Collection of Commonly Recited Shlokas with Meanings

सार्थशोकसङ्क

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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 भूभुवः स्वः तत्सवितुवरणयम्
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;
भूभुवः = the Earth and the world immediately above the earth;
स्वः = one’s own;
तत्सतिविदर्णयं = that all creating great person in the form of sun;
भर्गो = radiance; lustre; brilliance;
देवस्य = god’s;
धीमहि = May meditate;
धियो = intellect and mind; ’dhīH’ sing.;
यो = He who;
न: = us; to us or ours;
प्रचोदयात = inspire; kindle; urge; induce;;

ओऽऽाः बिन्दुसंयुत्के नित्यं ध्यायन्ति योगिः।
कामदं मोक्षदं चैव ओऽऽाः राय नमो नमः॥

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

ॐ गणानां त्वा गणपतिः हवामहे
कविः कविनामुपममश्रवस्तमम्।
ज्ञेयराजेण ब्रह्मणं ब्रह्मणस्य
आ नः श्रुणव्रूतिभि: सीद्धार्थानम्॥


We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, 0 Lord of spiritual wisdom. Listen to us with thy graces and reside in the place (of sacrifice).

ॐ = ?? ;
गणार्थ = ?? ;
त्वा = ?? ;
गणपति = ?? ;
हवामेह= ?? ;
कवि = ?? ;
कवीनाम= ?? ;
उपमश्वस्तमम= ?? ;
ज्ञेयराज = ?? ;
ब्रह्मणा = ?? ;
ब्रह्मणस्पत = ?? ;
आ = ?? ;
न: = ?? ;
श्रुणवचूतिभि: = ?? ;
सीदसादनमू = ?? ;

वक्तूं देव शताय बलं यातर्पति| निर्विभूकृत मेव संवकार्येषु सर्वं दा।।

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..

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

गजाननं भूतगणादिसेवितं
कपित्थजव्गृहसारभक्षितम्।।
उमासुतं शोकविनाशकारणं
नमामि विश्वेश्वरपदपञ्चजम्।। ॥

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

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

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

No obstacles will come in the way of one who reads or
listens to these 12 names of Lord Ganesha at the beginning
of education, at the time of marriage, while entering or exiting
anything, during a battle or calamity..
गजकर्णकः = one who is having elephant-ears denotes ‘Ganesh’
one of 12 such famous names;
लम्बोदरः = with one big(long) belly that is Ganesh;
च = and;
विकटो = one of the 12 names of Ganesha;
विप्रलालो = the remover of all obstacles;
गणाधिपः = the chief or leader of the groups;
धूमकेतुर्गणाध्यक्षः = these are 2 of the 12 famous names of Ganesh;
भालचंद्रः = the one wearing the moon in the forehead;
गजाननः = one who is having an elephant face denotes lord Ganesh;
झादौनातानि = twelve of these;
नामानि = names;
यः = He who;
पौठ्यातयादिपः = If one reads or even listens to;
विद्यार्थे = at the commencement of learning or schooling;
बिवाहे = during marriage;
च = and;
प्रेमो = while entering;
निर्गमे = in the act of emanating or going out;
तथा = like that (cf. yathA tathA);
समामे = in the battlefield;
सइवे = in the midst of difficulty or trouble;
चेव = and like;
विन्दस्तयः = obstacles to him;
न = NoNot; no;
जायते = is born; becomes;;

शुक्राम्बरपरे देवं शाशिवर्णं चतुर्मुखम् ।
प्रसन्नवदनम् ध्यायेत् सर्वविद्वारोपशान्त्ये ॥ ॥

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..
शुकाम्बरपरं = the one wearing a white dress;
देवं = God;
शशिच्छारं = the moon-colored one;
चतुर्भुजं = one who is having four hands;
प्रसन्नवदनं = the one having a pleased or pleasant face;
ध्यायेत = Let us meditate;
सर्वविद्योपशाये = for the appeasement of all obstacles or hurdles;

अभीपसितार्थसंध्वरं पूजितो यः सुरासुरे:।
सर्वविद्योपशाये गणाधिपतये नमः:॥ ॥

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

अभीपसितार्थसंध्वरं = ?? ;
पूजितो = one worshipped by others;
यः = He who;
सुरासुरे: = by the gods and demons;
सर्वविद्योपशाये = ?? ;
गणाधिपतये = to the lord of groups of shiva's attendants;
नमः = bowing; salutation;

प्रणाम्य शिरसा देवं गौरीपुत्रं विनायकम ्।
भक्तास्य स्मरन्ति त्यामुः कामार्थसिद्धये ॥ ॥

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, Anekdad tam-Ekadantam, are similar sounding words with different meanings.

अगजाननपद्वारकं गजाननमहंनिष्ठाम।
अनेकद्वं भक्तानं एकदंस्तमुपास्मह॥

अगजां = Parvati अगं = mountain, i.e. Himalaya, जा = daughter
आनन पद्मं = face that is like a lotus (आननं = face, पद्मं = lotus)
अर्कं = the Sun
अगजाननपद्वारकं = 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)  
अहिन्यं = day and night  
अनेक = several.  
दम्म = giver (in the accusative case)  
अनेकदम्म = bestower of innumerable boons  
तम्म = him  
भक्तानां = to the devotees  
एकद्वितमुपारस्मै = I worship the one tusked;

गजवृं सुरूं कर्णचामरभूषतम् ।  
पाशाङ्कुशाधरे देवं बन्देपः 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.  

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

एकदंतं महाकायं तत्काचनसत्रिभम् ।  
लंबोदरं विशालघरं बन्देपः गणनायकम् ॥ ॥  

I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold.
गजवदनमचिन्त्यं = the elephant faced one who is beyond comprehension or thought;
तीक्षणदं = the one with sharp or terrible teeth;
चिन्त्रं = the three-eyed one;
बृहतं = Big; large;
बृहदरं = one with huge stomach;
अशेष = whole, entire, complete, perfect;
भूितराजं = the king of well-being or the royal donor of all goodness;

Elephant faced, beyond thought, sharp toothed, 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..
पुराण = the ancient; old; also refers to the ancient works in story-form known as purANa;
अमरवर = ?? ;
सुपूज्य = ?? ;
रक्तवर्ण = the red colored;
सुरेश = the master of the gods;
पशुपतिसुतमीश = Lord Ganesha, the son of Pashupati or Shiva;
विभ्राज = the lord who governs obstacles or hurdles;
नमामि = I bow; salute; pay my respects;

कार्य मे सिद्धिमायातु प्रस्त्रेत्व ल्याय धातुरू मूिषकवाहन ्
विभ्राजी नाशामायातु सर्वाणि सुरनायक ||

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

कार्य = that which is done or to be done;
मे = to me or my;
सिद्धिमायातु = May reach fulfillment;
प्रस्त्रेत्व ल्याय धातुरू = 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;
विभ्राजी = the obstacles; hurdles;
नाशामायातु = May (they) come to end;
सर्वाणि = all;
सुरनायक = the leader or head of the gods;

मृषिकवाहन् मोदकहर्ष चामरकर्ण विलम्बित सूत्र ।

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

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

एकदंताय विश्रे । वकटुं धीमहि ।
तत्तो दंती प्रचोदयात् ॥ ॥

(This is a typical Vedic dialog where puzzles are posed and solved. they are always recited by alternate groups as below.)
Poser: We know of one with just one tooth!
Responder: Yes, we think of the one with a bent mouth.
Together: May he, the one known as da.ntI (One with the tooth) awaken us (to the ultimate truth).
एकंताय = to the one-tusked i.e. Ganesh;  
विवधेः = offering;  
वकतुँडाय = to the one with curved broken part (tusk);  
धीमहि = May meditate;  
तत्रो = ?? ;  
दंती = the tusked one i.e. the elephant;  
प्रोदयात = inspire; kindle; urge; induce; ;

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

**सार्थश्योकसङ्क्ष्यः**

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

गुरवे = to the teacher; preceptor;

नमः = bowing; salutation;

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्ति
ढंडातीतं गगनसङ्क्षं तत्त्वम्यादिज्ञातं।
एकं नित्यं विमत्तमचरं सर्वधीसाक्षिन्मूर्तं
भावातीतं त्रिगुणान्हितं सदृढः तं नमामि।
श्रीदत्तगुणध्यानम्॥॥

**ब्रह्मानंदं** = Beautitide; bliss; nirvANa;

**परमसुखदं** = the giver of great happiness, bliss;

**केवलं** = only;

**ज्ञानमूर्ति** = knowledge personified or knowledge itself taking the form of a man;

**ढंडातीतं** = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;

**गगनसङ्क्षं** = one who is like the sky;

**तत्त्वम्यादिज्ञातं** = the ultimate truth (tattvaM) is his principal; target;

एकं = cardinal number 1, unique;
नित्यं = ever; permanent;
विमलमचलं = the pure mountain;
सर्वप्रवेशातिकवृतं = the one existing as the witness of all intellect or mind;
भावातीतं = beyond one’s thought or imagination;
विनिर्मणारितं = bereft of the three qualities i.e. satva, raja and tama;
सदृशं = the good teacher or preceptor;
ते = him;
नमामि = I bow; salute; pay my respects;
श्रीदत्तगुरुमुखां = meditating on the respected preceptor Dattatreya;

अखण्डमण्डलाकां व्यासं चेन चराचरं।
तत्परं दर्शितं चेन तस्मै श्रीगुरवे 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..

अखण्डमण्डलाकां = 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;
तत्परं = his position; his post;;
दर्शितं = shown;
चेन = by whom;
तस्मै = to him;
श्रीगुरवे = to the respected teacher;
नमः = bowing; salutation;
अज्ञातिमिरान्धर्यः ज्ञानजनशताक्षरः
चक्षुरुन्मीलितः येन तस्मः श्रीगुरवे नमः॥

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..

अज्ञातिमिरान्धर्यः = of the person blinded by the darkness of ignorance;
ज्ञानजनशताक्षरः = with a thin rod or needle having knowledge-collyrium;
चक्षुरुन्मीलितः = the opened eyes;
येन = by whom;
तस्मः = to him;
श्री-गुरवे = ?? ;
नमः = bowing; salutation;

ध्यानमूलं गुरोर्मूलं: पूजामूलं गुरोः: पदम ।
मन्त्रमूलं गृहर्वाक्षरं 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;
सार्थश्रोकसप्रह

गुरोपदं = the place or abode of the preceptor or the feet of the preceptor;
मोक्ष-मूलं = ??;
गुरोवाक्यं = the sentence of the preceptor;
मोक्ष-मूलं = ??;
गुरोः = the teacher's;
कृपा = mercy; sympathy;

नमो गुरुभ्यो गुरुपादकाभ्यो
नमः परेभ्यः परपादकाभ्यः।
आचार्यसिद्धेश्वरपादकाभ्यो
नमोदस्तु लक्ष्मीपतिपादकाभ्यः॥ ॥

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

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

शान्ताकारं भुजगशयनं पद्मनाथं सुरेशम्।
विभवारं गगनसहं मेघवर्णं शुभाङ्गम्।।
Salutations to Lord Vishnu, the one with peaceful disposition, those who recline 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 HIn 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;
पवनाम भुजगशयनं = the one having a lotus at the navel, Vishnu;
सुरेशं = the master of the gods;
विश्वाधिरं = 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!).

सवंदा सवंकार्येंषु नासित तेषाममझल्म।
येषां ह्रदिस्थो भगवानम मझलयतनो हरि: ||||

**In all activities and at all times, there will be no inauspiciousness and obstacles for those persons, in whose heart resides bhagavAn Hari - the home of the auspiciousness (himself!).**
तदेव तमसुदिनं तदेव
tārāvartāṃ candrabartāṃ tadeva
vichārātāṃ dāvātāṃ tadeva
tālaṁpate teśrayugam śmaramī || ||

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

तदेव = tat and eva-that alone; that only;
लमश्म = ascending sign in astrology;
सुदिन = good day;
तदेव = tat and eva-that alone; that only;
tārāvart = the power bestowed by the star;
चंद्रवर्त = the strength of the moon;
tadēva = tat and eva-that alone; that only;
vichārāt = the power of knowledge or learning;
dāvāt = the power or might of the gods or given by the gods;
tadēva = tat and eva-that alone; that only;
लक्ष्मीपतेः = O! Vishnu (husband of Laxmi);
tēśrayugam = ??;
śmaramī = I remember;

हरिदाताः हरिभोक्ता हरिरित्रः प्रजापतिः
हरिः सर्वशारीरस्यो मुख्यं भोजयते हरिः || ||

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

हरिदीता = Hari (is) the giver;

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

हरिचन्द्र = Hari becomes the food;

भ्रामणिति = Brahma, the creator;

हरि = Lord Hari;

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

भोजनिः = eats;

भोजयते = feeds (some)one else;

हरि = Lord Hari;

नमोऽनु ते व्यास विशालबुद्धे फुज्जारविन्द्यारपेत्रेन ।
येन त्या भारततैलपूणः ज्ञानमययज्ञायतपऽनेऽ ॥ ॥

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

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

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

व्यास = Hey Vyasa ([7]);

विशालबुद्धे = Oh! the one with extensive knowledge;

फुज्जारविन्द्यारपेत्रे = the one with eyes (netra);

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

(aravi.nda) ([7]);
येन = by whom([3]);
ल्या = by you([3]);
भारतेत्त्वपर्ण: = filled (pUrNaH) with oil (taila) of mahAbhArata;
प्रज्वालितो = the kindled into flames; inflamed; lighted;
ज्ञानमयप्रदीप: = the light or lamp (pradIpaH) wholly made up of
or full of knowledge (j nAnamayaH);

व्यासाय विष्णुरुपाय व्यासरुपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्य नमोनम: ॥ ॥

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

यं ब्रह्मायुणेन्द्ररुद्रस्मल: स्तुवन्ति दिव्ये: स्तवे:
वेदे: साङ्कापत्मोपनिषदेवीयत्वं सामग: ॥
ध्यानाविरितंतत्रते मनसा पश्यन्ति यं योगिनो
वस्यान्तं न विदु: सुरासुरगणा देवाय तस्मै नम: ॥ ॥
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;  
ब्रह्म वरुण इंद्र रूपर मरुतः = Brahma, Varuna, Indra, Rudra and the Marut, wind-god;  
स्तुवित्त = (they) praise;  
दिव्येः = by the divine;  
स्तवेः = by the eulogising hymns;  
वेदेः = by the Vedas ([3]);  
सामायपदनांपतिमिदाः = with the six VedA.nGa’s, the versions;  
of recitals known as pada and krama, and the various upaniShadaH;  
गायित्ति = they sing;  
यं = (to) whom;  
सामगाः = singers of the SAmA, the reciters of the Veda known as;  
the SAmaveda;  
ध्यानावस्थतत्तदः = the one which has reached the ultimate;  
(tadgata) during the meditative state (dhyAnAvasthita), (here, an; adjective of the mind of the Yogis.);  
मनसा = by the mind([3]);  
पश्यत्ति = (they) see;  
यं = He whom;  
योगिः = Yogis;  
यस्यान्तं = whose end;  
न = not; no;  
विदुः = Understood; knew;  
सुरसुरुगाः = groups of gods and demons;
Whatever I perform with my body, speech, mind, limbs, intellect, or my inner self either intentionally or unintentionally, I dedicate it all to that Supreme Lord Narayana.

अन्यत्र केशवर रामनारायणम्।
कृ णादामोदरं वासुदेवं हरिम्।
श्रीधरं माधवं गोपिकावद्भम्।
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.

लाभं जयं जयस्तेषं कुलस्तेषं पराजयः ।
वेषामिन्दावरशयामो हृदयस्थो जनादेनः ॥ ॥

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

लाभस्तेषां = benefits (lAbhaH) are theirs (teShAM);
जयस्तेषां = victory (jayaH) is theirs (teShAM);
मझः = that which is auspicious;
भगवानिवणु = Lord Vishnu is auspicious;
गरुडध्वजः = Oh! the one having ‘GaruDa’ eagle-like bird as the mascot;
पुण्डरीककिक= one with eyes like lotus;
मझःप्रतापन = the auspicious temple, storehouse of auspiciousness;
हरि = Lord Hari;

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

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

हरे = of Vishnu[6];
नाम = name;
एव = alone; only; here it would mean ‘indeed’;  
मम = mine; my;  
जीवनं = life; the act of living;  
कल्यं = during the kali yuga days or time;;  
नासित्त = does not exist;  
एव = alone; only; here it would mean ‘indeed’;  
गतिरत्यथा = no other way or goal;

यस्य स्मरणार्थं जन्मसंसारबन्धनात्।  
विमुच्यते नमस्त्स्मै विष्णवे 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 samsAra, the cycle of births and deaths..

यस्य = whose;  
स्मरणार्थं = by recall (smaraNa) alone (mAtra) [3];  
जन्मसंसारबन्धनात = from the bondage (ba.ndhana[5]) of the (cycle);  
of birth (janma) in this world (sa.nsAra);  
विमुच्यते = is released or freed;  
नमस्त्स्मै = salutation to him;  
विष्णवे = to Vishnu;  
प्रभविष्णवे = to the great or mighty lord, an epithet of Vishnu;

नमः समस्तभूतानामादिभूताय भूष्टे।  
अनेक्रूप्याय विष्णवे प्रभविष्णवे॥ ॥
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];
अनेकरूपरूपाय = to one’s form who can take many forms[4];
विष्णुः = to Vishnu[4];
प्रभविष्णुः = to the great or mighty lord, an epithet of Vishnu[4];

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

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

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।
मद्वक्कα यत्र गायन्ति तत्र तिर्थामि नारदद॥ ॥

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

वनमाली गदी शार्गी शाली चकी च नन्दकी ।
श्रीमान् नारायणो विष्णुसुदेवोबिष्कटु ॥ ॥

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

वनमाली = the one wearing forest or wild garlands;
गदी = one who is wearing or bearing the weapon mace;
शार्गी = Oh! the one having the ‘shArnga’ bow ; one with horns;
शाली = 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;
श्रीमान् = the respectable one, the prosperous one;
नारायणो = Vishnu;
विष्णुसुदेवोबिष्कटु = May Vishnu who is also Vasudeva protect me;

मेघँयामं पीतकौशेयवासं
श्रीवतसािं कौस्तुभोज्ञासितास्म।
पुण्योपेतं पुण्डरीकायतास्मं
विष्णु वन्दे सर्वायत्कालाध्यम ॥ ॥

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..

मेघःयाम = having black cloud like complexion[2];
पीतकौशेयवासं = the one wearing yellow silk dress[2];
श्रीवतसां = the one with the ‘Shrivatsa’ mark on his body, Vishnu[2];
कौस्तुभोज्ञासितां = one with body illuminated (udbhAsitA.nga);
with the Kaustubha gem[2];
पुण्योपेतं = reached (upeta) by good deeds (puNya)[2];
पुण्डरीकायतां = one with long eyes resembling lotus[2];
विष्णु = Vishnu[2];
वन्दे = I worship; bow;
सर्वलोककनाथं = the one Lord (ekanAtha) over all the worlds;
(sarvaloka)[2];

अपवित्रः पवित्रो वा सर्ववस्त्रों गतोऽपि वा ।
यः स्मरेतपुण्डरीकाक्षें स बाह्याभ्यंतरं शुचिः: ||

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

अपवित्रः = the polluted one or person;
पवित्रः = sacred one; a pure person;
phalashruti of Vishnu sahasranAma

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

People who are struck by calamity or who are dejected or are weak, those who are frightened and those who are afflicted by terrible diseases are freed from their sufferings and become happy on merely reciting VishNu’s name NArAyaNa..

अाता: = the afflicted or suffering people or living beings;
विषणा: = those who are dejected and sad;
शिथिला: = torn and tattered; weak;
= and;
भीताः = those who are afraid or scared;
घोरेषु = among the terrible or frightening;
= and;
वािधषु = in all diseases; ailments;
बर्तमाना: = those who are presently experiencing;
सशिथिल्य = Having sung or praised well;
नारायण = O! Narayana;
शब्दमात्र = only so much as the utterance of the word;
विमुक्तःङ्खः = those who are freed from the afflictions or sufferings;
सुधिनो = happy people;
भवन्ति = become; happen;

नमः कमलनाभाय नमस्ते जलशाश्यायिने।
नमस्ते केशवान्नति वासुदेव नमोऽनुते॥॥

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

नमः = bowing; salutation;
कमलनाभाय = 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);
नमोऽस्तु = greetings, salutations to you;

वासनादासुदेवस्य वासिः भुवनत्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ ॥

The three worlds (heaven, earth and the lower regions) are inhabited by virtue of the residence there of KRSNa, the son of vasudeva.
O KRSNa! Salutation to you!.

वासनात = due to the living or inhabitation (vAsana)[5];
वासुदेवस्य = of the sun of Vasydeva, Krishna[6];
वासिः = occupied, inhabited;
भुवनत्रय = three worlds Earth, Heaven, Hell;
सर्वभूतनिवासोऽसि = (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]);

सर्वेदेषु यत्पुर्णं सर्वतीर्थिः चत्ततः ।
तत्ततः समवाप्रोतिः स्तुत्वा देवं जनार्दनं ॥ ॥
Whatever merit is in all the Vedas and whatever benefits are in all the holy places (that they give), all these are obtained (jus) by singing praise of JanArdana (ViShNu).

This path, where Lord Hari is worshipped, is free from obstructions (without any thorns). Know that it is a bad (wrong) path, when it is without Govind (Krishna).
O Arjuna! having meditated on ViShNu in the vicinity of the holy fig tree, people slowly burn out millions and millions of sins.

I go to take refuge in LaxmI-Nrisinha incarnated in a pillar, who is reachable by true dedication and who promptly takes birth with a desire to eradicate the suffering of his disciples.
Oh! ShrimAn Venkata, Oh! our Lord, who is a poetry of the children of shining lights, Oh! Lion, Oh! the teacher of Vedanta, Oh! the one chosen by Uma; reside forever in my heart.
In the milky ocean, which has a bed of sparkling pure emeralds, the Lord who can give salvation to his devotees is seated on a throne decorated with strings of pearls, covered by an umbrella of clouds which shower nectarine dews as though they are flower petals, His ornamented body glittering with pearls and precious gems and holding the conch in his hand. I pray to this Lord, to make me pure.
Contemplation of the Cosmic form of the Lord
I bow to Lord Vishnu who has the three worlds as His body.
The earth is His feet, and the sky His navel.
Wind is His breath, and the sun and the moon are His eyes.
Directions are His ears, and the Heaven is His Head. Fire is His face and the ocean His abdomen. In Him is situated the Universe with the diverse kinds of gods, men, birds, cattle, serpents, Gandharvas and Daityas (Asuras) - all sporting in a charming way..

भूः = the earth; this world;
पादो = two feet;
यस्य = whose;
नाभिविष्यदसुरनिलः = ?? ;
चन्द्रः = (adj.)moon;
सूयः = sun and another;
च = and;
नेत्रे = the 2 eyes;
कर्णावशाः = ?? ;
शिरो = head;
सार्थकस्मर्द्धि

चौपुरुखमयि = even the mouth or face of heaven;
दहनो = burning; set a thing on fire;
यस्य = whose;
वास्तेयमधिः = ?? ;
अन्तःस्थं = in the innermost heart;
यस्य = whose;
विश्वं = the universe;
सुररक्षकोभोगोगिन्यवदेद्वदेयेः = by gods, men, birds, cows, gourmets, celestial singers and demons;
चिर्रे = drawing etc.wonderful or awesome or mysterious appearance;
रःस्यते = ?? ;
तेः = him;
तिबुधवन = three worlds, Earth, Heaven, Hell;
वपुषं = the one with a body;
विष्णुमीशं = Vishnu the great lord;
नमामि = I bow; salute; pay my respects;

चायायां पारिजातस्य हेमसिंहासनोपरः
आसीनममुद्रकत्याममायताश्चमल्गृहृतम् ।
चंद्रनं चतुर्बोधं श्रीविष्णुसांत्तिकं वक्षमं
रुक्मिणी सत्यभामायां सहितं कृष्णामाश्रये ॥ ॥

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..

छायायां = in the shade;
पारिजातस्य = of Parijata tree;
हेमसिंहासनोपरि = on the golden throne;

allshlokawmean.pdf 41
Oh! Lord, you are indeed flawless, and we request you to excuse all the mistakes we might have committed while chanting the slokas, either in word endings or pronunciation or metre, or any other mistakes of this nature.

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

नारायणाय विद्ये। वासुदेवाय धीमहि।
तत्त्रो विष्णुः प्रचोदयात्॥ ॥

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

नारायणाय = to Narayana;
विद्ये = 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;
वसुदेव सुतं देवं कंस चाणूरमदनम्।
देवकी परमानंदं कृणं वंदे जगदरुरुम्॥

Salutations to Lord Krishna, who is the teacher of the universe, son of Vasudeva, destroyer of Kansa and ChAnura and the supreme bliss of (mother) DevakI..

वसुदेव = of Vasudeva;
सुतं = the son;
देवं = God;
कंस = at (M.nom.) the demon Kamsa;
चाणूरमदनं = the crusher or pounder of the demon chaNUra;
देवकी = DevakI Krishna’s mother;
परमानंदं = great happiness; bliss; beatitude;
कृणं = Krishna;
वंदे = I bow; I worship;
जगदरुरुं = the preceptor of the world;

आकाशात पतितं तोयं यथा गच्छति सागरम्।
सवदेवनमस्कारानं केशवं प्रतिगच्छति॥

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).

आकाशात = from the sky;
पतितं = the fallen one;
तोयं = water;
यथा = in which manner;
Shri Krishna’s charitam in short is that he is Devaki’s son, Gopi’s admiration, Putana’s killer, holder of Govardhan Giri, slayer of Kansa, destroyer of Kauravas, protector of Kunti’s sons and the central figure of Srimad Bhagavata PurAnam.

(Alternate)
Starting with birth from the womb of Devaki, growth in the house of cow-herds, killing of Putana, lifting of Govardhana mountain, the cutting of Kamsa and the killing of kauravas, protecting the sons of KuntI - This is BhAgavataM as told in the epics. This is the nectar of Shri Krishna’s LIIA (sport).
This is an aphorism on Srimad BhAgavataM.
गोवर्धनोद्धारणं = the lifter of the mountain Govardhana Krishna;
कंसच्छेदनकौरवादिनं = the cutting of Kamsa and the
killing of kauravas;
कुंतीसुतं = sons of Kunti;
पालनं = bringing up; rearing;
पुराणकथितं = as told in the ‘purANa’;
श्रीकृष्णालिंगमृतं = the nectar-like story of the respectable
Krishna;
इति = thus;
श्रीभागवतसूत्रं = the story of god, Krishna in a short form;

श्रीकेशाय नमः। नारायणाय नमः। माधवाय नमः।
गोविंदाय नमः। विष्णुवे नमः। मधुसूदनाय नमः।
महाकालाय नमः। वामनाय नमः। श्रीधराय नमः।
हरिकेशाय नमः। पद्माभाय नमः। द्राकृष्णाय नमः।
संघीयाय नमः। वासुदेवाय नमः। प्रभुमाय नमः।
अशोकाय नमः। पुरुषोत्तमाय नमः। अघोक्षजाय नमः।
नारसिंहाय नमः। अच्युताय नमः। जनांदनाय 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;
विष्णवेः = 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..
वत्कृपा = which favour; sympathy;
तम्रङ्ग = I as Him;
वन्दे = I worship; bow;
परमानन्दायवं = Madhava who grants the bliss;

एकं शास्त्रं देवकीपुत्रगीतमेको
देवो देवकीपुत्र एव।
एको मत्वस्त्रय नामानि यानि
कर्मास्येकं तस्य देवस्य सेवा ॥ ॥

There is only one Scripture - the Gita;
There is only one God - Sri Krishna, the son of Devaki;
There is only one mantra - His name;
There is only on desirable action - His service..

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

नमो ब्रह्मण्यदेवाय गोब्राह्मणाहिताय च ।
सार्थश्रोकसम्रह

लक्षमनं भगवानं नमोऽस्मि ॥

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

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

कारारविन्दनं पादारविन्दनं मुखारविन्दनं विनिवेशायत्तम ॥

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..

कारारविन्दन = by the lotus like hand;
पादारविन्देः = the lotus feet;
मुखारविन्देः = in the lotus-like mouth or face;
विनिवेशायत्त = the one placing;
वटस्य = the Banyan tree’s;
पत्रस्य = of the leaf or epistle;
पुटे = dual nom. of ‘puTaM’ or locative of ‘puTaH’ and ‘puTaM’;
शयानेः = 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 कारं
ननि ननि रक्तति डुकृङ्करणे ॥ ॥

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;
कारं = in time;
ननि = no; not;
ननि = no; not;
रक्तति = protects; saves;
डुकृङ्करणे = A Samskrit grammatical formula of Panini;

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

कस्तूरीतिलकं रत्नाकरलंके वक्षस्थले कौस्तुभं
नासायेव नवमौक्तिकं करत्र्ये वेणुं करें कहलानं।
सर्वच्छ दरिच्छदनं च कल्याण कणठेच मुक्तावलिनं
गोपखी परिवेशितो विज्ञते गोपाल चूडामणि॥ ||

With the fragrant kasturi-mark on the forehead, the precious Kaustubha
gem on the chest, the lovely pearl-jewel at the nose tip,
the flute in the palm and the kankan (bangle) encircling the hand, the scented
sandalwood paste all over the body, the pearl-necklace around the
beautiful neck, surrounded by milk-maids - may victory be yours, 0 crown
gem of Gopala..
कर्तृरीतितिं = forehead mark made by Kasturi fragrance supposed to be originated in Deer’s navel;
ललाटफलकं = ?? ;
वक्षस्थं = on the chest;
कौस्तुंभं = the gem Kaustubha found during churning of ocean by Devas and Asuras;
नासामेः = at the tip of the nose;
नवमोत्तिं = the like the new pearl;
करतले = in the palm of the hand;
वेणूं = the flute;
करे = in the hand;
कण्ठं = a bracelet;
सवांकं = in all parts of the body;
हरिचंद्रमं = sandalpaste;
च = and;
कल्याणं = happy; beautiful; auspices; prosperous; good, etc.;
कणठ = throat;
मुक्तावितनः = ?? ;
गोपश्री = the cow-herd woman;
परिवेष्ठिः = surrounded, wrapped with clothes;
विजयते = wins; becomes victorious;
गोपाल = at (M.nom.) the protector of cow; refers to lord Krishna;
चूडामणि = at (M.nom.) the head or crest-jewel;

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणात 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 Ravan and Kumbhakarna; this is the Ramayana; thus; the venerable Ramayana story in a short aphorism;

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

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

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

रामं = Rama;  
लक्ष्मणपूवें = ?? ;  
लघुवरें = the best of the Raghu race;  
सीतापति = the lord or husband of sita i.e. Rama;  
सुंदरं = the beautiful one;  
काकुत्स्थं = Rama literally one who is standing on the hump of a bull;  
करुणार्णं = ocean of mercy;  
गुणनिधं = the reservoir or repository of good qualities;  
विप्ररूपं = the dear Brahmin;  
धार्मिकं = relating to Dharma, religion or good conduct;  
राजेंद्र = King of kings;  
सत्यसंधं = the man who is bound to be truthful;  
द्वारकतनयं = the son of Dasaratha;  
श्यामरं = the dark complexioned one;  
शांतमूित = peace or serenity personified ; embodiment of tranquility.;  
वंदे = I bow ; I worship;  
लोकाभिरामं = ?? ;  
रघुकुलतितुकं = the mark on forehead or jewel of the Raghu dynasty;  
राघवं = Raghava, Rama;  
रावणः = the enemy of Ravana;  

-raamaay raamabhraay raamchandraay vethaye ||  
raahunathaya nathaay sitaya: pataye nam: || ||

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

-raamaay = to Rama;
ताप्सोऽक्षितस्वम्
रामभद्राय = to Rama the auspicious;
रामचंद्राय = to the moonlike Rama;
वेधसे = to Brahma;
रघुनाथाय = to the lord or leader of the Raghu’s;
नाथाय = for the lord or husband;
सीतायः = Sita’s;
pतयः = to the husband or chief or lord;
नमः = bowing; salutation;

श्रीरामचंद्रचरणोः मनसा स्मरामि ।
श्रीरामचंद्रचरणोः वचसा गृणामि ।
श्रीरामचंद्रचरणोः शिरसा नमामि ।
श्रीरामचंद्रचरणोः शरणं प्रपद्ये ॥ ॥

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

श्रीरामचंद्रचरणोः = at the feet of the venerable Ramachandra;
मनसा = through the mind;
स्मरामि = I remember;
श्रीरामचंद्रचरणोः = at the feet of the venerable Ramachandra;
वचसा = through words;
गृणामि = ?? ;
श्रीरामचंद्रचरणोः = at the feet of the venerable Ramachandra;
शिरसा = by the head;
नमामि = I bow; salute; pay my respects;
श्रीरामचंद्रचरणोः = at the feet of the venerable Ramachandra;
शरणं = seeking refuge or surrender;
प्रपद्ये = I sing; worship;

दृष्टिः लक्ष्मणोऽयस्य वामे तु जनकात्मजा ॥

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

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

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion-personified.
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.
तस्मै = to him;
नमः = bowing; salutation;
रामान्नरिति = ??
परायणं = exceeding;
परतरं = better than the other;
रामस्य = Rama's;
दासोऽहं = I am the servant;
रामे = Oh! rAmA!
चित्तरथ: = 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;
भोभक = ??

नीत्तावुज्ञत्वामर्गमकोमलां
सीतासमारोपत्वामभागं।
पाणौ महासायकचारुचार्यः
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!.

नीत्तावुज्ञत्वामर्गमकोमलां = the one having the body resembling blue black lotus;
सीतासमारोपित्वामभागं = the one with the left side on which SiTa is seated i.e. Rama;
पाणौ = in the hand;
महासायकचारुचार्यः = 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 शास्तरमप्रभरणमवं निर्वाणशान्तिप्रदं
बह्याशमुषुफुणीङ्गसव्यमनिषं वेदान्तावेयं विभुम ।
रामाव्यं जगदीश्वरं सुरगुरं मायामनुषं हरि
वन्देदि हरे करुणाकरं रघुरं भूपालचूङ्गामणि। ॥ ॥

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

वन्दे रामं सचिदानन्दं वन्दे रामं सचिदानन्दं।
शरणागत जनपालक शरणं विभ्रहरं सुखशान्तिः करणम्।
परं पदं महर्षं अरविंदं वन्दे रामं सचिदानन्दं।
परं पावनं वियतं रूपं परमेशं शुभं शक्ति स्वरूपं।
सवा धारं महा सुखं कंदं वन्दे रामं सचिदानन्दं।

I salute Ram – the absolute Truth-Consiousness-Joy,
I salute Ram – the absolute Truth-Consiousness-Joy;
Protector of the ones who take refuge in Him;
Whose refuge is destroyer of all obstacles and giver of happiness and
peace; Whose form is attractive and purifying;
Who is the Supreme Lord in the form of auspicious power;
The basis and root of great happiness;
I salute Ram – the absolute Truth-Consiousness-Joy..
शान्ति = Peace; tranquility;
करण = a sense organ; also making; doing, etc.;
परं = supreme; great; the ultimate;
पदं = step; leg; word;
महत्व = at (N) auspiciousness; welfare; well-being; good things;
अरविंद = lotus;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;
परं = supreme; great; the ultimate;
पावनं = pure;
प्रियत = lovable;
रूपं = form; figure; appearance; personality;
परमेशं = great lord or god.;
शुभ = auspicious; propitious;
शक्ति = energy; power; strength; goddess Parvati;
स्वरूपं = one’s own form;
सर्वाधारं = the basis or support of all;
महा = big; large;
सुख = happiness;
केंद्रं = a bulb kind of root;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दं = the triple quality of Brahman.;

श्रीराम सीतावर राघवेत
हे कौशलेशात्मजनायकेति ।
श्रीराम जयराम जय जय दयालु
श्रीराम जय राम जय जय कृपालु ॥ ॥

Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita, the son of Kaushalya; victory of Sri Ram, victory to kind Ram, victory to Sri Rama, victory to the grace-giver Ram.
राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥ ॥

(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; 
सअँवनाम = 1000 named;  
तत्रुत्यं = the one equal to that;  
राम = Oh! Rama;  
नाम = namename;  
वरानने = Oh! the one with a beautiful face; 

वैदेहीसहिः सुरुङ्गमतः हेमे महामण्डपे  
मध्ये पुष्करमासने मणिमये वीरासने सुस्थितम्।  
अधे वाच्यति प्रभान्ते तत्त्वा मुनिभयं परं  
व्याघ्यातान्ते भरतादिभि: परिवृत्त रामं भजे श्रामलम्॥ ॥  

वामे भूमिसुता पुरः हनुमान् पथातु् सुभिरासुतः  
श्रूः भरतस्तः पार्श्वदलयो वाच्याधिकोणेषु च।  
सुरीवश विबीषणश्च युवराज तारासुतो जाम्बवान्  
मध्ये नील सरोज कोमलरूपं रामं भजे श्रामलम्॥ ॥  

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

(alternate)  
The beautiful pattAbhishekam scene, where RAma is surrounded by family and devotees is described with affection. The great Raghuveeran is seated in veerAsanam and is like a beautiful blue lotus in hue. HanumAn is holding His lotus feet in front of the throne. SitA devi is seated on His left side. 
LaxmaNa stands behind and holds the umbrella as a royal insignia. 
Bharatha and Satrughna are at two corners.
Sri Rama is seated in the midst of his retinue (parivAram) of fellow soldiers, Sugreevan, VibhishaNan, prince Angathan, son of TArA and the great bear JAmbhavAn. The blue effulgence in the middle of all of them is the object of our meditation as we begin our salutation to Shri Rama..

वैदेहीसिहतं = the one with VAidehi or Sita;
सुरुमतले = under the heavenly tree;
हेमे = Hema the golden one;
महामण्डपे = in the great Hall;
मध्ये = in the middle;
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;
सुस्थितं = well-positioned; well-established;
अधे = in the front or first place in front of;
वाचयित = causes to be read;
प्रभजनपुते = Oh! daughter of Prabhanjana, shatterer or destroyer;
तत्त्व = that thou;
मुनिभ्य: = for or from the sages;
परे = 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;
यामलं = the dark complexioned one;
वामे = on the left side;
भूमिमुता = the daughter of the Earth, Sita;
पुरं = fortified town; city; also refers to human body;
च = and;
HANUMAN = of Hanuman;
P= Air; wind; leaf; egg;
चातू = ??;
सुमीत्रसुत = the son of Sumitra i.e. LakShmana;
शानुष्मो = a brother of Rama by that name; lit:the slayer of enemies;
भरत = Bharata;
चातू = and;
पार्श्वदलीय = at On both sides;
वायुप्रकोणे = vayu and others in the corners;
चातू = and;
सुमीव = the chief of the monkeys who helped Rama;
चातू = and;
विभीषण = Vibishana, a younger brother of Ravana;
चातू = and;
युवराज = prince regent;
तारासुतो = the son of Tara refers to Angada;
जाम्बवान = a chieftain of bears an important character in the Ramayana;
मध्ये = in the middle;
नील = blue stone or gem;
सरोज = lotus;
कोमलचिं = ??;
राम = Rama;
भजे = I worship;
इत्यादिः = the dark complexioned one;

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.
कोमला विशालाङ्कं इन्द्रनीलं समप्रभं
दुक्षिणाङ्कं दशरथं पुत्रायुक्तेऽपेतः तत्त्वरः ॥
प्रयत्तो दक्षरं देवं सत्कं कनक प्रभम्
पार्थं भरतं श्राद्धं चामरं ल्युग्नानिचितो
अघ्रेत्यां हनूमं रामानुज्यं कंक्षिप्यम् ॥ ॥

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,
neat 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.

\[\text{दूरीकृत सीतातिरि: प्रकटीकृत रामवैभव स्फूर्ति:।}
\text{दारित दशमुख कीर्ति: पुरतो मम भातु हनूमतो मूर्ति:॥॥}

\(\text{दूरीकृत} = \text{having been distanced or having removed it or thrown it far away;}
\text{सीतातिरि:} = \text{the sorrow or difficulty of Sita;}
\text{प्रकटीकृत} = \text{made public; made visible to the eye;}
\text{रामवैभव} = \text{the glory and splendour of Rama;}
\text{स्फूर्ति:} = \text{throbbing; vibration; flash; inspiration;}
\text{दारित} = \text{torn; split; cut;}
\]
अग्रतः पृष्ठतः पार्श्वपूर्ण महाबलः।
आकणपूण घन्धानां रक्षेतां रामलक्षणाः॥ ॥

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

राम राम राम राम रामनामतारकं
राम कृष्ण वासुदेव भक्तिमुक्तिदायकम्।
श्रीराम श्रीरामचंद्रम भजे ॥ ॥
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;
कृष्ण = of Krishna; black;
वासुदेव = at (M.acc.) the son of ‘vasudeva’;
भक्तिमुक्तिदायकं = the one who grants devotion and liberation or salvation;
शंकराय = to Shankara;
गीयमानपुण्यनामकीर्तनं = the hymn being sung having sacred names;
जानकीमनोहरं = the one who captures Janaki’s mind i.e. Rama;
श्रीरामचन्द्रं = Rama;
भजे = I worship;

मनोजवं मारूततुल्यवेगम् ।
जितेन्द्रियं बुद्धिमतं वरिष्ठम् ।
वातात्मजं वानरवृक्षमुर्थम् ।
श्रीरामदृतं शरणं प्रपधे ॥ ॥

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...

अथ यहाँ लोकः हेमशैलाभदेहं ।
दनुजवनकुशानुं ज्ञाननिमांश्रणै ।
सकलसृष्टिमिह भवतास्तुग्रीवं
रघुपिते वातजातं नमः

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

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

When we pray to Lord Hanuman, we will be blessed with intellect, strength, fame, courage, fearlessness, freedom from all ailments, wisdom and diplomacy in speech.

(Alternate)
When we pray to Him, HanumAn blesses us with intellect, strength of body, illustrious fame, courage in times of danger, fearlessness to take initiatives in spiritual pursuits and freedom from all bodily ailments, wisdom and skilled (diplomatic) speech..

बुद्धि = intellect;
बलं = might, strength;
यशो = fame;
धैयं = courage; firmness;
निर्भयं = fearlessness;
अरोगता = freedom from disease;
अजा = opposite of jAdbhù or stupidity or dullness or frigidity or foolishness meaning bright in intellect;
वाक्युत्तमं = eloquence in speech;
च = and;
हनूमसमरणांभवे = May it happen or result from the remembrance of Hanuman;

yat yatra rāhuṇātha kīrteṇa
tatra tatra kuṭumāstakānjanam.
भाष्यवारिपरिपरी लोचनं
माहरि नमत राक्षसान्तकम्। ॥

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

yat yatra = wherever;
रघुनाथ = Oh! the lord of the Raghu dynasty;
O Lord Shiva! Please forgive my wrong actions committed by me knowingly or unknowingly through my hands, feet, speech, body or through any organ of action; or through the ears, eyes (any organ of perception) or through the mind. May you forgive all sinful actions committed by me. O Great Shiva! Glory, Glory to you! You are the Surging Ocean of Compassion!
मानसं = of the mind; thought;  
वा = or; also; like; either or;  
अपरार्थं = faults, wrong deeds;  
बिहितमविहितं = knowingly or unknowingly;  
वा = or; also; like; either or;  
सर्वमेतक्षमर्व = Fogive all this;  
जयं = at (M.nom.) victory;  
जयं = at (M.nom.) victory;  
कहणाव्ये = ocean of mercy;  
श्रीमहादेवं = Oh! great Lord Shiva;  
शाम्भोऽ = Oh! Shiva or happy person;

कपूरगौरं कहणावतारं  
संसारसारं भुजगेहारम् ।  
सदा वसन्तं ह्यद्यारविन्दे  
भवं भवानीसौहितं नमायम् ॥ ॥  

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 = ?? ;  
कहणावतारं = embodiment of mercy;  
संसारसारं = the essence of worldly or family-life;  
भुजगेहारं = one who is having the king of snake as the garland  
or necklace, Shiva;  
सदा = always; ever;  
वसन्तं = the one who is living or dwelling or the spring season;  
ह्यद्यायविन्दे = 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
सुगमिः पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्
मृत्योमुंक्षीय 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;
सुगमिः = the one who is fragrant;
पुष्टिवर्धनम् = that which increases nourishment;
उर्वारुकमिव = like the cucumber;
बन्धनान् = ?? ;
मृत्योमुंक्षीय = ?? ;
मामृतात् = ?? ;

नमस्ते रुद्रमन्यव उतोत इष्वे नमः ।
नमस्ते अस्तु चन्द्रन्ये वाहुभ्या-मुते नमः ॥ ॥

Salutations to Shiva’s anger and to his arrow;
Salutations to His bow and also to his arms..
नमस्ते = greetings, salutations to you;
रूद्रमन्थ = to Shiva’s anger;
उत्तॊत = and then;
इष्टे = for the bow;
नमः = 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;
धन्वने = to the bow-bearing one;
वाह्मया-मुत = ??;
ते = to you or your (here:poss.);
नमः = bowing; salutation;

ॐ िशव ॐ िशव, परात्यरा िशव ओऽकार िशव तव शरणम्।
नमामि िशव्कर भजामि िशव्कर उमामहेिशव तव शरणम्॥ ॥

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

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

वन्दे उमापितं सुर्गुरुं वन्दे जगत्कारणम्।
वन्दे पञ्चमूर्षणं मूगधरं वन्दे पशूं पितम्।
वन्दे सूर्यं शशा विनयनं वन्दे मुकुंदं प्रियम्।
वन्दे भक्तजनाश्रयं च वर्दे वन्दे शिवं शांकरम्।
ॐ नमः शिवाय ॥ ॥

Adorations to the Lord or consort of Uma i.e. shivahusband of Uma or Paravati, Shiva; the preceptor of the gods i.e.Brihaspati; Shiva lit. one who grants good or auspicious things; I worship; bow; 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..
अपसफन्तु = 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;
भूिमसंिताः = on the earth or ground;
ये = they who;
भूता = one who has taken some form or come to a certain state;
विशवाया = by Shiva's command or orders;
शिवाञ्जया = by Shiva's command or orders;

तीक्षंदंप्रु महाकाय कल्पान्तदहनोपम ।
भैरवाय नमस्तुभ्यमनुजा दातुमहसः ॥ ॥

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

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

मक्कलं भगवानं शंभुः मक्कलं वृषभद्रवः ।
मक्कलं पार्वतीनाथो मक्कलयतनो हरः ॥ ॥

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

तत्पुरुषाय विच्छेदे । महादेवाय धीमहि ।
तत्रो रुद्र: प्रचोदयात् ॥ ॥

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

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

अयं मे हर्षेऽ महादेवनयं मे भगवत्तरः ।
अयं मे विच्छेष्योऽयं शिवाभिमर्द्धानः ॥ ॥
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;
भगवत्तरः = one who is more godly than the other(s);
अयं = this one;
मे = to me or my;
विश्वभेषजोऽयं = ?? ;
शिवाभिमर्शनः = ?? ;

असितगिरिसमस्यातं कजलं सिंधूपात्रे
सुरतरुवरशाखः लेखनी पत्रमूर्तिः ।
सिखाती यदि सुहित्वा शारया सर्वकारं
तदपि तव गुणानामीश न 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!
सार्थशोकसंह्रह

असितगिरिसमस्यात = like (samaM) a black (asita) mountain (giri);
कजलं = 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;
लिखितिः = writes (likha);
यदि = if;
गृहीत्वा = while holding;
शारदा = goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati;
सत्यकालं = for ever;
तद्पि = even then;
तव = your;
गुणानां = of the good qualities;
ईश = Hey Isha[8];
पार = end; other side;
न = no;
याति = goes;

षडाननं कुंकुमरक्षवर्णं
महामति दिव्यमयूरवाहनम् ।
रूद्रस्य सूर्य सुरसैन्यनाथं
गुहं सदा शरणमहं प्रपधे ॥ ॥

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..
शान्तानं = the six-headed one Karthikeya;
कुद्रु मरत्वर्ग्न = ??;
महामति = the great minded one;
दिश्यमयृवाहनं = the divine peacock vehicle;
रुद्रस्य = Rudra’s;
सनु = the son;
सुसैल्यनाथं = the leader of the army of the gods;
गुहं = guha refers to Karthikeya;
सदा = always; ever;
शरणमहं = refuge, I;
प्रपर्ये = I sing; worship;

नमो नमस्ते गुह शक्तियांहेऽ
नमो नमस्ते गुह शक्तियांहेऽ
नमो नमस्ते गुह देवसेना
भर्त्रं नमस्ते कुरभूषणं ||

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.
Adorations to Lord Subrahmanya!

Adoration 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!

कृपा = Guha refers to lord Karthikeya;
देवसेना = a female of that name, also army of gods;
भर्ती = for or to the Lord;
नमस्ते = greetings, salutations to you;
कुलभूषणाय = ?? ;

शान्तशक्ति धर स्कन्द वल्लिकत्याण सुन्दर ।
देवसेना मनः कान्त कारिकेय नमोस्तुले ।
ॐ सुभाषण्याय नमः ॥ ॥

Adorations to Lord Subrahmanya!

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

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

मयुराधिस्तं महावाक्यं गृहं
मनोहरि देहं महाविन्योहम् ।
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.

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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.

---

<table>
<thead>
<tr>
<th>Sanskrit Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>सरस्वति नमस्तुभ्यं वर्दे कामरूपिणि ।</td>
<td>Oh! sarasvati; goddess of knowledge;</td>
</tr>
<tr>
<td>विचारम्भं करिष्यामि सिद्धिभवतु मे सदा ॥ ॥</td>
<td>I bow to thee;</td>
</tr>
</tbody>
</table>
वरदेः = Oh! the boon-giver;
कामसृपिणिः = (fem.nom.) one who is desire-personified;
विद्यामृ = the beginning of learning the 3 R’s;
करिपामि = I shall do;
सिद्धिभवतु = May it materialise;
मे = to me or my;
सदा = always; ever;

या कुन्देनु तुषार हार धवला या कुष्ठावशायता ।
या वीणावर्दङ्ग मृदितकरा या श्रेष्ठपद्धाराना ।
या बहाज्युतशाह्रप्रभृतिभिः सदा वंदिता ।
सा मां पातु सरस्वती भववती नि:श्रेष्ठाङ्गापहा ॥ ॥

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;
कुन्देनुः = lily and moon;
तुषार = dews, drops, spray;
हार = at (M.nom.) garland; also removal;
भवला = white;
या = She who;
शुभ्रवस्त्रावता = the one enrobed in white dress;
या = She who;
वीणार्दङ्क = relating to Veena instrument and the boon-giving stick;
मैंडितकरा = decked hands;
या = She who;
श्वेतपदासना = the one seated on white lotus seat;
या = She who;
ब्रह्म = Brahma;
अच्छु = Vishnu;
शिव = Shiva;
प्रभुतिविदेव = ?? ;
सदा = always; ever;
वीरिता = one who has been worshipped;
सा = she;
माँ = me;
पातु = May protect me or us;
सरस्वती = goddess of knowledge known by this name;
भगवती = Durga or other goddess or a respectable woman;
निषोष = without any remainder; in its entirety;
जाड़ = through frigidity or stupidity;
अपहर = take away, drive away;

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 (vidyā),
is praised by
gods and grants every kind of wealth wished for..

भ्यायेत् = Let us meditate;
पद्मासनस्योऽ = the one standing in the seat of a lotus;
विकसितवदनाऽ = the one with a blossomed pleasant face;
पदप्रत्यायताऽऽी = the one with long eyes resembling lotus leaves;
हेमाभां = she who is having the brightness of gold;
पीतवस्याऽ = Yellow clothing or dress;
करकलितत्सदेमर्पाऽऽ = the one wearing the shining golden lotus in the hand;
वराश्री = the one with a beautiful form or personality;
सर्वालंकारयुक्ताऽऽ = the one along with all kinds of ornamentation and decoration;
सततमभयदां = the who offers protection or refuge always;
भक्तमन्त्राऽऽ = one who is soft or kind to the devotees;
भवानी = the female goddess bhavani who controls or manages the creation;
श्रीविवांऽ = Goddess Shrividyā, one form of Goddess Shakti;
शान्तमूर्ति = peace or serenity personified ; embodiment of tranquility.;
सकलसुरुत्वां = praised by all the gods;
सवसम्पत्तिवाताऽऽ = the giver of all kinds of wealth and prosperity;

| जय जय देवि चराचरसारे कुचयुगशोभित मुक्ताहारे । |
| वीणापुस्तकरजितहस्ते भगवति भारति देवि नमस्ते ॥ ॥ |

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

नमस्तेरस्तु महामायेयं श्रीपिठं सुरपूजिते ।
शाख्यचक्रकदाहस्ते महालक्षिम मनोढळतृते ॥ ॥

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

नमस्तेरस्तु = Salutations unto Thee;
महामायेयं = Oh. goddess of great illusory powers;
श्रीपिठं = in the respected and exalted place particularly of goddess shakti;
सुरपूजिते = Oh! the one worshipped by the gods;
शाख्यचक्रकदाहस्ते = One having the conch shell and the mace in the hands;
महालक्षिम = Oh! MahalakShmi;
नमोढळतृते = Salutations unto Thee;

पद्यानन्दे पद्यविनोदायनम् पद्योपद्रायतात्सि ।
विश्वप्रिये विष्णुमनोऽनुकूले तत्त्वाद्यपं मधि सत्निधित्वः ॥ ॥
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..

पद्मानंदे = Oh! lotus-faced one;
पद्मा = ?? ;
विपद्मप्रेमे = ?? ;
पद्मप्रेमे = Oh! lotus loving one;
पद्मावतासंप्रभु = the one having eyes resembling lotus petals;
विश्वप्रेमे = Oh! the one who is dear to the Universe;
विष्णुमनोऽनुकू ले = Oh!. the one going in tandem with Vishnu’s mind;
लक्ष्मीपद्मश्रवणे = your lotus-like feet;
मिय = in me;
सज्जितस्व = Put me in the presence of;

सर्वंक्र सर्वंक्र र सर्वंक्र भवद्वृंखे ||
सर्वंक्रहे हेरे देवी महालक्ष्मी नमो दुस्तते || ||

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..

सवंद्रे = Oh! the knower of all;
sवंवरदे = Oh! the giver of all boons;
sवंदुष्ट = all kinds of bad things;
भयंद्रि = Oh! one who creates terror;
sवंदूःख = all kinds of sufferings; troubles;
हरे = OH! hari;
देवि = Oh! goddess;
महालख्मि = Oh! MahalakShmi;
नमोऽनुते = Salutations unto Thee;

लक्ष्मीं क्षीरसमुद्रारजतनया श्रीरङ्गामेश्वरीं
dुस्मीभूतसमस्तदेववनिता लोकेक्कोपारुसम्।
श्रीममन्मटकाक्षश्रुध्वंधवभववाप्रेमस्त्रादशारणां
त्वा त्रैलोक्यकुटुंबिनिः सरसिणा वन्दे मुकुन्दप्रियाम्॥ ॥

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)..

लक्ष्मीं = to LaxmI;
क्षीर = water, milk;
समुद्र = the ocean;
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..

-allshlokawmean.pdf
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;
नमोऽनु = Salutations unto Thee;

वन्दे पद्मकरां प्रसन्नवदनां सौभाग्यदां भार्यदाम्।
हस्ताभ्यामभार्यदां मणिगणीनां विधैभूषितां॥ ॥

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;
प्रसन्नवदनां = the one with pleasing face;
सौभाग्यदां = the one granting the good and auspicious things;
भार्यदां = one who grants good fortune;
हस्ताभ्यामभार्यदां = the one giving freedom from fear through the two hands;
मणिगणी: = through groups of gems;
नाना = many; several;
विधैं = by several or different ways or kinds;
भूषितां = the one decorated with ornaments;

भक्तार्याके भवत्र्याम् हरिहर बह्यादिभिः संविताम्।
पार्थ संघः शाखापन्निधियुक्ताम् सदा शक्तिभिः॥ ॥

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.

भक्तार्थाभिषेकपत्रहृदं = fulfilling devotee’s desires;
हरिभर = of Hari and Hara i.e. Vishnu and Shiva;
ब्रह्मादिभि: = by Brahma and others i.e Vishnu, Shiva etc.;
सेविताः = the worshipped or served one;
पार्श्वं = in front;
पद्मजं = of the lotus;
शालकपद्मनिधिभयुज्युंक्तं = ‘shankhanidhi’ and ‘padmanidhi’ (2 kinds of treasures);
सदा = always; ever;
शक्तिभि: = by the power;

सर्सिजनयने सरोज हस्ते धवळतरं शुकगन्धमाल्यशेषें
भगवति हरिवल्लभे मनोऽऽ त्रिभुवनभूतिकरिप्रसीदमथ्रम् ॥ ॥

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

सर्सिजनयने = Oh! the one with lotus-like eyes;
सरोज = lotus;
हस्ते = in the hand;
धवळतरं = the one who is whiter;
शुकगन्धमाल्यशेषें = Oh! the one shining with parrot, sandal paste and garland;
भगवति = Oh goddess!;
हरिवल्लभे = Oh! the darling of Hari (Vishnu);
मनोऽऽ = Oh! the knower of the mind;
तिष्ठुनभूतिकरि = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;
प्रसीदमहाम् = Be pleased or favourable towards me;

मातामामि कमले कमलायतायकरि
श्रीविश्वकर्तरकमल वासिनि विश्वातः ।
क्षीरोदते कमलकोमल गर्भ गौरी
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..

मातः = mother;
नमामि = I salute;
कमले = Kamala (LakShmi);
कमलायतायकरि = Oh! the one with lotus-like long eyes;
श्रीविश्वकर्तरकमल = Vishnu’s lotus-like heart;
वासिनि = Oh! the dweller;
विश्वातः = Oh! the mother of the Universe;
क्षीरोदते = Oh! the one born of the milky ocean;
कमलकोमल = of the one as tender or delicate as the lotus;
गर्भ = relating to the womb;
गौरी = 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 विचारे। विष्णुपत्नी च धीमिह।
तन्नो तुक्ष्येः प्रचोदयात्॥ ॥

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

महालक्ष्मी = consort of Vishnu; goddess of wealth and prosperity;
च = and;
विचारे = offering;
विष्णुपत्नी = the consort of Vishnu i.e.LakShmi;
च = and;
धीमिह = May meditate;
तन्नो = ?? ;
तुक्ष्ये = Oh! LakShmi;
प्रचोदयात = inspire; kindle; urge; induce;;

ॐ ह्रीम श्रीम क्रीम महालक्ष्मी महालक्ष्मी।
येहि येहि सर्वसोभागयम् 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 = ?? ;
महालक्ष्मी = ?? ;
येहि = ?? ;
सर्वसोभागयम् = ?? ;
देहि = ?? ;
O Mother Earth, spouse of Vishnu, your robes are oceans, 
and your bosoms the mountains, forgive us,
your children, who walk over you every day, O kind mother!.

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

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.

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

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

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

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

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

अन्नपूर्ण सदापूर्ण शांकरः प्राणवद्भणे ।
ज्ञान वैराग्य सिद्धयं भिक्षां देहि च पार्वती ॥ ॥

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

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

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

मुक्ताविद्महेम-नीलधवलच्छायामुख्यीक्षणे:
युक्तामिन्द्रक्षणिवब्रम्समुकुटां तत्त्वार्थवर्णांतिकाम।
गायत्री वरदाभया सक्षाष्ट्युतं कपार्तु गुणं
श्राद्ध चक्रमथारविन्द्युगुं दस्तैवहन्तिः भजे॥॥

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

मुक्ता = pearl;
विद्म = coral;
हेम = gold;
नील = sapphire;
धवल = white;
छाया = shadow, reflection, lustre, hallucination;
ईक्षण = eye;
त्रीक्षण = the one with three eyes;
इंद्रक्ष = moon light, moon phase;
तत्त्वार्थ = the ultimate truth, Brahma;
गायत्री = (to) the goddess or mantra known as ‘gAyatri’;
Salutations to the goddess who is the greatest of all Goddesses. We always worship to this consort of Lord Shiva. Salutations to this Goddess who takes the form of mother nature and who grants all good happenings to us, to Her, we bow and offer our salutations.

नमो = bowing; salute;
देव्यं = to the goddess or god-like woman;
महादेव्यं = to the great goddess;
शिवायं = to Shiva;
सततं = constant, regular;
नमः = bowing; salutation;
नमः = bowing; salutation;
प्रकृत्यं = to the female aspect of God or Nature;
भद्रायं = to the one who is good or grants well-being;
नियताः = restrained; regulated; self-controlled; fixed; destined;
प्रणाताः = the bowing persons or the worshippers;
When added to present tense, past tense is indicated;

tāṁ = her;

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

नारायणि महामाये विष्णुमाये सनातनि ।
प्राणाधिदेवि कृष्णस्य मामुद्र भवार्णवात् ।
ॐ क्री राधायें 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;
महामाये = Oh. goddess of great illusory powers;
विष्णुमाये = Oh! the illusory power or Maya of Vishnu;
सनातनि = Oh! the ancient one;
प्राणाधिदेवि = ?
कृष्णस्य = Krishna’s;
मामुद्र = ?
भवार्णवात् = from the ocean of ‘bhava’ births and deaths;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
क्री = ?
राधायें = to Radha;
नमः = bowing; salutation;

विश्वेश्वरीं जगत्क्षणी स्निति संहार कारिणीम् ।
निद्रां भगवतीं विष्णोरुलो तेजसः प्रभो ॥ ॥

O Goddess of the Universe! You are the sustainer, protector and destroyer of the world. O Goddess of Sleep! You are the incomparable effulgence of Lord Vishnu!
Oh Goddess adorned with beautiful gems, you are one who gives eternal happiness, grants boons and gives refuge to all devotees. Oh Supreme Goddess, who appears before my very eyes, you make even a terrible sinner, free of his sins. You are the sanctifier of the Himalayan dynasty and the presiding deity of the sacred city of Kashi. You are the Goddess, who provides merciful support to all devotees. Oh mother, in whose presence there is never a scarcity of food, I beg you to feed me..

नित्यानन्दकरी = maker of everlasting happiness or bliss;
वराभयकरी = the one who grants boons and refuge;
सौन्दर्य = beautiful;
रलाकरी = the maker of gems or the sea which contains gems;
निर्धूताखिल = 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 Vindhya mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging to Lord Shiva’s and Vishnu’s families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..
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..
कुम्भमराग = color (rAga) of saffron (kumkuma);
शोण = red;
पुष्पश्रृः = with eyes (Ixu) like lotus (puNDra);
पाष्ण = ??;
पुष्पवाण = at (M.nom.) one having flowers as arrows; generally refers to Cupid;
नमस्ते = I salute (namaH) to you (te);
जगदेकामातः = unique mother (ekamAtaH) of the worlds (jagat);

ब्राह्मी माहेश्वरी चैव कौमारी वैण्वी तथा ।
वाराही च तथेन्द्रणी चामुण्डा ससमातरः ॥ ॥

Salutations to the seven mothers, Goddesses sarasvatI (the wife of Lord Brahma), mAhashvarI (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;
वैण्वी = 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;
तथेन्द्रणी = ??;
चामुण्डा = an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
ससमातरः = the seven Mothers;

पृथ्वी त्यया धृता लोका देवि त्यं 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.

पृथ्वि = of the world or earth;
लया = by you;
धृता = having borne or worn; the female one who is bearing or wearing;
लोका = of the worlds; the people;
देवि = Oh! goddess;
तः = you;
विष्णु = by Vishnu;
धृता = having borne or worn; the female one who is bearing or wearing;
तः = 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.
शरणागतदीनातपरित्राणपरायणे = to the one dedicated to the rescue of the surrendered, weak and afflicted (devotees);
स्वर्वस्यार्थीहे = Oh! the remover of the afflictions of all;
देवि = Oh! goddess;
नारायणी = Oh! part of Narayana also of Shiva as Durga;
नमोदस्तु = let there be my or our bowing or salutation;
ते = to you or your (here:poss.);

कात्यायन्यै च विन्द्रे । कन्यकुमार्यं धीमहि ।
तत्रो दुर्गा प्रचोदयात् ॥ ॥

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..

कात्यायन्यै = to the goddess Katyayini;
च = and;
विन्द्रे = offering;
कन्यकुमार्यं = to goddess Durga;
धीमहि = May meditate;
तत्रो = ?? ;
दुर्गा = goddess Durga (one who can be approached or realised with great difficulty e.g. ‘durgaH’ meaning a fort );
प्रचोदयात् = induces; activates;

दुर्गाः स्मृता हरसि भीतिमशोषजन्तो ।
स्वस्थ्यै स्मृतात मतिमतीव शुभं ददासि ।
दुर्गिरियतः क्षं भवहारिणी कात्यदन्या
स्वीकार करणाय सदाम्मचिता ।
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;
हरसिः = You destroy;
भीतिमशेषजन्तोः = the entire fear of the living beings, without leaving any remainder;
स्वस्थ्येः = to the goddess who grants well being;
सिम्रता = ?? ;
मतिमतीव = ?? ;
शुभाः = the auspicious one;
ददासि = You give;
दारिष्यदुःख = difficulty or unhappiness or sorrow caused by poverty;
भयहारिणी = the one who removes fear;
का = who;
त्यदन्त्या = ?? ;
सर्वांपकार = helping all; in favour of all;
करणाय = for the sense organ;
सदामृतविचित्रा = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
दुः = ?? ;
दुःगाये = to goddess DurgA;
नमः = bowing; salutation;
Oh Goddess of all Godesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears.

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

ॐ सह नाववतु । सह नौभुनक्रु ।
सहवीर्यं करवावहें ।
तेजि नावधीतमस्तु । मा विद्रियावहें ।
ॐ शांति: शांति: शांति: ॥ ॥

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

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

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

ॐ असतो मा सद्रमय । तमसो मा ज्योतिर्मय ।
मृत्योर्मो अमृतं गमय ।
ॐ शांति: शांति: शांति: ॥ ॥

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

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

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

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

we may occupy; obtain; reach;

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

that life span;

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

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May the gods Indra, Pūsha, Garuda and Brihaspati bestow good things on us and protect us.
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 Lord Ganesha, the son of Pashupati or Shiva; नो = us or to us or ours; भव = god Mitra; शं = good things, auspicious or propitious things; happiness Lord Ganesha, the son of Pashupati or Shiva; वरुण = the god of water; शं = good things, auspicious or propitious things; happiness Lord Ganesha, the son of Pashupati or Shiva; नो = us or to us or ours; भवत्वर्मा = let sun be; शं = good things, auspicious or propitious things; happiness Lord Ganesha, the son of Pashupati or Shiva; न = No Not; no; इत्द्रो = indraH, chief of demigods;
बुधस्तृति: = the guru of the devAs and one of the nine grahAs i.eJupiter;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
नो = us or to us or ours;
विष्णुरूपकमः = the great steps taken by Vishnu;
नमो = bowing; salute;
ब्रह्मणे = to the Brahman;
नमस्ते = greetings, salutations to you;
वायो = wind's;
त्यमेव = you alone; you only;
प्रत्यक्षेऽ = directly perceivable, before one's very eyes;
ब्रह्मासि = Brahman, you are;
त्यमेव = you indeed;
प्रत्यक्षेऽ = directly perceivable, before one's very eyes;
ब्रह्म = Brahman; God;
वदिष्यामि = I shall speak ; utter;
ऋतं = Vedic or divine truth; water; divine law; sun; seen objects;
वदिष्यामि = I shall speak ; utter;
सत्यं = the truth;
वदिष्यामि = I shall speak ; utter;
तन्मामवतु = Let that protect me;
तद्वक्तारमवतु = Let that protect the speaker;
अवतु = May or let god or someone protect me; protect;
मां = me;
अवतु = May or let god or someone protect me; protect;
वक्तारं = the speaker;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शान्ति: = Peace; tranquility;
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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 samsāra. Oh
Murari! Redeem me through Thy mercy.

 пу́नरिपिः जननः पुनरिपिः मरणः
 пу́नरिपिः जननी जठरे शयनम्
 इह संसारे बहुदुस्तरे
 कृपयावपरे पाहि मुरारे ॥ ॥

 пу́नरिपिः = again and again;
 जननः = the birth;
 пу́नरिपिः = again and again;
 मरणः = death;
 пу́नरिपिः = again and again;
 जननी = mother;
 जठरे = in the mouth;
 शयनम् = the bed;
 इह = here; in this world;
 संसारे = in this world or worldly life;
 बहुदुस्तरे = in the one which is difficult to cross;
 कृपयावपरे = Oh! the one with unbounded compassion;
 पाहि = protect; save;
 मुरारे = Oh! the enemy of Mura demon, Vishnu or Krishna;

आरोग्य: प्रददातु नो दिनकर: चन्द्रोषो निर्मलं
भूति भूमिसुत: सुभंश्चुतनयः प्रज्ञा गुरुगौरवम्
काव्य: कोमलवामिलासमतुलं मन्द्रो मुद्रे सर्वं

कालवाहं: वर्तं विरोध-शामनं केतुः कुलस्योग्नम्

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

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;
भूसतः = well-being; welfare; prosperity;
भूमसुतः = the son of the Earth;
सुधांशुंयनमः = the son of sudhA.nshu, moon;
प्रज्ञः = consciousness;
गुरुशीर्वः = felicitation of teachers;
काव्यः = poem; poetry;
कोमलवासवलालमुतुः = ?? ;
मन्दो = dull-witted; slow;
मुदं = happiness;
सर्वदा = ever; always;
राहुण्डा-वर्तः = ?? ;
विरोध-शमनः = ?? ;
केतुः = south Node;
कुलस्योत्पत्ति = ?? ;
May Auspiciousness be unto all!
May Peace be unto all!
May Fullness be unto all!
May Prosperity be unto all!
May all be happy! May all be free of diseases!
May all see what is good! May no one suffer from misery!
OM Bliss! Bliss! Bliss!

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
सवेंषां = all people’s;
स्वस्तिभवतु = Let there be well-being;
सवेंषां = all people’s;
शान्तिभवतु = Let there be peace.;
सवेंषां = all people’s;
पूर्णं = full of; complete; infinite; whole; undivided;
भवतु = Let or may it be so; let or may it happen.;
सवेंषां = all people’s;
भवतु = Let or may it be so; let or may it happen.;
सवें = all;
भवतु = Let them be so or let them happen. May they happen.;
सुखिन: = happy people;
सवें = all;
सन्तु = Let them be;
निरामया: = without any illness or affliction or disease;
सवें = all;
भद्राणि = good or auspicious things; those which end in happiness or welfare;
पश्चयतु = let them see;
मा = do not;
कः = who;
सार्थेश्वरस्वरूपः

चिद्र = thought; intelligence; consciousness part of the mind;
दुःख = sorrowful; unhappy;
भागभेत = 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 विश्वानि देव सवितुरनिति परासुः
यदु भर्तु तत्रु आसुः

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!;
सवितुरनिति = Oh! suryanarayan, the sins;
परासुः = bless us after removing sins;
यदु = That which;
भर्तु = well-being; welfare;
तत्रु = ??;
आसुः = grant ; bless one with;

ॐ तत्तत्त्वाद्विविदं पुरस्तान्त्वत्रभिविविदतः
पशयेम शरद: शतं जीवम शरद: शतं
श्रुणयाम शरदः शतं प्रववित्र शरदः शतं
अदीना: स्वां शरदः शतं भूयधश शरदः शतातः

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
तद्ध्वस्तुन्त्रहितं = that Sun which is like eyes overseeing the welfare of the gods;
पुरस्ताच्छकमुचरतु = ?? ;
पदयम = let us see;
शरदः = autumn seasons;;
शतं = cardinal number 100;
जीवयम = let us live;
शरदः = autumn seasons;;
शतं = cardinal number 100;
शृणयय = May we hear;
शरदः = autumn seasons;;
शतं = cardinal number 100;
प्रबयय = May we be talking;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अदीनय = those who are not poor or humble or in a miserable plight;
स्यां = ?? ;
शरदः = autumn seasons;;
शतं = cardinal number 100;
भ्रय = ?? ;
च = and;
शरदः = autumn seasons;;
शतात = from 100;
Let the subjects be governed and nourished by the rulers, who follow a path of justice. Let the cattle and the righteous people (brAhmana) have goodness and let all people be happy.

स्वस्ती प्रजाभ्य: परिपालयन्ताम् ।
न्यायेन मार्गेण महीं महीशां ।
गो ब्राह्मणेभ्य: शुभमस्तु नित्यम् ।
लोकाः समस्ताः सुखिनो भवेतु ॥ ॥

Let the rains shower in time, Let the earth brim with food grains, Let this country be full of auspiciousness and be free from

काले वर्षन्तु पर्जन्यः पृथिवी शस्यशालिनी ॥
देशों धृशोभरिता: ब्राह्मणा: 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..

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

अपकामितु भूतानि पिशाचा: सर्वतोदिशाम ।
सर्वेषामविरोधेन यज्ञकर्म समारम्भे ॥ ॥

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

अपकामितु = May we be averse to or abhor;
भूतानि = ?
पिशाचा = the ogres; spirits; ghosts;
सर्वतोदिशाम = in all directions;
सर्वेषाम = ??
अविरोधेन = without opposition, smoothly;
यज्ञकर्म = activity relating to sacrifice;
समारम्भे = started well;
अग्नि प्रज्वालितं वन्दे जातवेदं हुताशनम् ।
हिरण्यमनलं वन्दे समृद्धं 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..

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

श्रद्धा मेधा यशः प्रज्ञाः विचारं बुद्धि श्रीयं बलम् ।
आयुर्यं तेज आरोग्यं देहि मेह्यवाहन ॥ ॥

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

श्रद्धा = faith; dedication; belief;
मेधा = intellect; intelligence; also Sarasvati the goddess of learning;
यशः = fame; reputation;
प्रज्ञाः = conspicuousness;
विचारं = knowledge;
बुद्धि = intellect; intelligence;
श्रीयं = Goddess LakShmi; wealth; prosperity;
बलं = A lad or son;
आयुष्यं = promoting longevity;
तेज = power; strength; body’s lustre or shine; firepower; sharpness;
आरोग्यं = good health;
देहि = Give;
मे = to me or my;
हव्यवाह = ??
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नम = mine; my;
इश्ति = thusthus;

आदित्याय सोमाय महत्राय बुधाय च
गुरू शुक शारिब्यथे राहवेकेतवे नमः

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

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

ॐ ध्येयः सदा सचितःमण्डल 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;
सचिवतुमण्डल = the orb of the sun;
मध्यवर्ति = that which is present in the middle;
नारायणः = Vishnu;
सरसिजासन्संदिग्धः = ?? ;
केतुवाण = ?? ;
मकरकुंडलवाण = ?? ;
किरीटी = ?? ;
हारी = that which attracts;
हिरण्यवपुष्पतदश्चकः = ?? ;

ॐ भीमाय नमः ।
ॐ रचये नमः ।
ॐ सुयाय नमः ।
ॐ भानवे नमः ।
ॐ खगाय नमः ।
ॐ पूण्यः नमः ।
ॐ हिरण्यगर्भाय नमः ।
ॐ मरीचये नमः ।
ॐ आदित्याय नमः ।
ॐ सवित्रे नमः ||
ॐ अर्काय नमः ||
ॐ भास्कराय नमः ||
ॐ श्रीसवित्सूर्यनारायणाय 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 Hiranyagarbha; OM! Salutations to Marichi; OM! Salutations to Aditya; OM! Salutations to Savitri; OM! Salutations to Arka; OM! Salutations to Bhaskar; OM! Salutations to Savitri-Suryanarayana..

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
मित्राय = to Mitra or a friend;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
रावये = 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;
सूर्याय = 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;
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;
पूष्पो = 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;
हिरण्यगर्भ = 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;
मरीचिय = 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;
अक्षरिय = 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;
भारस्करिय = 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 = ?? ;
नमस्कारः = bowing; respects;
ये = they who;
कुर्भन्ति = do;
दिने = during the day;
दिने = during the day;
जन्मान्तरसहस्रेष्ठ = in the thousands of previous births;
दानिः = poverty;
दोष = defective; sinful;
नाशते = destroys;
अकालमृत्यु = at (M.nom.) untimely death;
हरण = the act of removal or destruction;
सर्व्यायधि = all kinds of diseases and illnesses;
विनाशन = the one who destroys;
सूर्यपादोदकं = the water offered at the feet of the sun;
तीथ = water; water body;
जठरे = in the mouth;
धारयाम्यः = I wear or bear;
This is my offering to the Sun.
I meditate to the one who illumines greatly.
Let that Sun God inspire me..

Oh! (holy rivers) Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri, please be present in this water..
नमामि गङ्गे तव पादपञ्जं
सुरासुरेष्वरिन्दित्रदिव्यरूपम्।
भुक्तिः च मुक्तिः च ददासि नित्यं
भावानुसारण सदा नराणाम्॥ ॥

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..

गङ्गा गङ्गें यो बृहात योजनानां शतैरपि ।
मुन्यः सर्वपापेऽयो विष्णुलोकं समाच्छति॥ ॥
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

गञ्ज = the river Ganges;
गञ्ज्ति = uttering thus:'gange!';
यो = He who;
ब्रूयात = Let it be said; let us say;
योजनान = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;
शतारपि = even after 100;
मुन्यते = is liberated or freed;
सर्वपापेऽयो = from all the sins;
विष्णुवते = Vishnu’s abode or world;
सवच्छति = He goes;

कराभे वसते लक्ष्मीः करमध्ये सरस्वती || करमूले स्थिरा गौरी करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥ ॥ महते जकरदर्शनम्

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.

कराभे = at the beginning of the hand;
वसते = one lives; dwells;
लक्ष्मीः = Goddess Laxmi;
करमध्ये = in the middle of the hand;
सरस्वती = Oh! sarasvati ; goddesss of knowledge;
करमूले = at the root of the hand;
Let us remember the five ladies (daughters) 
ahalyA, draupadI, sItA, tArA, mandodarI
regularly as their character can provide strength
to get rid of sins and ill feelings..

अहल्या = Sage Gautama’s wife or name of a female who layed
dormant/inactive till Ram motivated her by his divine touch;
德拉ौपदी = wife of the ‘PaNDavAs’;
सीता = Rama’s wife;
तारा = wife of Vali, Devi (Tantric);
मन्दोदरी = wife of Ravana;
तथा = like that (cf. yathA tathA);
पंचकन्या = five girls;
स्मरेत = remember;
नित्य = always, constant;
महापातकनाशन = that which destroys great sins;
Shani, Rahu and Ketu - may all of them make mine a good morning..

ब्रह्मामुर्तिरित्युपरांतकारी = 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;
शुक्रः = 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;
कुर्वतु = ?? ;
सवं = all;
मम = mine; mymy; mine;
सुमुहात = good morning;

उत्तिष्णोत्तिष्ण गोविंदं उत्तिष्ण गरुडङ्क्यः
उत्तिष्ण कमलाकान्तं चैत्यंक्यं महंतं कुरु
Awake Awake, O Govinda, Awake, the One with the flag with Garuda ensign,
Awake the beloved of LakShmi, Bless for the welfare of the three worlds..

उत्तिष्णोत्तिष्ण = Arise! Arise!;
गोविंद = A name of kRiShNa, Govinda, the cowherd boy;
उत्सिष्ट = Arise; rise or get up;
गरुडःध्वज = Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
उत्सिष्ट = Arise; rise or get up;
कमलाकान्त = oh! consort of kamala or LakShmi;
त्रैयोक्तं = belonging to the three worlds;
महत = auspiciousness; welfare; well-being; good things;
कुरु = do;

प्रातः = in the morning;
स्मरामि = I remember;
हृदि = in the heart;
संस्फुरद = throbbing;
आत्मतत्त्व = the truth or essence of the soul or self or spirit;
सचित्तिसुखं = Existence, Consciousness and Happiness;
परमहंसगति = the goal or end or way where one attains bliss;
तुरीयम = the 4th state;
यत्तथ्यानजागरसुषुषुस्मत = that which knows one’s dreaming, wakeful and sleeping states;

Early in the morning, I meditate upon the intrinsic principle –
the Self that shines in the heart; Who is Existence, Knowledge and Bliss Absolute; Who is attained by Paramahansas (those who follow the path of renunciation). Who is the fourth (transcending the three states), Who is the Eternal Knower of the three states – waking, dream and deep sleep; That taintless Brahman I am. I am not this physical body composed of elements.
नित्यं = ever; permanent;
तद्रहम = that Bahman;
निष्कलमहं = ?? ;
न = NoNot; no;
च = and;
भूसखः = one who has the company of the ogres Shiva’s attendants;

प्रात्मर्जामि मनसा कविसामगम्यं
वचो विभान्नित्ति निषिद्धा यदनुभोणं ।
यदनुभित्विनात्निर्गमा अवोचुः
देव देवमजं अच्युतं आहुरामयम् ॥ ॥

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!

प्रात्मर्जामि = I shall worship in the morning;
मनसा = through the mind;
वचिष्कसामगम्यं = the unreachable through words;
वचो = words; expression;
विभान्नित्ति = shine;
निषिद्धा = all; entire;
यदनुभोणं = with the grace or blessings of that;
यदनुभित्विनात्निर्गमा = that which emerges from the elimination process of ‘not this, not this’;
निगमा = veda;
अवोचुः = told him;
देव = Oh! god Oh! God!;
देवमजं = the unborn God;
अच्युत = God ‘achyuta’ meaning one who does not slip or glide away; 
आहुरय्व = ??

प्रातर्मामि तमसः परमकवर्णि 
पूर्ण सनातन पदं पुरुषोत्तमाल्यम् । 
यर्मिनिद्रं जगदशेषं अशेषभूतं 
रञ्जवं भुजां इव प्रतिभासितं वे ॥ ॥

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..

प्रातर्मामि = I shall bow down in the morning; 
तमसः = from darkness; 
परमकवर्णि = ?? ; 
पूर्ण = full; completely filled; infinite; 
सनातन = the ancient; 
पदं = step ; leg; word; 
पुरुषोत्तमाल्यं = said to be or known as purushottama i.e. the best among men; 
यर्मिनिद्रं = in whom, this; 
जगदशेषं = the world without any remainder; 
अशेषभूतं = one who existed without any remainder or without the ‘seSha’ serpent god; 
रञ्जवं = the rope or the one with a rope; 
भुजां = the serpent; 
इव = like; similar to; as it were; 
प्रतिभासितं = reflected one; 
वे = indeed; surely;
I prostrate to that lamp-light, which brings good, auspicious, health, wealth and possessions, and destroys bad intellect.

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

दीपज्योतिः परमभो दीपज्योतिःज्ञानदानः ।
दीपो हरितु मे पापं दीपज्योतिःमोऽनुते ॥ ॥

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.

दीपज्योतिः = the flame of the lamp;
परब्रह्म = the great Brahman;
दीपज्योतिः = the flame of the lamp;
जनादेव = Vishnu;
दीपो = lamp;
हरितु = May remove or destroy;
मे = to me or my;
पापं = sin;
दीपज्योतिःमोऽनुते = 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.

रामकर्ण्दं हनूमंतं वैनतेयं वृकोदरं।
शयने स्मरणे नित्यं दुःस्वमं तस्यनन्दनं॥ ॥

Rama and Skanda or the leaping Rama; Rama; Muruga or Subramanya M; Hanuman; the eagle Garuda, the vehicle of Vishnu lit.: the son of Vinata; the long-bellyed one, Bheema; in the bed; while remembering; ever; permanent; bad dream; that person’s; gets destroyed; dies; loses; becomes destroyed; expires;

ॐ पूणमदः पूणमैदं पूणांत् पूणमुदच्छयते ।
पूणस्य पूणमादाय पूणमेवावशिष्यते ॥
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;
पूणमदः = complete, that;
पूणमिदः = complete, this;
पूणांत = from the whole or infinite;
पूणमुदच्यते = complete, is produced;
पूणस्य = of the whole;
पूणमादाय = having taken the whole; the entire thing;
पूणमेवाविश्यते = the whole thing itself remains;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शान्ति: = Peace; tranquility;
शांति: = Peace; tranquility;
शान्ति: = Peace; tranquility;

त्वमेव माता च पिता त्वमेव ।
त्वमेव बंधुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव ।
त्वमेव सर्वं 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;
सार्थकोशश्रृङ्खल

त्वमेव = you alone; you only;
बेहु = a relative;
च = and;
सखा = friend;
त्वमेव = you alone; you only;
त्वमेव = you alone; you only;
विद्या = knowledge; learning;
द्रविण = money;
त्वमेव = you alone; you only;
त्वमेव = you alone; you only;
सर्व = all;
मम = mine; my; mine;
देवदेव = Oh! god of the gods;

ॐ णमो अरिहंताणं
ॐ णमो सिद्धाणं
ॐ णमो आयरियाणं
ॐ णमो उवज्ञाणाणं
ॐ णमो लोपे सच्यसाहाणं
प्यो पंच णमोकारो
स्व पापपणासाणो
महंलाणं च सच्योसिं
पदमं हवई महंलम् ।। ।।

Obeisance to the Arihantas - perfect souls - Godmen, I bow down to those who have reached omniscience in the flesh and teach the road to everlasting life in the liberated state.

Obeisance to Siddhas - liberated bodiless souls, I bow down to those who have attained perfect knowledge and liberated their souls of all karma.

Obeisance to the masters - heads of congregations, I bow down to those who have experienced self-realization of their souls through self-control and self-sacrifice.
Obeisance to the Teachers - ascetic teachers, I bow down to those who understand the true nature of the soul and teach the importance of the spiritual over the material.

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

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

Destroys all demerits. Such praise will diminish my sins.

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

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

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

ब्रह्मार्पणं ब्रह्म हृदि: ब्रह्माः ब्रह्माणं हुतम् ।
ब्रह्मावेव तेन गन्तव्यं ब्रह्मकर्मःसमाधिना ॥ ॥

Brahman = offered or dedicated to the Brahman;
ब्रह्म = Brahman; God;
हृदि: = the object or thing offered as sacrifice;
ब्रह्माः = in the Brahma which is in the form of a fire;
ब्रह्माणं = By Brahman;
हुतम् = 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..

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..

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I meditate..

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I meditate..
स्वयं = by oneself; by one’s own efforts;
व्यासेनप्रथिता = the one written by Vyasa;
पुराणमुनिना = by the ancient sage;
मध्ये = in the middle;
महाभारते = in the mahabarata epic;
अद्वैतामृतविषयं = the goddess who rains the nectar or the non-dual philosophy;
भगवतीमादशास्त्रायिनी = the goddess who is contemplated in 18 chapters or ways;
अम्ब = Oh Goddess! or mother!;
त्वामनुसौधामि = I shall follow or obey you;
भगवद्वीत = in the book ‘bhagavatgita’ meaning the song of the Lord;
भवेद्विनिर्भिः = ??;
इति = thus thus;
गीतामृतम् = at (M.nom.) the hymn praising Gita;

सर्वोपनिषदों गावो दोग्धा गोपालनन्दनः।
पार्थो वत्सः सुधीरभीक्षका 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.

सर्वोपनिषदोऽ गावो दोग्धा गोपालनन्दनः = all the ‘upanishad’s or Vedanta;
गावो = cows;
दोग्धा = the milking man;
गोपालनन्दनः = the delightful protector of cows; refers to Krishna;
पार्थो = Partha; Arjuna;
वत्सः = child; the young one;
सुधीरभीक्षका = the intellect is the eater or enjoyer;
दुर्घं = milk;
गीतामृतं = nectar-like gita;
श्रीमन्महागणाधिपतयें नमः।
श्री सरस्वत्यें नमः। श्रीगुरवेन नमः।
श्रीमातापितृत्यां नमः।
श्रीमातिमिनारायणां नमः।
श्रीउमामहेश्वरां नमः।
इष्टदेवताभ्यं नमः। कुःदेवताभ्यं नमः।
स्थानदेवताभ्यं नमः। वास्तुदेवताभ्यं नमः।
सर्वभ्यं देवभ्यं नमो नमः। अविद्यमस्तु।
देवाकन्दनम्॥॥

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

श्रीमन्महागणाधिपतयें = 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;
सरस्वत्यें = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरवेन = to the respected teacher;
नमः = bowing; salutation;
श्रीमातापितृत्यां = to the respectable mother and father;
नमः = bowing; salutation;
श्रीमातिमिनारायणां = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीउमामहेश्वरां = to the venerable Uma and Mahesvara;
नमः = bowing; salutation;
इष्टदेवताभ्यो = for the favoured gods;
नमः = bowing; salutation;
कुलदेवताभ्यो = to the deity of the ancestors;
नमः = bowing; salutation;
स्थानदेवताभ्यो = to the gods who have been assigned different positions;
नमः = bowing; salutation;
वास्तुदेवताभ्यो = to the gods who govern construction of house, temple, etc. architecture;
नमः = bowing; salutation;
सरेवेभ्यो = to everyone;
देवेभ्यो = to the gods;
नमो = bowing; salute;
नमः = bowing; salutation;
अविभामस्तु = 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.
With joined hands, I stay bowed to Patanjali—the preeminent among the sages, who removed the impurities of the mind by (explaining) yoga, of the speech by (commenting on) grammar and of the body by (expounding) medicine.

योगेन चित्तस्य पदेन वाचः मलं शरीरस्य च वैयक्ते ।
योपाकरोत ् प्रवरं मुनीनां पांजंजिति
प्रांजलिस्वायत्तसम ॥ ॥

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

योगेन = through yoga or meditation;
चित्तस्य = of the consciousness or mind;
पदेन = through a step or word or leg;
वाचः = of speech;
मल = impurity; dirt; excreta;
शरीरस्य = of the body;
च = and;
वैयक्त = the science of medicine;
योपाकरोत = (yaH) who (apAkarot) removed; repelled;
प्रवर = the chief; the great; the preeminent;
मुनीनां = of the sages;
पांजंजिति = 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 विष्णुम नरेऽव नरोत्तमम्।
देवी सरस्वति व्यास ततो जय मुदीरयेत॥

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

नारायणं = Vishnu;
नमस्कृत्य = having bowed or saluted;
नरन = human, man;
च = also;
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;
गान्धारनीलोतपला = with gAndhAr as blue lily;
शल्याग्रहवती = having shalya as a crocodile/shark;
कृपेण बहनी = with kR’ipA as the river flow;
कर्णन वेलाकुला = and karNa as its breakers;
अश्वत्थामकर्णागौरमकरा = ashvatthAmA and vikarNa as fearsome sharks;
दुर्यौधन आवर्तिनी = duryodhana as whirlpools;
स = that (fem) (river);
उत्तीर्णां = 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.
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ईशावास्वयमिदुः = the world is manifested by the Lord or controlled by Him;
सर्व = all;
यतिक्ष्ण = whatever little;
जगत्यां = in the world;
जगत = the world;
तेन = by him or that;
त्यक्न = by the one who has abandoned or sacrificed;
भुजीया = ?? ;
मा = do not;
गुथ = ?? ;
कस्यसिद्धन = ?? ;

हयान्व हयान्व हयान्वित वादिनम् ।
नरं मुच्छति पापानि दरिद्रमिव योषितः ॥ ॥

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

हयान्व = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयान्व = Oh! Hayagriva one of the gods having the neck or head of a horse;
हयान्वित = hayagrIva and iti;
वादिन = speaker; disputant, plaintiff;
नर = man;
मुच्छति = release; untie;
पापानि = sins;
दरिद्रमिव = like a poor person;
योषित = women;

हयान्व हयान्व हयान्वित यो बदेत् ।
तस्य निस्सर्ते वाणी ज़हुकन्या प्रवाहवत् ॥ ॥
He who says HayagrIva, his speech will flow like the river Ganges in spate.

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

हयमीव हयमीव हयमीवेित यो ध्वनि: ।
विषोभते स वैकुण्ठ कवाटोद्दातनक्षमः ॥ ॥

The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him.
Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu; show us success in all the works we start.

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

- **यानि कानि च पापानि ब्रह्मह्यायसमानि च** - They which, how many; sins; deeds which are equivalent to the killing of a BrahmaN.;
Oh Lord of Lords, whatever shortcomings that may be there in the mantras chanted by me, or in the actions and puja, or even in my devotion itself, let them be overcome and be made complete when I worship you with devotion.
Oh Lord, there may be thousands of mistakes committed by me day and night. Please consider me as your humble servant and forgive these
Oh Supreme Lord.

मन्नहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर
यत्पूजितं मयादेव परिपूर्णं तदस्तु मे ।
अपराध सहस्त्राणि कियन्तेदहरिनिं मया
दासोदयं इति मां मत्वा क्षमस्व पुरुषोत्तमम् ॥ ॥

Oh Lord of Lords, whatever shortcomings that may be there in the mantras chanted by me, or in the actions and puja, or even in my devotion itself, let them be overcome and be made complete when I worship you with devotion.
Oh Lord, there may be thousands of mistakes committed by me day and night. Please consider me as your humble servant and forgive these
Oh Supreme Lord.

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

That person who remembers daily or always; of a man who is having bad dreams; gets destroyed; dies; loses; becomes destroyed; expires;

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

That person who remembers daily or always; of a man who is having bad dreams; gets destroyed; dies; loses; becomes destroyed; expires;
(prayer to multiple gods for removal of obstacles)
Grief stricken Lord Hanuman unable to find Sita in Ashoka garden prays for a solution:
Salutations to Lord Ram accompanied by Laxman and to Janaka’s daughter goddess Sita. Salutations to Shiva, group of gods Rudras, to Indra, the Lord of gods, to Yama, the Lord of death, and to Wind God.
Salutations to the Moon, Sun, and other deities.

नमोऽस्तु = let there be my or our bowing or salutation;
रामाय = to Rama;
सलश्चमनाय = to the one with LakShmana i.e. Rama;
देव्ये = to the goddess or god-like woman;
च = and;
तस्ये = to her;
जनकात्म्याये = to the daughter of Janaka i.e to Sita;
नमोऽस्तु = let there be my or our bowing or salutation;
रूद्रन = the chief or best of the Rudras;
यमिनेभ्यो = to or from Yama, Vayu and others;
नमोऽस्तु = let there be my or our bowing or salutation;
चन्द्राध्ये = the moon and the Fire-god;
मृत्युणेभ्यं = ?? ;

नमोऽस्तु नमः प्रातः नमोऽस्तु नमो निनिशि ।
नमोऽस्तु नमः तुथ्यं त्राहि मां विष्फर्तः ।
जरकार्णिकर्त्तव्यं समुपत्तमहायदाः ।
अस्तीक सत्यसन्यो मां प्रणागेभ्यो अभिरक्षतु।

(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.

नर्मदायै = to Goddess (river) Narmada;
नमः = bowing; salutation;
प्रातः = in the morning;
नर्मदायै = to Goddess (river) Narmada;
नमो = bowing; salute;
निशि = during the night;
नमोऽस्तु = let there be my or our bowing or salutation;
नमःए = Oh! Narmada river;
तुः = to you;
ब्राह्मि = save; protect;
मां = me;
विषसप्तः = from the poisonous snakes;
I do not know how to invoke God, nor do I know how to bid farewell to the invoked God. Hence O Supreme God! Please forgive me with compassion.
This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas. Oh! nArAyana, I salute to you and I request you to pardon me for any mistakes I might have committed in uttering any letter, phrase and any syllables that I might have missed.

यदक्षर पद्भ्रंध मात्रा हीनन्तु यद्वेत्।
तत्सर्व श्लेष्यतां देव नारायण नमोऽस्तुते॥॥

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and teach me.
नमः सर्वंहितार्थं जगदाधारहेतवे ।
साध्याज्ञेयं प्रणामस्ते प्रयत्नेन मया कृत: ॥ ॥

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

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..
अपराधसहकारण = 1000 misdeeds or offences;
क्रियन्तेद्विनिष्ठ = are (being) done day and night;
मया = by me;
दासोदयमिति = ?? ;
मां = me;
मत्वा = having thought or considered;
क्षमस्व = excuse; forgive;
परमेश्वर = supreme god;
परमेश्वरी = supreme goddess;

गाङ्ग्वारि मनोहारि मुरारिचरणच्युतम्।
त्रिपुरारिशरा रि पापहारि पुनातु माम्॥॥

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!. 

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

असितग्निरिसमस्यावां कुजल्य सिंघूपात्रे
सुरतनवन्दशाखा तेज्नी पत्रमूर्वी।
सिद्धिवति यद्य गुप्तिवा शारदा सर्वंकारं
तद्धि तव गुणानामीश पारं न याति॥॥
Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

असितगिरिसम्पद्यात = like (samaM) a black (asita) mountain (giri);
कजंगङ = eye ointment; collyrium or black ink;
सिंधुपात्रेः = in the pot (pAtra) of ocean (si.ndhu) [7];
सुरतरूवर = the heavenly tree;
शाखा = a branch;
लेखनी = writing instrument;
पत्र = leaf; page;
उर्वी = earth;
लिखिति = writes (likha);
यदि = if;
गृहीताः = while holding;
शारदा = goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati;
सर्वकालं = for ever;
तदुपि = 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. 

शिवं = to the auspicious One;;  
शिवकरं = to the One who provides auspiciousness;  
शांतं = to the embodiment of Peace;  
शिवात्मां = to the One who is the auspicious Self Itself;  
शिवोत्तमम् = to the One who is best of all auspicious beings;  
शिवमार्गं = the auspicious approach;  
प्रणेदारं = bowing humbly;  
प्रणोदसिम् = I offer obeisance;  
सदाशिवम् = to the eternally auspicious One.;

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 forgetfullness brings ...; true is my word..

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

ॐ शांति: शांति: शांति: ।
OM Peace, Peace, Peace!.

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
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Collection of Commonly Recited Shlokas with Meanings
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Please send corrections to sanskrit@cheerful.com