

Śrī Anaghāṣṭami Pūja
or
Anaghā Vratam

ōm śrī gurubhyō namaḥ
hariḥ ōm

Light the lamp/lamps. Ring the bell to clear the area of bad vibrations.

Ācamya: Cleansing

Moisten both palms. Then sip water three times taking in your right palm, uttering one by one for each sip, these first three names (women say namaḥ, men say swāhā):

ōm kēśavāya swāhā (namaḥ)
ōm nārāyaṇāya swāhā (namaḥ)
ōm mādhavāya swāhā (namaḥ)

Moisten palms again, symbolically washing them. Put this water container away. Chant the rest of the 24 names of Lord Viṣṇu, offering prayers.

ōm gōvindāya namaḥ
ōm viṣṇavē namaḥ
ōm madhusūdanāya namaḥ
ōm trivikramāya namaḥ
ōm vāmanāya namaḥ
ōm śrīdharāya namaḥ
ōm hr̥ṣīkēśāya namaḥ
ōm padmanābhāya namaḥ
ōm dāmōdarāya namaḥ
ōm sankarṣaṇāya namaḥ
ōm vāsudēvāya namaḥ
ōm pradyumnāya namaḥ
ōm aniruddhāya namaḥ
ōm puruṣōttamāya namaḥ
ōm adhōkṣajāya namaḥ
ōm nārasimhāya namaḥ
ōm acyutāya namaḥ
ōm janārdanāya namaḥ
ōm upēndrāya namaḥ
ōm harayē namaḥ
ōm śrī kṛṣṇāya namaḥ
śrī kṛṣṇa parabrahmaṇē namaḥ

I request all evil spirits to depart from this place of worship.

Prāṇāyāmaḥ: *Controlled Breathing*

Sankalpam: *Determination*

ōm mama upāṭṭa samasta durita kṣaya dwārā śrī

paramēśwaramuddiśya |

śrī paramēśwara prītyartham | śubhē śōbhanē muhūrtē |

śrī mahā viṣṇōrājñayā pravartamānasya adya brahmaṇaḥ |

dvitīya parārdhē | śveta varāha kalpē | vaivaswata

manvantarē | kaliyugē prathama pādē | jambū dvīpē | (if in

India) bharata varṣhē | bharata khaṇḍē (if elsewhere mention

the name of your continent and country) | meroḥ ... dakṣiṇa (if

you are located to the south of the Himalayas), paścima (if to the

west of the Himalayas), uttara (if to the north of the Himalayas),

pūrva (if to the east of the Himalayas) digbhāgē | śōbhana grhē |

samasta devatā brāhmaṇa harihara sadguru caraṇāravinda

sannidhou | asmin vartamāna vyāvahārika cāndramānēna

(in the name of the Hindu year - if not known, say śubha -

auspicious) samvatsarē | (in the specific half-year; if between

Jan.14-July14) uttarāyanē, (if between July 15-Jan.13)

dakṣiṇāyanē | (in the name the Hindu month-specify) māsē |

(name the waxing or waning lunar phase) śukla or kṛṣṇa pakṣē |

(on the lunar day-specify) tithau | (name the day of the week in

Sanskrit) indu (on Monday), bhauma (on Tuesday), saumya (on

Wednesday), bṛhaspati ((on Thursday), bhṛgu (on Friday), sthira

(on Saturday), **bhānu** (on Sunday) *vāsarē* | **śubha nakṣatra,**
śubha yōga, śubha karaṇa, ēvaṅguṇa viśēṣaṇa viśiṣṭhāyaam,
śubha tithau | (*mention your gotra, birth star, and name*) |
anaghā dēvī samēta śrī anagha svāmi prasāda siddhi dvārā |
bhakti jnāna vairāgya yōgānām nirantara abhivṛddhyartham
| ātma jnāna siddhyartham | asmākam saha kuṭumbānām
kṣēma sthairyā vīrya vijaya abhaya āyurārōgya
aiśwaryābhivṛddhyartham | dharmārtha kāmamōkṣa
caturvidha phala puruṣārtha siddhyartham | śrī anaghā dēvī
samēta śrī anagha svāminam uddiśya śrī anaghā dēvī samēta
śrī anagha svāmi prītyartham | śrī anaghāṣṭamī vrata pūjām
yāvacchakti dhyāna āvāhanādi ṣōḍaśa upacāra vidhānēna
aham kariṣyē |

With the intention of removing the sins of me and my family, so that I may please God and thereby increase devotion, spiritual knowledge, and detachment, and obtain protection, vigor, success, longevity, health, prosperity, fearlessness, steadiness, righteousness, fulfillment of desires, and liberation, at this specific location and at this specified time as mentioned, I, with my specific identity established, am going to perform the worship to the best of my ability offering the 16 services to Anagha Swāmi and Anaghā Dēvi along with their 8 sons.

ādau śrī mahāgaṇapati pūjām kariṣyē |

I first worship Lord Gaṇapati.

**vakratunḍa mahā kāya sūrya kōṭi sama prabhā
nirvighnam kuru mē dēva sarva kāryēṣu sarvadā**

śrī mahā ganapati prārthanam samarpayāmi |

I offer prayers to Lord Gaṇapati with the curved elephant's trunk who is as effulgent as millions of suns, to always remove obstacles from all my (worthy) endeavors.

Kalaśa Puja:

Worship the fresh water container by adding a small amount of sandal paste, yellow rice, and a flower to it, cover it with the palm of the right hand, invoking all the sacred waters to flow into it by chanting the following mantra..

**gangē ca yamunē caiva gōdāvāri saraswati
narmadē sindhu kāvēri jalēsmin sannidhim kuru ||**

This sanctified water that is to be used for worship is then sprinkled with a flower on one's head, the puja materials, and the deities, for purification.

The main pūja

Āvāhanam: *Invocation*

ādau kalpōkta tattaddēvatā prāṇapraṭiṣṭhāpanamca kariṣyē |

aṇimā mahimā prāptiḥ prākāmyam mahimā tathā |

īśitvanca vaśitvanca yacca kāmāvasāyitā ||

As stipulated originally in the scriptures, I invoke the special deities - Aṇima, Laghima, Prāpti, Prākāmya, Īśitva, Vaśitva, Kāmāvasāyita, and Mahima (the eight supernatural powers born as the sons of Anaghā Dēvi and Anagha Swāmi) and I infuse them with life energy.

Please follow the specific locations assigned to each deity on the pūja chart.

Aṇima:

- 1. aṇōraṇīyasaḥ putraḥ īśānāśā vyavasthitaḥ |
anaghasyāṇimābhikhyaḥ putraścitrassanovatu ||**

**aṣṭadaḷa padmē īśānya daḷē kalaśē aṇimākhya dēvatām
āvāhayāmi, sthāpayāmi, pūjayāmi |**

Anima! You are smaller than the atom. You are Datta's son. You are wonderful. You are at the northeast side of Datta. Please protect us. I invoke, seat, and worship Anima in the water pot on the northeast petal on the eight petaled lotus.

Laghima:

2. **anaghānaghayōḥ putrō laghimākhyah kṛpālaghuḥ |
dēvasyāgnēya kōṇasthō laghu buddhissanōvatu ||**

**aṣṭadaḷa padmē āgnēya daḷē kalaśē laghimākhyā dēvatām
āvāhayāmi, sthāpayāmi, pūjayāmi |**

! You are a son of the Anagha couple. You are very generous and highly intelligent. You are at the southeast side of Datta. Please protect us. I invoke, seat, and worship Laghima in the water pot on the southeast petal on the eight petaled lotus.

Prāpti:

3. **bhaktābhīṣṭa phalapṛāpti kārakōnaghayōssutaḥ |
dēvasya nairṛtē kōṇē sthitaḥ pṛāpti ssaṇōvatu ||**

**aṣṭadaḷa padmē nairṛti daḷē kalaśē pṛāpti dēvatām
āvāhayāmi, sthāpayāmi, pūjayāmi |**

Prāpti! You are a son of the Anagha couple. You fulfill the wishes of devotees. You are at the southwest side of Datta. Please protect us. I invoke, seat, and worship Prāpti in the water pot on the southwest petal on the eight petaled lotus.

Prākāmya:

4. **avadhūta gurōssvecchā sancāra syānaghasya yaḥ |
vāyu kōṇa sthitaḥ putraḥ prākāmyākhyassanōvatu ||**

**aṣṭadaḷa padmē vāyavya daḷē kalaśē prākāmya dēvatām
āvāhayāmi, sthāpayāmi, pūjayāmi |**

Prākāmya! You are a son of avadhūta guru Datta. You move about freely. You are at the northwest side of Datta. Please protect us. I invoke, seat, and worship Prākāmya in the water pot on the northwest petal on the eight petaled lotus.

Īśitva:

5. **sarvātīśāyitām dēvasyānaghasya jagadgurōḥ |
khyāpayan dakṣa bhāgasthaḥ īśitvākhyassanōvatu ||**

**aṣṭadaḷa padmē dēvasya dakṣiṇa bhāgastha daḷē kalaśē
īśitva dēvatām āvāhayāmi, sthāpayāmi, pūjayāmi |**

Īśitva! You propagate the glory and grandeur of Datta, the spiritual guru of the Universe. You are to the south of Datta. Please protect us. I invoke, seat, and worship Īśitva in the water pot on the southern petal on the eight petaled lotus.

Vaśitva:

6. jagadyasya vaśē tiṣṭhatyanaghasya mahātmanah |
ātmaḥ vāma bhāgasthō vaśitvākhyassanōvatu ||

**aṣṭadaḷa padmē dēvasya vāma bhāgastha daḷē kalaśē vaśitva
dēvatām āvāhayāmi, sthāpayāmi, pūjayāmi |**

Vaśitva! You are a son of Datta, who controls the entire Universe. Please protect us. I invoke, seat, and worship Vaśitva in the water pot on the eight petaled lotus.

Kāmāvasāyita:

7. kāmāvasāyitābhikhyō hyanaghasyānga rakṣavat |
paścād bhāga sthitaḥ putraḥ kamanīyassanōvatu ||

**aṣṭadaḷa padmē dēvasya paścād bhāgastha daḷē kalaśē
kāmāvasāyitākhyā dēvatām āvāhayāmi, sthāpayāmi,
pūjayāmi |**

Kāmāvasāyita! You are at the back of Datta like a bodyguard. Please protect us. I invoke, seat, and worship Kāmāvasāyita in the water pot on the west side petal on the eight petaled lotus.

Mahima:

8. **purastādanagha dvandva pādasīmni vyavasthitaḥ |
mahimākhyō mahā kāryakārī putrassanōvatu ||**

**aṣṭadaḷa padmē purastāddaḷē kalaśē mahimākhyā dēvatām
āvāhayāmi, sthāpayāmi, pūjayāmi |**

Mahima! You sit at the feet of Datta and Anaghā Dēvi. Your achievements are miraculous. Please protect us. I invoke, seat, and worship Mahima in the water pot on the eastern petal on the eight petaled lotus.

9. **ēvam tattat suta bhrājaddaḷāṣṭaka suśobhinaḥ |
karṇikāyām pankajasya kalitāyām mahāguṇaiḥ |
samāsīnaḥ praśāntātmā kṛpābdhīranaghāhvayaḥ |
dattātrēyō gurur viṣṇur brahmēsātmā sanōvatu ||**

**aṣṭadaḷa padmē madhyē karṇikāyām pradhāna kalaśē śrī
madanagha swāminam dattātrēyam āvāhayāmi, sthāpayāmi,
pūjayāmi |**

Anagha Swāmi! You are seated at the center of the eight petaled lotus with your eight sons at each petal. Your pious qualities are superb. You are the ocean of peace and mercy. You are a son of Atri. You are the Universal Teacher. You are Brahma, Viṣṇu, and Śiva in one form. Please protect us. I invoke and worship Datta at the center of the lotus.

**10. anaghasvāminaḥ pārśvē samāsīnā kṛpālayā |
sarvair brāhmya guṇairyuktā yogādhīśā jagatprasūḥ |
padmāsanā padmakarā bhaktādhīnā pativratā |
anaghāmbā mahālakṣmī mahābhāgā canōvatu ||**

**aṣṭadaḷa padmē madhyē karṇikāyām śrī madanagha
swāminaḥ pārśvē śrīmatīm anaghā dēvīm āvāhayāmi,
sthāpayāmi, pūjayāmi |**

Oh Mother Anaghā Dēvi! You are seated to the left of Anagha Swāmi. You are merciful. You have all the pious qualities. You have total control of Yoga. You are the Mother of the Universe. You are in padmasana (a seated yogic seated posture). You hold a lotus in one hand. You always bestow care and attention to your ardent devotees. Your chastity is beyond comparison. You are an incarnation of Mahā Lakṣmī (the Goddess of Prosperity). Oh Supreme Soul! Please protect us. I invoke and worship Anaghā Dēvi at the center of the lotus.

Prāṇa pratiṣṭhā: *Infusing life energy into the deities who are assembled on the altar in their celestial forms.*

11. **īśānyā maṇimābhikhyē cāgneyyām laghimābhidhē |
prāpti nāmani nairṛtyām prākāmyākhyēnilasthalē |
īśitvākhyē vaśitvākhyē cōbhayōḥ pārśvayōrapī |
kāmāvasāyitā nāmni paścādbhāgēnga rakṣavat |
mahimni pādāmūlē ca daḷeṣvaṣṭa su nityaśaha |
bhrājamānēṣu tan madhyē karṇikāyām kṛpālayau |
anaghaścānaghādevī prāṇa cēṣṭā virājitaū |
caratām mama hr̥tpadme guru mār̥ga pravartakau ||**

**aṇimādi anga dēvatā parivṛta śrī anaghādevī samēta śrī
anagha svāminē namaḥ | sarvēndriyāṇi vājnmanas
cakṣuśśrōtra jihvāghrāṇarētō buddhyādīni ihaivāgatya
sukham ciram tiṣṭhantu swāhā | prāṇapратиṣṭhāpana
muhūrtassumuhūrto astu | sthirōbhava | varadōbhava |
sthirāsanam kuru |**

In the eight petalled lotus Aṇima, Laghima, Prāpti, Prākāmya, Īśitva, Vaśitva, Kāmāvasāyita, and Mahima are at the eight sides, namely, Northeast, Southeast, Northwest, Southwest, South, North, West, and East respectively. They always serve their pious parents Anaghā Dēvi and Anagha Swami who are seated at the center of the

eight petaled lotus. May the sacred couple remain always in the lotus of my heart with spiritual life energy, constantly directing me in the path of righteousness.

I pray to Datta to be present with Anaghā Dēvi and the eight sons. May this moment of the Invocation of Life Energy be auspicious. May I be blessed. May I always feel Datta's presence in my heart. May Datta be ever pleased with me.

**12. svāmin sarva jagannātha yāvat pūjāvasānakam |
tāvattvam prīti bhāvēna kumbhēsmin sannidhim
kurull**

Datta! You are the Lord of the Universe. Please be present in your celestial form in the water container till the completion of the worship.

Dhyānam: Meditation

**13. padmāsanottāna manōjna pādama
padmam dadhānam nabhayam ca pāṇyōḥ |
yōgasthiram nirbhara kānti punjam
dattam prapadyēnagha nāmadhēyam ||**

Datta! You are seated in the lotus posture. I cherish the view of your enchanting feet. You hold a lotus in one hand. Your other hand gestures assurance of protection. You are ever firmly established in Yoga. You radiate divine brilliance. I seek refuge at your feet.

**14. padmāsanasthām padayugma nūpurām
padmam dadhānām abhayam ca pāṇyōḥ |
yōgērtha sammīlita niścalākṣīm
dattānuraktām anaghām prapadyē ||**

Anaghā Dēvī! You are seated in the lotus posture. I am blessed by the view of your sacred feet. You hold a lotus in one hand. Your other hand gestures assurance of protection. While you meditate your eyes are steady and half-closed. You cherish the company of Datta. I seek refuge at your feet.

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
dhyāyāmi |**

I prostrate to Datta and Anaghā Dēvi. I meditate upon them.

Āvāhanam: Invocation

**15. guṇātītā vapīsvēṣu kṛpayā triguṇānvitau |
anaghām anagham dēvam dēvīm cāvāhayāmyaham ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
āvāhayāmi |**

Oh Anaghā Dēvi! Anagha Swāmi! You are both without attributes. However in order to bestow grace upon your devotees, you appear to possess the three qualities. I invoke you both. I prostrate to Datta and Anaghā Dēvi. I invite you to be present here.

Āsanam: Seating

**16. sauvarṇa pīṭham kṛṣṇa tvakcitrāsana kuśāsanaih |
āstr̥tam gr̥hyatām devāvanaghāvarpitam mayā ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
āsanam samarpayāmi |**

I pray that you accept my offer of a golden throne equipped with the cushion of a deer skin, grass mat, and a colorful decorated mat. I prostrate to Datta and Anagha Devi. I offer them seats.

Pādyam: Offering water to wash feet

**17. yōgi śīrṣēmṛtāsārau jambha śīrṣēgni varṣakau |
pāḍau pādyēna hr̥dyēna kṣāḷayēnaghayōr aham ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
pādyam samarpayāmi |**

*Your lotus feet rain the nectar of immortality on the heads of yogis.
However they rain fire on the heads of demons. I prostrate to Datta
and Anaghā Dēvi. I offer water to wash your feet.*

Arghyam: *Offering water to wash hands*

**18. padmēna mālayācāttau bhaktābhīti pradāyakau |
arghyeṇa śītalī kuryām anaghānaghayōḥ karau ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
hastayōḥ arghyam samarpayāmi |**

*I offer cool water to wash your hands. You hold a lotus in one hand.
Your other hand gestures assurance of protection. I prostrate to
Datta and Anaghā Dēvi. I offer water to wash your hands.*

Ācamanam: *Offering water to sip*

**19. jnāna jyōtir vinītānām vēda jyōtiśca vēdhasaḥ |
yatōnagha mukhād vyaktam tatrācamanam arpitam ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
mukhe ācamanīyam samarpayāmi |**

Your radiant faces grant the light of knowledge to devotees and the brilliance of Vedas to Brahma. I prostrate to Datta and Anaghā Dēvi. I offer you both water to sip.

Madhuparkam: Offering a sweet drink of honey

**20. anaghau youśrita parīkṣārtham māyā madhu sprśau |
madhuparkam dadētābhyām tatpādābjamadhuvrataḥ ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
madhuparkam samarpayāmi |**

Oh Anagha couple! You are very pious. However, to test the devotees you appear to drink wine. I offer honey to you. I am like a honey-bee hovering over your sweet lotus feet. I prostrate to Datta and Anaghā Dēvi. I offer you both honey.

Pancāmṛta Snānam: Offering a bath with the five nectars

**21. yau kṛpā prēritau bhakta prapancēmṛta varṣakau |
pancāmṛtaistau snapayāmy anaghāv amṛtātmakau ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
pancāmṛta snānam samarpayāmi i |**

Motivated by mercy, you shower the rain of immortality on the devotees. I offer the five precious ingredients of cow's milk, yogurt, and ghee all made from cow's milk, honey, and sugar to you for bath. I prostrate to Datta and Anaghā Dēvi. I offer you both a sacred bath with the five nectars.

Snānam: Offering the ritual bath

**22. mātṛ tīrthāt padma tīrthāt sarva tīrthād anēkataḥ |
samānītaiś śītalōdais snapayāmy anaghā vubhau ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
snānam samarpayāmi |**

I offer cool, fresh water brought from sacred springs such as Matṛ Tīrtha, Padma Tīrtha, and Sarva Tīrtha. I prostrate to Datta and Anaghā Dēvi. I offer you both a bath with sacred waters.

Vastram: Offering clothes

**23. valkalē rucirē sūkṣmē citra citra daśāncitē |
māyāvṛticchēdakābhyām anaghābhyām dadē mudā ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
vastram samarpayāmi |**

Oh Anagha couple! You free devotees from the bondage caused by illusion. I offer you both fine clothing made from plant fibers, decorated with colorful borders. I prostrate to Datta and Anaghā Dēvi. I offer you both suitable clothing.

Upavītam: Offering Sacred Thread

**24. upavītam pavitram ca sahajam yatprajāpatēḥ |
samarpitam mayā śubhram anaghau pratimuncatam ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
upavītam samarpayāmi |**

Oh Anagha couple! With prostrations, I offer to you the sacred thread which is auspicious to Brahma. I pray that you wear it.

Gandham: Offering Sandal Paste

**25. milat karpūra sadgandhair anulipyānaghānaghau |
mukhayōralikē kuryām lasat phālākṣi sannibhē ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
gandhān dhārayāmi | gandhasyōpari alankaraṇārtham
kunkumam akṣatāmśca samarpayāmi |**

I offer sandal paste mixed with camphor as a decoration on your forehead to symbolize the third eye of wisdom. With prostrations I offer sandal paste, the red auspicious powder and yellow rice for decoration.

**26. ārdrām haridrām padayōḥ mukhē puṣpa rajōnaghē |
sīmanta sīmni sindūram tērpayē mangala pradē ||**

**śrī anaghā dēvyai namaḥ |
nānā vidha mangala dravyāni samarpayāmi |**

Oh Anaghā Dēvi! You cause everything auspicious. I anoint turmeric paste to your lotus feet. I offer sindūra to decorate your forehead. I prostrate to Anaghā Dēvi. I offer a variety of auspicious items to you.

Ābharaṇam: Offering jewelry

**27. śīrṣē kanṭhe bāhu yugmē maṇi bandha dvayē tathā |
vividhākṣa mālāstē bhūṣārtham kalpayēnagha ||**

Oh Anagha Swami! I offer several rosaries of rudraksha to decorate your head, neck, shoulders, and wrists.

**28. pādānguḷīya kaṭaka kāncī māngalya hārakān |
kankaṇam nāsikā bhūṣām tāṅkētē dadēnaghē ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
nānā vidha ābharaṇāni samarpayāmi |**

Oh Anaghā Dēvi! I offer several gold ornaments such as toe-rings, anklets, belt, auspicious necklaces, bangles, nose and ear ornaments. I prostrate to Datta and Anaghā Dēvi. I offer you both several ornaments.

Puṣpam: Offering flowers

**29. tattatkālōttha puṣpaugha mālābhiranaghānaghau |
āpāda śīrṣam sambhūṣya punaḥ puṣpaissamarcaḥ ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
puṣpāṇi samarpayāmi |**

I offer garlands made with various seasonal fragrant flowers to decorate you from your feet all the way to the head. I worship you

again with fresh individual flowers. I prostrate to Datta and Anaghā Dēvi. I offer you both flowers.

Kunkuma Pūjā: *Offering worship with the sacred red powder*

30. **dēvi tvāmanaghē bhadrē sarva mangala mangalē |
lasat kunkuma cūrṇēna pūjayāmi prasīda mē ||**

**śrī anaghā dēvyai namaḥ |
kunkuma pūjām samarpayāmi |**

Oh Mother! You grant safety, security, and auspiciousness. You are an embodiment of these. With prostrations I worship you with bright Kumkum. Kindly show mercy upon me.

Anga Pūjā: *Worship of the different celestial parts of the forms of the deities, Anagha Swāmi and Anaghā Dēvi*

Worship to Anagha Swāmi:

**śrī anagha dēvāya namaḥ
pādaḥ pūjayāmi
śrī tri jagat sancārāya namaḥ
janghē pūjayāmi**

śrī	ājānu bāhavē jānunī pūjayāmi	namaḥ
śrī	padmāsana sthāya ūrū pūjayāmi	namaḥ
śrī	triguṇēśāya vaḷitrayam pūjayāmi	namaḥ
śrī	śātōdarāya udaram pūjayāmi	namaḥ
śrī	karuṇākarāya hṛdayam pūjayāmi	namaḥ
śrī	bhaktāmbanāya bāhū pūjayāmi	namaḥ
śrī	sangīta rasikāya kanṭham pūjayāmi	namaḥ
śrī	jagan mōhanāya mandasmitam pūjayāmi	namaḥ
śrī	jagat prāṇāya nāsikām pūjayāmi	namaḥ
śrī	śruti samvēdyāya śrōtrē pūjayāmi	namaḥ
śrī	dhyāna gōcarāya nētra dvayam pūjayāmi	namaḥ
śrī	tilakāncita phālāya phālam pūjayāmi	namaḥ

śrī sahasra śīrṣāya namaḥ
śīraḥ pūjayāmi
śrī saccidānandāya namaḥ
sarvāṅyangāni pūjayāmi

Worship to Anaghā Devi:

śrī anaghā dēvyai namaḥ
pāḍau pūjayāmi
śrī tri jagat sancārāyai namaḥ
janghē pūjayāmi
śrī ājānu bāhavē namaḥ
jānunī pūjayāmi
śrī padmāsana sthāyai namaḥ
ūrū pūjayāmi
śrī triguṇēsāyai namaḥ
vaḷi trayam pūjayāmi
śrī śātōdarāyai namaḥ
udaram pūjayāmi
śrī karuṇākarāyai namaḥ
hṛdayam pūjayāmi
śrī bhaktāmbanāyai namaḥ
bāhū pūjayāmi
śrī sangīta rasikāyai namaḥ
kanṭham pūjayāmi

śrī jagan mōhanāyai namaḥ
mandasmitam pūjayāmi
śrī jagat prāṇāyai namaḥ
nāsikām pūjayāmi
śrī śruti samvedyāyai namaḥ
śrōtrē pūjayāmi
śrī dhyāna gōcarāyai namaḥ
nētra dvayam pūjayāmi
śrī tilakāncita phālāyai namaḥ
phālam pūjayāmi
śrī sahasra śīrṣāyai namaḥ
śīraḥ pūjayāmi
śrī saccidānandāyai namaḥ
sarvāṅyangāni pūjayāmi

śrī anagha dēva aṣṭōttara śata nāmāvali:

108 names of Anagha Dēva:

ōm dattātrēyāya namaḥ
ōm anaghāya namaḥ
ōm trividhāgha vidāriṇē namaḥ
ōm lakṣmī rūpānaghēśāya namaḥ
ōm yōgādhiśāya namaḥ
ōm drām bīja dhyāna gamyāya namaḥ
ōm vijñēyāya namaḥ

ōm garbhādi tāraṇāya namaḥ
ōm dattātrēyāya namaḥ
ōm bījastha vaṭa tulyāya namaḥ
ōm ēkārṇamanu gāminē namaḥ
ōm ṣaḍarṇa manupālāya namaḥ
ōm yōga sampat karāya namaḥ
ōm aṣṭārṇamanu gamyāya namaḥ
ōm ōm pūrṇānanda vapuṣmatē namaḥ
ōm dvādaśākṣara mantrasthāya namaḥ
ōm ātma sāyujya dāyinē namaḥ
ōm ṣōḍaśārṇa manusthāya namaḥ
ōm saccidānanda śālinē namaḥ
ōm dattātrēyāya namaḥ
ōm harayē namaḥ
ōm kṛṣṇāya namaḥ
ōm unmattāya namaḥ
ōm ānanda dāyakāya namaḥ
ōm digambarāya namaḥ
ōm munayē namaḥ
ōm bālāya namaḥ
ōm piśācāya namaḥ
ōm jnāna sāgarāya namaḥ
ōm ābrahma janma dōṣaugha praṇāśāya namaḥ
ōm sarvōpakāriṇē namaḥ
ōm mōkṣa dāyinē namaḥ

ōm ōm rūpiṇē namaḥ
ōm bhagavatē namaḥ
ōm dattātreyāya namaḥ
ōm smṛti mātra sutuṣṭāya namaḥ
ōm mahā bhaya nivāriṇē namaḥ
ōm mahā jnāna pradāya namaḥ
ōm cidānandātmanē namaḥ
ōm bālōnmatta piśācādi vēṣāya namaḥ
ōm mahā yōginē namaḥ
ōm avadhūtāya namaḥ
ōm anasūyānandadāya namaḥ
ōm atri putrāya namaḥ
ōm sarva kāma phalānīka pradātrē namaḥ
ōm praṇavākṣara vēdyāya namaḥ
ōm bhava bandha vimōcinē namaḥ
ōm hrīm bījākṣara pālāya namaḥ
ōm sarvaiśwarya pradāyinē namaḥ
ōm krōm bīja japa tuṣṭāya namaḥ
ōm sāthyākarṣaṇa dāyinē namaḥ
ōm saurbīja prīta manasē namaḥ
ōm manassankṣōbha hāriṇē namaḥ
ōm ayim bīja parituṣṭāya namaḥ
ōm vākpradāya namaḥ
ōm klīm bīja samupāsyāya namaḥ
ōm trijagad vaśya kāriṇē namaḥ

ōm śrīm upāsana tuṣṭāya namaḥ
ōm mahā sampatpradāya namaḥ
ōm glaumakṣara suvēdyāya namaḥ
ōm bhūsāmrajya pradāyinē namaḥ
ōm drām bījākṣara vāsāya namaḥ
ōm mahatē namaḥ
ōm cirañjīvinē namaḥ
ōm nānā bījākṣarōpāsya nānā śaktiyujē namaḥ
ōm samasta guṇa sampannāya namaḥ
ōm antaśśatru vidāhinē namaḥ
ōm bhūta grahōcchāṭanāya namaḥ
ōm sarva vyādhi harāya namaḥ
ōm parābhicāra śamanāya namaḥ
ōm ādhivyādhi nivāriṇē namaḥ
ōm duḥkha traya harāya namaḥ
ōm dāridrya drāviṇē namaḥ
ōm dēha dārḍhyābhi pōṣāya namaḥ
ōm citta santōṣa kāriṇē namaḥ
ōm sarva mantra svarūpāya namaḥ
ōm sarva yantra svarūpiṇē namaḥ
ōm sarva tantrātmakāya namaḥ
ōm sarva pallava rūpiṇē namaḥ
ōm śivāya namaḥ
ōm upaniṣad vēdyāya namaḥ

ōm dattāya namaḥ
ōm bhagavatē namaḥ
ōm dattātrēyāya namaḥ
ōm mahā gambhīra rūpāya namaḥ
ōm vaikunṭha vāsinē namaḥ
ōm śankha cakra gadā śūla dhāriṇē namaḥ
ōm vēṇu nādinē namaḥ
ōm duṣṭa samhārakāya namaḥ
ōm śiṣṭa sampālakāya namaḥ
ōm nārāyaṇāya namaḥ
ōm astra dharāya namaḥ
ōm cidrūpiṇē namaḥ
ōm prajñā rūpāya namaḥ
ōm ānanda rūpiṇē namaḥ
ōm brahma rūpiṇē namaḥ
ōm mahāvākya prabōdhāya namaḥ
ōm tattvāya namaḥ
ōm sakala karmaugha nirmitāya namaḥ
ōm saccidānanda rūpāya namaḥ
ōm sakala lōkaugha sancārāya namaḥ
ōm sakala dēvaugha vaśīkṛti karāya namaḥ
ōm kuṭumba vṛddhidāya namaḥ
ōm guḍapānaka tōṣiṇē namaḥ
ōm pancakarjāya suprītāya namaḥ
ōm kanda phalādinē namaḥ

ōm sadguravē namaḥ

ōm śrīmad dattātrēyāya namaḥ

śrī anagha svāmi aṣṭōttara śatanāma pūjām samarpayāmi |

I have offered worship to Anagha Swami with His 108 names.

ōm śrī anaghā dēvī aṣṭōttara śata nāmāvaḥi:

108 names of Anaghā Dēvī:

ōm anaghāyai namaḥ

ōm mahādēvyai namaḥ

ōm mahā lakṣmyai namaḥ

ōm anagha svāmi patnyai namaḥ

ōm yōgēsāyai namaḥ

ōm trividhāgha vidāriṇyai namaḥ

ōm triguṇāyai namaḥ

ōm aṣṭaputra kuṭumbinyai namaḥ

ōm siddha sēvya padē namaḥ

ōm ātrēya gṛha dīpāyai namaḥ

ōm vinītāyai namaḥ

ōm anasūyā prīti dāyai namaḥ

ōm manōjnāyai namaḥ

ōm yōga śakti svarūpiṇyai namaḥ

ōm yōgātīta hṛdē namaḥ

ōm citrāsanōpaviṣṭāyai namaḥ
ōm padmāsanayuje namaḥ
ōm ratnāngulīyaka lasat pādāngulyai namaḥ
ōm padma garbhōpamānānghri talāyai namaḥ
ōm bhartṛ śuśrūṣaṇōtkāyai namaḥ
ōm matimatyai namaḥ
ōm tāpasīvēṣa dhāriṇyai namaḥ
ōm tāpatraya nudē namaḥ
ōm haridrāncat prapādāyai namaḥ
ōm manjīra kalajatravē namaḥ
ōm śuci valkala dhāriṇyai namaḥ
ōm kāncī dāma yujē namaḥ
ōm galē māngalya sūtrāyai namaḥ
ōm graivēyālī dhṛtē namaḥ
ōm kvaṇat kankaṇa yuktāyai namaḥ
ōm puṣpālankṛtayē namaḥ
ōm abhīti mudrā hastāyai namaḥ
ōm līlāmbhōja dhṛtē namaḥ
ōm tāṭanka yuga dīptāyai namaḥ
ōm nānā ratna sudīptayē namaḥ
ōm dhyāna sthirākṣyai namaḥ
ōm phālāncat tilakāyai namaḥ
ōm mūrdhā baddha jaṭā rājatsuma dāmālayē namaḥ
ōm bharṭrajnā pālanāyai namaḥ
ōm nānā veṣa dhṛtē namaḥ

ōm panca parvānvitā vidyā rūpikāyai namaḥ
ōm sarvāvaraṇa śīlāyai namaḥ
ōm svabalāvṛta vēdhasē namaḥ
ōm viṣṇu patnyai namaḥ
ōm vēda mātṛē namaḥ
ōm svaccha śankha dhṛtē namaḥ
ōm mandahāsa manōjnāyai namaḥ
ōm mantra tattva vidē namaḥ
ōm datta pārśva nivāsāyai namaḥ
ōm rēṇukeṣṭa kṛtē namaḥ
ōm mukha nissṛta śampābha trayī dīptyai namaḥ
ōm vidhātr vēda sandhātryai namaḥ
ōm sṛṣṭi śaktyai namaḥ
ōm śānti lakṣmyai namaḥ
ōm gāyikāyai namaḥ
ōm brāhmaṇyai namaḥ
ōm yōgacaryā ratāyai namaḥ
ōm nartikāyai namaḥ
ōm datta vāmānka samsthāyai namaḥ
ōm jagadiṣṭa kṛtē namaḥ
ōm śubhāyai namaḥ
ōm cāru sarvāngyai namaḥ
ōm candrāsyāyai namaḥ
ōm durmānasa kṣōbha karyai namaḥ
ōm sādhu hr̥cchāntayē namaḥ

ōm sarvāntas samsthitāyai namaḥ
ōm sarvāntargatayē namaḥ
ōm pāda sthitāyai namaḥ
ōm padmāyai namaḥ
ōm gṛha dāyai namaḥ
ōm sakthi sthitāyai namaḥ
ōm sadratna vastradāyai namaḥ
ōm guhya sthāna sthitāyai namaḥ
ōm patnī dāyai namaḥ
ōm krōḍasthāyai namaḥ
ōm putradāyai namaḥ
ōm vamśa vṛddhi kṛtē namaḥ
ōm hṛdgatāyai namaḥ
ōm sarva kāma pūraṇāyai namaḥ
ōm kanṭha sthitāyai namaḥ
ōm hārādi bhūṣā dātryai namaḥ
ōm pravāsi bandhu samyōga dāyikāyai namaḥ
ōm mṛṣṭānnadāyai namaḥ
ōm vākchakti dāyai namaḥ
ōm brāhmyai namaḥ
ōm ājnābala pradātryai namaḥ
ōm sarvaiśwarya kṛtē namaḥ
ōm mukha sthitāyai namaḥ
ōm kavitā śakti dāyai namaḥ
ōm śirōgatāyai namaḥ

ōm nirdāhakaryai namaḥ
ōm raudryai namaḥ
ōm jambhāsura vidāhinyai namaḥ
ōm jambha vamśa hr̥tē namaḥ
ōm dattānka samsthitāyai namaḥ
ōm vaiṣṇavyai namaḥ
ōm indra rājya pradāyinyai namaḥ
ōm dēva prīti kṛtē namaḥ
ōm nahuṣātmaja dātryai namaḥ
ōm lōka mātṛē namaḥ
ōm dharma kīrti subōdhinyai namaḥ
ōm śāstra mātṛē namaḥ
ōm bhārgava kṣipra tuṣṭāyai namaḥ
ōm kālatraya vidē namaḥ
ōm kārtavīrya vrata prīta matayē namaḥ
ōm śucayē namaḥ
ōm kārtavīrya prasannāyai namaḥ
ōm sarva siddhikṛtē namaḥ

śrī anaghā dēvi aṣṭōttara śatanāma pūjām samarpayāmi ।

I have offered worship to Anaghā Dēvi with Her 108 names.

Dhūpam: *Offering incense*

31. nānā parimaḷa dravya sammēḷaṇa manōharaḥ |
dhūpassamarpitō dēvāvanaghau pratigr̥hyatām ||

śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
dhūpam āghrāpayāmi |

Kindly accept my offering of incense consisting of various fragrances. With prostrations I offer incens.

Dīpam: *Offering light*

32. yadbhāsēdam jagadbhāti na dr̥śyētē tathāpi yau |
tāvubhau tattva sandīptyai dīpairuddīpayāmyaham ||

śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
dīpam darśayāmi |
dhūpa dīpānantaram śuddha ācamanīyam samarpayāmi |

I offer this light to the divine couple who are the source of Light to this entire Universe, but yet are not visible to the world. With prostrations to Anagha Swāmi and Anaghā Dēvi I offer the light of the lamps with a prayer to enlighten me with spiritual wisdom.

Naivēdyam: *Offering a meal*

33. rājānnam bahu bhakṣyāttam nānōpaskāra puṣkalam |
naivēdyam śruti samvēdyau gr̥hyatām anaghau mudā ||

śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
naivēdyam samarpayāmi |
madhyē madhyē pānīyam samarpayāmi |
hastau prakṣālayāmi, pādaḥ prakṣālayāmi |
punarācamanīyam samarpayāmi |

To the Anagha couple who are the highest exponents of the Vedas, I offer a royal feast consisting of many delicacies. With prostrations I offer this meal. I pray that you accept it with pleasure. I offer drink to sip in between. I wash your hands. I wash your feet. I again offer you water to sip.

Tāmbūlam: *Offering the after-meal refreshment*

34. anagha svāmi janaka prōdhṛtāyūṣya tantrakē |
prōktaissulakṣaṇairyuktam tāmbūlam prapadēnaghau
||

śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |

tāmbūlam samarpayāmi |

As per the recipe given in the science of Āyurovēda, the ancient medical science restored by Sage Atri, the father of Datta, I offer this refreshment after the meal. With prostrations to Anagha Swāmi and Anaghā Dēvi, I offer this tāmbūlam.

Nīrājanam: Offering the camphor light

**35. prabhō samantāt parivartitaiśrī
karpūra nīrājana dīpa mālyaiḥ |
yuṣman mahārciḥ parivēṣa panktiḥ
kimmīritābhāstvanaghēnagha prabhō ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
nīrājanam sandarśayāmi |
nīrājanānantaram śuddha ācamanīyam samarpayāmi |**

Oh Anagha couple! I wave the camphor flame as an offering to you. May the brilliant circle of light around you appear more and more colorful and radiant by this offering. With prostration to Anagha Swami and Anaghā Dēvi I show this camphor light. I offer a sip of water after showing the camphor light.

Mantra Puṣṭam: *Worship with flowers sanctified with sacred chants*

36. **yau vēdhasē prabala mānasa dōṣa jālam
unmūlya sattvaram abhāsayatām hi vēdān |
tāvadyakēli śunakīkṛta vēdajātau
śrī mantra puṣṭa nicayair anaghau niṣevē ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ | mantra
puṣṭam samarpayāmi |**

Oh Anagha couple! By removing the mental imbalance of Brahma, you restored to him the knowledge of the Vēdas, which serve you as your pet dogs. With prostrations I offer you flowers in worship accompanied by sacred chants.

Pradakṣiṇam: *Going round and round (circum-ambulation)*

37. **kārtavīryāja nahuṣa bhārgavēndrādi rakṣakau |
anaghau lōka pitarau tuṣyētām mē pradakṣiṇaiḥ ||**

**śrī anaghā dēvī samēta śrī anagha svāminē namaḥ |
pradakṣiṇa namaskārān samarpayāmi |**

Oh Anagha couple! You have protected the famous Kārtavīryārjuna, Lord Brahma, King Nahuṣa, Sage Paraśurama, and Indra, the Lord of Heaven. You are the parents of the Universe. I walk around you in circum-ambulation, offering prayers and prostrations. May you be pleased with this offering. (one may turn around in the same spot clock-wise three times instead).

Prārthanam: Prayer

**38. manōvākāyōttham kṣapitu magham
ātmīya vitatēr dhṛtam nūnam yābhyām
vimalamiha dāmpatya lasanam |
tayōḥ pāda dvandvam mahima mukha
putrāṣṭaka lasat parīvāram vande
satatamanaghākhyā kalitayōḥ ||**

You remove the sins of your devotees committed by thought, word, and deed. You have incarnated as the sacred couple. Your sons, the eight supernatural powers - Aṇima, Laghima, Prāpti, Prākāmya, Īśitva, Vaśitva, Kāmāvasāyitā, and Mahima are always at your service. I prostrate at your lotus feet.

**39. viṣṇō anagha datteśwara anaghē lakṣmi mangalē |
ubhauhi saccidānanda vigrahau bhakta rakṣakau |**

**yuvām mē tuṣyatām adya pūjayā suprasīdatām |
jnātā jnātā parādhānmē kṣamēthām karuṇākarau |
āyurārōgyam aiśwaryam satkuṭumba pravardhanam |
saumangalyam yaśō vidyām jnānam ca diśatām mudā ||**

Datta! You are an incarnation of Viṣṇu. Anaghā Dēvi! You are another form of Lakṣmi, the auspicious Goddess of Prosperity. You are both the embodiments of Universal Truth, Spiritual Knowledge, and Eternal Bliss. You protect your devotees. I pray that you be satisfied and pleased with my worship.

Oh kind couple! Please pardon me for all my mistakes committed knowingly or unknowingly. Please gladly grant me longevity, good health, wealth, welfare of my spouse and family, fame, scholarship, and supreme knowledge.

Samarpaṇam: Dedication

40. **kāyēna vācā manasēndriyairvā |
buddhyātmanā vā prakṛtē svabhāvāt |
karōmi yadyat sakalam parasmai |
nārāyaṇāyēti samarpayāmi ||**

I offer the fruits of all my actions performed by the body, mind, speech, sense organs, intellect, intuition, and individual nature to Lord Nārāyaṇa.

Tōra Bandhana Mantram: *Mantra for tying the sacred thread on the wrist*

**brahma viṣṇu mahēśāna rūpin triguṇa nāyaka |
traivarnika namastubhyam tōradēvānaghātmaka ||**

I offer prayers to Anagha who is in this tri-colored tōram representing Brahma, Viṣṇu, and Mahēśwara. He is the lord of the three guṇas. While chanting this prayer the Tōram is tied to the right wrist as blessing and kept for one to three days.

Now the story of Anagha Vratam should be read and/or listened to by all the worshipers. Before commencement, a small amount of yellow rice is held inside the fist. At the end of the story it is offered on the altar.

Jaya Guru Datta