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Teekshna damstra kalabhairava ashtakam telugu pdf

In my previous post I have posted on Kaala Bhairavaashtakam. Now I am posting Teekshana Danshtra Kaala BhairavaAstakam. This is even more powerful. Reciting or hearing to this ashtakam will help in time management, reduce the ill affects of Kali and also protect us from evil or negative forces. I like the rhythmic and powerful way the words have been used in this ashtakam to praise Lord Bhairava: Teekshana Danshtra Kaala BhairavaAstakam Teekshnadanshtreti praadhanam bhairavosya devata Yam Yam Yam Yaksha Roopam Dasha Dishi Viditam Bhoomi Kampaayamaanam Sam Sam Samhaara Murtim Shira Mukuta Jataa Shekharam Chandra Bimbam Dam Dam Dam Deergha Kaayam Vikruta Nakha Mukham Hyurdhva romam Karaalam Pam Pam Pam Paap Naasham Pranmata Satatam BHAIRAVAM KSHETRA PAALAM !!1!! Ram Ram Ram Raktavarnam, Kata katita tanum Teekshna Danstraa Karaalam Gham Gham Gham Ghosha Ghosham Gha Gha Gha Gha Ghatitam Ghargharam Ghora naadam Kam Kam Kam Kaala Paasham Dhruka Dhruka Dhrukitam Jwaalitam Kaamadaaham Tam Tam Tam divya Deham, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!2!! Lam Lam Lam Lam Vadamtam la la la la Lalitam Dheergha Jivhaa Karaalam Dhoom Dhoom Dhoom Varnam Sphuta vikata mukham Bhaskaram Bheemaroopam Rum Rum Rum Roondamalam, ravi tama niyatam taamra netram karaalam Nam Nam Nam Nagnaroopam, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!3!! Vam Vam Vam vaayuvegam natajana dayinam Brahma paaram param tam Kham Kham Kham khadga hastam tribhuvana nilayam bhaskaram bheema roopam Cham Cham Cham Cham chalitvaa chala chala chalisa chchaalitam bhoomi chakram Mam Mam Mam maayi roopam Pranmata Satatam BHAIRAVAM KSHETRA PAALAM !!4!! Sham Sham Sham Shankha Hastam, Sashi kara dhalam, Moksha Sampoorna Tejam Mam Mam Mam Mam Mahaantam, Kula makula kulam Mantra Guptam Sunityam Yam Yam Yam Bhootanadham, Kili Kili Kilitam Vaalakeli Pradhanam Am Am Am Aantariksham, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!5!! Kham Kham Kham Khadga Bhedam, Visha Mamruta Mayam Kaala Kaalam Karalam Ksham Ksham Ksham Kshipra Vegam, Daha Daha Dahanam, Tapta Sandeepya Maanam Houm Houm HoumKaara Nadam, Prakatita Gahanam Garjitairbhoomi Kampam Vam Vam Vam Vaala Leelam, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!6!! Sam Sam Sam Siddhi Yogam, Sakala guNa Ghanam, Deva Devam Prasannam Pam Pam Pam Padmanabham, HariHara Mayanam,Chandra SuryaAgni Netram Aim Aim Aim Aishwarya Naadham, Satata Bhayaharam, PoorvaDeva Swaroopam Roum Roum Roum Roudra Roopam, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!7!! Ham Ham Ham Hamsa Haasam, HasitakalaHakam, MuktaYogaattahaasam Dham Dham Dham(ॠ /ॡ) Netra roopam, Siramakuta Jataabandha Bandhaagra Hastam Tam(ॠ/ॡ)Tam Tankaara(ॠॠ/ॡॡ) nadham, Trida salata la tam, Kaama Garvaapa Haram Bhrum Bhrum Bhrum Bhootanadham, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!8!! Bhairavaashtaka midam shan maasam yah: pateth narah: Saa yeti paramam staanam yatra deho maheshwarah: I have tried my best to give the Ashtakam as correct as possible. But I need to refer to the Sanskrit text and make corrections if any. I had a copy but I have misplaced it. I am searching for it. I appeal to the readers, if they have Telugu or Devanagari version of this Ashtakam can they scan it and mail it. I am not able to get a copy of this Ashtakam any where else. I would be really grateful to them. UPDATE 5-3-2013 I have corrected some mistakes and added the Phala Shruti. But I appeal if some one can send me the scanned text in Sanskrit. I am not able to get a copy of the same anywhere. Please listen to the recital carefully and pronounce accordingly. Update 6-3-2013 I have received one mail from one of the visitors, who has sent me the Sanskrit Text. Luckily, today, while sorting my old books and papers, I got hold of one of the books (old one used by my late father). It has been damaged in the corners (by termites I think) so one or two words are missing. The text in this book and in the one sent to me differs in some places. I will have to go through these differences and then I will again post if there are any corrections. Update 19-6-2014 I have made some more corrections based on the text I have in a book I mentioned above. I have added the first line Teekshnadanshtreti praadhanam bhairavosya devata. Please check up for further updates as there may be some more corrections. I really do not know why this stotram is attributed to time unmanifested. It is also described as the "Teekshna Damstra KAralam stotram" sometimes and even this, to me, makes no sense. The translation of the verses seems to indicate that this is some sort of trace of the various paths to the "thought that preserves the unmanifested". I will translate this also in a series of blogs, since there are 8 verses and it is too much for a single blog. The starting of these lines of verses such as "Yam", "Sam", "Dam" etc., most of the time is translated as "bija mantras" or "seed mantras". I wonder what that means. My take is that the correct repeated chanting of these mantras should evoke the subsequent meaning that is described in that line. Have we lost the correct chanting and hence lost the meaning? I wonder if we have retained only a ghost of the original meaning! But, here goes what I think this means. Yam Yam Yam Yaksha Roopam Dasha Dishi Viditam Bhoomi Kampaayamaanam yaksha = spiriti roopam = form dashadishi = 10 directions viditam = known as bhoomi = matter kam+pAya + mAnam =comfort + sucking continuously + notion/idea Sam Sam Samhaara Murtim Shira Mukuta Jataa Shekharam Chandra Bimbam samhAra = collection mUrtim = form shira + mukuTa = crown of the head jaTa = entangled kshetaram = environment chandra bimbam = bright + illumintaion Dam Dam Dam Deergha Kaayam Vikruta Nakha Mukham Hyurdhva romam Karaalam dlrgha = deep kAYam = group vikruta = changing nakha = fierce mukam = face hyurdhva = mental activity romam = void karAla = immense Pam Pam Pam Paap Naasham Pranmata Satatam BHAIRAVAM KSHETRA PAALAM !!1!! pApA = imperfection Nasham = destroyed Prana + mata = thought of prana satatam = perpetual bhairavam kshetra pAlam = unmanifested environment preserve Note, again, I have changed the Shekaram to kshetaram, environment instead of peak point. When the context of Shira MukuTa jaTa is translated as "twisted hair at the peak of the head", then Shekaram makes sense, where as when we start translating the jATa with Chandra Bimbam which is bright illumination or light, it is becomes kshetharam or the "entangled environment of bright light". Bhoomi as matter instead of earth. nakha, translated as claw when related to the living, translates as fierce without a reference. hryudhva is translated as "heart", but here I have translated it as "mental activity" or in short they are "thoughts". So, we are looking at the translation of this verse as: Yam is spirit form known in 10 directions as matter enjoying comfortable ideas Sam is the form of the collection of the entangled environment of bright light at the crown of the head Dam is intense collection of the changing face of fierce thoughts of this immense void Pam is the destruction of imperfection of that perpetual thought of prana, that preserves the unmanifested environment This is definitely thought provoking isn't it? If we look at the path traversed here, it starts with a outer spirit enjoying matter, going to the inner electric signals that travel to the head to create this spirit, goes to the deeper thoughts that has triggered this signals and stops at that specific thought that is preserving the unmanifested environment so that the cycle of manifestation can be maintained. Going on to the next verse: Ram Ram Ram Raktavarnam, Kata katitam Teekshna DaMshTraa Karaalam rakta + varnam = description of attachment or adhesion kaTakaTita = noise made when rubbing two substances together tlkShNa = hot daMshTrA = sharp edges karAlam = immense Gham Gham Gham Ghosha Ghosham Gha Gha Gha Gha Ghatitam Ghargharam Ghora naadam ghoSha = noise Ghosham = of noise ghA = indeed / surely GhATitam = made of ghargharam = gurgling noise ghora = violent nAdam = sound / noise Kam Kam Kam Kaala Paasham Dhruka Dhruka Dhrukitam Jwaalitam Kaamadaaham kAla = time pAsham = trap dhruka = holding dhrukitaM = of supporting jvaItam = radiant kAma + daham = desire + heat Tam Tam Tam divya Deham, Pranmata Satatam, BHAIRAVAM KSHETRA PAALAM !!2!! divya = sublime deham = body Prana + mata = thought of prana satatam = perpetual bhairavam kshetra pAlam = unmanifested environment preserve Here, "tlkShNa daMshTrA karAlam" is usually translated as "sharp fangs open wide". Like I have said over and over again, that translation works if we want to apply the description to a human form. The minute we remove the human form from the translation, we have to look for meanings that are agnostic to sentence. In this case, "tlkShna daMshTra KarAlam" then becomes "immense hot sharp edges" So, this translates to: Ram is the adhesive noise when two immense hot sharp edges are rubbed together gham is noise, noise indeed made of gurgling noise, violent noise kam is the trap of time bearing the radiant heat of desire tam is the sublime body of that perpetual thought of prana that preserves the unmanifested environment Going with the trend of the first verse, this should also be a path from outside to the thought of prana. Is this the path of noise I wonder? Noise made by sharp edges, to the gurgling noise to the noise of heat from that sublime body which is associated with the thought of prana? This translation is strange! Read the interpretation in my BookA Research of Shiva: The Enigma Kalabhairava is one of the most fearsome avatars of Lord Shiva. This form of Lord Shiva is described by Adi Shankaracharya in the Kalabhairava Ashtakam. He is depicted as dark, naked, three eyes, and entwined with snakes and wearing a garland of skulls. Adi Shankaracharya praises lord Kala bhairava in Kalabhairavashtakam as the Lord of death/time, and also, as the lord of the city of Kashi. Get Kalabhairava ashtakam lyrics in telugu and chant to get immense benefits, in particular getting freed from shoka (grief), moha (attachment), lobha (greed), dainya (poverty), kopa (anger), tapa (suffering). ಕಾಲಭೈರವಾಷ್ಟಕಂ – Kalabhairava Ashtakam in Telugu దేవరాజస్వేచ్ఛమానపాపవాంఛివంకజం వ్యాధియజ్ఞసూత్రమిందుశీఘ్రం కృపాకరమ్ | నారదాదియోగిబృంధవందితం దిగంబరం కాశీకాపురాధినాథ కాలభైరవం భజే || 1 ||

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