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Collection of Commonly Recited Shlokas with Meanings

ஸார்த்<sup>2</sup>ஸ்லோகஸங்க்<sup>3</sup>ரஹ

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ஸார்த<sup>2</sup>ஸ்லோகஸங்க்<sup>3</sup>ரஹ



ॐ

The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman.

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ॐ பூ<sup>4</sup>ர்பு<sup>4</sup>வ: ஸ்வ: தத்ஸவிதுர்வரேண்யம்

பு<sup>4</sup>ர்கோ<sup>3</sup> தே<sup>3</sup>வஸ்ய தீ<sup>4</sup>மஹி தி<sup>4</sup>யோ யோ ந: ப்ரசோத<sup>3</sup>யாத் || ||

OM. I adore the Divine Self who illuminates the three worlds – physical, astral and causal; I offer my prayers to that God who shines like the Sun. May He enlighten our intellect.

This mantra is considered to be the greatest of all Mantras. Those who repeat this mantra with devotion develop a brilliant intellect. This Mantra grants health of body and mind, and also success, peace, prosperity and spiritual enlightenment..

ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

பூ<sup>4</sup>ர்பு<sup>4</sup>வ: = the Earth and the world immediately above the earth;

ஸ்வ: = one's own;

தத்ஸவிதுர்வரேண்யம் = that all creating great person in the form of sun;

ப<sup>4</sup>ர்<sup>3</sup>கோ<sup>3</sup> = radiance; lustre; brilliance;

தே<sup>3</sup>வஸ்ய = god's;

தீ<sup>4</sup>மஹி = May meditate;

தி<sup>4</sup>யோ = intellect and mind ;'dhIH':sing.;

யோ = He who;

ந: = us; to us or ours;

ப்ரசோத<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

ஓங்காரம் பி<sup>3</sup>ந்து<sup>3</sup>ஸம்யுக்தம் நித்யம் த<sup>4</sup>யாயந்தி யோகி<sup>3</sup>ந: ।

காமத<sup>3</sup>ம் மோக்ஷத<sup>3</sup>ம் சைவ ஓங்காராய நமோ நம: ॥ ॥

ஓங்காரம் = ?? ;

பி<sup>3</sup>ந்து<sup>3</sup>ஸம்யுக்தம் = one who is conjoined with a dot-like thing;

நித்யம் = ever; permanent;

த<sup>4</sup>யாயந்தி = they meditate;

யோகி<sup>3</sup>ந: = realised souls;

காமத<sup>3</sup>ம் = one who gives the desired thing;

மோக்ஷத<sup>3</sup>ம் = the giver of liberation;

சைவ = and like;

ஓங்காராய = to the Brahman;

நமோ = bowing; salute;

நம: = bowing; salutation;

ஓ க<sup>3</sup>ணநாம் த்வா க<sup>3</sup>ணபதிம் ஹவாமஹே

கவிம் கவீநாமுபமஸ்ரவஸ்தமம் ।

ஜ்யேஷ்ட<sup>2</sup>ராஜம் ப்<sup>3</sup>ரஹ்மணம் ப்<sup>3</sup>ரஹ்மணஸ்பத

ஆ ந: ஸ்ரு<sup>3</sup>ண்வந்நாதிபி:4 ஸீத<sup>3</sup>ஸாத<sup>3</sup>நம் ॥ ॥

We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, O Lord of spiritual wisdom.

Listen to us with thy graces and reside in the place (of sacrifice)..

ஓ = ?? ;  
க<sup>3</sup>னாநாம் = ?? ;  
த்வா = ?? ;  
க<sup>3</sup>ணபதிம் = ?? ;  
ஹவாமஹே = ?? ;  
கவிம் = ?? ;  
கவீநாம் = ?? ;  
உபமஸ்ரவஸ்தமம் = ?? ;  
ஜ்யேஷ்ட<sup>2</sup>ராஜம் = ?? ;  
ப்<sup>3</sup>ரஹ்மணம் = ?? ;  
ப்<sup>3</sup>ரஹ்மணஸ்பத = ?? ;  
ஆ = ?? ;  
ந: = ?? ;  
ஸ்ரு<sup>3</sup>ண்வந்நாதிபி:4 = ?? ;  
ஸீத்<sup>3</sup>ஸாத<sup>3</sup>நம் = ?? ;

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வக்ரது:3 மஹாகாய கோடிஸூர்யஸமப்ரப<sup>4</sup> |

நிர்விக்<sup>4</sup>நம் குரு மே தே<sup>3</sup>வ ஸர்வகார்யேஷு ஸர்வதா<sup>3</sup> || ||

O Lord Ganesha, of huge body with elephant head, shining like billions of suns, O God, remove all obstacles from my endeavors, forever.

(Alternate)

Oh! Lord (Ganesha), of huge body and curved elephant trunk, whose brilliance is equal to billions of suns, always remove all obstacles from my endeavors..

வக்ரது<sup>1</sup>:<sup>3</sup> = Oh! the one with the curved piece of tusk;  
 மஹாகாய = big bodied;  
 கோடிஸூர்யஸமப்ர<sup>4</sup> = shining like a billions of Suns;  
 கோடி = crores, ten millions;  
 ஸூர்ய = Sun;  
 ஸமப்ர<sup>4</sup> = shining like;  
 நிர்விக்<sup>4</sup>நம் = without obstacles or hurdles;  
 குரு = do;  
 மே = to me or my;  
 தே<sup>3</sup>வ = Oh! god Oh! God!;  
 ஸர்வகார்யேஷு = in all actions or activities;  
 ஸர்வதா<sup>3</sup> = ever; always;

க<sup>3</sup>ஜாநநம் பூ<sup>4</sup>தக<sup>3</sup>னூதி<sup>3</sup>ஸேவிதம்  
 கபித்த<sup>2</sup>ஜம்பூ<sup>3</sup>ப<sup>2</sup>லஸாரப<sup>4</sup>க்ஷிதம் ।  
 உமாஸுதம் ஸோகவிநாஸகாரணம்  
 நமாமி விக்<sup>4</sup>நேஸ்வரபாத<sup>3</sup>பங்கஜம் ॥ ॥

Salutations to Lord Ganesha who has an elephant head, who is attended by the band of his followers, who eats his favorite wood-apple and rose-apple fruits, who is the son of Goddess Uma, who is the cause of destruction of all sorrow. And I salute to his feet which are like lotus..

க<sup>3</sup>ஜாநநம் = one who is having an elephant face;  
 பூ<sup>4</sup>தக<sup>3</sup>னூதி<sup>3</sup> = by the group of ogres and the like who are the attendants of Lord shiva;  
 ஸேவிதம் = the one who has been served worshipped;  
 கபித்த<sup>2</sup>ஜம்பூ<sup>3</sup> = wood-apple and 'jAmun', rose apple, trees or fruits;

ப<sup>2</sup>லஸார = the essence of the fruit;  
 ப<sup>4</sup>க்ஷிதம் = that which has been eaten;  
 உமாஸுதம் = the son of Uma;  
 ஸோகவிநாஸ = for the destruction of sorrow;  
 காரணம் = the cause;  
 நமாமி = I bow; salute; pay my respects;  
 விக்<sup>4</sup>நேஸ்வர = the Master or controller of all obstacles;  
 பா<sup>3</sup>த<sup>3</sup>பங்கஜம் = the lotus feet;

ஸுமுக<sup>2</sup>ஸ்ஸைகத<sup>3</sup>ந்த்<sup>3</sup>ச கபிலோ க<sup>3</sup>ஜகர்ணக: |  
 லம்போ<sup>3</sup>த<sup>3</sup>ரஸ்<sup>3</sup> விகடோ விக்<sup>4</sup>நநாஸோ க<sup>3</sup>ண்தி<sup>4</sup>ப: |  
 தூ<sup>4</sup>ம்ரகேதூர்<sup>3</sup>க<sup>3</sup>ண்த<sup>4</sup>யக்ஷோ பா<sup>4</sup>ஸசந்த்<sup>3</sup>ரோ க<sup>3</sup>ஜாநந: |  
 த்<sup>3</sup>வாத<sup>3</sup>ஸைதாநி நாமாநி ய: படே<sup>2</sup>ச்<sup>2</sup>ரு<sup>3</sup>ணுயாத<sup>3</sup>பி |  
 வித்<sup>3</sup>யாரம்பே<sup>4</sup> விவாஹே ச ப்ரவேஸே நிக்<sup>3</sup>மே ததா<sup>2</sup> |  
 ஸங்க்<sup>3</sup>ராமே ஸங்கடே சைவ விக்<sup>4</sup>நஸ்தஸ்ய ந ஜாயதே || ||

sumukha, ekada.nta, kapila, gajakarNaka, lambodara, vikaTa,  
 vighnanAsha, ganAdhipa, dhUmraketu, gaNAdhyakSha,  
 bhAlachandra, gajAnana -

No obstacles will come in the way of one who reads or  
 listens to these 12 names of Lord Ganesha at the beginning  
 of education, at the time of marriage, while entering or exiting  
 anything, during a battle or calamity..

ஸுமுக: <sup>2</sup> = the one with a nice face;  
 ச = and;  
 ஏகத<sup>3</sup>ந்த: = one who has one tooth or tusk;  
 ச = and;  
 கபிலோ = a sage by that name;  
 க<sup>3</sup>ஜகர்ணக: = one who is having elephant-ears denotes 'Ganesh'  
 one of 12 such famous names;

லம்போ<sup>3</sup>த<sup>3</sup>ர: = with one big(long) belly that is Ganesh;  
 ச = and;  
 விகடோ = one of the 12 names of Ganesha;  
 விக்<sup>4</sup>நநாஸோ = the remover of all obstacles;  
 க<sup>3</sup>ணுதி<sup>4</sup>ப: = the chief or leader of the groups;  
 தூ<sup>4</sup>ம்ரகேதூர்க்<sup>3</sup>ணுத்<sup>4</sup>யகேஷா = these are 2 of the 12 famous names of Ganesh;  
 பா<sup>4</sup>லசந்த்<sup>3</sup>ரோ = the one wearing the moon in the forehead;  
 க<sup>3</sup>ஜாநந: = one who is having an elephant face denotes lord Ganesh;  
 த்<sup>3</sup>வாத்<sup>3</sup>ஸைதாநி = twelve of these;  
 நாமாநி = names;  
 ய: = He who;  
 படே<sup>2</sup>ச்ச்<sup>2</sup>ரு<sup>3</sup>ணுயாத்<sup>3</sup>பி = If one reads or even listens to;  
 வித்<sup>3</sup>யாரம்பே<sup>4</sup> = at the commencement of learning or schooling;  
 விவாஹே = during marriage;  
 ச = and;  
 ப்ரவேஸே = while entering;  
 நிர்க்<sup>3</sup>மே = in the act of emanating or going out;  
 ததா<sup>2</sup> = like that (cf. yathA tathA);  
 ஸங்க்<sup>3</sup>ராமே = in the battlefield;  
 ஸங்கடே = in the midst of difficulty or trouble;  
 சைவ = and like;  
 விக்<sup>4</sup>நஸ்தஸ்ய = obstacles to him;  
 ந = NoNot; no;  
 ஜாயதே = is born; becomes;;

ஸூக்லாம்<sup>3</sup>ப<sup>3</sup>ரத<sup>4</sup>ரம் தே<sup>3</sup>வம் ஸஸிவர்ணம் சதூர்பு<sup>4</sup>ஜம் ।

ப்ரஸந்நவத்<sup>3</sup>நம் த்<sup>4</sup>யாயேத் ஸர்வவிக்<sup>4</sup>நோபஸாந்தயே ॥ ॥

In order to remove all obstacles, one should meditate on (the God Ganesha) as wearing a white garment, as having the complexion like the moon, and having four arms and a pleasant countenance..

ஸூக்லாம்ப<sup>3</sup>ரத<sup>4</sup>ரம் = the one wearing a white dress;

தே<sup>3</sup>வம் = God;

ஸஸிவர்ணம் = the moon-colored one;

சதுர்பு<sup>4</sup>ஜம் = one who is having four hands;

ப்ரஸந்நவத<sup>3</sup>நம் = the one having a pleased or pleasant face;

த்யாயேத் = Let us meditate;

ஸர்வவிக்<sup>4</sup>நோபஸாந்தயே = for the appeasement of all obstacles or hurdles;

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அபீ<sup>4</sup>ப்ஸிதார்த<sup>2</sup>ஸித்<sup>3</sup>த்யர்த<sup>2</sup>ம் பூஜிதோ ய: ஸுராஸுரை: ।

ஸர்வவிக்<sup>4</sup>நஹரஸ்தஸமை க<sup>3</sup>னாதி<sup>4</sup>பதயே நம: ॥ ॥

Salutations to Lord Ganesha who is worshipped by the gods and the demons  
for fulfilling their desires, for removing all obstacles..

அபி<sup>4</sup>ப்ஸிதார்த<sup>2</sup>ஸித்<sup>3</sup>த்யர்த<sup>2</sup>ம் = ?? ;

பூஜிதோ = one worshipped by others;

ய: = He who;

ஸுராஸுரை: = by the gods and demons;

ஸர்வவிக்<sup>4</sup>நஹரஸ்தஸமை = ?? ;

க<sup>3</sup>னாதி<sup>4</sup>பதயே = to the lord of groups of shiva's attendants;

நம: = bowing; salutation;

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ப்ரணமய ஸிரஸா தே<sup>3</sup>வம் கௌ<sup>3</sup>ரீபுத்ரம் விநாயகம் ।

ப<sup>4</sup>க்தாவாஸம் ஸ்மரேந்நித்யம் ஆய:காமார்த<sup>2</sup>ஸித்<sup>3</sup>த்யே ॥ ॥

After bowing to the Lord Vinayaka, the son of Goddess Garui,  
the God who dwells in the hearts of his devotees, one should constantly  
remember Him in order to achieve long life, wealth and fulfillment of  
wishes..



ப்ரணம்ய = having bowed;

ஸிரஸா = by the head;

தே<sup>3</sup>வம் = God;

கௌ<sup>3</sup>ரீபுத்ரம் = gauri's son;

விநாயகம் = Vinayaka;

ப<sup>4</sup>க்தாவாஸம் = one who dwells in his devotees or their hearts;

ஸ்மரேநித்யம் = constant remembrance;

ஆயு:காமார்த<sup>2</sup>ஸித்<sup>3</sup>த<sup>4</sup>யே = for achieving or obtaining long life, desires and wealth;

அக<sup>3</sup>ஜாநநபத்<sup>3</sup>மார்கம் க<sup>3</sup>ஜாநநமஹர்நிஸம் ।

அநேகத<sup>3</sup>ந்தம் ப<sup>4</sup>க்தாநாம் ஏகத<sup>3</sup>ந்தமுபாஸ்மஹே ॥ ॥

We worship by day and by night the elephant-faced and single-tusked Lord Ganesha, whose presence makes Mother Parvathi's face bloom with immense joy, like the sun who makes the lotus bloom, and he who is a benevolent bestower of innumerable boons to his devotees.

The verse is based on pun and a play on words: Agajaanana-Gajaanana, Anekadam tam-Ekadantam, are similar sounding words with different meanings.

அக<sup>3</sup>ஜா = Parvati அக<sup>3</sup> = mountain, i.e. Himalaya, ஜா = daughter)

ஆநந பத்<sup>3</sup>ம் = face that is like a lotus (ஆநந =face, பத்<sup>3</sup>ம் =lotus)

அர்கம் = the Sun

அக<sup>3</sup>ஜாநநபத்<sup>3</sup>மார்கம் = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)

க<sup>3</sup>ஜாநநம் = the elephant-faced God (க<sup>3</sup>ஜாநந in the accusative case)

அஹர்நிஸம் = day and night

அநேக =several.

த<sup>3</sup>ம் = giver( in the accusative case)

அநேகத<sup>3</sup>ம் = bestower of innumerable boons

தம் = him

ப<sup>4</sup>க்தாநாம் = to the devotees

ஏகத<sup>3</sup>ந்தமுபாஸ்மஹே = I worship the one tusked;

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க<sup>3</sup>ஜவக்த்ரம் ஸுரஸ்ரேஷ்ட<sup>2</sup>ம் கர்ணசாமரபூ<sup>4</sup>ஷிதம் |

பாஸாங்குஸத<sup>4</sup>ரம் தே<sup>3</sup>வம் வந்தே<sup>3</sup>ஹம் க<sup>3</sup>ணநாயகம் || ||

I bow before that God who is the leader of Shiva's ghosts, whose face resembles that of an elephant, who is supreme among the deities, who sports ears that look like fans and who is armed with noose and goad..

க<sup>3</sup>ஜவக்த்ரம் = one who is having an elephant mouth refers to Ganesh;

ஸுரஸ்ரேஷ்ட<sup>2</sup>ம் = the most high or the best of the gods;

கர்ணசாமரபூ<sup>4</sup>ஷிதம் = adorned with winnow-like ears;

பாஸாங்குஸத<sup>4</sup>ரம் = bearing or wearing the weapons of;

தே<sup>3</sup>வம் = God;

வந்தே<sup>3</sup>ஹம் = I worship;

க<sup>3</sup>ணநாயகம் = the leader of the gaNa's groups; generally denotes the lord 'Ganesh';

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ஏகத<sup>3</sup>ந்தம் மஹாகாயம் தப்தகாஞ்சநஸந்நிப<sup>4</sup>ம் |

லம்போ<sup>3</sup>த<sup>3</sup>ரம் விஸாலாக்ஷம் வந்தே<sup>3</sup>ஹம் க<sup>3</sup>ணநாயகம் || ||

I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold..

ஏகத<sup>3</sup>ந்தம் = one who has one tooth tusk;

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மஹாகாயம் = the big-bodied one;

தப்தகாஞ்சநஸந்நிப<sup>4</sup>ம் = resembling heated or melted gold;

லம்போ<sup>3</sup>த<sup>3</sup>ரம் = ?? ;

விஸாலாக்ஷம் = the one with long eyes;

வந்தே<sup>3</sup>ஹம் = I worship;

க<sup>3</sup>ணநாயகம் = the leader of the gaNa's groups; generally denotes the lord 'Ganesh';

க<sup>3</sup>ஜவத<sup>3</sup>நமசிந்த்யம் தீக்ஷணத<sup>3</sup>ம்ஷ்ட்ரம் த்ரிநேத்ரம்

ப்<sup>3</sup>ரு<sup>3</sup>ஹது<sup>3</sup>த<sup>3</sup>ரமஸேஷம் பூ<sup>4</sup>திராஜம் புராணம் ।

அமரவர-ஸுபூஜ்யம் ரக்தவர்ணம் ஸுரேஸம்

பஸுபதிஸுதமீஸம் விக்<sup>4</sup>நராஜம் நமாமி ॥ ॥

Elephant faced, beyond thought, sharp teethed, three eyed,  
large bellied, the perfect one, the king of the riches, the ancient  
one, the one to be respected by all the gods, with red complexion, the  
lord of the gods, son of Shiva (the lord of life), ruler over obstacles;  
I bow to you..

க<sup>3</sup>ஜவத<sup>3</sup>நமசிந்த்யம் = the elephant faced one who is beyond  
comprehension or thought;

தீக்ஷணத<sup>3</sup>ம்ஷ்ட்ரம் = the one with sharp or terrible teeth;

த்ரிநேத்ரம் = the three-eyed one;

ப்<sup>3</sup>ரு<sup>3</sup>ஹத் = Big; large;

ப்<sup>3</sup>ரு<sup>3</sup>ஹது<sup>3</sup>த<sup>3</sup>ர = one with huge stomach;

அஸேஷ = whole, entire, complete, perfect,;

பூ<sup>4</sup>திராஜம் = the king of well-being or the royal donor of all goodness;

புராணம் = the ancient; old; also refers to the ancient works in  
story-form known as purANa;

அமரவர = ?? ;

ஸுபூஜ்யம் = ?? ;

ரக்தவர்ணம் = the red colored;

ஸுரேஸம் = the master of the gods;

பஸுபதிஸுதமீஸம் = Lord Ganesha, the son of Pashupati or Shiva;

விக்<sup>4</sup>நராஜம் = the lord who governs obstacles or hurdles;

நமாமி = I bow; salute; pay my respects;

---

கார்யம் மே ஸித்<sup>3</sup>தி<sup>4</sup>மாயாது ப்ரஸந்நே த்வயி தா<sup>4</sup>தரி ।

விக்<sup>4</sup>நாநி நாஸமாயாந்து ஸர்வாணி ஸுரநாயக ॥ ॥

Oh! Creator, Oh leader of the gods; May success come to my efforts by your grace (lit. while you are pleased); (and) May all the obstacles meet their end! .

கார்யம் = that which is done or to be done;

மே = to me or my;

ஸித்<sup>3</sup>தி<sup>4</sup>மாயாது = May reach fulfillment;

ப்ரஸந்நே த்வயி தா<sup>4</sup>தரி = while you (the maker or supporter) are pleased.;

This is the so-called sati-saptamI, a typical phrase where the;

saptamI vibhaktI has the unusual meaning;

தா<sup>4</sup>த்ரு' = in the maker ; author; creator;

விக்<sup>4</sup>நாநி = the obstacles; hurdles;

நாஸமாயாந்து = May (they) come to end;

ஸர்வாணி = all;

ஸுரநாயக = the leader or head of the gods;

---

மூஷிகவாஹந் மோத்<sup>3</sup>கஹஸ்த சாமரகர்ண விலம்பி<sup>3</sup>த ஸூத்ர ।

வாமந்ரூப மஹேஸ்வரபுத்ர விக்<sup>4</sup>நவிநாயக பாத<sup>3</sup> நமஸ்தே ॥ ॥

Oh God who has the mouse as his vehicle, and the sweet modhaka (rice ball) in your hand, whose ears are wide like fans, wearing the sacred thread. Oh son of Lord Shiva who is of short stature and

who removes all obstacles, Lord Vinayaka, I bow at your feet,.

மூஷகவாஹந = Oh! the one having the mouse as the vehicle!;

மோத<sup>3</sup>கஹஸ்த = Oh! the one having rice ball in the hand;

சாமரகர்ண = one who has winnow-fan-like ears;

விலம்பி<sup>3</sup>த = hanging; pendant; depending; delayed;

ஸூத்ர = of the stringstring; formula; aphorism etc.;

வாமநரூப = one who has taken the form or 'avatar' of Vamana; Vishnu;

மஹேஸ்வரபுத்ர = Oh! son of the great Lord Shiva;

விக்<sup>4</sup>நவிநாயக = the one without a leader who controls all obstacles;

பாத<sup>3</sup> = at (M.nom.) a leg, the body part or the part of the verse

or text;

நமஸ்தே = greetings, salutations to you;

ஏகத<sup>3</sup>ந்தாய வித்<sup>3</sup>மஹே | வக்ரது<sup>3</sup>டா<sup>3</sup>ய தீ<sup>4</sup>மஹி |

தந்நோ த<sup>3</sup>ந்தீ ப்ரசோத<sup>3</sup>யாத் || ||

(This is a typical Vedic dialog where puzzles are posed and solved.

they are always recited by alternate groups as below.)

Poser: We know of one with just one tooth!

Responder: Yes, we think of the one with a bent mouth.

Together: May he, the one known as da.ntI (One with the tooth) awaken

us (to the ultimate truth).

ஏகத<sup>3</sup>ந்தாய = to the one-tusked i.e. Ganesh;

வித்<sup>3</sup>மஹே = offering;

வக்ரது<sup>3</sup>டா<sup>3</sup>ய = to the one with curved broken part (tusk);

தீ<sup>4</sup>மஹி = May meditate;

தந்நோ = ?? ;

த<sup>3</sup>ந்தீ = the tusked one i.e. the elephant;

ப்ரசோத<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

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கு<sup>3</sup>ருர்ப்<sup>3</sup>ரஹ்மா கு<sup>3</sup>ருர்விஷ்ணு: கு<sup>3</sup>ருர்தே<sup>3</sup>வோ மஹேஸ்வர: ।

கு<sup>3</sup>ரு: ஸாக்ஷாத் பரப்<sup>3</sup>ரஹ்ம தஸ்மை ஸ்ரீகு<sup>3</sup>ரவே நம: ॥ ॥

Guru is indeed the Creator in the form Lord Brahma,  
he is indeed the Sustainer as Lord Vishnu, and Destroyer as Lord Shiva,  
in fact he is the limitless Brahman, I salute to such a Guru!

(Alternate)

Salutations to the Guru who is himself Brahma, the creator,  
VishNu, the protector and Shiva, the destroyer. Who is none  
other than the limitless great Brahman. To Him are all my  
salutations..

கு<sup>3</sup>ரு: = teacher (refers to spiritual teacher), the preceptor;

ப்<sup>3</sup>ரஹ்மா = creator;

விஷ்ணு = Lord Vishnu, the sustainer;

தே<sup>3</sup>வ = god;

மஹேஸ்வர: = the great Lord (Shiva);

கு<sup>3</sup>ரு: = teacher (refers to spiritual teacher), the preceptor;

ஸாக்ஷாத் = face to face;

பரப்<sup>3</sup>ரஹ்ம = the great Brahman;

தஸ்மை = to him;

ஸ்ரீ = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'  
is fem.nom.; also an honourable prefix;

கு<sup>3</sup>ரவே = to the teacher; preceptor;

நம: = bowing; salutation;

---

ப்<sup>3</sup>ரஹ்மாநந்த<sup>3</sup>ம் பரமஸுக<sup>2</sup>த<sup>3</sup>ம் கேவலம் ஜ்ஞாநமூர்திம்

த்<sup>3</sup>வந்த்<sup>3</sup>வாதீதம் க<sup>3</sup>க<sup>3</sup>நஸத்<sup>3</sup>ரு<sup>3</sup>ஸம் தத்த்வமஸ்யாதி<sup>3</sup>லக்ஷயம் ।  
 ஏகம் நித்யம் விமலமசலம் ஸர்வதீ<sup>4</sup>ஸாக்ஷிபூ<sup>4</sup>தம்  
 பா<sup>4</sup>வாதீதம் த்ரிகு<sup>3</sup>ணரஹிதம் ஸத்<sup>3</sup>கு<sup>3</sup>ரும் தம் நமாமி ।  
 பூ<sup>3</sup>தீ<sup>3</sup>த்தகு<sup>3</sup>ருத்<sup>4</sup>யாநம் ॥ ॥

Salutations to the true Guru who is the embodiment of the bliss of the knowledge of Brahman and the bestower of supreme happiness, who is absolute, knowledge personified and beyond duality, who is all encompassing like the sky, and the one who is fixated in the ultimate Truth, the who is unique, eternal, pure, and constant, the one perceived by all thinkers, beyond all states of existence and devoid of the three qualities of nature..

ப்<sup>3</sup>ரஹ்மாநந்த<sup>3</sup>ம் = Beautitude; bliss; nirvANa;  
 பரமஸுக<sup>2</sup>த<sup>3</sup>ம் = the giver of great happiness, bliss;  
 கேவலம் = only;  
 ஜ்ஞாநமூர்திம் = knowledge personified or knowledge itself taking the form of a man;  
 த்<sup>3</sup>வந்த்<sup>3</sup>வாதீதம் = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;  
 க<sup>3</sup>க<sup>3</sup>நஸத்<sup>3</sup>ரு<sup>3</sup>ஸம் = one who is like the sky;  
 தத்த்வமஸ்யாதி<sup>3</sup>லக்ஷயம் = the ultimate truth (tattvaM) is his principal;  
 target;  
 ஏகம் = cardinal number 1, unique;  
 நித்யம் = ever; permanent;  
 விமலமசலம் = the pure mountain;  
 ஸர்வதீ<sup>4</sup>ஸாக்ஷிபூ<sup>4</sup>தம் = the one existing as the witness of all intellect or mind;  
 பா<sup>4</sup>வாதீதம் = beyond one's thought or imagination;

த்ரிகு<sup>3</sup>ணரஹிதம் = bereft of the three qualities i.e. satva, raja  
and tama;

ஸத்<sup>3</sup>கு<sup>3</sup>ரும் = the good teacher or preceptor;

தம் = him;

நமாமி = I bow; salute; pay my respects;

ஸ்ரீத்<sup>3</sup>த்தகு<sup>3</sup>ருத்<sup>4</sup>யாநம் = meditating on the respected preceptor Dattatreya;

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அக<sup>2</sup>ண்ட<sup>3</sup>மண்ட<sup>3</sup>லாகாரம் வ்யாப்தம் யேந சராசரம் |  
தத்பத<sup>3</sup>ம் த<sup>3</sup>ர்ஸிதம் யேந தஸ்மை ஸ்ரீகு<sup>3</sup>ரவே நம: || ||

Salutations to that respected Guru who showed us the place of the  
one who pervades the vast universe with all its movable and  
immovable things..

அக<sup>2</sup>ண்ட<sup>3</sup>மண்ட<sup>3</sup>லாகாரம் = one who has taken the form of an undivided  
circle or universe;

வ்யாப்தம் = manifested;

யேந = by whom;

சராசரம் = the moving and the non-moving things;

தத்பத<sup>3</sup>ம் = his position; his post;;

த<sup>3</sup>ர்ஸிதம் = shown;

யேந = by whom;

தஸ்மை = to him;

ஸ்ரீகு<sup>3</sup>ரவே = to the respected teacher;

நம: = bowing; salutation;

---

அஜ்ஞாநதிமிராந்த<sup>4</sup>ஸ்ய ஜ்ஞாநாஞ்ஜநஸலாகயா |  
சக்ஷுருந்மீலிதம் யேந தஸ்மை ஸ்ரீகு<sup>3</sup>ரவே நம: || ||

He who opens the eyes blinded by the darkness of ignorance, with a  
needle dipped in knowledge, to that guru we salute.



(alternate)

Salutations to that respected Guru who opens the spiritual eyes  
of those blind, due to ignorance, with the ointment of knowledge..

அஜ்ஞாநதிமிராந்த<sup>4</sup>ஸ்ய = of the person blinded by the darkness of ignorance;

ஜ்ஞாநாஞ்ஜநஸலாகயா = with a thin rod or needle having  
knowledge-collyrium;

சக்ஷுருந்மீலிதம் = the opened eyes;

யேந = by whom;

தஸ்மை = to him;

ஸ்ரீ-கு<sup>3</sup>ரவே = ?? ;

நம: = bowing; salutation;

---

த்<sup>4</sup>யாநமூலம் கு<sup>3</sup>ரோர்மூர்தி: பூஜாமூலம் கு<sup>3</sup>ரோ: பத்<sup>3</sup>ம் |

மந்த்ரமூலம் கு<sup>3</sup>ரோர்வாக்யம் மோக்ஷமூலம் கு<sup>3</sup>ரோ: க்ரு'பா || ||

The basis of meditation is guru's idol,  
the support of worship is guru's feet;  
the origin of mantra is guru's word,  
the cause of liberation is guru's mercy..

த்<sup>4</sup>யாநமூலம் = the source or root for meditation;

கு<sup>3</sup>ரோர்மூர்தி: பூஜாமூலம் = the person of the preceptor is the root or  
beginning of all worship;

கு<sup>3</sup>ரோர்பத்<sup>3</sup>ம் = the place or abode of the preceptor or the feet of  
the preceptor;

மந்த்ர-மூலம் = ?? ;

கு<sup>3</sup>ரோர்வாக்யம் = the sentence of the peceptor;

மோக்ஷ-மூலம் = ?? ;

கு<sup>3</sup>ரோ: = the teacher's;

க்ரு<sup>3</sup>பா = mercy; sympathy;

நமோ கு<sup>3</sup>ருப்<sup>4</sup>யோ கு<sup>3</sup>ருபாது<sup>3</sup>காப்<sup>4</sup>யோ

நம: பரேப்<sup>4</sup>ய: பரபாது<sup>3</sup>காப்<sup>4</sup>ய: ।

ஆசார்யஸித்<sup>3</sup>தே<sup>4</sup>ஸ்வரபாது<sup>3</sup>காப்<sup>4</sup>யோ

நமோ஽ஸ்து லக்ஷமீபதிபாது<sup>3</sup>காப்<sup>4</sup>ய: ॥ ॥

Salutations to the guru and guru's sandals;

Salutations to elders and their sandals;

Salutations to the sandals of the teacher of Perfecton;

Salutations to the sandals of VishNu, the husband of Laxmi..

நமோ = bowing; salute;

கு<sup>3</sup>ருப்<sup>4</sup>யோ = to the teachers;

கு<sup>3</sup>ருபாது<sup>3</sup>காப்<sup>4</sup>யோ = to the sandals of the preceptor;

நம: = bowing; salutation;

பரேப்<sup>4</sup>ய: = to the others;

பரபாது<sup>3</sup>காப்<sup>4</sup>ய: = to the great sandals of the master;

ஆசார்யஸித்<sup>3</sup>தே<sup>4</sup>ஸ்வரபாது<sup>3</sup>காப்<sup>4</sup>யோ = to the sandals of the Siddesvara teacher;

நமோ஽ஸ்து = let there be my or our bowing or salutation;

லக்ஷமீபதிபாது<sup>3</sup>காப்<sup>4</sup>ய: = to the sandals of the husband of Laxmi;

(laxmIpatiH);

ஸாந்தாகாரம் பு<sup>4</sup>ஜக<sup>3</sup>ஸ்யநம் பத்<sup>3</sup>மநாப<sup>4</sup>ம் ஸுரேஸம்

விஸ்வாதா<sup>4</sup>ரம் க<sup>3</sup>க<sup>3</sup>நஸத்<sup>3</sup>ரு<sup>3</sup>ஸம் மேக<sup>4</sup>வர்ணம் ஸுபா<sup>4</sup>ங்க<sup>3</sup>ம் ।

லக்ஷமீகாந்தம் கமலநயநம் யோகி<sup>3</sup>பி<sup>4</sup>ர்த்<sup>4</sup>யாநக<sup>3</sup>ம்யம்

வந்தே<sup>3</sup> விஷ்ணும் ப<sup>4</sup>வப<sup>4</sup>யஹரம் ஸர்வலோகைகநாத<sup>2</sup>ம் ॥ ॥

Salutations to Lord Vishnu, the one with peaceful disposition,

one who is reclining over the soft coil-bed of the Serpent God,

the one with a lotus growing in his navel, the leader of the gods,

the support of the universe, all-pervasive like the ether,  
cloud-colored one, auspicious-bodied one, the Spouse of Laxmi, lotus  
eyed one, visible to the yogis in their meditations, remover of the  
fear of the rounds of rebirth, the unique Lord of all the worlds,  
salutations !

(Alternate)

HIS visage is peaceful.

HE reposes upon the great serpent, (sheShanAga)

From HIS navel springs the lotus.

HE is the mainstay of the universe

HE is like the sky, all pervading.

HIS complexion is like that of clouds

HIS FORM is auspicious

HE is the consort of Goddess Laxmi.

HIS eyes are like lotus.

Yogis reach HI.n through meditation.

I worship VISHNU, the destroyer of the fears of the  
world and the sole MASTER of all the universes..

ஸாந்தாகாரம் = the one having a peaceful or serene form;

பு<sup>4</sup>ஜக<sup>3</sup>ஸயநம் = one who is sleeping on a snake as the bed;

பத்<sup>3</sup>மநாப<sup>4</sup>ம் = the one having a lotus at the navel, Vishnu;

ஸுரேஸம் = the master of the gods;

விஸ்வாதா<sup>4</sup>ரம் = the one who is the support or basis for the Universe;

க<sup>3</sup>க<sup>3</sup>நஸத்<sup>3</sup>ரு<sup>1</sup>ஸம் = one who is like the sky;

மேக<sup>4</sup>வர்ணம் = having the color of the cloud;

ஸுபா<sup>4</sup>ங்க<sup>3</sup>ம் = the one with the auspicious body;

லக்ஷ்மீகாந்தம் = husband of Laxmi;

கமலநயநம் = the lotus-eyed person;

யோகி<sup>3</sup>பி:<sup>4</sup> = Yogis;

த்<sup>4</sup>யாந = meditation;

அக<sup>3</sup>ம்யம் = reaching;

வந்தே<sup>3</sup> = I worship; bow;

விஷ்ணும் = Vishnu;

ப<sup>4</sup>வப<sup>4</sup>யஹரம் = one who removes or takes away the fear caused by the 'bhava' of births and deaths;

ஸர்வ = all;

லோகைக = of the world;

நாத<sup>2</sup>ம் = the lord or husband;

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ஸர்வதா<sup>3</sup> ஸர்வகார்யேஷு நாஸ்தி தேஷாமமங்க்<sup>3</sup>ளம் ।

யேஷாம் ஹ்ரு<sup>3</sup>தி<sup>3</sup>ஸ்தோ<sup>2</sup> ப<sup>4</sup>க<sup>3</sup>வாந் மங்க்<sup>3</sup>ளாயதநோ ஹரி: ॥ ॥

In all activities and at all times, there will be no inauspiciousness and obstacles for those persons, in whose heart resides bhagavAn Hari - the home of the auspiciousness (himself!)..

ஸர்வதா<sup>3</sup> = ever; always;

ஸர்வகார்யேஷு = in all actions or activities;

நாஸ்தி = no one is there; not there;

தேஷாமமங்க்<sup>3</sup>ளம் = their non-auspiciousness; their downfall;

யேஷாம் = whose;

ஹ்ரு<sup>3</sup>தி<sup>3</sup>ஸ்த:<sup>2</sup> = (he who is) stationed in the heart;

ப<sup>4</sup>க<sup>3</sup>வாந் = God; or a respectable person one who possesses the

bhaga - a cluster of good things including wealth and happiness;

மங்க்<sup>3</sup>ளாயதந: = the home of the auspiciousness - adjective of god;

ஹரி: = Lord Hari;

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ததே<sup>3</sup>வ லக்<sup>3</sup>நம் ஸுதி<sup>3</sup>நம் ததே<sup>3</sup>வ

தாராப<sup>3</sup>லம் சந்த்<sup>3</sup>ரப<sup>3</sup>லம் ததே<sup>3</sup>வ ।

வித்<sup>3</sup>யாப<sup>3</sup>லம் தை<sup>3</sup>வப<sup>3</sup>லம் ததே<sup>3</sup>வ  
லக்ஷமீபதே தேங்க்<sup>4</sup>ரியுக<sup>3</sup>ம் ஸ்மராமி || ||

That alone is the best time, that only is the best day,  
that time only has the strength bestowed by stars, moon,  
knowledge and Gods, when we think of the feet of Lord  
Vishnu who is the spouse of Goddess LakShmi..

ததே<sup>3</sup>வ = tat and eva-that alone; that only;  
லக்<sup>3</sup>நம் = ascending sign in astrology;  
ஸுதி<sup>3</sup>நம் = good day;  
ததே<sup>3</sup>வ = tat and eva-that alone; that only;  
தாராப<sup>3</sup>லம் = the power bestowed by the star;  
சந்த்<sup>3</sup>ரப<sup>3</sup>லம் = the strength of the moon;  
ததே<sup>3</sup>வ = tat and eva-that alone; that only;  
வித்<sup>3</sup>யாப<sup>3</sup>லம் = the power of knowledge or learning;  
தை<sup>3</sup>வப<sup>3</sup>லம் = the power or might of the gods or given by the gods;  
ததே<sup>3</sup>வ = tat and eva-that alone; that only;  
லக்ஷமீபதே = O! Vishnu (husband of Laxmi);  
தேம்<sup>5</sup>க்<sup>4</sup>ரியுக<sup>3</sup>ம் = ?? ;  
ஸ்மராமி = I remember;

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ஹிரி<sup>3</sup>ர்தா<sup>3</sup>தா ஹிரி<sup>4</sup>ர்போ<sup>4</sup>க்தா ஹிரி<sup>3</sup>ரந்நம் ப்ரஜாபதி: |  
ஹரி: ஸர்வஸரீ<sup>2</sup>ரஸ்தோ<sup>2</sup> பு<sup>4</sup>ங்க்தே போ<sup>4</sup>ஜயதே ஹரி: || ||

Lord Hari is the Giver. Lord Hari is the enjoyer. Hari is the  
food and the Creator. He, while residing in all beings, is the  
one who feeds himself as well as the body..

ஹரி<sup>3</sup>ர்தா<sup>3</sup>தா = Hari (is) the giver;

;

ஹரி<sup>4</sup>ர்தா<sup>4</sup>க்தா = Hari himself (is) the eater / enjoyer / consumer;

ஹரி<sup>3</sup>ரந்நம் = Hari becomes the food;

ப்ரஜா<sup>3</sup>பதி: = Brahma, the creator;

ஹரி: = Lord Hari;

ஸர்வஸாரீரஸ்தோ<sup>2</sup> = residing (sthaH) in all (sarva) bodies (sharIra);

பு<sup>4</sup>ங்க்தே = eats;

போ<sup>4</sup>ஜயதே = feeds (some)one else;

ஹரி: = Lord Hari;

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நமோ<sup>5</sup>ஸ்து தே வ்யாஸ விஸாலபு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup> பு<sup>2</sup>ல்லாரவிந்தா<sup>3</sup>யதபத்ரநேத்ர |

யேந த்வயா பா<sup>4</sup>ரததைலபூர்ண: ப்ரஜ்வாலிதோ ஜ்ஞாநமயப்ரதீ<sup>3</sup>ப: || ||

Oh! Salutations to Vyas with grand knowledge and eyes  
like the wide leaf of a fully blossomed lotus, (since) it was you who  
lighted the lamp of Knowledge filled with the oil (in the form) of  
mahAbhArata..

நமோ<sup>5</sup>ஸ்து = let there be (astu) my or our bowing or salutation  
(namaH) to you (te);

தே = to you([4]) or your([6]) (here:[4].);

வ்யாஸ = Hey Vyasa ([7]);

விஸாலபு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup> = Oh! the one with extensive knowledge;

பு<sup>2</sup>ல்லாரவிந்தா<sup>3</sup>யதபத்ரநேத்ர = the one with eyes (netra);

like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;  
(aravi.nda) ([7]);

யேந = by whom([3]);

த்வயா = by you([3]);

பா<sup>4</sup>ரததைலபூர்ண: = filled (pUrNaH) with oil (taila) of mahAbhArata;

ப்ரஜ்வாலிதோ = the kindled into flames; inflamed; lighted;

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ஜ்ஞாநமயப்ரதீ<sup>3</sup>ப: = the light or lamp (pradIpaH) wholly made up of  
or full of knowledge (j nAnamayaH);

வ்யாஸாய விஷ்ணுரூபாய வ்யாஸரூபாய விஷ்ணவே ।  
நமோ வை ப்<sup>3</sup>ரஹ்மநித<sup>4</sup>யே வாஸிஷ்டா<sup>2</sup>ய நமோநம: ॥ ॥

Salutations to VyAsa who is (really) Vishnu, to Vishnu, who is (really)  
VyAsa; many salutations to him, the veritable treasure of knowledge of Brahman  
and the lineal descendant of VasisTha..

வ்யாஸாய = to the sage Vyasa;  
விஷ்ணுரூபாய = to the one who is like Vishnu;  
வ்யாஸரூபாய = to the one who is like VyAsa;  
விஷ்ணவே = to Vishnu;  
நமோ = salutation (namaH);  
வை = indeed; truly; also used as an expletive, a vocative particle;  
showing entreaty or persuasion; sometimes just a meaningless;  
meter-adjuster!;  
ப்<sup>3</sup>ரஹ்மநித<sup>4</sup>யே = to the one who is a great reservoir of Brahman;  
வாஸிஷ்டா<sup>2</sup>ய = to the scion of Vasishta;  
நமோநம: = repeated salutations;

யம் ப்<sup>3</sup>ரஹ்மாவருணேந்த்<sup>3</sup>ரருத்<sup>3</sup>ரமருத: ஸ்துவந்தி தி<sup>3</sup>வ்யை: ஸ்தவை:  
வேதை: <sup>3</sup> ஸாங்க்<sup>3</sup>பத<sup>3</sup>க்ரமோபநிஷ்தை<sup>3</sup>ர்கா<sup>3</sup>யந்தி யம் ஸாமகா: <sup>3</sup> ।  
த்<sup>4</sup>யாநாவஸ்தி<sup>2</sup>ததத்<sup>3</sup>க<sup>3</sup>தேந மநஸா பஸ்யந்தி யம் யோகி<sup>3</sup>நோ  
யஸ்யாந்தம் ந விது: <sup>3</sup> ஸுராஸுரக<sup>3</sup>ணு தே<sup>3</sup>வாய தஸ்மை நம: ॥ ॥

He whom Brahma, Varun, Indra, Rudra, and Maruta worship with divine  
songs; He to whom the SAma singers sing from Vedas and all related  
scripture; He whom the yogis see when their minds reach the ultimate  
state; He whose end is not known to the gods or the demons; To that  
Divinity I offer my salutation..

யம் = whom;

ப்<sup>3</sup>ரஹ்மாவருணைந்த்<sup>3</sup>ரருத்<sup>3</sup>ரமருத: = Brahma. VaruNa, Indra, Rudra and the Marut, wind-god;

ஸ்துவந்தி = (they) praise;

தி<sup>3</sup>வ்யை: = by the divine;

ஸ்தவை: = by the eulogising hymns;

வேதை:<sup>3</sup> = by the vedas ([3]);

ஸாங்க்<sup>3</sup>பத்<sup>3</sup>க்ரமோபநிஷதை:<sup>3</sup> = with the six vedA.nga's, the versions; of recitals known as pada and krama, and the various upaniShadaH;

கா<sup>3</sup>யந்தி = they sing;

யம் = (to) whom;

ஸாமகா:<sup>3</sup> = singers of the SAma, the reciters of the Veda known as; the SAMaveda;

த்<sup>4</sup>யாநாவஸ்தி<sup>2</sup>ததத்<sup>3</sup>க<sup>3</sup>த = the one which has reached the ultimate; (tadgata) during the meditative state (dhyAnAvasthita), (here, an; adjective of the mind of the Yogis.);

மநஸா = by the mind([3]);

பஸ்யந்தி = (they) see;

யம் = He whom;

யோகி<sup>3</sup>ந: = Yogis;

யஸ்யாந்தம் = whose end;

ந = not; no;

விது:<sup>3</sup> = Understood; knew;

ஸுராஸுரக<sup>3</sup>ண = groups of gods and demons;

தே<sup>3</sup>வாய = to the god([4]);

தஸ்மை = to him([4]);

நம: = bowing; salutation;



பு<sup>3</sup>த்<sup>3</sup>யாத்மநா வா ப்ரக்ரு<sup>3</sup>திஸ்வபா<sup>4</sup>வாத் ।  
கரோமி யத்<sup>3</sup>யத் ஸகலம் பரஸ்மை ।  
நாராயணயேதி ஸமர்பயாமி ॥ ॥

Whatever I perform with my body, speech, mind, limbs, intellect, or my inner self either intentionally or unintentionally, I dedicate it all to that Supreme Lord Narayana..

காயேந = through or with the help of the body;  
வாசா = through words or speech; text;  
மநஸேந்த்<sup>3</sup>ரியைர்வா = by mind (manasA) or by limbs (indriyaiH vA);  
பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup> = intellect;  
ஆத்மநா = by one's own self or efforts;  
வா = or; also; like; either or;  
ப்ரக்ரு<sup>3</sup>திஸ்வபா<sup>4</sup>வாத் = due to force of nature or habit;  
கரோமி = (I) do, perform;  
யத்<sup>3</sup>யத் = whatever;  
ஸகலம் = all;  
பரஸ்மை = (to th)e other person, (to the) great [4];  
நாராயணயேதி = Thus (to) Vishnu (nArAyaNAya)[4] (the word; iti works like quote marks);  
ஸமர்பயாமி = I dedicate; offer;

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அச்யுதம் கேஸவம் ராமநாராயணம் ।  
க்ரு<sup>3</sup>ஷ்ணதா<sup>3</sup>மோத<sup>3</sup>ரம் வாஸுதே<sup>3</sup>வம் ஹரிம் ।  
பூநீத<sup>4</sup>ரம் மாத<sup>4</sup>வம் கோ<sup>3</sup>பிகாவல்லப<sup>4</sup>ம் ।  
ஜாநகீநாயகம் ராமசந்த்<sup>3</sup>ரம் ப<sup>4</sup>ஜே ॥ ॥

I adore Achyuta, Keshava, Rama, Narayan, Krishna, Damodar, Vasudev, Hari, Shridhar, Madhav, Beloved of the Gopis and Ramachandra, the husband of Janaki, In other words, I worship Vishnu in all his different forms and

all his different actions..

அச்யுதம் = God 'achyuta' meaning one who does not lapse;

கேஸவம் = Keshava (Krishna)[2];

நாராயணம் = Vishnu[2];

க்ரு<sup>3</sup>ஷ்ணதா<sup>3</sup>மோத<sup>3</sup>ரம் = Krishna having the waist-band-tied belly[2];

வாஸுதே<sup>3</sup>வம் = the son of 'vasudeva'[2];

ஹரிம் = Lord Hari[2];

ஸ்ரீத<sup>4</sup>ரம் = Vishnu , adored with the company of LakShmi or one who;  
possesses glory, wealth[2];

மாத<sup>4</sup>வம் = Madhava[2];

கோ<sup>3</sup>பிகாவல்ப<sup>4</sup>ம் = the beloved of the cow-herd women[2]; refers to Krishna;

ஜாநகீநாயகம் = husband of Janaki, Sita i.e Rama[2];

ராமசந்த்<sup>3</sup>ரம் = the moon-like Rama[2];

ப<sup>4</sup>ஜே = I worship;

---

லாப<sup>4</sup>ஸ்தேஷாம் ஜயஸ்தேஷாம் குதஸ்தேஷாம் பராஜய: ।

யேஷாமிந்தீ<sup>3</sup>வரஸ்யாமோ ஹ்ரு<sup>3</sup>த<sup>3</sup>யஸ்தோ<sup>2</sup> ஜநார்த்<sup>3</sup>ந: ॥ ॥

All benefits are theirs, victory is theirs, where is defeat for those in whose  
heart is stationed The dark blue lotus colored Lord Vishnu..

லாப<sup>4</sup>ஸ்தேஷாம் = benefits (lAbhaH) are theirs (teShAM);

ஜயஸ்தேஷாம் = victory (jayaH) is theirs (teShAM);

குதஸ்தேஷாம் = where (kutaH) is their (teShAM);

பராஜய: = defeat;

யேஷாம் = whose;

இந்தீ<sup>3</sup>வரஸ்யாம: = black (shyAmaH) like the dark blue lotus (indIvaraM);

ஹ்ரு<sup>3</sup>த<sup>3</sup>யஸ்தோ<sup>2</sup> = that or he who is stationed in the heart;

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ஜநார்த்<sup>3</sup>ந: = an epithet of Vishnu ; the remover of the torment  
of people Vishnu;

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மங்க்<sup>3</sup>ளம் ப<sup>4</sup>க<sup>3</sup>வாந்விஷ்ணுர்மங்க்<sup>3</sup>ளம் க<sup>3</sup>ருட<sup>3</sup>த்<sup>4</sup>வஜ: ।  
மங்க்<sup>3</sup>ளம் புண்ட<sup>3</sup>ரீகாக்ஷா மங்க்<sup>3</sup>ளாயதநம் ஹரி: ॥ ॥

Auspicious is Lord Vishnu, auspicious is the one with the mascot  
garuDa, auspicious is the one with eyes like a lotus; Lord Hari is  
indeed the storehouse of auspiciousness!.

மங்க்<sup>3</sup>ளம் = that which is auspicious;

ப<sup>4</sup>க<sup>3</sup>வாந்விஷ்ணு: = Lord Vishnu is auspicious;

க<sup>3</sup>ருட<sup>3</sup>த்<sup>4</sup>வஜ: = Oh! the one having 'GaruDa' eagle-like bird as the mascot;

புண்ட<sup>3</sup>ரீகாக்ஷ: = one with eyes like lotus;

மங்க்<sup>3</sup>ளாயதநம் = the auspicious temple, storehouse of auspiciousness;

ஹரி: = Lord Hari;

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ஹரேர்நாமைவ நாமைவ நாமைவ மம ஜீவநம் ।

கலௌ நாஸ்த்யேவ நாஸ்த்யேவ நாஸ்த்யேவ க<sup>3</sup>திரந்யதா<sup>2</sup> ॥ ॥

In Kaliyuga, there is no path other than taking the name of Shri Hari,  
which alone is my life..

ஹரே: = of Vishnu[6];

நாம = name;

ஏவ = alone; only; here it would mean 'indeed';

மம = mine; my;

ஜீவநம் = life; the act of living;

கலௌ = during the kali yuga days or time;;

நாஸ்தி = does not exist;

---

ஏவ = alone; only; here it would mean 'indeed';

க<sup>3</sup>திரந்யதா<sup>2</sup> = no other way or goal;

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யஸ்ய ஸ்மரணமாத்ரேண ஜந்மஸம்ஸாரப<sup>3</sup>ந்த<sup>4</sup>நாத் ।

விமுச்யதே நமஸ்தஸ்மை விஷ்ணவே ப்ரப<sup>4</sup>விஷ்ணவே ॥ ॥

I salute to that Lord, Achuta(who is faultless), and by simply remembering Him or uttering His name, all deficiencies in my activities disappear and my penance attains completion instantly.

(Alternate)

Respects to that Lord Vishnu, the Almighty, the mere contemplation of whose Name assures liberation from the bondage of samsAra, the cycle of births and deaths..

யஸ்ய = whose;

ஸ்மரணமாத்ரேண = by recall (smaraNa) alone (mAtra) [3];

ஜந்மஸம்ஸாரப<sup>3</sup>ந்த<sup>4</sup>நாத் = from the bondage (ba.ndhana[5]) of the (cycle) of birth (janma) in this world (sa.nsAra);

விமுச்யதே = is released or freed;

நமஸ்தஸ்மை = salutation to him;

விஷ்ணவே = to Vishnu;

ப்ரப<sup>4</sup>விஷ்ணவே = to the great or mighty lord, an epithet of Vishnu;

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நம: ஸமஸ்தபூ<sup>4</sup>தாநாமாதி<sup>3</sup>பூ<sup>4</sup>தாய பூ<sup>4</sup>ப்<sup>4</sup>ரு<sup>4</sup>தே ।

அநேகரூபரூபாய விஷ்ணவே ப்ரப<sup>4</sup>விஷ்ணவே ॥ ॥

Salutations to the mighty Lord Vishnu, the king of the earth, who existed before all beings, who is the first being and who manifests himself in many forms..

நம: = bowing; salutation;

ஸமஸ்தபூ<sup>4</sup>தாநாமாதி<sup>3</sup>பூ<sup>4</sup>தாய = to the one who existed before all the beings; th first being;

பூ<sup>4</sup>ப்<sup>4</sup>ரு<sup>4</sup>தே = king, an epithet of Vishnu[4];

அநேகரூபரூபாய = to one's form who can take many forms[4];

விஷ்ணவே = to Vishnu[4];

ப்ரப<sup>4</sup>விஷ்ணவே = to the great or mighty lord, an epithet of Vishnu[4];

ஓ விஷ்ணும் ஜிஷ்ணும் மஹாவிஷ்ணும் ப்ரப<sup>4</sup>விஷ்ணும் மஹேஸ்வரம் ।  
அநேகரூபம் தை<sup>3</sup>த்யாந்தம் நமாமி புருஷோத்தமம் ॥ ॥

I bow to Vishnu, the victorious, the all-pervading, the Mighty, the Lord of all, the Destroyer of evil, having many forms and the highest Purusha..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

விஷ்ணும் = Vishnu;

ஜிஷ்ணும் = an epithet for Vishnu ; the conqueror;

மஹாவிஷ்ணும் = the great Vishnu;

ப்ரப<sup>4</sup>விஷ்ணும் = the mighty lord, Vishnu;

மஹேஸ்வரம் = the great Lord;

அநேகரூபம் = one who has many forms;

தை<sup>3</sup>த்யாந்தம் = enemy of demons;

நமாமி = I bow; salute; pay my respects;

புருஷோத்தமம் = the greatest of men;

ஸஸங்க<sup>2</sup>சக்ரம் ஸகிரீடகுண்ட<sup>3</sup>லம்

ஸபீதவஸ்த்ரம் ஸரஸீருஹேக்ஷணம் ।

ஸஹாரவக்ஷ:ஸ்த<sup>2</sup>லகௌஸ்துப<sup>4</sup>ஸ்ரயம்

நமாமி விஷ்ணும் ஸிரஸா சதுர்பு<sup>4</sup>ஜம் || ||

I bow my head to Vishnu, carrying a conch and a wheel, wearing a crown and ear-rings, wrapped in a yellow garment, with eyes like lotus, with a garland and the Kaustubha gem lying on his chest and possessing four hands.

ஸஸங்க்<sup>2</sup>சக்ரம் = the one with a conch and a wheel;

ஸகிரீடகுண்ட<sup>3</sup>லம் = the one with a crown and ear-rings;

ஸயீதவஸ்த்ரம் = along with yellow robe;

ஸரஸீருஹேக்ஷணம் = the one having lotus like eyes;

ஸஹாரவக்ஷ:ஸ்த்<sup>2</sup>லகௌஸ்துப<sup>4</sup>ஸ்ரயம் = the one having the chest adorned with a garland and the gem 'Kaustubha';

நமாமி = I bow; salute; pay my respects;

விஷ்ணும் = Vishnu;

ஸிரஸா = by the head;

சதுர்பு<sup>4</sup>ஜம் = one who is having four hands;

நமோ<sup>5</sup>ஸ்த்வநந்தாய ஸஹஸ்ரமூர்தயே

ஸஹஸ்ரபாதா<sup>3</sup>க்ஷஸிரோருபா<sup>3</sup>ஹவே |

ஸஹஸ்ரநாமநே புருஷாய ஸாஸ்வதே

ஸஹஸ்ரகோடி யுக<sup>3</sup>தா<sup>4</sup>ரிணே நம: || ||

Salutation to that God with a thousand forms, having a thousand eyes, heads, feet, and arms. Salutations to that eternal being called by a thousand names, and sustaining the world through a billions ages..

நமோ<sup>5</sup>ஸ்த்வநந்தாய = let there be salutation to Anantha[4];

ஸஹஸ்ரமூர்தயே = to the form having 1000 names or one having 1000 forms;

ஸஹஸ்ரபாதா<sup>3</sup>க்ஷிஸிரோருபா<sup>3</sup>ஹவே = to the one having 1000 legs, eyes,  
heads, thighs and arms or hands[4];

ஸஹஸ்ரநாமநே = Oh! the 1000-named one[4];

புருஷாய = to the person[4];

ஸாஸ்வதே = the permanent one[4];

ஸஹஸ்ரகோடி = thousand crores;

யுக<sup>3</sup>தா<sup>4</sup>ரிணே = to the one who sustains (the world) thru Yuga's[4];

நம: = bowing; salutation;

நாஹம் வஸாமி வைகுண்டே<sup>2</sup> யோகி<sup>3</sup>நாம் ஹ்ரு<sup>3</sup>த்யே ந ச |  
மத்<sup>3</sup>ப<sup>4</sup>க்தா யத்ர கா<sup>3</sup>யந்தி தத்ர திஷ்டா<sup>2</sup>மி நாரத<sup>3</sup> || ||

Neither do I reside in Vaikuntha, nor do I dwell in the hearts of the  
yogis; O Narada, I stay where my devotees are singing..

நாஹம் = not (na) I (ahaM);

வஸாமி = live or dwell;

வைகுண்டே<sup>2</sup> = in Vaikuntha, the abode of Vishnu[7];

யோகி<sup>3</sup>நாம் = of meditators or contemplators;

ஹ்ரு<sup>3</sup>த்யே = in heart[7];

ந = no;

ச = and;

மத்<sup>3</sup>ப<sup>4</sup>க்தா: =(M.nom.pl.) my devotees;

யத்ர = where;

கா<sup>3</sup>யந்தி = (they) sing;

தத்ர = there;

திஷ்டா<sup>2</sup>மி = (I) stay;

நாரத<sup>3</sup> = Oh! Narada! the omnipresent, wandering and singing devotee  
of Vishnu;

வநமாலீ க<sup>3</sup>தீ<sup>3</sup> ஸார்ங்கீ<sup>3</sup> ஸங்கீ<sup>2</sup> சக்ரீ ச நந்த<sup>3</sup>கீ |

ஸ்ரீமாந் நாராயணே விஷ்ணுர்வாஸுதே<sup>3</sup>வோ<sup>5</sup>பி<sup>4</sup>ரக்ஷது || ||

ShrIman NArAyaNa is adorned with the garland Vaijayantee and armed with gadA (mace), the bow ShArnga, the conch, the discus and the sword (nandakee). He is Vishnu (the all-pervading) and Vasudeva (the indweller of all). May that Vasudeva protect us all..

வநமாலீ = the one wearing forest or wild garlands;

க<sup>3</sup>தீ<sup>3</sup> = one who is wearing or bearing the weapon mace;

ஸாரங்கக்<sup>3</sup> = Oh! the one having the 'shArnga' bow ; one with horns;

ஸங்கக்<sup>2</sup> = Oh! the one with the conch shell;

சக்ரீ = one who has the weapon of 'chakra' the 'Sudarshan' wheel;

ச = and;

நந்தக்<sup>3</sup> = The one wearing the 'nandaka' sword, Vishnu;

ஸ்ரீமாந் = the respectable one, the prosperous one;

நாராயணே = Vishnu;

விஷ்ணுர்வாஸுதே<sup>3</sup>வோ<sup>5</sup>பி<sup>4</sup>ரக்ஷது = May Vishnu who is also Vasudeva protect me;

மேக<sup>4</sup>ர்யாமம் பீதகௌஸேயவாஸம்

ஸ்ரீவத்ஸாங்கம் கௌஸ்துபோ<sup>4</sup>த்<sup>3</sup>பா<sup>4</sup>ஸிதாங்கக்<sup>3</sup>ம் |

புண்யோபேதம் புண்ட்<sup>3</sup>ரீகாயதாக்ஷம்

விஷ்ணும் வந்தே<sup>3</sup> ஸர்வலோகைகநாத<sup>2</sup>ம் || ||

I salute Vishnu, the unique Lord of all the worlds, dark like the laden cloud, clad in yellow robe, marked on the chest by the sign of Srivatsa, his frame lit up by the Kaustubha gem that adorns Him, ever immaculate and with eyes long and bright like the white lotus.

(alternate)

I salute to Lord ViShNu, who is the Lord of all the people in all the worlds, whose complexion is black like the clouds, adorned in yellow silk robes, bearing the shrIvatsa mark on his chest, whose



body shines with the Kaustubha jewels, having long lotus like eyes  
and who can be attained by good deeds..

மேக<sup>4</sup>ர்யாமம் = having black cloud like complexion[2];  
பீதகௌஸேயவாஸம் = the one wearing yellow silk dress[2];  
ஸ்ரீவத்ஸாங்கம் = the one with the 'Shrivatsa' mark on his body, Vishnu[2];  
கௌஸ்துபோ<sup>4</sup>த்<sup>3</sup>பா<sup>4</sup>ஸிதாங்க<sup>3</sup>ம் = one with body illuminated (udbhAsitA.nga);  
with the Kaustubha gem[2];  
புண்யோபேதம் = reached (upeta) by good deeds (puNya)[2];  
புண்ட<sup>3</sup>ரீகாயதாக்ஷம் = one with long eyes resembling lotus[2];  
விஷ்ணும் = Vishnu[2];  
வந்தே<sup>3</sup> = I worship; bow;  
ஸர்வலோகைகநாத<sup>2</sup>ம் = the one Lord (ekanAtha) over all the worlds;  
(sarvaloka)[2];

---

அபவித்ர: பவித்ரோ வா ஸர்வாவஸ்தா<sup>2</sup>ம் க<sup>3</sup>தோ஽பி வா |  
ய: ஸ்மரேத்<sup>3</sup>புண்ட<sup>3</sup>ரீகாக்ஷம் ஸ பா<sup>3</sup>ஹ்யாப்யந்தரம் ஸூசி: || ||

A person, clean or unclean or having been in any possible situation,  
if he remembers lotus eyed (Vishnu) he is pure inside out!.

அபவித்ர: = the polluted one or person;  
பவித்ர: = sacred one; a pure person;  
வா = or; also; like; either or;  
ஸர்வாவஸ்தா:<sup>2</sup> = all states or conditions;  
க<sup>3</sup>தோ஽பி = even after having gone;  
ய: = He who;  
ஸ்மரேத் = may remember;  
புண்ட<sup>3</sup>ரீகாக்ஷம் = the lotus-eyed one[2];

ஸ: = he;

பா<sup>3</sup>ஹ்யாப்யந்தரம் = outside (bAhya) and inside (abhyantaraM);

ஸூசி: = pure; honest; upright; clean;

---

ஆலோட்<sup>3</sup>ய ஸர்வஸாஸ்த்ராணி விசார்ய ச புந:புந: |

இத<sup>3</sup>மேகம் ஸுநிஷ்பந்நம் வைத்<sup>3</sup>யோ நாராயணே ஹரி: || ||

phalashruti of Vishnu sahasranAma

Having carefully scrutinized all the scriptures and having reflected

upon them well again and again this one truth has clearly emerged that

ViShNu, the Lord Hari living in the ocean is THE doctor (who removes all ills)..

ஆலோட்<sup>3</sup>ய = having considered well or studied carefully;

ஸர்வஸாஸ்த்ராணி = all branches of knowledge; precepts; religious works;

விசார்ய = having deliberated or considered well;

ச = and;

புந:புந: = again and again;

இத<sup>3</sup>ம் = this;

ஏகம் = one;

ஸுநிஷ்பந்நம் = clearly emerged; accomplished; born; arisen;

வைத்<sup>3</sup>ய: = doctor; medicine man;

நாராயண: = Vishnu; specifically the one whose house (ayana) is in;

water (nArAH);

ஹரி: = Lord Hari;

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ஆர்தா: விஷ்ணு: சிதி<sup>2</sup>லாஸ்ச பீ<sup>4</sup>தா:

கோ<sup>4</sup>ரேஷு ச வ்யாதி<sup>4</sup>ஷு வர்தமாநா: |

ஸங்கீர்த்ய நாராயணஸப்<sup>3</sup>த<sup>3</sup>மாத்ரம்

விமுக்<sup>3</sup>தது: <sup>3</sup>கா: <sup>2</sup>ஸுகி<sup>2</sup>நோ ப<sup>4</sup>வந்தி || ||

phalashruti of Vishnu sahasranAma

People who are struck by calamity or who are dejected or are weak, those

who are frightened and those who are afflicted by terrible diseases are freed from their sufferings and become happy on merely reciting ViShNu's name NArAyaNa..

ஆர்தா: = the afflicted or suffering people or living beings;

விஷ்ணு: = those who are dejected and sad;

ஸிதி<sup>2</sup>லா: = torn and tattered; weak;

ச = and;

பீ<sup>4</sup>தா: = those who are afraid or scared;

கோ<sup>4</sup>ரேஷு = among the terrible or frightening;

ச = and;

வ்யாதி<sup>4</sup>ஷு = in all diseases; ailments;

வர்தமாநா: = those who are presently experiencing;

ஸங்கீர்த்ய = Having sung or praised well;

நாராயண = O! Narayana;

ஸப்<sup>3</sup>த<sup>3</sup>மாத்ரம் = only so much as the utterance of the word;

விமுக்தது:<sup>3</sup>கா:<sup>2</sup> = those who are freed from the afflictions or sufferings;

ஸுகி<sup>2</sup>நோ = happy people;

ப<sup>4</sup>வந்தி = become; happen;

நம: கமலநாபா<sup>4</sup>ய நமஸ்தே ஜலஸாயிநே |

நமஸ்தே கேஸவாநந்த வாஸுதே<sup>3</sup>வ நமோ<sup>5</sup>ஸ்துதே || ||

Salutation to viShNu, the lotus-navelled who is resting in water. O keshava, O Ananta, O VAsudeva, salutations to you..

நம: = bowing; salutation;

கமலநாபா<sup>4</sup>ய = to the one with the lotus stalk at the navel (Vishnu);

நமஸ்தே = greetings, salutations to you;

ஜலஸாயிநே = to the one lying or sleeping in water (ocean);

நமஸ்தே = greetings, salutations to you;

கேஸவாநந்த = Oh! Keshva, Oh! Ananta;

வாஸுதே<sup>3</sup>வ = the son of 'vasudeva', Krishna (or Vishnu);

நமோஸ்துதே = Salutations unto Thee;

---

வாஸநாத்<sup>3</sup>வாஸுதே<sup>3</sup>வஸ்ய வாஸிதம் பு<sup>4</sup>வநத்ரயம் ।

ஸர்வபூ<sup>4</sup>தநிவாஸோஸி வஸுதே<sup>3</sup>வ நமோஸ்து தே ॥ ॥

The three worlds (heaven, earth and the lower regions) are inhabited. by virtue of the residence there of kRShNa, the son of vasudeva.

O kRShNa ! Salutation to you !.

வாஸநாத் = due to the living or inhabitation (vAsana)[5];

வாஸுதே<sup>3</sup>வஸ்ய = of the sun of Vasydeva, Krishna[6];

வாஸிதம் = occupied, inhabited;

பு<sup>4</sup>வநத்ரயம் = three worlds Earth, Heaven, Hell;

ஸர்வபூ<sup>4</sup>தநிவாஸோஸி = (You) are (asi) residing in all living beings;

நமோஸ்து = let there be my or our bowing or salutation;

தே = to you or your (here:[4]);

---

ஸர்வவேதே<sup>3</sup>ஷு யத்புண்யம் ஸர்வதீர்தே<sup>2</sup>ஷு யத்ப<sup>2</sup>லம் ।

தத்ப<sup>2</sup>லம் ஸமவாப்நோதி ஸ்துத்வா தே<sup>3</sup>வம் ஜநார்த்<sup>3</sup>நம் ॥ ॥

Whatever merit is in all the vedas and whatever benefits are in all the holy places (that they give), all these are obtained (jus) by singing praise of janArdana (viShNu)..

ஸர்வவேதே<sup>3</sup>ஷு = in all Vedas[7];

யத் = which;

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புண்யம் = merit, virtue;  
 ஸர்வதீர்தே<sup>2</sup>ஷு = in all holy places;  
 ப<sup>2</sup>லம் = fruit;  
 தத் = that;  
 ஸமவாப்நோதி = obtains, acquires;  
 ஸ்துத்வா = by praising;  
 தே<sup>3</sup>வ = God;  
 ஜநார்த்<sup>3</sup>ந = Vishnu;

ஏஷ நிஷ்கண்டக: பந்தா<sup>2</sup> யத்ர ஸம்பூஜ்யதே ஹரி: |  
 குபத<sup>2</sup>ம் தம் விஜாநீயாத்<sup>3</sup> கோ<sup>3</sup>விந்த<sup>3</sup>ரஹிதாக்<sup>3</sup>மம் || ||

This path, where Lord Hari is worshipped, is free from obstructions (without any thorns). Know that it is a bad (wrong) path, when it is without Govind (Krishna)..

ஏஷ: = this;  
 நிஷ்கண்டக: = the thornless one;  
 பந்தா:<sup>2</sup> = road;  
 யத்ர = (the place) where;  
 ஸம்பூஜ்யதே = is worshipped, praised;  
 ஹரி: = Lord Hari;  
 குபத:<sup>2</sup> = bad road; wrong direction;  
 தம் = him[2];  
 விஜாநீயாத்<sup>3</sup> = may be understood;  
 கோ<sup>3</sup>விந்த<sup>3</sup>ரஹிதாக்<sup>3</sup>மம் = the road (Agama) without (rahita) Govinda;

ஸநைர்த்<sup>3</sup>ஹந்தி பாபாநி கல்பகோடிஸதாநி ச |  
 அஸ்வத்த<sup>2</sup>ஸந்நிதௌ<sup>4</sup> பார்த்<sup>2</sup> த்<sup>4</sup>யாத்வா மநஸி கேஸவம் || ||

O Arjuna ! having meditated on ViShNu in the vicinity of the holy fig tree, people slowly burn out millions and millions of sins..

ஸறை: = slowly;

த<sup>3</sup>ஹந்தி = burn;

பாபாநி = sins;

கல்பகோடிஸதாநி = many literally (kalpa is 10 raised to 18, koTi is 10 raised to 8 and shata is 10 raised to 2 so in all 10 raised to 20);

ச = and;

அஸ்வத்த<sup>2</sup>ஸந்நிதௌ<sup>4</sup> = in the presence of the Peepal tree;

பார்த்<sup>2</sup> = Oh! Partha (refers to Arjun);

த்<sup>4</sup>யாத்வா = by meditating, thinking;

மநஸி = in the mind;

கேஸவம் = Keshava (Krishna);

---

யஸ்யாப<sup>4</sup>வத்<sup>3</sup>ப<sup>4</sup>க்தஜநார்தி<sup>3</sup>ஹந்து:

பித்ரு<sup>3</sup>த்வமந்யேஷ்வவிசார்ய தூர்ணம் ।

ஸ்தம்பே<sup>4</sup>வதாரஸ்தமநந்யலப<sup>4</sup>யம்

லக்ஷமீந்ரு<sup>3</sup>ஸிம்ஹம் ஸரணம் ப்ரபத்<sup>3</sup>யே ॥ ॥

I go to take refuge in LaxmI-Nrisinha incarnated in a pillar, who is reachable by true dedication and who promptly takes birth with a desire to eradicate the suffering of his disciples..

யஸ்ய =(m.poss.)whose;

அப<sup>4</sup>வத்<sup>3</sup> = occurred;

ப<sup>4</sup>க்தஜந = devotees;

அர்தி<sup>3</sup>ஹந்து: = desirous of destroying suffering (poss.);

பித்ரு<sup>3</sup>த்வம் = fatherhood;

அந்யேஷு = among others;

அவிசார்ய = without hesitation;

தூர்ணம் = swiftly; quickly;

ஸ்தம்பே<sup>4</sup> = in the pillar;

அவதார: = incarnation;

தம் = him;

அநநயலப்<sup>4</sup>யம் = obtainable by (only the) dedicated;

லக்ஷ்மீ = Goddess LakShmi; consort of Vishnu;

ந்ரு'ஸிம்ஹம் = Vishnu in his half-man half-lion avatar;

ஸரணம் = (to the) shelter, sanctuary;

ப்ரபத்<sup>3</sup>யே = (I) go, approach;

ஸ்ரீமாந் வேங்கட நாதா<sup>4</sup>ர்ய: கவிதார்கிககேஸரீ |

வேதா<sup>3</sup>ந்தாசார்யவர்யோ மே ஸந்நித<sup>4</sup>த்தாம் ஸதா<sup>3</sup>ஹ்ரு'தி<sup>3</sup> || ||

Oh! ShrimAn Venkata, Oh! our Lord, who is a poetry of the children of shining lights, Oh! Lion, Oh! the teacher of Vedanta, Oh! the one chosen by Uma; reside forever in my heart..

ஸ்ரீமாந் = a respectable prefix (for males);

வேங்கட = of the Venkata mountain;

நாதா<sup>4</sup>ர்ய: = ?? ;

கவிதார்கிக = ?? ;

கேஸரீ = lion; lion among men;

வேதா<sup>3</sup>ந்த = the ending part of the Vedas;

ஆசார்ய = teacher, learned scholar;

வர்யோமே = ?? ;

ஸந்நித<sup>4</sup>த்தாம் = that which has been put or placed near, or together;

ஸதா<sup>3</sup>ஹ்ரு'தி<sup>3</sup> = always in the heart;

கக்ரோத<sup>3</sup>ந்வத்ப்ரதே<sup>3</sup>ஸே ஸாசிமணிலிலஸத்ஸைகதே மௌக்திகாநாம்

மாலாக்லு'ப்தாஸநஸ்த:² ஸப்²டி.கமணிநிபை<sup>4</sup>ர்மௌக்திகைர்மண்டி<sup>3</sup>தாங்க:³ |

ஸாப்<sup>4</sup>ரைரப்<sup>4</sup>ரைரத்<sup>3</sup>ப்<sup>4</sup>ரைருபரிவிரசிதைர்முத்தபீயூஷ வர்ஷை:

ஆநந்த<sup>3</sup> ந: புநீயாத<sup>3</sup>ரிநநிநக<sup>3</sup>தா<sup>3</sup> ஸங்க<sup>2</sup>பாணிர்முகுந்த:<sup>3</sup> || ||

Contemplation on Personal form of the Lord.

In the milky ocean, which has a bed of sparkling pure emeralds, the Lord who can give salvation to his devotees is seated on a throne decorated with strings of pearls, covered by an umbrella of clouds which shower nectarine dews as though they are flower petals, His ornamented body glittering with pearls and precious gems and holding the conch in his hand. I pray to this Lord, to make me pure..

க்ஷீரோத<sup>3</sup>ந்வத்ப்ரதே<sup>3</sup>ஸே = ?? ;

ஸூசிமணிவிலஸத்தைஸகதே = ?? ;

மௌக்திகாநாம் = face (teeth);

மாலாக்ஷு<sup>3</sup>ப்தாஸநஸ்த:<sup>2</sup> = ?? ;

ஸ்ப<sup>2</sup>டி<sup>3</sup>கமணிநிபை<sup>4</sup>ர்மௌக்திகைர்மண்டி<sup>3</sup>தாங்க:<sup>3</sup> = the one having the body heavily ornamented and decorated with pearls and transparent stones

and gems;

ஸூப<sup>4</sup>ரை: = ?? ;

அப<sup>4</sup>ரை: = ?? ;

அத<sup>3</sup>ப<sup>4</sup>ரை: = ?? ;

உபரிவிரசிதை: = ?? ;

முக்தபீயூஷ = ?? ;

வர்ஷை: = by the rains;

ஆநந்த<sup>3</sup> = an epithet of Vishnu (representing delight or bliss);

ந: = us; to us or ours;

புநீயாத<sup>3</sup>ரிநநிநக<sup>3</sup>தா<sup>3</sup> = ?? ;

ஸங்க<sup>2</sup>பாணிர்முகுந்த:<sup>3</sup> = the one holding a conch in his hand; Mukunda;

பூ:<sup>4</sup> பாதௌ<sup>3</sup> யஸ்ய நாபி<sup>4</sup>ர்வியத<sup>3</sup>ஸூரநிலஸ்சந்த<sup>3</sup>ர ஸூர்யௌ ச நேத்ரே கர்ணவாஸா: ஸிரோ த<sup>3</sup>யௌர்முக<sup>2</sup>மபி த<sup>3</sup>ஹநோ யஸ்ய வாஸ்தேயமப்தி:<sup>4</sup> |



அந்த:ஸ்த<sup>2</sup>ம் யஸ்ய விஸ்வம் ஸுரநரக<sup>2</sup>க<sup>3</sup>கோ<sup>3</sup>போ<sup>4</sup>கி<sup>3</sup>க<sup>3</sup>ந்த<sup>4</sup>ர்வதை<sup>3</sup>த்யை:  
சித்ரம் ரம்ரம்யதே தம் த்ரிபு<sup>4</sup>வந வபுஷம் விஷ்ணுமீஸம் நமாமி || ||

### Contemplation of the Cosmic form of the Lord

I bow to Lord Vishnu who has the three worlds as His body.

The earth is His feet, and the sky His navel.

Wind is His breath, and the sun and the moon are His eyes.

Directions are His ears, and the Heaven is His Head. Fire is His face and the ocean His abdomen. In Him is situated the Universe with the diverse kinds of gods, men, birds, cattle, serpents, Gandharvas and Daityas (Asuras) - all sporting in a charming way..

பூ:<sup>4</sup> = the earth; this world;

பாதௌ<sup>3</sup> = two feet;

யஸ்ய = whose;

நாபி<sup>4</sup>ர்வியத<sup>3</sup>ஸுரநில: = ?? ;

சந்த்<sup>3</sup>ர = (adj.)moon;

ஸூர்யௌ = sun and another;

ச = and;

நேத்ரே = the 2 eyes;

கர்ணவாஸா: = ?? ;

ஸிரோ = head;

த்<sup>3</sup>யௌர்முக<sup>2</sup>ம்பி = even the mouth or face of heaven;

த்<sup>3</sup>ஹநோ = burning; set a thing on fire;

யஸ்ய = whose;

வாஸ்தேயமப்<sup>3</sup>தி:<sup>4</sup> = ?? ;

அந்த:ஸ்த<sup>2</sup>ம் = in the innermost heart;

யஸ்ய = whose;

விஸ்வம் = the universe;

ஸுரநரக<sup>2</sup>க<sup>3</sup>கோ<sup>3</sup>போ<sup>4</sup>கி<sup>3</sup>க<sup>3</sup>ந்த<sup>4</sup>ர்வதை<sup>3</sup>த்யை: = by gods, men, birds, cows,

gourmets, celestial singers and demons;

சித்ரம் = drawing etc.wonderful or awesome or mysterious appearance;

ரம்ரம்யதே = ?? ;

தம் = him;

த்ரிபு<sup>4</sup>வந = three worlds, Earth, Heaven, Hell;

வபுஷம் = the one with a body;

விஷ்ணுமீஸம் = Vishnu the great lord;

நமாமி = I bow; salute; pay my respects;

சா<sup>2</sup>யாயாம் பாரிஜாதஸ்ய ஹேமஸிம்ஹாஸநோபரி

ஆஸீநமம்பு<sup>3</sup>த்<sup>3</sup>ஸ்யாமமாயதாக்ஷமலங்க்ரு<sup>4</sup>தம் ।

சந்த்<sup>3</sup>ராநநம் சதுர்பா<sup>3</sup>ஹும் ஸ்ரீவத்ஸாங்கித வக்ஷஸம்

ருக்மிணீ ஸத்யபா<sup>4</sup>மாப்யாம் ஸஹிதம் க்ரு<sup>4</sup>ஷ்ணமாஸ்ரயே ॥ ॥

I salute and surrender to Lord kriShNA whose complexion is blue like the sky, with wide eyes and four arms, who is well adorned, whose face glows like the moon, whose chest bears the srivatsa mark, who is seated on a golden throne in the shade of the pArijAta tree with his wives rukmiNI and satyabhAmA..

சா<sup>2</sup>யாயாம் = in the shade;

பாரிஜாதஸ்ய = of Parijata tree;

ஹேமஸிம்ஹாஸநோபரி = on the golden throne;

ஆஸீநமம்பு<sup>3</sup>த்<sup>3</sup>ஸ்யாமமாயதாக்ஷமலங்க்ரு<sup>4</sup>தம் = ?? ;

சந்த்<sup>3</sup>ராநநம் = the one having moon-like face;

சதுர்பா<sup>3</sup>ஹும் = the one having four arms (hands);

ஸ்ரீவத்ஸாங்கித = (refers to Vishnu);

வக்ஷஸம் = the one with the chest;

ருக்மிணீ = the consort of Krishna;

ஸத்யபா<sup>4</sup>மாப்யாம் = Satyabhama and another (RukmiNi);

ஸஹிதம் = with, along with;

க்ரு<sup>3</sup>ஷ்ணமாஸ்ரயே = ?? ;

---

விஸர்க்<sup>3</sup> பி<sup>3</sup>ந்து<sup>3</sup> மாத்ராணி பத<sup>3</sup> பாதா<sup>3</sup>க்ஷராணி ச |  
ந்யூநாநிசாதிரிக்தாநி க்ஷமஸ்வ புருஷோத்தம || ||

Oh! Lord, you are indeed flawless, and we request you to excuse all the mistakes we might have committed while chanting the slokas, either in word endings or pronunciation or metre, or any other mistakes of this nature..

விஸர்க்<sup>3</sup> = the Visarga sign denoted by two vertical dots as ‘:’;  
பி<sup>3</sup>ந்து<sup>3</sup> = relating to a drop or dot;  
மாத்ராணி = units of measurement of space, time, length, etc. ;  
பத<sup>3</sup> = a word or a leg or foot;  
பாதா<sup>3</sup>க்ஷராணி = the letters denoting or referring to the feet;  
ச = and;  
ந்யூநாநிசாதிரிக்தாநி = ?? ;  
க்ஷமஸ்வ = Excuse (me or us);  
புருஷோத்தம = Oh! the best person;

---

ஸ்ரிய: காந்தாய கல்யாண நித<sup>4</sup>யே நித<sup>4</sup>யேர்தி<sup>2</sup>நாம் |  
ஸ்ரீ வேங்கட நிவாஸாய ஸ்ரீநிவாஸாய மங்க்<sup>3</sup>ளம் || ||

Glory to the Lord viShNu, who is the consort of mahAlakShmI, and the treasure trove of auspiciousness, who grants wealth to all seekers of material wealth, who resides in the venkata mountains and in whose heart, mahalakShmi who symbolises wealth resides..

ஸ்ரிய: = ?? ;

காந்தாய = to the lord or consort;

கல்யாண = happy; beautiful; auspices; prosperous; good, etc.;

நித<sup>4</sup>யே = to the abode or reservoir-like one;

நித<sup>4</sup>யேர்தி<sup>2</sup>நாம் = to the abode or reservoir-like one for people who seek material possessions;

ஸ்ரீ = relating to Prosperity; wealth; goddess LakShmi and ‘ shrIH’ is fem.nom.; also an honourable prefix;

வேங்கத = Lord Venkat, Vishnu;

நிவாஸாய = to the dweller;

ஸ்ரீநிவாஸாய = to Srinivasa;

மங்க்<sup>3</sup>ளம் = welfare; good things; auspiciousness;

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நாராயணய வித்<sup>3</sup>மஹே | வாஸுதே<sup>3</sup>வாய தீ<sup>4</sup>மஹி |

தந்நோ விஷ்ணு: ப்ரசோத<sup>3</sup>யாத் || ||

This is my offering to the Lord nArAyaNA who is present in all his creations. I meditate to the son of vasudevA, who is all pervasive. Let that omnipresent Lord inspire me..

நாராயணய = to Narayana;

வித்<sup>3</sup>மஹே = offering;

வாஸுதே<sup>3</sup>வாய = to Vasudeva;

தீ<sup>4</sup>மஹி = May meditate;

தந்நோ = ?? ;

விஷ்ணு: = Vishnu;

ப்ரசோத<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

---

யஸ்ய ஸம்ரு<sup>3</sup>த்யா ச நாமோக்த்யா தபோயஜ்ஞுக்ரியாதி<sup>3</sup>ஷு |

ந்யூநம் ஸம்பூர்ணதாம் யாதி ஸத்<sup>3</sup>யோ வந்தே<sup>3</sup> தமச்சயுதம் || ||

In spiritual incubation and in worshipping, by whose recollection and by whose name-chanting whatever is partial is made complete in an instant; to that Achyut I salute..

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யஸ்ய = whose;

ஸம்ரு<sup>2</sup>த்யா = or Shastras;

ச = and;

நாமோக்த்யா = uttering of the name;

தபோயஜ்ஞுக்ரியாதி<sup>3</sup>ஷு = in all activities fit for doing penance;

ந்யூநம் = deficient; a little; short of; minimum;

ஸம்பூர்ணதாம் = completion; perfection; conclusion;

யாதி = goes; attains;

ஸத்<sup>3</sup>யோ = immediately; instantly;

வந்தே<sup>3</sup> = I worship; bow;

தமச்யுதம் = ?? ;

---

ஏகோ விஷ்ணுர்மஹத்<sup>3</sup>பூ<sup>4</sup>தம் ப்ரு<sup>2</sup>த<sup>2</sup>க்<sup>3</sup>பூ<sup>4</sup>தாந்யநேகஸ: |

த்ரீந்லோகாந்வயாப்ய பூ<sup>4</sup>தாத்மா பு<sup>4</sup>ங்கதே விஸ்வப<sup>4</sup>க்<sup>3</sup>வ்யய: || ||

Lord Vishnu is the unique deity of incomparable excellence in that He pervades the great elements of multifarious kinds and the three worlds.

He is their AtmA (antaryAmin) and their protector;

Yet He stands head and shoulders above them and not in the least tainted by their defects. Thus He enjoys supreme bliss..

ஏகோ = ?? ;

விஷ்ணு: = ?? ;

மஹத்<sup>3</sup>பூ<sup>4</sup>தம் = ?? ;

ப்ரு<sup>2</sup>த<sup>2</sup>க் = ?? ;

பூ<sup>4</sup>தாநி = ?? ;

அநேகஸ: = ?? ;

த்ரீந் = ?? ;

லோகாந்வயாப்ய = ?? ;

பூ<sup>4</sup>தாத்மா = ?? ;

பு<sup>4</sup>ங்க்தே = ?? ;

விஸ்வப<sup>4</sup>க<sup>3</sup>வ்யய: = ?? ;

---

க்ரு<sup>3</sup>ஷ்ணய வாஸுதே<sup>3</sup>வாய தே<sup>3</sup>வகீ நந்த<sup>3</sup>நாய ச |  
நந்த<sup>3</sup>கோ<sup>3</sup>பகுமாராய கோ<sup>3</sup>விந்தா<sup>3</sup>ய நமோ நம: || ||

Salutations to Lord Krishna, the son of Vasudeva and  
Devaki, raised by Nandagopa, and also known as Govinda..

க்ரு<sup>3</sup>ஷ்ணய = to Krishna;

வாஸுதே<sup>3</sup>வாய = to Vasudeva;

தே<sup>3</sup>வகீ = Devaki Krishna's mother;

நந்த<sup>3</sup>நாய = for the Nandana, the delighter;

ச = and;

நந்த<sup>3</sup>கோ<sup>3</sup>பகுமாராய = for the son of Nandagopa Krishna;

கோ<sup>3</sup>விந்தா<sup>3</sup>ய = to govinda, the cowherd boy Krishna;

நமோ = bowing; salute;

நம: = bowing; salutation;

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வஸுதே<sup>3</sup>வ ஸுதம் தே<sup>3</sup>வம் கம்ஸ சாணூரமர்த்<sup>3</sup>நம் |  
தே<sup>3</sup>வகீ பரமாநந்த<sup>3</sup>ம் க்ரு<sup>3</sup>ஷ்ணம் வந்தே<sup>3</sup> ஜக<sup>3</sup>த்<sup>3</sup>கு<sup>3</sup>ரும் || ||

Salutations to Lord Krishna, who is the teacher of the universe,  
son of Vasudeva, destroyer of Ka.nsa and ChANura and the  
supreme bliss of (mother) Devaki..

வஸுதே<sup>3</sup>வ = of Vasudeva;

ஸுதம் = the son;

---

தே<sup>3</sup>வம் = God;

கம்ஸ = at (M.nom.) the demon Kamsa;

சாணூரமர்த்<sup>3</sup>நம் = the crusher or pounder of the demon chaNURa;

தே<sup>3</sup>வகீ = DevakI Krishna's mother;

பரமாநந்த<sup>3</sup>ம் = great happiness; bliss;beautitude;

க்ரு<sup>3</sup>ஷ்ணம் = Krishna;

வந்தே<sup>3</sup> = I bow ; I worship;

ஜக<sup>3</sup>த்<sup>3</sup>கு<sup>3</sup>ரும் = the preceptor of the world;

ஆகாஸாத் பதிதம் தோயம் யதா<sup>2</sup> க<sup>3</sup>ச்ச<sup>2</sup>தி ஸாக<sup>3</sup>ரம் ।

ஸர்வதே<sup>3</sup>வநமஸ்காராந் கேஸவம் ப்ரதிக<sup>3</sup>ச்ச<sup>2</sup>தி ॥ ॥

Just as every drop of rain that falls from the sky flows into the Ocean, in the same way all prayers offered to any Deity goes to Lord Krishna (Bhagvan Vishnu)..

ஆகாஸாத் = from the sky;

பதிதம் = the fallen one;

தோயம் = water;

யதா<sup>2</sup> = in which manner;

க<sup>3</sup>ச்ச<sup>2</sup>தி = goes;

ஸாக<sup>3</sup>ரம் = the ocean;

ஸர்வதே<sup>3</sup>வநமஸ்காராந் = the bowings for all the gods;

கேஸவம் = Keshava (Krishna);

ப்ரதிக<sup>3</sup>ச்ச<sup>2</sup>தி = reaches or returns;

ஆதௌ<sup>3</sup> தே<sup>3</sup>வகிதே<sup>3</sup>விக<sup>3</sup>ர்ப<sup>4</sup>ஜநநம் கோ<sup>3</sup>பீக்<sup>3</sup>ரு<sup>3</sup>ஹே வர்த<sup>4</sup>நம்

மாயாபூதநஜீவிதாபஹரணம் கோ<sup>3</sup>வர்த<sup>4</sup>நோத்<sup>3</sup>தா<sup>4</sup>ரணம் ।

கம்ஸச்ச<sup>2</sup>த<sup>3</sup>நகௌரவாதி<sup>3</sup>ஹநநம் குந்தீஸுதாம் பாலநம்

ஏதத்<sup>3</sup>பா<sup>4</sup>க<sup>3</sup>வதம் புராணகதி<sup>2</sup>தம் ஸூக்ரு<sup>3</sup>ஷ்ணலீலாம்ரு<sup>3</sup>தம் ।

இதி ஸூபா<sup>4</sup>க<sup>3</sup>வதஸூத்ர ॥ ॥

Shri Krishna's charitam in short is that he is Devaki's son, Gopi's admiration, Putana's killer, holder of Govardhan Giri, slayer of Kansa, destroyer of Kauravas, protector of Kunti's sons and the central figure of Srimad Bhagavata PurAnam.

(Alternate)

Starting with birth from the womb of Devaki, growth in the house of cow-herds, killing of Putana, lifting of Govardhana mountain, the cutting of Kamsa and the killing of kauravas, protecting the sons of Kunti - This is BhAgavataM as told in the epics. This is the nectar of Shri Krishna's LILA (sport).

This is an aphorism on Srimad BhAgavataM..

ஆதெள<sup>3</sup> = In the beginning;

தே<sup>3</sup>வகிதே<sup>3</sup>விக<sup>3</sup>ர்ப<sup>4</sup>ஜநநம் = the one born of the womb of god-like Devaki;

கோ<sup>3</sup>பீக்<sup>3</sup>ரு'ஹே = in the house of cow-herd woman;

வர்த<sup>4</sup>நம் = the increasing or growth;

மாயாபூதநஜீவிதாபஹரணம் = ?? ;

கோ<sup>3</sup>வர்த<sup>4</sup>நோத்<sup>3</sup>தா<sup>4</sup>ரணம் = the lifter of the mountain Govardhana Krishna;

கம்ஸச்சே<sup>2</sup>த<sup>3</sup>நகௌரவாதி<sup>3</sup>ஹநநம் = the cutting of Kamsa and the killing of kauravas;

குந்தீஸுதாம் = sons of Kunti;

பாலநம் = bringing up; rearing;

ஏதத்<sup>3</sup>பா<sup>4</sup>க<sup>3</sup>வதம் = this one book or story relating to God;

புராணகதி<sup>2</sup>தம் = as told in the 'purANa';

பூக்ரு'ஷ்ணலீலாம்ரு'தம் = the nectar-like story of the respectable Krishna;

இதி = thusthus;



ஸ்ரீபா<sup>4</sup>க<sup>3</sup>வதஸூத்ர = the story of god, Krishna in a short form;

ஸ்ரீகேஸவாய நம: | நாராயணாய நம: | மாத்வாய நம: |  
 கோ<sup>3</sup>விந்தா<sup>3</sup>ய நம: | விஷ்ணவே நம: | மது<sup>4</sup>ஸூத்<sup>3</sup>நாய நம: |  
 த்ரிவிக்ரமாய நம: | வாமநாய நம: | ஸ்ரீத<sup>4</sup>ராய நம: |  
 ஹ்ரு<sup>3</sup>ஷீகேஸாய நம: | பத்<sup>3</sup>மநாபா<sup>4</sup>ய நம: | தா<sup>3</sup>மோத்<sup>3</sup>ராய நம: |  
 ஸங்கர்ஷ்ணாய நம: | வாஸுதே<sup>3</sup>வாய நம: | ப்ரத்<sup>3</sup>யும்நாய நம: |  
 அநிருத்<sup>3</sup>தா<sup>4</sup>ய நம: | புருஷோத்தமாய நம: | அதோ<sup>4</sup>க்ஷஜாய நம: |  
 நாரஸிம்ஹாய நம: | அச்யுதாய நம: | ஜநார்த்<sup>3</sup>நாய நம: |  
 உபேந்த்<sup>3</sup>ராய நம: | ஹரயே நம: | ஸ்ரீக்ரு<sup>3</sup>ஷ்ணாய நம: || ||

I bow to Keshava - the one with luxuriant hair.

I bow to Narayana - the one who resides in humanity.

I bow to Madhava - the consort of MahalakShmi.

I bow to Govinda - the ptotector of cows.

I bow to Vishnu - the one who is omnipresent.

I bow to MadhusUdana - the killer of demon Madhu.

I bow to Trivikrama - whose prowess is known in all three worlds.

I bow to Vamana - the one who took the avatAr as a dwarf.

I bow to ShriIdhar - one who is Prosperity Incarnate.

I bow to HRiShIksha - the Lord of senses.

I bow to PadmanAbha - from whose navel the lotus and world of creation has come.

I bow to Damodara - one whose waist is immeasurable so Yashoda could not tie it.

I bow to Sa.nkarShaNa - BalarAma - who was taken from Devaki's womb to Rohini's

I bow to VAsudeva - Vasudeva's son, one who is all pervading.

I bow to Pradyumna - one who illumines.

I bow to Aniruddha - one who is unobstructed.

I bow to PuruShottama - one who is the most superior amongst men.

I bow to AdhokShaja - one who dwells in the nether-worlds.

I bow to Narasimha - one who took avatAr as half-man half-lion.

I bow to Achyuta - one who does not lapse.

I bow to JanArdana - the remover of the torment of people.

I bow to Upendra -

I bow to Hari -

I offer my salutations to Lord Krishna..

ஸ்ரீகேஸவாய = to the respectable Keshava one with luxuriant hair;  
an epithet of Vishnu and Krishna;

நம: = bowing; salutation;

நாராயணாய = to Narayana;

மாத<sup>4</sup>வாய = to Madhava;

கோ<sup>3</sup>விந்தா<sup>3</sup>ய = to govinda, the cowherd boy Krishna;

விஷ்ணவே = to Vishnu;

மது<sup>4</sup>ஸூ<sup>3</sup>த<sup>3</sup>நாய = to madhusudana;

த்ரிவிக்ரமாய = to Trivikrama, lord of three worlds, Vishnu;

வாமநாய = To Vamana, Vishnu in the form a dwarf;

ஸ்ரீத<sup>4</sup>ராய = to Shridhara, Vishnu;

ஹ்ரு<sup>3</sup>ஷீகேஸாய = to hrishikesh, the Lord of senses like hRiShIkam  
i.e.Krishna or Vishnu;

பத்<sup>3</sup>மநாபா<sup>4</sup>ய = to Padmanabha;

தா<sup>3</sup>மோத<sup>3</sup>ராய = to Damodara;

ஸங்கர்ஷ்ணாய = to sankarShaN, an epithet of Vishnu;

வாஸுதே<sup>3</sup>வாய = to Vasudeva;

நம: = bowing; salutation;

ப்ரத்<sup>3</sup>யும்நாய = to pradyumna ; one who illumines;;

அநிருத்<sup>3</sup>தா<sup>4</sup>ய = to Aniruddha; a name of viShNu; also grandson of  
Krishna, Pradyumna's son;

புருஷோத்தமாய = to purushottama;

அதோ<sup>4</sup>க்ஷஜாய = to Vishnu 'adhoxaja' is an epithet of Vishnu;

நாரஸிம்ஹாய = to Narasimha, part-lion and part-man;

அச்யுதாய = to achyuta;  
 ஜநார்த்<sup>3</sup>நாய = to Janardana, Vishnu;  
 உபேந்த்<sup>3</sup>ராய = to Upendra, Vishnu;  
 ஹரயே = to Lord Hari;  
 ஸ்ரீக்ரு<sup>3</sup>ஷ்ணாய = to the respected Krishna;  
 நம: = bowing; salutation;

மூகம் கரோதி வாசாலம் பங்கு<sup>3</sup>ம் லங்க<sup>4</sup>யதே கி<sup>3</sup>ரிம் ।  
 யத்க்ரு<sup>3</sup>பா தமஹம் வந்தே<sup>3</sup> பரமாநந்த<sup>3</sup>மாத<sup>4</sup>வம் ॥ ॥

I salute to Madhav, the supreme joy, whose grace makes a dumb person  
 speak or a lame get strength to climb over a mountain. I salute that All-bliss MADhava  
 whose compassion makes the  
 mute eloquent and the cripple cross mountains..

மூகம் = the dumb one;  
 கரோதி = ?? ;  
 வாசாலம் = one who is talking too much; noisy; garrulous;  
 பங்கு<sup>3</sup>ம் = lame person;  
 லங்க<sup>4</sup>யதே = ?? ;  
 கி<sup>3</sup>ரிம் = the mountain;  
 யத்க்ரு<sup>3</sup>பா = which favour; sympathy;  
 தமஹம் = I as Him;  
 வந்தே<sup>3</sup> = I worship; bow;  
 பரமாநந்த<sup>3</sup>மாத<sup>4</sup>வம் = Madhava who grants the bliss;

ஏகம் ஸாஸ்த்ரம் தே<sup>3</sup>வகீபுத்ரகீ<sup>3</sup>தமேகோ  
 தே<sup>3</sup>வோ தே<sup>3</sup>வகீபுத்ர ஏவ ।  
 ஏகோ மந்த்ரஸ்தஸ்ய நாமாநி யாநி  
 கர்மாப்யேகம் தஸ்ய தே<sup>3</sup>வஸ்ய ஸேவா ॥ ॥

There is only one Scripture - the Gita;

There is only one God - Sri Krishna, the son of Devaki;

There is only one mantra - His name;

There is only on desirable action - His service..

ஏகம் = cardinal number 1;

ஸாஸ்த்ரம் = the works or books on religion and conduct; scripture;

தே<sup>3</sup>வகீபுத்ரகீ<sup>3</sup>தமேகோ = ?? ;

தே<sup>3</sup>வோ = god;

தே<sup>3</sup>வகீபுத்ர = Devaki's son;

ஏவ = alone; only; here it would mean 'indeed';

ஏகோ = cardinal number 1;

மந்த்ரஸ்தஸ்ய = ?? ;

நாமாநி = names;

யாநி = They which;

கர்மாப்யேகம் = ?? ;

தஸ்ய = his;

தே<sup>3</sup>வஸ்ய = god's;

ஸேவா = service; worship; servitude;

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நமோ ப்<sup>3</sup>ரஹ்மண்யதே<sup>3</sup>வாய கோ<sup>3</sup>ப்<sup>3</sup>ராஹ்மணஹிதாய ச |

ஜக<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>தாய க்ரு<sup>3</sup>ஷ்ணாய கோ<sup>3</sup>விந்தா<sup>3</sup>ய நமோ நம: || ||

Salutations to Govinda, the dark complexioned one, the God of Brahmanas,  
protector of cattle and wellwisher of people..

நமோ = bowing; salute;

ப்<sup>3</sup>ரஹ்மண்யதே<sup>3</sup>வாய = to the Brahman-like god or godly person;

கோ<sup>3</sup>ப்<sup>3</sup>ராஹ்மணஹிதாய = for the welfare of cows and brahmins;

ச = and;

---

ஐக<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>தாய = for the welfare of the world;  
 க்ரு<sup>3</sup>ஷ்ணாய = to Krishna;  
 கோ<sup>3</sup>விந்தா<sup>3</sup>ய = to govinda, the cowherd boy Krishna;  
 நமோ = bowing; salute;  
 நம: = bowing; salutation;

கராரவிந்தே<sup>3</sup>ந பாதா<sup>3</sup>ரவிந்த<sup>3</sup>ம் முகா<sup>2</sup>ரவிந்தே<sup>3</sup> விநிவேசயந்தம் |  
 வடஸ்ய பத்ரஸ்ய புடே சயாநம் பா<sup>3</sup>லம் முகுந்த<sup>3</sup>ம் மநஸா ஸ்மராமி || ||

With the lotus-like hand, placing the lotus-like toes, in the lotus-like mouth, reclining on the banyan leaf - that young Mukunda, I meditate upon..

கராரவிந்தே<sup>3</sup>ந = by the lotus like hand;  
 பாதா<sup>3</sup>ரவிந்த<sup>3</sup>ம் = the lotus feet;  
 முகா<sup>2</sup>ரவிந்தே<sup>3</sup> = in the lotus-like mouth or face;  
 விநிவேசயந்தம் = the one placing;  
 வடஸ்ய = the Banyan tree's;  
 பத்ரஸ்ய = of the leaf or epistle;  
 புடே = dual nom. of 'puTaM' or locative of 'puTaH' and 'puTaM';  
 சயாநம் = one who is sleeping or lying on the bed;  
 பா<sup>3</sup>லம் = the child;  
 முகுந்த<sup>3</sup>ம் = Mukunda;  
 மநஸா = through the mind;  
 ஸ்மராமி = I remember;

ப<sup>4</sup>ஐகோ<sup>3</sup>விந்த<sup>3</sup>ம் ப<sup>4</sup>ஐகோ<sup>3</sup>விந்த<sup>3</sup>ம்  
 கோ<sup>3</sup>விந்த<sup>3</sup>ம் ப<sup>4</sup>ஐமூட<sup>4</sup>மதே |  
 ஸம்பராப்தே ஸந்நிஹிதே காலே  
 நஹி நஹி ரக்ஷதி ஓ<sup>3</sup>க்ரு<sup>3</sup>ங்கரணே || ||

Worship Govinda, worship Govinda, worship Govinda, Oh fool !

Rules of grammar will not save you at the time of your death..

ப<sup>4</sup>ஐகோ<sup>3</sup>விந்த்<sup>3</sup>ம் = Do worship the Govinda;

ப<sup>4</sup>ஐகோ<sup>3</sup>விந்த்<sup>3</sup>ம் = Do worship the Govinda;

கோ<sup>3</sup>விந்த்<sup>3</sup>ம் = the lord Govinda, the cowherd boy;

ப<sup>4</sup>ஐமூட<sup>4</sup>மதே = Oh foolish mind! worship;

ஸம்ப்ராப்தே = having reached or obtained;

ஸந்நிஹிதே = very near; in the near side;

காலே = in time;

நஹி = no; not;

நஹி = no; not;

ரக்ஷதி = protects; saves;

டு<sup>3</sup>க்ரு<sup>3</sup>ங்கரணே = A Samskrit grammatical formula of Panini;

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ஸுகா<sup>2</sup>வஸாநே த்வித<sup>3</sup>மேவ ஸாரம் து:<sup>3</sup>கா<sup>2</sup>வஸாநே த்வித<sup>3</sup>மேவ கே<sup>3</sup>யம் ।

தே<sup>3</sup>ஹாவஸாநே த்வித<sup>3</sup>மேவ ஜப்யம் கோ<sup>3</sup>விந்த்<sup>3</sup> தா<sup>3</sup>மோத<sup>3</sup>ர மாத<sup>4</sup>வேதி ॥ ॥

This the essence and ultimate of happiness;

this is what one would chant at the height of grief;

and gOvinda! dAmOdara! mAdhava!

this is what one would utter when departing from hither..

ஸுகா<sup>2</sup>வஸாநே = at the end of happiness;

த்வித<sup>3</sup>மேவ = this alone or this only;

ஸாரம் = the essence;

து:<sup>3</sup>கா<sup>2</sup>வஸாநே = at the end of sorrow;

த்வித<sup>3</sup>மேவ = this alone or this only;

கே<sup>3</sup>யம் = that which should be sung;

தே<sup>3</sup>ஹாவஸாநே = at the end of the body i.e. at the time of death;

---

த்வித்<sup>3</sup>மேவ = this alone or this only;

ஜப்யம் = to be uttered;

கோ<sup>3</sup>விந்த<sup>3</sup> = A name of kRiShNa, Govinda, the cowherd boy;

தா<sup>3</sup>மோத<sup>3</sup>ர = at (literally a person with a string around his belly)

One of the names of KriShNa;

மாத<sup>4</sup>வேதி = ?? ;

.. ..;

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கஸ்தூரீ<sup>1</sup>திலகம் லலாடப<sup>2</sup>லகே வக்ஷஸ்த<sup>2</sup>லே கௌஸ்துப<sup>4</sup>ம்  
நாஸாக்<sup>3</sup>ரே நவமௌக்திகம் கரதலே வேணும் கரே கங்கணம் |  
ஸர்வாங்கே<sup>3</sup> ஹரிசந்த<sup>3</sup>நம் ச கல்யாண கண்டே<sup>2</sup>ச முக்தாவளிந்  
கோ<sup>3</sup>பஸ்தூரீ பரிவேஷ்டிதோ விஜயதே கோ<sup>3</sup>பால சூடா<sup>3</sup>மணி || ||

With the fragrant kasturi-mark on the forehead, the precious Kaustubha  
gem on the chest, the lovely pearl-jewel at the nose tip,  
the flute in the palm and the kankan (bangle) encircling the hand, the scented  
sandalwood paste all over the body, the pearl-necklace around the  
beautiful neck, surrounded by milk-maids - may victory be yours, O crown  
gem of Gopala..

கஸ்தூரீ<sup>1</sup>திலகம் = forehead mark made by Kasturi fragrance supposed  
to be originated in Deer's navel;

லலாடப<sup>2</sup>லகே = ?? ;

வக்ஷஸ்த<sup>2</sup>லே = on the chest;

கௌஸ்துப<sup>4</sup>ம் = the gem Kaustubha found during churning of ocean by Devas and Asuras;

நாஸாக்<sup>3</sup>ரே = at the tip of the nose;

நவமௌக்திகம் = the like the new pearl;

கரதலே = in the palm of the hand;

வேணும் = the flute;

கரே = in the hand;

கங்கணம் = a bracelet;

---

ஸர்வாங்கே<sup>3</sup> = in all parts of the body;

ஹரிசந்த<sup>3</sup>நம் = sandalpaste;

ச = and;

கல்யாண = happy; beautiful; auspices; prosperous; good, etc.;

கண்ட<sup>2</sup> = throat;

முத்தாவளிந் = ?? ;

கோ<sup>3</sup>பஸ்தீ = the cow-herd woman;

பரிவேஷ்டிதோ = surrounded, wrapped with clothes;

விஜயதே = wins; becomes victorious;

கோ<sup>3</sup>பால = at (M.nom.) the protector of cow; refers to lord Krishna;

சூடா<sup>3</sup>மணி = at (M.nom.) the head or crest-jewel;

க்ரு'ஷ்ணய வாஸுதே<sup>3</sup>வாய ஹரயே பரமாத்மநே |

ப்ரணத க்லேஸ நாஸாய கோ<sup>3</sup>விந்தா<sup>3</sup>ய நமோ நம: |

ஓ க்லீம் க்ரு'ஷ்ணய நம: || ||

Adorations to Lord Krishna, who is the son of Vasudeva, who is Lord hari (destroyer of ignorance), who is the Supreme Divinity! I have taken refuge in Him. May he destroy all the afflictions (miseries) of life. My adorations to Govinda (Krishna) again and again..

க்ரு'ஷ்ணய = to Krishna;

வாஸுதே<sup>3</sup>வாய = to Vasudeva;

ஹரயே = to Lord Hari;

பரமாத்மநே = to the Universal Soul;

ப்ரணத = at (M.nom.) one who has bowed;

க்லேஸ = ?? ;

நாஸாய = for destruction;

கோ<sup>3</sup>விந்தா<sup>3</sup>ய = to Govinda, the cowherd boy, Krishna;

நமோ = bowing; salute;



நம: = bowing; salutation;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

க்லீம் = ?? ;

க்ரு'ஷ்ணய = to Krishna;

நம: = bowing; salutation;

ஆதௌ<sup>3</sup> ராமதபோவநாதி<sup>3</sup>க்<sup>3</sup>மநம் ஹத்வா ம்ரு<sup>3</sup>க்<sup>3</sup>ம் காஞ்சநம்  
வைதே<sup>3</sup>ஹீஹரணம் ஜடாயுமரணம் ஸுக்<sup>3</sup>ரீவஸம்பா<sup>4</sup>ஷ்ணம் |  
வாலீநிர்<sup>3</sup>த<sup>3</sup>லநம் ஸமுத்<sup>3</sup>ரதரணம் லங்காபுரீ<sup>3</sup>தா<sup>3</sup>ஹநம்  
பஸ்சாத்<sup>3</sup>ராவணகும்ப<sup>4</sup>க்<sup>3</sup>ர்ணஹநம் ஏதத்<sup>3</sup>தி<sup>4</sup>ராமாயணம் |  
இதி ஸ்ரீராமாயணஸூத்ர || ||

In the beginning, starting with Rama's forest-exile,  
killing of the golden deer, abduction of Sita Devi,  
death of JatAyu, friendship with SugrIva, killing of  
VAli, crossing of the ocean, burning of LankA and after  
that killing of RavaNa and KumbhakarNa - this is the story  
(aphorism) of Ramayana..

ஆதௌ<sup>3</sup> = In the beginning;

ராமதபோவநாதி<sup>3</sup>க்<sup>3</sup>மநம் = beginning wIth Rama's forest-exile;

ஹத்வா = having killed;

ம்ரு<sup>3</sup>க்<sup>3</sup>ம் = deer;

காஞ்சநம் = gold;

வைதே<sup>3</sup>ஹீஹரணம் = the abduction of Vaidehi;

ஜடாயுமரணம் = the death of Jatayu;

ஸுக்<sup>3</sup>ரீவஸம்பா<sup>4</sup>ஷ்ணம் = the conversation with Sugriva;

வாலீநிர்<sup>3</sup>த<sup>3</sup>லநம் = Rama, destroyer of Vali;

ஸமுத்<sup>3</sup>ரதரணம் = crossing of the ocean;

லங்காபுரீ = Lanka;

தா<sup>3</sup>ஹநம் = burning;

ப: = Air; wind; leaf; egg;

சாத்<sup>3</sup>ராவணகும்ப<sup>4</sup>கர்ணஹநநம் = the killing of Ravana and KumbhakarNa;

ஏதத்<sup>3</sup>தி<sup>4</sup>ராமாயணம் = this is the Ramayana;

இதி = thus;

ஸ்ரீராமாயணஸூத்ர = the venerable Ramayana story in a short aphorism;

த்<sup>4</sup>யாயேதா<sup>3</sup>ஜாநுபா<sup>3</sup>ஹும் த்<sup>4</sup>ரு'தஸரத<sup>4</sup>நுஷம் ப<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>பத்<sup>3</sup>மாஸநஸ்த<sup>2</sup>ம் |  
 பீதம் வானோ வஸாநம் நவகமலத்<sup>3</sup>லஸ்பர்தி<sup>4</sup>நேதர்ம் ப்ரஸந்நம் |  
 வாமாங்காருட<sup>4</sup> ஸீதாமுக<sup>2</sup>கமலமில்லோசநம் நீரதா<sup>3</sup>ப<sup>4</sup>ம் |  
 நாநாலங்காரத்<sup>3</sup>ப்தம் த<sup>3</sup>த<sup>4</sup>தமுருஜடாம:ட்<sup>3</sup>நம் ராமசந்த்<sup>3</sup>ரம் || ||

Salutations to one with long arms, with weapons, sitting on the lotus seat, dressed in yellow cloth, eyes are like lotus petals just open, pleasing, on whose left lap Sitadevi is sitting, whose face resembles a lotus.

(Alternate)

May we meditate on the pleasing countenance of dark cloud complexioned Shri Ram wearing yellow clothes, seated in lotus posture, bearing bow and arrows, with arms extending below his knees, adorned by various decorations and a 'jaTA' on his head, with eyes like newly blossomed lotus petals submerged in the eyes of of the lotus-faced Sita seated on his left-side..

த்<sup>4</sup>யாயேதா<sup>3</sup>ஜாநுபா<sup>3</sup>ஹும் = May we meditate on the long-armed Ram;

த்<sup>4</sup>ரு'தஸரத<sup>4</sup>நுஷம் = the bow-bearing one;

ப<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>பத்<sup>3</sup>மாஸநஸ்த<sup>2</sup>ம் = one who is in the lotus-like sitting posture;  
 one of the Yogasana postures;

பீதம் = yellow;

வானோ = abode; dwelling; living; perfume;

வஸாநம் = the one wearing a dress;

நவகமலத<sup>3</sup>லஸ்பர்தி<sup>4</sup>நேத்ரம் = the one with eyes rivalling newly blossomed lotus petals;

ப்ரஸந்நம் = the pleased one;

வாமாங்ககாருட<sup>4</sup> = one who is seated on to the left side;

ஸீதாமுக<sup>2</sup>கமலமலில்லோசநம் = the one with the eyes meeting the lotus-like face of Sita;

நீரத<sup>3</sup> = cloud;

ஆப<sup>4</sup>ம் = one resembling in light or appearance;

நாநாலங்காரத<sup>3</sup>ப்தம் = one resplendent with many ornaments and decorations;

த<sup>3</sup>த<sup>4</sup>தமுருஜடாம<sup>3</sup>ட<sup>3</sup>நம் = bearing or holding great tufts or knotted hair as ornament;

ராமசந்த்<sup>3</sup>ரம் = the moon-like Rama;

ராமம் லக்ஷ்மணபூர்வஜம் ரகு<sup>4</sup>வரம் ஸீதாபதிம் ஸுந்த<sup>3</sup>ரம் ।

காகுத்ஸ்த<sup>2</sup>ம் கருணர்ணவம் கு<sup>3</sup>ணநிதி<sup>4</sup>ம் விப்ரப்ரியம் தா<sup>4</sup>ர்மிகம் ।

ராஜேந்த்<sup>3</sup>ரம் ஸத்யஸந்த<sup>4</sup>ம் த<sup>3</sup>ஸரத<sup>2</sup>தநயம் ஸ்யாமலம் ஸாந்தமூர்திம் ।

வந்தே<sup>3</sup> லோகாபி<sup>4</sup>ராமம் ரகு<sup>4</sup>குலதிலகம் ராக<sup>4</sup>வம் ராவணரிம் ॥ ॥

I salute that Rama who is handsome, the elder brother of Laxmana, the husband of Sita and the best of the scions of the Raghu race, Him who is the ocean of compassion, the stockpile of virtues, the beloved of the Brahmans and the protector of Dharma, Him who is the practiser of the Truth, the lord emperor of kings, the son of Dasaratha, dark-complexioned and the personification of Peace and tranquillity, Him who is the enemy of Ravana, the crown jewel of the Raghu dynaty and the cynosure of all eyes..

ராமம் = Rama;

லக்ஷ்மணபூர்வஜம் = ?? ;

ரகு<sup>4</sup>வரம் = the best of the Raghu race;

ஸீதாபதிம் = the lord or husband of sita i.e. Rama;

ஸுந்த<sup>3</sup>ரம் = the beautiful one;

காகுத்ஸ்த<sup>2</sup>ம் = Rama literally one who is standing on the hump of a bull;

கருணர்ணவம் = ocean of mercy;

கு<sup>3</sup>ணநிதி<sup>4</sup>ம் = the reservoir or repository of good qualities;

விப்ரப்ரியம் = the dear Brahmin;

தா<sup>4</sup>ர்மிகம் = relating to Dharma, religion or good conduct;

ராஜேந்த்<sup>3</sup>ரம் = King of kings;

ஸத்யஸந்த<sup>4</sup>ம் = the man who is bound to be truthful;

த<sup>3</sup>ஸரத<sup>2</sup>தநயம் = the son of Dasaratha;

ஸ்யாமலம் = the dark complexioned one;

ஸாந்தமூர்திம் = peace or serenity personified ; embodiment of tranquility.;

வந்தே<sup>3</sup> = I bow ; I worship;

லோகாபி<sup>4</sup>ராமம் = ?? ;

ரகு<sup>4</sup>குலதிலகம் = the mark on forehead or jewel of the Raghu dynasty;

ராக<sup>4</sup>வம் = Raghava, Rama;

ராவணாமிம் = the enemy of Ravana;

ராமாய ராமப<sup>4</sup>த்<sup>3</sup>ராய ராமசந்த்<sup>3</sup>ராய வேத<sup>4</sup>ஸே ।

ரகு<sup>4</sup>நாதா<sup>2</sup>ய நாதா<sup>2</sup>ய ஸீதாயா: பதயே நம: ॥ ॥

I salute that Rama who is auspicious, benevolent and cool as moon,

and<sup>77</sup>

ராமாய = to Rama;

ராமப<sup>4</sup>த்<sup>3</sup>ராய = to Rama the auspicious;

ராமசந்த்<sup>3</sup>ராய = to the moonlike Rama;

வேத<sup>4</sup>ஸே = to Brahma;

ரகு<sup>4</sup>நாதா<sup>2</sup>ய = to the lord or leader of the Raghu's;

நாதா<sup>2</sup>ய = for the lord or husband;

ஸீதாயா: = Sita's;

பதயே = to the husband or chief or lord;

நம: = bowing; salutation;

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ மநஸா ஸ்மராமி ।

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ வசஸா க்<sup>3</sup>நு'ணாமி ।

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ ஸிரஸா நமாமி ।

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ ஸரணம் ப்ரபத்<sup>3</sup>யே || ||

I worship Rama's feet remembering him with mind, praising with speech, bowing with head, and completely surrendering unto him..

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ = at the feet of the venerable Ramachandra;

மநஸா = through the mind;

ஸ்மராமி = I remember;

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ = at the feet of the venerable Ramachandra;

வசஸா = through words;

க்<sup>3</sup>ரு'ணாமி = ?? ;

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ = at the feet of the venerable Ramachandra;

ஸிரஸா = by the head;

நமாமி = I bow; salute; pay my respects;

ஸ்ரீராமசந்த்<sup>3</sup>ரசரணௌ = at the feet of the venerable Ramachandra;

ஸரணம் = seeking refuge or surrender;

ப்ரபத்<sup>3</sup>யே = I sing; worship;

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த<sup>3</sup>க்ஷிணே லக்ஷமணே யஸ்ய வாமே து ஜநகாத்மஜா |

புரதோ மாருதிர்யஸ்ய தம் வந்தே<sup>3</sup> ரகு<sup>4</sup>நந்த்<sup>3</sup>நம் || ||

I salute that Rama who is surrounded by Laxmana on the right, Sita on the left and Hanuman in the front..

த<sup>3</sup>க்ஷிணே = in the southern direction also denotes the right side or an able person;

லக்ஷமண = Laxman;

யஸ்ய = whose;

வாமே = on the left side;

து = but; on the other hand;

---

ஜநக = at (M.nom.) father; also refers to the sage of that name

whose daughter was Sita;

ஆத்மஜா = born of oneself, refers to one's daughter;

புரதோ = on the front side;

மாருதி: = Lord Hanuman;

யஸ்ய = whose;

தம் = him;

வந்தே<sup>3</sup> = I bow ; I worship;

ரகு<sup>4</sup>நந்த<sup>3</sup>நம் = the delighter of the Raghu race;

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லோகாபி<sup>4</sup>ராமம் ரணரங்க<sup>3</sup>தீ<sup>4</sup>ரம் |

ராஜீவநேத்ரம் ரகு<sup>4</sup>வம்ஸநாத<sup>2</sup>ம் |

காருண்யரூபம் கருணாகரம் தம் |

ஸ்ரீராமசந்த்<sup>3</sup>ரம் ஸரணம் ப்ரபத்<sup>3</sup>யே || ||

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion-personofied..

லோகாபி<sup>4</sup>ராமம் = ?? ;

ரணரங்க<sup>3</sup>தீ<sup>4</sup>ரம் = the brave at the war stage;

ராஜீவநேத்ரம் = having lotus-like eyes;

ரகு<sup>4</sup>வம்ஸநாத<sup>2</sup>ம் = the leader or chief of the Raghu dynasty;

காருண்யரூபம் = one who has taken the form of compassion or mercy;

கருணாகரம் = bestower of mercy;

தம் = him;

ஸ்ரீராமசந்த்<sup>3</sup>ரம் = Shri Ramachandra;

ஸரணம் = seeking refuge or surrender;

ப்ரபத்<sup>3</sup>யே = I sing; worship;

---

ராமோ ராஜமணி: ஸதா<sup>3</sup> விஜயதே ராமம் ரமேஸம் ப<sup>4</sup>ஜே |

ராமே<sup>1</sup>ஹதா நிஸாசரசமு ராமாய தஸ்மை நம: |  
 ராமாந்நாஸ்தி பராயணம் பரதரம் ராமஸ்ய தா<sup>3</sup>ஸோஸ்யஹம் |  
 ராமே சித்தலய: ஸதா<sup>3</sup> ப<sup>4</sup>வது மே போ<sup>4</sup> ராம மாமுத்<sup>3</sup>த<sup>4</sup>ர || ||

Rama, the jewel among the kings, is ever victorious, Him I worship, by Him the demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please liberate me..

ராமோ = Rama;  
 ராஜமணி: = jewel among kings;  
 ஸதா<sup>3</sup> = always; ever;  
 விஜயதே = wins; becomes victorious;  
 ராமம் = Rama;  
 ரமேஸம் = the lord of ramA, Shiva;  
 ப<sup>4</sup>ஜே = I worship;  
 ராமே<sup>1</sup>ஹதா = those struck by Rama;  
 நிஸாசரசமு = army of demons active in night;  
 ராமாய = to Rama;  
 தஸ்மை = to him;  
 நம: = bowing; salutation;  
 ராமாந்நாஸ்தி = ?? ;  
 பராயணம் = exceeding;  
 பரதரம் = better than the other;  
 ராமஸ்ய = Rama's;  
 தா<sup>3</sup>ஸோஸ்யஹம் = I am the servant;  
 ராமே = Oh! rAmA!;  
 சித்தலய: = the place where the consciousness finds interest or one whose mind is absorbed in something;  
 ஸதா<sup>3</sup> = always; ever;

ப<sup>4</sup>வது = Let or may it be so; let or may it happen.;

மே = to me or my;

போ<sup>4</sup> = at (indec.voc.) (respectable form of greeting) Sir;

ராம = Oh! Rama;

மாமுத்<sup>3</sup>த<sup>4</sup>ர = ?? ;

நீலாம்பு<sup>3</sup>ஜஸ்யாமலகோமலாங்க<sup>3</sup>ம்  
 ஸீதாஸமாரோபிதவாமபா<sup>4</sup>க<sup>3</sup>ம் |  
 பாணௌ மஹாஸாயகசாருசாபம்  
 நமாமி ராமம் ரகு<sup>4</sup>வம்ஸநாத<sup>2</sup>ம் || ||

He whose soft body is like a dark lotus;  
 On whose left Sita is seated;  
 In whose hands is the great bow and arrow;  
 To that protector of Raghu dynasty I offer my salutations!.

நீலாம்பு<sup>3</sup>ஜஸ்யாமலகோமலாங்க<sup>3</sup>ம் = the one having the body resembling blue black lotus;  
 ஸீதாஸமாரோபிதவாமபா<sup>4</sup>க<sup>3</sup>ம் = the one with the left side on which Sita is seated i.e.  
 Rama;

பாணௌ = in the hand;  
 மஹாஸாயகசாருசாபம் = he having great arrows and charming bow;  
 நமாமி = I bow; salute; pay my respects;  
 ராமம் = Rama;  
 ரகு<sup>4</sup>வம்ஸநாத<sup>2</sup>ம் = the leader or chief of the Raghu dynasty;

ஸாந்தம் ஸாஸ்வதமப்ரமேயமநவம் நிர்வாணஸாந்திப்ரத<sup>3</sup>ம்  
 ப்<sup>3</sup>ரஹுமாஸம்பு<sup>4</sup>ப<sup>2</sup>ணீந்த்<sup>3</sup>ரஸேவ்யமநிஸம் வேதா<sup>3</sup>ந்தவேத்<sup>3</sup>யம் விபு<sup>4</sup>ம் |  
 ராமாக்<sup>2</sup>யம் ஜக<sup>3</sup>தீ<sup>3</sup>ஸ்வரம் ஸுரகு<sup>3</sup>ரும் மாயாமநுஷ்யம் ஹரிம்  
 வந்தே<sup>3</sup>ஹம் கருணாகரம் ரகு<sup>4</sup>வரம் பூ<sup>4</sup>பாலகுடா<sup>3</sup>மணிம் || ||

I adore the Lord of the universe bearing the name of Rama, the chief of Raghu's line  
 and the crest-jewel of kings, the mine of compassion, the dispeller of all sins,



appearing in human form through Maya, the greatest of all gods, knowable through Vadanta, constantly worshipped by Brahma, Shambhu and SheSha, the bestower of supreme peace in

the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading..

ஸாந்தம் = one who is complacent, equipoised or tranquil or at peace;

ஸாஸ்வதமப்ரமேயமநவம் = Permanent, immeasurable and ancient i.e not-new;

நிர்வாணஸாந்திப்ரத<sup>3</sup>ம் = ?? ;

ப்<sup>3</sup>ரஹ்மாஸம்<sup>4</sup>ப<sup>2</sup>ணீந்த<sup>3</sup>ரஸேவ்யமநிஸம் = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;

வேதா<sup>3</sup>ந்தவேத<sup>3</sup>யம் = the one knowable through the Veda's;

விப<sup>4</sup>ம் = ether; space; time; supreme ruler; god;

ராமாக்<sup>2</sup>யம் = said to be or known as Rama;

ஜக<sup>3</sup>தீ<sup>3</sup>ஸ்வரம் = the lord of the world;

ஸுரகு<sup>3</sup>ரும் = the preceptor of the gods i.e.Brihaspati;

மாயாமநுஷ்யம் = ?? ;

ஹரிம் = Lord Hari;

வந்தே<sup>3</sup>ஹம் = I worship;

கருணாகரம் = bestower of mercy;

ரகு<sup>4</sup>வரம் = the best of the Raghu race;

பூ<sup>4</sup>பாலகுடா<sup>3</sup>மணிம் = the one who is the Protector of the earth and also who is like the crest-jewel;

வந்தே<sup>3</sup> ராமம் ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் வந்தே<sup>3</sup> ராமம் ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் ।

ஸரணாக்<sup>3</sup>த ஜநபாலக ஸரணம் விக்<sup>4</sup>நஹரம் ஸுக<sup>2</sup>ஸாந்தி: கரணம் ।

பரம் பத<sup>3</sup>ம் மங்க்<sup>3</sup>ள அரவிந்த<sup>3</sup>ம் வந்தே<sup>3</sup> ராமம் ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் ।

பரம் பாவநம் ப்ரியதம் ரூபம் பரமேஸம் ஸாப<sup>4</sup> ஸக்தி ஸ்வரூபம் ।

ஸர்வாதா<sup>4</sup>ரம் மஹா ஸுக<sup>2</sup> கந்த<sup>3</sup>ம் வந்தே<sup>3</sup> ராமம் ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் ॥ ॥

I salute Ram – the absolute Truth-Consciousness-Joy,

I salute Ram – the absolute Truth-Consciousness-Joy;  
 Protector of the ones who take refuge in Him;  
 Whose refuge is destroyer of all obstacles and giver of happiness and  
 peace; Whose form is attractive and purifying;  
 Who is the Supreme Lord in the form of auspicious power;  
 The basis and root of great happiness;  
 I salute Ram – the absolute Truth-Consciousness-Joy..

வந்தே<sup>3</sup> = I worship; bow;

ராமம் = Rama;

ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் = the triple quality of Brahman.;

வந்தே<sup>3</sup> = I worship; bow;

ராமம் = Rama;

ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் = the triple quality of Brahman.;

ஸரணாக<sup>3</sup>த = having come to seek refuge or surrender;

ஜந = at (M.nom.) a living being; man or woman;

பாலக = at (M.nom.) the protector; king;

ஸரணம் = seeking refuge or surrender;

விக்<sup>4</sup>நஹரம் = the one who removes all hurdles or obstacles;

ஸுக<sup>2</sup> = happiness;

ஸாந்தி: = Peace; tranquility;

கரணம் = a sense organ; also making; doing, etc.;

பரம் = supreme; great; the ultimate;

பத<sup>3</sup>ம் = step ; leg; word;

மங்க<sup>3</sup>ள = at (N) auspiciousness; welfare; well-being; good things;

அரவிந்த<sup>3</sup>ம் = lotus;

வந்தே<sup>3</sup> = I worship; bow;

ராமம் = Rama;

ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் = the triple quality of Brahman.;

பரம் = supreme; great; the ultimate;

பாவநம் = pure;  
 ப்ரியதம் = lovable;  
 ரூபம் = form; figure; appearance; personality;  
 பரமேஸ்வம் = great lord or god,;  
 ஸுப<sup>4</sup> = auspicious; propitious;  
 ஸக்தி = energy; power; strength; goddess Parvati;  
 ஸ்வரூபம் = one's own form;  
 ஸர்வாதா<sup>4</sup>ரம் = the basis or support of all;  
 மஹா = big; large;  
 ஸுக<sup>2</sup> = happiness;  
 கந்த<sup>3</sup>ம் = a bulb kind of root;  
 வந்தே<sup>3</sup> = I worship; bow;  
 ராமம் = Rama;  
 ஸச்சிதா<sup>3</sup>நந்த<sup>3</sup>ம் = the triple quality of Brahman.;

ஸ்ரீராம ஸீதாவர ராக<sup>4</sup>வேதி  
 ஹே கௌஸலேஸாத்மஜநாயகேதி |  
 ஸ்ரீராம ஜயராம ஜய ஜய த்யாலு  
 ஸ்ரீராம ஜய ராம ஜய ஜய க்ரு<sup>4</sup>பாலு || ||

Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita,  
 the son of Kaushalya; victory of Sri Ram, victory to kind Ram,  
 victory to Sri Rama, victory to the grace-giver Ram..

ஸ்ரீராம = Oh! venerable Rama;  
 ஸீதாவர = husband of Sita;  
 ராக<sup>4</sup>வேதி = ?? ;  
 ஹே = vocative for addressing a male;  
 கௌஸலேஸ = ?? ;  
 ஆத்மஜநாயகேதி = ?? ;  
 ஸ்ரீராம = Oh! venerable Rama;

ஜயராம = Oh! the victorious Rama;  
ஜய = at (M.nom.) victory;  
ஜய = at (M.nom.) victory;  
த<sup>3</sup>யாலு = kind; compassionate;  
ஸ்ரீராம = Oh! venerable Rama;  
ஜய = at (M.nom.) victory;  
ராம = Oh! Rama;  
ஜய = at (M.nom.) victory;  
ஜய = at (M.nom.) victory;  
க்ரு'பாலு = one who is merciful or sympathetic;

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ராம ராமேதி ராமேதி ரமே ராமே மனோரமே ।  
ஸஹ்ஸ்ரநாம தத்துல்யம் ராம நாம வராநநே ॥ ॥

(Lord Shankar tells Parvati ) O fair-faced one! Uttering 'RAma' once is equal to saying 'viShNusahasranAm' (or any other 'name' of God a thousand times). (That is the reason that) I am always saying 'RAma, RAma, RAma' and meditating on the mind-pleasing name 'RAma'..

ராம = Oh! Rama;  
இதி = thus;  
ரமே = Oh! ramA!;  
ராமே = Oh! rAmA!;  
மனோரமே = mind-pleasing ;  
ஸஹ்ஸ்ரநாம = 1000 named;  
தத்துல்யம் = the one equal to that;  
ராம = Oh! Rama;  
நாம = namename;  
வராநநே = Oh! the one with a beautiful face;

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வைதே<sup>3</sup>ஹீஸஹிதம் ஸுரத்<sup>3</sup>ருமதலே ஹேமே மஹாமண்ட<sup>3</sup>பே

மத்<sup>4</sup>யே புஷ்பகமாஸநே மணிமயே வீராஸநே ஸுஸ்தி<sup>2</sup>தம் |  
அக்<sup>3</sup>ரே வாசயதி ப்ரப<sup>4</sup>ஞ்ஜநஸுதே தத்த்வம் முநிப்<sup>4</sup>ய: பரம்  
வ்யாக்<sup>2</sup>யாந்தம் ப<sup>4</sup>ரதாதி<sup>3</sup>பி:<sup>4</sup> பரிவ்ரு<sup>2</sup>தம் ராமம் ப<sup>4</sup>ஜே ஸ்யாமலம் || ||

வாமே பூ<sup>4</sup>மிஸுதா புரஸ்ச ஹநுமாந் பஸ்சாத் ஸுமித்ராஸுத:  
ஸத்ருக்<sup>4</sup>நோ ப<sup>4</sup>ரதஸ்ச பார்ஸ்வத<sup>3</sup>லயோ வாய்வாதி<sup>4</sup>கோணேஷு ச |  
ஸுக்<sup>3</sup>ரீவஸ்ச விபீ<sup>4</sup>ஷணஸ்ச யுவராஜ் தாராஸுதோ ஜாம்ப<sup>3</sup>வாந்  
மத்<sup>4</sup>யே நீல ஸரோஜ கோமலருசிம் ராமம் ப<sup>4</sup>ஜே ஸ்யாமலம் || ||

I sing in praise of that dark - grey - complexioned Rama who accompanied by Vaidehi under the divine Kalpaka tree in the golden auditorium is gracefully seated on this centrally situated gem-studded and majestically architected Pushpaha with Hanuman in the foreground expostulating the highest philosophy with the Rishis offering explanation thereon and surrounded by Bharata and others.

(alternate)

The beautiful pattAbhishekam scene, where RAMa is surrounded by family and devotees is described with affection. The great Raghuveeran is seated in veerAsanam and is like a beautiful blue lotus in hue. HanumAn is holding His lotus feet in front of the throne. SitA devi is seated on His left side.

LaxmaNa stands behind and holds the umbrella as a royal insignia.

Bharatha and Satrugna are at two corners.

Sri RAMa is seated in the midst of his retinue (parivAram ) of fellow soldiers, Sugreevan, VibhishaNan, prince Angathan, son of TARa and the great bear JAMBhavAn. The blue effulgence in the middle of all of them is the object of our meditation as we begin our salutation to Shri Rama..

வைதே<sup>3</sup>ஹீஸஹிதம் = the one with VAidehi or Sita;

ஸுரத்<sup>3</sup>ருமதலே = under the heavenly tree;

ஹேமே = Hema the golden one;

மஹாமண்ட<sup>3</sup>பே = in the great Hall;  
 மத்<sup>4</sup>யே = in the middle;  
 புஷ்பகமாஸநே = in the seat of 'pushpaka' plane;  
 மணிமயே = Oh! full of gems;  
 வீராஸநே = in a Yogic Asana posture called Virasana or in a kingly seat;  
 ஸுஸ்தி<sup>2</sup>தம் = well-positioned; well-established;  
 அக்<sup>3</sup>ரே = in the front or first place in front of;  
 வாசயதி = causes to be read;  
 ப்ரப<sup>4</sup>ஞ்ஜநஸுதே = Oh! daughter of Prabhanjana, shatterer or destroyer;  
 தத்த்வம் = that thou;  
 முநிப்<sup>4</sup>ய: = for or from the sages;  
 பரம் = supreme; great; the ultimate;  
 வ்யாக்<sup>2</sup>யாந்தம் = the end of the discourse or explanation;  
 ப<sup>4</sup>ரதாதி<sup>3</sup>பி:<sup>4</sup> = By Bharata and others literally beginning with Bharata;  
 பரிவ்ரு<sup>2</sup>தம் = the surrounded;  
 ராமம் = Rama;  
 ப<sup>4</sup>ஜே = I worship;  
 ஸ்யாமலம் = the dark complexioned one;  
 வாமே = on the left side;  
 பூ<sup>4</sup>மிஸுதா = the daughter of the Earth, Sita;  
 புர: = fortified town; city; also refers to human body;  
 ச = and;  
 ஹநுமாந = of Hanuman;  
 ப: = Air; wind; leaf; egg;  
 சாத் = ?? ;  
 ஸுமித்ராஸுத: = the son of Sumitra i.e. Lakshmana;  
 ஸத்ருக்<sup>4</sup>நோ = a brother of Rama by that name; lit:the slayer of enemies;  
 ப<sup>4</sup>ரத: = Bharata;  
 ச = and;  
 பார்ஸ்வத்<sup>3</sup>லயோ = at On both sides;  
 வாய்வாதி<sup>4</sup>கோணைஷு = vayu and others in the corners;  
 ச = and;

ஸுக்<sup>3</sup>ரீவ: = the chief of the monkeys who helped Rama;

ச = and;

விபீ<sup>4</sup>ஷண: = Vibishana, a younger brother of Ravana;

ச = and;

யுவராஜ் = prince regent;

தாராஸுதோ = the son of Tara refers to Angada;

ஜாம்ப<sup>3</sup>வாந் = a chieftain of bears an important character in the Ramayana;

மத்<sup>4</sup>யே = in the middle;

நீல = blue stone or gem;

ஸரோஜ = lotus;

கோமலருசிம் = ?? ;

ராமம் = Rama;

ப<sup>4</sup>ஜே = I worship;

ஸ்யாமலம் = the dark complexioned one;

ஸக்ரு<sup>3</sup>தே<sup>3</sup>வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே ।

அப<sup>4</sup>யம் ஸர்வபூ<sup>4</sup>தேப்யோ த<sup>3</sup>தா<sup>3</sup>ம்யேதத்<sup>3</sup> வ்ரதம் மம ॥ ॥

(RAmAbhaya from ShrImad RAmAyaNa)

Whoever seeks My refuge saying I have become Yours,  
to him and to all other living things

I will give My protection - freedom from fear, this is My vow..

ஸக்ரு<sup>3</sup>தே<sup>3</sup>வ = one time alone; once;

ப்ரபந்நாய = to the one who has reached or arrived at;

தவாஸ்மீதி = ?? ;

ச = and;

யாசதே = begs;

அப<sup>4</sup>யம் = protection; refuge;

ஸர்வபூ<sup>4</sup>தேப்யோ = to all the living beings;

த<sup>3</sup>தா<sup>3</sup>ம்யேதத்<sup>3</sup> = I give this thing;

வ்ரதம் = austerity;

மம = mine; mymy; mine;

கோமலாங்க்<sup>3</sup>ம் விஸாலாக்ஷம் இந்த்<sup>3</sup>ரநீல ஸமப்ரபீம்  
 த்<sup>3</sup>க்ஷிணங்கே<sup>3</sup> த்<sup>3</sup>ஸரதம்<sup>2</sup>ம் புத்ராப்யேக்ஷேண தத்பரம் |  
 ப்ரஷ்டதோ லக்ஷணம் தே<sup>3</sup>வம் ஸச<sup>2</sup>த்ரம் கநக ப்ரபீம்  
 பார்ஸ்வே ப<sup>4</sup>ரத ஸத்ருக்<sup>4</sup>ந சாமர வ்ய்ஜநாந்விதௌ  
 அக்<sup>3</sup>ரேத்யக்<sup>3</sup>ரௌ ஹநாமந்தம் ராமாநுக்<sup>3</sup>ரஹு காங்க்ஷிணம் || ||

One with delicate body, large eyes, a gem, shining everywhere,  
 on whose right is Dashratha seeing the son with supreme devotion;  
 behind whom is Lakshmana with a shining golden umbrella,  
 near whom are Bharata and Shatrughna fanning, and Hanuman is in front  
 desiring Ram passionately..

கோமலாங்க்<sup>3</sup>ம் = ?? ;

விஸாலாக்ஷம் = ?? ;

இந்த்<sup>3</sup>ரநீல = bluish gem stone? decorating Indra's crown;

ஸமப்ரபீம் = having light, shine equal to refring to thousands of suns;

த்<sup>3</sup>க்ஷிணங்கே<sup>3</sup> = on his right;

த்<sup>3</sup>ஸரதம் = ?? ;

புத்ராப்யேக்ஷேண = through the desire for getting a son;

தத்பரம் = that great; other than that;

ப்ரஷ்டதோ = the one standing in front;

லக்ஷணம் = ?? ;

தே<sup>3</sup>வம் = God;

ஸச<sup>2</sup>த்ரம் = along with an umbrella;

கநக = golden;

ப்ரபீம் = ?? ;

பார்ஸ்வே = on the sides;

ப<sup>4</sup>ரத = Oh! Bharata !;



ஸத்ருக்<sup>4</sup>ந,சாமர = ?? ;  
 வ்யஜநாந்விதௌ = ?? ;  
 அக்<sup>3</sup>ரேத்யக்<sup>3</sup>ரௌ = ?? ;  
 ஹநூமந்தம் = Hanuman;  
 ராமாநுக்<sup>3</sup>ர = ?? ;  
 காந்க்ஷிணம் = one who desires;

தூ<sup>3</sup>ரீக்ரு<sup>2</sup>த ஸீதார்தி: ப்ரகடக்ரு<sup>2</sup>த ராமவைப<sup>4</sup>வ ஸ்பூ<sup>2</sup>ர்தி: |  
 தா<sup>3</sup>ரித த<sup>3</sup>ஸமுக்<sup>2</sup> கீர்தி: புரதோ மம பா<sup>4</sup>து ஹநூமதோ மூர்தி: || ||

Please be present in all your splendour, in front of me, Oh Lord of Hanuman, who went through so much agony in separation from Sita devi, whose splendour and sparkling brilliance was evident to all and who is renowned for slaying the ten headed Ravana..

தூ<sup>3</sup>ரீக்ரு<sup>2</sup>த = having been distanced or having removed it or thrown it far away;  
 ஸீதார்தி: = the sorrow or difficulty of Sita;  
 ப்ரகடக்ரு<sup>2</sup>த = made public; made visible to the eye;  
 ராமவைப<sup>4</sup>வ = the glory and splendour of Rama;  
 ஸ்பூ<sup>2</sup>ர்தி: = throbbing; vibration; flash; inspiration;  
 தா<sup>3</sup>ரித = torn; split; cut;  
 த<sup>3</sup>ஸமுக்<sup>2</sup> = ten-headed;  
 கீர்தி: = fame;  
 புரதோ = on the front side;  
 மம = mine; my;  
 பா<sup>4</sup>து = Let one shine;  
 ஹநூமதோ = from Hanuman;  
 மூர்தி: = person; embodiment;

அக்<sup>3</sup>ரத: ப்ரு<sup>2</sup>ஷ்ட<sup>2</sup>தஸ்சைவ பார்ஸ்வதஸ்ச மஹாப<sup>3</sup>லௌ |  
 ஆகர்ணபூர்ண த<sup>4</sup>ந்வாநௌ ரக்ஷேதாம் ராமலக்ஷ்மணௌ || ||

Let the mighty twosome, the bow wielding Rama and LakShmaNa,  
who have the bowstring stretched to the fullest upto the ears,  
(who are ever-ready) protect us and save us by surrounding us from the  
front, back and all sides..

அக்<sup>3</sup>ரத: = Before; in the front side;  
ப்ரு<sup>2</sup>ஷ்ட<sup>2</sup>த: = at or from the back;  
சைவ = and like;  
பார்ஸ்வத: = from the sides;  
ச = and;  
மஹாப<sup>3</sup>லௌ = the twosome with great might;  
ஆகர்ணபூர்ண = fully reaching upto the ears ;  
த<sup>4</sup>ந்வாநௌ = the two carrying bows;  
ரக்ஷதாம் = May the two protect us;  
ராமலக்ஷ்மணௌ = Rama and Laxmana;

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ராம ராம ராம ராம ராமநாமதாரகம்  
ராம க்ரு<sup>2</sup>ஷ்ண வாஸுதே<sup>3</sup>வ ப<sup>4</sup>க்திமுக்திதா<sup>3</sup>யகம் ।  
ஸங்கராய கீ<sup>3</sup>யமாநபுண்யநாமகீர்தநம்  
ஜானகீமனோஹரம் ஸ்ரீராமசந்த்<sup>3</sup>ரமம் ப<sup>4</sup>ஜே ॥ ॥

Ram, Ram, Ram, Ram, the name Ram with which one can cross the Ocean (of  
births and deaths); Ram, Krishna, Vasudeva, the giver of devotion and  
liberation; singing the holy names to Shankar I worship the enchanter  
of Janaki Sri Ramachandra..

ராம = Oh! Rama;  
ராம = Oh! Rama;

ராம = Oh! Rama;

ராம = Oh! Rama;

ராமநாமதாரகம் = the name of Rama which enables one to cross  
(the sea of births and deaths);

ராம = Oh! Rama;

க்ரு<sup>1</sup>ஷ்ண = of Krishna; black;

வாஸுதே<sup>3</sup>வ = at (M.acc.) the son of 'vasudeva';

ப<sup>4</sup>க்திமுக்<sup>3</sup>திதா<sup>3</sup>யகம் = the one who grants devotion and liberation or salvation;

ஸங்கராய = to Shankara;

கீ<sup>3</sup>யமாநபுண்யநாமகீ<sup>3</sup>ர்தநம் = the hymn being sung having sacred names;

ஜாநகீ<sup>3</sup>மநோஹரம் = the one who captures Janaki's mind i.e. Rama;

ஸ்ரீராமசந்த்<sup>3</sup>ரமம் = Rama;

ப<sup>4</sup>ஜே = I worship;

மநோஜவம் மாருததுல்யவேக<sup>3</sup>ம் ।

ஜிதேந்த்<sup>3</sup>ரியம் பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>மதாம் வரிஷ்ட<sup>2</sup>ம் ।

வாதாத்மஜம் வாநரயூத<sup>2</sup>முக்<sup>2</sup>யம் ।

ஸ்ரீராமதூ<sup>3</sup>தம் ஸரணம் ப்ரபத்<sup>3</sup>யே ॥ ॥

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama.

(Alternate)

This sOkam salutes HanUman as the one , who is as fast as the mind and equalling His father ( VAyu ) in His speed of travel. He is saluted as the MahA yOgi , who has conquered His IndriyAs ( senses ) and as the foremost among the learned and as the supreme leader of the monkey army as well as the great messenger of Sri RAMA ..

மனோஜவம் = one equalling the speed of mind;  
 மாருததுல்யவேக<sup>3</sup>ம் = one having speed equal to that of the wind;  
 ஜிதேந்த்<sup>3</sup>ரியம் = one who has conquered the senses;  
 ப்<sup>3</sup>த்தி<sup>4</sup>மதாம் = of or among the people who have the intellect;  
 வரிஷ்ட<sup>2</sup>ம் = the best person;  
 வாத = relating to wind;  
 ஆத்மஜம் = born of oneself, refers to one's son;  
 வானரயூத<sup>2</sup>முக<sup>2</sup>யம் = the chief of the monkey army;  
 ப்ரீராமதூ<sup>3</sup>தம் = the messenger of the venerable Rama;  
 ஸரணம் = seeking refuge or surrender;  
 ப்ரபத்<sup>3</sup>யே = I sing; worship;

அதுவிதப்<sup>3</sup>லதா<sup>4</sup>மம் ஹேமஸைலாப<sup>4</sup>தே<sup>3</sup>ஹம்  
 த்<sup>3</sup>நுஜவநக்ரு<sup>3</sup>ஸாநும் ஜ்ஞாநிநாமக்<sup>3</sup>ரக்<sup>3</sup>ண்யம் ।  
 ஸகலக்<sup>3</sup>ணநிதா<sup>4</sup>நம் வானரா<sup>3</sup>ணமதீ<sup>4</sup>ஸம்  
 ரகு<sup>4</sup>பதிப்<sup>3</sup>ரியப<sup>4</sup>க்தம் வாதஜாதம் நமாமி ।  
 ஓ ஹம் ஹநுமதே நம: ॥ ॥

Adorations to Lord Hanuman!

I adore Lord Hanuman, who is the abode of incomparable strength,  
 whose body shines like a mountain of gold, who is the fire unto  
 the forest of demons, who is the chief among the wise, who is the  
 beloved devotee of Bhagvan Rama and the son of Wind-God.

(Alternate)

He is a nava vyAkaraNa pandithan ; His body shines  
 like a mountain of Gold ( hemasailAbha dEham ) ;  
 He is in the front row of all Jn Anis ( Jn AninAM  
 agragaNyaM ) . He is the most dear bhakthA of  
 Sri RamA ( Raghupathi Priya Bhakthan ).

அதுவிதப<sup>3</sup>லதா<sup>4</sup>மம் = the home of incomparable, unequalled power or might;  
 ஹேமஸைலாப<sup>4</sup>தே<sup>3</sup>ஹம் = having body resembling a golden-hued mountain;  
 த<sup>3</sup>நுஜ்வநக்ரு<sup>3</sup>ஸாநம் = the fire 'kRishAnuH of the forest of demons;  
 ஜ்ஞாநிநாமக்<sup>3</sup>ரக<sup>3</sup>ண்யம் = reckoned as the foremost or first among the learned;  
 ஸகலகு<sup>3</sup>ணநிதா<sup>4</sup>நம் = the one who is a reservoir of all good qualities;  
 வானராணுமதீ<sup>4</sup>ஸம் = the master of chief of the monkeys;  
 ரகு<sup>4</sup>பதிப்ரியப<sup>4</sup>க்தம் = the devotee of the chief of Raghus;  
 வாதஜாதம் = born of wind-god;  
 நமாமி = I bow; salute; pay my respects;  
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ஹம் = ?? ;  
 ஹநுமதே = to Hanuman;  
 நம: = bowing; salutation;

பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ர்ப<sup>3</sup>லம் யஸோ தை<sup>4</sup>ர்யம் நிர்ப<sup>4</sup>யத்வமரோக<sup>3</sup>தா |  
 அஜாட்<sup>3</sup>யம் வாக்படுத்வம் ச ஹநுமத்ஸ்மரணாத்<sup>3</sup>ப<sup>4</sup>வேத் || ||

When we pray to Lord Hanuman, we will be blessed with intellect, strength, fame, courage, fearlessness, freedom from all ailments, wisdom and diplomacy in speech.

(Alternate)

When we pray to Him , HanumAn blesses us with intellect , strength of body , illustrious fame , courage in times of danger , fearlessness to take initiatives in spiritual pursuits and freedom from all bodily ailments , wisdom and skilled (diplomatic) speech ..

பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>:<sup>4</sup> = intellect;

ப<sup>3</sup>லம் = might, strength;

யஸோ = fame;

தை<sup>4</sup>ர்யம் = courage; firmness;

நிர்<sup>4</sup>யத்வம் = fearlessness;

அரோக<sup>3</sup>தா = freedom from disease;

அஜாட்<sup>3</sup>யம் = opposite of jADyaM or stupidity or dullness or frigidity  
or foolishness meaning bright in intellect;

வாக்ப<sup>3</sup>டுத்வம் = eloquence in speech;

ச = and;

ஹநாமத்ஸ்மரணாத்<sup>3</sup>ப<sup>4</sup>வேத் = May it happen or result from the remembrance of Hanuman;

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யத்ர யத்ர ரகு<sup>4</sup>நாத<sup>2</sup> கீர்தநம்

தத்ர தத்ர க்ரு<sup>3</sup>தமஸ்தகாஞ்ஜலிம் |

பா<sup>4</sup>ஷ்பவாரி பரிபூர்ண லோசநம்

மாருதிம் நமத ராக்ஷஸாந்தகம் || ||

Wherever there is the song in praise of Lord Rama, there always is,  
with head bowed in respect and eyes brimming with tears of joy,  
Hanuman, the exterminator of rakShasas, to him are our salutations..

யத்ர யத்ர = where ever;

ரகு<sup>4</sup>நாத<sup>2</sup> = Oh! the lord of the Raghu dynasty;

கீர்தநம் = eulogising or praising hymn or work;

தத்ர = there;

தத்ர = there;

க்ரு<sup>3</sup>தமஸ்தகாஞ்ஜலிம் = the one with the bent head and folded hands;

பா<sup>4</sup>ஷ்பவாரி = raining tears (tear-drops);

பரிபூர்ண = complete; perfect;

லோசநம் = eye;

மாருதிம் = Hanuman;

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நமத = bow; salute;

ராக்ஷஸ = demons;

அந்தகம் = exterminator ;

கரசரண க்ரு'தம் வாக்காயஜம் கர்மஜம் வா ।

ஸ்ரவணநயநஜம் வா மாநஸம் வாபராத<sup>4</sup>ம் ।

விஹிதமவிஹிதம் வா ஸர்வமேதக்கூமஸ்வ ।

ஜய ஜய கருணா<sup>3</sup>தே<sup>4</sup> ஸ்ரீமஹாதே<sup>3</sup>வ ஸம்போ<sup>4</sup> ॥ ॥

O Lord Shiva! Please forgive my wrong actions committed by me knowingly or unknowingly through my hands, feet, speech, body or through any organ of action; or through the ears, eyes (any organ of perception) or through the mind. May you forgive all sinful actions committed by me. O Great Shiva! Glory, Glory to you! You are the Surging Ocean of Compassion!.

கரசரண = by the hand and foot;

க்ரு'தம் = that which has been done;

வாக்காயஜம் = born of or resulting from words and body or action;

கர்மஜம் = born of action or duty;

வா = or; also; like; either or;

ஸ்ரவணநயநஜம் = resulting from ears or hearing and eyes;

வா = or; also; like; either or;

மாநஸம் = of the mind; thought;

வா = or; also; like; either or;

அபராத<sup>4</sup>ம் = faults, wrong deeds;

விஹிதமவிஹிதம் = knowingly or unknowingly;

வா = or; also; like; either or;

ஸர்வமேதக்கூமஸ்வ = Forgive all this;

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

கருணாப<sup>3</sup>தே<sup>4</sup> = ocean of mercy;

ஸ்ரீமஹாதே<sup>3</sup>வ = Oh! great Lord Shiva;

ஸம்போ<sup>4</sup> = Oh! Shiva or happy person;

கர்பூரகௌ<sup>3</sup>ரம் கருணாவதாரம்  
ஸம்ஸாரஸாரம் பு<sup>4</sup>ஜகே<sup>3</sup>ந்த்<sup>3</sup>ரஹாரம் |  
ஸதா<sup>3</sup> வஸந்தம் ஹ்ரு<sup>3</sup>த்யாரவிந்தே<sup>3</sup>  
ப<sup>4</sup>வம் ப<sup>4</sup>வாநீஸஹிதம் நமாமி || ||

I salute to that Ishwar along with Bhavani (Shiva and Parvati),  
who is as white as camphor, an incarnation of compassion,  
the essence of this world, who wears a serpent around  
his neck and is ever present in the lotus abode of our hearts..

கர்பூரகௌ<sup>3</sup>ரம் = ?? ;

கருணாவதாரம் = embodiment of mercy;

ஸம்ஸாரஸாரம் = the essence of worldly or family-life;

பு<sup>4</sup>ஜகே<sup>3</sup>ந்த்<sup>3</sup>ரஹாரம் = one who is having the king of snake as the garland  
or necklace, Shiva;

ஸதா<sup>3</sup> = always; ever;

வஸந்தம் = the one who is living or dwelling or the spring season;

ஹ்ரு<sup>3</sup>த்யாரவிந்தே<sup>3</sup> = in the lotus like heart;

ப<sup>4</sup>வம் = the chain or ocean of births and deaths or the one God who causes it;;

ப<sup>4</sup>வாநீஸஹிதம் = one who has BhavAnI alongside;

நமாமி = I bow; salute; pay my respects;

ஓ த்ரயம்ப<sup>3</sup>கம் யஜாமஹே  
ஸுக<sup>3</sup>ந்தி<sup>4</sup>ம் புஷ்டிவர்த<sup>4</sup>நம் |  
உர்வாருகமிவ ப<sup>3</sup>ந்த<sup>4</sup>நாந்  
ம்ரு<sup>3</sup>த்யோர்முக்ஷய மாம்ரு<sup>3</sup>தாத் || ||

This is the Maha Mrityunjaya Mantra.



We worship the three-eyed One (Lord Siva) Who is fragrant and who nourishes well all beings; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper)..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
த்ரயம்<sup>3</sup>கம் = the three-eyed one;  
யஜாமஹே = Let us do the sacrifice;  
ஸுக<sup>3</sup>ந்தி<sup>4</sup>ம் = the one who is fragrant;  
புஷ்டிவர்த<sup>4</sup>நம் = that which increases nourishment;  
உர்வாருகமிவ = like the cucumber;  
ப<sup>3</sup>ந்த<sup>4</sup>நாந் = ?? ;  
ம்ரு<sup>3</sup>த்யோர்முக்ஷய = ?? ;  
மாம்ரு<sup>3</sup>தாத் = ?? ;

---

நமஸ்தே ருத்<sup>3</sup>ரமந்யவ உதோத இஷவே நம: ।

நமஸ்தே அஸ்து த<sup>4</sup>ந்வநே பா<sup>3</sup>ஹுப்<sup>4</sup>யா-முத தே நம: ॥ ॥

Salutations to Shiva's anger and to his arrow;  
Salutations to His bow and also to his arms..

நமஸ்தே = greetings, salutations to you;

ருத்<sup>3</sup>ரமந்யவ = to Shiva's anger;

உதோத = and then;

இஷவே = for the bow;

நம: = bowing; salutation;

நமஸ்தே = greetings, salutations to you;

அஸ்து = let it be so; let there be; Amenlet there be(III)

per.benedic.) May there be; So be it; Amen;

த<sup>4</sup>ந்வநே = to the bow-bearing one;

பா<sup>3</sup>ஹுப்<sup>4</sup>யா-முத = ?? ;

தே = to you or your (here:poss.);

நம: = bowing; salutation;

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ஓ சிவ ஓ சிவ, பராத்<sup>4</sup>பரா சிவ ஓங்கார சிவ தவ ஸரணம் ।

நமாமி ஸங்கர ப<sup>4</sup>ஜாமி ஸங்கர உமாமஹேஸ்வர தவ ஸரணம் ॥ ॥

Aum shiva, Aum shiva;

Shiva who is beyond the beyond, who is the sound of Aum, I take refuge in you. I bow to Shankar, I sing the glories of Shankar, I take refuge in Uma and Shankar..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

சிவ = of Lord Shiva ; auspicious; favourable; propitious;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

சிவ, = ?? ;

பராத்<sup>4</sup>பரா = greater than the great; the most supreme;

சிவ = of Lord Shiva ; auspicious; favourable; propitious;

ஓங்கார = relating to the Brahman or the 'OM' mantra;

சிவ = of Lord Shiva ; auspicious; favourable; propitious;

தவ = youryour;

ஸரணம் = seeking refuge or surrender;

நமாமி = I bow; salute; pay my respects;

ஸங்கர = Oh! Shankara, Shiva lit.one who grants good or auspicious things;

ப<sup>4</sup>ஜாமி = I worship;

ஸங்கர = Oh! Shankara, Shiva lit.one who grants good or auspicious things;

உமாமஹேஸ்வர = Oh! Shiva with Parvati or adj.;

தவ = youryour;

ஸரணம் = seeking refuge or surrender;

வந்தே<sup>3</sup> உமாபதிம் ஸுரகு<sup>3</sup>ரும் வந்தே<sup>3</sup> ஜக<sup>3</sup>த்காரணம் ।  
 வந்தே<sup>3</sup> பந்நக<sup>3</sup>பூ<sup>4</sup>ஷணம் ம்ரு<sup>3</sup>க<sup>3</sup>த<sup>4</sup>ரம் வந்தே<sup>3</sup> பஸூநாம் பதிம் ।  
 வந்தே<sup>3</sup> ஸூரிய ஸஸாங்க வஹ்நிநயந வந்தே<sup>3</sup> முகுந்த<sup>3</sup> ப்ரியம் ।  
 வந்தே<sup>3</sup> ப<sup>4</sup>க்தஜநாஸ்ரயம் ச வரத<sup>3</sup>ம் வந்தே<sup>3</sup> ஸிவம் ஸங்கரம் ।  
 ஓ நம: ஸிவாய ॥ ॥

Adorations to Bhagavan Shiva!

Adorations to the Lord of Goddess Uma, to the Preceptor of gods,  
 Adorations to the cause of the universe. Adorations to the one who  
 holds a deer in His hands (Who is the master of the mind). Adorations  
 to Him, who is the Lord of the Pashus (souls in bondage). Adorations  
 to Him who has the sun (intellect), moon (mind) and fire (knowledge)  
 for his eyes. Adorations to Him who is the beloved of Mukunda  
 (Lord Vishnu). Adorations to Him Who is the refuge of His devotees,  
 and who is the giver of boons. Adorations to Him who is all auspicious  
 and is the doer of all that is good!.

வந்தே<sup>3</sup> = I worship; bow;  
 உமாபதிம் = the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;  
 ஸுரகு<sup>3</sup>ரும் = the preceptor of the gods i.e.Brihaspati;  
 வந்தே<sup>3</sup> = I worship; bow;  
 ஜக<sup>3</sup>த்காரணம் = the cause of the world;  
 வந்தே<sup>3</sup> = I worship; bow;  
 பந்நக<sup>3</sup>பூ<sup>4</sup>ஷணம் = the one wearing serpents as ornaments;  
 ம்ரு<sup>3</sup>க<sup>3</sup>த<sup>4</sup>ரம் = ?? ;  
 வந்தே<sup>3</sup> = I worship; bow;  
 பஸூநாம் = the animals';  
 பதிம் = the husband; chief; lord;  
 வந்தே<sup>3</sup> = I worship; bow;

ஸூர்ய = of the sun;

ஸஸாங்க = at (M.nom.) the moon; having the hare as a body part;

வஹ்நிநயந = with fiery eyes;

வந்தே<sup>3</sup> = I worship; bow;

முகந்த<sup>3</sup> = at (M.acc.) Mukunda(M.nom.) Mukunda, Vishnu or  
Krishna(m.nom.) Mukunda (Vishnu);

ப்ரியம் = that which is agreeing well; dear; to one's liking; darling ;;

வந்தே<sup>3</sup> = I worship; bow;

பு<sup>4</sup>க்தஜநாஸ்ரயம் = one who grants refuge to the devotees;

ச = and;

வரத<sup>3</sup>ம் = the one who gives boons;

வந்தே<sup>3</sup> = I worship; bow;

ஸிவம் = Lord shiva;

ஸங்கரம் = Shankara;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

நம: = bowing; salutation;

ஸிவாய = to Shiva;

அபஸர்பந்து தே பூ<sup>4</sup>தா யே பூ<sup>4</sup>தா பூ<sup>4</sup>மிஸம்ஸ்தி<sup>2</sup>தா: |

யே பூ<sup>4</sup>தா விக்<sup>4</sup>நகர்தாரஸ்தே க<sup>3</sup>ச்<sup>2</sup>ந்து ஸிவாஜ்ஞயா || ||

The (evil) beings who are on earth let them move away;

The (evil) beings who create obstacles let them go by the wish of Shiva..

அபஸர்பந்து = Let them move away or drive away;

தே = to you or your (here:poss.);

பூ<sup>4</sup>தா = one who has taken some form or come to a certain state;

யே = they who;

பூ<sup>4</sup>தா = one who has taken some form or come to a certain state;

பூ<sup>4</sup>மிஸம்ஸ்தி<sup>2</sup>தா: = on the earth or ground;

யே = they who;

பூ<sup>4</sup>தா = one who has taken some form or come to a certain state;

விக்<sup>4</sup>நகர்தாரஸ்தே = ?? ;

க<sup>3</sup>ச்ச<sup>2</sup>ந்து = let them go;

ஸிவாஜ்ஞயா = by Shiva's command or orders;

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தீக்ஷணத<sup>3</sup>ம்ஷ்ட்ர மஹாகாய கல்பாந்தத<sup>3</sup>ஹநோபம ।

பை<sup>4</sup>ரவாய நமஸ்துப்<sup>4</sup>யமநுஜ்ஞாம் தா<sup>3</sup>துமர்ஹஸி ॥ ॥

Oh! The one with sharp teeth, huge body, destroyer (like fire) of the worlds, Bhairava grant permission to offer salutations to You..

தீக்ஷணத<sup>3</sup>ம்ஷ்ட்ர = sharp teeth;

மஹாகாய = big bodied;

கல்பாந்தத<sup>3</sup>ஹநோபம = equal to the burning at the time of the end of the world or 4 'yuga's;

பை<sup>4</sup>ரவாய = to the Bahirava i.e. Shiva;

நமஸ்துப்<sup>4</sup>யமநுஜ்ஞாம் = I bow to thee; permission (may be given);

தா<sup>3</sup>துமர்ஹஸி = 'dAtuM (inf.) and 'arhasi' (verb); you deserve (have merit) to give;

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மங்க<sup>3</sup>ளம் ப<sup>4</sup>க<sup>3</sup>வாந் ஸம்பு<sup>4</sup>; மங்க<sup>3</sup>ளம் வ்ரு<sup>4</sup>ஷ்ப<sup>4</sup>த்<sup>4</sup>வஜ: ।

மங்க<sup>3</sup>ளம் பார்வதீநாதோ<sup>2</sup> மங்க<sup>3</sup>ளாயதநோ ஹர: ॥ ॥

Auspicious is the splendent Shambhu, auspicious is Vrishabhadrhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara..

மங்க<sup>3</sup>ளம் = auspiciousness; welfare; well-being; good things;

ப<sup>4</sup>க<sup>3</sup>வாந் = God; or a respectable person one who possesses the bhaga -a cluster of good things including wealth and happiness;

ஸம்பு<sup>4</sup>; = an epithet of Shiva;

மங்க<sup>3</sup>ளம் = auspiciousness; welfare; well-being; good things;

---

வ்ரு<sup>1</sup>ஷப<sup>4</sup>த்<sup>4</sup>வஜ: = the one having the bull in his flag;

மங்க<sup>3</sup>ளம் = auspiciousness; welfare; well-being; good things;

பார்வதீநாதோ<sup>2</sup> = Parvati's consort i.e. Shiva;

மங்க<sup>3</sup>ளாயதநோ = bringing good fortune or auspiciousness;

ஹர: = Lord Shiva literally one who removes or steals or destroys ignorance.;

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தத்புருஷாய வித்<sup>3</sup>மஹே | மஹாதே<sup>3</sup>வாய தீ<sup>4</sup>மஹி |

தந்நோ ருத்<sup>3</sup>ர: ப்ரசோத்<sup>3</sup>யாத் || ||

This is my offering to the the onlu purushA, Shiva .

I meditate to this Lord of Lords.

Let that fierce Lord (Shiva) inspire me..

தத்புருஷாய = ?? ;

வித்<sup>3</sup>மஹே = offering;

மஹாதே<sup>3</sup>வாய = to Shiva;

தீ<sup>4</sup>மஹி = May meditate;

தந்நோ = ?? ;

ருத்<sup>3</sup>ர: = Shiva;

ப்ரசோத்<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

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அயம் மே ஹஸ்தோ ப<sup>4</sup>க்<sup>3</sup>வாநயம் மே ப<sup>4</sup>க்<sup>3</sup>வத்தர: |

அயம் மே விஸ்வபே<sup>4</sup>ஷஜோ<sup>5</sup>யம் ஸிவாபி<sup>4</sup>மர்ஸந: || ||

This hand is of mine is very skilled and this hand is even more skilled;

This hand is of mine has all the medicines of the world and this hand's

touch is most auspicious..

அயம் = this one;

மே = to me or my;

ஹஸ்தோ = the hand;

ப<sup>4</sup>க<sup>3</sup>வாநயம் = ?? ;

மே = to me or my;

ப<sup>4</sup>க<sup>3</sup>வத்தர: = one who is more godly than the other(s);

அயம் = this one;

மே = to me or my;

விஸ்வபே<sup>4</sup>ஷஜோ<sup>5</sup>யம் = ?? ;

ஸிவாபி<sup>4</sup>மர்ஸந: = ?? ;

அஸிதகி<sup>3</sup>ரிஸமஸ்யாத் கஜ்ஜலம் ஸிந்து<sup>4</sup>பாத்ரே  
ஸுரதருவரஸாகா<sup>2</sup> லேக<sup>2</sup>நீ பத்ரமூர்வீ |  
லிக<sup>2</sup>தி யதி<sup>3</sup> க்<sup>3</sup>ரு<sup>3</sup>ஹித்வா ஸாரதா<sup>3</sup> ஸர்வகாலம்  
தத<sup>3</sup>பி தவ கு<sup>3</sup>ணநாமீஸ பாரம் ந யாதி || ||

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

அஸிதகி<sup>3</sup>ரிஸமஸ்யாத் = like (samaM) a black (asita) mountain (giri);

கஜ்ஜலம் = eye ointment; collyrium or black ink;

ஸிந்து<sup>4</sup>பாத்ரே = in the pot (pAtra) of ocean (si.ndhu) [7];

ஸுரதருவர = the heavenly tree;

ஸாகா<sup>2</sup> = a branch;;

லேக<sup>2</sup>நீ = writing instrument;

பத்ர = leaf; page;

உர்வீ = earth;

லிக<sup>2</sup>தி = writes (likha);

யதி<sup>3</sup> = if;

க்<sup>3</sup>ரு'ஹீத்வா = while holding;

ஸாரதா<sup>3</sup> = goddess worshipped during the autumnal season sharad as

Durga, LakShmi and Sarasvati;

ஸர்வகாலம் = for ever;

தத<sup>3</sup>பி = even then;

தவ = your;

கு<sup>3</sup>ணநாம் = of the good qualities;

ஈஸ = Hey Isha[8];

பார = end; other side;

ந = no;

யாதி = goes;

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ஷடா<sup>3</sup>நநம் குங்குமரக்தவர்ணம்

மஹாமதிம் தி<sup>3</sup>வ்யமயூரவாஹநம் |

ருத்<sup>3</sup>ரஸ்ய ஸூநும் ஸுரஸைந்யநாத<sup>2</sup>ம்

கு<sup>3</sup>ஹம் ஸதா<sup>3</sup> ஸரணமஹம் ப்ரபத்<sup>3</sup>யே || ||

I seek refuge for ever with the six-faced God of vermilion complexion, the son of Rudra, leader of the army of gods, who possessed of great intelligence, and mounted on a celestial peacock, ever resides in the cave of human hearts..

ஷடா<sup>3</sup>நநம் = the six-headed one Karthikeya;

குங்குமரக்தவர்ணம் = ?? ;

மஹாமதிம் = the great minded one;

தி<sup>3</sup>வ்யமயூரவாஹநம் = the divine peacock vehicle;

ருத்<sup>3</sup>ரஸ்ய = Rudra's;

ஸூநும் = the son;

ஸுரஸைந்யநாத<sup>2</sup>ம் = the leader of the army of the gods;

கு<sup>3</sup>ஹம் = guha refers to Karthikeya;

ஸதா<sup>3</sup> = always; ever;

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ஸரணமஹம் = refuge, I;

ப்ரபத்<sup>3</sup>யே = I sing; worship;

நமோ நமஸ்தே கு<sup>3</sup>ஹு ஸக்திதா<sup>4</sup>ம்நே  
 நமோ நமஸ்தே கு<sup>3</sup>ஹு ஸக்தித<sup>4</sup>ர்த்ரே ।  
 நமோ நமஸ்தே கு<sup>3</sup>ஹு தே<sup>3</sup>வஸேநா  
 ப<sup>4</sup>ர்த்ரே நமஸ்தே குலபூ<sup>4</sup>ஷ்ணாய ॥ ॥

Salutations to the Lord Subrahmanya, who is the abode of power, who holds the lance, who is the commander of the celestial hosts, and who is the ornament of His divine family..

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு<sup>3</sup>ஹு = Guha refers to lord Karthikeya;

ஸக்திதா<sup>4</sup>ம்நே = Oh!. the seat or abode of power; might;

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு<sup>3</sup>ஹு = Guha refers to lord Karthikeya;

ஸக்தித<sup>4</sup>ர்த்ரே = abode of strength;

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு<sup>3</sup>ஹு = Guha refers to lord Karthikeya;

தே<sup>3</sup>வஸேநா = a female of that name, also army of gods;

ப<sup>4</sup>ர்த்ரே = for or to the Lord;

நமஸ்தே = greetings, salutations to you;

குலபூ<sup>4</sup>ஷ்ணாய = ?? ;

ஜ்ஞாநஸக்தித<sup>4</sup>ர ஸ்கந்த<sup>3</sup> வல்லீகல்யாண ஸுந்த<sup>3</sup>ர ।  
 தே<sup>3</sup>வஸேநா மந: கான்த கார்திகேய நமோஸ்துதே ।  
 ஓ ஸுப்<sup>3</sup>ரஹ்மண்யாய நம: ॥ ॥

Adorations to Lord Subrahmanya!

Adorations to Lord Kartikeya who is known as Skanda, Who holds the staff of wisdom, who is the beautiful beloved of Goddess Valli, Who is the enchanter of the mind of Goddess Devasena, to that Divine Kartikeya I offer adorations again and again!.

ஜ்ஞாநஸக்தித<sup>4</sup>ர = bearing or wearing the power of knowledge;

ஸ்கந்த<sup>3</sup> = at (M.nom.) Karthikeya; also leaping;;

வல்லீகல்யாண = relating to Valli's marriage or auspicious activity;

ஸுந்த<sup>3</sup>ர = beautiful;

தே<sup>3</sup>வஸைநா = a female of that name, also army of gods;

மந: = mind;

காந்த = Oh! husband;

காரிகேய = ?? ;

நமோஸ்துதே = Salutations unto Thee;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ஸுப்<sup>3</sup>ரஹ்மண்யாய = to Karthikeya;

நம: = bowing; salutation;

மயூராதி<sup>4</sup>ரூட<sup>4</sup>ம் மஹாவாக்யகூ<sup>3</sup>ட<sup>4</sup>ம்

மநோஹாரி தே<sup>3</sup>ஹம் மஹச்சித்தகே<sup>3</sup>ஹம் ।

மஹீதே<sup>3</sup>வதே<sup>3</sup>வம் மஹாவேத<sup>3</sup>பா<sup>4</sup>வம்

மஹாதே<sup>3</sup>வபா<sup>3</sup>லம் ப<sup>4</sup>ஜே லோகபாலம் ॥ ॥

I salute to the Lord (Kartikeya), who is astride a peacock, and having the great mystic saying OM (praNava), whose body is so attractive, and who is the repository of great intellect, who is the lord of all lords of the earth, the knower of vedas, the son of Lord Shiva, and the caretaker of this earth..

மயூராத்<sup>4</sup>ரூ<sup>4</sup>ம் = he who is astride the peacock;  
 மஹாவாக்யகூ<sup>3</sup>ட<sup>4</sup>ம் = he having the great mystic saying, PraNava;  
 மனோஹாரி = that which attracts or draws the mind;  
 தே<sup>3</sup>ஹம் = the human body;  
 மஹச்சித்தகே<sup>3</sup>ஹம் = he, being the house or abode of great Consciousness;  
 மஹீதே<sup>3</sup>வதே<sup>3</sup>வம் = the lord of the lords of the earth;  
 மஹாவேத<sup>3</sup>பா<sup>4</sup>வம் = he, knowing the meaning of the great 'Vedas';  
 மஹாதே<sup>3</sup>வபா<sup>3</sup>லம் = the lad of Mahadeva, Shiva;  
 ப<sup>4</sup>ஜே = I worship;  
 லோகபாலம் = caretaker of the worlds or people;

ஸரஸ்வதி நமஸ்துப்<sup>4</sup>யம் வரதே<sup>3</sup> காமரூபிணி |  
 வித்<sup>3</sup>யாரம்ப<sup>4</sup>ம் கரிஷ்யாமி எதித்<sup>3</sup>தி<sup>4</sup>ர்ப<sup>4</sup>வது மே ஸதா<sup>3</sup> || ||

Oh Goddess Saraswati, my humble prostrations unto you,  
 who are the fulfiller of all my wishes. I am beginning  
 my study, let me attain perfection in that, always..

ஸரஸ்வதி = Oh! sarasvati ; goddess of knowledge;  
 நமஸ்துப்<sup>4</sup>யம் = I bow to thee;  
 வரதே<sup>3</sup> = Oh! the boon-giver;  
 காமரூபிணி = (fem.nom.) one who is desire-personified;  
 வித்<sup>3</sup>யாரம்ப<sup>4</sup>ம் = the beginning of learning the 3 R's;  
 கரிஷ்யாமி = I shall do;  
 எதித்<sup>3</sup>தி<sup>4</sup>ர்ப<sup>4</sup>வது = May it materialise;  
 மே = to me or my;  
 ஸதா<sup>3</sup> = always; ever;

யா குந்தே<sup>3</sup>ந்து<sup>3</sup> துஷார ஹார த<sup>4</sup>வளா யா ஸா<sup>4</sup>ரவஸ்த்ரா<sup>3</sup>வ்ரு<sup>3</sup>தா |

யா வீணாவரத<sup>3</sup>:<sup>3</sup> ம்<sup>3</sup>டி<sup>3</sup>தகரா யா ஸ்வேதபத்<sup>3</sup>மாஸநா |  
யா ப்<sup>3</sup>ரஹ்மாச்யதஸங்கரப்<sup>4</sup>ரு<sup>3</sup>திபி<sup>4</sup>ர்<sup>3</sup>தே<sup>3</sup>வை ஸதா<sup>3</sup> வந்தி<sup>3</sup>தா |  
ஸா மாம் பாது ஸரஸ்வதீ ப<sup>4</sup>க<sup>3</sup>வதீ நி:ஸேஷஜாட்<sup>3</sup>யாபஹா || ||

White as the lily, the moon and the garland of dews,  
Clad in clean and spotless garments,  
Hands adorned with Vina and rosary,  
Sitting on white lotus,  
Always worshipped by Brahma, Vishnu and Siva,  
O Goddess of Wisdom, Sarasvati,  
Look after me by driving away without any trace  
this illness of ignorance! May that Goddess whose complexion is fair like the shining moon,  
who wears a garland of snow-white jasmine flowers and is adorned by  
a luminous white garment; whose Hands are decked by a Veena (musical  
instrument) and Vara-Danda (staff of blessings); who is seated on a  
white lotus; who is ever adored by Brahma (the creator), Vishnu (the  
sustainer), Shiva (the destroyer) and other Gods; who destroys all  
forms of inertia and dullness; may that Goddess Sarasvati protect  
and sustain me..

யா = She who;

குந்தே<sup>3</sup>ந்து<sup>3</sup> = lily and moon;

துஷார = dews, drops, spray;

ஹார = at (M.nom.) garland; also removal;

த<sup>4</sup>வளா = white;

யா = She who;

ஸுப்<sup>4</sup>ரவஸ்த்ராவ்ரு<sup>3</sup>தா = the one enrobed in white dress;

யா = She who;

வீணாவரத<sup>3</sup>:<sup>3</sup> = relating to Veena instrument and the boon-giving stick;

ம்<sup>3</sup>டி<sup>3</sup>தகரா = decked hands;

யா = She who;

ஸ்வேதபத்<sup>3</sup>மாஸநா = the one seated on white lotus seat;

யா = She who;

ப்<sup>3</sup>ரஹ்ம = Brahma;

அச்யுத = Vishnu;

ஸங்கர = Shiva;

ப்ரப்<sup>4</sup>ருதிபி<sup>4</sup>ர்தே<sup>3</sup>வை = ?? ;

ஸதா<sup>3</sup> = always; ever;

வந்தி<sup>3</sup>தா = one who has been worshipped;

ஸா = she;

மாம் = me;

பாது = May protect me or us;

ஸரஸ்வதீ = goddess of knowledge known by this name;

ப<sup>4</sup>க<sup>3</sup>வதீ = Durga or other goddess or a respectable woman;

நி:ஸேஷ = without any remainder; in its entirety;

ஜாட்<sup>3</sup>யா = through frigidity or stupidity;

அபஹா = take away, drive away;

த்<sup>4</sup>யாயேத் பத்<sup>3</sup>மாஸநஸ்தா<sup>2</sup>ம் விகலிதவத்<sup>3</sup>நாம் பத்<sup>3</sup>மபத்ராயதாஶீம்  
 ஹேமாபா<sup>4</sup>ம் பீதவஸ்த்ராம் கரகலிதலஸத்<sup>3</sup>தே<sup>4</sup>மபத்<sup>3</sup>மாம் வராங்க்<sup>3</sup>ம் ।  
 ஸர்வாலங்காரயுக்தாம் ஸததமபயதா<sup>3</sup>ம் ப<sup>4</sup>க்தநம்ராம் ப<sup>4</sup>வாநீம்  
 ஸ்ரீவித்<sup>3</sup>யாம் ஸாந்தமூர்திம் ஸகலஸுரநுதாம் ஸர்வஸம்பத்<sup>3</sup>ப்ரதா<sup>3</sup>த்ரீம் ॥ ॥

Let one meditate upon the Divine Goddess who is seated on the lotus,

pleasant faced with long eyes resembling lotus petals.

She is golden hued, and has lotus flowers in Her hand.

She dispels fear of the devotees who bow before Her.

She is the embodiment of peace, knowledge (vidyA),

is praised by

gods and grants every kind of wealth wished for..

த்<sup>4</sup>யாயேத் = Let us meditate;

பத்<sup>3</sup>மாஸநஸ்தா<sup>2</sup>ம் = the one standing in the seat of a lotus;

விகளிதவத்<sup>3</sup>நாம் = the one with a blossomed pleasant face;

பத்<sup>3</sup>மபத்ராயதா<sup>3</sup>க்ஷீம் = the one with long eyes resembling lotus leaves;

ஹேமாபா<sup>4</sup>ம் = she who is having the brightness of gold;

பீதவஸ்த்ராம் = Yellow clothing or dress;

கரகலிதலஸத்<sup>3</sup>தே<sup>4</sup>மபத்<sup>3</sup>மாம் = the one wearing the shining golden lotus in the hand;

வராங்கீ<sup>3</sup>ம் = the one with a beautiful form or personality;

ஸர்வாலங்காரயுக்தாம் = the one along with all kinds of ornamentation and decoration;

ஸததமப<sup>4</sup>யதா<sup>3</sup>ம் = the who offers protection or refuge always;

ப<sup>4</sup>க்தநம்ராம் = one who is soft or kind to the devotees;

ப<sup>4</sup>வாநீம் = the female goddess bhavanI who controls or manages the creation;

ஸ்ரீவித்<sup>3</sup>யாம் = Goddess Shrividya, one form of Goddess Shakti;

ஸாந்தமூர்திம் = peace or serenity personified ; embodiment of tranquility.;

ஸகலஸுரநுதாம் = praised by all the gods;

ஸர்வஸம்பத்<sup>3</sup>ரதா<sup>3</sup>த்ரீம் = the giver of all kinds of wealth and prosperity;

ஜய ஜய தே<sup>3</sup>வி சராசரஸாரே குசயுக<sup>3</sup>ஸோபி<sup>4</sup>த முக்தாஹாரே |

வீ<sup>3</sup>னாபுஸ்தகரஞ்ஜிதஹஸ்தே ப<sup>4</sup>க<sup>3</sup>வதி பா<sup>4</sup>ரதி தே<sup>3</sup>வி நமஸ்தே || ||

Salutations to devi sarasvati, who is the essence of the universe, who is adorned with a garland of pearls, who holds Veena and a book, and is also known as bhagavati and bhArati..

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

தே<sup>3</sup>வி = Oh! goddess;

சராசரஸாரே = Oh! the essence of the mobile and the immobile world!;

குசயுக<sup>3</sup>ஸோபி<sup>4</sup>த = ?? ;

முக்தாஹாரே = Oh! the one having a pearl necklace!;

வீ<sup>3</sup>னாபுஸ்தகரஞ்ஜிதஹஸ்தே = Oh! the one with the hands adorned with

the Veena instrument and the book;

ப<sup>4</sup>க<sup>3</sup>வதி = Oh goddess!;

பா<sup>4</sup>ரதி = A name for goddess sarasvatI; one of the titles awarded to scholars;

தே<sup>3</sup>வி = Oh! goddess;

நமஸ்தே = greetings, salutations to you;

நமஸ்தே<sup>5</sup>ஸ்து மஹாமாயே ஸ்ரீபீடே<sup>2</sup> ஸுரபூஜிதே |  
 ஸங்க<sup>2</sup>சக்ரக<sup>3</sup>தா<sup>3</sup>ஹஸ்தே மஹாலக்ஷ்மி நமோ<sup>5</sup>ஸ்துதே || ||

Oh. goddess of great illusory powers, the presiding deity over  
 Shri PITHa, Oh! the one worshipped by the gods, Oh mahAlaxmi,  
 holding conch, disc, and mace in the hands. Salutations unto Thee..

நமஸ்தே<sup>5</sup>ஸ்து = Salutations unto Thee;

மஹாமாயே = Oh. goddess of great illusory powers;

ஸ்ரீபீடே<sup>2</sup> = in the respected and exalted place particularly of goddess shakti;

ஸுரபூஜிதே = Oh! the one worshipped by the gods;

ஸங்க<sup>2</sup>சக்ரக<sup>3</sup>தா<sup>3</sup>ஹஸ்தே = One having the conch shell and the mace in the hands;

மஹாலக்ஷ்மி = Oh! MahalakShmi;

நமோ<sup>5</sup>ஸ்துதே = Salutations unto Thee;

பத்<sup>3</sup>மாநநே பத்<sup>3</sup>மவிபத்<sup>3</sup>மபத்ரே பத்<sup>3</sup>மப்ரியே பத்<sup>3</sup>மத்<sup>3</sup>லாயதாக்ஷி |  
 விஸ்வப்ரியே விஷ்ணுமநோ<sup>5</sup>நுகூலே த்வத்பாத<sup>3</sup>பத்<sup>3</sup>மம் மயி ஸந்நித<sup>4</sup>த்ஸ்வ || ||

Lotus faced, a lotus without troubles and leafless, lover of lotus,  
 lotus-eyed, dear to the world; Oh! delight of Sri Vishnu, place your  
 lotus feet in me.

(alternate)

(O LakShmi), lotus is your seat. Your limbs are delightful like the lotus  
 creepers of earthly and heavenly regions. You love to abide in lotus,  
 fond of the world you are and the world is also fond of you, you are

always agreeable to the wishes of Vishnu, (be pleased to) place your lotus foot in me; make my house your abode..

பத்<sup>3</sup>மாநநே = Oh! lotus-faced one;

பத்<sup>3</sup>ம = ?? ;

விபத்<sup>3</sup>மபத்ரே = ?? ;

பத்<sup>3</sup>மப்ரியே = Oh! lotus loving one;

பத்<sup>3</sup>மத்<sup>3</sup>லாயதாக்ஷி = the one having eyes resembling lotus petals;

விஸ்வப்ரியே = Oh! the one who is dear to the Universe;

விஷ்ணுமநோ<sup>5</sup>நுக்ஷலே = Oh!. the one going in tandem with Vishnu's mind;

த்வத்பாத<sup>3</sup>பத்<sup>3</sup>மம் = your lotus-like feet;

மயி = in me;

ஸந்நித<sup>4</sup>த்ஸ்வ = Put me in the presence of;

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ஸர்வஜ்ஞே ஸர்வவரதே<sup>3</sup> ஸர்வத்<sup>3</sup>ஷ்ட ப<sup>4</sup>யங்கரி ।

ஸர்வத்<sup>3</sup>க்<sup>2</sup> ஹரே தே<sup>3</sup>வி மஹாலக்ஷ்மி நமோ<sup>5</sup>ஸ்துதே ॥ ॥

All knowing, all beneficent, all lust destroying;  
remover of all sorrows, Oh Mahalaxmi! we bow to you.

(alternate)

Prostrations again to you, who are omniscient, who shower boons on the good and are a terror to all the wicked, and who removes all sorrows of devotees..

ஸர்வஜ்ஞே = Oh! the knower of all;

ஸர்வவரதே<sup>3</sup> = Oh! the giver of all boons;

ஸர்வத்<sup>3</sup>ஷ்ட = all kinds of bad things;

ப<sup>4</sup>யங்கரி = Oh! one who creates terror;



ஸர்வது:<sup>3</sup>க<sup>2</sup> = all kinds of sufferings; troubles;

ஹரே = OH! hari;

தே<sup>3</sup>வி = Oh! goddess;

மஹாலக்ஷ்மி = Oh! MahalakShmi;

நமோ<sup>5</sup>ஸ்துதே = Salutations unto Thee;

லக்ஷ்மீம் கூ<sup>3</sup>ரஸமுத்<sup>3</sup>ரராஜதநயாம் ஸ்ரீ<sup>3</sup>ரங்க<sup>3</sup>தா<sup>4</sup>மேஸ்வரீம்  
தா<sup>3</sup>ஸீபூ<sup>4</sup>தஸமஸ்ததே<sup>3</sup>வவநிதாம் லோகைகதீ<sup>3</sup>பாங்குராம் ।  
ஸ்ரீ<sup>3</sup>மந்மந்த<sup>3</sup>கடாக்ஷலப்<sup>3</sup>த<sup>4</sup>விப<sup>4</sup>வப்<sup>3</sup>ரஹ்மேந்த<sup>3</sup>ரக<sup>3</sup>ங்கா<sup>3</sup>த<sup>4</sup>ராம்  
த்வாம் த்ரையோக்யகு<sup>3</sup>டும்பி<sup>3</sup>நீம் ஸரஸிஜாம் வந்தே<sup>3</sup> முகுந்த<sup>3</sup>ப்ரியாம் ॥ ॥

I pray to thee O goddess Laxmi, born out of a (large) lake, daughter of  
the lord of the ocean, mistress of the house of Vishnu  
(the one who loves her), the one (in front of whom) all other wives  
of gods are like lowly servants,  
unique illuminator of the worlds, by whose passing glance (alone) the  
gods Brahma, Indra and Shiva (holding Ganga) obtained their riches,  
the matriarch of the three worlds, and the beloved of Mukund  
(Vishnu)..

லக்ஷ்மீம் = to Laxmi;

கூ<sup>3</sup>ர = water, milk;

ஸமுத்<sup>3</sup>ர = the ocean;

கூ<sup>3</sup>ரஸமுத்<sup>3</sup>ர = a specific ocean or ocean in general, body of water;

ராஜ = of the king;

தநயாம் = (to) daughter;

ஸ்ரீ = relating to Prosperity; wealth; goddess LakShmi and ' shrIH' is;  
fem.nom.; also an honourable prefix;

ஸ்ரீ<sup>3</sup>ரங்க<sup>3</sup> = Vishnu, the one who loves ShrI;

ஸ்ரீ<sup>3</sup>ரங்க<sup>3</sup>தா<sup>4</sup>மேஸ்வரீம் = mistress of the house of Shriranga;

தா<sup>3</sup>ஸீபூ<sup>4</sup>த = having been a female servant;

ஸமஸ்த = the entire;

தே<sup>3</sup>வவநிதாம் = (to) wife of a god;

லோக = world;

தீ<sup>3</sup>பாங்குராம் = the tip of the flame of the lamp or the spark, wick;

கடாக்ஷ = glance;

மந்த<sup>3</sup>கடாக்ஷ = passing glance;

லப்த<sup>4</sup> = obtained, from labh to obtain;

விப<sup>4</sup>வ = glory, splendor, riches;

ப்<sup>3</sup>ரஹ்மேந்த்<sup>3</sup>ர = the Brahma and Indra;

க<sup>3</sup>ங்கா<sup>3</sup>த<sup>4</sup>ர = Shiva, bearing or wearing 'gangA';;

த்வாம் = you;

த்ரையலோக்ய = relating to three worlds;

குடும்பி<sup>3</sup>நீ = wife or matriarch;

ஸரஸிஜ = the lake-born, lotus;

வந்தே<sup>3</sup> = I worship; bow;

முகுந்த<sup>3</sup>ப்ரியாம் = she who is dear to Mukunda;

ஸமராமி நித்யம் தே<sup>3</sup>வேஸி த்வயா ப்ரேரித மாநஸ: |

த்வதா<sup>3</sup>ஜ்ஞா சிரி த்<sup>4</sup>ருத்வா ப்<sup>4</sup>ஜாமி பரமேஸ்வரீம் |

ஓ மஹாலக்ஷ்மயை நம: || ||

O Devi, I adore You always, I am ever inspired by You. Having placed Your Command on my head (surrendering to Your Divine Will), O Supreme Goddess, I pray to you constantly..

ஸமராமி = I remember;

நித்யம் = ever; permanent;

தே<sup>3</sup>வேஸி = ?? ;

த்வயா = by you;

ப்ரேரித = having been induced or egged on or sent;

மாநஸ: = of the mind;

த்வதா<sup>3</sup>ஜ்ஞா = your orders or command;

ஸிர = relating to the head(adj.)head;

த்<sup>4</sup>ரு<sup>3</sup>த்வா = having worn or borne;

ப<sup>4</sup>ஜாமி = I worship;

பரமேஸ்வரீம் = ?? ;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

மஹா = big; large;

லக்ஷமயை = ?? ;

நம: = bowing; salutation;

ஸித்<sup>3</sup>தி<sup>4</sup>பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரதே<sup>3</sup> தே<sup>3</sup>வி பு<sup>4</sup>க்திமு<sup>3</sup>க்தி ப்ரதா<sup>3</sup>யிநி ।

மந்த்ரமூர்தே ஸதா<sup>3</sup> தே<sup>3</sup>வி மஹாலக்ஷமி நமோ<sup>3</sup>ஸ்துதே ॥ ॥

Oh Goddess, you bless us with intellectual as well as material wealth, and give us worldly enjoyments as well as liberation from this cycle of births and deaths. I always salute you, Oh Goddess MahalakShmi, the embodiment of all prayers..

ஸித்<sup>3</sup>தி<sup>4</sup>பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரதே<sup>3</sup> = Oh! the giver of material objects and intellect;

தே<sup>3</sup>வி = Oh! goddess;

பு<sup>4</sup>க்திமு<sup>3</sup>க்தி = The worldly enjoyment and liberation from births and deaths;

ப்ரதா<sup>3</sup>யிநி = Oh! the giver;

மந்த்ரமூர்தே = Oh! embodiment of the mantra!;

ஸதா<sup>3</sup> = always; ever;

தே<sup>3</sup>வி = Oh! goddess;

மஹாலக்ஷமி = Oh! MahalakShmi;

நமோ<sup>3</sup>ஸ்துதே = Salutations unto Thee;

வந்தே<sup>3</sup> பத்<sup>3</sup>மகராம் ப்ரஸந்நவத்<sup>3</sup>நாம் ஸௌபா<sup>4</sup>க்<sup>3</sup>யதா<sup>3</sup>ம் பா<sup>4</sup>க்<sup>3</sup>யதா<sup>3</sup>ம் ।

ஹஸ்தாப்யாமபயப்ரதா<sup>3</sup>ம் மணிக்<sup>3</sup>ணர்நாநா விதை<sup>4</sup>ர்பூ<sup>4</sup>ஷிதாம் ॥ ॥

I worship that Goddess whose hands are delicate like lotuses,

with a pleasing countenance and who grants all auspicious things and good fortune, whose hands, which are adorned with ornaments and beautiful gems of all kinds, are a source of refuge to all devotees..

வந்தே<sup>3</sup> = I worship; bow;

பத்<sup>3</sup>மகராம் = the one having lotus-like hands;

ப்ரஸந்நவத்<sup>3</sup>நாம் = the one with pleasing face;

ஸௌபா<sup>4</sup>க்<sup>3</sup>யதா<sup>3</sup>ம் = the one granting the good and auspicious things;

பா<sup>4</sup>க்<sup>3</sup>யதா<sup>3</sup>ம் = one who grants good fortune;

ஹஸ்தாப்<sup>4</sup>யாமப<sup>4</sup>யப்ரதா<sup>3</sup>ம் = the one giving freedom from fear through the two hands;

மணிக்<sup>3</sup>ண: = through groups of gems;

நாநா = many; several;

விதை:<sup>4</sup> = by several or different ways or kinds;

பூ<sup>4</sup>ஷிதாம் = the one decorated with ornaments;

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ப<sup>4</sup>க்தாபீ<sup>4</sup>ஷ்டப<sup>2</sup>லப்ரதா<sup>3</sup>ம் ஹரிஹர ப்<sup>3</sup>ரஹ்மாதி<sup>3</sup>பி:<sup>4</sup> ஸேவிதாம் |

பார்ஸ்வே பங்கஜ ஸங்க<sup>2</sup>பத்<sup>3</sup>மநிதி<sup>4</sup>பி<sup>4</sup>ர்யுக்தாம் ஸதா<sup>3</sup> ஸக்திபி:<sup>4</sup> || ||

I salute to this Goddess who always symbolises power and who grants all the boons that are sought by her devotees, who has the two undiminishing treasures in front of her, and is worshipped and served even by the trinity of Brahma, Vishnu, Shiva and other Gods..

ப<sup>4</sup>க்தாபீ<sup>4</sup>ஷ்டப<sup>2</sup>லப்ரதா<sup>3</sup>ம் = fulfilling devotee's desires;

ஹரிஹர = of Hari and Hara i.e. Vishnu and Shiva;

ப்<sup>3</sup>ரஹ்மாதி<sup>3</sup>பி:<sup>4</sup> = by Brahma and others i.e Vishnu, Shiva etc.;

ஸேவிதாம் = the worshipped or served one;

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பார்ஸ்வே = in front;

பங்கஜ = of the lotus;

ஸங்க<sup>2</sup>பத்<sup>3</sup>மநிதி<sup>4</sup>பி<sup>4</sup>ர்யுக்தாம் = 'sha.nkhanidhi' and 'padmanidhi' (2 kinds of treasures);

ஸதா<sup>3</sup> = always; ever;

ஸக்திபி:<sup>4</sup> = by the power;

ஸரஸிஜநயநே ஸரோஜ ஹஸ்தே த<sup>4</sup>வளதராம் ஸூகக<sup>3</sup>ந்த<sup>4</sup>மால்யஸோபே<sup>4</sup> |

ப<sup>4</sup>க<sup>3</sup>வதி ஹரிவல்லபே<sup>4</sup> மநோஜ்ஞே த்ரிபு<sup>4</sup>வந்பு<sup>4</sup>திகரி ப்ரஸீத<sup>3</sup>மஹ்யம் || ||

Oh! Goddess, with beautiful eyes, fairer in complexion than the lotus in you hands, and shining with fragrant garlands. You are indeed the darling of Lord Vishnu and one who can know my mind. You have created these three worlds and our prosperity depends on you. So, be pleased and bless me..

ஸரஸிஜநயநே = Oh! the one with lotus-like eyes;

ஸரோஜ = lotus;

ஹஸ்தே = in the hand;

த<sup>4</sup>வளதராம் = the one who is whiter;

ஸூகக<sup>3</sup>ந்த<sup>4</sup>மால்யஸோபே<sup>4</sup> = Oh! the one shining with parrot, sandal paste and garland;

ப<sup>4</sup>க<sup>3</sup>வதி = Oh goddess!;

ஹரிவல்லபே<sup>4</sup> = Oh! the darling of Hari (Vishnu);

மநோஜ்ஞே = Oh! the knower of the mind;

த்ரிபு<sup>4</sup>வந்பு<sup>4</sup>திகரி = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;

ப்ரஸீத<sup>3</sup>மஹ்யம் = Be pleased or favourable towards me;

மாதர்நமாமி கமலே கமலாயதாஶுஹி

ஸ்ரீவிஸ்ணுஹ்ரு<sup>3</sup>த்கமல வாஸிநி விஸ்வமாத: |

ஶுக்ரோத<sup>3</sup>ஜே கமலகோமல க<sup>3</sup>ர்ப<sup>4</sup> கௌ<sup>3</sup>ரி

லக்ஷ்மீ ! ப்ரஸீத<sup>3</sup> ஸததம் நமதாம் ஸரண்யே || ||

Oh! mother LakShmi who is like the lotus, whose eyes are wide like the lotus, w

ho resides in the lotus heart of Lord viShNu, and who was born from the lotus like womb of the milky ocean, you are so worthy of seeking refuge, so mother, always take care of all the devotees who seek your blessing..

மாத: = mother;

நமாமி = I salute;

கமலே = Kamala (LakShmi);

கமலாயதாசுதி = Oh! the one with lotus-like long eyes;

ஸ்ரீவிஸ்ணுஹ்ரு<sup>3</sup>த்கமல = Vishnu's lotus-like heart;

வாஸிநி = Oh! the dweller;

விஸ்வமாத: = Oh! the mother of the Universe;

க்ஷீரோத<sup>3</sup>ஜே = Oh! the one born of the milky ocean;

கமலகோமல = of the one as tender or delicate as the lotus;

க<sup>3</sup>ர்ப<sup>4</sup> = relating to the womb;

கௌ<sup>3</sup>ரி = Oh! Gauri;

லக்ஷ்மீ = Goddess LakShmi; consort of Vishnu;

ப்ரஸீத<sup>3</sup> = favour or bless;

ஸததம் = constant, continuous;

நமதாம் = of the people who bow or salute or worship;

ஸரண்யே = Oh! the one worthy for seeking refuge;

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மஹாலக்ஷ்மீ ச வித்<sup>3</sup>மஹே | விஷ்ணுபத்நீ ச தீ<sup>4</sup>மஹி |

தந்நோ லக்ஷ்மீ: ப்ரசோத<sup>3</sup>யாத் || ||

This is my offering to the goddess of wealth . I meditate to this wife of mahAviShNu. Let that Goddess lakShmI inspire me..

மஹாலக்ஷ்மீ = consort of Vishnu; goddess of wealth and prosperity;

ச = and;

வித்<sup>3</sup>மஹே = offering;

விஷ்ணுபத்நீ = the consort of Vishnu i.e.LakShmi;

ச = and;

தீ<sup>4</sup>மஹி = May meditate;

தந்நோ = ?? ;

லக்ஷஹமீ = Oh! LakShmi;

ப்ரசோத<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

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ஓ ஹ்ரீம் ஸ்ரீம் க்லீம் மஹாலக்ஷ்மி மஹாலக்ஷ்மி ।

யேஹி யேஹி ஸர்வஸௌபா<sup>4</sup>க்<sup>3</sup>யம் தே<sup>3</sup>ஹி மே ஸ்வாஹா ॥ ॥

OM! hriM, shrIM, kliM, mAlakShmi, MahalakShmi give me good fortune..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ஹ்ரீம் = ?? ;

ஸ்ரீம் = ?? ;

க்லீம் = ?? ;

மஹாலக்ஷ்மி = ?? ;

யேஹி = ?? ;

ஸர்வஸௌபா<sup>4</sup>க்<sup>3</sup>யம் = ?? ;

தே<sup>3</sup>ஹி = ?? ;

மே = ?? ;

ஸ்வாஹா = ?? ;

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ஸமுத்<sup>3</sup>ரவஸநே தே<sup>3</sup>வி பர்வதஸ்தநமண்ட<sup>3</sup>லே ।

விஷ்ணுபத்நி நமஸ்துப்<sup>4</sup>யம் பா<sup>3</sup>த<sup>3</sup>ஸ்பர்ஸம் ஶக்ஷமஸ்வமே ॥ ॥

O Mother Earth, spouse of Vishnu, your robes are oceans,  
and your bosoms the mountains, forgive us,  
your children, who walk over you every day, O kind mother!.

ஸமுத்<sup>3</sup>ரவஸநே = Oh! the one having the ocean as the dress;  
தே<sup>3</sup>வி = Oh! goddess;  
பர்வதஸ்தநமண்ட<sup>3</sup>லே = mountains like breasts;  
விஷ்ணுபத்நி = Oh! the wife of Vishnu;  
நமஸ்துப்<sup>4</sup>யம் = I bow to thee;  
பாத<sup>3</sup>ஸ்பர்ஸம் = touching of the feet;  
கூழமஸ்வமே = forgive us;

ஸர்வ மங்க்<sup>3</sup>ள மாங்க்<sup>3</sup>ல்யே ஸிவே ஸர்வார்த்<sup>2</sup> ஸாதி<sup>4</sup>கே |  
ஸரண்யே த்ர்யம்ப<sup>3</sup>கே கௌ<sup>3</sup>ரீ நாராயணீ நமோ<sup>5</sup>ஸ்துதே || ||

Salutations to the auspicious one, who gives auspiciousness,  
the spouse of Shiva, who blesses us by fulfilling all our  
desires, who is worthy for seeking refuge, who is the three-eyed  
Goddess, Gauri and Narayani..

ஸர்வ = all;  
மங்க்<sup>3</sup>ள = at (N) auspiciousness; welfare; well-being; good things;  
மாங்க்<sup>3</sup>ல்யே = Oh! the giver of auspiciousness; well-being;  
ஸிவே = Oh! auspicious one; Oh! Shiva's consort;  
ஸர்வார்த்<sup>2</sup> = for the attainment of all wealth or ends;  
ஸாதி<sup>4</sup>கே = Oh! the one who can get things done;  
ஸரண்யே = Oh! the one worthy for seeking refuge;  
த்ர்யம்ப<sup>3</sup>கே = Oh! three-eyed goddess;  
கௌ<sup>3</sup>ரீ = goddess Parvati or a lady of white fair complexion;  
நாராயணீ = Narayani or Durga;  
நமோ<sup>5</sup>ஸ்துதே = Salutations unto Thee;

யா தே<sup>3</sup>வீ ஸர்வபூ<sup>4</sup>தேஷு மாத்ரு<sup>2</sup>ரூபேண ஸம்ஸ்தி<sup>2</sup>தா |  
யா தே<sup>3</sup>வீ ஸர்வபூ<sup>4</sup>தேஷு ஸக்தி<sup>2</sup>ரூபேண ஸம்ஸ்தி<sup>2</sup>தா |



யா தே<sup>3</sup>வீ ஸர்வபூ<sup>4</sup>தேஷு ஸாந்திரூபேண ஸம்ஸ்தி<sup>2</sup>தா ।  
 நமஸ்தஸ்யை நமஸ்தஸ்யை நமஸ்தஸ்யை நமோ நம: ।  
 ஓ அம்பா<sup>3</sup>யை நம: ॥ ॥

Adorations to the Divine Mother!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as the Mother. Adorations to Her!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as Energy. Adorations to Her!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as Peace. Adorations to Her!.

யா = She who;

தே<sup>3</sup>வீ = goddess;

ஸர்வபூ<sup>4</sup>தேஷு = among all the living beings;

மாத்ரு<sup>1</sup>ரூபேண = through the form of Mother;

ஸம்ஸ்தி<sup>2</sup>தா = well-positioned; standing well;

யா = She who;

தே<sup>3</sup>வீ = goddess;

ஸர்வபூ<sup>4</sup>தேஷு = among all the living beings;

ஸக்திரூபேண = in the form of strength;

ஸம்ஸ்தி<sup>2</sup>தா = well-positioned; standing well;

யா = She who;

தே<sup>3</sup>வீ = goddess;

ஸர்வபூ<sup>4</sup>தேஷு = among all the living beings;

ஸாந்திரூபேண = in the form of peace;

ஸம்ஸ்தி<sup>2</sup>தா = well-positioned; standing well;

நமஸ்தஸ்யை = salutations unto thee;

நமஸ்தஸ்யை = salutations unto thee;

நமஸ்தஸ்யை = salutations unto thee;

நமோ = bowing; salute;

நம: = bowing; salutation;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

அம்பா<sup>3</sup>யை = to the goddess or mother;

நம: = bowing; salutation;

அந்நபூர்ணே ஸதா<sup>3</sup>பூர்ணே ஸங்கர: ப்ராணவல்லபே<sup>4</sup> ।

ஜ்ஞாந வைராக்<sup>3</sup>ய ஸித்<sup>3</sup>த்<sup>4</sup>யர்த<sup>2</sup>ம் பி<sup>4</sup>க்ஷாம் தே<sup>3</sup>ஹி ச பார்வதீ ॥ ॥

O Goddess Sarasvati, Provider of food, always complete,  
dear to the heart of Lord Shankar, I beg you for getting Knowledge and Renunciation.

(alternate

Replete with food, perfect at all times, beloved charmer of Shankara's life, O  
Parvati, give me alms for fulfilment of knowledge and detachment..

அந்நபூர்ணே = Oh goddess 'annapUrNA' meaning full of food;

ஸதா<sup>3</sup>பூர்ணே = Oh! ever-complete!;

ஸங்கர: = Shankara ; one who grants auspicious things; Shiva or  
a person by that name;

ப்ராணவல்லபே<sup>4</sup> = Oh! goddess you are dear to your lord as dear as life;

ஜ்ஞாந = ?? ;

வைராக்<sup>3</sup>ய = without passions; having overcome emotions;

ஸித்<sup>3</sup>த்<sup>4</sup>யர்த<sup>2</sup>ம் = for the purpose of materialisation;

பி<sup>4</sup>க்ஷாம் = ?? ;

தே<sup>3</sup>ஹி = Give;

ச = and;

பார்வதீ = goddess Parvati, Shiva's consort;

முக்தாவித்<sup>3</sup>ருமஹேம-நீலத<sup>4</sup>வளச்சா<sup>2</sup>யைர்முகை<sup>2</sup>ஸ்தரீக்ஷணை:

யுக்தாமிந்து<sup>3</sup>கலாநிப<sup>3</sup>த்<sup>3</sup>த்<sup>4</sup>முகுடாம் தத்த்வார்த<sup>2</sup>வ்ரணாத்தமிகாம் ।

கா<sup>3</sup>யத்ரீம் வரதா<sup>3</sup>ப<sup>4</sup>யாங்குஸகஸாஸூலம் கபாலம் கு<sup>3</sup>ணம்

ஸங்க<sup>2</sup>ம் சக்ரமதா<sup>2</sup>ரவிந்த<sup>3</sup>யுகு<sup>3</sup>லம் ஹஸ்தைர்வஹந்தீம் ப<sup>4</sup>ஜே || ||

I worship GayatrI, the goddess with faces having three eyes and illuminations from pearls, corals, gold and sapphire, with a crown sparkling with moonlight, with the essence of the ultimate truth - the word Om, carrying in her hands the propitious and assuring implements- a hook, a whip, a spear, a skull, a rope, a conch, a circular weapon and a pair of lotuses.

முத்தா = pearl;

வித்<sup>3</sup>ரும = coral;

ஹேம = gold;

நீல = sapphire;

த<sup>4</sup>வள = white;

சா<sup>2</sup>யா = shadow, reflection, lustre, hallucination;

ஈக்ஷண = eye;

த்ரீக்ஷண = the one with three eyes;

இந்து<sup>3</sup>கலா = moon light, moon phase;

தத்த்வார்த்<sup>2</sup> = the ultimate truth, Brahman;

கா<sup>3</sup>யத்ரீம் = (to) the goddess or mantra known as 'gAyatrI';

வரத<sup>3</sup> = (a) boon-giving, propitious;

அப<sup>4</sup>ய = (a) assuring;

அங்குஸ = hook, goad;

கஸா = whip;

ஸூல = spear;

கபால = skull;

கு<sup>3</sup>ண = rope;

ஸங்க<sup>2</sup> = the conch shell;

சக்ர = wheel, disc, the famous weapon of Vishnu;

ஹஸ்தைர்வஹந்தீ = carrying or bearing by the hands;

ப<sup>4</sup>ஜே = I worship;

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நமோ தே<sup>3</sup>வ்யை மஹாதே<sup>3</sup>வ்யை ஸிவாயை ஸததம் நம: ।

நம: ப்ரக்ரு<sup>2</sup>த்யை ப<sup>4</sup>த்<sup>3</sup>ராயை நியதா: ப்ரணதா: ஸ்ம தாம் ॥ ॥

Salutations to the goddess who is the greatest of all Goddesses. We always worship to this consort of Lord Shiva. Salutations to this Goddess who takes the form of mother nature and who grants all good happenings to us, to Her, we bow and offer our salutations..

நமோ = bowing; salute;

தே<sup>3</sup>வ்யை = to the goddess or god-like woman;

மஹாதே<sup>3</sup>வ்யை = to the great goddess;

ஸிவாயை = to Shiva;

ஸததம் = constant, regular;

நம: = bowing; salutation;

நம: = bowing; salutation;

ப்ரக்ரு<sup>2</sup>த்யை = to the female aspect of God or Nature;

ப<sup>4</sup>த்<sup>3</sup>ராயை = to the one who is good or grants well-being;

நியதா: = restrained; regulated; self-controlled; fixed; destined;

ப்ரணதா: = the bowing persons or the worshippers;

ஸ்ம = When added to present tense, past tense is indicated;

தாம் = her;

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நாராயணி மஹாமாயே விஷ்ணுமாயே ஸநாதநி ।

ப்ராணாதி<sup>4</sup>தே<sup>3</sup>வி க்ரு<sup>2</sup>ஷ்ணஸ்ய மாமுத்<sup>3</sup>த<sup>4</sup>ர ப<sup>4</sup>வார்ணவாத் ।

ஓ க்லீம் ராதா<sup>4</sup>யை நம: ॥ ॥

Adorations to Goddess Radha!

Adorations to the beloved of Krishna! Adorations to Goddess

Narayani, The Supreme Power!.

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நாராயணி = Oh! part of Narayana also of Shiva as Durga;  
 மஹாமாயே = Oh. goddess of great illusory powers;  
 விஷ்ணுமாயே = Oh! the illusory power or Maya of Vishnu;  
 ஸநாதநி = Oh! the ancient one;  
 ப்ராணாதி<sup>4</sup>தே<sup>3</sup>வி = ?? ;  
 க்ரு<sup>3</sup>ஷ்ணஸ்ய = Krishna's;  
 மாமுத்<sup>3</sup>த<sup>4</sup>ர = ?? ;  
 ப<sup>4</sup>வா<sup>3</sup>ர்ணவாத் = from the ocean of 'bhava' births and deaths;  
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 க்லீம் = ?? ;  
 ராதா<sup>4</sup>யை = to Radha;  
 நம: = bowing; salutation;

விஸ்வெஸ்வரீம் ஜக<sup>3</sup>த்<sup>3</sup>தா<sup>4</sup>தரீம் ஸ்தி<sup>2</sup>தி ஸம்ஹார காரிணீம் |  
 நித்<sup>3</sup>ராம் ப<sup>4</sup>க்<sup>3</sup>வதீம் விஷ்ணோரதுலாம் தேஜஸ: ப்ரபோ<sup>4</sup> || ||

O Goddess of the Universe! You are the sustainer, protector and  
 destroyer of the world. O Goddess of Sleep! You are the incomparable  
 effulgence of Lord Vishnu!.

விஸ்வெஸ்வரீம் = the one who is controlling the Universe;  
 ஜக<sup>3</sup>த்<sup>3</sup>தா<sup>4</sup>தரீம் = the one who is carrying or supporting the world;  
 ஸ்தி<sup>2</sup>தி = of existence; maintenance; establishment; position or state;  
 ஸம்ஹார = destruction;  
 காரிணீம் = the doer;  
 நித்<sup>3</sup>ராம் = sleep;  
 ப<sup>4</sup>க்<sup>3</sup>வதீம் = the goddess;  
 விஷ்ணோரதுலாம் = ?? ;

தேஜஸ: = from the shine ; brilliant energy;

ப்ரபோ<sup>4</sup> = Oh! master!;

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நித்யாநந்த<sup>3</sup>கீ வராப<sup>4</sup>யகீ ஸௌந்த<sup>3</sup>ர்ய ரத்நாகீ  
நிர்<sup>4</sup>தூ<sup>4</sup>தாகி<sup>2</sup>ல கோ<sup>4</sup>ரபாவநகீ ப்ரத்யக்ஷமாஹேஸ்வரீ |  
ப்ராலேயாசலவம்ஸபாவநகீ காஸீபுரா<sup>4</sup>தீ<sup>4</sup>ஸ்வரீ  
பி<sup>4</sup>க்ஷாம் தே<sup>3</sup>ஹி க்ரு<sup>3</sup>பாவலம்ப<sup>3</sup>நகீ மாதாந்நபூர்ணேஸ்வரீ || ||

Oh Goddess adorned with beautiful gems, you are one who gives eternal happiness, grants boons and gives refuge to all devotees.

Oh Supreme Goddess, who appears before my very eyes, you make even a terrible sinner, free of his sins. You are the sanctifier of the Himalayan dynasty and the presiding deity of the sacred city of Kashi. You are the Goddess, who provides merciful support to all devotees. Oh mother, in whose presence there is never a scarcity of food, I beg you to feed me..

நித்யாநந்த<sup>3</sup>கீ = maker of everlasting happiness or bliss;

வராப<sup>4</sup>யகீ = the one who grants boons and refuge;

ஸௌந்த<sup>3</sup>ர்ய = beautiful;

ரத்நாகீ = the maker of gems or the sea which contains gems;

நிர்<sup>4</sup>தூ<sup>4</sup>தாகி<sup>2</sup>ல = all, referring to sins, shaken off;

கோ<sup>4</sup>ரபாவநகீ = the one who makes even a terrible sinner, a sacred one;

ப்ரத்யக்ஷமாஹேஸ்வரீ = MAheswari who is revealing herself before one's eyes;

ப்ராலேயாசலவம்ஸபாவநகீ = Oh! the sanctifier of the Himalaya dynasty;

காஸீபுரா<sup>4</sup>தீ<sup>4</sup>ஸ்வரீ = the presiding deity of Kashi city;

பி<sup>4</sup>க்ஷாம் = alms given in charity;

தே<sup>3</sup>ஹி = Give;

க்ரு<sup>3</sup>பாவலம்ப<sup>3</sup>நகீ = one who provides the merciful support;

மாதாந்நபூர்ணேஸ்வரீ = ?? ;

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அயி கி<sup>3</sup>ரிநந்தி<sup>3</sup>நி நந்தி<sup>3</sup>தமேதி<sup>3</sup>நி விஸ்வவிநோதி<sup>3</sup>நி நந்த<sup>3</sup>நுதே  
 கி<sup>3</sup>ரிவர விந்த<sup>4</sup>ய சிரோதி<sup>4</sup>நிவாஸிநி விஷ்ணுவிஸாஸிநி ஜிஷ்ணுநுதே ।  
 ப<sup>4</sup>க<sup>3</sup>வதி ஹே ஸிதிகண்ட<sup>2</sup>குடும்பி<sup>3</sup>நி பூ<sup>4</sup>ரி குடும்பி<sup>3</sup>நி பூ<sup>4</sup>ரி க்ரு<sup>3</sup>தே  
 ஜய ஜய ஹே மஹிஷாஸுரமர்தி<sup>3</sup>நி ரம்யகபர்தி<sup>3</sup>நி ஸைலஸுதே ॥ ॥

I pray to you, Oh loved daughter of the mountain (himavAn), who is praised by the whole world and the one who entertains the universe. You control the entire world, residing in the peak of the great Vindhya mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging to Lord Shiva's and Vishnu's families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..

அயி = Oh goddess! or lady!;

கி<sup>3</sup>ரிநந்தி<sup>3</sup>நி = the delighter, daughter of the mountain; refers to Parvati;

நந்தி<sup>3</sup>தமேதி<sup>3</sup>நி = Oh! the one praised by the world;

விஸ்வவிநோதி<sup>3</sup>நி = Oh! the one who entertains the Universe;

நந்த<sup>3</sup>நுதே = Oh! the one praised by Nanda;

கி<sup>3</sup>ரிவர = the great mountain;

விந்த<sup>4</sup>ய = relating to the Vindhya mountain or region;

சிரோதி<sup>4</sup>நிவாஸிநி = Oh! the one who lives in the head i.e controls the head;

விஷ்ணுவிஸாஸிநி = Vishnu's entertainer;

ஜிஷ்ணுநுதே = Oh! the conquering one;

ப<sup>4</sup>க<sup>3</sup>வதி = Oh goddess!;

ஹே = vocative for addressing a male;

ஸிதிகண்ட<sup>2</sup>குடும்பி<sup>3</sup>நி = Oh! the mistress of the Shiva family;

பூ<sup>4</sup>ரி = in good measure; excessive also refers to Vishnu and Shiva;

குடும்பி<sup>3</sup>நி = ?? ;

பூ<sup>4</sup>ரி = in good measure; excessive also refers to Vishnu and Shiva;

க்ரு<sup>1</sup>தே = for the sake of;

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

ஹே = vocative for addressing a male;

மஹிஷாஸுரமர்தி<sup>3</sup>நி = Oh! crusher of the Mahishasura demon;

;

ரம்யகபர்தி<sup>3</sup>நி = ?? ;

ஸைலஸுதே = Oh! the daughter of the mountain;

சதுர்பு<sup>4</sup>ஜே சந்த்<sup>3</sup>ரகலாவதம்ஸே

குசோந்ந்தே குங்குமராக<sup>3</sup>ஸோணே ।

புண்ட்<sup>3</sup>ரேக்ஷா பாஷம்ங்கக்ஷ புஷ்பபா<sup>3</sup>ண

ஹஸ்தே நமஸ்தே ஜக<sup>3</sup>தே<sup>3</sup>கமாத: ॥ ॥

I bow to thee, the one with four hands, with ornaments sparkling  
like moon, with large firm breasts, reddened by the color of the saffron,  
the one with eyes like a lotus, ??, aide to the God of Love,  
and the unique mother of the worlds..

சதுர்பு<sup>4</sup>ஜ = One with four hands;

சந்த்<sup>3</sup>ரகல்வதம்ஸ = (with) ornaments (avata.nsa) sparkling like  
moonlight (cha.ndrakalA);

குசோந்ந்த = one with elevated (unnata) breasts (kucha);

குங்குமராக<sup>3</sup> = color (rAga) of saffron (kumkuma);

ஸோண = red;

புண்ட்<sup>3</sup>ரேக்ஷா = with eyes (Ixu) like lotus (puNDra);

பாஷம்ங்கக்ஷ = ?? ;

புஷ்பபா<sup>3</sup>ண = at (M.nom.) one having flowers as arrows; generally refers to Cupid;

நமஸ்தே = I salute (namaH) to you (te);

ஜக<sup>3</sup>தே<sup>3</sup>கமாத: = unique mother (ekamAtaH) of the worlds (jagat);



ப்<sup>3</sup>ராஹ்மீ மாஹேஸ்வரீ சைவ கௌமாரீ வைஷ்ணவீ ததா<sup>2</sup> |  
வாராஹீ ச ததே<sup>2</sup>ந்த்<sup>3</sup>ராணீ சாமுண்டா<sup>3</sup> ஸப்தமாதர: || ||

Salutations to the seven mothers, Goddesses sarasvatI (the wife of Lord Brahma), mAheshvarI (the wife of Lord Shiva), kaumArI, Goddess lakShmI (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi..

ப்<sup>3</sup>ராஹ்மீ = relating to Brahman (godhead);

மாஹேஸ்வரீ = one of the epithets of goddess like Durga;

சைவ = and like;

கௌமாரீ = young wife or woman; youthful; one of the epithets of goddess Durga etal;

வைஷ்ணவீ = an epithet of the Supreme Goddess; Vishnu's female aspect;

ததா<sup>2</sup> = like that (cf. yathA tathA);

வாராஹீ = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;

ச = and;

ததே<sup>2</sup>ந்த்<sup>3</sup>ராணீ = ?? ;

சாமுண்டா<sup>3</sup> = an epithet of goddess Durga (who killed 2 demons named 'cha.NDa' and 'mu.NDa');

ஸப்தமாதர: = the seven Mothers;

ப்ரு<sup>2</sup>த்<sup>2</sup>வி த்வயா த்<sup>4</sup>ரு<sup>2</sup>தா லோகா தே<sup>3</sup>வி த்வம் விஷ்ணுநா த்<sup>4</sup>ரு<sup>2</sup>தா |  
த்வம் ச தா<sup>4</sup>ரய மாம் தே<sup>3</sup>வி பவித்ரம் குரு சாஸநம் (ஸ்த<sup>2</sup>ண்டி<sup>3</sup>ஸம்)

Oh! Mother earth you have held the people and Oh! Goddess (Earth) you are held by Sri Vishnu; you hold me and purify the place I sit..

ப்ரு<sup>2</sup>த்<sup>2</sup>வி = of the world or earth;

த்வயா = by you;

த்<sup>4</sup>ரு<sup>1</sup>தா = having borne or worn; the female one who is bearing or wearing;

லோகா = of the worlds; the people;

தே<sup>3</sup>வி = Oh! goddess;

த்வம் = you;

விஷ்ணுநா = by Vishnu;

த்<sup>4</sup>ரு<sup>1</sup>தா = having borne or worn; the female one who is bearing or wearing;

த்வம் = you;

ச = and;

தா<sup>4</sup>ரய = take the form; bear or wear;

மாம் = me;

தே<sup>3</sup>வி = Oh! goddess;

பவித்ரம் = sacred one;

குரு = do;

ஆஸநம் = seat;

ஸ்த<sup>2</sup>ண்டி<sup>3</sup>லம் = ?? ;

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ஸரணாக<sup>3</sup>ததீ<sup>3</sup>நார்தபரித்ராணபராயணே |

ஸர்வஸ்யார்திஹரே தே<sup>3</sup>வி நாராயணி நமோஸ்து தே || ||

Oh! Goddess, who is part of Lord viShNu and Shiva(as Durga), who removes all afflictions, and who is the saviour of all the weak and afflicted devotees who surrender to you, I salute you..

ஸரணாக<sup>3</sup>ததீ<sup>3</sup>நார்தபரித்ராணபராயணே = to the one dedicated to the rescue of the surrendered, weak and afflicted (devotees);

ஸர்வஸ்யார்திஹரே = Oh! the remover of the afflictions of all;

தே<sup>3</sup>வி = Oh! goddess;

நாராயணி = Oh! part of Narayana also of Shiva as Durga;

நமோஸ்து = let there be my or our bowing or salutation;

தே = to you or your (here:poss.);

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காத்யாயந்யை ச வித்<sup>3</sup>மஹே | கந்யகுமார்யை தீ<sup>4</sup>மஹி |  
தந்நோ து<sup>3</sup>ர்கா<sup>3</sup> ப்ரசோத<sup>3</sup>யாத் || ||

This is my offering to the goddess kAtyAyini .

I meditate to this virgin goddess.

Let that durgA, (who can be approached only by great penance) inspire me..

காத்யாயந்யை = to the goddess Katyayini;

ச = and;

வித்<sup>3</sup>மஹே = offering;

கந்யகுமார்யை = to goddess Durga;

தீ<sup>4</sup>மஹி = May meditate;

தந்நோ = ?? ;

து<sup>3</sup>ர்கா<sup>3</sup> = goddess Durga (one who can be approached or realised with  
great difficulty e.g. 'durgaH' meaning a fort );

ப்ரசோத<sup>3</sup>யாத் = induces; activates;

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து<sup>3</sup>ர்கே<sup>3</sup> ஸ்ம்ரு<sup>3</sup>தா ஹரஸி பீ<sup>4</sup>திமஸேஷஜந்தோ:

ஸ்வஸ்த்<sup>2</sup>யை ஸ்ம்ரிதா மதிமதீவ ஸுபா<sup>4</sup>ம் த்<sup>3</sup>தா<sup>3</sup>ஸி |

தா<sup>3</sup>ரித்<sup>3</sup>ர்யது:<sup>3</sup>க<sup>2</sup> ப<sup>4</sup>யஹாரிணீ கா த்யத<sup>3</sup>ந்யா

ஸர்வோபகார கரணய ஸதா<sup>3</sup>த்<sup>3</sup>ரசித்தா |

ஓ து<sup>3</sup>ம் து<sup>3</sup>ர்கா<sup>3</sup>யை நம: || ||

Adorations to Goddess Durga!

O Mother Durga! Whoever remembers you during a difficult situation,  
he is freed from all forms of fear. When called to mind by those who  
are in a healthy condition, you grant them a pure intellect. Who is there  
but you – the dispeller of poverty, pain and fear. Whose heart is ever  
compassionate for doing good to everyone!.

து<sup>3</sup>ர்கே<sup>3</sup> = Oh! Durga!;  
 ஸ்ம்ரு<sup>3</sup>தா = remembered thing;  
 ஹரஸி = You destroy;  
 பீ<sup>4</sup>திமஸேஷஜந்தோ: = the entire fear of the living beings, without  
 leaving any remainder;  
 ஸ்வஸ்த்<sup>2</sup>யை = to the goddess who grants well being;  
 ஸ்ம்ரிதா = ?? ;  
 மதிமதீவ = ?? ;  
 ஸுபா<sup>4</sup>ம் = the auspicious one;  
 த<sup>3</sup>தா<sup>3</sup>ஸி = You give;  
 தா<sup>3</sup>ரித்<sup>3</sup>யது:<sup>3</sup>க<sup>2</sup> = difficulty or unhappiness or sorrow caused by poverty;  
 ப<sup>4</sup>யஹாரிணீ = the one who removes fear;  
 கா = who;  
 த்யத<sup>3</sup>ந்யா = ?? ;  
 ஸர்வோபகார = helping all; in favour of all;  
 கரணய = for the sense organ;  
 ஸதா<sup>3</sup>த்<sup>3</sup>ரசித்தா = ?? ;  
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 து<sup>3</sup>ம் = ?? ;  
 து<sup>3</sup>ர்கா<sup>3</sup>யை = to goddess Durga;  
 நம: = bowing; salutation;

ஸர்வஸ்வரூபே ஸர்வேஸே ஸர்வஸக்தி ஸமந்விதே ।

ப<sup>4</sup>யேப<sup>4</sup>யஸ்த்ராஹி நோ தே<sup>3</sup>வி து<sup>3</sup>ர்கே<sup>3</sup> தே<sup>3</sup>வி நமோ<sup>5</sup>ஸ்துதே ॥ ॥

Oh Goddess of all Goddesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears..

ஸர்வஸ்வரூப = Oh! the one having all forms or the one having all in one's form;

ஸர்வேஸே = to all;

ஸர்வஸக்தி = the all powerful;

ஸமந்விதே = when followed;

ப<sup>4</sup>யேப்<sup>4</sup>யஸ்த்ராஹி = Save or protect from fears;

நோ = us or to us or ours;

தே<sup>3</sup>வி = Oh! goddess;

து<sup>3</sup>ர்கே<sup>3</sup> = Oh! Durga!;

தே<sup>3</sup>வி = Oh! goddess;

நமோஸ்துதே = Salutations unto Thee;

ஸர்வே ப<sup>4</sup>வந்து ஸுகி<sup>2</sup>ந: ஸர்வே ஸந்து நிராமயா: ।

ஸர்வே ப<sup>4</sup>த்<sup>3</sup>ராணி பஸ்யந்து மா கஸ்சித்<sup>3</sup> து: <sup>3</sup>க<sup>2</sup>பா<sup>4</sup>க்<sup>3</sup>ப<sup>4</sup>வேத் || ||

May everybody be happy, may everybody be free from disease,  
may everybody see goodness, may none fall on evil days..

ஸர்வே = all;

ப<sup>4</sup>வந்து = May them be so or let them be so or let them happen;

ஸுகி<sup>2</sup>ந: = happy people;

ஸர்வே = all;

ஸந்து = May them be so;

நிராமயா: = without any illness or affliction or disease;

ஸர்வே = all;

ப<sup>4</sup>த்<sup>3</sup>ராணி = good or auspicious things; those which end in happiness or welfare;

பஸ்யந்து = let them see;

மா = do not;

க: = who;

சித்<sup>3</sup> = thought; intelligence; consciousness part of the mind;

து: <sup>3</sup>க<sup>2</sup>பா<sup>4</sup>க்<sup>3</sup>ப<sup>4</sup>வேத் = would become a partaker of sorrow;

ஓ ஸஹ நாவவது | ஸஹ நௌபு<sup>4</sup>நக்து |  
ஸஹவீர்யம் கரவாவஹை |  
தேஜஸ்வி நாவதீ<sup>4</sup>தமஸ்து | மா வித்<sup>3</sup>விஷாவஹை |  
ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: || ||

Om! May the Lord protect us, may he cause us to enjoy,  
may we exert together, may our studies be thorough  
and faithful, may we never quarrel with each other.  
Om Peace Peace Peace..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸஹ = along with; together;

நாவவது = ?? ;

ஸஹ = along with; together;

நௌ = ?? ;

பு<sup>4</sup>நக்து = let one protect or save or nourish;

ஸஹவீர்யம் = along with strength;

கரவாவஹை = ?? ;

தேஜஸ்வி = one possessing brilliance or energy; vigour or shine;

நாவதீ<sup>4</sup>தமஸ்து = ?? ;

மா = do not;

வித்<sup>3</sup>விஷாவஹை = quarrel; develop enmity;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸாந்தி: = Peace; tranquility;

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ஓ அஸதோ மா ஸத்<sup>3</sup>க<sup>3</sup>மய | தமஸோ மா ஜ்யோதிர்க<sup>3</sup>மய |  
ம்ரு<sup>3</sup>த்யோர்மா அம்ரு<sup>3</sup>தம் க<sup>3</sup>மய |

ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: ॥ ॥

Om Lead us from untruth to truth, from darkness to light,  
from death to immortality. Om Peace Peace Peace..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

அஸதோ = from untruth;

மா = do not;

ஸத்<sup>3</sup>க்<sup>3</sup>மய = Reach or lead me towards the good or truth or reality;

தமஸோ = from darkness;

மா = do not;

ஜ்யோதிர்க்<sup>3</sup>மய = lead into the light;

ம்ரு<sup>3</sup>த்யோர்மா = do not to death;

அம்ரு<sup>3</sup>தம் = nectar;

க்<sup>3</sup>மய = lead me to;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸாந்தி: = Peace; tranquility;

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ஸாந்தி: = Peace; tranquility;

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க்<sup>3</sup>ணநாத<sup>2</sup>ஸரஸ்வதீரவிஸூக்ரப்<sup>3</sup>ரு<sup>3</sup>ஹஸ்பதீந் ।

பஞ்சைதாந் ஸம்ஸ்மரேந்நித்யம் வேத<sup>3</sup>வாணீப்ரவ்ரு<sup>3</sup>த்தயே ।

One who thinks of Ganesha, Sarasvati, SUrya, Shukra and  
Brahaspati (these five) everyday, his word will be treated as  
equal to the sayings of the vedas..

க<sup>3</sup>ணநாத<sup>2</sup>ஸரஸ்வதீரவிஸுக்ரப்<sup>3</sup>ரு'ஹஸ்பதீந் = the chief of 'gaNA',  
s, Sarasvathi, Sun, Venus and Jupiter;

பஞ்சைதாந் = these five;

ஸம்ஸமரேந்நித்யம் = May we remember ever;

வேத<sup>3</sup>வாணீப்ரவ்ரு'த்தயே = ?? ;

ஓ ப<sup>4</sup>த<sup>3</sup>ரம் கர்ணேபி:<sup>4</sup> ஸ்ரு'ணுயாம தே<sup>3</sup>வா |

ப<sup>4</sup>த<sup>3</sup>ரம் பஸ்யேமாக்ஷபி<sup>4</sup>ர்யஜத்ரா: |

ஸ்தி<sup>2</sup>ரரைங்கை<sup>3</sup>ஸ்துஷ்டுவாம்ஸஸ்தநூபி:<sup>4</sup> |

வ்யஸேம தே<sup>3</sup>வஹிதம் யதா<sup>3</sup>யு: || ||

Let us hear good things through our ears, see good things through our eyes  
and do good things through our bodies and please the gods whereby our life  
span may be increased..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ப<sup>4</sup>த<sup>3</sup>ரம் = well-being; welfare;

கர்ணேபி:<sup>4</sup> = through the ears;

ஸ்ரு'ணுயாம = May we hear;

தே<sup>3</sup>வா: = gods;

ப<sup>4</sup>த<sup>3</sup>ரம் = well-being; welfare;

பஸ்யேமாக்ஷபி<sup>4</sup>ர்யஜத்ரா: = May we the maintainers of the sacred fire see with our eyes;

ஸ்தி<sup>2</sup>ரரைங்கை<sup>3</sup>ஸ்துஷ்டுவாம்ஸஸ்தநூபி:<sup>4</sup> = ?? ;

வ்யஸேம = We may occupy; obtain; reach;

தே<sup>3</sup>வஹிதம் = that which is fit for the godsthe welfare of the gods;

யதா<sup>3</sup>யு: = that life span;

ஸ்வஸ்தி ந இந்த்<sup>3</sup>ரோ வ்ரு'த்<sup>3</sup>த<sup>4</sup>ஸ்ரவா: |

ஸ்வஸ்தி ந: பூஷா விஸ்வவேதா:<sup>3</sup> |

ஸ்வஸ்திநஸ்தார்க்ஷயோ அரிஷ்டநேமி: |



ஸ்வஸ்திர்நோ ப்<sup>3</sup>ரு'ஹஸ்பதிர்<sup>3</sup>தா<sup>4</sup>து || ||

May the gods Indra, PUsha, Garuda and Brihaspati bestow good things on us and protect us..

ஸ்வஸ்தி = well being;

ந = NoNot; no;

இந்த்<sup>3</sup>ரோ = indraH, chief of demigods;

வ்ரு'த்<sup>3</sup>த<sup>4</sup>ஸ்ரவா: = an epithet of Indra the chief of gods;

ஸ்வஸ்தி = well being;

ந: = us; to us or ours;

பூஷா = the sun;

விஸ்வவேதா:<sup>3</sup> = those who know the Universe;

ஸ்வஸ்திநஸ்தார்க்ஷயோ = Let Garuda grant us well-being;

அரிஷ்டநேமி: = one who has a perfect, healthy wheel or orb, Sun;

ஸ்வஸ்திர்நோ = ?? ;

ப்<sup>3</sup>ரு'ஹஸ்பதிர்<sup>3</sup>தா<sup>4</sup>து = ?? ;

ஓ ஸம் நோ மித்ர: ஸம் வருண: | ஸம் நோ ப<sup>4</sup>வத்வர்யமா |  
 ஸம் ந இந்த்<sup>3</sup>ரோ ப்<sup>3</sup>ரு'ஹஸ்பதி: | ஸம் நோ விஷ்ணுருருக்ரம: |  
 நமோ ப்<sup>3</sup>ரஹ்மணே | நமஸ்தே வாயோ | த்வமேவ ப்ரத்யக்ஷம் ப்<sup>3</sup>ரஹ்மாஸி |  
 த்வமே வப்ரத்யக்ஷம் ப்<sup>3</sup>ரஹ்ம வதி<sup>3</sup>ஷ்யாமி | ரு'தம் வதி<sup>3</sup>ஷ்யாமி |  
 ஸத்யம் வதி<sup>3</sup>ஷ்யாமி | தந்மாமவது | தத்<sup>3</sup>வக்தாரமவது |  
 அவது மாம் | அவது வக்தாரம் |  
 ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: || ||

Be peace to us Mitra. Be peace to us Varuna. Be peace to us  
 Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu  
 be peace to us. Adoration to the Eternal. Adoration to thee, O  
 Vayu. Thou, thou art the visible Eternal and as the visible Eternal I  
 will declare thee. I will declare Righteousness! I will declare Truth!

May that protect me! May that protect the speaker! Yea, may it protect me! May it protect the speaker! Yea, may it protect me! May it protect the speaker! OM! Peace! Peace! Peace!.

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

மித்ர: = god Mitra;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

வருண: = the god of water;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

ப<sup>4</sup>வத்வர்யமா = let sun be;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

ந = NoNot; no;

இந்த்<sup>3</sup>ரோ = indraH, chief of demigods;

ப்<sup>3</sup>ருஹஸ்பதி: = the guru of the devAs and one of the nine grahAs i.eJupiter;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

விஷ்ணுருக்ரம: = the great steps taken by Vishnu;

நமோ = bowing; salute;

ப்<sup>3</sup>ரஹ்மணே = to the Brahman;

நமஸ்தே = greetings, salutations to you;

வாயோ = wind's;

த்வமேவ = you alone; you only;

ப்ரத்யக்ஷம் = directly perceivable, before one's very eyes;

ப்<sup>3</sup>ரஹ்மாஸி = Brahman, you are;

த்வமேவ = you indeed;

ப்ரத்யக்ஷம் = directly preceivable, before one's very eyes;

ப்<sup>3</sup>ரஹ்ம = Brahman; God;

வதி<sup>3</sup>ஷ்யாமி = I shall speak ; utter;

ரு<sup>3</sup>தம் = Vedic or divine truth; water; divine law; sun; seen objects;

வதி<sup>3</sup>ஷ்யாமி = I shall speak ; utter;

ஸத்யம் = the truth;

வதி<sup>3</sup>ஷ்யாமி = I shall speak ; utter;

தந்மாமவது = Let that protect me;

தத்<sup>3</sup>வக்தாரமவது = Let that protect the speaker;

அவது = May or let god or someone protect meprotect; save;

மாம் = me;

அவது = May or let god or someone protect meprotect; save;

வக்தாரம் = the speaker;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

புநரபி ஜநநம் புநரபி மரணம்

புநரபி ஜநநீ ஜட<sup>2</sup>ரே ஸயநம் ।

இஹ ஸம்ஸாரே ப<sup>3</sup>ஹுது<sup>3</sup>ஸ்தாரே

க்ரு<sup>3</sup>பயா<sup>3</sup>பாரே பாஹி முராரே ॥ ॥

Born again, death again, again to stay in the mother's womb !

It is indeed hard to cross this boundless ocean of samsAra. Oh

Murari ! Redeem me through Thy mercy..

புநரபி = again and again;  
 ஜநநம் = the birth;  
 புநரபி = again and again;  
 மரணம் = death;  
 புநரபி = again and again;  
 ஜநநீ = mother;  
 ஜட<sup>2</sup>ரே = in the mouth;  
 ஸயநம் = the bed;  
 இஹ = here; in this world;  
 ஸம்ஸாரே = in this world or worldly life;  
 ப<sup>3</sup>ஹுது<sup>3</sup>ஸ்தாரே = in the one which is difficult to cross;  
 க்ரு<sup>3</sup>பயா<sup>3</sup>பாரே = Oh! the one with unbounded compassion;  
 பாஹி = protect; save;  
 முராரே = Oh! the enemy of Mura demon, Vishnu or Krishna;

ஆரோக்<sup>3</sup>ய: ப்ரத<sup>3</sup>தா<sup>3</sup>து நோ தி<sup>3</sup>நகர: சந்த<sup>3</sup>ரோயஸோ நிர்மலம்  
 பூ<sup>4</sup>திம் பூ<sup>4</sup>மிஸுத: ஸுதா<sup>4</sup>ம்ஸுதநய: ப்ரஜ்ஞாம் கு<sup>3</sup>ரு<sup>3</sup>ர்கௌ<sup>3</sup>ரவம் |  
 காவ்ய: கோமலவாக்<sup>3</sup>விலாஸமதுலம் மந்தோ<sup>3</sup> முத<sup>3</sup>ம் ஸர்வதா<sup>3</sup>  
 ராஹு<sup>3</sup>ர்பா<sup>3</sup>ஹு-ப<sup>3</sup>லம் விரோத<sup>4</sup>-ஸமநம் கேது: குஸஸ்யோந்நதிம் || ||

Oh! May we have, health from Sun, pure glory from Moon, well-being from the son of Earth, wisdom and glory to the teacher from the son of Moon, poetry and uncomparable joy in soft speech from ..., happiness within limits forever from ..., strength (of limbs) from RAhu, ability to overcome opposition and the progress of the family from Ketu..

ஆரோக்<sup>3</sup>ய: = good health;  
 ப்ரத<sup>3</sup>தா<sup>3</sup>து = May give me or us;  
 நோ = us or to us or ours;  
 தி<sup>3</sup>நகர: = the sun, the day-maker;

சந்த்<sup>3</sup>ரோயஸோ = ?? ;

நிர்மலம் = without any dirt or polluted material.i.e. pure;

பூ<sup>4</sup>திம் = well-being; welfare; prosperity;

பூ<sup>4</sup>மிஸுத: = the son of the Earth;

ஸுதா<sup>4</sup>ம்ஸுதநய: = the son of sudhA.nshu, moon;

ப்ரஜ்ஞாம் = conscipusness;

கு<sup>3</sup>ருர்கெள்<sup>3</sup>ரவம் = felicitation of teachers;

காவ்ய: = poem; poetry;

கோமலவாக்<sup>3</sup>விலாஸமதுலம் = ?? ;

மந்தோ<sup>3</sup> = dull-witted; slow;

முத<sup>3</sup>ம் = happiness;

ஸர்வதா<sup>3</sup> = ever; always;

ராஹுர்பா<sup>3</sup>ஹு-ப<sup>3</sup>லம் = ?? ;

விரோத<sup>4</sup>-ஸமநம் = ?? ;

கேது: = south Node;

குலஸ்யோந்நதிம் = ?? ;

ஓ ஸர்வேஷாம் ஸ்வஸ்திர்<sup>4</sup>வது | ஸர்வேஷாம் ஸாந்திர்<sup>4</sup>வது |  
 ஸர்வேஷாம் பூர்ணம் <sup>4</sup>வது | ஸர்வேஷாம் மங்க்<sup>3</sup>ளம் <sup>4</sup>வது |  
 ஸர்வே <sup>4</sup>வந்து ஸுகி<sup>2</sup>ந: ஸர்வே ஸந்து நிராமயா: |  
 ஸர்வே <sup>4</sup>த<sup>3</sup>ராணி பஸ்யந்து மா கஸ்சித்<sup>3</sup> து:<sup>3</sup>க<sup>2</sup> பா<sup>4</sup>க<sup>3</sup>ப<sup>4</sup>வேத் |  
 ஓ ஆநந்த<sup>3</sup> | ஓ ஆநந்த<sup>3</sup> | ஓ ஆநந்த<sup>3</sup> || ||

May Auspiciousness be unto all!

May Peace be unto all!

May Fullness be unto all!

May Prosperity be unto all!

May all be happy! May all be free of diseases!

May all see what is good! May no one suffer from misery!

OM Bliss! Bliss! Bliss!.

- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஸர்வேஷாம் = all people's;
- ஸ்வஸ்திர்<sup>4</sup>வது = Let there be well-being;
- ஸர்வேஷாம் = all people's;
- ஸாந்திர்<sup>4</sup>வது = Let there be peace.;
- ஸர்வேஷாம் = all people's;
- பூர்ணம் = full of; complete; infinite; whole; undivided;
- ப<sup>4</sup>வது = Let or may it be so; let or may it happen.;
- ஸர்வேஷாம் = all people's;
- மங்க்<sup>3</sup>ளம் = auspiciousness; welfare; well-being; good things;
- ப<sup>4</sup>வது = Let or may it be so; let or may it happen.;
- ஸர்வே = all;
- ப<sup>4</sup>வந்து = Let them be so or let them happen. May they happen.;
- ஸுகி<sup>2</sup>ந: = happy people;
- ஸர்வே = all;
- ஸந்து = Let them be;
- நிராமயா: = without any illness or affliction or disease;
- ஸர்வே = all;
- ப<sup>4</sup>த்<sup>3</sup>ராணி = good or auspicious things; those which end in happiness or welfare;
- பஸ்யந்து = let them see;
- மா = do not;
- க: = who;
- சித்<sup>3</sup> = thought; intelligence; consciousness part of the mind;
- து: <sup>3</sup>க<sup>2</sup> = sorrowful; unhappy;
- பா<sup>4</sup>க்<sup>3</sup>ப<sup>4</sup>வேத் = Let one become a beneficiary or partaker or shareholder of the fortune etc.;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த<sup>3</sup> = joy; delight; happiness;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த<sup>3</sup> = joy; delight; happiness;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த<sup>3</sup> = joy; delight; happiness;

ஓ விஸ்வாநி தே<sup>3</sup>வ ஸவிதர்து<sup>3</sup>ரிதாநி பராஸுவ |  
யத்<sup>3</sup> ப<sup>4</sup>த்<sup>3</sup>ரம் தந்நு ஆஸுவ || ||

Aum! Oh Savitr (Sun)! Lord of the Universe, remove our defects;  
Bring whatever is auspicious to us..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
விஸ்வாநி = literally: the worlds or Universe;  
தே<sup>3</sup>வ = Oh! god Oh! God!;  
ஸவிதர்து<sup>3</sup>ரிதாநி = Oh! suryanarayan, the sins;  
பராஸுவ = bless us after removing sins;  
யத்<sup>3</sup> = That which;  
ப<sup>4</sup>த்<sup>3</sup>ரம் = well-being; welfare;  
தந்நு = ?? ;  
ஆஸுவ = grant ; bless one with;

ஓ தச்சக்ஷுர்தே<sup>3</sup>வஹிதம் புரஸ்தாச்ச்<sup>2</sup>கமுச்சரத் |  
பஸ்யேம ஸரத:<sup>3</sup> ஸதம் ஜீவேம ஸரத:<sup>3</sup> ஸதம்  
ஸ்ரு<sup>3</sup>ணயாம ஸரத:<sup>3</sup> ஸதம் ப்ரப்<sup>3</sup>ரவாம ஸரத:<sup>3</sup> ஸதம்  
அதீ<sup>3</sup>நா: ஸ்யாம் ஸரத:<sup>3</sup> ஸதம் பூ<sup>4</sup>யஸ்ச ஸரத:<sup>3</sup> ஸதாத் || ||

OM! That bright eye (in the form of the Sun) is high in front of us.  
(With that eye as our guide) Let us see (properly) for hundred years, live for  
hundred years, hear (properly) for hundred years, speak (properly) for  
hundred years, be independent for hundred years, and again have all  
these for hundred years..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

தச்சகூர்<sup>3</sup>தே<sup>3</sup>வஹிதம் = that Sun which is like eyes overseeing the welfare of the gods;

புரஸ்தாச்ச்<sup>2</sup>கமுச்சரத் = ?? ;

பஸ்யேம = let us see;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதம் = cardinal number 100;

ஜீவேம = let us live;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதம் = cardinal number 100;

ஸ்ரு<sup>3</sup>ணுயாம் = May we hear;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதம் = cardinal number 100;

ப்ரப்<sup>3</sup>ரவாம் = May we be talking;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதம் = cardinal number 100;

அதீ<sup>3</sup>நா: = those who are not poor or humble or in a miserable plight;

ஸ்யாம் = ?? ;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதம் = cardinal number 100;

ப்<sup>4</sup>ரய: = ?? ;

ச = and;

ஸரத:<sup>3</sup> = autumn seasons;;

ஸதாத் = from 100;

ஸ்வஸ்தி ப்ரஜாப்<sup>4</sup>ய: பரிபாலயந்தாம் ।

ந்யாயேந மார்<sup>3</sup>கே<sup>3</sup>ண மஹீம் மஹீஸாம் ।

கோ<sup>3</sup> ப்<sup>3</sup>ராஹ்மணேப்<sup>4</sup>ய: ஸுப்<sup>4</sup>மஸ்து நித்யம் ।

லோகா: ஸமஸ்தா: ஸுகி<sup>2</sup>நோ ப<sup>4</sup>வந்து ॥ ॥

Let the subjects be governed and nourished by the rulers, who follow a path of justice. Let the cattle and the righteous people (brAhmana) have goodness and let all people be happy..



ஸ்வஸ்தி = well being;  
 ப்ரஜாப்ய: = all the people or subjects;  
 பரிபாலயந்தாம் = the protectors or rulers;  
 ந்யாயேந = lawful;  
 மாக்<sup>3</sup>ண = through the road or street or route;  
 மஹீம் = the earth; the world;  
 மஹீஸாம் = the ruler of the world or earth;  
 கோ<sup>3</sup> = cow;  
 ப்<sup>3</sup>ராஹ்மணேப்ய: = Brahmins;  
 ஸுபீ<sup>4</sup>மஸ்து = Let auspiciousness be there;  
 நித்யம் = ever; permanent;  
 லோகா: = the worlds; the people;  
 ஸமஸ்தா: = all; the entire;  
 ஸுகி<sup>2</sup>நோ = happy people;  
 ப<sup>4</sup>வந்து = May them be so or let them be so or let them happen;

காலே வர்ஷந்து ப்ரஜந்ய: ப்ரு<sup>2</sup>தி<sup>2</sup>வீ ஸஸ்யஸாவிநீ |  
 தே<sup>3</sup>ஸோயம் க்ஷோப<sup>4</sup>ரஹிதா: ப்<sup>3</sup>ராஹ்மண: ஸந்து நிர்ப்ய: || ||

Let the rains shower in time, Let the earth brim with food grains,  
 Let this country be full of auspiciousness and be free from  
 agitation and affliction, let the righteous people be free from  
 fear..

காலே = in time;  
 வர்ஷந்து = Let them rain;  
 ப்ரஜந்ய: = rain;  
 ப்ரு<sup>2</sup>தி<sup>2</sup>வீ = the world; the earth;  
 ஸஸ்யஸாவிநீ = the mistress of corn or foodgrains; may refer to earth;  
 தே<sup>3</sup>ஸோயம் = this country;

கூஷாப<sup>4</sup>ரஹிதா: = one free from affliction or agitation;

ப<sup>3</sup>ராஹ்மண: = the Brahmin community; certain specified portions of the Vedas;

ஸந்து = May them be so;

நிர்<sup>4</sup>ய: = fearless;

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அபக்ராமந்து பூ<sup>4</sup>தாநி பிஸாசா: ஸர்வதோதி<sup>3</sup>ஸம் ।

ஸர்வேஷாமவிரோதே<sup>4</sup>ந யஜ்ஞுகர்ம ஸமாரபே<sup>4</sup> ॥ ॥

Let the (evil) beings and non-beings depart in all directions,

let us begin the worship without any obstacles..

அபக்ராமந்து = May we be averse to or abhor;

பூ<sup>4</sup>தாநி = ?? ;

பிஸாசா: = the ogres; spirits; ghosts;

ஸர்வதோதி<sup>3</sup>ஸம் = in all directions;

ஸர்வேஷாம் = ?? ;

அவிரோதே<sup>4</sup>ந = without opposition, smoothly;

யஜ்ஞுகர்ம = activity relating to sacrifice;

ஸமாரபே<sup>4</sup> = started well;

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அக்<sup>3</sup>நிம் ப்ரஜ்வாலிதம் வந்தே<sup>3</sup> ஜாதவேத<sup>3</sup>ம் ஹுதாஸநம் ।

ஹிரண்யமநலம் வந்தே<sup>3</sup> ஸம்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ம் விஸ்வதோமுக<sup>2</sup>ம் ॥ ॥

I salute Agni—the lighted one; Agni—the knower of all;

Agni—the golden one; Agni—full of wealth and seer of the world..

அக்<sup>3</sup>நிம் = fire or the god of fire;

ப்ரஜ்வாலிதம் = ?? ;

வந்தே<sup>3</sup> = I worship; bow;

ஜாதவேத<sup>3</sup>ம் = the one who knows the Vedas;

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ஹுதாஸநம் = the fire-god;

ஹிரண்யமநலம் = the golden-hued fire;

வந்தே<sup>3</sup> = I worship; bow;

ஸம்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ம் = the one with riches or prosperity;

விஸ்வதோமுக<sup>2</sup>ம் = having the face on all sides of the Universe;

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ஸ்ரத்<sup>3</sup>தா<sup>4</sup>ம் மேதா<sup>4</sup>ம் யஸ: ப்ரஜ்ஞாம் வித்<sup>3</sup>யாம் பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ம் ஸ்ரியம் ப<sup>3</sup>லம் |  
ஆயுஷ்யம் தேஜ ஆரோக்<sup>3</sup>யம் தே<sup>3</sup>ஹி மே ஹவ்யவாஹந || ||

Oh! Messenger (Agni) give me faith, wisdom, glory, understanding,  
learning, intellect, wealth, power, longevity, lusture, and health..

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>ம் = faith; dedication; belief;

மேதா<sup>4</sup>ம் = intellect; intelligence; also Sarasvati the goddess of learning;

யஸ: = fame; reputation;

ப்ரஜ்ஞாம் = conspicusness;

வித்<sup>3</sup>யாம் = knowledge;

பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ம் = intellect; intelligence;

ஸ்ரியம் = Goddess LakShmi; wealth; prosperity;

ப<sup>3</sup>லம் = A lad or son;

ஆயுஷ்யம் = promoting longevity;

தேஜ = power; strength; body's lustre or shine; firepower; sharpness;

ஆரோக்<sup>3</sup>யம் = good health;

தே<sup>3</sup>ஹி = Give;

மே = to me or my;

ஹவ்யவாஹந = ?? ;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

நம = mine; my;

இதி = thusthus;

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ஆதி<sup>3</sup>த்யாய ஸோமாய மங்க்<sup>3</sup>ளாய பு<sup>3</sup>தா<sup>4</sup>ய ச |

கு<sup>3</sup>ரு ஸூக்ர ஸநிப்<sup>4</sup>யஸ்ச ராஹவேகேதவே நம: || ||

Salutations to the navagrahAs, the Sun, Moon, Mars, Mercury,  
Jupiter, Venus, Saturn, Rahu, and Ketu..

ஆதி<sup>3</sup>த்யாய = to the sun;

ஸோமாய = to the god soma;

மங்க<sup>3</sup>ளாய = for good; welfare; well-being or for the planet Mangal;

பு<sup>3</sup>தா<sup>4</sup>ய = by Budha;

ச = and;

கு<sup>3</sup>ரு = teacher (refers to spiritual teacher), the preceptor;

ஸூக்ர = bright; radiant; white; of Venus;

ஸநிப்<sup>4</sup>ய: = to Shani and others;

ச = and;

ராஹவே = to rAhU, north Node;

கேதவே = to ketu, south Node;

நம: = bowing; salutation;

ஓ த்<sup>4</sup>யேய: ஸதா<sup>3</sup> ஸவித்ரு<sup>1</sup>மண்ட<sup>3</sup>ல மத்<sup>4</sup>யவர்தி |

நாராயண: ஸரஸிஜாஸந்ஸம்நிவிஷ்ட: |

கேயூரவாந மகரகுண்ட<sup>3</sup>லவாந கிரீட |

ஹாரீ ஹிரண்மயவபுர்த்<sup>4</sup>ரு<sup>1</sup>தஸங்க<sup>2</sup>சக்ர: || ||

OM! meditate always on the centre of the solar orb, the (seat of) Narayan with the lotus, with a bracelet, a crocodile-earring, a crown, an attractive golden body and a chakra..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u; and the consonant 'm'; also written as 'OM'; refers to Brahman;

த்<sup>4</sup>யேய: = the one worthy of meditation;

ஸதா<sup>3</sup> = always; ever;

ஸவித்ரு<sup>1</sup>மண்ட<sup>3</sup>ல = the orb of the sun;

மத்<sup>4</sup>யவர்தி = that which is present in the middle;

நாராயண: = Vishnu;

ஸரஸிஜாஸந்ஸம்இவிஷ்ட: = ?? ;

கேயூரவாந = ?? ;

மகரகுண்ட<sup>3</sup>லவாந = ?? ;

கிரீட = ?? ;

ஹரீ = that which attracts;

ஹிரண்மயவபுர்த்<sup>4</sup>ரு<sup>1</sup>தஸங்க<sup>2</sup>சக்ர: = ?? ;

ஓ மித்ராய நம: ।

ஓ ரவயே நம: ।

ஓ ஸூர்யாய நம: ।

ஓ பா<sup>4</sup>நவே நம: ।

ஓ க<sup>2</sup>கா<sup>3</sup>ய நம: ।

ஓ பூஷ்ணே நம: ।

ஓ ஹிரண்யக<sup>3</sup>ர்பா<sup>4</sup>ய நம: ।

ஓ மரீசயே நம: ।

ஓ ஆதி<sup>3</sup>த்யாய நம: ।

ஓ ஸவித்ரே நம: ।

ஓ அர்காய நம: ।

ஓ பா<sup>4</sup>ஸ்கராய நம: ।

ஓ ஸ்ரீஸவித்ரு<sup>1</sup>ஸூர்யநாராயணய நம: ॥ ॥

OM! Salutations to Mitra; OM! Salutations to Ravi; OM! Salutations to Surya; OM! Salutations to Bhanu; OM! Salutations to Khaga; OM! Salutations to Pushana; OM! Salutations to Hiranyagarbha; OM! Salutations to Marichi; OM! Salutations to Aditya; OM! Salutations to Savitri; OM! Salutations to Arka; OM! Salutations to Bhaskar; OM! Salutations to Savitri-Suryanarayana..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

மித்ராய = to Mitra or a friend;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ரவயே = to the sun;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸூர்யாய = to Surya;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

பா<sup>4</sup>நவே = to the sun;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

க<sup>2</sup>கா<sup>3</sup>ய = ?? ;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

பூஷ்ணே = to the Sun, the nourisher;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஹிரண்யக<sup>3</sup>ர்பா<sup>4</sup>ய = to the one having a golden womb, Sun or Vishnu;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

மரீசயே = to Marichi;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஆதி<sup>3</sup>த்யாய = to the sun;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸவித்ரே = Oh! suryanarayan!;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

அர்காய = to sun god;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

பா<sup>4</sup>ஸ்கராய = to the sun;

நம: = bowing; salutation;

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸ்ரீஸவித்ரு'ஸுரியநாராயணய = to the venerable sun thro' whom the Trinity manifests;

நம: = bowing; salutation;

ஆதி<sup>3</sup>த்யஸ்ய நமஸ்காராந் யே குர்வந்தி தி<sup>3</sup>நே தி<sup>3</sup>நே ।

ஜந்மாந்தரஸஹஸ்ரேஷு தா<sup>3</sup>நிதி<sup>3</sup>ர்யம் தோ<sup>3</sup>ஷ நாஸதே ।

அகாலம்ரு<sup>3</sup>த்ய ஹரணம் ஸர்வவ்யாதி<sup>4</sup> விநாஸநம் ।

ஸுரியபாதோ<sup>3</sup>தி<sup>3</sup>கம் தீர்த<sup>2</sup>ம் ஜட<sup>2</sup>ரே தா<sup>4</sup>ரயாம்யஹம் ॥ ॥

Who do Surya-namaskar (the yogic Sun asana) everyday, their defect of poverty is destroyed for a hundred births. I hold in my mouth the holy water which removes all diseases and untimely death..

ஆதி<sup>3</sup>த்யஸ்ய = ?? ;

நமஸ்காராந் = bowing; respects;

யே = they who;

குர்வந்தி = do;

தி<sup>3</sup>நே = during the day;

தி<sup>3</sup>நே = during the day;

ஜந்மாந்தரஸஹஸ்ரேஷு = in the thousands of previous births;

தா<sup>3</sup>நித்<sup>3</sup>ர்யம் = poverty;

தோ<sup>3</sup>ஷ = defective; sinful;

நாஸதே = destroys;

அகாலம்ரு<sup>3</sup>த்யு = at (M.nom.) untimely death;

ஹரணம் = the act of removal or destruction;

ஸர்வவ்யாதி<sup>4</sup> = all kinds of diseases and illnesses;

விநாஸநம் = the one who destroys;

ஸூர்யபாதோ<sup>3</sup>த<sup>3</sup>கம் = the water offered at the feet of the sun;

தீ<sup>4</sup>ர்த<sup>2</sup>ம் = water; water body;

ஜட<sup>2</sup>ரே = in the mouth;

தா<sup>4</sup>ரயாம்யஹம் = I wear or bear;

பா<sup>4</sup>ஸ்கராய வித்<sup>3</sup>மஹே | மஹத்<sup>3</sup>த்யுதிகராய தீ<sup>4</sup>மஹி |

தந்நோ ஆதி<sup>3</sup>த்ய: ப்ரசோத<sup>3</sup>யாத் || ||

This is my offering to the Sun .

I meditate to the one who illumines greatly.

Let that Sun God inspire me..

பா<sup>4</sup>ஸ்கராய = to the sun;

வித்<sup>3</sup>மஹே = offering;

மஹத்<sup>3</sup>த்யுதிகராய = to the one who illumines greatly;

தீ<sup>4</sup>மஹி = May meditate;



தந்நோ = ?? ;

ஆதி<sup>3</sup>த்ய: = ?? ;

ப்ரசோத<sup>3</sup>யாத் = inspire; kindle; urge; induce;;

க<sup>3</sup>ங்கே<sup>3</sup>ச யமுநே சைவ கோ<sup>3</sup>தா<sup>3</sup>வரீ ஸரஸ்வதீ |

நர்மதா<sup>3</sup> எரிந்து<sup>4</sup> காவேரீ ஜலே<sup>5</sup>ஸ்மிந் ஸந்நித<sup>4</sup>ம் குரு || ||

Oh! (holy rivers) Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri, please be present in this water..

க<sup>3</sup>ங்கே<sup>3</sup> = Oh! the Ganges river (as goddess);

யமுநே = Oh! the Yamuna river (as goddess);

சைவ = and like;

கோ<sup>3</sup>தா<sup>3</sup>வரீ = river godavari (as goddess);

ஸரஸ்வதீ = goddess of knowledge known by this name (as goddess);

நர்மதா<sup>3</sup> = river Narmada (as goddess);

எரிந்து<sup>4</sup> = of the sea;

காவேரீ = river kaveri (as goddess);

ஜலே<sup>5</sup>ஸ்மிந் = in this water;

ஸந்நித<sup>4</sup>ம் = near, close or in the presence;

குரு = do;

நமாமி க<sup>3</sup>ங்கே<sup>3</sup> தவ பாத<sup>3</sup>பங்கஜம்

ஸுராஸுரைர்வந்தி<sup>3</sup>ததி<sup>3</sup>வ்யருபம் |

பு<sup>4</sup>க்திம் ச முக்திம் ச த<sup>3</sup>தா<sup>3</sup>ஸி நித்யம்

பா<sup>4</sup>வாநுஸாரேண ஸதா<sup>3</sup> நராணாம் || ||

Salutations to the lotus feet of Ganga. Your divine form is worshipped by Suras and Asuras. You give objects of enjoyment and salvation everyday depending on the level of devotion and attitude of men..

நமாமி = I bow; salute; pay my respects;

க<sup>3</sup>ங்கே<sup>3</sup> = Oh! gangA!;

தவ = your;

பாத<sup>3</sup>பங்கஜம் = the lotus feet;

ஸுராஸுரைர்வந்தி<sup>3</sup>ததி<sup>3</sup>வ்யரூபம் = the divine form worshipped by the gods and demons;

பு<sup>4</sup>க்திம் = Eating and worldly enjoyments;

ச = and;

மு<sup>3</sup>க்திம் = liberation;

ச = and;

த<sup>3</sup>தா<sup>3</sup>ஸி = You give;

நி<sup>3</sup>த்யம் = ever; permanent;

பா<sup>4</sup>வாநுஸாரேண = according to one's attitude or thought;

ஸதா<sup>3</sup> = always; ever;

நராணாம் = men's;

க<sup>3</sup>ங்கா<sup>3</sup> க<sup>3</sup>ங்கே<sup>3</sup>தி யோ ப்<sup>3</sup>ரூயாத் யோஜநாநா ஸதாரபி ।

மு<sup>3</sup>ச்யதே ஸர்வபாபேப்<sup>4</sup>யோ விஷ்ணுலோகம் ஸக<sup>3</sup>ச்ச<sup>2</sup>தி ॥ ॥

One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord..

க<sup>3</sup>ங்கா<sup>3</sup> = the river Ganges;

க<sup>3</sup>ங்கே<sup>3</sup>தி = uttering thus:'gange!';

யோ = He who;

ப்<sup>3</sup>ரூயாத் = Let it be said; let us say;

யோஜநாநா = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;

ஸதாரபி = even after 100;

மு<sup>3</sup>ச்யதே = is liberated or freed;

ஸர்வபாபேப்<sup>4</sup>யோ = from all the sins;

விஷ்ணுலோகம் = Vishnu's abode or world;

ஸக<sup>3</sup>ச்ச<sup>2</sup>தி = He goes;

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கராக்<sup>3</sup>ரே வஸதே லக்ஷ்மீ: கரமத்<sup>4</sup>யே ஸரஸ்வதீ | கரமுலே ஸ்தி<sup>2</sup>ரா கௌ<sup>3</sup>ரீ  
கரமுலே து கோ<sup>3</sup>விந்த: <sup>3</sup> ப்ரபா<sup>4</sup>தே கரத<sup>3</sup>ர்ஸநம் || || மங்க<sup>3</sup>ளம் ஜ்கரத<sup>3</sup>ர்ஸநம்

Goddess LakShmI dwells at the beginning of the hand.

In the center of the palm resides Sarasvati, the Goddess of wisdom. At the base of the palm is Govinda, the Lord of the universe. Hence, one should look and meditate on the hand early in the morning..

கராக்<sup>3</sup>ரே = at the beginning of the hand;

வஸதே = one lives; dwells;

லக்ஷ்மீ: = Goddess Laxmi;

கரமத்<sup>4</sup>யே = in the middle of the hand;

ஸரஸ்வதீ = Oh! sarasvati ; goddess of knowledge;

கரமுலே = at the root of the hand;

து = but; on the other hand;

கோ<sup>3</sup>விந்த: <sup>3</sup> = the cowherd boy Krishna;

ப்ரபா<sup>4</sup>தே = in the early morning;

கரத<sup>3</sup>ர்ஸநம் = the sight of the hand; looking at the hand;

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அஹல்யா த்<sup>3</sup>ரௌபதீ<sup>3</sup> ஸீதா தாரா மந்தோ<sup>3</sup>த<sup>3</sup>ரீ ததா<sup>2</sup> |

பஞ்சகந்யா ஸ்மரேந்நித்யம் மஹாபாதகநாஸநம் || ||

Let us remember the five ladies (daughters)

ahalyA, draupadI, sItA, tArA, mandodarI

regularly as their character can provide strength

to get rid of sins and ill feelings..

அஹல்யா = Sage Gautama's wife or name of a female who layed  
dormant/inactive till Ram motivated her by his divine touch;

த்<sup>3</sup>ரௌபத்<sup>3</sup> = wife of the 'PaNDavAs';;

ஸீதா = Rama's wife;

தாரா = wife of Vali, Devi (Tantric);

மந்தோ<sup>3</sup>த்<sup>3</sup> = wife of Ravana;

ததா<sup>2</sup> = like that (cf. yathA tathA);

பஞ்சகந்யா = five girls;

ஸ்மரேத் = remember;

நித்யம் = always, constant;

மஹாபாதகநாஸநம் = that which destroys great sins;

ப்<sup>3</sup>ரஹ்மாமுராரிஸ்த்ரிபுராந்தகாரீ

பா<sup>4</sup>நுஸஸீ பூ<sup>4</sup>மிஸுதோ பு<sup>3</sup>த்<sup>4</sup>ஸ்ச |

கு<sup>3</sup>ருஸ்ச ஸாக்ரஸ்ச ஸநி ராஹு கேதவ:

குர்வந்து ஸர்வே மம ஸுப்ரபா<sup>4</sup>தம் || ||

Brahma, Murari, Shiva, Sun, Moon, Mangal , Budha, Guru, Shukra,  
Shani, Rahu and Ketu - may all of them make mine a good morning..

ப்<sup>3</sup>ரஹ்மாமுராரிஸ்த்ரிபுராந்தகாரீ = The Trinity of gods i.e. Brahma,  
Mura's enemy.e Vishnu and the destroyer of the three cities i.e. Shiva;

பா<sup>4</sup>நுஸஸீ = the sun and the moon;

பூ<sup>4</sup>மிஸுதோ = same as bhUmisutaH i.e the son of the Earth;

பு<sup>3</sup>த்<sup>4</sup> = god or planet Mercury or enlightened person;

ச = and;

கு<sup>3</sup>ரு: = teacher (refers to spiritual teacher), the preceptor;

ச = and;

ஸாக்ர: = the bright or white one; also refers to the planet Venus  
and Shukracharya, the demons' preceptor;

ச = and;

ஸனி = Planet Saturn; one of the 9 Grahas; Saturday;

ராஹு = one of the Navagrahas 'Rahu';

கேதவ: = Ketu, south Node;

குர்வந்து = ?? ;

ஸர்வே = all;

மம = mine; mymy; mine;

ஸுப்ரபா<sup>4</sup>தம் = good morning;

உத்திஷ்டோ<sup>2</sup>த்திஷ்ட<sup>2</sup> கோ<sup>3</sup>விந்த<sup>3</sup> உத்திஷ்ட<sup>2</sup> க<sup>3</sup>ரு<sup>3</sup>த்<sup>4</sup>வஜ |  
உத்திஷ்ட<sup>2</sup> கமலாகாந்த த்ரைலோக்யம் மங்க<sup>3</sup>ளம் குரு || ||

Awake Awake, O Govinda, Awake, the One with the flag with Garuda ensign,  
Awake the beloved of LakShmi, Bless for the welfare of the three worlds..

உத்திஷ்டோ<sup>2</sup>த்திஷ்ட<sup>2</sup> = Arise! Arise!;

கோ<sup>3</sup>விந்த<sup>3</sup> = A name of kRiShNa, Govinda, the cowherd boy;

உத்திஷ்ட<sup>2</sup> = Arise; rise or get up;

க<sup>3</sup>ரு<sup>3</sup>த்<sup>4</sup>வஜ = Oh! the one having 'GaruDa' eagle-like bird as the Flag Emblem;

உத்திஷ்ட<sup>2</sup> = Arise; rise or get up;

கமலாகாந்த = oh! consort of kamala or LakShmi;

த்ரைலோக்யம் = belonging to the three worlds;

மங்க<sup>3</sup>ளம் = auspiciousness; welfare; well-being; good things;

குரு = do;

ப்ராத: ஸ்மராமி ஹ்ரு<sup>3</sup>தி<sup>3</sup> ஸம்ஸ்பு<sup>2</sup>ரதா<sup>3</sup>த்மதத்த்வம்  
ஸச்சித்ஸுக<sup>2</sup>ம் பரமஹம்ஸுக<sup>3</sup>திம் தூரீயம் |  
யத்ஸ்வபநஜாக<sup>3</sup>ரஸுஷுப்தமவைதி நித்யம்  
தத்<sup>3</sup>ப்<sup>3</sup>ரஹம் நிஷ்கலமஹம் ந ச பூ<sup>4</sup>தஸங்க:<sup>4</sup> || ||

Early in the morning, I meditate upon the intrinsic principle –  
the Self that shines in the heart; Who is Existence, Knowledge and

Bliss Absolute; Who is attained by Paramahansas (those who follow the path of renunciation). Who is the fourth (transcending the three states), Who is the Eternal Knower of the three states – waking, dream and deep sleep; That taintless Brahman I am. I am not this physical body composed of elements..

ப்ராத: = in the morning;

ஸ்மராமி = I remember;

ஹ்ரு<sup>3</sup>தி<sup>3</sup> = in the heart;

ஸம்ஸ்ப்<sup>2</sup>ரத்<sup>3</sup> = throbbing;

ஆத்மதத்த்வம் = the truth or essence of the soul or self or spirit;

ஸச்சித்ஸுக<sup>2</sup>ம் = Existence, Consciousness and Happiness;

பரமஹம்ஸக<sup>3</sup>திம் = the goal or end or way where one attains bliss;

தூ<sup>4</sup>யம் = the 4th state;

யத்ஸ்வபநஜாக<sup>3</sup>ரஸுஷுப்தமவைதி = that which knows one's dreaming, wakeful and sleeping states;

நித்யம் = ever; permanent;

தத்<sup>3</sup>ப்<sup>3</sup>ரஹ்ம = that Bahman;

நிஷ்கலமஹம் = ?? ;

ந = NoNot; no;

ச = and;

பூ<sup>4</sup>தஸங்க:<sup>4</sup> = one who has the company of the ogres Shiva's attendants;

ப்ராதர்<sup>4</sup>ஜாமி மநஸா வசஸாமக<sup>3</sup>ம்யம்

வாசோ விபா<sup>4</sup>ந்தி நிகி<sup>2</sup>லா யத்<sup>3</sup>நுக்<sup>3</sup>ரஹேண |

யந்நேதிநேதிவசநைநிர்க<sup>3</sup>மா அவோசஸ்தம்

தே<sup>3</sup>வ தே<sup>3</sup>வமஜம் அச்யுதம் ஆஹுரக்<sup>3</sup>ரயம் || II

Early in the morning, I worship the Divinity who is beyond the reach of the mind and senses, by whose grace speech manifests in its entirety. Who is taught in scriptures as Neti (not this), not this (by a series

of negations); Who is called the Purusha (the Self), the unborn, God of Gods, the Immutable Self, the Primeval being!.

ப்ராதர்<sup>4</sup>ஜாமி = I shall worship in the morning;  
 மநஸா = through the mind;  
 வசஸாமக<sup>3</sup>ம்யம் = the unreachable through words;  
 வாசோ = words; expression;  
 விபா<sup>4</sup>ந்தி = shine;  
 நிகி<sup>2</sup>லா = all; entire;  
 யத்<sup>3</sup>நுக்<sup>3</sup>ரஹேண = with the grace or blessings of that;  
 யந்நேதிநேதிவசநைநிர்க்<sup>3</sup>மா = that which emerges from the elimination process of 'not this, not this';  
 நிக்<sup>3</sup>மா = veda;  
 அவோசஸ்தம் = told him;  
 தே<sup>3</sup>வ = Oh! god Oh! God!;  
 தே<sup>3</sup>வமஜம் = the unborn God;  
 அச்யுதம் = God 'achyuta' meaning one who does not slip or glide away;  
 ஆஹுரக்<sup>3</sup>ரயம் = ?? ;

ப்ராதர்<sup>4</sup>நமாமி தமஸ: பரமர்கவர்ணம்  
 பூர்ண ஸநாதந பத்<sup>3</sup>ம் புருஷோத்தமாக்<sup>2</sup>யம் ।  
 யஸ்மிந்நிதி<sup>3</sup>ம் ஜக<sup>3</sup>த்<sup>3</sup>ஸேஷம் அஸேஷபூ<sup>4</sup>தம்  
 ரஜ்ஜ்வாம் பு<sup>4</sup>ஜங்க்<sup>3</sup>ம் இவ ப்ரதிபா<sup>4</sup>ஸிதம் வை ॥ ॥

Early in the morning, I adore the Supreme Self, who is beyond ignorance, bright as the sun, in whom this entire world is superimposed like a snake in the rope; Who is the Eternal Abode, ever full, known as Purushottama – the best of souls..

ப்ராதர்நமாமி = I shall bow down in the morning;

தமஸ: = from darkness;

பரமர்கவர்ணம் = ?? ;

பூர்ண = full; completely filled; infinite;

ஸநாதந = the ancient;

பத<sup>3</sup>ம் = step ; leg; word;

புருஷோத்தமாக்<sup>2</sup>யம் = said to be or known as purushottama i.e. the best among men;

யஸ்மிந்நிதி<sup>3</sup>ம் = in whom, this;

ஐக<sup>3</sup>த<sup>3</sup>ஸேஷம் = the world without any remainder;

அஸேஷபூ<sup>4</sup>தம் = one who existed without any remainder or without the  
'seSha' serpent god;

ரஜ்ஜ்வாம் = the rope or the one with a rope;

பு<sup>4</sup>ஜங்க<sup>3</sup>ம் = the serpent;

இவ = like; similar to; as it were;

ப்ரதிபா<sup>4</sup>ஸிதம் = reflected one;

வை = indeed; surely;

ஸுப<sup>4</sup>ம் கரோதி கல்யாணமாரோக்<sup>3</sup>யம் த<sup>4</sup>நஸம்பதா<sup>3</sup> |

ஸத்ருபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>விநாஸாய தீ<sup>3</sup>பஜ்யோதிர்நமோ<sup>5</sup>ஸ்துதே || ||

I prostrate to that lamp-light, which brings good, auspicious,  
health, wealth and possessions, and destroys bad intellect..

ஸுப<sup>4</sup>ம் = auspiciousness; good endings;

கரோதி = does;

கல்யாணமாரோக்<sup>3</sup>யம் = that which is good and healthy;

த<sup>4</sup>நஸம்பதா<sup>3</sup> = wealth-giver;

ஸத்ருபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>விநாஸாய = for the removal of inimical feelings;

தீ<sup>3</sup>பஜ்யோதிர்நமோ<sup>5</sup>ஸ்துதே = Oh! the lamp flame; Let there be our bowing to you;

தீ<sup>3</sup>பஜ்யோதி: பரப்<sup>3</sup>ரஹ்ம தீ<sup>3</sup>பஜ்யோதிர்ஜநார்த்<sup>3</sup>ந: |



தீ<sup>3</sup>போ ஹரது மே பாபம் தீ<sup>3</sup>பஜ்யோதிர்நமோ<sup>5</sup>ஸ்துதே || ||

The light of the lamp is the great Brahman - the Creator.

The light of the lamp is Vishnu - the sustainer. Let the light destroy my sins, I salute the light of the Lamp..

தீ<sup>3</sup>பஜ்யோதி: = the flame of the lamp;

பரப்<sup>3</sup>ரஹ்ம = the great Brahman;

தீ<sup>3</sup>பஜ்யோதி: = the flame of the lamp;

ஐநார்த<sup>3</sup>ந: = Vishnu;

தீ<sup>3</sup>போ = lamp;

ஹரது = May remove or destroy;

மே = to me or my;

பாபம் = sin;

தீ<sup>3</sup>பஜ்யோதிர்நமோ<sup>5</sup>ஸ்துதே = Oh! flame of the lamp! Let there be our bowing to you;

---

ராமஸ்கந்த<sup>3</sup>ம் ஹநூமந்தம் வைநதேயம் வரு<sup>3</sup>கோத<sup>3</sup>ரம் |

ஸயநே ஸ்மரணே நித்யம் து:<sup>3</sup>ஸ்வப்நம் தஸ்யநஸ்யதி || ||

At the time of sleep, the bad dreams are driven away  
by constant remembrance of Rama, Subramanya, Hanuman,  
Garuda, and Bheema..

ராமஸ்கந்த<sup>3</sup>ம் = Rama and Skandaor the leaping Rama;

ராம = Rama;

ஸ்கந்த<sup>3</sup>ம் = Muruga or SubramanyaM;

ஹநூமந்தம் = Hanuman;

வைநதேயம் = the eagle Garuda, the vehicle of Vishnu lit.:the son of VinatA;

வரு<sup>3</sup>கோத<sup>3</sup>ரம் = the long-bellied one, Bheema;

ஸயநே = in the bed;

ஸ்மரணே = while remembering;

நித்யம் = ever; permanent;

து:<sup>3</sup>ஸ்வப்நம் = bad dream;

தஸ்ய = that person's;

நஸ்யதி = gets destroyed; dies; loses; becomes destroyed; expires;

ஓ பூர்ணமத:<sup>3</sup> பூர்ணமித:<sup>3</sup> பூர்ணாத் பூர்ணமுத<sup>3</sup>ச்யதே ।

பூர்ணஸ்ய பூர்ணமாதா<sup>3</sup>ய பூர்ணமேவாவஸிஷ்யதே ।

ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: ॥ ॥

Om. That (supreme Brahman) is infinite, complete, and this (conditioned Brahman) is infinite. The infinite proceeds from the infinite, supreme Brahman. Through knowledge, taking the infinite from the infinite, conditioned Brahman, it remains as the infinite unconditioned Brahman alone. Om Peace, Peace, Peace!

(Alternate)

OM! That is Full. This is Full. From that Full, this Full has come; when this Full is taken from that Full It always remains Full!

Om Peace, Peace, Peace!.

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

பூர்ணமத:<sup>3</sup> = complete, that;

பூர்ணமித:<sup>3</sup> = complete, this;

பூர்ணாத் = from the whole or infinite;

பூர்ணமுத<sup>3</sup>ச்யதே = complete, is produced;

பூர்ணஸ்ய = of the whole;

பூர்ணமாதா<sup>3</sup>ய = having taken the whole; the entire thing;

பூர்ணமேவாவஸிஷ்யதே = the whole thing itself remains;

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

---

த்வமேவ மாதா ச பிதா த்வமேவ ।

த்வமேவ ப்<sup>3</sup>ந்து<sup>4</sup>ச் ச ஸகா<sup>2</sup> த்வமேவ ।

த்வமேவ வித்<sup>3</sup>யா த்<sup>3</sup>ரவிணம் த்வமேவ ।

த்வமேவ ஸர்வம் மம தே<sup>3</sup>வதே<sup>3</sup>வ ॥ ॥

Oh God of all Gods! You alone are my mother, father, kinsman,  
friend, knowledge and wealth. You are my everything..

த்வமேவ = you alone; you only;

மாதா = Mother;

ச = and;

பிதா = father;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

ப்<sup>3</sup>ந்து:<sup>4</sup> = a relative;

ச = and;

ஸகா<sup>2</sup> = friend;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

வித்<sup>3</sup>யா = knowledge; learning;

த்<sup>3</sup>ரவிணம் = money;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

ஸர்வம் = all;

மம = mine; my; mine;

தே<sup>3</sup>வதே<sup>3</sup>வ = Oh! god of the gods;

---

ஓ ணமோ அரிஹந்தாணம்

ஓ ணமோ வித்<sup>3</sup>தா<sup>4</sup>ணம்  
ஓ ணமோ ஆயரியாணம்  
ஓ ணமோ உவஜ்ஜா<sup>2</sup>யாணம்  
ஓ ணமோ லோஏ ஸவ்வஸாஹுணம்  
ஏஸோ பஞ்ச ணமோகாரோ  
ஸவ்வ பாவபணுஸனே  
மங்க்<sup>3</sup>ளாணம் ச ஸவ்வேஸிம்  
பட<sup>4</sup>மம் ஹவஈ மங்க்<sup>3</sup>ளம் || ||

Obeisance to the Arihantas - perfect souls - Godmen, I bow down to those who have reached omniscience in the flesh and teach the road to everlasting life in the liberated state.

Obeisance to Siddhas - liberated bodiless souls, I bow down to those who have attained perfect knowledge and liberated their souls of all karma.

Obeisance to the masters - heads of congregations, I bow down to those who have experienced self-realization of their souls through self-control and self-sacrifice.

Obeisance to the Teachers - ascetic teachers, I bow down to those who understand the true nature of the soul and teach the importance of the spiritual over the material.

Obeisance to all the ascetic aspirants in the universe, I bow down to those who strictly follow the five great vows of conduct and inspire us to live a virtuous life.

This five fold obeisance mantra, to these five types of great souls I offer my praise.

Destroys all demerits. Such praise will diminish my sins.

And is the first and foremost of all, Giving this praise is most auspicious.

Auspicious recitations, So auspicious as to bring happiness and blessings..

ப்<sup>3</sup>ரஹ்மார்பணம் ப்<sup>3</sup>ரஹ்ம ஹவி: ப்<sup>3</sup>ரஹ்மாக்<sup>3</sup>நௌ ப்<sup>3</sup>ரஹ்மண ஹுதம் ।  
ப்<sup>3</sup>ரஹ்மைவ தேந க்<sup>3</sup>ந்தவ்யம் ப்<sup>3</sup>ரஹ்மகர்மஸமாதி<sup>4</sup>நா ॥ ॥

Brahman is the oblation. Brahman is the clarified butter. The oblation is poured by Brahman into the fire of Brahman. Brahman shall be realized by the one who considers everything as (a manifestation or) an act of Brahman..

ப்<sup>3</sup>ரஹ்மார்பணம் = offered or dedicated to the Brahman;  
ப்<sup>3</sup>ரஹ்ம = Brahman; God;  
ஹவி: = the object or thing offered as sacrifice;  
ப்<sup>3</sup>ரஹ்மாக்<sup>3</sup>நௌ = in the Brahma which is in the form of a fire;  
ப்<sup>3</sup>ரஹ்மண = By Brahman;  
ஹுதம் = that which has been offered as the sacrifice;  
ப்<sup>3</sup>ரஹ்மைவ = Like Brahman;  
தேந = by him or that;  
க்<sup>3</sup>ந்தவ்யம் = that which should be reached;  
ப்<sup>3</sup>ரஹ்மகர்மஸமாதி<sup>4</sup>நா = through the meditation-state becoming like Brahman;

---

கர்மண்யேவாதி<sup>4</sup>காரஸ்தே மா ப<sup>2</sup>லேஷு கதா<sup>3</sup>சந ।  
மா கர்மப<sup>2</sup>லஹேதுர்பி:4 மா தே ஸங்கோ<sup>3</sup>ஸ்த்வ கர்மணி ॥ ॥

You have right over your respective duty only, but no control or claim over the results. The fruits of work should not be your motive. You should never be inactive..

கர்மண்யேவாதி<sup>4</sup>காரஸ்தே = Your right is only for doing your duty;

மா = do not;

ப<sup>2</sup>லேஷு = in or among the fruits;

கதா<sup>3</sup>சந = some time or other; once,;

மா = do not;

கர்மப<sup>2</sup>லஹேதுர்பி:<sup>4</sup> = fruits of work as a motive;

கர்ம = duty or work;

ப<sup>2</sup>ல = fruit;

ஹேதுர = motive;

மா = do not;

தே = to you or your (here:poss.);

ஸங்கோ<sup>3</sup>ஸ்து = ?? ;

அகர்மணி = without the action or duty;

---

யத்ர யோகே<sup>3</sup>ஸ்வர: க்ரு'ஷ்ணே யத்ர பார்தோ<sup>2</sup> த<sup>4</sup>நுர்த<sup>4</sup>ர: |

தத்ர ஸ்ரீர்விஜயோ பூ<sup>4</sup>திர்த்<sup>4</sup>ருவா நீதிர்மதிர்மம || ||

Where there is the king of yoga Sri Krishna and where there is the  
archer Arujna there lies prosperity and victory such is my opinion..

யத்ர = the place where;

யோகே<sup>3</sup>ஸ்வர: = the master of Yoga science;

க்ரு'ஷ்ணே = Krishna;

யத்ர = the place where;

பார்தோ<sup>2</sup> = Partha; Arjuna;

த<sup>4</sup>நுர்த<sup>4</sup>ர: = the one wearing a bow;

தத்ர = there;

ஸ்ரீர்விஜயோ = the glorified victory;

பூ<sup>4</sup>திர்த்<sup>4</sup>ருவா = ?? ;

நீதிர்மதிர்மம = ?? ;

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பார்தா<sup>2</sup>ய ப்ரதிபோ<sup>3</sup>தி<sup>4</sup>தாம் ப<sup>4</sup>க<sup>3</sup>வதா நாராயணேந ஸ்வயம்

வ்யாஸேநக்<sup>3</sup>ரதி<sup>2</sup>தாம் புராணமுநிநா மத்<sup>4</sup>யே மஹாபா<sup>4</sup>ரதே |  
 அத்<sup>3</sup>வைதாம்ரு<sup>3</sup>தவர்ஷிணீம் ப<sup>4</sup>க்<sup>3</sup>வதீமஷ்டாத்<sup>3</sup>ஸாத்<sup>4</sup>யாயிரீம்  
 அம்ப<sup>3</sup> த்வாமநுஸந்த<sup>3</sup>தா<sup>4</sup>மி ப<sup>4</sup>க்<sup>3</sup>வத்<sup>3</sup>க்<sup>3</sup>தே ப<sup>4</sup>வேத்<sup>3</sup>வேஷிணீம் |  
 இதி க்<sup>3</sup>தாஸ்தவ || ||

O Bhagvad Gita with which PArtha was enlightened by Lord  
 NArAyaNa himself and which was incorporated in Mahabharata  
 by the ancient sage Vyasa - the blessed Mother, the destroyer  
 of rebirth, showering down the nectar of Advaita, and consisting  
 of eighteen chapters - upon Thee, O Bhagvad Gita! O loving Mother!  
 I meditate..

பார்தா<sup>2</sup>ய = to Partha, Arjuna;

ப்ரதிபோ<sup>3</sup>தி<sup>4</sup>தாம் = the awakened; the enlightened one; the taught one;

ப<sup>4</sup>க்<sup>3</sup>வதா = by the bhagavAn;

நாராயணேந = by Narayana;

ஸ்வயம் = by oneself ; by one's own efforts;

வ்யாஸேநக்<sup>3</sup>ரதி<sup>2</sup>தாம் = the one written by Vyasa;

புராணமுநிநா = by the ancient sage;

மத்<sup>4</sup>யே = in the middle;

மஹாபா<sup>4</sup>ரதே = in the mahabharata epic;

அத்<sup>3</sup>வைதாம்ரு<sup>3</sup>தவர்ஷிணீம் = the goddess who rains the nectar or the non-dual  
 philosophy;

ப<sup>4</sup>க்<sup>3</sup>வதீமஷ்டாத்<sup>3</sup>ஸாத்<sup>4</sup>யாயிரீம் = the goddess who is contemplated in 18 chapters or  
 ways;

அம்ப<sup>3</sup> = Oh Goddess! or mother!;

த்வாமநுஸந்த<sup>3</sup>தா<sup>4</sup>மி = I shall follow or obey you;

ப<sup>4</sup>க்<sup>3</sup>வத்<sup>3</sup>க்<sup>3</sup>தே = in the book 'bhagavatgita' meaning the song of the Lord;

ப<sup>4</sup>வேத்<sup>3</sup>வேஷிணீம் = ?? ;

இதி = thusthus;

கீ<sup>3</sup>தாஸ்தவ = at (M.nom.) the hymn praising Gita;

ஸர்வோபநிஷதோ<sup>3</sup> கா<sup>3</sup>வோ தோ<sup>3</sup>க்<sup>3</sup>தா<sup>4</sup> கோ<sup>3</sup>பாலநந்த<sup>3</sup>ந: |

பார்தோ<sup>2</sup> வத்ஸ: ஸுதீ<sup>4</sup>ர்போ<sup>4</sup>க்தா து<sup>3</sup>க்<sup>3</sup>த<sup>4</sup>ம் கீ<sup>3</sup>தாம்ரு<sup>3</sup>தம் மஹத் || ||

All the UpaniShads are the cows, the son of the cowherd (Krishna) is the milker, Partha (Arjuna) is teh calf, men of purified intellect are the drinkers and the supreme nectar Gita is the milk..

ஸர்வோபநிஷதோ<sup>3</sup> = all the 'upanishad's or Vedanta;

கா<sup>3</sup>வோ = cows;

தோ<sup>3</sup>க்<sup>3</sup>தா<sup>4</sup> = the milking man;

கோ<sup>3</sup>பாலநந்த<sup>3</sup>ந: = the delightful protector of cows; refers to Krishna;

பார்தோ<sup>2</sup> = Partha; Arjuna;

வத்ஸ: = child; the young one;

ஸுதீ<sup>4</sup>ர்போ<sup>4</sup>க்தா = the intellect is the eater or enjoyer;

து<sup>3</sup>க்<sup>3</sup>த<sup>4</sup>ம் = milk;

கீ<sup>3</sup>தாம்ரு<sup>3</sup>தம் = nectar-like gita;

மஹத் = great; big;

ஸ்ரீமந்மஹாக்<sup>3</sup>ணாதி<sup>4</sup>பதயே நம: |

ஸ்ரீ ஸரஸ்வத்யை நம: | ஸ்ரீகு<sup>3</sup>ரவே நம: |

ஸ்ரீமாதாபித்ரு<sup>3</sup>ப்யாம் நம: |

ஸ்ரீலக்ஷ்மீநாராயண<sup>3</sup>ப்யாம் நம: |

ஸ்ரீஉமாமஹேஸ்வரா<sup>3</sup>ப்யாம் நம: |

இஷ்டதே<sup>3</sup>வதா<sup>4</sup>ப்யோ நம: | குலதே<sup>3</sup>வதா<sup>4</sup>ப்யோ நம: |

ஸ்தா<sup>2</sup>நதே<sup>3</sup>வதா<sup>4</sup>ப்யோ நம: | வாஸ்துதே<sup>3</sup>வதா<sup>4</sup>ப்யாம் நம: |

ஸர்வ<sup>3</sup>ப்யோ தே<sup>3</sup>வ<sup>3</sup>ப்யோ நமோ நம: | அவி<sup>3</sup>நமஸ்து |

தே<sup>3</sup>வதாவந்த<sup>3</sup>நம் || ||

Salutations to Lora Ganesha.



Salutations to Goddess Sarasvati.

Salutations to Guru..

ஸ்ரீமந்மஹாக<sup>3</sup>னாதி<sup>4</sup>பதயே = to the venerable and great chief of the  
'ganNA's, attendants of Shiva i.e.Ganesha;

நம: = bowing; salutation;

ஸ்ரீ = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'  
is fem.nom.; also an honourable prefix;

ஸரஸ்வத்யை = to Sarasvati;

நம: = bowing; salutation;

ஸ்ரீகு<sup>3</sup>ரவே = to the respected teacher;

நம: = bowing; salutation;

ஸ்ரீமாதாபித்ரு<sup>4</sup>யாம் = to the respectable mother and father;

நம: = bowing; salutation;

ஸ்ரீலக்ஷ்மீநாராயனா<sup>4</sup>யாம் = to the respectable LakShmi and Narayana;

நம: = bowing; salutation;

ஸ்ரீஉமாமஹேஸ்வரா<sup>4</sup>யாம் = to the venerable Uma and Mahesvara;

நம: = bowing; salutation;

இஷ்டதே<sup>3</sup>வதா<sup>4</sup>யோ = for the favoured gods;

நம: = bowing; salutation;

குலதே<sup>3</sup>வதா<sup>4</sup>யோ = to the deity of the ancestors;

நம: = bowing; salutation;

ஸ்தா<sup>2</sup>நதே<sup>3</sup>வதா<sup>4</sup>யோ = to the gods who have been assigned different positions;

நம: = bowing; salutation;

வாஸ்துதே<sup>3</sup>வதா<sup>4</sup>யாம் = to the gods who govern construction of house,  
temple, etc. architecture;

நம: = bowing; salutation;

ஸரேவே<sup>4</sup>யோ = to everyone;

தே<sup>3</sup>வே<sup>4</sup>யோ = to the gods;

நமோ = bowing; salute;

நம: = bowing; salutation;

அவிக்<sup>4</sup>நமஸ்து = let there be no obstacles or hurdles;

தே<sup>3</sup>வதாவந்த<sup>3</sup>நம் = bowing to or worship of the gods;

---

ஹரே ராம ஹரே ராம ராம ராம ஹரே ஹரே ।

ஹரே க்ரு<sup>3</sup>ஷ்ண ஹரே க்ரு<sup>3</sup>ஷ்ண க்ரு<sup>3</sup>ஷ்ண க்ரு<sup>3</sup>ஷ்ண ஹரே ஹரே ॥ ॥

This is also known as the 'Maha Mantra'.

This is just a chanting of the names Ram and Krishna together with Hari which is the principle name of Vishnu whose incarnations are these..

ஹரே = OH! hari;

ராம = Lord Rama;

ஹரே = OH! hari;

ராம = Lord Rama;

ராம = Lord Rama;

ராம = Lord Rama;

ஹரே = OH! hari;

ஹரே = OH! hari;

ஹரே = OH! hari;

க்ரு<sup>3</sup>ஷ்ண = of Krishna; black;

ஹரே = OH! hari;

க்ரு<sup>3</sup>ஷ்ண = of Krishna; black;

க்ரு<sup>3</sup>ஷ்ண = of Krishna; black;

க்ரு<sup>3</sup>ஷ்ண = of Krishna; black;

ஹரே = OH! hari;

ஹரே = OH! hari;

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யோகே<sup>3</sup>ந சித்தஸ்ய பதே<sup>3</sup>ந வாச: மலம் ஸரீரஸ்ய ச வைத்<sup>3</sup>யகேந ।

யோபாகரோத்தம் ப்ரவரம் முநீநாம் பதஞ்ஜலிம்

ப்ராஞ்ஜலிராந்தோ<sup>3</sup>ஸ்மி ॥ ॥

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With joined hands, I stay bowed to Patanjali-the preminent among the sages, who removed the impurities of the mind by (explaining) yoga, of the speech by (commenting on) grammar and of the body by (expounding) medicine.

யோகே<sup>3</sup>ந = through yoga or meditation;  
 சித்தஸ்ய = of the consciousness or mind;  
 பதே<sup>3</sup>ந = through a step or word or leg;  
 வாச: = of speech;  
 மல = impurity; dirt; excreta;  
 ஸரீரஸ்ய = of the body;  
 ச = and;  
 வைத்<sup>3</sup>ய = the science of medicine;  
 யோபாகரோத் = (yaH) who (apAkarot) removed; repelled;  
 ப்ரவர = the chief; the great; the preminent;  
 முநீநாம் = of the sages;  
 ப்ராஞ்ஜலி: = with joined hands;  
 ஆநதோ<sup>5</sup>ஸ்மி = am (asmi) bowed, prostrated (AnataH);

விநாயகம் கு<sup>3</sup>ரும் பா<sup>4</sup>நும் ப்<sup>3</sup>ரஹ்மாவிஷ்ணுமஹேஸ்வராந் |  
 ஸரஸ்வதீம் ப்ரணம்யாதௌ<sup>3</sup> ஸர்வகார்யார்த்<sup>2</sup>ஸித்<sup>3</sup>த<sup>4</sup>யே || ||

Having first saluted, to ensure the success in all desired goals, the various deities VinAyaka, Guru, BhAnu, the triad of Brahma, Vishnu and Shiva as well as SarasvatI;

கு<sup>3</sup>ரு = teacher (refers to spiritual teacher), the preceptor;

பா<sup>4</sup>நு = the sun;

ப்<sup>3</sup>ரஹ்மாவிஷ்ணுமஹேஸ்வரா: = trimUrtI (three gods) Brahma, Vishnu;  
and Shiva;

ப்ரணம்ய = having saluted (pra+nama);

ஆதௌ<sup>3</sup> = first;

ஸர்வ = all;

கார்யார்த்<sup>2</sup> = goals (artha) of deeds (kArya);

ஸித்<sup>3</sup>த<sup>4</sup>யே = for success or completion (siddhi);

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நாராயணம் நமஸ்க்ரு<sup>3</sup>த்ய நரஞ்சைவ நரோத்தமம் |

தே<sup>3</sup>வீம் ஸரஸ்வதீம் வ்யாஸ ததோ ஜய முதீ<sup>3</sup>ரயேத் || ||

Saluting Narayana, the human and the best of humans, Devi Sarasvati,  
and Vyasa from which the victory will originate..

நாராயணம் = Vishnu;

நமஸ்க்ரு<sup>3</sup>த்ய = having bowed or saluted;

நரந் = human, man;

ச = also;

ஏவ = alone; only; here it would mean 'indeed';

நரோத்தமம் = most high or best man;

தே<sup>3</sup>வீம் = goddess;

ஸரஸ்வதீம் = Goddess Sarasvati;

வ்யாஸ = relating to the sage Vyasa;

ததோ = then;

ஜய = at (M.nom.) victory;

முதீ<sup>3</sup>ரயேத் = ?? ;

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பீ<sup>4</sup>ஷ்டமத்<sup>3</sup>ரோணதடா ஜயத்<sup>3</sup>ரத்<sup>2</sup>ஜலா கா<sup>3</sup>ந்தா<sup>4</sup>ரநீலோத்பலா

ஸல்யக்<sup>3</sup>ராஹவதீ க்ரு<sup>3</sup>பேண வஹநீ கர்ணேந வேலாகுலா |

அஸ்வத்தா<sup>2</sup>மவிகர்ணகோ<sup>4</sup>ரமகரா து<sup>3</sup>ர்யோத<sup>4</sup>நாவர்திநீ

ஸோத்தீர்<sup>1</sup>ணு க<sup>2</sup>லு பாண்ட<sup>3</sup>வை ரணநதீ<sup>3</sup> கைவர்தக: கேஸவ: || ||

With Bhishma and Drona as its banks, Jayadratha as its water, Gandhar as the blue lilies in it, Shalya as the crocodile, Kripa as its mighty flow, Karna as the turbulent waves, Ashvatthama and Vikarna as sharks, and Duryodhana as vortices in it, the river of the Mahabharata war was crossed (won) by the Pandavas, indeed due to the able boatman Krishna..

ரணநதீ<sup>3</sup> = river as a metaphor for the mahAbhArata war;  
 பீ<sup>4</sup>ஷ்மத்<sup>3</sup>ரோணதடா = whose banks are bhIShma and droNa;  
 ஜயத்<sup>3</sup>ரத்<sup>2</sup>ஜலா = with jayadratha as water;  
 கா<sup>3</sup>ந்தா<sup>4</sup>ரநீ<sup>1</sup>லோத்பலா = with gAndhAr as blue lily;  
 ஸல்யக்<sup>3</sup>ராஹவதீ = having shalya as a crocodile/shark;  
 க்ரு<sup>1</sup>பேண வஹநீ = with kR'ipA as the river flow;  
 கர்ணேந வேலாகுலா = and karNa as its breakers;  
 அஸ்வத்தா<sup>2</sup>மவிகர்ணகோ<sup>4</sup>ரமகரா = ashvatthAmA and vikarNa as fearsome sharks;  
 து<sup>3</sup>ர்யோத<sup>4</sup>ந ஆவர்திநீ = duryodhana as whirlpools;  
 ஸ = that (fem) (river);  
 உத்தீர்<sup>1</sup>ணு = crossed over;  
 க<sup>2</sup>லு = indeed;  
 பாண்ட<sup>3</sup>வை: = by the pANDavas;  
 கைவர்தக: = the boatman;  
 கேஸவ: = kR'iShNa;

கீ<sup>3</sup>தா ஸுகீ<sup>3</sup>தா கர்தவ்யா கிமந்யை: ஸாஸ்த்ரவிஸ்தரை: |  
 யா ஸ்வயம் பத்<sup>3</sup>மநாப<sup>4</sup>ஸ்ய முக<sup>2</sup>பத்<sup>3</sup>மாத்<sup>3</sup>விநி:ஸ்ரு<sup>1</sup>தா || ||

What other shastras are required for those who read the beautiful / Divine Gita since they have heard it from the Lord himself..

கீ<sup>3</sup>தா = the book bhagavatgita;

ஸுகீ<sup>3</sup>தா = well sung one;

கர்தவ்யா = needed, required;

கிமந்யை: = what other;

ஸாஸ்த்ரவிஸ்தரை: = by the details of the bookish knowledge;

யா = She who;

ஸ்வயம் = by oneself ; by one's own efforts;

பத்<sup>3</sup>மநாப<sup>4</sup>ஸ்ய = Padmanabha's;

முக<sup>2</sup>பத்<sup>3</sup>மாத்<sup>3</sup>விநி:ஸ்ரு<sup>4</sup>தா = emanating from the lotus mouth of;

ஓ ஈஸாவாஸ்யமித்<sup>3</sup>: ஸர்வம் யத்கிஞ்ச ஜக<sup>3</sup>த்யாம் ஜக<sup>3</sup>த் |

தேந த்யக்தேந பு<sup>4</sup>ஞ்ஜீதா<sup>2</sup> மா க்<sup>3</sup>ரு<sup>4</sup>த: கஸ்யஸ்வித்<sup>3</sup>த<sup>4</sup>நம் || ||

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universe of motion. By that renounced thou shouldst enjoy; lust not after any man's possession..

ஓ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஈஸாவாஸ்யமித்<sup>3</sup>: = the world is manifested by the Lord or controlled by Him;

ஸர்வம் = all;

யத்கிஞ்ச = whatever little;

ஜக<sup>3</sup>த்யாம் = in the world;

ஜக<sup>3</sup>த் = the world;

தேந = by him or that;

த்யக்தேந = by the one who has abandoned or sacrificed;

பு<sup>4</sup>ஞ்ஜீதா<sup>2</sup> = ?? ;

மா = do not;

க்<sup>3</sup>ரு<sup>4</sup>த: = ?? ;

கஸ்யஸ்வித்<sup>3</sup>த<sup>4</sup>நம் = ?? ;

ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவேதி வாதி<sup>3</sup>நம் ।  
நரம் முஞ்சந்தி பாபாநி த<sup>3</sup>ரித்<sup>3</sup>ரிமிவ யோஷித: ॥ ॥

Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty..

ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
ஹயக்<sup>3</sup>ரீவேதி = hayagrIva and iti;  
வாதி<sup>3</sup>நம் = speaker; disputant, plaintiff;  
நரம் = man;  
முஞ்சந்தி = release; untie;  
பாபாநி = sins;  
த<sup>3</sup>ரித்<sup>3</sup>ரிமிவ = like a poor person;  
யோஷித: = women;

ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவேதி யோ வதே<sup>3</sup>த் ।  
தஸ்ய நிஸ்ஸரதே வாண் ஜஹ்ருகந்யா ப்ரவாஹவத் ॥ ॥

He who says HayagrIva, his speech will flow like the river Ganges in spate..

ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
ஹயக்<sup>3</sup>ரீவேதி = hayagrIva and iti;  
யோ = He who;  
வதே<sup>3</sup>த் = May one speak or utter;  
தஸ்ய = his;  
நிஸ்ஸரதே = emanates;

வாண் = Goddess Sarasvati; or speech;

ஐஹ்நுகந்யா = the daughter of the sage Jahnu; refers to the river ganga;

ப்ரவாஹவத் = just as a flood;

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ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவ ஹயக்<sup>3</sup>ரீவேதி யோ த்<sup>4</sup>வநி: |

விசோப<sup>4</sup>தே ஸ வைகுண்ட<sup>2</sup> கவாடோத்<sup>3</sup>கா<sup>4</sup>டநக்ஷம: || ||

The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him..

ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ஹயக்<sup>3</sup>ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ஹயக்<sup>3</sup>ரீவேதி = hayagrIva and iti;

யோ = He who;

த்<sup>4</sup>வநி: = sound;

விசோப<sup>4</sup>தே = shines; goes well;

ஸ = a prefix meaning 'together'; 'with';

வைகுண்ட<sup>2</sup> = the abode of Vishnu;

கவாடோத்<sup>3</sup>கா<sup>4</sup>டநக்ஷம: = ?? ;

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ஸர்வேஷ்வாரப்<sup>3</sup>த்<sup>4</sup>கார்யேஷு த்ரயஸ்த்ரிபு<sup>4</sup>வநேஸ்வரா: |

தே<sup>3</sup>வா தி<sup>3</sup>ஸந்து ந: ஸித்<sup>3</sup>தி<sup>4</sup>ம் ப்<sup>3</sup>ரஹ்மேஸாநஜநார்த்<sup>3</sup>நா: || ||

Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu;

show us success in all the works we start..

ஸர்வேஷ்வாரப்<sup>3</sup>த்<sup>4</sup>கார்யேஷு = in all the works that have been begun;

த்ரயஸ்த்ரிபு<sup>4</sup>வநேஸ்வரா: = ?? ;

தே<sup>3</sup>வா = of gods;

தி<sup>3</sup>ஸந்து = May give or grant or bestow; show;

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ந: = us; to us or ours;

ஸித்<sup>3</sup>தி<sup>4</sup>ம் = achievement; materialisation;

ப்<sup>3</sup>ரஹுமேஸாநஜநார்த்<sup>3</sup>நா: = Brahma, Shiva and Vishnu;

யாநி காநி ச பாபாநி ப்<sup>3</sup>ரஹுமஹத்யாஸமாநி ச |  
தாநி தாநி விநஸ்யந்தி ப்ரத<sup>3</sup>க்ஷண பதே<sup>3</sup> பதே<sup>3</sup> || ||

Oh! Lord, I have committed many sins all my life, even those as evil as killing a righteous person. I beseech you to destroy them at every step that I take around you..

யாநி = They which;

காநி = how many;

ச = and;

பாபாநி = sins;

ப்<sup>3</sup>ரஹுமஹத்யாஸமாநி = deeds which are equivalent to the killing of a BrahmaN.;

ச = and;

தாநி = they;

தாநி = they;

விநஸ்யந்தி = dissipate; get destroyed; die out;

ப்ரத<sup>3</sup>க்ஷண = going in rounds from left to right (clock-wise);

பதே<sup>3</sup> = at or in the step or word;

பதே<sup>3</sup> = at or in the step or word;

மந்த்ரஹீநம் க்ரியாஹீநம் ப<sup>4</sup>க்திஹீநம் ஸுரேஸ்வர  
யத்பூஜிதம் மயாதே<sup>3</sup>வ பரிபூர்ணம் தத<sup>3</sup>ஸ்து மே |  
அபராத<sup>4</sup> ஸஹஸ்ராணி க்ரியந்தே<sup>3</sup>ஹர்நிஸம் மயா  
தா<sup>3</sup>ஸோ<sup>3</sup>யம் இதி மாம் மத்வா கூமஸ்வ புருஷோத்தம || ||

Oh Lord of Lords, whatever shortcomings that may be there in the mantras chanted by me, or in the actions and puja, or even in my devotion itself, let them be overcome and be made complete when I

worship you with devotion.

Oh Lord, there may be thousands of mistakes committed by me day and night. Please consider me as your humble servant and forgive these

Oh Supreme Lord..

மந்த்ரஹீநம் = one who does not know the mantra or who is without the mantra;

க்ரியாஹீநம் = devoid of any actions;

ப<sup>4</sup>க்திஹீநம் = one who is bereft of devotion;

ஸுரேஸ்வர = Oh! master of the gods or adj.;

யத்பூஜிதம் = that worshipped;

மயா = by me;

தே<sup>3</sup>வ = god;

பரிபூர்ணம் = the most complete;

தத<sup>3</sup>ஸ்து = let that be;

மே = to me or my;

அபராத<sup>4</sup> = at (M.acc.) offence; guilt; defect; mistake;

misdeed;(M.nom.) offence; crime; guilt; sin;

ஸஹஸ்ராணி = thousands;

க்ரியந்தே<sup>5</sup>ஹர்நிஸம் = are (being) done day and night;

மயா = by me;

தா<sup>3</sup>ஸோ<sup>5</sup>யம் = this servant;

இதி = thusthus;

மாம் = me;

மத்வா = having thought or considered;

க்ஷமஸ்வ = Excuse (me or us);

புருஷோத்தம = Oh! the best person;

ப<sup>3</sup>ரஹ்மாணம் ஸங்கரம் விஷ்ணும் யமம் ராமம் த<sup>3</sup>நும் ப<sup>3</sup>லிம் ।

ஸப்தைதாந் ய:ஸம்ரேந்நித்யம் து:<sup>3</sup>ஸ்வபந்ஸ்தஸ்ய நஸ்யதி ॥ ॥

That person who remembers the seven Gods, Lord Brahma, Shiva,

ViShNu, Yama, RAma, dhanu and bali, always, will have all bad dreams destroyed..

ப்<sup>3</sup>ரஹ்மாணம் = the Lord Brahman;

ஸங்கரம் = Shankara;

விஷ்ணும் = Vishnu;

யமம் = the lord of death;

ராமம் = Rama;

த<sup>3</sup>நும் = name of a female person called 'danuH' daughter of 'daxa and wife of KaShyapa;

ப<sup>3</sup>லிம் = sacrificial offering;

ஸப்தைதாந் = these seven;

ய:ஸ்மரேந்நித்யம் = He who remembers daily or always;

து:ஸ்வபந்ஸ்தஸ்ய = of a man who is having bad dreams;

நஸ்யதி = gets destroyed; dies; loses;becomes destroyed; expires;

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நமோ<sup>5</sup>ஸ்து ராமாய ஸலக்ஷ்மணாய தே<sup>3</sup>வ்யை ச தஸ்யை ஜநகாத்மஜாயை ।

நமோ<sup>5</sup>ஸ்து ருத்<sup>3</sup>ரேந்<sup>3</sup>ர யமநிலேப்<sup>4</sup>யோ நமோ<sup>5</sup>ஸ்து சந்<sup>3</sup>ராக்<sup>3</sup>நி மருத்<sup>3</sup>க<sup>3</sup>ணேப்<sup>4</sup>ய:

॥ ॥

(prayer to multiple gods for removal of obstacles)

Grief stricken Lord Hanuman unable to find Sita in Ashoka garden prays for a solution:

Salutations to Lord Ram accompanied by Laxman and to Janaka's daughter

goddess Sita. Salutations to Shiva, group of gods Rudras,

to Indra, the Lord of gods, to Yama, the Lord of death, and to Wind God.

Salutations to the Moon, Sun, and other deities..

நமோ<sup>5</sup>ஸ்து = let there be my or our bowing or salutation;

ராமாய = to Rama;

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ஸலக்ஷ்மனாய = to the one with LakShmana i.e. Rama;

தே<sup>3</sup>வ்யை = to the goddess or god-like woman;

ச = and;

தஸ்யை = to her;

ஜநகாத்மஜாயை = to the daughter of Janaka i.e to Sita;

நமோ<sup>5</sup>ஸ்து = let there be my or our bowing or salutation;

ருத்<sup>3</sup>ரேந்த்<sup>3</sup>ர = the chief or best of the Rudras;

யமநிலேப்<sup>4</sup>யோ = to or from Yama, Vayu and others;

நமோ<sup>5</sup>ஸ்து = let there be my or our bowing or salutation;

சந்த்<sup>3</sup>ராக்<sup>3</sup>நி = the moon and the Fire-god;

மருதக்<sup>3</sup>ணேப்<sup>4</sup>ய: = ?? ;

நர்மதா<sup>3</sup>யை நம: ப்ராத: நர்மதா<sup>3</sup>யை நமோ நிஸி |

நமோ<sup>5</sup>ஸ்து நர்மதே<sup>3</sup> துப்<sup>4</sup>யம் த்ராஹி மாம் விஷஸர்பத:<sup>3</sup> |

ஜர்த்கார்வோர்ஜர்த்கர்வாம் ஸமுத்பந்ந மஹாயஸா: |

அஸ்தீக ஸத்யஸந்தோ<sup>4</sup> மாம் பந்நகே<sup>3</sup>ப்<sup>4</sup>யோ அபி<sup>4</sup>ரக்ஷது || ||

(prayer to Narmada river as well as for protection from snake-bite)

(1) Prayer to Narmada river

Salutation to Narmada, the River Goddess in the morning. Salutation to Narmada in the evening. O, Narmada, I salute you. Please protect me from venomous serpents.

(2) Prayer for protection from snake-bite.

The great Epic MahAbhArata tells the story of an ascetic named jaratkAru. He saw some men suspended over a deep pit with their heads down on a rope of fiber which was being gradually gnawed by a rat. He learnt that they were his ancestors brought to this state by his not having a son to perform certain prescribed rites and if he remained childless, the rope will break and they would fall into the pit. jaratkAru agreed to give up the life of the ascetic and to marry on condition that the bride should have his name. Vesuki, the king of serpents, offered his sister jaratkAru whom the ascetic married. They had a son named astika. he was the protector of serpents who hence would

respect him.

Now here is the prayer:

May the renowned and truthful astika, born of jaratkAru and his wife jaratkAru, protect me from serpents..

நர்மதா<sup>3</sup>யை = to Goddess (river) Narmada;

நம: = bowing; salutation;

ப்ராத: = in the morning;

நர்மதா<sup>3</sup>யை = to Goddess (river) Narmada;

நமோ = bowing; salute;

நிஸி = during the night;

நமோஸ்து = let there be my or our bowing or salutation;

நர்மதே<sup>3</sup> = Oh! Narmada river;

துப்<sup>4</sup>யம் = to you;

த்ராஹி = save; protect;

மாம் = me;

விஷஸர்பத:<sup>3</sup> = from the poisonous snakes;

ஜரத்கார்வோர்ஜரத்கர்வாம் = jaratkArVA the wife of;

ஸமுத்பந்ந = ?? ;

மஹாயஸா: = people of great renown;

அஸ்தீக = of the sage Astika;

ஸத்யஸந்தோ<sup>4</sup> = One bound to speak or defend the truth.;

மாம் = me;

பந்நகே<sup>3</sup>ப்<sup>4</sup>யோ = to or fom serpants or snakes;

அபி<sup>4</sup>ரக்ஷது = Let one protect me or us;

?? அத்

ஆவாஹநம் ந ஜாநாமி ந ஜாநாமி விஸர்ஜநம் |

தஸ்மாத்த்காருண்ய பா<sup>4</sup>வேந க்ஷமஸ்வ பரமேஸ்வர || ||

(pUjAvidhi)

I do not know how to invoke God, nor do I know how to bid farewell to the invoked God. Hence O Supreme God ! Please forgive me with compassion..

ஆவாஹநம் = invocation or calling one to be present;

ந = NoNot; no;

ஜாநாமி = I know;

ந = NoNot; no;

ஜாநாமி = I know;

விஸர்ஜநம் = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;

தஸ்மாத்த்காருண்ய = from that compassion;

பா<sup>4</sup>வேந = with emotions (heart);

க்ஷமஸ்வ = excuse; forgive;

பரமேஸ்வர = (m) supreme being, supreme god;

ரகு<sup>4</sup>நந்த<sup>3</sup>ந = the son (best) of Rashu dynasty;

பரமேஸ்வரி = (f) supreme being, supreme goddess;

---

யத<sup>3</sup>க்ஷர பத<sup>3</sup>ப்<sup>4</sup>ரஷ்டம் மாத்ரா ஹீநந்து யத<sup>3</sup>ப்<sup>4</sup>வேத் |

தத்ஸர்வம் க்ஷம்யதாம் தே<sup>3</sup>வ நாராயண நமோ<sup>5</sup>ஸ்துதே || ||

This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas.

Oh! nArAyaNa, I salute to you and I request you to pardon me for any mistakes

I might have committed in uttering any letter, phrase and any syllables

that I might have missed..

யத<sup>3</sup>க்ஷர = that letter;

பத<sup>3</sup>ப்<sup>4</sup>ரஷ்டம் = a slipped or missed word;

மாத்ரா = a unit of measurement; as far as; as little as, etc.;

---

ஹீநந்து = ?? ;

யத்<sup>3</sup>ப<sup>4</sup>வேத் = ?? ;

தத்ஸர்வம் = all that;

க்ஷம்யதாம் = let one or me or us be forgiven;

தே<sup>3</sup>வ = Oh! god Oh! God!;

நாராயண = O! Narayana;

நமோ<sup>5</sup>ஸ்துதே = Salutations unto Thee;

கார்பண்ய தோ<sup>3</sup>ஷோபஹத ஸ்வபா<sup>4</sup>வ:

ப்ரு<sup>3</sup>ச்சா<sup>2</sup>மி த்வாம் த<sup>4</sup>ர்ம ஸம்மூட<sup>4</sup>சேதா: |

யச்ச<sup>2</sup>ரேயஸ்யாந்நி<sup>3</sup>சிதம் ப்<sup>3</sup>ருஹி தந்மே

ஸிஷ்யஸ்தே<sup>5</sup>ஹம் ஶாதி<sup>4</sup> மாம் த்வாம் ப்ரபந்நம் || ||

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and teach me..

கார்பண்ய = pity; compassion; poverty; wretchedness;

தோ<sup>3</sup>ஷோபஹத = the defect or mistake having been removed; or the defect or mistake which has removed or destroyed something;

ஸ்வபா<sup>4</sup>வ: = one's normal nature or tendency;

ப்ரு<sup>3</sup>ச்சா<sup>2</sup>மி = I ask;

த்வாம் = you;

த<sup>4</sup>ர்ம = religious; of duty or good conduct;

ஸம்மூட<sup>4</sup>சேதா: = persons with perplexed or stupified mind;

யச்ச<sup>2</sup>ரேயஸ்யாந்நி: = ?? ;

சிதம் = ?? ;

ப்<sup>3</sup>ருஹி = tell; speak; utter;

தந்மே = ?? ;

ஸிஷ்யஸ்தே<sup>5</sup>ஹம் = I am your disciple;

ஸாதி<sup>4</sup> = Teach; instruct; order; rule over;

மாம் = me;

த்வாம் = you;

ப்ரபந்நம் = the one who has arrived or reached or surrendered;

---

நம: ஸர்வஹிதார்தா<sup>2</sup>ய ஜக<sup>3</sup>தா<sup>3</sup>தா<sup>4</sup>ரஹேதவே ।

ஸாஷ்டாங்கோ<sup>3</sup>஽யம் ப்ரணாமஸ்தே ப்ரயத்நேந மயா க்ரு'த: ॥ ॥

My Salutations to you, Oh Lord, who is responsible for the welfare of all beings and who supports this world, which you have created. I fully prostrate to you and request your help for success in my efforts..

நம: = bowing; salutation;

ஸர்வஹிதார்தா<sup>2</sup>ய = for the welfare of all;

ஜக<sup>3</sup>தா<sup>3</sup>தா<sup>4</sup>ரஹேதவே = to the one who is the cause for the support or basis of the world;

ஸாஷ்டாங்கோ<sup>3</sup>஽யம் = ?? ;

ப்ரணாமஸ்தே = ?? ;

ப்ரயத்நேந = bu the efforts;

மயா = by me;

க்ரு'த: = the Supreme Being;

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உரஸா ஸிரஸா த்<sup>3</sup>ரு'ஷ்ட்யா மநஸா வசஸா ததா<sup>2</sup> ।

பத்<sup>3</sup>ப்யாம் கராப்யாம் ஜாநுப்யாம் ப்ரணாமோ<sup>3</sup>ஷ்டாங்க<sup>3</sup> உச்யதே ॥ ॥

The bowing with the chest, head, eyes, mind, speech, feet, and knees, is called the eight-fold salutation..

உரஸா = by the chest;

ஸிரஸா = by the head;

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த்<sup>3</sup>ரு<sup>3</sup>ஷ்டயா = through sight (F.instr.);

மநஸா = through the mind;

வசஸா = through words;

ததா<sup>2</sup> = like that (cf. yathA tathA);

பத்<sup>3</sup>ப்<sup>4</sup>யாம் = through the or to the or from the two feet;

கராப்<sup>4</sup>யாம் = through the or to the or from the 2 hands;

ஜாநுப்<sup>4</sup>யாம் = through the or to the or from the two knees;

ப்ரணமோ<sup>5</sup>ஷ்டாங்க<sup>3</sup> = bowing by 8 parts of the body (touching the ground);

உச்யதே = ?? ;

யாநி காநி ச பாபாநி ஜந்மாந்தரக்ரு<sup>3</sup>தாநி ச ।

தாநி தாநி விநஸ்யந்தி ப்ரத<sup>3</sup>க்ஷணபதே<sup>3</sup> பதே<sup>3</sup> ॥ ॥

Oh! Lord, I have committed many sins all my life, right from my birth. I beseech you to destroy them at every step of my pradakShina (going around God).

யாநி = They which;

காநி = how many;

ச = and;

பாபாநி = sins;

ஜந்மாந்தரக்ரு<sup>3</sup>தாநி = ?? ;

ச = and;

தாநி = they;

தாநி = they;

விநஸ்யந்தி = dissipate; get destroyed; die out;

ப்ரத<sup>3</sup>க்ஷண = circumbulation, (going around God);

பதே<sup>3</sup> = at or in the step or word;

பதே<sup>3</sup> = at or in the step or word;

க<sup>3</sup>தம் பாபம் க<sup>3</sup>தம் து:க<sup>2</sup>ம் க<sup>3</sup>தம் தா<sup>3</sup>நித்<sup>3</sup>ர்யமேவ ச ।

ஆக<sup>3</sup>தா ஸுக<sup>2</sup>ஸம்பத்தி: புண்யாச்ச தவ த்<sup>3</sup>ர்ஸநாத் || ||

When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues..

க<sup>3</sup>தம் = goes;

பாபம் = sin;

க<sup>3</sup>தம் = goes;

து:<sup>3</sup>க<sup>2</sup>ம் = sorrow; unhappiness;

க<sup>3</sup>தம் = goes;

தா<sup>3</sup>ரித்<sup>3</sup>ர்யமேவ = poverty alone;

ச = and;

ஆக<sup>3</sup>தா = having come; the one female who has come;

ஸுக<sup>2</sup>ஸம்பத்தி: = wealth in the form of happiness;

புண்யாச்ச = ?? ;

தவ = youryour;

த்<sup>3</sup>ர்ஸநாத் = from the sight of; from seeing;

---

அந்யதா<sup>2</sup> ஸரணம் நாஸ்தி த்வமேவ ஸரணம் மம |

தஸ்மாத்த்காருண்யபா<sup>4</sup>வேந ரக்ஷஸ்வ பரமேஸ்வர || ||

There is no refuge for me other than you, Oh Lord! and I seek refuge in you alone. Therefore, Supreme God, please show compassion and protect me..

அந்யதா<sup>2</sup> = otherwise or other ways;

ஸரணம் = seeking refuge or surrender;

நாஸ்தி = no one is there not there;

---

த்வமேவ = you alone; you only;

ஸரணம் = seeking refuge or surrender;

மம = mine; my; mine;

தஸ்மாத் = ?? ;

காருண்ய = ?? ;

பா<sup>4</sup>வேந = ?? ;

ரக்ஷஸ்வ = protect or save;

பரமேஸ்வர = supreme god;

பரமேஸ்வரி = supreme goddess;

---

அபராத<sup>4</sup>ஸஹஸ்ராணி க்ரியந்தே<sup>5</sup>ஹர்நிஸம் மயா |

தா<sup>3</sup>ஸோ<sup>5</sup>யமிதி மாம் மத்வா க்ஷமஸ்வ பரமேஸ்வர || ||

There are thousands of faults, misdeeds, offences that are done by me day and night. Please consider that I am your humble servant and forgive me Oh! Supreme Lord..

அபராத<sup>4</sup>ஸஹஸ்ராணி = 1000 misdeeds or offences;

க்ரியந்தே<sup>5</sup>ஹர்நிஸம் = are (being) done day and night;

மயா = by me;

தா<sup>3</sup>ஸோ<sup>5</sup>யமிதி = ?? ;

மாம் = me;

மத்வா = having thought or considered;

க்ஷமஸ்வ = excuse; forgive;

பரமேஸ்வர = supreme god;

பரமேஸ்வரி = supreme goddess;

---

கா<sup>3</sup>ங்க்<sup>3</sup>ம் வாரி மநோஹாரி முராரிசரணச்சயுதம் |

த்ரிபுராரிஸிரஸ்சாரி பாபஹாரி புநாது மாம் || ||

The water of the river ga.ngA, the pleasing water, the water born at the feet of murArI (Vishnu), the water that moves about on the head

---

of tripurArI (Shiva), the water that cleanses sins; may it purify me!.

கா<sup>3</sup>ங்க<sup>3</sup>ம் = of the river ga.ngA;

வாரி = water;

மனோஹாரி = pleasing;

முராரிசுரணச்யுதம் = born at the feet of murArI;

த்ரிபுராரிஸிரஸ்சாரி = moves about on the head of tripurArI;

பாபஹாரி = cleanses sins;

புநாது = may it purify;

மாம் = me;

---

அஸிதகி<sup>3</sup>ரிஸமஸ்யாத் கஜ்ஜலம் ஸிந்தூ<sup>4</sup>பாத்ரே

ஸுரதருவரஸாகா<sup>2</sup> லேக<sup>2</sup>நீ பத்ரமூர்வீ |

லிக<sup>2</sup>தி யதி<sup>3</sup> க்<sup>3</sup>ரு'ஹித்வா ஸாரதா<sup>3</sup> ஸர்வகாலம்

தத<sup>3</sup>பி தவ கு<sup>3</sup>ணநாமீஸ பாரம் ந யாதி || ||

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

அஸிதகி<sup>3</sup>ரிஸமஸ்யாத் = like (samaM) a black (asita) mountain (giri);

கஜ்ஜலம் = eye ointment; collyrium or black ink;

ஸிந்தூ<sup>4</sup>பாத்ரே = in the pot (pAtra) of ocean (si.ndhu) [7];

ஸுரதருவர = the heavenly tree;

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ஸாகா<sup>2</sup> = a branch;;

லேக<sup>2</sup>நீ = writing instrument;

பத்ர = leaf; page;

உர்வீ = earth;

லிக<sup>2</sup>தி = writes (likha);

யதி<sup>3</sup> = if;

க்<sup>3</sup>ரு'ஹீத்வா = while holding;

ஸாரதா<sup>3</sup> = goddess worshipped during the autumnal season sharad as  
Durga, LakShmi and Sarasvati;

ஸர்வகாலம் = for ever;

தத<sup>3</sup>பி = even then;

தவ = your;

கு<sup>3</sup>ணநாம் = of the good qualities;

ஈஸ = Hey Isha[8];

பார = end; other side;

ந = no;

யாதி = goes;

---

ஸிவம் ஸிவகரம் ஸாந்தம் ஸிவாத்மாநம் ஸிவோத்தமம் ।

ஸிவமார்க<sup>3</sup> ப்ரணேத<sup>4</sup>ரம் ப்ரணதோ<sup>5</sup>ஸ்மி ஸதா<sup>3</sup>ஸிவம் ॥ ॥

Salutations to Sadashiva, the ever auspicious;

The leader of all auspicious paths;

Sacred, purifier, embodiment of peace;

Excelling the best, the auspicious Self Itself..

ஸிவம் = to the auspicious One;;

ஸிவகரம் = to the One who provides auspiciousness;

ஸாந்தம் = to the embodiment of Peace;

ஸிவாத்மாநம் = to the One who is the auspicious Self Itself;

ஸிவோத்தமம் = to the One who is best of all auspicious beings;

---

ஸிவமார்க்<sup>3</sup> = the auspicious approach;  
ப்ரணேதா<sup>4</sup>ரம் = bowing humbly;  
ப்ரணதோ<sup>5</sup>ஸ்மி = I offer obeisance;  
ஸதா<sup>3</sup>ஸிவம் = to the eternally auspicious One.;

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நமாமி நாராயண பாத்<sup>3</sup>பங்கஜம்  
கரோமி நாராயண பூஜநம் ஸதா<sup>3</sup> ।  
ஜபாமி நாராயண நாம நிர்மலம்  
ஸ்மராமி நாராயண தத்த்வமவ்யயம் ॥ ॥

I salute the lotus-feet of NArAyaNa, propitiate Narayana,  
speak of the pure name of Narayana and bear in mind the  
immutable factuality of Narayana..

?? ;

?? ;

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ராமநாம ஸதா<sup>3</sup> ப்ரேரண ஸம்ஸ்மராமி ஜக<sup>3</sup>த்<sup>3</sup>கு<sup>3</sup>ரும் ।  
க்ஷணம் விஸ்மந்<sup>3</sup>ர்திம் யாதி ஸத்யம் ஸத்யம் வசோ மம ॥ ॥

I remember the ever inspiring name of the world-teacher Ram;  
Even a moment of forgetfulness brings ...; true is my word..

ராம = Oh! Rama;  
நாம = name;  
ஸதா<sup>3</sup> = always; ever;  
ப்ரேரண = inducement; urge; encouragement; prompting;  
ஸம்ஸ்மராமி = I remember well;  
ஜக<sup>3</sup>த்<sup>3</sup>கு<sup>3</sup>ரும் = the preceptor of the world;  
க்ஷணம் = moment;

விஸ்மரு<sup>1</sup>திம் = forget;

யாதி = goes; attains;

ஸத்யம் = the truth;

ஸத்யம் = the truth;

வசோ = word;

மம = mine; my;

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ॐ ஸாந்தி: ஸாந்தி: ஸாந்தி: ।

OM Peace, Peace, Peace!.

ॐ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

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*Collection of Commonly Recited Shlokas with Meanings*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

