

Om
vakratuṅḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

śivapañcākṣara stotraṃ - Hymn of Five syllable Shivamantra

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'.

I bow to Shiva, who has been worshipped with water from the gangā (mandākini) and annointed with sandalwood paste, the Lord of nandī, the Lord of the host of goblins and ghosts, the great Lord, who is worshiped with mandāra and many other kinds of flowers, and who is represented by the syllable 'ma'.

Salutations to Shiva, who is all-auspiciousness, Who is the sun that causes the lotus face of Gaurī (Pārvatī) to blossom, Who is the destroyer of the Yajna of dakṣa, whose throat is blue (nīlakaṇṭha), whose flag bears the emblem of the bull, and who is represented by the syllable 'śi'.

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

Salutations to Shiva, who bears the form of a Yakṣa, who has matted hair on His head, Who bears the pināka bow in His hand, the Primeval Lord, the brilliant God, who is digambara (naked), and who is represented by the syllable 'ya'.

Interpretation by Anand Hudli

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

śivamānasa pūjā - The mental worship of Shiva

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.

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.

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.

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.

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.

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

śāntimantrāḥ - Prayers for Peace

Om saha nāvavatu... Om! May He protect us both together; may He nourish us both together; May we work conjointly with great energy, May our study be vigorous and effective; May we not mutually dispute (or may we not hate any). Om! Let there be Peace in me! Let there be Peace in my environment! Let there be Peace in the forces that act on me!

Om asato mā... Om! Lead us from the unreal to the real. Lead us from darkness to light. Lead us from death to immortality.
Om peace, peace, peace!

Om śaṃ no mitraḥ... Om May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace!

Om bhadraṃ karṇebhiḥ... Om! O gods, may we hear auspicious words with the ears; While engaged in sacrifices, May we see auspicious things with the eyes; While praising the gods with steady limbs, May we enjoy a life that is beneficial to the gods. May Indra of ancient fame be auspicious to us; May the supremely rich (or all-knowing) Pusa (god of the earth) be propitious to us; May Garuda, the destroyer of evil, Be well disposed towards us; May Brihaspati ensure our welfare. Om! Peace! Peace! Peace!

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

līṅgāṣṭakam - Eight Cantos on Linga

I continuously bow to that Linga of Shiva, Which is honored by Brahma, Murari and Indra, Which is adorned and resplendent by clear light, and Which destroys the grief born out of the birth.

I continuously bow to that Linga of Shiva, Which is honored by demi-gods and the best sages, Which destroys the fear of Kamadeva or desires, Which is the abode of compassion, and Which destroyed the pride of the demon Ravana.

I continuously bow to that Linga of Shiva, Which is applied and covered by a fragrant paste, Which is the reason for the increment of wisdom in persons, and Which has been extolled by siddha, demi-gods and demons alike.

I continuously bow to that Linga of Shiva, Which is adorned with gold and grand precious jewels, Which is surrounded and adorned by a garland of the king of snakes (Naga), and Which destroyed the grand sacrifice of Daksa Prajapati in the old times.

I continuously bow to that Linga of Shiva, Which is applied by a paste of sandalwood and kumkuma, Which is adorned by a garland of lotuses, and Which destroys the accumulated sins of living beings.

I continuously bow to that Linga of Shiva, Which is honoured by demi-gods and the Gana of Shiva, possessed with devotional emotions, and Which is resplendent with light like millions of sun.

I continuously bow to that Linga of Shiva, Which is surrounded by flowers having eight-petals, Which is the reason behind the birth of everything, and Which destroys the eight types of poverty.

I continuously bow to that Linga of Shiva, Which is revered by demi-gods, preceptors and Indra, Which is offered wild-flowers, from forests, by the demi-gods, Which is beyond everything, and Which is like the Paramatman.

Interpreted by Stutimandal

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

gurvaṣṭakaṃ – Eight Cantos to the Spiritual Master

I am very good looking. So, also is my wife. My fame goes far and wide. My money can be heaped up like the Mountain Meru. But, if my mind is not set in Guru's lotus feet, of what use is all that?

Wife, wealth, children, grandchildren, house, relatives, everything is there. But if the mind is not set in Guru's lotus feet, of what use is all that?

All the Vedas along with the six Vedangas and whole literature are at his finger tips. He composes beautiful poetry and prose. Scriptures gush out of the mouth whenever it opens. But if the mind is not set in Guru's lotus feet, of what use is all that?

I am highly respected abroad, and exhalted in my own land. No one is equal to me in following the tradition. But, if the mind is not set in Guru's lotus feet, of what use is all that?

My beautiful feet are touched even by kings and emperors in the whole world. But, if the mind is not set in Guru's lotus feet, of what use is all that?

My fame and name as a giver, have gone far and wide in all directions. Everything under the sky is owned because of my power. But if the mind is not set in Guru's lotus feet, of what use is all that?

I give up all pleasures, all attachments and all possessions and heaps of wealth and even the interest in enjoying the beautiful. But, if the mind is not set in Guru's lotus feet, of what use is all that?

No interest to live in the forest, nor at home. Not interested in work nor in any valuable thing. But, if the mind is not set in Guru's lotus feet, of what use is all that?

Whoever reads this Guru-aṣṭakaṃ, will be fulfilled, may he be a sage or a king or a student or a family man. If the mind is not set in Guru's lotus feet, of what use is all that?

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

gurustotraṃ - Hymn to Guru

- 1 Guru is Brahma. Guru is Viṣṇu. Guru is the Supreme Lord Śiva. Guru is both manifest Reality and the Absolute. Salutations to that glorious Guru.
- 2 Salutations to that glorious Guru who has shown me the Reality of the pervasive, unbroken infinite mandala of moveable and immovable beings.
- 3 Salutations to that glorious Guru, who, when I was blinded by ignorance, applied medicine and opened my eyes.
- 4 Salutations to that glorious Guru who has revealed to me the state that pervades everything whether movable or immovable, animate or inanimate.
- 5 Salutations to that glorious Guru who has shown me the Self-effulgent Consciousness that pervades all three worlds and everything movable and immovable.
- 6 Salutations to that glorious Guru, the sun who makes the lotus of Vedanta blossom, whose lotus feet are adorned with the crown jewels of all revelations.
- 7 Salutations to that glorious Guru who is eternal Consciousness itself, the very essence of peace, the essence of all Realities, the primordial sound, untouched by ignorance and transcending all parts.
- 8 Salutations to that glorious Guru, established in wisdom and power, adorned with a garland of all the elements, granting both enjoyment of the world and spiritual liberation.
- 9 Salutations to that glorious Guru who gives Self-knowledge and burns up the accumulated karma of many births.
- 10 Sipping the water used to wash the Guru's feet, the endless ocean of seeking is dried up, and we realize true wealth. Salutations to that glorious Guru.
- 11 There is no Reality higher than Guru. There is no austerity higher than Guru. There is no wisdom higher than that transmitted by Guru. Salutations to that glorious Guru.
- 12 My lord is Jagannatha. My Guru is the world Guru. And my Self is the Self of all beings. Salutations to that glorious Guru.
- 13 Guru is the beginning of the universe, yet without beginning. Guru is the highest deity. There is none higher than Guru.
- 14 I bow to the Guru that is divine in the form of bliss (or bliss of divinity), giver of the greatest joys, the only, manifestation/personification of knowledge, beyond the dilemma/tussle of the two (joy and sorrow, life and death etc), like the sky (protecting, vast), indicator (shower) of great truths like 'Thou Are That', one, always, unblemished and steadfast, witness to all intellect, beyond existence or emotions, beyond the three gunas (sattva, rajas, tamas)

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

gaṅgāstotraṃ – Hymn to Ganga

- 1 O Goddess Ganga! You are the divine river from heaven, you are the saviour of all the three worlds, you are pure and restless, you adorn Lord Shiva's head. O Mother! may my mind always rest at your lotus feet.
- 2 O Mother Bhagirathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and am not capable to comprehend your importance. O Devi! you are full of mercy. Please protect me.
- 3 O Devi! Your waters are as sacred as "Charanamriti" of Sri Hari. Your waves are white like snow, moon and pearls. Please wash away all my sins and help me cross this ocean of Samsara.
- 4 O Mother! those who partake of your pure waters, definitely attain the highest state. O Mother Ganga! Yama, the Lord of death cannot harm your devotees.
- 5 O Jahnvi! your waters flowing through the Himalayas make you even more beautiful. You are Bhishma's mother and sage Jahnu's daughter. You are saviour of the people fallen from their path, and so you are revered in all three worlds.
- 6 O Mother! You fulfill all the desires of the ones devoted to you. Those who bow down to you do not have to grieve. O Ganga! You are restless to merge with the ocean, just like a young lady anxious to meet her beloved.
- 7 O Mother! those who bathe in your waters do not have to take birth again. O Jahnvi! You are held in the highest esteem. You destroy your devotee's sins and save them from hell.
- 8 O Jahnvi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness.
- 9 O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this Samsara.
- 10 O Ganga! those who seek happiness worship you. You are the source of happiness for Alkapuri and source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikunta.
- 11 O Devi ! It is better to live in your waters as turtle or fish, or live on your banks as poor "candal" rather than to live away from you as a wealthy king.
- 12 O Goddess of Universe! You purify us. O daughter of muni Jahnu! one who recites this Ganga Stotram everyday, definitely achieves success.
- 13 Those who have devotion for Mother Ganga, always get happiness and they attain liberation. This beautiful and lyrical Gangastuti is a source of Supreme bliss.
- 14 This Ganga Stotram, written by Sri Adi Shankaracharya, devotee of Lord Shiva, purifies us and fulfills all our desires.

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

ādityahṛdayaṃ – The heart of the Sun God

- 1&2 Then the all-knowing Sage Agastya, who had come and joined the Gods to witness the fierce battle, seeing Rama who was lost in deep thought, utterly exhausted in battle and yet facing Ravana who was ready for a fresh encounter, spoke (to him thus).
-
- 3 Oh Rama, mighty-armed Sri Rama, listen (to this) eternal secret whereby you shall vanquish in battle all your foes.
-
- 4 (This) Holy (hymn) to the presiding deity of the Sun, if chanted fervently, will result in the destruction of all (your) enemies and bring you victory and unending supreme felicity.
-
- 5 It is supreme (in that) it is a guarantee of all-round prosperity, destroyer of all sin, allayer of anxiety and anguish, and bestower of longevity.
-
- 6 Do thou worship (with this hymn) the one (Sun) held in veneration by Devas and Asuras, possessed of (golden coloured) rays when he has wholly risen (in the morning), who eclipses as it were (other luminous bodies) by his appearance (on the firmament), the (resplendent) Lord of the universe by whose effulgence all else brighten.
-
- 7 He verily represents the totality of all celestial beings. He is self-luminous and is the sustainer of all with his rays. He protects the inhabitants of all the worlds as well as the race of the Devas and Asuras with rays that nourish and energize.
-
- 8 He (the presiding deity of the Sun) is (indeed) all these - Brahma (the creator), Vishnu (the sustainer), Siva (the destroyer), Skanda the Divine Generalissimo (the annihilator of all foes), Prajapati (the Lord of all creatures), Mahendra (the King of the celestial beings), Kubera (the dispenser of riches), Kala (the Lord of the Time), Yama (the Lord of Death), Soma (the one that nourishes), and the Lord of the Waters (God Varuna).
-
- 9 He is also the Pitrs (the ancestral Manes), the Vasus (the eight dispensers of treasures), the Sadhyas (Yogis turned semidivine), the twin Aswini Devas (the celestial physicians), the Maruts (also celestial beings), Manu (the all-knowing and primeval Sovereign), Vayu (the wind God), Agni (the God of fire), the vital air (sustaining from within) in all created beings, the maker of the six seasons by virtue of his alternating forms of energy (heat, light etc.), and essentially the source of all light (the awakener of knowledge).
-

Oṃ
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Oṃ
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Oṃ śāntiḥ śāntiḥ śāntiḥ

Oṃ
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Oṃ śāntiḥ śāntiḥ śāntiḥ

Ādityahṛdayaṃ – The heart of the Sun God

10 He (the Sun) is the son of Aditi (the mother of all Devas), the creator of the universe, the inspirer of action, the courser in the heavens, the sustainer, the illuminator of the directions, the golden hued brilliance, the golden (Cosmic) generative fluid, and the maker of the Day.

11 He is the All pervading one(1) with rays countless(2), the power behind the seven sense organs(3) (the two eyes, the two ears, the two nostrils and the tongue) and the dispeller of darkness(4) (ignorance). He is the bestower of happiness and prosperity (inclusive of absolution), the remover of the misfortunes of his votaries; the infuser of life in the otherwise mundane egg of existence, and the Omnipresent being (whose rays penetrate everywhere).

(1) (Lit.) Greenish-coloured horse of the Sun. (fig.) the various quarters.

(2) Spiritually - one commentator says - Ones whose Cognition points in infinite directions.

(3) He who has seven steeds (Lit.).

(4) Literally, possessed of rays.

12 He is the primordial one who has become the Trinity - Brahma, Vishnu and Rudra, the ambrosial soothing influence, the store-house of riches (Aisvarya), the usherer in of the Day, the Great teacher (of even Hiranyagarbha), the fire-wombed Narayana (who has the fire of doom within himself), the son of Aditi (the mother of the Devas), felicity that is supreme and vast like the expanse, and the remover of intellectual stupor or evil mindedness.

13 He is the Lord of the firmament; the Dispeller of darkness; the Master par-excellence of the three Vedas-Rik, Yajus and Sama; He from whom comes the downpour of rain (He the great dispenser of the fruits of Karma); the friend of the waters: figuratively the friend and benefactor of the pure-minded, (and the one who with one bound) crossed the Vindhya range, who sports in the Brahma Nadi.

14 He is the one intensely absorbed (in creating the cosmos), with form circular (figuratively, adorned with gems Kaustubha and the like); He is the inflictor of death (fig. destroyer of impediments); He is the Yellow-coloured one (rising sun) (fig. the motive force of the Pingala Nadi inducing action); He is the destroyer of all; He is the Omniscient one whose form is the universe (fig. the sustainer of the universe); and who is exceedingly energetic and the beloved of all and the generator of all action.

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

ādityahṛdayaṃ – The heart of the Sun God

- 15 He is the Lord of stars, planets and constellations and the origin of everything in the universe, the resplendent cause of the luster of even the brilliant ones (such as the sun etc.), the one sentient being manifest in the twelve forms of the Sun. Salutations to Thee.
-
- 16 Salutations to the (presiding deity of the) Eastern mountain (where the sun rises) and the Western mountain (where it sets), salutations to the Lord of the stellar bodies and also to the Lord of Day.
-
- 17 Salutations unto Him that ordains victory (fig) in the quest after liberation. A commentator associates it with Jaya one of the tow Devarahasyas and the prosperity that flows from such victory (associated with Jayabhadra, the other Dwarapalaka), and unto Him possessed of yellow steeds, salutations to the thousand-rayed Lord, (figuratively: of whose Amsa are the thousands of Jivas), and to Aditya salutations again.
-
- 18 Salutations to the Terrible one (who is relentless to those who do not keep their senses under control); the hero (who ably directs his powers in purposeful achievement such as the prowess in slaying Tripura etc.), the one that traverses fast (fig. leading on to the realization of Pranava, the quintessence of all Hindu scriptures), salutations to the one whose emergence makes the lotus blossom (fig. the awakener of the lotus in the heart), and to the fierce and omnipotent one.
-
- 19 Salutations to the Over-Lord of Brahma, Siva and Achyuta (the creator, destroyer and protector respectively), salutations to the powerful and to the intrinsic effulgence in the Sun that is at once the illuminator and the devourer of all and is of a form that is fierce like that of Rudra.
-
- 20 Salutations to the Transcendental Atman that dispels darkness (fig. ignorance)(2) drives away all fear (that grips like cold) and destroyer of foes (both internal and external), salutations also to the annihilator of the ungrateful and to the Lord that rules over all stellar bodies.
-
- 21 Salutations to the Lord shining like molten gold; salutations to the transcendental fire, the fire of Supreme knowledge; salutations to the architect of the universe; salutations to the destroyer of darkness, and salutations again to the effulgent sentience that is also the Cosmic witness.
-

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

Ādityahṛdayaṃ – The heart of the Sun God

- 22 Salutations to the Lord who destroys everything that was and creates them all again, and salutations to Him who by His rays consumes the waters, heats them up (into water vapour) and sends them down as rain.
- 23 Salutations to the Lord who abides in the heart of all beings keeping awake even when they are asleep. He is both sacrificial fire and the fruit enjoyed by the worshippers thereof.
- 24 The sun is indeed the Lord of all action in this universe. He is verily the Vedas, the sacrifices ordained therein and the fruits thereof.
- Phalashruti
- 25 Oh Raghava, he who recites this hymn in times of peril, during affliction while (lost) in the wilderness and when beset with fear, will not lose heart.
- 26 Worship thou, Oh Raghava, this God of all Gods, the Almighty Lord of the Universe, with one-pointed devotion. Reciting this hymn thrice you shall emerge victorious in battle.
- 27 This very moment, oh mighty armed one, you shall triumph over Ravana. Having spoken thus, Agastya returned whence he had come.
- 28 Having heard this the illustrious Raghava became free from worry. He felt himself fortified, full of ardour and greatly pleased.
- 29 Gazing intently at Aditya and reciting the hymn, he experienced supreme felicity. Purifying himself after sipping water thrice the mighty one took up his bow.
- 30 Seeing Ravana (in front of Him) he was delighted and came forth to fight. He put forth all his great effort determined on annihilating him (Ravana).
- 31 Then knowing that the destruction of the lord of the prowlers at nights was at hand, Aditya (the Sun), the central figure in the assembly of the Devas, looked at Rama with mind filled with delight and exclaimed “HURRY UP”.
-

Om
vakratuṇḍa mahākāya
koṭisūrya samaprabha
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā

Om
sahanāvavatu
saha nau bhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai
Om śāntiḥ śāntiḥ śāntiḥ

Om
asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyor māṃ amṛtaṃ gamaya
Om śāntiḥ śāntiḥ śāntiḥ

mahāgaṇeśa pañcaratnaṃ - Five Ganesha gems

I salute that remover of obstacles, Who has modakas in his hand,
Who always bestows salvation, Who wears a part of moon on his
head, Who protects this world which is varied, Who is the leader of
those who cannot be lead, Who is the cause of destruction of
asuras, And who destroys all things which are not good.

I bow before that great Lord permanently, Who creates fear in the
enemies of his devotees, Who sparkles like the just risen sun, Who
is saluted by Gods and Asuras, Who destroys obstacles of his
devotees, Who is the God of all devas, Who is the God of all wealth,
Who is the God of all elephants, And Who is the leader of the army
of Lord Shiva.

I bow to that Ganapati who shines like the Sun, Who bestows peace
to all the worlds, Who removed the Gajamukhasura from this world,
Who has a very big paunch, Who has an elephant-face which
blesses, And who is the one who shows kindness, Who is patient,
Who is full of blessing, And who showers great fame, To those who
salute Him.

I salute the very ancient elephant-god, Who destroys the wants of
the have nots, Who has been worshipped since ancient times, Who
is the eldest son of the lord who destroyed cities, Who eats away
the pride of the enemies of the gods, Who is awesome at the time
of final deluge, Who wears serpents like Dananjaya as ornaments,
And who is fierce like the elephant in rut.

I always meditate only on that God with single tusk, Who is ever
lustrous tusk is very pretty, Who is the son of Lord who killed the
god of death, Who has a form beyond ones imagination, Who is
endless, Who tears asunder all obstacles, And who dwells forever in
the heart of Yogis, Like the season of spring.

He, who remembers with respect every morning, These five gems
of the great Lord Ganapati, and who meditates in his heart the
leader of ganas, Will soon be blessed with a healthy life, Free of all
problems, endowed with great peace, Great sons, longevity and
spiritual and physical wealth.

1. O Lakṣmī Nṛsimha, please protect me by your hand (that grants boons). You dwell in the milky ocean and hold a disc. Your auspicious form shines in the light coming from the jewels upon the heads of the thousand headed serpent (Ādiśesa) upon whom you rest, O lord of yogis, the eternal one, the sure refuge and the boat to cross the ocean of worldliness!
2. O Lakṣmī Nṛsimha, please protect me by your hand (that grants boons). Your lotus feet are radiant. They are touched by the crowns of millions of gods like Brahmā, Indra, Rudra, Marut, and Arka (sun) etc. You are the royal swan that moves about in the lotus-filled lakes of the breasts of Shri Lakshmi!
3. O Lakṣmī Nṛsimha, please protect me by your hand (that grants boons). Worldliness is like a terrible forest. The cruel lion of lust (Cupid) attacks me as I walk in it. The hot sun of jealousy scorches me. I am very sad. Please rescue me, o the enemy of the demon Mura.
4. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). Worldliness is like a deep well. I have fallen there at its bottom and am bitten by a hundred snakes of sorrows that live there! God! I am miserable and have come to your feet. Be compassionate.
5. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). Worldliness is like a vast ocean where there are black crocodiles. They have caught me and are torturing me. Huge waves of likes and dislikes are beating me up too. I am extremely disturbed. Please save me.
6. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). Worldliness is like a tree born of the seed of sin. Infinite past deeds (karmas) are the branches of it. The organs of perception and action are the leaves and lust is its flower. Sorrow alone is its fruit. I have climbed such a tree and am falling down now. O compassionate one, save me!
7. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). Worldliness is like a frightening snake with its poisonous fangs biting my body and almost destroying me totally. You ride a Garuḍa (the eagle) who makes snakes flee! O Krishna, o one who resides in the milky ocean, do save me!
8. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). The hairs on my body are well burnt by the numerous flames of this wild fire known as worldly living. Now I have sought refuge in the lotus lake of your holy feet.
9. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). I am like a fish that is caught in the hook of the bait which is none other than sense objects. I am trapped in the (fisherman's) net of worldliness. O one who dwells everywhere in the universe, my jaws and my head are trembling (out of fear)!
10. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). O one who removes all the afflictions of devotees, my body is beaten up by the trunk of the wild elephant called worldliness. I am frightened by this realm of constant change and am afraid of death. Save me!
11. O Lakṣmī Nṛsimha please protect me by your hand (that grants boons). I have turned blind as the great wealth of discrimination (viveka) has been robbed away from me by the thieves of the very powerful sense organs! I have fallen into the dark cave of delusion (false values). Take pity on me!

12. O Lakṣmī Nṛsiṃha please protect me by your hand (that grants boons). O the husband of Lakshmi, O one with a lotus emerging from your navel, O the lord of gods and O the all-pervasive one! You are the master of all sacrifices (yajñas). You are the sacrifice too. You are the destroyer of the demon Madhu. You take the form of the universe. You are the Brahmaṇya (he who has Brahman, the Vedas; or he is Brahman, the absolute reality). You are Keśava (with luxuriant hair); Janārdana (destroyer of a demon called Jana); Vāsudeva (the effulgent one who dwells in all living beings).
13. Shri Ādi Shankaracharya who has vowed to be the bee that drinks from the lotus feet of Śrī Lakṣmī Nṛsiṃha composed this hymn which brings happiness upon earth. Those people who sing this hymn with devotion to the Lord Hari reach the very Lotus feet of the Lord. That is the state of the indivisible truth.