has a different eye,
And who has collected half of the moon.

*Gangadharam sasidharam sankaram shoolapaninam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 13*

What can death do to the one,
Who salutes with his head that Great God
Who carries the river ganga on his head,
Who keep Moon as an ornament on his head,
Who is Lord Shankara {the masculine purusha} and who carries a trident.

*Swargapavarga datharam srushti sthithyanthakaritam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 14*

What can death do to the one,
Who salutes with his head that Great God,
Who grant heaven and salvation,
Who looks after creation, upkeep and destruction.

*Kalpa ayur dehi mey punyam yavad ayur arogatham,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 15*

What can death do to the one,
Who salutes with his head that Great God,
Who can grant a life of an eon,
Who can bless you with a long life,
Bereft of any sickness.

*Shivesanam mahadevam vamadevam sadashivam,
Namami sirasa devam, kim no mrutyu karishyathi.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 16*

What can death do to the one,
Who salutes with his head that Great God,
Who is Shiva as well as Eishvara-Vishveshvara-ParamaEisvara,
Who is the great god,
Who gives correct judgments,
And who is always peaceful.

*Uthpathi sthithi samhara karthara meeswaram gurum,
Namami sirasa devam, kim no mrutyu karishyathi. 17*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 17*

What can death do to the one,
Who salutes with his head that Great God,
Who takes responsibility,
Of creation, upkeep and destruction,
And who is a great teacher.

*Markandeya krutham stotram ya padeth shiva sannidhou,
Thasya mruthyu bhayam nasthi na agni chora bhayaam kwachith.*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 18*

Any one reading this prayer,
Written by Markandeya,
In front of Lord Shiva, or Shiva linham
Would not have,
Fear of death,
Nr fear of fire and thieves.

*Shathavrutham prakarthavyam sankate kashta nasanam,
Suchir bhoothwa padeth stotram sarva sidhi pradhayakam*

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 19*

Reading it one hundred times,
In times of misery,
Will get rid of it,
And reading it with a clean mind,
Would make one get all his wants.

Mruthyunjaya mahadeva thrahi maam saranagatham,
Janma mrutyu jara rogai, peeditham karma bandhanai.

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRruttat Aum 20*

Oh great god, Who has won over god of death,
Please save me as I am submitting to you,
From births, deaths, old age and disease,
And also the ties of Karma which affect me.

Thaavaka stvad gatha prana thawa chithoham sada mruda,
Ithi vignapya devesam thryambakakhyam japeth,
Nama sivaya Sambaya haraye paramathmane,
Pranatha klesa naasaya yoginaam pathaye nama.

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum 21-22*

I appeal to the God that,
“My soul goes towards you,
And my mind always meditates on you,”
And then chant of **Trayambaka Mantra***,
And salute that Samba,
Who is the inner soul of the destroyer,
And pray, ”destroy all life’s problems,
Oh Lord of Yoga, I salute you.”

*Aum Trrayambakam Yajamahe Sugandhim Pusstivardhanamm Oorvarookamiva
Bandhanaann MreetyoormMoksheeyaaMaammRuttat Aum*

Generally Pooja for Lord Siva is done along with Parivara Devathas:

They are Lord Ganesa, Lord Surya Narayana, Godess Ambika, and Lord Vishnu. This system is called Siva Panchaayathana Pooja. Along with them Nandeewaran (Dharma Devatha) and Siva Sarpa Devatha are also worshipped. Some people also worship Lord Muruga along with above devathas. This system is called Shadmatham as advocated by Sri Aadi Sankaracharya

The Ultimate Truth- i.e the “Para Brahmam MahaDevam” is explained as follows:-

NIRGUNAM- NIRANJANAM- SANATHANA NIKETHANAM NITHYA SUDHA
BUDHA MUKTHA NIRMALA SWARUPINAM- ATTRIBUTELESS- UNSULLIED-
FINAL ABODE- ETERNAL- PURE ENLIGHTENED- FREE EMBODIMENT OF
SACREDNESS.

Yaavath Jeevam Pranavam, Adhava Rudram Yajurvedakam,
Vasathi adhava Varanasyam,
Thyakthwa Lajjam Kalimala Vishayae, Japthwa Vishnor Namaani
Amuruthatwa Prapthireva Chaturthayam.

The following are four upayas to reach near God or to attain Mukthi.

By chanting of Pranavam through-out one's life's span or by chanting Sri Rudram as imbedded in Yajurveda or by spending the life with devotion in Kasi or by doing Nama Japa of one's Ishta Devatha, after shedding ego and unrequired wordly pleasures. Very clear message here is that those who are not eligible to chant Pranavam or Sri Rudram can also attain Mukthi by chanting Lord's glories.

In Kali Santrana Upanishad- the shortest of all Upanishads, at the request of Saint Narada, Lord Vishnu Himself says, that in Kaliyuga chanting of the following Hymn regularly with devotion is enough to attain Mukthi.

HARE RAMA HARE RAMA RAMA RAMA HARE HARE
HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE.

For a devoted Brahmin daily chanting of the following are ordained:-

Ssva Sakho Upanishad- Geetha- Vishnor Nama Sahasrakam
Rudram cha Pourusham Sooktham Nithyam Aavarthayet Dwija:

Sruthi, Smruthi, Ithihasas, Puranas all speak about the importance of Sri Rudra Mantras, which are enshrined in vedas.

Rishi Yajnavalkya states, in Jabala Upanishad, that by chanting of Sri Rudram one can attain "AMRUTATWA" (everlasting peace and Vedoktha Ayu:)

Kaivalya Upanishad states that those who chant Sri Rudram can acquire "Jnana" and obtain Mukthi, after getting relief from all sins.

By chanting a portion of the Veda Mantras one can attain purity of soul/mind on that day. Whereas one who chant Sri Rudram could attain the same immediately. Thus States Yaksha-Yama Dharma.

By Chanting Sri Rudram one could get relief from all sins,
relief from all diseases, apart from required wealth, mental peace, long, healthy,
happy life etc. Thus states Rishi Bodhayana.

Sage Vyasa Quote in Mahabharatha that there is nothing equal to Sri Rudram even in
Sruthi or in Smruthi.

Sri Rudram is considered as essence of all Upanishads. It can be seen from the above
that for removal of Satru Baadha, other evil effects, diseases, apamruthyu, poverty
and for getting all purusharthas, peace of mind, happiness, family unity etc. Sri
Rudra Upasana is essential.

Reference:

<http://www.shaivam.org>

The essential details of the Sri Rudra Mantras are as under:-
In Krishna Yajurveda Taittareeya Samhitha in 7 Cantos there are 44 Prasnam. There
are 2198 panchatees in this Samhitha. The total padams are 1,09,308. A chapter
called NAMA KAM is available in 4th Canto 5th Prasna. In 11 Anuvakams there are 27
panchatees containing 1234 padams (Padam is one word and a Panchatee means a
group of 50 words). 8th Anuvakam contain SIVA PANCHAKSHARI Mantra – “Nama
Sivaya”. When one chants this mantra with pranavam and Sakthi Beejakshari Mantra
“Hreem” it becomes Siva Sakthi Panchakshari Maha Mantra. When Chanted as ‘OM
NAMO BAGAVATHE RUDRAYA” it is called Rudra Dasaakshari mantra.
In Namakam the prostration or Namaskarams to Lord Siva is repeated 183 times. In
the 7th Prasna there are 20 Panchatees; containing prayer for getting 371 dravyas
essential for performance of a Yajna. This Chapter is called as CHAMA KA.
Namakam and Chamakam chapters put together is called Sri Rudram/Sata
Rudreeyam/Rudra Upanishad etc. In first Anuvakam of Namakam a set of prayers to
Lord Siva to give up His anger find a place. From Second to Nineth Anuvakam
contain Pranamams to Lord. In the 10th Anuvakam Prayer for prosperity and
warding off from all evils find a place. Last i.e 11th is for thanks giving to Lord Siva
and His attendants / Ganas. In 11 Chamakam Anuvakams prayers for getting 371
dravyas are made. Soothra Karakas like Rishi Bodhayana, Apasthamba have
prescribed five-limbed Rudra (Panchanka Rudra Nyasa for performing
Japa,Homa,etc.)In Practice Shadanga Rudra Nyasam is generally used for doing Japa
Homa and Abhisheka.

Many methods of Nyasas are in vogue as per different Desa/Kala aacharas. They are as prescribed by Rishi Bodhayana, Saataatapa Rishi, in “Maharnavam” of Maantaada, Ravanoktham etc. Anyone who chants the name of the Lord becomes His Bandhu/Mitra. To reach near God one has to reach Him through “Mantra” or by chanting of His “Nama”. For believers vedam is Pramanam. In another words Lord Himself is Veda. For each mantra there is a Devatha, Rishi, Chandas, and Viniyogam. Invoking of respective Devatha/Rishi for any particular mantra is a must. Similarly the purpose for which the particular Mantra is being used also should be stated before chanting the mantra.(Viniyogam). Thereafter Kara Nyasam, Anganyasam, are followed by Lagu Nyasam, or Mahanyasam (Contain more than 100 Nyasams) By Nyasa we are invoking respective devathas and preparing ourselves to be eligible to do the Pooja. Bhootha Sudhi is achieved by doing Nyasa. In Nyasa we attempt to control our Indriyas and surrender the same to the mind. Then the mind to the Aathma. Finally surrender our Aathma to the “Brahmmam”. After all Nyasams and invocations are over we seek from the God to return all Indriyas mind etc that we have surrendered to Him to perform Lords Pooja. By completing Maha Nyasa before commencement of the Pooja One becomes Siva himself and get all eligibility to conduct the pooja. For performing Sri Rudra Japa the Niyama is Trikarana Sudhi. They are Mind, Vaak and Sareera. Upasana Kramam also varies from place to place for different Veda/Soothra followers. Hence we can find different Kalpa Pooja Vidhanam in doing Siva Pooja. Sri Rudram, like Eka Moolika Prayogam- one medicine for everything- can be used for Japa, Homa, Abhisheka, Archana, Yajna, etc. In general Purushasooktham is also chanted after chanting Sri Rudram. In Sri Rudra Upasana the following methods are followed. Namakam and Chamakam together when chanted once is called Roopam Namakam followed by one Anuvakam of Chamakam in regular order from first to eleventh.

Chanting 11 times as stated above is called. “RUDRA” (11 times)

11 times Rudra is called ‘RUDRI” (121 times)

11 times Rudri is called “MAHARUDRA” (1331 times)

11 times Maharudra is called ‘ATHIRUDRA” (14641 times)

Thus we can see that Sri Rudra padams are chanted 1,80,66,994 times in Athirudra.

*Yo deva sarva deveshu Mahadeva ithi smrutha:
Thasmai namasthu kurvana: divi thishanti devathaa:*

Lord Siva is considered as the Lord of all Lords. Those who regularly worship Lord Siva, as ordained by Rishees, one can become one among Devas in Swarga Loka.

“Namyanthe Asmai Kamaa”: As stated in the Upanishad one who surrender to God get everything in life. Let us start chanting Sri Rudram for obtaining Jnana and by obtaining jnana the ultimate Mukthi. Note: “Abhisheka Priyo Siva:”: Lord Siva is very much pleased with Abhisheka. Bilwa Patra is also one of the essential items used for His pooja. EKADASA RUDRAS ARE: Mahadeva Sivo Rudro Sankaro Neelalohita: Eesano Vijayo Bheema Devadevo Bhavatoth Bhava: Aadhithyama: Rudro cha Rudro Ekadasa Smrutha: EKADASA DRAVYAS ARE: Gandha Thailam, Panchagavyam, Panchamrutham, Ghee, Cow’s Milk, Curd, Honey, Cane Juice Lemon Juice, Coconut water and Kumbha Jalam. Santhi/Peace by Sudha Jalam, Happiness in life by Gandha Thailam, Purity in mind and body by Panchagavyam, Victory by Panchamrutham, Moksham by Ghee, Long life by Milk, Wealth by Curd, Medicine for diseases by Honey, Strength by Cane Juice, Jnanam by Lemon Juice, Salokya Ananada in life by Coconut water etc are the effects or results that can be obtained by doing Abhisheka to Lord Siva with each one of the above Dravyas.

Sathyojatam (west), Vamadevam (north),Akhoram (south)_Tatpusham (East) and Esanam (Centre/above) are the five faces of Lord Rudra. While Lighting lamp with Panchamukha the same order can be followed ending with Esana direction.

Prayers should be made to all Siva ganas like Nandi, Chandeeswara, Bana, Ravana, Brungi, Siva- Sarpam etc while doing pooja. Generally, Pooja for Lord Siva is done along with Pari vara Devatha s: They are Lord Ganesha, Lord Surya Narayana, Goddess Ambika, and Lord Vishnu. This system is called Siva Panchaayathana Pooja. Along with them Nandeewaran (Dharma Devatha) and Siva Sarpa Devatha are also worshipped. Some people also worship Lord Murugana along with above devathas. This system is called Shadmatham as advocated by Sri Aadi Sankaracharya.

While doing pooja Shodasa Upachara Pooja Vidhanam is used. Shodadam means Sixteen in Number. They are 1. Dhyanam 2. Aavahanam 3. Aasanam 4.Paadhyam 5.Arghyam 6.Aachamaneeyam 7.Maduparkam 8. Snaanam/Aachamaneeyam 9.Vastra/Uthareeyam 10.Yajnopaveetha Abharanani 11.Gandhaakshtaan 12. Archanam 13.Dhoopam 14. Deepam 15. Nivedhyam 16.Tamboolam This is followed by Pancha Mukha Deepam and Mangala Neeranjnam. Chatra Chamarathee Upacharms that are Nine in Numbers are also followed while doing puna pooja or in concluding Pooja. Mangalam Bhavatu.

Om Tat Sat.

**SRI RUDRAM IS CONTAINED IN DETAIL IN THE
FOLLOWING LINK**

http://www.puja.net/Pages/Yagyas/Journal/05Events/Feb_Mar05/05ShivaratriPage/rudra_translation.htm

Transliterated text of Sri Rudram:

Namakam and Chamakam are the two main sections of Sri Rudram

|| NAMAKAM.H ||

|| Om Namo Bhagavate Rudraya ||

Namaste Rudramanyava Utota Ishhave Namah |
Namaste Astu Dhanvane Bahubhya\ -Muta Te Namah || 1\.1||

Yata Ishhuh Shivatama Shivam Babhuva Te Dhanuh |
Shiva Sharavya Ya Tava Taya No Rudra Mr^idaya || 1\.2||

Ya Te Rudra Shiva Tanu\ -Raghora.Apapakashini |
Taya Nastanuva Shantamaya Girisha.Ntabhichakashihi || 1\.3||

Yamishhum Girisha.Nta Haste Bibharshhyastave |
Shivam Giritra Tam Kuru Ma Hi\M+Sih Purushham Jagat.H || 1\.4||

Shivena Vachasa Tva Girishachchha Vadamasi |
Yatha Nah Sarvamijjagadayaxma\M+Sumana Asat.H || 1\.5||

Adhyavochadadhi Vakta Prathamo Daivyo Bhishhak.H |
Ahi\M+Shcha Sarvajnjambhayantsarvashcha Yatudhanyah || 1\.6||

Asau Yastamro Aruna Uta Babhruh Suma.Ngalah |
Ye Chema\M+Rudra Abhito Dixu |
Shritah Sahasrasho.Avaishha\M+Heda Imahē || 1\.7||

Asau Yo.Avasarpati Nilagrivo Vilohitah |
Utainam Gopa Adr^ishannadr^ishannudaharyah |
Utainam Vishva Bhutani Sa Dr^ishhto Mr^idayati Nah || 1\8||

Namo Astu Nilagrivaya Sahasraxaya Midhushhe |
Atho Ye Asya Satvano.Aham Tebhyo.Akarannamah || 1\9||

Pramu.Ncha Dhanvanastva\ -Mubhayo\ -Rartniyo\ -Rjyam.H |
Yashcha Te Hasta Ishhavah Para Ta Bhagavo Vapa || 1\10||

Avatatya Dhanustva\M+ Sahasraxa Shateshhudhe |
Nishirya Shalyanam Mukha Shivo Nah Sumana Bhava || 1\11||

Vijyam Dhanuh Kapardino Vishalyo Banava\M+ Uta |
Aneshannasyeshhava Abhurasya Nishha.Ngathih || 1\12||

Ya Te Heti\ -Rmidhushhtama Haste Babhuva Te Dhanuh |
Taya.Asmanvishvatastva\ -Mayaxmaya Paribbhujā || 1\13||

Namaste Astvayudhayanatataya Dhr^ishhnave |
Ubhabhyamuta Te Namō Bahubhyam Tava Dhanvane || 1\14||

Pari Te Dhanvano Heti\ -Rasmanvrnaktu Vishvatah |
Atho Ya Ishhudhistavare Asmannidhehi Tam.H || 1\15||

Namaste Astu Bhagavan.H Vishveshvaraya Mahadevaya Tryambakaya
Tripurantakaya Trikagni\ -Kalaya Kalagnirudraya
Nilakanthaya Mrutyu.Njayaya Sarveshvaraya
Sadashivaya Shrimanmahadevaya Namah || 2\0||

Namo Hiranyabahave Senanye Disha.N Cha Pataye Namō Namō
Vr^ikshebhyo Harikeshebhyah Pashunam Pataye Namō Namah
Saspijncharaya Tvishhimate Pathinam Pataye Namō Namō
Babhlushaya Vivyadhine.Annanam Pataye Namō Namō
Harikeshayopavitine Pushhtanam Pataye Namō Namō
Bhavasya Hetyai Jagatam Pataye Namō Namō

Rudrayatatavine Kshetranam Pataye Namō Namah
Sutayahantayaya Vananam Pataye Namō Namah || 2\1||

Rohitaya Sthapataye Vr^ikshanam Pataye Namō Namō
Mantrine Vaanijaya Kakshanam Pataye Namō Namō
Bhuva.Ntaye Varivaskr^itayaushhadhinam Pataye Namō Nama
Uchchairghoshhayakrandayate Pattinam Pataye Namō Namah
Kr^itsnavitaya Dhavate Satvanam Pataye Namah || 2\2||

Namah Sahamanaya Nivyadhina Avyadhininam
Pataye Namō Namah
Kakubhaya Nishhan^gine Stenanam Pataye Namō Namō
Nishhan^gina Ishhudhimate Taskaraanaam Pataye Namō Namō
Vajnchate Parivajnchate Stayunam Pataye Namō Namō
Nicherave Paricharayaryanam Pataye Namō Namah
Sr^ikavibhyo Jigha\M+Sadbhyo Mushhnatam Pataye Namō Namō
.Asimadbhyo Naktam Charad.Hbhyah Prakr^intanam Pataye Namō
Nama

Ushhnishhine Giricharaya Kulujnchanam Pataye Namō Namah || 3\1||

Ishhumad.Hbhyo Dhanvavibhyashcha Vo Namō Nama
Atanvanebhyah Pratidadhanebhyashcha Vo Namō Nama
Ayachchhad.Hbhyo Visr^ijadbhyashcha Vo Namō Namō
.Asyadbhyo Vid.Hdhyadbhyashcha Vo Namō Nama
Asinebhyah Shayanebhyashcha Vo Namō Namah
Svapadbhyo Jagradbhyashcha Vo Namō Nama\
Stishhthad.Hbhyo Dhavadbhyashcha Vo Namō Namah
Sabbabhyah Sabhapatibhyashcha Vo Namō Namō
Ashvebhyo.Ashvapatibhyashcha Vo Namah || 3\2||
Nama Avyadhinibhyo Vividhyantibhyashcha Vo Namō Nama
Uganabhyastr^i\M+Hatibhyashcha Vo Namō Namō
Gr^itsebhyo Grutsapatibhyashcha Vo Namō Namō
Vratebhyo Vratapatibhyashcha Vo Namō Namō
Ganebhyo Ganapatibhyashcha Vo Namō Namō
Virupebhyo Vishvarupebhyashcha Vo Namō Namō
Mahadbhyah Kshullakebhyashcha Vo Namō Namō
Rathibhyo.Arathebhyashcha Vo Namō Namō Rathebhyah || 4\1||

Rathapatibhyashcha Vo Namō Namah

Senabhyah Senanibhyashcha Vo Namō Namah

Kshattr[^]ibhyah Sa.Ngrahitr[^]ibhyashcha Vo Namō Nama\-

Stakshabhyo Rathakarebhyashcha Vo Namō Namah

Kulalebhyah Karmarebhyashcha Vo Namō Namah

Pujnjishhtebyo Nishhadebhyashcha Vo Namō Nama

Ishhukr[^]idbhyo Dhanvkr[^]id.Hbhyashcha Vo Namō Namō

Mrugayubhyah Shvanibhyashcha Vo Namō Namah

Shvabhyah Shvapatibhyashcha Vo Namah || 4\.2||

Namō Bhavaya Cha Rudraya cha Namah Sharvaya cha Pashupataye cha

Namō Nilagrivaya Cha Shitikanthaya Cha

Namah Kapardine Cha Vyuptakeshaya Cha

Namah Sahasrakshaya Cha Shatadhanvane Cha

Namō Girishaya Cha Shipivishhtaya Cha

Namō Midhushhtamaya Cheshhmate Cha Namō Hrasvaya Cha

Vamanaya Cha

Namō Br[^]ihate Cha Varshhiyase Cha

Namō Vr[^]iddhaya Cha Samvr[^]id.Hdhvane Cha || 5\.1||

Namō Agriyaya Cha Prathamaya Cha Nama Ashave Chajiraya Cha

Namh Shighriyaya Cha Shibhyaya Cha

Nam Urmyaya Chavasvanyaya Cha

Namah Strotasyaya Cha Dvipyaya Cha || 5\.2||

Namō Jyeshhthaya Cha Kanishhthaya Cha

Namah Purvajaya Chaparajaya Cha

Namō Madhyamaya Chapagalbhaya Cha

Namō Jaghanyaya Cha Budhniyaya Cha

Namah Sobhyaya Cha Pratisaryaya Cha

Namō Yamyaya Cha Kshemyaya Cha

Nama Urvaryaya Cha Khalyaya Cha

Namah Shlokyaya Chavasanyaya Cha

Namō Vanyaya Cha Kakshyaya Cha

Namah Shravaya Cha Pratishravaya Cha || 6\.1||

Nama Ashushhenaya Chashurathaya Cha

Namah Shuraya Chavabhindate Cha

Namo Varmine Cha Varuthine Cha

Namo Bilmine Cha Kavachine Cha

Namah Shrutaya Cha Shrutasenaya Cha || 6\.2||

Namo Dundubhyaya Chahananyaya Cha Nammo Dhr^ishhnave Cha

Pramr^ishaaya Cha

Namo Dutaya Cha Prahitaya Cha Nammo Nishhan^gine Cheshhudhimate
Cha

Namastikshneshhave Chayudhine Cha Namah Svayudhaya Cha

Sudhanvane Cha

Namah Srutyaya Cha Pathyaya Cha Namah Katyaya Cha Nipyaya Cha

Namah Sudyaya Cha Sarasyaya Cha Nammo Nadyaya Cha Vaishantaya

Cha || 7\.1||

Namah Kupyaya Chavatyaya Cha Nammo Varshhyaya Chavarshhyaya Cha

Namo Meghyaya Cha Vidyutyaya Cha Nama Ighriyaya Chatapyaya Cha

Namo Vatyaya Cha Reshmiyaya Cha

Namo Vastavyaya Cha Vastupaya Cha || 7\.2||

Namah Somaya Cha Rudraya Cha Namastamraya Charunaya Cha

Namah Shan^gaya Cha Pashupataye Cha Nama Ugraya Cha Bhimaya

Cha

Namo Agrevadhaya Cha Durevadhaya Cha

Namo Hantre Cha Haniyase Cha Nammo Vr^ikshebhyo Harikeshebhyo

Namastaraya Namah Shambhave Cha Mayobhave Cha

Namah Sha.Nkaraya Cha Mayaskaraya Cha

Namah Shivaya Cha Shivataraya Cha || 8\.1||

Namastirthyaya Cha Kulyaya Cha

Namah Paryaya Chavaryaya Cha

Namah Prataranaya Chottaranaya Cha

Nama Ataryaya Chaladyaya Cha

Namah Shashhpyaya Cha Phenyaya Cha Namah

Sikatyaya Cha Pravahyaya Cha || 8\.2||

Nama Irinyaya Cha Prapathyaya Cha
Namah Ki\M+Shilaya Cha Kshayanaya Cha
Namah Kapardine Cha Pulastaye Cha
Namo Goshhthyaya Cha Gr^ihyaya Cha
Namastalpyaya Cha Gehyaya Cha
Namah Katyaya Cha Gahvareshhthaya Cha
Namo Hr^idayyaya Cha Niveshhpyaya Cha
Namah Pa\M+Savyaya Cha Rajasyaya Cha
Namah Shushhkyaya Cha Harityaya Cha
Namo Lopyaya Cholapyaya Cha || 9\.1||

Nama Urvyaya Cha Surmyaya Cha
Namah Parnyaya Cha Parnashadyaya Cha
Namo.Apaguramanaya Chabhighnate Cha
Nama Akkhidate Cha Prakhkhidate Cha
Namo Vah Kirikebhyo Devana\M+ Hr^idayebhyo
Namo Vikshinakebhyo Namo Vichinvatkebhyo
Nama Anirhatebhyo Nama Amivatkebhyah || 9\.2||

Drape Andhasaspate Daridrannilalohita |
Eshham Purushhanamesham Pashunam Ma Bhermaro Mo Eshham
Ki.Nchanamamat.H || 10\.1||

Ya Te Rudra Shiva Tanuh Shiva Vishvaha Bhesshaji |
Shiva Rudrasya Bhesshaji Taya No Mr^ida Jivase || 10\.2||

Ima\M+Rudraya Tavase Kapardine Kshayadviraya Prabharamahe
Matim.H |
Yatha Nah Shamasad.Hdvpade Chatushpade Vishvam Pushhtam
Grame
Aasminnanaturam.H || 10\.3||
Mr^ida No Rudrotano Mayaskr^idhi Kshayadviraya Namasa Vidhema
Te |
Yachchham Cha Yoshcha Manurayaje Pita Tadashyama Tava Rudra
Pranita || 10\.4||

Ma No Mahantamuta Ma No Arbhakam
Ma Na Ukshanta\ -Muta Ma Na Ukshitam.H |
Ma No Vadhih Pitaram Mota Mataram Priya Ma
Nastanuvo Rudra Ririshhah || 10\5||

Manastoke Tanaye Ma Na Ayushhi Ma No Goshhu
Ma No Ashveshhu Ririshhah |
Viranma No Rudra Bhamito.Avadhi\ -Rhavishhmanto
Namasa Vidhema Te || 10\6||

Aratte Goghna Utta Purushhaghne Kshayadviraya
Sumnamasme Te Astu |
Raksha Cha No Adhi Cha Deva Bruhyatha Cha Nah
Sharma Yachchha Dvibarhah || 10\7||

Stuhi Shrutam Gartasadam Yuvanam Mr[^]iganna Bhima\
Mupahatnumugram.H |
Mruda Jaritre Rudra Stavano Anyante
Asmannivapantu Senah || 10\8||

Parino Rudrasya Hetirvr[^]inaktu Pari Tveshhasya Durmatiraghayoh |
Ava Sthira Maghavadbhyastanushhva Midh.Hvastokaya
Tanayaya Mrudaya || 10\9||

Midhushhtama Shivatama Shivo Nah Sumana Bhava |
Parame Vruksha Ayudham Nidhaya Kr[^]ittim Vasana
Achara Pinakam Vibhradagahi || 10\10||

Vikirida Vilohita Namaste Astu Bhagavah |
Yaste Sahasra\M+Hetayo.Anyamasmannivapantu Tah || 10\11||

Sahasrani Sahasradha Bahuvostava Hetayah |
Tasamishano Bhagavah Parachina Mukha Kr[^]idhi || 10\12||

Sahasrani Sahasrasho Ye Rudra Adhi Bhumyam.H |
Teshha\M+Sahasrayojane.Avadhanvani Tanmasi || 11\1||

Asmin.H Mahatyarnave.Antarikshe Bhava Adhi || 11\2||

Nilagrivah Shitikanthah Sharva Adhah Kshamacharah || 11\3||

Nilagrivah Shitikantha Diva\M+Rudra Upashritah || 11\4||

Ye Vr^iksheshhu Sasp.Njara Nilagriva Vilohitah || 11\5||

Ye Bhutanamadhipatayo Vishikhasah Kapardinah || 11\6||

Ye Annesshu Vividhyanti Patreshhu Pibato Janan.H || 11\7||

Ye Patham Pathirakshaya Ailabr^ida Yavyudhah || 11\8||

Ye Tirthani Pracharanti Sr^ikavanto Nishhan^ginah || 11\9||

Ya Etavantashcha Bhuyaa\M+Sashcha Disho Rudra Vitasthira
Teshha\M+Sahasra\Yojane .Avadhanvani Tanmasi || 11\10||

Namo Rudrebhyo Ye Pr^ithiviam Ye .Antarikshe
Ye Divi Yeshhamannam Vato Varshhamishhava\Stebhyo Dasha
Praachirdasha Dakshina Dasha
Pratichirdashodiichirdashordhvaastebhyo
Namaste No Mr^idayantu Te Yam Dvishhmo Yashcha No Dveshhti
Tam Vo Jambhe Dadhami || 11\11||

Tryambakam Yajamahe Sugandhim Pushhtivardhanam.H |
Urvarukamiva Bandhananmr^ityo\Rmukshiya Ma.Amr^itat.H || 1||

Yo Rudro Agnau Yo Apsu Ya Oshhadhishhu |
Yo Rudro Vishva Bhuvana.A.Avivesha
Tasmai Rudraya Namu Astu || 2||

Tamushhtuhi Yah Svishhuh Sudhanva Yo Vishvasya Kshayati
Bheshhajasya |
Yakshvamahe Saumanasaya Rudram Nabhobhi Rdevamasuram Duvasya
|| 3||

Ayam Me Hasto Bhagavanayam Me Bhagavattarah |
Ayam Me Vishva\ -Bheshhajo.Aya\M+ Shivabhimarshanah || 4||

Ye Te Sahasramayutam Pasha Mr^ityo Martyaya Hantave |
Tan.H Yagyasya Mayaya Sarvanava Yajamahe |
Mr^ityave Svaha Mr^ityave Svaha || 5||

Om Namo Bhagavate Rudraya Vishhnave Mr^ityurme Pahi |
Prananam Granthirasi Rudro Ma Vishantakah |
Tenannenapyayasva || 6||
Namo Rudraaya Vishhnave Mr^ityurme Pahi

|| Om Shantih Shantih Shantih ||

|| Iti Shrikr^ishhnayajurvediya Taittiriya Samhitayam Chaturthakande
Pa.Nchamah Prapathakah ||



|| CHAMAKAPRASHNAH ||

Agnaavishhnuu Sajoshhasemaa Vardhantu Vaam Girah |
Dyumnaairvaajebhiraagatam.H ||
Vaajashcha Me Prasavashcha Me
Prayatishcha Me Prasitishcha Me Dhiitishcha Me Kratushcha Me
Svarashcha Me Shloakashcha Me Shraavashcha Me Shrutishcha Me
Jyotishcha Me Suvashcha Me Praanashcha Me.Apaanashcha Me
Vyaanashcha Me.Asushcha Me Chittam Cha Ma Aadhiitam Cha Me
Vaakcha Me Manashcha Me Chakshushcha Me Shrotram Cha Me
Dakshashcha Me Balam Cha Ma Ojashcha Me Sahashcha Ma Aayushcha
Me
Jaraa Cha Ma Aatmaa Cha Me Tanuushcha Me Sharma Cha Me Varma
Cha Me
.An^gaani Cha Me.Asthaani Cha Me Paruu\M+Shhi Cha Me
Shariiraani Cha Me || 1||

Jyaishhthyam Cha Ma Aadhipathyam Cha Me Manyushcha Me
Bhaamashcha Me.Amashcha Me.Ambhashcha Me Jemaa Cha Me
Mahimaa Cha Me Varimaa Cha Me Prathimaa Cha Me Varshhmaa Cha
Me Draaghuyaa Cha Me
Vr^iddham Cha Me Vr^iddhishcha Me Satyam Cha Me Shraddhaa Cha
Me
Jagachcha Me Dhanam Cha Me Vashashcha Me Tvishhishcha Me
Kriidaa Cha Me
Modashcha Me Jaatam Cha Me Janishhyamaanam Cha Me Suuktam
Cha Me
Sukr^itam Cha Me Vittam Cha Me Vedyam Cha Me Bhuutam Cha Me
Bhavishhyachcha Me Sugam Cha Me Supatham Cha Ma R^iddham Cha
Ma R^iddhishcha Me
Kl^iptam Cha Me Kl^iptishcha Me Matishcha Me Sumatishcha Me ||
2||

Sham Cha Me Mayashcha Me Priyam Cha Me.Anukaamashcha Me

Kaamashcha Me Saumanasashcha Me Bhadram Cha Me Shreyashcha
Me

Vasyashcha Me Yashashcha Me Bhagashcha Me Dravinam Cha Me
Yantaa Cha Me Dhartaa Cha Me Kshemashcha Me Dhr^itishcha Me
Vishvam Cha Me Mahashcha Me Samvichcha Me Gyaatram Cha Me
Suushcha Me Prasuushcha Me Siiram Cha Me Layashcha Ma R^itam
Cha Me

.Amr^itam Cha Me.Ayakshmam Cha Me.Anaamayachcha Me
Jiivaatushcha Me

Diirghaayutvam Cha Me.Anamitram Cha Me.Abhayam Cha Me Sugam
Cha Me

Shayanam Cha Me Suushhaa Cha Me Sudinam Cha Me || 3||

Uurkcha Me Suunr^itaa Cha Me Payashcha Me Rasashcha Me
Ghr^itam Cha Me Madhu Cha Me Sagdhishcha Me Sapiitishcha Me
Kr^ishhishcha Me Vr^ishhtishcha Me Jaitram Cha Ma Audbhidyam
Cha Me

Rayishcha Me Raayashcha Me Pushhtam Cha Me Pushhtishcha Me
Vibhu Cha Me Prabhu Cha Me Bahu Cha Me Bhuuyashcha Me
Puurnam Cha Me Puurnataram Cha Me.Akshitishcha Me
Kuuyavaashcha Me

.Annam Cha Me.Akshuchcha Me Vriihiyashcha Me Yavaashcha Me
Maashhaashcha Me

Tilaashcha Me Mudgaashcha Me Khalvaashcha Me Godhuumaashcha
Me

Masuraashcha Me Priyamgavashcha Me.Anavashcha Me
Shyaamaakaashcha Me Niivaaraashcha Me || 4||

Ashmaa Cha Me Mr^ittikaa Cha Me Girayashcha Me Parvataashcha Me
Sikataashcha Me Vanaspatayashcha Me Hiranyam Cha Me

.Ayashcha Me Siisam Cha Me Trapushcha Me Shyaamam Cha Me
Loham Cha Me.Agnishcha Ma Aapashcha Me Viirudhashcha Ma

Oshhadhayashcha Me Kr^ishhtapachyam Cha Me.Akr^ishhtapachyam
Cha Me

Graamyashcha Me Pashava Aaranyaashcha Yagyena Kalpantaam

Vittam Cha Me Vittishcha Me Bhuutam Cha Me Bhuutishcha Me
Vasu Cha Me Vasatishcha Me Karma Cha Me Shaktishcha Me
.Arthashcha Ma Emashcha Ma Itishcha Me Gatishcha Me || 5||

Agnishcha Ma Indrashcha Me Somashcha Ma Indrashcha Me
Savitaa Cha Ma Indrashcha Me Sarasvatii Cha Ma Indrashcha Me
Puushhaa Cha Ma Indrashcha Me Br^ihaspatishcha Ma Indrashcha Me
Mitrashcha Ma Indrashcha Me Varunashcha Ma Indrashcha Me
Tvashhtaa Cha Ma Indrashcha Me Dhaataa Cha Ma Indrashcha Me
Vishhnushcha Ma Indrashcha Me.Ashvinau Cha Ma Indrashcha Me
Marutashcha Ma Indrashcha Me Vishve Cha Me Devaa Indrashcha Me
Pr^ithivii Cha Ma Indrashcha Me.Antariiksham Cha Ma Indrashcha
Me

Dyaushcha Ma Indrashcha Me Dishashcha Ma Indrashcha Me
Muurdhaa Cha Ma Indrashcha Me Prajaapatishcha Ma Indrashcha Me
|| 6||

A\M+Shushcha Me Rashmishcha Me.Adaabhyashcha Me.Adhipatishcha
Ma

Upaa\M+Shushcha Me.Antaryaamashcha Ma Aindraavaayashcha Me
Maitraavarunashcha Ma Aashvinashcha Me Pratipasthaanashcha Me
Shukrashcha Me Manthii Cha Ma Agrayanashcha Me
Vaishvadevashcha Me

Dhruvashcha Me Vaishvaanarashcha Ma R^itugraahaashcha Me
.Atigraahyaashcha Ma Aindraagnashcha Me Vaishvadevaashcha Me
Marutvatiiyaashcha Me Maahendrashcha Ma Aadityashcha Me
Saavitrashcha Me Saarasvatashcha Me Paushhnashcha Me
Paatniivatashcha Me Haariyojanashcha Me || 7||

Idhmashcha Me Barhishcha Me Vedishcha Me Dhishhniyaashcha Me
Sruchashcha Me Chamasaashcha Me Graavaanashcha Me Svaravashcha
Ma

Uparavaashcha Me .Adhishhavane Cha Me Dronakalashashcha Me
Vaayavyaani Cha Me Puutabhr^ichcha Me Aadhavaniiyashcha Ma

Aagniidhram Cha Me Havirdhaanam Cha Me Gr^ihaashcha Me
Sadashcha Me
Purodaashaashcha Me Pachataashcha Me.Avabhr^ithashcha Me
Svagaakaarashcha Me || 8||

Agnishcha Me Dharmashcha Me.Arkashcha Me Suuryashcha Me
Praanashcha Me.Ashvamedhashcha Me Pr^ithivii Cha Me.A Ditishcha
Me
Ditishcha Me Dyaushcha Me Shakkvariiran^gulayo Dishashcha Me
Yagyena Kalpantaamr^ikcha Me Saama Cha Me Stomashcha Me
Yajushcha Me Diikshaa Cha Me Tapashcha Ma R^itushcha Me Vratam
Cha Me
.Ahoraatrayorvr^ishhtyaa Br^ihadrathantare Cha Me Yagyena
Kalpetaam.H || 9||

Garbhaashcha Me Vatsaashcha Me Travishcha Me Travii Cha Me
Dityavaat.H Cha Me Dityauhii Cha Me Pajnchaavishcha Me
Pajnchaavii Cha Me Trivatsashcha Me Trivatsaa Cha Me
Turyavaat.H Cha Me Turyauhii Cha Me Pashhthavaat.H Cha Me
Pashhthauhii Cha MaUkshaa Cha Me Vashaa Cha Ma R^ishhabhashcha
Me

Vehashcha Me.Anadvaajncha Me Dhenushcha Ma Aayuryagyena
Kalpataam
Praano Yagyena Kalpataamapaano Yagyena Kalpataam
Vyaano Yagyena Kalpataam Chakshuryagyena Kalpataa\M+
Shrotram Yagyena Kalpataam Mano Yagyena Kalpataam
Vaagyagyena Kalpataamaatmaa Yagyena Kalpataam
Yagyo Yagyena Kalpataam.H || 10||

Ekaa Cha Me Tisrashcha Me Pajncha Cha Me Sapta Cha Me
Nava Cha Ma Ekadasha Cha Me Trayodasha Cha Me Pamchadasha Cha
Me
Saptadasha Cha Me Navadasha Cha Ma Eka Vi\M+Shatishcha Me
Trayovi\M+Shatishcha Me Pamchavi\M+Shatishcha Me

Saptavi\M+Shatishcha Me Navavi\M+Shatishcha Ma
Ekatri\M+Shachcha Me Trayastri\M+Shachcha Me
Chatasrashcha Me.Ashhtau Cha Me Dvaadasha Cha Me Shhodasha Cha
Me

Vi\M+Shatishcha Me Chaturvi\M+Shatishcha
Me.Ashhtaavi\M+Shatishcha Me
Dvaatri\M+Shachcha Me Shhattri\M+Shachcha Me
Chatvari\M+Shachcha Me
Chatushchatvaari\M+Shachcha Me.Ashhtaachatvaari\M+Shachcha Me
Vaajashcha Prasavashchaapijashcha Kratushcha Suvashcha Muurdhaa
Cha

Vyashniyashchaantyaayanashchaantiyashcha Bhauvanashcha
Bhuvanashchaadhipatishcha || 11||

Idaa Devahurmanuryagyaniirbr^ihaspatirukthaamadaani
Sha\M+Sishhadvishvedevaah Suuktavaachah Pr^ithiviimaatarmaa
Maa Hi\M+Siirmadhu Manishhye Madhu Janishhye Madhu
Vakshyaami
Madhu Vadishhyaami Madhumatiim Devebhyo Vaachamudyaasa\M+
Shushruushhenyaam Manushhyebhyastam Maa Devaa Avantu
Shobhaayai Pitaro.Anumadantu ||

|| Aum Shaantih Shaantih Shaantih ||



108 Maheshvara Murtis of Shiva

1. *Bhikshatana Murti*
2. *Nataraja Murti*
3. *Aja-Ekapada Murti*
4. *Yoga-Dakshinamurti*
5. *Lingodhava Murti*
6. *Kamadahana Murti (Kamari)*
7. *Tripurantaka Murti(Tripurari)*
8. *Mahakaleshvara Murti (Kalari/Kalantaka/Kalasanghara)*
9. *Jalandharavata Murti (Jalandhari)*
10. *Gajasurasanghara Murti (Gajantika)*
11. *Virabhadra Murti (Karala)*
12. *Kankala-Bhairava Murti*
13. *Kalyanasundara Murti*
14. *Vrishabharudha Murti*
15. *Chandrashekhara Murti*
16. *Uma-Maheshvara Murti*
17. *Shankaranarayana Murti (Keshavardha/Harihara)*
18. *Ardanarishvara Murti*
19. *Kirata Murti*
20. *Chandeshvaranugraha Murti*
21. *Chakradaneshvararupa Murti (Chakrapradasvarupa)*
22. *Somaskanda Murti*
23. *Gajamukhanugraha Murti*
24. *Nilakantha-Maheshvara Murti*
25. *Sukhasana Murti*
26. *Mukhalinga Murti (Panchamukhalingam)*

27. *Sadashiva Murti*
28. *Mahasadashiva Murti*
29. *Umesha Murti*
30. *Vrishabhantika Murti*
31. *Bhujangarlalita Murti*
32. *Bhujangatrasa Murti*
33. *Sandhyanritta Murti*
34. *Sadanritta Murti*
35. *Chanda-Tandava Murti*
36. *Gangadhara Murti*
37. *Gangavisarjana Murti*
38. *Jvarabhagna Murti*
39. *Shardhulahara Murti*
40. *Pashupata Murti*
41. *Vyakhyana-Dakshinamurti*
42. *Vina-Dakshinamurti*
43. *Vaguleshvara Murti*
44. *Apat-Uddharana Murti*
45. *Vatuka Bhairava Murti*
46. *Kshetrapala Murti*
47. *Aghorastra Murti*
48. *Dakshayajnahara Murti*
49. *Ashvarudha Murti*
50. *Ekapada-Trimurti Murti*
51. *Tripada-Trimurti Murti*
52. *Gaurivaraprada Murti*
53. *Gaurililasamanvita Murti*
54. *Vrishabhaharana Murti*

55. *Garudantika Murti*
56. *Brahmasirachedataka Murti*
57. *Kurmasamhara Murti (Kurmari)*
58. *Mastyasamhara Murti (Mastyari)*
59. *Varahasamhara Murti (Varahari)*
60. *Simhagna Murti (Sharabha/Sharabheshvara)*
61. *Raktabhikshapradana Murti*
62. *Guru-Murti (Gurushiva)*
63. *Prarthana-Murti*
64. *Shishyabhava Murti*
65. *Anandatandava Murti*
66. *Shantyatandava Murti*
67. *Samharatandava Murti*
68. *Kapalishvara Murti (Brahmakapaladhara)*
69. *Mahamritunjaya Murti*
70. *Tryaksharmritunjaya Murti*
71. *Shadaksharamrityunjaya Murti*
72. *Andhasurasamhara Murti*
73. *Juvarapaghna Murti*
74. *Simhasana Murti*
75. *Ilakeshvara Murti*
76. *Satyanatha Murti*
77. *Ishana Murti*
78. *Tatpurusha Murti*
79. *Aghora Murti*
80. *Vamadeva Murti*
81. *Ananteshvara Murti*
82. *Kumaranugraha Murti*

83. *Hayagrivanugraha Murti*
 84. *Maha Rudra Murti*
 85. *Nartana Rudra Murti*
 86. *Shanta Rudra Murti*
 87. *Yoga Rudra Murti*
 88. *Krodha Rudra Murti*
 89. *Vrinji Rudra Murti*
 90. *Muhunta Rudra Murti*
 91. *Dvibhuja Rudra Murti*
 92. *Ashtabhujā Rudra Murti*
 93. *Dashabhujā Rudra Murti*
 94. *Trimukha Rudra*
 95. *Panchamukhabhishana Rudra Murti*
 96. *Jvalakeshashadbhuja Rudra Murti*
 97. *Aghora Rudra Murti*
 98. *Vishnudharmottara Rudra Murti*
 99. *Bhima Rudra Murti*
 100. *Svarnakarshana Rudra Murti*
 101. *Bhishana Bhairava Murti*
 102. *Kapala Bhairava Murti*
 103. *Unmatta Bhairava Murti*
 104. *Krodha Bhairava Murti*
 105. *Asitanga Bhairava Murti*
 106. *Ruru Bhairava Murti*
 107. *Chanda Bhairava Murti*
 108. *Samhara Bhairava Murti*
- Aum Namoh Namah Shiva Shivayah Namah Aum.*

Shiva_Namavali 108 names of Shiva

om hrim shrim shree Sśivāya namaḥ

1. Aum, Salutations to Shiva, the Auspicious One

om hrim shrim maheśvarāya namaḥ

2. Aum, Salutations to Maheshvara, the Great Lord

om hrim shrim Sśambhave namaḥ

3. Aum, Salutations to Shambhu, the One who bestows happiness

om hrim shrim pinākinē namaḥ

4. Aum, Salutations to Pinakin, the Wielder of the bow

om hrim shrim śaśīśekharāya namaḥ

5. Aum, Salutations to Shashishekhara, the Bearer of the moon

om hrim shrim vāmadevāya namaḥ

6. Aum, Salutations to Vamadeva, the beautiful Lord

Om hrim shrim virūpākṣāya namaḥ

7. Aum, Salutations to Virupaksha, the One of spotless form

om hrim shrim kapardine namaḥ

8. Aum, Salutations to Kapardin, the One with matted hair

om hrim shrim nīlālohitāya namaḥ

9. Aum, Salutations to Nilalohita, the One who is bluish-red in hue

om hrim shrim śaṅkarāya namaḥ

10. Aum, Salutations to Shankara, the Causer of all good

om hrim shrim śūlapāṇaye namaḥ

11. Aum, Salutations to Shulapani, the Wielder of the trident

om hrim shrim khaṭvāṅgine namaḥ

12. Aum, Salutations to Khatvagin, the Wielder of the axe

om hrim shrim viṣṇuvallabhāya namaḥ

13. Aum, Salutations to Vishnu-vallabha, the One loved by Vishnu

om hrim shrim śipiviṣṭāya namaḥ

14. Aum, Salutations to Shipivishta, the One encircled in rays of light

om hrim shrim ambikānāthāya namaḥ

15. Aum, Salutations to Ambika-natha, the Lord of Ambika (Shakti)

om hrim shrim śrīkaṇṭhāya namaḥ

16. Aum, Salutations to Srikantha, the One with a shining throat

om hrim shrim bhaktavatsalāya namaḥ

17. Aum, Salutations to Bhakta-vatsala, the One who loves His devotees

om hrim shrim bhavāya namaḥ

18. Aum, Salutations to Bhava, the One who is existence itself

om hrim shrim śarvāya namaḥ

19. Aum, Salutations to Sharva, the great Archer

om hrim shrim trilokeśāya namaḥ

20. Aum, Salutations to Triloksha, the Ruler of the three worlds

om hrim shrim śitikaṇṭhāya namaḥ

21. Aum, Salutations to Shitikantha, the One with a white throat

om hrim shrim śivāpriyāya namaḥ

22. Aum, Salutations to Shivapriya, the Beloved of Shivā (Shakti)

om hrim shrim ugrāya namaḥ

23. Aum, Salutations to Ugra, the fierce One

om hrim shrim kapāline namaḥ

24. Aum, Salutations to Kapalin, the Wielder of a skull-bowl

om hrim shrim kāmāraye namaḥ

25. Aum, Salutations to Kamara, the Destroyer of all passions

om hrim shrim andhakāsurasūdanāya namaḥ

26. Aum, Salutations to Andhakasura-sudana, the Destroyer of the demon of blindness

continued /.

om hrim shrim gaṅgādhārāya namaḥ

27. Aum, Salutations to Gangadhara, the Bearer of the river Ganga

~ om hrim shrim lalāṭākṣāya namaḥ

28. Aum, Salutations to Lalataksha, the One with a forehead eye

~ om hrim shrim kālakālāya namaḥ

29. Aum, Salutations to Kalakala, the Ender of time (death)

~ om hrim shrim kṛpānidhaye namaḥ

30. Aum, Salutations to Kripanidhi, the Treasure of compassion

~ om hrim shrim bhīmāya namaḥ

31. Aum, Salutations to Bhima, the formidable One

~ om hrim shrim paraśuhastāya namaḥ

32. Aum, Salutations to Parashu-hasta, the One who holds an axe

~ om hrim shrim mṛgapāṇaye namaḥ

33. Aum, Salutations to Mrigapani, the One who bears a deer in His hand

~ om hrim shrim jaṭādhārāya namaḥ

34. Aum, Salutations to Jatadhara, the One who wears matted locks

~ om kailāsavāsine namaḥ

35. Aum, Salutations to Kailasvasin, the One who dwells in Kailasa

~ om hrim shrim kavacine namaḥ

36. Aum, Salutations to Kavachin, the One who is dressed in armor

~ om hrim shrim kaṭhorāya namaḥ

37. Aum, Salutations to Kathora, the strong One

~ om hrim shrim tripurāntakāya namaḥ

38. Aum, Salutations to Tripurantaka, the Destroyer of the three cities

~ om hrim shrim vṛṣāṅkāya namaḥ

39. Aum, Salutations to Vrishanka, the One with the Bull standard

continued /.

~ om hrim shrim vṛṣabhārūḍhaya namaḥ

40. Aum, Salutations to Vrishabha-rudha, the Rider of the Bull (Nandi)

~ om hrim shrim bhasmoddhūlitavigrahāya namaḥ

41. Aum, Salutations to Bhasmadhulita-Vigraha, the One who is covered in holy ash

~ om hrim shrim sāmapiyāya namaḥ

42. Aum, Salutations to Samapriya, the One who loves Sama chants

~ om hrim shrim svaramayāya namaḥ

43. Aum, Salutations to Svaramaya, the One who is infused with sound (of creation)

~ om hrim shrim trayīmūrtaye namaḥ

44. Aum, Salutations to Trimurti, the One Being of three forms

~ om hrim shrim anīśvarāya namaḥ

45. Aum, Salutations to Anishvara, the One without a superior

~ om hrim shrim sarvajñāya namaḥ

46. Aum, Salutations to Sarvajna, the omniscient One

~ om hrim shrim paramātmane namaḥ

47. Aum, Salutations to Paramatman, the supreme Self

~ om hrim shrim somasūryāgnilocanāya namaḥ

48. Aum, Salutations to Somasuryagni-lochana, the One whose eyes are the Moon, Sun and Fire

~ om hrim shrim hhaviṣe namaḥ

49. Aum, Salutations to Havisha, the Receiver of oblations (of yajna ritual)

~ om hrim shrim yajñamayāya namaḥ

50. Aum, Salutations to Yajnamaya, the One who represents the yajna

~ om hrim shrim somāya namaḥ

51. Aum, Salutations to Soma, the One with Uma (*sa + uma*; Shakti)

~ om hrim shrim pañcavaktrāya namaḥ

52. Aum, Salutations to Panchavaktra, the five-faced One

~ om hrim shrim sadāśivāya namaḥ

53. Aum, Salutations to Sadashiva, the ever-auspicious One

~ om hrim shrim viśveśvarāya namaḥ

54. Aum, Salutations to Vishveshvara, the Ruler of the universe

~ om hrim shrim vīrabhadrāya namaḥ

55. Aum, Salutations to Virabhadra, the foremost Hero

~ om hrim shrim gaṇanāthāya namaḥ

56. Aum, Salutations to Gananatha, the Lord of hosts of beings

~ om hrim shrim prajāpataye namaḥ

57. Aum, Salutations to Prajapati, the Lord of all people

~ om hrim shrim hiraṇyaretase namaḥ

58. Aum, Salutations to Hiranyaretas, the One who emanates the golden (light)

~ om hrim shrim durdharṣāya namaḥ

59. Aum, Salutations to Durdhasha, the unconquered One

~ om hrim shrim girīśāya namaḥ

60. Aum, Salutations to Girisha, the Lord of the mountains

~ om hrim shrim girīśāya namaḥ

61. Aum, Salutations to Girisha, the Lord of the mountains

~ om hrim shrim anaghāya namaḥ

62. Aum, Salutations to Anagha, the untainted One

~ om hrim shrim bhujāṅgabhūṣaṇāya namaḥ

63. Aum, Salutations to Bhujanga-bhushana, the One adorned in serpents

~ om hrim shrim bhargāya namaḥ

64. Aum, Salutations to Bharga, the radiant One

~ om hrim shrim giridhanvane namaḥ

65. Aum, Salutations to Giridhanvan, the One who holds the mountains like a bow

~ om hrim shrim giripriyāya namaḥ

66. Aum, Salutations to Giripriya, the One who loves the mountains
~ om hrim shrim kṛttivāsase namaḥ
67. Aum, Salutations to Kritivasin, the One adorned in skins
~ om hrim shrim purārātaye namaḥ
68. Aum, Salutations to Purarata, the One who resides in the wild
~ om hrim shrim bhagavate namaḥ
69. Aum, Salutations to Bhagavan, the glorious Lord
~ om hrim shrim pramathādhīpāya namaḥ
70. Aum, Salutations to Pramatha-Adhipa, the Lord of the spirits
~ om hrim shrim mṛtyuñjayāya namaḥ
71. Aum, Salutations to Mrityunjaya, the Conquerer of death
~ om hrim shrim sūkṣmatanave namaḥ
72. Aum, Salutations to Sukshmatana, the One with the subtlest of bodies
~ om hrim shrim jagadvyāpine namaḥ
73. Aum, Salutations to Jagadvyapin, the One who pervades the whole world
~ om hrim shrim jagadgurave namaḥ
74. Aum, Salutations to Jagadguru, the Guru of the whole world
~ om hrim shrim vyomakeśāya namaḥ
75. Aum, Salutations to Vyomakesha, the One whose hair is space
~ om hrim shrim mahāsenajanakāya namaḥ
76. Aum, Salutations to Mahasena-janaka, the Father of Mahasena (Kartikeya)
~ om hrim shrim cāruvikramāya namaḥ
77. Aum, Salutations to Charuvikrama, the pleasantly heroic One
~ om hrim shrim rudrāya namaḥ
78. Aum, Salutations to Rudra, the praiseworthy One
~ om hrim shrim bhūtapataye namaḥ
79. Aum, Salutations to Bhutapati, the Lord of all entities

~ om hrim shrim sthāṇave namaḥ

80. Aum, Salutations to Sthanu, the Immovable One

~ om hrim shrim ahirbudhnyāya namaḥ

81. Aum, Salutations to Ahirbudhnya, the Serpent of the depths (Kundalini)

~ om hrim shrim digambarāya namaḥ

82. Aum, Salutations to Digambara, the One clad in the directions

~ om hrim shrim aṣṭamūrtaye namaḥ

83. Aum, Salutations to Ashtamurti, the One of eight forms

~ om hrim shrim anekātmane namaḥ

84. Aum, Salutations to Anekatma, the One soul of numerous (beings)

~ om hrim shrim sātvikāya namaḥ

85. Aum, Salutations to Satvika, the purest One

~ om hrim shrim śuddhavigrahāya namaḥ

86. Aum, Salutations to Shuddha-vigraha, the One of stainless form

~ om hrim shrim śāśvatāya namaḥ

87. Aum, Salutations to Shashvata, the eternal One

~ om hrim shrim khaṇḍaparaśave namaḥ

88. Aum, Salutations to Khanda-parasha, the One who breaks through all problems

~ om hrim shrim ajāya namaḥ

89. Aum, Salutations to Aja, the unborn One

~ om hrim shrim pāśavimocakāya namaḥ

90. Aum, Salutations to Papa-vimochaka, the Absolver of sin

~ om hrim shrim mṛṛḍāya namaḥ

91. Aum, Salutations to Mrida, the joyful One

~ om hrim shrim paśupataye nathaye namaḥ

92. Aum, Salutations to Pashupati nathaye, the Lord of all souls (creatures)

~ om hrim shrim devāya namaḥ

93. Aum, Salutations to Deva, the shiny One

- ~ om hrim shrim mahādevāya namaḥ
94. Aum, Salutations to Mahadeva, the great shiny One
- ~ om hrim shrim avyayāya namaḥ
95. Aum, Salutations to Avyaya, the changeless One
- ~ om hrim shrim haraye namaḥ
96. Aum, Salutations to Hara, the Absolver (of sins, bondages)
- ~ om hrim shrim bhaganetrabhide namaḥ
97. Aum, Salutations to Bhaganetra-bhida, the One who plucked the eye of Bhaga
- ~ om hrim shrim avyaktāya namaḥ
98. Aum, Salutations to Avyakta, the unmanifest One
- ~ om hrim shrim dakṣādhvaraharāya namaḥ
99. Aum, Salutations to Dakshadhvara-hara, the Destroyer of the sacrifice of Daksha
- ~ om hrim shrim harāya namaḥ
100. Aum, Salutations to Hara, the Withdrawer of all things
- ~ om hrim shrim pūṣadantabhide namaḥ
101. Aum, Salutations to Pushadanta-bhida, the One who broke Pushan's tooth
- ~ om hrim shrim avyagrāya namaḥ
102. Aum, Salutations to Avagra, the steady One
- ~ om hrim shrim sahasrāksāya namaḥ
103. Aum, Salutations to Sahasraakshaya, the One of a thousand eyes
- ~ om hrim shrim sahasrapade namaḥ
104. Aum, Salutations to Saharaspada, the One of a thousand feet
- ~ om hrim shrim apavargapradāya namaḥ
105. Aum, Salutations to Apavarga-prada, the Bestower of absolution
- ~ om hrim shrim anantāya namaḥ
106. Aum, Salutations to Ananta, the endless One
- ~ om hrim shrim tārakāya namaḥ
107. Aum, Salutations to Taraka, the One who liberates

~ om hrim shrim parameśvarāya namah

108. Aum, Salutations to Parameshvara, the supreme Lord

Ashtottarashata Namavali is a prayer that invokes God, one of the Gods, or even a great saint or sage using 108 names. There are dozens of such prayers in existence. The characteristic of all Namavalis is that each name begins with *Aum* and ends with *Namah*. Above is the list of 108 names of Shiva. There are other such Namavalis addressed to Shiva in other forms (Bhairava, Ardhanarishvara, etc.), but the one above is perhaps the most famous. This particular Namavali is recited in temple by priests during Shiva puja. Traditionally, the priest will offer either a few petals or a whole flower with each name recited. Sometimes instead of flowers, the icon of the Lord (Shiva Lingam) is offered bilva (bael) leaves, especially during special puja on Shivaratri. Many people also recite Shiva's 108 names at home pujas or as part of their prayers, particularly on Mondays.



***Aum Trrayambakam Yajamahe Sugandhim PushteeVardhanamm
Oorvarrukamiva bandhana MreetyoormmMoksheeyaMaMritaatt***

Aum Namoh Namah Shiva Shivaya Namah Aum

Aum namah Pashupattayeh Hara MahaDeva.

Aarti

**Karpoor Gouram Karunnaavataram Sansaar Saaram
Bhujendra Haaram.**

**Sadaa Vasantam Hridyaarvrinde Bhavam Bhavaani Sahitam
Namaami.**

Jaya Shiva Om Kaaraa, Bhaj Shiva Om Kaaraa.

Brahmaa Vishnnu Sadaashiva Ardhaangi Dhaaraa .1.

Om Har Har Har Mahaadev !

Ekaanan Chaturaanan Panchaanan Raje.

Hansaanan Garudaasan Vrishvaahan Saaje .2.

Om Har Har Har Mahaadev !

Do Bhuj Char Chaturbhuj Dash Bhuj Ati Sohe.

Teeno Roop Nirakhataa Tribhuvan Jan Mohe. .3.

Om Har Har Har Mahaadev !

Akshmaalaa Vanmaalaa Roondmaalaa Dhaari.

Tripurnaath Muraari Karmaalaa Dhaari. .4.

Om Har Har Har Mahaadev !

Shwetaambar Peetaambar Baaghaambar Ange.

Sankaadik Garudaadik Bhootaadik Sange. .5.

Om Har Har Har Mahaadev !

Kar Madhye Ek Mandal Chakra Trishul Dhartaa.

Sukhkartaa Dukh-harataaa Sukh Me Shiv Rahataa. .6.

Om Har Har Har Mahaadev !

Kaashi Me Vishwanaath Viraaje Nandi Brahmachaari.

Nit Utth Jyot Jalaavat Din Din Adhikaari. .7.

Om Har Har Har Mahaadev !

Brahmaa Vishnnu Sadaa Shiva Jaanat Avivekaa.

Prannavaakshar Ke Madhye Ye Teeno Ekaa. .8.

Om Har Har Har Mahaadev !

Trigunn Swaami Kee Aarati Jo Koi Nar Gaave.

Jyaaraa Man Shuddh Ho Jaave,

Jyaaraa Paap Paraa Jaave,

Jyaaraa Sukh Sampati Aave,

Jyaaraa Dukh Daaridraya Jaave,

Jyaaraa Ghar Lakshmi Aave,

Bhannat Bholaanand Swaami, Ratat Shivaanand Swaami

Ichhaa Phal Paave. .9.

Om Har Har Har Mahaadev !

Om Dhyou (Hoo) Shaantirantariksham (Goom) Shaanti (Hi)

Prithivi Shaanti Raap (Ha) Shaantiroshadhaya (Ha) Shaanti (Hi)

Vanaspataya (Hi) Shaantirvishvedevaa (Ha) Shaanti (Hi)

Brahmaa Shaanti (Hi) Sarva (Goom) Shaanti (Hi) Shaanti Rev

Shaanti (Hi) Saa Maa Shaanti Redhi.

Tvameva Maata Cha Pita Tvameva

Tvameva Bandu Cha Sakha Tvameva

Tvameva Sarvvamm mamma Devam Devam

AUM TAT SAT

HARI AUM TAT SAT

Yaani Kaani Cha Paapaani Gyaataagyaat-kritaani Cha. Taani

Sarvaanni Nashyanti Pradakshinnam Pade Pade.

Aum namah Shivayah

Kshama karo daya karo krupa karo.

Kshama karo daya karo krupa karo.

Kshama karo daya karo krupa karo.

Shiva Maanasa Puja

The Shiva Manasa Pooja by Sri Adi Shankaracharya is a unique stotra.

It is in the form of a prayer by a devotee who imagines in his mind all the offerings and rituals prescribed in a pooja and offers them to lord Shiva with faith and devotion. This stotra is an eye opener to those who are fanatic about rituals as it clearly shows that faith and intentions are more important!

*Ratnaih kalpitamaasanam himajalaih snaanam cha divyaambaram
Naanaaratnavibhuushhitam mrigamadaamodaankitam chandanam.
Jaatiichampakabilvapatrarachitam pushhpam cha dhuupam tathaa
Deepam deva dayaanidhe pashupate hritkalpitam grihyataam.h [1]*

I have imagined a throne of precious stones for you, cool water for you to bathe in, divine robes adorned with many jewels, sandalwood paste mixed with musk to anoint your body, jasmine and champaka flowers and bilva leaves, rare incense, and a shining flame. Accept all these which I have imagined in my heart for you, o merciful God.

*Sauvarne navaratnakhandarachite paatre ghritam paayasam
Bhakshyam pajnchavidham payodadhiyutam rambhaaphalam paanakam.
Shaakaanaamayutam jalam ruchikaram karpuurakhandojjvalam
Taambuulam manasaa mayaa virachitam bhaktyaa prabho sviikuru [2]*

Sweet rice in a golden bowl inlaid with the nine jewels, the five kinds of food made from milk and curd, bananas, vegetables, sweet water scented with camphor, and betel leaves - I have prepared all these in my mind with devotion. O lord, please accept them.

*Chhatram chaamarayoryugam vyajanakam chaadarshakam nirmalam
Veenaabherimridangakaahalakalaa giitam cha nrityam tathaa.
Saashhtaangam pranatih stutirbahuvidhaa hyetatsamastam mayaa
Sankalpena
samarpitam tava vibho puujaam grihaana prabho [3]*

A canopy, two yak-tail whisks, a fan and a spotless mirror, a viinaa, kettledrums, a mridanga and a great drum, songs and dancing, full prostrations, and many kinds of hymns - all this I offer you in my imagination.

O almighty lord, accept this as my worship of you.

*Aatmaa tvam girijaa matih sahacharaah praanaah shariiram griham
Poojaa te vishhayopabhogarachanaa nidraa samaadhithih.
Sajnchaarah padayoh pradakshinavidhih stotraani sarvaa giro
Yadyatkarma karomi tattadakhilam shambho tavaaraadhanam.h [4]*

You are my self; Paarvatii is my reason. My five praanaas are your attendants, my body is your house, and all the pleasures of my senses are objects to use for your worship. My sleep is your state of samaadhii. Wherever I walk I am walking around you, everything I say is in praise of you, everything I do is in devotion to you, o benevolent lord!

*Karacharana kritam vaa kkaayajam karmajam vaa.
Shravana nayana jam vaa maa nasam vaa paraadham.
Vihita ma vihitam vaa sarvame tat kshamasva.
Jaya jaya karunaab dhe shrii mahaadeva shambho [5]*

Whatever sins i have committed with my hands, feet, voice, body, actions, ears, eyes, or mind, whether prohibited by the scriptures or not, please forgive them all. Hail! Hail! O ocean of compassion! O great god! O benevolent lord!

The purpose of observing vratta {fasting} during the Shravana month is to cleanse our wrongs. If we have wronged anyone, Shravana month is the time during which we seek for forgiveness in the form of jaapas, mantras, silence, oblations, offerings, charity, contemplation, and repentance. At the mercy of Shiva, we pray in the divine contemplation in silence, to reflect upon our life of life and to repent sincerely, the hurt; we may have (unknowingly or knowingly) brought to anyone.

He Mrreetyunjaya Deva, tava charran mama Sharnagattam

*Aum Mahesham Suresham Sursrratir Nassam Vibhum Vishvanatham
Vibhutyaga Bhushannam Virupakshabhindarka Vanihatri Netram SadaNanda
Meedhe Prabhum Panchavakram Shivaya Aum*

*Aum Sam Sama Shivaya Shankaraya MahaDevaya Dhanam dehi, Kshama
Dehi, Krupa Dehi, Moksha Dehi, Aum Tat Sat Shivaya Namaha Aum*

*Namah Rudraya cha Namah Shambhavaya Cha MayoBhavaya cha Namah
shankaraya cha Mayaskaraya cha Namay Shivaya cha.*

HARA HARA HARA MAHA-DEVA

Shiva Lingham

Shiva Lingham is a natural stone emanating from the 'Gangotri' {river ganges} and Naramada. Theses have some amazing spiritual energies and naturally inset shapes and colourations all very unique and each depicting a symbol of MahaDeva Rudra.

The Shiva Lingham stone is not mere 'statue of Rudra' or symbols of the Gods; they are the form through which their love, power; and blessings flood forth into this world, just as rivers usher from the peak of the sacred mountain Himalayas pilgrim aging through the beautiful slopes, landscape, Greenland, pasture, passing through the buzzing streets to eventually merge in the grand divine Ocean.

The Vedas exclaim, "Come down to us, Rudra, who art in the high mountains. Come and let the light of thy face, free from fear and evil, shine upon us. Come to us with thy love. Rudra thus takes the swarooma and becomes SHIVA.

Aum Namah Sivaya.

Realization Is the Key

Rudra Abhisheka takes us devotees who are in the process of self-realisation towards a platform of soul divine emancipation. It means that we become the Shivohum Shivohum and the center of all animate and inanimate world of existence.

Rudra engulfs our spirit "pranna" to feel the primal source within, to feel so centered that we are the center – verily the atman – the soul – the light of lights.

We are always that which what we feel deep inside us. Our hands, our legs, our bodies, our emotions, our desires, or our life pattern emanates from our inner most character and inner most divine spirit of life. Most people on the path have the desire to get rid of their desires. It's an impossible battle. The manushya avataar is the flower of 'desire' and unless we remove desire, we are bound to karma.

If we stop contemplating upon desires and the concept desire, but instead we focus our whole entire spiritual divinity towards our spirit of life, our soul, we would stop trying to consciously get rid of our desires; then we would become that spirit centered, because then our entire spiritual energy is upon the spirit and contemplation of the divine spirit. Our contemplation takes awareness away from that world of desire, but gets in its place the right primal source of the energy, which flows through the emotional and physical body. It flows through the emotional network, right through the intellectual mind and higher self. That primal source of energy is flowing through the spine in every one of us this very moment. Feel it – it is the spiral of Shiva’s serpent energy called “kundalini shakti”.

It is human to err. Let it be. That is the entire purport of self-realisation. We connect to our inner most soul divine and love ourselves.

The centrifugal point of RUDRA OR SHIVA in our human entity is like standing on top of the Himalaya Mountains and listening to the echoes of the slopes of the Divine Himalayas. To be simply aware of the space inside is to listen to the echo of the conch shell humming in silence.

That is the tangible and the intangible that we have to contemplate upon in the process of realising SHIVA SHAMBHOO - THE GREAT COSMIC SPIRIT OF ALL LIFE. THE GREAT DELIGHTFUL DIVINE LIGHT OF MILLION LIGHTS.

Let us put out flabagasting powerful energies of our egocentricity and the intellectual mind in order to grasp Shiva’s light.

Shravana month or the month of Shravana grants us the opportunity to become divine, to become true devotees like Meerabai, Radhika, Sant Chaitanya MahaPrabhu, JalaRamBapa, and many others who have left empirical proof of their spiritual emancipation moksha here on human life before their mortal death of the their mortal body.

One who renouncing all activities, who is free of all the limitations of ‘karmic’ time, binding space and binding direction, worships one’s own Atman as SHIVAHOM which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortal bliss. The Atman the jivanatman is the sun of all divinity and wisdom. It is the supreme delight of million lights. The atman is Shiva that which is pure consciousness, pure awareness, pure divine light ever present everywhere perceived and experienced in silence of the third eye wisdom the divya-drashteecha-divya-dhyana-cha-divya-upasna. One becomes that which one feels and thinks.

During the Rudra puja one contemplates upon the shiva lingham. One without the beginning nor end, it is a close mirage or likeness of the SHIVA- WHOSE pervading cosmic spirit is free from all attachment, all desires, all, yet the very spirit or the very soul divine purusha sustains the entire whole galaxy in transcendental tranquillity of eternal bliss. Non-dual, indivisible, blissful, “satt-chitt-ananda-parama-ananada” is realised after having crossed many pilgrimages, many contemplations, and many divine “Upadhis” [conditions]. Upon destruction of the yogis, prayogs, [conditions and circumstances, one who contemplates remains ever silent and observant is absorbed totally in the all-pervading HARI through the grace of HARA RUDRA-MAHADEVA SHIVA. Hence: Shiva is worshipped through the higher mind.



SHIVA MANAS PUJA OF THE SHIVA LINGHAM

*Aaradhayami mani sannibham athma lingam,
Maayapuri hrudaya pankaja sannivishtam,
Sradha nadhi vimala chitha jalabishegai,
Nithyam samadhi kusmaira punarbhavai.*

I worship that Linga,
Which is in me as my soul,
Residing in the illusory lotus of my heart,
Getting bathed by the clear water,
Of the river of my devotion,
And worshipped daily by the Lotus,
Of my meditation for avoiding another birth. [1]

*Rathnai Kalpitham asanam, Himajalai snanam cha divyambaram,
Naana rathna vibhooshitham mruga madha modhanvitham Chandanam,
Jathi champaka bilwa pathra rachitham, pushpam cha deepam Thada,
Deepam deva dayanithe pasupathe, hrud kalpyatham gruhyatham.*

I offer you an imaginary throne made of precious jewels,
I offer you bath in the water of melted snow from the Himalayas,
I offer you holy silken cloth to wear,
I adorn you with very many precious jewels,
I offer you musk and sandal,
I offer you Bilwa and Champaka flowers,
And I offer you the holy lamp,
But all these I offer in the portal of my mind,
Please God who is merciful and who is the Lord of all beings,
Accept my offerings and bless me. [2]

*Souvarne nava rathna Ganda Rachithe, pathre Grutham Payasam,
Bakshyam pancha vidam Payo dadhiyutham, rambha phalam panakam,
Saaka namayutham jalam ruchikaram, karpooora gandojwalam,
Thamboolam manasa maya virachitham Bhakthyo prabho sweekuru*

I offer you Ghee and the sweet payasam in golden vessel ,
Decorated with nine type of precious gems,
I offer you five different dishes made of curd and milk,
I offer you panakam made of sweet fruits,
I offer you tasty sweet scented water to drink,
I offer you the lamp made of camphor along with tinkling bells,
And I offer you betel leaf and nut,
But these are offered by my mind with utter devotion to you,
So Lord Kindly accept and bless. [3]

*Chathram Chamarayoryugam vyajanagam, chaa darshakam nirmalam,
Veena bheri mrudanga kahala kala geetha nruthyam thada,
Sasthanam pranthe sthuthir bahu vidha, hyethat samastham maya,
Sankalpena samapitham thava vibho , poojam gruhana prabho.*

I offer you a pretty stage,
I offer you couple of decorative fans,
I also offer you shining mirror,
I offer you Veena, kettledrums, Mrudanga and a very big drum,
I offer you song and dance,
I offer you full prostration,
I offer you several types of prayers,
But all these I offer you my Lord, in my mind
So Lord kindly accept this my worship. [4]

*Aathma thwam Girija Mathi sahacharaa, prana sarreram gruham,
Pooja theey vishayopa bhoga rachana, nidhra samadhi sthithi,
Sanchara padayo pradakshina vidhi, sthothrani sarva giraa,
Yadyath karma karomi thathad akhilam, shambho thavaradhanam.*

My soul is your temple my lord, my activities are thine attendants,
my body is thine home,
My acts to please my senses are thine worship,
My act of sleep is the deep meditation on thee,
All my walks with my feet are thine perambulations,
What ever falls from my mouth are thine prayers,
Oh Lord, everything I say and do are thine forms of worship. [5]

*Kara charana krutham vaak kayajam karmajam vaa,
Sravana nayanajam vaa maanasam vaa aparadham,
Vihithamavihitham vaa sarva methath Kshamaswa,
Jaya Jaya katunabdhe sri Mahadeva Shambho.*

Please pardon Oh lord
All those acts committed by me,
By hands, by action, by body or
By hearing, by my sight, or by my mind,
Whether they are proper or improper..
Victory oh victory, Oh, ocean of mercy,
Oh, The greatest of Gods and Oh benevolent one.

*Matha cha Parvathy Devi,
Pitha devo Maheswara,
Bandhava Shiva Bakthamscha,
Swadeso Bhuvana thrayam*

My mother is the goddess Parvathy,
My father is the Lord Shiva,
My friends are the devotees of Shiva
And my native place is all the three worlds.



**Favourite of all prayers and shlokas is the Bhavani
Ashthakam recited for Shiva
MahaDeva Rudra aka Shiva is Purusha the observer and
as such he grants all the credit fullest to MAA Bhavani.**

*Na thatho, na matha, na bandur na datha,
Na puthro, na puthri , na bruthyo , na bartha,
Na jayaa na Vidhya, na Vruthir mamaiva,
Gathisthwam, Gathisthwam Thwam ekaa Bhavani.*

Neither the mother nor the father,
Neither the relation nor the friend,
Neither the son nor the daughter,
Neither the servant nor the husband,
Neither the wife nor the knowledge,
And neither my sole occupation,
Are my refuges that I can depend, Oh, Bhavani,
So you are my refuge and my only refuge, Bhavani.

*Bhavabdhava pare , Maha dhukha Bheeru,
Papaatha prakami , pralobhi pramatha,
Kam samsara pasa prabadha sadaham,
Gathisthwam, Gathisthwam thwam ekaa Bhavani.*

I am in this ocean of birth and death,
I am a coward, who dare not face sorrow,
I am filled with lust and sin,
I am filled with greed and desire,
And tied I am, by the this useless life that I lead,
So you are my refuge and my only refuge, Bhavani.

*Na Janaami Dhanam, Na cha dhyana yogam,
Na janami thathram, na cha sthothra manthram,
Na janami poojam, na cha nyasa yogam,
Gathisthwam, Gathisthwam thwam ekaa Bhavani*

Neither do I know how to give,
Nor do I know how to meditate,
Neither do I know Thanthra*,
Nor do I know stanzas of prayer,
Neither do I know how to worship,
Nor do I know the art of yoga,
So you are my refuge and my only refuge, Bhavani

***Na janami Punyam, Na janami theertham,
Na janami mukthim, layam vaa kadachit,
Na janami bhakthim, vrutham vaapi maatha,
Gathisthwam, Gathisthwam, thwam ekaa Bhavani.***

Know I not how to be righteous,
Know I not the way to the places sacred,
Know I not methods of salvation,
Know I not how to merge my mind with God,
Know I not the art of devotion,
Know I not how to practice austerities, Oh, mother,
So you are my refuge and my only refuge, Bhavani

***Kukarmi, kusangi, kubudhi, kudhasa,
Kulachara heena, kadhachara leena,
Kudrushti, kuvakya prabandha, sadaham,
Gathisthwam, Gathisthwam, thwam ekaa Bhavani.***

Perform I bad actions,
Keep I company of bad ones,
Think I bad and sinful thoughts,
Serve I Bad masters,
Belong I to a bad family,
Immersed I am in sinful acts,
See I with bad intentions,
Write I collection of bad words,
Always and always,
So you are my refuge and my only refuge, Bhavani.

***Prajesam, Ramesam, Mahesam, Suresam,
Dhinesam, Nisidheswaram vaa kadachit,
Na janami chanyath sadaham saranye,
Gathisthwam, Gathisthwam thwam ekaa Bhavani***

Neither Do I know the creator,
Nor the Lord of Lakshmi,
Neither do I know the lord of all,
Nor do I know the lord of devas,
Neither do I know the God who makes the day,
Nor the God who rules at night,
Neither do I know any other Gods,
Oh, Goddess to whom I bow always,
So you are my refuge and my only refuge, Bhavani

***Vivadhe, Vishadhe, pramadhe, pravase,
Jale cha anale parvathe shatru madhye,
Aranye, saranye sada maam prapahi,
Gathisthwam, Gathisthwam, thwam ekaa Bhavani.***

While I am in a heated argument,
While I am immersed in sorrow,
While I am suffering an accident,
While I am traveling far off,
While I am in water or fire,
While I am on the top of a mountain,
While I am surrounded by enemies,
And while I am in a deep forest,
Oh Goddess, I always bow before thee,
So you are my refuge and my only refuge, Bhavani

***Anadho, dharidro, jara roga yuktho,
Maha Ksheena dheena, sada jaadya vakthra,
Vipathou pravishta, pranshata sadhaham,
Gathisthwam, Gathisthwam, thwam ekaa Bhavani.***

While being an orphan,
While being extremely poor,
While affected by disease of old age,
While I am terribly tired,
While I am in a pitiable state,
While I am being swallowed by problems,
And While I suffer serious dangers,
I always bow before thee,
So you are my refuge and my only refuge, Oh Bhavani

Shiva:

Nor earth nor water, fire nor liquid air, nor ether, nor the powers, nor these in one; undifferentiated, in dreamless perfect rest, that, the One, final, blest, alone, am I oh Shivahum Shivohum Shivohum.

Nor castes nor their divisions, rite nor rule, are mine, nor fixing mind and thought and mood; no longer dreaming things not Self art 'I' and 'mine,' that, the One, final, blest, alone, am I Shiva.

Nor mother, father, nor the gods and worlds, nor Scriptures, offerings, shrines are there, they say, in dreamlessness abandoned by the lonely Self; that, the One, final, blest, alone, am I Shiva.

Nor sectary of Cause or Lord or Life knows That, nor follower of Saint or Rite, in perfect union, pure of all but Self, that, the One, final, blest, alone, am I Shiva.

Nor upward, downward, nor within, without; nor midward, backward, That, nor east nor west; all-present everywhere in partless unity, that, the One, final, blest, alone, am I Shiva.

Nor white nor black nor yellow, That, nor red; nor small nor very great nor short nor long; formless, yet like a light, a star; that, the One, final, blest, alone, am I Shiva.

Nor teacher, teaching, learner, what is learned; nor thou nor I nor this expanded world; conscious of its own form, from error free, that, the One, final, blest, alone, am I Shiva.

Nor waking, mine, nor dream, nor dreamless sleep; nor fire of life or heart or seeing soul; these three are of unwisdom; but the fourth, that, the One, final, blest, alone, am I Shiva.

Even expanded for the sake of Self -- Self, that, still perfect, on no other rests -- all the wide world besides is little worth. ahat, the One, final, blest, alone, am I Shiva.

LINGAM ASHTAKAM

*Brahma muraari suraar chita lingam Nirmala bhaasita shobhita lingam
Janmaja dukkha vinaasaka lingam Tat pranamaami sadaa shiva lingam*

*Deva muni pra vaaraar chita lingam Kaamabaham karunaakara lingam
Raavana darpa vinaasan lingam Tat Pranamaami sadaa shiva lingam*

*Sarva sugandhi sulepita lingam Buddhi vivarshana kaarana lingam
Siddhi suraasura vandita lingam Tat pranmaami sadaa shiva lingam*

*Kanaka mahaa mani bhusita lingam Phani pati vestita shobhita lingam
Dakshasu vaja vinaashana lingam Tat Pranmaami sadaa shiva lingam*

*Brahma muraari suraar chita lingam Nirmala bhaasita shobhita lingam
Janmaja dukkha vinaasaka lingam Tat pranamaami sadaa shiva lingam*

*Kumkumma Chandana Lepita Lingham PaankaajaHaaraSushobita Lingham
SanchitaPaapavinashana Lingham Tat praNamaami sadaa Shiva Lingham*

*DevaGanaarchitaSevita Lingham Bhaavairbahktibhireva Cha Lingham
Dinakarakotiparabhaakara Lingham Tat Pranamaami sadaShiva Lingham*

*Ashtadalopariveshtita Lingham Sarvasamudbhavakaarana Lingham
Ashtadaridravinashana Lingham Tat Pranamaami sadaShiva Lingham
SuraGuruSuraavarapoojita Lingham SuravanapushpaSadaarchita Lingham
Paraatparam Paramaatmakam Lingham Tat Pranamaami SadaShiva
Lingham*

*Lingaashtakamida punyam yah Pathet ShivaSannidhau Shvalokamavaapnoti
Shivena Sha Modate*

Aum Namoh Namah Shiva Shivayah Namah Aum

Aum Namoh Namah Shiva Shivayah Namah Aum

Aum Namoh Namah Shiva Shivayah Namah Aum



Shiva Panchakshari Stotra

Nagendraraya Trilochanaya
Bhasmangaragaya Maheshvaraya
Nityaya Shuddhaya Digambaraya
Tasmai Nakaraya Namah Shivaya .. 1

Salutations to Shiva, who wears the king of snakes as a garland, the three-eyed god, whose body is smeared with ashes, the great lord, the eternal and pure one, who wears the directions as his garment, and who is represented by the syllable ``na "

Mandakini salila chandana charchitaya
Nandishvara pramathanatha Maheshvaraya
Mandarapushpa bahupushhpa supujitaya
Tasmai Makaraya Namah Shivaya .. 2

I bow to Shiva, who has been worshipped with water from the Ganga (Mandakini) and anointed with sandalwood paste, the lord of Nandi, the lord of the host of goblins and ghosts, the great lord, who is worshiped with Mandara and many other kinds of flowers, and who is represented by the syllable ``ma. "

Shivaya Gauri vadanabjavrunda
Suryaya Dakshadhvara Nashakaya
Shrinilakanthaya Vrushhadhvajaya
Tasmai Shikaraya Namah Shivaya .. 3

Salutations to shiva, who is all-auspiciousness, who is the sun that causes the lotus face of Gauri (Parvati) to blossom, who is the destroyer of the yajna of Daksha, whose throat is blue (Nilakantha), whose flag bears the emblem of the bull, and who is represented by the syllable ``shi. "

Vasishhtha kumbhodbhava gautamarya
Munindra devarchita shekharaya .
Chandrarkavaishvanara lochanaya
Tasmai Vakaraya Namah Shivaya .. 4

Vasishhtha, Agastya, Gautama, and other venerable sages, and Indra and other gods have worshipped the head of (Shiva's linga). I bow to that Shiva whose three eyes are the moon, sun and fire, and who is represented by the syllable ``va. "

Yakshasvarupaya Jatadharaya
Pinakahastaya Sanatanaya
Divyaya Devaya Digambaraya
Tasmai Yakaraya Namah Shivaya .. 5

salutations to Shiva, who bears the form of a Yaksha, who has matted hair on his head, who bears the Pinaka bow in his hand, the primeval lord, the brilliant god, who is digambara (naked), and who is represented by the syllable ``ya. "

Shiva Tandav Stotra

From Devotional India.com

Jatatavigalajjala pravahapavitasthale
Galeavalambya lambitam bhujangatungamalikam
Damad damad damaddama ninadavadamarvayam
Chakara chandtandavam tanotu nah shivah shivam **II1II**

Jata kata hasambhrama bhramanilimpanirjhari
Vilolavichivalarai virajamanamurdhani
Dhagadhagadhagajjva lalalata pattapavake
Kishora chandrashekhare ratih pratikshanam mama **II2II**

Dharadharendrana ndinivilasabandhubandhura
Sphuradigantasantati pramodamanamanase
Krupakatakshadhorani nirudhadurdharapadi
Kvachidigambare manovinodametuvastuni **II3II**

Jata bhujan gapingala sphuratphanamaniprabha
Kadambakunkuma dravapralipta digvadhukumukhe
Madandha sindhu rasphuratvagutariyamedure
Mano vinodamadbhutam bibhartu bhutabhartari **II4II**

Sahasra lochana prabhritya sheshalekhashekhara
Prasuna dhulidhorani vidhusaranghripithabhuh
Bhujangaraja malaya nibaddhajatajutaka
Shriyai chiraya jayatam chakora bandhushekhara **II5II**

Lalata chatvarajvaladhanajnjayasphulingabha
Nipitapajncasayakam namannilimpanayakam
Sudha mayukha lekhaya virajamanashekharan
Maha kapali sampade shirojatalamastu nah **II6II**

Karala bhala pattikadhagaddhagaddhagajjala
Ddhanajnjaya hutikruta prachandapajncasayake
Dharadharendra nandini kuchagrachitrapatraka
Prakalpanaikaashilpini trilochane ratirmama **II7II**

Navina megha mandali niruddhadurdharasphurat
Kuhu nishithinitamah prabandhabaddhakandharah
Nilimpanirjhari dharastanotu krutti sindhurah
Kalanidhanabandhurah shriyam jagaddhurandharah **II8II**

Praphulla nila pankaja prapajncakalimchatha
Vdambi kanthakandali raruchi prabaddhakandharan
Smarachchidam purachchidam bhavachchidam makhachchidam
Gajachchidandhakachidam tamantakachchidam bhaje **II9II**

Akharvagarvasarvamangala kalakadambamajnari
Raspravaha madhuri vijrumbhana madhuvratam
Smarantakam purantakam bhavantakam makhantakam
Gajantakandhakantakam tamantakantakam bhaje **II10II**

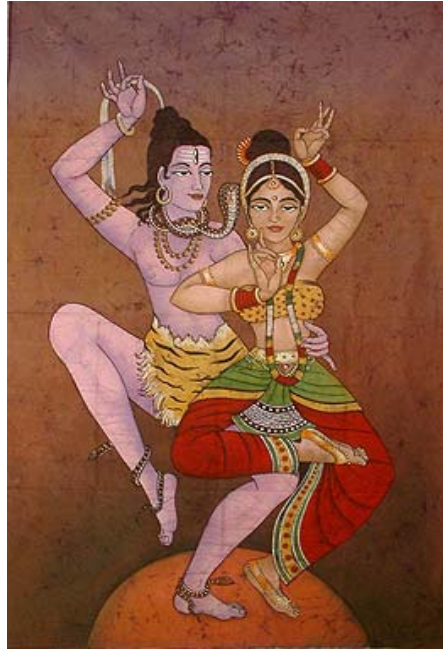
Jayatvadabhnavibhrama bhramadbhujangamasafur
Dhigdhdhi nirgamatkarala bhaal havayat
Dhimiddhimiddhimidhva nanmrudangatungamangala
Dhvanikramapravartita prachanda tandavah shivah **II11II**

Drushadvichitratalpayor bhujanga mauktikasrajor
Garishtharatnaloshthayoh suhrudvipakshapakshayoh
Trushnaravindachakshushoh prajamahimahendrayoh
Sama pravartayanmanah kada sadashivam bhaje **II12II**

Kada nilimpanirjhari nikujnjakotare vasanh
Vimuktadurmatih sada shirah sthamajnjalin vahanh
Vimuktalolalochano lalamabhalalagnakah
Shiveti mantramuchcharan sada sukhi bhavamyaham **II13II**

Imam hi nityameva muktamuttamottamam stavam
Pathansmaran bruvannaro vishuddhimeti santatam
Hare gurau subhaktimashu yati nanyatha gatim
Vimohanam hi dehinam sushankarasya chintanam **II14II**

Puja vasanasamaye dashavaktragitam
Yah shambhupujanaparam pathati pradoshhe
Tasya sthiram rathagajendraturangayuktam
Lakshnim sadaiva sumukhim pradadati shambhuh **II15II**



Bhaja Govindam



The Diciples pilgrimage on the foots of Himalayas sing the Shiva;s Moksha hymn to forget the pain of their aching feet. It is song of rejoyce, of delight, of victory...



***bhajagovindaM bhajagovindaM
govindaM bhajamuuDhamate .
saMpraapte sannihite kaale
nahi nahi rakshati DukRiJNkaraNe .. (1)***

Worship Govinda, Worship Govinda, Worship Govinda. Oh fool! Rules of Grammar will not save you at the time of your death.

***mUDha jahiihi dhanaagamatRishhNaam
kuru sadbuddhiM manasi vitRishhNaam.
yallabhase nijakarmopaattaM
vittaM tena vinodaya chittam. .. (2)***

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past.

naariistanabhara naabhiideshaM
dRishhTvaa maagaamohaavesham.
etanmaaMsaavasaadi vikaaraM
manasi vichintaya vaaraM vaaram. .. (3)

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and chest. These are nothing but a modification of flesh. Do not fail to remember this again and again in your mind.

naliniidalagata jalamatitaralaM
tadvajjiivitamatishayachapalam .
viddhi vyaadhyabhimaanagrastaM
lokaM shokahataM cha samastam .. (4)

The life of a man is as uncertain as rain drops trembling on a lotus leaf. Know that the whole world remains a prey to disease, ego and grief.

yaavadvittopaarjana saktaH
staavannija parivaaro raktaH .
pashchaajjiivati jarjara dehe
vaartaaM ko.api na pRichchhati gehe .. (5)

So long as a man is fit and able to support his family, see the affection all those around him show. But no one at home cares to even have a word with him when his body totters due to old age.

yaavatpavano nivasati dehe
taavatpRichchhati kushalaM gehe .
gatavati vaayau dehaapaaye
bhaaryaa bibhyati tasminkaaye .. (6)

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

baalastaavatkriiDaasaktaH
taruNastaavattaruNiisaktaH .
vRiddhastavachchintaasaktaH
pare brahmaNi ko.api na saktaH .. (7)

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many past things. But there is hardly anyone who wants to be lost in parabrahmam.

kaate kaantaa kaste putraH
saMsaaro.ayamatiiva vichitraH .
kasya tvaM kaH kuta aayaataH
tattvaM chintaya tadiha bhraataH .. (8)

Who is your wife ? Who is your son ? Strange is this samsara. Of whom are you ?
From where have you come ? Brother, ponder over these truths here.

satsaNgatve nissN^gatvaM
nissaNgatve nirmohatvam.h .
nirmohatve nishchalatattvaM
nishcalatattve jiivanmuktiH .. (9)

From Satsangh comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes Jeevan Mukti.

vayasigate kaH kaamavikaaraH
shushhke niire kaH kaasaraH .
kshiiNevitte kaH parivaaraH
GYaate tattve kaH saMsaaraH .. (10)

What good is lust when youth has fled ? What use is a lake which has no water ?
Where are the relatives when wealth is gone ? Where is samsara when the Truth is
known ?



***maa kuru dhana jana yauvana garvaM
harati nimeshhaatkaalaH sarvam.h .
maayaamayamidamakhilaM hitvaa
brahmapadaM tvaM pravisha veditvaa .. (11)***

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

***dinayaaminyau saayaM praataH
shishiravasantau punaraayaataH .
kaalaH kriiDati gachchhatyaayuH
tadapi na muJNcatyaashaavaayuH .. (12)***

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

***dvaadashamaJNjarikaabhirasheshhaH
kathito vaiyaakaraNasyaishhaH .
upadesho bhuudvidyaanipuNaiH
shriimachchhankarabhagavachchharaNariH .. (12a)***

This bouquet of twelve verses was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

***kaate kaantaa dhana gatachintaa
vaatula kiM tava naasti niyantaa .
trijagati sajjanasaM gatiraikaa
bhavati bhavaarNavataraNe naukaa .. (13)***

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ? There is only one thing in three worlds that can save you from the ocean from samsara. Get into that boat of satsangha quickly. *Stanza attributed to Padmapada.*

jaTilo muNDii luJNchhitakeshaH
kaashhaayaambarabahukRitaveshhaH .
pashyannapi cana pashyati muuDhaH
udaranimittaM bahukRitaveshhaH .. (14)

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in saffron, yet others in various colors --- all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not. *Stanza attributed to Totakacharya.*

aNgam galitaM palitaM muNDaM
dashanavihiinaM jataM tuNDam.
vRiddho yaati gRihitvaa daNDaM
tadapi na muJNcatyaashaapiNDam.. (15)

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then the attachment is strong and he clings firmly to fruitless desires. *Stanza attributed to Hastamalaka.*

agre vahniH pRishhThebhaanuH
raatrau chubukasamarpitajaanuH .
karatalabhikshastarutalavaasaH
tadapi na muJNcatyaashaapaashaH .. (16)

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree. Still in his heart, he is a wretched puppet at the hands of passions. *Stanza attributed to Subodha.*



ॐ

***kurute gaNgaasaagaragamanam
vrataparipaalanamathavaa daanam.h .***

***GYaanavihinaH sarvamatena
muktiM na bhajati janmashatena .. (17)***

One may go to gangasagar(ganes), observe fasts, and give away riches in charity ! Yet, devoid of jnana, nothing can give mukthi even at the end of a hundred births. *Stanza attributed to Sureshwaracharya.*

***sura ma.ndira taru muula nivaasaH
shayyaa bhuutala majinaM vaasaH .
sarva parigraha bhoga tyaagaH
kasya sukhaM na karoti viraagaH .. (18)***

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed. Give up all attachments and renounce all comforts. Blessed with such vairagya, could any fail to be content ? *Stanza attributed to Nityananda.*

***yogarato vaabhogaratovaa
saN^garato vaa saNgaviihinaH .
yasya brahmaNi ramate chittaM
nandati nandati nandatyeva .. (19)***

One may take delight in yoga or bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else. *Stanza attributed to Anandagiri.*



ॐ

bhagavad.h giitaa kiJNchidadhiitaa

gaNgaa jalalava kaNikaapiitaa .

sakRidapi yena muraari samarchaa

kriyate tasya yamena na charchaa .. (20)

Let a man read but a little from Gitaa, drink just a drop of water from the ganges, worship murari (govinda) just once. He then will have no altercation with Yama.

Stanza attributed to dR^iDhabhakta.

punarapi jananaM punarapi maraNaaM

punarapi jananii jaThare shayanam.h .

iha saMsaare bahudustaare

kRipayaa.apaare paahi muraare .. (21)

Born again, death again, birth again to stay in the mother's womb ! It is indeed hard to cross this boundless ocean of samsara. Oh Murari ! Redeem me through Thy mercy. Stanza attributed to Nityanatha.

rathyaa charpaTa virachita kanthaH

puNyaapuNya vivarjita panthaH .

yogii yoganiyojita chitto

ramate baalonmattavadeva .. (22)

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vice and virtue, onward he wanders. One who lives in communion with God enjoys bliss, pure and uncontaminated, like a child and as someone intoxicated. Stanza attributed to Nityanatha.



ॐ

kastvaM ko.ahaM kuta aayaataH

kaa me jananii ko me taataH .

iti paribhaavaya sarvamasaram.h

vishvaM tyaktvaa svapna vichaaram.h .. (23)

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essenceless and give up the world as an idle dream. Stanza attributed to surendra.

tvayi mayi chaanyatraiko vishhNuH

vyarthaM kupyasi mayyasahishhNuH .

bhava samachittaH sarvatra tvam

vaaJNchhasyachiraadyadi vishhNutvam.h .. (24)

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the status of Vishnu soon, have samabhava always. Stanza attributed to medhaatithira.

shatrau mitre putre bandhau

maa kuru yatnaM vighrahasandhau .

sarvasminnapi pashyaatmaanaM

sarvatrotsRija bhedaGYaanam.h .. (25)

Do not waste your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely. Stanza attributed to medhaatithira.



ॐ

**kaamaM krodhaM lobhaM mohaM
tyaktvaa.atmaanaM bhaavaya ko.aham.h .
aatmaGYaana vihiinaa muuDhaaH
te pachyante narakaniguuDhaaH .. (26)**

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self. Cast into hell they suffer there endlessly. Stanza attributed to bharativamsha.

**geyaM giitaa naama sahasraM
dhyeyaM shriipati ruupamajasram .
neyaM sajjana saNge chittaM
deyaM diinajanaaya cha vittam. .. (27)**

Regularly recite from the Gita, meditate on Vishnu [thro' Vishnu sahasranama] in your heart, and chant His thousand glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy. Stanza attributed to sumatira.

**sukhataH kriyate raamaabhogaH
pashchaaddhanta shariire rogaH .
yadyapi loka maraNam sharaNam
tadapi na muJNchati paapaacharaNam.h .. (28)**

He who yields to lust for pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not give up the sinful path.



ॐ

**arthamanarthaM bhaavaya nityaM
naastitataH sukhaleshaH satyam.
putraadapi dhana bhaajaaM bhüitiH
sarvatraishhaa vihaa riitiH .. (29)**

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

**praaNaayaamaM pratyaahaaraM
nityaanitya vivekavichaaram.
jaapyasameta samaadhidhaanaM
kurvavadhaanaM mahadavadhaanam .. (30)**

Regulate the pranas, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

**gurucharaNaambuja nirbhara bhakataH
saMsaaraadachiraadbhava muktaH .
sendriyamaanasa niyamaadevaM
drakshyasi nija hR^idayasthaM devam. .. (31)**

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara. Through disciplined senses and controlled mind, thou shalt come to experience the Indwelling Lord of your heart !



ॐ

**muuDhaH kashchana vaiyaakaraNo
DukRiJNkaraNaadhyayana dhuriNaH .
shriimachchhamkara bhagavachchhishhyai
bodhita aasichchodhitakaraNaH .. (32)**

*Thus was a silly grammarian lost in rules cleansed of his narrow vision and shown
the Light by Shankara's apostles.*

**bhajagovindaM bhajagovindaM
govindaM bhajamuuDhamate .
naasmaraNaadanyamupaayaM
nahi pashyaamo bhavataraNe .. (33)**

*Worship Govinda, worship Govinda, worship Govinda, Oh fool ! Other than
chanting the Lord's names, there is no other way to cross the life's ocean.*



One has to experience DIVINITY to become divine. One has to become that to know SHIVA. One has to become HARA'S inspired light to merge in grand confluence with HARI's most beautiful divine blissfulness, in million delights – parama ananda. Upon reaching the highest peak of the Himalayas, disciples merely murmur “aum”, “aum”, and “aum” and barely have physical energy left in their tired and worn out feet. Panchikaranam is the elucidation of AUM TAT SAT – the highest mantra of the Vedas that concludes Shiva Puja:

AUM: The VIRAT is said to be the sum total of all the quintuplicated five elements and their effects. This is called the gross body of the Atman (soul).

Waking is that state, where the senses give rise to the knowledge of objects. The Atman, which identifies Itself with both the waking state and the gross body, is known as the VISHVA

These three (the gross body, the waking state and the VISHVA) together are represented by the first letter 'A' in the syllable 'AUM'.

The five unquintuplicated rudimentary elements and their effect, the subtle body, both together constitute what is called the HIRANYAGARBHA. The material subtle body has seventeen parts, viz. the five vital forces, the ten organs of perception and action, the mind and the intellect. This is said to be the subtle body of the Atman (soul).

When the sense-organs are quiescent or withdrawn, the knowledge arising out of impressions of the waking state and the imaginary objects there perceived, are together called the dream state. The TAIJASA is the Atman which identifies Itself with both the dream state and the subtle body. These three, i.e. – the subtle body, the dream state and the TAIJASA – are represented by the second letter 'U' in 'AUM'.

Bound up with reflection of Pure-consciousness, the Nescience, which hides the Atman and is the cause of both the gross and the subtle bodies, is called the 'AVYAAKRTA' or undifferentiated. This is the causal body of the Atman. This is neither existent nor non-existent, nor even both existent and non-existent; neither different from, nor identical with, nor both different from and identical with, the Atman. This Nescience is neither composite, nor non-composite, nor both composite and non-composite, but removable by the knowledge of the identity of Brahman and the Atman alone.

When all thoughts cease and the determinative intellect, too, lapses into its causal condition, the state of deep-sleep appears. The personality appropriating these two, i.e., the causal-body and the deep-sleep state is described as 'PRAJNA'.

These three (the causal-body Nescience, the deep-sleep state and the PRAJNA) are symbolised by the last letter 'M' in 'AUM'.

Now, 'A' the waking-personality, should be resolved into 'U', the dream-personality, and the 'U' into 'M' i.e., the deep-sleep personality. Again, the 'M' should be reduced into 'AUM' and the 'AUM' into 'T'. I am, the Atman, the Witness of all, the absolute of the nature of Pure Consciousness; I am neither Nescience nor even its effect but I am Brahman alone, Eternally Pure, Ever Enlightened, Eternally Free and Existence Absolute. I am the Bliss Absolute, One without a second and the Innermost Consciousness.

Remaining in this state of absolute identification is what is called 'SAMADHI' or the Super-conscious state.

'Thou art That', 'I am Brahman', 'Consciousness-Bliss is Brahman', 'This Self is Brahman', etc. &endash; all these Srutis, i.e., the Upanisadic sayings (known as Mahavakyas or the great dictum) are direct evidences to the identity of the Atman, the individual soul, and Brahman. This is what is called 'PANCHKARANAM' or quintuplication. "TAT SAT TAT SAT TAT SAT."

Here ends the small treatise named 'Panchikaranam' by Bhagavan Sri Sankaracharya.

[Note: 'Quintuplicated': A particular process by which the five elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.]



Kanaka Dhara Stotra

1

***Angam hare pulaka bhooshanamasrayanthi,
Bhringanga neva mukulabharanam thamalam,
Angikrithakhila vibhuthirapanga leela,
Mangalyadasthu mama mangala devathaya.***

To the Hari who wears supreme happiness as Ornament,
The Goddess Lakshmi is attracted,
Like the black bees getting attracted, to the unopened buds of black Tamala tree,
Let her who is the Goddess of all good things,
Grant me a glance that will bring prosperity.

2

***Mugdha muhurvidhadhathi vadhane Murare,
Premathrapapranihithani gathagathani,
Mala dhrishotmadhukareeva maheth pale ya,
Sa ne sriyam dhisathu sagarasambhavaya.***

Again and again return ,those glances,
Filled with hesitation and love,
Of her who is born to the ocean of milk, to the face of Murari,
Like the honey bees to the pretty blue lotus,
And let those glances shower me with wealth.

3

***Ameelithaksha madhigamya mudha Mukundam
Anandakandamanimeshamananga thanthram,
Akekara stiththa kaninika pashma nethram,
Bhoothyai bhavenmama bhjangasayananganaya.***

With half closed eyes stares she on Mukunda,
Filled with happiness , shyness and the science of love,
On the ecstasy filled face with closed eyes of her Lord,
And let her , who is the wife of Him who sleeps on the snake,
Shower me with abundance of spiritual wealth.

4

***Bahwanthare madhujitha srithakausthube ya,
Haravaleeva nari neela mayi vibhathi,
Kamapradha bhagavatho api kadaksha mala,
Kalyanamavahathu me kamalalayaya***

He who has won over Madhu,
Wears the Kousthuba as ornament,
And also the garland of glances, of blue Indraneela,
Filled with love to protect and grant wishes to Him,
Of her who lives on the lotus, and let those also fall on me,
And grant me all that is good..

5

***Kalambudhaalithorasi kaida bhare,
Dharaadhare sphurathi yaa thadinganeva,
Mathu samastha jagatham mahaneeya murthy,
Badrani me dhisathu bhargava nandanaya***

Like the streak of lightning in black dark cloud,
She is shining on the dark , broad chest, Of He who killed Kaidaba,
And let the eyes of the great mother of all universe,
Who is the daughter of Sage Bharghava,
Fallon me lightly and bring me prosperity.

6

***Praptham padam pradhamatha khalu yat prabhavath,
Mangalyabhaji madhu madhini manamathena,
Mayyapadetha mathara meekshanardham,
Manthalasam cha makaralaya kanyakaya.***

The God of love could only reach ,
The killer of Madhu,
Through the power of her kind glances,
Loaded with love and blessing;
And let that side glance , which is auspicious and indolent,
Fall on me.

7

***Viswamarendra padhavee bramadhana dhaksham,
Ananda hethu radhikam madhu vishwoapi,
Eshanna sheedhathu mayi kshanameekshanartham,
Indhivarodhara sahodharamidhiraya***

Capable of making one as king of Devas in this world,
Her side long glance of a moment,
Made Indra regain his kingdom,
And is making Him who killed Madhu supremely happy.
And let her with her blue lotus eyes glance me a little.

8

***Ishta visishtamathayopi yaya dhayardhra,
Dhrishtya thravishta papadam sulabham labhanthe,
Hrishtim prahrushta kamlodhara deepthirishtam,
Pushtim krishishta mama pushkravishtaraya.***

To her devotees and those who are great,
Grants she a place in heaven which is difficult to attain,
Just by a glance of her compassion filled eyes,
Let her sparkling eyes which are like the fully opened lotus,
Fall on me and grant me all my desires.

9

***Dhadyaddhayanupavanopi dravinambhudaraam,
Asminna kinchina vihanga sisou vishanne,
Dhushkaramagarmmapaneeya chiraya dhooram,
Narayana pranayinee nayanambhuvaha.***

Please send your mercy which is like wind,
And shower the rain of wealth on this parched land,,
And quench the thirst of this little chataka bird,
And likewise, drive away afar my load of sins,
Oh, darling of Narayana,
By the glance from your cloud like dark eyes.

10

***Gheerdhevathethi garuda dwaja sundarithi,
Sakambhareethi sasi shekara vallebhethi,
Srishti sthithi pralaya kelishu samsthitha ya,
Thasyai namas thribhvanai ka guros tharunyai.***

She is the goddess of Knowledge,
She is the darling of Him who has Garuda as flag,
She is the power that causes of death at time of deluge,
And she is the wife of Him who has the crescent,
And she does the creation , upkeep and destruction at various times,
And my salutations to this lady who is worshipped by all the three worlds.

11

***Sruthyai namosthu shubha karma phala prasoothyai,
Rathyai namosthu ramaneeya gunarnavayai,
Shakthyai namosthu satha pathra nikethanayai,
Pushtyai namosthu purushottama vallabhayai.***

Salutations to you as Vedas which give rise to good actions,
Salutation to you as Rathi for giving the most beautiful qualities,
Salutation to you as Shakthi ,who lives in the hundred petalled lotus,
And salutations to you who is Goddess of plenty,
And is the consort of Purushottama.

12

***Namosthu naleekha nibhananai,
Namosthu dhugdhogdhadhi janma bhoomayai,
Namosthu somamrutha sodharayai,
Namosthu narayana vallabhayai.***

Salutations to her who is as pretty.
As the lotus in full bloom,
Salutations to her who is born from ocean of milk,
Salutations to the sister of nectar and the moon,
Salutations to the consort of Narayana.

13

***Namosthu hemambhuja peetikayai,
Namosthu bhoo mandala nayikayai,
Namosthu devathi dhaya prayai,
Namosthu Sarngayudha vallabhayai.***

Salutations to her who has the golden lotus as seat,
Salutations to her who is the leader of the universe,
Salutations to her who showers mercy on devas,
And salutations to the consort of Him who has the bow called Saranga.

14

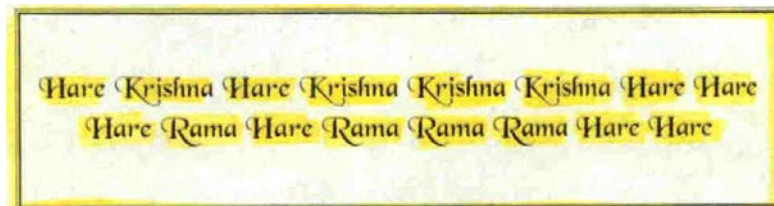
***Namosthu devyai bhrugu nandanayai,
Namosthu vishnorurasi sthithayai,
Namosthu lakshmyai kamalalayai,
Namosthu dhamodhra vallabhayai.***

Salutations to her who is daughter of Bhrigu,
Salutations to her lives on the holy chest of Vishnu,
Salutations to Goddess Lakshmi who lives in a lotus,
And saluations to her who is the consort of Damodhara.

15

***Namosthu Kanthyai kamalekshanayai,
Namosthu bhoothyai bhuvanaprasootheryai,
Namosthu devadhibhir archithayai,
Namosthu nandhathmaja vallabhayai.***

Salutations to her who is light living in Lotus flower,
Salutations to her who is the earth and also mother of earth,
Salutations to her who is worshipped by Devas,
And salutations to her who is the consort of the son of Nanda.



16

***Sampath karaani sakalendriya nandanani,
Samrajya dhana vibhavani saroruhakshi,
Twad vandanani dhuritha haranodhythani,
Mamev matharanisam kalayanthu manye.***

Giver of wealth, giver of pleasures to all senses,
Giver of the right to rule kingdoms,
She who has lotus like eyes,
She to whom Salutations remove all miseries fast,
And my mother to you are my salutations.

17

***Yath Kadaksha samupasana vidhi,
Sevakasya sakalartha sapadha,
Santhanodhi vachananga manasai,
Twaam murari hridayeswareem bhaje***

He who worships your sidelong glances,
Is blessed by all known wealth and prosperity,
And so my salutations by word, thought and deed,
To the queen of the heart of my Lord Murari.

18

***Sarasija nilaye saroja hasthe,
Dhavalathamamsuka gandha maya shobhe,
Bhagavathi hari vallabhe manogne,
Tribhuvana bhoothikari praseeda mahye***

She who sits on the Lotus,
She who has lotus in her hands,
She who is dressed in dazzling white,
She who shines in garlands and sandal paste,
The Goddess who is the consort of Hari,
She who gladdens the mind,
And she who confers prosperity on the three worlds,
Be pleased to show compassion to me.

***Dhiggasthibhi kanaka kumbha mukha vasrushta,
Sarvahini vimala charu jalaapluthangim,
Prathar namami jagathaam janani masesha,
Lokadhinatha grahini mamrithabhi puthreem.***

Those eight elephants from all the diverse directions,
Pour from out from golden vessels,
The water from the Ganga which flows in heaven,
For your holy purifying bath,
And my salutations in the morn to you ,
Who is the mother of all worlds,
Who is the house wife of the Lord of the worlds,
And who is the daughter of the ocean which gave nectar.

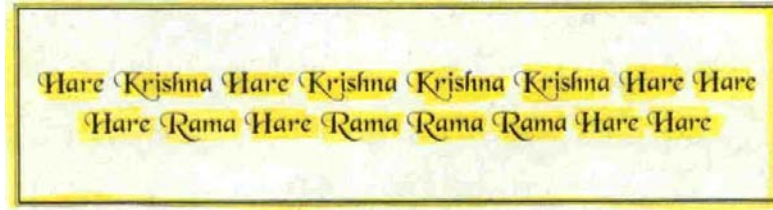
***Kamale Kamalaksha vallabhe twam,
Karuna poora tharingithaira pangai,
Avalokaya mamakinchananam,
Prathamam pathamakrithrimam dhyaya***

She who is the Lotus,
She who is the consort,
Of the Lord with Lotus like eyes,
She who has glances filled with mercy,
Please turn your glance on me,
Who is the poorest among the poor,
And first make me the vessel ,
To receive your pity and compassion.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

***Sthuvanthi ye sthuthibhirameeranwaham,
Thrayeemayim thribhuvanamatharam ramam,
Gunadhika guruthara bhagya bhagina,
Bhavanthi the bhuvi budha bhavithasayo.***

He who recites these prayers daily,
On her who is personification of Vedas,
On her who is the mother of the three worlds,
On her who is Goddess Rama (Lakshmi),
Will be blessed without doubt,
With all good graceful qualities,
With all the great fortunes that one can get,
And would live in the world,
With great recognition from even the learned.



Only Maha Mayi Mata Laxshmeeji together with the divine confluence of Hari Vishnool to bless a devotee to be freed from the burdens of the KARMI-BHUMI [karmic earthen clay] and to be granted the boon of spiritual divinity in the Deva-loka. To please Mata Laxshmee therefore is to proliferate or to materialise our puja, oblations, offerings, and rites and rituals of the Shravana month or devotion during the month of Shravana.

During the month of Shravana: If one recites the chapter ten of the BHAGAVAD GITA one contemplates upon the vachas divyha shabda[divine words] of Bhagavan Krishna, these are verily the message from the HARI. The conclusion part of this paper is the chapter ten of Shri Bhagavad Gita. Chapter ten reveals Lord Krishna's exalted position as the cause of all causes; specifying special manifestations and opulences. Arjuna prays to the Lord to describe more of the opulences and the Lord describes those which are most prominent. Thus this chapter is entitled: The Infinite Glories of the Ultimate Truth.

1

The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are My dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.

2

Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, I am the source of the demigods and sages.

3

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds -- he only, undeluded among men, is freed from all sins.

4-5

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy -- all these various qualities of living beings are created by Me alone.

6

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, born from My mind, and all the living beings populating the various planets descend from them.

7

One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt.

8

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

9

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

10

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

11

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

12-13

Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Narada, Asita, Devala and Vyasa confirm this truth about You, and now You Yourself are declaring it to me.

14

O Krishna, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.

15

Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe!

16

Please tell me in detail of Your divine opulences by which You pervade all these worlds.

17

O Krishna, O supreme mystic, how shall I constantly think of You, and how shall I know You? In what various forms are You to be remembered, O Supreme Personality of Godhead?

18

O Janardana, again please describe in detail the mystic power of Your opulences. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words.

19

The Supreme Personality of Godhead said: Yes, I will tell you of My splendid manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

20

I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

21

Of the Adityas I am Vishnu, of lights I am the radiant sun, of the Maruts I am Marici, and among the stars I am the moon.

22

Of the Vedas I am the Sama Veda; of the demigods I am Indra, the king of heaven; of the senses I am the mind; and in living beings I am the living force [consciousness].

23

Of all the Rudras I am Lord Shiva, of the Yaksas and Raksasas I am the Lord of wealth [Kuvera], of the Vasus I am fire [Agni], and of mountains I am Meru.

24

Of priests, O Arjuna, know Me to be the chief, Brhaspati. Of generals I am Kartikeya, and of bodies of water I am the ocean.

25

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

26

Of all trees I am the banyan tree, and of the sages among the demigods I am Narada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila.

27

Of horses know Me to be Uccaihsrava, produced during the churning of the ocean for nectar. Of lordly elephants I am Airavata, and among men I am the monarch.

28

Of weapons I am the thunderbolt; among cows I am the surabhi. Of causes for procreation I am Kandarpa, the god of love, and of serpents I am Vasuki.

29

Of the many-hooded Nagas I am Ananta, and among the aquatics I am the demigod Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, the lord of death.

30

Among the Daitya demons I am the devoted Prahlada, among subduers I am time, among beasts I am the lion, and among birds I am Garuda.

31

Of purifiers I am the wind, of the wielders of weapons I am Rama, of fishes I am the shark, and of flowing rivers I am the Ganges.

32

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

33

Of letters I am the letter A, and among compound words I am the dual compound. I am also inexhaustible time, and of creators I am Brahma.

34

I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience.

35

Of the hymns in the Sama Veda I am the Brhat-sama, and of poetry I am the Gayatri. Of months I am Margasirsa [November-December], and of seasons I am flower-bearing spring.

36

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

37

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

38

Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom.

39

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being -
- moving or nonmoving -- that can exist without Me.

40

O mighty conqueror of enemies, there is no end to My divine manifestations. What I
have spoken to you is but a mere indication of My infinite opulences.

41

Know that all opulent, beautiful and glorious creations spring from but a spark of My
splendor.

42

But what need is there, Arjuna, for all this detailed knowledge? With a single
fragment of Myself I pervade and support this entire universe.

AUM TAT SAT

"Om Poornamadah Poornamidam Poornat Poornamudachyate,
Poornasya Poornamaadaya Poornamevavashishyate,
Om Shantih, Shantih, Shantih"

"That is Absolute, This is Absolute, Absolute arises out of Absolute, If Absolute is
taken away from Absolute, Absolute remains OM Peace, Peace, Peace.'

"Om Asato Maa Sadgamaya, Tamaso Maa Jyotir Gamaya,
Mriyoy Maa Amritam Gamaya, Om Shantih, Shantih, Shantih"

'OM lead me from unreal to real, lead me from darkness to light, lead me from death
to immortality OM Peace, Peace, Peace.'

"Om Sham No Mitra Sham Varunah Sham No Bhavatvaryamaa,
Sham Na Indro Brihaspatih Sham No Vishnururukramah,
Namo Brahmane Namaste Vaayo Tvameva Pratyaksham,
Brahmaasi Tvaameva Pratyaksham Brahma Vadishyaami,
Rtam Vadishyaami Satyam Vadishyaami,
Tanmaamavatu Tadvaktaaramavatu Avatu Maam Avatu Vaktaaram,
Om Shantih Shantih Shantih"

"OM. May Mitra do good to us, may Varuna do good to us, may Aryama do good to us, may Indra do good to us, may Brihaspati do good to us, and may Vishnu who has vast coverage do good to us. We Salute Lord Brahma and Lord Vayu, the only visible Brahman. We say right, we say truth, may it protect us and may it protect teacher.

OM Peace, Peace and Peace."

"Om Bhadram Karnebhih Shrunuyaama Devaah
Bhadram Pashyemaakshabhiryajatraah
Sthirairangaistushtuvaamsastanoobhih
Vyashema Devahitam Yadaayuh
Swasti Na Indro Vridhashravaah
Swasti Nah Pooshaa Vishwavedaah
Swasti Nastaarkshyo Arishtanemih
Swasti No Brihaspatir Dadhaatu
Om Shantih, Shantih, Shantih"

"OM. O Gods! Let us hear promising things from our ears. O respectful Gods! Let us see propitious things from our eyes, let our organs and body be stable, healthy and strong. Let us do what is pleasing to gods in the life span allotted to us. May Indra, inscribed in the scriptures do well to us, May Pushan who is knower of world do good to us and May Trakshya who devastates enemies do good to us! May Brihaspati do well to us! OM Peace, Peace, Peace."

LOVE AND PEACE

Jyotikar Pattni

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July 29th 2008

[Dedicated to my parents Shree Kakubhai and Shreemati Kantaben Pattni]