

## Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence **our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.**

We know that in Samskritam, especially for **anushtanam**, **sound/pronunciation** is important. Therefore one should **write and read sankalpa shloka-s** etc for anushtanam in an appropriate script which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, **more letters are required to write Samskritam** than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a **Latin-based transliteration system for Samskritam.**

In such a system, Latin letters which may be casually applied to different sounds need to be **differentiated**. For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ḷḷ ṁṁ ḥḥ ṇṇ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. **If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose.** It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds.** Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṛ ॡ, ḷ ॢ, ḷ ॣ

e ए, ai ऐ, o ओ, au औ, am अं, ah अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ṇa ञ

ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

om̐



śrī-śaṅkarabhagavatpādācārya-paramparāgata-  
mūlāmnāya-sarvajña-pīṭha-  
śrī-kāñcī-kāmakoti-pīṭha-śrīmaṭha-saṁsthānam

## ||amṛtasiddhiyoga-devī-pārāyaṇam||

Announcement regarding parayanam to be done on days of Amritasiddhi  
Yoga as directed by Jagadguru Shri Kanchi Kamakoti Peetadhipati Shri  
Shankara Vijayendra Sarasvati Shankaracharya Swamigal

Time is the basis of all actions. As is well known, actions executed at the proper time bear more fruit.

In the cyclic rotation of time, along with the bad combinations of grahas and nakshatras that indicate the probability of upcoming difficulties, good combinations that grant benefits in multiples also arise. The sages who know this subtle nature of time have done us immeasurable anugraham by telling us about this via shastram. They have shown the way to protect ourselves for times when difficulties may arise, and to attain happiness by making efforts to do good deeds in beneficial times.

Among such good combinations are the Amrita Siddhi yogas of certain weekdays and nakshatras. They are Sunday-Hasta, Monday-Mrigashirsha, Tuesday-Ashvini, Wednesday-Anuradha, Thursday-Pushya, Friday-Revati, Saturday-Rohini.

आदित्यहस्ते गुरुपुष्ययोगे बुधानुराधा शनिरोहिणी च।  
सोमे च सौम्यं भृगुरेवती च भौमाश्विनी चामृतसिद्धियोगाः ॥

As per the reading सोमश्रवण्याम् in the same verse, Monday-Shravana is also praised as a special yoga. Good deeds performed on such yogas become especially strong in protecting and nourishing us.

For instance, in Devi Atharvashirsha, it is said भौमाश्विन्यां महादेवीसन्निधौ जप्त्वा महामृत्युं तरति, that is, one can cross even a gruesome death by doing parayanam when Tuesday and Ashvini join.

Therefore on these potent days, Shri Acharya Swamigal instructs to perform the following Devi-related parayanas as per achara and tradition and achieve both loka kshemam and one's own kshemam.

- Do parayana of all texts given below as far as possible.
- If unable to do on a single day, it may be done by starting or finishing on the day with Amrita Siddhi yoga.
- This is to be done after completing snanam, sandhyavandanam and other nitya karmanushthanam.

#### Texts for parayanam

1. Durga Saptashati
2. Lalita Sahasranamam
3. Saundarya Lahari
4. Durga Stuti from Virata Parva of Mahabharata (see appendix)
5. Durga Chandrakala Stuti of Appayya Dikshitar (see appendix)
6. Durga Stuti from Bhishma Parva of Mahabharata (see appendix)
7. Durga Pancharatnam, composed by Shri Chandrashekharendra Sarasvati Shankaracharya Swamigal, 68th Acharya of our Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetam (see appendix)
8. Mahishasura Mardini Stotram
9. Abhirami Anthathi (Tamil)

Naivedyam: Dadhi-annam (curd rice)

Please do the parayanam with sankalpam as given below and receive the Grace of Guru and Devi.

## ||saṅkalpaḥ||

mamopātta + prītyartham bhagavatyāḥ jagadambāyāḥ prasādena -

- idānīm loke sarvatra prasṛtasya sāṅkrāmika-roga-viśeṣasya niśśeṣam unmūlanārtham,
- janānām durvicāra-nivṛtti-pūrvaka-sadvicāra-abhivṛddhyartham,
- sādḥūnām dhārmikāṇām ca dhairya-viśvāsa-puṣṭi-siddhyartham, ādharmika-śaktinām vināśārtham,
- tad-dvārā sarvaloka-kṣemārtham
- bhāratīyānām mahājanānām vighna-nivṛtti-pūrvaka-satkārya-pravṛtti-dvārā aihika-āmuṣmika-abhyudaya-prāptyartham, asatkāryebhyaḥ nivṛtttyartham
- bhāratīyānām santateḥ sanātana-sampradāye śraddhā-bhaktyoḥ abhivṛddhyartham
- sarveṣām dvipadām catuṣpadām anyeṣām ca prāṇi-vargāṇām ārogya-yukta-sukha-jīvana-avāptyartham
- asmākaṁ saha-kuṭumbānām dharma-artha-kāma-mokṣa-rūpa-caturvidha-puruṣārtha-siddhyartham viveka-vairāgya-siddhyartham

durgāsaptāśatī-lalitāsahasranāma-saundaryalaharī-virāṭaparvadurgāstuti-durgācandrakalāstuti-mahiṣāsuramardinīstotra-abhirāmyantādistotra-pārāyaṇam kariṣye |



## krodhi-saṁvatsara-amṛta-siddhi-yoga-dināni

2024-04-21	Sun	meṣaḥ 8	ādityahasta-yogaḥ 17:06 ►
2024-05-07	Tue	meṣaḥ 24	bhaumāśvinī-yogaḥ ►15:31
2024-05-19	Sun	vṛṣabhaḥ 6	ādityahasta-yogaḥ
2024-06-16	Sun	mithunam 2	ādityahasta-yogaḥ ►11:11
2024-06-19	Wed	mithunam 5	budhānurādhā-yogaḥ 17:21 ►
2024-06-24	Mon	mithunam 10	somaśrāvaṇī-yogaḥ 15:52 ►
2024-07-17	Wed	karkaṭaḥ 2	budhānurādhā-yogaḥ
2024-07-22	Mon	karkaṭaḥ 7	somaśrāvaṇī-yogaḥ
2024-07-26	Fri	karkaṭaḥ 11	bhṛḡurevatī-yogaḥ 14:28 ►
2024-08-14	Wed	karkaṭaḥ 30	budhānurādhā-yogaḥ ►12:10
2024-08-19	Mon	siṁhaḥ 3	somaśrāvaṇī-yogaḥ ►08:08
2024-08-23	Fri	siṁhaḥ 7	bhṛḡurevatī-yogaḥ
2024-10-21	Mon	tulā 5	somamṛgaśīrṣa-yogaḥ 06:48 ►
2024-10-24	Thu	tulā 8	gurupuṣya-yogaḥ 06:13 ►
2024-11-18	Mon	vṛścikaḥ 3	somamṛgaśīrṣa-yogaḥ ►15:46
2024-11-21	Thu	vṛścikaḥ 6	gurupuṣya-yogaḥ ►15:33
2024-12-14	Sat	vṛścikaḥ 29	śanirohiṇī-yogaḥ
2025-01-07	Tue	dhanuḥ 23	bhaumāśvinī-yogaḥ 17:48 ►
2025-01-11	Sat	dhanuḥ 27	śanirohiṇī-yogaḥ ►12:27
2025-01-19	Sun	makaraḥ 6	ādityahasta-yogaḥ 17:28 ►
2025-02-04	Tue	makaraḥ 22	bhaumāśvinī-yogaḥ
2025-02-16	Sun	kumbhaḥ 4	ādityahasta-yogaḥ
2025-03-16	Sun	mīnaḥ 2	ādityahasta-yogaḥ ►11:44

# ||durgāstutiḥ||

vaiśampāyana uvāca

virāṭanagaraṃ ramyaṃ gacchamāno yudhiṣṭhirah|  
astuvanmanasā devīm durgāṃ tribhuvaneśvarīm||1||

yaśodāgarbhasambhūtāṃ nārāyaṇavarapriyāṃ|  
nandagopakule jātāṃ maṅgalyāṃ kulavardhanīm||2||

kaṃsavidrāvaṇakarīmasurāṇāṃ kṣayaṅkarīm|  
śilātaṭavinikṣiptāmākāśaṃ prati gāminīm||3||

vāsudevasya bhaginīm divyamālyavibhūṣitām|  
divyāmbaradharāṃ devīm khaḍgakheṭakadhāriṇīm||4||

bhārāvatarāṇe puṇye ye smaranti sadā śivām|  
tān vai tārayase pāpātpaṅke gāmiva durbalām||5||

stotum pracakrame bhūyo vividhaiḥ stotrasambhavaḥ|  
āmantrya darśanākāṅkṣī rājā devīm sahānujaḥ||6||

namo'stu varade kṛṣṇe kumāri brahmacāriṇi|  
bālārkasadrśākāre pūrṇacandranibhānane||7||

caturbhuje caturvaktre pīnaśroṇipayodhare|  
mayūrapicchavalaye keyūrāṅgadadhāriṇi||8||

bhāsi devi yathā padmā nārāyaṇaparigrahaḥ|  
svarūpaṃ brahmacaryaṃ ca viśadaṃ tava khecari||9||

kṛṣṇacchavisamā kṛṣṇā saṅkarṣaṇasamānanā|  
bibhratī vipulau bāhū śakradhvajasamucchrayau||10||

pātrī ca paṅkajī ghaṇṭī strī viśuddhā ca yā bhuvi|  
pāśaṃ dhanurmahācakraṃ vividhānyāyudhāni ca||11||

kuṇḍalābhyāṃ supūrṇābhyāṃ karṇābhyāṃ ca vibhūṣitā|  
candravispardhinā devi mukhena tvam virājase||12||

mukūṭena vicitreṇa keśabandhena śobhinā|  
bhujāṅgābhogavāsena śroṇisūtrena rājatā||13||

vibhrājase cābaddhena bhogeneveha mandarāḥ|  
dhvajena śikhipicchānāmucchritena virājase||14||

kaumāraṃ vratamāsthāya tridivam pāvitaṃ tvayā|  
tena tvam stūyase devi tridaśaiḥ pūjyase'pi ca||15||

trailokyarakṣaṇārthāya mahiṣāsuraṇāśini|  
prasannā me suraśreṣṭhe dayāṃ kuru śivā bhava||16||

jayā tvam vijayā caiva saṅgrāme ca jayapradā|  
mamāpi vijayaṃ dehi varadā tvam ca sāmpratam||17||

vindhye caiva nagaśreṣṭhe tava sthānaṃ hi śāśvatam|  
kāli kāli mahākāli śīdhumāṃsapaśupriye||18||

kṛtānuyātrā bhūtaistvam varadā kāmācāriṇī|  
bhārāvatāre ye ca tvāṃ saṃsmariṣyanti mānavāḥ||19||

praṇamanti ca ye tvāṃ hi prabhāte tu narā bhuvi|  
na teṣāṃ durlabhaṃ kiñcitputrato dhanato'pi vā||20||

durgāttārayase durge tat tvam durgā smṛtā janaiḥ|  
kāntāreṣvavasannānāṃ magnānāṃ ca mahārṇave|  
dasyubhirvā niruddhānāṃ tvam gatiḥ paramā nṛṇām||21||

jalapratarāṇe caiva kāntāreṣvaṭavīṣu ca|  
ye smaranti mahādevi na ca sīdanti te narāḥ||22||

tvam kīrtiḥ śrīrdhṛtiḥ siddhirhrīrvidyā santatirmatiḥ|  
sandhyā rātriḥ prabhā nidrā jyotsnā kāntiḥ kṣamā dayā||23||

nṛṇām ca bandhanaṃ moham putranāśam dhanakṣayam|  
vyādhim mṛtyum bhayaṃ caiva pūjitā nāśayiṣyasi||24||

so'ham rājyātparibhraṣṭaḥ śaraṇam tvāṃ prapannavān|  
praṇataśca yathā mūrdhnā tava devi sureśvari||25||



trāhi mām padmapatrākṣi satye satyā bhavasva naḥ|  
śaraṇaṁ bhava me durge śaraṇye bhaktavatsale||26||

evaṁ stutā hi sā devī darśayāmāsa pāṇḍavam|  
upagamyā tu rājānamidaṁ vacanamabravīt||27||

### devyuvāca

śṛṇu rājanmahābāho madīyaṁ vacanaṁ prabho|  
bhaviṣyatyacirādeva saṅgrāme vijayastava||28||

mama prasādānnirjitya hatvā kauravavāhinīm|  
rājyaṁ niṣkaṇṭakaṁ kṛtvā bhokṣyase medinīm punaḥ||29||

bhrātr̥bhiḥ sahito rājanprītiṁ prāpsyasi puṣkalām|  
matprasādācca te saukhyamārogyaṁ ca bhaviṣyati||30||

ye ca saṅkīrtayiṣyanti loke vigatakalmaṣāḥ|  
teṣāṁ tuṣṭā pradāsyāmi rājyamāyurvapuḥ sutam||31||

pravāse nagare vā'pi saṅgrāme śatrusaṅkaṭe|  
aṭavyāṁ durgakāntāre sāgare gahane girau||32||

ye smariṣyanti mām rājan yathā'haṁ bhavatā smṛtā|  
na teṣāṁ durlabhaṁ kiñcidasmin loke bhaviṣyati||33||

idaṁ stotravaraṁ bhaktyā śṛṇuyādvā paṭheta vā|  
tasya sarvāṇi kāryāṇi siddhiṁ yāsyanti pāṇḍavāḥ||34||

matprasādācca vaḥ sarvānvirāṭanagare sthitān|  
na prajñāsyanti kuravo narā vā tannivāsinaḥ||35||

ityuktvā varadā devī yudhiṣṭhiramarindamam|  
rakṣaṁ kṛtvā ca pāṇḍūnāṁ tatraivāntaradhīyata||36||

||iti śrīmanmahābhārata virāṭaparvaṇi pāṇḍavapraveśaparvaṇi  
aṣṭamo'dhyāyaḥ||





## ||durgācandrakalāstutiḥ||

vedhoharīśvarastutyāṃ vihartrīṃ vindhyabhūdhare |  
haraprāṇeśvarīṃ vande hantrīṃ vibudhavidviṣāṃ ||1||

abhyarthanena sarasīruhasambhavasya  
tyaktvokitā bhagavadakṣipidhānalīlām |  
viśveśvarī vipadapākarāṇe purastāt  
mātā mamāstu madhukaiṭabhayornihantrī ||2||

prānnirjareṣu nihitairnijaśaktilēśaiḥ  
ekībhavadbhiruditā'khilalokagūptyai |  
sampannaśastranikarā ca tadāyudhasthaiḥ  
mātā mamāstu mahiṣāntakarī purastāt ||3||

prāleyaśailatanayātānukāntisampat-  
kośoditā kuvalayacchavicārudehā |  
nārāyaṇī namadabhīpsitakalpavallī  
suprītimāvahatu śumbhaniśumbhahantrī ||4||

viśveśvarīti mahiṣāntakarīti yasyāḥ  
nārāyaṇītyapi ca nāmabhiraṅkitāni |  
sūktāni paṅkjabhuvā ca surarṣibhiḥ  
dṛṣṭāni pāvaka mukhaiḥ śivāṃ bhaje tām ||5||

utpattidaityahananastavanātmakāni  
saṃrakṣakāṇyakhilabhūtahitāya yasyāḥ |  
sūktānyaśeṣanigamāntavidāḥ paṭhanti  
tām viśvamātaramajasramabhiṣṭavīmi ||6||

ye vaipracittapunarutthitaśumbhamukhyaiḥ  
durbhikṣaghorasamayena ca kārītāsu |  
āviṣkṛtāstrijagadārtiṣu rūpabhedāḥ  
tairambikā samabhirakṣatu mām vipadbhyaḥ ||7||

sūktam yadīyamaravindabhavādidṛṣṭam  
āvartya devyanupadam surathaḥ samādhiḥ |  
dvāvapyavāpaturabhiṣṭamananyalabhyam  
tāmādivatāruṇīm praṇamāmi mūrdhnā ||8||

māhiṣmatītanubhavaṃ ca ruruṃ ca hantum  
 āviṣkṛtairnijasādavatārabhedaiḥ |  
 aṣṭādaśāhatanavāhatakoṭisaṅkhyaiḥ  
 ambā sadā samabhirakṣatu mām vipadbhyaḥ||9||

etaccaritamakhilam likhitam hi yasyāḥ  
 sampūjitam sadana eva niveśitam vā |  
 durgam ca tārayati dustaramapyāśeṣam  
 śreyah prayacchati ca sarvamumām bhaje tām||10||

yatpūjanastutinamaskṛtibhirbhavanti  
 prītāḥ pitāmaharameśaharāstrayo'pi |  
 teṣāmapi svakaguṇairdadatī vapuṃṣi  
 tāmīśvarasya taruṇīm śaraṇam prapadye||11||

kāntāramadhyadr̥ḍhalagnatayā'vasannāḥ  
 magnāśca vāridhijale ripubhiśca ruddhāḥ |  
 yasyāḥ prapadya caraṇau vipadastaranti  
 sā me sadā'stu hr̥di sarvajagatsavitṛi||12||

bandhe vadhe mahati mṛtyubhaye prasakte  
 vittakṣaye ca vividhe ca mahopatāpe |  
 yatpādapūjanamiha pratikāramāhuḥ  
 sā me samastajanāni śaraṇam bhavāni||13||

bāṇāsuraprahitapannagabandhamokṣaḥ  
 tadbāhudarpadalanāduṣayā ca yogaḥ |  
 prādyumninā drutamalabhyata yatprasādāt  
 sā me śivā sakalamapyāśubham kṣiṇotu||14||

pāpaḥ pulastyatanayaḥ punarutthito mām  
 adyāpi hartumayamāgata ityudītam |  
 yatsevanena bhayamindirayā'vadhūtam  
 tāmādivataruṇīm śaraṇam gato'smi||15||

yad dhyānam sukhamavāpyamanantapuṇyaiḥ  
 sākṣāt tamacyutaparigrahamāśvavāpuḥ |  
 gopāṅganāḥ kila yadarcanaḥ puṇyamātrāḥ  
 sā me sadā bhagavatī bhavatu prasannā||16||

rātrim prapadya iti mantravidah prapannān  
 udbodhya mṛtyavadhimanyaphalaiḥ pralobhya|  
 buddhvā ca tadvimukhatām pratanaṁ nayantīm  
 ākāśamādiḥ jananīm jagatām bhaje tām||17||

deśakāleṣu duṣṭeṣu durgācandrakalāstutiḥ|  
 sandhyayoranusandheyā sarvāpadviniṣṭtaye||18||

||iti śrīmadappayyadīkṣitendravidiracitā durgācandrakalāstutiḥ sampūrṇā||



## ||durgā-pañca-ratnam||

te dhyāna-yogānugatā apaśyan  
 tvāmeva devīm svaguṇairnigūḍhām|  
 tvameva śaktiḥ parameśvarasya  
 mām pāhi sarveśvari mokṣadātri||1||

devātma-śaktiḥ śruti-vākya-gītā  
 maharṣi-lokasya puraḥ prasannā|  
 guhā param vyoma sataḥ pratiṣṭhā  
 mām pāhi sarveśvari mokṣadātri||2||

parā'sya śaktirvividhaiva śrūyase  
 śvetāśva-vākyodita-devi durge|  
 svābhāvikī jñānabalakriyā te  
 mām pāhi sarveśvari mokṣadātri||3||

devātma-śabdena śivātma-bhūtā  
 yat kūrma-vāyavya-vaco-vivṛtyā|  
 tvaṁ pāśa-viccheda-karī prasiddhā  
 mām pāhi sarveśvari mokṣadātri||4||

tvam brahma-pucchā vividhā mayūrī  
 brahma-pratiṣṭhā'syupadiṣṭa-gītā|  
 jñāna-svarūpātmatayā'khilānām  
 mām pāhi sarveśvari mokṣadātri||5||

|| iti śrī-kāñcī-kāmakoti-mūlāmnāya-sarvajña-pīṭhādhiśvaraiḥ  
 śrīmanmahādevendra-sarasvatī-śrīcaraṇāntevāsivaryaiḥ  
 śrīmaccandraśekharendra-sarasvatībhiḥ viracitaṃ durgā-pañca-ratnam ||



## ||arjuna-kṛta-durgā-stutiḥ||

sañjaya uvāca

dhārtarāṣṭrabalaṃ dṛṣṭvā yuddhāya samupasthitam|  
 arjunasya hitārthāya kṛṣṇo vacanamabravīt||1||

śrībhagavānuvāca

śucirbhūtvā mahābāho saṅgrāmābhimukhe sthitaḥ|  
 parājayāya śatrūṇāṃ durgāstotramudīraya||2||

sañjaya uvāca

evamukto'rjunaḥ saṅkhye vāsudevena dhīmatā|  
 avatīrya rathātpārthaḥ stotramāha kṛtāñjaliḥ||3||

arjuna uvāca

namaste siddhasenāni ārye mandaravāsini|  
 kumāri kālī kāpālī kapile kṛṣṇaṅgale||4||

bhadrakālī namastubhyaṃ mahākālī namo'stu te|  
 caṇḍī caṇḍe namastubhyaṃ tāriṇi varavarṇini||5||

kātyāyāni mahābhāge karālī vijaye jaye|  
 śikhipicchadhvajadhare nānābharaṇabhūṣite||6||

aṭṭaśūlapraharāṇe khadgaketakadhāriṇi|  
 gopendrasyānuje jyeṣṭhe nandagopakulodbhave||7||

mahiṣāsṛkpriye nityaṃ kauśiki pītavāsini|  
 aṭṭahāse kokamukhe namaste'stu raṇapriye||8||

ume śākambhari śvete kṛṣṇe kaiṭabhanāśini|  
 hiraṇyākṣi virūpākṣi sudhūmrākṣi namo'stu te||9||

vedaśruti mahāpuṇye brahmaṇye jātavedasi|  
jambūkaṭakacaityeṣu nityaṃ sannihitālaye||10||  
tvam brahmavidyā vidyānāṃ mahānidrā ca dehināṃ|  
skandamātarbhagavati durge kāntāravāsini||11||  
svāhākāraḥ svadhā caiva kalā kāṣṭhā sarasvatī|  
sāvitṛī vedamātā ca tathā vedānta ucyate||12||  
stutā'si tvam mahādevi viśuddhenāntarātmanā|  
jayo bhavatu me nityaṃ tvatprasādādṛaṇājire||13||  
kāntārabhayadurgeṣu bhaktānāṃ cālayeṣu ca|  
nityaṃ vasasi pātāle yuddhe jayasi dānavān||14||  
tvam jambhanī mohinī ca māyā hrīḥ śrīstathaiva ca|  
sandhyā prabhāvatī caiva sāvitṛī jananī tathā||15||  
tuṣṭiḥ puṣṭirdhṛtirdīptiścandrādityavivardhinī|  
bhūtirbhūtimatāṃ saṅkhye vīkṣyase siddhacāraṇaiḥ||16||

### sañjaya uvāca

tataḥ pārthasya vijñāya bhaktiṃ mānavavatsalā|  
antarikṣagatovāca govindasyāgrataḥ sthitā||17||

### devyuvāca

svalpenaiva tu kālena śatrūñjeṣyasi pāṇḍava|  
narastvamasi durdharṣa nārāyaṇasahāyavān||18||  
ajeyastvam raṇe'rīṇāmapi vajrabhṛtaḥ svayam|  
ityevamuktvā varadā kṣaṇenāntaradhīyata||19||  
labdhvā varam tu kaunteyo mene vijayamātmanah|  
āruroha tataḥ pārtho ratham paramasammatam||20||  
kṛṣṇārjunāvekarathau divyau śaṅkhau pradadhmatuḥ|  
ya idaṃ paṭhate stotraṃ kalya utthāya mānavah||21||  
yakṣarakṣaḥpiśācebhyo na bhayaṃ vidyate sadā|  
na cāpi ripavastebhyaḥ sarpādya ye ca daṁṣṭriṇaḥ||22||

na bhayaṃ vidyate tasya sadā rājakulādapi|  
vivāde jayamāpnoti baddho mucyati bandhanāt||23||

durgam tarati cāvaśyaṃ tathā corairvimucyate|  
saṅgrāme vijayennityaṃ lakṣmīm prāpnoti kevalām||24||

ārogyabalasampanno jīvedvarṣaśataṃ tathā|  
etaddr̥ṣṭaṃ prasādāttu mayā vyāsasya dhīmataḥ||25||

yatra dharmo dyutiḥ kāntiryatra hrīḥ śrīstathā matiḥ|  
yato dharmastataḥ kṛṣṇo yataḥ kṛṣṇastato jayaḥ||26||

|| iti śrīmanmahābhārata bhiṣmaparvaṇi śrīmadbhagavadgītāparvaṇi  
trayaviṃśo'dhyāyaḥ ||



kāyena vācā manasendriyairvā  
buddhyā'tmanā vā prakṛteḥ svabhāvāt|  
karomi yadyat sakalaṃ parasmai  
nārāyaṇāyeti samarpayāmi||

