

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, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña 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

om



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 -

- idānīm loke sarvatra prasṛtasya sāṅkrāmika-roga-viśeṣasya niśśeṣam unmūlanārtham,
- janānām durvicāra-nivṛtti-pūrvaka-sadvicāra-abhivṛddhyartham,
- sādḥūnām dhārmikāṇām ca dhairya-viśvāsa-puṣṭi-siddhyartham, ādharmika-śaktīnām 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 dvīpadām catuṣpadām anyeṣām ca prāṇi-vargāṇām ārogya-yukta-sukha-jīvana-avāptyartham
- asmākaṁ saha-kuṭumbānām dharma-artha-kāma-mokṣa-rūpa-caturvidha-puruṣārtha-siddhyartham viveka-vairāgya-siddhyartham

durgāsaptaśatī-lalitāsahasranāma-saundaryalaharī-virāṭaparvadurgāstuti-
durgācandrakalāstuti-mahiṣāsūramardinīstotra-abhirāmyantādistotra-
pārāyaṇaṃ 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	bhṛgurevatī-yogaḥ 16:01▶
2025-06-20	Fri	bhṛgurevatī-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 bhr̥gurevatī-yogaḥ 20:06►
2026-03-20 Fri bhr̥gurevatī-yogaḥ (pūrṇam ahaḥ)

||durgāstutiḥ||

vaiśampāyana uvāca

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

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

kaṃsavidrāvaṇakarīmasurāṇāṃ kṣayaṅkarīm|
śīlātataṇikṣiptāmākāśaṃ 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 bhūtaistvaṃ varadā kāmācāriṇī|
bhārāvatare 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|
kāntāreṣvavasannānām magnānām ca mahārṇave|
dasyubhirvā niruddhānām 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 moḥaṃ putranāśaṃ dhanakṣayaṃ|
vyādhim mṛtyuṃ bhayaṃ caiva pūjitā nāśayiṣyasi||24||

so'haṃ rājyātparibhraṣṭaḥ śaraṇaṃ tvāṃ prapannavān|
praṇataśca yathā mūrdhnā tava devi sureśvari||25||

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

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

devyuvāca

śṛṇu rājanmahābāho madīyam vacanam prabho|
bhaviṣyatyacirādeva saṅgrāme vijayastava||28||
mama prasādānnirjitya hatvā kauravavāhinīm|
rājyam niṣkaṇṭakam kṛtvā bhokṣyase medinīm punaḥ||29||

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

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

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

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

idaṁ stotravaram bhaktyā śṛṇuyādvā paṭheta vā|
tasya sarvāṇi kār्याṇi siddhiṁ yāsyanti pāṇḍavāḥ||34||

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

ityuktvā varadā devī yudhiṣṭhiramarindamam|
rakṣam kṛtvā ca pāṇḍūnām tatraivāntaradhīyata||36||

||iti śrīmanmahābhārata virāṭaparvaṇi pāṇḍavapraveśaparvaṇi
aṣṭamo'dhyāyaḥ||

||durgācandrakalāstutiḥ||

vedhoharīśvarastutyāṃ vihartrīm vindhyabhūdhare|
haraprāṇeśvarīm vande hantrīm vibudhavidviṣām||1||

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

prānnirjareṣu nihitairnijaśaktileśaiḥ
ekībhavadbhiruditā'khilalokaguptyai |
sampannaśastranikarā ca tadāyudhasthaiḥ
mātā mamāstu mahiṣāntakarī purastāt||3||

prāleyaśailatanayātanukāntisampat-
kośomitā kuvalayacchavicārudehā|
nārāyaṇī namadabhīpsitakalpavallī
suprītimāvahatu śumbhaniśumbhahantrī||4||

viśveśvarīti mahiṣāntakarīti yasyāḥ
nārāyaṇītyapi ca nāmabhiraṅkitāni|
sūktāni paṅkajabhuvā ca surarṣibhiḥ
drṣṭāni pāvakamukhaiḥ śivāṃ bhaje tām||5||

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

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

sūktam yadīyamaravindabhavādidṛṣṭam
 āvartya devyanupadam surathaḥ samādhiḥ|
 dvāvapyavāpaturabhīṣṭamananyalabhyam
 tāmādevataruṇīm praṇamāmi mūrdhnā||8||

māhiṣmatītanubhavam ca rurum ca hantum
 āviṣkṛtairnijarasādavatārabhedaḥ |
 aṣṭādaśāhatanavāhatakoṭisaṅkhyaiḥ
 ambā sadā samabhirakṣatu mām vipadbhyaḥ||9||

etaccaritamakhilam likhitam hi yasyāḥ
 sampūjitam sadana eva niveśitam vā|
 durgam ca tārayati dustaramapyāśeṣam
 śreyaḥ 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 hṛdi sarvajagatsavitṛi||12||

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

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

pāpaḥ pulastyatanayaḥ punarutthito mām
 adyāpi hartumayamāgata ityudītam|
 yatsevanena bhayamindirayā'vadhūtaṁ
 tāmādiddevataruṇīm śaraṇaṁ gato'smi||15||

yad dhyānajaṁ sukhamavāpyamanantapuṇyaiḥ
 sāṅkṣāt tamacyutaparigrahaṁśvavāpuḥ|
 gopāṅganāḥ kila yadarcanaṁ puṇyamātrāḥ
 sā me sadā bhagavatī bhavatu prasannā||16||

rātriṁ prapadya iti mantravidyaḥ prapannān
 udbodhya mṛtyavādhimanyaphalaiḥ pralobhya|
 buddhvā ca tadvimukhatāṁ pratanaṁ nayantīm
 ākāśamādiḥ janānīm jagatāṁ bhaje tām||17||

deśakāleṣu duṣṭeṣu durgācandrakalāstutiḥ|
 sandhyayoranusandheyā sarvāpadvinivṛttaye||18||

||iti śrīmadappayyadīkṣitendravidyā 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 paraṁ 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|
tvam 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 drṣṭvā yuddhāya samupasthitam|
arjunasya hitārthāya kṛṣṇo vacanamabravīt||1||

śrībhagavānuvāca

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

sañjaya uvāca

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

arjuna uvāca

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

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

kātyāyani mahābhāge karāli vijaye jaye|
śikhipicchadhvajadhare nānābharaṇabhūṣite||6||

aṭṭaśūlapraharāṇe khadḡakhetakadhāriṇi|
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 vidyānām mahānidrā ca dehinām|
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 tvatprasādādraṇājire||13||

kāntārabhayadurgeṣu bhaktānām 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|
bhūtirbhūtimatām saṅkhye vīkṣyase siddhacāraṇaiḥ||16||

saṅjaya uvāca

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

devyuvāca

svalpenaiva tu kālena śatrūñjeṣyasi pāṇḍava|
narastvamasi durdharṣa nārāyaṇasahāyavān||18||

ajeyastvaṃ raṇe'rīṇāmapi vajrabhṛtaḥ svayam|
ityevamuktvā varadā kṣaṇenāntaradhīyata||19||

labdhvā varaṃ tu kaunteyo mene vijayamātmanah|
āruroha tataḥ pārtho rathaṃ paramasammataṃ||20||

kṛṣṇārjunāvekarathau divyau śaṅkhau pradadhmatuḥ|
ya idaṃ paṭhate stotraṃ kalya utthāya mānavah||21||

yakṣarakṣaḥpiśācebhyo na bhayaṃ vidyate sadā|
na cāpi ripavastebhyaḥ sarpādyā ye ca daṃṣṭriṇaḥ||22||

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

durgaṃ tarati cāvaśyaṃ tathā corairvimucyate|
saṅgrāme vijayennityaṃ lakṣmīṃ 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 bhīṣmaparvaṇi śrīmadbhagavadgītāparvaṇi
trayoviṃśo'dhyāyaḥ ||



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

