

Namaste Astu Bhagavan

नमस्ते अस्तु भगवन्निश्वेश्वराय महादेवाय त्र्यम्बकाय
त्रिपुरान्तकाय त्रिकालाग्निकालाय कालाग्निरुद्राय नीलकण्ठाय
मृत्युंजयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

namaste astu bhagavanviśveśvarāya mahādevāya tryambakāya
tripurāntakāya trikālāgnikālāya kālāgniruḍrāya nīlakant̄hāya
mr̄tyuñjayāya sarveśvarāya sadāśivāya śrīmanmahādevāya namah ॥

Oh Lord, may this saluation be unto you who are the Lord of the universe, limitless and effulgent, all-knowing, the one who projects, sustains and takes back this universe, the one who is timeless and also the destroyer of time, all-pervasive, the conqueror of death, the Lord of all, and the ever auspicious one who is always a blessing.

namaste astu Bhagavan O Lord, my prostrations unto you.

Viśveśvarāya Iśvara, the Lord of the entire *viśva*, the entire *jagat*, the world. My *namaskār* unto the Lord of the entire world.

Mahādevāya unto the one who is *mahān*, limitless, and a *deva*, effulgent.

Tryambakāya, unto the one who has three eyes. He knows the past, the present, and the future. He is all-knowing.

Tripurāntakāya unto the one who is *antaka*, the one who brings an end of Tripura, the three *puras*, cities or worlds, *bhūḥ*, *bhuvaḥ*, and *suvaha*. *Tripurāntakāya* is the one who takes all the three worlds unto himself.

Trikālāgni-kālāya, unto the one who devours the three *kālas*, or time, which consists of the past, present, and future. *Kāla eva agnih kālāgnih*. *Agni* means fire. *Kālagni*, time, is such that, like fire, it distorts and devours everything, and the Lord devours time itself. In other words, he is timeless, being the creator, the sustainer, and the destroyer of time.

Kālāgnirudrāya. He is the *kāla-agni-rūpeṇa rudraḥ*, the one who in the form of the *kāla-agni*, time, makes everybody weep, or in other words, he is the chastiser, the giver of the fruits of action, *karmaphaladātā*.

Nīlakanṭhāya, unto the one who is all-pervasive and manifest in the form of the *jagat*, whose *kanṭha*, or throat is the blue sky. This is a beautiful vision of the whole *jagat* as a manifestation of Iśvara, with the blue sky being Bhagavān's neck.

Mṛtyuñjayāya, unto the overlord of *mṛtyu*, death. The Lord of Death thought that he was the greatest until he was made to realize that Iśvara was supreme. There are many interesting stories about this. The story of Mārkaṇḍeya is based upon this aspect of Iśvara.

Sarveśvarāya, unto the Lord of all the worlds, *bhūḥ bhuvaḥ* and *suvah*. He is the Lord of all beings, including the various *devatās*, deities.

Sadāśivāya, unto the one who, despite being the Lord of everything, is himself untouched by anything. The entire *jagat* is his manifestation, sustained by him and absorbed back unto him, but who is he? He is *sadāśiva*, of the nature of pure *ānanda*, the limitless consciousness.

Śrīmanmahādevāya namah my *namaskār* unto the one who is *śrīman mahādeva*. *Śrīman* is *śrimat*, which means *śrimān*, one who is a blessing. In reciting this verse, we invoke the Lord in the form of *śrīman mahādeva* and seek his blessing.

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