

Pati Stotra

I found this nice stotra at <https://chiraan.wordpress.com/2011/03/22/pati-stotra/> added missing transcriptions in Harvard-Kyoto for verses without it, did some editing and added notes in {}. Then I sent it to my Sanskritist friend Maharsi P. who translated it anew due to many errors and added his notes in [].

Unfortunately I couldn't locate this stotra in B.v. Purana to help them fixed. If someone could supply it, it'd be most welcome. Sorry for any remaining errors, esp. in Devanagari which he didn't have time to check.

- bh. Jan

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SatI {dharmic wife} should get up early in the morning, change her dress for a clean one, do namaskAra to her husband and then worship Pati antaryAmI ParAmAtmA {Lord ParamAtmA in the heart} with this stotra.

In one way this stotra enumerates the qualities a husband should have or should strive to achieve. A woman should look forward to these qualities in the husband and thus pray to Hari.

पति स्तोत्र

नमः कांताय भर्त्रे च शिरश्चंद्रस्वरूपिणे । नमःशांताय दांताय सर्वदेवाश्राय च ॥1॥

नमो ब्रह्मस्वरूपाय सतीप्राणापराय च । नमस्याय च पूज्याय हृदयाधाराय ते नमः ॥2॥

पंचप्राणाधिदेवाय चक्षुसस्तारकाय च । ज्ञानाधाराय पत्नीनां परमानंदरूपिणे ॥3॥

पतिःब्रह्मा पतिर्विष्णुः पतिरेव महेश्वरः । पतिश्चनिर्गुनाधारः ब्रह्मरूप नमोस्तुते ॥4॥

क्षमस्वभगवन् दोषं ज्ञानाऽज्ञानकृतं च युत् । पत्नीबंधोऽ दयासिंधू दासीशेषं क्षमस्व मेऽ ॥5॥

इदं स्तोत्रम् महापुण्यं सृष्ट्यादौ पद्मयाकृतं । सरस्वत्या च धरया गंगया च पुरा वृज ॥6॥

सावित्र्या च कृतं पुर्वं ब्रह्मणे चापि नित्यशः । पार्वत्या च कृतं भक्त्या कैलासे शंकराय च ॥7॥

मुनीनां च सुराणाम् च पत्नीभिश्चकृतं पुरा । पतिव्रतानाम् सर्वासाम् स्तोत्रमेतच्छुभावहम् ॥8॥

इदं स्तोत्रम् महापुण्यं या श्रुणोति पतिव्रता । नरोऽन्यो वाऽपि नारी वा लभते सर्ववांछितम् ॥9॥

अपुत्रो लभते पुत्रं निर्धनो लभते धनं । रोगी च मुच्यते रोगाद्बद्धो मुच्येत बंधनात् ॥10॥

पतिव्रता च स्तुत्वा च तीर्थस्नानफलं लभेत । फलं च सर्वतपसां व्रतानाम् च ब्रजेश्वराः ॥11॥

इदं स्तुत्वा नमस्कृत्य भुंक्ते सा तदनुज्ञया ॥ ब्र. वै.

namaH kAntAya bhartre ca ziraz candra svarUpiNe |
namaH zAntAya dAntAya sarva devaAzrayAya ca ||1||

namo brahma svarUpAya satI prANaparAya ca |
namasyAya ca pUjyAya hRdayAdhArAya te namaH ||2||

paJca prANAdhidevAya cakSuSas tArakAya ca |
jJAnAdhArAya patnIM paramAnanda rUpiNe ||3||

patiH brahmA patir viSNuH patir eva mahezvaraH |
patiz ca nirguNAdhAraH brahma rUpa namo 'stu te ||4||

kSamasva bhagavan doSaM jJAnAjJAna kRtaM ca yat |
patnI bandho dayA sindho dAsI zoSaM kSamasva me ||5||

{phala zruti}
idaM stotraM mahA puNyaM sRSTyAdau padmayA kRtaM |
sarasvatyA ca dharayA gaGgayA ca purA vRja ||6||

sAvitryA ca kRtaM pUrvaM brahmaNo cApi nityazaH |
pArvatyA ca kRtaM bhaktyA kailAse zaGkarAya ca ||7||

munInAM ca surANAM ca patnIbhiz ca kRtaM purA |
pati vratAnAM sarvAsAM stotram etac chubhAvAham ||8||

idaM stotram mahA puNyaM ya zRNoti pati vrata |
naro 'nayo vA 'pi nArI vA labhate sarva vAJchitam ||9||

aputro labhate putraM nirdhano labhate dhanam |
rogI ca mucyate rogAd baddho mucyate bandhanAt ||10||

pati vrata ca stutvA ca tIrtha snAna phalaM labhet |
phalaM ca sarva tapasAM vratAnAM ca vrajezvarAH ||11||

idaM stutvA namaskRtya bhugkte sA tad anujJayA || bra. vai.

Balaram font:

namaḥ kāntāya bhartre ca śiraś candra svarūpiṇe |
namaḥ śāntāya dāntāya sarva devaāśrayāya ca ||1||

namo brahma svarūpāya satī prāṇāparāya ca |

namasyāya ca pūjyāya hṛdayādhārāya te namaḥ ||2||

*pañca prāṇādhivāya cakṣuṣas tārakāya ca |
jñānādhārāya patnīm paramānanda rūpiṇe ||3||*

*patiḥ brahmā patir viṣṇuḥ patir eva maheśvaraḥ |
patiś ca nirguṇādhāraḥ brahma rūpa namo'stu te ||4||*

*kṣamasva bhagavan doṣam jñānājñāna kṛtam ca yat |
patnī bandho dayā sindho dāsī śoṣam kṣamasva me ||5||*

{phala śruti}

*idaṁ stotram mahā puṇyam sṛṣṭyādau padmayā kṛtam |
sarasvatyā ca dharayā gaṅgayā ca purā vṛja ||6||*

*sāvitryā ca kṛtam pūrvaṁ brahmaṇo cāpi nityaśaḥ |
pārvatyā ca kṛtam bhaktyā kailāse śaṅkarāya ca ||7||*

*muninām ca surāṇām ca patnībhiś ca kṛtam purā |
pati vratānām sarvāsām stotram etac chubhāvāham ||8||*

*idaṁ stotram mahā puṇyam ya śṛṇoti pati vratā |
naro'nayo vā 'pi nārī vā labhate sarva vāñchitam ||9||*

*aputro labhate putram nirdhano labhate dhanam |
rogī ca mucyate rogād baddho mucyate bandhanāt ||10||*

*pati vratā ca stutvā ca tīrtha snāna phalaṁ labhet |
phalaṁ ca sarva tapasām vratānām ca vrajeśvarāḥ ||11||*

idaṁ stutvā namaskṛtya bhukte sā tad anujñayā || bra. vai.

Maharsi P.'s translation:

1. I offer repeated obeisances to my beloved husband, who is the very embodiment of the Lord (Śiva) who wears a moon on his head, is peaceful, of mild manners, and the very abode of all demigods.

2. I offer repeated obeisances to you, the very form of Brahman (or Lord Brahmā) and the supreme life support of a chaste woman. You are worthy of being bowed down to, are worshipable, and the receptacle for my heart.

3. I offer my repeated obeisances to you who are the ruling deity of my five life-airs and the one after whom my eyes hanker. You are the foundation of your wife's knowledge and the embodiment of (her) highest bliss.

4. The husband is Lord Brahmā, the husband is Lord Viṣṇu, verily the husband is Lord Śiva as well. In the husband dwells the one without attributes. Obeisances to you, O personification of Brahman!

5. O supreme lord, pardon my mistakes, which I may have done knowingly or unknowingly! O friend of your wife, O ocean of compassion, pardon my lack of servitorship! [Śoṣam does make sense here in a compound with dāsī, although it may also be a typo.]

6. This very pious hymn of praise was recited (done) by Padmā at the beginning of creation, and in former times also by Sarasvatī, Dharā and Gaṅgā. [The word "vr̥ja" almost certainly is a mistake. Perhaps it may be "āv̥r̥ja," which at least means something, but I am not sure which grammatical form that would be.]

7. It was formerly also regularly recited by Lord Brahmā's wife Sāvitrī as well as by Pārvatī, who praised with it Lord Śaṅkara on top of the Kailāsa mountain.

8. This auspicious hymn of praise was also formerly recited by the wives of sages and of demigods, as well as by all women devoted to their husbands .

9. Whoever hears this supremely pious hymn of praise – may it be a woman devoted to her husband or even an ill-fortuned man – will obtain all that they desire.

10. One who is sonless will obtain a son; one without wealth will obtain wealth; one who is diseased will be cured of his disease; and one who is bound (enslaved) will be freed from his bondage.

11. A woman devoted to her husband will, after having recited this hymn, obtain the result of bathing in a holy place, as well as the results of the performance of all austerities and vows. [I don't know what to do with the last word. I doubt that it refers to Vraja's inhabitants – they aren't spoken of as īśvaras. It could easily be a typo.]

Having praised her husband thus (with this hymn) and offered her obeisances, she can with his (her husband's) permission take her meal.

original translation:

1. Oh husband, you are my beloved, very dear to me {kAnta}. In all circumstances you look after me, you feed me and protect me as my husband {bharta, includes all these meanings}. Namaskara to you as blessings of Ziva with moon on his head {ziraz candra} are there on you. My husband, you are always calm [zAnta] towards me, always engrossed in the mind about Hari, keeping all your senses under control {dAnta} and your body is the abode of all the devatas {sarva devaAzraya}. I bow before you. {devanAgarI misses -aya to keep the meter: *devaAzraya*}

2. My husband is ever engaged in the puja of guNa puNa {full of good qualities} Lord. Pleased Lord has blessed him with exceptional qualities. He never steps back and is ready to forego everything {prANapara} for me and my happiness. Thus he is eligible for my worship {namasya} and is respectable to me {pujya}. My mind is steadfast in him and my heart is dependent on him. It beats for him. {hRdayAdhara} Thus I bow with my head down to my husband, my support system.

3. You are the adhidevata {ruling deity} of my paJca-prANa {five main prANas}. Seeing you with fondness and love is the only duty of my eyes [my eyes are continuously focused on you and so it's a festival for my eyes]. You are the adhara [foundation] for my knowledge leading to mokSa {jJana-adhara}. Oh Lord as present in husband, you are the real happiness [paramAnanda] for all satIs.

4. Oh my husband, you have complete blessings of zRStikarta {creator} Brahma, you are totally subservient to ViSnu, you are blessed by SadAziva, the destroyer. You are the refuge that I seek for my qualities {nirguNa-adhara}. Though I have not strived hard to gain bhakti, jJana or vairAgya, with steadfast knowledge and devotion in Hari you bestow the same to me out of love and affection, making me eligible for brahma anugraha {divine mercy}. Thus I bow before you wholeheartedly.

5. Whatever mistakes I have done knowingly or unknowingly, please forgive them all out of kArunya bhava {merciful disposition}. This quality of yours I always cherish and have faith in you. Husband is the only relative for a wife {patni bandhu}. You are an ocean of patience and karuNa {daya sindhu}. Thus taking me for your dAsi {maid} kindly always pardon my aparAdhas. {zoSaM: doSaM?}

6. This greatly auspicious stotra was recited at the beginning of creation by LakSmIdevI, SarasvatI, DharA {Earth} and GaGgAdevI every day worship their respective husbands with this stotra.

7. This way also SAVitrI has worshiped BrahmA as PARvatI did ZaGkara with devotion on the top of KailAsa.

8. Munis, devatas and all their devoted wives have worshiped through this auspicious stotra. {Men can also recite it as every jIva is the Lord's zakti.}

9. Reciting this sloka increases pati-vratya {devotion to husband}. Anyone, human or nonhuman, as well as women {unmarried as well}, achieves through this stotra all desired results.

10. Those who are aspiring for children, beget children, those desirous of wealth, become wealthy, diseased get relief from diseases and imprisoned get released {by daily reciting this stotra}.

11. This stotra enables a pativrata strI {woman devoted to her husband} to get all the results of tIrtha yatra {pilgrimage}, tapasya and vratas. {VrajezvarAH could possibly address the inhabitants of VrndAvana to whom it's spoken.}

One is allowed to eat only after reciting this stotra. Brahmavaivarta PurANa. {Reference not found.}

{additional comments from the blog:}

One must always aspire for a ViSNu bhakta as husband. One who sees an agnihotra brahmana, a pativrata strI, a cow, a dIpa or yajJa-kuNDa early in the morning, never gets misfortunes.

Those who ill-treat their wife or leave a religiously wedded wife become a woman in the next seven lives, are left by their husbands and also suffer widowhood for next seven births. One must never leave a yogya strI {qualified woman} but if one has to leave a duSTa strI {bad, unqualified one} then one must give her 1/3rd of his property. If one does not have any property then one must earn the same up to 1/3rd {of how much is not clear} and then leave. So says YajJavalkya smRti {ref?}.

The wife who is sa-dharminI {a partner in dharmic duties} and sattvika should never be left in her young age. In the old age, if sannyAsa has to be taken, then she has to be entrusted in the safe hands of her brother or able children and then {her husband can} take sannyAsa. For a vAnaprastha if patnI wishes to accompany him to forest then he must take her to forest, too.

If one who has left his wife wants to atone for his sins, then prAyazcitta {an atonement in dharma zAstra style} is covering oneself with donkey skin with hairs/pores outside, taking and eating bhikSa from seven houses for the next six months. Thus he gets relieved of the sins.

A woman should never ever get married to a quality-less man [guNa hIna]. ViSNu bhakti is the prime guNa. Even if she has to sit at home as kaNyA {virgin} for a long period or till death, avaiSNava husband should not be resorted to. She must resist if her family members, father, mother etc. force her into such marriage and resort to strike till they accept her wish. ZAstra accords such a right to kaNyA.