



या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना।
या ब्रह्माच्युत शंकरप्रभृतिभिर्देवैः सदा वन्दिता

सा मां पातु सरस्वती भगवती निःशेषजाङ्घापहा ॥१॥

शुक्लां ब्रह्मविचार सार परमामाद्यां जगद्यापिनीं
वीणा-पुस्तक-धारिणीमभयदां जाङ्घान्धकारापहाम्।
हस्ते स्फटिकमालिकां विदधतीं पद्मासने संस्थिताम्
वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदां शारदाम्॥२॥

श्लोक अर्थ - जो विद्या की देवी भगवती सरस्वती कुन्द के फूल, चन्द्रमा, हिमराशि और मोती के हार की तरह धवल वर्ण की हैं और जो श्वेत वस्त्र धारण करती हैं, जिनके हाथ में वीणा-दण्ड शोभायमान है, जिन्होंने श्वेत कमलों पर आसन ग्रहण किया है तथा ब्रह्मा, विष्णु एवं शंकर शङ्कर आदि देवताओं द्वारा जो सदा पूजित हैं, वही सम्पूर्ण जड़ता और अज्ञान को दूर कर देने वाली माँ सरस्वती हमारी रक्षा करें।

श्लोक अर्थ - शुक्लवर्ण वाली, सम्पूर्ण चराचर जगत् में व्याप्त, आदिशक्ति, परब्रह्म के विषय में किए गए विचार एवं चिन्तन के सार रूप परम उल्कर्ष को धारण करने वाली, सभी भयों से भयदान देने वाली, अज्ञान के अँधेरे को मिटाने वाली, हाथों में वीणा, पुस्तक और स्फटिक की माला धारण करने वाली और पद्मासन पर विराजमान् बुद्धि प्रदान करने वाली, सर्वोच्च ऐश्वर्य से अलङ्कृत, भगवती शारदा (देवी सरस्वती) की मैं वन्दना करता हूँ।

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①

MahaGanesha Pancharatnam

श्री गणेश पंच रत्न स्तोत्र

मुदा करात्त मोदकं सदा विमुक्ति साधकम् ।

कलाधरावतंसंकं विलासिलोक रक्षकम् ।

अनायैकं नायकं विनाशितेभ दैत्यकम् ।

नताशुभाशु नाशकं नमामि तं विनायकम् ॥ 1 ॥

नतेतराति भीकरं नवोदितार्क भास्वरम् ।

नमत्सुरारि निर्जरं नताधिकापदुद्धरम् ।

सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरम् ।

महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥ 2 ॥

समस्त लोक शड्करं निरस्त दैत्य कुञ्जरम् ।

दरेतरोदरं वरं वरेभ वक्त्रमक्षरम् ।

कृपाकरं क्षमाकरं मुदाकरं यशस्करम् ।

इसी वक्त एक प्रोफ़ाइल ब

फेसबुक - दुनिया से जुड़ें

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अकिञ्चनार्ति मार्जनं चिरन्तनोक्ति भाजनम् ।
पुरारि पूर्वं नन्दनं सुरारि गर्वं चर्वणम् ।
प्रपञ्चं नाशं भीषणं धनञ्जयादि भूषणम् ।
कपोलं दानवारणं भजे पुराणं वारणम् ॥ 4 ॥

नितान्तं कान्ति दन्तं कान्ति मन्तं कान्ति कात्मजम् ।
अचिन्त्यं रूपमन्तं हीनं मन्तराय कृत्तनम् ।
हृदन्तरे निरन्तरं वसन्तमेव योगिनाम् ।
तमेकदन्तमेव तं विचिन्तयामि सन्ततम् ॥ 5 ॥

महागणेशं पञ्चरत्नमादरेण योश्चन्वहम् ।
प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।
अरोगतामदोषतां सुसाहितीं सुपुत्रताम् ।
समाहितायु रषभूति मभ्युपैति सोश्चिरात् ॥

श्री गणेश पंचरत्न स्तोत्र के लाभ

धर्म शास्त्रों के अनुसार श्री गणेश पंचरत्न स्तोत्र का पाठ करने से हर मनोकामना पूरी हो जाती है।

Benefits of Maha Ganesha Pancharatnam

Regular recitation of Maha Ganesha Pancharatnam gives peace of mind and keeps away all the evil from your life and makes you healthy, wealthy and prosperous. According to Hindu Mythology chanting of **Maha Ganesha Pancharatnam** regularly is the most powerful way to please God Ganesha and get his blessing.

श्री गणेश पंचरत्न स्तोत्र का पाठ कैसे करे

हिन्दू धरम शास्त्रों के अनुसार सुबह जल्दी स्नान करके भगवन श्री गणेश की तस्वीर या मूर्ति के सामने श्री गणेश पंचरत्न स्तोत्र का पाठ करे।

How to Recite Maha Ganesha Pancharatnam

To get the best result you should do recitation of Maha Ganesha Pancharatnam early morning after taking bath and in front of God Ganesha Idol or picture. You should first understand the Maha Ganesha Pancharatnam meaning in hindi to maximize its effect.

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Navratri Pooja Samagri

नवरात्री व्रत कथा

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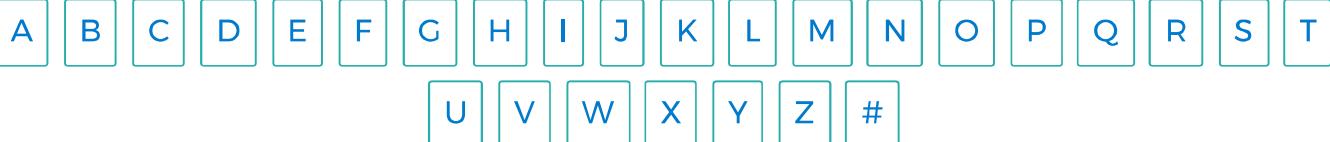
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Ekadantaya vakratundaya by shankar mahadevan - lyrics



गणनायकाय गणदेवताय गणाध्यक्षाय धीमहि ।
गुणशरीराय गुणमण्डिताय गुणेशानाय धीमहि ।
गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।
एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।
गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

Gana nayakaya gana-devataya gana dhyakShaya dhimahi ।
Guna shariraya guna manditaya gune shanaya dhimahi ।
Guna titaya guna dhishaya guna pravishtaya dhimahi ।
Ek-dantaya vakra tundaya gauri tanayaya dhimahi ।
Gaje shanaya bhala chandraya shri ganeshaya dhimahi ॥

गानचतुराय गानप्राणाय गानान्तरात्मने ।
गानोत्सुकाय गानमत्ताय गानोत्सुकमनसे ।
गुरुपूजिताय गुरुदेवताय गुरुकुलस्थायिने ।
गुरुविक्रमाय गुह्यप्रवराय गुरवे गुणगुरवे ।
गुरुदैत्यगलच्छेत्रे गुरुधर्मसदाराध्याय ।
गुरुपुत्रपरित्राते गुरुपाखण्डखण्डकाय ।
गीतसाराय गीततत्त्वाय गीतगोत्राय धीमहि ।
गूढगुल्फाय गन्धमत्ताय गोजयप्रदाय धीमहि ।
गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।
एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।
गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

Gana chaturaya gana-pranaya gananta ratmane ।
Ganotsukaya ganamattaya ganotsuka manase ।
Guru pujitaya guru devataya guru kula sthayine ।
Guru vikramaya guhya pravaraya gurave guna gurave ।
Guru daityagalachchhetre guru dharma sada radhyaya ।
Guru putra paritratre guru pakhanda khandakaya ।
Gita saraya gita tattvaya gita gotraya dhimahi ।

Gudh gulphaya gandha mattaya go jaya pradaya dhimahi |
Guna titaya Guna dhishaya guna pravishtaya dhimahi |
Ek dantAya vakra tundaya gauri tanayaya dhimahi |
Gaje shanaya bhala chandraya shri ganeshaya dhimahi ||

ग्रन्थगीताय ग्रन्थगेयाय ग्रन्थान्तरात्मने ।
गीतलीनाय गीताश्रयाय गीतवाद्यपटवे ।
गेयचरिताय गायकवराय गन्धर्वप्रियकृते ।
गायकाधीनविग्रहाय गङ्गाजलप्रणयवते ।
गौरीस्तनन्धयाय गौरीहृदयनन्दनाय ।
गौरभानुसुताय गौरीगणेश्वराय ।
गौरीप्रणयाय गौरीप्रवणाय गौरभावाय धीमहि ।
गोसहस्राय गोवर्धनाय गोपगोपाय धीमहि ।
गुणातीताय गुणाधीशाय गुणप्रविष्टाय धीमहि ।
एकदंताय वक्रतुण्डाय गौरीतनयाय धीमहि ।
गजेशानाय भालचन्द्राय श्रीगणेशाय धीमहि ॥

Granth gitaya granth geyaya granthantararatmane |
Gita linaya gitashrayaya gita vadya patave |
Geya charitaya gayaka varaya gandharva priya krite |
Gayakadhina vigrahaya ganga jala pranyavate |
Gauri stanandhayaya gauri hridaya nandanaya |
Gaura bhanu sutaya Gauri ganeshvaraya |
Gauri pranayaya gauri pravanaya gaura-bhAvAya dhImahi |
Go sahasraya Go vardhanaya gopa gopaya dhimahi |
Guna titaya guna dhishaya guna pravishtaya dhimahi |
Ek dantaya vakra tundaya gauri tanayaya dhimahi |
Gaje shanaya bhala chandraya shri ganeshaya dhimahi ||

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Harih Om

Hirannya-Varnnaam Harinniim Suvarnna-Rajata-Srajaam |
Candraam Hirannmayiim Lakssmiim Jaatavedo Ma Aavaha ||

Taam Ma Aavaha Jaatavedo Lakssmiim-Anapagaaminiim |
Yasyaam Hirannyam Vindeyam Gaam-Ashvam Purussaan-Aham ||2||

Ashva-Puurvaam Ratha-Madhyaaam Hastinaada-Prabodhiniim |
Shriyam Deviim-Upahvaye Shriirmaa Devii Jussataam ||3||

Kaam So-Smitaam Hirannya-Praakaaraam-Aardraam Jvalantiim Trptaam Tarpayantiim |
Padme Sthitaam Padma-Varnnaam Taam-Iho[a-u]pahvaye Shriyam ||4||

Candraam Prabhaasaam Yashasaa Jvalantiim Shriyam Loke Deva-Jussttaam-Udaaraam |
Taam Padminiim-Iim Sharannam-Aham Prapadye-[A]lakssmiir-Me Nashyataam Tvaam Vrnne ||5||

Aaditya-Varnne Tapaso[a-A]dhi-Jaato Vanaspatis-Tava Vrkssso[ah-A]tha Bilvah |
Tasya Phalaani Tapasaa-Nudantu Maaya-Antaraayaashca Baahyaa Alakssmiih ||6||

Upaitu Maam Deva-Sakhah Kiirtish-Ca Manninaa Saha |
Praadurbhuuto[ah-A]smi Raasstre-[A]smin Kiirtim-Rddhim Dadaatu Me ||7||

Kssut-Pipaasaa-Malaam Jyessthaam-Alakssmiih Naashayaamy-Aham |
Abhuutim-Asamrddhim Ca Sarvaam Nirnnuda Me Grhaat ||8||

Gandha-Dvaaraam Duraadharssaam Nitya-Pussttaam Kariissinniim |
Iishvariing Sarva-Bhuutaanaam Taam-Iho[a-u]pahvaye Shriyam ||9||

Manasah Kaamam-Aakuutim Vaacah Satyam-Ashiimahi |
Pashuunaam Ruupam-Annasya Mayi Shriih Shrayataam Yashah ||10||

Kardamena Prajaa-Bhuutaa Mayi Sambhava Kardama |
Shriyam Vaasaya Me Kule Maataram Padma-Maaliniim ||11||

Aapah Srjantu Snigdhaani Cikliita Vasa Me Grhe |
Ni Ca Deviim Maataram Shriyam Vaasaya Me Kule ||12||

Aardraam Pusskarinniim Pussttim Pingalaam Padma-Maaliniim |
Candraam Hirannmayiim Lakssmiih Jaatavedo Ma Aavaha ||13||

Aardraam Yah Karinniim Yassttim Suvarnnaam Hema-Maaliniim |
Suuryaam Hirannmayiim Lakssmiih Jaatavedo Ma Aavaha ||14||

Taam Ma Aavaha Jaatavedo Lakssmiih-Anapagaaminiim |
Yasyaam Hirannyam Prabhutam Gaavo Daasyo-[A]shvaan Vindeyam Puurussaan-Aham ||15||

Yah Shuchih Prayato Bhuutvaa Juhu-Yaad-Aajyam-Anvaham |
Suuktam Pan.cadasharcam Ca Shriikaamah Satatam Japet ||16||

Padma-[A]anane Padma Uuru Padma-Akssii Padmaa-Sambhave |
Tvam Maam Bhajasva Padma-Akssii Yena Saukhyam Labhaamy[i]-Aham ||17||

Ashva-Daayi Go-Daayi Dhana-Daayi Mahaa-Dhane |
Dhanam Me Jussataam Devi Sarva-Kaamaamsh-Ca Dehi Me ||18||

Putra-Putra Dhanam Dhaanyam Hasty-Ashva-[A]adi-Gave Ratham |
Prajaanaam Bhavasi Maataa Aayussmantam Karotu Maam ||19||

Dhanam-Agnir-Dhanam Vaayur-Dhanam Suuryo Dhanam Vasuh |
Dhanam-Indro Brhaspatir-Varunnam Dhanam-Ashnute ||20||

Vainateya Somam Piba Somam Pibatu Vrtrahaa |
Somam Dhanasya Somino Mahyam Dadaatu Sominah ||21||

Na Krodho Na Ca Maatsarya Na Lobho Na-Ashubhaa Matih |
Bhavanti Krtapunnyaanaam Bhaktaanaam Shriisuktam Japet-Sadaa ||22||

Varssantu Te Vibhaavari Divo Abhrasya Vidyutah |
Rohantu Sarva-Bija-Anyava Brahma Dvisso Jahi ||23||

Padma-Priye Padmini Padma-Haste Padma-[A]alaye Padma-Dalaayata-Akssi |
Vishva-Priye Vissnu Mano-[A]nkuule Tvat-Paada-Padmam Mayi Sannidhatsva ||24||

Yaa Saa Padma-[A]asana-Staa Vipula-Kattitattii Padma-Patraayata-Akssii |
Gambhiiraa Varta-Naabhih Stanabhara Namitaa Shubhra Vastro[a-u]ttariyaa ||25||

Lakssmiir-Divyair-Gajendrair-Manni-Ganna-Khacitais-Snaapitaa Hema-Kumbhaih |
Nityam Saa Padma-Hastaa Mama Vasatu Grhe Sarva-Maanggalya-Yuktaa ||26||

Lakssmiim Kssiira-Samudra Raaja-Tanayaam Shriirangga-Dhaame[a-I]shvariim |
Daasii-Bhuuta-Samasta Deva Vanitaam Loka-i[e]ka Diipa-Amkuraam ||27||

Shriiman[t]-Manda-Kattaakssa-Labdha Vibhava Brahme(a-I)ndra-Ganggaadharaam |
Tvaam Trai-Lokya Kuttumbiniim Sarasijaam Vande Mukunda-Priyaam ||28||

Siddha-Lakssmiir-Mokssa-Lakssmiir-Jaya-Lakssmiis-Sarasvatii |
Shrii-Lakssmiir-Vara-Lakssmiishca Prasanna Mama Sarvadaa ||29||

Vara-Angkushau Paasham-Abhiiti-Mudraam Karair-Vahantiim Kamala-[A]asana-Staaam |
Baala-[A]arka Kotti Pratibhaam Tri-Netraam Bhaje-[A]ham-Aadyaam Jagad-Iisvariim Tvaam ||30||

Sarva-Manggala-Maanggalye Shive Sarva-Artha Saadhike |
Sharannyे Try-Ambake Devi Naaraayanni Namostu Te ||
Naaraayanni Namostu Te || Naaraayanni Namostu Te ||31||

Sarasija-Nilaye Saroja-Haste Dhavalatara-Amshuka Gandha-Maalya-Shobhe |
Bhagavati Hari-Vallabhe Manojnye Tri-Bhuvana-Bhuuti-Kari Prasiida Mahyam ||32||

Vissnnu-Patniim Ksamaam Deviim Maadhaviim Maadhava-Priyaam |
Vissnnoh Priya-Sakhiim Deviim Namaamy-Acyuta-Vallabhaam ||33||

Mahaalakssmii Ca Vidmahe Vissnnu-Patnii Ca Dhiimahi |
Tan[t]-No Lakssmiih Pracodayaat ||34||
Shrii-Varcasyam-Aayussyam-Aarogyamaa-Vidhaat Pavamaanam Mahiyate |
Dhanam Dhaanyam Pashum Bahu-Putra-Laabham Shatasamvatsaram Diirgham-Aayuh ||35||

Rnna-Roga-[A]adi-Daaridrya-Paapa-Kssud-Apamrtyavah |
Bhaya-Shoka-Manastaapaa Nashyantu Mama Sarvadaa ||36||

Ya Evam Veda |
Om Mahaa-Devyai Ca Vidmahe Vissnnu-Patnii Ca Dhiimahi |
Tanno Lakssmiih Pracodayaat
Om Shaantih Shaantih Shaantih ||37||

Green Message

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Purusha Suktam - in sanskrit with meaning - from Rig Veda 10.90

- from Rig Veda (10.90)

पुरुष सुक्तम् - सहस्रीरा पुरुषः सहस्राक्षः सहस्रपात्

Purusha Suktam - Sahasra-Shirsa Purusah Sahasra-Aksah Sahasra-Paat



सहस्रीरा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठदशाङ्गुलम् ॥१॥

Sahasra-Shirssaa Purussah Sahasra-Akssah Sahasra-Paat |
Sa Bhoomim Vishvato Vrtva-Atya[i]-Tissthad-Dasha-Angulam ||1||

Meaning:

1.1: The **Purusha** (Universal Being) has **Thousands Heads**, **Thousands Eyes** and **Thousands Feet** (Thousands signifies innumerable which points to the omnipresence of the Universal Being),
1.2: **He envelopes the World** from **all sides** (i.e. He pervades each part of the Creation), and extends beyond in the **Ten Directions** (represented by **Ten Fingers**),



पुरुष एवेदं सर्वं यद्गूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

Purussa Evedam Sarvam Yad-Bhutam Yacca Bhavyam |
Uta-Amrtatvasye[a-I]shaano Yad-Annena-Ati-Rohati ||2||

Meaning:

2.1: The **Purusha** is **indeed All this** (Creation) in essence; **That which** existed in the **Past**, and **that which** will exist in the **Future**,
2.2: Everything (i.e the whole Creation) is **woven** by the **Immortal** essence of the Great **Lord** (Purusha); by becoming **Food** of which (i.e. by getting consumed in Whose Immortal essence through surrender) one **transcends** the gross world (and becomes Immortal).



Green Corner: >>



O Lord, this blessed company of Yours is so Pure and Beautiful

The poem of Tagore [Ei Lobhinu Sangha Tabo](#) describes the grace of God manifested through Nature.

O Lord, this blessed company of Yours is so Pure and Beautiful; It has made my body Pure, and my mind blessed; O Lord, this Pure and Beautiful company of Yours,

My eyes have blossomed in wonder by the touch of Your Light, and the breeze in the sky of my heart has become gentle with fragrance (of Love) by the touch of Your grace.

This touch of Your grace has filled my heart with colours (of liveliness), and this nectar-like companionship of Yours has remained stored in my Life;

O Lord, in Your company, please fill my life like this with Your ever-present freshness; this life of mine, to which You have brought transformations of several lifetimes at once, O the ever Pure and Beautiful One.

Preserve Nature,
And Nature will preserve Us,
Simplify Life,
And make the Nature thrive,
Plant Trees,
And make our planet Green.

[Next >>](#)



एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etaavaanasya Mahima-Ato Jyaayaash-Ca Puurussah ।
Paado-Asya Vishvaa Bhuutaani Tri-Paad-Asya-Amrtam Divi ||3||

Meaning:

3.1: The Purusha is Greater than all the Greatness (which can be expressed by words),
3.2: His One Foot has become all these (visible) Worlds, and His Three Feet rests in the Immortal World of the Transcendence.



त्रिपादधर्व उदैत्पूरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥४॥

Tri-Paad-Uurdhva Udait-Puurussah Paado-Asye[a-I]ha=Abhavat-Punah ।
Tato Vissvang Vya[-A]kraamat-Saashana-Anashane Abhi ||4||

Meaning:

4.1: The Three Feet of the Purusha is raised high Above (in Transcendental Realm), and His One Foot becomes the Creation again and again.
4.2: There, in the Creation, He pervades all the Living (who eats) and the Non-Living (who does not eat) beings.



तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भुमिमथो पुरः ॥५॥

Tasmaad-Viraadda-Jaayata Viraajo Adhi Puurussah ।
Sa Jaato Atya[i-A]ricyata Pashcaad-Bhuumim-Atho Purah ||5||

Meaning:

5.1: From Him (i.e. the Purusha) was born the Virat; (the Virat came into being) from the presence of the Shining Purusha (Who remained as the background or substratum of Virat);
5.2: He (i.e. the Virat) created the Earth, by manifesting Her from His own being as substratum.



यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्विः ॥६॥

Yat-Purussenna Havissaa Devaa Yajnyam-Atanvata ।
Vasanto Asya-Asiida-Ajyam Griissma Idhmah Sharad-[d]Havih ||6||

Meaning:

6.1: With the **Purusha** as the (Sacrificial) **Fire**, the **Deva** (the Shining One, referring to Virat) **continued** the **Yagya** (Sacrifice of creation),
6.2: **Spring** was (created as) the **clarified Butter** (of that Yagya), **Summer** was (created as) the **Fuel** (of that Yagya), and **Autumn** was (created as) the **Havis** (Sacrificial offering of that Yagya).



तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

Tam Yajnyam Barhissi Pra-Ukssan-Purussam Jaatam-Agratah ।
Tena Devaa Ayajanta Saadhyaa Rssayash-Ca Ye ||7||

Meaning:

7.1: The **First Divine Men** were **created** as the **Holy Water** **sprinkled** with the **Kusa Grass** in that **Yagya** (Sacrifice of Creation).
7.2: The First Divine Men were the **Sadhyaa Devas** and the **Rishis**, Who were created by **Him**, the **Deva** (the Shining One, referring to Virat), Who performed the **Yagya**. (These Rishis were not human but divine Rishis like Saptarshis created directly by Virat).



तस्माद्यजात्सर्वहृतः सम्भृतं पृष्ठदाज्यम् ।
पशुन्ताश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥८॥

Tasmaad-Yajnyaat-Sarvahutah Sambhrtam Prssadaajyam ।
Pashuun-Taashcakre Vaayavyaan-Aarannyaan Graamyaash-Ca Ye ||8||

Meaning:

8.1: From the **Complete Offering** of **His** (i.e. Virat's) **Yagya** (Sacrifice of Creation) was obtained **Ghee** mixed with **coagulated Milk**, ...
8.2: ... which (i.e. the Ghee and Milk) are (the created) **Animals**, both of **Air** (Birds) and of **Forests** (Wild Animals) and **Villages** (Domestic Animals).



तस्माद्यजात्सर्वहृत ऋचः सामानि जनिरे ।
छन्दांसि जनिरे तस्माद्यजुस्तस्मादजायत ॥९॥

Tasmaad-Yajnyaat-Sarvahuta Rcah Saamaani Jajnyire ।
Chandaamsi Jajnyire Tasmaad-Yajus-Tasmaad-Ajaayata ||9||

Meaning:

9.1: From the **Complete Offering** of **His** (i.e. Virat's) **Yagya** (Sacrifice of Creation) was **born** the **Rig Veda** and **Sama Veda**,
9.2: The **Chandas** (Vedic Meters) were **born** from **Him**, and the **Yajur Veda** was **born** from **Him**.





तस्मादश्वा अजायन्त ये के चोभयादतः ।

गावोः ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥१०॥

Tasmaad-Ashvaa Ajaayanta Ye Ke Co[a-U]bhayaadatah |
Gaavoh Ha Jajnyire Tasmaat Tasmaaj-Jaataa Ajaa-Vayah ||10||

Meaning:

10.1: From **Him** (i.e. Virat) was born the **Horses**, and all those animals **who has teeth in both jaws**,

10.2: From **Him** (i.e. Virat) was born the **Cows**, and from **Him** was born all **types of Goats**.



यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू का ऊरु पादा उच्येते ॥११॥

Yat-Purussam Vya[i-A]daduhu Katidhaa Vya[i-A]kalpayan |
Mukham Kimasya Kau Baahuu Kaa Uuruu Paadaa Ucyete ||11||

Meaning:

11.1: **What** did the **Purusha** (i.e. Virat) **hold** within **Him**? **How many parts** were **assigned** in **His Huge Form**?

11.2: **What** was **His Mouth**? **What** was **His Arms**? **What** was **His Thighs**? And what was **His Feet**?



ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरु तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥

Braahmanno-Asya Mukham-Aasiid Baahuu Raajanyah Krtah |
Uuruu Tad-Asya Yad-Vaishyah Padbhyaam Shuudro Ajaayata ||12||

Meaning:

12.1: The **Brahmanas** were **His Mouth**, the **Kshatriyas** became **His Arms**,

12.2: The **Vaishyas** were **His Thighs**, and the **Shudras** were **assigned** to **His Feet**.



चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥

Candramaa Manaso Jaatash-Cakssoh Suuryo Ajaayata |
Mukhaad-Indrash-Ca-Agnish-Ca Praannaad-Vaayur-Ajaayata ||13||

Meaning:

13.1: The **Moon** was **born** from **His Mind** and the **Sun** was **born** from **His Eyes**,

13.2: **Indra** and **Agni** (Fire) were born from His **Mouth**, and **Vayu** (Wind) was **born** from His **Breath**.



नाभ्या आसीदन्तरिक्षं शीर्षो द्यौः समवर्तत ।
पद्म्यां भूमिर्दिशः श्रोत्रात्तथा लोकां अकल्पयन् ॥१४॥

Naabhyaa Aasiid-Antarikssam Shuirssno Dyauh Samavartata |
Padbhyaa Bhuumir-Dishah Shrotraat-Tathaa Lokaa Akalpayan ||14||

Meaning:

14.1: His **Navel** became the **Antariksha** (the intermediate Space between Heaven and Earth),
His **Head** sustained the **Heaven**,
14.2: From His **Feet** the **Earth** (was sustained), and from His **Ears** the **Directions** (were
sustained); in this **manner** all the **Worlds** were **regulated** by Him.



सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबधन्पुरुषं पशुम् ॥१५॥

Saptaasya[i-A]asan Paridhayas-Trih Sapta Samidhah Krtaah |
Devaaa Yadyajnyam Tanvaanaa Abadhnau-Purussam Pashum ||15||

Meaning:

15.1: By **making Seven Enclosures** with **Three** times **Seven** sacrificial **Firewood**, ...
15.2: ... the **Deva** (the Shining One referring to Virat) in that **Yagya** (Sacrifice of Creation),
bound the infinite **expanse** of the **Purusha** as (apparently) finite **living beings** (Pashu).



यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥१६॥

Yajnyena Yajnyam-Ayajanta Devaas-Taani Dharmaanni Prathamaanya[i-A]asan |
Te Ha Naakam Mahimaanah Sa-Canta Yatra Puurve Saadhyaaah Santi Devaah ||16||

Meaning:

16.1: The **Devas** performed the external **Yagya** by meditating on the real **Yagya** (i.e.,
contemplating on the Purusha Who is Shining behind everything); And thus they **first**
obtained the **Dharma** (based on the Oneness of the Purusha),
16.2: By Meditating on the **Greatness** of the **Chidakasha** (Blissful Spiritual Sky behind
everyone, which is the essence of the Purusha), during those **earlier** times, the **Spiritual**
Aspirants became the **Shining One** themselves.



Note: Place the mouse over each Sanskrit word to get the meaning.
Click [here](#) to open the mouseover meanings in a new window.

Translated by greenmesg

Mantras from Vedas & Upanishads:



Shanti Mantras:

[Om Asato Ma Sadgamaya](#)
[Om Bhadram Karnebhih Shrnyuama Devah](#)
[Om Purnamadah Purnamidam](#)
[Om Sahana Vavatu](#)
[Om Sarvesham Swastirvavatu](#)
[Om Sarve Bhavantu Sukhinah](#)

[Om Shamno Mitrah Sham Varunah](#)

[Om Vang Me Manasi Pratisthita](#)

[Om Dvauha Shantirantariksha Shantihi](#)

Vedic Suktas / Mantras:

[Ambhasvapare Bhuvanasya Madhve](#) (Mahanarayana Upanishad 1.1)

[Apah Suktam](#) (RV 10.9)

[Bhoomi Suktam](#) Excerpts (AV 12,1)

[Durga Suktam](#) (Mahanarayana Upanishad)

[Ganapati Atharvashirsha](#) (Ganapati Upanishad)

[Gayatri Mantra](#) (Yajur Veda)

[Kshetrapati Suktam](#) (RV 4.57)

[Mahamritvuniaya Mantra](#) (RV 7.59.12)

[Om Gananam Tva Ganapatim](#) (RV 2.23.1)

[Purusha Suktam](#) (RV 10.90)

[Saraswati Mantras](#) (Rig Veda 1.3.10 to 1.3.12)

[Sri Suktam](#) (RV appendices)

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Tridevas: Brahma - ([Vishnu](#) - [Narasimha](#) - [Rama](#) - [Krishna](#)) - [Shiva](#)

Tridevis: [Saraswati](#) - ([Lakshmi](#) - [Tulasi](#) - [Bhoomi](#)) - [Parvati](#)

Others: [Murugan](#) - [Surya](#) - [Ganga](#) - [Yamuna](#) - [Narmada](#) - [Others](#)

Final: [Vedas](#) - [Brahman](#)

2. Pilgrimages by Deity:

Initial: [Ganesha](#)

Tridevas: Brahma - ([Vishnu](#) - [Narasimha](#) - [Rama](#) - [Krishna](#)) - [Shiva](#)

Tridevis: [Saraswati](#) - [Lakshmi](#) - ([Parvati](#) - [Shakambari](#))

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SIDDHA KUNJIKA STOTRAM



Sanskrit

सिद्धकुञ्जिका स्तोत्रं

शिव उवाच

शृणु देवि प्रवक्ष्यामि कुञ्जिकास्तोत्रमुत्तमम् ।
येन मन्त्रप्रभावेण चण्डीजापः भवेत् ॥१॥

न कवचं नार्गलास्तोत्रं कीलकं न रहस्यकम् ।
न सूक्तं नापि ध्यानं च न न्यासो न च वार्चनम् ॥२॥

कुञ्जिकापाठमात्रेण दुर्गापाठफलं लभेत् ।
अति गुह्यतरं देवि देवानामपि दुर्लभम् ॥३॥

गोपनीयं प्रयत्नेन स्वयोनिरिव पार्वति ।
मारणं मोहनं वशं स्तम्भनोच्चाटनादिकम् ।
पाठमात्रेण संसिद्ध्येत् कुञ्जिकास्तोत्रमुत्तमम् ॥४॥

अथ मन्त्रः

ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे । ॐ ग्लौं हुं क्लीं जूं सः
ज्वालय ज्वालय ज्वल ज्वल प्रज्वल प्रज्वल
ऐं ह्रीं क्लीं चामुण्डायै विच्चे ज्वल हं सं लं क्षं फट् स्वाहा

इति मन्त्रः॥

नमस्ते रुद्ररूपिण्यै नमस्ते मधुमर्दिनि ।
नमः कैटभहारिण्यै नमस्ते महिषार्दिनि ॥१॥

नमस्ते शुभ्महन्त्यै च निशुभ्मासुरघातिन ॥२॥

जाग्रतं हि महादेवि जपं सिद्धं कुरुष्व मे ।
ऐकारी सृष्टिरूपायै हीकारी प्रतिपालिका ॥३॥

क्लीकारी कामरूपिण्यै बीजरूपे नमोऽस्तु ते ।
चामुण्डा चण्डघाती च यैकारी वरदायिनी ॥४॥

विच्चे चाभयदा नित्यं नमस्ते मंत्ररूपिण ॥५॥

धां धीं धूं धूर्जटेः पत्नी वां वीं वूं वागधीश्वरी ।
क्रां क्रीं क्रूं कालिका देविशां शीं शूं मे शुभं कुरु ॥६॥

हुं हुं हुंकाररूपिण्यै जं जं जं जम्भनादिनी ।
आं आं आं भैरवी भद्रे भवान्यै ते नमो नमः ॥७॥

अं कं चं टं तं पं यं शं वीं दुं ऐं वीं हं क्षं
धिजाग्रं धिजाग्रं त्रोट्य त्रोट्य दीप्तं कुरु कुरु स्वाहा ॥
पां पीं पूं पार्वती पूर्णा खां खीं खूं खेचरी तथा ॥८॥

सां सीं सूं सप्तशती देव्या मंत्रसिद्धिंकुरुष्व मे ॥
इदंतु कुंजिकास्तोत्रं मंत्रजागर्तिहेतवे ।
अभक्ते नैव दातव्यं गोपितं रक्ष पार्वति ॥
यस्तु कुंजिक्या देविहीनां सप्तशतीं पठेत् ।
न तस्य जायते सिद्धिररण्ये रोदनं यथा ॥

इतिश्रीरुद्रयामले गौरीतंत्रे शिवपार्वती
संवादे कुंजिकास्तोत्रं संपूर्णम् ॥

siddhakunjikā stotram

This great Siddha Kunjika Stotram (The secret song of perfection) is chanted before the reading of Devi Mahatmya. It is more tantric in nature and has been taught by Lord Shiva to Goddess Parvati.

Questo grande Siddha Kunjika Stotram (la canzone segreta della perfezione) è cantato prima della lettura della Devi Mahatmya. È di natura più tantrica ed è stato enunciato dal Signore Shiva alla Dea Parvati.

śiva uvāca
śṛṇu devi pravakṣyāmi kumjikāstotramuttamam |
yena mantraprabhāveṇa caṇḍījāpah bhavet ||1||

Shiva said:

Listen oh Devi, let me tell you about the great prayer called Kunjika Stotra, by the effects of this mantra the recitation of Devi Mahatmya (Chandi) would become more auspicious and powerful.

na kavacam nārgalāstotram kīlakam na rahasyakam |
na sūktam nāpi dhyānam ca na nyāso na ca vārcanam ||2||

There is no need to recite the preliminary stotras Kavacham, Argalam , Kilakam and the Rahasya. Nor is it necessary to recite Suktam, Dhyanam, Nyasam and also no need to worship.

kumjikāpāṭhamātreṇa durgāpāṭhaphalam labhet |
ati guhyataram devi devānāmapi durlabham ||3||

Just by reading Kunjika Stotram is enough to get the benefit of reading Durgasapta Shati. This is a great secret and even the Devas don't know this mantra.

gopanīyam prayatnena svayoniriva pārvati |
māraṇam mohanam vaśyam stambhanoccātanādikam |
pāṭhamātreṇa samsiddhyet kumjikāstotramuttamam ||4||

Oh Parvati, this is very secret and thus should be kept because just by reading this great Kunjika Stotram bad practices like Marana (murder), Mohana (attraction), Vashya (slavery), Stambhana (paralysis by repeated chants) and Ucchatana (to send away) and others can be fully fructified.

atha mantrah
Now the Mantra

om aim hrīm klīm cāmuṇḍāyai vicce| om glauṁ hum klīm jūṁ saḥ
jvālāya jvālāya jvala jvala prajvala prajvala
aim hrīm klīm cāmuṇḍāyai vicce jvala haṁ sam̄ laṁ kṣam̄ phaṭ svāhā

This is a Tantric mantra composed by Bija mantras of the Devi (sounds and words which are meant to please the Goddess). *Jvalaya* means Burn, *Prajvala* means Set fire.

iti mantrah ॥
This is the Mantra

namaste rudrarūpīnyai namaste madhumardini|
namah kaiṭabhabhārīnyai namaste mahiṣārdini ॥1॥

Salutations to the embodiment of rage. Salutations to the killer of Madhu. Salutations to the winner over Kaidabha. Salutations to the killer of Mahisha.

namaste śumbhahantryai ca niśumbhāsuraghātina ॥2॥

Salutations to the killer of Shumba and the killer of Nishumba.

jāgrataṁ hi mahādevi japaṁ siddhaṁ kuruṣva me |
aimkārī sr̄ṣṭirūpāyai hrīmkārī pratipālikā ॥3॥

Oh Great Goddess, please let me become expert of this chant. Salutations to the Goddess who has the form of root mantras, who by the mantra Aim has the form of the creator, who by the mantra Hreem has the form of the protector.

klīmkārī kāmarūpiṇyai bījarūpe namo ūstu te |
cāmuṇḍā caṇḍaghātī ca yaikārī varadāyinī ॥4॥

Salutations to Her who by the mantra Kleem has the form of passion. Salutations to the Goddess who has the form made of mantras, To the Chamunda who is the killer of Chanda and who by chanting Yai grants boons.

vicce cābhayadā nityaṁ namaste māmtrarūpiṇa ॥5॥

Salutations to Her who by chanting Vicche, grants protection daily.

dhām̄ dhīm̄ dhūm̄ dhūrjaṭeh̄ patnī vām̄ vīm̄ vūm̄ vāgadhiśvarī |
krām̄ krīm̄ krūm̄ kālikā deviśām̄ sīm̄ sūm̄ me śubham̄ kuru ||6||

Dhaam, Dheem, Dhoom, the wife of Lord Shiva, Vaam, Veem , Voom , the goddess of speech, Kraam, Kreem, Kroom, the Goddess Kali, Saam, Seem, Soom, please do good.

hum̄ hum̄ hum̄kārarūpiṇyai jaṁ jaṁ jaṁ jambhanādinī |
bhrām̄ bhrīm̄ bhrūm̄ bhairavī bhadre bhavānyai te namo namah̄ ||7||

Hoom, Hoom, She who has the form of the sound hoom, Jam, Jam, Jam, She who is like the thunderbolt of Indra, Bhraam, Bhreem, Bhroom, Goddess Bhairavi, Oh Goddess of the good, Oh Bhavani, salutations and salutations to You.

am̄ kam̄ cam̄ tam̄ tam̄ pam̄ yam̄ śam̄ vīm̄ dum̄ aim̄ vīm̄ ham̄ kṣam̄
dhijāgram̄ dhijāgram̄ troṭaya troṭaya dīptam̄ kuru kuru svāhā ||
pām̄ pīm̄ pūm̄ pārvatī pūrṇā khām̄ khīm̄ khūm̄ khecarī tathā ||8||

Aam, Kam, Tham, Tam , Pam , Yam, Sham, Veem, Dhoom , Aim , Veem, Ham, Ksham, the end of devotion, tear apart the end of devotion, throw and throw light, svaha. Paam, peem, poom, the daughter of the mountain who is complete, Khaam, Kheem, Khoom, She who is flying in the sky.

sām̄ sīm̄ sūm̄ saptaśatī devyā māṁtrasiddhim̄kuruṣva me ||
idam̄tu kum̄jikāstotram̄ māṁtrajāgartihetave |
abhakte naiva dātavyam̄ gopitam̄ rakṣa pārvati ||
yastu kum̄jikayā devihīnām̄ saptaśatīm̄ paṭhet |
na tasya jāyate siddhiraran̄ye rodanām̄ yathā ||

Saam, Seem, Soom, Get me mastery over the chant of the Goddess of Devi Mahatmya. This is the hymn of Kunjika which is the reason for awakening, Oh Parvati, keep it protected and kept it secret from those who are not devotees. Those who read Saptashati without this Kunjika, Would not reach the forest of perfection as it would be like a wail there.

itiśīrudrayāmāle gaurītaṇtre śivapārvatī
saṁvāde kum̄jikāstotram̄ sampūrṇam̄ ||

Thus ends the Kunjika Stotram which occurs in the discussion between Shiva and Parvati, Which occurs in Gauri Tantra and which occurs in Sri Rudra Yamala.

Green Message

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Green Message: The Evergreen Messages of Spirituality, Sanskrit and Nature

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Kanakadhara Stotram - in sanskrit with meaning - Stotra on Devi Lakshmi

- composed by Sri Adi Shankaracharya

कनकधारा स्तोत्रम् -
अङ्गं हरे: पुलकभूषणमाश्रयन्ती

Kanakadhara Stotram - Angam Hareh Pulaka Bhusanam
Aashrayanti



Devi Lakshmi

अङ्गं हरे: पुलकभूषणमाश्रयन्ती
भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
अङ्गीकृताखिलविभूतिरपाङ्गलीला
माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥१॥

Anggam Hareh Pulaka-Bhuussannam-Aashrayantii
Bhrngga-Anggan[a-]eva Mukula-[A]abharannam Tamaalam |
Anggii-Krta-Akhila-Vibhuutir-Apaangga-Liilaa
Maanggalya-Daa-[A]stu Mama Manggala-Devataayaah ||1||

[Green Corner: >>](#)



Matanga Ashrama -
Between Janasthana and
Rishyamukha Parvata

Sri Rama visited the [Matanga Ashrama](#) and met Sabari while going from Janasthana to Rishyamukha Parvata.

Puranic Event:
Valmiki Ramayana (Aranya Kanda 73 - 74): Sri Rama visited the Matanga ashrama during forest exile following the path told by Kabandha (while searching for Devi Sita).

Service of Sabari: Sri Rama accepted the humble service of His sincere devotee Sabari who was an old lady who had spent most of her life waiting for Him.

Sabari about Rishyamukha Parvata and Pampa Sarovar: Sabari told Sri Rama about Rishyamukha Parvata and Pampa Sarovar, the place where Sugreeva was staying.

Salvation of Sabari: Sri Rama gave salvation to Sabari, who casted off her aged human body and ascended to the divine abode.

Preserve Nature,

Meaning:

- 1.1: (Salutations to Mother Lakshmi) Who always **dwell** in the **Body** of **Hari** like an **ornament of Ecstatic Delight** (Pulaka), ...
- 1.2: ... **Like the Bees** which delightfully **decorate** (dwelling over) the **half-open Flowers** of the **Tamala** tree (with their ecstatic humming sound),
- 1.3: Who has **contained** within Her **Body** the **entire Opulence** of the Universe, (and She showers Wealth) through the **Play** of Her Divine **Glance** (Apanga Leela),
- 1.4: May that Glance bring **Auspiciousness** in **my Life**; that Divine Glance of the **Mangala Devata** (Godhead of Auspiciousness and Welfare),



And Nature will preserve Us,
Simplify Life,
And make the Nature thrive,
Plant Trees,
And make our planet Green.

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**मुग्धा मुहुर्विदधती वदने मुरारे:
प्रेमत्रपाप्रणिहितानि गतागतानि ।
माला दृशोर्मधुकरीव महोत्पले या
सा मे श्रियं दिशतु सागरसम्भवायाः ॥२॥**

Mugdhaa Muhur-Vidadhatii Vadane Muraareh
Prema-Trapaa-Prannihitaani Gataagataani |
Maalaa Drshor-Madhukarii-[I]va Mahotpale Yaa
Saa Me Shriyam Dishatu Saagara-Sambhavaayaah ||2||

Meaning:

- 2.1: (Salutations to Mother Lakshmi) Who is **charmed** (by Hari), and **incessantly directs** Her **Glances** on the **Face** of **Murari**,
- 2.2: (The Glances) Filled with **Love** and **Bashfulness**, **directed** towards Hari, **go out** in this moment (Out of Love) and **return** in the next moment (out of Bashfulness),
- 2.3: As if the **series** of **Glances** have taken the form of (a series of) **Female Bees** (Madhukari) who go round and round a **Huge Water Lily** (Mahotpala),
- 2.4: May She **bestow** on **me** (Her Glance filled with) **Sriyam** (Good Fortune), She Who has arisen out of the **Ocean** (Sagara Sambhava),





विश्वामरेन्द्रपदविभ्रमदानदक्षम् ।
आनन्दहेतुरधिकं मुरविद्विषोऽपि ।
ईषन्निषीदतु मयि क्षणमीक्षणार्धम् ।
इन्दीवरोदरसहोदरमिन्दिरायाः ॥३॥

Vishva-Amare[a-l]ndra-Pada-Vibhrama-Daana-Dakssam_
Aananda-Hetur-Adhikam Mura-Vidvisso-[A]pi |
Iissan-Nissiidatu Mayi Kssannam-likssanna-Ardham_
Indiivar[a-U]dara-Sahodaram-Indiraayaah ||3||

Meaning:

- 3.1: (Salutations to Mother Lakshmi) Who is **capable** of **granting** the **position** of the **Chief** of the **Devas** of the (Three) **Worlds** (i.e. Indra Deva) by a mere **Wish**,
- 3.2: And **also** (capable of) **overflowing** the **Enemy** of **Mura** (i.e. Sri Hari) with great **Joy**,
- 3.3: May a **little** of that **Glance** (of Grace), even for a **moment** rest on **me** from Her **Half-Closed Eyes**,
- 3.4: (The Eyes with) **Splendour** resembling the **Blue** **Lotuses**,



आमीलिताक्षमधिगम्य मुदा मुकुन्दम् ।
आनन्दकन्दमनिमेषमनङ्गतन्त्रम् ।
आकेकरस्थितकनीनिकपक्षमनेत्रं ।
भूत्यै भवेन्मम भुजङ्गशयाङ्गनायाः ॥४॥

Aamiliita-Akssam-Adhigamya Mudaa Mukundam_
Aananda-Kandam-Animessam-Anangga-Tantram |
Aakekara-Sthita-Kaninika-Pakssma-Netram
Bhuutyai Bhaven-Mama Bhujangga-Shaya-Angganaayaah ||4||

Meaning:

- 4.1: (Salutations to Mother Lakshmi) Whose fully **opened Eyes** have **captured** within it the **Joyous Form** of **Mukunda**,
- 4.2: And the **Unwinking Eyes** are (now) showering great **Joy** filled with great **Love** (Tantra of Ananga or Kamadeva),
- 4.3: From the **corner** of that **Eye**, let a ray of **Glance** take **Wing**, ...
- 4.4: ... And **come to me**; (Come to me) from the **Consort** of **Bhujaga**

Sayana (the one resting on the Serpent),



बाह्यन्तरे मधुजितः श्रितकौस्तुभे या
हारावलीव हरिनीलमयी विभाति ।
कामप्रदा भगवतोऽपि कटाक्षमाला
कल्याणमावहतु मे कमलालयायाः ॥५॥

Baahv[u]-Antare Madhu-Jitah Shrita-Kaustubhe Yaa
Haaraavali-Iva Hariniilamayii Vibhaati |
Kaama-Pradaa Bhagavato-[A]pi Kattaakssa-Maalaa⁵
Kalyaannam-Aavahatu Me Kamala-[A]alayaayaah ||5||

Meaning:

- 5.1: (Salutations to Mother Lakshmi) Who **resides between the Arms** (i.e. in the Heart) of **Madhujita** (Conquerer of demon Madhu) where **lies** the **Kaustubha Mani**, ...
- 5.2: ... There She **shines like Haravali** (A String of Pearls) which are **Harinila** (Yellowish-Blue),
- 5.3: Who **gives rise to Love even in Bhagavan** through the **string** of Her **Kataksha** (Side Glances),
- 5.4: May those (Side Glances) **bring Auspiciousness to me** (by touching my Life); (Those Side Glances of the One) **Dwelling** in **Lotuses**,



कालाम्बुदालिलितोरसि कैटभारेर्
धाराधरे स्फुरति या तडिदङ्गनेव ।
मातुः समस्तजगतां महनीयमूर्तिर्
भद्राणि मे दिशतु भार्गवनन्दनायाः ॥६॥

Kaala-Ambu-Da-Ali-Lalito[a-U]rasi Kaittabha-Arer_
Dhaaraadhare Sphurati Yaa Taddid-Anggane[a-l]va |

Maatuh Samasta-Jagataam Mahaniiya-Muurtir_
Bhadraanni Me Dishatu Bhaargava-Nandanaayaah ||6||

Meaning:

- 6.1: (Salutations to Mother Lakshmi) Who **play** like a Bee on the **Bosom** of the **enemy** of **Kaitabha** (i.e. Sri Hari), which is **like a Black Water-Bearing (Cloud)** ...
- 6.2: ... (The Play which is) **Like Lightning** flashing over the **Cloudy Sky**,
- 6.3: O **Mother**, Your **Form** is the most **Glorious** in **all the Universe**,
- 6.4: (May that Auspicious Form) **bestow Auspiciousness** to **me** (by touching my Life); (The Auspicious Form of the) **Gladdener** of the **Bhargava** **lineage**,



**प्राप्तं पदं प्रथमतः किल यत्प्रभावान्
माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्थ
मन्दालसं च मकरालयकन्यकायाः ॥७॥**

Praaptam Padam Prathamatah Kila Yat-Prabhaavaan
Maanggalya-Bhaaji Madhu-Maathini Manmathena |
Mayyaa-Patet-Tad-Iha Mantharam-likssanna-Ardham
Manda-Alasam Ca Makaraalaya-Kanyakaayaah ||7||

Meaning:

- 7.1: (Salutations to Mother Lakshmi) By Whose **Power** indeed (**Manmatha**) **first obtained a place**; ...
- 7.2: ... **Manmatha** (Kamadeva) (obtained a place) on the **slayer** of **Madhu** (i.e. Sri Hari); (That Hari) Who is always **connected** with the **conferrer of Happiness** (i.e. Devi Mahalakshmi),
- 7.3: May that Power from the (Glance of the) **Gentle Half-Open Eyes** fall on **me now**,
- 7.4: (That Glance which is) **Soft** and **Gentle**; (That Glance) of the **Daughter** of the **Ocean**,





दद्याद् दयानुपवनो द्रविणाम्बुधाराम्_
अस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।
दुष्कर्मधर्ममपनीय चिराय दूरं
नारायणप्रणयिनीनयनाम्बुवाहः ॥८॥

Dadyaad Daya-Anupavano Dravinna-Ambu-Dhaaraam_
Asminn-Akin.cana-Vihangga-Shishau Vissannne |
Dusskarma-Gharmam-Apaniiya Ciraaya Duuram
Naaraayanna-Prannayinii-Nayana-Ambu-Vaahah ||8||

Meaning:

- 8.1: (Salutations to Mother Lakshmi) May She **bestow** the **Wind** of Her **Mercy** and **Shower** of Her **Wealth** ...
- 8.2: ... to **this Utterly Destitute**, who is helpless like a **child** of a **Bird**, and **downcast** (with Poverty), ...
- 8.3: ... and **remove forever** the **Heat** of **Sinful Activities** (from life),
- 8.4: May the **Shower** of the **Rain** (of Mercy) from the **Eyes** of the **Beloved** of **Narayana** (bestow this),



इष्टा विशिष्टमतयोऽपि यया दयाद्र्व_
दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
दृष्टिः प्रहृष्टकमलोदरदीप्तिरिष्टं
पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः ॥९॥

Isstaa Vishisstta-Mata-Yo-[A]pi Yaya Dayaa-[Aa]rdra_
Drssttyaa Trivissttapa-Padam Sulabham Labhante |
Drssttih Prahrsstta-Kamalo[a-U]dara-Dipti-Rissttaam
Pussttim Krssiisstta Mama Pusskara-Visstaraayaah ||9||

Meaning:

- 9.1: (Salutations to Mother Lakshmi) **By Her Merciful Glance** even the most **Distinguished** (and **Difficult**) **Desires**, ...
- 9.2: ... like a **Position in Heaven** is **obtained** with **ease**; Such is the **Power** of Her **Glance** moist with **Compassion**,
- 9.3: That **Glance** which is like the **Splendour** contained within the **interior** of a **Lotus**, a **Lotus** which is **blossoming** (by being) **Thrilled with Joy**, ...

9.4: May that Glance Nourish my **Wishes**; That Merciful Glance of the One **Seated on the Lotus**,



गीर्देवतेति गरुडध्वजसुन्दरीति
शाकम्भरीति शशिशेखरवल्लभेति ।
सृष्टिस्थितिप्रलयकेलिषु संस्थितायै
तस्मै नमस्त्रिभुवनैकगुरोस्तरुण्यै ॥१०॥

Giir-Devate[aa-]ti Garudda-Dhvaja-Sundarii-[I]ti
Shaakambharii-[I]ti Shashi-Shekhabha-Vallabhe[a-]ti |
Srssti-Sthiti-Pralaya-Kelissu Samsthitaayai
Tasmai Namas-Tri-Bhuvanai[a-E]ka-Guros-Tarunyyai ||10||

Meaning:

- 10.1: (Salutations to Mother Lakshmi) Who is called as "**Gir Devata**" (Goddess of Speech), "**Garuda Dhwaja Sundari**" (The Beautiful Consort of the One with Garuda as Emblem), ...
- 10.2: ... "**Shakambhari**" (Who sustains everyone with Vegetation) and "**Shashi Sekhabha Vallabha**" (Who is the beloved of the One with Moon on the Head),
- 10.3: Who eternally **abides** during the Divine **Play** of **Sristhi** (Creation), **Sthiti** (Maintenance) and **Pralaya** (Destruction),
- 10.4: To **Her**, Who is the ever **Youthful** Consort of the **One Guru** of all the Worlds, the **Three Worlds** offer their **Reverential Salutations**,



श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै
रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।
शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै
पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥११॥

Shrutyai Namo-[A]stu Shubha-Karma-Phala-Prasuutyai

Ratyai Namo-[A]stu Ramanniiya-Gunna-Arnavaayai |
Shaktyai Namo-[A]stu Shata-Patra-Niketanaayai
Pussttyai Namo-[A]stu Purussottama-Vallabhaayai ||11||

Meaning:

- 11.1: (Salutations to Mother Lakshmi) **Salutations** to You as **Shruti** (Vedas), Who produces **Auspicious Results of Works** (when Shruti is followed in our lives),
- 11.2: **Salutations** to You as **Rati**, Who is an **Ocean of Good Qualities**,
- 11.3: **Salutations** to You as **Shakti**, Who abide within the **Abode of Hundred Petals** (Lotus of Kundalini), (and)
- 11.4: **Salutations** to You as **Pussti** (Nourishment) Who is the **beloved** of **Purushottama**,



नमोऽस्तु नालीकनिभाननाये
नमोऽस्तु दुग्धोदधिजन्मभूत्यै ।
नमोऽस्तु सोमामृतसोदरायै
नमोऽस्तु नारायणवल्लभायै ॥१२॥

Namo-[A]stu Naaliika-Nibha-[A]ananaayai
Namo-[A]stu Dugdho[a-U]dadhi-Janma-Bhuutyai |
Namo-[A]stu Soma-Amrta-Sodaraayai
Namo-[A]stu Naaraayanna-Vallabhaayai ||12||

Meaning:

- 12.1: (Salutations to Mother Lakshmi) **Salutations** to You Who has the **Face resembling a Lotus**,
- 12.2: **Salutations** to You Who was **born** from the **Ocean of Milk**,
- 12.3: **Salutations** to You Who **resides** within the **beauty of the Nectar of the Moon**, (and)
- 12.4: **Salutations** to You Who is the most **beloved** of **Sri Narayana**,



सम्पत्कराणि सकलेन्द्रियनन्दनानि
 साम्राज्यदानविभवानि सरोरुहाक्षि ।
 त्वद्वन्दनानि दुरिताहरणोद्यतानि
 मामेव मातरनिशं कलयन्तु मान्ये ॥१३॥

Sampat-Karaanni Sakale[a-l]ndriya-Nandanaani
 Saamraajya-Daana-Vibhavaani Saroruha-Akssi |
 Tvad-Vandanaani Duritaa-Haranno[a-U]dyataani
 Maam-Eva Maatar-Anisham Kalayantu Maanye ||13||

Meaning:

- 13.1: (Salutations to Mother Lakshmi) (Whose Lotus-Like Eyes are) the cause of **Prosperity** (Externally), and also the **cause** of great **Joy** in all the **Senses** (Internally),
- 13.2: (And) Whose **Lotus-Like Eyes** holds the **Power** to **bestow a Kingdom**,
- 13.3: Singing **Your Glories** awakens Your Grace to **remove the Difficulties and Sinful Tendencies** from our Lives, ...
- 13.4: ... (Therefore) O Mother, May I **always** be **blessed** to **Serve You** and Sing Your **Glories**,



यत्कटाक्षसमुपासनाविधिः
 सेवकस्य सकलार्थसम्पदः ।
 संतनोति वचनाङ्गमानसैस्
 त्वां मुरारिहृदयेश्वरीं भजे ॥१४॥

Yat-Kattaakssa-Samupaasanaa-Vidhih
 Sevakasya Sakala-Artha-Sampadah |
 Samtanoti Vacana-Angga-Maanasais_
 Tvaam Muraari-Hrdaye[a-l]shvariim Bhaje ||14||

Meaning:

- 14.1: (Salutations to Mother Lakshmi) The **Worship** of **Whose** Merciful **Glance** is the ...
- 14.2: ... **entire Devotion** and **Wealth** of Her **Servants**,
- 14.3: (Therefore) May my **Speech**, **Body** and **Mind** be **enveloped** by ...
- 14.4: ... **Your Worship**; You Who are the beloved **Goddess** residing within the **Heart** of **Murari** (i.e. Sri Hari),





सरसिजनिलये सरोजहस्ते
धवलतमांशुकगन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोजे
त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥१५॥

Sarasija-Nilaye Saroja-Haste
Dhavalatama-Amshuka-Gandha-Maalya-Shobhe ।
Bhagavati Hari-Vallabhe Manojye
Tri-Bhuvana-Bhuuti-Kari Prasiida Mahyam ||15||

Meaning:

- 15.1: (Salutations to Mother Lakshmi) Who **abides** in the **Lotus** and holds **Lotus** in Her **Hands**,
- 15.2: Who is dressed in **Dazzling White Garments** and decorated with the most **Fragrant Garlands** (She radiates a Divine Aura),
- 15.3: O **Goddess**, You are **Dearer than the Dearest** of **Hari** and the most **Captivating**,
- 15.4: You are the Source of **Well-Being** and **Prosperity** of all the **Three Worlds**; O Mother, Please be **Gracious** to **me**,



दिग्घस्तिभिः कनककुम्भमुखावसृष्टे_
स्वर्वाहिनीविमलचारुजलप्लुताङ्गीम् ।
प्रातर्नमामि जगतां जननीमशेष_
लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥१६॥

Dig-[G]hastibhih Kanaka-Kumbha-Mukha-Avasrsstta_
Svar-Vaahinii-Vimala-Caaru-Jala-Pluta-Anggiim |
Praatar-Namaami Jagataam Jananiim-Ashessa_
Loka-Adhinaatha-Grhinniim-Amrta-Abdhi-Putriim ||16||

Meaning:

- 16.1: (Salutations to Mother Lakshmi) Who (is bathed) by the **Dig Hastis** (Elephants of the Directions), Who are **pouring** (Waters) from the **mouth of Golden Pitchers**, ...
- 16.2: ... The **Water** which is **Pure and Stainless** and **flowing** from the **Celestial Regions**; Her **Body bathed** by Celestial Waters is appearing **Shining Beautiful**,

16.3: In the **Early Morning** I **Salute** this **Eternal Mother** of the Universe,

...

16.4: ... Who is the **Consort** of the **Supreme Lord** of the Universe, and the **Daughter** of the Nectar Ocean,



**कमले कमलाक्षवल्लभे
त्वं करुणापूरतरज्जितैरपाङ्गैः ।
अवलोकय मामकिञ्चनानं
प्रथमं पात्रमकृत्रिमं दयायाः ॥१७॥**

Kamale Kamala-Akssa-Vallabhe
Tvam Karunnaa-Puura-Taranggitair-Apaanggaih |
Avalokaya Maam-Akin.canaanaam
Prathamam Paatram-Akrtrimam Dayaayaah ||17||

Meaning:

17.1: (Salutations to Mother Lakshmi) O Mother **Kamala**, O the **Lotus-Eyed Beloved** (of Sri Hari), ...

17.2: You kindly (look at me) with Your **Eyes** filled with the **waves** of **Compassion**, ...

17.3: ... **Look at me** who is utterly **Destitute**, ...

17.4: ... and the **first person** deserving Your **unreserved Compassion**,



**स्तुवन्ति ये स्तुतिभिरमूभिरन्वहं
त्रयीमर्यां त्रिभुवनमातरं रमाम् ।
गुणाधिका गुरुतरभाग्यभागिनो
भवन्ति ते भुवि बुधभाविताशयाः ॥१८॥**

Stuvanti Ye Stutibhir-Amuubhir-Anvaham
Trayiimayiim Tri-Bhuvana-Maataram Ramaam |
Gunna-Adhikaa Gurutara-Bhaagya-Bhaagino

Meaning:

- 18.1: (Salutations to Mother Lakshmi) **Those who glorify** with this **Hymn, everyday**, ...
- 18.2: ... the **Ramaa** (Devi Lakshmi) Who is **Trayimayi** (The embodiment of the Three Vedas) and **Mother of the Three Worlds**, ...
- 18.3: ... will be filled with **abundant Virtues**, and be **blessed** with the **destiny** of very **Venerable** persons,
- 18.4: They will **become Wise** in the **World** by Your Grace **awakening** their **Wisdom**.



Note: Place the mouse over each Sanskrit word to get the meaning.
Click [here](#) to open the mouseover meanings in a new window.

Translated by greenmesg



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01. [Achyutashtakam](#)
02. [Annapoorna Stotram](#)
03. [Bhavani Ashtakam](#)
04. [Devi Aparadha Kshamapana Stotram](#)
05. [Dakshinamurthy Stotram](#)
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28. [Yamunashtakam](#)

Bharatavarsha - The Land of Gods and Sages:

1. Stotras by Deity:

Initial: [Ganesha](#) - [Hanuman](#) - [Gurudeva](#) - [Gayatri](#)
Tridevas: [Brahma](#) - ([Vishnu](#) - [Narasimha](#) - [Rama](#) - [Krishna](#)) - [Shiva](#)
Tridevis: [Saraswati](#) - ([Lakshmi](#) - [Tulasi](#) - [Bhoomi](#)) - [Parvati](#)
Others: [Murugan](#) - [Surya](#) - [Ganga](#) - [Yamuna](#) - [Narmada](#) - [Others](#)
Final: [Vedas](#) - [Brahman](#)

2. Pilgrimages by Deity:

Rana Vishal Singh

Tuesday, May 9, 2017

Shree Hari Stotram - Jagat Jaal Palm - जगज्जालपालं चलत्कण्ठमालं



जगज्जालपालं चलत्कण्ठमालं, शरच्यन्द्रभालं महादैत्यकालं
नभोनीलकायं दुरावारमायं, सुपद्मासहायम् भजेऽहं भजेऽहं ॥

सदाभ्योधिवासं गलत्पुष्पहासं, जगत्सन्निवासं शतादित्यभासं
गदाचक्रशस्त्रं लसत्पीतवस्त्रं, हसच्यारुवक्त्रं भजेऽहं भजेऽहं ॥

रमाकण्ठहारं श्रुतिग्रातसारं, जलान्तर्विहारं धराभारहारं
चिदानन्दरूपं मनोजस्वरूपं, ध्रुतानेकरूपं भजेऽहं भजेऽहं ॥

जराजन्महीनं परानन्दपीनं, समाधानलीनं सदैवानवीनं
जगज्जन्महेतुं सुरानीककेतुं, त्रिलोकैकसेतुं भजेऽहं भजेऽहं ॥

कृताम्नायगानं खगाधीशयानं, विमुक्तेनिर्दानं हरारातिमानं
स्वभक्तानुकूलं जगद्वृक्षमूलं, निरस्तार्तशूलं भजेऽहं भजेऽहं ॥

समस्तामरेशं द्विरेफाभकेशं, जगद्विम्बलेशं हृदाकाशदेशं
सदा दिव्यदेहं विमुक्ताखिलेहं, सुवैकुण्ठगेहं भजेऽहं भजेऽहं ॥

सुरालिबलिष्टं त्रिलोकीवरिष्टं, गुरुणां गरिष्टं स्वरूपैकनिष्टं
सदा युद्धधीरं महावीरवीरं, महाभोधितीरं भजेऽहं भजेऽहं ॥

रमावामभागं तलानग्रनागं, कृताधीनयागं गतारागरागं
मुनीन्द्रैः सुगीतं सुरैः संपरीतं, गुणैधैरतीतं भजेऽहं भजेऽहं ॥

फलश्रुति

इदं यस्तु नित्यं समाधाय चित्तं, पठेदष्टकं कण्ठहारम् मुरारे:
स विष्णोर्विशोकं ध्रुवं याति लोकं, जराजन्मशोकं पुनर्विन्दते नो॥

Shree Hari Stotram (A ...



Vishal at 11:21 PM

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Unknown March 11, 2020 at 8:40 AM

बहुत सटीक लिखा है इसमें संधियों का सही प्रयोग है।
कृपया इसका हिंदी अर्थ भी दीजिये ।

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Right

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Manoj Kumar February 15, 2021 at 3:25 AM

Very very nice ..each and every word is clear

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Kunwar Tiwari August 9, 2021 at 11:22 AM

Very clear, really

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My favourite vishnu shatram

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Jai ho shree hari Vishnu Ji ki Jai ho

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