Collection of Commonly Recited Shlokas with Meanings

सार्थश्लोकसंग्रह

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

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

ॐ भूभुवः स्वः तत्सत्‌क्तुसर्वम्
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;
तत्सबिनुचिनःरेण्यं = that all creating great person in the form of sun;
भर्गों = radiance; lustre; brilliance;
देवस्य = god's;
धीमहि = May meditate;
धियो = intellect and mind; 'dhIH'sing.;
यो = He who;
नः = us; to us or ours;
प्रचोदयात = inspire; kindle; urge; induce;;

ॐ गणानां त्वा गणपति हवामहे
कविं कबीनामुपमश्रवस्तमम्
ज्ञेषुराः ब्रह्मणं ब्रह्माणस्पत
आ नः श्रुणवश्वतिभि: सीदसादनम्॥ ॥
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 = ?? ;
गणानाः = ?? ;
त्वा = ?? ;
गणपति = ?? ;
हवामहेः = ?? ;
कविः = ?? ;
कविनाम= ?? ;
उपमश्वर्तमम= ?? ;
ज्येष्ठराज= ?? ;
ब्रह्मणाः = ?? ;
ब्रह्मणस्पत= ?? ;
आ = ?? ;
न= ?? ;
शुक्पचूतिभः = ?? ;
सीद्दादनम्= ?? ;

वक्तुः महाकाय कोटिसूर्यसम्रभ।
निर्विन्ध्रु कुरु वे देव सर्वकारेण्यु सर्वदा।

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

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

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

गजाननं भूतगणादिसेवितं
कपिलत्वंवटसारभक्षितम्।
उमासुतं शोकिवनाशकारणं
नमामि विश्वेष्वरायप्रभजं॥ ॥

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;
सेवितं = the one who has been served worshipped;
कपितलकं = wood-apple and ‘jAmun’, rose apple, trees or fruits;
फलसार = the essence of the fruit;
भक्ति = that which has been eaten;
उमासुतं = the son of Uma;
शोकविनाश = for the destruction of sorrow;
कारण = the cause;
नमामि = I bow; salute; pay my respects;
विनिधवर = the Master or controller of all obstacles;
पादपद्मं = the lotus feet;

सुमुखश्रौकंकं कपिलो गजकर्णकः ।
लम्बोदरश्र विकटो विनाशो गणाधिपः ।
धूमकेतुगणं गणधियकश, भालचन्द्रः
धूमकेतुगणं गणधियकश, भालचन्द्रः
विधारंभे विवाहे च प्रवेशे निगमि तथा ।
संहामे सहारे चैव विनिधास्तस्य न जायते ॥ ॥

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

सुमुखः = the one with a nice face;
च = and;
एकदंतः = one who has one tooth or tusk;
च = and;
कपिलो = a sage by that name;
In order to remove all obstacles, one should meditate on (the God Ganesha) as wearing a white garment, as having the complexion like the moon, and having four arms and a pleasant countenance.
शुभाटम्बरपरं = the one wearing a white dress;
देवं = God;
शशिवर्णं = the moon-colored one;
चतुर्भुजं = one who is having four hands;
प्रसन्नवदनं = the one having a pleased or pleasant face;
ध्यायेत = Let us meditate;
सर्वविभोपशाये = for the appeasement of all obstacles or hurdles;

अभिसिद्धतिःतत्सिद्धिः पूजितो यः सुरासुःः।
सर्वविभ्रस्तस्मि गणाधिकार्ये नमः॥ ॥

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

अभिसिद्धतिःतत्सिद्धिः = ?? ;
पूजितो = one worshipped by others;
यः = He who;
सुरासुःः = by the gods and demons;
सर्वविभ्रस्तस्मि = ?? ;
गणाधिकार्ये = to the lord of groups of shiva’s attendants;
नमः = bowing; salutation;

प्रणाम्य शिरसा देवं गौरीपुत्रं विनायकम् ।
भक्तावासं स्मरदेन्त्य आयुःकामाथिसिद्धे॥ ॥

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

- **अगजानन** = Parvati
- **अग** = mountain, i.e. Himalaya,
- **ानन पद्रा** = face that is like a lotus (ानन = face, पद्रा = lotus)
- **अर्कः** = the Sun
- **अगजाननपद्रा** = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)
गजाननम् = the elephant-faced God (गजानन in the accusative case)
अहिन्दशं = day and night
अनेक = several.
दम् = giver (in the accusative case)
अनेकदम् = bestower of innumerable boons
tम् = him
भक्तानां = to the devotees
एकदन्तमुपारस्मेहे = I worship the one tusked;

गजवं सुरोंक च कणचामरभूिषस्तम्।
pाशादुःशधरं देवं वर्तैहं गणनायकम्॥॥

I bow before that God who is the leader of Shiva’s ghosts, whose face resembles that of an elephant, who is supreme among the deities, who sports ears that look like fans and who is armed with noose and goad.

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

एकदंतं महाकायं तत्तकालशस्त्रभभम्।
लंबोदरं विशालाक्षं वन्देःहे गणनायकम्॥॥

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

**Garbhadhāmantyaś tatāraka-bhrisyaḥ**

बृहत्तदरमशेषं भूितराजं पुराणम् ।
अमरवर-सुपूर्णं रक्तवर्णं सुरेदं
पशुपितसुतमीशं विघ्रारजं नमामि ॥ ॥

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..

**Garbhadhāmantya** = the elephant faced one who is beyond comprehension or thought;
**तीश्वरं** = the one with sharp or terrible teeth;
**चतुर्वृष्टं** = the three-eyed one;
**बृहत्तरं** = Big; large;
**बृहत्तदरं** = one with huge stomach;
**शाः** = whole, entire, complete, perfect,;
**भूितराजं** = the king of well-being or the royal donor of all goodness;
पुराण = the ancient; old; also refers to the ancient works in story-form known as purANa;
अमरवर = ??;
सुपूज्य = ??;
रक्तवर्ण = the red colored;
सुरेश = the master of the gods;
पशुपतिसुतमीश = Lord Ganesha, the son of Pashupati or Shiva;
विश्रामराज = the lord who governs obstacles or hurdles;
नमामि = I bow; salute; pay my respects;
कार्य = that which is done or to be done;
मे = to me or my;
सिद्धिमायातु = May reach fulfillment;
प्रसन्ने त्यि धातारि = 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;
विश्रामि = the obstacles; hurdles;
नाशमायातु = May (they) come to end;
सवा = all;
सुरनायक = the leader or head of the gods;
मूष्किवाहनोऽपदकहरस्त चामरकर्ण विलम्बित सूत्र
वामनरूप महेश्वरपुत्र विन्दविनायक पाद नमस्ते ॥ ॥

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

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

एकदंताय विन्ध्ये । वक्तुङ्गाय धीमहि ।
तत्रों दंती प्राचोद्यात ॥ ॥

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

गृहरीर्हा गृहरिण्यः गृहर्द्वो महेश्वरः।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥ ॥

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

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

गुरुः = teacher (refers to spiritual teacher), the preceptor;
ब्रह्मा = creator;
विष्णु = Lord Vishnu, the sustainer;
देव = god;
महेश्वरः = the great Lord (Shiva);
गुरुः = teacher (refers to spiritual teacher), the preceptor;
साक्षात् = face to face;
परब्रह्म = the great Brahman;
तस्मै = to him;
Shri = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’
is fem.nom.; also an honourable prefix;
Guruvé = to the teacher; preceptor;
NAM = bowing; salutation;

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्ति
द्वारातीतं गगनस्तथं तत्त्वम् विद्युत्क्षणः ॥
एकं नित्यं विमलमचलं सर्वभौमविभूतं
भावातीतं त्रिगुणाधितं सदृशं तं नमामि ॥
श्रीदत्तगुहुध्यानम् ॥ ॥

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

ब्रह्मानंदं = Beautitide; bliss; nirvANa;
परमसुखदं = the giver of great happiness, bliss;
केवलं = only;
ज्ञानमूर्ति = knowledge personified or knowledge itself taking the
form of a man;
द्वारातीतं = beyond the dual nature of things i.e. individual
soul and Universal soul being considered as two entities;
गगनस्तथं = one who is like the sky;
तत्त्वम् विद्युत्क्षणः = the ultimate truth (tattvaM) is his principal;
target;
एकं = cardinal number 1, unique;
नित्यं = ever; permanent;
विमलमचलं = the pure mountain;
सर्वाधीसाक्षिमूलं = the one existing as the witness of all intellect or mind;
भावातीतं = beyond one’s thought or imagination;
गुणारहितं = 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;
श्रीदत्तगुरुऽनं = meditating on the respected preceptor Dattatreya;

अखण्डमण्डलाणां व्यासं चेन चराचरम्।
तत्परं दर्शितं चेन तत्स्मः 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..

अखण्डमण्डलाणां = 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;
तस्मः = to him;
श्रीगुरवे = to the respected teacher;
नमः = bowing; salutation;
He who opens the eyes blinded by the darkness of ignorance, with a needle dipped in knowledge, to that guru we salute.

(alternate)
Salutations to that respected Guru who opens the spiritual eyes of those blind, due to ignorance, with the ointment of knowledge..

**अज्ञानतिमिरान्यस्य ज्ञानजनशलाकया।**
**चक्षुरुन्समीलितं येन तस्मै श्रीगुरवे नमः।।**

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

**ध्यानमूलं गुरोमूलं: पूजामूलं गुरो: पदम्।**
**मल्लमूलं गुरोवांकं मोक्षमूलं गुरो: कृपा।।**
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;
गुरुपादकाम्यो = to the sandals of the preceptor;
नमो = bowing; salutation;
पररभ्यो = to the others;
परपादकाभ्यो = to the great sandals of the master;
आचार्यसिद्धरपादकाभ्यो = to the sandals of the Siddesvara teacher;
नमोऽस्तु = let there be my or our bowing or salutation;
लक्ष्मीपतिपादकाभ्यो = to the sandals of the husband of Laxmi;
(laxmiPatiH);

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

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

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

सवंदा सवंकार्येऽऽ नारिति तेषामञ्जूर्तम् ।
षेषां हृदिस्थो भगवानु मञ्जलायतनो हरिः ॥ ॥

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 तदेव सुदिनं तदेव
tarāvarṭa chandvarṭa tadev
vīधāvarṭa dēvarṭa tadev
laksāminīṇa teśāya eva smarami

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

तदेव = tat and eva-that alone; that only;
लम्ब = ascending sign in astrology;
सुदिनं = good day;
तदेव = tat and eva-that alone; that only;
तारावर्त = the power bestowed by the star;
चन्द्रवर्त = the strength of the moon;
तदेव = tat and eva-that alone; that only;
विधावर्त = the power of knowledge or learning;
देववर्त = the power or might of the gods or given by the gods;
तदेव = tat and eva-that alone; that only;
लक्ष्मीपते = O! Vishnu (husband of Laxmi);
तेनेन्युं = ?? ;
समरामि = I remember;

हरिदर्शा हरिश्चं क हरित्रः प्रजापति: ।
हरि: सर्वश्रीरस्यो भुजेः भोजयते हरि: || ||

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

हरिदोता = Hari (is) the giver;
हरिभोक = Hari himself (is) the eater / enjoyer / consumer;
हरिरत्र = Hari becomes the food;
प्रजापति = Brahma, the creator;
हरि = Lord Hari;
सर्वशरीरस्यो = residing (sthaH) in all (sarva) bodies (sharIra);
भु = eats;
भोजयते = feeds (some)one else;
हरि = Lord Hari;

नमोऽनु ते व्यास विशालबुद्धे फुल्लविन्दुयतपत्रनेत्रात
चेन त्वया भारतशैलपूणः प्रजायितो ज्ञानमयप्रदीपः ॥ ॥

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..

नमोऽस्तु = 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;
फुल्लविन्दुयतपत्रनेत्र = the one with eyes (netra);
like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;
(aravi.nda) ([7]);
Salutations to VyAsa who is (really) Vishnu, to Vishnu, who is (really) VyAsa; many salutations to him, the veritable treasure of knowledge of Brahman and the lineal descendant of VasisTha.

व्यासाय विष्णुरूपाय व्याससूरूपाय विष्णवे ।
नमो वै ब्रह्मनिधिये वासिष्ठय नमोनमः ॥ ॥
He whom Brahma, Varun, Indra, Rudra, and Maruta worship with divine songs; He to whom the SAmasingers 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;  
ब्रह्मावरुनःनरुद्रसरुतमरुतं = Brahma, VaruNa, Indra, Rudra and the Marut, wind-god;  
स्तुवणित = (they) praise;  
दिव्येः = by the divine;  
स्तवेः = by the eulogising hymns;  
वेदेः = by the vedas ([3]);  
सामगाः = with the six vedA.nga’s, the versions;  
of recitals known as pada and krama, and the various upaniShadaH;  
गायितिः = they sing;  
यं = (to) whom;  
सामगाः = singers of the SAmas, the reciters of the Veda known as;  
the SAmaveda;  
ध्यानावस्थिततद्दोऽत्त = 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]);  
पश्यन्तिः = (they) see;  
यं = He whom;  
योगिनः = Yogis;  
यस्यान्तं = whose end;  
न = not; no;  
विद्युः = Understood; knew;  
सुरसुरगणः = 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.

अन्युतं केशवं रामनारायणम्।
कृष्णादमोदरं वासुदेवं हरिम्।
श्रीघरं माधवं गोपिकावद्भमम्।
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..

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

लाभे जये भजे।।
benefits (lAbhaH) are theirs (teShAM);
victory (jayaH) is theirs (teShAM);
हरेः = of Vishnu[6];
नाम = name;

In Kaliyuga, there is no path other than taking the name of Shri Hari, which alone is my life.
एवं = alone; only; here it would mean ‘indeed’;
मम = mine; my;
जीवनं = life; the act of living;
कल्लो = during the kali yuga days or time;
नारितं = does not exist;
एवं = alone; only; here it would mean ‘indeed’;
गतिरन्यथा = no other way or goal;

य स्मरणार्थेषु जन्मसंसारवृत्तताः ।
विमुच्यते नमस्तस्मै विश्वे प्रभविष्यते ॥ ॥

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;
स्मरणार्थेषु = by recall (smaraNa) alone (mAtra) [3];
जन्मसंसारवृत्तताः = from the bondage (ba.ndhana[5]) of the (cycle); of birth (janma) in this world (sa nsAra);
विमुच्यते = is released or freed;
नमस्तस्मै = salutation to him;
विश्वे = to Vishnu;
प्रभविष्यते = to the great or mighty lord, an epithet of Vishnu;

नमः समारमिततामादिभूताय भूते ।
अनेक्रूपरूपाय विश्वे प्रभविष्यते ॥ ॥

allshlokawmean.pdf 27
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];
अनेकरूपपूर्णाय = to one’s form who can take many forms[4];
विष्णवे = to Vishnu[4];
प्रभविभवे = to the great or mighty lord, an epithet of Vishnu[4];

ॐ विष्णु जिन्नु महाविष्णु प्रभविण्यु महेश्वरम् ।
अनेकरूपं देश्यान्तं नमामि पुरुषोत्तमम् ॥ ॥

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

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

सशाखंकं सकिरीटकुण्डलं 
सपीतवकं सससीररुहेक्षणम् ।
सहारवकं: स्थतकोस्तुभक्षणं 
नमामि विष्णु शिरसा चतुर्मुखं ॥ ॥

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.

सशाखंकं = the one with a conch and a wheel; 
सकिरीटकुण्डलं = the one with a crown and ear-rings; 
सपीतवकं = along with yellow robe; 
सससीररुहेक्षणं = the one having lotus like eyes; 
सहारवकं: स्थतकोस्तुभक्षणं = the one having the chest adorned with a garland and the gem 'Kaustubha'; 
नमामि = I bow; salute; pay my respects; 
विष्णुं = Vishnu; 
शिरसा = by the head; 
चतुर्मुखं = one who is having four hands;

नमोऽस्तवनत्ताय सहस्रमूः 
सहस्रापादशक्षिरोरुवाहवे ।
सहस्रामेव पुरुषाय शाखले 
सहस्तकोटि युगथारिणे नमः ॥ ॥

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

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।
मद्वज्जा यत्र गायन्ति तत्र तिर्थाम्बि नारद् ॥ ॥
śārīrakṣā

तिलगम्य = (I) stay;
नारद = Oh! Narada! the omnipresent, wandering and singing devotee of Vishnu;

वन्माली गदी शार्णी शार्णी चकी च नन्दकी ।
श्रीमान नारायणो विष्णुवर्षुदेवोऽभिरक्षतु ॥ ॥

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.

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

मेघयामं पीतकौशेयवासं
श्रीवतसाइं कौस्तुभोऽज्ञासिताञ्जः ।
पुण्योपेतं पुण्डरीकायताशः
विष्णु वन्दे सर्वज्ञोक्तकामायम् ॥ ॥

I salute Vishnu, the unique Lord of all the worlds, dark like the laden cloud, clad in yellow robe, marked on the chest by the sign of Srivatsa, his frame lit up by the Kaustubha gem that adorns Him,
ever immaculate and with eyes long and bright like the white lotus.

(alternate)
I salute to Lord ViShNu, who is the Lord of all the people in all the worlds, whose complexion is black like the clouds, adorned in yellow silk robes, bearing the shrIvatsa mark on his chest, whose body shines with the Kaustubha jewels, having long lotus like eyes and who can be attained by good deeds..

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

अपिवः = the polluted one or person;
पिवः = sacred one; a pure person;

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

आलोकः सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदं मेकं सुनिष्प्पत्र वै यो नारायणो हरि: ॥ ॥

phalashruti of Vishnu sahasranAma

= having considered well or studied carefully;
 सर्वशास्त्राणि = all branches of knowledge; precepts; religious works;
 विचार्य = having deliberated or considered well;
 और = and;
 पुन: पुनः = again and again;
 इदं = this;
 एकं = one;
 सुनिष्प्पत्र = clearly emerged; accomplished; born; arisen;
 वैध: = doctor; medicine man;
 नारायण: = Vishnu; specifically the one whose house (ayana) is in;
 वातिल: = water (nArAH);
 हरि: = Lord Hari;
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..

Salutation to viShNu, the lotus-navelled who is resting in water. O
keshava, O Ananta, O VA$udeva, 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;
केशवान्त = Oh! Keshva, Oh! Ananta;
वासुदेव = the son of ‘vasudeva’, Krishna (or Vishnu);
नमोस्तुते = Salutations unto Thee;

वासनालसुदेवस्य वासितं भुवनत्रयम् ।
सर्वभूतनिवासोसि वायुदेव नमोस्तुते ॥ ॥

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

वासनाल = due to the living or inhabitation (vAsana)[5];
वायुदेवस्य = of the sun of Vasydeva, Krishna[6];
वासितं = occupied, inhabited;
भुवनत्रय = three worlds Earth, Heaven, Hell;
सर्वभूतनिवासोसि = (You) are (asi) residing in all living beings;
नमोस्तु = let there be my or our bowing or salutation;
tे = to you or your (here:[4]);

सर्वेदेशु यत्पूणेऽसर्वतीर्थेऽऽतत्फलम् ।
तत्फलं समवाप्रोतति स्तुत्वा देवं जनादनम् ॥ ॥
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).

सवंवेदेषु = in all Vedas[7];
यत = which;
पुण्यं = merit, virtue;
सवंतीथेषु = in all holy places;
फलं = fruit;
तत &= that;
समवामोति = obtains, acquires;
स्तुत्वा = by praising;
देव = God;
जनार्दन = Vishnu;

एष निष्कण्टकः पन्था यत्र सम्पूज्यते हरिः।
कुपथं तं विज्ञानीयाद गोविन्दरहितागमम॥॥

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).

एष: = this;
निष्कण्टक: = the thornless one;
पन्था: = road;
यत्र = (the place) where;
सम्पूज्यते = is worshipped, praised;
हरिः = Lord Hari;
कुपथ्: = bad road; wrong direction;
 Noticed the road (Agama) without (rahita) Govinda;

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

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

Oh! ShrimAn Venkata, Oh! our Lord, who is a poetry of the children of shining lights, Oh! Lion, Oh! the teacher of Vedanta, Oh! the one chosen by Uma; reside forever in my heart.
वेदान्त = the ending part of the Vedas;
आचार्य = teacher, learned scholar;
वर्यामे = ??;
सन्नियत्ता = that which has been put or placed near, or together;
सदाहिद = always in the heart;

Contemplation on Personal form of the Lord.
In the milky ocean, which has a bed of sparkling pure emeralds, the Lord who can give salvation to his devotees is seated on a throne decorated with strings of pearls, covered by an umbrella of clouds which shower nectarine dews as though they are flower petals, His ornamented body glittering with pearls and precious gems and holding the conch in his hand.
I pray to this Lord, to make me pure.

क्षीरोदन्वत्रयंदेश = ??;
शुचिमणिविल्लस्तैः = ??;
मौलिकानाः = face (teeth);
मालान्तरस्थ = ??;
स्पष्टिमणिनिमेंतैः = the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;
शुभ्रे = ??;
अभ्रे = ??;
अद्रे = ??;
उपरिवर्षिते = ??;

allshlokawmean.pdf
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; 
पादौ = two feet; 
यः = whose; 
नामिन्यदसुरनिलः = ?? ; 
चन्द्रः = (adj.)moon; 
सूयः = sun and another; 
च = and; 
नेत्रः = the 2 eyes; 
कणावशाः = ?? ; 
शिवः = head;
I salute and surrender to Lord kriShNA whose complexion is blue like the sky, with wide eyes and four arms, who is well adorned, whose face glows like the moon, whose chest bears the srivatsa mark, who is seated on a golden throne in the shade of the pArijAta tree with his wives rukmiNI and satyabhAmA.
Oh! Lord, you are indeed flawless, and we request you to excuse all the mistakes we might have committed while chanting the slokas, either in word endings or pronunciation or metre, or any other mistakes of this nature..

The Visarga sign denoted by two vertical dots as ‘;’; the Visarga sign denoted by two vertical dots as ‘;’; the Visarga sign denoted by two vertical dots as ‘;’; the Visarga sign denoted by two vertical dots as ‘;’;
Glory to the Lord viShNu, who is the consort of mahAlakShmI, and the treasure trove of auspiciousness, who grants wealth to all seekers of material wealth, who resides in the venkata mountains and in whose heart, mahalakShmi who symbolises wealth resides.

This is my offering to the Lord nArAyaNA who is present in all his creations. I meditate to the son of vasudevA, who is all pervasive. Let that omnipresent Lord inspire me.
यस्य स्मृत्या च नामोक्तवा तपोपङ्खिकियादिदुः।
न्यूनं सम्पूर्णतां याति सच्यो वन्दे तमच्युतम्॥ ॥

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.

यस्य = whose;
स्मृत्या = or Shastras;
च = and;
नामोक्तवा = uttering of the name;
तपोपङ्खिकियादिदु = in all activities fit for doing penance;
न्यूनं = deficient; a little; short of; minimum;
सम्पूर्णतां = completion; perfection; conclusion;
याति = goes; attains;
सच्यो = immediately; instantly;
वन्दे = I worship; bow;
तमच्युतं = ?? ;

एको विषयमहादूतं पृथग्मूलतान्यनेत्रः।
त्रीन्तोकान्त्यायं भूतात्मा भूलेः विश्वभगव्यः॥ ॥

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.
कृणाय वासुदेवाय देवकी नंदनाय च।
नंदगोपकुमाराय गोविन्दाय नमो नमः॥

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

कृणाय = to Krishna;
वासुदेवाय = to Vasudeva;
देवकी = Devaki Krishna’s mother;
नंदनाय = for the Nandana, the delighter;
च = and;
नंदगोपकुमाराय = for the son of Nandagopa Krishna;
गोविन्दाय = to govinda, the cowherd boy Krishna;
नमो = bowing; salute;
nमः = bowing; salutation;
वसुदेव सुतं देवं कंस चाणूरमदनं।
देवकी परमानंदं कृणं बंदे जगदुरुं।

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

वसुदेव = of Vasudea;
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;
बंदे = I bow; I worship;
जगदुरुं = the preceptor of the world;

आकाशाशत पतितं तोयं यथा गच्छति सागरम्।
सवदेवनमस्कारानू 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).

आकाशाशत = 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-herd woman, 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.
सार्थकश्रवह

गोवर्धनोद्धारणं = the lifter of the mountain Govardhana Krishna;
कंसस्त्रेणकौरवविधानं = the cutting of Kamsa and the killing of kauravas;
कुंतीसुताः = sons of Kunti;
पालनं = bringing up; rearing;
एतद्वागवतं = this one book or story relating to God;
पुराणकथितं = as told in the ‘purANa’;
श्रीकृष्णालितामृतं = the nectar-like story of the respectable Krishna;
इति = thusthus;
श्रीभागवतसूत्रं = the story of god, Krishna in a short form;

श्रीकेशाय नमः | नारायणाय नमः | माधवाय नमः |
गोविंदाय नमः | विष्णुवे नमः | मधुसूदनाय नमः |
श्रीकृष्णाय नमः | वामनाय नमः | श्रीधराय नमः |
हरिकेशाय नमः | पद्माभाय नमः | दामोदराय नमः |
कृष्णसम्पन्नाय नमः | वाचुदेवाय नमः | प्रतिष्ठाय नमः |
अनििनाय नमः | पुषोत्तमाय नमः | अधिश्रुताय नमः |
सारसिंहाय नमः | अनत्याय नमः | जनातन्त्राय नमः |
उपेन्द्राय नमः | हर्षे 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..

श्रीकेशवाय = 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;
विष्णुवे = to Vishnu;
मधुसूदनाय = to madhusudana;
विभिक्रमाय = to Trivikrama, lord of three worlds, Vishnu;
वामनाय = To Vamana, Vishnu in the form a dwarf;
श्रीधराय = to Shridhara, Vishnu;
हृषिकेशाय = to hrishikesha, the Lord of senses like hRiShIkaM i.e.Krishna or Vishnu;
पद्मनाभाय = to Padmanabha;
I salute to Madhav, the supreme joy, whose grace makes a dumb person speak or a lame get strength to climb over a mountain. I salute that All-bliss MADhava whose compassion makes the mute eloquent and the cripple cross mountains.

मूकं करोिति वाचालं पढँ लढ़यते गिरिम्।
यत्कृपा तमः वन्दे परमानन्दमाधवम्॥ ॥

= the dumb one;
करोिति = ?? ;
वाचालं = one who is talking too much; noisy; garrulous;
पढँ = lame person;
लढ़यते = ?? ;
गिरिम् = the mountain;
There is only one Scripture - the Gita;
There is only one God - Sri Krishna, the son of Devaki;
There is only one mantra - His name;
There is only on desirable action - His service.

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

नमो ब्रह्मण्यदेवाय गोक्राह्मणहिताय च ।
Salutations to Govinda, the dark complexioned one, the God of Brahmanas, protector of cattle and wellwisher of people..

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

bowing; salute;
to the Brahman-like god or godly person;
for the welfare of cows and brahmins;
and;
for the welfare of the world;
to Krishna;
to govinda, the cowherd boy Krishna;
bowing; salute;
bowing; salutation;
by the lotus like hand;
the lotus feet;
in the lotus-like mouth or face;
the one placing;
the Banyan tree’s;
of the leaf or epistle;
dual nom. of ‘puTaM’ or locative of ‘puTaH’ and ‘puTaM’;
Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death.

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

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

कस्तूरीतित्तःऽक्ष्याकतफलेन वक्षस्थतेः कौस्तुम्भ
नासयेष नवमौक्तिकेन करतद्वेयुं करे कठ्णाम् ।
सेविः हरिचंदने च कल्याण कण्ठेच मुक्ताविलिन्
गोपही परिवेष्ठितो विजयते गोपाल चूडामणि ॥ ॥

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

The gem Kaustubha found during churning of ocean by Devas and Asuras;

At the tip of the nose;

The like the new pearl;

In the palm of the hand;

The flute;

In the hand;

A bracelet;

In all parts of the body;

Sandalpaste;

And;

Happy; beautiful; auspices; prosperous; good, etc.;

Throat;

The cow-herd woman;

Surrounded, wrapped with clothes;

Wins; becomes victorious;

At (M.nom.) the protector of cow; refers to lord Krishna;

At (M.nom.) the head or crest-jewel;

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

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

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

रामं लक्ष्मणपूर्वजं रघुवं सीतापितं सुंदरम्।
कामकृत्तं करुणार्थं गुणानिधि विप्रतियं धार्मिकं।
राजेत् सत्यसंधं दशरथतनयं द्वामत्ते शांतमूर्तिम्।
वंदे लोकाभिरामं रघुकुलितं राघवं रावणरिम्।

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

राम = Rama;  
लक्ष्मणपुरुषं = ?? ;  
रघुवरं = the best of the Raghu race;  
सीतापति = the lord or husband of sita i.e. Rama;  
सुंदरं = the beautiful one;  
काकुश्त्यध = Rama literally one who is standing on the hump of a bull;  
करुणार्धाँ = ocean of mercy;  
गुणनिधि = the reservoir or repository of good qualities;  
विप्रिधार्धां = the dear Brahmin;  
धार्मिख = relating to Dharma, religion or good conduct;  
राजेभ = King of kings;  
सत्यसंधि = the man who is bound to be truthful;  
दशरथनार = the son of Dasaratha;  
शयामरङ = the dark complexioned one;  
शांतमूर्ति = peace or serenity personified ; embodiment of tranquility.;  
वंदे = I bow ; I worship;  
लोकाभिराम = ?? ;  
रघुनाथतिधिकं = the mark on forehead or jewel of the Raghu dynasty;  
राघवं = Raghava, Rama;  
रावणार = the enemy of Ravana;

रामाय रामभद्राय रामचन्द्राय वेघसे ।  
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ ॥  
I salute that Rama who is auspicious, benevolent and cool as moon,
श्रीरामचंद्रचरणाः मनसा स्मरामि ।
श्रीरामचंद्रचरणाः वच्चा गृणामि ।
श्रीरामचंद्रचरणाः दिशरसा नमामि ।
श्रीरामचंद्रचरणाः शरणं प्रपद्ये ॥ ॥

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

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

दृष्टिणे लक्ष्मणो यस्य वामे तु जनकात्मजा ।
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;
पुरो = on the front side;
मारुतिः = Lord Hanuman;
यस्य = whose;
तं = him;
वंदे = I bow ; I worship;
रघुनандन = the delighter of the Raghu race;

लोकाभिरामं रणरञ्जिधीरम् ॥
राजीवनेत्रं रघुवंशनाथम् ॥
कारुण्यस्यं करुणाकरं तम् ॥
श्रीरामचंद्रम् शरणं प्रपधे ॥ ॥

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

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

रामो = Rama;
राजमणि: = jewel among kings;
सदा = always; ever;
विजयते = wins; becomes victorious;
राम = Rama;
रमेशं = the lord of ramA, Shiva;
भजे = I worship;
रामेणाभिहता = those struck by Rama;
निशाचरचमू = army of demons active in night;
रामाय = to Rama;
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!

नीलंबुजश्यामलकोमलाः  
सीतासमारोपितवामभागम् ।  
पाणौ महासायकचारुचारपं  
नमामि रामं रघुवंशनाथम् ॥ ॥

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!

नीलंबुजश्यामलकोमलाः = the one having the body resembling blue black lotus;  
सीतासमारोपितवामभागम् = the one with the left side on which SIta is seated i.e. Rama;  
पाणौ = in the hand;  
महासायकचारुचारपं = he having great arrows and charming bow;
I adore the Lord of the universe bearing the name of Rama, the chief of Raghu’s line and the crest-jewel of kings, the mine of compassion, the dispeller of all sins, appearing in human form through Maya, the greatest of all gods, knowable through Vadanta, constantly worshipped by Brahma, Shambhu and SheSha, the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading.

शांतं = one who is complacent, equipoised or tranquil or at peace;
शाद्वतमप्रमेयमनवं = Permanent, immeasurable and ancient i.e not-new;
निर्वाणशान्तिप्रदं = ?? ;
ब्रह्माश्वमुपणीत्सेव्यमनििं = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;
वेदान्तेवं = the one knowable through the Veda’s;
विभुं = ether; space; time; supreme ruler; god;
रामायण्यं = said to be or known as Rama;
जगदीश्वरं = the lord of the world;
सुरगुणं = the preseptor of the gods i.e.Brihaspati;
मायामनुष्यं = ?? ;
हरि = Lord Hari;
वन्देनं = I worship;
करुणाकरं = bestower of mercy;
रघुवरं = the best of the Raghu race;
भूपालचूडामणि = the one who is the Protector of the earth and
also who is like the crest-jewel;

वन्दे रामं सचिदानन्दे वन्दे रामं सचिदानन्दम् ।
शरणागत जनपालक शरणं विश्वहरं सुखशान्ति: करणम् ।
परं पदं महे अरविदं वन्दे रामं सचिदानन्दम् ।
परं पावनं प्रियतं रूपं परस्मेवं शुभं शक्ति स्वरूपम् ।
सर्वारां महा सुखं केवलं वन्दे रामं सचिदानन्दम् ॥ ॥

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

वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दे = the triple quality of Brahman.;
वन्दे = I worship; bow;
रामं = Rama;
सचिदानन्दे = the triple quality of Brahman.;
शरणागत = having come to seek refuge or surrender;
जन = at (M.nom.) a living being; man or woman;
पालक = at (M.nom.) the protector; king;
शरणं = seeking refuge or surrender;
विश्वहरं = the one who removes all hurdles or obstacles;
सुख = happiness;
Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita, the son of Kaushalya; victory of Sri Ram, victory to kind Ram, victory to Sri Rama, victory to the grace-giver Ram..
राम रामेति रामेति रमे रामे मनोरमे ॥ ॥
सहस्रनाम तत्तुत्त्व 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'..
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. Bharata and Satrugna are at two corners.
Sri Rama is seated in the midst of his retinue (parivArAm) of fellow soldiers, Sugreevan, VibhishaNan, prince Angathan, son of TAra and the great bear JAmbhavan. The blue effulgence in the middle of all of them is the object of our meditation as we begin our salutation to Shri Rama.

वैदेहीसिहतं = the one with VAidehi or Sita;
सुरुदमतले = 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;
सुस्थित = well-positioned; well-established;
अंगे = in the front or first place in front of;
वाचित = causes to be read;
भम्भझनुमुते = Oh! daughter of Prabhanjana, shatterer or destroyer;
तत्त्वं = that thou;
मुनिभ्य = for or from the sages;
परं = supreme; great; the ultimae;
व्याख्यात्तं = the end of the discourse or explanation;
भरतारिभि = By Bharata and others literally beginning with Bharata;
परिवृतं = the surrounded;
रामं = Rama;
भजे = I worship;
व्यामलं = the dark complexioned one;
वामेः = on the left side;
भूमिमुता = the daughter of the Earth, Sita;
पुरं = fortified town; city; also refers to human body;
चं = and;
हनुमान = of Hanuman;
पः = Air; wind; leaf; egg;
चात = ?? ;
सुमित्रासुतः = the son of Sumitra i.e. LakShmana;
शानुमो = a brother of Rama by that name; lit:the slayer of enemies;
भरतः = Bharata;
च = and;
पार्श्वदलयो = at On both sides;
वायुविकोणु = vayu and others in the corners;
च = and;
सुग्रीवः = the chief of the monkeys who helped Rama;
च = and;
विभीषणः = Vibishana, a younger brother of Ravana;
च = and;
युवराजः = prince regent;
तारासुतो = the son of Tara refers to Angada;
जाम्बवानः = a chieftain of bears an important character in the Ramayana;
मध्ये = in the middde;
नील = blue stone or gem;
सरोज = lotus;
कोमलचिं = ?? ;
रामं = Rama;
भजे = I worship;
इयामार्त = the dark complexioned one;

सकुदेव प्रपन्नय तवास्मीति च याच्ये ।
अभयं सर्वभूतं ददायेतदू वर्तं मम ॥ ॥

(RAmAbhaya from ShrImad RAmAyaNa)
सकृदेव = one time alone; once;
प्रपन्नाय = to the one who has reached or arrived at;
तावास्पिति = ?? ;
च = and;
याचते = begs;
अभयं = protection; refuge;
सर्वभूते = to all the living beings;
ददामयेतदु = I give this thing;
ब्रतं = austerity;
मम = mine; mymy; mine;

कोमलां विशालांकं इन्द्रनीलं समप्रभम.
दक्षिणांं दशरथं पुनःप्रेयक्ष्यं सत्यरम् ।
प्रयत्तो दक्षिणांं देवं सच्चं कनक प्रभम्।
पार्श्वं भरतं श्राद्धं चामरं व्यजनान्वितो
अधेत्यं हनुमंतं रामानुभं कांशिणम् ॥ ॥

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 gloden umbrella,
near whom are Bharata and Shatrughna fanning, and Hanuman is in front
desiring Ram passionately..

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

दूरीकृत = having been distanced or having removed it or thrown it far away;
सीतातिरि: = the sorrow or difficulty of Sita;
प्रकटीकृत = made public; made visible to the eye;
रामवैभव = the glory and splendour of Rama;
स्फूर्ति: = throbbing; vibration; flash; inspiration;
दारित = torn; split; cut;
Let the mighty twosome, the bow wielding Rama and LakShmaNa, who have the bowstring stretched to the fullest upto the ears, (who are ever-ready) protect us and save us by surrounding us from the front, back and all sides.

राम राम राम राम रामनामातारकं
राम कृष्ण वासुदेव भक्तिमुक्तिदायकम्
श्रीरामचन्द्रम् भजे
ामशक्तेः अमतः पृःतः चैव पार्श्वतः च च महाबलोः
आकण्पूण्य धन्वानोर रक्षेता रामलक्षणोऽऽ
शराय गीयमानपुनामकीतिः जानकीमनोहरं श्रीरामचन्द्रम् भजे
सार्थशोकस्वरूपः
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;
मनोजवं मारुततुल्यवेगम् ।
जितेन्द्रियं बुद्धिमतं वरिष्ठम् ।
वातात्मजं वानरयूथमुरुत्यम् ।
श्रीरामतृतं शारणं प्रपये ॥ ॥

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama.
(Alternate)
This sloka salutes Hanuman as the one, who is as fast as the mind and equalling His father (VAyu) in His speed of travel. He is saluted as the MahA yOgi, who has conquered His Indriya (senses) and as the foremost among the learned and as the supreme leader of the monkey army as well as the great messenger of Sri RAma..

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

अतुलनतबलधामं हेमशैलाभदेहं
दनुजवनकुशशानुं ज्ञानिनामभ्रणस्यम् ।
सकलगुणिनधानं वानराणामधीशं
रघुपितिूयभं नमांम ।
ॐ हं हनुमते नमः ॥ ॥

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

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

अनुविलबलथां = the home of incomparable, unequalled power or might;
हेमशैलाभदेहं = having body resembling a golden-hued mountain;
दनुजवनकृशानुं = the fire ‘kRishAnuH of the forest of demons;
ज्ञानिनामगन्यं = reckoned as the foremost or first among the learned;
सकलगुणिनधानं = the one who is a reservoir of all good qualities;
वानराणामधीशं = the master of chief of the monkeys;
रघुपित्प्रियपकं = the devotee of the chief of Raghus;
वातजातं = born of wind-god;
नमामि = I bow; salute; pay my respects;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
हं = ?? ;
हनुमते = to Hanuman;
नमः = bowing; salutation;

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..

यऽयऽरघुनाथ कीर्तनं
तत्र तत्र कृतमस्तकाङ्क्षितम्।
भाष्यवारि परिपूर्ण लोचनं
मारुति नमं राक्षसात्त्तकम्।।

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.

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

कर्पूरगौरं करुणावतारं
संसारसारं भुजगेन्द्रहारम् ।
सदा वसान्तं हृदयारविन्दे
भवं भवानीसहितं नमामि ॥ ॥

I salute to that Ishwar along with Bhavani (Shiva and Parvati),
who is as white as camphor, an incarnation of compassion,
the essence of this world, who wears a serpent around
his neck and is ever present in the lotus abode of our hearts..
भवानीसहितः = one who has BhavAnI alongside;
नमामि = I bow; salute; pay my respects;

ॐ त्रयम्बकं यजामहे
सुगन्धिः पुष्टिवर्धनम्।
उर्वारुकंमिव बन्धनान्।
मृत्योऽमुःश्रीय मामृतात्॥

This is the Maha Mrityunjaya Mantra.

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

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

नमस्ते रूद्रमन्यव उतोत इष्वे नमः।
नमस्ते अस्तु घन्वने बाणभ्या-मुते ते नमः॥॥

Salutations to Shiva’s anger and to his arrow;
Salutations to His bow and also to his arms.
नमस्ते = greetings, salutations to you;
रुद्रमन्यव = to Shiva’s anger;
उतोत = and then;
इष्वे = 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;
बाह्याः-मुत = ?? ;
ते = to you or your (here:poss.);
नमः = bowing; salutation;

ॐ शिव ॐ शिव, परात्पर शिव ओऽकार शिव तव शरणम् ।
नमामि शाह्नर भजामि शाह्नर उमामहेश्वर तव शरणम् ॥ ॥

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

ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शिव = of Lord Shiva ; auspicious; favourable; propitious;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शिव, = ?? ;
परात्परा = greater than the great; the most supreme;
शिव = of Lord Shiva ; auspicious; favourable; propitious;
ओऽकार = relating to the Brahman or the ‘OM’ mantra;
शिव = of Lord Shiva ; auspicious; favourable; propitious;
तव = your your;
सार्थश्योकसङ्ग्रह

शरणं = seeking refuge or surrender;
नमामि = I bow; salute; pay my respects;
शंकर = Oh! Shankara, Shiva lit. one who grants good or auspicious things;
भजामि = I worship;
शंकर = Oh! Shankara, Shiva lit. one who grants good or auspicious things;
उमामहेश्वर = Oh! Shiva with Parvati or adj. ;
तव = your your;
शरणं = seeking refuge or surrender;

वन्दे उमापितं सुरगुणं वन्दे जगत्कारणम्।
वन्दे पञ्चगृष्णं मूर्तारं वन्दे पशुः पिताम्।
वन्दे सूयं शशा विनयन्यन वन्दे मुकुन्द भजः।
वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शंकरम्।
ॐ नमः शिवाय ॥ ॥

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

वन्दे = I worship; bow;
उमापितिः = the lord or consort of Uma i.e. shivahusband of Uma or Paravati, Shiva;
सुरगुणः = the preseptor of the gods i.e. Brihaspati;
वन्दे = I worship; bow;
जगत्कारणं = the cause of the world;
मुकुन्दे = I worship; bow;  
पशुनां = the one wearing serpents as ornaments;  
मृगधरं = ??;  
पितं = the husband; chief; lord;  
सूरं = of the sun;  
शशा = at (M.nom.) the moon; having the hare as a body part;  
विहितं = with fiery eyes;  
मुकुन्दे = I worship; bow;  
िषयं = that which is agreeing well; dear; to one’s liking; darling;  
भक्तजनाः = one who grants refuge to the devotees;  
च = and;  
वरदं = the one who gives boons;  
काशिं = Lord shiva;  
शाहुंर = Shankara;  
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;  
नमः = bowing; salutation;  
शिवाय = to Shiva;

अपसर्फन्तु ते भूता ये भूता भूमिस्थिता: ।
ये भूता विप्रकर्तारस्ते गच्छन्तु शिवायाय ॥ ॥

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;
भूता = one who has taken some form or come to a certain state;
भूमिस्थिता = on the earth or ground;
ये = they who;
भूता = one who has taken some form or come to a certain state;
विप्रकर्तररते = ??;
गच्छन्तु = let them go;
शिवाज्या = by Shiva’s command or orders;

तीक्षणदंप्र महाकाय कल्पान्तद्वावोपम ॥
भैरवाय नमस्तुभ्यमनुजानाः दातुरांमसि ॥ ॥

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

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

मझलं भगवान शमुः मझलं वृषभद्वजः ॥
मझलं पार्वतीनाथो मझलायतनो हर: ॥ ॥

Auspicious is the splendid Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara.
तत्पुरुषाय विषादेः । महादेवाय धीमहि ।
तत्तः रुद्रः 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 = ?? ;
विषादेः = offering;
महादेवाय = to Shiva;
धीमहि = May meditate;
तत्तः = ?? ;
रुद्रः = Shiva;
प्रचोदयात् = inspire; kindle; urge; induce;,

अर्थ मे हर्स्तो भगवानवं मे भगवत्तरः ।
अर्थ मे विषभेष्टोऽयं शिवभिमर्द्धन: ॥ ॥
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;
हरसो = the hand;
भगवानयं = ?? ;
मे = to me or my;
भगवत्तरः = one who is more godly than the other(s);
अयं = this one;
मे = to me or my;
विष्णुभेषजोऽयं = ?? ;
शिवाभिभीमश्चरं = ?? ;

असितगिरिस्मस्यात कजलं सिंधुपान्ते
सुरतरुवरशाखा लेखनी पत्रमूर्ति ।
स्थिंकित यदि गुणत्वा शारदा सर्वकालः
तदपि तव गुणानामीश पारं न याति ॥ ॥

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!
I seek refuge for ever with the six-faced God of vermillion complexion, the son of Rudra, leader of the army of gods, who possessed of great intelligence, and mounted on a celestial peacock, ever resides in the cave of human hearts.
नमो नमस्ते गुह शक्तिधाश्रे
नमो नमस्ते गुह शक्तिधार्त्रे ।
नमो नमस्ते गुह देवसेना
भर्त्रे नमस्ते कुरुभूषणाय ॥ ॥

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!

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!

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

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

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

या कुन्देन्दु तुषार हार पवत्रा या सुभ्रक्ष्मात्रा ।
या वीणावर्देण भिन्तिकरा या श्रेतपदार्ज्जना ।
या बहाज्ज्यताज्जयरम्भृतिभिंदे सदा विदिता ।
सा मां पातु सरस्वती भगवती नि:षोषजाज्ञापहा ॥ ॥

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;
कुन्देन्दु = lily and moon;
Let one meditate upon the Divine Goddess who is seated on the lotus, pleasant faced with long eyes resembling lotus petals.
She is golden hued, and has lotus flowers in Her hand.
She dispels fear of the devotees who bow before Her.
She is the embodiment of peace, knowledge (vidyA),
is praised by
gods and grants every kind of wealth wished for.

भ्यायेतुः = Let us meditate;
पद्यास्तनस्थाः = the one standing in the seat of a lotus;
विकसितवदनाः = the one with a blossomed pleasant face;
पद्मपरायात्राः = the one with long eyes resembling lotus leaves;
हेमाभाः = she who is having the brightness of gold;
पीतवस्माः = Yellow clothing or dress;
करकलितत्त्तस्मदपदाः = the one wearing the shining golden lotus in the hand;
वराणी = the one with a beautiful form or personality;
सर्वाल्पः = the one along with all kinds of ornamentation and decoration;
सततमभद्राः = the who offers protection or refuge always;
भक्तनाः = one who is soft or kind to the devotees;
भवानी = the female goddess bhavani, who controls or manages the creation;
श्लीविद्याः = Goddess Shridya, one form of Goddess Shakti;
शान्तमूर्तिः = peace or serenity personified ; embodiment of tranquility.;
सक्तसुरुताः = praised by all the gods;
सर्वसम्पत्तिवाः = the giver of all kinds of wealth and prosperity;

जय जय देवी चराचरसारे कुच्युगशोभित मुक्ताहारे ।
वीणापुष्टकर्जितविहं भगवति भारति देवी नमस्ते ॥ ॥

Salutations to devi sarasvati, who is the essence of the universe, who is
adorned with a garland of pearls, who holds Veena and a book, and is also
known as bhagavati and bhArati.
नमस्ते॥ महामाये श्रीपिष्ट श्रीपूजिते ।
श्रीककन्धाहस्ते महालक्षिम नमोऽस्तुते ॥ ॥

Oh. goddess of great illusory powers, the presiding deity over
Shri Pitha, Oh! the one worshipped by the gods, Oh mahalakshmi,
holding conch, disc, and mace in the hands. Salutations unto Thee..
Lotus faced, a lotus without troubles and leafless, lover of lotus, lotus-eyed, dear to the world; Oh! delight of Sri Vishnu, place your lotus feet in me.

(alternate)

(O LakShmi), lotus is your seat. Your limbs are delightful like the lotus creepers of earthly and heavenly regions. You love to abide in lotus, fond of the world you are and the world is also fond of you, you are always agreeable to the wishes of Vishnu, (be pleased to) place your lotus foot in me; make my house your abode..

पद्मानन्दे = Oh! lotus-faced one;
पद्मा = ?? ;
विपदमपत्रे = ?? ;
पद्मप्रिये = Oh! lotus loving one;
पद्मदलालयतापशि = the one having eyes resembling lotus petals;
विपदप्रिये = Oh! the one who is dear to the Universe;
विषुमनोदनकृष्ठे = Oh!. the one going in tandem with Vishnu’s mind;
तत्पादपद्रं = your lotus-like feet;
मधि = in me;
साधस्थत्संव = Put me in the presence of;

सर्वं सर्वेऽरं सर्वं तु भयंधरि ।
सर्वं खरे देवि महालक्ष्मि नमोऽस्तुते ॥ ॥

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

(alternate)

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

of devotees..

सव्वः = Oh! the knower of all;
सव्वःवर्देः = Oh! the giver of all boons;
सव्वःदुः = all kinds of bad things;
भयःद्रि = Oh! one who creates terror;
सव्वःङ्ख = all kinds of sufferings; troubles;
हद्रे = OH! hari;
देवि = Oh! goddess;
महालक्ष्मि = Oh! MahalakShmi;
नमोऽस्तु = Salutations unto Thee;

लक्ष्मी = to LaxmI;
श्वीर = water, milk;
समुद्र = the ocean;

लक्ष्मी क्षीरसमुद्रानाज्ञतनयं श्रीकण्ठाभामेश्वरी
दुर्योहतृसमस्तदेववनितां लोककेर्दीपाणुराम। ॥
श्रीमान्मन्दकाबन्धसम्भववर्माबंद्रगुणाधारो
त्वा जैतोऽक्रमकुम्भिनिः सरसिजां वन्दे मुकुन्दप्रियाम। ॥ ॥

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)..
सार्थकश्रोकसङ्ग्रह

श्रीसमुद्र = a specific ocean or ocean in general, body of water;
राज = of the king;
तनयां = (to) daughter;
श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrI’ is;
fem.nom.; also an honourable prefix;
श्रीराज = Vishnu, the one who loves Shri;
श्रीराज्यामेंशरी = mistress of the house of ShriRanga;
दासीभूत = having been a female servant;
समस्त = the entire;
देवविनितां = (to) wife of a god;
लोक = world;
दीपारां = the tip of the flame of the lamp or the spark, wick;
कटाक्ष = glance;
मन्त्रकटाक्ष = passing glance;
लाभ = obtained, from labh to obtain;
विभव = glory, splendor, riches;
ब्रह्मेन्द्र = the Brahma and Indra;
गाजाधर = Shiva, bearing or wearing ‘gangA’;
ल्लो = you;
चैत्रोक्ष = relating to three worlds;
कुटुम्बिनी = wife or matriarch;
सरसिज = the lake-born, lotus;
वन्दे = I worship; bow;
मुकुन्दप्रियां = she who is dear to Mukunda;

ॐ महालक्ष्मै नमः ॥

O Devi, I adore You always, I am ever inspired by You. Having
placed Your Command on my head (surrendering to Your Divine
Will), O Supreme Goddess, I pray to you constantly..
समरामिः = I remember;
नित्यं = ever; permanent;
देवेशिः = ?? ;
त्वया = by you;
प्रेषित = having been induced or egged on or sent;
मानसः = of the mind;
त्वदाः = your orders or command;
शिर = relating to the head(adj.)head;
धृत्वा = having worn or borne;
भजामि = I worship;
परमेश्वरी = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
महा = big; large;
लक्ष्येः = ?? ;
नमः = bowing; salutation;

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..

सिद्धावृद्धिपदे देवि भुक्तिमुक्ति प्रदायिनि ।
मन्नमूर्ति सदा देवि महालक्ष्मिम नमोऽन्तुते ॥ ॥

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

वन्दे पद्मकरं प्रस्ख्वदन्वं सौभाग्यदां भाग्यदाम्।
हस्ताभ्यामभयद्मां मणिगणिना विबेधृष्टाम्॥ ॥

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;
पद्मकरं = the one having lotus-like hands;
प्रस्ख्वदन्वं = the one with pleasing face;
सौभाग्यदां = the one granting the good and auspicious things;
भाग्यदां = one who grants good fortune;
हस्ताभ्यामभयद्मां = the one giving freedom from fear through the two hands;
मणिगणिना = through groups of gems;
नाना = many; several;
विषें = by several or different ways or kinds;
भूषितां = the one decorated with ornaments;

भक्तारीर्णफलप्रदाम् हरिहर बह्द्रादिभि: संविताम्।
पार्थ्य पद्मज शार्दृपदेवनिधिभिः भूषितां सदा शक्तिभि:॥ ॥

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

भक्तामीषपतिमदां = fulfilling devotee’s desires;
हरिहर = of Hari and Hara i.e. Vishnu and Shiva;
ब्रह्मादिभि: = by Brahma and others i.e Vishnu, Shiva etc.;
सेवितां = the worshipped or served one;
पार्थ = in front;
पायज = of the lotus;
शान्कनिधिभयुंकत्ता = ‘shankhanidhi’ and ‘padmanidhi’ (2 kinds of treasures);
सदा = always; ever;
शक्तिभि: = by the power;

सरसिजनयने सरोज हरस्ते धवळतरा शुकगन्धमात्यशोभे ।
भगवति हरिवद्धमे मनोहः त्रिभुवनभूतिकरि प्रसीद्मद्धम् ॥ ॥

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

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

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...

Oh! mother; I salute; Kamala (LakShmi); Oh! the one with lotus-like long eyes; Vishnu’s lotus-like heart; Oh! the dweller; Oh! the mother of the Universe; Oh! the one born of the milky ocean; of the one as tender or delicate as the lotus; relating to the womb; Oh! Gauri; Goddess LakShmi; consort of Vishnu; favour or bless; constant, continuos; of the people who bow or salute or worship; Oh! the one worthy for seeking refuge;
महालक्ष्मी च विवहे । विष्णुपत्नी च धीमहि ।
तन्नो लक्ष्मी: प्राचोदयात् ॥ ॥

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;
विवहे = offering;
विष्णुपत्नी = the consort of Vishnu i.e.LakShmi;
च = and;
धीमहि = May meditate;
तन्नो = ?? ;
लक्ष्मी: = Oh! LakShmi;
प्राचोदयात = inspire; kindle; urge; induce;;

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

OM! hriM, shrIM, kliM, mAhalakaShmi, MahakaShmi give me good fortune..

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

समुद्रसने देवि पर्वतस्तनमण्डले ।
विष्णुपलि नमस्तुभ्यं पादस्पर्शं क्षमस्वमे ॥ ॥

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

समुद्रसने = Oh! the one having the ocean as the dress;
देवि = Oh! goddess;
पर्वतस्तनमण्डले = mountains like breasts;
विष्णुपलि = Oh! the wife of Vishnu;
नमस्तुभ्यं = I bow to thee;
पादस्पर्शं = touching of the feet;
क्षमस्वमे = forgive us;

सर्व मण्डल माण्डल्ये शिवे सर्वार्थ साधिके ।
शरणे च्यम्बके गौरी नारायणी नमोऽस्तुते ॥ ॥

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

सर्व = all;
मण्डल = at (N) auspiciousness; welfare; well-being; good things;
माण्डल्ये = Oh! the giver of auspiciousness; well-being;
शिवे = Oh! auspicious one; Oh! Shiva's consort;
या देवी सर्वभूतेषु मातृरूपेण सरिष्ठिता ।
या देवी सर्वभूतेषु शक्तिरूपेण सरिष्ठिता ।
या देवी सर्वभूतेषु शान्तिरूपेण सरिष्ठिता ।
नमस्तर्यः नमस्तर्यः नमस्तर्यः नमो नम: ।
ॐ अम्बायेः नमः ॥ ॥

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

या = She who;
देवी = goddess;
सर्वभूतेः = among all the living beings;
मातृरूपेण = through the form of Mother;
सरिष्ठिता = well-positioned; standing well;
या = She who;
देवी = goddess;
सर्वभूतेः = among all the living beings;
शक्तिरूपेण = in the form of strength;
O Goddess Sarasvati, Provider of food, always complete, dear to the heart of Lord Shankar, I beg you for getting Knowledge and Renunciation.

(alternate)

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

अन्नपूर्ण सदापूर्ण शाहूरः प्राणवल्लभे ।
ज्ञान वैराग्य सिद्धथ भिक्षा देहि च पार्वती ॥ ॥

अन्नपूर्ण = Oh goddess ‘annapUrna’ meaning full of food;
सदापूर्ण = Oh! ever-complete!;
शाहूरः = Shankara ; one who grants auspicious things; Shiva or a person by that name;
प्राणवल्लभे = Oh! goddess you are dear to your lord as dear as life;
ज्ञान = ?? ;
वैरा = without passions; having overcome emotions;
सिस्यां = for the purpose of materialisation;
भिक्षां = ??
देवि = Give;
च = and;
पार्वती = goddess Parvati, Shiva's consort;

मुक्ताविद्वमहेम-नीलधवल-च्छायेमुखेष्क्रियाः
युक्तामिन्दक्तानिविन्द्यमुक्तां तत्त्वार्थवर्णात्त्मिकाम्।
गायत्रीं वरदमयां-वनोधांश्रकशायूलं कपालं गुणं
शाख्कं चकमथारविन्द्यगुलं हस्ततैवहन्ति 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;
विद्वम = coral;
हेम = gold;
नील = sapphire;
धवल = white;
छाया = shadow, reflection, lustre, hallucination;
ईक्षण = eye;
त्रीक्षण = the one with three eyes;
द्वितुक्ताः = moon light, moon phase;
तत्त्वार्थ = the ultimate truth, Brahman;
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 happennings to us, to Her, we bow and offer our salutations.

नमः देव्यें महादेव्यें शिवायें सततं नम: ।
नमः प्रकृत्यें भद्रायें नियताः प्रणता: स्म ताम् ॥ ॥

नमो = bowing; salute;
देव्यें = to the goddess or god-like woman;
महादेव्यें = to the great goddess;
शिवायें = to Shiva;
सततं = constant, regular;
नमः = bowing; salutation;
नमः = bowing; salutation;
नमः = bowing; salutation;
प्रकृत्यें = to the female aspect of God or Nature;
भद्रायें = to the one who is good or grants well-being;
नियताः = restrained; regulated; self-controlled; fixed; destined;
प्रणता: = the bowing persons or the worshippers;
स्म = When added to present tense, past tense is indicated;
तां = her;

नारायणि महामाये विष्णुमाये सनातनि ।
प्राणाधिदेवि कृष्णस्य मामुद्दर भवार्णवातुः ।
ॐ क्रिः राधायः 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;
मामुद्दर = ?? ;
भवार्णवातुः = from the ocean of ‘bhava’ births and deaths;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
क्रिः = ?? ;
राधायः = to Radha;
नमः = bowing; salutation;

विश्वेष्वरीं जगद्वरीं स्थिति संहार कारिणीम् ।
निद्रां भगवतीं विष्णोरुतुलं 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.
गोरपावनकरी = the one who makes even a terrible sinner, a sacred one;
प्रत्यक्षमहिष्ठकरी = MAheswari who is revealing herself before one’s eyes;
प्राच्यपठवंशपावनकरी = Oh! the sanctifier of the Himalaya dynasty;
काशीपुराणकरी = the presiding deity of Kashi city;
भिक्षारी = alms given in charity;
देही = Give;
कृपावलमनकरी = one who provides the merciful support;
मातापूणारी = ??;

अथि गिरिनङ्गोति नंदमदिनि विश्वविनोदिनि नंदुते
गिरिवर विश्व भिरोधिनङ्किसिनि विष्णुवित्समिनि निष्णुते।
भगवति हे शितकण्ठकुटुंबिनि भूरिकुंटलिनि भूरि कृते
जय जय हे महिषासुरमदिनि रम्यकपदिनि शैलसुते॥ ॥

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

अथि = Oh goddess! or lady!
गिरिनङ्गोति = the delighter, daughter of the mountain; refers to Parvati;
नंदमदिनि = Oh! the one praised by the world;
विश्वविनोदिनि = Oh! the one who entertains the Universe;
नंदुते = Oh! the one praised by Nanda;
गिरिवर = the great mountain;
विश्व = relating to the Vindhyā mountain or region;
भिरोधिनङ्किसिनि = Oh! the one who lives in the head i.e controls the head;
I bow to thee, the one with four hands, with ornaments sparkling like moon, with large firm breasts, reddened by the color of the saffron, the one with eyes like a lotus, ??, aide to the God of Love, and the unique mother of the worlds..

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

ब्राह्मी महेश्वरी चैव कौमारी वैण्वी तथा ।
वाराही च तथेन्द्राणी चामुण्डा सतसंततः ॥ ॥

Salutations to the seven mothers, Goddesses sarasvatI (the wife of Lord Brahma), mAShvarI (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);
महेश्वरी = one of the epithets of goddess like Durga;
चैव = and like;
कौमारी = young wife or woman; youthful; one of the epithets of goddess Durga etal;
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;
तथेन्द्राणी = ?? ;
चामुण्डा = an epithet of goddess Durga (who killed 2 demons named
‘cha.NDa’ and ‘mu.NDa’);
सतसंतत: = the seven Mothers;

पृथ्वी त्वया धृता लोका देवि त्वं 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..

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

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

---

to the goddess Katyayini;
and;
offering;
to goddess Durga;
May meditate;
??
goddess Durga (one who can be approached or realised with
great difficulty e.g. ‘durgaH’ meaning a fort);
induces; activates;

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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!.

दुर्गाः = Oh! Durga!;
स्मृताः = remembered thing;
हरासी = You destroy;
भीतिमशोषजन्तोः = the entire fear of the living beings, without leaving any remainder;
स्वरथेः = to the goddess who grants well being;
सिम्रताः = ?? ;
मतिमतीव = ?? ;
शुभाः = the auspicious one;
ददासि = You give;
दारिखुःख = difficulty or unhappiness or sorrow caused by poverty;
भयहरिणी = the one who removes fear;
का = who;
त्यदन्त्या = ?? ;
सर्वोपकार = helping all; in favour of all;
करणाय = for the sense organ;
सदाद्रवचित्ता = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
दुः = ?? ;
दुर्गाये = to goddess DurgA;
नमः = bowing; salutation;
सर्वशक्ति समन्विते।
भयेभ्राहि नो देवि दुर्गा देवि नमोऽस्तुते॥

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.

सर्वभवंतु सुखिन: सर्वं संतु निरामयः।
सर्वेऽभ्राणि पदयंतु मा कश्चिदं दुःखभ्रावेत॥

May everybody be happy, may everybody be free from disease, may everybody see goodness, may none fall on evil days.

सर्वेऽभ्राणि पदयंतु मा कश्चिदं दुःखभ्रावेत॥

May them be so or let them be so or let them happen;
निरामयः = without any illness or affliction or disease;
सर्वः = all;
भद्राणि = good or auspicious things; those which end in happiness or welfare;
परंतु = let them see;
मा = do not;
कः = who;
चिद्दु = thought; intelligence; consciousness part of the mind;
दुः = would become a partaker of sorrow;

ॐ सह नाववतु । सह नौभुनकः ।
सहवीयः करवावहै ।
तेजिर्व नावधीतमस्तु । मा विद्यितवाहै ।
ॐ शांतिः शांतिः शांतिः ॥ ॥

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..
सार्थश्लोकसंदर्भ

विद्विषावदे = 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 सद्भय । तमसो मा ज्योतिर्मय ।
मृत्योर्मा 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;
सद्भय = Reach or lead me towards the good or truth or reality;
तमसो = from darkness;
मा = do not;
ज्योतिर्मय = lead into the light;
मृत्योर्मा = do not to death;
अमृतं = nectar;
गमय = lead me to;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
One who thinks of Ganesha, Sarasvati, 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;
कणिभि: = through the ears;
शृणुयाम = May we hear;
देवा: = gods;
भिं = well-being; welfare;
May we the maintainers of the sacred fire see with our eyes; we may occupy; obtain; reach; that which is fit for the welfare of the gods; that life span;

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

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

स्वर्ति = well being;
न = NoNot; no;
इन्द्रो = indraH, chief of demigods;
वृद्धश्रवा = an epithet of Indra the chief of gods;
स्वर्ति = well being;
न = us; to us or ours;
पूषा = the sun;
विश्ववेदा = those who know the Universe;
स्वर्तिनस्ताश्चर्या = Let Garuda grant us well-being;
अरिष्णेमि = one who has a perfect, healthy wheel or orb, Sun;
स्वर्तिनाः = ??;
वृहस्पतिद्विधातु = ??;

ॐ शं नो मित्रः शं वरुण:। शं नो भवत्वयर्मा।
शं न इन्द्रो वृहस्पतिः। शं नो विषुरुक्लकः।
नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि।
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋष्टं वदिष्यामि।

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Be peace to us Mitra. Be peace to us Varuna. Be peace to us
Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu
be peace to us. Adoration to the Eternal. Adoration to thee, O
Vayu. Thou, thou art the visible Eternal and as the visible Eternal I
will declare thee. I will declare Righteousness! I will declare Truth!
May that protect me! May that protect the speaker! Yea, may it protect
me! May it protect the speaker! Yea, may it protect me! May it protect
the speaker! OM! Peace! Peace! Peace!.

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
नो = us or to us or ours;
मित्र = god Mitra;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
वरुण = the god of water;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
नो = us or to us or ours;
भवत्वर्यमा = let sun be;
शं = good things, auspicious or propitious things; happiness
Ganesha, the son of Pashupati or Shiva;
न = NoNot; no;
इत्यद्वो = indraH, chief of demigods;
बृहस्पति: = 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;
विष्णुरुक्तम: = the great steps taken by Vishnu;
नमो = bowing; salute;
ब्रह्मणे = to the Brahman;
नमस्ते = greetings, salutations to you;
वायो = wind's;
त्वमेव = you alone; you only;
प्रत्यक्षं = directly perceivable, before one’s very eyes;
ब्रह्मसि = Brahman, you are;
त्वमेव = you indeed;
प्रत्यक्षं = directly perceivable, before one’s very eyes;
ब्रह्म = Brahman; God;
वदिष्ठामि = I shall speak ; utter;
ऋतं = Vedic or divine truth; water; divine law; sun; seen objects;
वदिष्ठामि = I shall speak ; utter;
सत्यं = the truth;
वदिष्ठामि = I shall speak ; utter;
तन्मामवतु = Let that protect me;
तद्वकारमवतु = Let that protect the speaker;
अवतु = May or let god or someone protect me; protect;
माँ = me;
अवतु = May or let god or someone protect me; protect;
वक्ताः = the speaker;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;
शान्ति: = Peace; tranquility;
Born again, death again, again to stay in the mother's womb!

It is indeed hard to cross this boundless ocean of samsAra. Oh Murari! Redeem me through Thy mercy.

**Translation**

punarapi = again and again;
janan = the birth;
punarapi = again and again;
maran = death;
punarapi = again and again;
janan = mother;
jathre = in the mouth;
shyan = the bed;
ish = here; in this world;
sansare = in this world or worldly life;
badurasare = in the one which is difficult to cross;
krapagare = Oh! the one with unbounded compassion;
pahi = protect; save;
murare = Oh! the enemy of Mura demon, Vishnu or Krishna;

**Meaning**

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

आरोग्य: = good health;
प्रदातु = May give me or us;
नो = us or to us or ours;
दिनकर: = the sun, the day-maker;
चन्द्रोपशो = ?? ;
निर्मलेन = without any dirt or polluted material i.e. pure;
भूति = well-being; welfare; prosperity;
भूमिसुत: = the son of the Earth;
सूर्योपतनय: = the son of sudhA.nshu, moon;
प्रज्ञा = consciousness;
गुर्गौरवेन = felicitation of teachers;
काव्य: = poem; poetry;
कोषवागिनलासमतुले = ?? ;
मन्दो = dull-witted; slow;
मुदं = happiness;
सर्वाः = ever; always;
राहुचतुरा = ?? ;
विरोध-शमनं = ?? ;
केतुः = south Node;
कुम्भयोन्मति = ?? ;

ॐ सर्वेषाः स्वस्तिर्भवतु । सर्वेषां शान्तिर्भवतु ।
सर्वाः पूर्ण भवतु । सर्वाः मन्त्र भवतु ।
सर्वं भवन्तु सुखिनः सर्व सन्तु निरामयः ।
सर्वं भद्राणि पदयन्तु मा कश्चिदुःख भाग्यवेत ।
ॐ आनन्दः । ॐ आनन्दः । ॐ आनन्दः ॥ ॥
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;
सवेष्टां = all people’s;
स्वस्तिभवतु = Let there be well-being;
सवेष्टां = all people’s;
शान्तिभवतु = Let there be peace.;
सवेष्टां = all people’s;
पूर्ण = full of; complete; infinite; whole; undivided;
भवतु = Let or may it be so; let or may it happen.;
सवेष्टां = all people’s;
महान्यतु = auspiciousness; welfare; well-being; good things;
भवतु = Let or may it be so; let or may it happen.;
सवेष्टां = all;
भवन्तु = Let them be so or let them happen. May they happen.;
सुखनां = happy people;
सवेष्टां = all;
सन्तु = Let them be;
निरामाय: = without any illness or affliction or disease;
सवेष्टां = all;
भद्राणि = good or auspicious things; those which end in happiness or welfare;
पश्यन्तु = let them see;
मा = do not;
कः = who;
चित्र = 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 सवितुरितानि परासुव ।
यदु भद्रे तत्रु आसुव ॥ ॥

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

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

ॐ तत्चक्षुद्वेदः पुरस्ताच्छेकमुच्छत ।
पश्येम शरदः शतं जीवेम शरदः शतं
शुण्याम शरदः शतं प्रभवाम शरदः शतं
अदीना: स्या शरदः शतं भूयध्य शरदः शतात ॥ ॥
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;
तच्छुद्रेंवहितं = that Sun which is like eyes overseeing the welfare of the gods;
पुरस्ताच्छटकमुचचरत् = ?? ;
पदयेम = let us see;
शरदः = autumn seasons;;
शतं = cardinal number 100;
जीवेम = let us live;
शरदः = autumn seasons;;
शतं = cardinal number 100;
शृणुयाम = May we hear;
शरदः = autumn seasons;;
शतं = cardinal number 100;
प्रबवाम = May we be talking;
शरदः = autumn seasons;;
शतं = cardinal number 100;
अदीना: = those who are not poor or humble or in a miserable plight;
स्वां = ?? ;
शरदः = autumn seasons;;
शतं = cardinal number 100;
भ्रयः = ?? ;
च = and;
शरदः = autumn seasons;;
शतात् = from 100;
Let the subjects be governed and nourished by the rulers, who follow a path of justice. Let the cattle and the righteous people (brahmanas) have goodness and let all people be happy.

स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।
न्यायेन मार्गेण महीं महीशां ।
गो ब्राह्मणेभ्यः शुभमस्तु नित्यं ।
लोकाः समस्ताः सुखिनो भवंतु ॥ ॥

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 शास्त्राशालिनी ।
देशोयं क्षोभरहिता: ब्राह्मणा: संतु निर्भयः ॥ ॥
agitation and affliction, let the righteous people be free from fear..

अपकामन्तु भूतानि मिशाचा: सर्वंतोदिशम्।
सर्वेषामिवरोधेन यज्ञकर्म समारभे॥ ॥

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

अपकामन्तु = May we be averse to or abhor;
भूतानि = ??;
मिशाचा: = the ogres; spirits; ghosts;
सर्वंतोदिशं = in all directions;
सर्वेषां = ??;
अविरोधेन = without opposition, smoothly;
यज्ञकर्म = activity relating to sacrifice;
समारभे = started well;
अग्नि प्रज्वालितं वन्दे जातवेदं हुताशनम् ।
हिरण्यमन्लं वन्दे समुद्रं 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;
हिरण्यमन्लं = the golden-hued fire;
वन्दे = I worship; bow;
समुद्रं = the one with riches or prosperity;
विश्वतोमुखं = having the face on all sides of the Universe;

श्रद्धा मेघं यशः प्रज्ञां बुद्धं श्रीरं बलम् ।
आयुं तेज आरोग्यं देहि मेह्वाहन ॥ ॥

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

श्रद्धा = faith; dedication; belief;
मेघं = intellect; intelligence; also Sarasvati the goddess of learning;
यशं = fame; reputation;
प्रज्ञां = consciopusness;
बुद्धं = knowledge;
श्रीरं = intellect; intelligence;
बलं = Goddess LakShmi; wealth; prosperity;
बलं = A lad or son;
आयुष्यं = promoting longevity;
तेजं = power; strength; body’s lustre or shine; firepower; sharpness;
आरोपं = good health;
देहि = Give;
मे = to me or my;
हृद्यवाहन = ??;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नाम = mine; my;
इति = thus thus;

आदित्याय सोमाय मकलाय बुधाय च ।
गुरु शुक्ल शनिभ्यं 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;
मकलाय = for good; welfare; well-being or for the planet Mangal;
बुधाय = by Budha;
च = and;
गुरु = teacher (refers to spiritual teacher), the preceptor;
शुक्ल = bright; radiant; white; of Venus;
शनिभ्यं = to Shani and others;
च = and;
राहवेकेतवे = to rAhU, north Node;
केतवे = to ketu, south Node;
नमः = bowing; salutation;

ॐ ध्येयः सदा सचित्मण्डल 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;
ध्ययः = the one worthy of meditation;
सदा = always; ever;
सावितुमण्डल = the orb of the sun;
मध्यवर्ति = that which is present in the middle;
नारायण: = Vishnu;
सरसिजासन्संग्रहितः = ?? ;
केयूरवान = ?? ;
मकरकुण्डलवान = ?? ;
किरिटी = ?? ;
हारी = that which attracts;
हिरणमयपुर्थतदशाध्यक्ष: = ?? ;
ॐ सवित्रेः  नमः ।
ॐ अर्काः  नमः ।
ॐ भास्कराय  नमः ।
ॐ श्रीविष्णुपरारायणाय  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;
रवये = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
सूयाय = to Surya;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
भानवे = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
सार्थशोकसंहिता

खगाय = ?? ;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
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;
हिरण्यगर्भाय = to the one having a golden womb, Sun or Vishnu;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
मरीच्ये = to Marichi;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
आदित्याय = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
सत्ये = Oh! suryanarayan!;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
अकाय = 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;
भास्कराय = to the sun;
नमः = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
Who do Surya-namaskar (the yogic Sun asana) everyday, their defect of poverty is destroyed for a hundred births. I hold in my mouth the holy water which removes all diseases and untimely death.

आदित्यस्य नमस्कारान् ये कुर्वन्ति दिने दिने ।
जन्मान्तरसहस्रेष्ठ दारियं दोष नाशते ।
अकालमृत्यु हरणं सर्वायुष्ठ विनाशनम ।
सूर्यपादोदकं तीथं जठरे धारयायम्यहम॥ ॥

आदित्यस्य = ?? ;
नमस्कारान् = bowing; respects;
ये = they who;
कुर्वन्ति = do;
दिने = during the day;
दिने = during the day;
जन्मान्तरसहस्रेष्ठ = in the thousands of previous births;
दारियं = poverty;
दोष = defective; sinful;
नाशते = destroys;
अकालमृत्यु = at (M.nom.) untimely death;
हरणं = the act of removal or destruction;
सर्वायुष्ठ = all kinds of diseases and illnesses;
विनाशनं = the one who destroys;
सूर्यपादोदकं = the water offered at the feet of the sun;
तीथं = water; water body;
जठरे = in the mouth;
धारयायम्यह = 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..

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This is to the Sun; offering; to the one who illumines greatly; May meditate; ??; = ?? ; inspire; kindle; urge; induce;
Salutations to the lotus feet of Ganga. Your divine form is worshipped by Suras and Asuras. You give objects of enjoyment and salvation everyday depending on the level of devotion and attitude of men.

नमामि गङ्गेः तव पादपञ्जं
सुरासुरेऽर्यंदिव्यरूपम्।
भृक्ति च मुक्ति च ददासि नित्यं
भावानुसारण सदा नराणाम्॥ ॥

Gang! Ganga! Oh! gangA!;
Oh! GangA!;
your; your;
the lotus feet;
the divine form worshipped by the gods and demons;
Eating and worldly enjoyments;
and;
liberation;
and;
You give;
ever; permanent;
according to one’s attitude or thought;
ever;
men’s;

गङ्गा गङ्गात्यो बृहत्य योजनाना शतेरपि ।
मुच्छ्यते सर्वामेव्यो विष्णुलोकं समाच्छृति ॥ ॥

GangA! GangA! Oh! gangA!;
Oh! gangA!;
and;
and;
You give;
ever;
ever;
men’s;
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

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

करामे वसते लक्ष्मी: करमध्ये सरस्वती । करमूले स्थिरा गौरी
करमूले तु गोविन्द: प्रभाते करदर्शनम् ॥ ॥ मझरं ज्ञकरदर्शनम्

Goddess LakShmi dwells at the beginning of the hand.
In the center of the palm resides Sarasvati, the Goddess of wisdom. At the base of the palm is Govinda, the Lord of the universe. Hence, one should look and meditate on the hand early in the morning.

करामे = at the beginning of the hand;
वसते = one lives; dwells;
लक्ष्मी: = Goddess Laxmi;
करमध्ये = in the middle of the hand;
सरस्वती = Oh! sarasvati; goddess of knowledge;
करमूले = at the root of the hand;
but; on the other hand; the cowherd boy Krishna; in the early morning; the sight of the hand; looking at the hand;

Let us remember the five ladies (daughters) ahalyA, draupadi, sita, tara, mandodari regularly as their character can provide strength to get rid of sins and ill feelings..

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

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

**ब्रह्मामुप्रिष्ठिपुरात्तकारी** = 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;

**शुकः** = 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** = ?? ;

**सवन्त** = all;

**मम** = mine; mymy; mine;

**सुभातं** = good morning;

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**उत्तिष्ठोत्तिष्ठ गोविंद उत्तिष्ठ गुरुध्वज ।**

**उत्तिष्ठ कमलाकान्त चैत्योक्त्वं मन्नलं कृरु ॥ ॥**

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..

**उत्तिष्ठोत्तिष्ठ** = Arise! Arise!;

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

 práAt: = in the morning; 
 smarámi = I remember; 
 hṛddi = in the heart; 
 sánsmúrdu = throbbing; 
 átmatatvæ = the truth or essence of the soul or self or spirit; 
 sáchitátyuká = Existence, Consciousness and Happiness; 
 parmañjágaranáshátáyuktá = the goal or end or way where one attains bliss; 
 túríyam = the 4th state; 
 yatañjágaranáshátáyuktá = that which knows one’s dreaming, wakeful and sleeping states;
नित्यं = ever; permanent;
तद्दर्म = that Bahman;
निष्कलमहं = ?? ;
न = NoNot; no;
च = and;
भूसद्र = one who has the company of the ogres Shiva’s attendants;

प्रातर्थजार्म मनसा वद्धामाओऽक्कर्यं
वाचयथि निष्कलत्र यददुमहेण ।
यदशितेनितवचननिन्त्ममा अवोचुर्तुः
देव देवमजं अवचुर्तुः आहुरात्रम् ॥ ॥

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!.

प्रातर्थजार्म = I shall worship in the morning;
मनसा = through the mind;
वच्छामाओऽक्कर्यं = the unreachable through words;
वाचय = words; expression;
विभान्ति = shine;
निष्कलत्र = all; entire;
यददुमहेण = with the grace or blessings of that;
यदशितेनितवचननिन्त्ममा = that which emerges from the elimination process of ‘not this, not this’;
निगमम = veda;
अवोचुर्तुः = told him;
देव = Oh! god Oh! God!;
देवमजं = the unborn God;
Early in the morning, I adore the Supreme Self, who is beyond ignorance, bright as the sun, in whom this entire world is superimposed like a snake in the rope; Who is the Eternal Abode, ever full, known as Purushottama – the best of souls..

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

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

The light of the lamp is the great Brahman - the Creator.

The light of the lamp is Vishnu - the sustainer. Let the light destroy my sins, I salute the light of the Lamp.
At the time of sleep, the bad dreams are driven away
by constant remembrance of Rama, Subramanya, Hanuman,
Garuda, and Bheema..

रामस्तं हनुमंतं वृकोदरं ।
श्यने स्मरणे नित्ये दुःस्वमेन तस्यनश्यति ॥ ॥

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

रामस्तं = Rama and Skanda or the leaping Rama;
राम = Rama;
स्कंदं = Muruga or SubramanyaM;
हनुमं = Hanuman;
वृकोदरं = the eagle Garuda, the vehicle of Vishnu lit.:the son of VinatA;
श्यने = in the bed;
स्मरणे = while remembering;
नित्य = ever; permanent;
दुःस्वम = bad dream;
तस्य = that person’s;
नश्यति = gets destroyed; dies; loses; becomes destroyed; expires;

ॐ पूणंमदः पूणंमदः पूणंमदः पूणंमदः ।
पूणस्य पूणमात्राय 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;
पूणमिद्दः = complete, this;
पूणत = from the whole or infinite;
पूणमुदच्यते = complete, is produced;
पूणस्य = of the whole;
पूणमादाय = having taken the whole; the entire thing;
पूणमेवाचिष्यते = the whole thing itself remains;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;
शांति: = Peace; tranquility;

ॐ = OM
सांति = Peace; tranquility;
सांति = Peace; tranquility;
सांति = Peace; tranquility;

त्वमेव माता च पिता त्वमेव ।
त्वमेव वंचुश्च सवा त्वमेव ।
त्वमेव विभा द्रविण त्वमेव ।
त्वमेव सवं मम देवदेव ॥ ॥

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

त्वमेव = you alone; you only;
माता = Mother;
च = and;
पिता = father;
त्वमेव = you alone; you only;
Obeisance to the Arihantas - perfect souls - Godmen, I bow down to those who have reached omniscience in the flesh and teach the road to everlasting life in the liberated state.

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

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

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

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

Destroys all demerits. Such praise will diminish my sins.

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

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

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..

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

cर्मेयाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलेद्विभ: मा ते सहस्त्र कर्मणि ॥ ॥

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..

cर्मेयाधिकारस्ते = Your right is only for doing your duty;
मा = do not;
फलेषु = in or among the fruits;
कदाचन = some time or other; once.;
मा = do not;
cर्मफलेद्विभः = fruits of work as a motive;
cर्म = duty or work;
फल = fruit;
हेतू = motive;
मा = do not;
tे = to you or your (here:poss.);
sहस्त्र = ?? ;
अकर्मणि = without the action or duty;

यत्र योगेश्वर: कृष्णो यत्र पार्थो धनुधरः।
तत्र श्रीविजयो भृतिश्रुवा नीतिमतिमैम ॥ ॥

Where there is the king of yoga Sri Krishna and where there is the archer Arujna there lies prosperity and victory such is my opinion.
Partha = the place where;
Yogeśvara = the master of Yoga science;
Kṛṣṇo = Krishna;
Partha = the place where;
Partha = Partha; Arjuna;
Dhanudhārāḥ = the one wearing a bow;
Tatra = there;
Śri vijnātos = the glorified victory;
Mūtyāvah = ?? ;
Nītarottimām = ?? ;

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..

Partha = to Partha, Arjuna;
Pratibhātām = the awakened; the enlightened one; the taught one;
Bhagavata = by the bhagavAn;
Nārāyaṇeṇa = by Narayana;
स्वयं = by oneself; by one's own efforts;
व्यासेनप्रथितां = the one written by Vyasa;
पुराणमुनिना = by the ancient sage;
मध्ये = in the middle;
महाभारते = in the mahabarata epic;
अद्वैतमृतविषणी = the goddess who rains the nectar or the non-dual philosophy;
भगवतीमहादाश्वायर्यिनी = the goddess who is contemplated in 18 chapters or ways;
अम्ब = Oh Goddess! or mother!;
त्वामनुसधािम = I shall follow or obey you;
भगवान्ते = in the book ‘bhagavatgita’ meaning the song of the Lord;
भवेद्विषणी = ?? ;
इतिः = thus thus;
गीतात्मस्व = at (M.nom.) the hymn praising Gita;

सवैपिनषदो गावो दोधा गोपालनन्दन: ।
पार्थो वत्स: सुधीर्मृता दुर्ध गीतामर्त 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.

सवैपिनषदो = all the ‘upanishad’s or Vedanta;
गावो = cows;
दोधा = the milking man;
गोपालनन्दन: = the delightful protector of cows; refers to Krishna;
पार्थो = Partha; Arjuna;
वत्स: = child; the young one;
सुधीर्मृता = the intellect is the eater or enjoyer;
दुर्ध = milk;
गीतामर्त = nectar-like gita;
महत्‌ = great; big;

श्रीमन्महागणाथिष्ठतेऽनमः ।
श्री सरस्वति नमः । श्रीगुरुऽनमः ।
श्रीमातापितृऽनमः ।
श्रीश्रीमीनारायणाऽनमः ।
श्रीश्रीमातंश्चरणाऽनमः ।
इष्टदेवताऽनमः । कुरुदेवताऽनमः ।
स्थानप्रदेवताऽनमः । वास्तुदेवताऽनमः ।
सर्वेऽनमः । अविद्मस्तु ।
देवतार्क्ति ॥ ॥

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

श्रीमन्महागणाथिष्ठतेऽनमः = to the venerable and great chief of the
ganNA’s, attendants of Shiva i.e.Ganesha;
नमः = bowing; salutation;
श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’
is fem.nom.; also an honourable prefix;
सरस्वति = to Sarasvati;
नमः = bowing; salutation;
श्रीगुरुऽ = to the respected teacher;
नमः = bowing; salutation;
श्रीमातापितृऽ = to the respectable mother and father;
नमः = bowing; salutation;
श्रीश्रीमीनारायणाऽ = to the respectable LakShmi and Narayana;
नमः = bowing; salutation;
श्रीमातंश्चरणाऽ = 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;  
वास्तुदेवताभ्यां = to the gods who govern construction of house, temple, etc. architecture;  
नमः = bowing; salutation;  
सरेवेभ्यो = to everyone;  
देवभ्यो = to the gods;  
नमो = bowing; salute;  
नमः = bowing; salutation;  
अविभ्रमस्तु = let there be no obstacles or hurdles;  
देवतावंदनं = bowing to or worship of the gods;  

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

This is also known as the 'Maha Mantra'.

This is just a chanting of the names Ram and Krishna together with Hari which is the principle name of Vishnu whose incarnations are these..

हरे = OH! hari;  
राम = Lord Rama;  
हरे = OH! hari;  
राम = Lord Rama;  
हरे = OH! hari;  
राम = Lord Rama;  
राम = Lord Rama;  
हरे = OH! hari;  
हरे = OH! hari;
With joined hands, I stay bowed to Patanjali—the preeminent among the sages, who removed the impurities of the mind by (explaining) yoga, of the speech by (commenting on) grammar and of the body by (expounding) medicine.

**Translation:**

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

नारायणं नमस्कृत्य नरेऽधृ नरोत्तमम्।
देवीं सर्वस्वति व्यास ततो जय मुदीरयेत्॥

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

नारायणं = Vishnu;
नमस्कृत्य = having bowed or saluted;
नरनं = 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.
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 possesion..

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty.

HayagrIva = Oh! HayagrIva one of the gods having the neck or head of a horse;
HayagrIva = Oh! HayagrIva one of the gods having the neck or head of a horse;
HayagrIva = hayagrIva and iti;
Vaidi = speaker; disputant, plaintiff;
Nar = man;
Munchita = release; untie;
Papana = sins;
DrridhrIva = like a poor person;
Yoshita = women;

HayagrIva HayagrIva HayagrIva Vaidi
Nar Munchita Papana DrridhrIva Yoshita

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

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

Oh! Lord, I have committed many sins all my life, even those as evil as killing a righteous person. I beseech you to destroy them at every step that I take around you.
तानि = they;
बिनशयन्ति = dissipate; get destroyed; die out;
प्रदक्षिणा = going in rounds from left to right (clock-wise);
पदे = at or in the step or word;
पदे = at or in the step or word;

मन्न्हीनं क्रियाहीनं भक्तिहीनं सुरेश्वर
यत्यूजितं मयादेव परिपूर्णं तदस्तु मे।
अपराध सहस्त्राणि किंयन्ते द्वन्द्विंशं मया
दासोद्दयं इति मौ 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..

मन्न्हीनं = 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.;
यत्यूजितं = that worshipped;
मया = by me;
देव = god;
परिपूर्णं = the most complete;
तदस्तु = let that be;
मे = to me or my;
अपराध = at (M.acc.) offence; guilt; defect; mistake;
misdeed;(M.nom.) offence; crime; guilt; sin;
That person who remembers the seven Gods, Lord Brahma, Shiva, ViShNu, Yama, RAMa, dhanu and bali, always, will have all bad dreams destroyed.

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

That person who remembers the seven Gods, Lord Brahma, Shiva, ViShNu, Yama, RAMa, dhanu and bali, always, will have all bad dreams destroyed.
(prayer to multiple gods for removal of obstacles)
Grief stricken Lord Hanuman unable to find Sita in Ashoka garden prays for a solution:
Salutations to Lord Ram accompanied by Laxman and to Janaka’s daughter goddess Sita. Salutations to Shiva, group of gods Rudras, to Indra, the Lord of gods, to Yama, the Lord of death, and to Wind God. Salutations to the Moon, Sun, and other deities.

नमोऽन्य = let there be my or our bowing or salutation;
रामाय = to Rama;
सलक्षणाय = to the one with LakShmana i.e. Rama;
देव्ये = to the goddess or god-like woman;
च = and;
तस्ये = to her;
जनकालमाये = to the daughter of Janaka i.e to Sita;
नमोऽन्य = let there be my or our bowing or salutation;
रुद्रेन्द्र = the chief or best of the Rudras;
यमनिषेध्यो = to or from Yama, Vayu and others;
नमोऽन्य = let there be my or our bowing or salutation;
चन्द्रान्न = the moon and the Fire-god;
मस्तगणेय्य: = ?? ;

नर्मदायः नमः प्रातः: नर्मदायः नमो निनिशि।
नमोऽन्य नर्मदेः तुम्य ब्राह्मि मां विषस्त्रप्तः।
जरत्कारण्जरत्त्रां समुत्पन्न महायदशः।
अर्ट्यक सत्यसत्यों मां पन्नागेभ्यो अभिषृभल। ||

(prayer to Narmada river as well as for protection from snake-bite)
(1) Prayer to Narmada river
Salutation to Narmada, the River Goddess in the morning. Salutation to
Narmada in the evening. O, Narmada, I salute you. Please protect me from venomous serpents.

(2) Prayer for protection from snake-bite.

The great Epic MahAbhArata tells the story of an ascetic named jaratkAru. He saw some men suspended over a deep pit with their heads down on a rope of fiber which was being gradually gnawed by a rat. He learnt that they were his ancestors brought to this state by his not having a son to perform certain prescribed rites and if he remained childless, the rope will break and they would fall into the pit.

jaratkAru agreed to give up the life of the ascetic and to marry on condition that the bride should have his name. Vesuki, the king of serpents, offered his sister jaratkAru whom the ascetic married. They had a son named astika. he was the protector of serpents who hence would respect him.

Now here is the prayer:
May the renowned and truthful astika, born of jaratkAru and his wife jaratkAru, protect me from serpents.

नर्मदायें = to Goddess (river) Narmada;
नमः = bowing; salutation;
प्रातः = in the morning;
नर्मदायें = to Goddess (river) Narmada;
नमो = bowing; salute;
विशिष्ठ = during the night;
नमोऽस्तु = let there be my or our bowing or salutation;
नमः = Oh! Narmada river;
तुः = to you;
ब्राह्मि = save; protect;
मां = me;
विषसफंदः = from the poisonous snakes;
I do not know how to invoke God, nor do I know how to bid farewell to the invoked God. Hence O Supreme God! Please forgive me with compassion.

आवाहनं = invocation or calling one to be present;
न = No; not;
जानामि = I know;
न = No; not;
जानामि = I know;
विसर्जनं = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;
तस्मातकारुणय = from that compassion;
भावेन = with emotions (heart);
क्षमस्व = excuse; forgive;
परमेश्वर = (m) supreme being, supreme god;
रघुनन्दन = the son (best) of Rashu dynasty;
परमेश्वरि = (f) supreme being, supreme goddess;
This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas.

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

With my nature overwhelmed by mistaken pity, my mind deluded about my duty, I beseech you to tell me with certainty what is the supreme good. I seek refuge in you, so please treat me as your disciple and teach me.
नमः सर्वहितार्थः जगदाधारेतवे ।
साधारणस्य प्रणामस्ते प्रयोगे मया कृतः ॥ ॥

My Salutations to you, Oh Lord, who is responsible for the welfare of all beings and who supports this world, which you have created. I fully prostrate to you and request your help for success in my efforts.

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

Oh! Lord, I have committed many sins all my life, right from my birth. I beseech you to destroy them at every step of my pradakShina (going around God).
When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues.

They which; how many; and; sins; how many; and; they; they; dissipate; get destroyed; die out; circumbulation, (going around God); at or in the step or word; at or in the step or word;

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

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

They which; how many; and; sins; how many; and; they; they; dissipate; get destroyed; die out; circumbulation, (going around God); at or in the step or word; at or in the step or word;
There is no refuge for me other than you, Oh Lord! and I seek refuge in you alone. Therefore, Supreme God, please show compassion and protect me..

There are thousands of faults, misdeeds, offences that are done by me day and night. Please consider that I am your humble servant and forgive me Oh! Supreme Lord.
The water of the river ga.ngA, the pleasing water, the water born at the feet of murArI (Vishnu), the water that moves about on the head of tripurArI (Shiva), the water that cleanses sins; may it purify me!

अपराधसहारणि = 1000 misdeeds or offences;
क्रियन्तंदनिरिमि = 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;

गाजङ्ग वानि मनोहारि मुरारिचरणच्युतं ।
त्रिपुरारिशिरारि पापहारि पुनातु मां ॥ ॥

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

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

असितगिरिसमस्यात गजलं सिंघुपात्रे
सुरतंवरशाखा देखनी पत्रमूर्वी ।
स्थितति यदि गृहित्वा शारदा सर्वकारं
तदुपि त्व 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!

असितगीरिरस्मस्यात् = like (samaM) a black (asita) mountain (giri);
कजजतं = eye ointment; collyrium or black ink;
सिंधुपाटनं = in the pot (pAtra) of ocean (si.ndhu) [7];
सुरतरुवर = the heavenly tree;
शाखा = a branch;
लेखनी = writing instrument;
पत्रं = leaf; page;
उर्वरं = earth;
लिखिति = writes (likha);
यदि = if;
गृहीत्वा = while holding;
शारदा = goddess worshipped during the autumnal season sharad as
Durga, LakShmi and Sarasvati;
सर्वकालं = for ever;
तदृपि = even then;
तव = your;
गुणानां = of the good qualities;
ईशा = 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.

िशवं = to the auspicious One;;  
िशवकरं = to the One who provides auspiciousness;  
शां = to the embodiment of Peace;  
िशवानं = to the One who is the auspicious Self Itself;  
िशवोमम = to the One who is best of all auspicious beings;  
िशवमाग = the auspicious approach;  
प्रणेधां = bowing humbly;  
प्रणोदस्मिम = I offer obeisance;  
सदािशवम = to the eternally auspicious One.;

नमामि नारायण पादप्रजजः  
करोमि नारायण पूजनं सदा ।  
जपामि नारायण नाम निर्मलं  
स्मरामि नारायण तत्त्वमव्ययम् ॥ ॥

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..

??;  
??;
रामनाम सदा प्रेरणा संस्मरामि जगदुरुम्।
क्षणं विस्मृति याति सत्यं सत्यं वचो मम॥

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;
जगदुरुं = the preceptor of the world;
क्षणं = moment;
विस्मृति = forget;
याति = goes; attains;
सत्यं = the truth;
वचो = word;
मम = mine; my;

ॐ शांतिः शांतिः शांतिः।

OM Peace, Peace, Peace!.

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