Collection of Commonly Recited Shlokas with Meanings

सार्थशोकसङ्ग्रह

Document Information

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

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

June 25, 2022
sanskritdocuments.org
ॐ

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

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

ॐ भूभुवः स्वः तत्सचिविवर्ग्यम्
भर्गो देवस्य प्रीमति धियो यो न: प्रचोदयात् ॥ ॥

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

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
भूभुवः = the Earth and the world immediately above the earth;
सत्तविनुविरेण्यं = that all creating great person in the form of sun;
भर्गों = radiance; lustre; brilliance;
देवस्य = god’s;
धीमहि = May meditate;
धियो = intellect and mind ;’dhIH’ sing.;
यो = He who;
न: = us; to us or ours;
प्रचोदयात = inspire; kindle; urge; induce;;

ओऽम्रं विन्दुसंपुर्क्तं नित्यं ध्यायन्ति योगिनः ।
कामदं मोक्षदं चैव ओऽम्राराय नमो नमः ॥ ॥

ओऽम्र = ?? ;
बिन्दुसंपुर्क्तं = one who is conjoined with a dot-like thing;
नित्यं = ever; permanent;
ध्यायन्ति = they meditate;
योगिनः = realised souls;
कामदं = one who gives the desired thing;
मोक्षदं = the giver of liberation;
चैव = and like;
ओऽम्राराय = to the Brahman;
नमो = bowing; salute;
नमः = bowing; salutation;

ॐ गणानां त्वा गणपतिः हवामहे ।
कवी कविनामुपमश्चवस्तमम् ।
ज्येष्ठराजं ब्रह्मणं ब्रह्माणस्पत
आ न: श्रुणवश्वितिभि: सीद्धसादनम् ॥ ॥
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).

ॐ = ??;
गणानां = ??;
त्वा = ??;
गणपति = ??;
हवामहे= ??;
कवि = ??;
कवीनाम= ??;
उपमश्रवतमम = ??;
ज्येष्ठरावं = ??;
ब्रह्मणाः = ??;
ब्रह्मणस्पत = ??;
आ = ??;
नः = ??;
श्रुणव्यूहिनिः = ??;
सीदसादनम्= ??;

वकंतुः महाकाय कोटिसूर्यसम्प्रभ ।
निर्विश्व कुरु मे देव सर्वकार्येणु सर्वदा ॥ ॥

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

(Alternate)

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

वक्तूँड = Oh! the one with the curved piece of tusk;
महाकाय = big bodied;
कोटिसूर्यसमप्रभ = shining like a billions of Suns;
कोटि = crores, ten millions;
सूर्य = Sun;
समप्रभ = shining like;
निर्विंध्र = without obstacles or hurdles;
कुरु = do;
मे = to me or my;
देव = Oh! god Oh! God!;
सर्वकारेण्षु = in all actions or activities;
सर्वदा = ever; always;

गजाननं भूतगणादिसेवितं
कपित्थजंजूफलसारभक्तिम।
उमासुतं शोकविनाशकारणं
नमामि विनिवर्धरणापमुप्रजम्।॥
॥

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

गजाननं = one who is having an elephant face;
भूतगणादि = by the group of ogres and the like who are the
attendants of Lord shiva;
संविधि = the one who has been served worshipped;
कपितथजेबू = wood-apple and ‘jAmun’, rose apple, trees or fruits;
फलसार = the essence of the fruit;
भक्षितं = that which has been eaten;
उमासुतं = the son of Uma;
शोकविनाश = for the destruction of sorrow;
कारणं = the cause;
नमात्र = I bow; salute; pay my respects;
विनिश्चर = the Master or controller of all obstacles;
पादपद्र्जें = the lotus feet;

सुमुखः = the one with a nice face;
= and;
एकदंतः = one who has one tooth or tusk;
= and;
किपलो = a sage by that name;

No obstacles will come in the way of one who reads or listens to these 12 names of Lord Ganesha at the beginning of education, at the time of marriage, while entering or exiting anything, during a battle or calamity.
In order to remove all obstacles, one should meditate on (the God Ganesha) as wearing a white garment, as having the complexion like the moon, and having four arms and a pleasant countenance..
शुक्लाम्बरपरं = the one wearing a white dress;
देवं = God;
शशिवर्णं = the moon-colored one;
चतुर्भुजं = one who is having four hands;
प्रसन्नवदनं = the one having a pleased or pleasant face;
ध्यायेत = Let us meditate;
सर्वविश्रोपशान्ते = for the appeasement of all obstacles or hurdles;

अभिभित्तिर्थिर्विध्य देवं गौरीपुऽं विनायकम ्
भक्तावासे स्मरेन्न्ति आयुः कामार्थिसिद्धे ॥ ॥

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

अभिभित्तिर्थिर्विध्यं = ?? ;
पूजितो = one worshipped by others;
यः = He who;
सुरासुः = by the gods and demons;
सर्वविश्रोपशान्ते = ?? ;
गणाधिपतये = to the lord of groups of Shiva’s attendants;
नमः = bowing; salutation;

प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम ्
भक्तावासे स्मरेतीति आयुः कामार्थिसिद्धे ॥ ॥

After bowing to the Lord Vinayaka, the son of Goddess Garui, the God who dwells in the hearts of his devotees, one should constantly remember Him in order to achieve long life, wealth and fulfillment of
We worship by day and by night the elephant-faced and single-tusked Lord Ganesha, whose presence makes Mother Parvathi’s face bloom with immense joy, like the sun who makes the lotus bloom, and he who is a benevolent bestower of innumerable boons to his devotees.

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

अगजा = Parvati अग = mountain, i.e. Himalaya, जा = daughter
आनन पद्म = face that is like a lotus (आनन = face, पद्म = lotus)
अर्कं = the Sun
अगजाननपद्मार्कं = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)
गजाननम् = the elephant-faced God (गजानन in the accusative case)
अहिन्दशं = day and night
अनेक = several.
दम् = giver (in the accusative case)
अनेकदम् = bestower of innumerable boons
तम् = him
भक्तानाँ = to the devotees
एकदमुपास्यहे = I worship the one tusked;

गजवंसुरौंकणचामरभूिषतम् ।
पाशाःशधरं देवं वांहं गणनायकम् ॥ ॥

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..

गजवं = one who is having an elephant mouth refers to Ganesh;
सुरौं = the most high or the best of the gods;
कणचामरभूिषतं = adorned with winnow-like ears;
पाशाःशधरं = bearing or wearing the weapons of;
देवं = God;
वांहं = I worship;
गणनायकं = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

एकदंतंमहाकायं ततकाच्छनसत्रिभम् ।
लंबोदरं विशालाक्षं वांहं गणनायकम् ॥ ॥

I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold..
एकदंतं = one who has one tooth tusk;
महाकायं = the big-bodied one;
तस्ताक्षणसत्रिमं = resembling heated or melted gold;
लंबोदरं = ?
विशालाक्षं = the one with long eyes;
वन्देशं = I worship;
गणनायकं = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

gajvadnamachintnya tishtrdnty trinetra
bhruturashaybhumirajam puranam
amarvar-supravrrantarvanasuresha
patrputisutaishvibhurajam namam

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..

gajvadnamachintnya = the elephant faced one who is beyond comprehension or thought;
tishtrdn = the one with sharp or terrible teeth;
trinetra = the three-eyed one;
bhrut = Big; large;
bhrutur = one with huge stomach;
adhyap = whole, entire, complete, perfect;
bhumiraj = the king of well-being or the royal donor of all goodness;
पुराण = the ancient; old; also refers to the ancient works in
story-form known as purANa;
अमरवर = ?? ;
सुपूज्य = ?? ;
रक्तवर्ण = the red colored;
सुरद = the master of the gods;
पशुपितसुतमीश = Lord Ganesha, the son of Pashupati or Shiva;
विभ्राज = the lord who governs obstacles or hurdles;
नमामि = I bow; salute; pay my respects;

कार्य में सिद्धमायातु प्रसन्ने त्वयि धातरि ।
विमानि नाशमायातु सर्वाणि सुरनायक ॥ ॥

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

कार्य = that which is done or to be done;
मे = to me or my;
सिद्धमायातु = May reach fulfillment;
प्रसन्ने त्वयि धातरि = while you (the maker or supporter) are pleased.;
This is the so-called sati-saptamI, a typical phrase where the;
saptamI vibhaktI has the unusual meaning;
धातु = in the maker; author; creator;
विमानि = the obstacles; hurdles;
नाशमायातु = May (they) come to end;
सर्वाणि = all;
सुरनायक = the leader or head of the gods;

मृष्कवहन्तौ मोदकहरस्त चामरकर्ण विलम्बित सूत्र ।

allshlokawmean.pdf 11
वामनरूप महेश्वरपुत्र विप्लविनायक पाद नमस्ते ॥ ॥

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

मूषकवाहन = Oh! the one having the mouse as the vehicle!;
मोदकहर = Oh! the one having rice ball in the hand;
चामरकण्ण = one who has winnow-fan-like ears;
विरचित = hanging; pendant; depending; delayed;
सूर्य = of the stringstring; formula; aphorism etc.;
वामनरूप = one who has taken the form or ‘avatar’ of Vamana; Vishnu;
महेश्वरपुत्र = Oh! son of the great Lord Shiva;
विप्लविनायक = the one without a leader who controls all obstacles;
पाद = at (M.nom.) a leg, the body part or the part of the verse or text;
नमस्ते = greetings, salutations to you;

एकदंताय विद्रहे । वक्तृुट्टाय धीमहि ।
तन्नो दृश क्रोदप्राप्तः ॥ ॥

(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).
एकदंताय = to the one-tusked i.e. Ganesh;
विष्णू = offering;
वक्ररुङ्गाय = to the one with curved broken part (tusk);
धीमहि = May meditate;
तन्नो = ?? ;
दंती = the tusked one i.e. the elephant;
प्रोपद्यात = inspire; kindle; urge; induce;;

guruः guruविष्णूः guruदेवः महेःश्रृ =
guruः साक्षात परशुः तस्मै श्रीगुरुः नमः ॥ ॥

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

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

guruः = teacher (refers to spiritual teacher), the preceptor;
ब्रह्मा = creator;
विष्णूः = Lord Vishnu, the sustainer;
देव = god;
महेःश्रृः = the great Lord (Shiva);
गुरुः = teacher (refers to spiritual teacher), the preceptor;
साक्षात् = face to face;
परशुः = the great Brahman;
तस्मै = to him;
श्री = relating to Prosperity; wealth; goddess LakShmi and ‘ shrIH’
is fem.nom.; also an honourable prefix;
गुरवे = to the teacher; preceptor;
नमः = bowing; salutation;

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्तिः
द्वातीतं गणनस्त्रं तत्त्वमयादिठङ्गक्षेम् ।
एकं नित्यं विमलमचलं सर्वदीसाक्षिभूतं
भावातीतं त्रिगुणरहितं साँखुं तं नमामि ।
श्रीदत्तमुनिस्यानम् ॥ ॥

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

ब्रह्मानंदं = Beautitide; bliss; nirvANa;
परमसुखदं = the giver of great happiness, bliss;
केवलं = only;
ज्ञानमूर्तिः = knowledge personified or knowledge itself taking the
form of a man;
द्वातीतं = beyond the dual nature of things i.e. individual
soul and Universal soul being considered as two entities;
गणनस्त्रं = one who is like the sky;
तत्त्वमयादिठङ्गक्षेम् = the ultimate truth (tattvaM) is his principal;
target;
एकं = cardinal number 1, unique;
सारंभोकसन्ध्रह

नित्यं = ever; permanent;
विमलमचरं = the pure mountain;
सर्वेऽसाक्षितमूतं = the one existing as the witness of all intellect or mind;
भावातीतं = beyond one’s thought or imagination;
त्रिगुणरिहतं = bereft of the three qualities i.e. satva, raja and tama;
सत्तुं = the good teacher or preceptor;
तः = him;
नमामि = I bow; salute; pay my respects;
श्रीदत्तगुरुर्यानं = meditating on the respected preceptor Dattatreya;

अखण्डमण्डलाकारं व्यासं येन चराचरं।
तत्पदं दर्शितं येन तस्मै श्रीमुरुवे 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..

अखण्डमण्डलाकारं = one who has taken the form of an undivided circle or universe;
व्यासं = manifested;
येन = by whom;
चराचरं = the moving and the non-moving things;
तत्पदं = his position; his post;;
दर्शितं = shown;
येन = by whom;
तस्मै = to him;
श्रीमुरुवे = to the respected teacher;
नमः = bowing; salutation;
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.

अज्ञानमित्रिमन्यस्य ज्ञानजनशब्दाक्या ।
चक्षुरुम्मीतितं येन तस्मां श्रीगुरवे नमः ॥ ॥

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

ध्यानमूलं गुरोमूलं: पूजामूलं गुरोऽः पदम् ।
मन्त्रमूलं गुरोवांक्षं मोक्षमूलं गुरोऽः: कृपा ॥ ॥

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

गुरोप्यं = the place or abode of the preceptor or the feet of the preceptor;
मनः-मूलं = ?? ;
गुरोवाक्यं = the sentence of the peceptor;
मोक्ष-मूलं = ?? ;
गुरो: = the teacher's;
कृपा = mercy; sympathy;

नमो गुरुभ्यो गुरुपादकाभ्यो
नमः परेभ्यः परपादकाभ्यः।।
आचार्यसिद्धश्रवपादकाभ्यो
नमोऽस्तु लक्ष्मीपतिपादकाभ्यः।।

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

नमो = bowing; salute;
गुरुभ्यो = to the teachers;
गुरुपादकाभ्यो = to the sandals of the preceptor;
नमः = bowing; salutation;
परेभ्यः = to the others;
परपादकाभ्यः = to the great sandals of the master;
आचार्यसिद्धश्रवपादकाभ्यो = to the sandals of the Siddesvara teacher;
नमोऽस्तु = let there be my or our bowing or salutation;
लक्ष्मीपतिपादकाभ्यः = to the sandals of the husband of Laxmi;
(laxmIpatiH);

श्रांताकारं भुजगशयनं पद्यनार्थं सुरेशम्
विश्वाधारं गननसहं मेघवर्णं शुभाङ्गम्।

allshlokawmean.pdf
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 HIM 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;
भुजगशयनं = one who is sleeping on a snake as the bed;
पवनाभं = the one having a lotus at the navel, Vishnu;
सुरेशं = the master of the gods;
विश्वाघं = 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!).

**Sanskrit translation:**

सर्वदा सर्वकार्येषु नासित तेषाममक्षतम्।
येषां हृदिर्घ्यो भगवान् मक्षलायतनो हरि॥॥

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!).

**Notes:**
- **गगनस्तः** = one who is like the sky;
- **मेघवण्ः** = having the color of the cloud;
- **शुभाः** = the one with the auspicious body;
- **लक्ष्मीकान्तेः** = husband of Laxmi;
- **कमलनयनं** = the lotus-eyed person;
- **योगिभः** = Yogis;
- **ध्यानं** = meditation;
- **अगाम्यं** = reaching;
- **वन्देः** = I worship; bow;
- **विष्णुं** = Vishnu;
- **भवभयहरं** = one who removes or takes away the fear caused by the ‘bhava’ of births and deaths;
- **सर्वं** = all;
- **लोकं** = of the world;
- **नाथं** = the lord or husband;
- **सर्वंदा** = ever; always;
- **सर्वकार्येषु** = in all actions or activities;
- **नासितं** = no one is there; not there;
- **तेषाममक्षतमं** = their non-auspiciousness; their downfall;
- **येषां** = whose;
- **हृदिर्घ्यः** = (he who is) stationed in the heart;
- **भगवान्** = God; or a respectable person one who possesses the bhaga - a cluster of good things including wealth and happiness;
तदेव तदेव सुदिनं तदेव
taraavrabh chandrabh tadeva ।
vichyavabha devabha tadeva
bhaskarapate tebhyugam smarami ॥ ॥

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

तदेव = tat and eva-that alone; that only;
लुम्ब्र = ascending sign in astrology;
सुदिनं = good day;
तदेव = tat and eva-that alone; that only;
taraavar = the power bestowed by the star;
चंबलं = the strength of the moon;
tadva = tat and eva-that alone; that only;
vichyabhar = the power of knowledge or learning;
devabhar = the power or might of the gods or given by the gods;
tadva = tat and eva-that alone; that only;
लक्ष्मीपते = O! Vishnu (husband of Laxmi);
tetbhuyugam = ?? ;
स्मरामि = I remember;

हरिरिदाता हरिरिवकाहरिविराण्य प्रजापतिः ।
हरिः सर्वशरीरस्यो भुजेण भोजयते हरिः ॥ ॥

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

हरिदोता = Hari (is) the giver;

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

हरिरू = Hari becomes the food;

प्रजापति = Brahma, the creator;

हरि = Lord Hari;

सर्वशरीरस्यो = residing (s thaH) in all (sarva) bodies (sharIra);

भोजते = feeds (some)one else;

हरि = Lord Hari;

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

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

व्यास = Hey Vyasa ([7]);

विशारदुः = Oh! the one with extensive knowledge;

फुघ्नारविन्दयात्पत्रनेव = the one with eyes (netra);

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

( aravi. nda) ([7]);

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..
चेन = by whom ([3]);
त्यथा = by you ([3]);
भारततैलपूणः = filled (pUrNaH) with oil (taila) of mahAbhArata;
प्रज्वालितो = the kindled into flames; inflamed; lighted;
ज्ञानमयप्रदीपः = the light or lamp (pradIpaH) wholly made up of
or full of knowledge (j nAnamayaH);

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे
नमो वै ब्रह्मनिधये वासिष्ठाय नमोनमः ||

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

व्यासाय = to the sage Vyasa;
विष्णुरूपाय = to the one who is like Vishnu;
व्यासरूपाय = to the one who is like VyAsa;
विष्णवे = to Vishnu;
नमो = salutation (namaH);
वै = indeed; truly; also used as an expletive, a vocative particle;
showing entreaty or pursuasion; sometimes just a meaningless;
meter-adjuster!;
ब्रह्मनिधये = to the one who is a great reservoir of Brahman;
वासिष्ठाय = to the scion of Vasishta;
नमोनमः = repeated salutations;

यं ब्रह्मायणेन्द्ररूपमस्तुच्यति दिव्ये: स्तवे:
वैदै: साधपदकमोपनिषदगौयन्ति यं सामग्यः: ॥
ध्यानावरिष्ठतत्तद्रेतेन मनसा पश्यन्ति यं योगिनो
यस्यान्त्वं न विदु: सुरासुरगणा देवाय तस्मां नमः ॥ ॥
He whom Brahma, Varun, Indra, Rudra, and Maruta worship with divine songs; He to whom the Sama singers sing from Vedas and all related scripture; He whom the yogis see when their minds reach the ultimate state; He whose end is not known to the gods or the demons; To that Divinity I offer my salutation.

यं = whom;
ब्रह्मणेनः = Brahma, VaruNa, Indra, Rudra and the
Marut, wind-god;
स्तुविन्नित = (they) praise;
दिव्ये = by the divine;
स्तवविन्नित = by the eulogising hymns;
वेदेः = by the vedas ([3]);
सामपदबमोपिनषदैः = with the six vedA.nga’s, the versions;
of recitals known as pada and krama, and the various upaniShadaH;
गायिन्नित = they sing;
यं = (to) whom;
सामाः = singers of the Sama, the reciters of the Veda known as;
the SAmaveda;
ध्यानवस्थतत्तदृकः = the one which has reached the ultimate;
(tadgata) during the meditative state (dhyAnAvasthita), (here, an;
adjective of the mind of the Yogis.);
मनसा = by the mind([3]);
पश्यन्नित = (they) see;
यं = He whom;
योगिनः = Yogis;
स्तवर्णनां = whose end;
न = not; no;
विदुः = Understood; knew;
सुरसुरगणा = 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.

अन्यं तेऽक्षाय रामनारायणायम्।
कृष्णदामोदरं वासुदेवं हरिम्।
श्रीघरं माधवं गोपिकावदेहम्।
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.
सार्थशोकसंहः

कुतस्तेषां = where (kutaH) is their (teShAM);
पराजयः = defeat;
येषां = whose;
इन्द्रीवरःयामः = black (shyAmaH) like the dark blue lotus (indIvaraM);
हदयस्थः = that or he who is stationed in the heart;
जनादेनः = an epithet of Vishnu; the remover of the torment of peopleVishnu;

मक्खलं भगवान्विष्णुमक्खलं गरुढवजः।
मक्खलं पुण्डरीकाक्षे मक्खल्यापतनं हरीः॥

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!

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

हरेनामेव नामेव नामेव मम जीवनम्।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा॥

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

हरेर = of Vishnu[6];
नाम = name;
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;
समस्तभूतानामादिभूताय = to the one who existed before all the beings; th first being;
भूभृते = king, an epithet of Vishnu[4];
अनेकरूपपुरुषाय = to one’s form who can take many forms[4];
विष्णु = to Vishnu[4];
प्रभविष्णु = to the great or mighty lord, an epithet of Vishnu[4];

ॐ विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूपं दैत्यान्तं नमामि पुरुषोत्तमम् ॥ ॥

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

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

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.

सशचं = the one with a conch and a wheel;
सिकरीटकुं = the one with a crown and ear-rings;
सपीतवं = along with yellow robe;
सरसीहे = the one having lotus like eyes;
सहारवः = the one having the chest adorned with a garland and the gem ‘Kaustubha’;
नमामि = I bow; salute; pay my respects;
विष्णुं = Vishnu;
शिरसा = by the head;
चतुभं = one who is having four hands;

नमोऽश्चनन्ताय सहस्रमूर्तिये
सहस्रपादक्षिणिकरुहादवे।
सहस्रनामेऽपूर्णाय शारद्वे
सहस्रकोटि चुग्यारिणे नमः॥ ॥

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

नाहं = not (na) I (ahaM);
वसामि = live or dwell;
वैकुण्ठे = in Vaikunta, the abode of Vishnu[7];
योगिनां = of meditators or contemplators;
हृदये = in heart[7];
न = no;
च = and;
मद्वर्का: =(M.nom.pl.) my devotess;
यत्र = where;
गायन्ति = (they) sing;
तत्र = there;
तिष्ठामि = (I) stay; 
नारद् = Oh! Narada! the omnipresent, wandering and singing devotee of Vishnu;

वनमाली गदी शार्ङ्गी शार्ङ्गी चक्की च नन्दकी । 
श्रीमान, नारायणो विष्णुवर्षुदेवोदभिक्षतु || ||

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.

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

मेघंयामं पीतकौशेयवासं 
श्रीवत्साइं कौस्तभोज्यांसिताञ्जम् । 
पुण्योपेतं पुण्डरिकायताशं 
विष्णु वन्दे सर्वंतोफकालनाथम् || ||

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..

मेघःयामं = having black cloud like complexion[2];
पीतकौशेशवासं = the one wearing yellow silk dress[2];
श्रीवत्साः = the one with the ‘Shrivatsa’ mark on his body, Vishnu[2];
कौस्तुभोऽसिताः = one with body illuminatet (udbhAsitA.nga);
पुण्योपेतं = reached (upeta) by good deeds (puNya)[2];
पुण्डरिकायताः = one with long eyes resembling lotus[2];
विष्णुं = Vishnu[2];
वन्दे = I worship; bow;
सर्वाहामेप्ताः = the one Lord (ekanAtha) over all the worlds;
(sarvaloka)[2];

अपवित्रः पवित्रो वा सर्वाहामेप्ताः गतोद्धि वा ।
य: स्मरेत्त्वुण्डर्काक्षं स बाह्याभ्यान्तरं शुचिः ॥ ॥

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

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

**Translation in Sanskrit:**

आलोक्य सर्वशास्त्राणि विचार च पुन:पुन: ।
इदमेकं सुनिष्ठूत्वं वै नारायणो हिरः ॥ ॥

**Phalasruti of Vishnu SahasranAma**

Having carefully scrutinized all the scriptures and having reflected upon them well again and again this one truth has clearly emerged that ViShNu, the Lord Hari living in the ocean is THE doctor (who removes all ills).

**Translation in English:**

**Alokya Sarvashastrani Vichary Ch PunanPunan: ।
Idameke Sunishthautvan Va Narayano Hirah: ॥ ॥

**having considered well or studied carefully;**
**sarvashastrani = all branches of knowledge; precepts; religious works;**
**vichary = having deliberated or considered well;**
**ch = and;**
**punanPunan = again and again;**
**idame = this;**
**ekam = one;**
**sunishtha = clearly emerged; accomplished; born; arisen;**
**vaidy = doctor; medicine man;**
**naraayan = Vishnu; specifically the one whose house (ayana) is in;**
**water (nArAH);**
**hirah = Lord Hari;**

---

allshlokawmean.pdf
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 NArAyNa..

आता: = the afflicted or suffering people or living beings;
विषणा: = those who are dejected and sad;
शिथिला: = torn and tattered; weak;
च = and;
भीता: = those who are afraid or scared;
घोरेषु = among the terrible or frightening;
च = and;
व्याधिः = in all diseases; ailments;
बंतमाना: = those who are presently experiencing;
सन्धित्वं = Having sung or praised well;
नारायण = O! Narayana;
शब्दमात्रं = only so much as the utterance of the word;
विमुक्तःख्या: = those who are freed from the afflictions or sufferings;
सुखिनो = happy people;
भवन्ति = become; happen;

नमः कमलनाभाय नमस्ते जलशायिने ।
नमस्ते केशवानन्त वासुदेव नमोऽनुते ॥ ॥

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

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

वासनाद्वृद्धिद्वारा सब्जुस्तम् ।
विश्वभूतिनवासोऽिस नमोऽनु ॥ ॥

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 !.

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

सर्वेदेशु तत्पुरुषं सर्वतीर्थं यत्क्षम् ।
तत्क्षम समवाप्रोति स्तुत्वा देव जनार्दनम् ॥ ॥
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)..

एष निष्कण्टकः पन्था चत्र सम्पूज्यते हरि: ।
कुपथं तं विजानीयाद गोविन्दरहितागमम् ॥ ॥

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

एषः = this;
निष्कण्टकः = the thornless one;
पन्था: = road;
चत्र = (the place) where;
सम्पूज्यते = is worshipped, praised;
हरि: = Lord Hari;
कुपथः = bad road; wrong direction;
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.
Shri Man Venkata Naathar: Kabitaarikkk Kespri ।
Vedantaaaryaavaram me sabhigatam sadahidi ॥ ॥

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..
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..

Contemplation on Personal form of the Lord.
Contemplation of the Cosmic form of the Lord

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

भूः = the earth; this world;
पादो = two feet;
यस्य = whose;
नाभिर्विद्यदसुरिनिलः = ?? ;
चन्द्र = (adj.)moon;
सूयः = sun and another;
च = and;
नेत्रे = the 2 eyes;
कणावशाः = ?? ;
शिरो = 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. 

quality of a body
of the one with a body
Vishnu the great lord
Vishnu
Vishnu the great lord
I bow; salute; pay my respects
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.

quality of a body
of the one with a body
Vishnu the great lord
Vishnu
Vishnu the great lord
I bow; salute; pay my respects
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 बिन्दु मात्राणि पद पादाक्षराणि च ।
न्यूनानिचातिरिक्तानि क्षमस्य पुरुषोत्तमं ॥ ॥**

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;
**पादाक्षराणि =** the letters denoting or referring to the feet;
**च =** and;
**न्यूनानिचातिरिक्तानि = ?? ;
**क्षमस्य =** Excuse (me or us);
**पुरुषोत्तम =** Oh! the best person;
Glory to the Lord viShNu, who is the consort of mahAlakShmI, and the treasure trove of auspiciousness, who grants wealth to all seekers of material wealth, who resides in the venkata mountains and in whose heart, mahalakShmi who symbolises wealth resides..

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

**Notes:**
- **श्रीय:** = ?? ;
- कान्ताय = to the lord or consort;
- कल्याण = happy; beautiful; auspices; prosperous; good, etc.;
- निघये = to the abode or reservoir-like one;
- निघयेिथियनो = to the abode or reservoir-like one for people who seek material possessions;
- श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’ is fem.nom.; also an honourable prefix;
- वेद्धत = Lord Venkat, Vishnu;
- निवासाय = to the dweller;
- श्रीनिवासाय = to Srinivasa;
- मझठ = welfare; good things; auspiciousness;

**Meanings:**
- नारायणाय विश्वे। वासुदेवाय धीमहि।
- तन्नो विष्णु: प्रचोदयात्। ॥ ॥

This is my offering to the Lord nArAyaNA who is present in all his creations. I meditate to the son of vasudevA, who is all pervasive. Let that omnipresent Lord inspire me.
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.
Kṛṣṇa vāsa reproduces the delighter of Nandana, and also known as Govinda.

Kṛṣṇa = to Krishna;
Vāsa reproduces = to Vasudeva;
Dekki = Devaki Krishna’s mother;
Nandana = for the Nandana, the delighter;
= and;
Nandagopakumāray = for the son of Nandagopa Krishna;
Govinda = to Govinda, the cowherd boy Krishna;
Namo = bowing; salute;
Namo = bowing; salutation;
Salutations to Lord Krishna, who is the teacher of the universe, son of Vasudeva, destroyer of Ka.nsa and ChANura and the supreme bliss of (mother) DevakI.

Just as every drop of rain that falls from the sky flows into the Ocean, in the same way all prayers offered to any Deity goes to Lord Krishna (Bhagyan Vishnu).
मायापूतनजीवतापहरणं गोवधनोदरणम् ।
कंसच्चेदनकौरवादिहनं कुंतीसुतं पालनम्
एतद्रागवतं पुराणकथां श्रीकृष्णलीलामृतम् ।
इति श्रीभागवतसूत्रम् ॥

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

(Alternate)
Starting with birth from the womb of Devaki, growth in the
house of cow-herds, killing of Putana, lifting of
Govardhana mountain, the cutting of Kamsa and the killing
of kauravas, protecting the sons of KuntI - This is
BhAgavataM as told in the epics. This is the nectar of Shri
Krishna’s LIIA (sport).
This is an aphorism on Srimad BhAgavataM..

आदौ = In the beginning;
देवविद्विविविबिण्णनं = the one born of the womb of god-like Devaki;
गोपीगृहे = in the house of cow-herd woman;
वर्धनं = the increasing or growth;
मायापूतनजीवतापहरणं = ?? ;
गोवर्धनोद्धारणं = the lifter of the mountain Govardhana Krishna;
कंसच्छेदनकौरवादिहनं = the cutting of Kamsa and the
killing of kauravas;
कुंतीसुतां = sons of Kunti;
पालनं = bringing up; rearing;
एतद्भागवं = this one book or story relating to God;
पुराणकथितं = as told in the ‘purANa’;
श्रीकृष्णालिताभूतं = the nectar-like story of the respectable
Krishna;
इति = thus thus;
श्रीभागवतसूत्रं = the story of god, Krishna in a short form;

श्रीकेशाय नमः | नारायणाय नमः | माधवाय नमः |
गोविंदाय नमः | विष्णुवे नमः | मधुसूदनाय नमः |
श्रीविक्रमाय नमः | वामनाय नमः | श्रीहरये नमः |
हरप्रसादाय नमः | पब्नाभाय नमः | त्रिमोदराय नमः |
सख्षर्णाय नमः | वसुदेवाय नमः | प्रत्युष्णाय नमः |
अनिरुद्धाय नमः | पुरुषोत्तमाय नमः | अधोक्षजाय नमः |
नारसिंहाय नमः | अच्छुताय नमः | जनादेशाय नमः |
उपेन्द्राय नमः | हरये नमः | श्रीकृष्णाय नमः || ||

I bow to Keshava - the one with luxuriant hair.
I bow to Narayana - the one who resides in humanity.
I bow to Madhava - the consort of MahalakShmi.
I bow to Govinda - the 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 VA.sudeva - 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.

श्रीकेशाय = to the respectable Keshava one with luxuriant hair;
an epithet of Vishnu and Krishna;
नमः = bowing; salutation;
नारायणाय = to Narayana;
माधवाय = to Madhava;
गोविंदाय = to govinda, the cowherd boy Krishna;
विष्णुवेऽ = to Vishnu;
मधुसूदनाय = to madhusudana;
त्रिविक्रमाय = to Trivikrama, lord of three worlds, Vishnu;
वामनाय = To Vamana, Vishnu in the form a dwarf;
श्रीचाराय = to Shridhara, Vishnu;
ह्रीषीकेशाय = 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 करोिति वाचालं पढः लढःयते गिरिम्।
यत्र कृपा तमहं वन्दे परमानन्दमाधवम्॥॥

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

मूकं = the dumb one;
करोिति = ?? ;
वाचालं = one who is talking too much; noisy; garrulous;
पढः = lame person;
लढःयते = ?? ;
गिरि = 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..

एकं शास्त्रं देवकीपुत्रगीतमेको
देवो देवकीपुत्र एव ।
एको मन्त्रस्तरं नामानि यानि
कर्माघ्रेकं तस्य देवस्य सेवा ॥ ॥

एकं = cardinal number 1;
शास्त्रं = the works or books on religion and conduct; scripture;
देवकीपुत्रगीतमेको = ?? ;
देवो = god;
देवकीपुत्र = Devaki's son;
एव = alone; only; here it would mean ‘indeed’;
एको = cardinal number 1;
मन्त्रस्तरं = ?? ;
नामानि = names;
यानि = They which;
कर्माघ्रेकं = ?? ;
तस्य = his;
देवस्य = god's;
सेवा = service; worship; servitude;
सार्थश्रोकसंहर

जगद्धिताय कृष्णाय गोविंदाय नमो नमः ॥ ॥

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

नमो = bowing; salute;
ब्रह्मण्यदेवाय = to the Brahman-like god or godly person;
गोविंदाहिताय = for the welfare of cows and brahmins;
च = and;
जगद्धिताय = for the welfare of the world;
कृष्णाय = to Krishna;
गोविंदाय = to govinda, the cowherd boy Krishna;
नमो = bowing; salute;
नमः = bowing; salutation;

करारविन्दन पादारिविन्दे मुखारिविन्दे विनिवेशयन्ते ॥
वटस्य पत्त्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मारमि ॥ ॥

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..

करारविन्दन = by the lotus like hand;
पादारिविन्दे = the lotus feet;
मुखारिविन्दे = in the lotus-like mouth or face;
विनिवेशयन्ते = the one placing;
वटस्य = the Banyan tree’s;
पत्त्रस्य = of the leaf or epistle;
पुटे = dual nom. of ‘puTaM’ or locative of ‘puTaH’ and ‘puTaM’;
सार्थ्स्योकसङ्ग्रह

शयानं = one who is sleeping or lying on the bed;
बालं = the child;
मुकुन्दं = Mukunda;
मनसा = through the mind;
स्मरामि = I remember;

भजगोविन्दं भजगोविन्दं
गोविन्दं भजमूढमते ।
सम्प्रासे सत्त्विते कारे
निह निहि रक्षति डुकृशरणे ॥ ॥

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

भजगोविन्दं = Do worship the Govinda;
भजगोविन्दं = Do worship the Govinda;
गोविन्दं = the lord Govinda, the cowherd boy;
भजमूढमते = Oh foolish mind! worship;
सम्प्रासे = having reached or obtained;
सत्त्विते = very near; in the near side;
कारे = in time;
निह = no; not;
निह = no; not;
रक्षति = protects; saves;
डुकृशरणे = A Samskrit grammatical formula of Panini;

सुखावसाने तिद्मेव सारं त्वः स्त्रावसाने तिद्मेव गेयम् ।
देहावसाने तिद्मेव जप्यं गोविन्द दामोदर माधवेति ॥ ॥

This the essence and ultimate of happiness;
this is what one would chant at the height of grief;

allshlokawmean.pdf
and Govinda! Damodara! Madhava!

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

सुखावसाने = at the end of happiness;
त्विदमेव = this alone or this only;
सारं = the essence;
दुःखावसाने = at the end of sorrow;
त्विदमेव = this alone or this only;
गेयं = that which should be sung;
देहावसाने = at the end of the body i.e. at the time of death;
त्विदमेव = this alone or this only;
जयं = to be uttered;
गोिवं = A name of KriShNa, Govinda, the cowherd boy;
दामोदर = at (literally a person with a string around his belly)
One of the names of KriShNa;
माघवेति = ?? ;
.. ..;

कस्तूरीतिघंक त्स्त्राटफळके वक्षस्थाले कौस्तुभं
नासाये नवमौक्तिके करतते वेणुं कोरे कद्धुणाम् ।
सर्वज्ञ हृरिचंदनं च कल्याण कणेऽसुचुताबलिनः
गोपस्त्री परिवेषितो विजयते गोपाल चूडामणि ॥ ॥

With the fragrant kasturi-mark on the forehead, the precious Kaustubha gem on the chest, the lovely pearl-jewel at the nose tip, the flute in the palm and the kankan (bangle) encircling the hand, the scented sandalwood paste all over the body, the pearl-necklace around the beautiful neck, surrounded by milk-maids - may victory be yours, 0 crown gem of Gopala..
कस्तूरितितकं = forehead mark made by Kasturi fragrance supposed to be originated in Deer’s navel;

ललाटफलकं = ?? ;

वक्षस्थले = on the chest;

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

नासामे = at the tip of the nose;

नवमौिकं = the like the new pearl;

करतले = in the palm of the hand;

वेणुं = the flute;

करे = in the hand;

कंणं = a bracelet;

सवाकं = in all parts of the body;

हिरचंदनं = sandalpaste;

च = and;

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

कणठ = throat;

मुक्ताविलिन = ?? ;

गोपशी = the cow-herd woman;

परिवेष्ठितो = surrounded, wrapped with clothes;

विजयते = wins; becomes victorious;

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

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

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणात कृष्णाय नाशाय गोविन्दाय नमो नमः ।

ॐ कृष्णाय नमः ॥ ॥

Adorations to Lord Krishna, who is the son of Vasudeva, who is Lord hari (destroyer of ignorance), who is the Supreme Divinity!
I have taken refuge in Him. May he destroy all the afflictions (miseries) of life. My adorations to Govinda (Krishna) again and again.
In the beginning, starting with Rama’s forest-exile, killing of the golden deer, abduction of Sita Devi, death of JatAyu, frienship with SugrIva, killing of VAli, crossing of the ocean, burning of LankA and after that killing of RavaNa and KumbhakarNa - this is the story (aphorism) of Ramayana.
In the beginning; beginning with Rama's forest-exile; having killed; deer; gold; the abduction of Vaidehi; the death of Jatayu; the conversation with Sugriva; Rama, destroyer of Vali; crossing of the ocean; Lanka; burning; Air; wind; leaf; egg; the killing of Ravana and Kumbhakarna; this is the Ramayana; thus; the venerable Ramayana story in a short aphorism;

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

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

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

रामं = Rama;
लक्ष्मणपूर्वं = ?? ;
रघुवरं = the best of the Raghu race;
सीतापरि = the lord or husband of sita i.e. Rama;
सुंदरं = the beautiful one;
काकुर्त्स्थं = Rama literally one who is standing on the hump of a bull;
करुणार्णं = ocean of mercy;
गुणनिधिः = the reservoir or repository of good qualities;
विप्रियं = the dear Brahmin;
धार्मिकं = relating to Dharma, religion or good conduct;
राजेत्रं = King of kings;
सत्यसेवं = the man who is bound to be truthful;
दशरथसनं = the son of Dasaratha;
शयामरं = the dark complexioned one;
शांतमृतं = peace or serenity personified ; embodiment of tranquility ;
बूंदे = I bow ; I worship;
लोकाभिरं = ?? ;
रघुकुलितलकं = the mark on forehead or jewel of the Raghu dynasty;
राघवं = Raghava, Rama;
रावणं = the enemy of Ravana;

रामाय रामभद्राय रामचंद्राय वेधसे ।
रघुनाथाय नाथाय सीतायः पतये नमः ॥ ॥

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

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

श्रीरामचंद्रचरणोऽनन्तरस्मारामि ।
श्रीरामचंद्रचरणोऽच्छासुगृणामि ।
श्रीरामचंद्रचरणोऽशिरसानमामि ।
श्रीरामचंद्रचरणोऽशरणंप्रपदे ॥ ॥

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

श्रीरामचंद्रचरणोऽनन्तरस्मारामि ।
मनसा ।
श्रीरामचंद्रचरणोऽच्छासुगृणामि ।
वचसा ।
श्रीरामचंद्रचरणोऽशिरसानमामि ।
िशरसा ।
श्रीरामचंद्रचरणोऽशरणंप्रपदे ॥ ॥

I worship Rama’s feet remembering him with mind, praising with speech, bowing with head, and completely surrendering unto him.
I salute that Rama who is surrounded by Laxmana on the right, Sita on the left and Hanuman in the front.

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

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion-personified.
रामो राजमणि: सदा विजयते रामं रमेशं भजे।
रामेणाभिहता निशाचरचमू रामाय तस्मै नमः।।
रामायानस्ति परायण परतरं रामर्य दासोस्यदमै।
रामे चित्तलयः सदा भवतु मे भो राम मामुद्र। ॥ ॥

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

रामो = Rama;  
राजमणि: = jewel among kings;  
सदा = always; ever;  
विजयते = wins; becomes victorious;  
रामं = Rama;  
रमेशं = the lord of ramA, Shiva;  
भजे = I worship;  
रामेणाभिहता = those struck by Rama;  
निशाचरचमू = army of demons active in night;  
रामाय = to Rama;
तस्मः = to him;
नमः = bowing; salutation;
रामान्नारः = ?? ;
परायणं = exceeding;
परतरः = better than the other;
रामस्य = Rama's;
दासोस्यहं = I am the servant;
रामे = Oh! rAmA!;
चित्तस्य = the place where the consciousness finds interest or one whose mind is absorbed in something;
सदा = always; ever;
भवतु = Let or may it be so; let or may it happen.;
मे = to me or my;
भो = at (indec.voc.) (respectable form of greeting) Sir;
राम = Oh! Rama;
मामुद्र = ?? ;

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

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!.

नीलांबुजःसायांकोमला= the one having the body resembling blue black lotus;
सीतासमारोपितवासम्भागम् = the one with the left side on which SIta is seated i.e. Rama;
पाणो = in the hand;
महासायकचारुचारपं = he having great arrows and charming bow;
नमामि = I bow; salute; pay my respects;
रामं = Rama;
रघुवंशनाथं = the leader or chief of the Raghu dynasty;

शांतं शाश्वतमप्रभमनवं निर्वाणशास्तिप्रदं
बहुशामभुवन्नपुर्णसेव्यमनिषं वेदान्तवेच्छं विभुम।
रामायणं जगदीशरं सुरगुणं मायामनुषं हरि
वन्देदहं करणाकरं रघुरं भुपालचूढायणिः॥ ॥

I adore the Lord of the universe bearing the name of Rama, the chief of Raghu's line and the crest-jewel of kings, the mine of compassion, the dispeller of all sins, appearing in human form through Maya, the greatest of all gods, knowable through Vadanta, constantly worshipped by Brahma, Shambhu and SheSha, the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading..

शांतं = one who is complacent, equipoised or tranquil or at peace;
शाश्वतमप्रभमनवं = Permanent, immeasurable and ancient i.e not-new;
निर्वाणशास्तिप्रदं = ?? ;
बहुशामभुवन्नपुर्णसेव्यमनिषं = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;
वेदान्तवेच्छं = the one knowable through the Veda's;
विभुं = ether; space; time; supreme ruler; god;
रामायणं = said to be or known as Rama;
जगदीशरं = the lord of the world;
सुरगुणं = the preseptor of the gods i.e.Brihaspati;
मायामनुषं = ?? ;
हरि = Lord Hari;
वन्देदहं = I worship;
करणाकरं = bestower of mercy;
रघुवरं = the best of the Raghu race;
भूपालचूडामणिः = the one who is the Protector of the earth and
also who is like the crest-jewel;

वन्दे रामं सचिदानन्दं वन्दे रामं सचिदानन्दम्।
शरणागत जनपालक शरणं विनिधरं सुखशान्ति: करणम्।
परं पदं महत्त्वं अरविन्दं वन्दे रामं सचिदानन्दम्।
परं पावनं प्रियंतं रूपं परमेश्वः शुभं शक्ति स्वरूपम्।
सन्तापारं महा सुखं केतं वन्दे रामं सचिदानन्दम्॥ ॥

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

वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;
शरणागत = having come to seek refuge or surrender;
जन = at (M.nom.) a living being; man or woman;
पालक = at (M.nom.) the protector; king;
शरणं = seeking refuge or surrender;
विनिधरं = the one who removes all hurdles or obstacles;
सुखं = happiness;
शान्ति = Peace; tranquility;
करण = a sense organ; also making; doing, etc.;
परं = supreme; great; the ultimate;
पदं = step; leg; word;
महत्त = at (N) auspiciousness; welfare; well-being; good things;
अरविंदं = lotus;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;
परं = supreme; great; the ultimate;
पावनं = pure;
मियतं = lovable;
रूपं = form; figure; appearance; personality;
परमेशं = great lord or god,;
शुभ = auspicious; propitious;
शक्ति = energy; power; strength; goddess Parvati;
स्वरूपं = one’s own form;
सवाधारं = the basis or support of all;
महा = big; large;
सुख = happiness;
केंद्रं = a bulb kind of root;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;

श्रीराम सीतावर राघवेत
हेकौशलेशात्मजनावकेति।
श्रीराम जयराम जय जय दयालु
श्रीराम जय राम जय जय कृपालु॥ ॥

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

Oh! Rama;

Oh! the victorious Rama;

Oh! Rama;

Oh! Rama;

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'.
रामे = Oh! ramA!;
रामे = Oh! rAmA!;
मनोरमे = mind-pleasing;
सहस्रनाम = 1000 named;
तत्तुत्यं = the one equal to that;
राम = Oh! Rama;
नाम = namename;
वरानने = Oh! the one with a beautiful face;

चेताभौसहित सुरुक्ततले हेमे महामण्डे
मध्ये पुष्पकमाशने मणिमये वीरासने सुस्थितम्। ॥
अधे वाच्यति प्रभजनसुते तत्त्र मुनिन्यः परं
व्याव्यान्ते भरतदिभि: परिवृते रामं भजे श्यामधः॥ ॥

वामे भूमिसुता पुरश्च हनुमानु पश्वातु समित्रासुतः
शरुज्ञो भरतश्च पार्श्चदलयो वाप्वाधिकोणेषु च।
सुधीवश्च विभीषणश्च युवराजः तारासुतो जाम्बवाण।
मध्ये नील सरोज कोमलरुचिं रामं भजे श्यामधः॥ ॥

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

(alternate)

The beautiful pattAbhishekam scene, where RAma is surrounded by family and devotees is described with affection. The great Raghuveeran is seated in veerAsanam and is like a beautiful blue lotus in hue. HanumAn is holding His lotus feet in front of the throne. SitA devi is seated on His left side.
LaxmaNa stands behind and holds the umbrella as a royal insignia.
Bharatha and Satrughna 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..

वैदेहीसिहतं = the one with VAidehi or Sita;
सुरुदमलं = under the heavenly tree;
हेमं = Hema the golden one;
महामण्डपे = in the great Hall;
मध्ये = in the midddle;
pुष्पकमासने = in the seat of ‘pushpaka’ plane;
mणिमये = Oh! full of gems;
वीरासने = in a Yogic Asana posture called Virasana or in a kingly seat;
सुरिस्थितं = well-positioned; well-established;
अग्रे = in the front or first place in front of;
वाचयित = causes to be read;
भ्रमणसुते = Oh! daughter of Prabhanjana, shatterer or destroyer;
tत्तवं = that thou;
mुनिभ्य: = for or from the sages;
pरं = supreme; great; the ultimae;
व्याख्यान्तं = the end of the discourse or explanation;
भरतादिभि: = By Bharata and others literally beginning with Bharata;
परिवृतं = the surrounded;
रामं = Rama;
भजे = I worship;
हयामलं = the dark complexioned one;
वामे = on the left side;
भूमिमुता = the daughter of the Earth, Sita;
pुर: = fortified town; city; also refers to human body;
च = and;
Whoever seeks My refuge saying I have become Yours, to him and to all other living things
I will give My protection - freedom from fear, this is My vow..
कोमलांक्षेपणि विशाल्कण्डे इन्द्रनीलं समप्रभम्
दक्षिणांक्षे दशरथं पुत्रावेश्क्यं तत्परम् ।
प्रभुतौ दक्षिणां देवं सत्त्रं कनके प्रभम्
पार्ष्ठ भरत शत्रुभु चामर द्यजनानिन्दो
अवेष्ट्यां हनुमन्त्व रामानुमह कांक्षिणम् ॥ ॥

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.

कोमलांक्षे = ?? ;
विशाल्कण्डे = ?? ;
इन्द्रनीलं = bluish gem stone? decorating Indra's crown;
समप्रभम् = having light, shine equal to arranging to thousands of suns;
दक्षिणांक्षे = on his right;
दशरथं = ?? ;
Please be present in all your splendour, in front of me, Oh Lord of Hanuman, who went through so much agony in separation from Sita devi, whose splendour and sparkling brilliance was evident to all and who is renowned for slaying the ten headed Ravana.

दूरीकृत सीतार्ति: प्रकटीकृत रामवैभव स्फूर्ति: ।
दारित दशमुख कीर्ति: पुरतो मम भातु हनूमतो मूर्ति: ॥ ॥
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.
Ram, Ram, Ram, Ram, the name Ram with which one can cross the Ocean (of births and deaths); Ram, Krishna, Vasudeva, the giver of devotion and liberation; singing the holy names to Shankar I worship the enchanter of Janaki Sri Ramachandra.

राम = Oh! Rama;
राम = Oh! Rama;
राम = Oh! Rama;
राम = Oh! Rama;
रामनामतारकं = the name of Rama which enables one to cross (the sea of births and deaths);
राम = Oh! Rama;
कृ ्ण = of Krishna; black;
वासुदेव = at (M.acc.) the son of ‘vasudeva’;
भक्तिमुक्तिदायकं = the one who grants devotion and liberation or salvation;
शाक्तराय = to Shankara;
गीतमानपुष्पनामकीतनं = the hymn being sung having sacred names;
जानकीमनोहरं = the one who captures Janaki’s mind i.e. Rama;
श्रीरामचन्द्रम = Rama;
भजे = I worship;

मनोजवं मारुतुतुल्यवेगम् ।
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरवृथःमुरुर्यम् ।
श्रीरामदृढः शरणं प्रपेधे ॥ ॥

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

मनोजवं = one equalling the speed of mind;
मारुतुतुल्यवेगं = one having speed equal to that of the wind;
नित्तेन्द्रं = one who has conquered the senses;
वुद्दिमतां = of or among the people who have the intellect;
वरिष्ठं = the best person;
वात = relating to wind;
आत्मजं = born of oneself, refers to one’s son;
वानरयूथमुखं = the chief of the monkey army;
श्रीरामदूतं = the messenger of the venerable Rama;
शारणं = seeking refuge or surrender;
प्रपणे = I sing; worship;

अनुविततबलथाम वेनशैलाभद्रमं
दनुजवनकुशानु ज्ञानिनामश्रमणयम् ।
सकत्युगुणनिधानं वानरणामपीदं
रघुपतिष्ठितयवातजातं नमामि ।
ॐ हं 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..

बुद्धि: = intellect;  
बलं = might, strength;  
यशो = fame;  
धैय = courage; firmness;  
निरभयत्वं = fearlessness;  
अरोगता = freedom from disease;  
अजा = opposite of jADyaM or stupidity or dullness or frigidity or foolishness meaning bright in intellect;  
वायुपुरुष = eloquence in speech;  
च = and;  
हनूमनस्मरणानांध्रेवेत = May it happen or result from the remembrance of Hanuman;

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

यऽ यऽ रघुनाथ कीर्तनं  
तत्र तत्र कृतमस्तकाङ्क्षितम् ।  
भाष्यवारि परिपूर्ण लोचनं  
मारुति नमत राक्षसान्तकम् ॥ ॥

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

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

करचरण = by the hand and foot;
कृत = that which has been done;
वाकायजं = born of or resulting from words and body or action;
कर्मेंजं = born of action or duty;
वा = or; also; like; either or;
श्रवणनयनजं = resulting from ears or hearing and eyes;
वा = or; also; like; either or;
मानसं = of the mind; thought;
वा = or; also; like; either or;
अपरांचं = faults, wrong deeds;
बिहितमविहितं = knowingly or unknowingly;
वा = or; also; like; either or;
सर्वेःश्लश्ल = Fugive all this;
जय = at (M.nom.) victory;
जय = at (M.nom.) victory;
कृणाब्ये = ocean of mercy;
श्रीमहादेव = Oh! great Lord Shiva;
शाम्भो = Oh! Shiva or happy person;

कपूरगौरं कृणावतारं
संसारसारं भुजगेहारम।
सदा वसलं हद्यारविन्दे
भवं भवानीसहिंत नमाम॥

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..

कपूरगौरं = ??;
कृणावतारं = embodiment of mercy;
संसारसारं = the essence of worldly or family-life;
भुजगेहारं = one who is having the king of snake as the garland
or necklace, Shiva;
सदा = always; ever;
वसलं = the one who is living or dwelling or the spring season;
हद्यारविन्दे = in the lotus like heart;
भवं = the chain or ocean of births and deaths or the one God who causes it;
भवानीसहितं = one who has BhavAnI alongside;
नमामि = I bow; salute; pay my respects;

ॐ त्रयम्बकं यजामहे
सुरगन्धि पुष्पिवर्धनम् ।
उर्वारुकमिव बन्धनान् ।
मृत्योमुंडियाय मामृतात् ॥ ॥

This is the Maha Mrityunjaya Mantra.

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
त्रयम्बकं = the three-eyed one;
यजामहे = Let us do the sacrifice;
सुरगन्धि = the one who is fragrant;
पुष्पिवर्धनम् = that which increases nourishment;
उर्वारुकमिव = like the cucumber;
बन्धनान् = ?? ;
मृत्योमुंडियाय = ?? ;
मामृतात् = ?? ;

नमस्ते रुद्रमन्नयं उत्तोत इष्वे नमः ।
नमस्ते अस्तु घन्वने बाहुभ्या-मृतं ते नमः ॥ ॥

Salutations to Shiva’s anger and to his arrow;
Salutations to His bow and also to his arms..
नमस्ते = greetings, salutations to you;
रुद्रमन्यव = to Shiva’s anger;
उत्तोत = and then;
इष्टेऽ = for the bow;
नमः = bowing; salutation;
namaste = greetings, salutations to you;
अस्तु = let it be so; let there be; Amen; let there be(III per.benedic.) May there be; So be it; Amen;
धन्वने = to the bow-bearing one;
वाहित्या-मुत = ?? ;
ते = to you or your (here:poss.);
namaste = bowing; salutation;

ॐ िशव �ॐ िशव, परात्परा िशव ओऽकार िशव तव शरणम्।
नमामि शांकर भजामि शांकर उमामहेश्वर तव शरणम्॥ ॥

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..

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
िशव = of Lord Shiva ; auspicious; favourable; propitious;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
िशव = ?? ;
परात्परा = greater than the great; the most supreme;
िशव = of Lord Shiva ; auspicious; favourable; propitious;
ओऽकार = relating to the Brahman or the ‘OM’ mantra;
िशव = of Lord Shiva ; auspicious; favourable; propitious;
तव = youryour;
Adorations to Bhagavan Shiva!
Adorations to the Lord of Goddess Uma, to the Preceptor of gods, Adorations to the cause of the universe. Adorations to the one who holds a deer in His hands (Who is the master of the mind). Adorations to Him, who is the Lord of the Pashus (souls in bondage). Adorations to Him who has the sun (intellect), moon (mind) and fire (knowledge) for his eyes. Adorations to Him who is the beloved of Mukunda (Lord Vishnu). Adorations to Him Who is the refuge of His devotees, and who is the giver of boons. Adorations to Him who is all auspicious and is the doer of all that is good!.}

वन्दे उमापिति सुरगुणं वन्दे जगत्कारणम् ।
वन्दे पञ्चग्रुप्तं मृगधरं वन्दे पशुनां पितम् ।
वन्दे सूर्यं शशाौयं च वरदं वन्दे शिवं शरम् ।
ॐ नमः शिवाय ॥ ॥
वन्दे = I worship; bow;
पञ्चगमूण्डं = the one wearing serpent as ornaments;
मृगवर्णं = ?? ;
वन्दे = I worship; bow;
पशुनां = the animals’;
पति = the husband; chief; lord;
वन्दे = I worship; bow;
सुरं = of the sun;
शशाण = at (M.nom.) the moon; having the hare as a body part;
विहिननन = with fiery eyes;
वन्दे = I worship; bow;
मुकुन्दं = at (M.acc.) Mukunda (M.nom.) Mukunda, Vishnu or Krishna (m.nom.) Mukunda (Vishnu);
पिरं = that which is agreeing well; dear; to one’s liking; darling ;;
वन्दे = I worship; bow;
भक्तजनाश्रयं = one who grants refuge to the devotees;
च = and;
वरं = the one who gives boons;
वन्दे = I worship; bow;
शिवं = Lord Shiva;
शांकरं = Shankara;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkara’ mantra;
नमः = bowing; salutation;
शिवाय = to Shiva;

अपरस्फार्ततुं ते भूता ये भूता भूमिस्थिताः ।
ये भूता विद्विदाक्तारंस्ते गच्छन्तु शिवायं ॥ ॥

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.
अपसर्फ्त्त = Let them move away or drive away;
ते = to you or your (here:poss.);
भूता = one who has taken some form or come to a certain state;
ये = they who;
भूता = one who has taken some form or come to a certain state;
भूमसंस्थिता = on the earth or ground;
ये = they who;
भूता = one who has taken some form or come to a certain state;
विश्वकर्मार्थ = ??;
गच्छन्त्तु = let them go;
शिवाज्य = by Shiva’s command or orders;

तीक्ष्णदंश महाकाय कल्पनान्तदहनोपम ।
भैरवाय नमस्तुभयमवशादातुमहश्च ॥ ॥

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

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

मझलं भगवानं हंशु: मझलं वृषभजान: ।
मझलं पार्वतीनाथो मझलायतनो हर: ॥ ॥

Auspicious is the splendid Shambhu, auspicious is Vrishabhadhwaja,
auspicious is the consort of Parvati, an abode of auspiciousness is Hara..
महादेवाय महादेवाय धीमहि।
तत् तत्त्रूचोदयात्॥

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

अर्थे मे हरस्तो भगवानवर्ये मे भगवतरः।
अर्थे मे विश्वभेषजोर्ये शिवाभिमर्शने॥

तत्तपुरुषाय विद्वहे। महादेवाय धीमहि।
तत्त्रूचोदयात्॥।

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

तत्तपुरुषाय = ??
विद्वहे = offering;
महादेवाय = to Shiva;
धीमहि = May meditate;
तत्त्रूचो = ??
रूद्र = Shiva;
प्रचोदयात् = inspire; kindle; urge; induce;
This hand is of mine is very skilled and this hand is even more skilled; 
This hand is of mine has all the medicines of the world and this hand's touch is most auspicious..

अयं = this one;  
मे = to me or my;  
हस्तो = the hand;  
भगवान्य = ?? ;  
मे = to me or my;  
भगवत्तर: = one who is more godly than the other(s);  
अयं = this one;  
मे = to me or my;  
विश्वभेषजोऽयं = ?? ;  
शिवाभिमार्शन: = ?? ;  

असितगिरिसमस्यात क्षणं सिंधूपात्रे  
सुरत्तुचवश्चा लेखनी पत्रमूर्ति ।  
लिखिति यदि गृहित्वा शारदा सर्वकारं  
तदं तव गुणानामीश चारं 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!
साथिगिरिसमस्यात = like (samaM) a black (asita) mountain (giri);
कजन्ते = eye ointment; collyrium or black ink;
सिंघुधाराः = in the pot (pAtra) of ocean (si.ndhu) [7];
सुर्दतुरबर = the heavenly tree;
शाखा = a branch;;
लेखनी = writing instrument;
पत्र = leaf; page;
उर्व = earth;
रिखति = writes (likha);
यदि = if;
गुहीत्वा = while holding;
शारदा = goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati;
सवकालं = for ever;
तदिप = even then;
तव = your;
गुणानां = of the good qualities;
ईश = Hey Isha[8];
पार = end; other side;
न = no;
याति = goes;

I seek refuge for ever with the six-faced God of vermilion complexion, the son of Rudra, leader of the army of gods, who possessed of great intelligence, and mounted on a celestial peacock, ever resides in the cave of human hearts.
नमो नमस्ते गुह शक्तिधार्शे
नमो नमस्ते गुह शक्तिधर्मे ।
नमो नमस्ते गुह देवसेना
भर्तर्ने नमस्ते कुर्मभूषणाय ॥ ॥

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

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

ज्ञानशक्तिधर स्कन्द वल्लिकल्प्याण सुन्दर ।
देवसेना मनः कान्त कारिकेय नमोस्तुते ।
ॐ सुब्रह्मण्याय नमः ॥ ॥

Adorations to Lord Subrahmanya!

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

ज्ञानशक्तिधर = bearing or wearing the power of knowledge;
स्कन्द = at (M.nom.) Kartikeya; also leaping;;
वल्लिकल्प्याण = relating to Valli’s marriage or auspicious activity;
सुन्दर = beautiful;
देवसेना = a female of that name, also army of gods;
मनः = mind;
कान्त = Oh! husband;
कारिकेय = ?? ;
नमोस्तुते = Salutations unto Thee;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
सुब्रह्मण्याय = to Kartikeya;
नमः = bowing; salutation;

मयूराघिरस्ते महावाक्यवृत्ते
मनोहारी देह महबिरगोहम् ।

allshlokawmean.pdf
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.
वरदें = Oh! the boon-giver;
कामरूपिणि = (fem.nom.) one who is desire-personified;
विद्यार्थं = the beginning of learning the 3 R’s;
करिष्याभि = I shall do;
सिद्धिर्भवत = May it materialise;
मे = to me or my;
सदा = always; ever;

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..

या = She who;
कुन्देन्द्रु = 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..

भ्यापेत् = Let us meditate;
पद्मासनयो = the one standing in the seat of a lotus;
विकसितवदनाः = the one with a blossomed pleasant face;
पद्मपञ्चायतायाः = the one with long eyes resembling lotus leaves;
हेमामाः = she who is having the brightness of gold;
पीतवस्मा = Yellow clothing or dress;
करक्षितसद्भद्रमाः = the one wearing the shining golden lotus in the hand;
वराङ्गी = the one with a beautiful form or personality;
सर्वांश्चारुकाः = the one along with all kinds of ornamentation and decoration;
सततमभद्राः = the who offers protection or refuge always;
भक्तनाराः = one who is soft or kind to the devotees;
भवानी = the female goddess bhavanI who controls or manages the creation;
श्रीविद्याः = Goddess Shrividyā, one form of Goddess Shakti;
शान्तमूर्तिः = peace or serenity personified; embodiment of tranquility.;
सर्वसम्पत्तिरुत्वा = praised by all the gods;
सर्वसभूमात्राः = the gaver of all kinds of wealth and prosperity;

जय जय देवी चराचरसारे कुञ्जुगशोभित मुक्ताहं
वीणपुस्तकरजितहस्ते भगवति भारति देवि नमस्ते

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


अशेषोकस्नः

जय = at (M.nom.) victory;
जय = at (M.nom.) victory;
देवी = Oh! goddess;
चराचरसारे = Oh! the essence of the mobile and the immobile world!
कुचयुगशोभित = ??;
मुकाहाँ = Oh! the one having a pearl necklace!
वीणापकरंजतहस्ते = Oh! the one with the hands adorned with the Veena instrument and the book;
भारति = Oh goddess!
भारति = A name for goddess sarasvatI; one of the titles awarded to scholars;
देवी = Oh! goddess;
नमस्ते = greetings, salutations to you;

नमस्ते महामाये श्रीपिठं सुरपूजिते ।
शाल्लकक्षवाहस्ते महालक्षिमि नमोऽस्तुते ॥ ॥

Oh. goddess of great illusory powers, the presiding deity over Shri Pītha, Oh! the one worshipped by the gods, Oh mahAlaxmi, holding conch, disc, and mace in the hands. Salutations unto Thee..

नमस्ते = Salutations unto Thee;
महामाये = Oh. goddess of great illusory powers;
श्रीपिठं = in the respected and exalted place particularly of goddess shakti;
सुरपूजिते = Oh! the one worshipped by the gods;
शाल्लकक्षवाहस्ते = One having the conch shell and the mace in the hands;
महालक्षिमि = Oh! MahalakShmi;
नमोऽस्तुते = Salutations unto Thee;

पद्यानो पद्यविपन्नानाम पद्यप्रियं पद्यदृश्यायताः ।
विश्वप्रियं विष्णुमोहनं सनुकल्लेत् तत्पद्यानां मधि सत्तिरस्तवः ॥ ॥
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..

पद्मानन्दे = Oh! lotus-faced one;
पद्म = ●●;
विपद्मात्रे = ●●;
पद्मप्रिये = Oh! lotus loving one;
पद्मदल्स्यतात्त्विकः = the one having eyes resembling lotus petals;
विश्वप्रिये = Oh! the one who is dear to the Universe;
विष्णुमनोल्लुकृठे = Oh!. the one going in tandem with Vishnu’s mind;
त्वत्पादपद्रे = your lotus-like feet;
मयि = in me;
सन्न्यासात्म = 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

allshlokawmean.pdf
of devotees..

सवृः = Oh! the knower of all;
सवृःर्दे = Oh! the giver of all boons;
सवृःः = all kinds of bad things;
भयःः = Oh! one who creates terror;
सवृःःः = all kinds of sufferings; troubles;
हः = OH! hari;
देिः = Oh! goddess;
महालिः = Oh! MahalakShmi;
नमोऽनुः = Salutations unto Thee;

लःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःसमुःसमुःकुटुःसरिसःsanskritdocuments.org

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).
स्मरामि नित्यं देवेशि त्या प्रेरित मानसः।
त्वदात्था क्षिर धृत्वा भजामि परमेश्वरीम्।
ॐ महालक्ष्मेयं नमः॥ ॥

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

स्मरामि = I remember;
नित्य = ever; permanent;
देवेशि = ?? ;
त्वाम = by you;
प्रेरित = having been induced or egged on or sent;
मानसः = of the mind;
त्वदाज़ा = your orders or command;
शिर = relating to the head(adj.)head;
धृत्वा = having worn or borne;
भजामिः = I worship;
परमेश्वरी = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
महा = big; large;
लक्ष्मयै = ?? ;
नमः = bowing; salutation;

ॐ

सिद्धिवृद्धिपदे देवि भुक्तिमुक्ति प्रदायिनि ।
मनःमूर्तं सदा देवि महालक्षिम ममोऽस्तुते ॥ ॥

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..

सिद्धिवृद्धिपदे = Oh! the giver of material objects and intellect;
देवि = Oh! goddess;
भुक्तिमुक्ति = The worldly enjoyment and liberation from births and deaths;
प्रदायिनि = Oh! the giver;
मनःमूर्तं = Oh! embodiment of the mantra!;
वन्दे पद्मकरां प्रसन्नवदनां सौभाग्यदां भाग्यदाम्।
हस्ताभ्यामभयदां मणिगणैः नाना विकीर्षिताम्॥

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.

भक्तापीष्टम प्रदाम हरिहर वह्यादिभी: सेविताम्।
पार्थ्य पद्म शाम्पश्चनिधिमिंवर्ताम् सदाशक्तिमि॥

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 undiminishning
treasures in front of her, and is worshipped and served
even by the trinity of Brahma, Vishnu, Shiva and other Gods..

भक्तामीषपत्रपदां = fulfilling devotee’s desires;
हरिरह = of Hari and Hara i.e. Vishnu and Shiva;
ब्रह्मादिनि: = by Brahma and others i.e Vishnu, Shiva etc.;
सेवितां = the worshipped or served one;
पार्श्वं = in front;
पंजजं = of the lotus;
शान्कनिधिभयुः = ‘shankhanidhi’ and ‘padmanidhi’ (2 kinds of treasures);
सदा = always; ever;
शक्तिमि: = by the power;

सरसिजनयेन सरोज हरस्ते धवळतरां शुकगन्धमाल्यशोभे ॥
भगवति हरिवल्लभे मनोह्रे विभुवनभूतिकरि प्रसीदद्रम्म् ॥ ॥

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..

सरसिजनयेन = Oh! the one with lotus-like eyes;
सरोज = lotus;
हरस्ते = in the hand;
धवळतरां = the one who is whiter;
शुकगन्धमाल्यशोभे = Oh! the one shining with parrot, sandal paste and garland;
भगवति = Oh goddess!;
हरिवल्लभे = Oh! the darling of Hari (Vishnu);
मनोह्रे = Oh! the knower of the mind;
भ्रमुखनभृतिकरिण = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;
प्रसीदमहाम = Be pleased or favourable towards me;

मातनमामी कमले कमलायताि\(\text{कमले}\) वासिनि विश्वमातः।
क्षीरोदजे कमलकोमल गर्भ गौरि
लक्ष्मी! प्रसीद सततं नमतां शरणेये॥॥

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..

प्रतिपादन:
मात = mother;
नमामी = I salute;
कमले = Kamala (LakShmi);
कमलायताि\(\text{कमलायताि}\) = Oh! the one with lotus-like long eyes;
श्रीविश्वमात = Vishnu’s lotus-like heart;
वासिनि = Oh! the dweller;
विश्वमात = Oh! the mother of the Universe;
क्षीरोदजे = Oh! the one born of the milky ocean;
कमलकोमल = of the one as tender or delicate as the lotus;
गर्भ = relating to the womb;
गौरि = Oh! Gauri;
लक्ष्मी = Goddess LakShmi; consort of Vishnu;
प्रसीद = favour or bless;
सततं = constant, continuos;
नमतां = of the people who bow or salute or worship;
शरणेये = Oh! the one worthy for seeking refuge;
महालक्ष्मी च विचारे। विष्णुपल्लि च धीमहि।
तत्त्रो लक्ष्मी: प्रचोदयात्॥ ॥

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

महालक्ष्मी = consort of Vishnu; goddess of wealth and prosperity;
च = and;
विचारे = offering;
विष्णुपल्लि = the consort of Vishnu i.e.LakShmi;
च = and;
धीमहि = May meditate;
तत्त्रो = ?
लक्ष्मी: = Oh! LakShmi;
प्रचोदयात = inspire; kindle; urge; induce;

ॐ ह्रीम् श्रीम् क्रीम् महालक्ष्मि महालक्ष्मि।
येहि येहि सर्वसोभाग्यम् देहि मे स्वाहा॥ ॥

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ह्रीम् = ?
श्रीम् = ?
क्रीम् = ?
महालक्ष्मि = ?
येहि = ?
सर्वसोभाग्यम् =?
देहि = ?
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.

**Translated Vocabulary:**
- समुद्रवसने = Oh! the one having the ocean as the dress;
- देवि = Oh! goddess;
- पर्वतस्तनमण्डले = mountains like breasts;
- विष्णुपति = Oh! the wife of Vishnu;
- नमस्तुभ्यं = I bow to thee;
- पादस्पशरं = touching of the feet;
- क्षमस्वमें = forgive us;
- सर्व = all;
- मङ्गळ = at (N) auspiciousness; welfare; well-being; good things;
- माझल्ये = Oh! the giver of auspiciousness; well-being;
- शिवेचे = Oh! auspicious one; Oh! Shiva’s consort;
Adorations to the Divine Mother!
Again and again adorations unto that Devi (Goddess) who manifests in all living beings as the Mother. Adorations to Her!

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

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

या = She who;
देवी = goddess;
सर्वभूतेषु = among all the living beings;
मातृपेण = through the form of Mother;
संस्थिता = well-positioned; standing well;
या = She who;
देवी = goddess;
सर्वभूतेषु = among all the living beings;
शक्तिरूपेण = in the form of strength;
संस्थिता = well-positioned; standing well;
या = She who;
देवी = goddess;
सर्वभूतेषु = among all the living beings;
शान्तिरुपेण = in the form of peace;
संस्थिता = well-positioned; standing well;
नमस्तयै = salutations unto thee;
नमस्तयै = salutations unto thee;
नमस्तयै = salutations unto thee;
नमः = bowing; salute;
नमः = bowing; salutation;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
अम्बेये = to the goddess or mother;
नमः = bowing; salutation;

अन्नपूर्ण सदापूर्ण शंकर: प्राणवद्रमे ।
झान वेंराय सिंध्य भिख्यां देहि 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..

अन्नपूर्ण = Oh goddess ‘annapUrNA’ meaning full of food;
सदापूर्ण = Oh! ever-complete!;
शंकर: = Shankara; one who grants auspicious things; Shiva or
a person by that name;
प्राणवद्रमे = Oh! goddess you are dear to your lord as dear as life;
झान = ?? ;
वैराग्य = without passions; having overcome emotions;
सिद्धार्थ = for the purpose of materialisation;
भिक्षा = ??;
देहि = Give;
च = and;
पार्वती = goddess Parvati, Shiva’s consort;

मुःकाविद्विन्दुमेहप्रीतकरणविंद्रसुखमुखाः
युक्तामिन्द्रुतक्षतात्त्विनानिविश्वमुकुटां तत्त्वार्थव्याप्तिमाम।
गायऽवरदाभयायशक्षायमुःकलाकरुणां
कपालं गुणंशं कुमथारिवुगुलं हर्षरूपवहन्ति भजे।॥ ॥

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

मुःका = pearl;
विद्विन्दु = coral;
हेम = gold;
नील = sapphire;
धवल = white;
छाया = shadow, reflection, lustre, hallucination;
ईक्षण = eye;
त्रीक्षण = the one with three eyes;
इन्द्रक्षण = moon light, moon phase;
तत्त्वार्थ = the ultimate truth, Brahman;
गायऽवरदाभयाय = (to) the goddess or mantra known as ‘gAyatrI’;
नमो देव्ये महादेव्ये शिवाये सततं नमः ।
नमः प्रकृत्ये भद्राये नियताः प्रणताः स्म ताम् ॥ ॥

Salutations to the goddess who is the greatest of all Goddesses. We always worship to this consort of Lord Shiva. Salutations to this Goddess who takes the form of mother nature and who grants all good happenings to us, to Her, we bow and offer our salutations..
स्म = When added to present tense, past tense is indicated;
तां = her;

नारायणि महामायें विष्णुमायें सनातनि ।
प्राणाथिदेवि कृष्णस्य मामुद्र भवार्णवात।
ॐ क्री राधाय नमः ॥ ॥

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

नारायणि = Oh! part of Narayana also of Shiva as Durga;
महामायें = Oh. goddess of great illusory powers;
विष्णुमायें = Oh! the illusory power or Maya of Vishnu;
सनातनि = Oh! the ancient one;
प्राणाथिदेवि = ?? ;
कृष्णस्य = Krishna’s;
मामुद्र = ?? ;
भवार्णवात = from the ocean of ‘bhava’ births and deaths;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
क्री = ?? ;
राधायें = to Radha;
नमः = bowing; salutation;

विश्वेष्वरीं जगद्भ्राम्भिः स्थिति संहार कारिणीम् ।
निद्रा भगवती विष्णोरुल्ला तेजसः प्रभो ॥ ॥

O Goddess of the Universe! You are the sustainer, protector and destroyer of the world. O Goddess of Sleep! You are the incomparable effulgence of Lord Vishnu!
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..

नित्यानन्दकरी = maker of everlasting happiness or bliss;
वरामयकरी = the one who grants boons and refuge;
सौन्दर्य = beautiful;
रलाकरी = the maker of gems or the sea which contains gems;
निर्दृष्टांखिल = all, referring to sins, shaken off;
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 Vindhyaa mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging to Lord Shiva’s and Vishnu’s families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..

अथि गिरिन्दिनि नंदितमेदिनि विश्वविनोदिनि नंदनुते
गिरिवर विंध्य दिशरोधिनवासिनि विण्णुवित्तासिनि निण्णुते ।
भगवति हे शिष्टकण्ठकुर्टुमिनि भूरि कुर्टुमिनि भूरि कुर्ते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ॥

Oh goddess! or lady!

अथि = Oh goddess! or lady!
गिरिन्दिनि = the delightser, daughter of the mountain; refers to Parvati;
नंदितमेदिनि = Oh! the one praised by the world;
विश्वविनोदिनि = Oh! the one who entertains the Universe;
नंदनुते = Oh! the one praised by Nanda;
गिरिवर = the great mountain;
विंध्य = relating to the Vindhyaa mountain or region;
दिशरोधिनवासिनि = Oh! the one who lives in the head i.e controls the head;
विष्णुविलासिनि = Vishnu's entertainer;
जिष्णुनु = Oh! the conquering one;
भगवति = Oh goddess!;
हे = vocative for addressing a male;
शितिकण्ठकुटुंबिनि = Oh! the mistress of the Shiva family;
भूरि = in good measure; excessive also refers to Vishnu and Shiva;
कुटुंबिनि = ?? ;
भूरि = in good measure; excessive also refers to Vishnu and Shiva;
कृते = for the sake of;
जय = at (M.nom.) victory;
जय = at (M.nom.) victory;
हे = vocative for addressing a male;
महिषासुरमदिनि = Oh! crusher of the Mahishasura demon;
;  
रम्यकपिदिनि = ?? ;
शैलसुते = Oh! the daughter of the mountain;

चतुभुजे चन्द्रकलावतंसे
कुचोति कुटुंबरागशोणे ।
पुण्डरिक्षु पार्श्वं पुष्पवाण
हस्ते नमस्ते जगदेकमातः ॥ ॥

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..

चतुभुज = One with four hands;
चन्द्रकलावतंसे = (with) ornaments (avata.nsa) sparkling like moonlight (cha.ndrakA);
कुचोति = one with elevated (unnata) breasts (kucha);
कुंकुमराग = color (rAga) of saffron (kumkuma);
शोण = red;
पुष्पमुख = with eyes (Ixu) like lotus (puNDra);
पाषं = ?? ;
पुष्पवरण = at (M.nom.) one having flowers as arrows; generally refers to Cupid;
नमस्ते = I salute (namaH) to you (te);
जगदेकात्मा = unique mother (ekamAtaH) of the worlds (jagat);

श्राही महेश्वरी चैव कौमारी वैणवी तथा ।
वाराही च तथेन्द्राणी चामुण्डा सत्तमातर: ॥ ॥

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

श्राही = relating to Brahman (godhead);
महेश्वरी = one of the epithets of goddess like Durga;
चैव = and like;
कौमारी = young wife or woman; youthful; one of the epithets of goddess Durga etal;
वैणवी = an epithet of the Supreme Goddess; Vishnu’s female aspect;
तथा = like that (cf. yathA tathA);
वाराही = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;
च = and;
तथेन्द्राणी = ?? ;
चामुण्डा = an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
सत्तमातर: = the seven Mothers;

पृथिव त्वया घृता लोका देवि त्वं विष्णुना घृता ।
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.

पृथिवि = of the world or earth;
त्या = by you;
धृता = having borne or worn; the female one who is bearing or wearing;
लोका = of the worlds; the people;
देवि = Oh! goddess;
त्युं = you;
विष्णु = by Vishnu;
धृता = having borne or worn; the female one who is bearing or wearing;
त्युं = you;
च = and;
धारय = take the form; bear or wear;
मां = me;
देवि = Oh! goddess;
पवित्रेः = sacred one;
कुरु = do;
आसनम् = seat;
स्थानितलम् = ??

Oh! Goddess, who is part of Lord viShNu and Shiva(as Durga), who removes all afflictions, and who is the saviour of all the weak and afflicted devotees who surrender to you, I salute you..
This is my offering to the goddess kAtyAyini. 
I meditate to this virgin goddess. 
Let that durgA, (who can be approached only by great penance) inspire me..

दुर्गा स्मृता हरसि भीतिमशोषजन्तोऽः
स्वस्थ्यें सिम्भ्रता मतिमतितव शुभं दृष्टि ।
दृष्टिरियुः स्वस्थ्यं भयारिणी का त्यदन्या 
स्वर्णपकार करणाय सदांद्रविचा ।
ॐ दूर्गायं नमः ॥ ॥
Adorations to Goddess Durga!
O Mother Durga! Whoever remembers you during a difficult situation, he is freed from all forms of fear. When called to mind by those who are in a healthy condition, you grant them a pure intellect. Who is there but you – the dispeller of poverty, pain and fear. Whose heart is ever compassionate for doing good to everyone!.

दुर्गा = Oh! Durga!
स्मृता = remembered thing;
हरसि = You destroy;
भीतिमशेषजन्तो: = the entire fear of the living beings, without leaving any remainder;
स्वरस्थे = to the goddess who grants well being;
सम्रः = ?? ;
मतिमतीव = ?? ;
श्रुभा = the auspicious one;
ददासि = You give;
दारिध्रुःख = difficulty or unhappiness or sorrow caused by poverty;
भयहारिणी = the one who removes fear;
का = who;
त्यदन्त्य = ?? ;
सर्वोपकार = helping all; in favour of all;
करणाय = for the sense organ;
सदाध्रित्ता = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
दु: = ?? ;
दुर्गा = to goddess DurgA;
नमः = bowing; salutation;
Oh Goddess of all Godesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears.

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

ॐ सह नाववतु। सह नौभुनक्रू।
सहवीययं करवावहै।
तेजि नावधीतमस्तु। मा विद्रियावहै।
ॐ शांति: शांति: शांति: ॥ ॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
सह = along with; together;
नाववतु = ?? ;
सह = along with; together;
नौ = ?? ;
भुनक्रू = let one protect or save or nourish;
सहवीय= along with strength;
करवावहै = ?? ;
तेजि = one possessing brilliance or energy; vigour or shine;
नावधीतमस्तु = ?? ;
मा = do not;
सार्थशोकसद्वह

विद्वियायके = quarrel; develop enmity;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;

ॐ असतो मा सद्भग्या। तमसो मा ज्योतिर्गम्य।
मृत्योमां अमृतं गमय।
ॐ शांति: शांति: शांति: ॥ ॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
असतो = from untruth;
मा = do not;
सद्भग्य = Reach or lead me towards the good or truth or reality;
तमसो = from darkness;
मा = do not;
ज्योतिर्गम्य = lead into the light;
मृत्योमां = do not to death;
अमृतं = nectar;
गमय = lead me to;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
One who thinks of Ganesha, Sarasvati, Sūrya, Shukra and Brahaspati (these five) everyday, his word will be treated as equal to the sayings of the vedas.

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

ॐ भिं कर्णेभि: श्रुणुयाम देवा ।
भिं पश्येमाक्षामिर्ययज्ञाः ।
स्थिरेऽर्ज्ञेऽशुष्कास्ततनूमिभि: ।
व्यश्चो देवहितं यदायुः ॥ ॥

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman; 
भिं = well-being; welfare; 
कर्णेभि: = through the ears; 
श्रुणुयाम = May we hear; 
देवा: = gods; 
भिं = well-being; welfare;
May we the maintainers of the sacred fire see with our eyes;

We may occupy; obtain; reach;

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

that life span;

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

well being;

NoNot; no;

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!

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

शं = good things, auspicious or propitious things; happiness

Ganesha, the son of Pashupati or Shiva;

नो = us or to us or ours;

मित्र = god Mitra;

शं = good things, auspicious or propitious things; happiness

Ganesha, the son of Pashupati or Shiva;

वरुण = the god of water;

शं = good things, auspicious or propitious things; happiness

Ganesha, the son of Pashupati or Shiva;

नो = us or to us or ours;

भवत्वर्धमा = let sun be;

शं = good things, auspicious or propitious things; happiness

Ganesha, the son of Pashupati or Shiva;

न = NoNot; no;

इन्द्रो = indraH, chief of demigods;
बृहस्पति: = the guru of the devAs and one of the nine grahAs i.e Jupiter;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
नो = us or to us or ours;
विष्णुरूहाम: = the great steps taken by Vishnu;
नमो = bowing; salute;
ब्रह्मणे = to the Brahman;
नमस्ते = greetings, salutations to you;
वायो = wind’s;
त्वमेव = you alone; you only;
प्रत्यक्षं = directly perceivable, before one’s very eyes;
ब्रह्मसि = Brahman, you are;
त्वमेव = you indeed;
प्रत्यक्षं = directly perceivable, before one’s very eyes;
ब्रह्म = Brahman; God;
वदिष्यामि = I shall speak; utter;
ऋतं = Vedic or divine truth; water; divine law; sun; seen objects;
वदिष्यामि = I shall speak; utter;
सत्यं = the truth;
वदिष्यामि = I shall speak; utter;
तन्मामचतुरु = Let that protect me;
तद्दत्तारमचतु = Let that protect the speaker;
अचतु = May or let god or someone protect me; protect;
मां = me;
अचतु = May or let god or someone protect me; protect;
वक्तारं = the speaker;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;
Born again, death again, again to stay in the mother's womb!
It is indeed hard to cross this boundless ocean of samsara. Oh Murari! Redeem me through Thy mercy.

 пуनरधि = again and again;
 जननं = the birth;
 пуनरधि = again and again;
 मरणं = death;
 пуनरधि = again and again;
 जननी = mother;
 जठरे = in the mouth;
 शयनं = the bed;
 इह = here; in this world;
 संसारे = in this world or worldly life;
 बहुदुःस्तत्रे = in the one which is difficult to cross;
 कृपयासपरे = Oh! the one with unbounded compassion;
 पाहि = protect; save;
 मुरारे = Oh! the enemy of Mura demon, Vishnu or Krishna;

आरोङ्ग्यः प्रददातु नो दिनकरः चन्द्रोक्षयो निर्मलं
भूति भूमिसुतः सुप्रभातनयः प्रज्जां गुर्गौरवम्।
काव्यः कौमलविषध्वस्मतुलं मन्द्रो मुद्र सर्वदा
राजवृह्दत्वं वर्ते विरोध-शामनं केतुः कृत्स्योभ्रतिम्॥ ॥

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..

आरोग्य: = good health;  
प्रदातु = May give me or us;  
नो = us or to us or ours;  
दिनकर: = the sun, the day-maker;  
चन्द्रोपशो = ?? ;  
निम्नलं = without any dirt or polluted material.i.e. pure;  
भूति = well-being; welfare; prosperity;  
भूमसुतः = the son of the Earth;  
सुधांशुतनयः = the son of sudhA.nshu, moon;  
प्रज्ञः = consciousness;  
गुरुः = felicitation of teachers;  
काव्यः = poem; poetry;  
कोमलवार्तासमस्ततुलं = ?? ;  
मन्दो = dull-witted; slow;  
मुदं = happiness;  
सर्वदा = ever; always;  
राहुः.बलु = ?? ;  
विरोध.शमन = ?? ;  
केतुः = south Node;  
कुलस्योत्रतिः = ?? ;
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;
सवेंषां = all people’s;
स्वस्तिभवतु = Let there be well-being;
सवेंषां = all people’s;
शान्तिभवतु = Let there be peace.;
सवेंषां = all people’s;
पूर्णं = full of; complete; infinite; whole; undivided;
भवतु = Let or may it be so; let or may it happen.;
सवेंषां = all people’s;
महान्त = auspiciousness; welfare; well-being; good things;
भवतु = Let or may it be so; let or may it happen.;
सवें = all;
भवन्तु = Let them be so or let them happen. May they happen.;
सुखनः = happy people;
सवें = all;
सत्तु = Let them be;
निरामयाः = without any illness or affliction or disease;
सवें = all;
भद्राणि = good or auspicious things; those which end in happiness or welfare;
पशयन्तु = let them see;
मा = do not;
कः = who;
चिद्‍ = thought; intelligence; consciousness part of the mind;
दुःख = sorrowful; unhappy;
भागिजत् = Let one become a beneficiary or partaker or shareholder
of the fortune etc.;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द् = joy; delight; happiness;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द् = joy; delight; happiness;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द् = joy; delight; happiness;

ॐ विश्वानिदेव सवितुरितनि परासुव ।
यदु भर्ते तत्रु आसुव ॥ ॥

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
विश्वानिदेव = literally: the worlds or Universe;
देव = Oh! god Oh! God!;
सवितुरितनि = Oh! suryanarayan, the sins;
परासुव = bless us after removing sins;
यदु = That which;
भर्ते = well-being; welfare;
तत्रु = ?? ;
आसुव = grant ; bless one with;

ॐ तच्चक्रुद्विहितं पुरुस्ताच्छकक्षुचरत् ।
पश्येम शरदः शात जीवम शरदः शातं
श्रुण्याम शरदः शात प्रभवाम शरदः शातं
अद्वितीनाः स्वयं शरदः शातं भूयथं शरदः शातात् ॥ ॥
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;
तत्त्वांद्रेकचितम = that Sun which is like eyes overseeing the welfare of the gods;
पुरस्ताच्छुकमुचरत = ?? ;
पदय= let us see;
शरदः = autumn seasons;;
शतं = cardinal number 100;
जीवेम = let us live;
शरदः = autumn seasons;;
शतं = cardinal number 100;
शृणुयाम = May we hear;
शरदः = autumn seasons;;
शतं = cardinal number 100;
प्रब्वाम = May we be talking;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अदीनाः = those who are not poor or humble or in a miserable plight;
स्त्र्यां = ?? ;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अध्ययः = ?? ;
च = and;
शरदः = autumn seasons;;
शतात = 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.

स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।
त्यायेन मार्गेण महीं महीशां ।
गो ब्राह्मणेः शुभमस्तु नित्यं ।
लोकाः समस्ता: सुखिनो भवंतु ॥ ॥

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

स्वस्ति = well being;
प्रजाभ्यः = all the people or subjects;
परिपालयन्तां = the protectors or rulers;
त्यायेन = lawful;
मार्गेण = through the road or street or route;
महीं = the earth; the world;
महीशां = the ruler of the world or earth;
गो = cow;
ब्राह्मणेः = Brahmans;
शुभमस्तु = Let auspiciousness be there;
नित्यं = ever; permanent;
लोकाः = the worlds; the people;
समस्ता: = all; the entire;
सुखिनो = happy people;
भवंतु = May them be so or let them be so or let them happen;

काले वर्षन्तु पर्जन्यः पृथवी शास्त्रशालिनी ।
देशोयं शोभरहिता: ब्राह्मणः संतु निर्मयः ॥ ॥

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.

कालें = in time;
वर्षन्तु = Let them rain;
परंत्यः = rain;
पृथ्वी = the world; the earth;
सस्यशालिनी = the mistress of corn or foodgrains; may refer to earth;
देशों = this country;
शोभरतिता = one free from affliction or agitation;
ब्राह्मणा = the Brahmin community; certain specified portions of the Vedas;
संतु = May them be so;
सिनभः = fearless;

अपकामन्तु भूतानि पिशाच: सर्वतोदिशम् ।
सर्वेषामिविरोधेण यज्ञकर्म समारः ॥ ॥

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

अपकामन्तु = May we be averse to or abhor;
भूतानि = ?? ;
पिशाचः = the ogres; spirits; ghosts;
सर्वतोदिशं = in all directions;
सर्वाभाः = ?? ;
अविरोधेण = without opposition, smoothly;
यज्ञकर्म = activity relating to sacrifice;
समारः = started well;
अग्नि प्रज्वालितं वन्दे जातवेदं हुताषानम् ।
हिरण्यमनलं वन्दे समृद्धं विभद्धमूखं ॥ ॥

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

अग्नि = fire or the god of fire;
प्रज्वालितं = ?? ;
वन्दे = I worship; bow;
जातवेदं = the one who knows the Vedas;
हुताषानं = the fire-god;
हिरण्यमनलं = the golden-hued fire;
वन्दे = I worship; bow;
समृद्धं = the one with riches or prosperity;
विभद्धमूखं = having the face on all sides of the Universe;

श्रद्धा मेधां यशः प्रज्ञा विच्छिन्द्रि स्त्रियं बलम् ।
आयुष्यं तेज आरोग्यं देहि मे हृद्यवाहन ॥ ॥

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

श्रद्धा = faith; dedication; belief;
मेधां = intellect; intelligence; also Sarasvati the goddess of learning;
यशः = fame; reputation;
प्रज्ञा = consciopusness;
विच्छिन्द्रि = knowledge;
बुद्धि = intellect; intelligence;
स्त्रियं = Goddess LakShmi; wealth; prosperity;
बलं = A lad or son;
आयुष्यं = promoting longevity;
तेजं = power; strength; body’s lustre or shine; firepower; sharpness;
आरोग्यं = good health;
देहिः = Give;
मे = to me or my;
ह्यवाहन = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नम = mine; my;
इति = thus thus;

आदित्याय सोमाय मंगलाय बुधाय च।
गुरु शुक शनिभ्यः राहवेकेतवे नमः ॥ ॥

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

आदित्याय = to the sun;
सोमाय = to the god soma;
मंगलाय = for good; welfare; well-being or for the planet Mangal;
बुधाय = by Budha;
च = and;
गुरु = teacher (refers to spiritual teacher), the preceptor;
शुक = bright; radiant; white; of Venus;
शनिभ्यः = to Shani and others;
च = and;
राहवेव = to rAhU, north Node;
केतवेव = to ketu, south Node;
नमः = bowing; salutation;

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u; and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ध्येयः = the one worthy of meditation;
सदा = always; ever;
सवितमण्डल = the orb of the sun;
मध्यवर्ति = that which is present in the middle;
नारायणः = Vishnu;
सरसिजासन्संस्किर्तः = ?? ;
केयरवान = ?? ;
मकरकुण्डलवान = ?? ;
किरीटी = ?? ;
हारी = that which attracts;
हिरण्यवपुंशतदशङ्खः = ?? ;
ॐ सत्याम नमः।
ॐ अर्थाय नमः।
ॐ भास्कराय नमः।
ॐ श्रीसिविस्वयमानारायणाय नमः।॥

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
मित्राय = to Mitra or a friend;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
रवये = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
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;
मान = 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;
पूजन = to the Sun, the nourisher;
मान = 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;
व्रिणगभाय = to the one having a golden womb, Sun or Vishnu;
मान = 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;
मरिचये = to Marichi;
मान = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
आदित्याय = to the sun;
मान = 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;
सविन्त्रे = Oh! suryanarayan!;
मान = 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;
अकार्य = to sun god;
मान = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
भास्कराय = to the sun;
मान = 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;
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.

आदित्यस्य नमस्कारान् ये कुर्वनिति दिने दिने ।
जन्मान्तरसहस्रेष्ठु दारियं दोष नाशते ।
अकालमृत्तु हरणं सर्वव्याधिः विनाशशनम् ।
सूर्यपादोदकं तीथं जठरे धारयाम्यहम् ॥ ॥

आदित्यस्य = ?? ;
नमस्कारान् = bowing; respects;
ये = they who;
कुर्वनिति = do;
दिने = during the day;
दिने = during the day;
जन्मान्तरसहस्रेष्ठु = in the thousands of previous births;
दारियं = poverty;
दोष = defective; sinful;
नाशते = destroys;
अकालमृत्तु = at (M.nom.) untimely death;
हरणं = the act of removal or destruction;
सर्वव्याधिः = all kinds of diseases and illnesses;
विनाशशनं = the one who destroys;
सूर्यपादोदकं = the water offered at the feet of the sun;
तीथं = water; water body;
जठरे = in the mouth;
धारयाम्यह = 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.
नमामि गंधः तव पादपञ्जः
सुरासुरेऽविश्वनिदित्वियमः।
भुविः च मुक्तिः च ददासि नित्यं
भावानुसारेण सदा नराणां॥ ॥

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..

गञ्जा गञ्जेनि यो वृयात योजनाना शतैष्रपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं समाच्छति ॥ ॥
One who utters 'Ganga, Gange’ one hundred times will be rid of all sins and reach the lotus feet of the Lord..

गां = the river Ganges;
गण्नेति = uttering thus:'gange!';
यो = He who;
ब्रूयात = Let it be said; let us say;
योजनानां = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;
शतेरपि = even after 100;
मुच्यते = is liberated or freed;
सर्वपापेऽयो = from all the sins;
विष्णुलोकं = Vishnu’s abode or world;
सस्यतिः = He goes;

करामे वसते लक्ष्मीः करमध्ये सरस्वती । करमूले स्थिरा गौरी
करमूले तु गोविन्दः प्रभाते कर्दर्शनम्।। ॥ मझलें ज्वलतर्शनम्

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..

करामे = at the beginning of the hand;
वसते = one lives; dwells;
लक्ष्मीः = Goddess Laxmi;
करमध्ये = in the middle of the hand;
सरस्वती = Oh! sarasvati ; goddesss of knowledge;
करमूले = at the root of the hand;
तू = but; on the other hand;
गोविन्द = the cowherd boy Krishna;
प्रभाते = in the early morning;
करदर्शन = the sight of the hand; looking at the hand;

अहल्या द्रौपदी सीता तारा मन्दोदरी तथा ।
पंचक्षण्या स्मरेन्नित्यं महापातकनाशनम्॥ ॥

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..

अहल्या = Sage Gautama’s wife or name of a female who layed
dormant/inactive till Ram motivated her by his divine touch;
द्रौपदी = wife of the ‘PaNDavAs’;
सीता = Rama’s wife;
तारा = wife of Vali, Devi (Tantric);
मन्दोदरी = wife of Ravana;
तथा = like that (cf. yathA tathA);
पंचक्षण्या = five girls;
स्मरेत = remember;
नित्यं = always, constant;
महापातकनाशनं = that which destroys great sins;

ब्रह्मामुरारिखिपुरांतकारी
भानुशशी भूमिसुतो बुधश ।
गुरुश शुक्ष्ण शानि राह रेतवः
कुर्वंतु सर्वं मम सुभाताम्॥ ॥

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

ब्रह्मामुरुसारिख्सपुरानं कारी = The Trinity of gods i.e. Brahma, Mura's enemy i.e Vishnu and the destroyer of the three cities i.e. Shiva;
भानुशशी = the sun and the moon;
भूमिसुतो = same as bhUmisutaH i.e the son of the Earth;
वुष्ठ = god or planet Mercury or enlightened person;
च = and;
गुरु = teacher (refers to spiritual teacher), the preceptor;
च = and;
शुक्र = the bright or white one; also refers to the planet Venus and Shukracharya, the demons’ preceptor;
च = and;
शनि = Planet Saturn; one of the 9 Grahas; Saturday;
राहु = one of the Navagrahas ‘Rahu’;
केतु = Ketu, south Node;
कुर्वतु = ??;
सर्व = all;
मम = mine; mymy; mine;
सुभांतं = good morning;

उत्तिश्नोत्तिसं गोविंदं उत्तिश्नं गुरुवध्वज ।
उत्तिश्नं कमलाकान्तं श्रीयोक्तं महंतं कुरु ॥ ॥

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

उत्तिश्नोत्तिसं = Arise! Arise!;
गोविंद = A name of kRiShNa, Govinda, the cowherd boy;
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.
नित्यं = ever; permanent;
तद्भ = that Bahman;
निष्कलमहं = ?? ;
न = NoNot; no;
च = and;
भूसद्व = = one who has the company of the ogres Shiva’s attendants;

प्रातत्वमालि मनसा बचसानागम्व
वाचो विभानि निखिला यदनुभेण ।
यत्रेतिनेतिवचनेनिगममा अबोचुरत
देव देवमच अच्युरतु आहुरग्रयम् ॥

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!

प्रातत्वमालि = I shall worship in the morning;
मनसा = through the mind;
वचसानागम्व = the unreachable through words;
वाचो = words; expression;
विभानि = shine;
निखिला = all; entire;
यदनुभेण = with the grace or blessings of that;
यत्रेतिनेतिवचनेनिगममा = that which emerges from the elimination process of 'not this, not this';
निगममा = veda;
अबोचुरत = told him;
देव = Oh! god Oh! God!;
देवमच = the unborn God;
अच्छुंत = God ‘achyuta’ meaning one who does not slip or glide away;
आहुरयं = ??;

प्रातृभागमि तमस: परमक्षणि
पूर्ण सनातन पदं पुरुषोत्तमार्थ्यम्।
यस्मिन्निदं जगदशेषं अशेषभूतं
रज्जवः भुजः इव प्रतिभासितं वै॥॥

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.

प्रातृभागमि = I shall bow down in the morning;
तमस: = from darkness;
परमक्षणि = ??;
पूर्ण = full; completely filled; infinite;
सनातन = the ancient;
पदं = step ; leg; word;
पुरुषोत्तमार्थ्यम् = said to be or known as purushottama i.e. the best among men;
यस्मिन्निदं = in whom, this;
जगदशेषं = the world without any remainder;
अशेषभूतं = one who existed without any remainder or without the

‘seSha’ serpent god;
रज्जवः = the rope or the one with a rope;
भुजः = the serpent;
इव = like; similar to; as it were;
प्रतिभासितं = reflected one;
वै = indeed; surely;

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

शुभं = auspiciousness; good endings;
करोति = does;
कल्याणमारोग्यं = that which is good and healthy;
धनसम्पदा = wealth-giver;
शत्रुवक्ष्विनाशय = for the removal of inimical feelings;
दीप्योत्तिन्मोऽनुते = Oh! the lamp flame; Let there be our bowing to you;

dीप्योतिः परब्रह्म दीप्योतिस्तल्पार्जनार्दनः।
दीपो हरतु मे पापं दीप्योत्तिन्मोऽनुते॥॥

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.

dीप्योतिः = the flame of the lamp;
परब्रह्म = the great Brahman;
दीप्योतिः = the flame of the lamp;
जनार्दनः = Vishnu;
दीपा = lamp;
हरतु = May remove or destroy;
मे = to me or my;
पाप = sin;
दीप्योत्तिन्मोऽनुते = 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.

रामस्कंदं हनूमंतं वैनतेयं वृकोदरं।
शयने स्मरणे नित्यं दुःस्वं तस्यनश्यति॥

रामस्कंदं = Rama and Skanda or the leaping Rama;
राम = Rama;
स्कंदम् = Muruga or SubramanyaM;
हनूमंतं = Hanuman;
वैनतेयं = the eagle Garuda, the vehicle of Vishnu lit.: the son of Vinata;
वृकोदरं = the long-bellyed one, Bheema;
शयने = in the bed;
स्मरणे = while remembering;
नित्यं = ever; permanent;
दुःस्वं = bad dream;
तस्य = that person’s;
नश्यति = gets destroyed; dies; loses; becomes destroyed; expires;

ॐ पूणंमदः पूणंमादाय पूणंमविशिष्यते।
पूणस्य पूणमादाय पूणमविशिष्यते।
ॐ शान्ति: शान्ति: शान्ति:॥

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

(Alternate)

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
पूणंमदः = complete, that;
पूणंमदं = complete, this;
पूणंतु = from the whole or infinite;
पूणंमुद्वच्यते = complete, is produced;
पूणंस्य = of the whole;
पूणंमादाय = having taken the whole; the entire thing;
पूणंमेवाविश्वयते = the whole thing itself remains;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;

ॐ = you alone; you only;
माता = Mother;
च = and;
पिता = father;
त्वमेव = 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 congregations, I bow down to those who have experienced self-realization of their souls through self-control and self-sacrifice.
Obeisance to the Teachers - ascetic teachers, I bow down to those who understand the true nature of the soul and teach the importance of the spiritual over the material.

Obeisance to all the ascetic aspirants in the universe, I bow down to those who strictly follow the five great vows of conduct and inspire us to live a virtuous life.

This five fold obeisance mantra, to these five types of great souls I offer my praise.

Destroys all demerits. Such praise will diminish my sins.

And is the first and foremost of all, Giving this praise is most auspicious.

Auspicious recitations, So auspicious as to bring happiness and blessings.

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.

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

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

Your right is only for doing your duty;
do not; in or among the fruits; some time or other; once;
do not; fruits of work as a motive; duty or work; fruit; motive; do not; to you or your (here:poss.); ??
without the action or duty;

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

पार्थं प्रतिवोधितं भगवतं नारायणेन स्वयम्
व्यासेन वोधितं पुराणमुनिनां मध्ये महाभारते ।
अहैतुम्यवर्षिणीं भगवतीमयादश्वांध्यायिनीम्
अव त्मामानुसन्त्यामि भगवद्वीते भवेत्स्थितिम् ।
इति गीतास्तव॥ ॥

पार्थ = to Partha, Arjuna;
प्रतिवोधित = the awakened; the enlightened one; the taught one;
भगवत = by the bhagavAn;
नारायणेन = by Narayana;
स्वयं = by oneself; by one’s own efforts;
व्यासेनप्रियता = the one written by Vyasa;
पुराणपुनिना = by the ancient sage;
मध्ये = in the middle;
महाभारते = in the mahabharata epic;
अद्वितीयप्रार्थिणी = the goddess who rains the nectar or the non-dual philosophy;
भगवतीमाध्यमाध्यिनी = the goddess who is contemplated in 18 chapters or ways;
अम्ब = Oh Goddess! or mother!;
त्वामनुसारणयामि = I shall follow or obey you;
भगवद्वीति = in the book ‘bhagavatgita’ meaning the song of the Lord;
भवेद्विषणि = ? ;
इति = thus;
गीतामृतं = at (M.nom.) the hymn praising Gita;

सर्वोपनिषदो गावो दोभागो गोपालनन्दनः।
पाथोऽवत्सः सुर्यीर्मृत्कां दुःधं गीतामृतं महत्॥

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

सर्वोपनिषदो = all the ‘upanishad’s or Vedanta;
गावो = cows;
दोभागो = the milking man;
गोपालनन्दन: = the delightful protector of cows; refers to Krishna;
पाथोऽवत्सः = Partha; Arjuna;
सुर्यीर्मृत्कां = the intellect is the eater or enjoyer;
दुःधं = milk;
गीतामृतं = nectar-like gita;
श्रीमनमहागणाथिपतिये नमः
श्री सरस्वतिये नमः
श्रीमातापितृब्यां नमः
श्रीलक्ष्मीनारायणाभ्यां नमः
श्रीउमामहेश्वराभ्यां नमः
इष्टदेवताभ्यां नमः
स्थानदेवताभ्यां नमः
सर्वभ्यो देवभ्यो नमः
अविद्यमस्तु
देवतावंदनम्

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

श्रीमनमहागणाथिपतिये = 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;
सरस्वतिये = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरुवे = to the respected teacher;
नमः = bowing; salutation;
श्रीमातापितृब्यां = to the respectable mother and father;
नमः = bowing; salutation;
श्रीलक्ष्मीनारायणाभ्यां = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीउमामहेश्वराभ्यां = to the venerable Uma and Mahesvara;
नमः = bowing; salutation;
इष्टदेवताभ्यो = for the favoured gods;
नमः = bowing; salutation;
कुलदेवताभ्यो = to the deity of the ancestors;
नमः = bowing; salutation;
स्थानदेवताभ्यो = to the gods who have been assigned different positions;
नमः = bowing; salutation;
वास्तुदेवताभ्यो = to the gods who govern construction of house, temple, etc. architecture;
नमः = bowing; salutation;
सरेवेभ्यो = to everyone;
देवेभ्यो = to the gods;
नमो = bowing; salute;
नमः = bowing; salutation;
अविभावस्तु = let there be no obstacles or hurdles;
देवतावंदनं = bowing to or worship of the gods;

हरे राम हरे राम राम राम हरे हरे।
हरे कृष्ण हरे कृष्ण कृष्ण हरे हरे॥ ॥

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..

हरे = OH! hari;
राम = Lord Rama;
हरे = OH! hari;
राम = Lord Rama;
राम = Lord Rama;
राम = Lord Rama;
हरे = OH! hari;
हरे = OH! hari;
हरे = OH! hari;
कृष्ण = of Krishna; black;
हरे = OH! hari;
कृष्ण = of Krishna; black;
हरे = OH! hari;
कृष्ण = of Krishna; black;
हरे = OH! hari;
हरे = OH! hari;

योगेन चित्तस्य पदेन वाचः मलं शरीरस्य च वैवकेन।
योपाकरोत प्रवरं मुनीनां पतंजलिः प्रांजलिरान्तोऽस्मि॥

With joined hands, I stay bowed to Patanjali-the pereminent among the
sages, who removed the
impurities of the mind by (explaining) yoga, of the speech by
(commenting on) grammar and of the body by (expounding) medicine.

योगेन = through yoga or meditation;
चित्तस्य = of the consciousness or mind;
पदेन = through a step or word or leg;
वाचः = of speech;
मल = impurity; dirt; excreta;
शरीरस्य = of the body;
च = and;
वैवक = the science of medicine;
योपाकरोत = (yaH) who (apAkarot) removed; repelled;
प्रवर = the chief; the great; the preeminent;
मुनीनां = of the sages;
प्रांजलिः = with joined hands;
सार्थश्रोकस्तंबह

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

विनायकं भूतं भवाविण्युहेष्ठरान् ।
सरस्वतीं प्रणम्यादौ सर्वकार्यर्थसिद्धये ॥ ॥

Having first saluted, to ensure the success in all desired goals,
the various deities VinAyaka, Guru, BhAnu, the triad of Brahma, Vishnu and Shiva as well as SarasvatI:

गुरु = teacher (refers to spiritual teacher), the preceptor;
भानु = the sun;
ब्रह्मविण्युहेष्ठराः = trimUrtI (three gods) Brahma, Vishnu; and Shiva;
प्रणम्य = having saluted (pra+nama);
आदौ = first;
सर्व = all;
कार्यर्थ = goals (artha) of deeds (kArya);
सिद्धये = for success or completion (siddhi);

नारायणं नमस्कृत्य नरङ्गेव नरोत्तमम् ।
देवीं सरस्वति व्यास ततो जय मूढीयेत् ॥ ॥

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;
नरन = human, man;
च = also;
भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोप्तला
शल्याश्राववती कृपेण वहनी कर्णन वेलाकुला।
अध्यात्मविनिबंधग्रोरमकरा दुर्योधनार्वनिनी
सोर्तीणां खलु पाण्डवं रणनंदी केवलंकः केशवः॥

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

रणनंदी = river as a metaphor for the mahAbhArata war;
भीष्मद्रोणतटा = whose banks are bhIShma and droNa;
जयद्रथजला = with jayadratha as water;
गान्धारनीलोप्तला = with gAndhAr as blue lily;
शल्याश्राववती = having shalya as a crocodile/shark;
कृपेण वहनी = with kR'ipA as the river flow;
कर्णन वेलाकुला = and karNa as its breakers;
अध्यात्मविनिबंधग्रोरमकरा = ashvatthAmA and vikarNa as fearsome sharks;
दुर्योधनार्वनिनी= duryodhana as whirlpools;
स = that (fem) (river);
उत्तीणां = crossed over;
What other shastras are required for those who read the beautiful / Divine Gita since they have heard it from the Lord himself..

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ईशावास्यमिदुः = the world is manifested by the Lord or controlled by Him;
सर्व = all;
यतिकश = whatever little;
जगत्यां = in the world;
जगत = the world;
तेन = by him or that;
त्यकेन = by the one who has abandoned or sacrificed;
भुजयथा = ?? ;
मा = do not;
गुथः = ?? ;
कस्यरिच्छन्नेन = ?? ;

हयात्रीव हयात्रीव हयात्रीवेति वादिनम् ।
नरं मुंचन्ति पापानि दरिद्रमिव योषित: ॥ ॥

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

हयात्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयात्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयात्रीवेति = hayagrIva and iti;
वादिनेन = speaker; disputant, plaintiff;
नरं = man;
मुंचन्ति = release; untie;
पापानि = sins;
दरिद्रमिव = like a poor person;
योषित: = women;

हयात्रीव हयात्रीव हयात्रीवेति यो वदेत।
तस्य निस्सरते वाणी जङ्गकन्या प्रवाहवत् ॥ ॥
He who says HayagrIva, his speech will flow like the river Ganges in spate..

हयमीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयमीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयमीवेति = hayagrIva and iti;
यो = He who;
वदेत = May one speak or utter;
तस्य = his;
निर्सरते = emanates;
वाणी = Goddess Sarasvati; or speech;
जहुकुन्या = the daughter of the sage Jahnu; refers to the river ganga;
प्रवाहवत = just as a flood;

हयमीव हयमीव हयमीवेति यो ध्वनि: ।
विशोभते स वैकुण्ठ कवाटोद्भाटनक्षम: ॥ ॥

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

हयमीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयमीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयमीवेति = hayagrIva and iti;
यो = He who;
ध्वनि: = sound;
विशोभते = shines; goes well;
स = a prefix meaning ‘together’; ‘with’;
वैकुण्ठ = the abode of Vishnu;
कवाटोद्भाटनक्षम: = ?? ;
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.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्वच्छार्थकार्येञ्च मयाबिभुवनेथ्र: ।</td>
<td>Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu; show us success in all the works we start. ।</td>
</tr>
<tr>
<td>देवाधिशत: न: सिद्धि प्रहोशानजनाद्वाः: ॥ ॥</td>
<td>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. ॥ ॥</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्वच्छार्थकार्येञ्च = in all the works that have been begun;</td>
<td></td>
</tr>
<tr>
<td>मयाबिभुवनेथ्र: = ?? ;</td>
<td></td>
</tr>
<tr>
<td>देवां = of gods;</td>
<td></td>
</tr>
<tr>
<td>धिशत: = May give or grant or bestow; show;</td>
<td></td>
</tr>
<tr>
<td>न: = us; to us or ours;</td>
<td></td>
</tr>
<tr>
<td>सिद्धि = achievement; materialisation;</td>
<td></td>
</tr>
<tr>
<td>प्रहोशानजनाद्वाः = Brahma, Shiva and Vishnu;</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>यानि कानि च पापानि ब्रह्महत्यासमानि च ।</td>
<td>They which;</td>
</tr>
<tr>
<td>तानि तानि विनिर्वाचन्ति प्रदर्शिण पदेपदे पदेपदे ॥ ॥</td>
<td>how many; and;</td>
</tr>
<tr>
<td>पापानि = sins;</td>
<td>and;</td>
</tr>
<tr>
<td>ब्रह्महत्यासमानि = deeds which are equivalent to the killing of a BrahmaN.;</td>
<td></td>
</tr>
<tr>
<td>च = and;</td>
<td></td>
</tr>
<tr>
<td>तानि = they;</td>
<td></td>
</tr>
</tbody>
</table>
तानि = they;  
विनश्यन्ति = dissipate; get destroyed; die out;  
प्रदृश्यन = going in rounds from left to right (clock-wise);  
पदे = at or in the step or word;  
पदे = at or in the step or word;

मन्न्हायहीनं भक्तिहीनं सुरेश्वर  
यत्यूजितं मयादेव परिपूर्णं तदस्तु मे।  
अपराध सहेऽपि कियते सहिन भवे  
दासोऽयं इति मां मत्वा क्षमस्व पुरुषोत्तम॥ ॥

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

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

मन्न्हायहीनं = one who does not know the mantra or who is without the mantra;  
कियते मयादेव = devoid of any actions;  
भक्तिहीनं = one who is bereft of devotion;  
सुरेश्वर = Oh! master of the gods or adj.;  
यत्यूजितं = that worshipped;  
मया = by me;  
देव = god;  
परिपूर्णं = the most complete;  
तदस्तु = let that be;  
मे = to me or my;  
अपराध = at (M.acc.) offence; guilt; defect; mistake; misdeed;(M.nom.) offence; crime; guilt; sin;
सहस्साणि = thousands; क्रियन्ते... = are (being) done day and night; मया = by me; दासोऽयं = this servant; इति = thus thus; मां = me; मत्वा = having thought or considered; क्षमस्व = Excuse (me or us); पुरुषोऽतम = Oh! the best person;

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

ब्रह्माण शाङ्करं विष्णुं यमं रामं दन्तु वलिम् ।
सस्तीतानं यः समर्पित्वे दुः स्वप्नस्तस्तः नश्यति ॥ ॥

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

ब्रह्माणं = the Lord Brahman; शाङ्करं = Shankara; विष्णुं = Vishnu; यमं = the lord of death; रामं = Rama; दन्तु = name of a female person called ‘danuH’ daughter of ‘daxa and wife of KaShyapa; वलिं = sacrificial offering; सस्तीतानं = these seven; यः समर्पित्वे = He who remembers daily or always; दुः स्वप्नस्तस्तः = of a man who is having bad dreams; नश्यति = 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..

नमोऽस्तु = let there be my or our bowing or salutation;
रामाय = to Rama;
सलोक्षणाय = to the one with LakShmana i.e. Rama;
देव्ये = to the goddess or god-like woman;
च = and;
तस्ये = to her;
जनकात्मायेऽ = to the daughter of Janaka i.e to Sita;
नमोऽस्तु = let there be my or our bowing or salutation;
रुद्रेनाः = the chief or best of the Rudras;
यमिनलेनेऽ = to or from Yama, Vayu and others;
नमोऽस्तु = let there be my or our bowing or salutation;
चन्द्रायिः = the moon and the Fire-god;
मरुतगणेऽभ्यम् = ?? ;

नर्मदायेः नमः प्रातः नर्मदायेः नमो निशि ।
नमोऽस्तु नर्मदेतुर्भवं त्राहि मा विषपर्यात् ।
जरत्कायोंजरत्कवाण्यसम्मुद्प्रमहादायः ।
अस्तीक सत्वसन्धो मां पतनेऽभ्यो अभिश्रक्षुः ॥ ॥

(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.

नर्मदायें = to Goddess (river) Narmada;
नमः = bowing; salutation;
प्रातः = in the morning;
नर्मदायें = to Goddess (river) Narmada;
नमो = bowing; salute;
निशि = during the night;
नमोऽस्तु = let there be my or our bowing or salutation;
नर्मदे = Oh! Narmada river;
तुम्भः = to you;
ब्राह्मि = save; protect;
मां = me;
विषांसप्न्दः = 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.
This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas.

Oh! nArAyaNa, I salute to you and I request you to pardon me for any mistakes I might have committed in uttering any letter, phrase and any syllables that I might have missed..

यदक्षर पदाभ्रेष्ठ मात्रा हीनन्तु यज्ञवेत्।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तुते॥॥

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

यदक्षर = that letter;
पदाभ्रेष्ठ = a slipped or missed word;
मात्रा = a unit of measurement; as far as; as little as, etc.;
हीनन्तु = ?? ;
यज्ञवेत् = ?? ;
तत्सर्वं = all that;
क्षम्यतां = let one or me or us be forgiven;
देव = Oh! god Oh! God!;
नारायण = O! Narayana;
नमोऽस्तुते = Salutations unto Thee;

कार्पण्य दोषोपहत स्वभावः
पृच्छामि त्वा घर्म सम्मृढङ्खला:।
यज्ञेयस्यास्त्रिधितं बृह्दि तन्मे
शिष्यस्तेर्वं शाधि माँ त्वा प्रपन्नम्॥॥

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and texh me..
कार्पण्य = pity; compassion; poverty; wretchedness;
दोषपहत = the defect or mistake having been removed; or the
defect or mistake which has removed or destroyed something;
स्वभाव: = one’s normal nature or tendency;
पृष्ठामि = I ask;
त्वां = you;
धर्मं = religious; of duty or good conduct;
सम्मूढचेताः = persons with perplexed or stupified mind;
यच्छेयस्याः: = ?? ;
चितं = ?? ;
आहि = tell; speak; utter;
तन्मेऽ = ?? ;
शिष्यस्ताहं = I am your disciple;
शािधि = Teach; instruct; order; rule over;
मा = me;
त्वां = you;
प्रप्तं = the one who has arrived or reached or surrendered;

नमः सर्वहितार्थं जगदाधारहेतवे ।
साध्याः उच प्रणामस्ते प्रयज्ञेन मया कृः ॥ ॥

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..

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

When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues.
अन्यथा शरण नाित्व त्मेव शरण मम।
तस्मात्कारुण्यभावेन रक्षस्व परमेश्वर॥ ॥

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

अन्यथा = otherwise or other ways;
शरण = seeking refuge or surrender;
नाित्व = no one is there/not there;
त्मेव = you alone; you only;
शरण = seeking refuge or surrender;
मम = mine; mymy; mine;
तस्मात = ?? ;
कारुण्य = ?? ;
भावेन = ?? ;
रक्षस्व = protect or save;
परमेश्वर = supreme god;
परमेश्वरि = supreme goddess;

अपराधसह्याणि कियन्तेहनिः मया।
दासोदयतिं मां मतवा क्षमस्व परमेश्वर॥ ॥

There are thousands of faults, misdeeds, offences that are done by me day and night. Please consider that I am your humble servant and forgive me Oh! Supreme Lord..
अपराधसहारण = 1000 misdeeds or offences;
क्रियात्मकार्य = are (being) done day and night;
मया = by me;
दासोद्यमिति = ??;
मां = me;
मत्वा = having thought or considered;
क्षमस्व = excuse; forgive;
परमेश्वर = supreme god;
परमेश्वरी = supreme goddess;

गाझः वारि मनोहारि मुरारिचर्चरणच्वुति ।
त्रिपुरारिचिर्ष्ठारि पापहारि पुनातु मां ॥ ॥

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!

गाझः = of the river ga.ngA;
वारि = water;
मनोहारि = pleasing;
मुरारिचर्चरणच्वुति = born at the feet of murArI;
त्रिपुरारिचिर्ष्ठारि = moves about on the head of tripurArI;
पापहारि = cleanses sins;
पुनातु = may it purify;
मां = me;

असिद्धिगिरिसमस्यात कजलं सिंहूपाणे
सुरत्कवरशाखा लेखवन (Shivm) ॥
स्तिकृतं यदि गृहित्वा शारदा सर्प्चारं
तद्पि तव गुणानामीश पारं न याति ॥ ॥
Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

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

नमामि नारायण पादप्रङ्ख्जने
करोमि नारायण पूजनं सदा ।
जपामि नारायण नाम निमेशं
स्मरामि नारायण तत्त्वव्ययम् ॥ ॥

I salute the lotus-feet of NArAyNa, 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..

ॐ शांतः शांतः शांतः ।

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;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;

Help from
C. V. Mahalingam, Sowmya Ramkumar, Himanshu Pota,
Avinash Sathaye, Sunder Hattangadi,
S. V. Ganesan, Dhananjay Naniwadekar, Shripad Abhyankar

---

Collection of Commonly Recited Shlokas with Meanings
pdf was typeset on June 25, 2022

Please send corrections to sanskrit@cheerful.com