Collection of Commonly Recited Shlokas with Meanings

Document Information

Text title: shloka sa.ngraha (commonly recited shlokas)
File name: allshlokawmean.itx
Category: misc, shloka
Location: doc_z_misc_general
Author: Various
Transliterated by: Help by C. V. Mahalingam, Sowmya Ramkumar, Himanshu Pota, Avinash Sathaye, Sunder Hattangadi, S. V. Ganesan
Description-comments: Collection. Send shlokas/prayers commonly recited
Latest update: August 22, 2010
Send corrections to: sanskrit@cheerful.com

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June 25, 2022

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

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

= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= the Earth and the world immediately above the earth;
one’s own; that all creating great person in the form of sun; radiance; lustre; brilliance; god’s; May meditate; intellect and mind; 'dhIH’sing.; He who; us; to us or ours; inspire; kindle; urge; induce;

1. आँकारं बिन्दुसंयुक्तं नित्यं व्याधिनि योजिनः ।
   कामं मोक्षं वैव आँकाराय नमो नमः ॥ ॥

one who is conjoind with a dot-like thing; ever; permanent; they meditate; realised souls; one who gives the desired thing; the giver of liberation; and like; to the Brahman; bowing; salute; bowing; salutation;

2. कं गणानं तथा गणपति कंवाने ।
   चवि कवीयामप्रमवस्तमः ।
   जवेशराज प्रकाष्टं प्रकाशप्त ।
   आ नं श्रुत्वन्तिनि श्रीसाहनमः ॥ ॥
We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, 0 Lord of spiritual wisdom. Listen to us with thy graces and reside in the place (of sacrifice).

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..

वकुः = Oh! the one with the curved piece of tusk;
महाकाय = big bodied;
कोडिसूर्यसम्प्रभ = shining like a billions of Suns;
कोडि = crores, ten millions;
सूर्य = Sun;
सम्प्रभ = shining like;
निविन्ध = without obstacles or hurdles;
कु = do;
मे = to me or my;
देव = Oh! god Oh! God!;
अर्पणं = in all actions or activities;
अर्पदा = ever; always;

गजनं भूंतगालिकेवि
ऋपितज्ञानुवसारभक्षितम् ।
उमासूतं शृंविनाभकासः
नमामि विंश्चरपाधपुजः ॥ ॥

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..

अजनं = one who is having an elephant face;
भूंतगालिके = by the group of ogres and the like who are the attendants of Lord shiva;
the one who has been served worshipped;

wood-apple and ‘jAmun’, rose apple, trees or fruits;
the essence of the fruit;
that which has been eaten;
the son of Uma;
for the destruction of sorrow;
the cause;
I bow; salute; pay my respects;
the Master or controller of all obstacles;
the lotus feet;

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.
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.
the one wearing a white dress;

God;

the moon-colored one;

one who is having four hands;

the one having a pleased or pleasant face;

Let us meditate;

for the appeasement of all obstacles or hurdles;

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

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
We worship by day and by night the elephant-faced and single-tusked Lord Ganesha, whose presence makes Mother Parvati’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.

अग्निनापद्माके गजनमस्तिनिशाम्
अनेकदटं मातानि अनेकानमुपालं

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

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

�ग्निनापद्माके = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)
Ganapati = the elephant-faced God (Ganapati in the accusative case)
Akhine = day and night
Aned = several.
Em = giver (in the accusative case)
Anedem = bestower of innumerable boons
tem = him
Bakta = to the devotees
Anekadantu = I worship the one tusked;

Gajavakra surashrun karsharambushitam 1
paashakushaTvadevar vardekar ganapatham 1 1

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..

Gajavakra = one who is having an elephant mouth refers to Ganesh;
surashrun = the most high or the best of the gods;
karsharambushitam = adorned with winnow-like ears;
paashakushaTvadeva = bearing or wearing the weapons of;
Tvadeva = God;
vardekar = I worship;
ganapatham = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

Aekadantu mahakaunya tamaavayamgaaninam 1
labadante vihalaashvam vardekar ganapatham 1 1

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

The elephant faced one who is beyond comprehension or thought;
the one with sharp or terrible teeth;
the three-eyed one;
Big; large;
one with huge stomach;
whole, entire, complete, perfect;
the king of well-being or the royal donor of all goodness;
purANa = the ancient; old; also refers to the ancient works in story-form known as purANa;
अमर = ?? ;
सुपुज = ?? ;
रक्तवर = the red colored;
रक्तेश = the master of the gods;
पशुपतिसुतमी = Lord Ganesha, the son of Pashupati or Shiva;
विवर = the lord who governs obstacles or hurdles;
नमामि = I bow; salute; pay my respects;

कर्ये के सिद्धमातृ प्रस्त्रे त्वभि धातरि।
विद्यानि नाथमात्रं अवाजिः सुरनायक॥॥

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

कर्ये = that which is done or to be done;
मे = to me or my;
सिद्धमातृ = May reach fulfillment;
प्रस्त्रे त्वभि धातरि = while you (the maker or supporter) are pleased.;
This is the so-called sati-saptamI, a typical phrase where the;
saptamI vibhaktI has the unusual meaning;
धातृ = in the maker; author; creator;
विद्यानि = the obstacles; hurdles;
नाथमात्रं = May (they) come to end;
अवाजिः = all;
सुरनायक = the leader or head of the gods;

मूःशिवाचैनू मोक्षस्वर्गोपनितयामकवन्निद्रिमित सूत्र॥
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.

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).
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..

гу́रु = teacher (refers to spiritual teacher), the preceptor;
ऋग्व = creator;
विष्णु = Lord Vishnu, the sustainer;
देव = god;
महेश्वर = the great Lord (Shiva);
гу́रु = teacher (refers to spiritual teacher), the preceptor;
साक्षात = face to face;
परब्रह्म = the great Brahman;
तः = to him;
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 one 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..

**English Transliteration:**

अक्षानं खरसुंस्के देवल ज्ञानमूर्ति
द्वंश्वलं गणसुंस्के ज्ञानस्वाभिलक्ष्यम् ।
अंकं नित्य विभमं खरसुंस्के ज्ञानशीलक्ष्यम्
भावानं विगुटार्जितं सदुं तनमामि ।
श्रीकंतकुंजयानम् ॥ ॥

**Translation:**

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 one 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.

**Sanskrit Words:**
- अक्षानं: Beautitide; bliss; nirvāṇa;
- खरसुंस्के: the giver of great happiness, bliss;
- देवल: only;
- ज्ञानमूर्ति: knowledge personified or knowledge itself taking the form of a man;
- द्वंश्वलं: beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;
- गणसुंस्के: one who is like the sky;
- ज्ञानस्वाभिलक्ष्यम्: the ultimate truth (tattvaM) is his principal; target;
- अंकं: cardinal number 1, unique;
= ever; permanent;
\(\text{નિમય} = \text{the pure mountain;}
\(\text{વિમલમ} = \text{the one existing as the witness of all}
\(\text{શ્રીશ્લાેકસ} = \text{intellect or mind;}
\(\text{ટાપ્તિ} = \text{beyond one’s thought or imagination;}
\(\text{િવમલમ} = \text{the one existing as the witness of all}
\(\text{િનત્ય} = \text{the pure mountain;}
\(\text{િત્રગુણર} = \text{bereft of the three qualities i.e. satva, raja}
\(\text{િત્રગુણર} = \text{the good teacher or preceptor;}
\(\text{નમા} = \text{him;}
\(\text{નમા} = \text{I bow; salute; pay my respects;}
\(\text{શ્રીદત્તગુ} = \text{meditating on the respected preceptor Dattatreya;}

\begin{align*}
\text{અખળમલાકાર} & \text{યેન તથય સાહ} \\
\text{તાપ્તિ} & \text{દહિત તમે શ્રીગુર નમ} \\
\end{align*}

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..

\begin{align*}
\text{અખળમલાકાર} & \text{= one who has taken the form of an undivided}
\text{circle or universe;}
\text{યેન} & \text{= manifested;}
\text{તાપ્તિ} & \text{= by whom;}
\text{અશાબ્દ} & \text{= the moving and the non-moving things;}
\text{તાપ્તિ} & \text{= his position; his post;}
\text{દહિત} & \text{= shown;}
\text{તાપ્તિ} & \text{= by whom;}
\text{તમે} & \text{= to him;}
\text{શ્રીગુર} & \text{= to the respected teacher;}
\text{નમ} & \text{= bowing; salutation;}
\end{align*}
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.

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.

The basis of meditation is guru’s idol,
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.

- **નમો** = bowing; salute;  
- **ગુરુશ્રેણે** = to the teachers;  
- **ગુરુપડ્યાલયો** = to the sandals of the preceptor;  
- **નમ: =** bowing; salutation;  
- **પરેલ: =** to the others;  
- **પરપાદુકાયઃ =** to the great sandals of the master;  
- **આશાયિયિતયાલયો =** to the sandals of the Siddesvara teacher;  
- **લુમીપકાત્યઃ =** to the sandals of the husband of Laxmi;  
  *(laxmIpatiH)*;
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..

शांताकारं = the one having a peaceful or serene form;
भुजगश्यनं = one who is sleeping on a snake as the bed;
पद्मनाभं = the one having a lotus at the navel, Vishnu;
सुरेशं = the master of the gods;
विश्वाधारं = the one who is the support or basis for the Universe;
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!).

**SarvDa Sarvakaryo Nastit Teshmmruga va
YeShi Kuristho Bhagvan Mukrumalayatmo KLiShi || ||**

**SarvDa = ever; always;**
**Sarvakaryo = in all actions or activities;**
**Nastit = no one is there; not there;**
**Teshmmruga = their non-auspiciousness; their downfall;**
**YeShi = whose;**
**Kuristho = (he who is) stationed in the heart;**
**Bhagvan = God; or a respectable person one who possesses the bhaga - a cluster of good things including wealth and happiness;**
Translation:

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.

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..

Hari = Hari (is) the giver;
HariJñāt = Hari himself (is) the eater / enjoyer / consumer;
Hari = Hari becomes the food;
Brahma = Brahma, the creator;
Hari = Lord Hari;
SarvaJīvA = residing (sThaH) in all (saRva) bodies (sharIra);
Buṣṭe = eats;
Boṣjate = feeds (some)one else;
Hari = Lord Hari;

Oh! Salutations to Vyasa 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..

Namaskāru te vyaSa viśālākṣ住户 kūṭābhāv-pāṭhpaṇeفتر.
Yen tva bhūtānārūpāḥ prajñāvānā� rṣaṇamahyāyām: ॥ ॥

Oh! Salutations to Vyasa 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..

Namaskāru = let there be (astu) my or our bowing or salutation (naMaH) to you (te);
Tē = to you([4]) or your([6]) (here:[4].);
VyaSa = Hey Vyasa ([7]);
Viśālākṣ住户 = Oh! the one with extensive knowledge;
Kūṭābhāv-pāṭhpaṇeفتر = the one with eyes (netra);
like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;
(aravi.nda) ([7]);
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.

VyAsa = to the sage Vyasa;
Vishnu = to the one who is like Vishnu;
VyAsa = to the one who is like VyAsa;
Vishnu = to Vishnu;
Namo = salutation (namaH);
Vai = indeed; truly; also used as an expletive, a vocative particle; showing entreaty or pursuasion; sometimes just a meaningless; meter-adjuster!;
Pramanye = to the one who is a great reservoir of Brahman;
Vasishtha = to the scion of Vasishta;
NamoNamo = repeated salutations;
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..

\[ \text{સાથર્શ્લાેકસઙ્ગ્રહ} \]

\[ \text{He} \]  
[ Brahma. ]  
[ VaruNa, Indra, Rudra and the ]  
[ Marut, wind-god; ]  
[ (they) praise; ]  
[ by the divine; ]  
[ by the eulogising hymns; ]  
[ by the vedas (3); ]  
[ with the six vedA.nga’s, the versions; ]  
[ of recitals known as pada and krama, and the various upaniShadaH; ]  
[ they sing; ]  
[ (to) whom; ]  
[ singers of the SAma, the reciters of the Veda known as; ]  
[ the SAmaveda; ]  
[ the one which has reached the ultimate; ]  
[ (tadgata) during the meditative state (dhyAnAvasthita), (here, an; ]  
[ adjective of the mind of the Yogis.); ]  
[ by the mind([3]); ]  
[ (they) see; ]  
[ He whom; ]  
[ Yogis; ]  
[ whose end; ]  
[ not; no; ]  
[ Understood; knew; ]  
[ groups of gods and demons; ]
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.

**Translation:**

- **કાયેન** = through or with the help of the body;
- **વાચા** = through words or speech; text;
- **મનસ્થીવ્ર્ય** = by mind (manasA) or by limbs (indriyaiH vA);
- **બુદ્ધ** = intellect;
- **આત્મન** = by one’s own self or efforts;
- **વા** = or; also; like; either or;
- **પ્રકૃટિભાવાત્** = due to force of nature or habit;
- **કરોમ** = (I) do, perform;
- **યદ્યત** = whatever;
- **સકાં** = all;
- **પરસ્પ્રી** = (to th)e other person, (to the) great [4];
- **નારાયણાયેટ** = Thus (to) Vishnu (nArAyAya)[4] (the word; iti works like quote marks);
- **સમપર્યામ** = I dedicate; offer;

**Sanskrit Text:**

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आच्युतं केशवं श्रीमान्वनारायणम् ।
दुर्घडामोरं वासुदेवं ஹिर्म् ।
श्रीमं माधवं गोविन्दवल्लभं ।
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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..

�ભ્યુદ = God ‘achyuta’ meaning one who does not lapse;
કેશવ = Keshava (Krishna)[2];
નારાયણ = Vishnu[2];
કૃણદામ = Krishna having the waist-band-tied belly[2];
વાસુદે = the son of ‘vasudeva’[2];
હર = Lord Hari[2];
શ્રીધર = Vishnu , adored with the company of LakShmi or one who; possesses glory, wealth[2];
માધવ = Madhava[2];
ગાયેયાનાચ = the beloved of the cow-herd women[2]; refers to Krishna;
અનીનાચ = husband of Janaki, Sita i.e Rama[2];
ભજ = the moon-like Rama[2];
મ = I worship;

લાભ = benefits (lAbhaH) are theirs (teShAM);
જય = victory (jayaH) is theirs (teShAM);

All benefits are theirs, victory is theirs, where is defeat for those in whose heart is stationed The dark blue lotus colored Lord Vishnu.
where (kuta) is their (teShAM); defeat; whose; black (shyAmaH) like the dark blue lotus (indIvara); that or he who is stationed in the heart; an epithet of Vishnu; the remover of the torment of people Vishnu;

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!

that which is auspicious; Lord Vishnu is auspicious; Oh! the one having ‘GaruDa’ eagle-like bird as the mascot; one with eyes like lotus; the auspicious temple, storehouse of auspiciousness; Lord Hari;

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

of Vishnu[6]; name;
અેવ = alone; only; here it would mean ‘indeed’;
મમ = mine; my;
જીવન = life; the act of living;
કલા = during the kali yuga days or time;;
નલ્સત = does not exist;
અેવ = alone; only; here it would mean ‘indeed’;
ગૌત્ર-યથ = no other way or goal;

યસ્ય સમ્રાઃમાનેश જનમસંસારબ્રધનાત્ ।
વિમુચ્યતે નમસ્તમૈ વિષ્ણુયે પ્રભીવણવે ॥ ॥

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..

યસ્ય = whose;
સમ્રાઃમાને = by recall (smaraNa) alone (mAtra) [3];
જનમસંસારબ્રધનાત્ = from the bondage (ba.ndhana[5]) of the (cycle);
of birth (janma) in this world (sa.nsAra);
વિમુચ્યતે = is released or freed;
નમસ્તમૈ = salutation to him;
વિષ્ણુયે = to Vishnu;
p્રભીવણવે = to the great or mighty lord, an epithet of Vishnu;

નમ: સમસ્તભૂતાનામાદિિદભૂતાય ભૂ’કે ।
અનેકલપ્રબાથ વિષ્ણુયે પ્રભીવણવે ॥ ॥
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..

= bowing; salutation;
= to the one who existed before all the beings; the first being;
= king, an epithet of Vishnu;
= to one’s form who can take many forms;
= to Vishnu;
= to the great or mighty lord, an epithet of Vishnu;

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..

= The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
= Vishnu;
= an epithet for Vishnu; the conqueror;
= the great Vishnu;
= the mighty lord, Vishnu;
= the great Lord;
= one who has many forms;
= enemy of demons;
= I bow; salute; pay my respects;
puṣṭaṃ = the greatest of men;

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.

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.
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..

ناહ= not (na) I (ahaM);
वसामि= live or dwell;
वैकुंठे= in Vaikuntha, the abode of Vishnu[7];
योजिति= of meditators ot contemplators;
हृ= in heart[7];
न= no;
अ= and;
मदभक्ति==(M.nom.pl.) my devotees;
तत्र= where;
गायन= (they) sing;
तत्र= there;
I stay;

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

Shriman NAryaNa 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..

= the one wearing forest or wild garlands;
= one who is wearing or bearing the weapon mace;
= Oh! the one having the ‘shArnga’ bow ; one with horns;
= Oh! the one with the conch shell;
= one who has the weapon of ‘chakra’ the ‘Sudarshan’ wheel;
= and;
= The one wearing the ‘nandaka’ sword, Vishnu;
= the respectable one, the prosperous one;
= Vishnu;
= May Vishnu who is also Vasudeva protect me;

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..

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

अपि‌विन्दः पवित्रो वा सर्वप्रांवश्च गतोदिवि वा ॥
व: सर्वसत्‌पुः‌विद्याक्षा स स्माशाम्बन्धतं शुचिः ॥ ॥

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

अपि‌विन्दः = the polluted one or person;
पवित्रः = sacred one; a pure person;
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).
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..

अતाः = the afflicted or suffering people or living beings;
विष्‌णु = those who are dejected and sad;
विष्‌लित = torn and tattered; weak;
थ = and;
भीतः = those who are afraid or scared;
घोरेशु = among the terrible or frightening;
य = and;
व्याधि = in all diseases; ailments;
वर्तमान = those who are presently experiencing;
संकेत्य = Having sung or praised well;
नारायण = O! Narayana;
शब्दमात्र = only so much as the utterance of the word;
विमुक्ताः = those who are freed from the afflictions or sufferings;
सुभिनी = happy people;
भवष्ट = become; happen;

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

नमः = bowing; salutation;
कमलनाभाय = to the one with the lotus stalk at the navel (Vishnu);
नमः = greetings, salutations to you;
जलशायिने = to the one lying or sleeping in water (ocean);
नमः = greetings, salutations to you;
ऊँश्वानत = Oh! Keshva, Oh! Ananta;
वासुदेव = the son of ‘vasudeva’, Krishna (or Vishnu);
नमः = Salutations unto Thee;

वासनाद्वासनाद्वासनाय वासितं भुवनयथम् ।
सर्वबृहत्तिनिवासोऽस सर्ववेदेषु वासुदेव ।

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!

वासनादु = due to the living or inhabitation (vAsana)[5];
वासुदेवस्य = of the sun of Vasydeva, Krishna[6];
वासितं = occupied, inhabited;
भुवनयथ = three worlds Earth, Heaven, Hell;
सर्वबृहत्तिनिवासोऽस = (You) are (asi) residing in all living beings;
नमः = let there be my or our bowing or salutation;
ते = to you or your (here:[4]);

सर्ववेदेशु यथपुष्कर्षु सर्वदीर्घं युक्तम् ।
तदवर्यं समवाश्र्यति सतुत्वम् देव जनार्दनम् ॥

allshlokawmean.pdf
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).

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

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.
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..
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..

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ત્રિરોડ-પ્રદેશ = ?? ;
શુભ્રાેદ્રવિકૌલ્લિનભૈંરાેકિનસ્તાય માણ્યતામાં = ?? ;
માણ્યતામાં = face (teeth);
માણ્યતામાં = ?? ;
ક્ષીરાેદ્રવુપ્રદેશેશુચમણિવલસ્સેન્તાઃ = the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;
શુબ્રાે = ?? ;
અભ્રાે = ?? ;
અદભ્રાે = ?? ;
ઉપિદીરીવિચાર = ?? ;
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..
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 satyabhaMAnA.

Allshlokawmean.pdf
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.

Oh! the best person;
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.

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..
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.

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

कृणाय = to Krishna;
वासुदेवाय = to Vasudeva;
देवकी = Devaki Krishna's mother;
नंदनाय = for the Nandana, the delighter;
= and;
नंदगापकुमाराय = for the son of Nandagopa Krishna;
गोविंदाय = to Govinda, the cowherd boy Krishna;
नमो = bowing; salute;
नमः = bowing; salutation;
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.

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).
In the beginning;
The one born of the womb of god-like Devaki;
In the house of cow-herd woman;
The increasing or growth;
The nectar of Shri Krishna’s Līlā (sport).
This is an aphorism on Srimad Bhagavata M.
the lifter of the mountain Govardhana Krishna;
the cutting of Kamsa and the
sons of Kunti;
bringing up;
this one book or story relating to God;
as told in the ‘purANa’;
the nectar-like story of the respectable
Krishna;
thus;
the story of god, Krishna in a short form;

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 protector of cows.
I bow to Vishnu - the one who is omnipresent.
I bow to MadhusUdana - the killer of demon Madhu.
I bow to Trivikrama - whose prowess is known in all three worlds.
I bow to Vamana - the one who took the avatAr as a dwarf.
I bow to ShrIdhar - one who is Prosperity Incarnate.
I bow to HRiShIkesha - the Lord of senses.
I bow to PadmanAbha - from whose navel the lotus and world of creation has come.
I bow to Damodara - one whose waist is immeasurable so Yashoda could not tie it.
I bow to Sa.nkarShaNa - BalarAma - who was taken from Devaki’s womb to Rohini’s
I bow to VAsudeva - Vasudeva’s son, one who is all pervading.
I bow to Pradyumna - one who illumines.
I bow to Aniruddha - one who is unobstructed.
I bow to PuruShottama - one who is the most superior amongst men.
I bow to AdhokShaja - one who dwells in the nether-worlds.
I bow to Narasimhna - 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.

श्रीकेशवाय = to the respectable Keshava one with luxuriant hair;
an epithet of Vishnu and Krishna;
नमः = bowing; salutation;
नारायणाय = to Narayana;
मधवाय = to Madhava;
गोविंदाय = to govinda, the cowherd boy Krishna;
विष्णू = to Vishnu;
मधुसूदनाय = to madhusudana;
त्रिविक्रमाय = to Trivikrama, lord of three worlds, Vishnu;
वामनाय = To Vamana, Vishnu in the form a dwarf;
श्रीधराय = to Shridhara, Vishnu;
हृषीकेशाय = to hrishikesha, the Lord of senses like hRiShIkaM i.e.Krishna or Vishnu;
पद्मनाभाय = to Padmanabha;
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.


dumb one;
who is talking too much; noisy; garrulous;
lame person;
the mountain;
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.
Salutations to Govinda, the dark complexioned one, the God of Brahmanas, protector of cattle and wellwisher of people..

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..
સાથર્શ્લાેકસઙ્ગ્રહ

શયાનં = one who is sleeping or lying on the bed;
બાલં = the child;
મુકુંડ = Mukunda;
મનસા = through the mind;
સિમાથ = I remember;

ભજગાેિવ્રદં
ગાેિવ્રદં
ભજમૂઢમતે

Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death.

ભજગાેિવ્રદં = Do worship the Govinda;
ગોવિન્દ = the lord Govinda, the cowherd boy;
ભજમૂઢમતે = Oh foolish mind! worship;
સમ્પ્રામ = having reached or obtained;
સિન્નિહઠ = very near; in the near side;
કલે = in time;
નિહ = no; not;
નિહ = no; not;
રક્ષ્યત = protects; saves;
ડુકૃઙ્કરણે = A Samskrit grammatical formula of Panini;

સુખાવસાને સારં
સારં
દુઃખાવસાને 

This the essence and ultimate of happiness;
this is what one would chant at the height of grief;
and Govinda! Damodara! Madhava!
this is what one would utter when departing from hither..

सुभावसाने = at the end of happiness;
तिष्यदेव = this alone or this only;
सारे = the essence;
दुस्भावसाने = at the end of sorrow;
तिष्यदेव = this alone or this only;
जेर = that which should be sung;
देहावसाने = at the end of the body i.e. at the time of death;
तिष्यदेव = this alone or this only;
जयं = to be uttered;
गोविंद = A name of KriShNa, Govinda, the cowherd boy;
धामोदर = at (literally a person with a string around his bellly)
One of the names of KriShNa;
माधवेः = ?

With the fragrant kasturi-mark on the forehead, the precious Kaustubha
gem on the chest, the lovely pearl-jewel at the nose tip,
the flute in the palm and the kankan (bangle) encircling the hand, the scented
sandalwood paste all over the body, the pearl-necklace around the
beautiful neck, surrounded by milk-maids - may victory be yours, 0 crown
gem of Gopalas..
કષુંદ્રીલલં = forehead mark made by Kasturi fragrance supposed to be originated in Deer’s navel;
વલાકલં = ?? ;
પશ્ચાલલ્લં = on the chest;
કૃષ્ટુંબ = the gem Kaustubha found during churning of ocean by Devas and Asuras;
નસાળં = at the tip of the nose;
નાનભ્લં = the like the new pearl;
કર્તલ્લ્લં = in the palm of the hand;
વેઃં = the flute;
કરે = in the hand;
કર્તલ્લ્લ = a bracelet;
સવાર્ઙ્ગ લં = in all parts of the body;
સનન્ધં = sandalpaste;
થ = and;
કાળાં = happy; beautiful; auspices; prosperous; good, etc.;
કષ્ટં = throat;
મુક્તાવલં = ?? ;
ગોપશ્રી = the cow-herd woman;
પાસબિંદી = surrounded, wrapped with clothes;
વિજયાં = wins; becomes victorious;
ગોપાલ = at (M.nom.) the protector of cow; refers to lord Krishna;
ચૂડામ્ણી = at (M.nom.) the head or crest-jewel;

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.
In the beginning, starting with Rama’s forest-exile, killing of the golden deer, abduction of Sita Devi, death of JatAyu, frienship 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.
In the beginning, with Rama’s forest-exile; 
having killed; 
deer; 
gold; 
the abduction of Vaidehi; 
the death of Jatayu; 
the conversation with Sugriva; 
Rama, destroyer of Vali; 
crossing of the ocean; 
Lanka; 
burning; 
Air; wind; leaf; egg; 
the killing of RavaNa and KumbhakarNa; 
this is the Ramayana; 
thus; 
the venerable Ramayana story in a short aphorism;

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..

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

राम = Rama;
लंकापुरुष = ?? ;
रघुवं = the best of the Raghu race;
सीतापति = the lord or husband of Sita i.e. Rama;
सुंदर = the beautiful one;
कृष्ण = Rama literally one who is standing on the hump of a bull;
कणाशिव = ocean of mercy;
गुणिनिधि = the reservoir or repository of good qualities;
निधिनिर्मिति = the dear Brahmin;
धामिक = relating to Dharma, religion or good conduct;
राज = King of kings;
सत्यसंध = the man who is bound to be truthful;
दशरथन = the son of Dasaratha;
श्यामं = the dark complexioned one;
शांतमूर्ति = peace or serenity personified; embodiment of tranquillity.;
वंदे = I bow; I worship;
गरुड = ?? ;
रघुकुंलित = the mark on forehead or jewel of the Raghu dynasty;
रघवं = Raghava, Rama;
रघुपति = the enemy of Ravana;

I salute that Rama who is auspicious, benevolent and cool as moon,
I worship Rama’s feet remembering him with mind, praising with speech, bowing with head, and completely surrendering unto him.

- श्रीरामचंद्रचरणाः मनसा स्मरामि ।
- श्रीरामचंद्रचरणाः वचसा गृजामि ।
- श्रीरामचंद्रचरणाः शिरसा नमामि ।
- श्रीरामचंद्रचरणाः शरणं प्रप्द्ये ॥ ॥

Translation:
- श्रीरामचंद्रचरणाः = at the feet of the venerable Ramachandra;
- मनसा = through the mind;
- स्मरामि = I remember;
- श्रीरामचंद्रचरणाः = at the feet of the venerable Ramachandra;
- वचसा = through words;
- गृजामि = ??? ;
- श्रीरामचंद्रचरणाः = at the feet of the venerable Ramachandra;
- शिरसा = by the head;
- नमामि = I bow; salute; pay my respects;
- श्रीरामचंद्रचरणाः = at the feet of the venerable Ramachandra;
- शरणं = seeking refuge or surrender;
- प्रप्द्ये = I sing; worship;

Translation:
- दक्षिणे वक्ष्याः कस्य वामे तु जनकाम् ।
I salute that Rama who is surrounded by Laxmana on the right, Sita on the left and Hanuman in the front.

दक्षिणे = in the southern direction also denotes the right side or an able person;
लक्ष्मण = Laxman;
यस्य = whose;
वामे = on the left side;
तु = but; on the other hand;
जनक = at (M.nom.) father; also refers to the sage of that name whose daughter was Sita;
आत्मक = born of oneself, refers to one’s daughter;
पुरते = on the front side;
मातः = Lord Hanuman;
यस्य = whose;
त = him;
वंदे = I bow ; I worship;
रघुनंदन = the delighter of the Raghu race;

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

Rama = Rama;  
rajadhinya = jewel among kings;  
sada = always; ever;  
vijayate = wins; becomes victorious;  
sam = Rama;  
smeha = the lord of ramA, Shiva;  
bhive = I worship;  
samekha = those struck by Rama;  
nishastra = army of demons active in night;  
sam = to Rama;
to him; bowing; salutation; exceeding; better than the other; Rama's; I am the servant; Oh! Rama!

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!

the one having the body resembling blue black lotus; the one with the left side on which SIta is seated i.e. Rama; in the hand; he having great arrows and charming bow;
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.
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.

વ્રદે = I worship; bow;
રામં = Rama;
સચ્ચદાનરદં = the triple quality of Brahman.;
વ્રદે = I worship; bow;
રામં = Rama;
સચ્ચદાનરદં = the triple quality of Brahman.;
જન = at (M.nom.) a living being; man or woman;
પાલક = at (M.nom.) the protector; king;
શરણં = seeking refuge or surrender;
વિવ્યાણં = the one who removes all hurdles or obstacles;
સુખ = happiness;
Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita, the son of Kaushalya; victory of Sri Ram, victory to kind Ram, victory to Sri Rama, victory to the grace-giver Ram.
શ્રીરામ = Oh! venerable Rama;
સીતાવર = husband of Sita;
રાઘવેટ = ?? ;
હે = vocative for addressing a male;
કાૈશલેશ = ?? ;
આતમજાયયેટિ = ?? ;
શ્રીરામ = Oh! venerable Rama;
જયરામ = Oh! the victorious Rama;
જય = at (M.nom.) victory;
જય = at (M.nom.) victory;
દયાલુ = kind; compassionate;
શ્રીરામ = Oh! venerable Rama;
જય = at (M.nom.) victory;
રામ = Oh! Rama;
જય = at (M.nom.) victory;
જય = at (M.nom.) victory;
કૃપાલુ = one who is merciful or sympathetic;

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

રામ = Oh! Rama;
હેટ = thus;
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 Pushpah with Hanuman in the fore expostulating the highest philosophy with the Rishis offering explanation thereon and surrounded by Bharata and others.

(alternate)

The beautiful pattAbhishekam scene, where RAmA is surrounded by family and devotees is described with affection. The great 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 (parivāram) of fellow soldiers, Sugreevan, Vibhishana, prince Angathan, son of Tarā 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.

वैदीकिसिद्धि = the one with VAidehi or Sita;
सुसुधारत्व = under the heavenly tree;
हेम = Hema the golden one;
महामहापाय = in the great Hall;
मध्य = in the middcle;
पुषपकामपन = in the seat of 'pushpaka' plane;
मलिमय = Oh! full of gems;
बीरासन = in a Yogic Asana posture called Virasana or in a kingly seat;
सुस्थित = well-positioned; well-established;
अग्रेम = in the front or first place in front of;
वास्थिति = causes to be read;
प्रभतमनु = Oh! daughter of Prabhanjana, shatterer or destroyer;
तर् = that thou;
मुखितम = for or from the sages;
पर = supreme; great; the ultimae;
व्याख्यातं = the end of the discourse or explanation;
भरतविदिति = By Bharata and others literally beginning with Bharata;
पिरतां = the surrounded;
रामं = Rama;
भजो = I worship;
यामलं = the dark complexioned one;
वामेल = on the left side;
भूमसुत = the daughter of the Earth, Sita;
पुर = fortified town; city; also refers to human body;
अ = and;
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.
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,
next whom are Bharata and Shatrughna fanning, and Hanuman is in front
desiring Ram passionately.

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,
next whom are Bharata and Shatrughna fanning, and Hanuman is in front
desiring Ram passionately.
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.

\textit{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.}
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.

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

राम = Oh! Rama;
राम = Oh! Rama;
राम = Oh! Rama;
राम = Oh! Rama;
रामनामतारकं = the name of Rama which enables one to cross (the sea of births and deaths);
राम = Oh! Rama;
कृ́ण = of Krishna; black;
वासुदेव = at (M.acc.) the son of ‘vasudeva’;
भक्तमुक्तदायकं = the one who grants devotion and liberation or salvation;
श्रीराम = to Shankara;
गीयमानपुंण्य-नामकरितं = the hymn being sung having sacred names;
जनकीमनोदरं = the one who captures Janaki’s mind i.e. Rama;
श्रीरामचंद्रं = Rama;
भजे = I worship;

मनोज्वं भवतुतुच्यवेगम् ।
शिरेिनिः सुदितंता वरिःम् ।
वातानं वानस्युण्मुखं ।
श्रीरामकुंशलं प्रयंिः ॥

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

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

मनोजवं = one equalling the speed of mind;
माततुल्यवेगं = one having speed equal to that of the wind;
जैविज्ञानं = one who has conquered the senses;
भूदिभति = of or among the people who have the intellect;
वर्षी = the best person;
वात = relating to wind;
आत्मजं = born of oneself, refers to one’s son;
वानरमुख्यः = the chief of the monkey army;
श्रीरामदूतं = the messenger of the venerable Rama;
शरणं = seeking refuge or surrender;
प्रपंचि = I sing; worship;

अतुलितंमलधं स्रुमिश्वामहं
धनुर्मयुधशानुं लालिनामाग्नयम् ।
सहवगुणविधिमान वानराणामधीशः
रघुप्रियप्रभृतं पातजातं नमामि ।
ओ ए हनुमते नमः ॥ ॥

Adorations to Lord Hanuman!

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

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

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..

अुद्भि = intellect;
अलं = might, strength;
यशो = fame;
धैय = courage; firmness;
निर्भयत = fearlessness;
अशोगत = freedom from disease;
अश्यं = opposite of jADyaM or stupidity or dullness or frigidity or foolishness meaning bright in intellect;
वाक्पुत = eloquence in speech;
ञ्च = and;
हनुमानंहंश्यावेत = May it happen or result from the remembrance of Hanuman;

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..

उत्थि = where ever;
रघुनाथ = Oh! the lord of the Raghu dynasty;
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!


cरस्यरक्षु करं वाक्यायः कर्मः वा ।
श्रवणनयनः वा मानसं वापरां ।
विदितमविहितं वा सर्वमित्विन्यस्य ।
जय जय कल्पुणः श्रीमहादेव सम्बो ॥ ॥

करैरः = by the hand and foot;
कृतं = that which has been done;
वाक्यायः = born of or resulting from words and body or action;
कर्मः = born of action or duty;
वा = or; also; like; either or;
श्रवणनयनः = resulting from ears or hearing and eyes;
वा = or; also; like; either or;
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.
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).

\[=\text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}
\]  
\[=\text{the three-eyed one;}
\]  
\[=\text{Let us do the sacrifice;}
\]  
\[=\text{the one who is fragrant;}
\]  
\[=\text{that which increases nourishment;}
\]  
\[=\text{like the cucumber;}
\]  
\[=\text{?? ;}
\]  
\[=\text{?? ;}
\]  
\[=\text{?? ;}
\]  

\[\text{Salutations to Shiva’s anger and to his arrow;}
\]  
\[\text{Salutations to His bow and also to his arms.}
\]
Namaste = greetings, salutations to you;
Amsav = to Shiva’s anger;
Uttar = and then;
Chhaye = for the bow;
Nam = bowing; salutation;
Namaste = greetings, salutations to you;
Amsav = let it be so; let there be; Amen let there be(III per.benedic.) May there be; So be it; Amen;
Bahu = to the bow-bearing one;
Bahu = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
Shiv = of Lord Shiva; auspicious; favourable; propitious;
Nam = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
Shiv = ?? ;
Te = to you or your (here:poss.);
Nam = bowing; salutation;

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.

Shiv = of Lord Shiva; auspicious; favourable; propitious;
Parsvat = greater than the great; the most supreme;
Shiv = of Lord Shiva; auspicious; favourable; propitious;
Aekha = relating to the Brahman or the ‘OM’ mantra;
Shiv = of Lord Shiva; auspicious; favourable; propitious;
Amsav = your your;
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!

व्र उमापति सुरगुं व्र जगा कारणम्।
व्र पत्रोजापर्वे मृगार्थ व्र पशु क्षण।
व्र सूर्य शशाङ्क विह्नन्य व्र पाने शिवं शंकरम्।
ॐ नमः शिवाय ॥ ॥

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!
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.
अपसर्ष-तु = Let them move away or drive away;
ते = to you or your (here:poss.);
भूता = one who has taken some form or come to a certain state;
वे = they who;
भूता = one who has taken some form or come to a certain state;
भूमिस्थित: = on the earth or ground;
वे = they who;
भूता = one who has taken some form or come to a certain state;
विश्वतःसते = ?? ;
अवतृ = let them go;
शिवालय = by Shiva’s command or orders;

तीकुरंट्रङ्ग महाकाय कव्यान-तकनोपम ।
शैवाय नमस्तुथ्यमनुस्वरं रतुमर्गिणि ॥ ॥।

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

तीकुरंट्रङ्ग = sharp teeth;
महाकाय = big bodied;
कव्यान-तकनोपम = equal to the burning at the time of the end of the world or 4 ‘yuga’s;
शैवाय = to the Bahirava i.e. Shiva;
नमस्तुथ्यमनुस्वरं = I bow to thee; permission (may be given);
रतुमर्गिणि = ‘dAtuM (inf.) and ‘arhasi’ (verb); you deserve (have merit) to give;

मुःकावं भगवानं शंकु; मुःकावं वृशभमयज: ।
मुःकावं पार्वती-नाथी मुःकावात्सरो कह: ॥ ॥।

Auspicious is the splendent Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara.
This is my offering to the the only purushA, Shiva.
I meditate to this Lord of Lords.
Let that fierce Lord (Shiva) inspire me.

\[\text{તલપુર્વાય} \text{વિવ્યું} \text{મહાદેવાય} \text{ধીમિહ} \text{તન્નાે} \text{દ્રઃ} \text{પ્રચાેદયાત્} \]

- **તલપુર્વાય** = ??;
- **વિવ્યું** = offering;
- **મહાદેવાય** = to Shiva;
- **ধીમિહ** = May meditate;
- **તન્નાે** = ??;
- **દ્રઃ** = Shiva;
- **પ્રચાેદયાત્** = inspire; kindle; urge; induce;

\[\text{অথ} \text{মে} \text{কট} \text{অট} \text{ভগ} \text{সন} \text{মে} \text{ভগ} \text{ত} \]
\[\text{অথ} \text{মে} \text{বিশ} \text{বিশ} \text{শ} \text{ব} \text{ম} \text{ম} \]

\[\text{allshlokawmean.pdf} \]
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.

अधे = this one;  
मे = to me or my;  
हક्तो = the hand;  
भगवानं = ?? ;  
मे = to me or my;  
भगवतर: = one who is more godly than the other(s);  
अधे = this one;  
मे = to me or my;  
विशालेष्णोद्व = ?? ;  
श्यामिगर्भन: = ?? ;

अखितातिरिक्षसमस्यात् तर्जन्ह तिन्यापने  
सुरतवर्षापाना तेर्पनी पत्रमूर्द्धा ।  
विप्रि गहि गुहित्या शारदा सर्वकालं  
तदपि तय गुप्तानन्मीश पारं न याति ॥ ॥

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!
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.
The six-headed one Karthikeya; 
the great minded one; 
the divine peacock vehicle; 
Rudra’s; 
The son; 
the leader of the army of the gods; 
guha refers to Karthikeya; 
always; ever; 
refuge, I; 
I sing; worship;

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.

bowing; salute; 
greetings, salutations to you; 
Guha refers to lord Karthikeya; 
Oh!, the seat or abode of power; might; 
bowing; salute; 
greetings, salutations to you; 
Guha refers to lord Karthikeya; 
abode of strength; 
bowing; salute; 
greetings, salutations to you;
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!.

Adorations to Lord Subrahmanya!
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.

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.

Oh! sarasvati; goddesss of knowledge;
I bow to thee;
Oh! the boon-giver;
(fem.nom.) one who is desire-personified;
the beginning of learning the 3 R’s;
I shall do;
May it materialise;
to me or my;
always; ever;

White as the lily, the moon and the garland of dews,
Clad in clean and spotless garments,
Hands adorned with Vina and rosay,
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..

She who;
lily and moon;
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..

\[\text{The translations of the Sanskrit terms:}\]

- \(\text{સાથર્શ્લાકસઙ્ગ્રહ}\) = Let us meditate;
- \(\text{પદ્માસનસ્થાં}\) = the one standing in the seat of a lotus;
- \(\text{વિકસિતવદનાં}\) = the one with a blossomed pleasant face;
- \(\text{પદ્મપત્રાંક્ષીં}\) = the one with long eyes resembling lotus leaves;
- \(\text{હેમાભાં}\) = she who is having the brightness of gold;
- \(\text{પીતવસ્ત્રાં}\) = Yellow clothing or dress;
- \(\text{કરકીલતલસદ્ધેમપદ્માં}\) = the one wearing the shining golden lotus in the hand;
- \(\text{વરાઙ્ગીં}\) = the one with a beautiful form or personality;
- \(\text{સવર્સપ્રદાત્રીં}\) = the giver of all kinds of wealth and prosperity;
- \(\text{સતતમભયદાં}\) = the who offers protection or refuge always;
- \(\text{ભક્તનમ્રાં}\) = one who is soft or kind to the devotees;
- \(\text{ભવાનીં}\) = the female goddess bhavanI who controls or manages the creation;
- \(\text{શ્રીિવદ્યાં}\) = Goddess Shrividya, one form of Goddess Shakti;
- \(\text{શારતમૂે ે]\) = peace or serenity personified ; embodiment of tranquility.;
- \(\text{સકલસુરનુતાં}\) = praised by all the gods;
- \(\text{સવર્સામભાળીં}\) = the giver of all kinds of wealth and prosperity;

\[\text{The Sanskrit verse:}\]

\[\text{જજ જજ દેવી વસવસ્તૃ હુલ્લુગસાલિત મુર્દતી હર્તી દેશી નમસ્તે}]\]
\[\text{વીણાપુભાંકલીલીખતે મણલિત ભાજતિ દેવી નમસ્તે}}\]

Salutations to devi sarasvati, who is the essence of the universe, who is 
adorned with a garland of pearls, who holds Veena and a book, and is also 
known as bhagavati and bhArati.
शय = at (M.nom.) victory;
शय = at (M.nom.) victory;
देवि = Oh! goddess;
देवि = Oh! the essence of the mobile and the immobile world!;
दुधयुगशोभित = ?? ;
मुखलखि = Oh! the one having a pearl necklace!;
दीपुमुखलखि = Oh! the one with the hands adorned with the Veena instrument and the book;
भगवति = Oh goddess!;
भार = A name for goddess sarasvatI; one of the titles awarded to scholars;
देवि = Oh! goddess;
नमस्ते = greetings, salutations to you;

नमस्तेड़स्तु महामाये श्रीपीठे सुपूजिते ।
श्रृङ्खचक्रगदाहेन महालक्ष्मि नमोदस्तुते ॥ ॥

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..

नमस्तेड़स्तु = Salutations unto Thee;
महामाये = Oh. goddess of great illusory powers;
श्रीपीठे = in the respected and exalted place particularly of goddess shakti;
सुपूजिते = Oh! the one worshipped by the gods;
श्रृङ्खचक्रगदाहेन = One having the conch shell and the mace in the hands;
महालक्ष्मि = Oh! MahalakShmi;
नमोदस्तुते = Salutations unto Thee;

पद्माने पद्मिनि पद्मपत्रे पद्मप्रये पद्मदलायताः।
विश्वप्रये विश्वमोक्षवृन्दे विश्वायनं मथि सम्मिष्टय ॥ ॥
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..

पद्माने = Oh! lotus-faced one;
पुन = ?? ;
विपक्षरे = ?? ;
पद्मप्रिये = Oh! lotus loving one;
पद्मकंतकृ = the one having eyes resembling lotus petals;
विश्वप्रिये = Oh! the one who is dear to the Universe;
विश्वमनोदनुकृ = Oh! the one going in tandem with Vishnu's mind;
त्वपालन = your lotus-like feet;
मि = in me;
अनिष्ठय = Put me in the presence of;

All knowing, all beneficient, all lust destroying;
remover of all sorrows, Oh Mahalxmi! 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..

સવર્જ્ઞે = Oh! the knower of all;
સવર્વરદે = Oh! the giver of all boons;
સવર્દુષ્ટ = all kinds of bad things;
ભયઙ્કિર = Oh! one who creates terror;
સવર્દુઃખ = all kinds of sufferings; troubles;
હરે = OH! hari;
દેિવ = Oh! goddess;
મહાલખી = Oh! MahalakShmi;
નમાેેતુતે = Salutations unto Thee;

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)...
સાથર્શ્લાેકસઙ્ગ્રહ

ક્ષીરસમુદ્ર = a specific ocean or ocean in general, body of water;
જા = of the king;
તનયા = (to) daughter;
શ્રી = relating to Prosperity; wealth; goddess LakShmi and ‘shrI’ is; fem.nom.; also an honourable prefix;
શ્રીરં = Vishnu, the one who loves ShrI;
શ્રીરંધામિરી = mistress of the house of ShrIranga;
દાસીભૂત = having been a female servant;
સમ ભૂત = the entire;
દેવનિતિ = (to) wife of a god;
બૃહ = world;
દીપિકાર = the tip of the flame of the lamp or the spark, wick;
દીપાક્ષ = glance;
મકદીપાક્ષ = passing glance;
લહ્ય = obtained, from labh to obtain;
બિવભવ = glory, splendor, riches;
બ્રહ્મદેવ = the Brahma and Indra;
ગંગાધર = Shiva, bearing or wearing ‘gangA’;
ત્વા = you;
ત્રાલા = relating to three worlds;
કુટુંબિની = wife or matriarch;
લસેણ = the lake-born, lotus;
બને = I worship; bow;
ભુવેન્દ્રી = she who is dear to Mukunda;

પ્રસિદ્ધિનિઃ દેવશ ત્વયા પ્રેષિત માનશ: 1
તવાધાબિ સ્સ્ત્રૃતય ભષાયિ પરમશ્ય૰ીમિ 1
ॐ મહાલયેલયે ੴ ੴ ॥ ॥

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..
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..

Oh! the giver of material objects and intellect;
Oh! goddess;
The worldly enjoyment and liberation from births and deaths;
Oh! the giver;
Oh! the giver of the mantra!
always; ever; Oh! goddess; Oh! MahalakShmi; Salutations unto Thee;

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..

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.

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.

Oh! the one with lotus-like eyes;
lotus;
in the hand;
the one who is whiter;
Oh! the one shining with parrot, sandal paste and garland;
Oh goddess!;
Oh! the darling of Hari (Vishnu);
Oh! the knower of the mind;
Oh! mother LakShmi who is like the lotus, whose eyes are wide like the lotus, who resides in the lotus heart of Lord viShNu, and who was born from the lotus like womb of the milky ocean, you are so worthy of seeking refuge, so mother, always take care of all the devotees who seek your blessing..

 madre = mother; 
namami = I salute; 
kheme = Kamala (LakShmi); 
kamalatakshi = Oh! the one with lotus-like long eyes; 
shrivisshruddhamal = Vishnu’s lotus-like heart; 
vasini = Oh! the dweller; 
vishambat = Oh! the mother of the Universe; 
shrirodhye = Oh! the one born of the milky ocean; 
kamalakho = of the one as tender or delicate as the lotus; 
garb = relating to the womb; 
gauri = Oh! Gauri; 
vashmi = Goddess LakShmi; consort of Vishnu; 
prasid = favour or bless; 
satbat = constant, continuos; 
namata = of the people who bow or salute or worship; 
shashe = Oh! the one worthy for seeking refuge;
This is my offering to the goddess of wealth. I meditate to this wife of mahAviShNu. Let that Goddess lakShmi inspire me.

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

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.
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!

\( = \) She who;
\= goddess;
\( = \) among all the living beings;
\( = \) through the form of Mother;
\( = \) well-positioned; standing well;
\( = \) She who;
\= goddess;
\( = \) among all the living beings;
\( = \) in the form of strength;

\( = \) for the attainment of all wealth or ends;
\( = \) Oh! the one who can get things done;
\( = \) Oh! the one worthy for seeking refuge;
\( = \) Oh! three-eyed goddess;
\( = \) goddess Parvati or a lady of white fair complexion;
\( = \) Narayani or Durga;
\( = \) Salutations unto Thee;
O Goddess Sarasvati, Provider of food, always complete,
dear to the heart of Lord Shankar, I beg you for getting Knowledge and Renunciation.

(alternate)

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

अन्नपूर्णा सदापूर्णा शंकर: प्राणवलभे ।
ज्ञान वैराग्य सदृक्षाम् भक्ति य पावती ॥ ॥

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

Alternate

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

अन्नपूर्णा = Oh goddess ‘annapUrnA’ meaning full of food;
सदापूर्णा = Oh! ever-complete!;
शंकर: = Shankara ; one who grants auspicious things; Shiva or
a person by that name;
प्राणवलभे = Oh! goddess you are dear to your lord as dear as life;
ज्ञान = ?? ;

allshlokawmean.pdf
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.

- **મુક્તા** = pearl;
- **નિવ્વધ** = coral;
- **હીમ** = gold;
- **નીલ** = sapphire;
- **ધ વાળ** = white;
- **શાયા** = shadow, reflection, lustre, hallucination;
- **શ્રીકૃષ્ણ** = eye;
- **શ્રીકૃષ્ણજી** = the one with three eyes;
- **ભરવડુલ** = moon light, moon phase;
- **તપસાર્થ** = the ultimate truth, Brahma;
- **ગાયત્રીં** = (to) the goddess or mantra known as 'gAyatrI';
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.

All slokas mean.pdf

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

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!
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.
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 Vindhyā 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..

अमि = Oh goddess! or lady!;
जिनिन्दिनि = the delighter, daughter of the mountain; refers to Parvati;
नंदिंदिनि = Oh! the one praised by the world;
विश्वविनोदिनि = Oh! the one who entertains the Universe;
नंदनुते = Oh! the one praised by Nanda;
गिरिव = the great mountain;
विध्य = relating to the Vindhyā mountain or region;
शिरोधिनिवासिनि = Oh! the one who lives in the head i.e controls the head;
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..
Salutations to the seven mothers, Goddesses sarasvatī (the wife of Lord Brahma), mAheśvarī (the wife of Lord Shiva), kaumārī, Goddess lakShmī (the wife of Lord viShNu), Durga, Indrānī (wife of Lord Indra) and chAmuNDī...

śastraKāsāng = color (rAga) of saffron (kumkuma);
śeṣṇā = red;
puruṣottam = with eyes (Ixu) like lotus (puNDra);
pard = ??;
puruṣottam = at (M.nom.) one having flowers as arrows; generally refers to Cupid;
namaste = I salute (namaH) to you (te);
ṣaṅkēṣṭhamāt = unique mother (ekamAtaH) of the worlds (jagat);

bākmini māburseṇī vīp kāmārī vēṣṭhī vīp tathā
tārāni vī tārēṇḍrāṇī sāmuṇḍā sāṃbātāḥ ॥ ॥

Salutations to the seven mothers, Goddesses sarasvatī (the wife of Lord Brahma), mAheśvarī (the wife of Lord Shiva), kaumārī, Goddess lakShmī (the wife of Lord viShNu), Durga, Indrānī (wife of Lord Indra) and chAmuNDī.

bhākmini = relating to Brahman (godhead);
bhākusṛavī = one of the epithets of goddess like Durga;
vāṣṇava = and like;
kāmārī = young wife or woman; youthful; one of the epithets of goddess Durga etal;
vēṣṭhī = an epithet of the Supreme Goddess; Vishnu’s female aspect;
tathā = like that (cf. yathA tathA);
vaṇaśī = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;
ā = and;
tārēṇḍrāṇī = ??;
sāmuṇḍā = an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
sāmātāḥ = the seven Mothers;

paśyate tasya kūrta lokā deva viśvam Cakṣusyate ॥
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.

पृष्ठि = of the world or earth;
त्यथा = by you;
धृति = having borne or worn; the female one who is bearing or wearing;
बोधि = of the worlds; the people;
देवि = Oh! goddess;
त्यं = you;
विष्णु = by Vishnu;
धृति = having borne or worn; the female one who is bearing or wearing;
त्यं = you;
थ = and;
धारय = take the form; bear or wear;
मा = me;
देवि = Oh! goddess;
पवित्रं = sacred one;
कुरु = do;
आसनम् = seat;
स्थितिलम् = ?? ;

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.
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..

114
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!


dv̐n̑ = Oh! Durga!;
smȓt = remembered thing;
h migrants = You destroy;
abhimitmohantah = the entire fear of the living beings, without leaving any remainder;
h†vah = to the goddess who grants well being;
smrt = ?? ;
maitri = ?? ;
shubham = the auspicious one;
harah = You give;
harī = difficulty or unhappiness or sorrow caused by poverty;
abhiran = the one who removes fear;
kt = who;
tvṛtya = ?? ;
sarvapakār = helping all; in favour of all;
harsa = for the sense organ;
sadȓcchā = ?? ;
adh = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ḥ = ?? ;
ḥa = to goddess DurgA;
nam = bowing; salutation;
Oh Goddess of all Godesses, 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..

May everybody be happy, may everybody be free from disease, may everybody see goodness, may none fall on evil days.
== without any illness or affliction or disease; 
== all; 
== good or auspicious things; those which end in happiness or welfare; 
== let them see; 
== do not; 
== who; 
== thought; intelligence; consciousness part of the mind; 
== would become a partaker of sorrow;

ॐ สह-नावतुः । सह-नौभुनक्तुः । 
अध्यर्थ्यकः कस्वाधूः । 
तेजस्विनायधीतमस्तुः । मा विद्रिश्वावैः । 
ॐ शांति: शांति: शांति: ॥ ॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and 
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman; 
अध्यर्थ्यकः = along with; together; 
नायधीतमस्तुः = ??; 
अध्यर्थ्यकः = along with; together; 
नौभुनक्तुः = ??; 
भुनक्तुः = let one protect or save or nourish; 
अध्यर्थ्यकः = along with strength; 
कस्वाधूः = ??; 
तेजस्विनायधीतमस्तुः = ??; 
मा = do not;
વિદ્રામશે = quarrel; develop enmity;
ઓઃ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
શાંત = Peace; tranquility;
શાંત = Peace; tranquility;
શાંત = Peace; tranquility;

ॐ અસતો મ સદ્ગમય ।
તમસાે મ જ્યાે͈તગર્મય ।
મૃત્યુભાેં અમૃત ગમય ।
ॐ શાંત શાંત શાંત ॥ ॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
અસતો = from untruth;
ભા = do not;
સદ્ગમય = Reach or lead me towards the good or truth or reality;
તમસાે = from darkness;
ભા = do not;
જ્યાેેંગર્મ = lead into the light;
મૃત્યુભાેં = do not to death;
અમૃત = nectar;
ગમય = lead me to;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
શાંત = Peace; tranquility;
શાંત = Peace; tranquility;
શાંત = Peace; tranquility;
One who thinks of Ganesha, Sarasvati, Surya, Shukra and Brahaspati (these five) everyday, his word will be treated as equal to the sayings of the vedas.

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.

= The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
 = well-being; welfare;
 = through the ears;
 = May we hear;
 = gods;
 = well-being; welfare;
May we the maintainers of the sacred fire see with our eyes;
We may occupy; obtain; reach;
that which is fit for the godsthe welfare of the gods;
that life span;

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

well being;
No; not;
indraH, chief of demigods;
an epithet of Indra the chief of gods;
well being;
us; to us or ours;
the sun;
those who know the Universe;
Let Garuda grant us well-being;
one who has a perfect, healthy wheel or orb, Sun;

ॐ शं नानी भवष्यते । शं नानी भवत्वर्त्यमा ।
शं न हन्द्रो भृस्यक्षिते । शं नानी विष्णुस्तुक्कः ।
नमो भद्रमानो । नमस्ते वायो । तपेव प्रत्यक्षं प्रामानि ।
तपेव प्रत्यक्षं प्राम पवित्त्यामि । जतं पवित्यामि ।
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!.

= The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
= good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
= us or to us or ours;
= god Mitra;
= good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
= the god of water;
= good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
= us or to us or ours;
= let sun be;
= good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
= NoNot; no;
= indraH, chief of demigods;
= the guru of the devAs and one of the nine grahAs i.e. Jupiter;

= good things, auspicious or propitious things; happiness

Ganesha, the son of Pashupati or Shiva;

= us or to us or ours;

= the great steps taken by Vishnu;

= bowing; salute;

= to the Brahman;

= greetings, salutations to you;

= wind's;

= you alone; you only;

= directly perceivable, before one’s very eyes;

= Brahman, you are;

= you indeed;

= directly perceivable, before one’s very eyes;

= Brahman; God;

= I shall speak; utter;

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

= I shall speak; utter;

= the truth;

= I shall speak; utter;

= Let that protect me;

= Let that protect the speaker;

= May or let god or someone protect me; protect; save;

= me;

= May or let god or someone protect me; protect; save;

= the speaker;

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

= Peace; tranquility;

= Peace; tranquility;

= Peace; tranquility;
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..

punar = again and again; 
jan = the birth; 
punar = again and again; 
matar = death; 
punar = again and again; 
jan = mother; 
jan = in the mouth; 
shyan = the bed; 
che = here; in this world; 
sansa = in this world or worldly life; 
beukatari = in the one which is difficult to cross; 
drpayapare = Oh! the one with unbounded compassion; 
pah = protect; save; 
murari = Oh! the enemy of Mura demon, Vishnu or Krishna;

आरोग्यः प्रक्षयुः नो दिनकरः च-द्वियशो निर्मलं 
मृति गृहिनसुतः सुधांशुतनयः प्रल्पां गुरुगौरवम् ।
अय्यः कृमलवाजितवासमुदाय मदी मुदि सर्वदा
रामुपुनि-वल विरोध-शमनं केतुं दुरस्योत्सरितिम् ॥

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.

अસ્વષ્ટા: = good health;
પ્રીધ્યુ: = May give me or us;
-ની = us or to us or ours;
વિવ્રચ = the sun, the day-maker;
અ-ધ્યુ: = ?? ;
નિમબિન = without any dirt or polluted material i.e. pure;
ભૂશિ = well-being; welfare; prosperity;
ભૂમિસુત: = the son of the Earth;
સુધાંશુનય: = the son of sudhA.nshu, moon;
પ્રજાઃ = consipicusness;
ગુરુઓભઃ = felicitation of teachers;
ક્રા: = poem; poetry;
ભ્યુમ: = poem; poetry;
મદ્ય = dull-witted; slow;
મુદ = happiness;
સર્વદ = ever; always;
શાલુષ્ય-પિંડ = ?? ;
વર્શ શંભન = ?? ;
કેલં = south Node;
કુલસ્યાન્ન્નત = ?? ;
સુધાંશુનય = the son of sudhA.nshu, moon;
પ્રજાઃ = consipicusness;
ગુરુઓભઃ = felicitation of teachers;
ક્રા: = poem; poetry;
ભ્યુમ: = poem; poetry;
મદ્ય = dull-witted; slow;
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સર્વદ = ever; always;
શાલુષ્ય-પિંડ = ?? ;
વર્શ શંભન = ?? ;
કેલં = south Node;
કુલસ્યાન્ન્નત = ?? ;
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!

\( \ddot{\text{a}} \) = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
\( \text{સવ્ષા} \) = all people’s;
\( \text{શ્વત્ત} \) = Let there be well-being;
\( \text{સવ્ષા} \) = all people’s;
\( \text{શાંત} \) = Let there be peace.;
\( \text{સવ્ષા} \) = all people’s;
\( \text{પૂર્ણ} \) = full of; complete; infinite; whole; undivided;
\( \text{મંગલ} \) = Let or may it be so; let or may it happen.;
\( \text{સવ્ષા} \) = all people’s;
\( \text{ભવ} \) = auspiciousness; welfare; well-being; good things;
\( \text{ભવ} \) = Let or may it be so; let or may it happen.;
\( \text{સવ્ષ} \) = all;
\( \text{ભા} \) = Let them be so or let them happen. May they happen.;
\( \text{ભૂમિ} \) = happy people;
\( \text{સવ્ષ} \) = all;
\( \text{ભા} \) = Let them be;
\( \text{મિમ} \) = without any illness or affliction or disease;
\( \text{સવ્ષ} \) = all;
\( \text{ભૂમ} \) = good or auspicious things; those which end in happiness or welfare;
\( \text{પ્ર્} \) = let them see;
\( \text{મ} \) = do not;
\( \ddot{\text{a}} \) = who;
બિંદુ = thought; intelligence; consciousness part of the mind;
દુઃખ = sorrowful; unhappy;
ભાગ્ભવેત્ = Let one become a beneficiary or partaker or shareholder
of the fortune etc.;
ધ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ાનન = joy; delight; happiness;
ધ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ાનન = joy; delight; happiness;
ધ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ાનન = joy; delight; happiness;

ધ વિશ્વાનિ દેવ સિવતદુર્િરતાિન પરાસુવ ।
ધ નં તનુ આસુવ ॥ ॥
Aum! Oh Savitr (Sun)! Lord of the Universe, remove our defects;
Bring whatever is auspicious to us.

ધ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
વિશ્વાનિ = literally: the worlds or Universe;
ધ = Oh! god Oh! God!;
અવિટિદીનિ = Oh! suryanarayan, the sins;
પરાસુવ = bless us after removing sins;
ધ = That which;
ભદ્ર = well-being; welfare;
તનુ = ??;
આસુવ = grant ; bless one with:

ધ તથ્વકાંનું પુર્તાંતની પ્રવાંદ હરઠ ।
પશબેમ શરદ; શત જશેમ શરદ; શત
શૃષ્ઠામ શરદ; શત પ્રશ્નામ શરદ; શત
અવિનતા: સય શરદ; શત માયાશરદ; શતસત્ ॥ ॥
OM! That bright eye (in the form of the Sun) is high in front of us.
(With that eye as our guide) Let us see (properly) for hundred years, live for hundred years, hear (properly) for hundred years, speak (properly) for hundred years, be independent for hundred years, and again have all these for hundred years..

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
તમાંણયુદ્ધિલિં = that Sun which is like eyes overseeing the welfare of the gods;
પ્રબ્રવામ = May we be talking;
પુરriculum = let us see;
શરદ� = autumn seasons;;
શદં = cardinal number 100;
જીનમ = let us live;
શરદ� = autumn seasons;;
શદં = cardinal number 100;
શરદ� = autumn seasons;;
શદં = cardinal number 100;
શરદ� = autumn seasons;;
શદં = cardinal number 100;
શરદ� = autumn seasons;;
શરદ� = autumn seasons;;
શરદ� = autumn seasons;;
શરદ� = autumn seasons;;
શરદ� = autumn seasons;;
અદનાः = those who are not poor or humble or in a miserable plight;
સ્વા = ?? ;
શરદ� = autumn seasons;;
શદં = cardinal number 100;
શરદ� = ?? ;
ચ = and;
શરદ� = autumn seasons;;
શદં = from 100;
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.

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..

अवेन = in time;  
पर्षवतु = Let them rain;  
पर्षव = rain;  
पूषिवी = the world; the earth;  
सस्यशालानी = the mistress of corn or foodgrains; may refer to earth;  
देशोऽन = this country;  
क्षीवरिताः = one free from affliction or agitation;  
आकामाः = the Brahmin community; certain specified portions of the Vedas;  
सतु = May them be so;  
निम्रवः = fearless;  

अपक्रामतु भूतानि विशाखः सर्वतोदिशम् ।  
अविष्णुविरोधेन चुजकर्म समारभेः ॥ ॥  

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

अपकामतु = May we be averse to or abhor;  
भूतानि = ?? ;  
विशाखः = the ogres; spirits; ghosts;  
सर्वतोदिशि = in all directions;  
अविष्णु = ?? ;  
अविरोधेन = without opposition, smoothly;  
चुजकर्म = activity relating to sacrifice;  
समारभे = started well;
I salute Agni--the lighted one; Agni--the knower of all; Agni--the golden one; Agni--full of wealth and seer of the world.

Oh! Messenger (Agni) give me faith, wisdom, glory, understanding, learning, intellect, wealth, power, longevity, lusture, and health.
A lad or son;
promoting longevity;
power; strength; body’s lustre or shine; firepower; sharpness;
good health;
Give;
to me or my;
?? ;
same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
mine; my;
thus thus;

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

to the sun;
to the god soma;
for good; welfare; well-being or for the planet Mangal;
by Budha;
and;
teacher (refers to spiritual teacher), the preceptor;
bright; radiant; white; of Venus;
to Shani and others;
and;
to rAhU, north Node;
to ketu, south Node;
bowing; salutation;
OM! meditate always on the centre of the solar orb, the (seat of) Narayan with the lotus, with a bracelet, a crocodile-earring, a crown, an attractive golden body and a chakra.

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u; and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ધ્યાન = the one worthy of meditation;
સલા = always; ever;
અયિન્દ્ર = the orb of the sun;
મધ્યર્મિત = that which is present in the middle;
નારાયણ = Vishnu;
સાધ = ??; 
દેહય = ??;
મકર = ??;
િકર = ??;
હિર = that which attracts;
િરામયપુષ્ઠશઙ્ખચક્ર = ??;
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.

\[\text{अ} \text{= The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;}
\]
\[\text{મિત્ર} = \text{to Mitra or a friend;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{રવે = to the sun;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{સૂયાર્ય} = \text{to Surya;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{ભાનવે = to the sun;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{શ્રીસિવસૂયર્નારાયણાય = to Surya;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{અકાર્ય} = \text{to the sun;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
\[\text{શ્રીસિવપૂર્ણાય = to Surya;}
\]
\[\text{નમઃ = bowing; salutation;}
\]
The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;

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Also written as ‘OM’; refers to Brahman;

Also written as ‘OM’; refers to Brahman;

Also written as ‘OM’; refers to Brahman;

Also written as ‘OM’; refers to Brahman;
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.

**Translation:**

Who do Surya-namaskar 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.

**Notes:**
- **आदित्यस्य:** ??
- **नमस्कारः:** bowing; respects;
- **वे:** they who;
- **दुर्जन्ति:** do;
- **दिनेः:** during the day;
- **जन्मार्तरसहस्रेष्ठेः:** in the thousands of previous births;
- **दार्श्यं:** poverty;
- **दीपं:** defective; sinful;
- **दानेश्ते:** destroys;
- **अवसंस्त्युः:** at (M.nom.) untimely death;
- **हरणं:** the act of removal or destruction;
- **सर्वव्याधिः:** all kinds of diseases and illnesses;
- **विनाशनं:** the one who destroys;
- **सूर्यपादेश्वरं:** the water offered at the feet of the sun;
- **तीर्थं:** water; water body;
- **जठरे:** in the mouth;
- **धारणं:** I wear or bear;
This is my offering to the Sun.
I meditate to the one who illumines greatly.
Let that Sun God inspire me..

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

---

BHASHKRAYA VIMHRE 1 MADHYUTIKRAYA DHIMHRE
TATRO AADINTA: PRACHAYAAT 2 2

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

GURJE YAMUN下雨E GODHAVARYA SARASVATI 1
NARMADAYA KAVERI JAYEKAISHMISHA NAMITHA KURU 2 2

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

---

GURJE = Oh! the Ganges river (as goddess);
YAMUNE = Oh! the Yamuna river (as goddess);
JAYE = and like;
GODHAVARYE = river godavari (as goddess);
SARASVATI = goddess of knowledge known by this name (as goddess);
NARMADA = river Narmada (as goddess);
KAVERI = river kaveri (as goddess);
Salutations to the lotus feet of Ganga. Your divine form is worshipped by Suras and Asuras. You give objects of enjoyment and salvation everyday depending on the level of devotion and attitude of men.

- **नमामि** = I bow; salute; pay my respects;
- **ગંગે** = Oh! gangA!;
- **તાવ** = your;
- **પાદપં** = the lotus feet;
- **સુરાસુરૈવર્દતિદવ્ય̘પં** = the divine form worshipped by the gods and demons;
- **ભાવાનુસારેણ** = according to one’s attitude or thought;
- **સદા** = always; ever;
- **નરાણાं** = men’s;
- **ભુ kamu kૃ ચ** = Eating and worldly enjoyments;
- **મુલ્યચત** = liberation;
- **મુલ્યચત** = ever; permanent;
- **સહ** = and;
- **સહ** = and;
- **દદાસ** = You give;
- **િનત્યં** = ever; permanent;
- **નારાજય** = according to one’s attitude or thought;
- **શતૈરિપ** = I worship;
- **મુચ્યતે** = I do;
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

\begin{itemize}
\item \textit{ગંગા} = the river Ganges;
\item \textit{ગંગે} = uttering thus: 'gange!';
\item \textit{યો} = He who;
\item \textit{બ્રૂયાત્} = Let it be said; let us say;
\item \textit{યોજતાત્} = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;
\item \textit{મુશ્યતે} = is liberated or freed;
\item \textit{સવર્પાપે'યા} = from all the sins;
\item \textit{િવલાેકં} = Vishnu's abode or world;
\item \textit{સગચ્છ} = He goes;
\end{itemize}

\begin{verse}
કરાગ્રે વસતે લુમીઃ કરમૂલે સરવતી | કરમૂલે સ્થિત ગૌડી
કરમૂલે તુ ગોવિનદ: પ્રમાંત કરવધાનમ | \| મંગલં જરજાંધનમ \\
\end{verse}

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.
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..

अહल्यA = Sage Gautama’s wife or name of a female who layed dormant/inactive till Ram motivated her by his divine touch;
द्रापदI = wife of the ‘PaNDavAs’;
सीतI = Rama’s wife;
तारA = wife of Vali, Devi (Tantric);
मंदोदरI = wife of Ravana;
तथA = like that (cf. yathA tathA);
पंचक-शा = five girls;
अमरेत् = remember;
नित्य = always, constant;
महापातकनाशन = that which destroys great sins;

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

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

The sun and the moon;

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

god or planet Mercury or enlightened person;

and;

teacher (refers to spiritual teacher), the preceptor;

and;

the bright or white one; also refers to the planet Venus and Shukracharya, the demons’ preceptor;

and;

Planet Saturn; one of the 9 Grahas; Saturday;

one of the Navagrahas ‘Rahu’;

Ketu, south Node;

?? ;

all;

mine; mymy; mine;

good morning;

Arise! Arise!

A name of kRiShNa, Govinda, the cowherd boy;

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..
**Uttarashaktisangrah**

उँट = Arise; rise or get up;
अरुजमश = Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
उँट = Arise; rise or get up;
गडółवज = Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
ઉँट = Arise; rise or get up;
કમલાકારત = oh! consort of kamala or LakShmi;
ત્રૈલાેક્યં = belonging to the three worlds;
મઙ્લં = auspiciousness; welfare; well-being; good things;
કું = do;

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..

**Pratì** = in the morning;
**Maram** = I remember;
**Hrud** = in the heart;
**Sanskudr̄** = throbbing;
**Aamatṛtya** = the truth or essence of the soul or self or spirit;
**Aajñavyuta** = Existence, Consciousness and Happiness;
**Pasmańśańci** = the goal or end or way where one attains bliss;
**Turiya** = the 4th state;
**Tatvajñanaśrupamavatī** = that which knows one’s dreaming,
wakeful and sleeping states;
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!
સાથર્શ્લાેકસઙ્ગ્રહ

અચ્યુતં = God ‘achyuta’ meaning one who does not slip or glide away;
અચ્યુતામં = ?? ;

પ્રાતનર્માં = I shall bow down in the morning;
તમસઃ = from darkness;
પુરમર્દવં = ?? ;
પૂર્ણ = full; completely filled; infinite;
ચાલન = the ancient;
પદ = step; leg; word;
પુરૂષોત્મામં = said to be or known as purushottama i.e. the best among men;
યુભેચર = in whom, this;
જગદશેષં = the world without any remainder;
અશેષભૂતં = one who existed without any remainder or without the ‘seSha’ serpent god;
રજસં = the rope or the one with a rope;
ભુજાંગં = the serpent;
ચાવ = like; similar to; as it were;
પ્રતિભાસિત = reflected one;
વૈ = indeed; surely;

પ્રાતનર્માં = I shall bow down in the morning;
તમસઃ = from darkness;
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ચાવ = like; similar to; as it were;
પ્રતિભાસિત = reflected one;
વૈ = indeed; surely;

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

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.

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

\[ \text{शान्ति} \text{शान्ति} \text{शान्ति} \]

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

(Alternate)

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
પૂણર્મદઃ = complete, that;
પૂણર્મિં = complete, this;
પૂણર્સ્ય = from the whole or infinite;
પૂણર્મદ્યર્ = complete, is produced;
પૂણર્સ્ય = of the whole;
પૂણર્મદાય = having taken the whole; the entire thing;
પૂણર્મેવશ્યવિધ્યર્ = the whole thing itself remains;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
શાંતઃ = Peace; tranquility;
શાંતઃ = Peace; tranquility;
શાંતઃ = Peace; tranquility;

ॐ ॐ ॐ
tvamev mātā ।
tvamev bandhurā samā tvamev ।
tvamev vidhā dvibhāṃ tvamev ।
tvamev sarvam mam eva deva ॥ ॥
Oh God of all Gods! You alone are my mother, father, kinsman, friend, knowledge and wealth. You are my everything..

tvamev = you alone; you only;
માતા = Mother;
ં = and;
પિતા = father;
tvamev = you alone; you only;
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..

अभार्यं अभम त्रिव- अभामायी अभमण्डलमुं ।
अभमैव तेन गत्वं अभमर्मसंधिनी ॥ ॥

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..

अभार्यं = offered or dedicated to the Brahman;
अभम = Brahman; God;
त्रिव- = the object or thing offered as sacrifice;
अभामायी = in the Brahma which is in the form of a fire;
अभमण्डलमूं = By Brahman;
गत्वं = that which has been offered as the sacrifice;
Like Brahman;
by him or that;
that which should be reached;
through the meditation-state becoming like Brahman;

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.

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.
वध = the place where;
योजिन्म = the master of Yoga science;
कुष्ठो = Krishna;
तद्व = the place where;
पाथो = Partha; Arjuna;
धनुधर्म = the one wearing a bow;
तत्र = there;
श्रीरिवीर = the glorified victory;
भूतिवु = ??;
नामभितिम = ??;

पार्थवं प्रतिबोधितं भजता नारायणेन स्वयम्
व्यावेनाश्रितां पुराणमुनिना मधे महावराते ।
अद्वैतमृत्विप्लग्द भविष्टमहाभाष्यरिज्ञीम्
अमन त्वमुनन्दधारिम भजवद्थे नवेदेविषिम ।
हि तीतं गीतास्तव ॥ ॥

O Bhagvad Gita with which Partha was enlightened by Lord Narayana himself and which was incorporated in Mahabharata by the ancient sage Vyasa - the blessed Mother, the destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters - upon Thee, O Bhagvad Gita! O loving Mother! I meditate..

पार्थवं = to Partha, Arjuna;
प्रतिबोधितं = the awakened; the enlightened one; the taught one;
भजता = by the bhagavAn;
नारायणेन = by Narayana;
by oneself; by one's own efforts;
the one written by Vyasa;
by the ancient sage;
in the middle;
in the mahabharata epic;
the goddess who rains the nectar or the non-dual philosophy;
the goddess who is contemplated in 18 chapters or ways;
Oh Goddess! or mother!;
I shall follow or obey you;
in the book ‘bhagavatgita’ meaning the song of the Lord;
?? ;
thus;
at (M.nom.) the hymn praising Gita;

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.

allshlokawmean.pdf
Salutations to Lors Ganesha.
Salutations to Goddess Sarasvati.
Salutations to Guru.

श्रीमंतः = to the venerable and great chief of the ‘ganNA’s, attendants of Shiva i.e.Ganesha;
नमः = bowing; salutation;
श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’ is fem.nom.; also an honourable prefix;
सर्वस्याः = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरवे = to the respected teacher;
नमः = bowing; salutation;
श्रीमातापिश्याः = to the respectable mother and father;
नमः = bowing; salutation;
श्रीलक्ष्मी-नारायणाः = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीउमामहेश्वराः = to the venerable Uma and Mahesvara;
नमः = bowing; salutation;
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.
With joined hands, I stay bowed to Patanjali-the preeminent 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.


dhāre = OH! hari;
dhūṣa = of Krishna; black;
dhāre = OH! hari;
dhūṣa = of Krishna; black;
dhūṣa = of Krishna; black;
dhūṣa = of Krishna; black;
dhāre = OH! hari;
dhāre = OH! hari;

With joined hands, I stay bowed to Patanjali-the preeminent 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.

The words are explained below:

-yogān = through yoga or meditation;
-वित्तस्य = of the consciousness or mind;
-पदेन = through a step or word or leg;
-वाच्स = of speech;
-मल = impurity; dirt; excreta;
-शरीरस्य = of the body;
-अ = and;
-वैद्य = the science of medicine;
-योपाकरात्रोत = (yaH) who (apAkarot) removed; repelled;
-प्रवर = the chief; the great; the preeminent;
-मुनीनाः = of the sages;
-प्राणविश्व = with joined hands;
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:

- **гуру = teacher** (refers to spiritual teacher), the preceptor;
- **वनसु = the sun**;
- **अमावस्याहस्त्रेष्ठः = trimUrtI (three gods) Brahma, Vishnu;** and Shiva;
- **प्रजुम्म = having saluted** (pra+nama);
- **आदि = first**;
- **सर्व = all**;
- **अर्थार्थ = goals** (artha) of deeds (kArya);
- **सद्धये = for success or completion** (siddhi);

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

- **नारायणं नमस्कृत्य = Vishnu;**
- **नमस्कृत्य = having bowed or saluted;**
- **नारायणं नमस्कृत्य = human, man;**
- **अर्थार्थ = also;**
અેવ = alone; only; here it would mean ‘indeed’;
નરાેત્તમં = most high or best man;
દેવી = goddess;
અશ્વпущિ = Goddess Sarasvati;
ધ્વાસ = relating to the sage Vyasa;
તતો = then;
જય = at (M.nom.) victory;
મુદ્રયેટ્ = ?? ;

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.

રણનદ = river as a metaphor for the mahAbhArata war;
ભીˊમદ્રાેણતટા = whose banks are bhIShma and droNa;
જયદ્રથજલા = with jayadratha as water;
ગા્રધારનીલાેળપલા = with gAndhAr as blue lily;
શલ્યગ્રાહવતી = having shalya as a crocodile/shark;
કૃપેણ = with kR'ipA as the river flow;
કણવેલાકુલા = and karNa as its breakers;
અશ્વmouseup્રભા્રમકરા = ashvatthAmA and vikarNa as fearsome sharks;
દુયાેધનાવ = duryodhana as whirlpools;
સ = that (fem) (river);
ઉત્તીણાર્ = crossed over;
What other shastras are required for those who read the beautiful / Divine Gita since they have heard it from the Lord himself..

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..

\[ = \text{The ‘PraNava or Onkara mantra’ consisting of the vowels a and} \]
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;

ईशावास्य = the world is manifested by the Lord or controlled by Him;

સવ = all;

યહिः = whatever little;

જગિ = in the world;

જગત = the world;

તેન = by him or that;

યેન = by the one who has abandoned or sacrificed;

ભુ = do not;

ગ્ = ?? ;

યઃ = ?? ;

કસ્વય = ?? ;

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

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

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

HayagrIti = hayagrIva and iti;

પાઠક = speaker; disputant, plaintiff;

પાઠક = man;

મંજત = release; untie;

પાણિ = sins;

દિરદ્રિ = like a poor person;

યોગિત = women;

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દિરદ્રિ = like a poor person;

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

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

Hayagriva = Oh! Hayagriva one of the gods having the neck or head of a horse;
Hayagriva = Oh! Hayagriva one of the gods having the neck or head of a horse;
HayagrIva = HayagrIva and iti;
Yao = He who;
Vedit = May one speak or utter;
Tas = his;
Visrante = emanates;
Vas = Goddess Sarasvati; or speech;
Jhunkati = the daughter of the sage Jahnu; refers to the river ganga;
Pravahantu = just as a flood;

Hayagriva Hayagriva HayagrIva Yaa dhunaa
Vishlochat sa vaikuta khvato khvasthaksham
The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him..

Hayagriva = Oh! Hayagriva one of the gods having the neck or head of a horse;
Hayagriva = Oh! Hayagriva one of the gods having the neck or head of a horse;
HayagrIva = HayagrIva and iti;
Yao = He who;
Dhun = sound;
Vishlochat = shines; goes well;
S = a prefix meaning ‘together’; ‘with’;
Vaikuta = the abode of Vishnu;
Khvasthaksham = ?? ;
Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu; show us success in all the works we start.

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.
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..

मनःकीन = one who does not know the mantra or who is without the mantra;
कुशालीन = devoid of any actions;
भक्तीन = one who is bereft of devotion;
सुरेश = Oh! master of the gods or adj.;
युपुजत = that worshipped;
मया = by me;
देव = god;
परिपूर्ण = the most complete;
तदः = let that be;
मे = to me or my;
अपराध = at (M.acc.) offence; guilt; defect; mistake;
misdeed;(M.nom.) offence; crime; guilt; sin;
That person who remembers the seven Gods, Lord Brahma, Shiva, ViShNu, Yama, RAma, dhanu and bali, always, will have all bad dreams destroyed.

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

नमोऽतु = let there be my or our bowing or salutation;
रामाः = to Rama;
श्वस्तराः = to the one with LakShmana i.e. Rama;
देवाः = to the goddess or god-like woman;
च = and;
तस्याः = to her;
जनकाधि = to the daughter of Janaka i.e to Sita;
नमोऽतु = let there be my or our bowing or salutation;
द्रेराः = the chief or best of the Rudras;
यमनिविल्यो = to or from Yama, Vayu and others;
नमोऽतु = let there be my or our bowing or salutation;
च्रद्राः = the moon and the Fire-god;
मच्चत्तु = ?

नमवत्र: नम: प्रात: नर्मदाय नमो निशिः
नमोऽतु नमो तुल्यं वाहिं मा विषर्ष्यः
जरायर्धर्षर्वं समुचयेन महायश: 
अस्तीक सत्स्वस्यो मा प्रत्येक्षो अभिष्कास्तु

(1) 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.
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..

Invocation or calling one to be present;
-not I know; not I know; not I know;
- the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;
-from that compassion;
-with emotions (heart);
-excuse; forgive;
-(m) supreme being, supreme god;
-the son (best) of Rashu dynasty;
-(f) supreme being, supreme goddess;
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.

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and texh me.
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.
The bowing with the chest, head, eyes, mind, speech, feet, and knees, is called the eight-fold salutation.

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

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..
The water of the river Gaṅga, the pleasing water, the water born at the feet of Murāri (Vishnu), the water that moves about on the head of Tripūraśār (Shiva), the water that cleanses sins; may it purify me!
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!

असितगिरिसम्यां = like (samaM) a black (asita) mountain (giri);
कजलं = eye ointment; collyrium or black ink;
शिपुष्ट्रे = in the pot (pAtra) of ocean (si.ndhu) [7];
सुरतवर = the heavenly tree;
शाखा = a branch;;
लेखनी = writing instrument;
पत्र = leaf; page;
उर्वीं = earth;
लिखति = writes (likha);
यदि = if;
गृहीता = while holding;
शारद = goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati;
सवर्कालं = for ever;
तद्वि = even then;
तव = your;
गुणानं = of the good qualities;
ईश = Hey Isha[8];
पार = end; other side;
न = no;
याति = goes;
Salutations to Sadashiva, the ever auspicious;
The leader of all auspicious paths;
Sacred, purifier, embodiment of peace;
Excelling the best, the auspicious Self Itself..

<table>
<thead>
<tr>
<th>Hindi Word</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>શિખર</td>
<td>to the auspicious One;;</td>
</tr>
<tr>
<td>શિવકર</td>
<td>to the One who provides auspiciousness;</td>
</tr>
<tr>
<td>શાંત</td>
<td>to the embodiment of Peace;</td>
</tr>
<tr>
<td>શવાત્માન</td>
<td>to the One who is the auspicious Self Itself;</td>
</tr>
<tr>
<td>શવંતમ</td>
<td>to the One who is best of all auspicious beings;</td>
</tr>
<tr>
<td>શવમાગર્</td>
<td>the auspicious approach;</td>
</tr>
<tr>
<td>પ્રણેધારં</td>
<td>bowing humbly;</td>
</tr>
<tr>
<td>પ્રણતાેર્</td>
<td>I offer obeisance;</td>
</tr>
<tr>
<td>સદાશવમ્</td>
<td>to the eternally auspicious One.;</td>
</tr>
</tbody>
</table>

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..

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

\[ \text{Rama} = \text{Oh! Rama;} \\
\text{Nama} = \text{name;} \\
\text{Sad} = \text{always; ever;} \\
\text{Prema} = \text{inducement; urge; encouragement; prompting;} \\
\text{Samskruti} = \text{I remember well;} \\
\text{Jagdugu} = \text{the preceptor of the world;} \\
\text{Ksham} = \text{moment;} \\
\text{Vismriti} = \text{forget;} \\
\text{Athiti} = \text{goes; attains;} \\
\text{Satva} = \text{the truth;} \\
\text{Satva} = \text{the truth;} \\
\text{Vachyo} = \text{word;} \\
\text{Mam} = \text{mine; my;} \]

\[ \text{Shanti! Shanti! Shanti!} \]

\text{OM Peace, Peace, Peace!}.

\[ \text{Om} = \text{The `PraNava or Onkara mantra’ consisting of the vowels a and} \\
u \text{and the consonant ‘m’; also written as ‘OM’; refers to Brahman;} \\
\text{Shanti} = \text{Peace; tranquility;} \\
\text{Shanti} = \text{Peace; tranquility;} \]
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Collection of Commonly Recited Shlokas with Meanings
pdf was typeset on June 25, 2022

Please send corrections to sanskrit@cheerful.com