
Collection of Commonly Recited Shlokas with Meanings

ஸார்த்²ஸ்லோகஸங்க்³ரஹ

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ॐ

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

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

ॐ பூ⁴ர்பு⁴வ: ஸ்வ: தத்ஸவிதுர்வரேண்யம்

பு⁴ர்கோ³ தே³வஸ்ய தீ⁴மஹி தி⁴யோ யோ ந: ப்ரசோத³யாத் || ||

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;

பூ⁴ர்பு⁴வ: = the Earth and the world immediately above the earth;

ஸ்வ: = one's own;

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

ப⁴ர்³கோ³ = radiance; lustre; brilliance;

தே³வஸ்ய = god's;

தீ⁴மஹி = May meditate;

தி⁴யோ = intellect and mind ;'dhIH':sing.;

யோ = He who;

ந: = us; to us or ours;

ப்ரசோத³யாத் = inspire; kindle; urge; induce;;

ஓங்காரம் பி³ந்து³ஸம்யுக்தம் நித்யம் த⁴யாயந்தி யோகி³ந: ।

காமத³ம் மோக்ஷத³ம் சைவ ஓங்காராய நமோ நம: ॥ ॥

ஓங்காரம் = ?? ;

பி³ந்து³ஸம்யுக்தம் = one who is conjoined with a dot-like thing;

நித்யம் = ever; permanent;

த⁴யாயந்தி = they meditate;

யோகி³ந: = realised souls;

காமத³ம் = one who gives the desired thing;

மோக்ஷத³ம் = the giver of liberation;

சைவ = and like;

ஓங்காராய = to the Brahman;

நமோ = bowing; salute;

நம: = bowing; salutation;

ஓ க³ணநாம் த்வா க³ணபதிம் ஹவாமஹே

கவிம் கவீநாமுபமஸ்ரவஸ்தமம் ।

ஜ்யேஷ்ட²ராஜம் ப்³ரஹ்மணம் ப்³ரஹ்மணஸ்பத

ஆ ந: ஸ்ரு³ண்வந்நாதிபி:4 ஸீத³ஸாத³நம் ॥ ॥

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

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

ஓ = ?? ;
க³னாநாம் = ?? ;
த்வா = ?? ;
க³ணபதிம் = ?? ;
ஹவாமஹே = ?? ;
கவிம் = ?? ;
கவீநாம் = ?? ;
உபமஸ்ரவஸ்தமம் = ?? ;
ஜ்யேஷ்ட²ராஜம் = ?? ;
ப்³ரஹ்மணம் = ?? ;
ப்³ரஹ்மணஸ்பத = ?? ;
ஆ = ?? ;
ந: = ?? ;
ஸ்ரு³ண்வந்நாதிபி:⁴ = ?? ;
ஸீத்³ஸாத³நம் = ?? ;

வக்ரது³ட³ மஹாகாய கோடிஸூர்யஸமப்ரப⁴ |
நிர்விக்⁴நம் குரு மே தே³வ ஸர்வகார்யேஷு ஸர்வதா³ || ||

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..

வக்ரது¹:³ = Oh! the one with the curved piece of tusk;
 மஹாகாய = big bodied;
 கோடிஸூர்யஸமப்ர⁴ = shining like a billions of Suns;
 கோடி = crores, ten millions;
 ஸூர்ய = Sun;
 ஸமப்ர⁴ = shining like;
 நிர்விக்⁴நம் = without obstacles or hurdles;
 குரு = do;
 மே = to me or my;
 தே³வ = Oh! god Oh! God!;
 ஸர்வகார்யேஷு = in all actions or activities;
 ஸர்வதா³ = ever; always;

க³ஜாநநம் பூ⁴தக³னூதி³ஸேவிதம்
 கபித்த²ஜம்பூ³ப²லஸாரப⁴க்ஷிதம் ।
 உமாஸுதம் ஸோகவிநாஸகாரணம்
 நமாமி விக்⁴நேஸ்வரபாத³பங்கஜம் ॥ ॥

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..

க³ஜாநநம் = one who is having an elephant face;
 பூ⁴தக³னூதி³ = by the group of ogres and the like who are the attendants of Lord shiva;
 ஸேவிதம் = the one who has been served worshipped;
 கபித்த²ஜம்பூ³ = wood-apple and 'jAmun', rose apple, trees or fruits;

ப²லஸார = the essence of the fruit;
 ப⁴க்ஷிதம் = that which has been eaten;
 உமாஸுதம் = the son of Uma;
 ஸோகவிநாஸ = for the destruction of sorrow;
 காரணம் = the cause;
 நமாமி = I bow; salute; pay my respects;
 விக்⁴நேஸ்வர = the Master or controller of all obstacles;
 பா³த்பங்கஜம் = the lotus feet;

ஸுமுக²ஸ்சைகத³ந்தஸ்ச கபிலோ க³ஜகர்ணக: |
 லம்போ³த³ரஸ்ச விகடோ விக்⁴நநாஸோ க³ணுதி⁴ப: |
 தூ⁴ம்ரகேதூர்க³ணுத்⁴யக்ஷோ பா⁴ஸசந்த்³ரோ க³ஜாநந: |
 த்³வாத³ஸைதாநி நாமாநி ய: படே²ச்ச்²ரு³ணுயாத³பி |
 வித்³யாரம்பே⁴ விவாஹே ச ப்ரவேஸே நிக்³மே ததா² |
 ஸங்க்³ராமே ஸங்கடே சைவ விக்⁴நஸ்தஸ்ய ந ஜாயதே || ||

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

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

ஸுமுக:² = the one with a nice face;
 ச = and;
 ஏகத³ந்த: = one who has one tooth or tusk;
 ச = and;
 கபிலோ = a sage by that name;
 க³ஜகர்ணக: = one who is having elephant-ears denotes 'Ganesh'
 one of 12 such famous names;

லம்போ³த³ர: = with one big(long) belly that is Ganesh;
 ச = and;
 விகடோ = one of the 12 names of Ganesha;
 விக்⁴நநாஸோ = the remover of all obstacles;
 க³ணுதி⁴ப: = the chief or leader of the groups;
 தூ⁴ம்ரகேதூர்க³ணுத்⁴யகேஷா = these are 2 of the 12 famous names of Ganesh;
 பா⁴லசந்த்³ரோ = the one wearing the moon in the forehead;
 க³ஜாநந: = one who is having an elephant face denotes lord Ganesh;
 த்³வாத்³ஸைதாநி = twelve of these;
 நாமாநி = names;
 ய: = He who;
 படே²ச்ச்²ரு³ணுயாத்³பி = If one reads or even listens to;
 வித்³யாரம்பே⁴ = at the commencement of learning or schooling;
 விவாஹே = during marriage;
 ச = and;
 ப்ரவேஸே = while entering;
 நிர்க்³மே = in the act of emanating or going out;
 ததா² = like that (cf. yathA tathA);
 ஸங்க்³ராமே = in the battlefield;
 ஸங்கடே = in the midst of difficulty or trouble;
 சைவ = and like;
 விக்⁴நஸ்தஸ்ய = obstacles to him;
 ந = NoNot; no;
 ஜாயதே = is born; becomes;;

ஸூக்லாம்³ப³ரத⁴ரம் தே³வம் ஸஸிவர்ணம் சதூர்பு⁴ஜம் ।

ப்ரஸந்நவத்³நம் த்⁴யாயேத் ஸர்வவிக்⁴நோபஸாந்தயே ॥ ॥

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..

ஸூக்லாம்ப³ரத⁴ரம் = the one wearing a white dress;

தே³வம் = God;

ஸஸிவர்ணம் = the moon-colored one;

சதுர்பு⁴ஜம் = one who is having four hands;

ப்ரஸந்நவத³நம் = the one having a pleased or pleasant face;

த்யாயேத் = Let us meditate;

ஸர்வவிக்⁴நோபஸாந்தயே = for the appeasement of all obstacles or hurdles;

அபீ⁴ப்ஸிதார்த²ஸித்³த்யர்த²ம் பூஜிதோ ய: ஸுராஸுரை: ।

ஸர்வவிக்⁴நஹரஸ்தஸமை க³ணுதி⁴பதயே நம: ॥ ॥

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

அபி⁴ப்ஸிதார்த²ஸித்³த்யர்த²ம் = ?? ;

பூஜிதோ = one worshipped by others;

ய: = He who;

ஸுராஸுரை: = by the gods and demons;

ஸர்வவிக்⁴நஹரஸ்தஸமை = ?? ;

க³ணுதி⁴பதயே = to the lord of groups of shiva's attendants;

நம: = bowing; salutation;

ப்ரணமய ஸிரஸா தே³வம் கௌ³ரீபுத்ரம் விநாயகம் ।

ப⁴க்தாவாஸம் ஸ்மரேந்நித்யம் ஆய:காமார்த²ஸித்³த்யே ॥ ॥

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..

ப்ரணமய = having bowed;

ஸிரஸா = by the head;

தே³வம் = God;

கௌ³ரீபுத்ரம் = gauri's son;

விநாயகம் = Vinayaka;

ப⁴க்தாவாஸம் = one who dwells in his devotees or their hearts;

ஸ்மரேநித்யம் = constant remembrance;

ஆயு:காமார்த²ஸித்³த⁴யே = for achieving or obtaining long life, desires and wealth;

அக³ஜாநநபத்³மார்கம் க³ஜாநநமஹர்நிஸம் ।

அநேகத³ந்தம் ப⁴க்தாநாம் ஏகத³ந்தமுபாஸ்மஹே ॥ ॥

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.

அக³ஜா = Parvati அக³ = mountain, i.e. Himalaya, ஜா = daughter)

ஆநந பத்³ம் = face that is like a lotus (ஆநந =face, பத்³ம் =lotus)

அர்கம் = the Sun

அக³ஜாநநபத்³மார்கம் = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)

க³ஜாநநம் = the elephant-faced God (க³ஜாநந in the accusative case)

அஹர்நிஸம் = day and night

அநேக =several.

த³ம் = giver(in the accusative case)

அநேகத³ம் = bestower of innumerable boons

தம் = him

ப⁴க்தாநாம் = to the devotees

ஏகத³ந்தமுபாஸ்மஹே = I worship the one tusked;

க³ஜவக்த்ரம் ஸுரஸ்ரேஷ்ட²ம் கர்ணசாமரபூ⁴ஷ்திதம் |

பாஸாங்குஸத⁴ரம் தே³வம் வந்தே³ஹம் க³ணநாயகம் || ||

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..

க³ஜவக்த்ரம் = one who is having an elephant mouth refers to Ganesh;

ஸுரஸ்ரேஷ்ட²ம் = the most high or the best of the gods;

கர்ணசாமரபூ⁴ஷ்திதம் = adorned with winnow-like ears;

பாஸாங்குஸத⁴ரம் = bearing or wearing the weapons of;

தே³வம் = God;

வந்தே³ஹம் = I worship;

க³ணநாயகம் = the leader of the gaNa's groups; generally denotes the lord 'Ganesh';

ஏகத³ந்தம் மஹாகாயம் தப்தகாஞ்சநஸந்நிப⁴ம் |

லம்போ³த³ரம் விஸாலாக்ஷம் வந்தே³ஹம் க³ணநாயகம் || ||

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

ஏகத³ந்தம் = one who has one tooth tusk;

மஹாகாயம் = the big-bodied one;

தப்தகாஞ்சநஸந்நிப⁴ம் = resembling heated or melted gold;

லம்போ³த³ரம் = ?? ;

விஸாலாக்ஷம் = the one with long eyes;

வந்தே³ஹம் = I worship;

க³ணநாயகம் = the leader of the gaNa's groups; generally denotes the lord 'Ganesh';

க³ஜ்வத³நமசிந்த்யம் தீக்ஷணத³ம்ஷ்ட்ரம் த்ரிநேத்ரம்

ப்³ரு³ஹது³த³ரமஸேஷம் பூ⁴திராஜம் புராணம் ।

அமரவர-ஸுபூஜ்யம் ரக்தவர்ணம் ஸுரேஸம்

பஸுபதிஸுதமீஸம் விக்⁴நராஜம் நமாமி ॥ ॥

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

க³ஜ்வத³நமசிந்த்யம் = the elephant faced one who is beyond
comprehension or thought;

தீக்ஷணத³ம்ஷ்ட்ரம் = the one with sharp or terrible teeth;

த்ரிநேத்ரம் = the three-eyed one;

ப்³ரு³ஹத் = Big; large;

ப்³ரு³ஹது³த³ர = one with huge stomach;

அஸேஷ = whole, entire, complete, perfect,;

பூ⁴திராஜம் = the king of well-being or the royal donor of all goodness;

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

அமரவர = ?? ;

ஸுபூஜ்யம் = ?? ;

ரக்தவர்ணம் = the red colored;

ஸுரேஸம் = the master of the gods;

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

விக்⁴நராஜம் = the lord who governs obstacles or hurdles;

நமாமி = I bow; salute; pay my respects;

கார்யம் மே ஸித்³தி⁴மாயாது ப்ரஸந்நே த்வயி தா⁴தரி ।

விக்⁴நாநி நாஸமாயாந்து ஸர்வாணி ஸுரநாயக ॥ ॥

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

கார்யம் = that which is done or to be done;

மே = to me or my;

ஸித்³தி⁴மாயாது = May reach fulfillment;

ப்ரஸந்நே த்வயி தா⁴தரி = 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;

தா⁴த்ரு' = in the maker ; author; creator;

விக்⁴நாநி = the obstacles; hurdles;

நாஸமாயாந்து = May (they) come to end;

ஸர்வாணி = all;

ஸுரநாயக = the leader or head of the gods;

மூஷிகவாஹந் மோத்³கஹஸ்த சாமரகர்ண விலம்பி³த ஸூத்ர ।

வாமந்ரூப மஹேஸ்வரபுத்ர விக்⁴நவிநாயக பாத்³ நமஸ்தே ॥ ॥

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

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

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

மோத³கஹஸ்த = Oh! the one having rice ball in the hand;

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

விலம்பி³த = hanging; pendant; depending; delayed;

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

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

மஹேஸ்வரபுத்ர = Oh! son of the great Lord Shiva;

விக்⁴நவிநாயக = the one without a leader who controls all obstacles;

பாத³ = at (M.nom.) a leg, the body part or the part of the verse

or text;

நமஸ்தே = greetings, salutations to you;

ஏகத³ந்தாய வித்³மஹே | வக்ரது:டா³ய தீ⁴மஹி |

தந்நோ த³ந்தீ ப்ரசோத³யாத் || ||

(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).

ஏகத³ந்தாய = to the one-tusked i.e. Ganesh;

வித்³மஹே = offering;

வக்ரது:டா³ய = to the one with curved broken part (tusk);

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

த³ந்தீ = the tusked one i.e. the elephant;

ப்ரசோத³யாத் = inspire; kindle; urge; induce;;

கு³ருர்ப்³ரஹ்மா கு³ருர்விஷ்ணூ: கு³ருர்தே³வோ மஹேஸ்வர: ।

கு³ரு: ஸாக்ஷாத் பரப்³ரஹ்ம தஸ்மை ஸ்ரீகு³ரவே நம: ॥ ॥

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

(Alternate)

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

கு³ரு: = teacher (refers to spiritual teacher), the preceptor;

ப்³ரஹ்மா = creator;

விஷ்ணூ = Lord Vishnu, the sustainer;

தே³வ = god;

மஹேஸ்வர: = the great Lord (Shiva);

கு³ரு: = teacher (refers to spiritual teacher), the preceptor;

ஸாக்ஷாத் = face to face;

பரப்³ரஹ்ம = the great Brahman;

தஸ்மை = to him;

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

கு³ரவே = to the teacher; preceptor;

நம: = bowing; salutation;

ப்³ரஹ்மாநந்த³ம் பரமஸுக²த³ம் கேவலம் ஜ்ஞாநமூர்திம்

த்³வந்த்³வாதீதம் க³க³நஸத்³ரு³ஸம் தத்த்வமஸ்யாதி³லக்ஷயம் |
 ஏகம் நித்யம் விமலமசலம் ஸர்வதீ⁴ஸாக்ஷிபூ⁴தம்
 பா⁴வாதீதம் த்ரிகு³ணரஹிதம் ஸத்³கு³ரும் தம் நமாமி |
 பூ³தீ³த்தகு³ருத்⁴யாநம் || ||

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..

ப்³ரஹ்மாநந்த³ம் = Beautitude; bliss; nirvANa;
 பரமஸுக²த³ம் = the giver of great happiness, bliss;
 கேவலம் = only;
 ஜ்ஞாநமூர்திம் = knowledge personified or knowledge itself taking the form of a man;
 த்³வந்த்³வாதீதம் = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;
 க³க³நஸத்³ரு³ஸம் = one who is like the sky;
 தத்த்வமஸ்யாதி³லக்ஷயம் = the ultimate truth (tattvaM) is his principal;
 target;
 ஏகம் = cardinal number 1, unique;
 நித்யம் = ever; permanent;
 விமலமசலம் = the pure mountain;
 ஸர்வதீ⁴ஸாக்ஷிபூ⁴தம் = the one existing as the witness of all intellect or mind;
 பா⁴வாதீதம் = beyond one's thought or imagination;

த்ரிகு³ணரஹிதம் = bereft of the three qualities i.e. satva, raja
and tama;

ஸத்³கு³ரும் = the good teacher or preceptor;

தம் = him;

நமாமி = I bow; salute; pay my respects;

ஸ்ரீத்³த்தகு³ருத்⁴யாநம் = meditating on the respected preceptor Dattatreya;

அக²ண்ட³மண்ட³லாகாரம் வ்யாப்தம் யேந சராசரம் |

தத்பத³ம் த³ர்ஸிதம் யேந தஸ்மை ஸ்ரீகு³ரவே நம: || ||

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

அக²ண்ட³மண்ட³லாகாரம் = one who has taken the form of an undivided
circle or universe;

வ்யாப்தம் = manifested;

யேந = by whom;

சராசரம் = the moving and the non-moving things;

தத்பத³ம் = his position; his post;;

த³ர்ஸிதம் = shown;

யேந = by whom;

தஸ்மை = to him;

ஸ்ரீகு³ரவே = to the respected teacher;

நம: = bowing; salutation;

அஜ்ஞாநதிமிராந்த⁴ஸ்ய ஜ்ஞாநாஞ்ஜநஸலாகயா |

சக்ஷுருந்மீலிதம் யேந தஸ்மை ஸ்ரீகு³ரவே நம: || ||

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

(alternate)

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

அஜ்ஞாநதிமிராந்த⁴ஸ்ய = of the person blinded by the darkness of ignorance;

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

சக்ஷுருந்மீலிதம் = the opened eyes;

யேந = by whom;

தஸ்மை = to him;

ஸ்ரீ-கு³ரவே = ?? ;

நம: = bowing; salutation;

த்⁴யாநமூலம் கு³ரோர்மூர்தி: பூஜாமூலம் கு³ரோ: பத³ம் |

மந்த்ரமூலம் கு³ரோர்வாக்யம் மோக்ஷமூலம் கு³ரோ: க்ரு'பா || ||

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

த்⁴யாநமூலம் = the source or root for meditation;

கு³ரோர்மூர்தி: பூஜாமூலம் = the person of the preceptor is the root or
beginning of all worship;

கு³ரோர்பத³ம் = the place or abode of the preceptor or the feet of
the preceptor;

மந்த்ர-மூலம் = ?? ;

கு³ரோர்வாக்யம் = the sentence of the peceptor;

மோக்ஷ-மூலம் = ?? ;

கு³ரோ: = the teacher's;

க்ரு³பா = mercy; sympathy;

நமோ கு³ருப்⁴யோ கு³ருபாது³காப்⁴யோ

நம: பரேப்⁴ய: பரபாது³காப்⁴ய: ।

ஆசார்யஸித்³தே⁴ஸ்வரபாது³காப்⁴யோ

நமோ஽ஸ்து லக்ஷ்மீபதிபாது³காப்⁴ய: ॥ ॥

Salutations to the guru and guru's sandals;

Salutations to elders and their sandals;

Salutations to the sandals of the teacher of Perfecton;

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

நமோ = bowing; salute;

கு³ருப்⁴யோ = to the teachers;

கு³ருபாது³காப்⁴யோ = to the sandals of the preceptor;

நம: = bowing; salutation;

பரேப்⁴ய: = to the others;

பரபாது³காப்⁴ய: = to the great sandals of the master;

ஆசார்யஸித்³தே⁴ஸ்வரபாது³காப்⁴யோ = to the sandals of the Siddesvara teacher;

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

லக்ஷ்மீபதிபாது³காப்⁴ய: = to the sandals of the husband of Laxmi;

(laxmIpatiH);

ஸாந்தாகாரம் பு⁴ஜக³ஸ்யநம் பத்³மநாப⁴ம் ஸுரேஸம்

விஸ்வாதா⁴ரம் க³க³நஸத்³ரு³ஸம் மேக⁴வர்ணம் ஸுபா⁴ங்க³ம் ।

லக்ஷ்மீகாந்தம் கமலநயநம் யோகி³பி⁴ர்த்⁴யாநக³ம்யம்

வந்தே³ விஷ்ணும் ப⁴வப⁴யஹரம் ஸர்வலோகைகநாத²ம் ॥ ॥

Salutations to Lord Vishnu, the one with peaceful disposition,

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

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

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

(Alternate)

HIS visage is peaceful.

HE reposes upon the great serpent, (sheShanAga)

From HIS navel springs the lotus.

HE is the mainstay of the universe

HE is like the sky, all pervading.

HIS complexion is like that of clouds

HIS FORM is auspicious

HE is the consort of Goddess Laxmi.

HIS eyes are like lotus.

Yogis reach HI.n through meditation.

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

ஸாந்தாகாரம் = the one having a peaceful or serene form;

பு⁴ஜக³ஸயநம் = one who is sleeping on a snake as the bed;

பத்³மநாப⁴ம் = the one having a lotus at the navel, Vishnu;

ஸுரேஸம் = the master of the gods;

விஸ்வாதா⁴ரம் = the one who is the support or basis for the Universe;

க³க³நஸத்³ரு¹ஸம் = one who is like the sky;

மேக⁴வர்ணம் = having the color of the cloud;

ஸுபா⁴ங்க³ம் = the one with the auspicious body;

லக்ஷ்மீகாந்தம் = husband of Laxmi;

கமலநயநம் = the lotus-eyed person;

யோகி³பி:⁴ = Yogis;

த்⁴யாந = meditation;

அக³ம்யம் = reaching;

வந்தே³ = I worship; bow;

விஷ்ணும் = Vishnu;

ப⁴வப⁴யஹரம் = one who removes or takes away the fear caused by the 'bhava' of births and deaths;

ஸர்வ = all;

லோகைக = of the world;

நாத²ம் = the lord or husband;

ஸர்வதா³ ஸர்வகார்யேஷு நாஸ்தி தேஷாமமங்க்³ளம் ।

யேஷாம் ஹ்ரு³தி³ஸ்தோ² ப⁴க³வாந் மங்க்³ளாயதநோ ஹரி: ॥ ॥

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

ஸர்வதா³ = ever; always;

ஸர்வகார்யேஷு = in all actions or activities;

நாஸ்தி = no one is there; not there;

தேஷாமமங்க்³ளம் = their non-auspiciousness; their downfall;

யேஷாம் = whose;

ஹ்ரு³தி³ஸ்த:² = (he who is) stationed in the heart;

ப⁴க³வாந் = God; or a respectable person one who possesses the

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

மங்க்³ளாயதந: = the home of the auspiciousness - adjective of god;

ஹரி: = Lord Hari;

ததே³வ லக்³நம் ஸுதி³நம் ததே³வ

தாராப³லம் சந்த்³ரப³லம் ததே³வ ।

வித்³யாப³லம் தை³வப³லம் ததே³வ
லக்ஷமீபதே தேங்க்⁴ரியுக³ம் ஸ்மராமி || ||

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

ததே³வ = tat and eva-that alone; that only;
லக்³நம் = ascending sign in astrology;
ஸுதி³நம் = good day;
ததே³வ = tat and eva-that alone; that only;
தாராப³லம் = the power bestowed by the star;
சந்த்³ரப³லம் = the strength of the moon;
ததே³வ = tat and eva-that alone; that only;
வித்³யாப³லம் = the power of knowledge or learning;
தை³வப³லம் = the power or might of the gods or given by the gods;
ததே³வ = tat and eva-that alone; that only;
லக்ஷமீபதே = O! Vishnu (husband of Laxmi);
தேம்⁵க்⁴ரியுக³ம் = ?? ;
ஸ்மராமி = I remember;

ஹிரி³ர்தா³தா ஹிரி⁴ர்போ⁴க்தா ஹிரி³ரந்நம் ப்ரஜாபதி: |
ஹரி: ஸர்வஸரீ⁴ரஸ்தோ² பு⁴ங்க்தே போ⁴ஜயதே ஹரி: || ||

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

ஹரி³ர்தா³தா = Hari (is) the giver;

;

ஹரி⁴ர்தா⁴க்தா = Hari himself (is) the eater / enjoyer / consumer;

ஹரி³ரந்நம் = Hari becomes the food;

ப்ரஜா³பதி: = Brahma, the creator;

ஹரி: = Lord Hari;

ஸர்வஸாரீரஸ்தோ² = residing (sthaH) in all (sarva) bodies (sharIra);

பு⁴ங்க்தே = eats;

போ⁴ஜயதே = feeds (some)one else;

ஹரி: = Lord Hari;

நமோ⁵ஸ்து தே வ்யாஸ விஸாலபு³த்³தே⁴ பு²ல்லாரவிந்தா³யதபத்ரநேத்ர |

யேந த்வயா பா⁴ரததைலபூர்ண: ப்ரஜ்வாலிதோ ஜ்ஞாநமயப்ரதீ³ப: || ||

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..

நமோ⁵ஸ்து = let there be (astu) my or our bowing or salutation
(namaH) to you (te);

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

வ்யாஸ = Hey Vyasa ([7]);

விஸாலபு³த்³தே⁴ = Oh! the one with extensive knowledge;

பு²ல்லாரவிந்தா³யதபத்ரநேத்ர = the one with eyes (netra);

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

யேந = by whom([3]);

த்வயா = by you([3]);

பா⁴ரததைலபூர்ண: = filled (pUrNaH) with oil (taila) of mahAbhArata;

ப்ரஜ்வாலிதோ = the kindled into flames; inflamed; lighted;

ஜ்ஞாநமயப்ரதீ³ப: = the light or lamp (pradIpaH) wholly made up of
or full of knowledge (j nAnamayaH);

வ்யாஸாய விஷ்ணுரூபாய வ்யாஸரூபாய விஷ்ணவே ।
நமோ வை ப்³ரஹ்மநித⁴யே வாஸிஷ்டா²ய நமோநம: ॥ ॥

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

வ்யாஸாய = to the sage Vyasa;
விஷ்ணுரூபாய = to the one who is like Vishnu;
வ்யாஸரூபாய = to the one who is like VyAsa;
விஷ்ணவே = to Vishnu;
நமோ = salutation (namaH);
வை = indeed; truly; also used as an expletive, a vocative particle;
showing entreaty or persuasion; sometimes just a meaningless;
meter-adjuster!;
ப்³ரஹ்மநித⁴யே = to the one who is a great reservoir of Brahman;
வாஸிஷ்டா²ய = to the scion of Vasishta;
நமோநம: = repeated salutations;

யம் ப்³ரஹ்மாவருணேந்த்³ரருத்³ரமருத: ஸ்துவந்தி தி³வ்யை: ஸ்தவை:
வேதை: ³ ஸாங்க்³பத³க்ரமோபநிஷ்தை³ர்கா³யந்தி யம் ஸாமகா: ³ ।
த்⁴யாநாவஸ்தி²ததத்³க³தேந மநஸா பஸ்யந்தி யம் யோகி³நோ
யஸ்யாந்தம் ந விது: ³ ஸுராஸுரக³ணு தே³வாய தஸ்மை நம: ॥ ॥

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

யம் = whom;

ப்³ரஹ்மாவருணைந்த்³ரருத்³ரமருத: = Brahma. VaruNa, Indra, Rudra and the Marut, wind-god;

ஸ்துவந்தி = (they) praise;

தி³வ்யை: = by the divine;

ஸ்தவை: = by the eulogising hymns;

வேதை:³ = by the vedas ([3]);

ஸாங்க்³பத்³க்ரமோபநிஷதை:³ = with the six vedA.nga's, the versions; of recitals known as pada and krama, and the various upaniShadaH;

கா³யந்தி = they sing;

யம் = (to) whom;

ஸாமகா:³ = singers of the SAma, the reciters of the Veda known as; the SAMaveda;

த்⁴யாநாவஸ்தி²ததத்³க³த = the one which has reached the ultimate; (tadgata) during the meditative state (dhyAnAvasthita), (here, an; adjective of the mind of the Yogis.);

மநஸா = by the mind([3]);

பஸ்யந்தி = (they) see;

யம் = He whom;

யோகி³ந: = Yogis;

யஸ்யாந்தம் = whose end;

ந = not; no;

விது:³ = Understood; knew;

ஸுராஸுரக³ண = groups of gods and demons;

தே³வாய = to the god([4]);

தஸ்மை = to him([4]);

நம: = bowing; salutation;

பு³த்³யாத்மநா வா ப்ரக்ரு³திஸ்வபா⁴வாத் ।
 கரோமி யத்³யத் ஸகலம் பரஸ்மை ।
 நாராயணயேதி ஸமர்பயாமி ॥ ॥

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

காயேந = through or with the help of the body;
 வாசா = through words or speech; text;
 மநஸேந்த்³ரியைர்வா = by mind (manasA) or by limbs (indriyaiH vA);
 பு³த்³தி⁴ = intellect;
 ஆத்மநா = by one's own self or efforts;
 வா = or; also; like; either or;
 ப்ரக்ரு³திஸ்வபா⁴வாத் = due to force of nature or habit;
 கரோமி = (I) do, perform;
 யத்³யத் = whatever;
 ஸகலம் = all;
 பரஸ்மை = (to th)e other person, (to the) great [4];
 நாராயணயேதி = Thus (to) Vishnu (nArAyaNAya)[4] (the word; iti works like quote marks);
 ஸமர்பயாமி = I dedicate; offer;

அச்யுதம் கேஸவம் ராமநாராயணம் ।
 க்ரு³ஷ்ணதா³மோத³ரம் வாஸுதே³வம் ஹரிம் ।
 பூ³த⁴ரம் மாத⁴வம் கோ³பிகாவல்லப⁴ம் ।
 ஜாநகீநாயகம் ராமசந்த்³ரம் ப⁴ஜே ॥ ॥

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

all his different actions..

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

கேஸவம் = Keshava (Krishna)[2];

நாராயணம் = Vishnu[2];

க்ரு³ஷ்ணதா³மோத³ரம் = Krishna having the waist-band-tied belly[2];

வாஸுதே³வம் = the son of 'vasudeva'[2];

ஹரிம் = Lord Hari[2];

ஸ்ரீத⁴ரம் = Vishnu , adored with the company of LakShmi or one who;
possesses glory, wealth[2];

மாத⁴வம் = Madhava[2];

கோ³பிகாவல்ப⁴ம் = the beloved of the cow-herd women[2]; refers to Krishna;

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

ராமசந்த்³ரம் = the moon-like Rama[2];

ப⁴ஜே = I worship;

லாப⁴ஸ்தேஷாம் ஜயஸ்தேஷாம் குதஸ்தேஷாம் பராஜய: ।

யேஷாமிந்தீ³வரஸ்யாமோ ஹ்ரு³த³யஸ்தோ² ஜநார்த்³ந: ॥ ॥

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

லாப⁴ஸ்தேஷாம் = benefits (lAbhaH) are theirs (teShAM);

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

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

பராஜய: = defeat;

யேஷாம் = whose;

இந்தீ³வரஸ்யாம: = black (shyAmaH) like the dark blue lotus (indIvaraM);

ஹ்ரு³த³யஸ்தோ² = that or he who is stationed in the heart;

ஜநார்த்³ந: = an epithet of Vishnu ; the remover of the torment
of people Vishnu;

மங்க்³ளம் ப⁴க³வாந்விஷ்ணுர்மங்க்³ளம் க³ருட³த்⁴வஜ: ।
மங்க்³ளம் புண்ட³ரீகாக்ஷா மங்க்³ளாயதநம் ஹரி: ॥ ॥

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

மங்க்³ளம் = that which is auspicious;
ப⁴க³வாந்விஷ்ணு: = Lord Vishnu is auspicious;
க³ருட³த்⁴வஜ: = Oh! the one having 'GaruDa' eagle-like bird as the mascot;
புண்ட³ரீகாக்ஷ: = one with eyes like lotus;
மங்க்³ளாயதநம் = the auspicious temple, storehouse of auspiciousness;
ஹரி: = Lord Hari;

ஹரேர்நாமைவ நாமைவ நாமைவ மம ஜீவநம் ।
கலௌ நாஸ்த்யேவ நாஸ்த்யேவ நாஸ்த்யேவ க³திரந்யதா² ॥ ॥

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

ஹரே: = of Vishnu[6];
நாம = name;
ஏவ = alone; only; here it would mean 'indeed';
மம = mine; my;
ஜீவநம் = life; the act of living;
கலௌ = during the kali yuga days or time;;
நாஸ்தி = does not exist;

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

க³திரந்யதா² = no other way or goal;

யஸ்ய ஸ்மரணமாத்ரேண ஜந்மஸம்ஸாரப³ந்த⁴நாத் ।

விமுச்யதே நமஸ்தஸ்மை விஷ்ணவே ப்ரப⁴விஷ்ணவே ॥ ॥

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

(Alternate)

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

யஸ்ய = whose;

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

ஜந்மஸம்ஸாரப³ந்த⁴நாத் = from the bondage (ba.ndhana[5]) of the (cycle) of birth (janma) in this world (sa.nsAra);

விமுச்யதே = is released or freed;

நமஸ்தஸ்மை = salutation to him;

விஷ்ணவே = to Vishnu;

ப்ரப⁴விஷ்ணவே = to the great or mighty lord, an epithet of Vishnu;

நம: ஸமஸ்தபூ⁴தாநாமாதி³பூ⁴தாய பூ⁴ப்⁴ரு⁴தே ।

அநேகரூபரூபாய விஷ்ணவே ப்ரப⁴விஷ்ணவே ॥ ॥

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

நம: = bowing; salutation;

ஸமஸ்தபூ⁴தாநாமாதி³பூ⁴தாய = to the one who existed before all the beings; th first being;

பூ⁴ப்⁴ரு⁴தே = king, an epithet of Vishnu[4];

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

விஷ்ணவே = to Vishnu[4];

ப்ரப⁴விஷ்ணவே = to the great or mighty lord, an epithet of Vishnu[4];

ஓ விஷ்ணும் ஜிஷ்ணும் மஹாவிஷ்ணும் ப்ரப⁴விஷ்ணும் மஹேஸ்வரம் ।
அநேகரூபம் தை³த்யாந்தம் நமாமி புருஷோத்தமம் ॥ ॥

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

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

விஷ்ணும் = Vishnu;

ஜிஷ்ணும் = an epithet for Vishnu ; the conqueror;

மஹாவிஷ்ணும் = the great Vishnu;

ப்ரப⁴விஷ்ணும் = the mighty lord, Vishnu;

மஹேஸ்வரம் = the great Lord;

அநேகரூபம் = one who has many forms;

தை³த்யாந்தம் = enemy of demons;

நமாமி = I bow; salute; pay my respects;

புருஷோத்தமம் = the greatest of men;

ஸஸங்க²சக்ரம் ஸகிரீடகுண்ட³லம்

ஸபீதவஸ்த்ரம் ஸரஸீருஹேக்ஷணம் ।

ஸஹாரவக்ஷ:ஸ்த²லகௌஸ்துப⁴ஸ்ரயம்

நமாமி விஷ்ணும் ஸிரஸா சதுர்பு⁴ஜம் || ||

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.

ஸஸங்க்²சக்ரம் = the one with a conch and a wheel;

ஸகிரீடகுண்ட³லம் = the one with a crown and ear-rings;

ஸயீதவஸ்த்ரம் = along with yellow robe;

ஸரஸீருஹேக்ஷணம் = the one having lotus like eyes;

ஸஹாரவக்ஷ:ஸ்த்²லகௌஸ்துப⁴ஸ்ரயம் = the one having the chest adorned with a garland and the gem 'Kaustubha';

நமாமி = I bow; salute; pay my respects;

விஷ்ணும் = Vishnu;

ஸிரஸா = by the head;

சதுர்பு⁴ஜம் = one who is having four hands;

நமோ⁵ஸ்த்வநந்தாய ஸஹஸ்ரமூர்தயே

ஸஹஸ்ரபாதா³க்ஷஸிரோருபா³ஹவே |

ஸஹஸ்ரநாமநே புருஷாய ஸாஸ்வதே

ஸஹஸ்ரகோடி யுக³தா⁴ரிணே நம: || ||

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

நமோ⁵ஸ்த்வநந்தாய = let there be salutation to Anantha[4];

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

ஸஹஸ்ரபாதா³க்ஷிஸிரோருபா³ஹவே = to the one having 1000 legs, eyes,
heads, thighs and arms or hands[4];

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

புருஷாய = to the person[4];

ஸாஸ்வதே = the permanent one[4];

ஸஹஸ்ரகோடி = thousand crores;

யுக³தா⁴ரிணே = to the one who sustains (the world) thru Yuga's[4];

நம: = bowing; salutation;

நாஹம் வஸாமி வைகுண்டே² யோகி³நாம் ஹ்ரு³த³யே ந ச |

மத்³ப⁴க்தா யத்ர கா³யந்தி தத்ர திஷ்டா²மி நாரத³ || ||

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

நாஹம் = not (na) I (ahaM);

வஸாமி = live or dwell;

வைகுண்டே² = in Vaikuntha, the abode of Vishnu[7];

யோகி³நாம் = of meditators or contemplators;

ஹ்ரு³த³யே = in heart[7];

ந = no;

ச = and;

மத்³ப⁴க்தா: =(M.nom.pl.) my devotees;

யத்ர = where;

கா³யந்தி = (they) sing;

தத்ர = there;

திஷ்டா²மி = (I) stay;

நாரத³ = Oh! Narada! the omnipresent, wandering and singing devotee
of Vishnu;

வநமாலீ க³த³ ஸாரங்கீ³ ஸங்கீ² சக்ரீ ச நந்த³கீ |

ஸ்ரீமாந் நாராயணே விஷ்ணுர்வாஸுதே³வோ⁵பி⁴ரக்ஷது || ||

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

வநமாலீ = the one wearing forest or wild garlands;

க³தீ³ = one who is wearing or bearing the weapon mace;

ஸாரங்கீ³ = Oh! the one having the 'shArnga' bow ; one with horns;

ஸங்கீ² = Oh! the one with the conch shell;

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

ச = and;

நந்த³கீ = The one wearing the 'nandaka' sword, Vishnu;

ஸ்ரீமாந் = the respectable one, the prosperous one;

நாராயணே = Vishnu;

விஷ்ணுர்வாஸுதே³வோ⁵பி⁴ரக்ஷது = May Vishnu who is also Vasudeva protect me;

மேக⁴ர்யாமம் பீதகௌஸேயவாஸம்

ஸ்ரீவத்ஸாங்கம் கௌஸ்துபோ⁴த்³பா⁴ஸிதாங்க³ம் |

புண்யோபேதம் புண்ட்³ரீகாயதாக்ஷம்

விஷ்ணும் வந்தே³ ஸர்வலோகைகநாத²ம் || ||

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..

மேக⁴ர்யாமம் = having black cloud like complexion[2];
பீதகௌஸேயவாஸம் = the one wearing yellow silk dress[2];
ஸ்ரீவத்ஸாங்கம் = the one with the 'Shrivatsa' mark on his body, Vishnu[2];
கௌஸ்துபோ⁴த்³பா⁴ஸிதாங்க³ம் = one with body illuminated (udbhAsitA.nga);
with the Kaustubha gem[2];
புண்யோபேதம் = reached (upeta) by good deeds (puNya)[2];
புண்ட³ரீகாயதாக்ஷம் = one with long eyes resembling lotus[2];
விஷ்ணும் = Vishnu[2];
வந்தே³ = I worship; bow;
ஸர்வலோகைகநாத²ம் = the one Lord (ekanAtha) over all the worlds;
(sarvaloka)[2];

அபவித்ர: பவித்ரோ வா ஸர்வாவஸ்தா²ம் க³தோ஽பி வா |
ய: ஸ்மரேத்³புண்ட³ரீகாக்ஷம் ஸ பா³ஹ்யாப்யந்தரம் ஸாசி: || ||

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

அபவித்ர: = the polluted one or person;
பவித்ர: = sacred one; a pure person;
வா = or; also; like; either or;
ஸர்வாவஸ்தா:² = all states or conditions;
க³தோ஽பி = even after having gone;
ய: = He who;
ஸ்மரேத் = may remember;
புண்ட³ரீகாக்ஷம் = the lotus-eyed one[2];

ஸ: = he;

பா³ஹ்யாப்யந்தரம் = outside (bAhya) and inside (abhyantaraM);

ஸூசி: = pure; honest; upright; clean;

ஆலோட்³ய ஸர்வஸாஸ்த்ராணி விசார்ய ச புந:புந: |

இத³மேகம் ஸுநிஷ்பந்நம் வைத்³யோ நாராயணே ஹரி: || ||

phalashruti of Vishnu sahasranAma

Having carefully scrutinized all the scriptures and having reflected

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

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

ஆலோட்³ய = having considered well or studied carefully;

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

விசார்ய = having deliberated or considered well;

ச = and;

புந:புந: = again and again;

இத³ம் = this;

ஏகம் = one;

ஸுநிஷ்பந்நம் = clearly emerged; accomplished; born; arisen;

வைத்³ய: = doctor; medicine man;

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

water (nArAH);

ஹரி: = Lord Hari;

ஆர்தா: விஷ்ணு: சிதி²லாஸ்ச பீ⁴தா:

கோ⁴ரேஷு ச வ்யாதி⁴ஷு வர்தமாநா: |

ஸங்கீர்த்ய நாராயணஸப்³த³மாத்ரம்

விமுக்³தது: ³கா: ²ஸுகி²நோ ப⁴வந்தி || ||

phalashruti of Vishnu sahasranAma

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

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

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

விஷ்ணு: = those who are dejected and sad;

ஸிதி²லா: = torn and tattered; weak;

ச = and;

பீ⁴தா: = those who are afraid or scared;

கோ⁴ரேஷு = among the terrible or frightening;

ச = and;

வ்யாதி⁴ஷு = in all diseases; ailments;

வர்தமாநா: = those who are presently experiencing;

ஸங்கீர்த்ய = Having sung or praised well;

நாராயண = O! Narayana;

ஸப்³த³மாத்ரம் = only so much as the utterance of the word;

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

ஸுகி²நோ = happy people;

ப⁴வந்தி = become; happen;

நம: கமலநாபா⁴ய நமஸ்தே ஜலஸாயிநே |

நமஸ்தே கேஸவாநந்த வாஸுதே³வ நமோ⁵ஸ்துதே || ||

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

நம: = bowing; salutation;

கமலநாபா⁴ய = to the one with the lotus stalk at the navel (Vishnu);

நமஸ்தே = greetings, salutations to you;

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

நமஸ்தே = greetings, salutations to you;

கேஸவாநந்த = Oh! Keshva, Oh! Ananta;

வாஸுதே³வ = the son of 'vasudeva', Krishna (or Vishnu);

நமோஸ்துதே = Salutations unto Thee;

வாஸநாத்³வாஸுதே³வஸ்ய வாஸிதம் பு⁴வநத்ரயம் ।

ஸர்வபூ⁴தநிவாஸோஸி வஸுதே³வ நமோஸ்து தே ॥ ॥

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

O kRShNa ! Salutation to you !.

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

வாஸுதே³வஸ்ய = of the sun of Vasydeva, Krishna[6];

வாஸிதம் = occupied, inhabited;

பு⁴வநத்ரயம் = three worlds Earth, Heaven, Hell;

ஸர்வபூ⁴தநிவாஸோஸி = (You) are (asi) residing in all living beings;

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

தே = to you or your (here:[4]);

ஸர்வவேதே³ஷு யத்புண்யம் ஸர்வதீர்தே²ஷு யத்ப²லம் ।

தத்ப²லம் ஸமவாப்நோதி ஸ்துத்வா தே³வம் ஜநார்த்³நம் ॥ ॥

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)..

ஸர்வவேதே³ஷு = in all Vedas[7];

யத் = which;

புண்யம் = merit, virtue;
 ஸர்வதீர்தே²ஷு = in all holy places;
 ப²லம் = fruit;
 தத் = that;
 ஸமவாப்நோதி = obtains, acquires;
 ஸ்துத்வா = by praising;
 தே³வ = God;
 ஜநார்த்³ந = Vishnu;

ஏஷ நிஷ்கண்டக: பந்தா² யத்ர ஸம்பூஜ்யதே ஹரி: |
 குபத²ம் தம் விஜாநீயாத்³ கோ³விந்த்³ரஹிதாக்³மம் || ||

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

ஏஷ: = this;
 நிஷ்கண்டக: = the thornless one;
 பந்தா:² = road;
 யத்ர = (the place) where;
 ஸம்பூஜ்யதே = is worshipped, praised;
 ஹரி: = Lord Hari;
 குபத:² = bad road; wrong direction;
 தம் = him[2];
 விஜாநீயாத்³ = may be understood;
 கோ³விந்த்³ரஹிதாக்³மம் = the road (Agama) without (rahita) Govinda;

ஸநைர்த்³ஹந்தி பாபாநி கல்பகோடிஸதாநி ச |
 அஸ்வத்த்²ஸந்நிதௌ⁴ பார்த்² த்⁴யாத்வா மநஸி கேஸவம் || ||

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

ஸறை: = slowly;

த³ஹந்தி = burn;

பாபாநி = sins;

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

ச = and;

அஸ்வத்த²ஸந்நிதௌ⁴ = in the presence of the Peepal tree;

பார்த்² = Oh! Partha (refers to Arjun);

த்⁴யாத்வா = by meditating, thinking;

மநஸி = in the mind;

கேஸவம் = Keshava (Krishna);

யஸ்யாப⁴வத்³ப⁴க்தஜநார்தி³ஹந்து:

பித்ரு³த்வமந்யேஷ்வவிசார்ய தூர்ணம் ।

ஸ்தம்பே⁴வதாரஸ்தமநந்யலப⁴யம்

லக்ஷமீந்ரு³ஸிம்ஹம் ஸரணம் ப்ரபத்³யே ॥ ॥

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

யஸ்ய =(m.poss.)whose;

அப⁴வத்³ = occurred;

ப⁴க்தஜந = devotees;

அர்தி³ஹந்து: = desirous of destroying suffering (poss.);

பித்ரு³த்வம் = fatherhood;

அந்யேஷு = among others;

அவிசார்ய = without hesitation;

தூர்ணம் = swiftly; quickly;

ஸ்தம்பே⁴ = in the pillar;

அவதார: = incarnation;

தம் = him;

அநநயலப்⁴யம் = obtainable by (only the) dedicated;

லக்ஷ்மீ = Goddess LakShmi; consort of Vishnu;

ந்ரு³ஸிம்ஹம் = Vishnu in his half-man half-lion avatar;

ஸரணம் = (to the) shelter, sanctuary;

ப்ரபத்³யே = (I) go, approach;

ஸ்ரீமாந் வேங்கட நாதா⁴ர்ய: கவிதார்கிககேஸரீ |

வேதா³ந்தாசார்யவர்யோ மே ஸந்நித⁴த்தாம் ஸதா³ஹ்ரு³தி³ || ||

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

ஸ்ரீமாந் = a respectable prefix (for males);

வேங்கட = of the Venkata mountain;

நாதா⁴ர்ய: = ?? ;

கவிதார்கிக = ?? ;

கேஸரீ = lion; lion among men;

வேதா³ந்த = the ending part of the Vedas;

ஆசார்ய = teacher, learned scholar;

வர்யோமே = ?? ;

ஸந்நித⁴த்தாம் = that which has been put or placed near, or together;

ஸதா³ஹ்ரு³தி³ = always in the heart;

கக்ரோத³ந்வத்ப்ரதே³ஸே ஸாசிமணிலிலஸத்ஸைகதே மௌக்திகாநாம்

மாலாக்லு³ப்தாஸநஸ்த:² ஸப்²டி³கமணிநிபை⁴ர்மௌக்திகைர்மண்டி³தாங்க:³ |

ஸாப்⁴ரைரப்⁴ரைரத்³ப்⁴ரைருபரிவிரசிதைர்முத்தபீயூஷ வர்ஷை:

ஆநந்த³ ந: புநீயாத³ரிநநிநக³தா³ ஸங்க²பாணிர்முகுந்த:³ || ||

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..

க்ஷீரோத்³ந்வத்ப்ரதே³ஸே = ?? ;

ஸூசிமணிவிலஸத்ஸைகதே = ?? ;

மௌக்திகாநாம் = face (teeth);

மாலாக்ஷு³ப்தாஸநஸ்த:² = ?? ;

ஸ்ப²டி³கமணிநிபை⁴ர்மௌக்திகைர்மண்டி³தாங்க:³ = the one having the body heavily ornamented and decorated with pearls and transparent stones

and gems;

ஸூப்⁴ரை: = ?? ;

அப்⁴ரை: = ?? ;

அத்³ப்⁴ரை: = ?? ;

உபரிவிரசிதை: = ?? ;

முக்தபீயூஷ = ?? ;

வர்ஷை: = by the rains;

ஆநந்த³ = an epithet of Vishnu (representing delight or bliss);

ந: = us; to us or ours;

புநீயாத³ரிநநிநக³தா³ = ?? ;

ஸங்க²பாணிர்முகுந்த:³ = the one holding a conch in his hand; Mukunda;

பூ:⁴ பாதௌ³ யஸ்ய நாபி⁴ர்வியத்³ஸூரநிலஸ்சந்த³ர ஸூர்யௌ ச நேத்ரே கர்ணவாஸா: ஸிரோ த்³யௌர்முக²மபி த்³ஹநோ யஸ்ய வாஸ்தேயமப்³தி:⁴ |

அந்த:ஸ்த²ம் யஸ்ய விஸ்வம் ஸுரநரக²க³கோ³போ⁴கி³க³ந்த⁴ர்வதை³த்யை:
சித்ரம் ரம்ரம்யதே தம் த்ரிபு⁴வந வபுஷம் விஷ்ணுமீஸம் நமாமி || ||

Contemplation of the Cosmic form of the Lord

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

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

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

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

பூ:⁴ = the earth; this world;

பாதௌ³ = two feet;

யஸ்ய = whose;

நாபி⁴ர்வியத³ஸுரநில: = ?? ;

சந்த்³ர = (adj.)moon;

ஸூர்யௌ = sun and another;

ச = and;

நேத்ரே = the 2 eyes;

கர்ணவாஸா: = ?? ;

ஸிரோ = head;

த்³யௌர்முக²ம்பி = even the mouth or face of heaven;

த்³ஹநோ = burning; set a thing on fire;

யஸ்ய = whose;

வாஸ்தேயமப்³தி:⁴ = ?? ;

அந்த:ஸ்த²ம் = in the innermost heart;

யஸ்ய = whose;

விஸ்வம் = the universe;

ஸுரநரக²க³கோ³போ⁴கி³க³ந்த⁴ர்வதை³த்யை: = by gods, men, birds, cows,

gourmets, celestial singers and demons;

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

ரம்ரம்யதே = ?? ;

தம் = him;

த்ரிபு⁴வந = three worlds, Earth, Heaven, Hell;

வபுஷம் = the one with a body;

விஷ்ணுமீஸம் = Vishnu the great lord;

நமாமி = I bow; salute; pay my respects;

சா²யாயாம் பாரிஜாதஸ்ய ஹேமஸிம்ஹாஸநோபரி
 ஆஸீநமம்பு³த்³ஸ்யாமமாயதாக்ஷமலங்க்ரு⁴தம் |
 சந்த்³ராநநம் சதுர்பா³ஹும் ஸ்ரீவத்ஸாங்கித வக்ஷஸம்
 ருக்மிணீ ஸத்யபா⁴மாப்யாம் ஸஹிதம் க்ரு⁴ஷ்ணமாஸ்ரயே || ||

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..

சா²யாயாம் = in the shade;

பாரிஜாதஸ்ய = of Parijata tree;

ஹேமஸிம்ஹாஸநோபரி = on the golden throne;

ஆஸீநமம்பு³த்³ஸ்யாமமாயதாக்ஷமலங்க்ரு⁴தம் = ?? ;

சந்த்³ராநநம் = the one having moon-like face;

சதுர்பா³ஹும் = the one having four arms (hands);

ஸ்ரீவத்ஸாங்கித = (refers to Vishnu);

வக்ஷஸம் = the one with the chest;

ருக்மிணீ = the consort of Krishna;

ஸத்யபா⁴மாப்யாம் = Satyabhama and another (RukmiNi);

ஸஹிதம் = with, along with;

க்ரு³ஷ்ணமாஸ்ரயே = ?? ;

விஸர்க்³ பி³ந்து³ மாத்ராணி பத³ பாதா³க்ஷராணி ச |
ந்யூநாநிசாதிரிக்தாநி க்ஷமஸ்வ புருஷோத்தம || ||

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

விஸர்க்³ = the Visarga sign denoted by two vertical dots as ‘:’;
பி³ந்து³ = relating to a drop or dot;
மாத்ராணி = units of measurement of space, time, length, etc. ;
பத³ = a word or a leg or foot;
பாதா³க்ஷராணி = the letters denoting or referring to the feet;
ச = and;
ந்யூநாநிசாதிரிக்தாநி = ?? ;
க்ஷமஸ்வ = Excuse (me or us);
புருஷோத்தம = Oh! the best person;

ஸ்ரிய: காந்தாய கல்யாண நித⁴யே நித⁴யேர்தி²நாம் |
ஸ்ரீ வேங்கட நிவாஸாய ஸ்ரீநிவாஸாய மங்க்³ளம் || ||

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

ஸ்ரிய: = ?? ;

காந்தாய = to the lord or consort;

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

நித⁴யே = to the abode or reservoir-like one;

நித⁴யேர்தி²நாம் = to the abode or reservoir-like one for people who seek material possessions;

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

வேங்கத = Lord Venkat, Vishnu;

நிவாஸாய = to the dweller;

ஸ்ரீநிவாஸாய = to Srinivasa;

மங்க்³ளம் = welfare; good things; auspiciousness;

நாராயணய வித்³மஹே | வாஸுதே³வாய தீ⁴மஹி |

தந்நோ விஷ்ணு: ப்ரசோத³யாத் || ||

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

நாராயணய = to Narayana;

வித்³மஹே = offering;

வாஸுதே³வாய = to Vasudeva;

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

விஷ்ணு: = Vishnu;

ப்ரசோத³யாத் = inspire; kindle; urge; induce;;

யஸ்ய ஸம்ரு³த்யா ச நாமோக்த்யா தபோயஜ்ஞுக்ரியாதி³ஷு |

ந்யூநம் ஸம்பூர்ணதாம் யாதி ஸத்³யோ வந்தே³ தமச்சயுதம் || ||

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

யஸ்ய = whose;

ஸ்ம்ரு²த்யா = or Shastras;

ச = and;

நாமோக்த்யா = uttering of the name;

தபோயஜ்ஞுக்ரியாதி³ஷு = in all activities fit for doing penance;

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

ஸம்பூர்ணதாம் = completion; perfection; conclusion;

யாதி = goes; attains;

ஸத்³யோ = immediately; instantly;

வந்தே³ = I worship; bow;

தமச்யுதம் = ?? ;

ஏகோ விஷ்ணுர்மஹத்³பூ⁴தம் ப்ரு²த²க்³பூ⁴தாந்யநேகஸ: |

த்ரீந்லோகாந்வயாப்ய பூ⁴தாத்மா பு⁴ங்கதே விஸ்வப⁴க்³வ்யய: || ||

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

He is their AtmA (antaryAmin) and their protector;

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

ஏகோ = ?? ;

விஷ்ணு: = ?? ;

மஹத்³பூ⁴தம் = ?? ;

ப்ரு²த²க் = ?? ;

பூ⁴தாநி = ?? ;

அநேகஸ: = ?? ;

த்ரீந் = ?? ;

லோகாந்வயாப்ய = ?? ;

பூ⁴தாத்மா = ?? ;

பு⁴ங்க்தே = ?? ;

விஸ்வப⁴க³வ்யய: = ?? ;

க்ரு³ஷ்ணய வாஸுதே³வாய தே³வகீ நந்த³நாய ச |
நந்த³கோ³பகுமாராய கோ³விந்தா³ய நமோ நம: || ||

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

க்ரு³ஷ்ணய = to Krishna;

வாஸுதே³வாய = to Vasudeva;

தே³வகீ = Devaki Krishna's mother;

நந்த³நாய = for the Nandana, the delighter;

ச = and;

நந்த³கோ³பகுமாராய = for the son of Nandagopa Krishna;

கோ³விந்தா³ய = to govinda, the cowherd boy Krishna;

நமோ = bowing; salute;

நம: = bowing; salutation;

வஸுதே³வ ஸுதம் தே³வம் கம்ஸ சாணூரமர்த்³நம் |
தே³வகீ பரமாநந்த³ம் க்ரு³ஷ்ணம் வந்தே³ ஜக³த்³கு³ரும் || ||

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

வஸுதே³வ = of Vasudeva;

ஸுதம் = the son;

தே³வம் = God;

கம்ஸ = at (M.nom.) the demon Kamsa;

சாணூரமர்த்³நம் = the crusher or pounder of the demon chaNURa;

தே³வகீ = DevakI Krishna's mother;

பரமாநந்த³ம் = great happiness; bliss;beautitude;

க்ரு³ஷ்ணம் = Krishna;

வந்தே³ = I bow ; I worship;

ஜக³த்³கு³ரும் = the preceptor of the world;

ஆகாஸாத் பதிதம் தோயம் யதா² க³ச்ச²தி ஸாக³ரம் ।

ஸர்வதே³வநமஸ்காராந் கேஸவம் ப்ரதிக³ச்ச²தி ॥ ॥

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

ஆகாஸாத் = from the sky;

பதிதம் = the fallen one;

தோயம் = water;

யதா² = in which manner;

க³ச்ச²தி = goes;

ஸாக³ரம் = the ocean;

ஸர்வதே³வநமஸ்காராந் = the bowings for all the gods;

கேஸவம் = Keshava (Krishna);

ப்ரதிக³ச்ச²தி = reaches or returns;

ஆதௌ³ தே³வகிதே³விக³ர்ப⁴ஜநநம் கோ³பீக்³ரு³ஹே வர்த⁴நம்

மாயாபூதநஜீவிதாபஹரணம் கோ³வர்த⁴நோத்³தா⁴ரணம் ।

கம்ஸச்ச²த³நகௌரவாதி³ஹநநம் குந்தீஸுதாம் பாலநம்

ஏதத்³பா⁴க³வதம் புராணகதி²தம் ஸூக்ரு³ஷ்ணலீலாம்ரு³தம் ।

இதி ஸூபா⁴க³வதஸூத்ர ॥ ॥

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

(Alternate)

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

This is an aphorism on Srimad BhAgavataM..

ஆதௌ³ = In the beginning;

தே³வகிதே³விக³ர்ப⁴ஐநநம் = the one born of the womb of god-like Devaki;

கோ³பீக்³ரு'ஹே = in the house of cow-herd woman;

வர்த⁴நம் = the increasing or growth;

மாயாபூதநஜீவிதாபஹரணம் = ?? ;

கோ³வர்த⁴நோத்³தா⁴ரணம் = the lifter of the mountain Govardhana Krishna;

கம்ஸச்சே²த³நகௌரவாதி³ஹநநம் = the cutting of Kamsa and the killing of kauravas;

குந்தீஸுதாம் = sons of Kunti;

பாலநம் = bringing up; rearing;

ஏதத்³பா⁴க³வதம் = this one book or story relating to God;

புராணகதி²தம் = as told in the 'purANa';

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

இதி = thusthus;

ஸ்ரீபா⁴க³வதஸூத்ர = the story of god, Krishna in a short form;

ஸ்ரீகேஸவாய நம: | நாராயணாய நம: | மாத்வாய நம: |
 கோ³விந்தா³ய நம: | விஷ்ணவே நம: | மது⁴ஸூத்³நாய நம: |
 த்ரிவிக்ரமாய நம: | வாமநாய நம: | ஸ்ரீத⁴ராய நம: |
 ஹ்ரு³ஷீகேஸாய நம: | பத்³மநாபா⁴ய நம: | தா³மோத³ராய நம: |
 ஸங்கர்ஷ்ணாய நம: | வாஸுதே³வாய நம: | ப்ரத்³யும்நாய நம: |
 அநிருத்³தா⁴ய நம: | புருஷோத்தமாய நம: | அதோ⁴க்ஷஜாய நம: |
 நாரஸிம்ஹாய நம: | அச்யுதாய நம: | ஜநார்த்³நாய நம: |
 உபேந்த்³ராய நம: | ஹரயே நம: | ஸ்ரீக்ரு³ஷ்ணாய நம: || ||

I bow to Keshava - the one with luxuriant hair.

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

I bow to Madhava - the consort of MahalakShmi.

I bow to Govinda - the ptotector of cows.

I bow to Vishnu - the one who is omnipresent.

I bow to MadhusUdana - the killer of demon Madhu.

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

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

I bow to ShriIdhar - one who is Prosperity Incarnate.

I bow to HRiShIksha - the Lord of senses.

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

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

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

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

I bow to Pradyumna - one who illumines.

I bow to Aniruddha - one who is unobstructed.

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

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

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

I bow to Achyuta - one who does not lapse.

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

I bow to Upendra -

I bow to Hari -

I offer my salutations to Lord Krishna..

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

நம: = bowing; salutation;

நாராயணாய = to Narayana;

மாத⁴வாய = to Madhava;

கோ³விந்தா³ய = to govinda, the cowherd boy Krishna;

விஷ்ணவே = to Vishnu;

மது⁴ஸூ³த³நாய = to madhusudana;

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

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

ஸ்ரீத⁴ராய = to Shridhara, Vishnu;

ஹ்ரு³ஷீகேஸாய = to hrishiksha, the Lord of senses like hRiShIksha
i.e.Krishna or Vishnu;

பத்³மநாபா⁴ய = to Padmanabha;

தா³மோத³ராய = to Damodara;

ஸங்கர்ஷ்ணாய = to sankarShaNā, an epithet of Vishnu;

வாஸுதே³வாய = to Vasudeva;

நம: = bowing; salutation;

ப்ரத்³யும்நாய = to pradyumna ; one who illumines;;

அநிருத்³தா⁴ய = to Aniruddha; a name of viShNu; also grandson of
Krishna, Pradyumna's son;

புருஷோத்தமாய = to purushottama;

அதோ⁴க்ஷஜாய = to Vishnu 'adhoxaja' is an epithet of Vishnu;

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

அச்யுதாய = to achyuta;

ஜநார்த்³நாய = to Janardana, Vishnu;

உபேந்த்³ராய = to Upendra, Vishnu;

ஹரயே = to Lord Hari;

ஸ்ரீக்ரு³ஷ்ணாய = to the respected Krishna;

நம: = bowing; salutation;

மூகம் கரோதி வாசாலம் பங்கு³ம் லங்க⁴யதே கி³ரிம் ।

யத்க்ரு³பா தமஹம் வந்தே³ பரமாநந்த³மாத⁴வம் ॥ ॥

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

மூகம் = the dumb one;

கரோதி = ?? ;

வாசாலம் = one who is talking too much; noisy; garrulous;

பங்கு³ம் = lame person;

லங்க⁴யதே = ?? ;

கி³ரிம் = the mountain;

யத்க்ரு³பா = which favour; sympathy;

தமஹம் = I as Him;

வந்தே³ = I worship; bow;

பரமாநந்த³மாத⁴வம் = Madhava who grants the bliss;

ஏகம் ஸாஸ்த்ரம் தே³வகீபுத்ரகீ³தமேகோ

தே³வோ தே³வகீபுத்ர ஏவ ।

ஏகோ மந்த்ரஸ்தஸ்ய நாமாநி யாநி

கர்மாப்யேகம் தஸ்ய தே³வஸ்ய ஸேவா ॥ ॥

There is only one Scripture - the Gita;

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

There is only one mantra - His name;

There is only on desirable action - His service..

ஏகம் = cardinal number 1;

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

தே³வகீபுத்ரகீ³தமேகோ = ?? ;

தே³வோ = god;

தே³வகீபுத்ர = Devaki's son;

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

ஏகோ = cardinal number 1;

மந்த்ரஸ்தஸ்ய = ?? ;

நாமாநி = names;

யாநி = They which;

கர்மாப்யேகம் = ?? ;

தஸ்ய = his;

தே³வஸ்ய = god's;

ஸேவா = service; worship; servitude;

நமோ ப்³ரஹ்மண்யதே³வாய கோ³ப்³ராஹ்மணஹிதாய ச |

ஜக³த்³தி⁴தாய க்ரு³ஷ்ணாய கோ³விந்தா³ய நமோ நம: || ||

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

நமோ = bowing; salute;

ப்³ரஹ்மண்யதே³வாய = to the Brahman-like god or godly person;

கோ³ப்³ராஹ்மணஹிதாய = for the welfare of cows and brahmins;

ச = and;

ஜக³த்³தி⁴தாய = for the welfare of the world;
க்ரு³ஷ்ணாய = to Krishna;
கோ³விந்தா³ய = to govinda, the cowherd boy Krishna;
நமோ = bowing; salute;
நம: = bowing; salutation;

கராரவிந்தே³ந பாதா³ரவிந்த³ம் முகா²ரவிந்தே³ விநிவேசயந்தம் |
வடஸ்ய பத்ரஸ்ய புடே சயாநம் பா³லம் முகுந்த³ம் மநஸா ஸ்மராமி || ||

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

கராரவிந்தே³ந = by the lotus like hand;
பாதா³ரவிந்த³ம் = the lotus feet;
முகா²ரவிந்தே³ = in the lotus-like mouth or face;
விநிவேசயந்தம் = the one placing;
வடஸ்ய = the Banyan tree's;
பத்ரஸ்ய = of the leaf or epistle;
புடே = dual nom. of 'puTaM' or locative of 'puTaH' and 'puTaM';
சயாநம் = one who is sleeping or lying on the bed;
பா³லம் = the child;
முகுந்த³ம் = Mukunda;
மநஸா = through the mind;
ஸ்மராமி = I remember;

ப⁴ஜகோ³விந்த³ம் ப⁴ஜகோ³விந்த³ம்
கோ³விந்த³ம் ப⁴ஜமூட⁴மதே |
ஸம்பராப்தே ஸந்நிஹிதே காலே
நஹி நஹி ரக்ஷதி ஓ³க்ரு³ங்கரணே || ||

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

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

ப⁴ஐகோ³விந்த³ம் = Do worship the Govinda;
ப⁴ஐகோ³விந்த³ம் = Do worship the Govinda;
கோ³விந்த³ம் = the lord Govinda, the cowherd boy;
ப⁴ஐமூட⁴மதே = Oh foolish mind! worship;
ஸம்ப்ராப்தே = having reached or obtained;
ஸந்நிஹிதே = very near; in the near side;
காலே = in time;
நஹி = no; not;
நஹி = no; not;
ரக்ஷதி = protects; saves;
டு³க்ரு³ங்கரணே = A Samskrit grammatical formula of Panini;

ஸுகா²வஸாநே த்வித³மேவ ஸாரம் து:³கா²வஸாநே த்வித³மேவ கே³யம் |
தே³ஹாவஸாநே த்வித³மேவ ஜப்யம் கோ³விந்த³ தா³மோத³ர மாத⁴வேதி || ||

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..

ஸுகா²வஸாநே = at the end of happiness;
த்வித³மேவ = this alone or this only;
ஸாரம் = the essence;
து:³கா²வஸாநே = at the end of sorrow;
த்வித³மேவ = this alone or this only;
கே³யம் = that which should be sung;
தே³ஹாவஸாநே = at the end of the body i.e. at the time of death;

த்வித்³மேவ = this alone or this only;

ஜப்யம் = to be uttered;

கோ³விந்த³ = A name of kRiShNa, Govinda, the cowherd boy;

தா³மோத³ர = at (literally a person with a string around his belly)

One of the names of KriShNa;

மாத⁴வேதி = ?? ;

.. ..;

கஸ்தூரீ¹திலகம் லலாட²லகே வக்ஷஸ்த²லே கௌஸ்துப⁴ம்
நாஸாக்³ரே நவமௌக்திகம் கரதலே வேணும் கரே கங்கணம் |
ஸர்வாங்கே³ ஹரிசந்த³நம் ச கல்யாண கண்டே²ச முக்தாவளிந்
கோ³பஸ்தூரீ பரிவேஷ்டிதோ விஜயதே கோ³பால சூடா³மணி || ||

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 beautifid neck, surrounded by milk-maids - may victory be yours, O crown gem of Gopalas..

கஸ்தூரீ¹திலகம் = forehead mark made by Kasturi fragrance supposed to be originated in Deer's navel;

லலாட²லகே = ?? ;

வக்ஷஸ்த²லே = on the chest;

கௌஸ்துப⁴ம் = the gem Kaustubha found during churning of ocean by Devas and Asuras;

நாஸாக்³ரே = at the tip of the nose;

நவமௌக்திகம் = the like the new pearl;

கரதலே = in the palm of the hand;

வேணும் = the flute;

கரே = in the hand;

கங்கணம் = a bracelet;

ஸர்வாங்கே³ = in all parts of the body;

ஹரிசந்த³நம் = sandalpaste;

ச = and;

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

கண்ட² = throat;

முத்தாவளிந் = ?? ;

கோ³பஸ்தீ = the cow-herd woman;

பரிவேஷ்டிதோ = surrounded, wrapped with clothes;

விஜயதே = wins; becomes victorious;

கோ³பால = at (M.nom.) the protector of cow; refers to lord Krishna;

சூடா³மணி = at (M.nom.) the head or crest-jewel;

க்ரு'ஷ்ணய வாஸுதே³வாய ஹரயே பரமாத்மநே |

ப்ரணத க்லேஸ நாஸாய கோ³விந்தா³ய நமோ நம: |

ஓ க்லீம் க்ரு'ஷ்ணய நம: || ||

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

க்ரு'ஷ்ணய = to Krishna;

வாஸுதே³வாய = to Vasudeva;

ஹரயே = to Lord Hari;

பரமாத்மநே = to the Universal Soul;

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

க்லேஸ = ?? ;

நாஸாய = for destruction;

கோ³விந்தா³ய = to Govinda, the cowherd boy, Krishna;

நமோ = bowing; salute;

நம: = bowing; salutation;

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

க்லீம் = ?? ;

க்ரு'ஷ்ணய = to Krishna;

நம: = bowing; salutation;

ஆதௌ³ ராமதபோவநாதி³க்³மநம் ஹத்வா ம்ரு³க்³ம் காஞ்சநம்
 வைதே³ஹீஹரணம் ஜடாயுமரணம் ஸுக்³ரீவஸம்பா⁴ஷ்ணம் |
 வாலீநிர்³த³லநம் ஸமுத்³ரதரணம் லங்காபுரீ³தா³ஹநம்
 பஸ்சாத்³ராவணகும்ப⁴க்³ர்ணஹநம் ஏதத்³தி⁴ராமாயணம் |
 இதி ஸ்ரீராமாயணஸூத்ர || ||

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

ஆதௌ³ = In the beginning;

ராமதபோவநாதி³க்³மநம் = beginning wIth Rama's forest-exile;

ஹத்வா = having killed;

ம்ரு³க்³ம் = deer;

காஞ்சநம் = gold;

வைதே³ஹீஹரணம் = the abduction of Vaidehi;

ஜடாயுமரணம் = the death of Jatayu;

ஸுக்³ரீவஸம்பா⁴ஷ்ணம் = the conversation with Sugriva;

வாலீநிர்³த³லநம் = Rama, destroyer of Vali;

ஸமுத்³ரதரணம் = crossing of the ocean;

லங்காபுரீ = Lanka;

தா³ஹநம் = burning;

ப: = Air; wind; leaf; egg;

சாத்³ராவணகும்ப⁴கர்ணஹநநம் = the killing of Ravana and KumbhakarNa;

ஏதத்³தி⁴ராமாயணம் = this is the Ramayana;

இதி = thus;

ஸ்ரீராமாயணஸூத்ர = the venerable Ramayana story in a short aphorism;

த்⁴யாயேதா³ஜாநுபா³ஹும் த்⁴ரு'தஸரத⁴நுஷம் ப³த்³த⁴பத்³மாஸநஸ்த²ம் |
 பீதம் வாலோ வஸாநம் நவகமலத்³லஸ்பர்தி⁴நேதர்ம் ப்ரஸந்நம் |
 வாமாங்காரு⁴ ஸீதாமுக²கமலமில்லோசநம் நீரதா³ப⁴ம் |
 நாநாலங்காரத்³ப்தம் த³த⁴தமுருஜடாம³ட³நம் ராமசந்த்³ரம் || ||

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..

த்⁴யாயேதா³ஜாநுபா³ஹும் = May we meditate on the long-armed Ram;

த்⁴ரு'தஸரத⁴நுஷம் = the bow-bearing one;

ப³த்³த⁴பத்³மாஸநஸ்த²ம் = one who is in the lotus-like sitting posture;
 one of the Yogasana postures;

பீதம் = yellow;

வாலோ = abode; dwelling; living; perfume;

வஸாநம் = the one wearing a dress;

நவகமலத³லஸ்பர்தி⁴நேத்ரம் = the one with eyes rivalling newly blossomed lotus petals;

ப்ரஸந்நம் = the pleased one;

வாமாங்ககாருட⁴ = one who is seated on to the left side;

ஸீதாமுக²கமலமலில்லோசநம் = the one with the eyes meeting the lotus-like face of Sita;

நீரத³ = cloud;

ஆப⁴ம் = one resembling in light or appearance;

நாநாலங்காரத³ப்தம் = one resplendent with many ornaments and decorations;

த³த⁴தமுருஜடாமு³ட³நம் = bearing or holding great tufts or knotted hair as ornament;

ராமசந்த்³ரம் = the moon-like Rama;

ராமம் லக்ஷ்மணபூர்வஜம் ரகு⁴வரம் ஸீதாபதிம் ஸுந்த³ரம் ।

காகுத்ஸ்த²ம் கருணர்ணவம் கு³ணநிதி⁴ம் விப்ரப்ரியம் தா⁴ர்மிகம் ।

ராஜேந்த்³ரம் ஸத்யஸந்த⁴ம் த³ஸரத²தநயம் ஸ்யாமலம் ஸாந்தமூர்திம் ।

வந்தே³ லோகாபி⁴ராமம் ரகு⁴குலதிலகம் ராக⁴வம் ராவணரிம் ॥ ॥

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

ராமம் = Rama;

லக்ஷ்மணபூர்வஜம் = ?? ;

ரகு⁴வரம் = the best of the Raghu race;

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

ஸுந்த³ரம் = the beautiful one;

காகுத்ஸ்த²ம் = Rama literally one who is standing on the hump of a bull;

கருணர்ணவம் = ocean of mercy;

கு³ணநிதி⁴ம் = the reservoir or repository of good qualities;

விப்ரப்ரியம் = the dear Brahmin;

தா⁴ர்மிகம் = relating to Dharma, religion or good conduct;

ராஜேந்த்³ரம் = King of kings;

ஸத்யஸந்த⁴ம் = the man who is bound to be truthful;

த³ஸரத²தநயம் = the son of Dasaratha;

ஸ்யாமலம் = the dark complexioned one;

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

வந்தே³ = I bow ; I worship;

லோகாபி⁴ராமம் = ?? ;

ரகு⁴குலதிலகம் = the mark on forehead or jewel of the Raghu dynasty;

ராக⁴வம் = Raghava, Rama;

ராவணாமிம் = the enemy of Ravana;

ராமாய ராமப⁴த்³ராய ராமசந்த்³ராய வேத⁴ஸே ।

ரகு⁴நாதா²ய நாதா²ய ஸீதாயா: பதயே நம: ॥ ॥

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

and⁷⁷

ராமாய = to Rama;

ராமப⁴த்³ராய = to Rama the auspicious;

ராமசந்த்³ராய = to the moonlike Rama;

வேத⁴ஸே = to Brahma;

ரகு⁴நாதா²ய = to the lord or leader of the Raghu's;

நாதா²ய = for the lord or husband;

ஸீதாயா: = Sita's;

பதயே = to the husband or chief or lord;

நம: = bowing; salutation;

ஸ்ரீராமசந்த்³ரசரணௌ மநஸா ஸ்மராமி ।

ஸ்ரீராமசந்த்³ரசரணௌ வசஸா க்³நு'ணாமி ।

ஸ்ரீராமசந்த்³ரசரணௌ ஸிரஸா நமாமி ।

ஸ்ரீராமசந்த்³ரசரணௌ ஸரணம் ப்ரபத்³யே || ||

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

ஸ்ரீராமசந்த்³ரசரணௌ = at the feet of the venerable Ramachandra;

மநஸா = through the mind;

ஸ்மராமி = I remember;

ஸ்ரீராமசந்த்³ரசரணௌ = at the feet of the venerable Ramachandra;

வசஸா = through words;

க்³ரு'ணாமி = ?? ;

ஸ்ரீராமசந்த்³ரசரணௌ = at the feet of the venerable Ramachandra;

ஸிரஸா = by the head;

நமாமி = I bow; salute; pay my respects;

ஸ்ரீராமசந்த்³ரசரணௌ = at the feet of the venerable Ramachandra;

ஸரணம் = seeking refuge or surrender;

ப்ரபத்³யே = I sing; worship;

த்³க்ஷிணௌ லக்ஷமணௌ யஸ்ய வாமே து ஜநகாத்மஜா |

புரதோ மாருதிர்யஸ்ய தம் வந்தே³ ரகு⁴நந்த்³நம் || ||

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

த்³க்ஷிணௌ = in the southern direction also denotes the right side or an able person;

லக்ஷமண = Laxman;

யஸ்ய = whose;

வாமே = on the left side;

து = but; on the other hand;

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

whose daughter was Sita;

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

புரதோ = on the front side;

மாருதி: = Lord Hanuman;

யஸ்ய = whose;

தம் = him;

வந்தே³ = I bow ; I worship;

ரகு⁴நந்த³நம் = the delighter of the Raghu race;

லோகாபி⁴ராமம் ரணரங்க³தீ⁴ரம் ।

ராஜீவநேத்ரம் ரகு⁴வம்ஸநாத²ம் ।

காருண்யரூபம் கருணாகரம் தம் ।

ஸ்ரீராமசந்த்³ரம் ஸரணம் ப்ரபத்³யே ॥ ॥

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

லோகாபி⁴ராமம் = ?? ;

ரணரங்க³தீ⁴ரம் = the brave at the war stage;

ராஜீவநேத்ரம் = having lotus-like eyes;

ரகு⁴வம்ஸநாத²ம் = the leader or chief of the Raghu dynasty;

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

கருணாகரம் = bestower of mercy;

தம் = him;

ஸ்ரீராமசந்த்³ரம் = Shri Ramachandra;

ஸரணம் = seeking refuge or surrender;

ப்ரபத்³யே = I sing; worship;

ராமோ ராஜமணி: ஸதா³ விஜயதே ராமம் ரமேஸம் ப⁴ஜே ।

ராமே¹ஹதா நிஸாசரசமு ராமாய தஸ்மை நம: |
 ராமாந்நாஸ்தி பராயணம் பரதரம் ராமஸ்ய தா³ஸோஸ்யஹம் |
 ராமே சித்தலய: ஸதா³ ப⁴வது மே போ⁴ ராம மாமுத்³த⁴ர || ||

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

ராமோ = Rama;
 ராஜமணி: = jewel among kings;
 ஸதா³ = always; ever;
 விஜயதே = wins; becomes victorious;
 ராமம் = Rama;
 ரமேஸம் = the lord of ramA, Shiva;
 ப⁴ஜே = I worship;
 ராமே¹ஹதா = those struck by Rama;
 நிஸாசரசமு = army of demons active in night;
 ராமாய = to Rama;
 தஸ்மை = to him;
 நம: = bowing; salutation;
 ராமாந்நாஸ்தி = ?? ;
 பராயணம் = exceeding;
 பரதரம் = better than the other;
 ராமஸ்ய = Rama's;
 தா³ஸோஸ்யஹம் = I am the servant;
 ராமே = Oh! rAmA!;
 சித்தலய: = the place where the consciousness finds interest or one whose mind is absorbed in something;
 ஸதா³ = always; ever;

ப⁴வது = Let or may it be so; let or may it happen.;

மே = to me or my;

போ⁴ = at (indec.voc.) (respectable form of greeting) Sir;

ராம = Oh! Rama;

மாமுத்³த⁴ர = ?? ;

நீலாம்பு³ஜஸ்யாமலகோமலாங்க³ம்
 ஸீதாஸமாரோபிதவாமபா⁴க³ம் |
 பாணௌ மஹாஸாயகசாருசாபம்
 நமாமி ராமம் ரகு⁴வம்ஸநாத²ம் || ||

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!.

நீலாம்பு³ஜஸ்யாமலகோமலாங்க³ம் = the one having the body resembling blue black lotus;
 ஸீதாஸமாரோபிதவாமபா⁴க³ம் = the one with the left side on which Sita is seated i.e.
 Rama;

பாணௌ = in the hand;
 மஹாஸாயகசாருசாபம் = he having great arrows and charming bow;
 நமாமி = I bow; salute; pay my respects;
 ராமம் = Rama;
 ரகு⁴வம்ஸநாத²ம் = the leader or chief of the Raghu dynasty;

ஸாந்தம் ஸாஸ்வதமப்ரமேயமநவம் நிர்வாணஸாந்திப்ரத³ம்
 ப்³ரஹுமாஸம்பு⁴ப²ணீந்த்³ரஸேவ்யமநிஸம் வேதா³ந்தவேத்³யம் விபு⁴ம் |
 ராமாக்²யம் ஜக³தீ³ஸ்வரம் ஸுரகு³ரும் மாயாமநுஷ்யம் ஹரிம்
 வந்தே³ஹம் கருணாகரம் ரகு⁴வரம் பூ⁴பாலகுடா³மணிம் || ||

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

appearing in human form through Maya, the greatest of all gods, knowable through Vadanta, constantly worshipped by Brahma, Shambhu and SheSha, the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading..

ஸாந்தம் = one who is complacent, equipoised or tranquil or at peace;
 ஸாஸ்வதமப்ரமேயமநவம் = Permanent, immeasurable and ancient i.e not-new;
 நிர்வாணஸாந்திப்ரத³ம் = ?? ;
 ப்³ரஹ்மாஸம்பு⁴ப²ணீந்த்³ரஸேவ்யமநிஸம் = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;
 வேதா³ந்தவேத³யம் = the one knowable through the Veda's;
 விபு⁴ம் = ether; space; time; supreme ruler; god;
 ராமாக்²யம் = said to be or known as Rama;
 ஜக³தீ³ஸ்வரம் = the lord of the world;
 ஸுரகு³ரும் = the preceptor of the gods i.e.Brihaspati;
 மாயாமநுஷ்யம் = ?? ;
 ஹரிம் = Lord Hari;
 வந்தே³ஹம் = I worship;
 கருணாகரம் = bestower of mercy;
 ரகு⁴வரம் = the best of the Raghu race;
 பூ⁴பாலகுடா³மணிம் = the one who is the Protector of the earth and also who is like the crest-jewel;

வந்தே³ ராமம் ஸச்சிதா³நந்த³ம் வந்தே³ ராமம் ஸச்சிதா³நந்த³ம் ।
 ஸரணாக்³த ஜநபாலக ஸரணம் விக்⁴நஹரம் ஸுக²ஸாந்தி: கரணம் ।
 பரம் பத³ம் மங்க்³ள அரவிந்த³ம் வந்தே³ ராமம் ஸச்சிதா³நந்த³ம் ।
 பரம் பாவநம் ப்ரியதம் ரூபம் பரமேஸம் ஸாப⁴ ஸக்தி ஸ்வரூபம் ।
 ஸர்வாதா⁴ரம் மஹா ஸுக² கந்த³ம் வந்தே³ ராமம் ஸச்சிதா³நந்த³ம் ॥ ॥

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..

வந்தே³ = I worship; bow;

ராமம் = Rama;

ஸச்சிதா³நந்த³ம் = the triple quality of Brahman.;

வந்தே³ = I worship; bow;

ராமம் = Rama;

ஸச்சிதா³நந்த³ம் = the triple quality of Brahman.;

ஸரணாக³த = having come to seek refuge or surrender;

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

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

ஸரணம் = seeking refuge or surrender;

விக்⁴நஹரம் = the one who removes all hurdles or obstacles;

ஸுக² = happiness;

ஸாந்தி: = Peace; tranquility;

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

பரம் = supreme; great; the ultimate;

பத³ம் = step ; leg; word;

மங்க³ள = at (N) auspiciousness; welfare; well-being; good things;

அரவிந்த³ம் = lotus;

வந்தே³ = I worship; bow;

ராமம் = Rama;

ஸச்சிதா³நந்த³ம் = the triple quality of Brahman.;

பரம் = supreme; great; the ultimate;

பாவநம் = pure;
 ப்ரியதம் = lovable;
 ரூபம் = form; figure; appearance; personality;
 பரமேஸ்வம் = great lord or god,;
 ஸுப⁴ = auspicious; propitious;
 ஸக்தி = energy; power; strength; goddess Parvati;
 ஸ்வரூபம் = one's own form;
 ஸர்வாதா⁴ரம் = the basis or support of all;
 மஹா = big; large;
 ஸுக² = happiness;
 கந்த³ம் = a bulb kind of root;
 வந்தே³ = I worship; bow;
 ராமம் = Rama;
 ஸச்சிதா³நந்த³ம் = the triple quality of Brahman.;

ஸ்ரீராம ஸீதாவர ராக⁴வேதி
 ஹே கௌஸலேஸாத்மஜநாயகேதி |
 ஸ்ரீராம ஜயராம ஜய ஜய த்யாலு
 ஸ்ரீராம ஜய ராம ஜய ஜய க்ரு⁴பாலு || ||

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

ஸ்ரீராம = Oh! venerable Rama;
 ஸீதாவர = husband of Sita;
 ராக⁴வேதி = ?? ;
 ஹே = vocative for addressing a male;
 கௌஸலேஸ = ?? ;
 ஆத்மஜநாயகேதி = ?? ;
 ஸ்ரீராம = Oh! venerable Rama;

ஜயராம = Oh! the victorious Rama;
 ஜய = at (M.nom.) victory;
 ஜய = at (M.nom.) victory;
 த³யாலு = kind; compassionate;
 ஸ்ரீராம = Oh! venerable Rama;
 ஜய = at (M.nom.) victory;
 ராம = Oh! Rama;
 ஜய = at (M.nom.) victory;
 ஜய = at (M.nom.) victory;
 க்ரு'பாலு = one who is merciful or sympathetic;

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

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

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

வைதே³ஹீஸஹிதம் ஸுரத்³ருமதலே ஹேமே மஹாமண்ட³பே

மத்⁴யே புஷ்பகமாஸநே மணிமயே வீராஸநே ஸுஸ்தி²தம் |
அக்³ரே வாசயதி ப்ரப⁴ஞ்ஜநஸுதே தத்த்வம் முநிப்⁴ய: பரம்
வ்யாக்²யாந்தம் ப⁴ரதாதி³பி:⁴ பரிவ்ரு²தம் ராமம் ப⁴ஜே ஸ்யாமலம் || ||

வாமே பூ⁴மிஸுதா புரஸ்ச ஹநுமாந் பஸ்சாத் ஸுமித்ராஸுத:
ஸத்ருக்⁴நோ ப⁴ரதஸ்ச பார்ஸ்வத³லயோ வாய்வாதி⁴கோணேஷு ச |
ஸுக்³ரீவஸ்ச விபீ⁴ஷணஸ்ச யுவராஜ் தாராஸுதோ ஜாம்ப³வாந்
மத்⁴யே நீல ஸரோஜ கோமலருசிம் ராமம் ப⁴ஜே ஸ்யாமலம் || ||

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

(alternate)

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

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

Bharatha and Satrugna are at two corners.

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

வைதே³ஹீஸஹிதம் = the one with VAidehi or Sita;

ஸுரத்³ருமதலே = under the heavenly tree;

ஹேமே = Hema the golden one;

மஹாமண்ட³பே = in the great Hall;
 மத்⁴யே = in the middle;
 புஷ்பகமாஸநே = in the seat of 'pushpaka' plane;
 மணிமயே = Oh! full of gems;
 வீராஸநே = in a Yogic Asana posture called Virasana or in a kingly seat;
 ஸுஸ்தி²தம் = well-positioned; well-established;
 அக்³ரே = in the front or first place in front of;
 வாசயதி = causes to be read;
 ப்ரப⁴ஞ்ஜநஸுதே = Oh! daughter of Prabhanjana, shatterer or destroyer;
 தத்த்வம் = that thou;
 முநி⁴ய: = for or from the sages;
 பரம் = supreme; great; the ultimate;
 வ்யாக்²யாந்தம் = the end of the discourse or explanation;
 ப⁴ரதாதி³பி:⁴ = By Bharata and others literally beginning with Bharata;
 பரிவ்ரு²தம் = the surrounded;
 ராமம் = Rama;
 ப⁴ஜே = I worship;
 ஸ்யாமலம் = the dark complexioned one;
 வாமே = on the left side;
 பூ⁴மிஸுதா = the daughter of the Earth, Sita;
 புர: = fortified town; city; also refers to human body;
 ச = and;
 ஹநுமாந = of Hanuman;
 ப: = Air; wind; leaf; egg;
 சாத் = ?? ;
 ஸுமித்ராஸுத: = the son of Sumitra i.e. Lakshmana;
 ஸத்ருக்⁴நோ = a brother of Rama by that name; lit: the slayer of enemies;
 ப⁴ரத: = Bharata;
 ச = and;
 பார்ஸ்வத³லயோ = at On both sides;
 வாய்வாதி⁴கோணௌ = vayu and others in the corners;
 ச = and;

ஸுக்³ரீவ: = the chief of the monkeys who helped Rama;

ச = and;

விபீ⁴ஷண: = Vibishana, a younger brother of Ravana;

ச = and;

யுவராஜ் = prince regent;

தாராஸுதோ = the son of Tara refers to Angada;

ஜாம்ப³வாந் = a chieftain of bears an important character in the Ramayana;

மத்⁴யே = in the middle;

நீல = blue stone or gem;

ஸரோஜ = lotus;

கோமலருசிம் = ?? ;

ராமம் = Rama;

ப⁴ஜே = I worship;

ஸ்யாமலம் = the dark complexioned one;

ஸக்ரு³தே³வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே ।

அப⁴யம் ஸர்வபூ⁴தேப்⁴யோ த³தா³ம்யேதத்³ வ்ரதம் மம ॥ ॥

(RAmAbhaya from ShrImad RAmAyaNa)

Whoever seeks My refuge saying I have become Yours,

to him and to all other living things

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

ஸக்ரு³தே³வ = one time alone; once;

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

தவாஸ்மீதி = ?? ;

ச = and;

யாசதே = begs;

அப⁴யம் = protection; refuge;

ஸர்வபூ⁴தேப்⁴யோ = to all the living beings;

த³தா³ம்யேதத்³ = I give this thing;

வ்ரதம் = austerity;

மம = mine; mymy; mine;

கோமலாங்க்³ம் விஸாலாக்ஷம் இந்த்³ரநீல ஸமப்ரபீம்
 த்³க்ஷிணங்கே³ த்³ஸரதம்²ம் புத்ராப்யேக்ஷேண தத்பரம் |
 ப்ரஷ்டதோ லக்ஷணம் தே³வம் ஸச²த்ரம் கநக ப்ரபீம்
 பார்ஸ்வே ப⁴ரத ஸத்ருக்⁴ந சாமர வ்ய்ஜநாந்விதௌ
 அக்³ரேத்யக்³ரௌ ஹநாமந்தம் ராமாநுக்³ரஹு காங்க்ஷிணம் || ||

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

கோமலாங்க்³ம் = ?? ;

விஸாலாக்ஷம் = ?? ;

இந்த்³ரநீல = bluish gem stone? decorating Indra's crown;

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

த்³க்ஷிணங்கே³ = on his right;

த்³ஸரதம் = ?? ;

புத்ராப்யேக்ஷேண = through the desire for getting a son;

தத்பரம் = that great; other than that;

ப்ரஷ்டதோ = the one standing in front;

லக்ஷணம் = ?? ;

தே³வம் = God;

ஸச²த்ரம் = along with an umbrella;

கநக = golden;

ப்ரபீம் = ?? ;

பார்ஸ்வே = on the sides;

ப⁴ரத = Oh! Bharata !;

ஸத்ருக்⁴ந,சாமர = ?? ;
 வ்ய்ஜநாந்விதௌ = ?? ;
 அக்³ரேத்யக்³ரௌ = ?? ;
 ஹநூமந்தம் = Hanuman;
 ராமாநுக்³ர = ?? ;
 காந்க்ஷிணம் = one who desires;

தூ³ரீக்ரு²த ஸீதார்தி: ப்ரகடக்ரு²த ராமவைப⁴வ ஸ்பூ²ர்தி: |
 தா³நித த³ஸமுக்² கீர்தி: புரதோ மம பா⁴து ஹநூமதோ மூர்தி: || ||

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

தூ³ரீக்ரு²த = having been distanced or having removed it or thrown it far away;
 ஸீதார்தி: = the sorrow or difficulty of Sita;
 ப்ரகடக்ரு²த = made public; made visible to the eye;
 ராமவைப⁴வ = the glory and splendour of Rama;
 ஸ்பூ²ர்தி: = throbbing; vibration; flash; inspiration;
 தா³நித = torn; split; cut;
 த³ஸமுக்² = ten-headed;
 கீர்தி: = fame;
 புரதோ = on the front side;
 மம = mine; my;
 பா⁴து = Let one shine;
 ஹநூமதோ = from Hanuman;
 மூர்தி: = person; embodiment;

அக்³ரத: ப்ரு²ஷ்ட²தஸ்சைவ பார்ஸ்வதஸ்ச மஹாப³லௌ |
 ஆகர்ணபூர்ண த⁴ந்வாநௌ ரக்ஷேதாம் ராமலக்ஷ்மணௌ || ||

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

அக்³ரத: = Before; in the front side;
ப்ரு'ஷ்ட²த: = at or from the back;
சைவ = and like;
பார்ஸ்வத: = from the sides;
ச = and;
மஹாப³லௌ = the twosome with great might;
ஆகர்ணபூர்ண = fully reaching upto the ears ;
த⁴ந்வாநௌ = the two carrying bows;
ரக்ஷதாம் = May the two protect us;
ராமலக்ஷ்மணௌ = Rama and Laxmana;

ராம ராம ராம ராம ராமநாமதாரகம்
ராம க்ரு'ஷ்ண வாஸுதே³வ ப⁴க்திமுக்³திதா³யகம் ।
ஸங்கராய கீ³யமாநபுண்யநாமகீ³ர்தநம்
ஜானகீ³மநோஹரம் ஸ்ரீராமசந்த்³ரமம் ப⁴ஜே ॥ ॥

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

ராம = Oh! Rama;
ராம = Oh! Rama;

ராம = Oh! Rama;

ராம = Oh! Rama;

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

ராம = Oh! Rama;

க்ரு'ஷ்ண = of Krishna; black;

வாஸுதே³வ = at (M.acc.) the son of 'vasudeva';

ப⁴க்திமுக்³திதா³யகம் = the one who grants devotion and liberation or salvation;

ஸங்கராய = to Shankara;

கீ³யமாநபுண்யநாமகீர்தநம் = the hymn being sung having sacred names;

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

ஸ்ரீராமசந்த்³ரமம் = Rama;

ப⁴ஜே = I worship;

மநோஜவம் மாருததுல்யவேக³ம் ।

ஜிதேந்த்³ரியம் பு³த்³தி⁴மதாம் வரிஷ்ட²ம் ।

வாதாத்மஜம் வாநரயூத²முக்²யம் ।

ஸ்ரீராமதூ³தம் ஸரணம் ப்ரபத்³யே ॥ ॥

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

(Alternate)

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

மனோஜவம் = one equalling the speed of mind;
 மாருததுல்யவேக³ம் = one having speed equal to that of the wind;
 ஜிதேந்த்³ரியம் = one who has conquered the senses;
 ப்³த்தி⁴மதாம் = of or among the people who have the intellect;
 வரிஷ்ட²ம் = the best person;
 வாத = relating to wind;
 ஆத்மஜம் = born of oneself, refers to one's son;
 வானரயூத்²முக்யம் = the chief of the monkey army;
 ப்ரீராமதூ³தம் = the messenger of the venerable Rama;
 ஸரணம் = seeking refuge or surrender;
 ப்ரபத்³யே = I sing; worship;

அதுவிதப்³லதா⁴மம் ஹேமஸைலாப⁴தே³ஹம்
 த்³நுஜவநக்ரு³ஸாநும் ஜ்ஞாநிநாமக்³ரக்³ண்யம் ।
 ஸகலக்³ணநிதா⁴நம் வானரா³ணமதீ⁴ஸம்
 ரகு⁴பதிப்³ரியப⁴க்தம் வாதஜாதம் நமாமி ।
 ஓ ஹம் ஹநுமதே நம: ॥ ॥

Adorations to Lord Hanuman!

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

(Alternate)

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

அதுவிதப³லதா⁴மம் = the home of incomparable, unequalled power or might;
 ஹேமஸைலாப⁴தே³ஹம் = having body resembling a golden-hued mountain;
 த³நுஜ்வநக்ரு³ஸாநம் = the fire 'kRishAnuH of the forest of demons;
 ஜ்ஞாநிநாமக்³ரக³ண்யம் = reckoned as the foremost or first among the learned;
 ஸகலகு³ணநிதா⁴நம் = the one who is a reservoir of all good qualities;
 வாநராணமதீ⁴ஸம் = the master of chief of the monkeys;
 ரகு⁴பதிப்ரியப⁴க்தம் = the devotee of the chief of Raghus;
 வாதஜாதம் = born of wind-god;
 நமாமி = I bow; salute; pay my respects;
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
 ஹம் = ?? ;
 ஹநுமதே = to Hanuman;
 நம: = bowing; salutation;

பு³த்³தி⁴ர்ப³லம் யஸோ தை⁴ர்யம் நிர்ப⁴யத்வமரோக³தா |
 அஜாட்³யம் வாக்படுத்வம் ச ஹநுமத்ஸ்மரணாத்³ப⁴வேத் || ||

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 ..

பு³த்³தி⁴:⁴ = intellect;

ப³லம் = might, strength;

யஸோ = fame;

தை⁴ர்யம் = courage; firmness;

நிர்⁴யத்வம் = fearlessness;

அரோக³தா = freedom from disease;

அஜாட்³யம் = opposite of jADyaM or stupidity or dullness or frigidity
or foolishness meaning bright in intellect;

வாக்ப³டுத்வம் = eloquence in speech;

ச = and;

ஹநாமத்ஸ்மரணாத்³ப⁴வேத் = May it happen or result from the remembrance of Hanuman;

யத்ர யத்ர ரகு⁴நாத² கீர்தநம்

தத்ர தத்ர க்ரு³தமஸ்தகாஞ்ஜலிம் |

பா⁴ஷ்பவாரி பரிபூர்ண லோசநம்

மாருதிம் நமத ராக்ஷஸாந்தகம் || ||

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

யத்ர யத்ர = where ever;

ரகு⁴நாத² = Oh! the lord of the Raghu dynasty;

கீர்தநம் = eulogising or praising hymn or work;

தத்ர = there;

தத்ர = there;

க்ரு³தமஸ்தகாஞ்ஜலிம் = the one with the bent head and folded hands;

பா⁴ஷ்பவாரி = raining tears (tear-drops);

பரிபூர்ண = complete; perfect;

லோசநம் = eye;

மாருதிம் = Hanuman;

நமத = bow; salute;

ராக்ஷஸ = demons;

அந்தகம் = exterminator ;

கரசரண க்ரு'தம் வாக்காயஜம் கர்மஜம் வா ।

ஸ்ரவணநயநஜம் வா மாநஸம் வாபராத⁴ம் ।

விஹிதமவிஹிதம் வா ஸர்வமேதக்கூமஸ்வ ।

ஜய ஜய கருணா³தே⁴ ஸ்ரீமஹாதே³வ ஸம்போ⁴ ॥ ॥

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

கரசரண = by the hand and foot;

க்ரு'தம் = that which has been done;

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

கர்மஜம் = born of action or duty;

வா = or; also; like; either or;

ஸ்ரவணநயநஜம் = resulting from ears or hearing and eyes;

வா = or; also; like; either or;

மாநஸம் = of the mind; thought;

வா = or; also; like; either or;

அபராத⁴ம் = faults, wrong deeds;

விஹிதமவிஹிதம் = knowingly or unknowingly;

வா = or; also; like; either or;

ஸர்வமேதக்கூமஸ்வ = Forgive all this;

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

கருணாப³தே⁴ = ocean of mercy;

ஸ்ரீமஹாதே³வ = Oh! great Lord Shiva;

ஸம்போ⁴ = Oh! Shiva or happy person;

கர்பூரகௌ³ரம் கருணாவதாரம்
ஸம்ஸாரஸாரம் பு⁴ஜகே³ந்த்³ரஹாரம் |
ஸதா³ வஸந்தம் ஹ்ரு³த்யாரவிந்தே³
ப⁴வம் ப⁴வாநீஸஹிதம் நமாமி || ||

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

கர்பூரகௌ³ரம் = ?? ;

கருணாவதாரம் = embodiment of mercy;

ஸம்ஸாரஸாரம் = the essence of worldly or family-life;

பு⁴ஜகே³ந்த்³ரஹாரம் = one who is having the king of snake as the garland
or necklace, Shiva;

ஸதா³ = always; ever;

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

ஹ்ரு³த்யாரவிந்தே³ = in the lotus like heart;

ப⁴வம் = the chain or ocean of births and deaths or the one God who causes it;;

ப⁴வாநீஸஹிதம் = one who has BhavAnI alongside;

நமாமி = I bow; salute; pay my respects;

ஓ தர்யம்ப³கம் யஜாமஹே
ஸுக³ந்தி⁴ம் புஷ்டிவர்த⁴நம் |
உர்வாருகமிவ ப³ந்த⁴நாந்
ம்ரு³த்யோர்முகூ³ய மாம்ரு³தாத் || ||

This is the Maha Mrityunjaya Mantra.

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

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
த்ர்யம்³கம் = the three-eyed one;
யஜாமஹே = Let us do the sacrifice;
ஸுக³ந்தி⁴ம் = the one who is fragrant;
புஷ்டிவர்த⁴நம் = that which increases nourishment;
உர்வாருகமிவ = like the cucumber;
ப³ந்த⁴நாந் = ?? ;
ம்ரு³த்யோர்முக்ஷய = ?? ;
மாம்ரு³தாத் = ?? ;

நமஸ்தே ருத்³ரமந்யவ உதோத இஷவே நம: ।

நமஸ்தே அஸ்து த⁴ந்வநே பா³ஹுப்⁴யா-முத தே நம: ॥ ॥

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

நமஸ்தே = greetings, salutations to you;

ருத்³ரமந்யவ = to Shiva's anger;

உதோத = and then;

இஷவே = for the bow;

நம: = bowing; salutation;

நமஸ்தே = greetings, salutations to you;

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

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

த⁴ந்வநே = to the bow-bearing one;

பா³ஹுப்⁴யா-முத = ?? ;

தே = to you or your (here:poss.);

நம: = bowing; salutation;

ஓ சிவ ஓ சிவ, பராத்⁴பரா சிவ ஓங்கார சிவ தவ ஸரணம் ।

நமாமி ஸங்கர ப⁴ஜாமி ஸங்கர உமாமஹேஸ்வர தவ ஸரணம் ॥ ॥

Aum shiva, Aum shiva;

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

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

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

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

சிவ, = ?? ;

பராத்⁴பரா = greater than the great; the most supreme;

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

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

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

தவ = youryour;

ஸரணம் = seeking refuge or surrender;

நமாமி = I bow; salute; pay my respects;

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

ப⁴ஜாமி = I worship;

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

உமாமஹேஸ்வர = Oh! Shiva with Parvati or adj.;

தவ = youryour;

ஸரணம் = seeking refuge or surrender;

வந்தே³ உமாபதிம் ஸுரகு³ரும் வந்தே³ ஜக³த்காரணம் ।
 வந்தே³ பந்நக³பூ⁴ஷணம் ம்ரு³க³த⁴ரம் வந்தே³ பஸூநாம் பதிம் ।
 வந்தே³ ஸூரிய ஸஸாங்க வஹ்நிநயந வந்தே³ முகுந்த³ ப்ரியம் ।
 வந்தே³ ப⁴க்தஜநாஸ்ரயம் ச வரத³ம் வந்தே³ ஸிவம் ஸங்கரம் ।
 ஓ நம: ஸிவாய ॥ ॥

Adorations to Bhagavan Shiva!

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

வந்தே³ = I worship; bow;
 உமாபதிம் = the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;
 ஸுரகு³ரும் = the preceptor of the gods i.e.Brihaspati;
 வந்தே³ = I worship; bow;
 ஜக³த்காரணம் = the cause of the world;
 வந்தே³ = I worship; bow;
 பந்நக³பூ⁴ஷணம் = the one wearing serpents as ornaments;
 ம்ரு³க³த⁴ரம் = ?? ;
 வந்தே³ = I worship; bow;
 பஸூநாம் = the animals';
 பதிம் = the husband; chief; lord;
 வந்தே³ = I worship; bow;

ஸூர்ய = of the sun;

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

வஹ்நிநயந = with fiery eyes;

வந்தே³ = I worship; bow;

முகந்த³ = at (M.acc.) Mukunda(M.nom.) Mukunda, Vishnu or
Krishna(m.nom.) Mukunda (Vishnu);

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

வந்தே³ = I worship; bow;

பு⁴க்தஜநாஸ்ரயம் = one who grants refuge to the devotees;

ச = and;

வரத³ம் = the one who gives boons;

வந்தே³ = I worship; bow;

ஸிவம் = Lord shiva;

ஸங்கரம் = Shankara;

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

நம: = bowing; salutation;

ஸிவாய = to Shiva;

அபஸர்பந்து தே பூ⁴தா யே பூ⁴தா பூ⁴மிஸம்ஸ்தி²தா: |

யே பூ⁴தா விக்⁴நகர்தாரஸ்தே க³ச்ச²ந்து ஸிவாஜ்ஞயா || ||

The (evil) beings who are on earth let them move away;

The (evil) beings who create obstacles let them go by the wish of Shiva..

அபஸர்பந்து = Let them move away or drive away;

தே = to you or your (here:poss.);

பூ⁴தா = one who has taken some form or come to a certain state;

யே = they who;

பூ⁴தா = one who has taken some form or come to a certain state;

பூ⁴மிஸம்ஸ்தி²தா: = on the earth or ground;

யே = they who;

பூ⁴தா = one who has taken some form or come to a certain state;

விக்⁴நகர்தாரஸ்தே = ?? ;

க³ச்ச²ந்து = let them go;

ஸிவாஜ்ஞயா = by Shiva's command or orders;

தீக்ஷணத³ம்ஷ்ட்ர மஹாகாய கல்பாந்தத³ஹநோபம ।

பை⁴ரவாய நமஸ்துப்⁴யமநுஜ்ஞாம் தா³துமர்ஹஸி ॥ ॥

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

தீக்ஷணத³ம்ஷ்ட்ர = sharp teeth;

மஹாகாய = big bodied;

கல்பாந்தத³ஹநோபம = equal to the burning at the time of the end of the world or 4 'yuga's;

பை⁴ரவாய = to the Bahirava i.e. Shiva;

நமஸ்துப்⁴யமநுஜ்ஞாம் = I bow to thee; permission (may be given);

தா³துமர்ஹஸி = 'dAtuM (inf.) and 'arhasi' (verb); you deserve (have merit) to give;

மங்க³ளம் ப⁴க³வாந் ஸம்பு⁴; மங்க³ளம் வ்ரு⁴ஷ்ப⁴த்⁴வஜ: ।

மங்க³ளம் பார்வதீநாதோ² மங்க³ளாயதநோ ஹர: ॥ ॥

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

மங்க³ளம் = auspiciousness; welfare; well-being; good things;

ப⁴க³வாந் = God; or a respectable person one who possesses the bhaga -a cluster of good things including wealth and happiness;

ஸம்பு⁴; = an epithet of Shiva;

மங்க³ளம் = auspiciousness; welfare; well-being; good things;

வ்ரு¹ஷப⁴த்⁴வஜ: = the one having the bull in his flag;

மங்க³ளம் = auspiciousness; welfare; well-being; good things;

பார்வதீநாதோ² = Parvati's consort i.e. Shiva;

மங்க³ளாயதநோ = bringing good fortune or auspiciousness;

ஹர: = Lord Shiva literally one who removes or steals or destroys ignorance.;

தத்புருஷாய வித்³மஹே | மஹாதே³வாய தீ⁴மஹி |

தந்நோ ருத்³ர: ப்ரசோத்³யாத் || ||

This is my offering to the the onlu purushA, Shiva .

I meditate to this Lord of Lords.

Let that fierce Lord (Shiva) inspire me..

தத்புருஷாய = ?? ;

வித்³மஹே = offering;

மஹாதே³வாய = to Shiva;

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

ருத்³ர: = Shiva;

ப்ரசோத்³யாத் = inspire; kindle; urge; induce;;

அயம் மே ஹஸ்தோ ப⁴க்³வாநயம் மே ப⁴க்³வத்தர: |

அயம் மே விஸ்வபே⁴ஷஜோ⁵யம் ஸிவாபி⁴மர்ஸந: || ||

This hand is of mine is very skilled and this hand is even more skilled;

This hand is of mine has all the medicines of the world and this hand's

touch is most auspicious..

அயம் = this one;

மே = to me or my;

ஹஸ்தோ = the hand;

ப⁴க³வாநயம் = ?? ;

மே = to me or my;

ப⁴க³வத்தர: = one who is more godly than the other(s);

அயம் = this one;

மே = to me or my;

விஸ்வபே⁴ஷஜோ⁵யம் = ?? ;

ஸிவாபி⁴மர்ஸந: = ?? ;

அஸிதகி³ரிஸமஸ்யாத் கஜ்ஜலம் ஸிந்தூ⁴பாத்ரே
ஸூரதருவரஸாகா² லேக²நீ பத்ரமூர்வீ |
லிக²தி யதி³ க்³ரு³ஹித்வா ஸாரதா³ ஸர்வகாலம்
தத³பி தவ கு³ணநாமீஸ பாரம் ந யாதி || ||

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

அஸிதகி³ரிஸமஸ்யாத் = like (samaM) a black (asita) mountain (giri);

கஜ்ஜலம் = eye ointment; collyrium or black ink;

ஸிந்தூ⁴பாத்ரே = in the pot (pAtra) of ocean (si.ndhu) [7];

ஸூரதருவர = the heavenly tree;

ஸாகா² = a branch;;

லேக²நீ = writing instrument;

பத்ர = leaf; page;

உர்வீ = earth;

லிக²தி = writes (likha);

யதி³ = if;

க்³ரு'ஹீத்வா = while holding;

ஸாரதா³ = goddess worshipped during the autumnal season sharad as

Durga, LakShmi and Sarasvati;

ஸர்வகாலம் = for ever;

தத³பி = even then;

தவ = your;

கு³ணநாம் = of the good qualities;

ஈஸ = Hey Isha[8];

பார = end; other side;

ந = no;

யாதி = goes;

ஷடா³நநம் குங்குமரக்தவர்ணம்

மஹாமதிம் தி³வ்யமயூரவாஹநம் |

ருத்³ரஸ்ய ஸூநும் ஸுரஸைந்யநாத²ம்

கு³ஹம் ஸதா³ ஸரணமஹம் ப்ரபத்³யே || ||

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..

ஷடா³நநம் = the six-headed one Karthikeya;

குங்குமரக்தவர்ணம் = ?? ;

மஹாமதிம் = the great minded one;

தி³வ்யமயூரவாஹநம் = the divine peacock vehicle;

ருத்³ரஸ்ய = Rudra's;

ஸூநும் = the son;

ஸுரஸைந்யநாத²ம் = the leader of the army of the gods;

கு³ஹம் = guha refers to Karthikeya;

ஸதா³ = always; ever;

ஸரணமஹம் = refuge, I;

ப்ரபத்³யே = I sing; worship;

நமோ நமஸ்தே கு³ஹு ஸக்திதா⁴ம்நே
 நமோ நமஸ்தே கு³ஹு ஸக்தித⁴ர்த்ரே ।
 நமோ நமஸ்தே கு³ஹு தே³வஸேநா
 ப⁴ர்த்ரே நமஸ்தே குலபூ⁴ஷ்ணாய ॥ ॥

Salutations to the Lord Subrahmanya, who is the abode of power, who holds the lance, who is the commander of the celestial hosts, and who is the ornament of His divine family..

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு³ஹு = Guha refers to lord Karthikeya;

ஸக்திதா⁴ம்நே = Oh!. the seat or abode of power; might;

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு³ஹு = Guha refers to lord Karthikeya;

ஸக்தித⁴ர்த்ரே = abode of strength;

நமோ = bowing; salute;

நமஸ்தே = greetings, salutations to you;

கு³ஹு = Guha refers to lord Karthikeya;

தே³வஸேநா = a female of that name, also army of gods;

ப⁴ர்த்ரே = for or to the Lord;

நமஸ்தே = greetings, salutations to you;

குலபூ⁴ஷ்ணாய = ?? ;

ஜ்ஞாநஸக்தித⁴ர ஸ்கந்த³ வல்லீகல்யாண ஸுந்த³ர ।
 தே³வஸேநா மந: காந்த கார்திகேய நமோஸ்துதே ।
 ஓ ஸுப்³ரஹ்மண்யாய நம: ॥ ॥

Adorations to Lord Subrahmanya!

Adorations to Lord Kartikeya who is known as Skanda, Who holds the staff of wisdom, who is the beautiful beloved of Goddess Valli, Who is the enchanter of the mind of Goddess Devasena, to that Divine Kartikeya I offer adorations again and again!.

ஜ்ஞாநஸக்தித⁴ர = bearing or wearing the power of knowledge;

ஸ்கந்த³ = at (M.nom.) Karthikeya; also leaping;;

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

ஸுந்த³ர = beautiful;

தே³வஸைநா = a female of that name, also army of gods;

மந: = mind;

காந்த = Oh! husband;

காரிகேய = ?? ;

நமோஸ்துதே = Salutations unto Thee;

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

ஸுப்³ரஹ்மண்யாய = to Karthikeya;

நம: = bowing; salutation;

மயூராதி⁴ரூட⁴ம் மஹாவாக்யகூ³ட⁴ம்

மநோஹாரி தே³ஹம் மஹச்சித்தகே³ஹம் ।

மஹீதே³வதே³வம் மஹாவேத³பா⁴வம்

மஹாதே³வபா³லம் ப⁴ஜே லோகபாலம் ॥ ॥

I salute to the Lord (Kartikeya), who is astride a peacock, and having the great mystic saying OM (praNava), whose body is so attractive, and who is the repository of great intellect, who is the lord of all lords of the earth, the knower of vedas, the son of Lord Shiva, and the caretaker of this earth..

மயூராத்⁴ரூ⁴ம் = he who is astride the peacock;
 மஹாவாக்யகூ³ட⁴ம் = he having the great mystic saying, PraNava;
 மனோஹாரி = that which attracts or draws the mind;
 தே³ஹம் = the human body;
 மஹச்சித்தகே³ஹம் = he, being the house or abode of great Consciousness;
 மஹீதே³வதே³வம் = the lord of the lords of the earth;
 மஹாவேத³பா⁴வம் = he, knowing the meaning of the great 'Vedas';
 மஹாதே³வபா³லம் = the lad of Mahadeva, Shiva;
 ப⁴ஜே = I worship;
 லோகபாலம் = caretaker of the worlds or people;

ஸரஸ்வதி நமஸ்துப்⁴யம் வரதே³ காமரூபிணி |
 வித்³யாரம்ப⁴ம் கரிஷ்யாமி எதித்³தி⁴ர்ப⁴வது மே ஸதா³ || ||

Oh Goddess Saraswati, my humble prostrations unto you,
 who are the fulfiller of all my wishes. I am beginning
 my study, let me attain perfection in that, always..

ஸரஸ்வதி = Oh! sarasvati ; goddesss of knowledge;
 நமஸ்துப்⁴யம் = I bow to thee;
 வரதே³ = Oh! the boon-giver;
 காமரூபிணி = (fem.nom.) one who is desire-personified;
 வித்³யாரம்ப⁴ம் = the beginning of learning the 3 R's;
 கரிஷ்யாமி = I shall do;
 எதித்³தி⁴ர்ப⁴வது = May it materialise;
 மே = to me or my;
 ஸதா³ = always; ever;

யா குந்தே³ந்து³ துஷார ஹார த⁴வளா யா ஸா⁴ரவஸ்த்ரா³வ்ரு³தா |

யா வீணாவரத³:ஃ³ ம்³டி³தகரா யா ஸ்வேதபத்³மாஸநா |
யா ப்³ரஹ்மாச்யதஸங்கரப்⁴ரு³திபி⁴ர்தே³வை ஸதா³ வந்தி³தா |
ஸா மாம் பாது ஸரஸ்வதீ ப⁴க³வதீ நி:ஸேஷஜாட்³யாபஹா || ||

White as the lily, the moon and the garland of dews,
Clad in clean and spotless garments,
Hands adorned with Vina and rosary,
Sitting on white lotus,
Always worshipped by Brahma, Vishnu and Siva,
O Goddess of Wisdom, Sarasvati,
Look after me by driving away without any trace
this illness of ignorance! May that Goddess whose complexion is fair like the shining moon,
who wears a garland of snow-white jasmine flowers and is adorned by
a luminous white garment; whose Hands are decked by a Veena (musical
instrument) and Vara-Danda (staff of blessings); who is seated on a
white lotus; who is ever adored by Brahma (the creator), Vishnu (the
sustainer), Shiva (the destroyer) and other Gods; who destroys all
forms of inertia and dullness; may that Goddess Sarasvati protect
and sustain me..

யா = She who;

குந்தே³ந்து³ = lily and moon;

துஷார = dews, drops, spray;

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

த⁴வளா = white;

யா = She who;

ஸுப்⁴ரவஸ்த்ராவ்ரு³தா = the one enrobed in white dress;

யா = She who;

வீணாவரத³:ஃ³ = relating to Veena instrument and the boon-giving stick;

ம்³டி³தகரா = decked hands;

யா = She who;

ஸ்வேதபத்³மாஸநா = the one seated on white lotus seat;

யா = She who;

ப்³ரஹ்ம = Brahma;

அச்யுத = Vishnu;

ஸங்கர = Shiva;

ப்ரப்⁴ருதிபி⁴ர்தே³வை = ?? ;

ஸதா³ = always; ever;

வந்தி³தா = one who has been worshipped;

ஸா = she;

மாம் = me;

பாது = May protect me or us;

ஸரஸ்வதீ = goddess of knowledge known by this name;

ப⁴க³வதீ = Durga or other goddess or a respectable woman;

நி:ஸேஷ = without any remainder; in its entirety;

ஜாட்³யா = through frigidity or stupidity;

அபஹா = take away, drive away;

த்⁴யாயேத் பத்³மாஸநஸ்தா²ம் விகலிதவத்³நாம் பத்³மபத்ராயதாஶீம்
ஹேமாபா⁴ம் பீதவஸ்த்ராம் கரகலிதலஸத்³தே⁴மபத்³மாம் வராங்க்³ம் ।
ஸர்வாலங்காரயுக்தாம் ஸததமபயதா³ம் ப⁴க்தநம்ராம் ப⁴வாநீம்
ஸ்ரீவித்³யாம் ஶாந்தமூர்திம் ஸகலஸுரநுதாம் ஸர்வஸம்பத்ப்ரதா³தரீம் ॥ ॥

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..

த்⁴யாயேத் = Let us meditate;

பத்³மாஸநஸ்தா²ம் = the one standing in the seat of a lotus;

விகளிதவத்³நாம் = the one with a blossomed pleasant face;

பத்³மபத்ராயதாஶீம் = the one with long eyes resembling lotus leaves;

ஹேமாபா⁴ம் = she who is having the brightness of gold;

பீதவஸ்த்ராம் = Yellow clothing or dress;

கரகலிதலஸத்³தே⁴மபத்³மாம் = the one wearing the shining golden lotus in the hand;

வராங்கீ³ம் = the one with a beautiful form or personality;

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

ஸததமப⁴யதா³ம் = the who offers protection or refuge always;

ப⁴க்தநம்ராம் = one who is soft or kind to the devotees;

ப⁴வாநீம் = the female goddess bhavanI who controls or manages the creation;

ஸ்ரீவித்³யாம் = Goddess Shrividya, one form of Goddess Shakti;

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

ஸகலஸுரநுதாம் = praised by all the gods;

ஸர்வஸம்பத்³ரதா³தீம் = the giver of all kinds of wealth and prosperity;

ஜய ஜய தே³வி சராசரஸாரே குசயுக³ஸோபி⁴த முக்தாஹாரே |

வீ³னாபுஸ்தகரஞ்ஜிதஹஸ்தே ப⁴க³வதி பா⁴ரதி தே³வி நமஸ்தே || ||

Salutations to devi sarasvati, who is the essence of the universe, who is adorned with a garland of pearls, who holds Veena and a book, and is also known as bhagavati and bhArati..

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

தே³வி = Oh! goddess;

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

குசயுக³ஸோபி⁴த = ?? ;

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

வீ³னாபுஸ்தகரஞ்ஜிதஹஸ்தே = Oh! the one with the hands adorned with

the Veena instrument and the book;

ப⁴க³வதி = Oh goddess!;

பா⁴ரதி = A name for goddess sarasvatI; one of the titles awarded to scholars;

தே³வி = Oh! goddess;

நமஸ்தே = greetings, salutations to you;

நமஸ்தே⁵ஸ்து மஹாமாயே ஸ்ரீபீடே² ஸுரபூஜிதே ।

ஸங்க²சக்ரக³தா³ஹஸ்தே மஹாலக்ஷ்மி நமோ⁵ஸ்துதே ॥ ॥

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..

நமஸ்தே⁵ஸ்து = Salutations unto Thee;

மஹாமாயே = Oh. goddess of great illusory powers;

ஸ்ரீபீடே² = in the respected and exalted place particularly of goddess shakti;

ஸுரபூஜிதே = Oh! the one worshipped by the gods;

ஸங்க²சக்ரக³தா³ஹஸ்தே = One having the conch shell and the mace in the hands;

மஹாலக்ஷ்மி = Oh! MahalakShmi;

நமோ⁵ஸ்துதே = Salutations unto Thee;

பத்³மாநநே பத்³மவிபத்³மபத்ரே பத்³மப்ரியே பத்³மத்³லாயதாக்ஷி ।

விஸ்வப்ரியே விஷ்ணுமநோ⁵நுகூலே த்வத்பாத³பத்³மம் மயி ஸந்நித⁴த்ஸ்வ ॥ ॥

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..

பத்³மாநநே = Oh! lotus-faced one;

பத்³ம = ?? ;

விபத்³மபத்ரே = ?? ;

பத்³மப்ரியே = Oh! lotus loving one;

பத்³மத்³லாயதாக்ஷி = the one having eyes resembling lotus petals;

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

விஷ்ணுமநோ⁵நுக்ஷலே = Oh!. the one going in tandem with Vishnu's mind;

த்வத்பாத³பத்³மம் = your lotus-like feet;

மயி = in me;

ஸந்நித⁴த்ஸ்வ = Put me in the presence of;

ஸர்வஜ்ஞே ஸர்வவரதே³ ஸர்வத்³ஷ்ட ப⁴யங்கரி ।

ஸர்வத்³க்² ஹரே தே³வி மஹாலக்ஷ்மி நமோ⁵ஸ்துதே ॥ ॥

All knowing, all beneficent, all lust destroying;
remover of all sorrows, Oh Mahalaxmi! we bow to you.

(alternate)

Prostrations again to you, who are omniscient, who shower boons on the
good and are a terror to all the wicked, and who removes all sorrows
of devotees..

ஸர்வஜ்ஞே = Oh! the knower of all;

ஸர்வவரதே³ = Oh! the giver of all boons;

ஸர்வத்³ஷ்ட = all kinds of bad things;

ப⁴யங்கரி = Oh! one who creates terror;

ஸர்வது:³க² = all kinds of sufferings; troubles;

ஹரே = OH! hari;

தே³வி = Oh! goddess;

மஹாலக்ஷ்மி = Oh! MahalakShmi;

நமோ⁵ஸ்துதே = Salutations unto Thee;

லக்ஷ்மீம் கூ³ரஸமுத்³ரராஜதநயாம் ஸ்ரீ³ரங்க³தா⁴மேஸ்வரீம்
தா³ஸீபூ⁴தஸமஸ்ததே³வவநிதாம் லோகைகதீ³பாங்குராம் ।
ஸ்ரீ³மந்மந்த³கடாக்ஷலப்³த⁴விப⁴வப்³ரஹ்மேந்த³ரக³ங்கா³த⁴ராம்
த்வாம் த்ரையோக்யகு³டும்பி³நீம் ஸரஸிஜாம் வந்தே³ முகுந்த³ப்ரியாம் ॥ ॥

I pray to thee O goddess Laxmi, born out of a (large) lake, daughter of
the lord of the ocean, mistress of the house of Vishnu
(the one who loves her), the one (in front of whom) all other wives
of gods are like lowly servants,
unique illuminator of the worlds, by whose passing glance (alone) the
gods Brahma, Indra and Shiva (holding Ganga) obtained their riches,
the matriarch of the three worlds, and the beloved of Mukund
(Vishnu)..

லக்ஷ்மீம் = to Laxmi;

கூ³ர = water, milk;

ஸமுத்³ர = the ocean;

கூ³ரஸமுத்³ர = a specific ocean or ocean in general, body of water;

ராஜ = of the king;

தநயாம் = (to) daughter;

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

ஸ்ரீ³ரங்க³ = Vishnu, the one who loves ShrI;

ஸ்ரீ³ரங்க³தா⁴மேஸ்வரீம் = mistress of the house of Shriranga;

தா³ஸீபூ⁴த = having been a female servant;

ஸமஸ்த = the entire;

தே³வவநிதாம் = (to) wife of a god;

லோக = world;

தீ³பாங்குராம் = the tip of the flame of the lamp or the spark, wick;

கடாகூ = glance;

மந்த³கடாகூ = passing glance;

லப்த⁴ = obtained, from labh to obtain;

விப⁴வ = glory, splendor, riches;

ப்³ரஹ்மேந்த்³ர = the Brahma and Indra;

க³ங்கா³த⁴ர = Shiva, bearing or wearing 'gangA';

த்வாம் = you;

த்ரையலோக்ய = relating to three worlds;

குடும்பி³நீ = wife or matriarch;

ஸரஸிஜ = the lake-born, lotus;

வந்தே³ = I worship; bow;

முகுந்த³ப்ரியாம் = she who is dear to Mukunda;

ஸமராமி நித்யம் தே³வேஸி த்வயா ப்ரேரித மாநஸ: |

த்வதா³ஜ்ஞா சரிர த்⁴ரு'த்வா ப்⁴ஜாமி பரமேஸ்வரீம் |

ஓ மஹாலக்ஷ்மயை நம: || ||

O Devi, I adore You always, I am ever inspired by You. Having placed Your Command on my head (surrendering to Your Divine Will), O Supreme Goddess, I pray to you constantly..

ஸமராமி = I remember;

நித்யம் = ever; permanent;

தே³வேஸி = ?? ;

த்வயா = by you;

ப்ரேரித = having been induced or egged on or sent;

மாநஸ: = of the mind;

த்வதா³ஜ்ஞா = your orders or command;

ஸிர = relating to the head(adj.)head;

த்⁴ரு³த்வா = having worn or borne;

ப⁴ஜாமி = I worship;

பரமேஸ்வரீம் = ?? ;

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

மஹா = big; large;

லக்ஷமயை = ?? ;

நம: = bowing; salutation;

ஸித்³தி⁴பு³த்³தி⁴ப்ரதே³ தே³வி பு⁴க்திமு³க்தி ப்ரதா³யிநி ।

மந்த்ரமூர்தே ஸதா³ தே³வி மஹாலக்ஷமி நமோ⁵ஸ்துதே ॥ ॥

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..

ஸித்³தி⁴பு³த்³தி⁴ப்ரதே³ = Oh! the giver of material objects and intellect;

தே³வி = Oh! goddess;

பு⁴க்திமு³க்தி = The worldly enjoyment and liberation from births and deaths;

ப்ரதா³யிநி = Oh! the giver;

மந்த்ரமூர்தே = Oh! embodiment of the mantra!;

ஸதா³ = always; ever;

தே³வி = Oh! goddess;

மஹாலக்ஷமி = Oh! MahalakShmi;

நமோ⁵ஸ்துதே = Salutations unto Thee;

வந்தே³ பத்³மகராம் ப்ரஸந்நவத³நாம் ஸௌபா⁴க்³யதா³ம் பா⁴க்³யதா³ம் ।

ஹஸ்தாப்யாமபயப்ரதா³ம் மணிக்³ணர்நாநா விதை⁴ர்பூ⁴ஷிதாம் ॥ ॥

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..

வந்தே³ = I worship; bow;

பத்³மகராம் = the one having lotus-like hands;

ப்ரஸந்நவத்³நாம் = the one with pleasing face;

ஸௌபா⁴க்³யதா³ம் = the one granting the good and auspicious things;

பா⁴க்³யதா³ம் = one who grants good fortune;

ஹஸ்தாப்⁴யாமப⁴யப்ரதா³ம் = the one giving freedom from fear through the two hands;

மணிக்³ண: = through groups of gems;

நாநா = many; several;

விதை:⁴ = by several or different ways or kinds;

பூ⁴ஷிதாம் = the one decorated with ornaments;

ப⁴க்தாபீ⁴ஷ்டப²லப்ரதா³ம் ஹரிஹர ப்³ரஹ்மாதி³பி:⁴ ஸேவிதாம் |

பார்ஸ்வே பங்கஜ ஸங்க²பத்³மநிதி⁴பி⁴ர்யுக்தாம் ஸதா³ ஸக்திபி:⁴ || ||

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..

ப⁴க்தாபீ⁴ஷ்டப²லப்ரதா³ம் = fulfilling devotee's desires;

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

ப்³ரஹ்மாதி³பி:⁴ = by Brahma and others i.e Vishnu, Shiva etc.;

ஸேவிதாம் = the worshipped or served one;

பார்ஸ்வே = in front;

பங்கஜ = of the lotus;

ஸங்க²பத்³மநிதி⁴பி⁴ர்யுக்தாம் = 'sha.nkhanidhi' and 'padmanidhi' (2 kinds of treasures);

ஸதா³ = always; ever;

ஸக்திபி:⁴ = by the power;

ஸரஸிஜநயநே ஸரோஜ ஹஸ்தே த⁴வளதராம் ஸூகக³ந்த⁴மால்யஸோபே⁴ |

ப⁴க³வதி ஹரிவல்லபே⁴ மநோஜ்ஞே த்ரிபு⁴வந்பு⁴திகரி ப்ரஸீத³மஹ்யம் || ||

Oh! Goddess, with beautiful eyes, fairer in complexion than the lotus in you hands, and shining with fragrant garlands. You are indeed the darling of Lord Vishnu and one who can know my mind. You have created these three worlds and our prosperity depends on you. So, be pleased and bless me..

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

ஸரோஜ = lotus;

ஹஸ்தே = in the hand;

த⁴வளதராம் = the one who is whiter;

ஸூகக³ந்த⁴மால்யஸோபே⁴ = Oh! the one shining with parrot, sandal paste and garland;

ப⁴க³வதி = Oh goddess!;

ஹரிவல்லபே⁴ = Oh! the darling of Hari (Vishnu);

மநோஜ்ஞே = Oh! the knower of the mind;

த்ரிபு⁴வந்பு⁴திகரி = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;

ப்ரஸீத³மஹ்யம் = Be pleased or favourable towards me;

மாதர்நமாமி கமலே கமலாயதாஶ்ரி

ஸ்ரீவிஸ்ணுஹ்ரு³த்கமல வாஸிநி விஸ்வமாத: |

ஶ்ரீரோத³ஜே கமலகோமல க³ர்ப⁴ கௌ³ரி

லக்ஷ்மீ ! ப்ரஸீத³ ஸததம் நமதாம் ஸரண்யே || ||

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

ho resides in the lotus heart of Lord viShNu, and who was born from the lotus like womb of the milky ocean, you are so worthy of seeking refuge, so mother, always take care of all the devotees who seek your blessing..

மாத: = mother;

நமாமி = I salute;

கமலே = Kamala (LakShmi);

கமலாயதாசுதி = Oh! the one with lotus-like long eyes;

ஸ்ரீவிஸ்ணுஹ்ரு³த்கமல = Vishnu's lotus-like heart;

வாஸிநி = Oh! the dweller;

விஸ்வமாத: = Oh! the mother of the Universe;

க்ஷீரோத³ஜே = Oh! the one born of the milky ocean;

கமலகோமல = of the one as tender or delicate as the lotus;

க³ர்ப⁴ = relating to the womb;

கௌ³ரி = Oh! Gauri;

லக்ஷ்மீ = Goddess LakShmi; consort of Vishnu;

ப்ரஸீத³ = favour or bless;

ஸததம் = constant, continuous;

நமதாம் = of the people who bow or salute or worship;

ஸரண்யே = Oh! the one worthy for seeking refuge;

மஹாலக்ஷ்மீ ச வித்³மஹே | விஷ்ணுபத்நீ ச தீ⁴மஹி |

தந்நோ லக்ஷ்மீ: ப்ரசோத³யாத் || ||

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

மஹாலக்ஷ்மீ = consort of Vishnu; goddess of wealth and prosperity;

ச = and;

வித்³மஹே = offering;

விஷ்ணுபத்நீ = the consort of Vishnu i.e.LakShmi;

ச = and;

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

லக்ஷஹமீ = Oh! LakShmi;

ப்ரசோத³யாத் = inspire; kindle; urge; induce;;

ஓ ஹ்ரீம் ஸ்ரீம் க்லீம் மஹாலக்ஷ்மி மஹாலக்ஷ்மி ।

யேஹி யேஹி ஸர்வஸௌபா⁴க்³யம் தே³ஹி மே ஸ்வாஹா ॥ ॥

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

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

ஹ்ரீம் = ?? ;

ஸ்ரீம் = ?? ;

க்லீம் = ?? ;

மஹாலக்ஷ்மி = ?? ;

யேஹி = ?? ;

ஸர்வஸௌபா⁴க்³யம் = ?? ;

தே³ஹி = ?? ;

மே = ?? ;

ஸ்வாஹா = ?? ;

ஸமுத்³ரவஸநே தே³வி பர்வதஸ்தநமண்ட³லே ।

விஷ்ணுபத்நி நமஸ்துப்⁴யம் பா³த³ஸ்பர்ஸம் ஶக்ஷமஸ்வமே ॥ ॥

O Mother Earth, spouse of Vishnu, your robes are oceans,
and your bosoms the mountains, forgive us,
your children, who walk over you every day, O kind mother!.

ஸமுத்³ரவஸநே = Oh! the one having the ocean as the dress;
 தே³வி = Oh! goddess;
 பர்வதஸ்தநமண்ட³லே = mountains like breasts;
 விஷ்ணுபத்நி = Oh! the wife of Vishnu;
 நமஸ்துப்⁴யம் = I bow to thee;
 பாத³ஸ்பர்ஸம் = touching of the feet;
 கூடிமஸ்வமே = forgive us;

ஸர்வ மங்க்³ள மாங்க்³ல்யே ஸிவே ஸர்வார்த² ஸாதி⁴கே |
 ஸரண்யே த்ர்யம்ப்³கே கௌ³ரீ நாராயணீ நமோ⁵ஸ்துதே || ||

Salutations to the auspicious one, who gives auspiciousness,
 the spouse of Shiva, who blesses us by fulfilling all our
 desires, who is worthy for seeking refuge, who is the three-eyed
 Goddess, Gauri and Narayani..

ஸர்வ = all;
 மங்க்³ள = at (N) auspiciousness; welfare; well-being; good things;
 மாங்க்³ல்யே = Oh! the giver of auspiciousness; well-being;
 ஸிவே = Oh! auspicious one; Oh! Shiva's consort;
 ஸர்வார்த² = for the attainment of all wealth or ends;
 ஸாதி⁴கே = Oh! the one who can get things done;
 ஸரண்யே = Oh! the one worthy for seeking refuge;
 த்ர்யம்ப்³கே = Oh! three-eyed goddess;
 கௌ³ரீ = goddess Parvati or a lady of white fair complexion;
 நாராயணீ = Narayani or Durga;
 நமோ⁵ஸ்துதே = Salutations unto Thee;

யா தே³வீ ஸர்வபூ⁴தேஷு மாத்ரு²ரூபேண ஸம்ஸ்தி²தா |
 யா தே³வீ ஸர்வபூ⁴தேஷு ஸக்தி²ரூபேண ஸம்ஸ்தி²தா |

யா தே³வீ ஸர்வபூ⁴தேஷு ஸாந்திரூபேண ஸம்ஸ்தி²தா ।
 நமஸ்தஸ்யை நமஸ்தஸ்யை நமஸ்தஸ்யை நமோ நம: ।
 ஓ அம்பா³யை நம: ॥ ॥

Adorations to the Divine Mother!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as the Mother. Adorations to Her!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as Energy. Adorations to Her!

Again and again adorations unto that Devi (Goddess) who manifests in all living beings as Peace. Adorations to Her!.

யா = She who;

தே³வீ = goddess;

ஸர்வபூ⁴தேஷு = among all the living beings;

மாத்ரு¹ரூபேண = through the form of Mother;

ஸம்ஸ்தி²தா = well-positioned; standing well;

யா = She who;

தே³வீ = goddess;

ஸர்வபூ⁴தேஷு = among all the living beings;

ஸக்திரூபேண = in the form of strength;

ஸம்ஸ்தி²தா = well-positioned; standing well;

யா = She who;

தே³வீ = goddess;

ஸர்வபூ⁴தேஷு = among all the living beings;

ஸாந்திரூபேண = in the form of peace;

ஸம்ஸ்தி²தா = well-positioned; standing well;

நமஸ்தஸ்யை = salutations unto thee;

நமஸ்தஸ்யை = salutations unto thee;

நமஸ்தஸ்யை = salutations unto thee;

நமோ = bowing; salute;

நம: = bowing; salutation;

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

அம்பா³யை = to the goddess or mother;

நம: = bowing; salutation;

அந்நபூர்ணே ஸதா³பூர்ணே ஸங்கர: ப்ராணவல்லபே⁴ ।

ஜ்ஞாந வைராக்³ய ஸித்³த்⁴யர்த்²ம் பி⁴க்ஷாம் தே³ஹி ச பார்வதீ ॥ ॥

O Goddess Sarasvati, Provider of food, always complete,
dear to the heart of Lord Shankar, I beg you for getting Knowledge and Renunciation.

(alternate

Replete with food, perfect at all times, beloved charmer of Shankara's life, O
Parvati, give me alms for fulfilment of knowledge and detachment..

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

ஸதா³பூர்ணே = Oh! ever-complete!;

ஸங்கர: = Shankara ; one who grants auspicious things; Shiva or
a person by that name;

ப்ராணவல்லபே⁴ = Oh! goddess you are dear to your lord as dear as life;

ஜ்ஞாந = ?? ;

வைராக்³ய = without passions; having overcome emotions;

ஸித்³த்⁴யர்த்²ம் = for the purpose of materialisation;

பி⁴க்ஷாம் = ?? ;

தே³ஹி = Give;

ச = and;

பார்வதீ = goddess Parvati, Shiva's consort;

முக்தாவித்³ருமஹேம-நீலத⁴வளச்சா²யைர்முகை²ஸ்தரீக்ஷணை:

யுக்தாமிந்து³கலாநிப³த்³த்⁴முகுடாம் தத்த்வார்த்²வ்ரணாத்தமிகாம் ।

கா³யத்ரீம் வரதா³ப⁴யாங்குஸகஸாஸூலம் கபாலம் கு³ணம்

ஸங்க²ம் சக்ரமதா²ரவிந்த³யுகு³லம் ஹஸ்தைர்வஹந்தீம் ப⁴ஜே || ||

I worship GayatrI, the goddess with faces having three eyes and illuminations from pearls, corals, gold and sapphire, with a crown sparkling with moonlight, with the essence of the ultimate truth - the word Om, carrying in her hands the propitious and assuring implements- a hook, a whip, a spear, a skull, a rope, a conch, a circular weapon and a pair of lotuses.

முத்தா = pearl;

வித்³ரும = coral;

ஹேம = gold;

நீல = sapphire;

த⁴வள = white;

சா²யா = shadow, reflection, lustre, hallucination;

ஈக்ஷண = eye;

த்ரீக்ஷண = the one with three eyes;

இந்து³கலா = moon light, moon phase;

தத்த்வார்த்² = the ultimate truth, Brahman;

கா³யத்ரீம் = (to) the goddess or mantra known as 'gAyatrI';

வரத³ = (a) boon-giving, propitious;

அப⁴ய = (a) assuring;

அங்குஸ = hook, goad;

கஸா = whip;

ஸூல = spear;

கபால = skull;

கு³ண = rope;

ஸங்க² = the conch shell;

சக்ர = wheel, disc, the famous weapon of Vishnu;

ஹஸ்தைர்வஹந்தீ = carrying or bearing by the hands;

ப⁴ஜே = I worship;

நமோ தே³வ்யை மஹாதே³வ்யை ஸிவாயை ஸததம் நம: ।

நம: ப்ரக்ரு²த்யை ப⁴த்³ராயை நியதா: ப்ரணதா: ஸ்ம தாம் ॥ ॥

Salutations to the goddess who is the greatest of all Goddesses. We always worship to this consort of Lord Shiva. Salutations to this Goddess who takes the form of mother nature and who grants all good happenings to us, to Her, we bow and offer our salutations..

நமோ = bowing; salute;

தே³வ்யை = to the goddess or god-like woman;

மஹாதே³வ்யை = to the great goddess;

ஸிவாயை = to Shiva;

ஸததம் = constant, regular;

நம: = bowing; salutation;

நம: = bowing; salutation;

ப்ரக்ரு²த்யை = to the female aspect of God or Nature;

ப⁴த்³ராயை = to the one who is good or grants well-being;

நியதா: = restrained; regulated; self-controlled; fixed; destined;

ப்ரணதா: = the bowing persons or the worshippers;

ஸ்ம = When added to present tense, past tense is indicated;

தாம் = her;

நாராயணி மஹாமாயே விஷ்ணுமாயே ஸநாதநி ।

ப்ராணாதி⁴தே³வி க்ரு²ஷ்ணஸ்ய மாமுத்³த⁴ர ப⁴வார்ணவாத் ।

ஓ க்லீம் ராதா⁴யை நம: ॥ ॥

Adorations to Goddess Radha!

Adorations to the beloved of Krishna! Adorations to Goddess

Narayani, The Supreme Power!.

நாராயணி = Oh! part of Narayana also of Shiva as Durga;
 மஹாமாயே = Oh. goddess of great illusory powers;
 விஷ்ணுமாயே = Oh! the illusory power or Maya of Vishnu;
 ஸநாதநி = Oh! the ancient one;
 ப்ராணாதி⁴தே³வி = ?? ;
 க்ரு³ஷ்ணஸ்ய = Krishna's;
 மாமுத்³த⁴ர = ?? ;
 ப⁴வா³ர்ணவாத் = from the ocean of 'bhava' births and deaths;
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
 க்லீம் = ?? ;
 ராதா⁴யை = to Radha;
 நம: = bowing; salutation;

விஸ்வேஸ்வரீம் ஜக³த்³தா⁴தரீம் ஸ்தி²தி ஸம்ஹார காரிணீம் |
 நித்³ராம் ப⁴க்³வதீம் விஷ்ணோரதுலாம் தேஜஸ: ப்ரபோ⁴ || ||

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!.

விஸ்வேஸ்வரீம் = the one who is controlling the Universe;
 ஜக³த்³தா⁴தரீம் = the one who is carrying or supporting the world;
 ஸ்தி²தி = of existence; maintenance; establishment; position or state;
 ஸம்ஹார = destruction;
 காரிணீம் = the doer;
 நித்³ராம் = sleep;
 ப⁴க்³வதீம் = the goddess;
 விஷ்ணோரதுலாம் = ?? ;

தேஜஸ: = from the shine ; brilliant energy;

ப்ரபோ⁴ = Oh! master!;

நித்யாநந்த³கீ வராப⁴யகீ ஸௌந்த³ர்ய ரத்நாகீ
நிர்⁴தூ⁴தாகி²ல கோ⁴ரபாவநகீ ப்ரத்யக்ஷமாஹேஸ்வரீ |
ப்ராலேயாசலவம்ஸபாவநகீ காஸீபுரா⁴தீ⁴ஸ்வரீ
பி⁴க்ஷாம் தே³ஹி க்ரு³பாவலம்ப³நகீ மாதாந்நபூர்ணேஸ்வரீ || ||

Oh Goddess adorned with beautiful gems, you are one who gives eternal happiness, grants boons and gives refuge to all devotees.

Oh Supreme Goddess, who appears before my very eyes, you make even a terrible sinner, free of his sins. You are the sanctifier of the Himalayan dynasty and the presiding deity of the sacred city of Kashi. You are the Goddess, who provides merciful support to all devotees. Oh mother, in whose presence there is never a scarcity of food, I beg you to feed me..

நித்யாநந்த³கீ = maker of everlasting happiness or bliss;

வராப⁴யகீ = the one who grants boons and refuge;

ஸௌந்த³ர்ய = beautiful;

ரத்நாகீ = the maker of gems or the sea which contains gems;

நிர்⁴தூ⁴தாகி²ல = all, referring to sins, shaken off;

கோ⁴ரபாவநகீ = the one who makes even a terrible sinner, a sacred one;

ப்ரத்யக்ஷமாஹேஸ்வரீ = MAheswari who is revealing herself before one's eyes;

ப்ராலேயாசலவம்ஸபாவநகீ = Oh! the sanctifier of the Himalaya dynasty;

காஸீபுரா⁴தீ⁴ஸ்வரீ = the presiding deity of Kashi city;

பி⁴க்ஷாம் = alms given in charity;

தே³ஹி = Give;

க்ரு³பாவலம்ப³நகீ = one who provides the merciful support;

மாதாந்நபூர்ணேஸ்வரீ = ?? ;

அயி கி³ரிநந்தி³நி நந்தி³தமேதி³நி விஸ்வவிநோதி³நி நந்த³நுதே
 கி³ரிவர விந்த⁴ய சிரோதி⁴நிவாஸிநி விஷ்ணுவிலாஸிநி ஜிஷ்ணுநுதே ।
 ப⁴க³வதி ஹே சிதிகண்ட²குடும்பி³நி பூ⁴ரி குடும்பி³நி பூ⁴ரி க்ரு³தே
 ஜய ஜய ஹே மஹிஷாஸுரமர்தி³நி ரம்யகபர்தி³நி சைலஸுதே ॥ ॥

I pray to you, Oh loved daughter of the mountain (himavAn), who is praised by the whole world and the one who entertains the universe. You control the entire world, residing in the peak of the great Vindhya mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging to Lord Shiva's and Vishnu's families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..

அயி = Oh goddess! or lady!;

கி³ரிநந்தி³நி = the delighter, daughter of the mountain; refers to Parvati;

நந்தி³தமேதி³நி = Oh! the one praised by the world;

விஸ்வவிநோதி³நி = Oh! the one who entertains the Universe;

நந்த³நுதே = Oh! the one praised by Nanda;

கி³ரிவர = the great mountain;

விந்த⁴ய = relating to the Vindhya mountain or region;

சிரோதி⁴நிவாஸிநி = Oh! the one who lives in the head i.e controls the head;

விஷ்ணுவிலாஸிநி = Vishnu's entertainer;

ஜிஷ்ணுநுதே = Oh! the conquering one;

ப⁴க³வதி = Oh goddess!;

ஹே = vocative for addressing a male;

சிதிகண்ட²குடும்பி³நி = Oh! the mistress of the Shiva family;

பூ⁴ரி = in good measure; excessive also refers to Vishnu and Shiva;

குடும்பி³நி = ?? ;

பூ⁴ரி = in good measure; excessive also refers to Vishnu and Shiva;

க்ரு¹தே = for the sake of;

ஜய = at (M.nom.) victory;

ஜய = at (M.nom.) victory;

ஹே = vocative for addressing a male;

மஹிஷாஸுரமர்தி³நி = Oh! crusher of the Mahishasura demon;

;

ரம்யகபர்தி³நி = ?? ;

ஸைலஸுதே = Oh! the daughter of the mountain;

சதுர்பு⁴ஜே சந்த்³ரகலாவதம்ஸே

குசோந்ந்தே குங்குமராக³ஸோணே ।

புண்ட்³ரேக்ஷா பாஷம்ங்கக்ஷ புஷ்பபா³ண

ஹஸ்தே நமஸ்தே ஜக³தே³கமாத: ॥ ॥

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..

சதுர்பு⁴ஜ = One with four hands;

சந்த்³ரகல்வதம்ஸ = (with) ornaments (avata.nsa) sparkling like
moonlight (cha.ndrakalA);

குசோந்ந்த = one with elevated (unnata) breasts (kucha);

குங்குமராக³ = color (rAga) of saffron (kumkuma);

ஸோண = red;

புண்ட்³ரேக்ஷா = with eyes (Ixu) like lotus (puNDra);

பாஷம்ங்கக்ஷ = ?? ;

புஷ்பபா³ண = at (M.nom.) one having flowers as arrows; generally refers to Cupid;

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

ஜக³தே³கமாத: = unique mother (ekamAtaH) of the worlds (jagat);

ப்³ராஹ்மீ மாஹேஸ்வரீ சைவ கௌமாரீ வைஷ்ணவீ ததா² |
வாராஹீ ச ததே²ந்த்³ராணீ சாமுண்டா³ ஸப்தமாதர: || ||

Salutations to the seven mothers, Goddesses sarasvatI (the wife of Lord Brahma), mAheshvarI (the wife of Lord Shiva), kaumArI, Goddess lakShmI (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi..

ப்³ராஹ்மீ = relating to Brahman (godhead);

மாஹேஸ்வரீ = one of the epithets of goddess like Durga;

சைவ = and like;

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

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

ததா² = like that (cf. yathA tathA);

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

ச = and;

ததே²ந்த்³ராணீ = ?? ;

சாமுண்டா³ = an epithet of goddess Durga (who killed 2 demons named 'cha.NDa' and 'mu.NDa');

ஸப்தமாதர: = the seven Mothers;

ப்ரு²த்²வி த்வயா த்⁴ரு²தா லோகா தே³வி த்வம் விஷ்ணுநா த்⁴ரு²தா |
த்வம் ச தா⁴ரய மாம் தே³வி பவித்ரம் குரு சாஸநம் (ஸ்த²ண்டி³ஸம்)

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..

ப்ரு²த்²வி = of the world or earth;

த்வயா = by you;

த்⁴ரு¹தா = having borne or worn; the female one who is bearing or wearing;

லோகா = of the worlds; the people;

தே³வி = Oh! goddess;

த்வம் = you;

விஷ்ணுநா = by Vishnu;

த்⁴ரு¹தா = having borne or worn; the female one who is bearing or wearing;

த்வம் = you;

ச = and;

தா⁴ரய = take the form; bear or wear;

மாம் = me;

தே³வி = Oh! goddess;

பவித்ரம் = sacred one;

குரு = do;

ஆஸநம் = seat;

ஸ்த²ண்டி³லம் = ?? ;

ஸரணாக³ததீ³நார்தபரித்ராணபராயணே |

ஸர்வஸ்யார்திஹரே தே³வி நாராயணி நமோஸ்து தே || ||

Oh! Goddess, who is part of Lord viShNu and Shiva(as Durga), who removes all afflictions, and who is the saviour of all the weak and afflicted devotees who surrender to you, I salute you..

ஸரணாக³ததீ³நார்தபரித்ராணபராயணே = to the one dedicated to the rescue of the surrendered, weak and afflicted (devotees);

ஸர்வஸ்யார்திஹரே = Oh! the remover of the afflictions of all;

தே³வி = Oh! goddess;

நாராயணி = Oh! part of Narayana also of Shiva as Durga;

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

தே = to you or your (here:poss.);

காத்யாயந்யை ச வித்³மஹே | கந்யகுமார்யை தீ⁴மஹி |
தந்நோ து³ர்கா³ ப்ரசோத³யாத் || ||

This is my offering to the goddess kAtyAyini .

I meditate to this virgin goddess.

Let that durgA, (who can be approached only by great penance) inspire me..

காத்யாயந்யை = to the goddess Katyayini;

ச = and;

வித்³மஹே = offering;

கந்யகுமார்யை = to goddess Durga;

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

து³ர்கா³ = goddess Durga (one who can be approached or realised with
great difficulty e.g. 'durgaH' meaning a fort);

ப்ரசோத³யாத் = induces; activates;

து³ர்கே³ ஸ்ம்ரு³தா ஹரஸி பீ⁴திமஸேஷஜந்தோ:

ஸ்வஸ்த்²யை ஸ்ம்ரிதா மதிமதீவ ஸுபா⁴ம் த்³தா³ஸி |

தா³ரித்³ர்யது: ³க² ப⁴யஹாரிணீ கா த்யத³ந்யா

ஸர்வோபகார கரணய ஸதா³த்³ரசித்தா |

ஓ து³ம் து³ர்கா³யை நம: || ||

Adorations to Goddess Durga!

O Mother Durga! Whoever remembers you during a difficult situation,
he is freed from all forms of fear. When called to mind by those who
are in a healthy condition, you grant them a pure intellect. Who is there
but you – the dispeller of poverty, pain and fear. Whose heart is ever
compassionate for doing good to everyone!.

து³ர்கே³ = Oh! Durga!;
 ஸ்ம்ரு³தா = remembered thing;
 ஹரஸி = You destroy;
 பீ⁴திமஸேஷஜந்தோ: = the entire fear of the living beings, without
 leaving any remainder;
 ஸ்வஸ்த்²யை = to the goddess who grants well being;
 ஸ்ம்ரிதா = ?? ;
 மதிமதீவ = ?? ;
 ஸுபா⁴ம் = the auspicious one;
 த³தா³ஸி = You give;
 தா³ரித்³யது:³க² = difficulty or unhappiness or sorrow caused by poverty;
 ப⁴யஹாரிணீ = the one who removes fear;
 கா = who;
 த்யத³ந்யா = ?? ;
 ஸர்வோபகார = helping all; in favour of all;
 கரணய = for the sense organ;
 ஸதா³த்³ரசித்தா = ?? ;
 ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
 து³ம் = ?? ;
 து³ர்கா³யை = to goddess Durga;
 நம: = bowing; salutation;

ஸர்வஸ்வரூபே ஸர்வேஸே ஸர்வஸக்தி ஸமந்விதே ।

ப⁴யேப⁴யஸ்த்ராஹி நோ தே³வி து³ர்கே³ தே³வி நமோ⁵ஸ்துதே ॥ ॥

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..

ஸர்வஸ்வரூபே = Oh! the one having all forms or the one having all in one's form;

ஸர்வேஸே = to all;

ஸர்வஸக்தி = the all powerful;

ஸமந்விதே = when followed;

ப⁴யேப்⁴யஸ்த்ராஹி = Save or protect from fears;

நோ = us or to us or ours;

தே³வி = Oh! goddess;

து³ர்கே³ = Oh! Durga!;

தே³வி = Oh! goddess;

நமோஸ்துதே = Salutations unto Thee;

ஸர்வே ப⁴வந்து ஸுகி²ந: ஸர்வே ஸந்து நிராமயா: ।

ஸர்வே ப⁴த்³ராணி பஸ்யந்து மா கஸ்சித்³ து: ³க²பா⁴க்³ப⁴வேத் || ||

May everybody be happy, may everybody be free from disease,

may everybody see goodness, may none fall on evil days..

ஸர்வே = all;

ப⁴வந்து = May them be so or let them be so or let them happen;

ஸுகி²ந: = happy people;

ஸர்வே = all;

ஸந்து = May them be so;

நிராமயா: = without any illness or affliction or disease;

ஸர்வே = all;

ப⁴த்³ராணி = good or auspicious things; those which end in happiness or welfare;

பஸ்யந்து = let them see;

மா = do not;

க: = who;

சித்³ = thought; intelligence; consciousness part of the mind;

து: ³க²பா⁴க்³ப⁴வேத் = would become a partaker of sorrow;

ஓ ஸஹ நாவவது | ஸஹ நௌபு⁴நக்து |
 ஸஹவீர்யம் கரவாவஹை |
 தேஜஸ்வி நாவதீ⁴தமஸ்து | மா வித்³விஷாவஹை |
 ஓ ஶாந்தி: ஶாந்தி: ஶாந்தி: || ||

Om! May the Lord protect us, may he cause us to enjoy,
 may we exert together, may our studies be thorough
 and faithful, may we never quarrel with each other.
 Om Peace Peace Peace..

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

ஸஹ = along with; together;

நாவவது = ?? ;

ஸஹ = along with; together;

நௌ = ?? ;

பு⁴நக்து = let one protect or save or nourish;

ஸஹவீர்யம் = along with strength;

கரவாவஹை = ?? ;

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

நாவதீ⁴தமஸ்து = ?? ;

மா = do not;

வித்³விஷாவஹை = quarrel; develop enmity;

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

ஶாந்தி: = Peace; tranquility;

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ஶாந்தி: = Peace; tranquility;

ஓ அஸதோ மா ஸத்³க³மய | தமஸோ மா ஜ்யோதிர்க³மய |
 ம்ரு³த்யோர்மா அம்ரு³தம் க³மய |

ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: ॥ ॥

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

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

அஸதோ = from untruth;

மா = do not;

ஸத்³க³மய = Reach or lead me towards the good or truth or reality;

தமஸோ = from darkness;

மா = do not;

ஜ்யோதிர்க³மய = lead into the light;

ம்ரு³த்யோர்மா = do not to death;

அம்ரு³தம் = nectar;

க³மய = lead me to;

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

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

க³ணநாத²ஸரஸ்வதீரவிஸாக்ரப்³ரு³ஹஸ்பதீந் ।

பஞ்சைதாந் ஸம்ஸ்மரேந்நித்யம் வேத³வாணீப்ரவ்ரு³த்தயே ।

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

க³ணநாத²ஸரஸ்வதீரவிஸுக்ரப்³ரு'ஹஸ்பதீந் = the chief of 'gaNA',
s, Sarasvathi, Sun, Venus and Jupiter;

பஞ்சைதாந் = these five;

ஸம்ஸமரேந்நித்யம் = May we remember ever;

வேத³வாணீப்ரவ்ரு'த்தயே = ?? ;

ஓ ப⁴த³ரம் கர்ணேபி:⁴ ஸ்ரு'ணுயாம தே³வா |

ப⁴த³ரம் பஸ்யேமாக்ஷபி⁴ர்யஜத்ரா: |

ஸ்தி²ரைரங்கை³ஸ்துஷ்டுவாம்ஸஸ்தநூபி:⁴ |

வ்யஸேம தே³வஹிதம் யதா³யு: || ||

Let us hear good things through our ears, see good things through our eyes
and do good things through our bodies and please the gods whereby our life
span may be increased..

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

ப⁴த³ரம் = well-being; welfare;

கர்ணேபி:⁴ = through the ears;

ஸ்ரு'ணுயாம = May we hear;

தே³வா: = gods;

ப⁴த³ரம் = well-being; welfare;

பஸ்யேமாக்ஷபி⁴ர்யஜத்ரா: = May we the maintainers of the sacred fire see with our eyes;

ஸ்தி²ரைரங்கை³ஸ்துஷ்டுவாம்ஸஸ்தநூபி:⁴ = ?? ;

வ்யஸேம = We may occupy; obtain; reach;

தே³வஹிதம் = that which is fit for the godsthe welfare of the gods;

யதா³யு: = that life span;

ஸ்வஸ்தி ந இந்த்³ரோ வ்ரு'த்³த⁴ஸ்ரவா: |

ஸ்வஸ்தி ந: பூஷா விஸ்வவேதா:³ |

ஸ்வஸ்திநஸ்தார்க்ஷயோ அரிஷ்டநேமி: |

ஸ்வஸ்திர்நோ ப்³ரு'ஹஸ்பதிர்³தா⁴து || ||

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

ஸ்வஸ்தி = well being;

ந = NoNot; no;

இந்த்³ரோ = indraH, chief of demigods;

வ்ரு'த்³த⁴ஸ்ரவா: = an epithet of Indra the chief of gods;

ஸ்வஸ்தி = well being;

ந: = us; to us or ours;

பூஷா = the sun;

விஸ்வவேதா:³ = those who know the Universe;

ஸ்வஸ்திநஸ்தார்க்ஷயோ = Let Garuda grant us well-being;

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

ஸ்வஸ்திர்நோ = ?? ;

ப்³ரு'ஹஸ்பதிர்³தா⁴து = ?? ;

ஓ ஸம் நோ மித்ர: ஸம் வருண: | ஸம் நோ ப⁴வத்வர்யமா |
 ஸம் ந இந்த்³ரோ ப்³ரு'ஹஸ்பதி: | ஸம் நோ விஷ்ணுருருக்ரம: |
 நமோ ப்³ரஹ்மணே | நமஸ்தே வாயோ | த்வமேவ ப்ரத்யக்ஷம் ப்³ரஹ்மாஸி |
 த்வமே வப்ரத்யக்ஷம் ப்³ரஹ்ம வதி³ஷ்யாமி | ரு'தம் வதி³ஷ்யாமி |
 ஸத்யம் வதி³ஷ்யாமி | தந்மாமவது | தத்³வக்தாரமவது |
 அவது மாம் | அவது வக்தாரம் |
 ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: || ||

Be peace to us Mitra. Be peace to us Varuna. Be peace to us
 Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu
 be peace to us. Adoration to the Eternal. Adoration to thee, O
 Vayu. Thou, thou art the visible Eternal and as the visible Eternal I
 will declare thee. I will declare Righteousness! I will declare Truth!

May that protect me! May that protect the speaker! Yea, may it protect me! May it protect the speaker! Yea, may it protect me! May it protect the speaker! OM! Peace! Peace! Peace!.

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

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

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

மித்ர: = god Mitra;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

வருண: = the god of water;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

ப⁴வத்வர்யமா = let sun be;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

ந = NoNot; no;

இந்த்³ரோ = indraH, chief of demigods;

ப்³ருஹஸ்பதி: = the guru of the devAs and one of the nine grahAs i.eJupiter;

ஸம் = good things, auspicious or propitious things; happinessLord

Ganesh, the son of Pashupati or Shiva;

நோ = us or to us or ours;

விஷ்ணுருக்ரம: = the great steps taken by Vishnu;

நமோ = bowing; salute;

ப்³ரஹ்மணே = to the Brahman;

நமஸ்தே = greetings, salutations to you;

வாயோ = wind's;

த்வமேவ = you alone; you only;

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

ப்³ரஹ்மாஸி = Brahman, you are;

த்வமேவ = you indeed;

ப்ரத்யக்ஷம் = directly preceivable, before one's very eyes;

ப்³ரஹ்ம = Brahman; God;

வதி³ஷ்யாமி = I shall speak ; utter;

ரு³தம் = Vedic or divine truth; water; divine law; sun; seen objects;

வதி³ஷ்யாமி = I shall speak ; utter;

ஸத்யம் = the truth;

வதி³ஷ்யாமி = I shall speak ; utter;

தந்மாமவது = Let that protect me;

தத்³வக்தாரமவது = Let that protect the speaker;

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

மாம் = me;

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

வக்தாரம் = the speaker;

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

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

புநரபி ஜநநம் புநரபி மரணம்

புநரபி ஜநநீ ஜட²ரே ஸயநம் ।

இஹ ஸம்ஸாரே ப³ஹுது³ஸ்தாரே

க்ரு³பயா³பாரே பாஹி முராரே ॥ ॥

Born again, death again, again to stay in the mother's womb !

It is indeed hard to cross this boundless ocean of samsAra. Oh

Murari ! Redeem me through Thy mercy..

புநரபி = again and again;
 ஜநநம் = the birth;
 புநரபி = again and again;
 மரணம் = death;
 புநரபி = again and again;
 ஜநநீ = mother;
 ஜட²ரே = in the mouth;
 ஸயநம் = the bed;
 இஹ = here; in this world;
 ஸம்ஸாரே = in this world or worldly life;
 ப³ஹுது³ஸ்தாரே = in the one which is difficult to cross;
 க்ரு³பயா³பாரே = Oh! the one with unbounded compassion;
 பாஹி = protect; save;
 முராரே = Oh! the enemy of Mura demon, Vishnu or Krishna;

ஆரோக்³ய: ப்ரத³தா³து நோ தி³நகர: சந்த³ரோயஸோ நிர்மலம்
 பூ⁴திம் பூ⁴மிஸுத: ஸுதா⁴ம்ஸுதநய: ப்ரஜ்ஞாம் கு³ரு³ர்கௌ³ரவம் |
 காவ்ய: கோமலவாக்³விலாஸமதுலம் மந்தோ³ முத³ம் ஸர்வதா³
 ராஹு³ர்பா³ஹு-ப³லம் விரோத⁴-ஸமநம் கேது: குஸஸ்யோந்நதிம் || ||

Oh! May we have, health from Sun, pure glory from Moon, well-being from the son of Earth, wisdom and glory to the teacher from the son of Moon, poetry and uncomparable joy in soft speech from ..., happiness within limits forever from ..., strength (of limbs) from RAhu, ability to overcome opposition and the progress of the family from Ketu..

ஆரோக்³ய: = good health;
 ப்ரத³தா³து = May give me or us;
 நோ = us or to us or ours;
 தி³நகர: = the sun, the day-maker;

சந்த்³ரோயஸோ = ?? ;

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

பூ⁴திம் = well-being; welfare; prosperity;

பூ⁴மிஸுத: = the son of the Earth;

ஸுதா⁴ம்ஸுதநய: = the son of sudhA.nshu, moon;

ப்ரஜ்ஞாம் = conscipusness;

கு³ருர்கெள³ரவம் = felicitation of teachers;

காவ்ய: = poem; poetry;

கோமலவாக்³விலாஸமதுலம் = ?? ;

மந்தோ³ = dull-witted; slow;

முத³ம் = happiness;

ஸர்வதா³ = ever; always;

ராஹு³ர்பா³ஹு-ப³லம் = ?? ;

விரோத⁴-ஸமநம் = ?? ;

கேது: = south Node;

குலஸ்யோந்நதிம் = ?? ;

ஓ ஸர்வேஷாம் ஸ்வஸ்தி³ர்ப⁴வது | ஸர்வேஷாம் ஸாந்தி³ர்ப⁴வது |
 ஸர்வேஷாம் பூர்ணம் ப⁴வது | ஸர்வேஷாம் மங்க்³ளம் ப⁴வது |
 ஸர்வே ப⁴வந்து ஸுகி²ந: ஸர்வே ஸந்து நிராமயா: |
 ஸர்வே ப⁴த்³ராணி பஸ்யந்து மா கஸ்சித்³ து:³க² பா⁴க்³ப⁴வேத் |
 ஓ ஆநந்த³ | ஓ ஆநந்த³ | ஓ ஆநந்த³ || ||

May Auspiciousness be unto all!

May Peace be unto all!

May Fullness be unto all!

May Prosperity be unto all!

May all be happy! May all be free of diseases!

May all see what is good! May no one suffer from misery!

OM Bliss! Bliss! Bliss!.

- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஸர்வேஷாம் = all people's;
- ஸ்வஸ்திர்⁴வது = Let there be well-being;
- ஸர்வேஷாம் = all people's;
- ஸாந்திர்⁴வது = Let there be peace.;
- ஸர்வேஷாம் = all people's;
- பூர்ணம் = full of; complete; infinite; whole; undivided;
- ப⁴வது = Let or may it be so; let or may it happen.;
- ஸர்வேஷாம் = all people's;
- மங்க்³ளம் = auspiciousness; welfare; well-being; good things;
- ப⁴வது = Let or may it be so; let or may it happen.;
- ஸர்வே = all;
- ப⁴வந்து = Let them be so or let them happen. May they happen.;
- ஸுகி²ந: = happy people;
- ஸர்வே = all;
- ஸந்து = Let them be;
- நிராமயா: = without any illness or affliction or disease;
- ஸர்வே = all;
- ப⁴த்³ராணி = good or auspicious things; those which end in happiness or welfare;
- பஸ்யந்து = let them see;
- மா = do not;
- க: = who;
- சித்³ = thought; intelligence; consciousness part of the mind;
- து: ³க² = sorrowful; unhappy;
- பா⁴க்³ப⁴வேத் = Let one become a beneficiary or partaker or shareholder of the fortune etc.;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த³ = joy; delight; happiness;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த³ = joy; delight; happiness;
- ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
- ஆநந்த³ = joy; delight; happiness;

ஓ விஸ்வாநி தே³வ ஸவிதர்து³ரிதாநி பராஸுவ ।
யத்³ ப⁴த்³ரம் தந்நு ஆஸுவ ॥ ॥

Aum! Oh Savitr (Sun)! Lord of the Universe, remove our defects;
Bring whatever is auspicious to us..

ஓ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;
விஸ்வாநி = literally: the worlds or Universe;
தே³வ = Oh! god Oh! God!;
ஸவிதர்து³ரிதாநி = Oh! suryanarayan, the sins;
பராஸுவ = bless us after removing sins;
யத்³ = That which;
ப⁴த்³ரம் = well-being; welfare;
தந்நு = ?? ;
ஆஸுவ = grant ; bless one with;

ஓ தச்சக்ஷுர்தே³வஹிதம் புரஸ்தாச்ச்²கமுச்சரத் ।
பஸ்யேம ஸரத:³ ஸதம் ஜீவேம ஸரத:³ ஸதம்
ஸ்ரு³ணயாம ஸரத:³ ஸதம் ப்ரப்³ரவாம ஸரத:³ ஸதம்
அதீ³நா: ஸ்யாம் ஸரத:³ ஸதம் பூ⁴யஸ்ச ஸரத:³ ஸதாத் ॥ ॥

OM! That bright eye (in the form of the Sun) is high in front of us.
(With that eye as our guide) Let us see (properly) for hundred years, live for
hundred years, hear (properly) for hundred years, speak (properly) for
hundred years, be independent for hundred years, and again have all
these for hundred years..

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

தச்சகூர்³தே³வஹிதம் = that Sun which is like eyes overseeing the welfare of the gods;

புரஸ்தாச்ச்²கமுச்சரத் = ?? ;

பஸ்யேம = let us see;

ஸரத:³ = autumn seasons;;

ஸதம் = cardinal number 100;

ஜீவேம = let us live;

ஸரத:³ = autumn seasons;;

ஸதம் = cardinal number 100;

ஸ்ரு³ணுயாம் = May we hear;

ஸரத:³ = autumn seasons;;

ஸதம் = cardinal number 100;

ப்ரப்³ரவாம் = May we be talking;

ஸரத:³ = autumn seasons;;

ஸதம் = cardinal number 100;

அதீ³நா: = those who are not poor or humble or in a miserable plight;

ஸ்யாம் = ?? ;

ஸரத:³ = autumn seasons;;

ஸதம் = cardinal number 100;

ப்⁴ரய: = ?? ;

ச = and;

ஸரத:³ = autumn seasons;;

ஸதாத் = from 100;

ஸ்வஸ்தி ப்ரஜாப்⁴ய: பரிபாலயந்தாம் ।

ந்யாயேந மார்³கே³ண மஹீம் மஹீஸாம் ।

கோ³ ப்³ராஹ்மணேப்⁴ய: ஸுப்⁴மஸ்து நித்யம் ।

லோகா: ஸமஸ்தா: ஸுகி²நோ ப⁴வந்து ॥ ॥

Let the subjects be governed and nourished by the rulers, who follow a path of justice. Let the cattle and the righteous people (brAhmana) have goodness and let all people be happy..

ஸ்வஸ்தி = well being;
 ப்ரஜாப்ய: = all the people or subjects;
 பரிபாலயந்தாம் = the protectors or rulers;
 ந்யாயேந = lawful;
 மாக்³ண = through the road or street or route;
 மஹீம் = the earth; the world;
 மஹீஸாம் = the ruler of the world or earth;
 கோ³ = cow;
 ப்³ராஹ்மணேப்ய: = Brahmins;
 ஸுபீமஸ்து = Let auspiciousness be there;
 நித்யம் = ever; permanent;
 லோகா: = the worlds; the people;
 ஸமஸ்தா: = all; the entire;
 ஸுகி²நோ = happy people;
 ப⁴வந்து = May them be so or let them be so or let them happen;

காலே வர்ஷந்து ப்ரஜந்ய: ப்ரு²தி²வீ ஸஸ்யஸாவிநீ |
 தே³ஸோயம் க்ஷோப⁴ரஹிதா: ப்³ராஹ்மண: ஸந்து நிர்ப்ய: || ||

Let the rains shower in time, Let the earth brim with food grains,
 Let this country be full of auspiciousness and be free from
 agitation and affliction, let the righteous people be free from
 fear..

காலே = in time;
 வர்ஷந்து = Let them rain;
 ப்ரஜந்ய: = rain;
 ப்ரு²தி²வீ = the world; the earth;
 ஸஸ்யஸாவிநீ = the mistress of corn or foodgrains; may refer to earth;
 தே³ஸோயம் = this country;

கூஷாப⁴ரஹிதா: = one free from affliction or agitation;

ப³ராஹ்மண: = the Brahmin community; certain specified portions of the Vedas;

ஸந்து = May them be so;

நிர்⁴ய: = fearless;

அபக்ராமந்து பூ⁴தாநி பிஸாசா: ஸர்வதோதி³ஸம் ।

ஸர்வேஷாமவிரோதே⁴ந யஜ்ஞுகர்ம ஸமாரபே⁴ ॥ ॥

Let the (evil) beings and non-beings depart in all directions,

let us begin the worship without any obstacles..

அபக்ராமந்து = May we be averse to or abhor;

பூ⁴தாநி = ?? ;

பிஸாசா: = the ogres; spirits; ghosts;

ஸர்வதோதி³ஸம் = in all directions;

ஸர்வேஷாம் = ?? ;

அவிரோதே⁴ந = without opposition, smoothly;

யஜ்ஞுகர்ம = activity relating to sacrifice;

ஸமாரபே⁴ = started well;

அக்³நிம் ப்ரஜ்வாலிதம் வந்தே³ ஜாதவேத³ம் ஹுதாஸநம் ।

ஹிரண்யமநலம் வந்தே³ ஸம்ரு³த்³த⁴ம் விஸ்வதோமுக²ம் ॥ ॥

I salute Agni—the lighted one; Agni—the knower of all;

Agni—the golden one; Agni—full of wealth and seer of the world..

அக்³நிம் = fire or the god of fire;

ப்ரஜ்வாலிதம் = ?? ;

வந்தே³ = I worship; bow;

ஜாதவேத³ம் = the one who knows the Vedas;

ஹுதாஸநம் = the fire-god;

ஹிரண்யமநலம் = the golden-hued fire;

வந்தே³ = I worship; bow;

ஸம்ரு³த்³த⁴ம் = the one with riches or prosperity;

விஸ்வதோமுக²ம் = having the face on all sides of the Universe;

ஸ்ரத்³தா⁴ம் மேதா⁴ம் யஸ: ப்ரஜ்ஞாம் வித்³யாம் பு³த்³தி⁴ம் ஸ்ரியம் ப³லம் |
ஆயுஷ்யம் தேஜ ஆரோக்³யம் தே³ஹி மே ஹவ்யவாஹந || ||

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

ஸ்ரத்³தா⁴ம் = faith; dedication; belief;

மேதா⁴ம் = intellect; intelligence; also Sarasvati the goddess of learning;

யஸ: = fame; reputation;

ப்ரஜ்ஞாம் = conspicusness;

வித்³யாம் = knowledge;

பு³த்³தி⁴ம் = intellect; intelligence;

ஸ்ரியம் = Goddess LakShmi; wealth; prosperity;

ப³லம் = A lad or son;

ஆயுஷ்யம் = promoting longevity;

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

ஆரோக்³யம் = good health;

தே³ஹி = Give;

மே = to me or my;

ஹவ்யவாஹந = ?? ;

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

நம = mine; my;

இதி = thusthus;

ஆதி³த்யாய ஸோமாய மங்க்³ளாய பு³தா⁴ய ச |

கு³ரு ஸூக்ர ஸநிப்⁴யஸ்ச ராஹவேகேதவே நம: || ||

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

ஆதி³த்யாய = to the sun;

ஸோமாய = to the god soma;

மங்க³ளாய = for good; welfare; well-being or for the planet Mangal;

பு³தா⁴ய = by Budha;

ச = and;

கு³ரு = teacher (refers to spiritual teacher), the preceptor;

ஸூக்ர = bright; radiant; white; of Venus;

ஸநிப்⁴ய: = to Shani and others;

ச = and;

ராஹவே = to rAhU, north Node;

கேதவே = to ketu, south Node;

நம: = bowing; salutation;

ஓ த்⁴யேய: ஸதா³ ஸவித்ரு¹மண்ட³ல மத்⁴யவர்தி |

நாராயண: ஸரஸிஜாஸந்ஸம்நிவிஷ்ட: |

கேயூரவாந மகரகுண்ட³லவாந கிரீட |

ஹாரீ ஹிரண்மயவபுர்த்⁴ரு¹தஸங்க²சக்ர: || ||

OM! meditate always on the centre of the solar orb, the (seat of) Narayan with the lotus, with a bracelet, a crocodile-earring, a crown, an attractive golden body and a chakra..

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

த்⁴யேய: = the one worthy of meditation;

ஸதா³ = always; ever;

ஸவித்ரு¹மண்ட³ல = the orb of the sun;

மத்⁴யவர்தி = that which is present in the middle;

நாராயண: = Vishnu;

ஸரஸிஜாஸந்ஸம்இவிஷ்ட: = ?? ;

கேயூரவாந = ?? ;

மகரகுண்ட³லவாந = ?? ;

கிரீட = ?? ;

ஹரீ = that which attracts;

ஹிரண்மயவபுர்த்⁴ரு¹தஸங்க²சக்ர: = ?? ;

ஓ மித்ராய நம: ।

ஓ ரவயே நம: ।

ஓ ஸூர்யாய நம: ।

ஓ பா⁴நவே நம: ।

ஓ க²கா³ய நம: ।

ஓ பூஷ்ணே நம: ।

ஓ ஹிரண்யக³ர்பா⁴ய நம: ।

ஓ மரீசயே நம: ।

ஓ ஆதி³த்யாய நம: ।

ஓ ஸவித்ரே நம: ।

ஓ அர்காய நம: ।

ஓ பா⁴ஸ்கராய நம: ।

ஓ ஸ்ரீஸவித்ரு¹ஸூர்யநாராயணய நம: ॥ ॥

OM! Salutations to Mitra; OM! Salutations to Ravi; OM! Salutations to Surya; OM! Salutations to Bhanu; OM! Salutations to Khaga; OM! Salutations to Pushana; OM! Salutations to Hiranyagarbha; OM! Salutations to Marichi; OM! Salutations to Aditya; OM! Salutations to Savitri; OM! Salutations to Arka; OM! Salutations to Bhaskar; OM! Salutations to Savitri-Suryanarayana..

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

மித்ராய = to Mitra or a friend;

நம: = bowing; salutation;

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

ரவயே = to the sun;

நம: = bowing; salutation;

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

ஸூர்யாய = to Surya;

நம: = bowing; salutation;

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

பா⁴நவே = to the sun;

நம: = bowing; salutation;

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

க²கா³ய = ?? ;

நம: = bowing; salutation;

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

பூஷ்ணே = to the Sun, the nourisher;

நம: = bowing; salutation;

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

ஹிரண்யக³ர்பா⁴ய = to the one having a golden womb, Sun or Vishnu;

நம: = bowing; salutation;

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

மரீசயே = to Marichi;

நம: = bowing; salutation;

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

ஆதி³த்யாய = to the sun;

நம: = bowing; salutation;

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

ஸவித்ரே = Oh! suryanarayan!;

நம: = bowing; salutation;

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

அர்காய = to sun god;

நம: = bowing; salutation;

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

பா⁴ஸ்கராய = to the sun;

நம: = bowing; salutation;

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

ஸ்ரீஸவித்ரு'ஸுரியநாராயணய = to the venerable sun thro' whom the Trinity manifests;

நம: = bowing; salutation;

ஆதி³த்யஸ்ய நமஸ்காராந் யே குர்வந்தி தி³நே தி³நே ।

ஜந்மாந்தரஸஹஸ்ரேஷு தா³நித்³ர்யம் தோ³ஷ நாஸதே ।

அகாலம்ரு³த்ய ஹரணம் ஸர்வவ்யாதி⁴ விநாஸநம் ।

ஸுரியபாதோ³த³கம் தீர்த²ம் ஜட²ரே தா⁴ரயாம்யஹம் ॥ ॥

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..

ஆதி³த்யஸ்ய = ?? ;

நமஸ்காராந் = bowing; respects;

யே = they who;

குர்வந்தி = do;

தி³நே = during the day;

தி³நே = during the day;

ஜந்மாந்தரஸஹஸ்ரேஷு = in the thousands of previous births;

தா³நித்³ர்யம் = poverty;

தோ³ஷ = defective; sinful;

நாஸதே = destroys;

அகாலம்ரு³த்யு = at (M.nom.) untimely death;

ஹரணம் = the act of removal or destruction;

ஸர்வவ்யாதி⁴ = all kinds of diseases and illnesses;

விநாஸநம் = the one who destroys;

ஸூர்யபாதோ³த³கம் = the water offered at the feet of the sun;

தீ⁴ர்த²ம் = water; water body;

ஜட²ரே = in the mouth;

தா⁴ரயாம்யஹம் = I wear or bear;

பா⁴ஸ்கராய வித்³மஹே | மஹத்³த்யுதிகராய தீ⁴மஹி |

தந்நோ ஆதி³த்ய: ப்ரசோத³யாத் || ||

This is my offering to the Sun .

I meditate to the one who illumines greatly.

Let that Sun God inspire me..

பா⁴ஸ்கராய = to the sun;

வித்³மஹே = offering;

மஹத்³த்யுதிகராய = to the one who illumines greatly;

தீ⁴மஹி = May meditate;

தந்நோ = ?? ;

ஆதி³த்ய: = ?? ;

ப்ரசோத³யாத் = inspire; kindle; urge; induce;;

க³ங்கே³ச யமுநே சைவ கோ³தா³வரீ ஸரஸ்வதீ |

நர்மதா³ எரிந்து⁴ காவேரீ ஜலே⁵ஸ்மிந் ஸந்நித⁴ம் குரு || ||

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

க³ங்கே³ = Oh! the Ganges river (as goddess);

யமுநே = Oh! the Yamuna river (as goddess);

சைவ = and like;

கோ³தா³வரீ = river godavari (as goddess);

ஸரஸ்வதீ = goddess of knowledge known by this name (as goddess);

நர்மதா³ = river Narmada (as goddess);

எரிந்து⁴ = of the sea;

காவேரீ = river kaveri (as goddess);

ஜலே⁵ஸ்மிந் = in this water;

ஸந்நித⁴ம் = near, close or in the presence;

குரு = do;

நமாமி க³ங்கே³ தவ பாத³பங்கஜம்

ஸுராஸுரைர்வந்தி³ததி³வ்யருபம் |

பு⁴க்திம் ச முக்திம் ச த³தா³ஸி நித்யம்

பா⁴வாநுஸாரேண ஸதா³ நராணாம் || ||

Salutations to the lotus feet of Ganga. Your divine form is worshipped by Suras and Asuras. You give objects of enjoyment and salvation everyday depending on the level of devotion and attitude of men..

நமாமி = I bow; salute; pay my respects;

க³ங்கே³ = Oh! gangA!;

தவ = your;

பாத³பங்கஜம் = the lotus feet;

ஸுராஸுரைர்வந்தி³ததி³வ்யரூபம் = the divine form worshipped by the gods and demons;

பு⁴க்திம் = Eating and worldly enjoyments;

ச = and;

மு³க்திம் = liberation;

ச = and;

த³தா³ஸி = You give;

நி³த்யம் = ever; permanent;

பா⁴வாநுஸாரேண = according to one's attitude or thought;

ஸதா³ = always; ever;

நராணாம் = men's;

க³ங்கா³ க³ங்கே³தி யோ ப்³ரூயாத் யோஜநாநா ஸதாரபி ।

மு³ச்யதே ஸர்வபாபேப்⁴யோ விஷ்ணுலோகம் ஸக³ச்ச²தி ॥ ॥

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

க³ங்கா³ = the river Ganges;

க³ங்கே³தி = uttering thus:'gange!';

யோ = He who;

ப்³ரூயாத் = Let it be said; let us say;

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

ஸதாரபி = even after 100;

மு³ச்யதே = is liberated or freed;

ஸர்வபாபேப்⁴யோ = from all the sins;

விஷ்ணுலோகம் = Vishnu's abode or world;

ஸக³ச்ச²தி = He goes;

கராக்³ரே வஸதே லக்ஷ்மீ: கரமத்⁴யே ஸரஸ்வதீ | கரமுலே ஸ்தி²ரா கௌ³ரீ
கரமுலே து கோ³விந்த: ³ ப்ரபா⁴தே கரத³ர்ஸநம் || || மங்க³ளம் ஜ்கரத³ர்ஸநம்

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..

கராக்³ரே = at the beginning of the hand;

வஸதே = one lives; dwells;

லக்ஷ்மீ: = Goddess Laxmi;

கரமத்⁴யே = in the middle of the hand;

ஸரஸ்வதீ = Oh! sarasvati ; goddess of knowledge;

கரமுலே = at the root of the hand;

து = but; on the other hand;

கோ³விந்த: ³ = the cowherd boy Krishna;

ப்ரபா⁴தே = in the early morning;

கரத³ர்ஸநம் = the sight of the hand; looking at the hand;

அஹல்யா த்³ரௌபதீ³ ஸீதா தாரா மந்தோ³த³ரீ ததா² |

பஞ்சகந்யா ஸ்மரேந்நித்யம் மஹாபாதகநாஸநம் || ||

Let us remember the five ladies (daughters)

ahalyA, draupadI, sItA, tArA, mandodarI

regularly as their character can provide strength

to get rid of sins and ill feelings..

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

த்³ரௌபத்³ = wife of the 'PaNDavAs';;

ஸீதா = Rama's wife;

தாரா = wife of Vali, Devi (Tantric);

மந்தோ³த்³ = wife of Ravana;

ததா² = like that (cf. yathA tathA);

பஞ்சகந்யா = five girls;

ஸ்மரேத் = remember;

நித்யம் = always, constant;

மஹாபாதகநாஸநம் = that which destroys great sins;

ப்³ரஹ்மாமுராரிஸ்த்ரிபுராந்தகாரீ

பா⁴நுஸஸீ பூ⁴மிஸுதோ பு³த்⁴ஸ்ச |

கு³ருஸ்ச ஸாக்ரஸ்ச ஸநி ராஹு கேதவ:

குர்வந்து ஸர்வே மம ஸுப்ரபா⁴தம் || ||

Brahma, Murari, Shiva, Sun, Moon, Mangal , Budha, Guru, Shukra,
Shani, Rahu and Ketu - may all of them make mine a good morning..

ப்³ரஹ்மாமுராரிஸ்த்ரிபுராந்தகாரீ = The Trinity of gods i.e. Brahma,
Mura's enemy.e Vishnu and the destroyer of the three cities i.e. Shiva;

பா⁴நுஸஸீ = the sun and the moon;

பூ⁴மிஸுதோ = same as bhUmisutaH i.e the son of the Earth;

பு³த்⁴ = god or planet Mercury or enlightened person;

ச = and;

கு³ரு: = teacher (refers to spiritual teacher), the preceptor;

ச = and;

ஸாக்ர: = the bright or white one; also refers to the planet Venus
and Shukracharya, the demons' preceptor;

ச = and;

ஸனி = Planet Saturn; one of the 9 Grahas; Saturday;

ராஹு = one of the Navagrahas 'Rahu';

கேதவ: = Ketu, south Node;

குர்வந்து = ?? ;

ஸர்வே = all;

மம = mine; mymy; mine;

ஸுப்ரபா⁴தம் = good morning;

உத்திஷ்டோ²த்திஷ்ட² கோ³விந்த³ உத்திஷ்ட² க³ரு³த்⁴வஜ |
உத்திஷ்ட² கமலாகாந்த த்ரைலோக்யம் மங்க³ளம் குரு || ||

Awake Awake, O Govinda, Awake, the One with the flag with Garuda ensign,
Awake the beloved of LakShmi, Bless for the welfare of the three worlds..

உத்திஷ்டோ²த்திஷ்ட² = Arise! Arise!;

கோ³விந்த³ = A name of kRiShNa, Govinda, the cowherd boy;

உத்திஷ்ட² = Arise; rise or get up;

க³ரு³த்⁴வஜ = Oh! the one having 'GaruDa' eagle-like bird as the Flag Emblem;

உத்திஷ்ட² = Arise; rise or get up;

கமலாகாந்த = oh! consort of kamala or LakShmi;

த்ரைலோக்யம் = belonging to the three worlds;

மங்க³ளம் = auspiciousness; welfare; well-being; good things;

குரு = do;

ப்ராத: ஸ்மராமி ஹ்ரு³தி³ ஸம்ஸ்பு²ரதா³த்மதத்த்வம்
ஸச்சித்ஸுக²ம் பரமஹம்ஸுக³தீம் தூரீயம் |
யத்ஸ்வபநஜாக³ரஸுஷுப்தமவைதி நித்யம்
தத்³ப்³ரஹம் நிஷ்கலமஹம் ந ச பூ⁴தஸங்க:4 || ||

Early in the morning, I meditate upon the intrinsic principle –
the Self that shines in the heart; Who is Existence, Knowledge and

Bliss Absolute; Who is attained by Paramahansas (those who follow the path of renunciation). Who is the fourth (transcending the three states), Who is the Eternal Knower of the three states – waking, dream and deep sleep; That taintless Brahman I am. I am not this physical body composed of elements..

ப்ராத: = in the morning;

ஸ்மராமி = I remember;

ஹ்ரு³தி³ = in the heart;

ஸம்ஸ்பு²ரத்³ = throbbing;

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

ஸச்சித்ஸுக²ம் = Existence, Consciousness and Happiness;

பரமஹம்ஸக³திம் = the goal or end or way where one attains bliss;

தூ⁴யம் = the 4th state;

யத்ஸ்வபநஜாக³ரஸுஷுப்தமவைதி = that which knows one's dreaming, wakeful and sleeping states;

நித்யம் = ever; permanent;

தத்³ப்³ரஹம் = that Bahman;

நிஷ்கலமஹம் = ?? ;

ந = NoNot; no;

ச = and;

பூ⁴தஸங்க:⁴ = one who has the company of the ogres Shiva's attendants;

ப்ராதர்ப⁴ஜாமி மநஸா வசஸாமக³ம்யம்

வாசோ விபா⁴ந்தி நிகி²லா யத்³நுக்³ரஹேண |

யந்நேதிநேதிவசநைநிர்க³மா அவோசஸ்தம்

தே³வ தே³வமஜம் அச்யுதம் ஆஹுரக்³ரயம் || ||

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!.

ப்ராதர்⁴ஜாமி = I shall worship in the morning;
மநஸா = through the mind;
வசஸாமக³ம்யம் = the unreachable through words;
வாசோ = words; expression;
விபா⁴ந்தி = shine;
நிகி²லா = all; entire;
யத்³நுக்³ரஹேண = with the grace or blessings of that;
யந்நேதிநேதிவசநைநிர்க்³மா = that which emerges from the elimination process of 'not this, not this';
நிக்³மா = veda;
அவோசஸ்தம் = told him;
தே³வ = Oh! god Oh! God!;
தே³வமஜம் = the unborn God;
அச்யுதம் = God 'achyuta' meaning one who does not slip or glide away;
ஆஹுரக்³ரயம் = ?? ;

ப்ராதர்⁴நமாமி தமஸ: பரமர்கவர்ணம்
பூர்ண ஸநாதந பத்³ம் புருஷோத்தமாக்²யம் ।
யஸ்மிந்நிதி³ம் ஜக³த்³ஸேஷம் அஸேஷபூ⁴தம்
ரஜ்ஜ்வாம் பு⁴ஜங்க்³ம் இவ ப்ரதிபா⁴ஸிதம் வை ॥ ॥

Early in the morning, I adore the Supreme Self, who is beyond ignorance, bright as the sun, in whom this entire world is superimposed like a snake in the rope; Who is the Eternal Abode, ever full, known as Purushottama – the best of souls..

ப்ராதர்நமாமி = I shall bow down in the morning;

தமஸ: = from darkness;

பரமர்கவர்ணம் = ?? ;

பூர்ண = full; completely filled; infinite;

ஸநாதந = the ancient;

பத³ம் = step ; leg; word;

புருஷோத்தமாக்²யம் = said to be or known as purushottama i.e. the best among men;

யஸ்மிந்நிதி³ம் = in whom, this;

ஐக³த³ஸேஷம் = the world without any remainder;

அஸேஷபூ⁴தம் = one who existed without any remainder or without the
'seSha' serpent god;

ரஜ்ஜ்வாம் = the rope or the one with a rope;

பு⁴ஜங்க³ம் = the serpent;

இவ = like; similar to; as it were;

ப்ரதிபா⁴ஸிதம் = reflected one;

வை = indeed; surely;

ஸுப⁴ம் கரோதி கல்யாணமாரோக்³யம் த⁴நஸம்பதா³ |

ஸத்ருபு³த்³தி⁴விநாஸாய தீ³பஜ்யோதிர்நமோ⁵ஸ்துதே || ||

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

ஸுப⁴ம் = auspiciousness; good endings;

கரோதி = does;

கல்யாணமாரோக்³யம் = that which is good and healthy;

த⁴நஸம்பதா³ = wealth-giver;

ஸத்ருபு³த்³தி⁴விநாஸாய = for the removal of inimical feelings;

தீ³பஜ்யோதிர்நமோ⁵ஸ்துதே = Oh! the lamp flame; Let there be our bowing to you;

தீ³பஜ்யோதி: பரப்³ரஹம் தீ³பஜ்யோதிர்ஜநார்த்³ந: |

தீ³போ ஹரது மே பாபம் தீ³பஜ்யோதிர்நமோ⁵ஸ்துதே || ||

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..

தீ³பஜ்யோதி: = the flame of the lamp;

பரப்³ரஹ்ம = the great Brahman;

தீ³பஜ்யோதி: = the flame of the lamp;

ஐநார்த³ந: = Vishnu;

தீ³போ = lamp;

ஹரது = May remove or destroy;

மே = to me or my;

பாபம் = sin;

தீ³பஜ்யோதிர்நமோ⁵ஸ்துதே = Oh! flame of the lamp! Let there be our bowing to you;

ராமஸ்கந்த³ம் ஹநூமந்தம் வைநதேயம் வரு³கோத³ரம் |

ஸயநே ஸ்மரணே நித்யம் து:³ஸ்வப்நம் தஸ்யநஸ்யதி || ||

At the time of sleep, the bad dreams are driven away

by constant remembrance of Rama, Subramanya, Hanuman,

Garuda, and Bheema..

ராமஸ்கந்த³ம் = Rama and Skandaor the leaping Rama;

ராம = Rama;

ஸ்கந்த³ம் = Muruga or SubramanyaM;

ஹநூமந்தம் = Hanuman;

வைநதேயம் = the eagle Garuda, the vehicle of Vishnu lit.:the son of VinatA;

வரு³கோத³ரம் = the long-bellied one, Bheema;

ஸயநே = in the bed;

ஸ்மரணே = while remembering;

நித்யம் = ever; permanent;

து:³ஸ்வப்நம் = bad dream;

தஸ்ய = that person's;

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

ஓ பூர்ணமத:³ பூர்ணமித³:³ பூர்ணாத் பூர்ணமுத³ச்யதே |
 பூர்ணஸ்ய பூர்ணமாதா³ய பூர்ணமேவாவஸிஷ்யதே |
 ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: || ||

Om. That (supreme Brahman) is infinite, complete, and this (conditioned Brahman) is infinite. The infinite proceeds from the infinite, supreme Brahman. Through knowledge, taking the infinite from the infinite, conditioned Brahman, it remains as the infinite unconditioned Brahman alone. Om Peace, Peace, Peace!

(Alternate)

OM! That is Full. This is Full. From that Full, this Full has come; when this Full is taken from that Full It always remains Full!
 Om Peace, Peace, Peace!.

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

பூர்ணமத:³ = complete, that;

பூர்ணமித³:³ = complete, this;

பூர்ணாத் = from the whole or infinite;

பூர்ணமுத³ச்யதே = complete, is produced;

பூர்ணஸ்ய = of the whole;

பூர்ணமாதா³ய = having taken the whole; the entire thing;

பூர்ணமேவாவஸிஷ்யதே = the whole thing itself remains;

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

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

த்வமேவ மாதா ச பிதா த்வமேவ ।

த்வமேவ ப்³ந்து⁴ச் ச ஸகா² த்வமேவ ।

த்வமேவ வித்³யா த்³ரவிணம் த்வமேவ ।

த்வமேவ ஸர்வம் மம தே³வதே³வ ॥ ॥

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

த்வமேவ = you alone; you only;

மாதா = Mother;

ச = and;

பிதா = father;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

ப்³ந்து:⁴ = a relative;

ச = and;

ஸகா² = friend;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

வித்³யா = knowledge; learning;

த்³ரவிணம் = money;

த்வமேவ = you alone; you only;

த்வமேவ = you alone; you only;

ஸர்வம் = all;

மம = mine; my; mine;

தே³வதே³வ = Oh! god of the gods;

ஓ ணமோ அரிஹந்தாணம்

ஓ ணமோ வித்³தா⁴ணம்
 ஓ ணமோ ஆயரியாணம்
 ஓ ணமோ உவஜ்ஜா²யாணம்
 ஓ ணமோ லோஏ ஸவ்வஸாஹுணம்
 ஏஸோ பஞ்ச ணமோகாரோ
 ஸவ்வ பாவபணஸனே
 மங்க்³ளாணம் ச ஸவ்வேஸிம்
 பட⁴மம் ஹவஈ மங்க்³ளம் || ||

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..

ப்³ரஹ்மார்பணம் ப்³ரஹ்ம ஹவி: ப்³ரஹ்மாக்³நௌ ப்³ரஹ்மண ஹுதம் ।
ப்³ரஹ்மைவ தேந க்³ந்தவ்யம் ப்³ரஹ்மகர்மஸமாதி⁴நா ॥ ॥

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..

ப்³ரஹ்மார்பணம் = offered or dedicated to the Brahman;
ப்³ரஹ்ம = Brahman; God;
ஹவி: = the object or thing offered as sacrifice;
ப்³ரஹ்மாக்³நௌ = in the Brahma which is in the form of a fire;
ப்³ரஹ்மண = By Brahman;
ஹுதம் = that which has been offered as the sacrifice;
ப்³ரஹ்மைவ = Like Brahman;
தேந = by him or that;
க்³ந்தவ்யம் = that which should be reached;
ப்³ரஹ்மகர்மஸமாதி⁴நா = through the meditation-state becoming like Brahman;

கர்மண்யேவாதி⁴காரஸ்தே மா ப²லேஷு கதா³சந ।
மா கர்மப²லஹேதுர்பி: ⁴மா தே ஸங்கோ³ஸ்த்வ கர்மணி ॥ ॥

You have right over your respective duty only, but no control or claim over the results. The fruits of work should not be your motive. You should never be inactive..

கர்மண்யேவாதி⁴காரஸ்தே = Your right is only for doing your duty;

மா = do not;

ப²லேஷு = in or among the fruits;

கதா³சந = some time or other; once,;

மா = do not;

கர்மப²லஹேதுர்பி:⁴ = fruits of work as a motive;

கர்ம = duty or work;

ப²ல = fruit;

ஹேதுர = motive;

மா = do not;

தே = to you or your (here:poss.);

ஸங்கோ³ஸ்து = ?? ;

அகர்மணி = without the action or duty;

யத்ர யோகே³ஸ்வர: க்ரு'ஷ்ணே யத்ர பார்தோ² த⁴நுர்த⁴ர: |

தத்ர ஸ்ரீர்விஜயோ பூ⁴திர்த்⁴ருவா நீதிர்மதிர்மம || ||

Where there is the king of yoga Sri Krishna and where there is the
archer Arujna there lies prosperity and victory such is my opinion..

யத்ர = the place where;

யோகே³ஸ்வர: = the master of Yoga science;

க்ரு'ஷ்ணே = Krishna;

யத்ர = the place where;

பார்தோ² = Partha; Arjuna;

த⁴நுர்த⁴ர: = the one wearing a bow;

தத்ர = there;

ஸ்ரீர்விஜயோ = the glorified victory;

பூ⁴திர்த்⁴ருவா = ?? ;

நீதிர்மதிர்மம = ?? ;

பார்தா²ய ப்ரதிபோ³தி⁴தாம் ப⁴க³வதா நாராயணேந ஸ்வயம்

வ்யாஸேநக்³ரதி²தாம் புராணமுநிநா மத்⁴யே மஹாபா⁴ரதே |
 அத்³வைதாம்ரு³தவர்ஷிணீம் ப⁴க்³வதீமஷ்டாத்³ஸாத்⁴யாயிரீம்
 அம்ப³ த்வாமநுஸந்த³தா⁴மி ப⁴க்³வத்³க்³தே ப⁴வேத்³வேஷிணீம் |
 இதி க்³தாஸ்தவ || ||

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..

பார்தா²ய = to Partha, Arjuna;

ப்ரதிபோ³தி⁴தாம் = the awakened; the enlightened one; the taught one;

ப⁴க்³வதா = by the bhagavAn;

நாராயணேந = by Narayana;

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

வ்யாஸேநக்³ரதி²தாம் = the one written by Vyasa;

புராணமுநிநா = by the ancient sage;

மத்⁴யே = in the middle;

மஹாபா⁴ரதே = in the mahabharata epic;

அத்³வைதாம்ரு³தவர்ஷிணீம் = the goddess who rains the nectar or the non-dual
 philosophy;

ப⁴க்³வதீமஷ்டாத்³ஸாத்⁴யாயிரீம் = the goddess who is contemplated in 18 chapters or
 ways;

அம்ப³ = Oh Goddess! or mother!;

த்வாமநுஸந்த³தா⁴மி = I shall follow or obey you;

ப⁴க்³வத்³க்³தே = in the book 'bhagavatgita' meaning the song of the Lord;

ப⁴வேத்³வேஷிணீம் = ?? ;

இதி = thusthus;

கீ³தாஸ்தவ = at (M.nom.) the hymn praising Gita;

ஸர்வோபநிஷதோ³ கா³வோ தோ³க்³தா⁴ கோ³பாலநந்த³ந: |

பார்தோ² வத்ஸ: ஸுதீ⁴ர்போ⁴க்தா து³க்³த⁴ம் கீ³தாம்ரு³தம் மஹத் || ||

All the UpaniShads are the cows, the son of the cowherd (Krishna) is the milker, Partha (Arjuna) is teh calf, men of purified intellect are the drinkers and the supreme nectar Gita is the milk..

ஸர்வோபநிஷதோ³ = all the 'upanishad's or Vedanta;

கா³வோ = cows;

தோ³க்³தா⁴ = the milking man;

கோ³பாலநந்த³ந: = the delightful protector of cows; refers to Krishna;

பார்தோ² = Partha; Arjuna;

வத்ஸ: = child; the young one;

ஸுதீ⁴ர்போ⁴க்தா = the intellect is the eater or enjoyer;

து³க்³த⁴ம் = milk;

கீ³தாம்ரு³தம் = nectar-like gita;

மஹத் = great; big;

ஸ்ரீமந்மஹாக்³ணாதி⁴பதயே நம: |

ஸ்ரீ ஸரஸ்வத்யை நம: | ஸ்ரீகு³ரவே நம: |

ஸ்ரீமாதாபித்ரு³ப்யாம் நம: |

ஸ்ரீலக்ஷ்மீநாராயண³ப்யாம் நம: |

ஸ்ரீஉமாமஹேஸ்வரா³ப்யாம் நம: |

இஷ்டதே³வதா⁴ப்யோ நம: | குலதே³வதா⁴ப்யோ நம: |

ஸ்தா²நதே³வதா⁴ப்யோ நம: | வாஸ்துதே³வதா⁴ப்யாம் நம: |

ஸர்வ³ப்யோ தே³வே⁴ப்யோ நமோ நம: | அவி³நமஸ்து |

தே³வதாவந்த³நம் || ||

Salutations to Lora Ganesha.

Salutations to Goddess Sarasvati.

Salutations to Guru..

ஸ்ரீமந்மஹாக³னாதி⁴பதயே = to the venerable and great chief of the
'ganNA's, attendants of Shiva i.e.Ganesha;

நம: = bowing; salutation;

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

ஸரஸ்வத்யை = to Sarasvati;

நம: = bowing; salutation;

ஸ்ரீகு³ரவே = to the respected teacher;

நம: = bowing; salutation;

ஸ்ரீமாதாபித்ரு⁴யாம் = to the respectable mother and father;

நம: = bowing; salutation;

ஸ்ரீலக்ஷ்மீநாராயனா⁴யாம் = to the respectable LakShmi and Narayana;

நம: = bowing; salutation;

ஸ்ரீஉமாமஹேஸ்வரா⁴யாம் = to the venerable Uma and Mahesvara;

நம: = bowing; salutation;

இஷ்டதே³வதா⁴யோ = for the favoured gods;

நம: = bowing; salutation;

குலதே³வதா⁴யோ = to the deity of the ancestors;

நம: = bowing; salutation;

ஸ்தா²நதே³வதா⁴யோ = to the gods who have been assigned different positions;

நம: = bowing; salutation;

வாஸ்துதே³வதா⁴யாம் = to the gods who govern construction of house,
temple, etc. architecture;

நம: = bowing; salutation;

ஸரேவே⁴யோ = to everyone;

தே³வே⁴யோ = to the gods;

நமோ = bowing; salute;

நம: = bowing; salutation;

அவிக்⁴நமஸ்து = let there be no obstacles or hurdles;

தே³வதாவந்த்³நம் = bowing to or worship of the gods;

ஹரே ராம ஹரே ராம ராம ராம ஹரே ஹரே ।

ஹரே க்ரு'ஷ்ண ஹரே க்ரு'ஷ்ண க்ரு'ஷ்ண க்ரு'ஷ்ண ஹரே ஹரே ॥ ॥

This is also known as the 'Maha Mantra'.

This is just a chanting of the names Ram and Krishna together with Hari which is the principle name of Vishnu whose incarnations are these..

ஹரே = OH! hari;

ராம = Lord Rama;

ஹரே = OH! hari;

ராம = Lord Rama;

ராம = Lord Rama;

ராம = Lord Rama;

ஹரே = OH! hari;

ஹரே = OH! hari;

ஹரே = OH! hari;

க்ரு'ஷ்ண = of Krishna; black;

ஹரே = OH! hari;

க்ரு'ஷ்ண = of Krishna; black;

க்ரு'ஷ்ண = of Krishna; black;

க்ரு'ஷ்ண = of Krishna; black;

ஹரே = OH! hari;

ஹரே = OH! hari;

யோகே³ந சித்தஸ்ய பதே³ந வாச: மலம் ஸரீரஸ்ய ச வைத்³யகேந ।

யோபாகரோத்தம் ப்ரவரம் முநீநாம் பதஞ்ஜலிம்

ப்ராஞ்ஜலிராந்தோ³ஸ்மி ॥ ॥

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.

யோகே³ந = through yoga or meditation;
 சித்தஸ்ய = of the consciousness or mind;
 பதே³ந = through a step or word or leg;
 வாச: = of speech;
 மல = impurity; dirt; excreta;
 ஸரீரஸ்ய = of the body;
 ச = and;
 வைத்³ய = the science of medicine;
 யோபாகரோத் = (yaH) who (apAkarot) removed; repelled;
 ப்ரவர = the chief; the great; the preminent;
 முநீநாம் = of the sages;
 ப்ராஞ்ஜலி: = with joined hands;
 ஆநதோ⁵ஸ்மி = am (asmi) bowed, prostrated (AnataH);

விநாயகம் கு³ரும் பா⁴நும் ப்³ரஹ்மாவிஷ்ணுமஹேஸ்வராந் |
 ஸரஸ்வதீம் ப்ரணம்யாதௌ³ ஸர்வகார்யார்த்²ஸித்³த⁴யே || ||

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;

கு³ரு = teacher (refers to spiritual teacher), the preceptor;

பா⁴நு = the sun;

ப்³ரஹ்மாவிஷ்ணுமஹேஸ்வரா: = trimUrtI (three gods) Brahma, Vishnu;
and Shiva;

ப்ரணம்ய = having saluted (pra+nama);

ஆதௌ³ = first;

ஸர்வ = all;

கார்யார்த்² = goals (artha) of deeds (kArya);

ஸித்³த⁴யே = for success or completion (siddhi);

நாராயணம் நமஸ்க்ரு³த்ய நரஞ்சைவ நரோத்தமம் ।

தே³வீம் ஸரஸ்வதீம் வ்யாஸ ததோ ஜய முதீ³ரயேத் ॥ ॥

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

நாராயணம் = Vishnu;

நமஸ்க்ரு³த்ய = having bowed or saluted;

நரந் = human, man;

ச = also;

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

நரோத்தமம் = most high or best man;

தே³வீம் = goddess;

ஸரஸ்வதீம் = Goddess Sarasvati;

வ்யாஸ = relating to the sage Vyasa;

ததோ = then;

ஜய = at (M.nom.) victory;

முதீ³ரயேத் = ?? ;

பீ⁴ஷ்டமத்³ரோணதடா ஜயத்³ரத்²ஜலா கா³ந்தா⁴ரநீலோத்பலா

ஸல்யக்³ராஹவதீ க்ரு³பேண வஹநீ கர்ணேந வேலாகுலா ।

அஸ்வத்தா²மவிகர்ணகோ⁴ரமகரா து³ர்யோத⁴நாவர்திநீ

ஸோத்தீர்¹ண க²லு பாண்ட³வை ரணநதீ³ கைவர்தக: கேஸவ: || ||

With Bhishma and Drona as its banks, Jayadratha as its water, Gandhar as the blue lilies in it, Shalya as the crocodile, Kripa as its mighty flow, Karna as the turbulent waves, Ashvatthama and Vikarna as sharks, and Duryodhana as vortices in it, the river of the Mahabharata war was crossed (won) by the Pandavas, indeed due to the able boatman Krishna..

ரணநதீ³ = river as a metaphor for the mahAbhArata war;
 பீ⁴ஷ்மத்³ரோணதடா = whose banks are bhIShma and droNa;
 ஜயத்³ரத்²ஜலா = with jayadratha as water;
 கா³ந்தா⁴ரநீ¹லோத்பலா = with gAndhAr as blue lily;
 ஸல்யக்³ராஹவதீ = having shalya as a crocodile/shark;
 க்ரு¹பேண வஹநீ = with kR'ipA as the river flow;
 கர்ணேந வேலாகுலா = and karNa as its breakers;
 அஸ்வத்தா²மவிகர்ணகோ⁴ரமகரா = ashvatthAmA and vikarNa as fearsome sharks;
 து³ர்யோத⁴ந ஆவர்திநீ = duryodhana as whirlpools;
 ஸ = that (fem) (river);
 உத்தீர்¹ண = crossed over;
 க²லு = indeed;
 பாண்ட³வை: = by the pANDavas;
 கைவர்தக: = the boatman;
 கேஸவ: = kR'iShNa;

கீ³தா ஸுகீ³தா கர்தவ்யா கிமந்யை: ஸாஸ்த்ரவிஸ்தரை: |
 யா ஸ்வயம் பத்³மநாப⁴ஸ்ய முக²பத்³மாத்³விநி:ஸ்ரு¹தா || ||

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

கீ³தா = the book bhagavatgita;

ஸுகீ³தா = well sung one;

கர்தவ்யா = needed, required;

கிமந்யை: = what other;

ஸாஸ்த்ரவிஸ்தரை: = by the details of the bookish knowledge;

யா = She who;

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

பத்³மநாப⁴ஸ்ய = Padmanabha's;

முக²பத்³மாத்³விநி:ஸ்ரு⁴தா = emanating from the lotus mouth of;

ஓ ஈஸாவாஸ்யமித்³: ஸர்வம் யத்கிஞ்ச ஜக³த்யாம் ஜக³த் |

தேந த்யக்தேந பு⁴ஞ்ஜீதா² மா க்³ரு⁴த: கஸ்யஸ்வித்³த⁴நம் || ||

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universe of motion. By that renounced thou shouldst enjoy; lust not after any man's possession..

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

ஈஸாவாஸ்யமித்³: = the world is manifested by the Lord or controlled by Him;

ஸர்வம் = all;

யத்கிஞ்ச = whatever little;

ஜக³த்யாம் = in the world;

ஜக³த் = the world;

தேந = by him or that;

த்யக்தேந = by the one who has abandoned or sacrificed;

பு⁴ஞ்ஜீதா² = ?? ;

மா = do not;

க்³ரு⁴த: = ?? ;

கஸ்யஸ்வித்³த⁴நம் = ?? ;

ஹயக்³ரீவ ஹயக்³ரீவ ஹயக்³ரீவேதி வாதி³நம் ।
நரம் முஞ்சந்தி பாபாநி த³ரித்³ரிமிவ யோஷித: ॥ ॥

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

ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;
ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;
ஹயக்³ரீவேதி = hayagrIva and iti;
வாதி³நம் = speaker; disputant, plaintiff;
நரம் = man;
முஞ்சந்தி = release; untie;
பாபாநி = sins;
த³ரித்³ரிமிவ = like a poor person;
யோஷித: = women;

ஹயக்³ரீவ ஹயக்³ரீவ ஹயக்³ரீவேதி யோ வதே³த் ।
தஸ்ய நிஸ்ஸரதே வாண் ஜஹ்ருகந்யா ப்ரவாஹவத் ॥ ॥

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

ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;
ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;
ஹயக்³ரீவேதி = hayagrIva and iti;
யோ = He who;
வதே³த் = May one speak or utter;
தஸ்ய = his;
நிஸ்ஸரதே = emanates;

வாண் = Goddess Sarasvati; or speech;

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

ப்ரவாஹவத் = just as a flood;

ஹயக்³ரீவ ஹயக்³ரீவ ஹயக்³ரீவேதி யோ த்⁴வநி: |

விசோப⁴தே ஸ வைகுண்ட² கவாடோத்³கா⁴டநக்ஷம: || ||

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

ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ஹயக்³ரீவ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ஹயக்³ரீவேதி = hayagrIva and iti;

யோ = He who;

த்⁴வநி: = sound;

விசோப⁴தே = shines; goes well;

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

வைகுண்ட² = the abode of Vishnu;

கவாடோத்³கா⁴டநக்ஷம: = ?? ;

ஸர்வேஷ்வாரப்³த்⁴கார்யேஷு த்ரயஸ்த்ரிபு⁴வநேஸ்வரா: |

தே³வா தி³ஸந்து ந: ஸித்³தி⁴ம் ப்³ரஹ்மேஸாநஜநார்த்³நா: || ||

Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu;

show us success in all the works we start..

ஸர்வேஷ்வாரப்³த்⁴கார்யேஷு = in all the works that have been begun;

த்ரயஸ்த்ரிபு⁴வநேஸ்வரா: = ?? ;

தே³வா = of gods;

தி³ஸந்து = May give or grant or bestow; show;

ந: = us; to us or ours;

ஸித்³தி⁴ம் = achievement; materialisation;

ப்³ரஹ்மேஸாநஜநார்த³நா: = Brahma, Shiva and Vishnu;

யாநி காநி ச பாபாநி ப்³ரஹ்மஹத்யாஸமாநி ச |

தாநி தாநி விநஸ்யந்தி ப்ரத³க்ஷண பதே³ பதே³ || ||

Oh! Lord, I have committed many sins all my life, even those as evil as killing a righteous person. I beseech you to destroy them at every step that I take around you..

யாநி = They which;

காநி = how many;

ச = and;

பாபாநி = sins;

ப்³ரஹ்மஹத்யாஸமாநி = deeds which are equivalent to the killing of a BrahmaN.;

ச = and;

தாநி = they;

தாநி = they;

விநஸ்யந்தி = dissipate; get destroyed; die out;

ப்ரத³க்ஷண = going in rounds from left to right (clock-wise);

பதே³ = at or in the step or word;

பதே³ = at or in the step or word;

மந்த்ரஹீநம் க்ரியாஹீநம் ப⁴க்திஹீநம் ஸுரேஸ்வர

யத்பூஜிதம் மயாதே³வ பரிபூர்ணம் தத³ஸ்து மே |

அபராத⁴ ஸஹஸ்ராணி க்ரியந்தே³ஹர்நிஸம் மயா

தா³ஸோ³யம் இதி மாம் மத்வா கூமஸ்வ புருஷோத்தம || ||

Oh Lord of Lords, whatever shortcomings that may be there in the mantras chanted by me, or in the actions and puja, or even in my devotion itself, let them be overcome and be made complete when I

worship you with devotion.

Oh Lord, there may be thousands of mistakes committed by me day and night. Please consider me as your humble servant and forgive these

Oh Supreme Lord..

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

க்ரியாஹீநம் = devoid of any actions;

ப⁴க்திஹீநம் = one who is bereft of devotion;

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

யத்பூஜிதம் = that worshipped;

மயா = by me;

தே³வ = god;

பரிபூர்ணம் = the most complete;

தத³ஸ்து = let that be;

மே = to me or my;

அபராத⁴ = at (M.acc.) offence; guilt; defect; mistake;

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

ஸஹஸ்ராணி = thousands;

க்ரியந்தே⁵ஹர்நிஸம் = are (being) done day and night;

மயா = by me;

தா³ஸோ⁵யம் = this servant;

இதி = thusthus;

மாம் = me;

மத்வா = having thought or considered;

க்ஷமஸ்வ = Excuse (me or us);

புருஷோத்தம = Oh! the best person;

ப³ரஹ்மாணம் ஸங்கரம் விஷ்ணும் யமம் ராமம் த³நும் ப³லிம் ।

ஸப்தைதாந் ய:ஸ்மரேந்நித்யம் து:³ஸ்வபந்ஸ்தஸ்ய நஸ்யதி ॥ ॥

That person who remembers the seven Gods, Lord Brahma, Shiva,

ViShNu, Yama, RAma, dhanu and bali, always, will have all bad dreams destroyed..

ப்³ரஹ்மாணம் = the Lord Brahman;

ஸங்கரம் = Shankara;

விஷ்ணும் = Vishnu;

யமம் = the lord of death;

ராமம் = Rama;

த³நும் = name of a female person called 'danuH' daughter of 'daxa and wife of KaShyapa;

ப³லிம் = sacrificial offering;

ஸப்தைதாந் = these seven;

ய:ஸ்மரேந்நித்யம் = He who remembers daily or always;

து:³ஸ்வபந்ஸ்தஸ்ய = of a man who is having bad dreams;

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

நமோ⁵ஸ்து ராமாய ஸலக்ஷ்மணாய தே³வ்யை ச தஸ்யை ஜநகாத்மஜாயை ।

நமோ⁵ஸ்து ருத்³ரேந்³ர யமநிலேப்⁴யோ நமோ⁵ஸ்து சந்³ராக்³நி மருத்³க³ணேப்⁴ய:

॥ ॥

(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..

நமோ⁵ஸ்து = let there be my or our bowing or salutation;

ராமாய = to Rama;

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

தே³வ்யை = to the goddess or god-like woman;

ச = and;

தஸ்யை = to her;

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

நமோ⁵ஸ்து = let there be my or our bowing or salutation;

ருத்³ரேந்த்³ர = the chief or best of the Rudras;

யமநிலேப்⁴யோ = to or from Yama, Vayu and others;

நமோ⁵ஸ்து = let there be my or our bowing or salutation;

சந்த்³ராக்³நி = the moon and the Fire-god;

மருதக்³ணேப்⁴ய: = ?? ;

நர்மதா³யை நம: ப்ராத: நர்மதா³யை நமோ நிஸி |

நமோ⁵ஸ்து நர்மதே³ துப்⁴யம் த்ராஹி மாம் விஷஸர்பத: ³ |

ஜர்த்கார்வோர்ஜர்த்கர்வாம் ஸமுத்பந்ந மஹாயஸா: |

அஸ்தீக ஸத்யஸந்தோ⁴ மாம் பந்நகே³ப்⁴யோ அபி⁴ரக்ஷது || ||

(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..

நர்மதா³யை = to Goddess (river) Narmada;

நம: = bowing; salutation;

ப்ராத: = in the morning;

நர்மதா³யை = to Goddess (river) Narmada;

நமோ = bowing; salute;

நிஸி = during the night;

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

நர்மதே³ = Oh! Narmada river;

துப்⁴யம் = to you;

த்ராஹி = save; protect;

மாம் = me;

விஷஸர்பத: ³ = from the poisonous snakes;

ஜரத்கார்வோர்ஜரத்கர்வாம் = jaratkArvA the wife of;

ஸமுத்பந்ந = ?? ;

மஹாயஸா: = people of great renown;

அஸ்தீக = of the sage Astika;

ஸத்யஸந்தோ⁴ = One bound to speak or defend the truth.;

மாம் = me;

பந்நகே³ப்⁴யோ = to or fom serpants or snakes;

அபி⁴ரக்ஷது = Let one protect me or us;

?? அத்

ஆவாஹநம் ந ஜாநாமி ந ஜாநாமி விஸர்ஜநம் |

தஸ்மாத்த்காருண்ய பா⁴வேந க்ஷமஸ்வ பரமேஸ்வர || ||

(pUjAvidhi)

I do not know how to invoke God, nor do I know how to bid farewell to the invoked God. Hence O Supreme God ! Please forgive me with compassion..

ஆவாஹநம் = invocation or calling one to be present;

ந = NoNot; no;

ஜாநாமி = I know;

ந = NoNot; no;

ஜாநாமி = I know;

விஸர்ஜநம் = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;

தஸ்மாத்த்காருண்ய = from that compassion;

பா⁴வேந = with emotions (heart);

க்ஷமஸ்வ = excuse; forgive;

பரமேஸ்வர = (m) supreme being, supreme god;

ரகு⁴நந்த³ந = the son (best) of Rashu dynasty;

பரமேஸ்வரி = (f) supreme being, supreme goddess;

யத³க்ஷர பத³ப்⁴ரஷ்டம் மாத்ரா ஹீநந்து யத³ப்⁴வேத் |

தத்ஸர்வம் க்ஷம்யதாம் தே³வ நாராயண நமோ⁵ஸ்துதே || ||

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..

யத³க்ஷர = that letter;

பத³ப்⁴ரஷ்டம் = a slipped or missed word;

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

ஹீநந்து = ?? ;

யத்³ப⁴வேத் = ?? ;

தத்ஸர்வம் = all that;

க்ஷம்யதாம் = let one or me or us be forgiven;

தே³வ = Oh! god Oh! God!;

நாராயண = O! Narayana;

நமோ⁵ஸ்துதே = Salutations unto Thee;

கார்பண்ய தோ³ஷோபஹத ஸ்வபா⁴வ:

ப்ரு³ச்சா²மி த்வாம் த⁴ர்ம ஸம்மூட⁴சேதா: |

யச்ச²ரேயஸ்யாந்நிஸ்சிதம் ப்³ருஹி தந்மே

ஸிஷ்யஸ்தே⁵ஹம் ஶாதி⁴ மாம் த்வாம் ப்ரபந்நம் || ||

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and teach me..

கார்பண்ய = pity; compassion; poverty; wretchedness;

தோ³ஷோபஹத = the defect or mistake having been removed; or the defect or mistake which has removed or destroyed something;

ஸ்வபா⁴வ: = one's normal nature or tendency;

ப்ரு³ச்சா²மி = I ask;

த்வாம் = you;

த⁴ர்ம = religious; of duty or good conduct;

ஸம்மூட⁴சேதா: = persons with perplexed or stupified mind;

யச்ச²ரேயஸ்யாந்நி: = ?? ;

சிதம் = ?? ;

ப்³ருஹி = tell; speak; utter;

தந்மே = ?? ;

ஸிஷ்யஸ்தே⁵ஹம் = I am your disciple;

ஸாதி⁴ = Teach; instruct; order; rule over;

மாம் = me;

த்வாம் = you;

ப்ரபந்நம் = the one who has arrived or reached or surrendered;

நம: ஸர்வஹிதார்தா²ய ஜக³தா³தா⁴ரஹேதவே ।

ஸாஷ்டாங்கோ³஽யம் ப்ரணாமஸ்தே ப்ரயத்நேந மயா க்ரு'த: ॥ ॥

My Salutations to you, Oh Lord, who is responsible for the welfare of all beings and who supports this world, which you have created. I fully prostrate to you and request your help for success in my efforts..

நம: = bowing; salutation;

ஸர்வஹிதார்தா²ய = for the welfare of all;

ஜக³தா³தா⁴ரஹேதவே = to the one who is the cause for the support or basis of the world;

ஸாஷ்டாங்கோ³஽யம் = ?? ;

ப்ரணாமஸ்தே = ?? ;

ப்ரயத்நேந = bu the efforts;

மயா = by me;

க்ரு'த: = the Supreme Being;

உரஸா ஸிரஸா த்³ரு'ஷ்ட்யா மநஸா வசஸா ததா² ।

பத்³ப்யாம் கராப்யாம் ஜாநுப்யாம் ப்ரணாமோ³ஷ்டாங்க³ உச்யதே ॥ ॥

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

உரஸா = by the chest;

ஸிரஸா = by the head;

த்³ரு³ஷ்டயா = through sight (F.instr.);

மநஸா = through the mind;

வசஸா = through words;

ததா² = like that (cf. yathA tathA);

பத்³ப்⁴யாம் = through the or to the or from the two feet;

கராப்⁴யாம் = through the or to the or from the 2 hands;

ஜாநுப்⁴யாம் = through the or to the or from the two knees;

ப்ரணமோ⁵ஷ்டாங்க³ = bowing by 8 parts of the body (touching the ground);

உச்யதே = ?? ;

யாநி காநி ச பாபாநி ஜந்மாந்தரக்ரு³தாநி ச ।

தாநி தாநி விநஸ்யந்தி ப்ரத³க்ஷணபதே³ பதே³ ॥ ॥

Oh! Lord, I have committed many sins all my life, right from my birth. I beseech you to destroy them at every step of my pradakShina (going around God).

யாநி = They which;

காநி = how many;

ச = and;

பாபாநி = sins;

ஜந்மாந்தரக்ரு³தாநி = ?? ;

ச = and;

தாநி = they;

தாநி = they;

விநஸ்யந்தி = dissipate; get destroyed; die out;

ப்ரத³க்ஷண = circumbulation, (going around God);

பதே³ = at or in the step or word;

பதே³ = at or in the step or word;

க³தம் பாபம் க³தம் து:க²ம் க³தம் தா³நித்³ர்யமேவ ச ।

ஆக³தா ஸுக²ஸம்பத்தி: புண்யாச்ச தவ த்³ர்ஸநாத் || ||

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

க³தம் = goes;

பாபம் = sin;

க³தம் = goes;

து:³க²ம் = sorrow; unhappiness;

க³தம் = goes;

தா³ரித்³ர்யமேவ = poverty alone;

ச = and;

ஆக³தா = having come; the one female who has come;

ஸுக²ஸம்பத்தி: = wealth in the form of happiness;

புண்யாச்ச = ?? ;

தவ = youryour;

த்³ர்ஸநாத் = from the sight of; from seeing;

அந்யதா² ஸரணம் நாஸ்தி த்வமேவ ஸரணம் மம |

தஸ்மாத்த்காருண்யபா⁴வேந ரக்ஷஸ்வ பரமேஸ்வர || ||

There is no refuge for me other than you, Oh Lord! and I seek refuge in you alone. Therefore, Supreme God, please show compassion and protect me..

அந்யதா² = otherwise or other ways;

ஸரணம் = seeking refuge or surrender;

நாஸ்தி = no one is there not there;

த்வமேவ = you alone; you only;

ஸரணம் = seeking refuge or surrender;

மம = mine; my; mine;

தஸ்மாத் = ?? ;

காருண்ய = ?? ;

பா⁴வேந = ?? ;

ரக்ஷஸ்வ = protect or save;

பரமேஸ்வர = supreme god;

பரமேஸ்வரி = supreme goddess;

அபராத⁴ஸஹஸ்ராணி க்ரியந்தே⁵ஹர்நிஸம் மயா |

தா³ஸோ⁵யமிதி மாம் மத்வா க்ஷமஸ்வ பரமேஸ்வர || ||

There are thousands of faults, misdeeds, offences that are done by me day and night. Please consider that I am your humble servant and forgive me Oh! Supreme Lord..

அபராத⁴ஸஹஸ்ராணி = 1000 misdeeds or offences;

க்ரியந்தே⁵ஹர்நிஸம் = are (being) done day and night;

மயா = by me;

தா³ஸோ⁵யமிதி = ?? ;

மாம் = me;

மத்வா = having thought or considered;

க்ஷமஸ்வ = excuse; forgive;

பரமேஸ்வர = supreme god;

பரமேஸ்வரி = supreme goddess;

கா³ங்க்³ம் வாரி மநோஹாரி முராரிசரணச்சயுதம் |

த்ரிபுராரிஸிரஸ்சாரி பாபஹாரி புநாது மாம் || ||

The water of the river ga.ngA, the pleasing water, the water born at the feet of murArI (Vishnu), the water that moves about on the head

of tripurArI (Shiva), the water that cleanses sins; may it purify me!.

கா³ங்க³ம் = of the river ga.ngA;

வாரி = water;

மனோஹாரி = pleasing;

முராரிசுரணச்யுதம் = born at the feet of murArI;

த்ரிபுராரிஸிரஸ்சாரி = moves about on the head of tripurArI;

பாபஹாரி = cleanses sins;

புநாது = may it purify;

மாம் = me;

அஸிதகி³ரிஸமஸ்யாத் கஜ்ஜலம் ஸிந்தூ⁴பாத்ரே
ஸுரதருவரஸாகா² லேக²நீ பத்ரமூர்வீ |
லிக²தி யதி³ க்³ரு'ஹித்வா ஸாரதா³ ஸர்வகாலம்
தத³பி தவ கு³ணநாமீஸ பாரம் ந யாதி || ||

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

அஸிதகி³ரிஸமஸ்யாத் = like (samaM) a black (asita) mountain (giri);
கஜ்ஜலம் = eye ointment; collyrium or black ink;
ஸிந்தூ⁴பாத்ரே = in the pot (pAtra) of ocean (si.ndhu) [7];
ஸுரதருவர = the heavenly tree;

ஸாகா² = a branch;;

லேக²நீ = writing instrument;

பத்ர = leaf; page;

உர்வீ = earth;

லிக²தி = writes (likha);

யதி³ = if;

க்³ரு'ஹீத்வா = while holding;

ஸாரதா³ = goddess worshipped during the autumnal season sharad as
Durga, LakShmi and Sarasvati;

ஸர்வகாலம் = for ever;

தத³பி = even then;

தவ = your;

கு³ணநாம் = of the good qualities;

ஈஸ = Hey Isha[8];

பார = end; other side;

ந = no;

யாதி = goes;

ஸிவம் ஸிவகரம் ஸாந்தம் ஸிவாத்மாநம் ஸிவோத்தமம் ।

ஸிவமார்க³ ப்ரணேத⁴ரம் ப்ரணதோ⁵ஸ்மி ஸதா³ஸிவம் ॥ ॥

Salutations to Sadashiva, the ever auspicious;

The leader of all auspicious paths;

Sacred, purifier, embodiment of peace;

Excelling the best, the auspicious Self Itself..

ஸிவம் = to the auspicious One;;

ஸிவகரம் = to the One who provides auspiciousness;

ஸாந்தம் = to the embodiment of Peace;

ஸிவாத்மாநம் = to the One who is the auspicious Self Itself;

ஸிவோத்தமம் = to the One who is best of all auspicious beings;

ஸிவமார்க்³ = the auspicious approach;
ப்ரணேதா⁴ரம் = bowing humbly;
ப்ரணதோ⁵ஸ்மி = I offer obeisance;
ஸதா³ஸிவம் = to the eternally auspicious One.;

நமாமி நாராயண பாத்³பங்கஜம்
கரோமி நாராயண பூஜநம் ஸதா³ ।
ஜபாமி நாராயண நாம நிர்மலம்
ஸ்மராமி நாராயண தத்த்வமவ்யயம் ॥ ॥

I salute the lotus-feet of NArAyaNa, propitiate Narayana,
speak of the pure name of Narayana and bear in mind the
immutable factuality of Narayana..

?? ;

?? ;

ராமநாம ஸதா³ ப்ரேரண ஸம்ஸ்மராமி ஜக³த்³கு³ரும் ।
க்ஷணம் விஸ்மந்³திம் யாதி ஸத்யம் ஸத்யம் வசோ மம ॥ ॥

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

ராம = Oh! Rama;
நாம = name;
ஸதா³ = always; ever;
ப்ரேரண = inducement; urge; encouragement; prompting;
ஸம்ஸ்மராமி = I remember well;
ஜக³த்³கு³ரும் = the preceptor of the world;
க்ஷணம் = moment;

விஸ்மரு¹திம் = forget;

யாதி = goes; attains;

ஸத்யம் = the truth;

ஸத்யம் = the truth;

வசோ = word;

மம = mine; my;

ॐ ஸாந்தி: ஸாந்தி: ஸாந்தி: ।

OM Peace, Peace, Peace!.

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

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

ஸாந்தி: = Peace; tranquility;

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Collection of Commonly Recited Shlokas with Meanings

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