

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 ṝ ṝ̄ ṁṁ ḥḥ ṇṇ ṇ̄ 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, ṝ ॡ, ḷ ॴ, ḻ ॵ

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

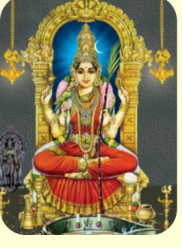
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

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

oṃ



śrīmad-ādyā-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭham
śrī-kāñcī-kāmakoti-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
samsthānam

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 -

- janānām durvicāra-nivṛtti-pūrvaka-sadvicāra-abhivṛddhyartham,
- sādḥūnām dhārmikāṇām ca dhairya-viśvāsa-puṣṭi-siddhyartham, ādharmika-śaktinām vināśartham,
- tad-dvārā sarva-loka-kṣemartham
- bhāratīyānām mahā-janānām vighna-nivṛtti-pūrvaka-satkārya-pravṛtti-dvārā aihika-āmuṣmika-abhyudaya-prāpttyartham, asat-kāryebhyaḥ nivṛtttyartham
- bhāratīyānām santateḥ sanātana-sampradāye śraddhā-bhaktyoḥ abhivṛddhyartham
- sarveṣām dvipadām catuṣpadām anyeṣām ca prāṇi-vargāṇām ārogya-yukta-sukha-jīvana-avāpttyartham
- asmākaṁ saha-kuṭumbānām dharma-artha-kāma-mokṣa-rūpa-caturvidha-puruṣārtha-siddhyartham viveka-vairāgya-siddhyartham

[durgā-sapta-śatī-/lalitā-sahasranāma-/saundarya-laharī-/yudhiṣṭhira-kṛtadurgāstuti-/arjunakṛtadurgāstuti-/durgācandrakalāstuti-/mahiṣāsura-mardinīstotra-/abhirāmyantādi]stotra-pārāyaṇam kariṣye |



viśvāvasu-saṁvatsara-amṛta-siddhi-yoga-dināni

2025-04-16	Wed	budhānurādhā-yogaḥ (pūrṇam ahaḥ)
2025-04-21	Mon	somaśravaṇa-yogaḥ 12:36▶
2025-05-14	Wed	budhānurādhā-yogaḥ▶ 11:45
2025-05-19	Mon	somaśravaṇa-yogaḥ (pūrṇam ahaḥ)
2025-05-23	Fri	bhṛḡurevatī-yogaḥ 16:01▶
2025-06-20	Fri	bhṛḡurevatī-yogaḥ (pūrṇam ahaḥ)
2025-07-21	Mon	somamṛgaśīrṣa-yogaḥ 21:05▶
2025-07-24	Thu	gurupuṣya-yogaḥ 16:42▶
2025-08-18	Mon	somamṛgaśīrṣa-yogaḥ (pūrṇam ahaḥ)
2025-08-21	Thu	gurupuṣya-yogaḥ (pūrṇam ahaḥ)
2025-09-13	Sat	śanirohiṇī-yogaḥ 10:09▶
2025-09-15	Mon	somamṛgaśīrṣa-yogaḥ▶ 07:29
2025-09-18	Thu	gurupuṣya-yogaḥ▶ 06:30
2025-10-11	Sat	śanirohiṇī-yogaḥ▶ 15:18
2025-10-19	Sun	ādityahasta-yogaḥ 17:47▶
2025-11-04	Tue	bhaumāśvinī-yogaḥ 12:32▶
2025-11-16	Sun	ādityahasta-yogaḥ (pūrṇam ahaḥ)
2025-12-02	Tue	bhaumāśvinī-yogaḥ (pūrṇam ahaḥ)
2025-12-14	Sun	ādityahasta-yogaḥ▶ 08:16
2025-12-17	Wed	budhānurādhā-yogaḥ 17:09▶
2026-01-14	Wed	budhānurādhā-yogaḥ (pūrṇam ahaḥ)
2026-01-19	Mon	somaśravaṇa-yogaḥ 11:50▶
2026-02-11	Wed	budhānurādhā-yogaḥ▶ 10:51

2026-02-16 Mon somaśravaṇa-yogaḥ (pūrṇam ahaḥ)
2026-02-20 Fri bhṛgurevatī-yogaḥ 20:06►
2026-03-20 Fri bhṛgurevatī-yogaḥ (pūrṇam ahaḥ)

||yudhiṣṭhira-kṛta-durgā-stutiḥ||

vaiśampāyana uvāca

virāṭa-nagaram ramyaṃ gacchamāno yudhiṣṭhirah|
astuvanmanasā devīm durgāṃ tri-bhuvaneśvarīm||1||

yaśodā-garbha-sambhūtāṃ nārāyaṇa-vara-priyām|
nanda-gopa-kule jātāṃ maṅgalyāṃ kula-vardhanīm||2||

kaṃsa-vidrāvaṇa-karīmasurāṇāṃ kṣayaṃ-karīm|
śilā-taṭa-vinikṣiptāmākāśaṃ prati gāminīm||3||

vāsudevasya bhaginīm divya-mālya-vibhūṣitām|
divyāmbara-dharāṃ devīm khaḍga-kheṭaka-dhāriṇīm||4||

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

stotum pracakrame bhūyo vividhaiḥ stotra-sambhavaih|
āmantrya darśanākāṅkṣī rājā devīm sahānujah||6||

namo'stu varade kṛṣṇe kumāri brahma-cāriṇi|
bālārka-saḍṛśākāre pūrṇa-candra-nibhānane||7||

caturbhujе caturvaktre pīna-śroṇi-payodhare|
mayūra-piccha-valaye keyūrāṅgada-dhāriṇi||8||

bhāsi devi yathā padmā nārāyaṇa-parigrahaḥ|
svarūpaṃ brahmacaryaṃ ca viśadaṃ tava khe-cari||9||

kṛṣṇa-cchavi-samā kṛṣṇā saṅkarṣaṇa-samānanā|
bibhratī vipulau bāhū śakra-dhvaja-samucchrayau||10||

pātrī ca pañkajī ghaṇṭī strī viśuddhā ca yā bhuvi|
pāśaṃ dhanurmahācakram vividhānyāyudhāni ca||11||

kuṇḍalābhyāṃ supūrṇābhyāṃ karṇābhyāṃ ca vibhūṣitā|
candra-vispardhinā devi mukhena tvaṃ virājase||12||

mukūṭena vicitreṇa keśa-bandhena śobhinā|
bhujāṅgābhoga-vāsena śroṇi-sūtreṇa rājatā||13||

vibhrājase cābaddhena bhogeneveha mandarah|
dhvajena śikhi-picchānāmucchritena virājase||14||

kaumāraṃ vratamāsthāya tri-divaṃ pāvitaṃ tvayā|
tena tvam stūyase devi tridaśaiḥ pūjyase'pi ca||15||

trailokya-rakṣaṇārthāya mahiṣāsura-nāśini|
prasannā me sura-śreṣṭhe dayam kuru śivā bhava||16||

jayā tvam vijayā caiva saṅgrāme ca jaya-pradā|
mamāpi vijayaṃ dehi vara-dā tvam ca sāmpratam||17||

vindhye caiva naga-śreṣṭhe tava sthānaṃ hi śāśvatam|
kāli kāli mahā-kāli śīdhu-māṃsa-paśu-priye||18||

kṛtānuyātrā bhūtaistvaṃ vara-dā kāma-cāriṇī|
bhārāvatāre ye ca tvam saṃsmariṣyanti mānavāḥ||19||

praṇamanti ca ye tvam hi prabhāte tu narā bhuvi|
na teṣāṃ durlabhaṃ kiṃ-cit putrato dhanato'pi vā||20||

durgāt tārayase durge tat tvam durgā smṛtā janaiḥ|
kāntāreṣvavasannānām magnānām ca mahārṇave|
dasyubhirvā niruddhānām tvam gatiḥ paramā nṛṇām||21||

jala-pratarāṇe 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 putra-nāśam dhana-kṣayam|
vyādhim mṛtyum bhayaṃ caiva pūjitā nāśayiṣyasi||24||

so'ham rājyāt paribhraṣṭaḥ śaraṇam tvam prapannavān|
praṇataśca yathā mūrdhnā tava devi sureśvari||25||

trāhi mām padma-patrākṣi satye satyā bhavasva naḥ|
śaraṇaṃ bhava me durge śaraṇe bhakta-vatsale||26||

evaṃ stutā hi sā devī darśayāmāsa pāṇḍavam|
upagamyā tu rājānamidaṃ vacanamabravīt||27||

devyuvāca

śṛṇu rājan mahābāho madīyaṃ vacanaṃ prabho|
bhaviṣyatyacirādeva saṅgrāme vijayastava||28||

mama prasādānnirjitya hatvā kaurava-vāhinīm|
rājyaṃ niṣkaṇṭakaṃ kṛtvā bhokṣyase medinīm punaḥ||29||

bhrātr̥bhiḥ sahito rājan prītiṃ prāpsyasi puṣkalām|
mat-prasādācca te saukhyamārogyaṃ ca bhaviṣyati||30||

ye ca saṅkīrtayiṣyanti loke vigata-kalmaṣāḥ|
teṣāṃ tuṣṭā pradāsyāmi rājyamāyurvapuḥ sutam||31||

pravāse nagare vā'pi saṅgrāme śatru-saṅkaṭe|
aṭavyām durga-kāntāre sāgare gahane girau||32||

ye smariṣyanti mām rājan yathā'haṃ bhavatā smṛtā|
na teṣāṃ durlabhaṃ kiṃ-cidasmin loke bhaviṣyati||33||

idaṃ stotra-varaṃ bhaktyā śṛṇuyād vā paṭheta vā|
tasya sarvāṇi kār्याṇi siddhiṃ yāsyanti pāṇḍavāḥ||34||

mat-prasādācca vaḥ sarvān virāṭa-nagare sthitān|
na prajñāsyanti kuravo narā vā tannivāsiṇaḥ||35||

ityuktvā varadā devī yudhiṣṭhiramarindamam|
rakṣaṃ kṛtvā ca pāṇḍūnāṃ tatraivāntaradhīyata||36||

||iti śrīmanmahābhārata virāṭa-parvaṇi pāṇḍava-praveśa-parvaṇi
aṣṭamo'dhyāyaḥ||



||arjuna-kṛta-durgā-stutiḥ||

sañjaya uvāca

dhārtarāṣṭra-balaṃ dṛṣṭvā yuddhāya samupasthitam|
arjunasya hitārthāya kṛṣṇo vacanamabravīt||1||

śrī-bhagavānuvāca

śucirbhūtvā mahābāho saṅgrāmābhimukhe sthitaḥ|
parājayāya śatrūṇāṃ durgā-stotramudīraya||2||

sañjaya uvāca

evamukto'rjunaḥ saṅkhye vāsudevena dhīmatā|
avatīrya rathāt pārthaḥ stotramāha kṛtāñjaliḥ||3||

arjuna uvāca

namaste siddha-senāni ārye mandara-vāsini|
kumāri kālī kāpālī kapile kṛṣṇa-piṅgale||4||

bhadra-kālī namastubhyaṃ mahā-kālī namo'stu te|
caṇḍī caṇḍe namastubhyaṃ tāriṇī vara-varṇini||5||

kātyāyāni mahā-bhāge karālī vijaye jaye|
śikhi-piccha-dhvaja-dhare nānābharaṇa-bhūṣite||6||

aṭṭa-śūla-praharaṇe khadga-kheṭaka-dhāriṇī|
gopendrasyānuje jyeṣṭhe nanda-gopa-kulodbhave||7||

mahiṣāsṛk-priye nityaṃ kauśiki pīta-vāsini|
aṭṭa-hāse koka-mukhe namaste'stu raṇa-priye||8||

ume śākambhari śvete kṛṣṇe kaiṭabha-nāśini|
hiraṇyākṣi virūpākṣi sudhūmrākṣi namo'stu te||9||

veda-śruti mahā-puṇye brahmaṇye jāta-vedasi|
jambū-kaṭaka-caityeṣu nityaṃ sannihitā'laye||10||

tvam brahma-vidyā vidyānām mahā-nidrā ca dehinām|
skanda-mātarbhagavati durge kāntāra-vāsini||11||

svāhā-kāraḥ svadhā caiva kalā kāṣṭhā sarasvatī|
sāvitṛī veda-mātā ca tathā vedānta ucyate||12||

stutā'si tvam mahā-devi viśuddhenāntarātmanā|
jaya bhavatu me nityam tvat-prasādād raṇājire||13||

kāntāra-bhaya-durgeṣu bhaktānām cālayeṣu ca|
nityam vasasi pātāle yuddhe jayasi dānavān||14||

tvam jambhanī mohinī ca māyā hrīḥ śrīstathaiva ca|
sandhyā prabhāvatī caiva sāvitṛī jananī tathā||15||

tuṣṭiḥ puṣṭirdhṛtirdīptiścandrāditya-vivardhini|
bhūtirbhūti-matām saṅkhye vīkṣyase siddha-cāraṇaiḥ||16||

saṅjaya uvāca

tataḥ pārthasya vijñāya bhaktim mānava-vatsalā|
antarikṣa-gatovāca govindasyāgrataḥ sthitā||17||

devyuvāca

svalpenaiva tu kālena śatrūñjeṣyasi pāṇḍava|
narastvamasi durdharṣa nārāyaṇa-sahāya-vān||18||

ajeyastvam raṇe'rīṇāmapi vajra-bhṛtaḥ svayam|
ityevamuktvā varadā kṣaṇenāntaradhīyata||19||

labdhvā varam tu kaunteyo mene vijayamātmanah|
āruroha tataḥ pārtho ratham parama-sammatam||20||

kṛṣṇārjunāveka-rathau divyau śaṅkhau pradadhmatuḥ|
ya idaṃ paṭhate stotraṃ kalya utthāya mānavah||21||

yakṣa-rakṣaḥ-piśācebhyo na bhayaṃ vidyate sadā|
na cāpi ripavastebhyaḥ sarpādyā ye ca daṁṣṭriṇaḥ||22||

na bhayaṃ vidyate tasya sadā rāja-kulādapi |
vivāde jayamāpnoti baddho mucyati bandhanāt ||23||

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

ārogya-bala-sampanno jīved varṣa-śataṃ tathā |
etad drṣṭaṃ prasādāt tu mayā vyāsasya dhīmataḥ ||25||

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

||iti śrīmanmahābhārata bhīṣma-parvaṇi śrīmad-bhagavadgītā-parvaṇi
trayaviṃśo'dhyāyaḥ ||



||durgā-candra-kalā-stutiḥ||

vedhoharīśvara-stutyāṃ vihartrīm vindhya-bhūdhare |
hara-prāṇeśvarīm vande hantrīm vibudha-vidviṣām ||1||

abhyarthanena sarasīruha-sambhavasya
tyaktvuditā bhagavadakṣi-pidhāna-līlām |
viśveśvarī vipadapākaṛaṇe purastāt
mātā mamāstu madhu-kaiṭabhayornihantrī ||2||

prāñnirjareṣu nihitairnija-śakti-leśaiḥ
ekībhavadbhiruditā'khila-loka-guptyai |
sampanna-śastra-nikarā ca tadāyudha-sthaiḥ
mātā mamāstu mahiṣānta-karī purastāt ||3||

prāleya-śaila-tanayā-tanu-kānti-sampat-
kośoditā kuvalaya-cchavi-cāru-dehā |
nārāyaṇī namadabhīpsita-kalpa-vallī
suprītimāvahatu śumbha-niśumbha-hantrī ||4||

viśveśvarīti mahiṣānta-karīti yasyāḥ
 nārāyaṇītyapi ca nāmabhiraṅkitāni|
 sūktāni paṅkaja-bhuvā ca surarṣibhiśca
 dr̥ṣṭāni pāvaka-mukhaiśca śivāṃ bhaje tām||5||

utpatti-daitya-hanana-stavanātmakāni
 samrakṣakāṇyakhila-bhūta-hitāya yasyāḥ|
 sūktānyaśeṣa-nigamānta-vidaḥ paṭhanti
 tām viśva-mātaramajasramabhiṣṭavīmi||6||

ye vaipracitta-punaruṭthita-śumbha-mukhyaiḥ
 durbhikṣa-ghora-samayena ca kārītāsu|
 āviṣkṛtāstri-jagadārtiṣu rūpa-bhedāḥ
 tairambikā samabhirakṣatu mām vipadbhyaḥ||7||

sūktaṃ yadīyamaravinda-bhavādi-dr̥ṣṭam
 āvartya devyanupadaṃ surathaḥ samādhiḥ|
 dvāvapyavāpaturabhīṣṭa-mananya-labhyaṃ
 tāmādi-deva-taruṇiṃ praṇamāmi mūrdhnā||8||

māhiṣmatī-tanu-bhavaṃ ca ruruṃ ca hantum
 āviṣkṛtairnija-rasādavatāra-bhedaiḥ |
 aṣṭādaśāhata-navāhata-koṭi-saṅkhyaiḥ
 ambā sadā samabhirakṣatu mām vipadbhyaḥ||9||

etaccaritamakhilam likhitaṃ hi yasyāḥ
 sampūjitaṃ sadana eva niveśitaṃ vā|
 durgam ca tārayati dustaramapyāśeṣam
 śreyah prayacchati ca sarvamumām bhaje tām||10||

yat-pūjana-stuti-namaskṛtibhirbhavanti
 prītāḥ pitāmaha-rameśa-harāstrayo'pi|
 teṣāmapī svaka-guṇairdadatī vapūṃṣi
 tāmīśvarasya taruṇiṃ śaraṇam prapadye||11||

kāntāra-madhya-dṛḍha-lagnatayā'vasannāḥ
 magnāśca vāridhi-jale ripubhiśca ruddhāḥ|
 yasyāḥ prapadya caraṇau vipadastaranti
 sā me sadā'stu hṛdi sarva-jagat-savitṛī||12||

bandhe vadhe mahati mṛtyu-bhaye prasakte
 vitta-kṣaye ca vividhe ca mahopatāpe|
 yat-pāda-pūjanamiha pratikāramāhuh
 sā me samasta-jananī śaraṇaṃ bhavānī||13||

bāṇāsura-prahita-pannaga-bandha-mokṣaḥ
 tad-bāhu-darpa-dalanāduṣayā ca yogaḥ|
 prādyumninā drutamalabhyata yat-prasādāt
 sā me śivā sakalamapyaśubhaṃ kṣiṇotu||14||

pāpaḥ pulastya-tanayaḥ punarutthito mām
 adyāpi hartumayamāgata ityudītam|
 yat-sevanena bhayamindirayā'vadhūtaṃ
 tāmādi-deva-taruṇīm śaraṇaṃ gato'smi||15||

yad-dhyāna-jaṃ sukhamavāpyamananta-puṇyaiḥ
 sākṣāt tamacyuta-parigrahamāśvavāpuḥ|
 gopāṅganāḥ kila yadarcana-puṇya-mātrāḥ
 sā me sadā bhagavatī bhavatu prasannā||16||

rātriṃ prapadya iti mantra-vidaḥ prapannān
 udbodhya mṛtyavadhimanya-phalaiḥ pralobhya|
 buddhvā ca tad-vimukhatām pratanaṃ nayantīm
 ākāśamādi-jananīm jagatām bhaje tām||17||

deśa-kāleṣu duṣṭeṣu durgā-candra-kalā-stutiḥ|
 sandhyayoranusandheyā sarvāpad-vinivṛttaye||18||

||iti śrīmadappayya-dīkṣitendra-viracitā durgā-candra-kalā-stutiḥ
 sampūrṇā||



||durgā-pañca-ratnam||

te dhyāna-yogānugatā apaśyan
 tvāmeva devīm sva-guṇairnigūḍhām|
 tvameva śaktiḥ parameśvarasya
 mām pāhi sarveśvari mokṣa-dātri||1||
 devātma-śaktiḥ śruti-vākya-gītā
 maharṣi-lokasya puraḥ prasannā|
 guhā param vyoma sataḥ pratiṣṭhā
 mām pāhi sarveśvari mokṣa-dātri||2||
 parā'sya śaktirvividhaiva śrūyase
 śvetāśva-vākyodita-devi durge|
 svābhāvikī jñāna-bala-kriyā te
 mām pāhi sarveśvari mokṣa-dātri||3||
 devātma-śabdena śivātma-bhūtā
 yat kūrma-vāyavya-vacovivṛtyā|
 tvam pāśa-viccheda-karī prasiddhā
 mām pāhi sarveśvari mokṣa-dātri||4||
 tvam brahma-pucchā vividhā mayūrī
 brahma-pratiṣṭhā'syupadiṣṭa-gītā|
 jñāna-svarūpātmatayā'khilānām
 mām pāhi sarveśvari mokṣa-dātri||5||

|| iti śrī-kāñcī-kāmakoti-mūlāmnāya-sarvajña-pīṭhādhiśvaraiḥ
 śrīmanmahādevendra-sarasvatī-śrīcaraṇāntevāsi-varyaiḥ
 śrīmaccandraśekharendra-sarasvatībhiḥ viracitaṁ durgā-pañca-ratnam ||



kāyena vācā manasendriyairvā
 buddhyā'tmanā vā prakṛteḥ svabhāvāt|
 karomi yad yat sakalam parasmai
 nārāyaṇāyeti samarpayāmi||

