Collection of Commonly Recited Shlokas with Meanings

सार्थश्लोकसंग्रह

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

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 मूर्त्वः स्वः तत्सत्वितुवर्णयम्
भर्गो देवस्य धीमहि 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 repeat this mantra with devotion develop a brilliant intellect. This Mantra grants health of body and mind, and also success, peace, prosperity and spiritual enlightenment.

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

ओऽारं विन्दुसंयुक्तं नित्यं ध्यायन्ति योगिणः।
कामदं मोक्षदं चेव ओऽाराय नमो नमः॥ ॥

ओऽारं = ?? ;
विन्दुसंयुक्तं = one who is conjoined with a dot-like thing;
नित्यं = ever; permanent;
ध्यायन्ति = they meditate;
योगिणः = realised souls;
कामदं = one who gives the desired thing;
मोक्षदं = the giver of liberation;
चेव = and like;
ओऽाराय = to the Brahman;
नमो = bowing; salute;
नमः = bowing; salutation;

ॐ गणानां त्वा गणपति हवामहे
कविः कविनामुपममथवस्तमम्।
ज्येष्ठराजं ब्रह्माणं ब्रह्मस्यपतं
आ नः श्रुवव्यतिभिः सीद्यादनम्॥ ॥
We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, O Lord of spiritual wisdom. Listen to us with thy graces and reside in the place (of sacrifice).

ॐ = ?? ;
गणानां = ?? ;
त्वा = ?? ;
गणपति = ?? ;
हवामहें = ?? ;
कविः = ?? ;
कवीनाम = ?? ;
उपमश्रवत्मम् = ?? ;
ज्येष्ठ्राज = ?? ;
ब्रह्मणां = ?? ;
ब्रह्मणस्पत = ?? ;
आ = ?? ;
नः = ?? ;
शृण्वचूतिभिः = ?? ;
सीद्यसादनम् = ?? ;

वक्तुः महाकाय कोटिसूर्यसम्प्रभ ।
निरिवद्रेव इति देव सर्वकारयेषु 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..

वक्तुँड = Oh! the one with the curved piece of tusk;
महाकाय = big bodied;
कोटिसूयणसमूभ = shining like a billions of Suns;
कोटि = crores, ten millions;
सूयण = Sun;
समूभ = shining like;
निर्विंध्र = without obstacles or hurdles;
कुरु = do;
मे = to me or my;
देव = Oh! god Oh! God!;
सवर्कायेषु = in all actions or activities;
सवर्दाः = ever; always;

गजाननं भूतगणादिसेवितं
कपित्थजंबूफलसारभिगतं।
उमासुतं शोकिवनाशकारणं
नमामि विभ्रेश्वरपादप्रजजम्।।

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;
भूतगणादिः = by the group of ogres and the like who are the attendants of Lord shiva;
सूचित = the one who has been served worshipped;
कपित्थजंबू = wood-apple and 'jAmun', rose apple, trees or fruits;
फलसार = the essence of the fruit;
भक्तिः = that which has been eaten;
उमासुतं = the son of Uma;
शोकविनाश = for the destruction of sorrow;
कारणं = the cause;
नमािम = I bow; salute; pay my respects;
विनाशर = the Master or controller of all obstacles;
पादपञ्जी = the lotus feet;

sumukha, ekada.na, kapila, gajakarNaka, lambodara, vikaTa, vighnanAsha, ganAdhipa, dhUmraketu, gaNAdhyakSha, bhAlachandra, gajAnana -
No obstacles will come in the way of one who reads or listens to these 12 names of Lord Ganesha at the beginning of education, at the time of marriage, while entering or exiting anything, during a battle or calamity.

सुमुखः = the one with a nice face;
च = and;
एकदंतः = one who has one tooth or tusk;
च = and;
किपिलो = a sage by that name;
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..
शुष्काम्बरपरं = the one wearing a white dress;
देवं = God;
शशिशरं = the moon-colored one;
चतुभुजं = one who is having four hands;
प्रसन्नवदनं = the one having a pleased or pleasant face;
ध्यायेत् = Let us meditate;
सर्वविश्रोपशान्ते = for the appeasement of all obstacles or hurdles;

अभिप्नि-तार्थसिध्यं पूजितो यः सुरासुरः।
सर्वविश्राहस्तरं गणाधिपतये नमः।।

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

अभिप्नि-तार्थसिध्यं = ?? ;
पूजितो = one worshipped by others;
यः = He who;
सुरासुरः = by the gods and demons;
सर्वविश्राहस्तरं = ?? ;
गणाधिपतये = to the lord of groups of shiva’s attendants;
नमः = bowing; salutation;

प्रणाम् विश्रसा देवं गौरीपुत्रं विनयकम्।
भक्तावर्षे स्मरेतेन्त्य आदुः-कामार्थसिद्धे।।

After bowing to the Lord Vinayaka, the son of Goddess Garui,
the God who dwells in the hearts of his devotees, one should constantly
remember Him in order to achieve long life, wealth and fulfillment of
wishes..

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

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

अगजाननपद्रां क गजाननमहिनिश्म अनेकदन्तं भक्तानां एकदन्तमुपास्महे ||

अगजानन = Parvati अग = mountain, i.e. Himalaya, जा = daughter)
आनन पद्र = face that is like a lotus (आनन =face, पद्र =lotus)
अर्क = the Sun
अगजाननपद्रां = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)
गजाननम = the elephant-faced God (गजानन in the accusative case)
अहिन्नशं = day and night
अनेक = several.
दम = giver( in the accusative case)
अनेकदम = bestower of innumerable boons
tम = him
भक्तानां = to the devotees
एकदमुपार्वः = I worship the one tusked;

गजानन सूर्येंद्र कर्णचामरभूषितम्।
पाषाङ्गशाप्ये देवं वन्देशवं 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..

gजस्यक्रः = one who is having an elephant mouth refers to Ganesh;
sूर्येंद्र = the most high or the best of the gods;
कर्णचामरभूषितं = adorned with winnow-like ears;
pाषाङ्गशाप्ये = bearing or wearing the weapons of;
dेवं = God;
वन्देशवं = I worship;
गणनायकं = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

एकदंदं महाकायं तत्काशेनसत्रिभम्।
लंबोदरं विशालाखं वन्देशवं 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;
तस्यानननमिचं = resembling heated or melted gold;
लंबोदरं = ??
विशालाक्षं = the one with long eyes;
वन्देश्च = I worship;
गणनायकं = the leader of the gaNa’s groups; generally denotes the lord ‘Ganesh’;

गजवदनमिचं तीष्कणं द्वे त्रिनेत्रं
बृहदुर्दशोषं भूितराजं पुराणं ।
अमरवर-सुपूर्वं रक्तवर्णं सुरेशं
पशुपितसुतीशं विभ्राजं नमामि ॥ ॥

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.

गजवदनमिचं = the elephant faced one who is beyond comprehension or thought;
तीष्कणं = the one with sharp or terrible teeth;
त्रिनेत्रं = the three-eyed one;
बृहत् = Big; large;
बृहदुर्दर = one with huge stomach;
अशेष = whole, entire, complete, perfect,;
भूितराजं = the king of well-being or the royal donor of all goodness;
पुराणं = the ancient; old; also refers to the ancient works in story-form known as purAñNa;
अमरवर = ?? ;
सुपूज्यं = ?? ;
रक्तवर्णं = the red colored;
सुरेशं = the master of the gods;
पशुपितसुतमीशं = Lord Ganesha, the son of Pashupati or Shiva;
विभ्राजं = the lord who governs obstacles or hurdles;
नमामि = I bow; salute; pay my respects;
कार्ये में सिद्धिमायातु प्रसन्ने त्यि धातरि ।
विभ्राणि 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!.

कार्यं = that which is done or to be done;
मे = to me or my;
सिद्धिमायातु = May reach fulfillment;
प्रसन्ने त्यि 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;
विभ्राणि = the obstacles; hurdles;
नाशमायातु = May (they) come to end;
सर्वाणि = all;
सुरनायक = the leader or head of the gods;

मृषिकावाहन् मोदकहरस्त चामरकरणं विलोमित सूत्र ।
Oh God who has the mouse as his vehicle, and the sweet modhaka (rice ball) in your hand, whose ears are wide like fans, wearing the sacred thread. Oh son of Lord Shiva who is of short stature and who removes all obstacles, Lord Vinayaka, I bow at your feet.
एकदंताय = to the one-tusked i.e. Ganesh;  
विवः = offering;  
वक्तृङ्गाय = to the one with curved broken part (tusk);  
धीमहि = May meditate;  
तमो = ?? ;  
दंती = the tusked one i.e. the elephant;  
प्रोचोदयात = inspire; kindle; urge; induce;  

guruः guruः guruः mahेरः |  
guruः saक्षात्परमः तस्मैः श्रीगुरवे नमः || ||

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

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

guruः = teacher (refers to spiritual teacher), the preceptor;  
ब्रह्मः = creator;  
विष्णू = Lord Vishnu, the sustainer;  
देव = god;  
महेरः = the great Lord (Shiva);  
गुरुः = teacher (refers to spiritual teacher), the preceptor;  
साक्षात् = face to face;  
परमः = the great Brahman;  
तस्मैः = to him;  

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Shri = relating to Prosperity; wealth; goddess LakShmi and ‘shriH’
is fem.nom.; also an honourable prefix;
Guru = to the teacher; preceptor;
Nam= = bowing; salutation;

Brahmananda Paramasukhand Kevanta Jnanamurti
Dharmaditya Gaganasasthram Tatvamayadilujyam.
Ekam Nityam Vimitmarchal Sanskritiashakti.
Bhavatitve Trigunaahitam Sudruh Tant Namami.
Shreemurtayagnam.

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..

Brahmananda = Beautitide; bliss; nirvANa;
Paramasukhand = the giver of great happiness, bliss;
Kevanta = only;
Jnanamurti = knowledge personified or knowledge itself taking the
form of a man;
Dharmaditya = beyond the dual nature of things i.e. individual
soul and Universal soul being considered as two entities;
Gaganasasthram = one who is like the sky;
Tatvamayadilujyam = the ultimate truth (tattvaM) is his principal;
Ekam = cardinal number 1, unique;
नित्यं = ever; permanent;
विमलमनं = the pure mountain;
सर्वसाक्षिकूं = the one existing as the witness of all intellect or mind;
भावातीतं = beyond one’s thought or imagination;
गुणरिहतं = bereft of the three qualities i.e. satva, raja and tama;
सहुं = the good teacher or preceptor;
तं = him;
नमामि = I bow; salute; pay my respects;
श्रीदत्तगुरु = meditating on the respected preceptor Dattatreya;

अखण्डमण्डलकारं व्यासं चेन चराचरं।
तत्पदं दर्शितं चेन तस्मै श्रीगुरुवे 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..

अखण्डमण्डलकारं = one who has taken the form of an undivided circle or universe;
व्यासं = manifested;
चेन = by whom;
चराचरं = the moving and the non-moving things;
तत्पदं = his position; his post;
दर्शितं = shown;
चेन = by whom;
तस्मै = to him;
श्रीगुरुवे = 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.

अज्ञानतिमिरान्यस्य ज्ञानजनशताखया।
चक्षुरुम्मीलिन्तं येन तस्मेन श्रीगुरवं 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 गुरोर्मूलं: पूजामूलं गुरोः: पदम्॥
मन्त्रमूलं गुरोवांक्षं मोक्षमूलं गुरोः: कृपा॥॥

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

ध्यानमूलं = the source or root for meditation;
गुरोर्मूलं = the person of the preceptor is the root or beginning of all worship;
गुरोब्रतं = the place or abode of the preceptor or the feet of the preceptor;
मण्डपमूलं = ??
गुरोवाक्यं = the sentence of the preceptor;
मोहमूलं = ??
गुरोः = the teacher's;
कृपा = mercy; sympathy;

नमो गुरुः गुरुपदुकामयो
नमः परेशः परपदुकामयः।
आचार्यसिद्धरपदुकामयो
नमोइस्तु लक्ष्मीपतिपदुकामयः॥॥

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;
गुरुः = to the teachers;
गुरुपादुकामयो = to the sandals of the preceptor;
नमः = bowing; salutation;
परेशः = to the others;
परपदुकामयः = to the great sandals of the master;
आचार्यसिद्धरपदुकामयो = to the sandals of the Siddesvara teacher;
नमोइस्तु = let there be my or our bowing or salutation;
लक्ष्मीपतिपदुकामयः = to the sandals of the husband of Laxmi;
(laxmIpatiH);

श्रांताकारं भुजगशयनं पद्मनामं सुरेशाम्
विभाषारं गणनसहं मेघवर्णं शुभाङ्गम्।
Salutations to Lord Vishnu, the one with peaceful disposition, one who is reclining over the soft coil-bed of the Serpent God, the one with a lotus growing in his navel, the leader of the gods, the support of the universe, all-pervasive like the ether, cloud-colored one, auspicious-bodied one, the Spouse of Laxmi, lotus eyed one, visible to the yogis in their meditations, remover of the fear of the rounds of rebirth, the unique Lord of all the worlds, salutations!

(Alternate)
HIS visage is peaceful.
HE reposes upon the great serpent, (sheShanAga)
From HIS navel springs the lotus.
HE is the mainstay of the universe
HE is like the sky, all pervading.
HIS complexion is like that of clouds
HIS FORM is auspicious
HE is the consort of Goddess Laxmi.
HIS eyes are like lotus.
Yogis reach HIS through meditation.
I worship VISHNU, the destroyer of the fears of the world and the sole MASTER of all the universes..

शांताकारं = the one having a peaceful or serene form;
भुजगशयनं = one who is sleeping on a snake as the bed;
पवनामरं = the one having a lotus at the navel, Vishnu;
सुरेशं = the master of the gods;
विश्वाधारं = the one who is the support or basis for the Universe;
In all activities and at all times, there will be no inauspiciousness and obstacles for those persons, in whose heart resides bhagavAn Hari - the home of the auspiciousness (himself!).

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!).
तदेव तमं सुदिनं तदेव
taraavartam chandrabartam tadadv
vichyaptam daevatam tadev
tadhimaipate tenbrauyang smarami
tadadv =tat and eva-that alone; that only;
tadadv = ascending sign in astrology;
sudinam =good day;
tadadv =tat and eva-that alone; that only;
taraavartam =the power bestowed by the star;
chandrabartam =the strength of the moon;
tadadv =tat and eva-that alone; that only;
vichyaptam =the power of knowledge or learning;
daevatam =the power or might of the gods or given by the gods;
tadadv =tat and eva-that alone; that only;
tadhimaipate =O! Vishnu (husband of Laxmi);
tenbrauyang =??;
smarami =I remember;

हरिदर्शाता हरिमोचना हरिरस्त्र प्रजापति: ।
हरि: सर्वशारीरस्यो भुजें भोजयते हरि: ॥ ॥

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;

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

हरिरात्र = Hari becomes the food;

प्रजापति = Brahma, the creator;

हरि = Lord Hari;

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

भोजते = feeds (some)one else;

हरि = Lord Hari;

नमोऽते = 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]);

विशारदबुद्ध = Oh! the one with extensive knowledge;

फुल्लायतपत्रनेत्र = the one with eyes (netra);

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

(aravi.nda) ([7]);
चेन = by whom(3);
त्वया = by you(3);
भारतेतत्पूर्णः = filled (pUrnAH) with oil (taila) of mahAbhArata;
प्रज्वालितः = the kindled into flames; inflamed; lighted;
ज्ञानमयप्रदीपः = the light or lamp (pradIpaH) wholly made up of
or full of knowledge (j nAnamayaH);

व्यासाय विष्णुरुपाय व्याससङ्गाय विष्णवे।
नमो वै ब्रह्मचिन्ये वासिष्ठय नमोनमः।॥ ॥

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

व्यासाय = to the sage Vyasa;
विष्णुरुपाय = to the one who is like Vishnu;
व्याससङ्गाय = 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!;
ब्रह्मचिन्ये = to the one who is a great reservoir of Brahman;
वासिष्ठय = to the scion of Vasishta;
नमोनमः = repeated salutations;

यं ब्रह्मचिन्येन्द्ररुद्रसमुत्स्तुचलित्वलेव: स्तवः: स्तवः: 
वेदेः: साज्जपदकमोपनिषदेङ्गायत्वलेव सामगः। ॥
ध्यानाविरिष्ठतन्तरतेन मनसा पशुयन्ति यं योगिनो 
यस्यान्तेन न विदु: सुरासुरगणा देवाय तस्मै नमः।॥ ॥
He whom Brahma, Varun, Indra, Rudra, and Maruta worship with divine songs; he to whom the SAmA singers sing from Vedas and all related scripture; he whom the yogis see when their minds reach the ultimate state; he whose end is not known to the gods or the demons; to that Divinity I offer my salutation..

यं = whom;
ब्रह्मवेंद्ररुद्रमरुत = Brahma, VaruNa, Indra, Rudra and the Marut, wind-god;
स्तुतिः = (they) praise;
दिव्यः = by the divine;
स्तवः = by the eulogising hymns;
वेदः = by the vedas ([3]);
सामपदाः = with the six vedA.nga’s, the versions;
गायिः = they sing;
यं = (to) whom;
सामर्गः = singers of the SAmA, the reciters of the Veda known as;
ध्यानाध्ययनावस्थिताः = the one which has reached the ultimate;
योिगः = Yogis;
योगिः = (they) see;
यं = He whom;
योिगः = Yogis;
यस्यान्तः = whose end;
न = not; no;
विदुः = Understood; knew;
सुरासुरणाः = groups of gods and demons;
कायेन वाचा मनसेद्रिय्यायं।
वुज्यात्मना वा प्रकृतिस्वभावात्।
करोमि यथत् सकलं परस्मै।
नारायणायेित समपर्यामि ॥ ॥

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.
जानकीनायकं रामचंिं भजे ॥ ॥

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..

लाभेषां जयेषां कुतेषां पराजयः ।
वेषामिन्दीवरशायामो हृदयस्यो जनादंशः ॥ ॥

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

लाभेषां = benefits (lAbhaH) are theirs (teShAM);
जयेषां = victory (jayaH) is theirs (teShAM);
कुतसळां = where (kutaH) is their (teShAM);
पराजयः = defeat;
येषां = whose;
इन्द्रीवरश्रामः = 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;

महः भगवान्निष्णुः गारुडः गारुडः गारुडः गारुडः पुण्डरीकः
महः पुण्डरीकः महः पुण्डरीकः हरि:

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!.

हरेः = of Vishnu[6];
नाम = name;
यथस्मरणमात्रेण जन्मसंसारबन्धनात्।
विमुच्यते नमस्तस्मै विष्णुवे प्रभविष्णवे॥॥

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

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

यथं विस्मरणात्रेण जन्मसंसारबन्धनात्।
विमुच्यते नमस्तस्मै विष्णुवे प्रभविष्णवे॥॥

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

Alternate:
Respects to that Lord Vishnu, the Almighty, the mere contemplation of whose Name assures liberation from the bondage of samsāra, 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];
अनेकरूपपूर्वाय = to one’s form who can take many forms[4];
विष्णवे = to Vishnu[4];
प्रभविष्णवे = to the great or mighty lord, an epithet of Vishnu[4];

ॐ विष्णु जिष्णु महाविष्णु प्रभविष्णु महेश्वरम्।
अनेकरूपं देत्यान्तं 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;
विष्णु = Vishnu;
जिष्णु = an epithet for Vishnu ; the conqueror;
महाविष्णु = the great Vishnu;
प्रभविष्णु = the mighty lord, Vishnu;
महेश्वर = the great Lord;
अनेकरूप = one who has many forms;
देत्यान्तं = enemy of demons;
नमामि = I bow; salute; pay my respects;
I bow my head to Vishnu, carrying a conch and a wheel, wearing a crown and ear-rings, wrapped in a yellow garment, with eyes like lotus, with a garland and the Kaustubha gem lying on his chest and possessing four hands.

Salutation to that God with a thousand forms, having a thousand eyes, heads, feet, and arms. Salutations to that eternal being called by a thousand names, and sustaining the world through a billions ages..
Neither do I reside in Vaikuntha, nor do I dwell in the hearts of the yogis; O Narada, I stay where my devotees are singing.

नाहं वसामि वैकुण्ठे योगिनां हृदये न च।
मद्वक्षा यत्र गायन्ति तत्र तिर्यामं नारद॥ ॥
नारद = Oh! Narada! the omnipresent, wandering and singing devotee of Vishnu;

वनमाली गदी शार्षी शार्षी चकी च नन्दकी।
श्रीमान नारायणो विष्णुवर्षुदेवो भिभि कष्टु ॥ ॥

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

वनमाली = the one wearing forest or wild garlands;
गदी = one who is wearing or bearing the weapon mace;
शार्षी = Oh! the one having the ‘shArnga’ bow; one with horns;
शार्षी = Oh! the one with the conch shell;
चकी = 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;
विष्णुवर्षुदेवो भिभि कष्टु = May Vishnu who is also Vasudeva protect me;

मेघंयाम पीतकौशेयवासं
श्रीवतसा ब्राह्मणसिताः ॥
पुष्योपेतं पुष्यरीक्यताश्च
विष्णु वन्दे सर्वतोक्षेमायाम ॥ ॥

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..

मेघँयामं = having black cloud like complexion[2];
पीतकौशेयवासं = the one wearing yellow silk dress[2];
श्रीवत्साञ्ज = the one with the ‘Shrivatsa’ mark on his body, Vishnu[2];
कौस्तुभोञ्जपितामहं = one with body illuminated (udbhAsitA.nga);
with the Kaustubha gem[2];
पुपणोपेतं = reached (upeta) by good deeds (puNya)[2];
पुपण्डरीकायिताञ्ज = one with long eyes resembling lotus[2];
सवनुभोवािसता = Vishnu[2];
वन्दे = I worship; bow;
सवर्ष्टोकेकनां = the one Lord (ekanAtha) over all the worlds;
(sarvaloka)[2];

अपवित्रः पवित्रो वा सवर्ष्टो वा सवर्ष्टो गतोऽपि वा ।
यः सम्रेतपुपण्डरीकायितां स वाद्यायन्तरं शुचि: ॥ ॥

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).
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..

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

नमः = bowing; salutation;
कंमलनाभाय = to the one with the lotus stalk at the navel (Vishnu);
नमस्ते = greetings, salutations to you;
जलशापिने = 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);
नमोस्तुते = Salutations unto Thee;

वासुदेवस्य वासितं भूवनत्रयम् ॥
सर्वभूतिनवासोऽसि वासुदेव नमोऽस्तु ते ॥ ॥

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!.

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

सर्वेदेशु यथृण्यं सर्वतिथिणु यत्स्वर्गम् ॥
तत्स्वर्गं समवायोशि स्तुत्या देवं 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).
O Arjuna! having meditated on ViShNu in the vicinity of the holy fig tree, people slowly burn out millions and millions of sins.

I go to take refuge in LaxmI-Nrisinha incarnated in a pillar, who is reachable by true dedication and who promptly takes birth with a desire to eradicate the suffering of his disciples.
Oh! ShrimAn Venkata, Oh! our Lord, who is a poetry of the children of shining lights, Oh! Lion, Oh! the teacher of Vedanta, Oh! the one chosen by Uma; reside forever in my heart..

श्रीमान् वेंकट नाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यमें सचिन्तताम् सदाहेदि ॥ ॥

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

श्रीमान् = a respectable prefix (for males);
वेंकट = of the Venkata mountain;
नाथार्यः = ?? ;
कवितार्किक = ?? ;
केसरी = lion; lion among men;
Contemplation on Personal form of the Lord.
In the milky ocean, which has a bed of sparkling pure emeralds, the Lord who can give salvation to his devotees is seated on a throne decorated with strings of pearls, covered by an umbrella of clouds which shower nectarine dews as though they are flower petals, His ornamented body glittering with pearls and precious gems and holding the conch in his hand.
I pray to this Lord, to make me pure.
सार्थश्रोकसमह

मुकुपपीयोष = ?? ;
वर्षः = by the rains;
आनन्दी = an epithet of Vishnu (representing delight or bliss);
न = us; to us or ours;
पुनीयादिनिनगदा = ?? ;
शाल्पाणिमुगुन्दः = the one holding a conch in his hand; Mukunda;

भू = the earth; this world;
पादो = two feet;
यस्य = whose;
नाभिभियदसुरनिलः = ?? ;
चन्द्र = (adj.)moon;
सूर्यो = sun and another;
च = and;
नेत्रे = the 2 eyes;
कर्णावशाः = ?? ;
शिरो = head;

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.
even the mouth or face of heaven;  
burning; set a thing on fire;  
whose;  
?? ;  
in the innermost heart;  
whose;  
the universe;  
by gods, men, birds, cows, gourmets, celestial singers and demons;  
drawing etc.wonderful or awesome or mysterious appearance;  
?? ;  
him;  
three worlds, Earth, Heaven, Hell;  
the one with a body;  
Vishnu the great lord;  
I bow; salute; pay my respects;  
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.

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.

in the shade;  
of Parijata tree;  
on the golden throne;
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।
न्यूनानिचायतिरिक्तानि क्षमस्व पुरुषोऽत्म ॥ ॥

Visarga = 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;
न्यूनानिचायतिरिक्तानि = ??;
क्षमस्व = Excuse (me or us);
पुरुषोऽत्म = 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..

नारायणाय = to Narayana;
विव्रहे = offering;
वासुदेवाय = to Vasudeva;
धीमहि = May meditate;
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..
कृष्णाय वासुदेवाय देवकी नंदनाय च।
नंदगोपकुमाराय गोविंदाय नमो नमः॥॥

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

कृष्णाय = to Krishna;
वासुदेवाय = to Vasudeva;
देवकी = Devaki Krishna’s mother;
नंदनाय = for the Nandana, the delighter;
च = and;
नंदगोपकुमाराय = for the son of Nandagopa Krishna;
गोविंदाय = to Govinda, the cowherd boy Krishna;
नमो = bowing; salute;
नमः = bowing; salutation;
Salutations to Lord Krishna, who is the teacher of the universe, 
son of Vasudeva, destroyer of Ka.nsa and ChANura and the 
supreme bliss of (mother) DevakI.

Just as every drop of rain that falls from the sky flows into the Ocean, in the same way all prayers offered to any Deity goes to Lord Krishna (Bhagvan Vishnu).
गच्छिति = goes;
सागरं = the ocean;
सर्वदेवनामस्तकारानं = the bowings for all the gods;
केशवं = Keshava (Krishna);
प्रतिगच्छिति = reaches or returns;

आदौ देवकिदेविगंगुखनं गोपीगृहे वर्धनम्
मायापूतनजीवितापहरणं गोवर्धनोद्वारणम्।
कंसच्छेदनकौरवाविददनं कुंतीसुतां पाठनम्
एतद्वगवतं पुराणकथितं श्रीकृष्णलीलामृतम्।
इति श्रीभागवतसूत्रं।।

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 LIIT (sport).
This is an aphorism on Srimad BhAgavataM.

आदौ = In the beginning;
देवकिदेविगंगुखनं = the one born of the womb of god-like Devaki;
गोपीगृहे = in the house of cow-herd woman;
वर्धनं = the increasing or growth;
मायापूतनजीवितापहरणं = ?? ;
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;
एतद्वागवतं = this one book or story relating to God;
पुराणकथितं = as told in the ‘purANa’;
श्रीकृष्णालीलामृतं = the nectar-like story of the respectable
Krishna;
इति = thus;
श्रीभागवतसूत्रं = the story of god, Krishna in a short form;

श्रीकेशवाय नमः || नारायणाय नमः || माधवाय नमः || गोविदाय नमः || विष्णवे नमः || मधुसूदनाय नमः ||
श्रीविक्रमाय नमः || वामनाय नमः || श्रीधराय नमः ||
हर्षकेशाय नमः || पद्माभाय नमः || दामोदराय नमः ||
सहस्राणाय नमः || वासुदेवाय नमः || प्रत्युध्दाय नमः ||
अनिलाय नमः || पुरुषोत्तमाय नमः || अधिकार्काय नमः ||
नारसिंहाय नमः || अच्युताय नमः || जनारद्नाय 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 VAsudeva - Vasudeva’s son, one who is all pervading.
I bow to Pradyumna - one who illumines.
I bow to Aniruddha - one who is unobstructed.
I bow to PuruShottama - one who is the most superior amongst men.
I bow to AdhokShaja - one who dwells in the nether-worlds.
I bow to Narasimha - one who took avatAr as half-man half-lion.
I bow to Achyuta - one who does not lapse.
I bow to JanArdana - the remover of the torment of people.
I bow to Upendra -
I bow to Hari -
I offer my salutations to Lord Krishna.

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;
विष्णुवं = to Vishnu;
मधुसूदनाय = to madhusudana;
त्रिविक्रमाय = to Trivikrama, lord of three worlds, Vishnu;
वामनाय = To Vamana, Vishnu in the form a dwarf;
श्रीधराय = to Shridhara, Vishnu;
ह्रिषीकेशाय = 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 पहुं लह् वयते गिरिम् ।
यत् कृपा तमाम वन्दे परमानन्दमाधवम् ॥ ॥

Mūkṛ = the dumb one;
Karoṭī = ??;
Vacālū = one who is talking too much; noisy; garrulous;
Pahūṛ = lame person;
Laḥhyate = ??;
Girī = 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 one desirable action - His service..

एकं = cardinal number 1;  
शां = the works or books on religion and conduct; scripture;  
देवकीपुऽगीतमेको = ?? ;  
देवो = god;  
देवकीपुत्र = Devaki's son;  
एव = alone; only; here it would mean ‘indeed’;  
एको = cardinal number 1;  
मन्त्रस्तर्य = ?? ;  
नामािन = names;  
यािन = They which;  
कर्मांषेंक = ?? ;  
तर्य = his;  
देवस्त = god's;  
सेवा = service; worship; servitude;

नमो ब्रह्मण्यदेवाय गोब्राह्मणाहिताय च।
सार्थश्रोकरस्रवह

जगग्निताय कृष्णाय गोविन्दाय 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;
गोविन्दणिहिताय = for the welfare of cows and brahmins;
च = and;
जगग्निताय = for the welfare of the world;
कृष्णाय = to Krishna;
गोविन्दाय = to govinda, the cowherd boy Krishna;
नमो = bowing; salute;
नमः = bowing; salutation;

करारविन्दन पादारिविन्दः मुखारिविन्दः विनिवेशयन्त्य ।
वटरस्य पत्रस्य पुष्टे शयानं बाल्युक्तुन्दं मनसा स्मरामि ॥ ॥

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

करारविन्दन = by the lotus like hand;
पादारिविन्दः = the lotus feet;
मुखारिविन्दः = in the lotus-like mouth or face;
विनिवेशयन्त्य = the one placing;
वटरस्य = the Banyan tree’s;
पत्रस्य = of the leaf or epistle;
पुष्टे = dual nom. of ‘puTaM’ or locative of ‘puTaH’ and ‘puTaM’;
शयानं = one who is sleeping or lying on the bed;
बालं = the child;
मुकुन्दं = Mukunda;
मनसा = through the mind;
स्मरामि = I remember;

भजगोविन्दं भजगोविन्दं
गोविन्दं भजमूढमते ।
सम्प्रासे सन्निहिते कारे
निहं निहं रक्षतं डुकृष्णरणे ॥ ॥

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;
सन्निहिते = very near; in the near side;
कारे = in time;
निहं = no; not;
निहं = no; not;
रक्षतं = protects; saves;
डुकृष्णरणे = A Samskrit grammatical formula of Panini;

सुखावसाने तिदमेव सारं दुःखावसाने तिदमेव गेयम् ।
देहावसाने तिदमेव जवं गोविदं दामोदर माधवेति ॥ ॥

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

सुखावसाने = at the end of happiness;
तिवदमेव = this alone or this only;
सारं = the essence;
दुःखावसाने = at the end of sorrow;
तिवदमेव = 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;
तिवदमेव = this alone or this only;
जप्यं = 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;
माधवेित = ?? ;

With the fragrant kasturi-mark on the forehead, the precious Kaustubha
gem on the chest, the lovely pearl-jewel at the nose tip,
the flute in the palm and the kankan (bangle) encircling the hand, the scented
sandalwood paste all over the body, the pearl-necklace around the
beautiful neck, surrounded by milk-maids - may victory be yours, 0 crown
gem of Gopalas..
सार्थशोकसब्रह

कस्तूरीनितिकं = forehead mark made by Kasturi fragrance supposed to be originated in Deer’s navel;
ललाटफलकं = ?? ;
दक्षस्थ्रेण = on the chest;
कौस्तुभं = the gem Kaustubha found during churning of ocean by Devas and Asuras;
नासायनं = at the tip of the nose;
नवमोक्तिकं = the like the new pearl;
करतले = in the palm of the hand;
वेण्यं = the flute;
करे = in the hand;
कड़णं = a bracelet;
सवीणं = in all parts of the body;
हरिचंदनं = sandalpaste;
चं = and;
कल्याणं = happy; beautiful; auspices; prosperous; good, etc.;
कणठ = throat;
मुक्ताविलनं = ?? ;
गोपी = the cow-herd woman;
परिवेष्टितो = surrounded, wrapped with clothes;
विजयते = wins; becomes victorious;
गोपालं = at (M.nom.) the protector of cow; refers to lord Krishna;
चूडामणि = at (M.nom.) the head or crest-jewel;

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणत कृपा 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..

भ्यायेदाजानुबां = May we meditate on the long-armed Ram;  
घृतशरधनुषं = the bow-bearing one; 
बद्धपदासनस्थं = one who is in the lotus-like sitting posture; 
one of the Yogasana postures;  
पीतं = yellow;  
वासो = abode; dwelling; living; perfume;  
वसानं = the one wearing a dress;  
नवकमलदलितपिनेत्रं = the one with eyes rivalling newly blossomed lotus petals; 
प्रसन्नं = the pleased one;  
वामामुखरुपु = one who is seated on to the left side;  
सीतामुखकमलिमलीचनं = the one with the eyes meeting the 
lotus-like face of Sita;  
नीरद = cloud;  
आभं = one resembling in light or appearance;  
नानालक्षणार्दीर्यं = one resplendent with many ornaments and decorations; 
दधतमुकेऀां = bearing or holding great tufts or knotted hair as ornament; 
रामाञ्चंद्रं = the moon-like Rama;

रामं लक्ष्मणपूजं रघुवं राजवं शुभरं नरारं निरुपितं सुंदरम्। 
कामकृत्ति करुणार्णं गुणमिति विपश्चिमं यथार्थकम्। 
राजवं सत्यसंचे दशारथतन्त्रं ध्यामतं श्रीमं सांतमृतं। 
वंदे लोकभिमारं रघुकुलकिशं राघवं रावणारं।

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 tranquility, Him who is the enemy of Ravana, the crown jewel of the Raghu dynasty and the cynosure of all eyes..

रामं = Rama;
लक्ष्मणपूर्वें = ??;
रघुवरं = the best of the Raghu race;
सीतापतिः = the lord or husband of sita i.e. Rama;
सुंदरं = the beautiful one;
काकुशस्य = Rama literally one who is standing on the hump of a bull;
करुणार्णश्व = ocean of mercy;
गुणनिधिः = the reservoir or repository of good qualities;
विप्रिपवं = the dear Brahmin;
धामकं = relating to Dharma, religion or good conduct;
राजेंद्र = King of kings;
सत्यसंधं = the man who is bound to be truthful;
दशरथसनवं = the son of Dasaratha;
श्रयामरभुम = the dark complexioned one;
शांतमूत = peace or serenity personified ; embodiment of tranquility .
वंदे = I bow ; I worship;
लोकाभिरां = ??;
रघुकुलितलकं = the mark on forehead or jewel of the Raghu dynasty;
राघवं = Raghava, Rama;
रावणार्धि = the enemy of Ravana;

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतयेन नमः ॥ ॥

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

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

श्रीरामचंद्रचरणौ मनसा स्मरामि ।
श्रीरामचंद्रचरणौ वचसा गृणामि ।
श्रीरामचंद्रचरणौ शिःरसा नमामि ।
श्रीरामचंद्रचरणौ शरणं प्रपये ॥ ॥

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..

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion-personified.
Rama, the jewel among the kings, is ever victorious, Him I worship, by Him the demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please liberate me..

रामो राजमणि: सदा विजयते रामं रमेशं भजे ।
रामेणाभिहता निशाचर्चमू रामाय तस्मै नमः ।
रामात्मास्ति परायण परतरं रामर्त्य दामोस्यः ।
रामे चिन्तत्वय: सदा भवतु मे भो राम मामुः ॥ ॥

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;
राम = Rama;
रमेशं = the lord of ramA, Shiva;
भजे = I worship;
रामेणाभिहता = those struck by Rama;
निशाचर्चमू = army of demons active in night;
रामाय = to Rama;
सार्थश्चोकसंहिताः

तस्मै = to him;
नमः = bowing; salutation;
रामान्नारित्तं = ?? ;
परायणं = exceeding;
परतरं = better than the other;
रामस्य = Rama's;
दासोस्यहं = I am the servant;
रामे = Oh! RAmA!;
चित्तलयः = the place where the consciousness finds interest or one whose mind is absorbed in something;
सदा = always; ever;
भवतु = Let or may it be so; let or may it happen.;
मे = to me or my;
भो = at (indec.voc.) (respectable form of greeting) Sir;
राम = Oh! Rama;
मामुदर = ?? ;

नीलांबुजःनामलकोमला
सीतासमारोपितवामभागम।
पाणौ महासायकचारुचापं
नमामि रामं रघुवंशानाथम्।।

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!.

नीलांबुजःनामलकोमला = the one having the body resembling blue black lotus;
सीतासमारोपितवामभागां = the one with the left side on which SIta is seated i.e. Rama;
पाणौ = in the hand;
महासायकचारुचापं = 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 शाश्वतमप्रमेयमनवं निर्वर्णशान्तिप्रदं
बहुशास्युपीन्द्रसेवमनिषं वेदान्तवेच्यं विभुं।
रामाव्यं जगदीशरं सुरगुं मायामनुष्यं हरि
वन्देर्द्वम करुणाकरं रघुरं भूपालचूडामणिम्।॥

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;
शाश्वतमप्रमेयमनवं = Permanent, immeasurable and ancient i.e. not-new;
निर्वर्णशान्तिप्रदं = ?? ;
बहुशास्युपीन्द्रसेवमनिषं = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;
वेदान्तवेच्यं = the one knowable through the Veda’s;
विभुं = ether; space; time; supreme ruler; god;
रामाव्यं = said to be or known as Rama;
जगदीशरं = the lord of the world;
सुरगुं = the preseptor of the gods i.e. Brihaspati;
मायामनुष्यं = ?? ;
हरि = Lord Hari;
वन्दे = I worship;
करुणाकरं = bestower of mercy;
रघुवरं = the best of the Raghu race;
भूपालचूदामणं = the one who is the Protector of the earth and
also who is like the crest-jewel;

वन्दे रामं सचिदानन्दं वन्दे रामं सचिदानन्दम्।
शरणागतं जनपालकं शरणं विन्धहरं सुखशान्तिः करणम्।
परं पदं मञ्जुरं अरविंदं वन्दे रामं सचिदानन्दम्।
परं पावनं प्रियं रूपं परमेशं शुभं शक्तिः स्वरूपम्।
स्वैवारं महा सुखं कंदं 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;
विन्धहरं = the one who removes all hurdles or obstacles;
सुख = happiness;
Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita, the son of Kaushalya; victory of Sri Ram, victory to kind Ram, victory to Sri Rama, victory to the grace-giver Ram.
Oh! venerable Rama; husband of Sita; vocative for addressing a male; etc.

Oh! the victorious Rama; at (M.nom.) victory; kind; compassionate; 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;
सहृद्यनाम = 1000 named;
तत्तुल्ये = the one equal to that;
राम = Oh! Rama;
नाम = namename;
वरानने = Oh! the one with a beautiful face;

वैदेहीसहित सुरुदमतः हेमे महामण्डपे
मध्ये पुष्पकमासने मणिमये वीरासने सुसिद्धवतः ।
अमे प्रणायवति प्रमोदनन्ते तत्त्व मुनिन्यः परं
व्याक्यान्ते भरतानां भक्तिविद्धः परिवृत्त रामं भजे ध्यामलम ॥

वामे भूमिसुतां पुरुषं हनुमानं पश्चात् सुभित्रासुतः
शानुमते भरतस्त्रां पार्श्वदन्तयो वाच्याविकोणेषु च ।
सुधीरवश विभीषणश्च युवराजं तारासुतो जाम्बवान्
मध्ये नील सरोज कोमलरुचिं रामं भजे ध्यामलम ॥

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 architectured Pushpah with Hanuman in the fore expostulating the highest philosophy with the Rishis offering explanation thereon and surrounded by Bharata and others.

(alternate)

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

वेदेहीसिहतं = the one with VAidehi or Sita;
सुरुदुमतले = under the heavenly tree;
हेमे = Hema the golden one;
महामणपे = in the great Hall;
मध्ये = in the midddle;
पुष्पकमासने = in the seat of ‘pushpaka’ plane;
मणिमये = Oh! full of gems;
वीरासने = in a Yogic Asana posture called Virasana or in a kingly seat;
सुरिस्थत = well-positioned; well-established;
अधे = in the front or first place in front of;
वाचयित = causes to be read;
प्रभजननुते = Oh! daughter of Prabhanjana, shatterer or destroyer;
तत्त्वं = that thou;
मुनिभ्य: = for or from the sages;
परं = supreme; great; the ultimae;
व्याख्यान्त = the end of the discourse or explanation;
भरतादिभि: = By Bharata and others literally beginning with Bharata;
परिवृतं = the surrounded;
रामं = Rama;
भजे = I worship;
श्यामरं = the dark complexioned one;
वामे = on the left side;
भूमिसुता = the daughter of the Earth, Sita;
pur: = fortified town; city; also refers to human body;
च = and;
सार्थश्रोकस्त्रह

हनुमान = of Hanuman;
पः = Air; wind; leaf; egg;
चात = ?? ;
सुमित्रासुतः = the son of Sumitra i.e. Lakhsmana;
शानुभो = a brother of Rama by that name; lit: the slayer of enemies;
भरतः = Bharata;
च = and;
पार्श्वदलयो = at On both sides;
वायुकपण्य = vayu and others in the corners;
च = and;
सुभीवः = the chief of the monkeys who helped Rama;
च = and;
विभीषणः = Vibishana, a younger brother of Ravana;
च = and;
युवराजः = prince regent;
तारासुतो = the son of Tara refers to Angada;
जाम्वानः = a chieftain of bears an important character in the Ramayana;
मध्ये = in the middle;
नील = blue stone or gem;
सरोज = lotus;
कोमलसिं = ?? ;
रामं = Rama;
भजे = I worship;
दयामर्तः = the dark complexioned one;

सकृदेव प्रपन्नाय तवास्मीति च याचते ॥
अभ्यं सर्वभूतो ददायेतुद्व वते मम ॥ ॥

(RAmAbhaya from ShrImad RAmAyaNa)
Whoever seeks My refuge saying I have become Yours,
to him and to all other living things
I will give My protection - freedom from fear, this is My vow..
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,
early whom are Bharata and Shatrughna fanning, and Hanuman is in front
desiring Ram passionately,

कोमलाः विशालाः इन्द्रनील समप्रभम ।
दुःखिणाः दशरथ्य पुनर्यक्ष्यण तत्परम ।
प्रप्तो ठक्करण सेव सहस्र कनक प्रभम ।
पार्थ भरत दश्य चामर ल्युक्कान्ति ।
अघटन्त्वः हनुमत्तं रामानुमह कांक्षिणम ॥ ॥

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,
early whom are Bharata and Shatrughna fanning, and Hanuman is in front
desiring Ram passionately,
Please be present in all your splendour, in front of me, Oh Lord of Hanuman, who went through so much agony in separation from Sita devi, whose splendour and sparkling brilliance was evident to all and who is renowned for slaying the ten headed Ravana.
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;
शंकर = to Shankara;
गीयमानपुण्यनामकीतं = the hymn being sung having sacred names;
जानकीमनोहरं = the one who captures Janaki’s mind i.e. Rama;
श्रीरामचन्द्रम = Rama;
भजे = I worship;

मनोजवं माततुल्यवेगगम् ।
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुर्थ्यम् ।
श्रीरामचूर्तं 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 slokam salutes Hanuman as the one, who is as fast as the mind and equalling His father ( VAyu) in His speed of travel. He is saluted as the MahA yOgi, who has conquered His IndriyAs ( senses) and as the foremost among the learned and as the supreme leader of the monkey army as well as the great messenger of Sri RAmA..

अतुलतबलधामं हेमशैलाभदेहं
दनुजवनकृशानं ज्ञानिनामश्रणयम् ।
सकलगुणिनधानं वानराणामधीशं
रघुपितिूयभं नमािम ।
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 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;
निर्भयत्वं = fearlessness;
अरोगता = freedom from disease;
अजाध्यं = opposite of jADyaM or stupidity or dullness or frigidity or foolishness meaning bright in intellect;
वाक्युत्तवं = eloquence in speech;
= and;
हनूमत्मरणाभ्वेत = 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..

यत्र यत्र रघुनाथ यत्र रघुनाथ कीर्तनं
तत्र तत्र कुतमस्तकाङ्क्षितमः ।
भाष्यवारि परिपूर्ण लोचनं
मारुति नमत राक्षसात्त्वकम् ॥ ॥

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

यत्र यत्र = where ever;
रघुनाथ = Oh! the lord of the Raghu dynasty;
कीर्तनं = eulogising or praising hymn or work;
तत्र = there;
तत्र = there;
कृतमस्तकान्तिः = the one with the bent head and folded hands;
भाष्यवारिः = raining tears (tear-drops);
परिपूर्ण = complete; perfect;
लोचनं = eye;
मारुतिः = Hanuman;
नमत = bow; salute;
राक्षस = demons;
अन्तर्क्रं = exterminator;

करचरण कृतं वाकायजं कर्मं वा।
श्रवणनयनजं वा मानसं वापराधं।
विहितमविहितं वा सर्वमेतत्क्षमस्व।
जय जय करुणाये श्रीमहादेव शाम्भो॥॥

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;
कृतं = that which has been done;
वाकायजं = born of or resulting from words and body or action;
कर्मं = 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;
अपरार्थ = faults, wrong deeds;
बिहितविहितं = knowingly or unknowingly;
वा = or; also; like; either or;
सर्वेक्ष्मस्य = forgive all this;
जय = at (M.nom.) victory;
जय = at (M.nom.) victory;
कुणावपि = ocean of mercy;
श्रीमहादेव = Oh! great Lord Shiva;
शम्भो = Oh! Shiva or happy person;

कपूरगौरं कुणावतारं
संसारसारं भुजगन्धारम्।
सदा वसन्तं हुद्यारविन्दे
भवं भवानीसहितं नमामि॥ $॥$

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

कपूरगौरं = ?? ;
कुणावतारं = embodiment of mercy;
संसारसारं = the essence of worldly or family-life;
भुजगन्धारं = one who is having the king of snake as the garland
or necklace, Shiva;
सदा = always; ever;
वसन्तं = the one who is living or dwelling or the spring season;
हुद्यारविन्दे = 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
सुगन्धिः पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्
मृत्योमुर्शीय 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;
सुगन्धिः = the one who is fragrant;
पुष्टिवर्धनं = that which increases nourishment;
उर्वारुकमिव = like the cucumber;
बन्धनान् = ?? ;
मृत्योमुर्शीय = ?? ;
मामृतात् = ?? ;

नमस्ते रुद्रमन्यव उत्तोत इष्वे नमः ।
नमस्ते अस्तु पञ्चने बाहुभ्या-मुत 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;
रुद्रमन्त्यव = to Shiva’s anger;
उतोत = and then;
इष्टवे = for the bow;
नम= = bowing; salutation;
नमस्ते = 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;
पन्नवे = to the bow-bearing one;
बाह्य-मुत = ?? ;
ते = to you or your (here:poss.);
नम= = bowing; salutation;

ॐ िशव ॐ िशव, परा०रा िशव ओ०का० िशव तव शरणम् ।
नमामि शंक्र भजामि शंक्र उमामहे०श्रू 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;
शिव = of Lord Shiva; auspicious; favourable; propitious;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शिव, = ?? ;
परा०रा = greater than the great; the most supreme;
शिव = of Lord Shiva; auspicious; favourable; propitious;
ओ०का० = relating to the Brahman or the ‘OM’ mantra;
शिव = of Lord Shiva; auspicious; favourable; propitious;
तव = your your;
अर्पणं = seeking refuge or surrender;
नमामि = I bow; salute; pay my respects;
शाहुर = Oh! Shankara, Shiva lit.one who grants good or auspicious things;
भजामि = I worship;
शाहुर = Oh! Shankara, Shiva lit.one who grants good or auspicious things;
उमामहेश्वर = Oh! Shiva with Parvati or adj.;
तव = your;
शाहुर = seeking refuge or surrender;

वन्दे उमापितं सूरगुणं तव जगत्कारणम् ।
वन्दे पञ्चगृहुं मृगधरं तव पितम ् ।
वन्दे सूर्य शशां विनयन तव मुकुं ् ।
वन्दे भक्तजनाधर्यं च वर्दं वन्दे शिवं शाहुरम् ।
ॐ नमः शिवाय ॥ ॥

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

वन्दे = I worship; bow;
उमापितिं = the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;
सूरगुणं = the preseptor of the gods i.e.Brihaspati;
वन्दे = I worship; bow;
जगत्कारणं = the cause of the world;
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.
अपसर्फन्त्तु = 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;
भूमिस्थिता: = on the earth or ground;
ये = they who;
भूता = one who has taken some form or come to a certain state;
विन्दकतारस्ते = ??;
गच्छन्तु = let them go;
शिवाज्या = by Shiva’s command or orders;

तीक्ष्णंदंग्ध महाकाय कल्पान्तद्हनोपम ।
भैरवाय नमस्तुभ्यमन्त्राः दातुमहैसि ॥ ॥

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

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

मञ्जरं भगवनं शंभुं: मञ्जरं वृषभद्वजः: ।
मञ्जरं पार्वतीनाथं मञ्जरायतनो हर: ॥ ॥

Auspicious is the splendent Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara..
मक्खं = auspiciousness; welfare; well-being; good things;
भगवान् = God; or a respectable person one who possesses the
bhaga -a cluster of good things including wealth and happiness;
शंभुः = an epithet of Shiva;
मक्खं = auspiciousness; welfare; well-being; good things;
वृषभजः = the one having the bull in his flag;
मक्खं = auspiciousness; welfare; well-being; good things;
पावतीनाथो = Parvati’s consort i.e. Shiva;
मक्खायतनो = bringing good fortune or auspiciousness;
हरः = Lord Shiva literally one who removes or steals or destroys ignorance.;

तत्पुरुषाय विवहे । महादेवाय धीमहि ।
तत्रौ रुद्रः प्रचोदयात् ॥ ॥

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

तत्पुरुषाय = ?? ;
विवहे = offering;
महादेवाय = to Shiva;
धीमहि = May meditate;
तत्रौ = ?? ;
रुद्र: = Shiva;
प्रचोदयात = inspire; kindle; urge; induce;;

अर्थ मे हस्तो भगवानयं मे भगवत्तर: ।
अर्थ मे विश्वमेष्टोद्य शिवाभिमर्दन: ॥ ॥
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;  भगवत्तरं = one who is more godly than the other(s);    अयं = this one;    मे = to me or my;    विश्वभेषजयोवं = ?? ;    शिवाभिमर्शनं = ?? ;

असितगिरिसमस्यात् कजलं सिंधूपायेः
सुरतरुवरशाखा लेखनी पत्रमूर्तिः ।
स्थिरति यदि गृहित्वा शारदा सर्वकारं
तदपि तव गुणानामीश्व 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!
असिदगिरिसमस्यात = like (samaM) a black (asita) mountain (giri);
कलं = eye ointment; collyrium or black ink;
सिंगुपात्रेः = in the pot (pAtra) of ocean (si.ndhu) [7];
सुरतरुवर = the heavenly tree;
शाख = a branch;;
लेखनी = writing instrument;
पत्र = leaf; page;
उर्वी = earth;
रिखति = writes (likha);
यदि = if;
गृहीत्वा = while holding;
शारदा = goddess worshipped during the autumnal season sharad as
Durga, LakShmi and Sarasvati;
सर्वकालं = for ever;
तदिप = even then;
तव = your;
गुणानां = of the good qualities;
ईश = Hey Isha[8];
पार = end; other side;
न = no;
वाति = goes;

षडाननं कुद्रमरकर्कवर्
महामति दिवमयूरवावहनम्।
रुद्रस्य सूरुं सुरसैन्यनाथं
गुहं सदा शारणमहं प्रपचे॥

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

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.
Guha refers to lord Karthikeya; 
Devaseena = a female of that name, also army of gods; 
Bharte = for or to the Lord; 
Namaste = greetings, salutations to you; 
Kulambushanaya = ??; 

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

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

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

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

या कुन्देन्द्रु तुषार हार प्रवत्त्वा या शुभ्रव्यावतात् ।
या वीणावरद्गः मंडितकरा या श्रेतपद्यासनाः ।
या बहुस्वर्त्यत्ताद्भ्रूर्म्युत्तिभिः सदा वंदिता ।
सा मां पातु सरस्वती भगवती नि:श्रेष्ठजाण्ड्यापहा ॥ ॥

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..

भ्यायेत् = Let us meditate; 
पद्मासनस्यो = the one standing in the seat of a lotus; 
विकसितवदनां = the one with a blossomed pleasant face; 
पद्मप्रप्यताःक्षी = the one with long eyes resembling lotus leaves; 
हेमाभां = she who is having the brightness of gold; 
पीतवश्च = Yellow clothing or dress; 
करकलिततस्मेमपदश्र = the one wearing the shining golden lotus in the hand; 
वराश्री = the one with a beautiful form or personality; 
सर्वाङ्गारुप्यक्षार्वः = the one along with all kinds of ornamentation and decoration; 
सततमभयदां = the who offers protection or refuge always; 
भक्तनिशां = one who is soft or kind to the devotees; 
भवानी = the female goddess bhavanI who controls or manages the creation; 
श्रीविवां = Goddess Shrividya, one form of Goddess Shakti; 
शान्तमूर्ति = peace or serenity personified ; embodiment of tranquility.; 
सकलसुपनरताः = praised by all the gods; 
सर्वसंप्यतद्वदा = the giver of all kinds of wealth and prosperity; 

जय जय देवी चराचरसारे कुचयुगशोभित मुक्ताहरे ।
वीणापुस्तकारंजितहस्ते भगवति भारति देवी 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.
नमस्तेस्तु महामाये श्रीपिठे सुपूजिते।
शालाक्रंगदाहस्ते महालक्ष्मि नमोऽस्तुते॥

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

नमस्तेस्तु = Salutations unto Thee;
महामाये = Oh, goddess of great illusory powers;
श्रीपिठे = in the respected and exalted place particularly of goddess shakti;
सुपूजिते = Oh! the one worshipped by the gods;
शालाक्रंगदाहस्ते = One having the conch shell and the mace in the hands;
महालक्ष्मि = Oh! MahalakShmi;
नमोऽस्तुते = Salutations unto Thee;

पद्धान्ते पद्धविपघायते पद्धपिये पद्धदश्यायत्वंक्षि।
विश्वपिये विष्णुमनोऽनुस्मृते त्तत्त्वादपि यथि सत्त्वथस्व॥

Paddhanante paddhavipaghatre paddhapitre paddhadashyatakshi.
Vishwapiye Vishnumanohansumante tatpadapibi yathiyate satthvastv. || ||
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;
पद्मः = ?? ;
विपद्मप्रते = ?? ;
पद्मप्रिये = Oh! lotus loving one;
पद्मदलाल्यत्तत्कि = the one having eyes resembling lotus petals;
विश्वप्रिये = Oh! the one who is dear to the Universe;
विश्वलोकसुकृते = Oh!. the one going in tandem with Vishnu’s mind;
तत्वयादपद्रे = your lotus-like feet;
मैति = in me;
सत्यवाचस्व = Put me in the presence of;

सर्वक्षे सर्ववर्द्ध सर्वदुः भयध्रि ।
सर्वदुःख हरे देवि महाल्क्ष्मि नमोऽस्तुते ॥ ॥

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

(alternate)

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

सर्वेऽ = Oh! the knower of all;
सर्ववद्रे = Oh! the giver of all boons;
सर्वेदुष = all kinds of bad things;
भयेद्रि = Oh! one who creates terror;
सर्वेदुःख = all kinds of sufferings; troubles;
हरे = OH! hari;
देिव = Oh! goddess;
महालि = Oh! MahalakShmi;
नमोऽुते = Salutations unto Thee;

ललकमी श्रीरसमुद्राराजतनयां श्रीरजैमेश्वरी
दुर्गीभूतसमस्तदेववनितां लोकेकदीपाभुराम।
श्रीमनमन्त्रकाक्षलुभविभवबंधुकर्गास्ताधरां
त्वा श्रीलोककुटिम्बिनी सपसिजां वत्ने मुकुंदप्रियाम॥

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)..

ललकमी = to LaxmI;
श्रीर = water, milk;
समुद्र = the ocean;
स्मरामिनित्येदेवेशित्वया प्रेणित मानसः ।
ल्लादात्त्व बिर धृत्वा भजामि परमेश्वरीम् ।
ॐ महालक्ष्मे 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..
Oh Goddess, you bless us with intellectual as well as material wealth, and give us worldly enjoyments as well as liberation from this cycle of births and deaths. I always salute you, Oh Goddess MahalakShmi, the embodiment of all prayers..

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

वन्दे पद्मकरां प्रस्ववदनां सौभाग्यदां भाग्यदाम् ।
हरस्ताभ्यामभवादां मणिमणिनां विधेयभूषिताम् ॥ ॥

I worship that Goddess whose hands are delicate like lotuses,
with a pleasing countenance and who grants all
auspicious things and good fortune, whose hands, which
are adorned with ornaments and beautiful gems of all kinds,
are a source of refuge to all devotees..

वन्दे = I worship; bow;
पद्मकरां = the one having lotus-like hands;
प्रस्ववदनां = the one with pleasing face;
सौभाग्यदां = the one granting the good and auspicious things;
भाग्यदां = one who grants good fortune;
हरस्ताभ्यामभ्वादां = the one giving freedom from fear through the two hands;
मणिमणि: = through groups of gems;
नाना = many; several;
विध्ये: = by several or different ways or kinds;
भूषिता: = the one decorated with ornaments;

भक्तापीष्टप्रदाम् हरिहर वद्यादिभि: सेविताम् ।
पार्थ्य पञ्जम शापवचनियिथियं क्रिताम् सदा शक्तिभि: ॥ ॥

I salute to this Goddess who always symbolises
power and who grants all the boons
that are sought by her devotees, who has the two undiminishing
treasures in front of her, and is worshipped and served
even by the trinity of Brahma, Vishnu, Shiva and other Gods..
सार्थकश्रृङ्खला

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

मातनमामि कमले कमलायताितकिर
श्रीविश्वुतकमल वासिनि विश्रामाति।
क्षीरोदजे कमलकोमल गर्भं गाओः
लक्ष्मी! प्रसीद सततं नमतां शरणे॥ ॥

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.

माति = mother;
नमामि = I salute;
कमले = Kamala (LakShmi);
कमलायताितकिरि = Oh! the one with lotus-like long eyes;
श्रीविश्वुतकमल = Vishnu’s lotus-like heart;
वासिनि = Oh! the dweller;
विश्रामाति = 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;
गर्भं = relating to the womb;
गाओः = 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;
शरणे = Oh! the one worthy for seeking refuge;
महालक्ष्मी च विश्वाहे । विष्णुपत्ती च धीमहि ।
तत्त्वो लक्ष्मीः 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;
विश्वाहे = offering;
विष्णुपत्ती = the consort of Vishnu i.e.LakShmi;
च = and;
धीमहि = May meditate;
तत्त्वो = ??;
लक्ष्मीः = Oh! LakShmi;
प्रचोदयात् = inspire; kindle; urge; induce;

ॐ ह्रीम श्रीम क्रीम 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 = ??;
समुद्रसने देवि पर्वतस्तनमण्डले ।
विष्णुपलि नमस्तुभ्यं पाद्यशं क्षमस्वमे ॥ ॥

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

सवं मािल मािलये शिवे सवर्ष राधिके ।
शारणे च्यमङ्के गारी नारायणी नमोऽस्तुते ॥ ॥

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

सवं = all;
मािल = at (N) auspiciousness; welfare; well-being; good things;
मािलये = Oh! the giver of auspiciousness; well-being;
शिवे = Oh! auspicious one; Oh! Shiva’s consort;
सार्थशोकसंह्रह

सार्थर्थ = for the attainment of all wealth or ends;
सार्थकेन = Oh! the one who can get things done;
शरणेये = Oh! the one worthy for seeking refuge;
व्यम्बकेन = Oh! three-eyed goddess;
गौरी = goddess Parvati or a lady of white fair complexion;
नारायणी = Narayani or Durga;
नमोऽञ्जुः = Salutations unto Thee;

या देवी सर्वभूतेषु मातृपपेण संस्थिता ।
या देवी सर्वभूतेषु शक्तिकृपेण संस्थिता ।
या देवी सर्वभूतेषु शान्तिकृपेण संस्थिता ।
नमस्तस्य नमस्तस्य नमस्तस्य नमो नमः ।
ॐ अम्बाये नमः ॥ ॥

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

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

goddess;  

अन्नपूर्ण सदापूण शंकरः प्राणवद्धमेइ ।  
झान वैराग्य सिद्ध्यं भिख्षां 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;  
सदापूण = Oh! ever-complete!;  
शंकरः = Shankara; one who grants auspicious things; Shiva or  
a person by that name;  
प्राणवद्धमेइ = Oh! goddess you are dear to your lord as dear as life;  
झान = ?? ;
वैरा = without passions; having overcome emotions;
सिच्छर्थ = for the purpose of materialisation;
भिस्ता = ?? ;
देहि = Give;
च = and;
पावती = goddess Parvati, Shiva’s consort;

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.

मुर्ता = pearl;
बिदुम = coral;
हेम = gold;
नील = sapphire;
धवल = white;
छाया = shadow, reflection, lustre, hallucination;
ईक्षण = eye;
त्रीक्षण = the one with three eyes;
इन्दुकल्प = moon light, moon phase;
तत्त्वार्थ = the ultimate truth, Brahma;
गायत्री = (to) the goddess or mantra known as ‘gAyatIr’;
नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै 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;

नारायणिः महामायेः विष्णुमायेः सनातनि।
प्राणाधिदेवि कृष्णस्य मामुः भवार्णवात्।
ॐ कृ राधायঃ 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;
महामायेः = Oh. goddess of great illusory powers;
विष्णुमायेः = Oh! the illusory power or Maya of Vishnu;
सनातनि = Oh! the ancient one;
प्राणाधिदेवि = ?
कृष्णस्य = Krishna’s;
मामुः = ?
भवार्णवात् = from the ocean of ‘bhava’ births and deaths;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
कृ = ?
राधाय = to Radha;
नमः = bowing; salutation;

विश्वेश्वरीं जगद्धारीं स्थिति संहार कारिणीम्।
निन्द्रा भगवतीं विष्णोरुत्तमं तेजस: 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;
वराभयकरी = the one who grants boons and refuge;
सौन्दर्य = beautiful;
रलाकरी = the maker of gems or the sea which contains gems;
निर्दृतांखिला = 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 Vindhyā mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging to Lord Shiva’s and Vishnu’s families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..
विष्णुविलासिनि = Vishnu’s entertainer;
जिष्णुनुरे = Oh! the conquering one;
भगवति = Oh goddess!;
हे = vocative for addressing a male;
शिष्ठिकण्ठकुटुंबिनि = 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;
महिषासुरमरिदिनि = Oh! crusher of the Mahishasura demon;
; 
रम्यकपिदिनि = ?? ; 
शैलसुते = Oh! the daughter of the mountain;

चतुभुजे चन्द्रकलावतेसे 
कुचोते कुड़ुमरागशोणे । 
पुण्ड्रक्ष्य पार्ष्य्य 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;
चन्द्रकलावतेस = (with) ornaments (avata.nsa) sparkling like moonlight (cha.ndrakala); 
कुचोत = one with elevated (unnata) breasts (kucha);
कुंकुमराग = color (rAga) of saffron (kumkuma);
शोण = red;
पुण्ड्रशु = with eyes (Ixu) like lotus (puNDra);
पाषं = ?? ;
पुष्पवाण = at (M.nom.) one having flowers as arrows; generally refers to Cupid;
नमस्ते = I salute (namaH) to you (te);
जगदेकमातः = unique mother (ekamAtaH) of the worlds (jagat);

श्राब्धी माहेश्वरी चैव कौमारी वैणवी तथा ।
वाराही च तथेन्द्राणी चामुन्डा सत्समातः ॥ ॥

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

ब्राह्मी = relating to Brahman (godhead);
माहेश्वरी = 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 = ?? ;
चामुन्डा = an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
सत्समातः = the seven Mothers;

पृथ्वी त्यया धृता लोका देवि त्य विष्णुना धृता ।
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;
त्वया = by you;
धृता = having borne or worn; the female one who is bearing or wearing;
लोका = of the worlds; the people;
देवि = Oh! goddess;
त्वं = you;
विष्णु = by Vishnu;
धृता = having borne or worn; the female one who is bearing or wearing;
त्वं = you;
च = and;
धारय = take the form; bear or wear;
मां = me;
देवि = Oh! goddess;
पवित्र = sacred one;
कुरु = do;
आसनम् = seat;
स्थाणिदलम् = ?? ;

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.
कात्यायन्ये च विचरेऽ कन्यकुमार्ये धीमहि।
तथा दुर्गा प्रचोदयत॥ ॥

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 भीतिमोक्षतन्तोऽः
स्वस्थ्ये सिम्बरता मतिमतीव शुभादासि।
दुर्गिघुः के भवहरिणी का त्यदन्तया
सर्वोपकार करणाय सदाधविता।
ॐ दुर्गाये नमः॥ ॥

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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; |
| दरसि = You destroy; | भीतिमशेशजन्तो: = the entire fear of the living beings, without |
| लिःॆता = ??; | लिःॆता | मतिमतीव = ??; |
| श्यूमाः = the auspicious one; | ददािस = You give; |
| दारिश्वुःख = difficulty or unhappiness or sorrow caused by poverty; | भयहािरणी = the one who removes fear; |
| का = who; | का |
| त्यदन्त्या = ??; | त्यदन्त्या |
| सर्वोपकार = helping all; in favour of all; | सर्वोपकार |
| करणाय = for the sense organ; | करणाय |
| सदाििचा = ??; | सदाििचा |
| अः = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra; | अः |
| दुः = ??; | दुः |
| दुर्गाः = to goddess DurgA; | दुर्गाः |
| नमः = bowing; salutation; | नमः |
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..

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सर्वस्वरूपे सर्वशोभा सर्वशक्ति समन्विते ।
भयेभ्याभार्ति नो देवी दुर्गा देवी नमोहस्तुते ॥ ॥

Oh! the one having all forms or the one having all in one’s form; to all; the all powerful; when followed; Save or protect from fears; us or to us or ours; Oh! goddess; Oh! Durga!; Oh! goddess; Salutations unto Thee;

सर्व भवंतु सुखिनः सर्वं संतु निरामयः ।
सर्वं भद्राणि पदवंतु मा कश्चिदं दुःखभाग्यवेत् ॥ ॥

May them be so or let them be so or let them happen; happy people; all; May them be so;
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 = ?? ;
भुनक्रु = let one protect or save or nourish;
सहवीर्य = along with strength;
करवाहें = ?? ;
तेजिव = one possessing brilliance or energy; vigour or shine;
नावधीतमस्तु = ?? ;
मा = do not;
असतो मा सद्भयः तमसो मा ज्योतिर्गमयः
मृत्योर्मो अमृतं गमयः
ॐ शांतिः शांतिः शांतिः

Om Lead us from untruth to truth, from darkness to light,
from death to immortality. Om Peace Peace Peace.
One who thinks of Ganesha, Sarasvati, Surya, Shukra and Brahaspati (these five) everyday, his word will be treated as equal to the sayings of the vedas.

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

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
भद्रे = well-being; welfare;
कणःभिः = through the ears;
शृणुयाम = May we hear;
देवः = gods;
भद्रे = well-being; welfare;
सार्थशोकसन्ध्रह

पश्चेमाशिभ्यंजनः = May we the maintainers of the sacred fire see with our eyes;
सिथार्येन्द्रसूत्रयान्सतीमिः = ?? ;
व्यषोम = We may occupy; obtain; reach;
देवविदित = that which is fit for the godsthe welfare of the gods;
पदामु = that life span;

स्वस्ति न इन्द्रो बृहस्पती: ।
स्वस्ति न: पूषा विभ्रवेदः: ।
स्वस्तिनस्ताक्षर्याँ अरिषष्टेमिः: ।
स्वस्तिनौ बृहस्पतिदंष्ठातु ॥ ॥

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

स्वस्ति = well being;
न = NoNot; no;
इन्द्रो = indraH, chief of demigods;
बृहस्पती = an epithet of Indra the chief of gods;
स्वस्ति = well being;
न: = us; to us or ours;
पूषा = the sun;
विभ्रवेदः = those who know the Universe;
स्वस्तिनस्ताक्षर्यां = Let Garuda grant us well-being;
अरिषष्टेमिः = one who has a perfect, healthy wheel or orb, Sun;
स्वस्तिनौ = ?? ;
बृहस्पतिदंष्ठातु = ?? ;

ॐ शं नो मित्र: शं वरुण:। शं नो भवत्वर्मा।
शं न इन्द्रो बृहस्पत:। शं नो विभ्रवःकः।
नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मसि।
त्वमेव च प्रत्यक्षं ब्रह्म वदिष्यायमि। ऋद्वते वदिष्यामि।
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;
भवत्वर्यमा = 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;
धृष्टपति: = 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;
विष्णुरुक्तमः = the great steps taken by Vishnu;
नमो = bowing; salute;
व्रहणे = to the Brahman;
नमस्ते = greetings, salutations to you;
वायो = wind’s;
त्रमेव = you alone; you only;
प्रत्यक्षं = directly perceivable, before one’s very eyes;
ब्रह्मसि = Brahman, you are;
त्रमेव = 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;
विदिष्यामि = I shall speak ; utter;
सत्यं = the truth;
वार्तां = the speaker;
अवतु = May or let god or someone protect me; protect;
मां = me;
अवतु = May or let god or someone protect me; protect;
वक्ताः = 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.

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

आरोग्यः = good health;
प्रदातु = May give me or us;
नो = us or to us or ours;
दिनकरः = the sun, the day-maker;
चन्द्रोपशो = ??;
निर्मलः = without any dirt or polluted material, i.e. pure;
भूति = well-being; welfare; prosperity;
भूमसुतः = the son of the Earth;
सुर्यासुतनयः = the son of sudha.nshu, moon;
प्रज्ञा = conspicuousness;
गुरुगीरवं = felicitation of teachers;
काव्यः = poem; poetry;
कोमलवाक्वलासमतुलः = ??;
मन्दो = dull-witted; slow;
मुदं = happiness;
सर्वदा = ever; always;
राहुःबलः = ??;
विरोध-शमनं = ??;
केतुः = south Node;
कुलस्योम्बाचित = ??;
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;
सबैः = all people’s;
स्वस्तिभवतु = Let there be well-being;
सबैः = all people’s;
शान्तिभवतु = Let there be peace.;
सबैः = all people’s;
पूण्य = full of; complete; infinite; whole; undivided;
भवतु = Let or may it be so; let or may it happen.;
सबैः = all people’s;
मंदिर = auspiciousness; welfare; well-being; good things;
भवतु = Let or may it be so; let or may it happen.;
सबैः = all;
भवन्तु = Let them be so or let them happen. May they happen.;
सुखिनः = happy people;
सबैः = all;
सन्तु = Let them be;
निरामयः = without any illness or affliction or disease;
सबैः = all;
भद्राणि = good or auspicious things; those which end in happiness or welfare;
पश्यन्त्वु = let them see;
मा = do not;
कः = who;
चिद = thought; intelligence; consciousness part of the mind;
दुःख = sorrowful; unhappy;
भाग्यविन = Let one become a beneficiary or partaker or shareholder of the fortune etc.;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द = joy; delight; happiness;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द = joy; delight; happiness;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द = joy; delight; happiness;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
आनन्द = joy; delight; happiness;

ॐ विश्वानि देव सवितुरितिनि परासुव ।
यदु भद्रे 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;
विश्वानि = literally: the worlds or Universe;
देव = Oh! god Oh! God!;
सवितुरितिनि = Oh! suryanarayan, the sins;
परासुव = bless us after removing sins;
यदु = That which;
भद्रे = well-being; welfare;
तत्रु = ?? ;
आसुव = grant ; bless one with;

ॐ तत्तथुर्वेदविविं पुरस्ताच्छकमुचरत् ।
पश्येम शरदः शात जीविम शरदः शातं
श्रुणुयाम शरदः शात प्रब्वाम शरदः शातं
अदीना: स्वाय शरदः शातं भूयवध 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.nlAra’ mantra;
तच्छृद्वंधि = that Sun which is like eyes overseeing the welfare of the gods;
पुरस्ताध्यक्षमुःच्यरत् = ?? ;
पदयेम = 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;
प्रबवाम = May we be talking;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अदीना = those who are not poor or humble or in a miserable plight;
स्वां = ?? ;
शरदः = autumn seasons;;
शतं = cardinal number 100;
भ्रयः = ?? ;
च = and;
शरदः = autumn seasons;;
शतात् = from 100;
स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।
न्यायेन मार्गेण महीं महीशां ।
गो ब्राह्मणेः शुभमस्तु नित्यं ।
लोकोः 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;
न्यायेन = 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 = Brahmins;
शुभमस्तु = Let auspiciousness be there;
नित्यं = ever; permanent;
लोकोः = 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 वर्षन्तः पर्जन्यः पृथ्वी शस्यशालिनी ।
देशोऽयं क्षोभर्हितः 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..

अपकामन्तु भूतानि पिशाचः सर्वंतोदिशाम्।
सर्वेषांविरोधेन यज्ञकर्म समारम्भे॥ ॥

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;
सर्वंतोदिशाम् = in all directions;
सर्वेषां = ?? ;
अविरोधेन = without opposition, smoothly;
यज्ञकर्म = activity relating to sacrifice;
समारम्भे = started well;
अदिन प्रज्वालित वन्दे जातवेदः हुताशनम् ।
हिरण्यमनलं वन्दे सम्पूर्ण विश्वतोमुखम् ॥ ॥

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

अदिन = fire or the god of fire;
प्रज्वालितं = ?? ;
वन्दे = I worship; bow;
जातवेदं = the one who knows the Vedas;
हुताशनं = the fire-god;
हिरण्यमनलं = the golden-hued fire;
वन्दे = I worship; bow;
सम्पूर्णं = the one with riches or prosperity;
विश्वतोमुखं = having the face on all sides of the Universe;

श्रद्धा मेधां यशः प्रज्वालन बुद्धिं श्रीयं बलम् ।
आयुर्यं तेज आरोग्यं देहि मेहवाहनं ॥ ॥

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

श्रद्धा = faith; dedication; belief;
मेधां = intellect; intelligence; also Sarasvati the goddess of learning;
यशः = fame; reputation;
प्रज्वालनं = conspicuousness;
बुद्धिं = knowledge;
श्रीयं = intellect; intelligence;
बलम् = Goddess LakShmi; wealth; prosperity;
सार्थश्रेयसश्र्यः

बलं = A lad or son;
आयुष्यं = promoting longevity;
तेजं = power; strength; body’s lustre or shine; firepower; sharpness;
आरोग्यं = good health;
देहि = Give;
मे = to me or my;
हव्यवाहं = ??
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नम = mine; my;
इति = thus thus;

आद्वित्याय सोमाय महलाय बुधाय च ।
गुरु शुक शनिभ्यश राहवेकेतवे नमः ।।

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

आद्वित्याय = to the sun;
सोमाय = to the god soma;
महलाय = 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;
शनिभ्यते = to Shani and others;
च = and;
राहवेकेते = to rAhU, north Node;
केतुकेते = to ketu, south Node;
नमः = bowing; salutation;

ॐ ध्येयः सदा सतितमण्डल मध्यवर्ति ।
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;
सिवतृमण्डल = the orb of the sun;
मध्यवर्ति = that which is present in the middle;
नारायणः = Vishnu;
सरसिजाजन्सांक्षिप्तः = ?? ;
केयूरवान = ?? ;
मकरकुण्डलवान = ?? ;
किरीटी = ?? ;
हारी = that which attracts;
हिरण्यवपुर्णतदशक: = ?? ;
ॐ सान्यनमः
ॐ अर्कनमः
ॐ भास्करायनमः
ॐ श्रीसंवितसूयनारायणाय 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 Hiranyakashipu; 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;
मित्र = 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;
रवि = 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;
सूर्य = 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;
सर्वश्रेद्ध

खगाय = ?? ;
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;
पूषो = to the Sun, the nourisher;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
हिरण्यार्भा = to the one having a golden womb, Sun or Vishnu;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
मरीच्ये = to Marichi;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
आदित्याय = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
अक्षेत्रे = Oh! suryanarayan!;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
आकार्य = to sun god;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
भार्तराय = 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;
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 कुर्वन्ति दिने दिने ।
जन्मान्तरसहस्रेष्ठस्य दारियं दोष नाशते ।
अकालमृत्तु हरणं सर्व्याथाधि विनाशानम् ।
सूर्यपादोदकं तीथं जठरे धारयाम्यहम् ॥ ॥

आदित्यस्य = ?? ;
नमस्कारान् = bowing; respects;
ये = they who;
कुर्वन्ति = do;
दिने = during the day;
दिने = during the day;
जन्मान्तरसहस्रेष्ठ = 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;
सर्व्याथाधि = all kinds of diseases and illnesses;
विनाशान = 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.
सार्थशोकसंहः

जलेऽसिन् = in this water;
सचिंय = near, close or in the presence;
कुरु = do;

नमामि गङ्गे तव पादपञ्जन
सुरासुरेऽवनितदिव्यरुपम्।
भृक्तं च मुक्तं च ददासि नित्यं
भावानुसारण 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..

नमामि = I bow; salute; pay my respects;
गङ्गे = Oh! ganga!
तव = your;
पादपञ्जन = the lotus feet;
सुरासुरेऽवनितदिव्यरुपम् = the divine form worshipped by the gods and demons;
भृक्तं = Eating and worldly enjoyments;
च = and;
मुक्तं = liberation;
च = and;
ददासि = You give;
नित्यं = ever; permanent;
भावानुसारण = according to one’s attitude or thought;
सदा = always; ever;
नराणां = men’s;

गङ्गा गङ्गेऽति यो ब्रह्मात्योजनानाशतेःशालि
मुन्यते सर्वपापेभ्यो विश्वेऽलोकं समाच्छति॥ ॥
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord..

गङ्गा = the river Ganges;
गङ्गेति = uttering thus:’gange!’;
यो = He who;
बुधात = Let it be said; let us say;
योजनानां = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;
शतारपि = even after 100;
मुक्यते = is liberated or freed;
सर्वपापमेव = from all the sins;
विष्णुलोकं = Vishnu’s abode or world;
समाच्छति = He goes;

करामेव वसते लक्ष्मीः करमध्ये सरस्वती || करमूळे स्थिरा गौरी
करमूळे तु गोविन्दः प्रभाते करदर्शनम् || मझलें ज्ञातदर्शनम्

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..

करामेव = 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;
करमूळे = at the root of the hand;


Let us remember the five ladies (daughters) ahalyA, draupadI, sItA, tArA, mandodarI regularly as their character can provide strength to get rid of sins and ill feelings..

ahalyA = Sage Gautama’s wife or name of a female who layed dormant/inactive till Ram motivated her by his divine touch;
draupadI = wife of the ‘PaNDavAs’;
sItA = Rama’s wife;
tArA = wife of Vali, Devi (Tantric);
mandodarI = wife of Ravana;
tatha = like that (cf. yathA tatha);
panchakA = five girls;
smerat = remember;
nityA = always, constant;
mahApatkA = that which destroys great sins;
Shani, Rahu and Ketu - may all of them make mine a good morning..

ब्रह्मामुर्गमन्त्रमार्गमण्डलयोगी = The Trinity of gods i.e. Brahma,
Mura’s enemy i.e Vishnu and the destroyer of the three cities i.e. Shiva;
भानुशशी = the sun and the moon;
भूमिसुतो = same as bhUmisutaH i.e the son of the Earth;
बुधः = god or planet Mercury or enlightened person;
च = and;
गुरुः = teacher (refers to spiritual teacher), the preceptor;
च = and;
शुद्धः = 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’;
केतुः = Ketu, south Node;
कुर्ब्बु = ??;
सवं = all;
मम = mine; mymy; mine;
सुभातं = good morning;

उत्तिमोत्तिम गोविर उत्तिम गरुडध्वज ।
उत्तिम कमलाकान्त नृत्योक्तं महलं 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..

उत्तिमोत्तिम = Arise! Arise!;
गोविर = A name of kRiShNa, Govinda, the cowherd boy;
उत्तिष्ठ = Arise; rise or get up;
गरुडःक्षण = Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
उत्तिष्ठ = Arise; rise or get up;
कमलाकान्त = oh! consort of kamala or LakShmi;
त्रेतोक्त = belonging to the three worlds;
महर्ष = auspiciousness; welfare; well-being; good things;
कुरू = do;

प्रातः स्मरामि हृदि संस्फुरदात्मतत्वं
सचित्सुखं परमहंसगति तुरीयम्।
यत्सवपनजागरसुषुम्भवति नित्यं
तद्विं निष्कलठमहे न च भूतसङ्गः॥ ॥

Early in the morning, I meditate upon the intrinsic principle –
the Self that shines in the heart; Who is Existence, Knowledge and
Bliss Absolute; Who is attained by Paramahansas (those who follow
the path of renunciation). Who is the fourth (transcending the
three states), Who is the Eternal Knower of the three states –
waking, dream and deep sleep; That taintless Brahman I am. I am
not this physical body composed of elements.

प्रातः = in the morning;
स्मरामि = I remember;
हृदि = in the heart;
संस्फुरद = throbbing;
आत्मतत्वं = the truth or essence of the soul or self or spirit;
सचित्सुखं = Existence, Consciousness and Happiness;
परमहंसगति = the goal or end or way where one attains bliss;
तुरीयं = the 4th state;
यत्सवपनजागरसुषुम्भवति = that which knows one’s dreaming,
wakeful and sleeping states;
नित्यं = ever; permanent;
तद्रह = that Bahman;
निष्कलमहं = ??;
न = No; Not; no;
च = and;
भूतसः = one who has the company of the ogres Shiva’s attendants;

प्रातःश्रोकसः
प्रातःश्रोकसः मनसा वच्चामामवः
वाचो विभान्ति निष्कल्मा यदनुमहेण ||
यज्ञतिनेतिवचचनेर्गमा अबोचुस्त ||
देव देवमजं अच्युतं आहुरभ्रमम् ॥ ॥

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!

प्रातःश्रोकसः = I shall worship in the morning;
मनसा = through the mind;
वच्चामामवः = the unreachable through words;
वाचो = words; expression;
विभान्ति = shine;
निष्कल्मा = all; entire;
यदनुमहेण = with the grace or blessings of that;
यज्ञतिनेतिवचचनेर्गमा = that which emerges from the elimination process of ‘not this, not this’;
निगमा = veda;
अबोचुस्त = told him;
देव = Oh! god Oh! God!;
देवमजं = the unborn God;
अच्छुतं = God ‘achyuta’ meaning one who does not slip or glide away;
आहुरयं = ??

प्रातन्मामि तमसः परमर्क्वर्णी
पूणं सनातन पदं पुरुषोत्तमार्थव्यः।
यस्मिन्निः जगदशेषं अशेषभूतं
रज्ज्वं भुजां 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.

प्रातन्मामि = I shall bow down in the morning;
तमसः = from darkness;
परमर्क्वर्णी = ??;
पूणं = full; completely filled; infinite;
सनातन = the ancient;
पदं = step; leg; word;
पुरुषोत्तमार्थव्यः = said to be or known as purushottama i.e. the best among men;
यस्मिन्निः = in whom, this;
जगदशेषं = the world without any remainder;
अशेषभूतं = one who existed without any remainder or without the
‘seSha’ serpent god;
रज्ज्वं = the rope or the one with a rope;
भुजां = the serpent;
इव = like; similar to; as it were;
प्रतिभासितं = reflected one;
वै = indeed; surely;

श्रुभं करोति कल्याणमारोप्य 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; 
शत्रुवृद्धिनिवाशय = for the removal of inimical feelings; 
दीप्योतिनंमोऽनुते = Oh! the lamp flame; Let there be our bowing to you;

दीप्योति: परब्रह्म दीप्योतिन्तर्जनार्दनः । ।
दीपो हरतु मे पापं दीप्योतिनंमोऽनुते । ।

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..

dीप्योति: = the flame of the lamp; 
परब्रह्म = the great Brahman; 
दीप्योति: = the flame of the lamp; 
जनार्दनः = Vishnu; 
दीपो = lamp; 
हरतु = May remove or destroy; 
मे = to me or my; 
पापं = sin; 
दीप्योतिनंमोऽनुते = 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.

रामकंदं हनूमंतं वैनतेयं वृकोदरं।
शयने स्मरणे नित्यं दुःस्वरं तत्स्यनश्यति॥

रामकंदं = 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;
दुःस्वरं = bad dream;
तस्य = that person’s;
नश्यति = gets destroyed; dies; loses; becomes destroyed; expires;

ॐ पूणंमदः पूणंमादाय पूणंमुदच्यते।
पूणंस्य पूणमादाय पूणंमवावशिष्यते।
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;
पूणमद: = complete, that;
पूणमिदः = complete, this;
पूणा = from the whole or infinite;
पूणमुदिष्ठे = complete, is produced;
पूणास्य = of the whole;
पूणमादाय = having taken the whole; the entire thing;
पूणमेवावशिष्यः = 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;

Om Peace, Peace, Peace! You alone are my mother, father, kinsman,
friend, knowledge and wealth. You are my everything..

त्वमेव माता च पिता त्वमेव ।
त्वमेव वंधुश्च सर्वा त्वमेव ।
त्वमेव विया द्रिविणं त्वमेव ।
त्वमेव सर्व मम देवदेव || ॥

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

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

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

\[ \text{\textit{ब्रह्मार्पणं ब्रह्म ह्रविः ब्रह्मायो ब्रह्मणा हुतम्।}} \]
\[ \text{\textit{ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।।}} \]

\[ ब्रह्मार्पणं = \text{offered or dedicated to the Brahman;} \]
\[ ब्रह्म = \text{Brahman; God;} \]
\[ ह्रविः = \text{the object or thing offered as sacrifice;} \]
\[ ब्रह्मायो = \text{in the Brahma which is in the form of a fire;} \]
\[ ब्रह्मणा = \text{By Brahman;} \]
\[ हुतं = \text{that which has been offered as the sacrifice;} \]
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 Arjun there lies prosperity and victory such is my opinion.
O Bhagvad Gita with which Partha was enlightened by Lord Narayana himself and which was incorporated in Mahabharata by the ancient sage Vyasa - the blessed Mother, the destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters - upon Thee, O Bhagvad Gita! O loving Mother!

I meditate..

पार्थाय प्रतिवोधितां भगवता नारायणेन स्वयम्
व्यासेनयथितां पुराणमुनिना मध्ये महाभारते ।
अहैतुमृत्वार्किंग्यं भगवतीमद्याश्चर्यायिनीम्
अम् ल्याम्बुनुस्न्यायम् भगवद्वदीते भवेद्वद्वि कम् ।

पार्थाय = to Partha, Arjuna;
प्रतिवोधितां = the awakened; the enlightened one; the taught one;
भगवता = by the bhagavAn;
नारायणेन = by Narayana;
स्वयं = by oneself; by one’s own efforts;
व्यासेनप्रथितां = the one written by Vyasa;
पुराणमुनिना = by the ancient sage;
मध्ये = in the middle;
महाभारते = in the mahabharata epic;
अद्वेतामृतवैष्णो = the goddess who rains the nectar or the non-dual philosophy;
भगवतीमष्ठाध्यायिनी = the goddess who is contemplated in 18 chapters or ways;
अम्भ = Oh Goddess! or mother!;
त्वाममुसन्द्यामि = I shall follow or obey you;
भगवद्गीता = in the book ‘bhagavatgita’ meaning the song of the Lord;
भवेदेवियिनी = ??;
इति = thusthus;
गीतामृतं = at (M.nom.) the hymn praising Gita;

सर्वोपनिषदो गावो दोगधा गोपालनन्दनः ।
पार्थं वत्सः सुधीरमृतका दुर्घं गीतामृतं महत् ॥ ॥

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

सर्वोपनिषदो = all the ‘upanishad’s or Vedanta;
गावो = cows;
दोगधा = the milking man;
गोपालनन्दनः = the delightful protector of cows; refers to Krishna;
पार्थं = Partha; Arjuna;
वत्सः = child; the young one;
सुधीरमृतका = the intellect is the eater or enjoyer;
दुर्घं = milk;
गीतामृतं = nectar-like gita;
Salutations to Lors Ganesha.
Salutations to Goddess Sarasvati.
Salutations to Guru.

श्रीमन्महागणाथिपति: नमः।
श्री सरस्वति: नमः। श्रीगुरु: नमः।
श्रीमातापितृ: नमः।
श्रीदक्षिणार्य्णानां नमः।
श्रीउमामाहेश्वरानां नमः।
इष्टदेवतानां नमः। कुलदेवतानां नमः।
स्थानदेवतानां नमः। वास्तुदेवतानां नमः।
सर्वभ्येऽदेवभ्यं नमो नमः। अविक्रमस्तु।
देवतांदनम्॥ ॥

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

श्रीमन्महागणाथिपति: = 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;
सरस्वति: = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरु: = to the respected teacher;
नमः = bowing; salutation;
श्रीमातापितृ: = to the respectable mother and father;
नमः = bowing; salutation;
श्रीदक्षिणार्य्णानां = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीउमामाहेश्वरानां = to the venerable Uma and Mahesvara;
नमः = bowing; salutation;
इष्टःदेवताभ्यो = for the favoured gods;
नमः = bowing; salutation;
कुलःदेवताभ्यो = to the deity of the ancestors;
नमः = bowing; salutation;
स्थानःदेवताभ्यो = to the gods who have been assigned different positions;
नमः = bowing; salutation;
वास्तःदेवताभ्यां = to the gods who govern construction of house, temple, etc. architecture;
नमः = bowing; salutation;
सरःदेवताभ्यो = to everyone;
देवताभ्यो = to the gods;
नमः = bowing; salute;
नमः = bowing; salutation;
अविन्यमस्तु = 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;
हरे = OH! hari;
राम = Lord Rama;
हरे = OH! hari;
हरे = OH! hari;
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.

**Translation Notes**

योगेन = through yoga or meditation;
चित्तस्य = of the consciousness or mind;
पदेन = through a step or word or leg;
वाचः = of speech;
मलं = impurity; dirt; excreta;
शरीरस्य = of the body;
च = and;
वैचः = the science of medicine;
योपाकरोणतः = (yaH) who (apAkarot) removed; repelled;
प्रवर = the chief; the great; the preeminent;
मुनीनां = of the sages;
प्राञ्जलिं = with joined hands;
Having first saluted, to ensure the success in all desired goals, the various deities VinAyaka, Guru, BhAnu, the triad of Brahma, Vishnu and Shiva as well as SarasvatI:

नारायणं नमस्कृत्य नरंचैव नरोऽतमम्।
देवी सर्वस्वति व्यास ततो जय मुदीरयेत्॥ ॥

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

नारायणं = Vishnu;
नमस्कृत्य = having bowed or saluted;
नरं = human, man;
च = also;
गंगा = alone; only; here it would mean ‘indeed’;
नरोत्तम = most high or best man;
देवी = goddess;
सरस्वति = Goddess Sarasvati;
व्यास = relating to the sage Vyasa;
ततो = then;
जय = at (M.nom.) victory;
मुद्रीयेत = ?? ;

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

रणनदी = river as a metaphor for the mahAbhArata war;
भीष्मद्रोणतटा = whose banks are bhIShma and droNa;
जयद्रथजला = with jayadratha as water;
गान्धारनीलोत्पल्ला = with gAndhAr as blue lily;
शल्याहवती = having shalya as a crocodile/shark;
कृपेण वहनी = with kR’ipA as the river flow;
कर्णन वेलाकुला = and karNa as its breakers;
अश्वत्थामिकण्डोरमकरा = ashvatthAmA and vikarNa as fearsome sharks;
दुर्योधन आवर्तिनी = duryodhana as whirlpools;
स = that (fem) (river);
उत्तरीणां = 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;
यतिक्रद = whatever little;
जगत्यां = in the world;
जगत = the world;
तेन = by him or that;
त्यक् = by the one who has abandoned or sacrificed;
भूझीया = ?? ;
मा = do not;
गुः = ?? ;
कस्यपरिच्छन्दने = ?? ;

हय्य्न्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हय्य्न्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हय्य्न्रीवित = hayagrIva and iti;
वादिने = speaker; disputant, plaintiff;
नरं = man;
मुंचनि = release; untie;
पापानि = sins;
दरिद्रिमिव = like a poor person;
योषित: = women;

हय्य्न्रीव हय्य्न्रीव हय्य्न्रीवि यो वदेत।
तस्य निस्सर्ते वाणी जहुङ्गन्या प्रवाहवत्।

Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty.,
He who says HayagrIva, his speech will flow like the river Ganges in spate.

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

हय्याग्रीव हय्याग्रीव हय्याग्रीवेति यो ध्वनि: ।
विशोभते स वैकुण्ठ कवाटोद्वाटनक्षमः ॥ ॥

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

हय्याग्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हय्याग्रीव = Oh! Hayagriva one of the gods having the neck or head of a horse;
हय्याग्रीवेति = hayagrIva and iti;
यो = He who;
ध्वनि: = sound;
विशोभते = shines; goes well;
स = a prefix meaning ‘together’; ‘with’;
वैकुण्ठ = the abode of Vishnu;
कवाटोद्वाटनक्षमः = ?? ;
Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu; show us success in all the works we start.

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

They which; how many; and; sins; deeds which are equivalent to the killing of a BrahmaN.; and; they;
मन्थ्राप्रदेशः क्रियाप्रदेशः भक्तिप्रदेशः सुरेश्वर
यत्यूजितं मयादेव परिपूणं तदस्तु मे।
अपराध सहस्राणि कियते हृदनिशं मया
दासोऽयं इति मात्वा क्षमस्तु पुरुषोऽतम॥॥

Oh Lord of Lords, whatever shortcomings that may be there in
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..

मन्थ्राप्रदेशः = one who does not know the mantra or who is without the mantra;
क्रियाप्रदेशः = devoid of any actions;
भक्तिप्रदेशः = one who is bereft of devotion;
सुरेश्वर = Oh! master of the gods or adj.;
यत्यूजितं = that worshipped;
मया = by me;
देव = god;
परिपूणं = 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;
सहस्त्राणि = thousands;
क्रियन्तेदेहनिशं = 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);
पुरुषोत्तम = Oh! the best person;

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

नमोऽनु रामाय सलणाय देिे च तस्ये जनकात्मजायै ॥
नमोऽनु ऋद्ध्रेण यमनीलेभ्यो नमोऽनु चन्द्राघि महत्रणेभ्य्: ॥ ॥

नमोऽनु ऋद्ध्रेण यमनीलेभ्यो नमोऽनु चन्द्राघि महत्रणेभ्य्: ॥ ॥
(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.

नमोऽनु = let there be my or our bowing or salutation;
रामाय = to Rama;
सल्ख्मणाय = to the one with LakShmana i.e. Rama;
देे = to the goddess or god-like woman;
च = and;
तस्येः = to her;
जनकात्म्यायै = to the daughter of Janaka i.e to Sita;
नमोऽस्तु = let there be my or our bowing or salutation;
रूद्रेऽनु = the chief or best of the Rudras;
यमिनिनेभ्यो = to or from Yama, Vayu and others;
नमोऽस्तु = let there be my or our bowing or salutation;
चन्द्रायिः = the moon and the Fire-god;
मस्तगणेभ्यं = ?? ;

नर्मदायें नमः प्रातः नर्मदायें नमो निशि ।
नमोऽस्तु नर्मदे तुभ्य त्राहि मां विपश्यद् ।
जरकाजर्जर्जर्वा समुस्तप्रक्ष महायदा ।
अस्तीक सत्यसन्धो मां पत्र्गणेयः अभिक्षु ॥ ॥

(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;
नर्मदेः = Oh! Narmada river;
तुम्हः = to you;
त्राहिः = save; protect;
माः = me;
विषसप्दः = 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..

आवाहनं = invocation or calling one to be present;
न = No; not;
जानामि = I know;
न = No; not;
जानामि = I know;
विसर्जनं = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;
तत्स्मात्तकारुपय = from that compassion;
भावेन = with emotions (heart);
क्षमस्व = excuse; forgive;
परमेश्वर = (m) supreme being, supreme god;
रघुनंदन = the son (best) of Rashu dynasty;
परमेश्वरि = (f) supreme being, supreme goddess;
यद्कश मात्रा हीनत्रु यद्वेत् ।
तत्त्वव्र्ष क्षम्यतां देव नारायण नमोऽस्तुते ॥ ॥

This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas.
Oh! nArAyaNa, I salute to you and I request you to pardon me for any mistakes
I might have committed in uttering any letter, phrase and any syllables
that I might have missed.

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

कार्प्पणे दोषोपहत स्वभावः
पृष्ठामि त्वां धर्म सम्मूढऽचेताऽऽ ।
यक्ष्यस्यालिस्थिरत बृहि तन्मे
श्यस्यस्तेषः शाधि मां त्वां पप्पन्नम् ॥ ॥

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;
दोषोपहत = 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;
प्रृूठामि = I ask;
त्वां = you;
धर्मं = religious; of duty or good conduct;
सम्मूढःचेताः = persons with perplexed or stupified mind;
यच्चे,यस्यास्त्रि: = ?? ;
चितं = ?? ;
चूहि = tell; speak; utter;
तन्मेव = ?? ;
शािध्यस्तेवहं = I am your disciple;
शािधि = Teach; instruct; order; rule over;
मां = me;
त्वां = you;
प्रपुत्रेऽहं = the one who has arrived or reached or surrendered;

नमः सर्वहितार्थ्याय जगदाधारहेतवे ।
सायास्ताः प्रणामस्ते प्रयबेन मया कृतः ॥ ॥

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;
सर्वहितार्थ्याय = for the welfare of all;
जगदाधारहेतवे = to the one who is the cause for the support or basis of the world;
सायास्ताः = ?? ;
The bowing with the chest, head, eyes, mind, speech, feet, and knees, is called the eight-fold salutation.

Oh! Lord, I have committed many sins all my life, right from my birth. I beseech you to destroy them at every step of my pradakShina (going around God).
When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues.
There is no refuge for me other than you, Oh Lord! and I seek refuge in you alone. Therefore, Supreme God, please show compassion and protect me.

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

गाङ्गे वारि मनोहारि मुरारिचरणच्युंतं।  
त्रिपुरारिषिर्वारि 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!.

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

असितगिरिसमस्यात कजलं सिंहृपात्रे।  
सुरतरवरशाखा तेजस्वनि पत्रमूर्यि।  
शिखरं यदि गृहित्वा शारदा सर्वकारां।  
तदृष्टि मदु गुणानमीश पारं न याति॥॥

allshlokawmean.pdf
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);
कङ्जरभ = 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;
लिखिति = writes (likha);
यदि = if;
गृहीता = 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 पादपञ्जजः
करोमि नारायण पूजनं सदा ।
ञ्जपामि नारायण नाम निमेंतं
स्मरामि नारायण तत्त्वव्यथम् ॥ ॥

I salute the lotus-feet of NArAyaNa, propitiate Narayana,
speak of the pure name of Narayana and bear in mind the
immutable factuality of Narayana..
I remember the ever inspiring name of the world-teacher Ram; Even a moment of forgetfulness brings ...; true is my word..

राम = Oh! Rama; नाम = name; सदा = always; ever; प्रेरणा = inducement; urge; encouragement; prompting; संस्मరामि = I remember well; जगदुरु = the preceptor of the world; क्षण = moment; विस्मृति = forget; याति = goes; attains; सत्यं = the truth; सत्यं = the truth; वचो = word; मम = mine; my;

ॐ शांतिः शांतिः शांतिः ।

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; शांतिः = Peace; tranquility; शांतिः = Peace; tranquility;
Help from
C. V. Mahalingam, Sowmya Ramkumar, Himanshu Pota,
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Collection of Commonly Recited Shlokas with Meanings
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Please send corrections to sanskrit@cheerful.com