Collection of Commonly Recited Shlokas with Meanings

સાન્નગ્રહ

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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.

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

This mantra is considered to be the greatest of all Mantras. Those who 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;;

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;
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..

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..
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.

sumukha, ekadanta, kapila, gajakarna, lambodara, vikata, vighnanaasha, ganadhipa, dhurmaketu, ganadhyaksha, bhalachandra, gajanana -
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..
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
wishes..

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

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સાથર્શ્લાેકસઙ્ગ્રહ

ગ̒નનમ્ = the elephant-faced God (ગણન in the accusative case)
અહિ = day and night
અનેક = several.
અનેકદમ્ = bestower of innumerable boons
અનેકદમ્ = bestower of innumerable boons
અેકદંતમુપાˍમહે = I worship the one tusked;

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..

અેકદાંતં = one who is having an elephant mouth refers to Ganesh;
સુરશ્રેષ્ઠં = the most high or the best of the gods;
કણર્ચામરભૂ͈ષતમ્ = adorned with winnow-like ears;
પાશાઙ્કુશધરં = bearing or wearing the weapons of;
દેવં = God;
વરેકિ = I worship;
ગણનાયકં = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold..
�ક્ષર્શ્લાકસંગ્રહ = one who has one tooth tusk;
મદાખાંં = the big-bodied one;
ટમાટાચાયનસમીં = resembling heated or melted gold;
લંબોઈં = ?? ;
વિશાલાક્ષં = the one with long eyes;
વરેરવં = I worship;
ગણાંયં = the leader of the gaNa’s groups; generally denotes
the lord ‘Ganesh’;

અમરવર – સુપૂજ્યં રક્તવણ પશુપતિતૃત્રં વિઘ્નરાજં / /

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..

ગજવદનમચ્રત્યં = the elephant faced one who is beyond
comprehension or thought;
તીજ્ઞદંષ્ટ્રં = the one with sharp or terrible teeth;
મીનેંં = the three-eyed one;
જૂફુત્ર = Big; large;
જૂફુખ્ઘ = one with huge stomach;
અશેષ = whole, entire, complete, perfect;,
મૂર્તિશાં = the king of well-being or the royal donor of all goodness;
puṣṭhakam = the ancient; old; also refers to the ancient works in story-form known as purANa;

अमरवर = ??

સુપૂજ્યં = ??

રક્તવણે = the red colored;

સુરેશે = the master of the gods;

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

વીઘ્નરાજં = the lord who governs obstacles or hurdles;

નમાંમ = I bow; salute; pay my respects;

कાયમે = that which is done or to be done;

મે = to me or my;

સુસીદ્ધમાયાતુ = May reach fulfillment;

પ્રસન્ને સવાર્ણ શુભનાયક = while you (the maker or supporter) are pleased.;

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!.

ત્રણે = in the maker ; author; creator;

વીઘ્નાિન = the obstacles; hurdles;

નાશમાયારુ = May (they) come to end;

સુરનાયક = the leader or head of the gods;

This is the so-called sati-saptamI, a typical phrase where the; saptamI vibhaktI has the unusual meaning;

મૂર્શિદોલખાંદનું મોડકકલ ચુમકાંદનું વિલુપ્ત મૂર્ત્િ |
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.,

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### Glossary:

- **મૂષકવાહન** = Oh! the one having the mouse as the vehicle;
- **માેદકહˍત** = Oh! the one having rice ball in the hand;
- **ચામરકણર્** = one who has winnow-fan-like ears;
- **િવલ͐ʿબત** = hanging; pendant; depending; delayed;
- **સૂત્ર** = of the string; formula; aphorism etc.;
- **વામન̘પ** = one who has taken the form or ‘avatar’ of Vamana; Vishnu;
- **મહેશ્વરપુત્ર** = Oh! son of the great Lord Shiva;
- **િવઘ્નિવનાયક** = the one without a leader who controls all obstacles;
- **પાદ** = at (M.nom.) a leg, the body part or the part of the verse or text;
- **નમˍતે** = greetings, salutations to you;

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(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..

ગુઃ = teacher (refers to spiritual teacher), the preceptor;
ભ્રમ = creator;
વિશ્વ = Lord Vishnu, the sustainer;
દેવ = god;
મહેશ્વર = the great Lord (Shiva);
ગુઃ = teacher (refers to spiritual teacher), the preceptor;
સાક્ષાત્ = face to face;
પરબ્રહ્મ = the great Brahman;
તમે = 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.

श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’ is fem.nom.; also an honourable prefix;
ગુરુ = to the teacher; preceptor;
નમ = bowing; salutation;

bhramanam paramasukha devam jnanamurti
vikritaam gangasadhanasthamasthitam
adek nityam vimsatam sarvamulyaam
bhavatitam vijugurwhit samadum tamam
shrihdayam Namaya ॥ ॥

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bhramanam = Beautitide; bliss; nirvANa;
paramasukha = the giver of great happiness, bliss;
devam = only;
jnanamurti = knowledge personified or knowledge itself taking the form of a man;
vikritaam = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;
gangasadhanasthamasthitam = one who is like the sky;
tatvamasthitam = the ultimate truth (tattvaM) is his principal; target;
aadek = cardinal number 1, unique;
સાધારણક્ષણ

\text{િનત્યં = ever; permanent;
િવમલમચલં = the pure mountain;
સબ્રાહીસાથ્મક્ષિબૂત = the one existing as the witness of all intellect or mind;
ભાવાત્મક = beyond one’s thought or imagination;
િત્રગુણરિહતં = bereft of the three qualities i.e. satva, raja and tama;
સદ્ગું = the good teacher or preceptor;
િત્રગુણરિહતં = meditating on the respected preceptor Dattatreya;}

\begin{verbatim}
刹那觉者 师席

तत्त्वं दर्षितं वेन तद्भव स्रीरुपः नमः \| \| \\

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

\begin{verbatim}
अख地狱ः व्यासं वेन वरस्मिः \\
tतपदं दर्षितं वेन तस्मै स्रीरुपः नमः ॥ ॥ \\

\text{one who has taken the form of an undivided circle or universe;
\text{manifested;}
\text{by whom;}
\text{the moving and the non-moving things;}
\text{his position; his post;}
\text{shown;}
\text{by whom;}
\text{to him;}
\text{to the respected teacher;}
\text{bowing; salutation;}}
\end{verbatim}
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.
Sarvaslokaḥ

सार्वशोकेन सुभाषितम्

Gurvaśekh = the place or abode of the preceptor or the feet of the preceptor;
Mamām = ??;
Gurvarcārya = the sentence of the preceptor;
Mbhām = ??;
Guru = the teacher’s;
Krupa = mercy; sympathy;

नमो गुरुव्रो गुरुपादकाम्यो
नमः परेऽः परपादकाम्यः ।
आचार्यसिद्धेश्वरपादकाम्यो
नमोदस्तु लक्ष्मीपतिपादकाम्यः ॥ ॥

Salutations to the guru and guru’s sandals;
Salutations to elders and their sandals;
Salutations to the sandals of the teacher of Perfecton;
Salutations to the sandals of VishNu, the husband of Laxmi..

नमो = bowing; salute;
Guru = to the teachers;
Guru-pādakāmya = to the sandals of the preceptor;
Namo = bowing; salutation;
Pareśa = to the others;
Pupādakāmyā = to the great sandals of the master;
Acharyasiddheswarpadakāmya = to the sandals of the Siddhesvara teacher;
Namostra = let there be my or our bowing or salutation;
Lakṣmīpatipadakāmyā = to the sandals of the husband of Laxmi;
(laxmi-patiH);

शांताकारे मुजगवस्यन्त परमानं सुरेशम्
विश्वाधारे गगनस्नायं मिष्टवाः शुभाग्यम् ।
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 HIS 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!).

-ever; always;

-in all actions or activities;

-no one is there; not there;

-their non-auspiciousness; their downfall;

-whose;

-(he who is) stationed in the heart;

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

that = tat and eva-that alone; that only;
ascending sign = tat and eva-that alone; that only;
good day = tat and eva-that alone; that only;
the power bestowed by the star = tat and eva-that alone; that only;
the strength of the moon = tat and eva-that alone; that only;
the power of knowledge or learning = tat and eva-that alone; that only;
the power or might of the gods or given by the gods = tat and eva-that alone; that only;
o! Vishnu (husband of Laxmi) = O! Vishnu (husband of Laxmi);
I remember = I remember;

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;
Harihara = Hari himself (is) the eater / enjourer / consumer;
Hirany = Hari becomes the food;
Pranapita = Brahma, the creator;
Hari = Lord Hari;
Shaha = residing (sthaH) in all (sarva) bodies (sharIra);
Bhakta = eats;
Bhoga = feeds (some)one else;
Hari = Lord Hari;

नमोदस्तु ते व्यासं विशालबुद्धं कुव्वरसिद्धिकातपदेन।
येन तथा भारतैलूथं प्रविष्णितो ज्ञानवर्धीयः॥ ॥

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

नमोदस्तु = let there be (astu) my or our bowing or salutation (namaH) to you (te);
ते = to you([4]) or your([6]) (here:[4].);
व्यासं = Hey Vyasa ([7]);
विशालबुद्धं = Oh! the one with extensive knowledge;
कुव्वरसिद्धिकातपदेन = 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.

\textbf{VyAsa = to the sage Vyasa;}

\textbf{विष्णुपाय = to the one who is like Vishnu;}

\textbf{VyAsa = to the one who is like VyAsa;}

\textbf{विष्णु = to Vishnu;}

\textbf{नमो = salutation (namaH);}

\textbf{ै = indeed; truly; also used as an expletive, a vocative particle;}

\textbf{showing entreaty or pursuasion; sometimes just a meaningless;}

\textbf{meter-adjuster!;}

\textbf{अभनिष्ठे = to the one who is a great reservoir of Brahman;}

\textbf{वासिष्ठ = to the scion of Vasishta;}

\textbf{नमो= = repeated salutations;}

\textbf{संस्कृतदासर्वका:}
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.

\( \text{ય} = \text{whom}; \)
\( \text{બ્રહ્માવરુન્દ્રમતઃ} = \text{Brahma. Varuna, Indra, Rudra and the Marut, wind-god;} \)
\( \text{તુવ્રત} = (\text{they) praise}; \)
\( \text{િદવ્ય} = \text{by the divine}; \)
\( \text{તુત્વિ} = \text{by the eulogising hymns}; \)
\( \text{વે} = \text{by the Vedas ([3]);} \)
\( \text{સાંગપદક્રમાેપિનષદૈઃ} = \text{with the six VedaAnga’s, the versions; of recitals known as pada and krama, and the various upaShadaH;} \)
\( \text{ગાય્ત} = \text{they sing}; \)
\( \text{ય} = \text{(to) whom}; \)
\( \text{સામગા} = \text{singers of the SAMA, the reciters of the Veda known as; the SAmaveda;} \)
\( \text{ધ્યાનાવસ્થતદ્ગત} = \text{the one which has reached the ultimate; (tadgata) during the meditative state (dhyAnAvasthita), (here, an; adjective of the mind of the Yogis.)}; \)
\( \text{મન} = \text{by the mind([3]);} \)
\( \text{બટાયન} = (\text{they) see}; \)
\( \text{ય} = \text{He whom}; \)
\( \text{યોગિ} = \text{Yogis}; \)
\( \text{યસ્યારતં} = \text{whose end}; \)
\( \text{િવદુ} = \text{not; no}; \)
\( \text{િવિ} = \text{Understood; knew;} \)
\( \text{સુરાસુરા} = \text{groups of gods and demons}; \)
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.

अष्ठुत् केशवं श्रीरामनारायणम्।
कृणदाैदरं वासुदेवं हिरं।
श्रीधरं माधवं गािपकावलभम्।

24
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..

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

Allshlokawmean.pdf
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!

In Kaliyuga, there is no path other than taking the name of Shri Hari, which alone is my life.
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.
Salutations to the mighty Lord Vishnu, the king of the earth, who existed before all beings, who is the first being and who manifests himself in many forms.

नमः = bowing; salutation;
समस्तसूतानामांदविनताय = to the one who existed before all the beings; th first being;
भूते = king, an epithet of Vishnu[4];
अनेकंपणपय = to one’s form who can take many forms[4];
विष्णुः = to Vishnu[4];
प्रभिवं = to the great or mighty lord, an epithet of Vishnu[4];

ॐ विष्णु जिष्णु महाविष्णु प्रभविष्णु महेश्वरं।
अनेकंपण देवतां नमामि पुरुषोत्तमं॥ ॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
विष्णुः = Vishnu;
जिष्णु = an epithet for Vishnu; the conqueror;
महाविष्णुः = the great Vishnu;
प्रभविष्णुः = the mighty lord, Vishnu;
महेश्वरं = the great Lord;
अनेकंपण = one who has many forms;
दैत्यारं = enemy of demons;
नमामि = I bow; salute; pay my respects;
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 devotess are singing..

naḥ = not (na) I (ahaM);
vāśāmi = live or dwell;
vākṣyate = in Vaikuntha, the abode of Vishnu[7];
yoginī = of meditators ot contemplators;
ḥṛdaye = in heart[7];
न = no;
अ = and;
मद्भक्ताः =(M.nom.pl.) my devotees;
यत्र = where;
गाये = (they) sing;
tat = there;
Shriman NArAyaNa is adorned with the garland Vaijayantee and armed with gadA (mace), the bow ShArnga, the conch, the discus and the sword (nandakee). He is Vishnu (the all-pervading) and Vasudeva (the indweller of all). May that Vasudeva protect us all..

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!. 

A person = the polluted one or person;
पुनिः = 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..

\[\text{અતાર્ઃ} = \text{the afflicted or suffering people or living beings;}
\text{વષુણા} = \text{those who are dejected and sad;}
\text{િવિસુણિ} = \text{torn and tattered; weak;}
\text{ષ} = \text{and;}
\text{બીતા} = \text{those who are afraid or scared;}
\text{ઘેરેષ} = \text{among the terrible or frightening;}
\text{ષ} = \text{and;}
\text{યાધિશ} = \text{in all diseases; ailments;}
\text{વર્માણ} = \text{those who are presently experiencing;}
\text{સંક્યર્} = \text{Having sung or praised well;}
\text{નારાયણ} = \text{O! Narayana;}
\text{શ્બ} = \text{only so much as the utterance of the word;}
\text{વમુક્ત} = \text{those who are freed from the afflictions or sufferings;}
\text{સુખન} = \text{happy people;}
\text{ભપિ} = \text{become; happen;}

\text{નમ} = \text{salutation;}
\text{કુચ} = \text{addressing the addresser;}
\text{નમ} = \text{saluting;}
\text{કેશ} = \text{addressing the addresser;}
\text{વ} = \text{and;}
\text{વ} = \text{and;}
\text{બ} = \text{be;}
\text{લ} = \text{be;}
\text{પ} = \text{be;}
\text{વ} = \text{be;}
\text{વ} = \text{be;}

\text{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);
नमःते = greetings, salutations to you;
जलशायिने = to the one lying or sleeping in water (ocean);
नमःते = greetings, salutations to you;
केशवानरत = Oh! Keshva, Oh! Ananta;
वासुदेव = the son of ‘vasudeva’, Krishna (or Vishnu);
नमोकसूरुते = Salutations unto Thee;

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!.

वासनात्वादुप्रस्वय वासित्व भुवननयम् ।
वर्ष्णनृत्निवासाठिकी वासुदेव नमोदस्तु ते ॥ ॥

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..

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..

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..

ક્ષીરાેદ્રવ્પ્રદેશે = ?? ;
શુચમન્યણિવલસ્થ = ?? ;
માલક્કપ્તાસનસ્થ = ?? ;
સ્ફિટકમન્યભૈમાનં = the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;
શુભ્રુ = ?? ;
અભ્રુ = ?? ;
અદભ્રુ = ?? ;
ઉપિરિવચતૈ = ?? ;
Contemplation of the Cosmic form of the Lord

I bow to Lord Vishnu who has the three worlds as His body.
The earth is His feet, and the sky His navel.
Wind is His breath, and the sun and the moon are His eyes.
Directions are His ears, and the Heaven is His Head. Fire is His face and the ocean His abdomen. In Him is situated the Universe with the diverse kinds of gods, men, birds, cattle, serpants, Gandharvas and Daityas (Asuras) - all sporting in a charming way..

bhū = the earth; this world;
pāḍī = two feet;
ysta = whose;
nāmiraśaka = ?? ;
चन्द्र = (adj.)moon;
सूर्यः = sun and another;
= and;
नेरे = the 2 eyes;
कांशवशा = ?? ;
शिशो = head;
I salute and surrender to Lord kriShNA whose complexion is blue like the sky, with wide eyes and four arms, who is well adorned, whose face glows like the moon, whose chest bears the srivatsa mark, who is seated on a golden throne in the shade of the pArijAta tree with his wives rukmiNI and satyabhAmA..
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.

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

ध्येय: कान्ताय कुःक्षणे निध्ये निधेश्वरिनाम् ॥
श्री वेदुक्त निवासाय श्रीनिवासाय मुक्तमुष् ॥ ॥
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;
च = and;
नंदगोपुरानाय = 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 Kansa and Chandra 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 one born of the womb of god-like Devaki;
સાધારણોકલચાણ = the lifter of the mountain Govardhana Krishna;
કંસચ્છેદનકાૈરવાિદહનં = the cutting of Kamsa and the killing of kauravas;
કુંતીસુતાં = sons of Kunti;
પાલં = bringing up; rearing;
અેતદ્ભાગવતં = this one book or story relating to God;
પુરાણકારાણા = as told in the 'purANa';
શ્રીકૃણલીલાતં = the nectar-like story of the respectable Krishna;
શ્રીભાગવતસૂત્ર = the story of god, Krishna in a short form;
શ્રીકેશવાય = the one with luxuriant hair.
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 Narasimha - one who took avatAr as half-man half-lion.
I bow to Achyuta - one who does not lapse.
I bow to JanArdana - the remover of the torment of people.
I bow to Upendra -
I bow to Hari -
I offer my salutations to Lord Krishna.

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;
विष्णु = 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;
हृशीकेशाय = 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.

- मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिः।
- यथूप तमः वर्दे परमान्द्रमाधवम्॥

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.

- मूकं = the dumb one;
- करोति = ??;
- वाचालं = one who is talking too much; noisy; garrulous;
- पङ्गुं = lame person;
- लङ्घयते = ??;
- गिरिः = 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..

अेक = cardinal number 1;
शास्त्रं = the works or books on religion and conduct; scripture;
देवकृपुत्रगीतमेकावे = ?? ;
देव = god;
देवकृपुर = Devaki's son;
अेव = alone; only; here it would mean 'indeed';
अेकं = cardinal number 1;
मन्नतस्य = ?? ;
नामानि = names;
यािन = They which;
कमार्वे = ?? ;
तस्य = his;
देवस्य = god's;
सेवा = service; worship; servitude;

नमो भाप्येश्वरवाय गोपालमाजिताय च ॥
Salutations to Govinda, the dark complexioned one, the God of Brahmans, 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..

करारिविरेन पादारिवर्थे मुभारिव्यम् विनिवेशयं
वटस्य पत्रस्य पुटे शायानं बालं मुकुन्तं मनसा स्मरामि

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

\[ \text{करारिविरेन = by the lotus like hand;}
\text{पादारिवर्थे = the lotus feet;}
\text{मुभारिव्यम् = in the lotus-like mouth or face;}
\text{विनिवेशयं = the one placing;}
\text{वटस्य = the Banyan tree's;}
\text{पत्रस्य = of the leaf or epistle;}
\text{पुटे = dual nom. of 'puTaM' or locative of 'puTaH' and 'puTaM';} \]
Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death.

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;
त्विधेव = this alone or this only;
सारे = the essence;
दुःखावसाने = at the end of sorrow;
त्विधेव = this alone or this only;
चेष्ट = that which should be sung;
देहावसाने = at the end of the body i.e. at the time of death;
त्विधेव = this alone or this only;
जयं = to be uttered;
गोविंद = A name of KrShNa, Govinda, the cowherd boy;
धमोदर = at (literally a person with a string around his belly)
One of the names of KrShNa;
माधवेति = ?? ;
...

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


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..
आदि = In the beginning;
रामतपोवनमिलम = beginning wIth Rama’s forest-exile;
छत्वा = having killed;
मृ० = deer;
कायन = gold;
वैदिकरङ्ग = the abduction of Vaidehi;
जटायुरङ्ग = the death of Jatayu;
सुदीवसमां = the conversation with Sugriva;
वालीरिखन = Rama, destroyer of Vali;
समुद्ररङ्ग = crossing of the ocean;
लंकापुर = Lanka;
घान = burning;
पृ = Air; wind; leaf; egg;
चाहूथुबकर्णरङ्ग = the killing of RavaNa and KumbhakarNa;
अतिरिक्तमाध्यम = this is the Ramayana;
इति = thus;
श्रीरामायणसूत्र = 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.

आयकुंદ = May we meditate on the long-armed Ram;
धूर्त = the bow-bearing one;
बद्धपद्मासनस्वरुप = one who is in the lotus-like sitting posture;
one of the Yogasana postures;
पीतं = yellow;
वासे = abode; dwelling; living; perfume;
वसानं = the one wearing a dress;
नवकमलदलङ्करं = the one with eyes rivalling newly blossomed lotus petals;
प्रसन्नं = the pleased one;
वामाङ्काढ = one who is seated on to the left side;
सीताभासुकसांयजस्वं = the one with the eyes meeting the lotus-like face of Sita;
नीरद = cloud;
आनं = one resembling in light or appearance;
नानावस्थाधीयरस = one resplendent with many ornaments and decorations;
धधतमुक्ताचतुर्यं = bearing or holding great tufts or knotted hair as ornament;
રામચંદ્ર = the moon-like Rama;

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

रामं = Rama;
लघुवर्षं = ?? ;
सङ्ग्रहं = the best of the Raghu race;
सीतापति = the lord or husband of Sita i.e. Rama;
सुंदरं = the beautiful one;
काकुशं = Rama literally one who is standing on the hump of a bull;
कणानर्वं = ocean of mercy;
गुणिनिधि = the reservoir or repository of good qualities;
राजद्रं = King of kings;
रघुकुलं = the mark on forehead or jewel of the Raghu dynasty;
रघुवरं = the best of the Raghu race;
सोव्रूपं = Raghava, Rama;
शत्रुहरि = the enemy of Ravana;

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

राम = to Rama;
I worship Rama’s feet remembering him with mind, praising with speech, bowing with head, and completely surrendering unto him.

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<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>શ્રીરામચંદ્રચરણાૈ</td>
<td>at the feet of the venerable Ramachandra;</td>
</tr>
<tr>
<td>મનસા</td>
<td>through the mind;</td>
</tr>
<tr>
<td>અનારમી</td>
<td>I remember;</td>
</tr>
<tr>
<td>શ્રીરામચંદ્રચરણાૈ</td>
<td>at the feet of the venerable Ramachandra;</td>
</tr>
<tr>
<td>વચસા</td>
<td>through words;</td>
</tr>
<tr>
<td>મૃભામી</td>
<td>??</td>
</tr>
<tr>
<td>શ્રીરામચંદ્રચરણાૈ</td>
<td>at the feet of the venerable Ramachandra;</td>
</tr>
<tr>
<td>લશરસા</td>
<td>by the head;</td>
</tr>
<tr>
<td>નમાૈમ</td>
<td>I bow; salute; pay my respects;</td>
</tr>
<tr>
<td>શ્રીરામચંદ્રચરણાૈ</td>
<td>at the feet of the venerable Ramachandra;</td>
</tr>
<tr>
<td>શરણં</td>
<td>seeking refuge or surrender;</td>
</tr>
<tr>
<td>પ્રપદે</td>
<td>I sing; worship;</td>
</tr>
<tr>
<td>દક્ષણેયો શ્રોતામો યસ્ય તં જનકાત્મ</td>
<td></td>
</tr>
</tbody>
</table>
I salute that Rama who is surrounded by Laxmana on the right, Sita on the left and Hanuman in the front.

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;
Jewel among kings = राजमङ्गीः;
Always, ever = सदा;
Wins, becomes victorious = विजयते;
Rama = रामं;
The lord of ramA, Shiva = रमेशं;
I worship = भजेन;
Those struck by Rama = रामाण्ना्त परायणं परतरं रामस्य दासांे untrue;
Army of demons active in night = निशाचरचम्;
To Rama = श्रीरामचंद्रं.

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.
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!.

- **neealaamalakornam** = the one having the body resembling blue black lotus;
- **sitaamrithamalakam** = the one with the left side on which Sita is seated i.e. Rama;
- **paanam mahaasayakarchanam** = in the hand;
- **namami ramasya ramen truvarnam** = 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.

\begin{itemize}
  \item \textit{શંતં} = one who is complacent, equipoised or tranquil or at peace;
  \item \textit{શાશ્વતમપ્રમેયમનવં} = Permanent, immeasurable and ancient i.e not-new;
  \item \textit{િનવાર્ણશા͍ shriપ્રદં} = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;
  \item \textit{બેદારતવેદ્યં} = the one knowable through the Veda’s;
  \item \textit{િભુ} = ether; space; time; supreme ruler; god;
  \item \textit{રામાખ્યં} = said to be or known as Rama;
  \item \textit{જગદશ્વરં} = the lord of the world;
  \item \textit{સુરગું} = the preseptor of the gods i.e.Brihaspati;
  \item \textit{માયામનુˊય} = ?? ;
  \item \textit{છિર} = Lord Hari;
  \item \textit{ધેરદેર} = I worship;
  \item \textit{કણાકરં} = bestower of mercy;
\end{itemize}
I salute Ram – the absolute Truth-Consiousness-Joy,
I salute Ram – the absolute Truth-Consiousness-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-Consiousness-Joy.

= I worship; bow;
= Rama;
= the triple quality of Brahman.;
= I worship; bow;
= Rama;
= the triple quality of Brahman.;
= having come to seek refuge or surrender;
= at (M.nom.) a living being; man or woman;
= at (M.nom.) the protector; king;
= seeking refuge or surrender;
= the one who removes all hurdles or obstacles;
= happiness;
Sanskrit documents.org

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..
Oh! venerable Rama; husband of Sita; vocative for addressing a male; address for a male; Oh! the victorious Rama; at (M.nom.) victory; at (M.nom.) victory; kind; compassionate; Oh! venerable Rama; at (M.nom.) victory; Oh! Rama; at (M.nom.) victory; at (M.nom.) victory; 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'..
ram = Oh! ramA!
ram = Oh! rAmA!
mho = mind-pleasing
sahasramam = 1000 named
tatuli = the one equal to that
ram = Oh! Rama
nam = namename
varan = Oh! the one with a beautiful face

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 Raguveeran 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 Satruga are at two corners.
Sri Rama is seated in the midst of his retinue (parivAram) of fellow soldiers, Sugreevan, VibhishaNan, prince Angathan, son of TArA and the great bear JAmbhavAn. The blue effulgence in the middle of all of them is the object of our meditation as we begin our salutation to Shri Rama.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>वैदेहीसिहितं</td>
<td>the one with VAidehi or Sita;</td>
</tr>
<tr>
<td>सुरुद्रुमलेः</td>
<td>under the heavenly tree;</td>
</tr>
<tr>
<td>हेमेः</td>
<td>Hema the golden one;</td>
</tr>
<tr>
<td>महामषणेः</td>
<td>in the great Hall;</td>
</tr>
<tr>
<td>मषणेः</td>
<td>in the middile;</td>
</tr>
<tr>
<td>पुष्पकमास्तेः</td>
<td>in the seat of ‘pushpaka’ plane;</td>
</tr>
<tr>
<td>मङ्गळः</td>
<td>Oh! full of gems;</td>
</tr>
<tr>
<td>वीरासनेः</td>
<td>in a Yogic Asana posture called Virasana or in a kingly seat;</td>
</tr>
<tr>
<td>सुस्थतं</td>
<td>well-positioned; well-established;</td>
</tr>
<tr>
<td>अग्रेः</td>
<td>in the front or first place in front of;</td>
</tr>
<tr>
<td>वार्तातिः</td>
<td>causes to be read;</td>
</tr>
<tr>
<td>प्रभंजनसुतेः</td>
<td>Oh! daughter of Prabhanjana, shatterer or destroyer;</td>
</tr>
<tr>
<td>तत्रः</td>
<td>that thou;</td>
</tr>
<tr>
<td>मुनिक्षः</td>
<td>for or from the sages;</td>
</tr>
<tr>
<td>परः</td>
<td>supreme; great; the ultimae;</td>
</tr>
<tr>
<td>व्याख्यातिः</td>
<td>the end of the discourse or explanation;</td>
</tr>
<tr>
<td>भरताः</td>
<td>By Bharata and others literally beginning with Bharata;</td>
</tr>
<tr>
<td>भजैं</td>
<td>I worship;</td>
</tr>
<tr>
<td>शयामं</td>
<td>the dark complexioned one;</td>
</tr>
<tr>
<td>वामेः</td>
<td>on the left side;</td>
</tr>
<tr>
<td>भूमसुताः</td>
<td>the daughter of the Earth, Sita;</td>
</tr>
<tr>
<td>पुरः</td>
<td>fortified town; city; also refers to human body;</td>
</tr>
<tr>
<td>एं</td>
<td>and;</td>
</tr>
</tbody>
</table>
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, 
near 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..
અગ્રતઃ પૃષ્ઠશ્ચ પાશ્વર્તશ્ચ મહાબલાૈ।
અકણ્ણપૂણર્ ધરાનાૈ રક્ષેતાં રામલમણાૈ॥ ॥

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

અગ્રતઃ = Before; in the front side;
પૃષ્ઠઃ = at or from the back;
ચૈવ = and like;
પાશ્વર્તઃ = from the sides;
ય = and;
મહાબલાૈ = the twosome with great might;
આકણ્ણપૂણર્ = fully reaching upto the ears ;
ધરાનાૈ = the two carrying bows;
શ્રેષ્ઠી = May the two protect us;
રામલમણાૈ = Rama and Laxmana;

રામ રામ રામ રામ રામનમતાંક
રામ કૃષ્ણ પાસુંધય મહિમિમિતિદાંકમ્।
શાનુલાય ગીથમતઃ પ્રાવયનમદીરિતઃ
જનાલ્મોનરિ શ્રીરામચારં યંજ॥ ॥
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;

राम-नामतारकं = the name of Rama which enables one to cross (the sea of births and deaths);
राम = Oh! Rama;

कृattended = of Krishna; black;

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

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

शंकराय = to Shankara;

गीयमानपुष्पायकं = the hymn being sung having sacred names;

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

श्रीरामचंद्रमं = Rama;

भजे = I worship;

मनोश्वं मातंतुव्न्येवेम्
शितेन्द्रं बुद्धिमतं पवित्रम्
वातांत्रं वानस्युष्मण्यम्
श्रीरामबुद्धं शरणं प्रणवे ॥

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 ..

манोजवं = one equalling the speed of mind;
мастваутъвегं = one having speed equal to that of the wind;
ъджитишварं = one who has conquered the senses;
ъбъддиматि = of or among the people who have the intellect;
ъвашिङ = the best person;
ъवात = relating to wind;
ъआभमं = born of oneself, refers to one’s son;
ъवानरयूथमुशं = the chief of the monkey army;
ъश्रीरामदूतं = the messenger of the venerable Rama;
ъशरणं = seeking refuge or surrender;
ъप्रपथि = I sing; worship;

अतुलितमवल्लभं देवशीवालबेन
dनुरजनानुनानु गुणानन्मग्रजायम् ।
सहासुजस्वलिमनव वानराधामधीशं
रघुप्रिययातन्त्र पातजातं नमामि ।
ॐ अं 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..

\[ \begin{array}{l}
\text{સાથ્ર્શ્લાેકસઙ્ગ્રહ} \\
\text{When we pray to Him, HanumAn blesses us with} \\
\text{intellect, strength of body, illustrious fame, courage} \\
\text{in times of danger, fearlessness to take initiatives in} \\
\text{spiritual pursuits and freedom from all bodily ailments,} \\
\text{wisdom and skilled (diplomatic) speech..}
\end{array} \]

\[ \begin{array}{l}
\text{બુદ્ધઃ = intellect}; \\
\text{બલં = might, strength}; \\
\text{યશશ્રી = fame}; \\
\text{ધાય = courage; firmness}; \\
\text{િનભર્યʬવં = fearlessness}; \\
\text{અરાેગતા = freedom from disease}; \\
\text{અ̒ડ્યં = opposite of jADyaM or stupidity or dullness or frigidity} \\
\text{or foolishness meaning bright in intellect}; \\
\text{વાક્પટુʬવં = eloquence in speech}; \\
\text{ઃ = and}; \\
\text{ફંનૂમતમસાધવિષપેટ = May it happen or result from the remembrance of Hanuman;}
\end{array} \]

\[ \begin{array}{l}
\text{Wherever there is the song in praise of Lord Rama, there always is,} \\
\text{with head bowed in respect and eyes brimming with tears of joy,} \\
\text{Hanuman, the exterminator of rakShasas, to him are our salutations..}
\end{array} \]

\[ \begin{array}{l}
\text{યત્ર = where ever;} \\
\text{રઘુનાથ = Oh! the lord of the Raghu dynasty;}
\end{array} \]
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!
I salute to that Ishwar along with Bhavani (Shiva and Parvati), who is as white as camphor, an incarnation of compassion, the essence of this world, who wears a serpant around his neck and is ever present in the lotus abode of our hearts.
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).

Namaste Rudra-namah, vatoal, te nam: 1
Namaste Aravinda-name, eva-mukta, te nam: 1 1

Salutations to Shiva’s anger and to his arrow;
Salutations to His bow and also to his arms.
Greetings, salutations to you; to Shiva's anger; and then; for the bow; bowing; salutation; greetings, salutations to you; let it be so; let there be; Amen; to the bow-bearing one; the bow-bearing one; to you or your (here:poss.); 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.

Aum shiva = same as 'OM' i.e. the praNava or 'o.nkAra' mantra; shiva = of Lord Shiva; auspicious; favourable; propitious; shiva = same as 'OM' i.e. the praNava or 'o.nkAra' mantra; shiva, = ?? ; parastavar = greater than the great; the most supreme; shiva = of Lord Shiva; auspicious; favourable; propitious; aoJukkha-muṭ = ?? ; te = to you or your (here:poss.); nom = bowing; salutation;
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!.
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.
अपशर्ष-तु = Let them move away or drive away;
तें = to you or your (here:poss.);
भूतत = one who has taken some form or come to a certain state;
ते = they who;
भूतत = one who has taken some form or come to a certain state;
भूमिस्थितिः = on the earth or ground;
ते = they who;
भूतत = one who has taken some form or come to a certain state;
विप्रकर्तरस्ते = ?? ;
अश्र-तु = let them go;
शिवालेखा = by Shiva’s command or orders;

श्लोकः
तीक्ष्षांक्त्र महाकाय कव्यान्तरकथोपमः ।
शैवाय नमस्तुलयमनुजुः दातुमहर्शिः ॥ ॥

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

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

श्लोकः
मुकुन्दं भगवानं शंभुः मुकुन्दं पृथ्विभवं ।
मुकुन्दं पार्वतीस्य मुकुन्दवत्तो हरः ॥ ॥

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.
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;
हस्तो = the hand;
भागवान = ?? ;
मे = to me or my;
भागवतर = one who is more godly than the other(s);
अधे = this one;
मे = to me or my;
विश्वामिश्रकं = ?? ;
शिवाभिपणण = ?? ;

अस्ततिरितिरंसंस्मातः दक्षलं शिंधुपाने
सुरतस्नवर्शाणा लेखनी पत्रमूर्वः ॥
विषमां च गृहितम् शारदा सर्वकांसः
तदपि तव गुणानामीश पारं न याति ॥ ॥

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

. 
I seek refuge for ever with the six-faced God of vermillion 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.
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.

नमः नमः गुहः शक्तिधारे
नमः नमः गुहः शक्तिधारे ।
नमः नमः गुहः देवसेना
भर्तः नमः गुहः शक्तिधारे ॥ ॥

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.

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

\[\text{સુર} = \text{Guha refers to lord Kartikeya;}\]
\[\text{દેવસેના} = \text{a female of that name, also army of gods;}\]
\[\text{ભપ્ર} = \text{for or to the Lord;}\]
\[\text{nમસ્તે} = \text{greetings, salutations to you;}\]
\[\text{કુલ્ભૂષણાય} = ?? ;\]

\[\text{જ્ઞાનશ્ક્તધર} \text{વલીકલ્યાણ} \text{સુરદર} \text{ડેવસેના} \text{મન} \text{કાર્તકારી} \text{nમસ્તે} \text{ૐ સુબ્રહ્મયાય} \text{nમઃ} \text{॥ ॥}
\]

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!

\[\text{જ્ઞાનશ્ક્તધર} = \text{bearing or wearing the power of knowledge;}\]
\[\text{સ્ક્રુ} = \text{at (M.nom.) Kartikeya; also leaping;}\]
\[\text{વલીકલ્યાણ} = \text{relating to Valli’s marriage or auspicious activity;}\]
\[\text{સુરદર} = \text{beautiful;}\]
\[\text{ડેવસેના} = \text{a female of that name, also army of gods;}\]
\[\text{મન} = \text{mind;}\]
\[\text{કાર્તક} = \text{Oh! husband;}\]
\[\text{કારી} = ?? ;\]
\[\text{nમસ્તે} = \text{Salutations unto Thee;}\]
\[\text{ૐ} = \text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}\]
\[\text{સુબ્રહ્મયાય} = \text{to Kartikeya;}\]
\[\text{nમ} = \text{bowing; salutation;}\]

\[\text{મયૂરાધ્ઢ} \\
\text{મહાવાક્યગૂઢ} \\
\text{દેહં} \\
\text{મહચ્ચત્તગેહમ્} \text{।} \]

\[\text{allshlokawmean.pdf} \text{ 89}\]
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..

sarvapriyastu = Oh! sarasvati; goddess of knowledge;
namasturu = I bow to thee;
varste = Oh! the boon-giver;
dharmaprijiti = (fem.nom.) one who is desire-personified;
vidyaram = the beginning of learning the 3 R’s;
varshyami = I shall do;
siddhadvatu = May it materialise;
me = to me or my;
sada = always; ever;

Ya kundertu tushar char phalwa ya shubhvarshvatma 
Ya vinasvardest mantitkara ya shrityprabhava 
Ya brahmayudhakunjapraptimitaye sada vandida 
Sa ma patu sarvatari bhagati nisheshajayapa ॥ ॥

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

Ya = She who;
kundertu = 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.

સાથર્શ્લાેકસઙ્ગ્રહ

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.

સાથર્શ્લાેકસઙ્ગ્રહ
જય = at (M.nom.) victory;
જય = at (M.nom.) victory;
દેવ = Oh! goddess;
બારાવસાદે = Oh! the essence of the mobile and the immobile world!;
ચરાચરસારે = Oh! the essence of the mobile and the immobile world!;
મુક્તાહારે = Oh! the one having a pearl necklace!;
વીણાપુતકરં = Oh! the one with the hands adorned with the Veena instrument and the book;
મહાવે = Oh goddess!;
ભારત = A name for goddess sarasvatI; one of the titles awarded to scholars;
દેવ = Oh! goddess;
નમસ્તે = greetings, salutations to you;

નમસ્તેસુ મહામા શ્રીપીઠ સુરૂજાતિ \nશ્રીભકાશાલે મહાલક્ષી નમોરાતે \nOh. 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..

નમસ્તેસુ = Salutations unto Thee;
મહામા = Oh. goddess of great illusory powers;
શ્રીપીઠ = in the respected and exalted place particularly of goddess shakti;
સુરૂજાતિ = Oh! the one worshipped by the gods;
શ્રીભકાશાલે = One having the conch shell and the mace in the hands;
મહાલક્ષી = Oh! MahalakShmi;
નમોરાતે = Salutations unto Thee;

પદાર્થને પરાપરનપરે પરાપરેને પરાપરાયકતાશ્રી \nવધુપ્રયે વધુપ્રયે વધુપ્રયે તશ્પતાનં મધ્ય સામ્રાજ્ય ॥ ॥
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.

पद्मानेम = Oh! lotus-faced one;
पद्म = ?? ;
विष्णुप्रेमे = ?? ;
पद्मप्रिये = Oh! lotus loving one;
पद्मप्रजंतकशा = the one having eyes resembling lotus petals;
विष्णुप्रिये = Oh! the one who is dear to the Universe;
विष्णुभक्तपुत्रे = Oh! the one going in tandem with Vishnu's mind;
त्वत्यायत्र = your lotus-like feet;
भवि = in me;
अन्निधस्य = 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..

सवर्शै = Oh! the knower of all;
सवर्वदेव = Oh! the giver of all boons;
सवर्दुष्ट = all kinds of bad things;
भयंकर = Oh! one who creates terror;
सवर्दुख = all kinds of sufferings; troubles;
हरे = OH! hari;
देवी = Oh! goddess;
महालक्ष्मी = Oh! MahalakShmi;
नमोदस्तु = Salutations unto Thee;

लञ्जीं क्षीरसमुद्रराजतनयं श्रीगंधांशी
हसीमुस्तसमस्तस्वर्नितां बौद्धिकीपाणुराम।
श्रीमन्नक्कल्कप्पविवर्जायकंदूगांधरं
त्यं चैलोककुदुम्बिनी सरसियं वने मुखप्रियाम्॥

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).
Embark on the ocean or ocean in general, body of water; of the king; (to) daughter; relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’ is; fem.nom.; also an honourable prefix; Vishnu, the one who loves Shri; mistress of the house of ShrIranga; having been a female servant; the entire; (to) wife of a god; world; the tip of the flame of the lamp or the spark, wick; glance; passing glance; obtained, from labh to obtain; glory, splendor, riches; the Brahma and Indra; Shiva, bearing or wearing ‘gangA’;; you; relating to three worlds; wife or matriarch; the lake-born, lotus; I worship; bow; she who is dear to Mukunda;

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! embodiment of the mantra;
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 your 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;
Oh! the one shining with parrot, sandal paste and garland;
Oh! the knower of the mind;
Oh! the darling of Hari (Vishnu);
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.

**Indian terms explained:**
- **માતઃ** = mother;
- **નમામિ** = I salute;
- **કમલે** = Kamala (LakShmi);
- **કમલાયતાંક્ષ** = Oh! the one with lotus-like long eyes;
- **શ્રીશ્રીવԽૃષાધબટમલ** = Vishnu’s lotus-like heart;
- **વાસિન** = Oh! the dweller;
- **િવશ્વમાતઃ** = Oh! the mother of the Universe;
- **શ્રીશ્રીવԽૃષાધબટમલ** = Oh! the one born of the milky ocean;
- **ભર્** = relating to the womb;
- **ગભર્** = Oh! Gauri;
- **ગભર્** = Goddess LakShmi; consort of Vishnu;
- **પ્રસીદ** = favour or bless;
- **સતતં** = constant, continuous;
- **નમતાં** = of the people who bow or salute or worship;
- **શરૃજને** = 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..

= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= ?? ;
= ?? ;
= ?? ;
= ?? ;
= ?? ;
= ?? ;
= ?? ;
= ?? ;
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.

—allshlokawmean.pdf
versible = for the attainment of all wealth or ends;

divände = Oh! the one who can get things done;

darshye = Oh! the one worthy for seeking refuge;

mabhende = Oh! three-eyed goddess;

jśi = goddess Parvati or a lady of white fair complexion;

nāravyā = Narayani or Durga;

mohastute = Salutations unto Thee;

Ya deve sarvāmūtēsa maṭūrṇapēṣa samśītata ।
Ya deve sarvāmūtēsa šāṅkīrṇapēṣa samśītata ।
Ya deve sarvāmūtēsa šāṅkīdarapēṣa samśītata ।
Nasuṣṭhe ūnasuṣṭhe ūnasuṣṭhe namo nam ।
Om ammaiḥ nam । ॥ ॥

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!

Ya = She who;

dēvi = goddess;

sarvāmūtē = among all the living beings;

maṭūrṇapēṣa = through the form of Mother;

samśītata = well-positioned; standing well;

Ya = She who;

dēvi = goddess;

sarvāmūtē = among all the living beings;

śāṅkīdarapēṣa = in the form of strength;
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.

अन्नपूणा अन्नपूणा शंकर: प्राणवललमे।
ह्यां वैशार्य सिद्ध्यवर्ण विशिष्टे देवी च पार्वती॥

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

(alternate)

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

अन्नपूणा = Oh goddess ‘annapUra’ meaning full of food;
सदापूण = Oh! ever-complete!;
शंकर: = Shankara ; one who grants auspicious things; Shiva or a person by that name;
प्राणवललमे = Oh! goddess you are dear to your lord as dear as life;
ह्यां = ?? ;
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;
- **વિદ્રુમ** = coral;
- **હેમ** = gold;
- **નીલ** = sapphire;
- **ધવલ** = white;
- **છાયા** = shadow, reflection, lustre, hallucination;
- **દ્વાર્મ** = eye;
- **શ્રીકૃષણ** = the one with three eyes;
- **લુદુ કૃષણ** = moon light, moon phase;
- **તત્વાર્થ** = the ultimate truth, Brahman;
- **અગાયત્રી** = (to) the goddess or mantra known as ‘gAyatrI’;
\
\begin{align*}
\text{Namo Devyai Mahadevyai Shivaai Satar Nam} & \| \\
\text{Nam: Praatyay Badrayi Niyatara: Prasastara: Sth Tam} & \| \| \\
\end{align*}

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 happennings to us, to Her, we bow and offer our salutations.
When added to present tense, past tense is indicated;

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

તા = her;

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

િમા = Oh. goddess of great illusory powers;

િવશ્વેશ્વર = Oh! the illusory power or Maya of Vishnu;

સનાતન = Oh! the ancient one;

પ્રાણાિધદેિવ = ??

કૃણસ્ય = Krishna’s;

મામુદ્ધર = ??

ભવાણર્વાત્ = from the ocean of ‘bhava’ births and deaths;

અહ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;

જાણ = ??

રાધાયૈ = to Radha;

નમઃ = bowing; salutation;

હિવશ્વેશ્વરેશ્વરષ્ટિ સંહાર કાઉણ્ય = 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.

**Meanings**
- વિસ્તર્શ્લાેકસઙ્ગ્રહ = the one who is controlling the Universe;
- જલધાત્રીં = the one who is carrying or supporting the world;
- સ્થિતિ = of existence; maintenance; establishment; position or state;
- સંહકાર = destruction;
- કારિણીં = the doer;
- નિન્દ્ર = sleep;
- ભગવતીં = the goddess;
- વિબ્યોસુલ્બિં = ?? ;
- હેરાં = from the shine; brilliant energy;
- પ્રભાે = Oh! master!;
घोरપावनकरी = the one who makes even a terrible sinner, a sacred one;
પ્રાલેયાચલવંશપાવનકરી = Oh! the sanctifier of the Himalaya dynasty;
કાશીપુરાધીશ્વરી = the presiding deity of Kashi city;
ભક્ષાં = alms given in charity;
દેહ = Give;
કૃપાવલ્બનકરી = one who provides the merciful support;
માતાન્નપૂણશ્વરી = ?? ;

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

�ધ = Oh goddess! or lady!;
જિવિનદીન = the delighter, daughter of the mountain; refers to Parvati;
નંદનુંતે = Oh! the one praised by the world;
ષિવિન્યિ = Oh! the one who entertains the Universe;
ખિંચવર = the great mountain;
ભિવજ = relating to the Vindhya mountain or region;
ષિવોદિવિલિ = 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 sarasvatI (the wife of Lord Brahma), mAhešvarI (the wife of Lord Shiva), kaumArI, Goddess lakShmI (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi.

bhāmī = relating to Brahman (godhead);
maheśvarī = one of the epithets of goddess like Durga;
chāy = and like;
dhi mārī = young wife or woman; youthful; one of the epithets of goddess Durga etal;
vaiṣṇavī = an epithet of the Supreme Goddess; Vishnu’s female aspect;
tathā = like that (cf. yathā tathā);
varāhī = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;
ā = and;
tāvānārī = ?? ;
āmuccha = an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
āmsamatāḥ = the seven Mothers;

पृथ्वि त्वमा दुःखा लोका देविति तव लिङ्गुणा दुःखा ।
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.

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.
સાથર્શ્લાેકસઙ્ગ્રહ

શરણાગતિનાંતરરિચાશ્રયઃ = to the one dedicated to the rescue of the surrendered, weak and afflicted (devotees);
સર્વસયચિમિક = Oh! the remover of the afflictions of all;
દેવી = Oh! goddess;
નારાયણ = Oh! part of Narayana also of Shiva as Durga;
નમોદું = let there be my or our bowing or salutation;
તે = to you or your (here:poss.);

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..

 KatyAyini = to the goddess Katyayini;
ચ = and;
વિમિક = offering;
કન્યુડમારી = to goddess Durga;
ધીમિક = May meditate;
તમો = ?? ;
ડુરી = goddess Durga (one who can be approached or realised with great difficulty e.g. ‘durgaH’ meaning a fort );
પ્રશોધયતૃ = induces; activates;

દુરી સ્મૃત કરવી ભીષિમશોષજતો: 
વસ્વદી રસીત ભસ્તિમતી શુભાં દહાસિ |
દાહિન્યશ્રમ રસવાલિપી કા તયા-ના 
સબ્બીરાર કરવાય સદર્વયિતિ |
હે ડુરી દૃઘવિ નમ: | |
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!

दुर्गा = Oh! Durga!
स्मृति = remembered thing;
हरि = You destroy;
भीतमशेषज्ञाति = the entire fear of the living beings, without leaving any remainder;
स्वस्थी = to the goddess who grants well being;
स्थिता = ?? ;
मुनितमीय = ?? ;
शुभम = the auspicious one;
दाति = You give;
धारितमुख = difficulty or unhappiness or sorrow caused by poverty;
भयभीताध्य = the one who removes fear;
का = who;
त्याद्य = ?? ;
सर्वप्रकाश = helping all; in favour of all;
करक्षण = for the sense organ;
सहस्त्रिन्था = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ॐ = ?? ;
दुर्गाची = to goddess DurgA;
नमः = bowing; salutation;
Oh Goddess of all goddesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears..

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

ॐ સહ નાયવતુ । સહ નીભુનક્તુ ।
સહવીય કરવાવહૈ ।
તેજસ્થ્થ નાક્ષીતંમસ્થુ । મા વિદ્વષાવહૈ ।
ॐ શાંતઃ શાંતઃ શાંતઃ ॥ ॥

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;
સહ = along with; together;
નાયવતુ = ?? ;
સહ = along with; together;
ની = ?? ;
નીભુનક્તુ = let one protect or save or nourish;
સહવીય = along with strength;
કરવાવહૈ = ?? ;
તેજસ્થ્થ્થ = one possessing brilliance or energy; vigour or shine;
નાક્ષીતંમસ્થુ = ?? ;
મા = do not;
The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;

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

śàtít = Peace; tranquility;

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

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ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
One who thinks of Ganesha, Sarasvati, Sun, Venus and Jupiter (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;

Let Garuda grant us well-being;

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

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

May we see with our eyes;

We may occupy; obtain; reach;

that which is fit for 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;

??;
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!

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

ś = good things, auspicious or propitious things; happiness

Lord Ganesha, the son of Pashupati or Shiva;

नी = us or to us or ours;

विप्रांकुश = the great steps taken by Vishnu;

नमो = bowing; salute;

ञमणि = to the Brahman;

नमस्ते = greetings, salutations to you;

वायो = wind's;

त्यमेव = you alone; you only;

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

ञमाणि = Brahman, you are;

त्यमेव = you indeed;

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

ञम = Brahman; God;

विद्यामि = I shall speak; utter;

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

विद्यामि = I shall speak; utter;

ऋतं = the truth;

विद्यामि = I shall speak; utter;

tenā = Let that protect me;

tadāraṇमवतु = Let that protect the speaker;

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

मां = me;

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

वक्तां = the speaker;

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

शाळन्ति: = Peace; tranquility;

शाळन्ति: = Peace; tranquility;

शाळन्ति: = Peace; tranquility;
Born again, death again, again to stay in the mother’s womb!
It is indeed hard to cross this boundless ocean of samsāra. Oh Murari! Redeem me through Thy mercy.

 пу́नर्जनन = again and again;
 пу́नरजनन = the birth;
 пу́नर्मृत = again and again;
 मृत्यु = death;
 пу́नर्जनन = again and again;
 जन्नी = mother;
 जठरे = in the mouth;
 श्यान = the bed;
 इह = here; in this world;
 संसारे = in this world or worldly life;
 बहुतारे = in the one which is difficult to cross;
 कृपया = Oh! the one with unbounded compassion;
 पान = protect; save;
 मुरारे = Oh! the enemy of Mura demon, Vishnu or Krishna;

आरोज्यः प्रक्षातु नो दिनकरः चन्द्रोग्या निर्मलः
मृति बूढ़िनसु: सुधात्वनसाय: प्रवज्जो गुर्जोर्हथमः
आय: केमलवाजितासमुत्सन्त मदी मुष्य सर्वदा
राजुर्भव-तत्त्व विरोध-श्रमं केतु: कुस्त्योत्तत्तिमः

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..

आराग्यः = good health;
प्रकटः = May give me or us;
-नी = us or to us or ours;
ि-िशः = the sun, the day-maker;
चन्द्रेयशो = ??;
निमित्वं = without any dirt or polluted material i.e. pure;
भृद्वति = well-being; welfare; prosperity;
भृद्वसुतः = the son of the Earth;
सुध्वशुनाभः = the son of sudhA.nshu, moon;
प्रक्षः = conspicusness;
गुर्गोरावः = felicitation of teachers;
काव्यः = poem; poetry;
काव्यं-विवासमतुः = ??;
मन्दी = dull-witted; slow;
मुद् = happiness;
स्वर्धः = ever; always;
स्वर्गालङ्क-बलं = ??;
विशेष-शमनं = ??;
केतुः = south Node;
कुस्तः = ??;

ॐ सर्वेषा स्वस्तिनिर्वंतु। सर्वेषा शान्तिनिर्वंतु।
सर्वेषा पूर्वं भवतु। सर्वेषा मुङ्गवं भवतु।
सर्वं भवन्तु सुभिन्नं सर्वं सन्तु निरामय्यः।
सर्वं भद्राज्ञि पल्लवं भवन्तु मा कश्चिद् हुष्म भाग्यवेत्।
ॐ अनन्तः �ॐ अनन्तः �ॐ अनन्तः॥ ॥

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May Auspiciousness be unto all!
May Peace be unto all!
May Fullness be unto all!
May Prosperity be unto all!
May all be happy! May all be free of diseases!
May all see what is good! May no one suffer from misery!
OM Bliss! Bliss! Bliss!

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
સવેષાં = all people’s;
શ્વસિનંભવતુ = Let there be well-being;
સવેષાં = all people’s;
શાનિનંભવતુ = Let there be peace.;
સવેષાં = all people’s;
પૂર્ણ = full of; complete; infinite; whole; undivided;
ભવતુ = Let or may it be so; let or may it happen.;
સવેષાં = all people’s;
મઙ્ગલં = auspiciousness; welfare; well-being; good things;
ભવતુ = Let or may it be so; let or may it happen.;
સવેષાં = all;
ભધાતુ = Let them be so or let them happen. May they happen.;
સુખનઃ = happy people;
સવેષાં = all;
સરનુ = Let them be;
િનરામયા� = without any illness or affliction or disease;
સવેષાં = all;
ભદ્રાણ = good or auspicious things; those which end in happiness or welfare;
્પષથનુ = let them see;
મહ = do not;
ક = who;
\text{\textit{સાથ્ર્શ્લાેકસઙ્ગ્રહ}}\text{\textit{ચદ્}} = \text{thought; intelligence; consciousness part of the mind;}
\text{\textit{દુઃખ}} = \text{sorrowful; unhappy;}
\text{\textit{ભાગ્ભવેત્}} = \text{Let one become a beneficiary or partaker or shareholder of the fortune etc.;}
\text{\textit{ખ}} = \text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}
\text{\textit{અન્ન}} = \text{joy; delight; happiness;}
\text{\textit{આન્દ}} = \text{joy; delight; happiness;}
\text{\textit{ૐ}} = \text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}
\text{\textit{િવશ્વાિન}} = \text{literally: the worlds or Universe;}
\text{\textit{દેવ}} = \text{Oh! god Oh! God!;}
\text{\textit{સિવતદુર્િરતાિન}} = \text{Oh! suryanarayan, the sins;}
\text{\textit{પરાસુવ}} = \text{bless us after removing sins;}
\text{\textit{યદ્}} = \text{That which;}
\text{\textit{ભદ્રં}} = \text{well-being; welfare;}
\text{\textit{તન્નુ}} = ?? ;
\text{\textit{આસુવ}} = \text{grant ; bless one with;}

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

\text{\textit{ખ}} = \text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}
\text{\textit{િવશ્વાિન}} = \text{literally: the worlds or Universe;}
\text{\textit{દેવ}} = \text{Oh! god Oh! God!;}
\text{\textit{સિવતદુર્િરતાિન}} = \text{Oh! suryanarayan, the sins;}
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\text{\textit{યદ્}} = \text{That which;}
\text{\textit{ભદ્રં}} = \text{well-being; welfare;}
\text{\textit{તન્નુ}} = ?? ;
\text{\textit{આસુવ}} = \text{grant ; bless one with;}
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;
ततः = that Sun which is like eyes overseeing the welfare of the gods;
पुरः = let us see;
शरदः = autumn seasons;;
शतं = cardinal number 100;
शभेम = let us live;
शरदः = autumn seasons;;
शतं = cardinal number 100;
श्रृङ्खुंभम = May we hear;
शरदः = autumn seasons;;
शतं = cardinal number 100;
प्रब्रवाम = May we be talking;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अदनाः = those who are not poor or humble or in a miserable plight;
थं = ?? ;
शरदः = autumn seasons;;
शतं = cardinal number 100;
भः = ?? ;
ॐ = and;
शरदः = autumn seasons;;
शतात् = 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.

अवेः = in time;
वर्ष-ऽ = Let them rain;
पर्ज-ऽ = rain;
पृूविनी = the world; the earth;
सस्यशालिनी = the mistress of corn or foodgrains; may refer to earth;
देशोऽ = this country;
श्रोविजातऽ = one free from affliction or agitation;
भ्राम्भणऽ = the Brahmin community; certain specified portions of the Vedas;
सतु = May them be so;
विनर्धऽ = fearless;

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

अपक्रामऽतु = May we be averse to or abhor;
भूतािनऽ = ?? ;
विश्रावऽ = the ogres; spirits; ghosts;
अवर्षोऽधिशऽ = in all directions;
अवर्षोऽधऽ = ?? ;
अविनिधऽ = without opposition, smoothly;
यज्ञकमूऽ = activity relating to sacrifice;
समारऽभऽ = 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.

श्रद्धा = faith; dedication; belief; 
मेधा = intellect; intelligence; also Sarasvati the goddess of learning; 
यश = fame; reputation; 
प्रज्ञा = consipicousness; 
विद्या = knowledge; 
भुविंद = intellect; intelligence; 
श्रीं = Goddess LakShmi; wealth; prosperity;
સાંઘકર્ષકર્ષણ

બલં = A lad or son;
આયુ = promoting longevity;
tેજ = power; strength; body's lustre or shine; firepower; sharpness;
આરાગ્યં = good health;
દેશ = Give;
ભે = to me or my;
હવ્યવાહન = ??
ા = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
નમ = mine; my;
છતી = thus thus;

હવ્યવાહન = ?? = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
નમ = mine; my;
ા = thus thus;

અાદિયાય સોમાય મૃણાય બુધાય ચ ।
વૃદ્ધં શુભ શિવય્યઃ રાહયેકેતવે નમ� ॥ ॥

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

આદિયાય = to the sun;
સોમાય = to the god soma;
મૃણાય = for good; welfare; well-being or for the planet Mangal;
બુધાય = by Budha;
ઝ = and;
ગુરુ = teacher (refers to spiritual teacher), the preceptor;
શુભ = bright; radiant; white; of Venus;
શિવય્યઃ = to Shani and others;
ઝ = and;
રાહયે = to rAhU, north Node;
કેટવે = to ketu, south Node;
નમ = bowing; salutation;

ા છ ઘેયેય સહા સભિત્મણણ મધ્યવાર્ત ।

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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;
ॐ = the one worthy of meditation;
ॐ = always; ever;
ॐ = the orb of the sun;
ॐ = that which is present in the middle;
ॐ = Vishnu;
ॐ = ?? ;
ॐ = ?? ;
ॐ = ?? ;
ॐ = ?? ;
ॐ = that which attracts;
ॐ = ?? ;
ॐ = ?? ;
OM! Salutations to Mitra; OM! Salutations to Ravi; OM! Salutations to Surya; OM! Salutations to Bhanu; OM! Salutations to Khaga; OM! Salutations to Pushana; OM! Salutations to Hiranyagarbha; OM! Salutations to Marichi; OM! Salutations to Aditya; OM! Salutations to Savitri; OM! Salutations to Arka; OM! Salutations to Bhaskar; OM! Salutations to Savitri-Suryanarayana...

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
मित्राय = to Mitra or a friend;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
रविये = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
सूयाय = to Surya;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
भानवे = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; 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;

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;

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**

**Adityasvabh = ?? ;**

**Namasanu = bowing; respects;**

**Ye = they who;**

**Kurvanti = do;**

**Dine = during the day;**

**Dine = during the day;**

**Jambantarashcharyu = in the thousands of previous births;**

**Dhairya = poverty;**

**Diye = defective; sinful;**

**Nashate = destroys;**

**Akamrutyu = at (M.nom.) untimely death;**

**Karan = the act of removal or destruction;**

**Sarvadhari = all kinds of diseases and illnesses;**

**Vinashan = the one who destroys;**

**Suryapurdak = the water offered at the feet of the sun;**

**Tirtha = water; water body;**

**Hathre = in the mouth;**

**Pashyamad = 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..

Oh! the Ganges river (as goddess);
Oh! the Yamuna river (as goddess);
and like;
river godavari (as goddess);
goddess of knowledge known by this name (as goddess);
river Narmada (as goddess);
of the sea;
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;  
ગન્ધિ = Oh! gangA!;  
તવ = your;  
પાદપં = the lotus feet;  
સુરાસુરૈવર્દવ્ય = the divine form worshipped by the gods and demons;  
બુકિન = Eating and worldly enjoyments;  
ય = and;  
મુલિન = liberation;  
ય = and;  
ઝાલશ્ર = You give;  
નિલં = ever; permanent;  
ભાવાનુસાર = according to one's attitude or thought;  
સદ = always; ever;  
નરાણ = men's;
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

Gṛg = the river Ganges;  
Gṛṇ = uttering thus: 'gange!';  
Yā = He who;  
Broṭ = Let it be said; let us say;  
Yōṣṇ-tī = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;  
Shatāp = is liberated or freed;  
Svāp = from all the sins;  
Vishnu’s = Vishnu’s abode or world;  
Svā = He goes;  

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.

Karāṇe = at the beginning of the hand;  
Vasate = one lives; dwells;  
Lakṣmi = Goddess Laxmi;  
Karāṇe = in the middle of the hand;  
Svā = Oh! sarasvati; goddess of knowledge;  
Karāṇe = at the root of the hand;
but; on the other hand;
= the cowherd boy Krishna;
in the early morning;
= the sight of the hand; looking at the hand;

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..

=Sage Gautama’s wife or name of a female who layed dormant/inactive till Ram motivated her by his divine touch;
= wife of the ‘PaNDavAs’;
= Rama’s wife;
= wife of Vali, Devi (Tantric);
= wife of Ravana;
= like that (cf. yathA tathA);
= five girls;
= remember;
= always, constant;
= 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..

अभमुखबिविश्वपुरुषारी = The Trinity of gods i.e. Brahma,
Mura’s enemy i.e. Vishnu and the destroyer of the three cities i.e. Shiva;
मुः = the sun and the moon;
मुः = same as bhUmisutaH i.e. the son of the Earth;
मुः = god or planet Mercury or enlightened person;
ः and;
मुः = teacher (refers to spiritual teacher), the preceptor;
ः and;
मुः = the bright or white one; also refers to the planet Venus
and Shukracharya, the demons’ preceptor;
ः and;
मुः = Planet Saturn; one of the 9 Grahas; Saturday;
मुः = one of the Navagrahas ‘Rahu’;
मुः = Ketu, south Node;
मुः = ?? ;
मुः = all;
मुः = mine; mymy; mine;
सुप्रभातं = good morning;

उँते उँते गाएि ्वद उँते कमलाकारं त्रेलक्ष्यं मंगलं कुं ॥

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

उँते उँते = Arise! Arise!;
गोविंद = A name of kRiShNa, Govinda, the cowherd boy;
ઉદરિઝ = Arise; rise or get up;
ગરુદા = Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
ઉદરિઝ = Arise; rise or get up;
ગમલકાત = oh! consort of kamala or LakShmi;
કમલાકારત = oh! consort of kamala or LakShmi;
ત્રૈલાેક્યં = belonging to the three worlds;
મઙ્ગલં = auspiciousness; welfare; well-being; good things;
કુ̗ = 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.

પ્રાત = in the morning;
મરાં = I remember;
હૃિદ = in the heart;
સંસ્ફુરદા = throbbing;
આત્મતવં = the truth or essence of the soul or self or spirit;
સખિષ્તસું = Existence, Consciousness and Happiness;
પરમહંસગ્યં = the goal or end or way where one attains bliss;
તુર્યં = the 4th state;
યઝ્વસુષુપ્તમવૈવૈવ = 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!

I shall worship in the morning; through the mind; the unreachable through words; words; expression; shine; all; entire; with the grace or blessings of that; that which emerges from the elimination process of 'not this, not this'; veda; told him; Oh! god Oh! God!; the unborn God;
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.

pratima = I shall bow down in the morning;
tam = from darkness;
puro = full; completely filled; infinite;
anta = the ancient;
p = step; leg; word;
purusottama = said to be or known as purushottama i.e. the best among men;
yash = in whom, this;
agni = the world without any remainder;
ashesh = one who existed without any remainder or without the 'seSha' serpent god;
aja = the rope or the one with a rope;
hru = the serpent;
h = like; similar to; as it were;
pratibhasit = reflected one;
v = indeed; surely;
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.

**Translation:**

*Shubham = auspiciousness; good endings;*  
*Karoti = does;*  
*Kalyanam = that which is good and healthy;*  
*Dhanam = wealth-giver;*  
*Shubhodbhidinashaya = for the removal of inimical feelings;*  
*Deepjyotinirmoksete = Oh! the lamp flame; Let there be our bowing to you;*  

*Deep = the flame of the lamp;*  
*Parabrahm = the great Brahman;*  
*Deep = the flame of the lamp;*  
*Kalyan = Vishnu;*  
*Deep = lamp;*  
*Harat = May remove or destroy;*  
*Me = to me or my;*  
*Paap = sin;*  
*Deepjyotinirmoksete = Oh! flame of the lamp! Let there be our bowing to you;*
At the time of sleep, the bad dreams are driven away by constant remembrance of Rama, Subramanya, Hanuman, Garuda, and Bheema.

Rama = Rama and Skandaor the leaping Rama;
શયને = in the bed;
મરણે = while remembering;
ીમતં = ever; permanent;
ુદ્વેણ = bad dream;
િનય = that person's;
૊ય = gets destroyed; dies; loses; becomes destroyed; expires;

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;
પૂણર્મદ: = complete, that;
પૂણાર્ત્ = from the whole or infinite;
પૂણાર્ત્ = complete, is produced;
પૂણાર્ત્ = of the whole;
પૂણાર્ત્ = having taken the whole; the entire thing;
પૂણાર્ત્ = the whole thing itself remains;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
શારત: = Peace; tranquility;
શારત: = Peace; tranquility;
શારત: = Peace; tranquility;

ॐ = you alone; you only;
માત: = Mother;
ॐ = and;
પિત: = father;
ॐ = you alone; you only;

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

---

\[
\text{Brahman is the oblation. Brahman is the clarified butter. The oblation is poured by Brahman into the fire of Brahman. Brahman shall be realized by the one who considers everything as (a manifestation or) an act of Brahman.}
\]

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\[
\text{अभम्यः अम द्रिः अभासः अभम्यः हुतम् ।}
\text{अभमेय तेन गतत्व अभम्यसमाधिना ॥ ॥}
\]

\[
\text{Brahman} = \text{offered or dedicated to the Brahman;}
\text{अभम्यः} = \text{Brahman; God;}
\text{द्रिः} = \text{the object or thing offered as sacrifice;}
\text{अभासः} = \text{in the Brahma which is in the form of a fire;}
\text{अभमेय} = \text{By Brahman;}
\text{हुतम्} = \text{that which has been offered as the sacrifice;}
\]
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 Arjun there lies prosperity and victory such is my opinion.
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..

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..
સવાપીન્નિષદે ગાવા દાેગ્ધા ગાેપાલનરેણ: ।
Pાથાવસ: સુધીભાક્તા દુગ્ધં ગીતાંતં મહત ॥ ॥

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..

સવાપીન્નિષદે = all the ‘upanishad’s or Vedanta;
ગાવા = cows;
દાેગ્ધા = the milking man;
ગાેપાલનરેણ: = the delightful protector of cows; refers to Krishna;
Pાથા = Partha; Arjuna;
વસ = child; the young one;
સુધીભાક્તા = the intellect is the eater or enjoyer;
દુગ્ધં = milk;
ગીતાંતં = nectar-like gita;
Salutations to Lors Ganesha.
Salutations to Goddess Sarasvati.
Salutations to Guru.

श्रीबालाकङ्क्षिपत्वे = 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;
सर्वस्यै = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरवे = to the respected teacher;
नमः = bowing; salutation;
श्रीमाताːङ्ग्यां = to the respectable mother and father;
नमः = bowing; salutation;
श्रीलक्षणःनारायणां = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीउमामहेश्वरां = 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..

हरें = OH! hari;
रामें = Lord Rama;
हरें = OH! hari;
रामें = Lord Rama;
रामें = OH! hari;
रामें = Lord Rama;
रामें = Lord Rama;
रामें = OH! hari;
हरें = OH! hari;

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.

\[ \text{yoge\text{\textbf{n}}} = \text{through yoga or meditation}; \]
\[ \text{\textbf{bhirast}} = \text{of the consciousness or mind}; \]
\[ \text{pade\text{\textbf{n}}} = \text{through a step or word or leg}; \]
\[ \text{vach} = \text{of speech}; \]
\[ \text{mal} = \text{impurity; dirt; excreta}; \]
\[ \text{sharirast} = \text{of the body}; \]
\[ \text{\textbf{a}} = \text{and}; \]
\[ \text{vaid} = \text{the science of medicine}; \]
\[ \text{ypakaro\text{\textbf{t}}} = \text{(yaH) who (apAkaro\text{\textbf{t}) removed; repelled}; \]
\[ \text{prav} = \text{the chief; the great; the preeminent}; \]
\[ \text{mu\text{\textbf{n}}i\text{\textbf{n}}} = \text{of the sages}; \]
\[ \text{praj\text{\textbf{vi}}} = \text{with joined hands}; \]
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:

гуू = teacher (refers to spiritual teacher), the preceptor;
भानु = the sun;
अक्यािगु̗ં = trimUrtI (three gods) Brahma, Vishnu; and Shiva;
प्रजु = having saluted (pra+nama);
आद = first;
सर = all;
अय̄ = goals (artha) of deeds (kArya);
शिदऽऽ = 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 = Vishnu;
नमस्कृत्य = having bowed or saluted;
नारी = human, man;
च = also;
With Bhishma and Drona as its banks, Jayadra 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.
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 possesson.
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;

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

સવ = all;

યહिण्य = whatever little;

જગત्य = in the world;

જગત् = the world;

તેન = by him or that;

ત્યક્તેન = by the one who has abandoned or sacrificed;

ભુથા = ??

મા = do not;

ગ્રુથ = ??

કસ્યિવદ્ધન = ??

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

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

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

હયagraIva = hayagrIva and iti;

પાલિત = speaker; disputant, plaintiff;

નરં = man;

મુંચકત = release; untie;

પાપાન = sins;

દિરદ્રીવે = like a poor person;

યોજિત = women;

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મુંચકત = release; untie;

પાપાન = sins;

દિરદ્રીવે = like a poor person;

યોજિત = 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.
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..

They which; how many; and; sins; deeds which are equivalent to the killing of a BrahmaN.; and; they;
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..

曼રહીનં = one who does not know the mantra or who is without the mantra;
વિયાહીનં = devoid of any actions;
ભરીનં = one who is bereft of devotion;
સુરેશ્વર = Oh! master of the gods or adj.;
યુપૂજતં = that worshipped;
મયા = by me;
દેવ = god;
પિરપૂણ = the most complete;
તહસુ = let that be;
મે = to me or my;
અપરાધ = 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, Shankara, ViShNu, the lord of death, Rama; dhanu = name of a female person called ‘danuH’ daughter of ‘daxa and wife of KaShyapa; bali = sacrificial offering; these seven; of a man who is having bad dreams; gets destroyed; dies; loses; becomes destroyed; expires;
(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.

(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.

नमः = to Goddess (river) Narmada;
नमः = bowing; salutation;
प्रातः = in the morning;
नमः = to Goddess (river) Narmada;
नमः = bowing; salute;
निशि = during the night;
नमेवस्तु = let there be my or our bowing or salutation;
नमः = Oh! Narmada river;
तुः = to you;
त्वः = save; protect;
माः = me;
विषशर्पः = from the poisonous snakes;
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.

আবাহন = invocation or calling one to be present;
ন = No; not;
আমামি = I know;
ন = No; not;
আমামি = I know;
বিসর্জন = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;
তম্মজলক্ষ = from that compassion;
ভাবেন = with emotions (heart);
ক্ষমত = excuse; forgive;
परमेश्वर = (m) supreme being, supreme god;
रघुन्रज = the son (best) of Rashu dynasty;
परमेश्वरी = (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 teach 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.

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= bowing; salutation;
= for the welfare of all;
= to the one who is the cause for the support or basis of the world;
= ?? ;
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..

ગત = goes;
પાપ = sin;
ગત = goes;
દુઃખ = sorrow; unhappiness;
ગત = goes;
દાિરદ્ર્યમે = poverty alone;
ય = and;
આગત = having come; the one female who has come;
સુખસુત્તઃ = wealth in the form of happiness;
પુʫયાચ્ચ = ?? ;
તવ = youryour;
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 ga.ngA, the pleasing water, the water born at the feet of murArI (Vishnu), the water that moves about on the head of tripurArI (Shiva), the water that cleanses sins; may it purify me!
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!

असतिगिराजः = like (samaM) a black (asita) mountain (giri);
कञ्जलं = eye ointment; collyrium or black ink;
खिरुपत्रेः = in the pot (pAtra) of ocean (si.ndhu) [7];
सुरतवर = the heavenly tree;
शाखा = a branch;;
लेखनी = writing instrument;
पत्र = leaf; page;
उर्वि = earth;
विपति = writes (likha);
यु = if;
गृहीतः = while holding;
शारद = goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati;
सवर्कालं = for ever;
तदपि = even then;
तव = your;
गुणानां = of the good qualities;
ईश = Hey Isha[8];
पारं = 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..

Namami Narayana Paadyupad
Karomi Narayana Pujaan Sadha
Japa Nam Narayana Nam Nirmalan
Smarami Narayana Tatvamasyam

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..

\[\text{OM} \quad \text{Peace, Peace, Peace!}\]
Help from
C. V. Mahalingam, Sowmya Ramkumar, Himanshu Pota,
Avinash Sathaye, Sunder Hattangadi,
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