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# Collection of Commonly Recited Shlokas with Meanings

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सार्थश्लोकसंग्रह

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### सार्थश्लोकसंग्रह



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 भूर्भुवः स्वः तत्सवितुर्वरेण्यम्  
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ ॥

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;

भूर्भुवः = the Earth and the world immediately above the earth;

स्वः = one's own;

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

भर्गो = radiance; lustre; brilliance;

देवस्य = god's;

धीमहि = May meditate;

धियो = intellect and mind ;'dhIH':sing.;

यो = He who;

नः = us; to us or ours;

प्रयोधयात् = inspire; kindle; urge; induce;;

ओङ्कारं बिन्दुसंयुक्तं नित्यं ध्यायन्ति योगिनः ।

कामदं मोक्षदं यैव ओङ्काराय नमो नमः ॥ ॥

ओङ्कारं = ?? ;

बिन्दुसंयुक्तं = one who is conjoined with a dot-like thing;

नित्यं = ever; permanent;

ध्यायन्ति = they meditate;

योगिनः = realised souls;

कामदं = one who gives the desired thing;

मोक्षदं = the giver of liberation;

यैव = and like;

ओङ्काराय = to the Brahman;

नमो = bowing; salute;

नमः = bowing; salutation;

ॐ गणानां त्वा गणपतिं उवामहे

कविं कवीनामुपमश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत

आ नः शृण्वन्नूतिभिः सीदसादनम् ॥ ॥

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)..

ॐ = ?? ;  
 गणानां = ?? ;  
 त्वा = ?? ;  
 गणपति = ?? ;  
 उवामडे = ?? ;  
 कवि = ?? ;  
 कवीनाम् = ?? ;  
 उपमश्रवस्तमम् = ?? ;  
 ज्येष्ठराजं = ?? ;  
 अश्रमणां = ?? ;  
 अश्रमणस्पत = ?? ;  
 आ = ?? ;  
 नः = ?? ;  
 शृण्वन्नूतिभिः = ?? ;  
 सीदसादनम् = ?? ;

वक्रतुंड महाकाय कोटिसूर्यसमप्रभ ।  
 निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥ ॥

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..

वक्रतुंड = Oh! the one with the curved piece of tusk;

महाकाय = big bodied;

कोटिसूर्यसमप्रभ = shining like a billions of Suns;

कोटि = crores, ten millions;

सूर्य = Sun;

समप्रभ = shining like;

निर्विघ्न = without obstacles or hurdles;

कुरु = do;

मे = to me or my;

देव = Oh! god Oh! God!;

सर्वकार्येषु = in all actions or activities;

सर्वदा = ever; always;

गजाननं भूतगणैस्तेजितं  
 कपित्थजंबूकलसारभक्षितम् ।  
 उमासुतं शोकविनाशकारणं  
 नमामि विघ्नेश्वरपादपङ्कजम् ॥ ॥

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..

गजाननं = one who is having an elephant face;

भूतगणैस्तेजितं = by the group of ogres and the like who are the attendants of Lord shiva;

सेवितं = the one who has been served worshipped;  
 कपित्थजंबू = wood-apple and 'jAmun', rose apple, trees or fruits;  
 कृलसार = the essence of the fruit;  
 भक्षितं = that which has been eaten;  
 उमासुतं = the son of Uma;  
 शोकविनाश = for the destruction of sorrow;  
 कारणं = the cause;  
 नमामि = I bow; salute; pay my respects;  
 विघ्नेश्वर = the Master or controller of all obstacles;  
 पादपङ्कजं = the lotus feet;

सुमुष्मश्चैकदंतश्च कपिलो गजकर्णकः ।  
 लम्बोदरश्च विकटो विघ्ननाशो गण्णाधिपः ।  
 धूम्रकेतुर्गण्णाध्यक्षो भालयन्त्रो गजाननः ।  
 द्वादशैतानि नामानि यः पठेच्छृणुयादपि ।  
 विद्यार्त्ते विवाहे च प्रवेशे निर्गमे तथा ।  
 सङ्ग्रामे सङ्गटे चैव विघ्नस्तस्य न जायते ॥ ॥

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..

सुमुष्मः = the one with a nice face;  
 च = and;  
 ऐकदंतः = one who has one tooth or tusk;  
 च = and;  
 कपिलो = a sage by that name;

गजकर्णकः = one who is having elephant-ears denotes 'Ganesh'  
 one of 12 such famous names;  
 लम्बोदरः = with one big(long) belly that is Ganesh;  
 च = and;  
 विकटो = one of the 12 names of Ganesh;  
 विघ्ननाशो = the remover of all obstacles;  
 गणपतिः = the chief or leader of the groups;  
 धूमकेतुर्गणपतिः = these are 2 of the 12 famous names of Ganesh;  
 भावचन्द्रो = the one wearing the moon in the forehead;  
 गजाननः = one who is having an elephant face denotes lord Ganesh;  
 द्वादशैतानि = twelve of these;  
 नामानि = names;  
 यः = He who;  
 पठेच्छृणुयादपि = If one reads or even listens to;  
 विद्यारंभे = at the commencement of learning or schooling;  
 विवाहे = during marriage;  
 च = and;  
 प्रवेशे = while entering;  
 निर्गमे = in the act of emanating or going out;  
 तथा = like that (cf. yathA tathA);  
 सङ्ग्रामे = in the battlefield;  
 सङ्कटे = in the midst of difficulty or trouble;  
 यैव = and like;  
 विघ्नस्तस्य = obstacles to him;  
 न = NoNot; no;  
 जायते = is born; becomes;;

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम् ।  
 प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ ॥

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..

शुक्लाम्बरधरे = the one wearing a white dress;  
देवं = God;  
शशिवर्णं = the moon-colored one;  
चतुर्भुजं = one who is having four hands;  
प्रसन्नवदनं = the one having a pleased or pleasant face;  
ध्यायेत् = Let us meditate;  
सर्वविघ्नोपशान्तये = for the appeasement of all obstacles or hurdles;

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अभिषितार्थसिद्ध्यर्थं पूजितो यः सुरासुरैः ।  
सर्वविघ्नहरस्तस्मै गणधिपतये नमः ॥ ॥

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

अभिषितार्थसिद्ध्यर्थं = ?? ;  
पूजितो = one worshipped by others;  
यः = He who;  
सुरासुरैः = by the gods and demons;  
सर्वविघ्नहरस्तस्मै = ?? ;  
गणधिपतये = to the lord of groups of shiva's attendants;  
नमः = bowing; salutation;

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प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम् ।  
भक्तावासं स्मरेन्नित्यं आयुःकामार्थसिद्धये ॥ ॥

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..

प्रणम्य = having bowed;

शिरसा = by the head;

देवं = God;

गौरीपुत्रं = gauri's son;

विनायकं = Vinayaka;

भक्तावासिं = one who dwells in his devotees or their hearts;

स्मरेनित्यं = constant remembrance;

आयुःकामार्थसिद्धये = for achieving or obtaining long life, desires

and wealth;

अगजाननपद्माङ्कं गजाननमलनिशम् ।

अनेकदन्तं भक्तानां ऐकदन्तमुपास्महे ॥ ॥

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.

अगज = Parvati अग = mountain, i.e. Himalaya, ज = daughter)

आनन पद्म = face that is like a lotus (आनन = face, पद्म = lotus)

अङ्क = the Sun

अगजाननपद्माङ्कं = the one who, like the Sun, makes the lotus face  
of (his mother) Parvati bloom (with joy)

ગજાનનમ્ = the elephant-faced God (ગજાનન in the accusative case)

અહર્નિશં = day and night

અનેક =several.

દમ્ =giver( in the accusative case)

અનેકદમ્ = bestower of innumerable boons

તમ્ = him

ભક્તાનાં = to the devotees

એકદન્તમુપાસ્મહે = I worship the one tusked;

ગજવક્ત્રં સુરશ્રેષ્ઠં કર્ણાચામરભૂષિતમ્ ।

પાશાકુશધરં દેવં વન્દેડહં ગણનાયકમ્ ॥ ॥

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..

ગજવક્ત્રં = one who is having an elephant mouth refers to Ganesh;

સુરશ્રેષ્ઠં = the most high or the best of the gods;

કર્ણાચામરભૂષિતં = adorned with winnow-like ears;

પાશાકુશધરં = bearing or wearing the weapons of;

દેવં = God;

વન્દેડહં = I worship;

ગણનાયકં = the leader of the gaNa's groups; generally denotes the lord 'Ganesh';

એકદંતં મહાકાયં તમકાગ્નસન્નિભમ્ ।

લંબોદરં વિશાલાક્ષં વન્દેડહં ગણનાયકમ્ ॥ ॥

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

ऐकदंत = one who has one tooth tusk;  
 महाकाय = the big-bodied one;  
 तप्तकाञ्चनसन्निभ = resembling heated or melted gold;  
 लंबोदर = ?? ;  
 विशालाक्ष = the one with long eyes;  
 वन्देऽहं = I worship;  
 गणनायक = the leader of the gaNa's groups; generally denotes  
 the lord 'Ganesh';

गजवदनमचिन्त्यं तीक्ष्णदंष्ट्रं त्रिनेत्रं  
 बृहद्बुद्धरमशेषं भूतिराजं पुराणम् ।  
 अमरवर-सुपूज्यं रक्तवर्णं सुरेशं  
 पशुपतिसुतमीशं विद्वराजं नमामि ॥ ॥

Elephant faced, beyond thought, sharp teathed, 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..

गजवदनमचिन्त्यं = the elephant faced one who is beyond  
 comprehension or thought;  
 तीक्ष्णदंष्ट्रं = the one with sharp or terrible teeth;  
 त्रिनेत्रं = the three-eyed one;  
 बृहत् = Big; large;  
 बृहद्बुद्धर = one with huge stomach;  
 अशेष = whole, entire, complete, perfect,;  
 भूतिराजं = the king of well-being or the royal donor of all goodness;

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

अमरवर = ?? ;

सुपूज्यं = ?? ;

रक्तवर्णं = the red colored;

सुरेशं = the master of the gods;

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

विघ्नराजं = the lord who governs obstacles or hurdles;

नमामि = I bow; salute; pay my respects;

कार्यं मे सिद्धिमायातु प्रसन्ने त्वयि धातरि ।

विघ्नानि नाशमायान्तु सर्वाणि सुरनायक ॥ ॥

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! .

कार्यं = that which is done or to be done;

मे = to me or my;

सिद्धिमायातु = May reach fulfillment;

प्रसन्ने त्वयि धातरि = 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;

धातृ = in the maker ; author; creator;

विघ्नानि = the obstacles; hurdles;

नाशमायान्तु = May (they) come to end;

सर्वाणि = all;

सुरनायक = the leader or head of the gods;

भूषिकवाडन् मोदकडस्त यामरकर्णं विलम्बित सूत्र ।

वामनरूप मधेश्वरपुत्र विघ्नविनायक पाद नमस्ते ॥ ॥

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.,

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

मोदकउस्त = Oh! the one having rice ball in the hand;

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

विलम्बित = hanging; pendant; depending; delayed;

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

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

मधेश्वरपुत्र = Oh! son of the great Lord Shiva;

विघ्नविनायक = the one without a leader who controls all obstacles;

पाद = at (M.nom.) a leg, the body part or the part of the verse

or text;

नमस्ते = greetings, salutations to you;

अेकदंताय विद्महे । वक्तुंदाय धीमहि ।

तन्नो दंती प्रचोदयात् ॥ ॥

(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).

.

એકદંતાય = to the one-tusked i.e. Ganesh;

વિદ્યહે = offering;

વક્રતુડાય = to the one with curved broken part (tusk);

ધીમહિ = May meditate;

તન્નો = ?? ;

દંતી = the tusked one i.e. the elephant;

પ્રયોદયાત્ = inspire; kindle; urge; induce;;

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गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥ ॥

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..

गुरुः = teacher (refers to spiritual teacher), the preceptor;

ब्रह्मा = creator;

विष्णू = Lord Vishnu, the sustainer;

देव = god;

महेश्वरः = the great Lord (Shiva);

गुरुः = teacher (refers to spiritual teacher), the preceptor;

साक्षात् = face to face;

परब्रह्म = the great Brahman;

तस्मै = to him;

श्री = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'

is fem.nom.; also an honourable prefix;

गुरवे = to the teacher; preceptor;

नमः = bowing; salutation;

अञ्जानंदं परमसुखदं केवलं ज्ञानमूर्तिं  
 द्वंद्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।  
 ऐकं नित्यं विमलमखलं सर्वधीसाक्षिभूतं  
 भावातीतं त्रिगुणरहितं सद्वृत्तं तं नमामि ।  
 श्रीदत्तगुरुध्यानम् ॥ ॥

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..

अञ्जानंदं = Beautitide; bliss; nirvANa;

परमसुखदं = the giver of great happiness, bliss;

केवलं = only;

ज्ञानमूर्तिं = knowledge personified or knowledge itself taking the  
 form of a man;

द्वंद्वातीतं = beyond the dual nature of things i.e. individual  
 soul and Universal soul being considered as two entities;

गगनसदृशं = one who is like the sky;

तत्त्वमस्यादिलक्ष्यं = the ultimate truth (tattvaM) is his principal;

target;

ऐकं = cardinal number 1, unique;

नित्यं = ever; permanent;

विमलमखलं = the pure mountain;

सर्वधीसाक्षिभूतं = the one existing as the witness of all  
intellect or mind;

भावातीतं = beyond one's thought or imagination;

त्रिगुणरहितं = bereft of the three qualities i.e. satva, raja  
and tama;

सद्गुरुः = the good teacher or preceptor;

त्वं = him;

नमामि = I bow; salute; pay my respects;

श्रीदत्तगुरुध्यानं = meditating on the respected preceptor Dattatreya;

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अभ्रह्मण्डलाकारं व्याप्तं येन यथायथम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ॥

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..

अभ्रह्मण्डलाकारं = one who has taken the form of an undivided  
circle or universe;

व्याप्तं = manifested;

येन = by whom;

यथायथं = the moving and the non-moving things;

तत्पदं = his position; his post;;

दर्शितं = shown;

येन = by whom;

तस्मै = to him;

श्रीगुरवे = to the respected teacher;

नमः = bowing; salutation;

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अज्ञानतिमिरान्धस्य ज्ञानांजनशलाकया ।  
 यक्षुःन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ ॥

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..

अज्ञानतिमिरान्धस्य = of the person blinded by the darkness of ignorance;  
 ज्ञानांजनशलाकया = with a thin rod or needle having  
 knowledge-collyrium;  
 यक्षुःन्मीलितं = the opened eyes;  
 येन = by whom;  
 तस्मै = to him;  
 श्री-गुरवे = ?? ;  
 नमः = bowing; salutation;

ध्यानमूलं गुरोर्भूतिः पूजामूलं गुरोः पदम् ।  
 मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥ ॥

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..

ध्यानमूलं = the source or root for meditation;  
 गुरोर्भूतिर्पूजामूलं = the person of the preceptor is the root or  
 beginning of all worship;

गुरोर्पदं = the place or abode of the preceptor or the feet of  
the preceptor;

मन्त्र-मूलं = ?? ;

गुरोर्वाक्यं = the sentence of the peceptor;

भोक्ष-मूलं = ?? ;

गुरोः = the teacher's;

कृपा = mercy; sympathy;

नमो गुरुभ्यो गुरुपादुकाभ्यो

नमः परेभ्यः परपादुकाभ्यः ।

आचार्यसिद्धेश्वरपादुकाभ्यो

नमोऽस्तु लक्ष्मीपतिपादुकाभ्यः ॥ ॥

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..

नमो = bowing; salute;

गुरुभ्यो = to the teachers;

गुरुपादुकाभ्यो = to the sandals of the preceptor;

नमः = bowing; salutation;

परेभ्यः = to the others;

परपादुकाभ्यः = to the great sandals of the master;

आचार्यसिद्धेश्वरपादुकाभ्यो = to the sandals of the Siddesvara teacher;

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

लक्ष्मीपतिपादुकाभ्यः = to the sandals of the husband of Laxmi;

(laxmIpatiH);

शांताकारं भुजगशयनं पद्मनाभं सुरेशम्

विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।

लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्  
वन्दे विष्णुं भवभयहर्त्रं सर्वलोकैकनाथम् ॥ ॥

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..

शान्तकारं = the one having a peaceful or serene form;  
सुशयनं = one who is sleeping on a snake as the bed;  
पद्मनाभं = the one having a lotus at the navel, Vishnu;  
सुरेशं = the master of the gods;  
विश्वधारं = the one who is the support or basis for the Universe;

गगनसदृशं = one who is like the sky;  
 मेघवर्णं = having the color of the cloud;  
 शुभाङ्गं = the one with the auspicious body;  
 लक्ष्मीकान्तं = husband of Laxmi;  
 कमलनयनं = the lotus-eyed person;  
 योगिभिः = Yogis;  
 ध्यान = meditation;  
 अगम्यं = reaching;  
 वन्दे = I worship; bow;  
 विष्णु = Vishnu;  
 भवभयहरं = one who removes or takes away the fear caused by  
 the 'bhava' of births and deaths;  
 सर्व = all;  
 लोकेक = of the world;  
 नाथं = the lord or husband;

सर्वदा सर्वकार्येषु नास्ति तेषामङ्गलम् ।

येषां हृदिस्थो भगवान् मङ्गलायतनो हरिः ॥ ॥

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!)..

सर्वदा = ever; always;

सर्वकार्येषु = in all actions or activities;

नास्ति = no one is there; not there;

तेषामङ्गलं = their non-auspiciousness; their downfall;

येषां = whose;

हृदिस्थः = (he who is) stationed in the heart;

भगवान् = God; or a respectable person one who possesses the  
 bhaga - a cluster of good things including wealth and happiness;

भङ्गलायतनः = the home of the auspiciousness - adjective of god;  
 हरिः = Lord Hari;

तदेव लग्नं सुदिनं तदेव  
 ताराबलं चंद्रबलं तदेव ।  
 विद्याबलं दैवबलं तदेव  
 लक्ष्मीपते तेऽद्ययुगं स्मरामि ॥ ॥

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..

तदेव = tat and eva-that alone; that only;  
 लग्नं = ascending sign in astrology;  
 सुदिनं = good day;  
 तदेव = tat and eva-that alone; that only;  
 ताराबलं = the power bestowed by the star;  
 चंद्रबलं = the strength of the moon;  
 तदेव = tat and eva-that alone; that only;  
 विद्याबलं = the power of knowledge or learning;  
 दैवबलं = the power or might of the gods or given by the gods;  
 तदेव = tat and eva-that alone; that only;  
 लक्ष्मीपते = O! Vishnu (husband of Laxmi);  
 तेऽद्ययुगं = ?? ;  
 स्मरामि = I remember;

हरिर्दाता हरिर्भोक्ता हरिरन्नं प्रजापतिः ।  
 हरिः सर्वशरीरस्थो भुङ्क्ते भोजयते हरिः ॥ ॥

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..

हरिर्दाता = Hari (is) the giver;

;

हरिर्भोक्ता = Hari himself (is) the eater / enjoyer / consumer;

हरिरन्नं = Hari becomes the food;

प्रजापतिः = Brahma, the creator;

हरिः = Lord Hari;

सर्वशरीरस्थो = residing (sthaH) in all (sarva) bodies (sharIra);

भुङ्क्ते = eats;

भोजयते = feeds (some)one else;

हरिः = Lord Hari;

नमोऽस्तु ते व्यास विशालबुद्धे कुल्लारविन्दायतपत्रनेत्रे ।

येन त्वया भारततैलपूर्णाः प्रज्वालितो ज्ञानमयप्रदीपः ॥ ॥

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..

नमोऽस्तु = let there be (astu) my or our bowing or salutation

(namaH) to you (te);

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

व्यास = Hey Vyasa ([7]);

विशालबुद्धे = Oh! the one with extensive knowledge;

कुल्लारविन्दायतपत्रनेत्रे = the one with eyes (netra);

like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;

(aravi.nda) ([7]);

येन = by whom([3]);

त्वया = by you([3]);

भारततैलपूर्णाः = filled (pUrNaH) with oil (taila) of mahAbhArata;

प्रज्वालितो = the kindled into flames; inflamed; lighted;

ज्ञानमथप्रदीपः = the light or lamp (pradIpaH) wholly made up of  
or full of knowledge (j nAnamayaH);

व्यासाय विष्णुरुपाय व्यासुरुपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमोनमः ॥ ॥

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..

व्यासाय = to the sage Vyasa;

विष्णुरुपाय = to the one who is like Vishnu;

व्यासुरुपाय = to the one who is like VyAsa;

विष्णवे = to Vishnu;

नमो = salutation (namaH);

वै = indeed; truly; also used as an expletive, a vocative particle;

showing entreaty or persuasion; sometimes just a meaningless;

meter-adjuster!;

ब्रह्मनिधये = to the one who is a great reservoir of Brahman;

वासिष्ठाय = to the scion of Vasishta;

नमोनमः = repeated salutations;

यं ब्रह्मावरुणोन्द्ररुद्रमरुतः स्तुवन्ति दिव्यैः स्तवैः

वेदैः साङ्गपदङ्कमोपनिषदैर्गयन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो

यस्यान्तं न विदुः सुरासुरगाणां देवाय तस्मै नमः ॥ ॥

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..

यं = whom;

ब्रह्मावरुणोन्द्ररुद्रमरुतः = Brahma. VaruNa, Indra, Rudra and the

Marut, wind-god;

स्तुवन्ति = (they) praise;

दिव्यैः = by the divine;

स्तवैः = by the eulogising hymns;

वेदैः = by the vedas ([3]);

साङ्गपदक्रमोपनिषदैः = with the six vedA.nga's, the versions;

of recitals known as pada and krama, and the various upaniShadaH;

गायन्ति = they sing;

यं = (to) whom;

सामगाः = singers of the SAma, the reciters of the Veda known as;

the SAMaveda;

ध्यानावस्थिततद्गत = the one which has reached the ultimate;

(tadgata) during the meditative state (dhyAnAvasthita), (here, an;

adjective of the mind of the Yogis.);

मनसा = by the mind([3]);

पश्यन्ति = (they) see;

यं = He whom;

योगिनः = Yogis;

यस्यान्तं = whose end;

न = not; no;

विदुः = Understood; knew;

सुरासुरगण = groups of gods and demons;



देवाय = to the god([4]);

तस्मै = to him([4]);

नमः = bowing; salutation;

कायेन वाया मनसैर्द्रियैर्वा ।

बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।

करोमि यद्यत् सकलं परस्मै ।

नारायणायैति समर्पयामि ॥ ॥

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..

कायेन = through or with the help of the body;

वाया = through words or speech; text;

मनसैर्द्रियैर्वा = by mind (manasA) or by limbs (indriyaiH vA);

बुद्धि = intellect;

आत्मना = by one's own self or efforts;

वा = or; also; like; either or;

प्रकृतिस्वभावात् = due to force of nature or habit;

करोमि = (I) do, perform;

यद्यत् = whatever;

सकलं = all;

परस्मै = (to th)e other person, (to the) great [4];

नारायणायैति = Thus (to) Vishnu (nArAyaNAya)[4] (the word;

iti works like quote marks);

समर्पयामि = I dedicate; offer;

अच्युतं केशवं रामनारायणम् ।

कृष्णदामोदरं वासुदेवं हरिम् ।

श्रीधरं माधवं गोपिकावल्लभम् ।

જાનકીનાયકં રામચંદ્રં ભજે ॥ ॥

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..

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

કેશવં = Keshava (Krishna)[2];

નારાયણં = Vishnu[2];

કૃષ્ણદામોદરં = Krishna having the waist-band-tied belly[2];

વાસુદેવં = the son of 'vasudeva'[2];

હરિં = Lord Hari[2];

શ્રીધરં = Vishnu , adored with the company of LakShmi or one who; possesses glory, wealth[2];

માધવં = Madhava[2];

ગોપિકાવલ્લભં = the beloved of the cow-herd women[2]; refers to Krishna;

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

રામચંદ્રં = the moon-like Rama[2];

ભજે = I worship;

લાભસ્તેષાં જયસ્તેષાં કુતસ્તેષાં પરાજયઃ ।

યેષામિન્દીવરશ્યામો હૃદયસ્થો જનાર્દનઃ ॥ ॥

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

લાભસ્તેષાં = benefits (lAbhaH) are theirs (teShAM);

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

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

पराजयः = defeat;

येषां = whose;

धन्वीवरश्यामः = black (shyAmaH) like the dark blue lotus (indIvaraM);

हृदयस्थो = that or he who is stationed in the heart;

जनार्दनः = an epithet of Vishnu ; the remover of the torment  
of peopleVishnu;

मङ्गलं भगवान्विष्णुर्मङ्गलं गरुडध्वजः ।

मङ्गलं पुण्डरीकाक्षो मङ्गलायतनं हरिः ॥ ॥

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!.

मङ्गलं = that which is auspicious;

भगवान्विष्णुः = Lord Vishnu is auspicious;

गरुडध्वजः = Oh! the one having 'GaruDa' eagle-like bird as the mascot;

पुण्डरीकाक्षः = one with eyes like lotus;

मङ्गलायतनं = the auspicious temple, storehouse of auspiciousness;

हरिः = Lord Hari;

हरेर्नामैव नामैव नामैव मम जिवनम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥ ॥

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

हरेः = of Vishnu[6];

नाम = name;

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

मम = mine; my;

जुवनं = life; the act of living;

कलौ = during the kali yuga days or time;;

नास्ति = does not exist;

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

गतिरन्यथा = no other way or goal;

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ॥

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..

यस्य = whose;

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

जन्मसंसारबन्धनात् = from the bondage (ba.ndhana[5]) of the (cycle);  
of birth (janma) in this world (sa.nsAra);

विमुच्यते = is released or freed;

नमस्तस्मै = salutation to him;

विष्णवे = to Vishnu;

प्रभविष्णवे = to the great or mighty lord, an epithet of Vishnu;

नमः समस्तभूतानामादिभूताय भूभृते ।

अनेकगुणुपाय विष्णवे प्रभविष्णवे ॥ ॥

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..

नमः = bowing; salutation;

समस्तभूतानामादिभूताय = to the one who existed before all the beings; th first being;

भूभृते = king, an epithet of Vishnu[4];

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

विष्णवे = to Vishnu[4];

प्रभविष्णवे = to the great or mighty lord, an epithet of Vishnu[4];

ॐ विष्णुं जिष्णुं मडाविष्णुं प्रभविष्णुं मडेश्वरम् ।

अनेकरूपं दैत्यान्तं नमामि पुरुषोत्तमम् ॥ ॥

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..

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

विष्णुं = Vishnu;

जिष्णुं = an epithet for Vishnu ; the conqueror;

मडाविष्णुं = the great Vishnu;

प्रभविष्णुं = the mighty lord, Vishnu;

मडेश्वरं = the great Lord;

अनेकरूपं = one who has many forms;

दैत्यान्तं = enemy of demons;

नमामि = I bow; salute; pay my respects;

पुरुषोत्तमं = the greatest of men;

सशङ्खचक्रं सङ्किरीटकुण्डलं  
सपीतवस्त्रं सरसीरुडेक्षणम् ।  
सहस्रवक्षःस्थलकौस्तुभश्रयं  
नमामि विष्णुं शिरसा यतुर्भुजम् ॥ ॥

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.

सशङ्खचक्रं = the one with a conch and a wheel;  
सङ्किरीटकुण्डलं = the one with a crown and ear-rings;  
सपीतवस्त्रं = along with yellow robe;  
सरसीरुडेक्षणं = the one having lotus like eyes;  
सहस्रवक्षःस्थलकौस्तुभश्रयं = the one having the chest adorned with a garland and the gem 'Kaustubha';  
नमामि = I bow; salute; pay my respects;  
विष्णुं = Vishnu;  
शिरसा = by the head;  
यतुर्भुजं = one who is having four hands;

नमोऽस्त्वनन्ताय सहस्रमूर्तये  
सहस्रपादाक्षिशिरोरुभाडवे ।  
सहस्रनाम्ने पुरुषाय शाश्वते  
सहस्रकीटी युगधारिणे नमः ॥ ॥

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..

नमोऽस्त्वनन्ताय = let there be salutation to Anantha[4];  
 सडस्रभूर्तये = to the form having 1000 names or one having 1000 forms;  
 सडस्रपादाक्षिशिरोरुभाडये = to the one having 1000 legs, eyes,  
 heads, thighs and arms or hands[4];  
 सडस्रनाम्ने = Oh! the 1000-named one[4];  
 पुरुषाय = to the person[4];  
 शाश्वते = the permanent one[4];  
 सडस्रकोटी = thousand crores;  
 युगधारिणे = to the one who sustains (the world) thru Yuga's[4];  
 नमः = bowing; salutation;

नाडं वसामि वैकुण्ठे योगिनां हृदये न च ।  
 मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥ ॥

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

नाडं = not (na) I (ahaM);  
 वसामि = live or dwell;  
 वैकुण्ठे = in Vaikunta, the abode of Vishnu[7];  
 योगिनां = of meditators ot contemplators;  
 हृदये = in heart[7];  
 न = no;  
 च = and;  
 मद्भक्तः = (M.nom.pl.) my devotees;  
 यत्र = where;  
 गायन्ति = (they) sing;  
 तत्र = there;

તિષ્ઠામિ = (I) stay;

નારદ = Oh! Narada! the omnipresent, wandering and singing devotee  
of Vishnu;

વનમાલી ગદી શાર્ફંગી શરૂખી ચક્રી ચ નન્દકી ।  
શ્રીમાન્ નારાયણો વિષ્ણુર્વાસુદેવોડભિરક્ષતુ ॥ ॥

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..

વનમાલી = the one wearing forest or wild garlands;

ગદી = one who is wearing or bearing the weapon mace;

શાર્ફંગી = Oh! the one having the 'shArnga' bow ; one with horns;

શરૂખી = Oh! the one with the conch shell;

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

ચ = and;

નન્દકી = The one wearing the 'nandaka' sword, Vishnu;

શ્રીમાન્ = the respectable one, the prosperous one;

નારાયણો = Vishnu;

વિષ્ણુર્વાસુદેવોડભિરક્ષતુ = May Vishnu who is also Vasudeva protect me;

મેઘશ્યામં પીતકૌશેયવાસં  
શ્રીવત્સાહ્લં કૌસ્તુભોદ્ભાસિતાહ્લમ્ ।  
પુણ્યોપેતં પુણ્ડરીકાયતાક્ષં  
વિષ્ણુ વન્દે સર્વલોકૈકનાથમ્ ॥ ॥

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..

मेघश्यामं = having black cloud like complexion[2];

पीतकौशेयवासं = the one wearing yellow silk dress[2];

श्रीवत्साङ्गं = the one with the 'Shrivatsa' mark on his body, Vishnu[2];

कौस्तुभोद्भासिताङ्गं = one with body illuminated (udbhAsitA.nga);  
with the Kaustubha gem[2];

पुण्योपेतं = reached (upeta) by good deeds (puNya)[2];

पुण्डरीकायताक्षं = one with long eyes resembling lotus[2];

विष्णुं = Vishnu[2];

वन्दे = I worship; bow;

सर्वलोकैकनाथं = the one Lord (ekanAtha) over all the worlds;  
(sarvaloka)[2];

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरं शुचिः ॥ ॥

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

अपवित्रः = the polluted one or person;

पवित्रः = sacred one; a pure person;

वा = or; also; like; either or;

सर्वावस्थाः = all states or conditions;

गतोऽपि = even after having gone;

यः = He who;

स्मरेत् = may remember;

पुण्डरीकाक्षं = the lotus-eyed one[2];

सः = he;

बाह्याभ्यन्तरं = outside (bAhya) and inside (abhyantaraM);

शुचिः = pure; honest; upright; clean;

आलोड्य सर्वशास्त्राणि विचार्य च पुनःपुनः ।

एतमेकं सुनिष्पन्नं वैद्यो नारायणो हरिः ॥ ॥

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)..

आलोड्य = having considered well or studied carefully;

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

विचार्य = having deliberated or considered well;

च = and;

पुनःपुनः = again and again;

एतं = this;

एकं = one;

सुनिष्पन्नं = clearly emerged; accomplished; born; arisen;

वैद्यः = doctor; medicine man;

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

water (nArAH);

हरिः = Lord Hari;

आर्ताः विषण्णाः शिथिलाश्च भीताः  
 धोरेषु च व्याधिषु वर्तमानाः ।  
 सङ्कीर्त्य नारायणशब्दमात्रं  
 विमुक्तदुःखाः सुखिनो भवन्ति ॥ ॥

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..

आर्ताः = the afflicted or suffering people or living beings;  
 विषण्णाः = those who are dejected and sad;  
 शिथिलाः = torn and tattered; weak;  
 च = and;  
 भीताः = those who are afraid or scared;  
 धोरेषु = among the terrible or frightening;  
 च = and;  
 व्याधिषु = in all diseases; ailments;  
 वर्तमानाः = those who are presently experiencing;  
 सङ्कीर्त्य = Having sung or praised well;  
 नारायण = O! Narayana;  
 शब्दमात्रं = only so much as the utterance of the word;  
 विमुक्तदुःखाः = those who are freed from the afflictions or sufferings;  
 सुखिनो = happy people;  
 भवन्ति = become; happen;

नमः कमलनाभाय नमस्ते जलशायिने ।  
 नमस्ते केशवानन्त वासुदेव नमोऽस्तुते ॥ ॥

Salutation to viShNu, the lotus-navelled who is resting in water. 0

keshava, O Ananta, O VAsudeva, salutations to you..

નમઃ = bowing; salutation;

કમલનાભાય = to the one with the lotus stalk at the navel (Vishnu);

નમસ્તે = greetings, salutations to you;

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

નમસ્તે = greetings, salutations to you;

કેશવાનન્ત = Oh! Keshva, Oh! Ananta;

વાસુદેવ = the son of 'vasudeva', Krishna (or Vishnu);

નમોઽસ્તુતે = Salutations unto Thee;

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વાસનાદ્રાસુદેવસ્ય વાસિતં ભુવનત્રયમ્ ।

સર્વભૂતનિવાસોઽસિ વાસુદેવ નમોઽસ્તુ તે ॥ ॥

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 !.

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

વાસુદેવસ્ય = of the sun of Vasydeva, Krishna[6];

વાસિતં = occupied, inhabited;

ભુવનત્રયં = three worlds Earth, Heaven, Hell;

સર્વભૂતનિવાસોઽસિ = (You) are (asi) residing in all living beings;

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

તે = to you or your (here:[4]);

---

સર્વવેદેષુ ચત્યુણ્યં સર્વતીર્થેષુ ચત્કલમ્ ।

તત્કલં સમવાપ્નોતિ સ્તુત્વા દેવં જનાર્દનમ્ ॥ ॥

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)..

सर्वविदेषु = in all Vedas[7];

यत् = which;

पुण्यं = merit, virtue;

सर्वतीर्थेषु = in all holy places;

फलं = fruit;

तत् = that;

समवाप्नोति = obtains, acquires;

स्तुत्या = by praising;

देव = God;

जनाईन = Vishnu;

अेष निष्कण्टकः पन्था यत्र सम्भूज्यते हरिः ।

दुपथं तं विजानीयाद् गोविन्दरहितागमम् ॥ ॥

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)..

अेषः = this;

निष्कण्टकः = the thornless one;

पन्थाः = road;

यत्र = (the place) where;

सम्भूज्यते = is worshipped, praised;

हरिः = Lord Hari;

दुपथः = bad road; wrong direction;

तं = him[2];

विजनीयाद् = may be understood;

गोविन्दरहितमगम = the road (Agama) without (rahita) Govinda;

---

शनैर्दहन्ति पापानि कल्पकोटिशतानि च ।

अश्वत्थसन्निधौ पार्थ ध्यात्वा मनसि केशवम् ॥ ॥

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

शनैः = slowly;

दहन्ति = burn;

पापानि = sins;

कल्पकोटिशतानि = 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);

च = and;

अश्वत्थसन्निधौ = in the presence of the Peepal tree;

पार्थ = Oh! Partha (refers to Arjun);

ध्यात्वा = by meditating, thinking;

मनसि = in the mind;

केशवं = Keshava (Krishna);

---

यस्याभवद्भक्तजनार्दिहन्तुः

पितृत्वमन्येष्वविचार्य तूर्णम् ।

स्तम्भेऽवतारस्तमन्यलब्धम्

लक्ष्मीनृसिंहं शरणम् प्रपद्ये ॥ ॥

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..

यस्य =(m.poss.)whose;  
 अभवद् = occurred;  
 भक्तजन = devotees;  
 अर्द्धित्तुः = desirous of destroying suffering (poss.);  
 पितृत्वम् = fatherhood;  
 अन्येषु = among others;  
 अविचार्य = without hesitation;  
 तूर्ण = swiftly; quickly;  
 स्तम्भे = in the pillar;  
 अवतारः = incarnation;  
 तम् = him;  
 अनन्यलभ्य = obtainable by (only the) dedicated;  
 लक्ष्मी = Goddess LakShmi; consort of Vishnu;  
 नृसिंह = Vishnu in his half-man half-lion avatar;  
 शरणं = (to the) shelter, sanctuary;  
 प्रपद्ये = (I) go, approach;

श्रीमान् वेङ्कट नाधार्यः कवितार्किककेसरी ।  
 वेदान्ताचार्यवर्यो मे सन्निधत्ताम् सदावृष्टि ॥ ॥

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..

श्रीमान् = a respectable prefix (for males);  
 वेङ्कट = of the Venkata mountain;  
 नाधार्यः = ?? ;  
 कवितार्किक = ?? ;  
 केसरी = lion; lion among men;

वेदान्त = the ending part of the Vedas;

आचार्य = teacher, learned scholar;

वर्यामे = ?? ;

सन्निधत्ति = that which has been put or placed near, or together;

सदाहृदि = always in the heart;

क्षीरोद-वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां  
 मालाङ्गमासनस्थः स्फुटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।  
 शुभ्रैरभ्रैरदभ्रैरुपरिवरितैर्मुक्तपीयूष वर्षैः  
 आनन्दी नः पुनीयादस्मिन्नगदा शङ्भपाणिर्मुकुन्दः ॥ ॥

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..

क्षीरोद-वत्प्रदेशे = ?? ;

शुचिमणिविलसत्सैकते = ?? ;

मौक्तिकानां = face (teeth);

मालाङ्गमासनस्थः = ?? ;

स्फुटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः = the one having the body

heavily ornamented and decorated with pearls and transparent stones  
 and gems;

शुभ्रैः = ?? ;

अभ्रैः = ?? ;

अदभ्रैः = ?? ;

उपरिवरितैः = ?? ;



मुक्तपीयूष = ?? ;

वर्षैः = by the rains;

आनन्दी = an epithet of Vishnu (representing delight or bliss);

नः = us; to us or ours;

पुनीयादृशिनलिनगदा = ?? ;

शङ्खपाणिर्मुकुन्दः = the one holding a conch in his hand; Mukunda;

भूः पादौ यस्य नाभिर्विद्यदसुरनिलश्चन्द्र सूर्यौ च नेत्रे  
 कर्णावाशाः शिरो धौर्भुजमपि दृढनो यस्य वास्तेयमब्धिः ।  
 अन्तःस्थं यस्य विश्वं सुरनरभगगोभोगिगन्धर्वदैत्यैः  
 सित्रं रंरभ्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ ॥

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..

भूः = the earth; this world;

पादौ = two feet;

यस्य = whose;

नाभिर्विद्यदसुरनिलः = ?? ;

चन्द्र = (adj.)moon;

सूर्यौ = sun and another;

च = and;

नेत्रे = the 2 eyes;

कर्णावाशाः = ?? ;

शिरो = head;

धौर्भुममपि = even the mouth or face of heaven;  
 दडनो = burning; set a thing on fire;  
 यस्य = whose;  
 वास्तेयमब्धिः = ?? ;  
 अन्तःस्थं = in the innermost heart;  
 यस्य = whose;  
 विश्वं = the universe;  
 सुस्नरुभगोभोगिगन्धर्वदैत्यैः = by gods, men, birds, cows,  
 gourmets, celestial singers and demons;  
 चित्रं = drawing etc.wonderful or awesome or mysterious appearance;  
 रंरभ्यते = ?? ;  
 तं = him;  
 त्रिभुवन = three worlds, Earth, Heaven, Hell;  
 वपुषं = the one with a body;  
 विष्णुमीशं = Vishnu the great lord;  
 नमामि = I bow; salute; pay my respects;

छायायां पारिजातस्य उभसिंहासनोपरि  
 आसीनमम्बुदृश्याममायताक्षमलङ्कृतम् ।  
 चन्द्राननं यतुर्बाहुं श्रीवत्साङ्कित वक्षसं  
 रुक्मिणी सत्यभामाभ्यां सङ्कितं कृष्णामाश्रये ॥ ॥

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..

छायायां = in the shade;  
 पारिजातस्य = of Parijata tree;  
 उभसिंहासनोपरि = on the golden throne;

आसीनमम्बुदृश्याममायताक्षमलङ्कृतं = ?? ;  
 चन्द्राननं = the one having moon-like face;  
 चतुर्बाहुं = the one having four arms (hands);  
 श्रीवत्साङ्कित = (refers to Vishnu);  
 वक्षसं = the one with the chest;  
 रुक्मिणी = the consort of Krishna;  
 सत्यभामाभ्यां = Satyabhama and another (RukmiNi);  
 सङ्कितं = with, along with;  
 कृष्णमाश्रये = ?? ;

विसर्गं बिन्दुं मात्राणि पद पादाक्षराणि च ।  
 न्यूनानिधातिरिक्तानि क्षमस्व पुरुषोत्तम ॥ ॥

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..

विसर्गं = the Visarga sign denoted by two vertical dots as ‘:’;  
 बिन्दुं = relating to a drop or dot;  
 मात्राणि = units of measurement of space, time, length, etc.;  
 पद = a word or a leg or foot;  
 पादाक्षराणि = the letters denoting or referring to the feet;  
 च = and;  
 न्यूनानिधातिरिक्तानि = ?? ;  
 क्षमस्व = Excuse (me or us);  
 पुरुषोत्तम = Oh! the best person;

श्रियः कान्ताय कल्याण निधये निधयेर्थिनाम् ।  
 श्री वेङ्कट निवासाय श्रीनिवासाय मङ्गलम् ॥ ॥

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..

प्रियः = ?? ;

कान्ताय = to the lord or consort;

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

निधये = to the abode or reservoir-like one;

निधयेर्निनि = to the abode or reservoir-like one for people who seek material possessions;

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

वेङ्कत = Lord Venkat, Vishnu;

निवासाय = to the dweller;

श्रीनिवासाय = to Srinivasa;

मङ्गलं = welfare; good things; auspiciousness;

नारायणाय विद्महे । वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात् ॥ ॥

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..

नारायणाय = to Narayana;

विद्महे = offering;

वासुदेवाय = to Vasudeva;

धीमहि = May meditate;

तन्नो = ?? ;

विष्णुः = Vishnu;

प्रयोदयात् = inspire; kindle; urge; induce;;

यस्य स्मृत्या च नामोक्त्या तपोयज्ञाडियादिषु ।

न्यूनं सम्पूर्णातिं याति सधो वन्दे तमश्च्युतम् ॥ ॥

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..

यस्य = whose;

स्मृत्या = or Shastras;

च = and;

नामोक्त्या = uttering of the name;

तपोयज्ञाडियादिषु = in all activities fit for doing penance;

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

सम्पूर्णाति = completion; perfection; conclusion;

याति = goes; attains;

सधो = immediately; instantly;

वन्दे = I worship; bow;

तमश्च्युतं = ?? ;

येको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

श्री-लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभगव्ययः ॥ ॥

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..

એકો = ?? ;  
વિષ્ણુઃ = ?? ;  
મહદ્ભૂતં = ?? ;  
પૃથક્ = ?? ;  
ભૂતાનિ = ?? ;  
અનેકશઃ = ?? ;  
ત્રીન્ = ?? ;  
લોકા-વ્યાપ્ત્ય = ?? ;  
ભૂતાત્મા = ?? ;  
ભુક્તે = ?? ;  
વિશ્વભગવ્યયઃ = ?? ;

---

કૃષ્ણાય વાસુદેવાય દેવકી નંદનાય ચ ।  
નંદગોપકુમારાય ગોવિંદાય નમો નમઃ ॥ ॥

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

કૃષ્ણાય = to Krishna;  
વાસુદેવાય = to Vasudeva;  
દેવકી = Devaki Krishna's mother;  
નંદનાય = for the Nandana, the delighter;  
ચ = and;  
નંદગોપકુમારાય = for the son of Nandagopa Krishna;  
ગોવિંદાય = to govinda, the cowherd boy Krishna;  
નમો = bowing; salute;  
નમઃ = bowing; salutation;

---

वसुदेव सुतं देवं कंसं चाशूरमर्दनम् ।  
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ॥

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

वसुदेव = of Vasudeva;  
सुतं = the son;  
देवं = God;  
कंस = at (M.nom.) the demon Kamsa;  
चाशूरमर्दनं = the crusher or pounder of the demon chANura;  
देवकी = Devaki Krishna's mother;  
परमानन्दं = great happiness; bliss;beautitude;  
कृष्णं = Krishna;  
वंदे = I bow ; I worship;  
जगद्गुरुं = the preceptor of the world;

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।  
सर्वदेवनमस्कारान् केशवं प्रतिगच्छति ॥ ॥

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)..

आकाशात् = from the sky;  
पतितं = the fallen one;  
तोयं = water;  
यथा = in which manner;

ગચ્છતિ = goes;

સાગરં = the ocean;

સર્વદેવનમસ્કારાન્ = the bowings for all the gods;

કેશવં = Keshava (Krishna);

પ્રતિગચ્છતિ = reaches or returns;

આદૌ દેવકિદેવિગર્ભજનનં ગોપીગૃહે વર્ધનમ્  
 માયાપૂતનજીવિતાપહરણં ગોવર્ધનોદ્ધારણમ્ ।  
 કંસચ્છેદનકૌરવાદિહનનં કુંતીસુતાં પાલનમ્  
 એતદ્ભાગવતં પુરાણકથિતં શ્રીકૃષ્ણલીલામૃતમ્ ।  
 ઇતિ શ્રીભાગવતસૂત્ર ॥ ॥

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 LIIA (sport).

This is an aphorism on Srimad BhAgavataM..

આદૌ = In the beginning;

દેવકિદેવિગર્ભજનનં = the one born of the womb of god-like Devaki;

ગોપીગૃહે = in the house of cow-herd woman;

વર્ધનં = the increasing or growth;

માયાપૂતનજીવિતાપહરણં = ?? ;



गोवर्धनोद्धारणं = the lifter of the mountain Govardhana Krishna;  
 कंसच्छेदनकौरवादिहननं = the cutting of Kamsa and the  
 killing of kauravas;  
 कुंतीसुतां = sons of Kunti;  
 पालनं = bringing up; rearing;  
 ऐतद्भागवतं = this one book or story relating to God;  
 पुराणकथितं = as told in the 'purANa';  
 श्रीकृष्णलीलामृतं = the nectar-like story of the respectable  
 Krishna;  
 छति = thusthus;  
 श्रीभागवतसूत्र = the story of god, Krishna in a short form;

श्रीकेशवाय नमः । नारायणाय नमः । माधवाय नमः ।  
 गोविंदाय नमः । विश्वे नमः । मधुसूदनाय नमः ।  
 त्रिविक्रमाय नमः । वामनाय नमः । श्रीधराय नमः ।  
 लृषीकेशाय नमः । पद्मनाभाय नमः । दामोदराय नमः ।  
 सङ्कर्षणाय नमः । वासुदेवाय नमः । प्रद्युम्नाय नमः ।  
 अनिरुद्धाय नमः । पुरुषोत्तमाय नमः । अधोक्षजाय नमः ।  
 नारसिंहाय नमः । अच्युताय नमः । जनार्दनाय नमः ।  
 उपेन्द्राय नमः । हरये नमः । श्रीकृष्णाय नमः ॥ ॥

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 potector 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 ShrIdhar - one who is Prosperity Incarnate.  
 I bow to HRiShIkesha - 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..

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

નમઃ = bowing; salutation;

નારાયણાય = to Narayana;

માધવાય = to Madhava;

ગોવિંદાય = to govinda, the cowherd boy Krishna;

વિષ્ણવે = to Vishnu;

મધુસૂદનાય = to madhusudana;

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

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

શ્રીધરાય = to Shridhara, Vishnu;

હૃષીકેશાય = to hrishikesh, the Lord of senses like hRiShIkam  
i.e.Krishna or Vishnu;

પદ્મનાભાય = to Padmanabha;

दामोदराय = to Damodara;  
 सङ्कर्षणाय = to sankarShaNa, an epithet of Vishnu;  
 वासुदेवाय = to Vasudeva;  
 नमः = bowing; salutation;  
 प्रद्युम्नाय = to pradyumna ; one who illumines;;  
 अनिरुद्धाय = to Aniruddha; a name of viShNu; also grandson of  
 Krishna, Pradyumna's son;  
 पुरुषोत्तमाय = to purushottama;  
 अधोक्षजाय = to Vishnu 'adhoxaja' is an epithet of Vishnu;  
 नारसिंहाय = to Narasimha, part-lion and part-man;  
 अच्युताय = to achyuta;  
 जनार्दनाय = to Janardana, Vishnu;  
 उपेन्द्राय = to Upendra, Vishnu;  
 हरये = to Lord Hari;  
 श्रीकृष्णाय = to the respected Krishna;  
 नमः = bowing; salutation;

मूढं करोति वायालं पङ्गुं लङ्घयते गिरिम् ।  
 यत्कृपा तमलं वन्दे परमानन्दमाधवम् ॥ ॥

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..

मूढं = the dumb one;  
 करोति = ?? ;  
 वायालं = one who is talking too much; noisy; garrulous;  
 पङ्गुं = lame person;  
 लङ्घयते = ?? ;  
 गिरिं = the mountain;

યત્કૃપા = which favour; sympathy;

તમહં = I as Him;

વન્દે = I worship; bow;

પરમાનન્દમાધવં = Madhava who grants the bliss;

---

એકં શાસ્ત્રં દેવકીપુત્રગીતમેકો

દેવો દેવકીપુત્ર એવ ।

એકો મન્ત્રસ્તસ્ય નામાનિ યાનિ

કર્માધ્યેકં તસ્ય દેવસ્ય સેવા ॥ ॥

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..

એકં = cardinal number 1;

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

દેવકીપુત્રગીતમેકો = ?? ;

દેવો = god;

દેવકીપુત્ર = Devaki's son;

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

એકો = cardinal number 1;

મન્ત્રસ્તસ્ય = ?? ;

નામાનિ = names;

યાનિ = They which;

કર્માધ્યેકં = ?? ;

તસ્ય = his;

દેવસ્ય = god's;

સેવા = service; worship; servitude;

---

નમો બ્રહ્મણ્યદેવાય ગોબ્રાહ્મણહિતાય ચ ।

जगद्धिताय कृष्णाय गोविंदाय नमो नमः ॥ ॥

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

नमो = bowing; salute;

ब्रह्मण्यदेवाय = to the Brahman-like god or godly person;

गोब्राह्मणक्षिताय = for the welfare of cows and brahmins;

य = and;

जगद्धिताय = for the welfare of the world;

कृष्णाय = to Krishna;

गोविंदाय = to govinda, the cowherd boy Krishna;

नमो = bowing; salute;

नमः = bowing; salutation;

करारविन्देन पादारविन्दं मुभारविन्दे विनिवेशयन्तम् ।

वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि ॥ ॥

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..

करारविन्देन = by the lotus like hand;

पादारविन्दं = the lotus feet;

मुभारविन्दे = in the lotus-like mouth or face;

विनिवेशयन्तं = the one placing;

वटस्य = the Banyan tree's;

पत्रस्य = of the leaf or epistle;

पुटे = dual nom. of 'puTaM' or locative of 'puTaH' and 'puTaM';

शयानं = one who is sleeping or lying on the bed;

बालं = the child;

मुकुन्दं = Mukunda;

मनसा = through the mind;

स्मरामि = I remember;

---

भजगोविन्दं भजगोविन्दं

गोविन्दं भजभूढमते ।

सम्प्राप्ते सन्निहिते काले

नछि नछि रक्षति दुकडुरणो ॥ ॥

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

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

भजगोविन्दं = Do worship the Govinda;

भजगोविन्दं = Do worship the Govinda;

गोविन्दं = the lord Govinda, the cowherd boy;

भजभूढमते = Oh foolish mind! worship;

सम्प्राप्ते = having reached or obtained;

सन्निहिते = very near; in the near side;

काले = in time;

नछि = no; not;

नछि = no; not;

रक्षति = protects; saves;

दुकडुरणो = A Samskrit grammatical formula of Panini;

---

सुभावसाने त्विदमेव सारं दुःभावसाने त्विदमेव गेयम् ।

देषावसाने त्विदमेव जप्यं गोविंद दामोदर माधवेति ॥ ॥

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..

सुभावसाने = at the end of happiness;

त्विदमेव = this alone or this only;

सारं = the essence;

दुःभावसाने = at the end of sorrow;

त्विदमेव = this alone or this only;

गेयं = that which should be sung;

देहावसाने = at the end of the body i.e. at the time of death;

त्विदमेव = this alone or this only;

जथ्यं = to be uttered;

गोविंद = A name of kRiShNa, Govinda, the cowherd boy;

दामोदर = at (literally a person with a string around his belly)

One of the names of KriShNa;

माधवेति = ?? ;

.. ..;

कस्तूरीतिलकं ललाटकूलके वक्षस्थले कौस्तुभं

नासाग्रे नवमौक्तिकं करतले वेणुं करे कङ्कुषाम् ।

सर्वाङ्गै उरियंजनं च कल्याण कण्ठेय मुक्तावलिन्

गोपस्त्री पश्चिञ्चितो विजयते गोपाल यूडाम्बि ॥ ॥

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 Gopalas..

कस्तूरीतिलकं = forehead mark made by Kasturi fragrance supposed  
 to be originated in Deer's navel;  
 ललाटकूलके = ?? ;  
 वक्षस्थले = on the chest;  
 कौस्तुभं = the gem Kaustubha found during churning of ocean by Devas and Asuras;  
 नासात्रे = at the tip of the nose;  
 नवमौक्तिकं = the like the new pearl;  
 करतले = in the palm of the hand;  
 वेणु = the flute;  
 करे = in the hand;  
 कङ्कुलं = a bracelet;  
 सर्वाङ्गै = in all parts of the body;  
 उरिचन्दनं = sandalpaste;  
 च = and;  
 कल्याण = happy; beautiful; auspices; prosperous; good, etc.;  
 कण्ठ = throat;  
 मुक्तावलिन् = ?? ;  
 गोपस्त्री = the cow-herd woman;  
 परिवेष्टितो = surrounded, wrapped with clothes;  
 विजयते = wins; becomes victorious;  
 गोपाल = at (M.nom.) the protector of cow; refers to lord Krishna;  
 यूगामणि = at (M.nom.) the head or crest-jewel;

कृष्णाय वासुदेवाय उरये परमात्मने ।  
 प्रणत क्लेश नाशाय गोविन्दाय नमो नमः ।  
 ॐ क्लीं कृष्णाय नमः ॥ ॥

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..



कृष्णाय = to Krishna;

वासुदेवाय = to Vasudeva;

हरये = to Lord Hari;

परमात्मने = to the Universal Soul;

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

क्लेश = ?? ;

नाशाय = for destruction;

गोविन्दाय = to Govinda, the cowherd boy, Krishna;

नमो = bowing; salute;

नमः = bowing; salutation;

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

क्ली = ?? ;

कृष्णाय = to Krishna;

नमः = bowing; salutation;

आद्यौ रामतपोवनादिगमनं उत्वा मृगं काञ्चनम्  
 वैदेडीहरणं जटायुमरणम् सुग्रीवसंभाषणम् ।  
 वालीनिर्दलनं समुद्रतरणं लङ्कापुरीदाहनम्  
 पश्चाद्वावणकुम्भकर्षणनं अंतर्द्विरामायणम् ।  
 धृति श्रीरामायणसूत्र ॥ ॥

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..

આદૌ = In the beginning;  
 રામતપોવનાદિગમનં = beginning with Rama's forest-exile;  
 હત્વા = having killed;  
 મૃગં = deer;  
 કાચ્યનં = gold;  
 વૈદેહીહરણં = the abduction of Vaidehi;  
 જટાયુમરણં = the death of Jatayu;  
 સુગ્રીવસંભાષણં = the conversation with Sugriva;  
 વાલીનિર્દલનં = Rama, destroyer of Vali;  
 સમુદ્રતરણં = crossing of the ocean;  
 લક્ષ્મણપુરી = Lanka;  
 દાહનં = burning;  
 પઃ = Air; wind; leaf; egg;  
 ચાદ્રાવણકુમ્ભકર્ણહનનં = the killing of Ravana and Kumbhakarna;  
 એતદ્ધિરામાયણં = this is the Ramayana;  
 ઇતિ = thus;  
 શ્રીરામાયણસૂત્ર = the venerable Ramayana story in a short aphorism;

ધ્યાયેદાજાનુબાહું ધૃતશરધનુષં બદ્ધપદ્માસનસ્થમ્ ।  
 પીતં વાસો વસાનં નવકમલદલસ્પર્ધિનેત્રં પ્રસન્નમ્ ।  
 વામાહુણ્ણુઢ સીતામુખકમલમિલલ્લોચનં નીરદાભમ્ ।  
 નાનાલક્ષ્ણારદીપં દધતમુરુજટામૈંડનં રામચંદ્રમ્ ॥ ॥

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..

ध्यायेदाजानुभाङ्गुं = May we meditate on the long-armed Ram;  
 धृतशरधनुषं = the bow-bearing one;  
 भङ्गुपद्मासनस्थं = one who is in the lotus-like sitting posture;  
 one of the Yogasana postures;  
 पीतं = yellow;  
 वासो = abode; dwelling; living; perfume;  
 वसानं = the one wearing a dress;  
 नवकमलदलस्पर्धिनेत्रं = the one with eyes rivalling newly blossomed lotus petals;  
 प्रसन्नं = the pleased one;  
 वामाङ्गासुष्ठु = one who is seated on to the left side;  
 सीतामुभयकमलमिलत्वोचनं = the one with the eyes meeting the lotus-like face of Sita;  
 नीरद = cloud;  
 आभं = one resembling in light or appearance;  
 नानालङ्कारदीप्तं = one resplendent with many ornaments and decorations;  
 दधतमुरुजटाभ्रंजनं = bearing or holding great tufts or knotted hair as ornament;  
 रामचंद्रं = the moon-like Rama;

रामं लक्ष्मणपूर्वजं रघुवरे सीतापतिं सुंदरम् ।  
 काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम् ।  
 राजेंद्रं सत्यसंधं दशरथतनयं श्यामलं शांतमूर्तिम् ।  
 वंदे लोकान्भिरामं रघुकुलतिलकं राघवं रावणारिम् ॥ ॥

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 dynasty and the cynosure of all eyes..

रामं = Rama;

लक्ष्मणपूर्वजं = ?? ;

रघुवरं = the best of the Raghu race;

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

सुंदरं = the beautiful one;

ऋक्षुत्थं = Rama literally one who is standing on the hump of a bull;

ऋष्यशर्षपं = ocean of mercy;

गुणनिधिं = the reservoir or repository of good qualities;

विप्रप्रियं = the dear Brahmin;

धर्मिकं = relating to Dharma, religion or good conduct;

राजेंद्रं = King of kings;

सत्यसंधं = the man who is bound to be truthful;

दशरथतनयं = the son of Dasaratha;

श्यामलं = the dark complexioned one;

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

वंदे = I bow ; I worship;

लोकाम्बिरामं = ?? ;

रघुकुलतिलकं = the mark on forehead or jewel of the Raghu dynasty;

राघवं = Raghava, Rama;

रावणारिं = the enemy of Ravana;

रामाय रामभद्राय रामचंद्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥ ॥

I salute that Rama who is auspicious, benevolent and cool as moon,  
and77

रामाय = to Rama;

रामभद्राय = to Rama the auspicious;  
 रामचंद्राय = to the moonlike Rama;  
 वेधसे = to Brahma;  
 रघुनाथाय = to the lord or leader of the Raghu's;  
 नाथाय = for the lord or husband;  
 सीतायाः = Sita's;  
 पतये = to the husband or chief or lord;  
 नमः = bowing; salutation;

श्रीरामचंद्रायरणौ मनसा स्मरामि ।  
 श्रीरामचंद्रायरणौ वयसा गृणामि ।  
 श्रीरामचंद्रायरणौ शिरसा नमामि ।  
 श्रीरामचंद्रायरणौ शरणं प्रपद्ये ॥ ॥

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

श्रीरामचंद्रायरणौ = at the feet of the venerable Ramachandra;  
 मनसा = through the mind;  
 स्मरामि = I remember;  
 श्रीरामचंद्रायरणौ = at the feet of the venerable Ramachandra;  
 वयसा = through words;  
 गृणामि = ?? ;  
 श्रीरामचंद्रायरणौ = at the feet of the venerable Ramachandra;  
 शिरसा = by the head;  
 नमामि = I bow; salute; pay my respects;  
 श्रीरामचंद्रायरणौ = at the feet of the venerable Ramachandra;  
 शरणं = seeking refuge or surrender;  
 प्रपद्ये = I sing; worship;

दक्षिणे लक्ष्मणो यस्य वामे तु जनकात्मजा ।

पुरतो मारुतिर्यस्य तं वंदे रघुनंदनम् ॥ ॥

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

दक्षिणे = in the southern direction also denotes the right side or an able person;

लक्ष्मण = Laxman;

यस्य = whose;

वामे = on the left side;

तु = but; on the other hand;

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

whose daughter was Sita;

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

पुरतो = on the front side;

मारुतिः = Lord Hanuman;

यस्य = whose;

तं = him;

वंदे = I bow ; I worship;

रघुनंदनं = the delighter of the Raghu race;

लोकाम्बिरामं रणरङ्गधीरम् ।

राज्ज्वनेत्रं रघुवंशनाथम् ।

कारुण्यरूपं करुणाकरं तम् ।

श्रीरामचंद्रम् शरणं प्रपद्ये ॥ ॥

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-personified..

लोकामिरामं = ?? ;

रणरङ्गधीरं = the brave at the war stage;

राज्ज्वनेत्रं = having lotus-like eyes;

रघुवंशनाथं = the leader or chief of the Raghu dynasty;

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

करुणाकरं = bestower of mercy;

तं = him;

श्रीरामचंद्रं = Shri Ramachandra;

शरणं = seeking refuge or surrender;

प्रपद्ये = I sing; worship;

रामो राजमणिः सदा विजयते रामं रमेशं भजे ।  
 रामेणाभिडता निशाचरयमू रामाय तस्मै नमः ।  
 रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम् ।  
 रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥ ॥

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..

रामो = Rama;

राजमणिः = jewel among kings;

सदा = always; ever;

विजयते = wins; becomes victorious;

रामं = Rama;

रमेशं = the lord of ramA, Shiva;

भजे = I worship;

रामेणाभिडता = those struck by Rama;

निशाचरयमू = army of demons active in night;

रामाय = to Rama;

तस्मै = to him;

नमः = bowing; salutation;

रामान्नास्ति = ?? ;

परायणं = exceeding;

पश्तरे = better than the other;

रामस्थ = Rama's;

दासोऽस्म्यहं = I am the servant;

शमे = Oh! rAmA!;

चित्तलयः = the place where the consciousness finds interest or  
one whose mind is absorbed in something;

सदा = always; ever;

भवतु = Let or may it be so; let or may it happen.;

मे = to me or my;

भो = at (indec.voc.) (respectable form of greeting) Sir;

राम = Oh! Rama;

मामुद्धर = ?? ;

नीलांबुजश्यामलकोमलाङ्गं

सीतासमारोपितवामभागम् ।

पाणौ मृदासायक्यारुथापं

नमामि रामं रघुवंशनाथम् ॥ ॥

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!.

नीलांबुजश्यामलकोमलाङ्गं = the one having the body resembling blue black lotus;

सीतासमारोपितवामभागं = the one with the left side on which Sita is seated i.e. Rama;

पाणौ = in the hand;

मृदासायक्यारुथापं = he having great arrows and charming bow;



नमामि = I bow; salute; pay my respects;

रामं = Rama;

रघुवंशनाथं = the leader or chief of the Raghu dynasty;

शांतं शाश्वतमप्रमेयमननं निर्वाणशान्तिप्रदं

ब्रह्माशम्भुङ्क्षणीन्द्रसेव्यमनिशं वेदान्तवेद्यं विभुम् ।

रामाख्यं जगदीश्वरं सुरगुरुं मायामनुष्यं हरिं

वन्देऽहं करुणाकरं रघुवरं भूपालयूयामणिम् ॥ ॥

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..

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

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

निर्वाणशान्तिप्रदं = ?? ;

ब्रह्माशम्भुङ्क्षणीन्द्रसेव्यमनिशं = the Lord who has no night and

who is being served by Brahma, Shiva and the King of snakes AdisheSha;

वेदान्तवेद्यं = the one knowable through the Veda's;

विभुम् = ether; space; time; supreme ruler; god;

रामाख्यं = said to be or known as Rama;

जगदीश्वरं = the lord of the world;

सुरगुरुं = the preceptor of the gods i.e. Brihaspati;

मायामनुष्यं = ?? ;

हरिं = Lord Hari;

वन्देऽहं = I worship;

करुणाकरं = bestower of mercy;

રઘુવરે = the best of the Raghu race;

ભૂપાલચૂડામણિં = the one who is the Protector of the earth and  
also who is like the crest-jewel;

વન્દે રામં સચ્ચિદાનન્દં વન્દે રામં સચ્ચિદાનન્દમ્ ।  
શરણાગત જનપાલક શરણં વિઘ્નહરં સુખશાન્તિઃ કરણમ્ ।  
પરં પદં મ્હગલ અરવિદં વન્દે રામં સચ્ચિદાનન્દમ્ ।  
પરં પાવનં પ્રિયતં રૂપં પરમેશં શુભ શક્તિ સ્વરૂપમ્ ।  
સર્વાધારં મહા સુખ કંદં વન્દે રામં સચ્ચિદાનન્દમ્ ॥ ॥

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..

વન્દે = I worship; bow;

રામં = Rama;

સચ્ચિદાનન્દં = the triple quality of Brahman.;

વન્દે = I worship; bow;

રામં = Rama;

સચ્ચિદાનન્દં = the triple quality of Brahman.;

શરણાગત = having come to seek refuge or surrender;

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

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

શરણં = seeking refuge or surrender;

વિઘ્નહરં = the one who removes all hurdles or obstacles;

સુખ = happiness;

शान्तिः = Peace; tranquility;  
 करणं = a sense organ; also making; doing, etc.;  
 परं = supreme; great; the ultimate;  
 पदं = step ; leg; word;  
 मङ्गल = at (N) auspiciousness; welfare; well-being; good things;  
 अरविंद = lotus;  
 वन्दे = I worship; bow;  
 रामं = Rama;  
 सस्त्रिदानन्दं = the triple quality of Brahman.;  
 परं = supreme; great; the ultimate;  
 पावनं = pure;  
 प्रियतं = lovable;  
 रूपं = form; figure; appearance; personality;  
 परमेशं = great lord or god,;  
 शुभ = auspicious; propitious;  
 शक्ति = energy; power; strength; goddess Parvati;  
 स्वरूपं = one's own form;  
 सर्वाधारं = the basis or support of all;  
 मडा = big; large;  
 सुभ = happiness;  
 कंदं = a bulb kind of root;  
 वन्दे = I worship; bow;  
 रामं = Rama;  
 सस्त्रिदानन्दं = the triple quality of Brahman.;

श्रीराम सीतावर राघवेति  
 उे कौशलेशात्मजनायकेति ।  
 श्रीराम जयराम जय जय दयालु  
 श्रीराम जय राम जय जय कृपालु ॥ ॥

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..

શ્રીરામ = Oh! venerable Rama;  
 સીતાવર = husband of Sita;  
 રાઘવેતિ = ?? ;  
 ડે = vocative for addressing a male;  
 કૌશલેશ = ?? ;  
 આત્મજનાયકેતિ = ?? ;  
 શ્રીરામ = Oh! venerable Rama;  
 જયરામ = Oh! the victorious Rama;  
 જય = at (M.nom.) victory;  
 જય = at (M.nom.) victory;  
 દયાલુ = kind; compassionate;  
 શ્રીરામ = Oh! venerable Rama;  
 જય = at (M.nom.) victory;  
 રામ = Oh! Rama;  
 જય = at (M.nom.) victory;  
 જય = at (M.nom.) victory;  
 કૃપાલુ = one who is merciful or sympathetic;

રામરામેતિ રામેતિ રમે રામે મનોરમે ।  
 સહસ્રનામ તત્તુલ્યં રામ નામ વરાનને ॥ ॥

(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'..

રામ = Oh! Rama;  
 ઇતિ = thus;

रमे = Oh! ramA!;  
 रामे = Oh! rAmA!;  
 मनोरमे = mind-pleasing ;  
 सङ्स्रनाम = 1000 named;  
 तत्तुल्यं = the one equal to that;  
 राम = Oh! Rama;  
 नाम = namename;  
 वरानने = Oh! the one with a beautiful face;

वैदेडीसङ्घितं सुरद्रुमतले डेमे मडामाङ्गपे  
 मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।  
 अत्रे वाययति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं  
 व्याख्यान्तं भरतादितिः परिवृतं रामं भजे श्यामलम् ॥ ॥

वामे भूमिसुता पुरश्च डनुमान् पश्चात् सुमित्रासुतः  
 शत्रुघ्नो भरतश्च पार्श्वद्वयो वाय्वाघिकोशेषु च ।  
 सुग्रीवश्च विभीषणश्च युवराज् तारासुतो जाम्भवान्  
 मध्ये नील सरोज डोमलरुचिं रामं भजे श्यामलम् ॥ ॥

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 fore 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 Raghuvveeran 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..

वैदेडीसङ्घितं = the one with VAidehi or Sita;

सुरद्रुमतले = under the heavenly tree;

डेमे = Hema the golden one;

महामण्डपे = in the great Hall;

मध्ये = in the middle;

पुष्पकभासने = in the seat of 'pushpaka' plane;

मणिमये = Oh! full of gems;

वीरासने = in a Yogic Asana posture called Virasana or in a kingly seat;

सुस्थितं = well-positioned; well-established;

अग्रे = in the front or first place in front of;

वाचयति = causes to be read;

प्रभञ्जनसुते = Oh! daughter of Prabhanjana, shatterer or destroyer;

तत्त्वं = that thou;

भुनिभ्यः = for or from the sages;

परं = supreme; great; the ultimate;

व्याख्यान्तं = the end of the discourse or explanation;

भरतादिभिः = By Bharata and others literally beginning with Bharata;

परिवृतं = the surrounded;

रामं = Rama;

भजे = I worship;

श्यामलं = the dark complexioned one;

वामे = on the left side;

भूमिसुता = the daughter of the Earth, Sita;

पुरः = fortified town; city; also refers to human body;

च = and;

उनुमान = of Hanuman;

पः = Air; wind; leaf; egg;

यात् = ?? ;

सुमित्रासुतः = the son of Sumitra i.e. Lakshmana;

शत्रुघ्नो = a brother of Rama by that name; lit:the slayer of enemies;

भरतः = Bharata;

च = and;

पार्श्वद्वययोः = at On both sides;

वाय्वाधिकोणेषु = vayu and others in the corners;

च = and;

सुग्रीवः = the chief of the monkeys who helped Rama;

च = and;

विभीषणः = Vibishana, a younger brother of Ravana;

च = and;

युवराज् = prince regent;

तारासुतो = the son of Tara refers to Angada;

जाम्बवान् = a chieftain of bears an important character in the Ramayana;

मध्ये = in the middle;

नील = blue stone or gem;

सरोज = lotus;

कोमलरुचिं = ?? ;

रामं = Rama;

भजे = I worship;

श्यामलं = the dark complexioned one;

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥ ॥

(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..

સકૃદેવ = one time alone; once;  
 પ્રપન્નાય = to the one who has reached or arrived at;  
 તવાસ્મીતિ = ?? ;  
 ચ = and;  
 યાયતે = begs;  
 અભયં = protection; refuge;  
 સર્વભૂતેભ્યો = to all the living beings;  
 દદામ્યેતદ્ = I give this thing;  
 વ્રતં = austerity;  
 મમ = mine; mymy; mine;

કોમલાડ્ગં વિશાલાક્ષં ઇન્દ્રનીલ સમપ્રભમ્  
 દક્ષિણાડ્ગે દશરથં પુત્રાયેક્ષેણ તત્પરમ્ ।  
 પ્રષ્ટતો લક્ષ્મણં દેવં સછત્રં કનક પ્રભમ્  
 પાર્શ્વે ભરત શત્રુઘ્ન ચામર વ્જનાન્વિતૌ  
 અગ્રેત્યગ્રૌ હનૂમન્તં રામાનુગ્રહ કાંક્ષિણમ્ ॥ ॥

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 gloden umbrella,  
 near whom are Bharata and Shatrughna fanning, and Hanuman is in front  
 desiring Ram passionately..

કોમલાડ્ગં = ?? ;  
 વિશાલાક્ષં = ?? ;  
 ઇન્દ્રનીલ = bluish gem stone? decorating Indra's crown;  
 સમપ્રભં = having light, shine equal to refring to thousands of suns;  
 દક્ષિણાડ્ગે = on his right;  
 દશરતં = ?? ;



पुत्रार्थेक्षेण = through the desire for getting a son;  
 तत्परं = that great; other than that;  
 प्रष्टतो = the one standing in front;  
 लक्षां = ?? ;  
 देवं = God;  
 सछत्रं = along with an umbrella;  
 कनक = golden;  
 प्रभं = ?? ;  
 पार्श्वे = on the sides;  
 भरत = Oh! Bharata !;  
 शत्रुघ्न, चामर = ?? ;  
 अञ्जान्वितौ = ?? ;  
 अत्रेत्यत्रौ = ?? ;  
 उन्मत्तं = Hanuman;  
 रामानुत्र = ?? ;  
 कान्क्षिणं = one who desires;

दूरीकृत सीतार्तिः प्रकटीकृत रामवैभव स्फूर्तिः ।  
 दारित दशमुख कीर्तिः पुरतो मम भातु उन्मत्तो मूर्तिः ॥ ॥

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..

दूरीकृत = having been distanced or having removed it or thrown it far away;  
 सीतार्तिः = the sorrow or difficulty of Sita;  
 प्रकटीकृत = made public; made visible to the eye;  
 रामवैभव = the glory and splendour of Rama;  
 स्फूर्तिः = throbbing; vibration; flash; inspiration;  
 दारित = torn; split; cut;

દશમુખ = ten-headed;  
 કીર્તિ: = fame;  
 પુરતો = on the front side;  
 મમ = mine; my;  
 ભાતુ = Let one shine;  
 હનૂમતો = from Hanuman;  
 મૂર્તિ: = person; embodiment;

અગ્રતઃ પૃષ્ઠતશ્ચૈવ પાર્શ્વતશ્ચ મહાબલૌ ।  
 આકર્ણપૂર્ણા ધન્વાનૌ રક્ષેતાં રામલક્ષ્મણૌ ॥ ॥

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..

અગ્રતઃ = Before; in the front side;  
 પૃષ્ઠતઃ = at or from the back;  
 ચૈવ = and like;  
 પાર્શ્વતઃ = from the sides;  
 ચ = and;  
 મહાબલૌ = the twosome with great might;  
 આકર્ણપૂર્ણા = fully reaching upto the ears ;  
 ધન્વાનૌ = the two carrying bows;  
 રક્ષેતાં = May the two protect us;  
 રામલક્ષ્મણૌ = Rama and Laxmana;

રામ રામ રામ રામ રામનામતારકં  
 રામ કૃષ્ણ વાસુદેવ ભક્તિમુક્તિદાયકમ્ ।  
 શકુરાય ગીયમાનપુણ્યનામકીર્તનં  
 જાનકીમનોહરં શ્રીરામચન્દ્રમં ભજે ॥ ॥

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..

राम = Oh! Rama;

राम = Oh! Rama;

राम = Oh! Rama;

राम = Oh! Rama;

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

राम = Oh! Rama;

कृष्ण = of Krishna; black;

वासुदेव = at (M.acc.) the son of 'vasudeva';

भक्तिमुक्तिदायकं = the one who grants devotion and liberation or salvation;

शङ्कराय = to Shankara;

गीयमानपुण्यनामकीर्तनं = the hymn being sung having sacred names;

जनकीमनोहरं = the one who captures Janaki's mind i.e. Rama;

श्रीरामचन्द्रम् = Rama;

भजे = I worship;

मनोजवं मारुततुल्यवेगम् ।

जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

वातात्मजं वानरयूथमुप्यम् ।

श्रीरामदूतं शरणां प्रपद्ये ॥ ॥

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 sLOkam 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 ..

मनोजवं = one equalling the speed of mind;  
 मारुततुल्यवेगं = one having speed equal to that of the wind;  
 जितेन्द्रियं = one who has conquered the senses;  
 बुद्धिमती = of or among the people who have the intellect;  
 वरिष्ठं = the best person;  
 वात = relating to wind;  
 आत्मजं = born of oneself, refers to one's son;  
 वानरयूथमुष्यं = the chief of the monkey army;  
 श्रीरामदूतं = the messenger of the venerable Rama;  
 शरणं = seeking refuge or surrender;  
 प्रपद्ये = I sing; worship;

अतुलितबलधामं डेमशैलाभदेडं  
 दनुजवनकृशानुं झानिनामग्रगण्यम् ।  
 सकलगुणनिधानं वानराणामधीशं  
 रघुपतिप्रियभक्तं वातजातं नमामि ।  
 ॐ उं उनुमते नमः ॥ ॥

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 ) .

अतुलितबलधामं = the home of incomparable, unequalled power or might;

डेमशैवाभदेडं = having body resembling a golden-hued mountain;

दनुजवनकृशानुं = the fire 'kRishAnuH of the forest of demons;

ज्ञानिनामग्रगण्यं = reckoned as the foremost or first among the learned;

सकलगुणनिधानं = the one who is a reservoir of all good qualities;

वानराणामधीशं = the master of chief of the monkeys;

रघुपतिप्रियभक्तं = the devotee of the chief of Raghus;

वातजातं = born of wind-god;

नमामि = I bow; salute; pay my respects;

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

डं = ?? ;

डनुभते = to Hanuman;

नमः = bowing; salutation;

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।

अजात्यं वाक्पटुत्वं च डनुभत्स्मरणाद्भवेत् ॥ ॥

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 ..

बुद्धिः = intellect;

बलं = might, strength;

यशो = fame;

धैर्यं = courage; firmness;

निर्भयत्वं = fearlessness;

अरोगता = freedom from disease;

अज्ञान्यं = opposite of jADyaM or stupidity or dullness or frigidity  
or foolishness meaning bright in intellect;

वाङ्मयत्वं = eloquence in speech;

च = and;

उन्मूढस्मरणवद्भवित् = May it happen or result from the remembrance of Hanuman;

यत्र यत्र रघुनाथ कीर्तनं

तत्र तत्र कृतमस्तकाञ्जलिम् ।

भाष्यवारि परिपूर्णा लोचनं

मारुतिं नमत राक्षसान्तकम् ॥ ॥

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..

यत्र यत्र = where ever;

रघुनाथ = Oh! the lord of the Raghu dynasty;

कीर्तन = eulogising or praising hymn or work;  
 तत्र = there;  
 तत्र = there;  
 कृतमस्तकाञ्जलि = the one with the bent head and folded hands;  
 भाष्पवारि = raining tears (tear-drops);  
 परिपूर्णा = complete; perfect;  
 लोचन = eye;  
 मारुति = Hanuman;  
 नमत = bow; salute;  
 राक्षस = demons;  
 अन्तक = exterminator ;

करयत्न कृतं वाक्कायजं कर्मजं वा ।  
 श्रवणानयनजं वा मानसं वापराधम् ।  
 विदितमविदितं वा सर्वमेतत्क्षमस्व ।  
 जय जय करुणाब्धे श्रीमहादेव शम्भो ॥ ॥

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!

करयत्न = by the hand and foot;  
 कृतं = that which has been done;  
 वाक्कायजं = born of or resulting from words and body or action;  
 कर्मजं = born of action or duty;  
 वा = or; also; like; either or;  
 श्रवणानयनजं = resulting from ears or hearing and eyes;  
 वा = or; also; like; either or;

માનસં = of the mind; thought;  
 વા = or; also; like; either or;  
 અપરાધં = faults, wrong deeds;  
 વિહિતમવિહિતં = knowingly or unknowingly;  
 વા = or; also; like; either or;  
 સર્વમેતત્ક્ષમસ્વ = Fogive all this;  
 જય = at (M.nom.) victory;  
 જય = at (M.nom.) victory;  
 કરુણાબ્ધે = ocean of mercy;  
 શ્રીમહાદેવ = Oh! great Lord Shiva;  
 શમ્ભો = Oh! Shiva or happy person;

કર્પૂરગૌરં કરુણાવતારં  
 સંસારસારં ભુજગેન્દ્રહારમ્ ।  
 સદા વસન્તં હૃદયારવિન્દે  
 ભવં ભવાનીસહિતં નમામિ ॥ ॥

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 serpant around  
 his neck and is ever present in the lotus abode of our hearts..

કર્પૂરગૌરં = ?? ;  
 કરુણાવતારં = embodiment of mercy;  
 સંસારસારં = the essence of worldly or familly-life;  
 ભુજગેન્દ્રહારં = one who is having the king of snake as the garland  
 or necklace, Shiva;  
 સદા = always; ever;  
 વસન્તં = the one who is living or dwelling or the spring season;  
 હૃદયારવિન્દે = in the lotus like heart;  
 ભવં = the chain or ocean of births and deaths or the one God who causes it;;



भवानीसहित = one who has BhavAnI alongside;  
नमामि = I bow; salute; pay my respects;

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ॐ त्र्यम्बकं यजामहे  
सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनान्  
मृत्योर्मुक्षीय मामृतात् ॥ ॥

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)..

ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
त्र्यम्बकं = the three-eyed one;  
यजामहे = Let us do the sacrifice;  
सुगन्धिं = the one who is fragrant;  
पुष्टिवर्धनं = that which increases nourishment;  
उर्वारुकमिव = like the cucumber;  
बन्धनान् = ?? ;  
मृत्योर्मुक्षीय = ?? ;  
मामृतात् = ?? ;

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नमस्ते रुद्रमन्थव उतोत षषवे नमः ।  
नमस्ते अस्तु धन्वने बाहुभ्या-मुत ते नमः ॥ ॥

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

નમસ્તે = greetings, salutations to you;  
 રુદ્રમન્યવ = to Shiva's anger;  
 ઉતોત = and then;  
 ઇષવે = for the bow;  
 નમઃ = bowing; salutation;  
 નમસ્તે = greetings, salutations to you;  
 અસ્તુ = let it be so; let there be; Amenlet there be(III  
 per.benedic.) May there be; So be it; Amen;  
 ધન્વને = to the bow-bearing one;  
 બાહુભ્યા-મુત = ?? ;  
 તે = to you or your (here:poss.);  
 નમઃ = bowing; salutation;

ૐ શિવ ૐ શિવ, પરાત્પરા શિવ ઓઙ્કાર શિવ તવ શરણમ્ ।  
 નમામિ શઙ્કર ભજામિ શઙ્કર ઉમામહેશ્વર તવ શરણમ્ ॥ ॥

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..

ૐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 શિવ = of Lord Shiva ; auspicious; favourable; propitious;  
 ૐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 શિવ, = ?? ;  
 પરાત્પરા = greater than the great; the most supreme;  
 શિવ = of Lord Shiva ; auspicious; favourable; propitious;  
 ઓઙ્કાર = relating to the Brahman or the 'OM' mantra;  
 શિવ = of Lord Shiva ; auspicious; favourable; propitious;  
 તવ = youryour;

शरणं = seeking refuge or surrender;

नमामि = I bow; salute; pay my respects;

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

भजामि = I worship;

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

उमामेश्वर = Oh! Shiva with Parvati or adj.;

तव = your;

शरणं = seeking refuge or surrender;

वन्दे उमापतिं सुरगुरुं वन्दे जगत्कारणम् ।  
 वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ।  
 वन्दे सूर्यं शशाङ्कं वह्निधनं वन्दे मुकुन्दं प्रियम् ।  
 वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शङ्करम् ।  
 ॐ नमः शिवाय ॥ ॥

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!.

वन्दे = I worship; bow;

उमापतिं = the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;

सुरगुरुं = the preceptor of the gods i.e.Brihaspati;

वन्दे = I worship; bow;

जगत्कारणं = the cause of the world;

वन्दे = I worship; bow;  
 पद्मगम्भूषणं = the one wearing serpents as ornaments;  
 भृगुधरं = ?? ;  
 वन्दे = I worship; bow;  
 पशून् = the animals';  
 पतिं = the husband; chief; lord;  
 वन्दे = I worship; bow;  
 सूर्यं = of the sun;  
 शशाङ्ग = at (M.nom.) the moon; having the hare as a body part;  
 वह्निचक्षुः = with fiery eyes;  
 वन्दे = I worship; bow;  
 मुकुन्द = at (M.acc.) Mukunda(M.nom.) Mukunda, Vishnu or  
 Krishna(m.nom.) Mukunda (Vishnu);  
 प्रियं = that which is agreeing well; dear; to one's liking; darling ;;  
 वन्दे = I worship; bow;  
 भक्तजनश्रयं = one who grants refuge to the devotees;  
 च = and;  
 वरदं = the one who gives boons;  
 वन्दे = I worship; bow;  
 शिवं = Lord shiva;  
 शङ्करं = Shankara;  
 ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 नमः = bowing; salutation;  
 शिवाय = to Shiva;

अपसर्पन्तु ते भूता ये भूता भूमिसंस्थिताः ।  
 ये भूता विघ्नकर्तारस्ते गच्छन्तु शिवाज्ञया ॥ ॥

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..

अपसर्पन्तु = Let them move away or drive away;  
 ते = to you or your (here:poss.);  
 भूत = one who has taken some form or come to a certain state;  
 ये = they who;  
 भूत = one who has taken some form or come to a certain state;  
 भूमिसंस्थितः = on the earth or ground;  
 ये = they who;  
 भूत = one who has taken some form or come to a cerertain state;  
 विद्वक्तारस्ते = ?? ;  
 गच्छन्तु = let them go;  
 शिवाज्ञया = by Shiva's command or orders;

तीक्ष्णदंष्ट्र मडाकाय कल्यान्तदलनोपम ।  
 भैरवाय नमस्तुभ्यमनुज्ञां दातुमर्हसि ॥ ॥

Oh! The one with sharp teeth, huge body, destroyer (like fire) of the worlds, Bhairava grant permission to offer salutations to You..

तीक्ष्णदंष्ट्र = sharp teeth;  
 मडाकाय = big bodied;  
 कल्यान्तदलनोपम = equal to the burning at the time of the end of the world or 4 'yuga's;  
 भैरवाय = to the Bahirava i.e. Shiva;  
 नमस्तुभ्यमनुज्ञां = I bow to thee; permission (may be given);  
 दातुमर्हसि = 'dAtuM (inf.) and 'arhasi' (verb); you desrve (have merit) to give;

मङ्गलं भगवान् शंभुः मङ्गलं वृषभध्वजः ।  
 मङ्गलं पार्वतीनाथो मङ्गलायतनो हरः ॥ ॥

Auspicious is the splendent Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara..

मङ्गलं = auspiciousness; welfare; well-being; good things;  
 भगवान् = God; or a respectable person one who possesses the  
 bhaga -a cluster of good things including wealth and happiness;  
 शंभुः = an epithet of Shiva;  
 मङ्गलं = auspiciousness; welfare; well-being; good things;  
 वृषभध्वजः = the one having the bull in his flag;  
 मङ्गलं = auspiciousness; welfare; well-being; good things;  
 पार्वतीनाथो = Parvati's consort i.e. Shiva;  
 मङ्गलायतनो = bringing good fortune or auspiciousness;  
 उरः = Lord Shiva literally one who removes or steals or destroys ignorance.;

तत्पुरुषाय विद्महे । मહાદેવાય ધીમહિ ।  
 તન્નો રુદ્રઃ પ્રચોદયાત્ ॥ ॥

This is my offering to the the onlu purushA, Shiva .  
 I meditate to this Lord of Lords.  
 Let that fierce Lord (Shiva) inspire me..

તત્પુરુષાય = ?? ;  
 વિદ્મહે = offering;  
 મહાદેવાય = to Shiva;  
 ધીમહિ = May meditate;  
 તન્નો = ?? ;  
 રુદ્રઃ = Shiva;  
 પ્રચોદયાત્ = inspire; kindle; urge; induce;;

અયં મે હસ્તો ભગવાનયં મે ભગવત્તરઃ ।  
 અયં મે વિશ્વભેષજોડયં શિવાભિમર્શનઃ ॥ ॥

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..

अयं = this one;

मे = to me or my;

उस्ती = the hand;

भगवानयं = ?? ;

मे = to me or my;

भगवत्तरः = one who is more godly than the other(s);

अयं = this one;

मे = to me or my;

विश्वल्लेषजोडयं = ?? ;

शिवाभिर्मर्शनः = ?? ;

असितगिरिसमस्यात् कज्जलं सिंधूपात्रे  
सुरतरुवरशाभा लेपनी पत्रमूर्वी ।  
लिपति यद्वि गृहित्वा शारदा सर्वकालं  
तदपि तव गुणानामीश पारं न याति ॥ ॥

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!

असितगिरिसमस्यात् = like (samaM) a black (asita) mountain (giri);

कज्जलं = eye ointment; collyrium or black ink;

सिंधुपात्रे = in the pot (pAtra) of ocean (si.ndhu) [7];

सुरतरुवर = the heavenly tree;

शाखा = a branch;;

लेखनी = writing instrument;

पत्र = leaf; page;

उर्वी = earth;

लिपति = writes (likha);

यदि = if;

गृहीत्वा = while holding;

शारदा = goddess worshipped during the autumnal season sharad as

Durga, LakShmi and Sarasvati;

सर्वकालं = for ever;

तदपि = even then;

तव = your;

गुणानां = of the good qualities;

ईश = Hey Isha[8];

पार = end; other side;

न = no;

याति = goes;

षडाननं कुङ्कुमरक्तवर्णं

महामतिं दिव्यमयूरवाहनम् ।

रुद्रस्य सूनुं सुरसैन्यनाथं

गुहं सदा शरणमहं प्रपद्ये ॥ ॥

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..



षाडाननं = the six-headed one Karthikeya;  
 कुङ्कुमरक्तवर्णं = ?? ;  
 महामतिं = the great minded one;  
 दिव्यमयूरवाहनं = the divine peacock vehicle;  
 रुद्रस्य = Rudra's;  
 सूनुं = the son;  
 स्युरसैन्यनाथं = the leader of the army of the gods;  
 गुहं = guha refers to Karthikeya;  
 सदै = always; ever;  
 शरणमढं = refuge, I;  
 प्रपद्ये = I sing; worship;

नमो नमस्ते गुह शक्तिधाम्ने  
 नमो नमस्ते गुह शक्तिधर्त्रे ।  
 नमो नमस्ते गुह देवसेना  
 भर्त्रे नमस्ते कुलभूषणाय ॥ ॥

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..

नमो = bowing; salute;  
 नमस्ते = greetings, salutations to you;  
 गुह = Guha refers to lord Karthikeya;  
 शक्तिधाम्ने = Oh!. the seat or abode of power; might;  
 नमो = bowing; salute;  
 नमस्ते = greetings, salutations to you;  
 गुह = Guha refers to lord Karthikeya;  
 शक्तिधर्त्रे = abode of strength;  
 नमो = bowing; salute;  
 नमस्ते = greetings, salutations to you;

गुह = Guha refers to lord Karthikeya;

देवसेना = a female of that name, also army of gods;

भर्त्रे = for or to the Lord;

नमस्ते = greetings, salutations to you;

कुलभूषणाय = ?? ;

ज्ञानशक्तिधर स्कन्द वल्लीकल्याण सुन्दर ।

देवसेना मनः कान्त कार्तिकेय नमोऽस्तुते ।

ॐ सुब्रह्मण्याय नमः ॥ ॥

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!.

ज्ञानशक्तिधर = bearing or wearing the power of knowledge;

स्कन्द = at (M.nom.) Karthikeya; also leaping;;

वल्लीकल्याण = relating to Valli's marriage or auspicious activity;

सुन्दर = beautiful;

देवसेना = a female of that name, also army of gods;

मनः = mind;

कान्त = Oh! husband;

कार्तिकेय = ?? ;

नमोऽस्तुते = Salutations unto Thee;

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

सुब्रह्मण्याय = to Karthikeya;

नमः = bowing; salutation;

मयूराधिरूढं मडावाङ्मयगूढं

मनोहारि देहं मलञ्चित्तगोळम् ।

मडीदिवदेवं मडावेदभावं

मडादेवबालं भजे लोकपालम् ॥ ॥

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..

मयूराधिपुङ्खः = he who is astride the peacock;

मडावाङ्मयगुणः = he having the great mystic saying, PraNava;

मनोडारि = that which attracts or draws the mind;

देहं = the human body;

मडस्थितगोळं = he, being the house or abode of great Consciousness;

मडीदिवदेवं = the lord of the lords of the earth;

मडावेदभावं = he, knowing the meaning of the great 'Vedas';

मडादेवबालं = the lad of Mahadeva, Shiva;

भजे = I worship;

लोकपालं = caretaker of the worlds or people;

सरस्वति नमस्तुभ्यं वरदे कामपुषिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥ ॥

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..

सरस्वति = Oh! sarasvati ; goddesss of knowledge;

नमस्तुभ्यं = I bow to thee;

વરદે = Oh! the boon-giver;

કામરૂપિણિ = (fem.nom.) one who is desire-personified;

વિદ્યારમ્ભ = the beginning of learning the 3 R's;

કરિષ્યામિ = I shall do;

સિદ્ધિર્ભવતુ = May it materialise;

મે = to me or my;

સદા = always; ever;

યા કુન્દેન્દુ તુષાર હાર ધવલા યા શુભ્રવસ્ત્રાવૃતા ।  
 યા વીણાવરદૈઃ મૌડિતકરા યા શ્વેતપદ્માસના ।  
 યા બ્રહ્માચ્યુતશકુરપ્રભૃતિભિર્દેવે સદા વંદિતા ।  
 સા માં પાતુ સરસ્વતી ભગવતી નિઃશેષજાડ્યાપહા ॥ ॥

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..

યા = She who;

કુન્દેન્દુ = lily and moon;

तुषार = dews, drops, spray;

हार = at (M.nom.) garland; also removal;

धवला = white;

या = She who;

शुभ्रवस्त्रावृत्ता = the one enrobed in white dress;

या = She who;

वीणावरदंड = relating to Veena instrument and the boon-giving stick;

मंडितकरा = decked hands;

या = She who;

श्वेतपद्मासना = the one seated on white lotus seat;

या = She who;

ब्रह्म = Brahma;

अच्युत = Vishnu;

शङ्कर = Shiva;

प्रभृतिभिर्देवे = ?? ;

सदा = always; ever;

वंदित = one who has been worshipped;

सा = she;

मि = me;

पातु = May protect me or us;

सरस्वती = goddess of knowledge known by this name;

भगवती = Durga or other goddess or a respectable woman;

निःशेष = without any remainder; in its entirety;

जज्ञ्या = through frigidity or stupidity;

अपछा = take away, drive away;

ध्यायेत् पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं  
 डेमाभां पीतवस्त्रां करकलितलसद्भ्रमपद्मां वराङ्गीम् ।  
 सर्वालङ्कारयुक्तां सततमभयदां भक्तनम्रां भवानीं  
 श्रीविधां शान्तमूर्तिं सकलसुरनुतां सर्वसम्पत्प्रदात्रीम् ॥ ॥

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..

ધ્યાયેત્ = Let us meditate;

પદ્માસનસ્થાં = the one standing in the seat of a lotus;

વિકસિતવદન્તી = the one with a blossomed pleasant face;

પદ્મપત્રાયતાક્ષીં = the one with long eyes resembling lotus leaves;

હેમાભાં = she who is having the brightness of gold;

પીતવસ્ત્રાં = Yellow clothing or dress;

કરકલિતલસદ્ધેમપદ્માં = the one wearing the shining golden lotus in the hand;

વરાડ્ગીં = the one with a beautiful form or personality;

સર્વાલકુટાચ્યુક્તીં = the one along with all kinds of ornamentation and decoration;

સતતમભયદાં = the who offers protection or refuge always;

ભક્તનમ્રાં = one who is soft or kind to the devotees;

ભવાનીં = the female goddess bhavanI who controls or manages the creation;

શ્રીવિદ્યાં = Goddess Shrividya, one form of Goddess Shakti;

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

સકલસુરનુતીં = praised by all the gods;

સર્વસમ્પત્તદાત્રીં = the giver of all kinds of wealth and prosperity;

જય જય દેવિ ચરાચરસારે કુચયુગશોભિત મુક્તાહારે ।

વીણાપુસ્તકરંજિતહસ્તે ભગવતિ ભારતિ દેવિ નમસ્તે ॥ ॥

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..

जय = at (M.nom.) victory;

जय = at (M.nom.) victory;

देवि = Oh! goddess;

यथायत्सारे = Oh! the essence of the mobile and the immobile world!;

दुययुगशोभित = ?? ;

मुक्ताडारे = Oh! the one having a pearl necklace!;

वीणापुस्तकरंजितहस्ते = Oh! the one with the hands adorned with  
the Veena instrument and the book;

भगवति = Oh goddess!;

भारति = A name for goddess sarasvatI; one of the titles awarded to scholars;

देवि = Oh! goddess;

नमस्ते = greetings, salutations to you;

नमस्तेऽस्तु मडामाये श्रीपीठे सुरपूजिते ।

शङ्खचक्रगदाहस्ते मडालक्ष्मि नमोऽस्तुते ॥ ॥

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..

नमस्तेऽस्तु = Salutations unto Thee;

मडामाये = Oh. goddess of great illusory powers;

श्रीपीठे = in the respected and exalted place particularly of goddess shakti;

सुरपूजिते = Oh! the one worshipped by the gods;

शङ्खचक्रगदाहस्ते = One having the conch shell and the mace in the hands;

मडालक्ष्मि = Oh! Mahalakshmi;

नमोऽस्तुते = Salutations unto Thee;

पद्मानने पद्मविपद्मपत्रे पद्मप्रिये पद्मदलायताक्षि ।

विश्वप्रिये विश्वभूमनोऽनुकुले त्वत्याएपद्मं मयि सन्निधत्स्व ॥ ॥

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..

पद्मानने = Oh! lotus-faced one;

पद्म = ?? ;

विपद्मपत्रे = ?? ;

पद्मप्रिये = Oh! lotus loving one;

पद्मदलायतलक्षि = the one having eyes resembling lotus petals;

विश्वप्रिये = Oh! the one who is dear to the Universe;

विष्णुमनोऽनुकूले = Oh!. the one going in tandem with Vishnu's mind;

त्वत्पादपद्मं = your lotus-like feet;

मधि = in me;

सन्निधत्स्व = Put me in the presence of;

सर्वज्ञे सर्ववरदे सर्वदुष्ट भयङ्करि ।

सर्वदुःख हरे देवि महालक्ष्मि नमोऽस्तुते ॥ ॥

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..

सर्वज्ञे = Oh! the knower of all;  
 सर्ववरदे = Oh! the giver of all boons;  
 सर्वदुष्ट = all kinds of bad things;  
 भयङ्कुरि = Oh! one who creates terror;  
 सर्वदुःख = all kinds of sufferings; troubles;  
 हरे = OH! hari;  
 देवि = Oh! goddess;  
 महालक्ष्मि = Oh! Mahalakshmi;  
 नमोऽस्तुते = Salutations unto Thee;

लक्ष्मी क्षीरसमुद्रराजतनयां श्रीरङ्गधामेश्वरी  
 दासीभूतसमस्तदेववनितां लोकैकदीपाङ्कुराम् ।  
 श्रीमन्मन्दकटाक्षलब्धविभवभ्रामेन्द्रगङ्गाधरां  
 त्वां त्रैलोक्यकुटुम्बिनीं सरसिञ्जं वन्दे मुकुन्दप्रियाम् ॥ ॥

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)..

लक्ष्मी = to Laxmi;  
 क्षीर = water, milk;  
 समुद्र = the ocean;

क्षीरसमुद्र = a specific ocean or ocean in general, body of water;  
 राज = of the king;  
 तनयां = (to) daughter;  
 श्री = relating to Prosperity; wealth; goddess LakShmi and 'shrIH' is;  
 fem.nom.; also an honourable prefix;  
 श्रीरङ्ग = Vishnu, the one who loves ShrI;  
 श्रीरङ्गधामेश्वरी = mistress of the house of ShrIranga;  
 दासीभूत = having been a female servant;  
 समस्त = the entire;  
 देवनिती = (to) wife of a god;  
 लोक = world;  
 दीपाङ्गुरी = the tip of the flame of the lamp or the spark, wick;  
 कटाक्ष = glance;  
 मन्दकटाक्ष = passing glance;  
 लब्ध = obtained, from labh to obtain;  
 विभव = glory, splendor, riches;  
 ब्रह्मेन्द्र = the Brahma and Indra;  
 गङ्गाधर = Shiva, bearing or wearing 'ganga';  
 त्वां = you;  
 त्रैलोक्य = relating to three worlds;  
 कुटुम्बिनी = wife or matriarch;  
 सरसिज = the lake-born, lotus;  
 वन्दे = I worship; bow;  
 मुकुन्दप्रियां = she who is dear to Mukunda;

स्मरामि नित्यं देवेशि त्वया प्रेरित मानसः ।  
 त्वदाज्ञा शिर धृत्वा भजामि परमेश्वरीम् ।  
 ॐ महालक्ष्म्यै नमः ॥ ॥

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..

स्मरामि = I remember;  
 नित्यं = ever; permanent;  
 देवेशि = ?? ;  
 त्वया = by you;  
 प्रेरित = having been induced or egged on or sent;  
 मानसः = of the mind;  
 त्वदाज्ञा = your orders or command;  
 शिर = relating to the head(adj.)head;  
 धृत्वा = having worn or borne;  
 भजामि = I worship;  
 परमेश्वरी = ?? ;  
 ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 मला = big; large;  
 लक्ष्म्यै = ?? ;  
 नमः = bowing; salutation;

सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्ति प्रदायिनि ।

मन्त्रमूर्ते सदा देवि मालाक्ष्मि नमोऽस्तुते ॥ ॥

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..

सिद्धिबुद्धिप्रदे = Oh! the giver of material objects and intellect;

देवि = Oh! goddess;

भुक्तिमुक्ति = The worldly enjoyment and liberation from births and deaths;

प्रदायिनि = Oh! the giver;

मन्त्रमूर्ते = Oh! embodiment of the mantra!;

सदा = always; ever;

देवि = Oh! goddess;

महालक्ष्मि = Oh! Mahalakshmi;

नमोऽस्तुते = Salutations unto Thee;

वन्दे पद्मकरं प्रसन्नवदनं सौभाग्यदां भाग्यदाम् ।

उस्ताभ्यामभयप्रदां मणिगणैर्नाना विधैर्भूषिताम् ॥ ॥

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..

वन्दे = I worship; bow;

पद्मकरं = the one having lotus-like hands;

प्रसन्नवदनं = the one with pleasing face;

सौभाग्यदां = the one granting the good and auspicious things;

भाग्यदां = one who grants good fortune;

उस्ताभ्यामभयप्रदां = the one giving freedom from fear through the two hands;

मणिगणैः = through groups of gems;

नाना = many; several;

विधैः = by several or different ways or kinds;

भूषितां = the one decorated with ornaments;

भक्तानीष्टकलप्रदाम् उरिउर भ्रामादिभिः सेविताम् ।

पार्श्वे पङ्कज शङ्खपद्मनिधिर्युक्ताम् सदा शक्तिभिः ॥ ॥

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..

भक्तानीष्टकृत्वप्रदां = fulfilling devotee's desires;

हरिहर = of Hari and Hara i.e. Vishnu and Shiva;

ब्रह्मादितिः = by Brahma and others i.e. Vishnu, Shiva etc.;

सेवित्वां = the worshipped or served one;

पार्श्वे = in front;

पद्मज = of the lotus;

शङ्खपद्मनिधिभिर्युक्तां = 'sha.nkhanidhi' and 'padmanidhi' (2 kinds of treasures);

सदा = always; ever;

शक्तिभिः = by the power;

सरसिजनयने सरोज उस्ते धवणतरां शुक्लान्धमाव्यशोभे ।

भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीदमज्यम् ॥ ॥

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..

सरसिजनयने = Oh! the one with lotus-like eyes;

सरोज = lotus;

उस्ते = in the hand;

धवणतरां = the one who is whiter;

शुक्लान्धमाव्यशोभे = Oh! the one shining with parrot, sandal paste and garland;

भगवति = Oh goddess!;

हरिवल्लभे = Oh! the darling of Hari (Vishnu);

मनोज्ञे = Oh! the knower of the mind;

ત્રિભુવનભૂતિકરિ = the creator of the three worlds or the giver  
of happiness and prosperity to the three worlds;  
પ્રસીદમહ્યમ્ = Be pleased or favourable towards me;

માતર્નમામિ કમલે કમલાયતાક્ષિ  
શ્રીવિશ્ણુહૃત્કમલ વાસિનિ વિશ્વમાતઃ ।  
ક્ષીરોદ્ધે કમલકોમલ ગર્ભ ગૌરિ  
લક્ષ્મી ! પ્રસીદ સતતં નમતાં શરણ્યે ॥ ॥

Oh! mother LakShmi who is like the lotus, whose eyes are wide like the lotus, who 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..

માતઃ = mother;  
નમામિ = I salute;  
કમલે = Kamala (LakShmi);  
કમલાયતાક્ષિ = Oh! the one with lotus-like long eyes;  
શ્રીવિશ્ણુહૃત્કમલ = Vishnu's lotus-like heart;  
વાસિનિ = Oh! the dweller;  
વિશ્વમાતઃ = Oh! the mother of the Universe;  
ક્ષીરોદ્ધે = Oh! the one born of the milky ocean;  
કમલકોમલ = of the one as tender or delicate as the lotus;  
ગર્ભ = relating to the womb;  
ગૌરિ = Oh! Gauri;  
લક્ષ્મી = Goddess LakShmi; consort of Vishnu;  
પ્રસીદ = favour or bless;  
સતતં = constant, continuous;  
નમતાં = of the people who bow or salute or worship;  
શરણ્યે = Oh! the one worthy for seeking refuge;

महालक्ष्मी च विभ्रले । विष्णुपत्नी च धीमहि ।  
तन्नो लक्ष्मीः प्रथोदयात् ॥ ॥

This is my offering to the goddess of wealth . I meditate to this wife  
of mahAviShNu. Let that Goddess lakShmI inspire me..

महालक्ष्मी = consort of Vishnu; goddess of wealth and prosperity;  
च = and;  
विभ्रले = offering;  
विष्णुपत्नी = the consort of Vishnu i.e.LakShmi;  
च = and;  
धीमहि = May meditate;  
तन्नो = ?? ;  
लक्ष्मीः = Oh! LakShmi;  
प्रथोदयात् = inspire; kindle; urge; induce;;

ॐ ह्रीं श्रीं क्लीम् महालक्ष्मि महालक्ष्मि ।  
येहि येहि सर्वसौभाग्यम् देहि मे स्वाहा ॥ ॥

OM! hriM, shrIM, kliM, mAhalakShmi, MahalakShmi give me good fortune..

ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
ह्रीं = ?? ;  
श्रीं = ?? ;  
क्लीम् = ?? ;  
महालक्ष्मि = ?? ;  
येहि = ?? ;  
सर्वसौभाग्यम् = ?? ;  
देहि = ?? ;

मे = ?? ;

स्वाहा = ?? ;

समुद्रवसने देवि पर्वतस्तनमण्डले ।

विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्वमे ॥ ॥

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!.

समुद्रवसने = Oh! the one having the ocean as the dress;

देवि = Oh! goddess;

पर्वतस्तनमण्डले = mountains like breasts;

विष्णुपत्नि = Oh! the wife of Vishnu;

नमस्तुभ्यं = I bow to thee;

पादस्पर्श = touching of the feet;

क्षमस्वमे = forgive us;

सर्व मङ्गल माङ्गल्ये शिवे सर्वार्थ साधिके ।

शरण्ये त्र्यम्बके गौरी नारायणी नमोऽस्तुते ॥ ॥

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..

सर्व = all;

मङ्गल = at (N) auspiciousness; welfare; well-being; good things;

माङ्गल्ये = Oh! the giver of auspiciousness; well-being;

शिवे = Oh! auspicious one; Oh! Shiva's consort;



सर्वार्थ = for the attainment of all wealth or ends;  
 साधिके = Oh! the one who can get things done;  
 शरण्ये = Oh! the one worthy for seeking refuge;  
 त्र्यम्बके = Oh! three-eyed goddess;  
 गौरी = goddess Parvati or a lady of white fair complexion;  
 नारायणी = Narayani or Durga;  
 नमोऽस्तुते = Salutations unto Thee;

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।  
 या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।  
 या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ।  
 ॐ अम्बायै नमः ॥ ॥

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!.

या = She who;  
 देवी = goddess;  
 सर्वभूतेषु = among all the living beings;  
 मातृरूपेण = through the form of Mother;  
 संस्थिता = well-positioned; standing well;  
 या = She who;  
 देवी = goddess;  
 सर्वभूतेषु = among all the living beings;  
 शक्तिरूपेण = in the form of strength;

संस्थिता = well-positioned; standing well;

या = She who;

देवी = goddess;

सर्वभूतेषु = among all the living beings;

शान्तिरूपेण = in the form of peace;

संस्थिता = well-positioned; standing well;

नमस्तस्यै = salutations unto thee;

नमस्तस्यै = salutations unto thee;

नमस्तस्यै = salutations unto thee;

नमो = bowing; salute;

नमः = bowing; salutation;

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

अम्बायै = to the goddess or mother;

नमः = bowing; salutation;

अन्नपूर्णा सदापूर्णा शङ्करः प्राणवल्लभे ।

ज्ञान वैराग्य सिद्ध्यर्थं भिक्षां देहि य पार्वती ॥ ॥

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..

अन्नपूर्णा = Oh goddess 'annapUrNA' meaning full of food;

सदापूर्णा = Oh! ever-complete!;

शङ्करः = Shankara ; one who grants auspicious things; Shiva or

a person by that name;

प्राणवल्लभे = Oh! goddess you are dear to your lord as dear as life;

ज्ञान = ?? ;

वैराग्य = without passions; having overcome emotions;

सिद्ध्यर्थ = for the purpose of materialisation;

भिक्षां = ?? ;

देहि = Give;

च = and;

पार्वती = goddess Parvati, Shiva's consort;

मुक्ताविद्रुमडेम-नीलधवलच्छायैर्मुञ्जैस्त्रीक्षणैः

युक्तामिन्दुकलानिबद्धमुकुटां तत्त्वार्थवर्णात्मिकाम् ।

गायत्रीं वरदाभयाङ्कुशकशाशूलं कपालं गुणं

शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥ ॥

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.

मुक्ता = pearl;

विद्रुम = coral;

डेम = gold;

नील = sapphire;

धवल = white;

छाया = shadow, reflection, lustre, hallucination;

ईक्षण = eye;

त्रीक्षण = the one with three eyes;

इन्दुकला = moon light, moon phase;

तत्त्वार्थ = the ultimate truth, Brahman;

गायत्रीं = (to) the goddess or mantra known as 'gAyatrI';

વરદ = (a) boon-giving, propitious;  
 અભય = (a) assuring;  
 અકુશ = hook, goad;  
 કશુ = whip;  
 શૂલ = spear;  
 કપાલ = skull;  
 ગુણ = rope;  
 શક્ષ્મ = the conch shell;  
 ચક્ર = wheel, disc, the famous weapon of Vishnu;  
 હસ્તૈર્વહન્તી = carrying or bearing by the hands;  
 ભજે = I worship;

નમો દેવ્યૈ મહાદેવ્યૈ શિવાયૈ સતતં નમઃ ।

નમઃ પ્રકૃત્યૈ ભદ્રાયૈ નિયતાઃ પ્રણતાઃ સ્મ તામ્ ॥ ॥

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..

નમો = bowing; salute;

દેવ્યૈ = to the goddess or god-like woman;

મહાદેવ્યૈ = to the great goddess;

શિવાયૈ = to Shiva;

સતતં = constant, regular;

નમઃ = bowing; salutation;

નમઃ = bowing; salutation;

પ્રકૃત્યૈ = to the female aspect of God or Nature;

ભદ્રાયૈ = to the one who is good or grants well-being;

નિયતાઃ = restrained; regulated; self-controlled; fixed; destined;

પ્રણતાઃ = the bowing persons or the worshippers;

स्म = When added to present tense, past tense is indicated;  
 ति = her;

नारायणि मडामाये विष्णुमाये सनातनि ।  
 प्राणाधिदेवि कृष्णस्य मामुद्धर भवार्णवात् ।  
 ॐ क्लीं राधायै नमः ॥ ॥

Adorations to Goddess Radha!

Adorations to the beloved of Krishna! Adorations to Goddess  
 Narayani, The Supreme Power!.

नारायणि = Oh! part of Narayana also of Shiva as Durga;  
 मडामाये = Oh. goddess of great illusory powers;  
 विष्णुमाये = Oh! the illusory power or Maya of Vishnu;  
 सनातनि = Oh! the ancient one;  
 प्राणाधिदेवि = ?? ;  
 कृष्णस्य = Krishna's;  
 मामुद्धर = ?? ;  
 भवार्णवात् = from the ocean of 'bhava' births and deaths;  
 ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 क्लीं = ?? ;  
 राधायै = to Radha;  
 नमः = bowing; salutation;

विश्वेश्वरी जगद्धात्री स्थिति संसार कारिणीम् ।  
 निद्रां भगवतीं विष्णोरतुलां तेजसः प्रभो ॥ ॥

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!.

વિશ્વેશ્વરી = the one who is controlling the Universe;  
 જગદ્ધારી = the one who is carrying or supporting the world;  
 સ્થિતિ = of existence; maintenance; establishment; position or state;  
 સંહાર = destruction;  
 કારિણી = the doer;  
 નિદ્રાં = sleep;  
 ભગવતી = the goddess;  
 વિષ્ણોરતુલાં = ?? ;  
 તેજસઃ = from the shine ; brilliant energy;  
 પ્રભો = Oh! master!;

નિત્યાનન્દકરી વરાભયકરી સૌન્દર્ય રત્નાકરી  
 નિર્ધૂતાખિલ ઘોરપાવનકરી પ્રત્યક્ષમાહેશ્વરી ।  
 પ્રાલેયાચલવંશપાવનકરી કાશીપુરાધીશ્વરી  
 ભિક્ષાં દેહિ કૃપાવલમ્બનકરી માતાન્નપૂર્ણેશ્વરી ॥ ॥

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..

નિત્યાનન્દકરી = maker of everlasting happiness or bliss;  
 વરાભયકરી = the one who grants boons and refuge;  
 સૌન્દર્ય = beautiful;  
 રત્નાકરી = the maker of gems or the sea which contains gems;  
 નિર્ધૂતાખિલ = all, referring to sins, shaken off;

घोरपावनकरी = the one who makes even a terrible sinner, a sacred one;  
 प्रत्यक्षभाडेश्वरी = MAheswari who is revealing herself before one's eyes;  
 प्रायेयायलवंशपावनकरी = Oh! the sanctifier of the Himalaya dynasty;  
 काशीपुराधीश्वरी = the presiding deity of Kashi city;  
 भिक्षां = alms given in charity;  
 देहि = Give;  
 कृपावलम्बनकरी = one who provides the merciful support;  
 मातान्नपूर्वोश्वरी = ?? ;

अथि गिरिनंदिनि नंदितमेदिनि विश्वविनोदिनि नंदनुते  
 गिरिवर विंध्य शिरोधिनिवासिनि विष्णुविलासिनि जिष्णुनुते ।  
 भगवति ते शितिकण्ठकुटुंबिनि भूरि कुटुंबिनि भूरि कृते  
 जय जय ते मणिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ॥

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..

अथि = Oh goddess! or lady!;  
 गिरिनंदिनि = the delighter, daughter of the mountain; refers to Parvati;  
 नंदितमेदिनि = Oh! the one praised by the world;  
 विश्वविनोदिनि = Oh! the one who entertains the Universe;  
 नंदनुते = Oh! the one praised by Nanda;  
 गिरिवर = the great mountain;  
 विंध्य = relating to the Vindhya mountain or region;  
 शिरोधिनिवासिनि = Oh! the one who lives in the head i.e controls the head;

વિષ્ણુવિલાસિનિ = Vishnu's entertainer;  
 જિષ્ણુનુતે = Oh! the conquering one;  
 ભગવતિ = Oh goddess!;  
 ડે = vocative for addressing a male;  
 શિતિકણ્ઠકુટુંબિનિ = Oh! the mistress of the Shiva family;  
 ભૂરિ = in good measure; excessive also refers to Vishnu and Shiva;  
 કુટુંબિનિ = ?? ;  
 ભૂરિ = in good measure; excessive also refers to Vishnu and Shiva;  
 કૃતે = for the sake of;  
 જય = at (M.nom.) victory;  
 જય = at (M.nom.) victory;  
 ડે = vocative for addressing a male;  
 મહિષાસુરમર્દિનિ = Oh! crusher of the Mahishasura demon;  
 ;  
 રમ્યકર્પર્દિનિ = ?? ;  
 શૈલસુતે = Oh! the daughter of the mountain;

ચતુર્ભુજ ચન્દ્રકલાવતંસે  
 કુચોન્નતે કુકુમરાગશોણે ।  
 પુણ્ડ્રેક્ષુ પાષ્ણ્વ પુષ્પબાણ  
 હસ્તે નમસ્તે જગદૈકમાતઃ ॥ ॥

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..

ચતુર્ભુજ = One with four hands;  
 ચન્દ્રકલ્લવતંસ = (with) ornaments (avata.nsa) sparkling like  
 moonlight (cha.ndrakalA);  
 કુચોન્નત = one with elevated (unnata) breasts (kucha);



कुङ्कुमराग = color (rAga) of saffron (kumkuma);

शोण = red;

पुण्ड्रेक्षु = with eyes (Ixu) like lotus (puNDra);

पाषण्ड = ?? ;

पुष्पभाण = at (M.nom.) one having flowers as arrows; generally refers to Cupid;

नमस्ते = I salute (namaH) to you (te);

जगद्वेकमातः = unique mother (ekamAtaH) of the worlds (jagat);

ब्राह्मी मातेश्वरी चैव कौमारी वैष्णवी तथा ।

वाराही च तथेन्द्राणी यामुण्डा सप्तमातरः ॥ ॥

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..

ब्राह्मी = relating to Brahman (godhead);

मातेश्वरी = one of the epithets of goddess like Durga;

चैव = and like;

कौमारी = young wife or woman; youthful; one of the epithets of goddess Durga etal;

वैष्णवी = an epithet of the Supreme Goddess; Vishnu's female aspect;

तथा = like that (cf. yathA tathA);

वाराही = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;

च = and;

तथेन्द्राणी = ?? ;

यामुण्डा = an epithet of goddess Durga (who killed 2 demons named 'cha.NDa' and 'mu.NDa');

सप्तमातरः = the seven Mothers;

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।

त्वं च धारय मां देवि पवित्रं कुरु यासनम् (स्थण्डिलम्)

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..

पृथ्वि = of the world or earth;

त्वया = by you;

धृत्वा = having borne or worn; the female one who is bearing or wearing;

लोक = of the worlds; the people;

देवि = Oh! goddess;

त्वं = you;

विष्णुना = by Vishnu;

धृत्वा = having borne or worn; the female one who is bearing or wearing;

त्वं = you;

च = and;

धारय = take the form; bear or wear;

मां = me;

देवि = Oh! goddess;

पवित्रं = sacred one;

कुरु = do;

यासनम् = seat;

स्थण्डिलम् = ?? ;

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शरणागतदीनार्तपरित्राणपरायणे ।

सर्वस्थार्तिहरे देवि नारायणि नमोऽस्तु ते ॥ ॥

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..

शरणागतदीनार्तपत्रिणाणपरायणे = to the one dedicated to the  
rescue of the surrendered, weak and afflicted (devotees);  
सर्वस्यार्तिहरे = Oh! the remover of the afflictions of all;  
देवि = Oh! goddess;  
नारायणि = Oh! part of Narayana also of Shiva as Durga;  
नमोऽस्तु = let there be my or our bowing or salutation;  
ते = to you or your (here:poss.);

कात्यायन्यै च विद्महे । कन्यकुमार्यै धीमहि ।  
तन्नो दुर्गा प्रचोदयात् ॥ ॥

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..

कात्यायन्यै = to the goddess Katyayini;  
च = and;  
विद्महे = offering;  
कन्यकुमार्यै = to goddess Durga;  
धीमहि = May meditate;  
तन्नो = ?? ;  
दुर्गा = goddess Durga (one who can be approached or realised with  
great difficulty e.g. 'durgaH' meaning a fort );  
प्रचोदयात् = induces; activates;

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः  
स्वस्थ्यै स्मिता मतिमतीव शुभां ददासि ।  
दासिद्यदुःखं भयहारिणी का त्यन्या  
सर्वोपकार करणाय सदाद्रथिता ।  
ॐ हुं दुर्गायै नमः ॥ ॥

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!.

दुर्गे = Oh! Durga!;

स्मृत = remembered thing;

हरसि = You destroy;

भीतिमशेषजन्तोः = the entire fear of the living beings, without leaving any remainder;

स्वस्थै = to the goddess who grants well being;

स्मिता = ?? ;

मतिमतीव = ?? ;

शुभां = the auspicious one;

ददासि = You give;

दारिद्र्यदुःख = difficulty or unhappiness or sorrow caused by poverty;

भयहारी = the one who removes fear;

कः = who;

त्यन्त्या = ?? ;

सर्वोपकार = helping all; in favour of all;

करणाय = for the sense organ;

सदाद्र्यिता = ?? ;

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

दुः = ?? ;

दुर्गायै = to goddess DurgA;

नमः = bowing; salutation;

सर्वस्वरूपे सर्वेशे सर्वशक्ति समन्विते ।  
 भयेभ्यस्त्राडि नो देवि दुर्गे देवि नमोऽस्तुते ॥ ॥

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..

सर्वस्वरूपे = Oh! the one having all forms or the one having all in one's form;  
 सर्वेशे = to all;  
 सर्वशक्ति = the all powerful;  
 समन्विते = when followed;  
 भयेभ्यस्त्राडि = Save or protect from fears;  
 नो = us or to us or ours;  
 देवि = Oh! goddess;  
 दुर्गे = Oh! Durga!;  
 देवि = Oh! goddess;  
 नमोऽस्तुते = Salutations unto Thee;

सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः ।  
 सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत् ॥ ॥

May everybody be happy, may everybody be free from disease, may everybody see goodness, may none fall on evil days..

सर्वे = all;  
 भवन्तु = May them be so or let them be so or let them happen;  
 सुखिनः = happy people;  
 सर्वे = all;  
 संतु = May them be so;

निरामयाः = without any illness or affliction or disease;

सर्वे = all;

भद्राणि = good or auspicious things; those which end in happiness or welfare;

पश्यंतु = let them see;

मा = do not;

कः = who;

चिद् = thought; intelligence; consciousness part of the mind;

दुःखभागभवेत् = would become a partaker of sorrow;

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ॐ सल नावतु । सल नौभुनक्तु ।

सलवीर्यं करवावळे ।

तेजस्विव नावधीतमस्तु । मा विद्विषावळे ।

ॐ शांतिः शांतिः शांतिः ॥ ॥

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..

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

सल = along with; together;

नावतु = ?? ;

सल = along with; together;

नौ = ?? ;

भुनक्तु = let one protect or save or nourish;

सलवीर्यं = along with strength;

करवावळे = ?? ;

तेजस्विव = one possessing brilliance or energy; vigour or shine;

नावधीतमस्तु = ?? ;

मा = do not;

विद्विषावडै = quarrel; develop enmity;

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

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

ॐ शान्तिः शान्तिः शान्तिः ॥ ॥

Om Lead us from untruth to truth, from darkness to light,  
from death to immortality. 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;

असतो = from untruth;

मा = do not;

सद्गमय = Reach or lead me towards the good or truth or reality;

तमसो = from darkness;

मा = do not;

ज्योतिर्गमय = lead into the light;

मृत्योर्मा = do not to death;

अमृतं = nectar;

गमय = lead me to;

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

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

गणनाथसरस्वतीरविशुक्लभृदस्पतीन् ।  
पंचैतान् संस्मरेन्नित्यं वेदवाणीप्रवृत्तये ।

One who thinks of Ganesha, Sarasvati, SŪrya, Shukra and  
Brahaspati (these five) everyday, his word will be treated as  
equal to the sayings of the vedas..

गणनाथसरस्वतीरविशुक्लभृदस्पतीन् = the chief of 'gaNA',  
s, Sarasvathi, Sun, Venus and Jupiter;  
पंचैतान् = these five;  
संस्मरेन्नित्यं = May we remember ever;  
वेदवाणीप्रवृत्तये = ?? ;

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ॐ भद्रं कर्णेभिः शृणुयाम देवा ।  
भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।  
व्यशेम देवहितं यदायुः ॥ ॥

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..

ॐ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
u and the consonant 'm'; also written as 'OM'; refers to Brahman;  
भद्रं = well-being; welfare;  
कर्णेभिः = through the ears;  
शृणुयाम = May we hear;  
देवाः = gods;  
भद्रं = well-being; welfare;



पश्येमाक्षभिर्यजत्रः = May we the maintainers of the sacred fire see with our eyes;

स्थिरैर्गुणैस्तुष्टुवांसस्तनूभिः = ?? ;

व्यशेम = We may occupy; obtain; reach;

देवहितं = that which is fit for the godsthe welfare of the gods;

यदायुः = that life span;

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्तिनस्ताक्षर्यो अरिष्टनेभिः ।

स्वस्तिर्नो बृहस्पतिर्दधातु ॥ ॥

May the gods Indra, PUSha, Garuda and Brihaspati bestow good things on us and protect us..

स्वस्ति = well being;

न = NoNot; no;

इन्द्रो = indraH, chief of demigods;

वृद्धश्रवाः = an epithet of Indra the chief of gods;

स्वस्ति = well being;

नः = us; to us or ours;

पूषा = the sun;

विश्ववेदाः = those who know the Universe;

स्वस्तिनस्ताक्षर्यो = Let Garuda grant us well-being;

अरिष्टनेभिः = one who has a perfect, healthy wheel or orb, Sun;

स्वस्तिर्नो = ?? ;

बृहस्पतिर्दधातु = ?? ;

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्थमा ।

शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुचुम् ।

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वमे वप्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।

सत्यं वद्विष्यामि । तन्नामवतु । तद्भक्तारमवतु ।  
 अवतु माम् । अवतु वक्तारम् ।  
 ॐ शान्तिः शान्तिः शान्तिः ॥ ॥

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!.

ॐ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
 u and the consonant 'm'; also written as 'OM'; refers to Brahman;  
 शं = good things, auspicious or propitious things; happinessLord  
 Ganesha, the son of Pashupati or Shiva;  
 नो = us or to us or ours;  
 मित्रः = god Mitra;  
 शं = good things, auspicious or propitious things; happinessLord  
 Ganesha, the son of Pashupati or Shiva;  
 वरुणः = the god of water;  
 शं = good things, auspicious or propitious things; happinessLord  
 Ganesha, the son of Pashupati or Shiva;  
 नो = us or to us or ours;  
 भवत्वर्यमा = let sun be;  
 शं = good things, auspicious or propitious things; happinessLord  
 Ganesha, the son of Pashupati or Shiva;  
 न = NoNot; no;  
 इन्द्रो = indraH, chief of demigods;

बृहस्पतिः = the guru of the devAs and one of the nine grahAs i.e.Jupiter;

शं = good things, auspicious or propitious things; happinessLord

Ganesha, the son of Pashupati or Shiva;

नो = us or to us or ours;

विष्णुरुरुङ्गमः = the great steps taken by Vishnu;

नमो = bowing; salute;

ब्रह्मणे = to the Brahman;

नमस्ते = greetings, salutations to you;

वायो = wind's;

त्वमेव = you alone; you only;

प्रत्यक्षं = directly perceivable, before one's very eyes;

ब्रह्मासि = Brahman, you are;

त्वमेव = you indeed;

प्रत्यक्षं = directly perceivable, before one's very eyes;

ब्रह्म = Brahman; God;

वदिष्यामि = I shall speak ; utter;

ऋतं = Vedic or divine truth; water; divine law; sun; seen objects;

वदिष्यामि = I shall speak ; utter;

सत्यं = the truth;

वदिष्यामि = I shall speak ; utter;

तन्मामवतु = Let that protect me;

तद्भक्तारमवतु = Let that protect the speaker;

अवतु = May or let god or someone protect meprotect; save;

मी = me;

अवतु = May or let god or someone protect meprotect; save;

वक्तारं = the speaker;

ॐ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

પુનરપિ જનનં પુનરપિ મરણં  
 પુનરપિ જનની જઠરે શયનમ્ ।  
 ઇહ સંસારે બહુદુસ્તારે  
 કૃપયાડપારે પાહિ મુશરે ॥ ॥

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..

પુનરપિ = again and again;  
 જનનં = the birth;  
 પુનરપિ = again and again;  
 મરણં = death;  
 પુનરપિ = again and again;  
 જનની = mother;  
 જઠરે = in the mouth;  
 શયનં = the bed;  
 ઇહ = here; in this world;  
 સંસારે = in this world or worldly life;  
 બહુદુસ્તારે = in the one which is difficult to cross;  
 કૃપયાડપારે = Oh! the one with unbounded compassion;  
 પાહિ = protect; save;  
 મુશરે = Oh! the enemy of Mura demon, Vishnu or Krishna;

આરોગ્યઃ પ્રદદાતુ નો દિનકરઃ ચન્દ્રોયશો નિર્મલં  
 ભૂતિં ભૂમિસુતઃ સુધાંશુતનયઃ પ્રજ્ઞાં ગુરુર્ગૌરવમ્ ।  
 કાવ્યઃ કોમલવાગ્વિલાસમતુલં મન્દો મુદું સર્વદા  
 રાહુર્બાહુ-બલં વિરોધ-શમનં કેતુઃ કુલસ્યોન્નતિમ્ ॥ ॥

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 incomparable 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..

आरोग्यः = good health;

प्रददातु = May give me or us;

नो = us or to us or ours;

दिनकरः = the sun, the day-maker;

चन्द्रोद्यशो = ?? ;

निर्मलं = without any dirt or polluted material i.e. pure;

भूति = well-being; welfare; prosperity;

भूमिसुतः = the son of the Earth;

सुधांशुत्नयः = the son of sudhA.nshu, moon;

प्रज्ञा = conspicusness;

गुरुर्गौरव = felicitation of teachers;

काव्यः = poem; poetry;

कोमलवाग्विलासमतुलं = ?? ;

मन्दो = dull-witted; slow;

भुङ् = happiness;

सर्वदा = ever; always;

राहुर्बाहु-भलं = ?? ;

विरोध-शमनं = ?? ;

केतुः = south Node;

कुलस्योन्नति = ?? ;

ॐ सर्वेषां स्वस्तिर्भवतु । सर्वेषां शान्तिर्भवतु ।

सर्वेषां पूर्णं भवतु । सर्वेषां मङ्गलं भवतु ।

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखं भाग्यभवेत् ।

ॐ आनन्द । ॐ आनन्द । ॐ आनन्द ॥ ॥

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!.

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

सर्वेषां = all people's;

स्वस्तिर्भवतु = Let there be well-being;

सर्वेषां = all people's;

शान्तिर्भवतु = Let there be peace.;

सर्वेषां = all people's;

पूर्णा = full of; complete; infinite; whole; undivided;

भवतु = Let or may it be so; let or may it happen.;

सर्वेषां = all people's;

मङ्गलं = auspiciousness; welfare; well-being; good things;

भवतु = Let or may it be so; let or may it happen.;

सर्वे = all;

भवन्तु = Let them be so or let them happen. May they happen.;

सुप्तिनः = happy people;

सर्वे = all;

सन्तु = Let them be;

निरामयाः = without any illness or affliction or disease;

सर्वे = all;

भद्राणि = good or auspicious things; those which end in happiness or welfare;

पश्यन्तु = let them see;

मा = do not;

ः = who;

चिद् = thought; intelligence; consciousness part of the mind;

दुःख = sorrowful; unhappy;

भागभवेत् = Let one become a beneficiary or partaker or shareholder of the fortune etc.;

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

आनन्द = joy; delight; happiness;

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

आनन्द = joy; delight; happiness;

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

आनन्द = joy; delight; happiness;

ॐ विश्वानि देव सवितर्दुरितानि परासुव ।

यद् भद्रं तन्नू आसुव ॥ ॥

Aum! Oh Savitr (Sun)! Lord of the Universe, remove our defects;

Bring whatever is auspicious to us..

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

विश्वानि = literally: the worlds or Universe;

देव = Oh! god Oh! God!;

सवितर्दुरितानि = Oh! suryanarayan, the sins;

परासुव = bless us after removing sins;

यद् = That which;

भद्रं = well-being; welfare;

तन्नू = ?? ;

आसुव = grant ; bless one with;

ॐ तय्यक्षुर्द्वैवहितं पुरस्ताच्छुक्मुच्यरत् ।

पश्येम शरदः शतं श्रुवेम शरदः शतं

शृणुयाम शरदः शतं प्रब्रवाम शरदः शतं

अदीनाः स्यां शरदः शतं भूयश्च शरदः शतात् ॥ ॥

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..

ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 तस्यक्षुर्वेदितं = that Sun which is like eyes overseeing the welfare of the gods;  
 पुरस्ताच्छुक्मुच्यते = ?? ;  
 पश्येम = let us see;  
 शतः = autumn seasons;;  
 शतं = cardinal number 100;  
 ज्ञुवेम = let us live;  
 शतः = autumn seasons;;  
 शतं = cardinal number 100;  
 शृणुयाम = May we hear;  
 शतः = autumn seasons;;  
 शतं = cardinal number 100;  
 प्रब्रूयाम = May we be talking;  
 शतः = autumn seasons;;  
 शतं = cardinal number 100;  
 अमीनाः = those who are not poor or humble or in a miserable plight;  
 स्यां = ?? ;  
 शतः = autumn seasons;;  
 शतं = cardinal number 100;  
 अथः = ?? ;  
 च = and;  
 शतः = autumn seasons;;  
 शतान् = from 100;



स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।  
 न्यायेन मार्गेश मर्डी मडीशाम् ।  
 गो ब्राह्मणोभ्यः शुभमस्तु नित्यम् ।  
 लोकाः समस्ताः सुप्तिनो भवन्तु ॥ ॥

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..

स्वस्ति = well being;

प्रजाभ्यः = all the people or subjects;

परिपालयन्ति = the protectors or rulers;

न्यायेन = lawful;

मार्गेश = through the road or street or route;

मर्डी = the earth; the world;

मडीशां = the ruler of the world or earth;

गो = cow;

ब्राह्मणोभ्यः = Brahmins;

शुभमस्तु = Let auspiciousness be there;

नित्यं = ever; permanent;

लोकाः = the worlds; the people;

समस्ताः = all; the entire;

सुप्तिनो = happy people;

भवन्तु = May them be so or let them be so or let them happen;

काले वर्षन्तु पर्जन्यः पृथिवी शस्यशालिनी ।

देशीयं क्षोभरहिताः ब्राह्मणाः संतु निर्भयः ॥ ॥

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..

काले = in time;

वर्षन्तु = Let them rain;

पर्जन्यः = rain;

पृथिवी = the world; the earth;

सस्यशालिनी = the mistress of corn or foodgrains; may refer to earth;

देशीयं = this country;

क्षोभरहितः = one free from affliction or agitation;

ब्राह्मणः = the Brahmin community; certain specified portions of the Vedas;

संतु = May them be so;

निर्भयः = fearless;

अपकामन्तु भूतानि पिशाचाः सर्वतोदिशम् ।

सर्वेषामविरोधेन यज्ञकर्म समारभे ॥ ॥

Let the (evil) beings and non-beings depart in all directions,  
let us begin the worship without any obstacles..

अपकामन्तु = May we be averse to or abhor;

भूतानि = ?? ;

पिशाचाः = the ogres; spirits; ghosts;

सर्वतोदिशं = in all directions;

सर्वेषाम् = ?? ;

अविरोधेन = without opposition, smoothly;

यज्ञकर्म = activity relating to sacrifice;

समारभे = started well;

अग्निं प्रज्वालितं वन्दे जातवेदं दुताशनम् ।  
 द्विरण्यमनलं वन्दे समृद्धं विश्वतोमुष्णम् ॥ ॥

I salute Agni—the lighted one; Agni—the knower of all;  
 Agni—the golden one; Agni—full of wealth and seer of the world..

अग्निं = fire or the god of fire;  
 प्रज्वालितं = ?? ;  
 वन्दे = I worship; bow;  
 जातवेदं = the one who knows the Vedas;  
 दुताशनं = the fire-god;  
 द्विरण्यमनलं = the golden-hued fire;  
 वन्दे = I worship; bow;  
 समृद्धं = the one with riches or prosperity;  
 विश्वतोमुष्णं = having the face on all sides of the Universe;

श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम् ।  
 आयुष्यं तेज आरोग्यं दैहि मे उव्यवाहन ॥ ॥

Oh! Messenger (Agni) give me faith, wisdom, glory, understanding,  
 learning, intellect, wealth, power, longevity, lusture, and health..

श्रद्धां = faith; dedication; belief;  
 मेधां = intellect; intelligence; also Sarasvati the goddess of learning;  
 यशः = fame; reputation;  
 प्रज्ञां = conspicusness;  
 विद्यां = knowledge;  
 बुद्धिं = intellect; intelligence;  
 श्रियं = Goddess LakShmi; wealth; prosperity;

બલ = A lad or son;

આયુષ્યં = promoting longevity;

તેજ = power; strength; body's lustre or shine; firepower; sharpness;

આરોગ્યં = good health;

દેહિ = Give;

મે = to me or my;

હવ્યવાહન = ?? ;

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

નમ = mine; my;

ઇતિ = thusthus;

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આદિત્યાય સોમાય મંગલાય બુધાય ચ ।

ગુરુ શુક્ર શનિભ્યશ્ચ રાહવેકેતવે નમઃ ॥ ॥

Salutations to the navagrahAs, the Sun, Moon, Mars, Mercury,  
Jupiter, Venus, Saturn, Rahu, and Ketu..

આદિત્યાય = to the sun;

સોમાય = to the god soma;

મંગલાય = for good; welfare; well-being or for the planet Mangal;

બુધાય = by Budha;

ચ = and;

ગુરુ = teacher (refers to spiritual teacher), the preceptor;

શુક્ર = bright; radiant; white; of Venus;

શનિભ્યઃ = to Shani and others;

ચ = and;

રાહવે = to rAhU, north Node;

કેતવે = to ketu, south Node;

નમઃ = bowing; salutation;

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ૐ ધ્યેયઃ સદા સવિતૃમણ્ડલ મધ્યવર્તિ ।

नारायणः सरसिजास-संनिविष्टः ।  
 केयूरवान् मकरकुण्डलवान् किरीटी ।  
 डारी छिरण्मयवपुर्धृतशङ्खचक्रः ॥ ॥

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..

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

ध्येयः = the one worthy of meditation;

सदा = always; ever;

सवितृमण्डल = the orb of the sun;

मध्यवर्ति = that which is present in the middle;

नारायणः = Vishnu;

सरसिजास-संनिविष्टः = ?? ;

केयूरवान् = ?? ;

मकरकुण्डलवान् = ?? ;

किरीटी = ?? ;

डारी = that which attracts;

छिरण्मयवपुर्धृतशङ्खचक्रः = ?? ;

ॐ मित्राय नमः ।

ॐ रवये नमः ।

ॐ सूर्याय नमः ।

ॐ भानवे नमः ।

ॐ भगवाय नमः ।

ॐ पूषणे नमः ।

ॐ छिरण्यगर्भाय नमः ।

ॐ मरीच्ये नमः ।

ॐ आदित्याय नमः ।

ॐ सवित्रे नमः ।

ॐ अर्क्यै नमः ।

ॐ भास्कराय नमः ।

ॐ श्रीसवितृसूर्यनारायणाय नमः ॥ ॥

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..

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

मित्राय = to Mitra or a friend;

नमः = bowing; salutation;

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

रवये = to the sun;

नमः = bowing; salutation;

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

सूर्याय = to Surya;

नमः = bowing; salutation;

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

भास्वये = to the sun;

नमः = bowing; salutation;

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

भगवतः = ?? ;

नमः = bowing; salutation;

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

पूषणे = to the Sun, the nourisher;

नमः = bowing; salutation;

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

द्विदण्डवर्णय = to the one having a golden womb, Sun or Vishnu;

नमः = bowing; salutation;

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

मरीचये = to Marichi;

नमः = bowing; salutation;

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

आदित्याय = to the sun;

नमः = bowing; salutation;

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

सवित्रे = Oh! suryanarayan!;

नमः = bowing; salutation;

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

अर्क्य = to sun god;

नमः = bowing; salutation;

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

भास्कराय = to the sun;

नमः = bowing; salutation;

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

શ્રીસવિતૃસૂર્યનારાયણાય = to the venerable sun thro' whom the Trinity manifests;  
નમઃ = bowing; salutation;

આદિત્યસ્ય નમસ્કારાન્ યે કુર્વન્તિ દિને દિને ।  
જન્માન્તરસહસ્રેષુ દારિદ્યં દોષ નાશતે ।  
અકાલમૃત્યુ હરણં સર્વવ્યાધિ વિનાશનમ્ ।  
સૂર્યપાદોદકં તીર્થ જઠરે ધારયામ્યહમ્ ॥ ॥

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..

આદિત્યસ્ય = ?? ;  
નમસ્કારાન્ = bowing; respects;  
યે = they who;  
કુર્વન્તિ = do;  
દિને = during the day;  
દિને = during the day;  
જન્માન્તરસહસ્રેષુ = in the thousands of previous births;  
દારિદ્યં = poverty;  
દોષ = defective; sinful;  
નાશતે = destroys;  
અકાલમૃત્યુ = at (M.nom.) untimely death;  
હરણં = the act of removal or destruction;  
સર્વવ્યાધિ = all kinds of diseases and illnesses;  
વિનાશનં = the one who destroys;  
સૂર્યપાદોદકં = the water offered at the feet of the sun;  
તીર્થ = water; water body;  
જઠરે = in the mouth;  
ધારયામ્યહમ્ = I wear or bear;



भास्कराय विद्महे । मહद्भूतिकराय धीमहि ।  
तन्नो आदित्यः प्रचोदयात् ॥ ॥

This is my offering to the Sun .  
I meditate to the one who illumines greatly.  
Let that Sun God inspire me..

भास्कराय = to the sun;  
विद्महे = offering;  
महद्भूतिकराय = to the one who illumines greatly;  
धीमहि = May meditate;  
तन्नो = ?? ;  
आदित्यः = ?? ;  
प्रचोदयात् = inspire; kindle; urge; induce;;

गङ्गेय यमुने चैव गोदावरी सरस्वती ।  
नर्मदा सिंधु कावेरी जलेऽस्मिन् सन्निधं कुरु ॥ ॥

Oh! (holy rivers) Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu,  
and Kaveri, please be present in this water..

गङ्गे = Oh! the Ganges river (as goddess);  
यमुने = Oh! the Yamuna river (as goddess);  
चैव = and like;  
गोदावरी = river godavari (as goddess);  
सरस्वती = goddess of knowledge known by this name (as goddess);  
नर्मदा = river Narmada (as goddess);  
सिंधु = of the sea;  
कावेरी = river kaveri (as goddess);

जलेऽस्मिन् = in this water;

सन्निधं = near, close or in the presence;

कुरु = do;

नमामि गङ्गे तव पादपङ्कजं

सुरासुरैर्वन्दितदिव्यरूपम् ।

भुक्तिं च मुक्तिं च ददासि नित्यं

भावानुसारेण सदा नराणाम् ॥ ॥

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..

नमामि = I bow; salute; pay my respects;

गङ्गे = Oh! gangA!;

तव = your;

पादपङ्कजं = the lotus feet;

सुरासुरैर्वन्दितदिव्यरूपं = the divine form worshipped by the gods and demons;

भुक्तिं = Eating and worldly enjoyments;

च = and;

मुक्तिं = liberation;

च = and;

ददासि = You give;

नित्यं = ever; permanent;

भावानुसारेण = according to one's attitude or thought;

सदा = always; ever;

नराणां = men's;

गङ्गा गङ्गेति यो भ्रूयात् योजनाना शतैरपि ।

मुख्यते सर्वपापेभ्यो विष्णुलोकं सगच्छति ॥ ॥

One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord..

गङ्गा = the river Ganges;

गङ्गेति = uttering thus:'gange!';

यो = He who;

भूयात् = Let it be said; let us say;

योजनाना = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;

शतैरपि = even after 100;

मुच्यते = is liberated or freed;

सर्वपापेभ्यो = from all the sins;

विष्णुलोकं = Vishnu's abode or world;

सगच्छति = He goes;

कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती । करमूले स्थिरा गौरी

करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥ ॥ मङ्गलं जडदर्शनम्

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..

कराग्रे = at the beginning of the hand;

वसते = one lives; dwells;

लक्ष्मीः = Goddess Laxmi;

करमध्ये = in the middle of the hand;

सरस्वती = Oh! sarasvati ; goddesss of knowledge;

करमूले = at the root of the hand;

तु = but; on the other hand;

गोविन्दः = the cowherd boy Krishna;

प्रभाते = in the early morning;

करदर्शनं = the sight of the hand; looking at the hand;

अडल्या द्रौपदी सीता तारा मन्दोदरी तथा ।

पंचकन्या स्मरेन्नित्यं मङ्गलातकनाशनम् ॥ ॥

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..

अडल्या = Sage Gautama's wife or name of a female who layed  
dormant/inactive till Ram motivated her by his divine touch;

द्रौपदी = wife of the 'PaNDavAs';;

सीता = Rama's wife;

तारा = wife of Vali, Devi (Tantric);

मन्दोदरी = wife of Ravana;

तथा = like that (cf. yathA tathA);

पंचकन्या = five girls;

स्मरेत् = remember;

नित्यं = always, constant;

मङ्गलातकनाशनं = that which destroys great sins;

ब्रह्मामुरारिशिवपुरांतकरी

भानुशशी भूमिसुतो बुधश्च ।

गुरुश्च शुक्रश्च शनि राहु केतवः

कुर्वतु सर्वे मम सुप्रभातम् ॥ ॥

Brahma, Murari, Shiva, Sun, Moon, Mangal , Budha, Guru, Shukra,

Shani, Rahu and Ketu - may all of them make mine a good morning..

ब्रह्माभुराशिस्त्रिपुरांतकारी = The Trinity of gods i.e. Brahma,  
 Mura's enemy i.e. Vishnu and the destroyer of the three cities i.e. Shiva;  
 भानुशशी = the sun and the moon;  
 भूमिसुतो = same as bhUmisutaH i.e. the son of the Earth;  
 बुधः = god or planet Mercury or enlightened person;  
 च = and;  
 गुरुः = teacher (refers to spiritual teacher), the preceptor;  
 च = and;  
 शुक्रः = the bright or white one; also refers to the planet Venus  
 and Shukracharya, the demons' preceptor;  
 च = and;  
 शनि = Planet Saturn; one of the 9 Grahas; Saturday;  
 राहु = one of the Navagrahas 'Rahu';  
 केतवः = Ketu, south Node;  
 कुर्वतु = ?? ;  
 सर्वे = all;  
 मम = mine; my; mine;  
 सुप्रभातं = good morning;

उत्तिष्ठोत्तिष्ठ गोविंद उत्तिष्ठ गरुडध्वज ।

उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥ ॥

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..

उत्तिष्ठोत्तिष्ठ = Arise! Arise!;

गोविंद = A name of kRiShNa, Govinda, the cowherd boy;

उत्तिष्ठ = Arise; rise or get up;

गरुडध्वज = Oh! the one having 'Garuda' eagle-like bird as the Flag Emblem;

उत्तिष्ठ = Arise; rise or get up;

कमलाकान्त = oh! consort of kamala or Lakshmi;

त्रैलोक्यं = belonging to the three worlds;

भद्रगलं = auspiciousness; welfare; well-being; good things;

कुरु = do;

प्रातः स्मरामि हृदि संस्फुरद्वात्मतत्त्वं  
 सच्चित्सुखं परमदंडसगतिं तुरीयम् ।  
 यत्स्वपनजागरसुषुप्तमवैति नित्यं  
 तद्ब्रह्म निष्कलमदं न यत्कृतसद्गुणः ॥ ॥

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..

प्रातः = in the morning;

स्मरामि = I remember;

हृदि = in the heart;

संस्फुरद् = throbbing;

आत्मतत्त्वं = the truth or essence of the soul or self or spirit;

सच्चित्सुखं = Existence, Consciousness and Happiness;

परमदंडसगतिं = the goal or end or way where one attains bliss;

तुरीयं = the 4th state;

यत्स्वपनजागरसुषुप्तमवैति = that which knows one's dreaming, wakeful and sleeping states;

नित्यं = ever; permanent;

तद्ब्रह्म = that Brahman;

निष्कलमलं = ?? ;

न = No/Not; no;

च = and;

भूतसङ्घः = one who has the company of the ogres Shiva's attendants;

प्रातर्भ्रामि मनसा वयसामगम्यं  
वाचो विभ्रान्ति निष्कला यद्ब्रह्मदेव ।  
यन्नेतिनेतिवचनैर्निर्गमा अवोचुस्तं  
देव देवमञ्जं अच्युतं आढुरग्रयम् ॥ ॥

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!

प्रातर्भ्रामि = I shall worship in the morning;

मनसा = through the mind;

वयसामगम्यं = the unreachable through words;

वाचो = words; expression;

विभ्रान्ति = shine;

निष्कला = all; entire;

यद्ब्रह्मदेव = with the grace or blessings of that;

यन्नेतिनेतिवचनैर्निर्गमा = that which emerges from the elimination process of 'not this, not this';

निर्गमा = veda;

अवोचुस्तं = told him;

देव = Oh! god Oh! God!;

देवमञ्जं = the unborn God;

અચ્યુત = God 'achyuta' meaning one who does not slip or glide away;  
આહુરગ્ય = ?? ;

પ્રાતર્નમામિ તમસઃ પરમર્કવર્ણ  
પૂર્ણ સનાતન પદં પુરુષોત્તમાખ્યમ્ ।  
યસ્મિન્નિદં જગદશેષં અશેષભૂતં  
રજ્જ્વાં ભુજ્ગં ઇવ પ્રતિભાસિતં વૈ ॥ ॥

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..

પ્રાતર્નમામિ = I shall bow down in the morning;  
તમસઃ = from darkness;  
પરમર્કવર્ણ = ?? ;  
પૂર્ણ = full; completely filled; infinite;  
સનાતન = the ancient;  
પદં = step ; leg; word;  
પુરુષોત્તમાખ્યં = said to be or known as purushottama i.e. the best among men;  
યસ્મિન્નિદં = in whom, this;  
જગદશેષં = the world without any remainder;  
અશેષભૂતં = one who existed without any remainder or without the 'seSha' serpent god;  
રજ્જ્વાં = the rope or the one with a rope;  
ભુજ્ગં = the serpent;  
ઇવ = like; similar to; as it were;  
પ્રતિભાસિતં = reflected one;  
વૈ = indeed; surely;

શુભં કરોતિ કલ્યાણમારોગ્યં ધનસમ્પદા ।



शत्रुबुद्धिविनाशाय दीपज्योतिर्नमोऽस्तुते ॥ ॥

I prostrate to that lamp-light, which brings good, auspicious, health, wealth and possessions, and destroys bad intellect..

शुभं = auspiciousness; good endings;

करोति = does;

कल्याणमारोग्यं = that which is good and healthy;

धनसम्पदा = wealth-giver;

शत्रुबुद्धिविनाशाय = for the removal of inimical feelings;

दीपज्योतिर्नमोऽस्तुते = Oh! the lamp flame; Let there be our bowing to you;

दीपज्योतिः परब्रह्म दीपज्योतिर्जनार्दनः ।

दीपो हरतु मे पापं दीपज्योतिर्नमोऽस्तुते ॥ ॥

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..

दीपज्योतिः = the flame of the lamp;

परब्रह्म = the great Brahman;

दीपज्योतिः = the flame of the lamp;

जनार्दनः = Vishnu;

दीपो = lamp;

हरतु = May remove or destroy;

मे = to me or my;

पापं = sin;

दीपज्योतिर्नमोऽस्तुते = Oh! flame of the lamp! Let there be our bowing to you;

रामस्कंदं उन्मत्तं वैनतेयं वृकोदरम् ।  
शयने स्मरणे नित्यं दुःस्वप्नं तस्य नश्यति ॥ ॥

At the time of sleep, the bad dreams are driven away  
by constant remembrance of Rama, Subramanya, Hanuman,  
Garuda, and Bheema..

रामस्कंदं = Rama and Skanda or the leaping Rama;

राम = Rama;

स्कंदम् = Muruga or SubramanyaM;

उन्मत्तं = Hanuman;

वैनतेयं = the eagle Garuda, the vehicle of Vishnu lit.:the son of Vinata;

वृकोदरं = the long-bellied one, Bheema;

शयने = in the bed;

स्मरणे = while remembering;

नित्यं = ever; permanent;

दुःस्वप्नं = bad dream;

तस्य = that person's;

नश्यति = gets destroyed; dies; loses; becomes destroyed; expires;

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुद्व्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

ॐ शान्तिः शान्तिः शान्तिः ॥ ॥

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!.

ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 पूर्णमदः = complete, that;  
 पूर्णमिदं = complete, this;  
 पूर्णात् = from the whole or infinite;  
 पूर्णमुद्यत्यते = complete, is produced;  
 पूर्णस्थ = of the whole;  
 पूर्णमादाय = having taken the whole; the entire thing;  
 पूर्णमेवावशिष्यते = the whole thing itself remains;  
 ॐ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 शान्तिः = Peace; tranquility;  
 शान्तिः = Peace; tranquility;  
 शान्तिः = Peace; tranquility;

त्वमेव माता च पिता त्वमेव ।  
 त्वमेव बंधुश्च सखा त्वमेव ।  
 त्वमेव विद्या द्रविणं त्वमेव ।  
 त्वमेव सर्वं मम देवदेव ॥ ॥

Oh God of all Gods! You alone are my mother, father, kinsman,  
friend, knowledge and wealth. You are my everything..

त्वमेव = you alone; you only;  
 माता = Mother;  
 च = and;  
 पिता = father;  
 त्वमेव = you alone; you only;

ત્વમેવ = you alone; you only;  
 બંધુ: = a relative;  
 ચ = and;  
 સખા = friend;  
 ત્વમેવ = you alone; you only;  
 ત્વમેવ = you alone; you only;  
 વિદ્યા = knowledge; learning;  
 દ્રવિણં = money;  
 ત્વમેવ = you alone; you only;  
 ત્વમેવ = you alone; you only;  
 સર્વં = all;  
 મમ = mine; my; mine;  
 દેવદેવ = Oh! god of the gods;

ૐ ઇમો અરિહંતાણં  
 ૐ ઇમો સિદ્ધાણં  
 ૐ ઇમો આચરિયાણં  
 ૐ ઇમો ઉવજ્જાયાણં  
 ૐ ઇમો લોએ સવ્વસાહુણં  
 એસો પંચ ઇમોકારો  
 સવ્વ પાવપણાસણો  
 મઙ્ગલાણં ચ સવ્વેસિં  
 પદ્મં હવઈ મઙ્ગલમ્ ॥ ॥

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..

अन्नमर्पणं अन्नं उद्विः अन्नाग््नौ अन्नमणु॥ दुतम् ।

अन्नमैव तेन गन्तव्यं अन्नकर्मसमाधिना ॥ ॥

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..

अन्नमर्पणं = offered or dedicted to the Brahman;

अन्नं = Brahman; God;

उद्विः = the object or thing offered as sacrifice;

अन्नाग््नौ = in the Brahma which is in the form of a fire;

अन्नमणु॥ = By Brahman;

दुतं = that which has been offered as the sacrifice;

ब्रह्मैव = Like Brahman;

तेन = by him or that;

गन्तव्यं = that which should be reached;

ब्रह्मकर्मसमाधिना = through the meditation-state becoming like Brahman;

---

कर्मण्येवाधिकारस्ते मा क्लेषु कदाचन ।

मा कर्मफलहेतुर्बिः मा ते सङ्गोस्त्व कर्मणि ॥ ॥

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..

कर्मण्येवाधिकारस्ते = Your right is only for doing your duty;

मा = do not;

क्लेषु = in or among the fruits;

कदाचन = some time or other; once,;

मा = do not;

कर्मफलहेतुर्बिः = fruits of work as a motive;

कर्म = duty or work;

फल = fruit;

हेतू = motive;

मा = do not;

ते = to you or your (here:poss.);

सङ्गोस्तु = ?? ;

अकर्मणि = without the action or duty;

---

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ॥

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..

यत्र = the place where;  
 योगेश्वरः = the master of Yoga science;  
 कृष्णो = Krishna;  
 यत्र = the place where;  
 पार्थो = Partha; Arjuna;  
 धनुर्धरः = the one wearing a bow;  
 तत्र = there;  
 श्रीर्विजयो = the glorified victory;  
 भूतिर्ध्रुवा = ?? ;  
 नीतिर्मतिर्मम = ?? ;

पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्  
 व्यासेनग्रथितां पुराणमुनिना मध्ये मडाभारते ।  
 अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्  
 अम्भ त्वामनुसन्धामि भगवद्गीते भवेद्वेषिणीम् ।  
 धति गीतास्तव ॥ ॥

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..

पार्थाय = to Partha, Arjuna;  
 प्रतिबोधितां = the awakened; the enlightened one; the taught one;  
 भगवता = by the bhagavAn;  
 नारायणेन = by Narayana;

स्वयं = by oneself ; by one's own efforts;  
 व्यासेनग्रथिति = the one written by Vyasa;  
 पुराणमुनिना = by the ancient sage;  
 मध्ये = in the middle;  
 महाभारते = in the mahabarata epic;  
 अद्वैतामृतवर्षिणी = the goddess who rains the nectar or the non-dual philosophy;  
 भगवतीमष्टादशाध्यायिनी = the goddess who is contemplated in 18 chapters or ways;  
 अभ्य = Oh Goddess! or mother!;  
 त्वामनुसन्धामि = I shall follow or obey you;  
 भगवद्गीते = in the book 'bhagavatgita' meaning the song of the Lord;  
 भवेद्वेषिणी = ?? ;  
 एति = thusthus;  
 गीतास्तव = at (M.nom.) the hymn praising Gita;

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दूग्धं गीतामृतं भुङ्क्ते ॥ ॥

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..

सर्वोपनिषदो = all the 'upanishad's or Vedanta;  
 गावो = cows;  
 दोग्धा = the milking man;  
 गोपालनन्दनः = the delightful protector of cows; refers to Krishna;  
 पार्थो = Partha; Arjuna;  
 वत्सः = child; the young one;  
 सुधीर्भोक्ता = the intellect is the eater or enjoyer;  
 दूग्धं = milk;  
 गीतामृतं = nectar-like gita;



मङ्गत् = great; big;

श्रीमन्महागणेशाधिपतये नमः ।  
 श्री सरस्वत्यै नमः । श्रीगुरवे नमः ।  
 श्रीमातापितृभ्यां नमः ।  
 श्रीलक्ष्मीनारायणभ्यां नमः ।  
 श्रीउमामहेश्वराभ्यां नमः ।  
 षष्ट्येवताभ्यो नमः । कुलदेवताभ्यो नमः ।  
 स्थानदेवताभ्यो नमः । वास्तुदेवताभ्यां नमः ।  
 सर्वेभ्यो देवेभ्यो नमो नमः । अविद्ममस्तु ।  
 देवतावन्दनम् ॥ ॥

Salutations to Lora Ganesha.

Salutations to Goddess Sarasvati.

Salutations to Guru..

श्रीमन्महागणेशाधिपतये = to the venerable and great chief of the  
 'ganNA's, attendants of Shiva i.e.Ganesha;  
 नमः = bowing; salutation;  
 श्री = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'  
 is fem.nom.; also an honourable prefix;  
 सरस्वत्यै = to Sarasvati;  
 नमः = bowing; salutation;  
 श्रीगुरवे = to the respected teacher;  
 नमः = bowing; salutation;  
 श्रीमातापितृभ्यां = to the respectable mother and father;  
 नमः = bowing; salutation;  
 श्रीलक्ष्मीनारायणभ्यां = to the respectable LakShmi and Narayana;  
 नमः = bowing; salutation;  
 श्रीउमामहेश्वराभ्यां = to the venerable Uma and Mahesvara;  
 नमः = bowing; salutation;

ઇષ્ટદેવતાભ્યો = for the favoured gods;

નમઃ = bowing; salutation;

કુલદેવતાભ્યો = to the deity of the ancestors;

નમઃ = bowing; salutation;

સ્થાનદેવતાભ્યો = to the gods who have been assigned different positions;

નમઃ = bowing; salutation;

વાસ્તુદેવતાભ્યો = to the gods who govern construction of house,  
temple, etc. architecture;

નમઃ = bowing; salutation;

સર્વેભ્યો = to everyone;

દેવેભ્યો = to the gods;

નમો = bowing; salute;

નમઃ = bowing; salutation;

અવિદ્મમસ્તુ = let there be no obstacles or hurdles;

દેવતાવંદનં = bowing to or worship of the gods;

હરે રામ હરે રામ રામ રામ હરે હરે ।

હરે કૃષ્ણ હરે કૃષ્ણ કૃષ્ણ કૃષ્ણ હરે હરે ॥ ॥

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..

હરે = OH! hari;

રામ = Lord Rama;

હરે = OH! hari;

રામ = Lord Rama;

રામ = Lord Rama;

રામ = Lord Rama;

હરે = OH! hari;

હરે = OH! hari;

ॐरे = OH! hari;

कृष्ण = of Krishna; black;

ॐरे = OH! hari;

कृष्ण = of Krishna; black;

कृष्ण = of Krishna; black;

कृष्ण = of Krishna; black;

ॐरे = OH! hari;

ॐरे = OH! hari;

योगेन चित्तस्य पदेन वाचः मलं शरीरस्य च वैद्यकेन ।

योपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं

प्राञ्जलिरानतोऽस्मि ॥ ॥

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.

योगेन = through yoga or meditation;

चित्तस्य = of the consciousness or mind;

पदेन = through a step or word or leg;

वाचः = of speech;

मल = impurity; dirt; excreta;

शरीरस्य = of the body;

च = and;

वैद्य = the science of medicine;

योपाकरोत् = (yaH) who (apAkarot) removed; repelled;

प्रवर = the chief; the great; the preminent;

मुनीनां = of the sages;

प्राञ्जलिः = with joined hands;

आनतोऽस्मि = am (asmi) bowed, prostrated (AnataH);

---

विनायकं गुरुं भानुं ब्रह्माविष्णुमहेश्वरान् ।  
सरस्वतीं प्रणम्यादौ सर्वकार्यार्थसिद्ध्ये ॥ ॥

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,.

गुरु = teacher (refers to spiritual teacher), the preceptor;

भानु = the sun;

ब्रह्माविष्णुमहेश्वराः = trimUrtI (three gods) Brahma, Vishnu;  
and Shiva;

प्रणम्य = having saluted (pra+nama);

आदौ = first;

सर्व = all;

कार्यार्थ = goals (artha) of deeds (kArya);

सिद्ध्ये = for success or completion (siddhi);

---

नारायणं नमस्कृत्य नरंथैव नरोत्तमम् ।  
देवीं सरस्वतिं व्यास ततो जय मुदीरयेत् ॥ ॥

Saluting Narayana, the human and the best of humans, Devi Sarasvati,  
and Vyas from which the victory will originate..

नारायणं = Vishnu;

नमस्कृत्य = having bowed or saluted;

नरन् = human, man;

थ = also;

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

नरोत्तमं = most high or best man;

देवी = goddess;

सरस्वति = Goddess Sarasvati;

व्यास = relating to the sage Vyasa;

ततो = then;

जय = at (M.nom.) victory;

मुदीरथेत् = ?? ;

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला  
शल्यग्राहवती कृपेण वलनी कर्णन वेलाकुला ।  
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी  
सोत्तीर्णा भलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ॥

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..

रणनदी = river as a metaphor for the mahAbhArata war;

भीष्मद्रोणतटा = whose banks are bhISHma and droNa;

जयद्रथजला = with jayadratha as water;

गान्धारनीलोत्पला = with gAndhAr as blue lily;

शल्यग्राहवती = having shalya as a crocodile/shark;

कृपेण वलनी = with kR'ipA as the river flow;

कर्णन वेलाकुला = and karNa as its breakers;

अश्वत्थामविकर्णघोरमकरा = ashvatthAmA and vikarNa as fearsome sharks;

दुर्योधन आवर्तिनी= duryodhana as whirlpools;

स = that (fem) (river);

उत्तीर्णा = crossed over;

असु = indeed;

पाण्डवैः = by the pANDavas;

डैवर्तकः = the boatman;

केशवः = kR'iShNa;

---

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पद्मनाभस्य मुष्पद्माद्भिनिःसृता ॥ ॥

What other shastras are required for those who read the beautiful / Divine Gita since they have heard it from the Lord himself..

गीता = the book bhagavatgita;

सुगीता = well sung one;

कर्तव्या = needed, required;

किमन्यैः = what other;

शास्त्रविस्तरैः = by the details of the bookish knowledge;

या = She who;

स्वयं = by oneself ; by one's own efforts;

पद्मनाभस्य = Padmanabha's;

मुष्पद्माद्भिनिःसृता = emanating from the lotus mouth of;

---

ॐ षशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जथा मा गृधः कस्यस्विद्धनम् ॥ ॥

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..

ॐ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;  
 षशावास्थमिदं = the world is manifested by the Lord or controlled by Him;  
 सर्व = all;  
 यत्किञ्च = whatever little;  
 जगत्यां = in the world;  
 जगत् = the world;  
 तेन = by him or that;  
 त्यक्तेन = by the one who has abandoned or sacrificed;  
 भुञ्जथा = ?? ;  
 मा = do not;  
 गृधः = ?? ;  
 कस्यस्विध्नं = ?? ;

ॐयग्रीव ॐयग्रीव ॐयग्रीवेति वादिनम् ।  
 नरं भुञ्जन्ति पापानि दृष्टिमिव योषितः ॥ ॥

Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty..

ॐयग्रीव = Oh! HayagrIva one of the gods having the neck or head of a horse;  
 ॐयग्रीव = Oh! HayagrIva one of the gods having the neck or head of a horse;  
 ॐयग्रीवेति = hayagrIva and iti;  
 वादिनं = speaker; disputant, plaintiff;  
 नरं = man;  
 भुञ्जन्ति = release; untie;  
 पापानि = sins;  
 दृष्टिमिव = like a poor person;  
 योषितः = women;

ॐयग्रीव ॐयग्रीव ॐयग्रीवेति यो वदेत् ।  
 तस्य निस्सस्ते वाणी जङ्घुन्या प्रवाडवत् ॥ ॥

He who says HayagrIva, his speech will flow like the river Ganges in spate..

उग्रवी = Oh! Hayagriva one of the gods having the neck or head of a horse;

उग्रवी = Oh! Hayagriva one of the gods having the neck or head of a horse;

उग्रवीवेति = hayagrIva and iti;

यो = He who;

वदेत् = May one speak or utter;

तस्य = his;

निस्सरते = emanates;

वाणी = Goddess Sarasvati; or speech;

जह्नुकन्या = the daughter of the sage Jahnu; refers to the river ganga;

प्रवाहवत् = just as a flood;

उग्रवी उग्रवी उग्रवीवेति यो ध्वनिः ।

विशोभते स वैकुण्ठ क्वाटोद्घाटनक्षमः ॥ ॥

The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him..

उग्रवी = Oh! Hayagriva one of the gods having the neck or head of a horse;

उग्रवी = Oh! Hayagriva one of the gods having the neck or head of a horse;

उग्रवीवेति = hayagrIva and iti;

यो = He who;

ध्वनिः = sound;

विशोभते = shines; goes well;

स = a prefix meaning 'together'; 'with';

वैकुण्ठ = the abode of Vishnu;

क्वाटोद्घाटनक्षमः = ?? ;



सर्वेष्वारब्धकार्येषु त्रयस्त्रिभुवनेश्वराः ।

देवा दिशन्तु नः सिद्धिं ब्रह्मेशानजनादनाः ॥ ॥

Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu;  
show us success in all the works we start..

सर्वेष्वारब्धकार्येषु = in all the works that have been begun;

त्रयस्त्रिभुवनेश्वराः = ?? ;

देवा = of gods;

दिशन्तु = May give or grant or bestow; show;

नः = us; to us or ours;

सिद्धिं = achievement; materialisation;

ब्रह्मेशानजनादनाः = Brahma, Shiva and Vishnu;

यानि कानि च पापानि ब्रह्महत्यासमानि च ।

तानि तानि विनश्यन्ति प्रदक्षिण पदे पदे ॥ ॥

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..

यानि = They which;

कानि = how many;

च = and;

पापानि = sins;

ब्रह्महत्यासमानि = deeds which are equivalent to the killing of a BrahmaN.;

च = and;

तानि = they;

तानि = they;

विनश्यन्ति = dissipate; get destroyed; die out;

प्रदक्षिण = going in rounds from left to right (clock-wise);

पदे = at or in the step or word;

पदे = at or in the step or word;

मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर  
यत्पूजितं मयादेव परिपूर्णा तदस्तु मे ।  
अपराध सलस्राणि क्रियन्तेऽर्द्धनिशं मया  
दासोऽयं षति मां मत्वा क्षमस्व पुरुषोत्तम ॥ ॥

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..

मन्त्रहीनं = one who does not know the mantra or who is without the mantra;

क्रियाहीनं = devoid of any actions;

भक्तिहीनं = one who is bereft of devotion;

सुरेश्वर = Oh! master of the gods or adj.;

यत्पूजितं = that worshipped;

मया = by me;

देव = god;

परिपूर्णा = the most complete;

तदस्तु = let that be;

मे = to me or my;

अपराध = at (M.acc.) offence; guilt; defect; mistake;

misdeed;(M.nom.) offence; crime; guilt; sin;

सहस्राणि = thousands;

द्विधन्तेऽहर्निशं = are (being) done day and night;

मया = by me;

दासोऽयं = this servant;

एति = thusthus;

मि = me;

मत्वा = having thought or considered;

क्षमस्व = Excuse (me or us);

पुरुषोत्तम = Oh! the best person;

ब्रह्माणं शङ्करं विष्णुं यमं रामं दनुं बलिम् ।

समैतान् यःस्मरेन्नित्यं दुःस्वपन्स्तस्य नश्यति ॥ ॥

That person who remembers the seven Gods, Lord Brahma, Shiva, ViShNu, Yama, RAma, dhanu and bali, always, will have all bad dreams destroyed..

ब्रह्माणं = the Lord Brahman;

शङ्करं = Shankara;

विष्णुं = Vishnu;

यमं = the lord of death;

रामं = Rama;

दनुं = name of a female person called 'danuH' daughter of 'daxa and wife of KaShyapa;

बलिं = sacrificial offering;

समैतान् = these seven;

यःस्मरेन्नित्यं = He who remembers daily or always;

दुःस्वपन्स्तस्य = of a man who is having bad dreams;

नश्यति = gets destroyed; dies; loses;becomes destroyed; expires;

नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।

नमोऽस्तु रुद्रेन्द्र यमनिवेश्यो नमोऽस्तु यन्द्राग्नि मरुत्गाणेश्यः ॥ ॥

(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..

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

રામાય = to Rama;

સલક્ષ્મણાય = to the one with LakShmana i.e. Rama;

દેવ્યૈ = to the goddess or god-like woman;

ચ = and;

તસ્યૈ = to her;

જનકાત્મજાયૈ = to the daughter of Janaka i.e to Sita;

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

રુદ્રેન્દ્ર = the chief or best of the Rudras;

યમનિલેભ્યો = to or from Yama, Vayu and others;

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

ચન્દ્રાગ્નિ = the moon and the Fire-god;

મરુતગણેભ્યઃ = ?? ;

નર્મદાયૈ નમઃ પ્રાતઃ નર્મદાયૈ નમો નિશિ ।

નમોઽસ્તુ નર્મદૈ તુભ્યં ત્રાહિ માં વિષસર્પદઃ ।

જરત્કાર્વૌર્જરત્કર્વા સમુત્પન્ન મહાયશાઃ ।

અસ્તીક સત્યસન્ધો માં પન્નગેભ્યો અભિરક્ષતુ ॥ ॥

(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..

नर्मदायै = to Goddess (river) Narmada;

नमः = bowing; salutation;

प्रातः = in the morning;

नर्मदायै = to Goddess (river) Narmada;

नमो = bowing; salute;

निशि = during the night;

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

नर्मदे = Oh! Narmada river;

तुभ्यं = to you;

रक्षि = save; protect;

मि = me;

विषसर्पदः = from the poisonous snakes;

जरत्कार्वांजरत्कार्वा = jaratkArvA the wife of;  
 समुत्पन्न = ?? ;  
 महायशः = people of great renown;  
 अस्तीक = of the sage Astika;  
 सत्यसन्धो = One bound to speak or defend the truth.;  
 मी = me;  
 पन्नगैर्यो = to or from serpents or snakes;  
 अभिरक्षतु = Let one protect me or us;

?? अत्

आवाहनं न जानामि न जानामि विसर्जनम् ।  
 तस्मात्कारुण्य भावेन क्षमस्व परमेश्वर ॥ ॥

(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..

आवाहनं = invocation or calling one to be present;  
 न = NoNot; no;  
 जानामि = I know;  
 न = NoNot; no;  
 जानामि = I know;  
 विसर्जनं = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;  
 तस्मात्कारुण्य = from that compassion;  
 भावेन = with emotions (heart);  
 क्षमस्व = excuse; forgive;  
 परमेश्वर = (m) supreme being, supreme god;  
 रघुनन्दन = the son (best) of Rashi dynasty;  
 परमेश्वरि = (f) supreme being, supreme goddess;

यदक्षर पदलक्षे मात्रा लीनन्तु यद्भवेत् ।  
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तुते ॥ ॥

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..

यदक्षर = that letter;

पदलक्षे = a slipped or missed word;

मात्रा = a unit of measurement; as far as; as little as, etc.;

लीनन्तु = ?? ;

यद्भवेत् = ?? ;

तत्सर्वं = all that;

क्षम्यतां = let one or me or us be forgiven;

देव = Oh! god Oh! God!;

नारायण = O! Narayana;

नमोऽस्तुते = Salutations unto Thee;

कार्पाण्य दीर्घोपहत स्वभावः  
पृच्छामि त्वां धर्म सम्भूढयेताः ।  
यच्छ्रेयस्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ॥

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 texh me..

કાર્પણ્ય = pity; compassion; poverty; wretchedness;  
 દોષોપહત = the defect or mistake having been removed; or the  
 defect or mistake which has removed or destroyed something;  
 સ્વભાવ: = one's normal nature or tendency;  
 પૃચ્છામિ = I ask;  
 ત્વાં = you;  
 ધર્મ = religious; of duty or good conduct;  
 સમ્મૂઢચેત્ત: = persons with perplexed or stupified mind;  
 ચચ્છ્રેયસ્થાનિ: = ?? ;  
 ચિતં = ?? ;  
 બ્રૂહિ = tell; speak; utter;  
 તન્મે = ?? ;  
 શિષ્યસ્તેઽહં = I am your disciple;  
 શાધિ = Teach; instruct; order; rule over;  
 માં = me;  
 ત્વાં = you;  
 પ્રપન્નં = the one who has arrived or reached or surrendered;

નમઃ સર્વહિતાર્થયિ જગદાધારહેતવે ।  
 સાષ્ટાઙ્ગોઽયં પ્રણામસ્તે પ્રયત્નેન મયા કૃતઃ ॥ ॥

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..

નમઃ = bowing; salutation;  
 સર્વહિતાર્થયિ = for the welfare of all;  
 જગદાધારહેતવે = to the one who is the cause for the support or basis of the world;  
 સાષ્ટાઙ્ગોઽયં = ?? ;



प्रणामस्ते = ?? ;

प्रयत्नेन = by the efforts;

भया = by me;

कृतः = the Supreme Being;

उरसा शिरसा दृष्ट्या मनसा वयसा तथा ।

पद्भ्यां कराभ्यां जनुभ्यां प्रणामोऽष्टाङ्ग उच्यते ॥ ॥

The bowing with the chest, head, eyes, mind, speech, feet, and knees,  
is called the eight-fold salutation..

उरसा = by the chest;

शिरसा = by the head;

दृष्ट्या = through sight (F.instr.);

मनसा = through the mind;

वयसा = through words;

तथा = like that (cf. yathA tathA);

पद्भ्यां = through the or to the or from the two feet;

कराभ्यां = through the or to the or from the 2 hands;

जनुभ्यां = through the or to the or from the two knees;

प्रणामोऽष्टाङ्ग = bowing by 8 parts of the body (touching the ground);

उच्यते = ?? ;

यानि कानि च पापानि जन्मान्तरकृतानि च ।

तानि तानि विनश्यन्ति प्रदक्षिणपदे पदे ॥ ॥

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).

यानि = They which;  
 कानि = how many;  
 च = and;  
 पापानि = sins;  
 जन्मान्तरकृतानि = ?? ;  
 च = and;  
 तानि = they;  
 तानि = they;  
 विनश्यन्ति = dissipate; get destroyed; die out;  
 प्रदक्षिण = circumbulation, (going around God);  
 पदे = at or in the step or word;  
 पदे = at or in the step or word;

गतं पापं गतं दुःखं गतं दारिद्र्यमेव च ।

आगता सुभसम्पत्तिः पुण्याश्च तव दर्शनात् ॥ ॥

When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues..

गतं = goes;  
 पापं = sin;  
 गतं = goes;  
 दुःखं = sorrow; unhappiness;  
 गतं = goes;  
 दारिद्र्यमेव = poverty alone;  
 च = and;  
 आगता = having come; the one female who has come;  
 सुभसम्पत्तिः = wealth in the form of happiness;  
 पुण्याश्च = ?? ;  
 तव = youryour;

दर्शनात् = from the sight of; from seeing;

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।  
तस्मात्कारुण्यभावेन रक्षस्व परमेश्वर ॥ ॥

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..

अन्यथा = otherwise or other ways;  
शरणं = seeking refuge or surrender;  
नास्ति = no one is there; not there;  
त्वमेव = you alone; you only;  
शरणं = seeking refuge or surrender;  
मम = mine; my; mine;  
तस्मात् = ?? ;  
कारुण्य = ?? ;  
भावेन = ?? ;  
रक्षस्व = protect or save;  
परमेश्वर = supreme god;  
परमेश्वरि = supreme goddess;

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।  
दासोऽयमिति मां भत्वा क्षमस्व परमेश्वर ॥ ॥

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..

अपराधसहस्राणि = 1000 misdeeds or offences;  
 द्विद्यन्तेऽहर्निशं = are (being) done day and night;  
 मया = by me;  
 दासोऽयमिति = ?? ;  
 मी = me;  
 मत्वा = having thought or considered;  
 क्षमस्व = excuse; forgive;  
 परमेश्वर = supreme god;  
 परमेश्वरि = supreme goddess;

गाङ्गां वारि मनोहारि मुरारिचरणच्युतम् ।  
 त्रिपुरारिशिरश्चारि पापहारि पुनातु माम् ॥ ॥

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!.

गाङ्गां = of the river ga.ngA;  
 वारि = water;  
 मनोहारि = pleasing;  
 मुरारिचरणच्युतं = born at the feet of murArI;  
 त्रिपुरारिशिरश्चारि = moves about on the head of tripurArI;  
 पापहारि = cleanses sins;  
 पुनातु = may it purify;  
 मी = me;

असितगिरिसमस्यात् कञ्जलं सिंधूपाने  
 सुरतरुवरशाप्ता लेपनी पत्रमूर्वी ।  
 लिपति यद्दि गृहित्वा शारदा सर्वकालं  
 तदपि तव गुणानामीश पारं न याति ॥ ॥

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!

असितगिरिसमस्यात् = like (samaM) a black (asita) mountain (giri);

ङ्गजलं = eye ointment; collyrium or black ink;

सिंधुपात्रे = in the pot (pAtra) of ocean (si.ndhu) [7];

सुरतरुवर = the heavenly tree;

शाखा = a branch;;

लेखनी = writing instrument;

पत्र = leaf; page;

उर्वी = earth;

लिखति = writes (likha);

यदि = if;

गृहीत्वा = while holding;

शारदा = goddess worshipped during the autumnal season sharad as

Durga, LakShmi and Sarasvati;

सर्वकालं = for ever;

तदपि = even then;

तव = your;

गुणानां = of the good qualities;

इश = Hey Isha[8];

पार = end; other side;

न = no;

याति = goes;

शिवं शिवकरं शान्तं शिवात्मानं शिवोत्तमम् ।  
शिवमार्गं प्रणोधरम् प्रणतोऽस्मि सदाशिवम् ॥ ॥

Salutations to Sadashiva, the ever auspicious;  
The leader of all auspicious paths;  
Sacred, purifier, embodiment of peace;  
Excelling the best, the auspicious Self Itself..

शिवं = to the auspicious One;;  
शिवकरं = to the One who provides auspiciousness;  
शान्तं = to the embodiment of Peace;  
शिवात्मानं = to the One who is the auspicious Self Itself;  
शिवोत्तमम् = to the One who is best of all auspicious beings;  
शिवमार्गं = the auspicious approach;  
प्रणोधारे = bowing humbly;  
प्रणतोऽस्मि = I offer obeisance;  
सदाशिवम् = to the eternally auspicious One.;

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नमामि नारायण पादपङ्कजं  
करोमि नारायण पूजनं सदा ।  
जपामि नारायण नाम निर्मलं  
स्मरामि नारायण तत्त्वमव्ययम् ॥ ॥

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..

?? ;

?? ;

---

रामनाम सदा प्रेरणा संस्मरामि जगद्गुरुम् ।  
क्षणं विस्मृतिं याति सत्यं सत्यं वचो मम ॥ ॥

I remember the ever inspiring name of the world-teacher Ram;  
Even a moment of forgetfulness brings ...; true is my word..

राम = Oh! Rama;

नाम = name;

सदा = always; ever;

प्रेरणा = inducement; urge; encouragement; prompting;

संस्मरामि = I remember well;

जगद्गुरुं = the preceptor of the world;

क्षणं = moment;

विस्मृतिं = forget;

याति = goes; attains;

सत्यं = the truth;

सत्यं = the truth;

वचो = word;

मम = mine; my;

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ॐ शान्तिः शान्तिः शान्तिः ।

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;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

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Help from

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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)

