

Hindi / English / Gujarati

श्री पाण्डव गीता



Pandava Gita

The Pandava Gita is a post-Mahabharat anthology comprising inspiring devotional verses that were taken mainly from the Mahabharata, the Bhagavata, and the Vishnu Purana,

The Pandava Gita famously contains the popular "hameva maotao cho pitar tvameva verse among others. Most verses are about faith and devotion to God (Krishna), yet there is deep philosophy contained in the verses that capture ethics, faith, worship, and surrender to the Almighty.

The Pandava Gita is also known as the Prapanna Gita (प्रपन्नीता). The verses are the voiced teachings of many famous persons in Hinduism. For example, there are verses from Lord Brahma and Lord Krishna as well as verses from Duryodhana and others. Each verse is a surrender to the Great God

The construct of the Pandava Gita gives hope to the devoted as well as to those who are distant from worship. It brings everyone to the feet of the Almighty.

॥ Shri Hari ॥

Sri Pandava Gita

प्रह्लादनारदपराशरपुण्डरीक व्यासाम्बरीषशुकशौनकभीष्मदाल्भ्यान् ।
रुक्माङ्गदार्जुनावशिष्ठाविभीषणादीन् पुन्यानिमान् परमभागवतान् नमामि ॥

Prahlaad, Naarada, Paraashar, Pundareek Vyaasa,
Ambareesha, Shuka, Shounaka, Bheesham, Daalbhyaan.
Rukmaangad, Arjuna, Vashishtha, Visheeshanaadeen
Punyaanimaan paramabhaagvataan namaami

Homage and salutations to the great ones who
exemplified the greatness of devotion to God. I bow to
Prahlada, Narada, Parashara, Pundareeka, Vyasa,
Ambareesha, Shuka, Shaunaka, Bheeshmaka,
Rukmangada, Arjuna, Vasishtha, Vibheeshana and the
many great ones like them.

Lomaharshana:

धर्मो विवर्धति युधिष्ठिरकीर्तनेन पापं प्रणश्यति वृकोदरकीर्तनेन ।
शत्रुर्विनश्यति धनञ्जयकीर्तनेन माद्रीसुतौ कथयतां न भवन्ति रोगाः ॥

Dharmo vivar-dhati yudhishtira-keertan-ena paapam
pranash-yati vrikodara-keertan-ena.
Shatrur-vinash-yati dhananjaya-keertan-ena maadree-su-
tou katha-yataam na bhavanti rogaah.

By glorifying the attributes of Yudhishtira, one's power is increased. By glorifying the attributes of Arjuna, one can overcome evil. By glorifying the attributes of Bheema all rivals and enemies are foiled and perish. By glorifying the attributes of Nakula and Sahadev one is always protected from disease and sickness.

धर्मो righteous attribute, righteous quality ववर्धति
become powerful यु धष्ठिर Yudhishtira कीर्तन praising
ऐन (third person: this, he, she, it) पापं sins प्रणश्यति
disappear, vanish वृकोदरकीर्तनन Praises to Bhima
(Vrikodara Bhima) शत्रु वनश्यति शत्रु rivals, enemies
वनश्यति become foiled धनञ्जयकीर्तनेन Praises to
Arjuna; धनजय Arjuna माद्रीसुतौ sons of maadri (Nakula
and Sahadev) कथयतां कथयति render account of,

express, verbalize न no, not भवन्ति are (presently is)
रोगाः रोग disease, destroying kind of disease.

Brahma:

ये मानवा विगतरागपराऽपराज्ञा नारायण सुरगुरु सततं स्मरन्ति ।
ध्यानेन तेन हतकिल्बिषचेतनास्ते मातुः पयोधररसं न पुनः पिबन्ति ॥३॥

Ye maanavaa vigata-raaga-paraa-aparaagyaa naaraayana
sura-gurum smaranti.

Dhyaanena tena hatakilbisha-chetana-aaste maatuh
payodhara-rasam nah punah pibanti.

Those who are free of desires and are free from likes and dislikes; those who attentively remember God, the Guru of Gurus will be freed of sins and their meditation will result in the purification of their conscience and consciousness with no more attachment to childish needs.

मानवा humans, everyone, mankind वीतराग free from
passions/desire, अपराग dislike, aversion नारायण

Narayana, Vishnu, God सुरगुरुं Guru of Gurus (also ancient

authority on Sanskrit science, Brihaspati सततम्
perpetual, constant स्मरन्ति remember ध्यानेन
meditation attentively, focused meditation तेन therefore,
thus हत कल्बिषा free from sins, चेतना consciousness
आस्ते remain, continue, exist मातुः mother पयोधरा
mother's breasts, रस fluid पुनः again पबन्ति पब drink,
absorb, पबन्ति drinking, absorbing, पबन् drinking,
absorbing

Indra:

नारायणो नाम नरोनराणां प्रसिद्धचौरः कथितः पृथिव्याम् ।
अनेकजन्मार्जितपापसंचयं हरत्यशेषं स्मृतमात्र एव यः ॥ ४ ॥

Naaraayaṇo naama nara-naraanaan prasiddha-chourah
kathitah prithivyaam.
Anek-ajanma-arjita-paapasam-chayam haratya-shesham
smrita-maatra eva yah.

Let it be told that, among all on earth there is one who is
known as Narayan, who is not subject to birth and death
and who is the unique remover of our collective sins. But

thinking of Him, He can seize and permanently carry away our sins.

नारायणो Narayana, Vishnu, God नाम name नरोनरार्णा
men, people (collective) प्र सद्धचौरः thief, one who steals
क थतः as told, narrated पृ थव्याम् on earth
अनेकजन्मार्जितपायसंचयं who is not subject to birth and
death and who is the unique remover of our collective
sins, अनेक of many, not singular (not subject to one)
आजन्म not subject to birth अर्जित gain, obtain, earned
पापसम् removing sins हरत्यशेषं permanently seize,
permanently carry off, हरति seize, carry-off अषोष्या
permanent स्मृतमात्र only remembered or thought of.

Yudhishthira

मेघश्यामं पितकौशेयवासं श्रीवत्साङ्गकौस्तु भोद्भसिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥५॥

Megha-shyaamam pita-kousheya-vaasam shreevat-
saaṅkakou-astu bhobh-dasitaangam.

Punyo-petam pundareeka-ayata-aksham vishnum vande
sarva-loka-eka-naatham.

Like the cloud with golden lining, shining through the temple and giving victory to those who worship, He is the unrestrained One known through worship and righteousness. That Almighty One, the Master of the entire world, I give my praises.

मेघश्यामं cloudy/dark-hued पीतकौशेयवासस् - dressed in yellow silk श्रीवत्स refers to a 48-pillars-mandap (Matsya Puraana) made to certain specifications for special worship that can protect kingdoms and grant victory over evil अङ्गुको mark अस्तु be it so (श्रीवत्स is also an ornament worn by Lord Vishnu) भोद्भ सताङ्गम् victorious; सताङ्गम् a name of Shiva, flammable item (Camphor); also name of a plant पुण्योपेतं holy and free; पुण्य virtuous, holy अपेत free from पुण्डरीकायताक्ष Sacrifice and worship: पुण्डरीक a kind of sacrifice, also, lotus flower, also white/translucent, अयत unrestrained अं seed of which rosaries are made, also religious knowledge वष्णुं Vishnu, God the Preserver वन्दे | praise (I bow upon/I

salute) सर्वलोकैकनाथम् Master of the whole world; सर्व
all लोक worlds एक one नाथ Lord

Bhima

जलौघमग्ना सचराऽचरा धरा विषाणकोट्याऽखिलविश्वमूर्तिना ।
समुद्धृता येन वराहरूपिणा स मे स्वयम्भूर्भगवान् प्रसीदतु ॥६॥

Jalou-gham-agnaa sacharaa-charaa dharaa vishaan-
kotyaa-akhila-vishva-moortinaa.
Samud-dhritaa yena viraaha-roopiṇaa sa me svayam-
bhoor-bhagvaan praseedatu.

That Universal God, who, like a bull uplifted the earth
from its immersion in waters with the very tip of its horns;
that God who uplifts the entire creation without leaving a
gap unattended; that God who is in every shape and form
and who is the beauty of every shape and form; May that
self-existent God be pleased with me.

जलौघमग्ना immersed in a volume of water, जलौघ
quantity of water मग्न immersed in सचराऽचरा
comprehending everything moving and motionless, also,

universe धरा earth वषाणकोट्याऽ खल वश्वमूर्तिना The one who holds up the whole world effortlessly like a bull on the tip of the horns; वषाणकोश hollow/tip of a horn अ खत without a gap, universe, entire/whole वश्व universe मूर्ति anything which has definite shape or limits, also, idol/form समुद्धृता uplifted वराहरू पणा the beautiful form of immense strength; वराह cloud, also bull रू पन् appearing as, handsome, well-shaped स that मैं me, my, of me स्वयम्भूर्भगवान् self-existent God; स्वयम्भू self-existent, independent भगवन् God प्रसीदतु प्रसीदते be gracious, be satisfied or pleased

Arjuna

अचिन्त्यमव्यक्तमनन्तमव्ययं विभुं प्रभु भावितविश्वभावनम् ।
त्रैलोक्यविस्तारविचारकारके हरि प्रपन्नोऽस्मि गतिं महात्मनाम् ॥७॥

Achintyam-avyaktam-anantam-avyayam vibhum prabhum
bhaavita-vishva-bhaa-vanam.

Trailoki-vistaara-vichaara-kaarakam harim prapanno-asmi
gatim mahaat-manaam.

He who is beyond comprehension, who is perceptible, and yet infinite, imperishable and omnipresent; He who is the powerful cause that manifested by divine will the expanse and details of all the worlds, to that Hari, the distinguished One, I surrender and seek refuge.

अ चन्त्यमव्यक्तमनन्तमव्ययं He who is beyond mere human comprehension, who is perceptible by the senses, who is infinite and imperishable. अ चन्त्य beyond thought, beyond comprehension व्यक्तमय perceptible by the senses अनन्त infinite अव्यय imperishable वभु unlimited, far-reaching, omnipresent प्रभु mighty, powerful, lord भा वत वश्वभावनम् The Prime Cause for the creation; भा वत caused, created, produced भावन effecting, manifesting वश्व universe, world त्रैलोक्य वस्तार वचारकारकं The divine will, cause of the three worlds and all the detailed creation therein. त्रैलोक्य three worlds वस्तार expanse, detail वचार thought, concept कारक doing, making हरि God, the remover of misery and difficulty प्रपन्नोऽस्मि । surrender प्रपन्न

surrender अस्मि (I) am गतिं refuge महात्मनाम् powerful,
distinguished

Sahadeva

तस्य यज्ञवराहस्य विष्णोरतुलतेजसः ।

प्रणामं ये प्रकुर्वन्ति तेषामपि नमो नमः ॥९॥

Tasya yagya-varaahasya vishnor-atula-tejasah.

Praṇaamam ye prakurvanti teṣhaamapi namo namah

prostrate myself to the mighty Vishnu who is unequalled
in brilliance and power. Salutations also to all those who
salute the mighty One.

तस्य his/her यज्ञवराहस्य the One who is the mighty

Varaaha's great sacrifice (in rescuing the world); यज्ञ

sacrifice वराह boar अस्य of this विष्णोरतुलतेजसः the

brilliant and luminous God, Vishnu; विष्णो Vishnu अतुल

unequalled, incomparable तेजस power, luster, brilliance

प्रणाम prostration, prostrate ये these, they, (some)one's प्र

(an influencing letter) कुर्वन्ति they all do तेषाम their अ प

even (emphasis) नमो name (in salute, in reverence) नमः
salutations

Kunti

स्वकर्मफलनिर्दिष्टां यां यां योनिं व्रजाम्यहम् ।
तस्यां तस्यां हृषिकेश त्वयि भक्तिर्हृदाऽस्तु मे ॥१०॥

Svakarma-phal-nirdiṣhtaam yaam yaam yonim vrajaam-
yaham.
Tasyaam tasyaam hriṣhikesha tvayi bhaktir-dridhaa-astu
me.

Lord of my Senses, as I roam through life and fade from
one life to emerge into another; as I come and go through
various lifetimes as specified by the fruits of my actions -
may I remain steadfast in my worship to you.

स्वकर्मफल one's act and fruits of one's acts निर्दिष्ट
specified, foretold याम् go or come, moving योनिम् womb
व्रजति be going to, roaming, wandering अहम् I/self/me
तस्यति fade away हृ षकेश lord of the senses; the Grand

and magnificent lord of the organs of the senses त्वया by
you steadfast in worship; भाक्ति worship दृढ firm strong में
me, my

Maadri

कृष्णे रताः कृष्णमनुस्मरन्ति रात्रौ च कृष्णं पुनरुत्थिता ये ।
ते भिन्नदेहाः प्रविशन्ति कृष्णे हविर्यथा मन्त्रहुतं हुताशे ॥११॥

Krishṇe rataah krishnam-anusmaranti raatrou cha
krishnam punar-utthitaa ye.
Te bhinna-dehaah pravishanti krishne havir-yathaa
mantra-hutam hutaashe.

Whatever we throw into a fire becomes the fire, so too,
when we immerse ourselves into the Great God, we
become Godly. With a repeated focus on Lord Krishna,
during the night and upon rising from sleep, all persons,
be they wounded or not, be they depressed or not, earns
the Lord's embrace.

कृष्णे Krishna, God रताः intent upon, loved
कृष्णमनुस्मरन्ति Remembering Krishna, God constantly;

कृष्ण Krishna अनुस्मरन् repeated recollection,
remembering constantly रात्री at night च and पुनरुत्थिता
that (person), he/she, they ते that (person), he/she, they
भन्नदेहाः even if wounded; भिन्न different/detached
भन्नदेह wounded person प्र वशन्ति attain, enter into
ह वन् calling, invoking यथा than, for instance मन्त्र
mantra, religious chant अहुत religious meditation,
offering हुताश fire, appear as fire

Draupadi

कीटेषु पक्षिषु मृगेषु सरीसृपेषु रक्षः पिशाचमनुजेश्वपि यत्र यत्र ।
जातस्य मे भवतु केशव त्वत्प्रसादात् त्वय्येव भक्तिरचलाऽव्यभिचारिणी च
॥१२॥

Kee-teṣhu pakshishu mrigeṣhu saree-sripeshu rakshah
pishaach-amanujeṣh-vapi yatra yatra,
Jaatasya me bhavatu keshav tvat-prasaadaat tvay-yeva
bhaktir-achalaa-vyabhi-chaarinee cha

O Lord Krishna, wherever I am, in whatever form I be, whether as a person or a non-human form be it insect, bird, beast, even as a demon, whether I am mobile or immobile, whether I am chaste or unchaste; the one blessing I seek of you is your purification of my life and my continued unwavering devotion to Thee.

कीटेषु whether as an insect; कीट insect एषः person, he or she प क्षषु whether as a bird; प क्ष bird मृगेषु whether as a beast; मृग animal, beast, deer सरीसृपेषु सरीसृप reptile, creeping animal, snake रक्षः protection पशाचमनुजेश्वर प whether as a malevolent or inhuman one; पशाच ghost, malevolent or devilish being अमानुष non-human यत्र wherever जातस्य that which is born मे भवतु to be केशव Krishna, God त्वत्प्रसूत instigated by thee दात् given, cleansed, purified त्वय्येव by you only; त्वया by you भक्ति worship अचल stationary, unmoving, also earth व्य भचारिणी unchaste woman, adulteress च and

Subahdra

एकोऽपि कृष्णस्य कृतः प्रणामो दशाश्वमेधाऽवभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म कृष्णप्रणामी न पुनर्भवाय ॥१३॥

Eko-api krishnasya kritah praṇaamo dasha-ashvamedhaa-ava-bhri-thena tulyah.

Dasha-ashvamedhee punareti janma krishna-praṇaamee na punar-bhavaaya.

single act of prostrating to Lord Krishna is equivalent to the accomplishment of completing ten Ashvamedha yagyas. A person who completes 10 such yagyas is free from repeated births and a person who prostrates to Lord Krishna is already free from rebirth.

एकोऽपि a single act of कृष्णस्य for God, Krishna (toward as a supplication towards Lord Krishna); कृष्ण Krishna अस्य of, for कृतः accomplish प्रणामो bowing, saluting, prostrating दशाश्वमेधाऽवभृथेन completion of numerous powerful yajyas; दश ten अश्वमेध special yagya showing prowess अवभृथ completion of तुल्य equal to, fit for, comparable दशाश्वमेधी numerous powerful yajyas; दश ten अश्वमेध special yagya showing prowess पुनरे

repeatedly जन्म birth कृष्णप्रणामी prostrate to Krishna न
not, free from पुनर्भवाय born again

Abhimanyu

गोविन्द गोविन्द हरे मुरारे गोविन्द गोविन्द मुकुन्द कृष्ण ।
गोविन्द गोविन्द रथाङ्गपाणे गोविन्द गोविन्द नमो नमस्ते ॥१४॥

Govinda Govinda hare muraare Govinda Govinda
mukunda krishṇa.
Govinda Govinda rathaanga-paane Govinda Govinda
namo namaste.

I call on the name of our God, the Lord of our senses, the
disposer of evil forces, the treasure-trove for the world
and the protector of all. Salutations to you, again and
again.

गो वन्द Govinda, Krishna हरे victorious मुरारे Krishna, the
one who disposed of the evil Mura मुकुन्द treasure, also a
name for Krishna कृष्ण Krishna रथाङ्गपाणे the one who

wields the discus in hand नमो to your name नमस्ते
salutations

Dhrishtadayumna

श्रीराम नारायण वासुदेव गोविन्द वैकुण्ठ मुकुन्द कृष्ण ।

श्रीकेशवानन्त नृसिंह विष्णो मां त्राहि संसारभुजङ्गदष्टम् ॥१५॥

Shreeraam naaraayana vaasudeva govinda vaikuntha
mukuna krishna

Shree-keshav-ananta nrisingha vishṇo maam traahi
sansaara-bhujanga-daṣṭam

O Lord Raama, O Naarayana, O Vasudeva, O Govinda, O
Heavenly One, O Krishna, O Infinite Lord, O Narsimha, O
Vishnu - Please help me, lest the serpent of worldly
illusion stings me.

श्रीराम Lord Raama नारायण Naaraayana वासुदेव Vasudeva
गो वन्द Lord of the senses वैकुण्ठ Vishnu's heaven मुकुन्द
कृष्ण Krishna, the treasured one श्रीकेशव Lord Krishna
with long hair अनन्त infinite नृ सिंह Narsingha वष्णो

Vishnu मां lest, don't त्राहि help संसार worldly existence,
worldly illusion भुजङ्ग snake, serpent दष्टम् bitten, stung

Saatyaki

अप्रमेय हरे विष्णो कृष्ण दमोदराच्युत ।
गोविंदानन्त सर्वेश वासुदेव नमोऽस्तु ते ॥१६॥

Aprameya hare vishno Krishna damodara-achyuta.
Govinda-ananta sarvesha Vaasudeva namo'stu te.

O Great Lord who is even beyond our ability to understand and know, O Lord Vishnu, Krishna, Damodar, Govinda, Vasudeva, O Lord of All, my steadfast salutations and prostrations to you.

अप्रमेय unlimited, immeasurable, unfathomable हरि God
विष्णो Vishnu कृष्ण Krishna दमोदराच्युत the steadfast
One; दमोदर name of Krishna अच्युत steadfast, firm,
permanent गो वंदानन्त the Infinite One; गो वंदा Govinda
अनन्त infinite सर्वेश Supreme being, lord of all वासुदेव
Vasudeva नमोऽस्तु ते Salutations

Uddhava

वासुदेवं परित्यज्य योऽन्यदेवमुपासते ।

तृषितो जाह्नवीतीरे कूपं वाञ्छति दुर्भगः ॥१७॥

Vaasudevam parit-yajya yo-anya-devam-upaasate.

Trishito jaahna-veeteere koopam Vaang-chhati durbhagah.

Unlucky and unfortunate is that person who selects something else besides Lord Krishna as God. Such a person, when thirsty, will search for a well at the very bank of the river (instead of seeing the river's ready source).

वासुदेवं Vasudeva परित्यज्य leaving aside; परित्यज्य having left/abandoned, leaving a space योऽन्यदेवमुपासते worshipping another other than Him; अन्यत् another, besides, something else देव god उपासना worship, adoration तृ षत thirst, thirsty जाह्नवीतीरे जाह्नवी Ganga river, river, relating to the Ganges तीर shore, bank कूपं well, cave, hole, hollow, also large rock/obstacle in midst

of a river वाञ्छति ask for, assert, desire दुर्भग unlucky,
disgusting, ugly

Dhaumya

अपां समीपे शयनासनस्थिते दिवा च रात्री च यथाधिगच्छताम् ।
यद्यस्ति किञ्चित् सुकृतं कृतं मया जनार्दनस्तेन कृतेन तुष्यतु ॥१८॥

Apaan sameepe shayan-aasan-asthite divaa cha raatrou
cha yathaadhi-gaachchhataa.
Yad-yasti kinchat sukritam kritam mayaa janaardan-astena
kritena tushyatu.

Lord Krishna, Wherever I go whatever I do, whether night
or day, in whatever direction, whether in sleep, sitting or
standing, whether going or coming, whether in the
presence of water or not whatever little meritorious
action that I perform per my understanding, may these
acts please You.

अपान outbreath समीपे in the presence of शयनासनस्थिते
whether lying down or sitting up; शयन आसन् sleeping,
relaxing posture आस्थित sitting दिवा daytime, during the

day time च and रात्रौ during night यथा धगच्छताम्
whatever direction I go toward; यथादिक् in all directions
गच्छति go यदि in case, whenever अस्त set कञ्चित्
कञ्चित् a little more, a little, something, any सुकृतं
meritorious actions: सुकृत virtuous, meritorious, adorned
कृतम् performed, also, enough, no more; कृत
accomplishment, gain मया by me जनार्दन God, Krishna
अस्तेन non-stealing कृतेन कृते on account of. for sake of
तुष्यतु तुष्यते make happy, gladden

Sanjaya

आर्ता विषण्णाः शिथिलाञ्च भीता घोरेषु व्याघ्रादिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥१९॥

Aartaa viṣhannaah shi-thilaancha bheetaa ghoreṣhu vyaa-
ghraa-dishu varta-maanaah.

Sankirtya Narayan Shabdamatram Vimuktduhkhaah
Sukhino Bhavanti

When distressed, unhappy, helpless, abandoned, insulted, fearful and trapped as if by a ferocious animal, nothing but pouring out the name of Narayana at that time will free from all the negatives and bring happiness.

आर्त distressed, pained, unhappy वषण्णाः dismal, sorrowful श थल inert, loose, abandoned लाञ्छन stain, mark of ignominy, afraid भीता coward घोर scary, horrible व्याघ्र tiger आदिश् intent, aiming at वर्तमान presently, present time, abiding, living सङ् करति poured out together नारायण Narayana शब्द sound, word मात्रम् nothing but, only वमुक्त set free दुःख misery, sorrow, distress सु खनो happy भवन्ति to be

Akroor

अहमस्मि नरायणदासदासो दासस्य दासस्य च दासदासः ।
अन्यो न ईशो ज्योतो नराणां तस्मादहं धन्यतारोऽस्मि लोके ॥२०॥

Ahamasmi naraayana-daasa-daaso daasasya daasasya cha daasa-daasah.

Anyo na eesho jyoto naraaṇaam tasmaad-aham dhantaro-
asmi loke.

I am most fortunate to be the servant of the servant of the
servant of the servant of the servant of the servant of
Naraayaana, the one and only God of all. There is no other
besides Naaraayana.

अहम् अस्मि । am नरायण God दासदासो servant of the
servant दासस्य the servant of दासदासः servant of servant
अन्यो other, besides this one not ईशो God ज्योतो
brilliant one नराणां among all, among humans तस्मात्
therefore, hence अहम् । am धन्यता fortune, good luck
अस्मि am लोके human race, all the world's people.

Vidura

वासुदेवस्य ये भक्ताः शान्तास्तगदतचेतसः ।
तेषां दासस्य दासोऽहं भवेयं जन्मजन्मनि ॥२१॥

Vaasudevasya ye bhaktaah shaantaas-tag-data-chetasah.
Teṣhaam daasasya daaso-aham Bhaveyam janma-janmani

Throughout my lifetimes, let me be of service to such persons who are always peaceful, serene and faithful to God.

वासुदेव vaasudeva अस्य this भक्ताः faithful (a person with faith is bhakti), devotion, faith शान्तास्त peace, serene calm चेतस् consciousness, mind, conscious तेषाम् their दासस्य the servant of दासो अहम् I am servant भव being जन्मजन्मनि birth after birth, life after life

Bheesham

विपरीतेषु कालेषु परिक्षीणेषु बन्धुषु ।

त्राहिमां कृपया कृष्ण शरणागतवत्सल ॥२२॥

Viparee-teshu kaaleshu Pari-ksheeneshu bandhushu.

Traahimaam kripayaa kriṣhṇa Sharanaagata-vatsala.

When such tough times come to me, when all family and relations turn away from me, please, O God, O Krishna, I petition your kind and loving help for your protection and mercy.

वपरीत inverse, false, opposite एषु of, when कालेषु all the
time, at every time परिक्षीण destroyed, disappear, ruined
बन्धु kin, family, relation त्राहि मां help me कृपया please
कृष्ण God, Lord, Krishna शरणागतवत्सल शरणागत
suppliant, petitioner, refugee वत्सल kind, loving, tender,
child-loving

Dronacharya

ये ये हताश्रक्रधरेण देत्यास्त्रैलोक्यनाथेन जनार्दनेना ।
ते ते गता विष्णुपुरी नरेन्द्र क्रोधोऽपि देवस्य वरेण तुल्यः ॥२३॥

Ye ye hataash-chakra-dhareṇa daityaas-trailokyaa-
naathena janaardanena.

Te te gataa viṣṇu-pureen narendra krodho'pi devasya
vareṇa tulyah.

In all of creation, all those evil ones and demons that were
destroyed by you O Lord have gone to your sacred city
(having been destroyed by you). Even destruction by your
hand is a blessing, O Lord.

ये those हते destroyed चक्रधर one who carries the
chakra, also sovereign emperor, also axle/wheel दैत्य
demon, belonging to evil ones त्रिलोकी three worlds नाथ
lord, protector जनार्दन Vishnu, God एन this, that ते they
गत gone, disappear वष्णुपुरी city of the Lord (पुरि town,
city) नरेन्द्र Lord of all men क्रोध anger, wrath, अ प even,
also देवस्य God, of God वरेण्य to be wished, desirable,
excellent तुल्यः equal to, fit for, comparable

Kripaacharya

मज्जन्मनः फलमिदं मधुकैटभारे मत्प्रार्थनीय मदनुग्रह एष एव ।
त्वद्धृत्यभृत्यपरिचारकभृत्यभृत्यभृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥
२४ ॥

Majjan-manah phalam-idam madhu-kaiṭa-bhaare mat-
praarthaneeya mad-anugraha eṣha eva.
Tvad-bhritya-bhritya-pari-chaaraka-bhritya-bhritya Bhrity-
asya bhritya iti maam smara lokanaatha.

O Lord who sent Madhu and Kaitabh¹ sinking into hell due to their sins, I earnestly seek your favor, your blessing, My desire is to be in your service and to serve those who serve you and to remember you always and constantly.

मज्जन्मनः मज्जन sinking (into hell), immersion मनः mentally, mind, thought फल मदं फल reward, fruit इदम् this मधुकैटभारे the burden of sinners; मधु कैटभ Madhu and Kaitabha भार burden मत religion, believed in प्रार्थनीय to be desired or wished for मत belief in अनुग्रह favour, blessing, kindness, conferring benefits एष seeking एवं thus, alone to serve those who serve you; त्वम्भू you त्य servant (one who is to be maintained) भृत्या support परिचारक attendant, 4 assistant भृत्य servant (one who is to be maintained) इति thus, so मां me स्मर remember, think of लोकनाथ Lord of all; लोक everyone नाथ God, lord, Master

Ashvatthaama

गोविन्द केशव जनार्दन वासुदेव विश्वेश विश्व मधुसूदन विश्वरूप ।

श्रीपद्मनाभ पुरुषोत्तम देहि दास्यं नारायणाच्युत नृसिंह नमो नमस्ते ॥ २५ ॥

Govinda keshava janaardana vaasudeva vishvesha vishva
madhu-soodana vishvaroopo.

Shree-padma-naabha purushottama dehi daasyam
naaraayana-achyuta nrisingha namo namaste.

O Lord, you are the Lord of the Universe, destroyer of
sinners, the One of all forms, the lotus navelled one, the
Highest and formless One. You are my Govinda, my
Keshava, Janaardana, Vasudeva, Vishnu and Narasimha.
May I be unwavering in my service to you.

गो वन्द name of Krishna केशव name of Krishna जनार्दन
name of Krishna वासुदेव name of Krishna वश्वेश Lord of the
universe विश्व world, all, (all of everything- entire world)
मधुसूदन destroyer of sinners वश्वरूप manifold, of all
forms श्री पद्मनाभ lotus-navelled One पुरुषोत्तम highest
One देहिन् corporeal, individual दास्यम् servant, slave
नारायणाच्युत नारायण Vishnu अच्युत permanent, firm,
not falien नृ सिंह ने not, no अन्यत् another नमो नमस्ते
Salutations to your sacred name

Karna

नान्यं वदामि न शृणोमि न चिन्तयामि नान्यं स्मरामि न भजामि न
चाश्रयामि ।

भक्त्या त्वदीयचरणाम्बुजमादरेण श्रीश्रीनिवास पुरुषोत्तम देहि दास्यम् ॥

२६ ॥

Naanyam vadaami na shrinomi na chinta-yaami naanyam
smaraami na bhajaami na cha-ashrayaami.

Bhaktyaa tvadeeya-charanaam-bujamaa-darena shree-
shree-nivaasa purushottama dehi daasyam

I can speak of no other, hear no other, think of none other,
remember none other, worship none other, seek refuge
from none other than you O highest One, O Purushottam.
Please keep me within your reach and let me serve you.

न not, no अन्यत् another वदा म । say (truthful), I
declare गुणो म । hear चिन्तया म । think स्मरा म
remember भजा म meditate, focus, worship च and आश्रय
shelter भक्त्या faithfully स्वदीप yours, thine चरण support,
pillar भुजमध्य space between arms (within embrace)

श्रीश्रीनिवास abode of God पुरुषोत्तम Highest. Supreme God
देहिन् corporeal, individual दास्यम् servant, slave

Dritraashtra

नमो नमः कारणवामनाय नारायणायामितविक्रमाय ।

श्रीशार्ङ्गचक्रासिंगदाधराय नमोऽस्तु तस्मै पुरुषोत्तमाय ॥ २७ ॥

Namo namah kaaraṇa-vaamanaaya naaraayana-yaamita-
vikramaaya.

Shree-shaaranga-chakraa-sigadaa-dharaaya namo'stu
tasmai purushottam-aaya.

Salutations to Narayana who became Vaamana with his
retained powerful steps, the One who has the mightiest
weapons that clean the world of evil. Salutations to the
highest One, the Supreme Lord.

नमो नमः salutations कारण cause, out of activity, infers
becoming वामनाय Vaamana नारायण Vishnu य मत

restrained वक्रम step, walking, power, courage, strength
the one who has the mightiest of weapons to fully protect

me. श्रीगाई armed with a bow चक्रा disc गदाधर who carries the mace salutations नमस् salutations अस्तु let it be तस्मै only, also to him/to such अयम् this पुरुषोत्तम Highest One

Gandhaari

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविण त्वमेव त्वमेव सर्वं मम देव देव ॥ २८ ॥

Tvameva maataa cha pitaa tvameva Tvameva
bandhushcha sakhaa tvameva.
Tvameva vidyaa draviṇam tvameva Tvameva sarvam
mama deva deva.

You alone are my mother and father you alone are my family and friend. You alone are my knowledge and wealth. You are everything to me, O Lord of Lords.

त्वम् you एव indeed/truly/in reality माता mother च and
पिता father बन्धु relation च and सखा friend वद्या
knowledge द्र वणम् wealth सर्वं all मम mine. my देव
illuminated ones

Drupada

यशेशाच्युत गोविन्द माधवानन्त केशव ।

कृष्ण विष्णो हृषीकेश वासुदेव नमोऽस्तु ते ॥ २९ ॥

Yagyesha-achyuta govinda maadhava-ananta keshava.

Krishna vishno hrisheekesha vaasudeva namo'stu te.

O Lord of all sacrifices, O Govinda, Maadhava, Ananta,
Keshava, Krishna, Vishnu, Hrishikesha, Vasudeva,
Salutations to you

यज्ञेशाच्युत that ever-present Lord of all sacrifices यज्ञेश
lord of sacrifices अच्युत permanent, firm गो वन्द Govinda
माधवानन्त that infinite Great Krishna माधव Krishna
अननौ infinity वष्णो Vishnu हृषीकेश hrisheekesha
नमोऽस्तु ते Salutations

Jayadratha

नमः कृष्णाय देवाय ब्रह्मणेऽनन्तशक्तये ।

योगेश्वराय योगाय त्वामहं शरणं गतः ॥ ३० ॥

Namah krishnaaya devaaya brahmane-ananta-shaktaye.
Yogesh-varaaya yogaaya tvaam-aham sharaṇam gatah.

Salutations O Krishna, O Supreme Brahma, O Infinite Power, O Master of all Yogic sciences, to you I surrender in seeking refuge.

नमः कृष्णाय देवाय the righteous name os Kridhna
ब्रह्मानेऽनन्तम्शक्तये the infinite Creator who is has
unfettered power ब्रह्म Brahma अनन्त infinite शक्त
capable of (great power) योगेश्वराय Master of all the Yogas
योगाय the Master Yogi, the accomplished Master of Yoga
त्वामहं you are the one that । - ताम् you अहम्। शरण
asylum, refuge, shelter गतः gone

Vishvakarma

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ ३१ ॥

Krishnaaya vaasudevaaya devakee-nandanaaya cha.
Nandagopa-kumaaraaya govindaaya namo namah.

Salutations to Krishna, the son of Vasudeva, the darling of Devaki and princely son of Nanda. Salutations to that Govinda.

कृष्णाय Krishna वासुदेवाय son of Vasudeva देवकीनन्दनाय
Darling son of Devaki च and नन्दगोपकुमाराय prince son
of Nanda गो वन्दाप Govinga नमो नमः Salutations

Viraat

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥ ३२ ॥

Namo brahmanya-devaaya gobraahmana-hitaaya cha.
Jagad-dhi-taaya krishnnaaya govindaaya namo namah.

Salutations to the righteous, pious ones, the sacred persons, the sacred animals, the beneficial and

advantageous ones. Salutations to the illuminator of the world, Lord Krishna.

नमो Salutations ब्रह्मण्यदेवाय the righteous ones, the
devas ब्रह्मण्य pious ones देवाय devas: serving (Brahman),
longing for गोब्राह्मणहिताय those sacred ones who are
beneficial to the world गोब्राह्मण sacred ones and sacred
animals हिताय beneficial, advantageous च and जगत्
world-illuminator हिताय beneficial, advantageous कृष्णाय
गो वन्दाय नमो नमः Salutations to Krishna Govinda

Shalya

अतसीपुष्पसङ्काशं पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्दं तेषां न विद्यते भयम् ॥ ३३ ॥

Atasee-pushpa-sangkaasham peetavaa-sasam-achyutam.

Ye namas-yanti govindam teshaam na vidyate bhayam.

Those who are firm in their devotion to God, who, in their firmness, look as serene like a flower, or who move

around to become detached to material possession and who renounce everything - they will know no fear.

अतसीपुष्पसङ्काशं Those who wander (to spread God's name) and look as serene as a flower. अतसी wandering, roaming पुष्प flower सङ्काशं appearance, look पीतवाससमच्युतम् who renounces attachments and has firm faith in God पीतवासस् in yellow garb (like a renunciate) अच्युत firm, permanent, God ये नमस्यन्ति Those who offer homage and salutations तेषाँ their ने not वद्यते there is, exists भयम् fear, trepidation

Balarama

कृष्ण कृष्ण कृपालो त्वमगतीनां गतिर्भव ।
संसारार्णवमग्नानां प्रसीद पुरुषोत्तम ॥ ३४ ॥

Krishna krishna kripaalo tvama-gateenaam gati-bhava.
Samsaara-arnavam-agnaa-naam praseeda purushottama.

O God, please grace and purify those who seek refuge in you from the worldly existence and the agitated restlessness of the world.

कृपा grace, favor, mercy त्वम् you गती refuge गतिर्भव
seeking refuge संसार worldly existence अनर्घम् irresistible
अग्नि fire नाम name प्रसीदते purify पुरुषोत्तम Highest and
Supreme One

Krishna

कृष्ण कृष्णेति कृष्णेति यो मां स्मरति नित्यशः ।
जलं भित्वा यथा पद्म नरकादुद्धराम्यहम् ॥ ३५ ॥

Krishna krishneti krishneti yo maam smarati nityashah.
lalam bhitvaa vathaa padmam narakaa-duddharaam-
yaham.

Those who call on my name, Krishna, Krishna - who remember me constantly, they, I rescue from the clutches of hell, like how the lotus rises through the water (to blossom at the top)

कृष्णेति those who always go towards Krishna कृष्ण
Krishna एति approach, go towards पी those मी me, mine
स्मरति remember, think of नित्य permanent जल water
भत्वा deep (something that is deep down or from deep
within) than पद्म lotus flower नरक hell दुद्धर rope ladder
अहम् I, me

Krishna

नित्यं वदामि मनुजाः स्वयमूर्ध्वबाहुर्यो मां मुकुन्द नरसिंह जनार्दनेति ।
जीवो जपत्यनुदिनं मरणे रणे वा पाषाणकाष्ठसदृशाय ददाम्यभीष्टम् ॥
३६ ॥

Nityam vadaami manujaah svayam-oordhva-baahuryo
maam mukunda narasimha janaardaneti.
Jeevo japaty-anudinam maraṇe rane vaa paashaana-
kaashtha-sadri-shaaya dadaamy-abheeshtam

With arms uplifted, I say for all times: those who worship
me by calling my name (mukunda, narasimha, janardana)
repeatedly, even at the most challenging time of conflict

or at death, they will be given whatever they desire, even if it is a worthless wood or stone or anything similar.

नित्यं permanent वदा म speaking मनुजाः men, people
(manu-born) स्वयम् in person ऊर्ध्वबाहु with arms uplifted
(ऊर्ध्व upright, elevated) मी me, mine मुकुन्द Mukunda
नर सिंह narasimha जनार्दनेति approach/towards God,
Janardana जीवो life जपति repeat internally, whisper,
invoke in low voice, mutter अनुदिनम् daily, everyday मरणे
death रणे conflict पाषाण stone, rock काष्ठ wood, timber
सह similar, like ददाति give अभीष्ट desired

Ishvara

सकृन्नारायणेत्युक्त्वा पुमान् कल्पशतत्रयम् ।
गङ्गादिसर्वतीर्थेषु स्नातो भवति पुत्रक ॥ ३७ ॥

Sakrin-naaraayaneti-uktvaa pumaan kalpa-shata-trayam.
Gangaadi-sarvateertheshu snaato bhavati putraka.

Speaking God's name is like immersing oneself in the places of teerth for an endless period, a long time beyond human years.

सकृत् ever नारायण god उक्त्वा having been said, spoken
पुमान् people, mankind कल्पशतत्रयम् appear as long as
three hundred kalpas गंगा Ganges सर्वतीर्थ all holy places
of teerth खातो cleansed, purified, bathed, immersed in
भवति happen, become पुत्रक child

Soota

तत्रैव गङ्गा यमुना च तत्र गोदावरी सिन्धु सरस्वती च ।
सर्वाणि तीर्थानि वसन्ति तत्र पत्राच्युतोदार कथाप्रसङ्गः ॥ ३८ ॥

Tatraiva gangaa yamunaa cha tatra godaavaree sindhu
sarasvatee cha.

Sarvaani teerthaani vasanti tatra yatra-achyuto-daara
kathaa-prasangah.

It is there, at the special places of holy pilgrimage where we travel to, that the regular flow of conversation is about the Almighty. Those special teerth are the Ganga, Yamuna

Godavari, Sarasvati and other forms of internal cleansing of the dwelling of God (cleaning the mind with conversation, cleaning the body with pure water).

तत्रैव it is there गङ्गा Ganges यमुना Yamuna च an तत्र there गोदावरी Godavari सन्धु Sindhu सरस्वती Sarasvati सर्वा ण all तीर्थ right place, pilgrimage, water आ ण brought, having brought वसन्ति dwelling तत्र there यत्रा journey, travel अच्युत permanent, firm, Vishnu, God दार stream कपाप्रसङ्गः in the course of a conversation, conversationally, informationally

Yama

नरके पच्यमानं तु यमेनं परिभाषितम् ।

किं त्वया नार्चितो देवः केशवः क्लेशनाशनः ॥ ३५ ॥

Narake pachya-maanam tu yamenam paribhaashitam.
Kim tvayaa naarchito devah keshavah kleshanaashanah.

When we are caught in the anguish of hell, Yama, the lord of darkness and death asks us to explain why when we

were living as humans we did not take time to worship God so as to avoid such trouble and pain and torment.

नरके hell, hellish पच्यते be tormented तु and, but यम Yama, lord of death परिभा षतम् explained, said stated कम् what (when, how etc) क्या tvayaa नार human अ चेत praised, worshipped देव God केशवः Keshava क्लेशनाशन destroying trouble and pain

Narada

जन्मान्तरसहस्रेण तपोध्यानसमाधिना ।
नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते ॥ ४० ॥

Janma-antara-sahasrena tapodhyaana-samaadhinaa.
Naraanaam ksheenapaapaanaam krishne bhaktih
prajaayate.

Concentration, meditation and fixing the mind on God makes one purified from the effect of our sins and we are born again as pure souls. This can take multiple lifetimes of faith and homage to God.

जन्म birth अनार within सहस्र thousand तपस् deep
concentration ध्यान meditation समा ध fixing the mind
on नराः people क्षीणयाप purified, one whose sins are
destroyed कृष्णे Krishna भक्तिः faith, love, devotion
प्रजायते born again

Prahlad

नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम् ।
तेषु तेष्वचला भक्ति अच्युताऽस्तु सदा त्वयि ॥ ४१ ॥

Naatha yonisahasreshu yeshu yeshu vrajaam-yaham.
Teshu teshva-chalaa bhakti achyutaa-astu sadaa tvayi

O Protector, even if I wander over a thousand births, may
my devotion and faith in you be firm and unwavering. This
is my eternal prayer.

नाथ protector, lord योनिसहस्रेषु thousand wombs, a
thousand births पेषु exert oneself व्रज roaming, wandering
अहम् I, me तेषु in those तेष्वचंता firm भक्ति faith,

devotion अच्युत God, permanent, firm अस्तु be it so सादा
always, ever, eternally त्व प by you

Prahlad

या प्रीतिरविवेकना विषयेष्वनपायिनि ।

त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु ॥ ४२ ॥

Yaa preetirai-vivekanaam visha-yesh-vana-paayini.

Tvaam-anusmaratah saa me hridayaanmaa-apasarpatu.

May my heart remember you and always go back to your devotion, even as there is the thoughtless addiction to worldly pleasures and the longing for material things. (May I rise above the thoughtless addiction for pleasures and go back to being devoted to you, O Lord)

प्रीति gladness, love, satisfaction अ ववेक absence of

judgment or discrimination, thoughtlessness वषयै षन्
addicted to sensual pleasures or devoted to worldly
pursuits वन्द longing, desire पा पन् drinking, sipping at

त्वम् you अनुस्मरन् remembering, recollection सा that is,
like हृदय heart अपसर्प retreating, going back

Vishvamitra

कि तस्य दानेः कि तीर्थेः कि तपोभिः किमध्वरेः ।
यो नित्यं ध्यायते देवं नारायणमनन्यधीः ॥ ४३ ॥

Kim tasya daanaih kim teerthaih kim tapobhih kim-
adhvaraih.

Yo nityam dhyaayate devam naaraayana-mananya-dheeh.

What is the use of charity, pilgrimage, or religious ceremonies to that person who thinks of the eternal Narayana all the time? (Constant immersion of thoughts in God is more powerful than the religious rituals or the pilgrimages).

क why what तस्य that person, him/her दानेः charity
तीर्थेः pilgrimage तप austerity, asceticism (self-discipline),
तपो भः is continued or ongoing तपस् what's the purpose
of rituals कम् whence, what, which अवर religious

ceremony नित्य eternal ध्यायते be thought of देवं God
नारायणमनन्यधीः God, Narayana, Vishnu मनन्
thoughtful

Jamadagni

नित्योत्सवो भवेत्तेषां नित्यं नित्यं च मङ्गलम् ।
येषां हृदिस्थो भगवान् मङ्गलायतन हरिः ॥ ४४ ॥

Nityotsavo bhavetteshaam nityam nityam cha mangalam.
Yeshaam hridistho bhagavaan mangalaaya-tanam harih.

Those whose hearts constantly dwell on the eternal and everlasting God will always be joyous and will walk the path of prosperity. Those who constantly focus on God will be prosperous)

नित्य eternal, everlasting उत्सव celebration, festival
(also, beginning, joy) भवेत् let it last (the limit, the non-limit) तेषाम् their मङ्गलम् prosperity पेषते endeavour
हृदिस्पो dear, beloved, being in the heart भगवान् God
मङ्गलाय walking the path of prosperity णि

Bharadvaja

लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः ।

येषामिन्दीश्वरश्यामो हृदयस्थो जनार्दनः ॥ ४५ ॥

Laabhas-teshaam jayas-teshaam kutas-teshaam
paraajayah.

Yeshaam-indeeshvara-shyaamo hridayastho janaardanah.

Those in whose heart God, Janardana, prevails shall get
increased gains, shall snatch victory away from defeat.
Even the darkest hearts can get God.

ताभस्तेषां Theirs is the benefit लाभ benefit, profit, gain
तेषाम् theirs जयस्तेषां Theirs is the victory जय victory
तेषाम् theirs कुतस्तेषां कुतस् coming from whence तेषाम्
theirs पराजयः defeat, failure येषां whose ईश्वर God, Lord
स्पाम dark, coloured हृदयस्थी by heart (being in the
heart) जनार्दनः Janardana

Goutam

गोकोटिदानं ग्रहणेषु काशी प्रयागगङ्गायुतकल्पवासः ।

यज्ञायुतं मेरुसुवर्णदानं गोविन्दनामस्मरणेन तुल्यम् ॥ ४६ ॥

Gokotidaanam grahaneshu kaashee prayaagagangaa-yutakalpa vaasah.

Yagyaa-yutan merusuvarna-daanam govinda-naama-smaranena tulyam.

Gifts and charity of livestock, bathing in the Ganges at auspicious times, living in a place of worship, giving a mountain of gold in charity-all of these still cannot compare to remembering the name of God.

गो cows कोटि numerous, ten million दान gift, charity
ग्रहण auspicious time, also eclipse काशी Kashi प्रयाग
sacrifice गङ्गा Ganges पुत occupied in कल्प ritual वास
dwelling, living यज्ञायुतं पक्षा Yagya, Sacrifice पुत engaged
in मेरु mountain सुवर्णदान gift of gold गो वन्द Govinda
नाम name स्मर remember तुल्यम् similar, fit for

Agni

गोविन्देति सदा खानं गोविन्देति सदा जपः ।

गोविन्देति सदा ध्यानं सदा गोविन्दकीर्तनम् ॥ ४७ ॥

व्यक्षरे परमं ब्रह्म गोविन्द त्र्यक्षरं परम् ।

तस्मादुच्चारितं येन ब्रह्मभूयाय कल्पते ॥ ४८ ॥

Govindeti sadaa snaanam govindeti sadaa japah,
Govindeti sadaa dhyaanam sadaa govinda-keertanam.
Tryaksharam paramam brahma govinda tryaksharam
param.

Tasmaad-uchchaaritam yena brahma-bhooyaaya kalpate.

Remember God even while bathing, repeat his name constantly, meditate on him and sing his praise. That supreme God, that Brahma, that Govinda, that Supreme One, the name of whom consists of three syllables (Aom), when uttered, makes those who utter the three-syllable name become fit for the highest abode of Brahma.

गो वन्दति Get near to God, (Govinda) गो वन्द Govinda

एति go near सदा always, ever, eternally खानं खानं

bathing, washing, showering, self-cleaning जपः

muttering/whispering prayers स्यानं meditating कीर्तनम्

praises, singing of praise to God. अक्षर consisting of 3
sounds or syllables परम absolute, highest बड़ा Brahma,
Creator गो वन्द Govinda तस्मात् hence, therefore
उच्चारित uttered, articulated पैन् so that भूयाय
becoming, being कल्पते happen, be fit for

Veda vyaasa

अच्युतः कल्पवृक्षोऽसावनन्तः कामधेनु वै ।
चिन्तामणिस्तु गोविन्दो हरेर्नाम विचिन्तयेत् ॥ ४९ ॥

Achyutah kalpavriksho asaava-anantah kaamadhenu vai
Chintaa-manistu govindo harer-naama vichintayet

Continuously remember the name of God. In so doing,
one is blessed as though by a wishing tree or by the
animal of fortune. All anxieties disappear when focused
on the Infinite, Imperishable God.

अच्युतः Imperishable, God कल्पवृक्षी a wishing tree, a
tree that grants wishes आसव nectar अनन्ता everlasting
कामधेनु cow of plenty, source of wealth चन्ता anxiety

मन belief, thought हरेर्नाम name of God व चन्तयेत् think of

Indra

जयतु जयतु देवो देवकीनन्दनोऽयं जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।
जयतु जयतु मेघश्यामलः कोमलाङ्गो जयतु जयतु पृथ्वीभारनाशो मुकुन्दः
॥ ५० ॥

Jayatu jayatu devo devakee-nandano'yam. Jayatu jayatu
krishno vrish-nivamsha-pradeepah.
Jayatu jayatu meghashyaamalah komalaango jayatu jayatu
prithvee-bhaaranaasho mukundah.

Victory and Glory to God. To Krishna the son of Devaki, the
mighty One of dark hue from the lineage of light. Glory to
that mighty one with a tender form that reduced the
burden of sins upon earth. Glory to that Mukunda.

जयतु to vanquish, victory देवी divine देवकीनन्दनोऽयं son
of Devakee वृष्णि strong, mighty वंश son, lineage प्रदीप
light मेघ cloud-hue श्यामत dark-coloured कोमलाङ्गो of

tender body पृथ्वी earth भार burden नाश extinction,
destruction

Pipalaayana

श्रीमन्नृसिंहविभवे गरुडध्वजाय तापत्रयोपशमनाय भवौषधाय ।
कृष्णाय वृश्चिकजलाग्निभुजङ्गरोग क्लेशव्ययाय हस्ये गुरवे नमस्ते ॥ ५१ ॥

Shreeman-nrisimha-vibhave garuda-dhvajaaya taapatrayo-
pashamanaaya bhava-ushadhaaya.
Krishnaaya vrishchika-jala-agni-bhujangaroga kleshavya-
yaaya haraye gurave namaste

Salutations to the respected Lord, the mighty Narasimha,
the one with Garuda's emblem. Salutations to the One
who answers all nenance with neocnerity and rure against
cirknace Salutations to the One who protects is from
disease and sickness who protects us from the dangers of
harmful insects, snakes as well as grief and burdens of the
world.

श्रीमन्नृ संह वभवे The revered powerful Narsimha श्रीमन्
the respected वभव powerful गरुडध्वजाय having Garuda

in its flag ताप penance उपशमन cure, appeasing Ha
prosperity औषध medicine, cure वृक्षि insect, centipede
जल water अग्नि fire भुजङ्ग serpent, snake रोग disease,
sickness क्लेश grief, burden अध्याय undecaying, particle
हर taking away or obtaining गुरवे to the Guru गुरु -
spiritual preceptor नमस्ते salutations

Aavirhotra

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते अद्यैव में विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः कण्ठावरोधनविधी स्मरण कुतस्ते ॥ ५२ ॥

Krishna tvadeeya-padapankaja-panjaraante adyaiva me
vishatu maanasa-raaja-hamsah.

Praana-prayaana-samaye kapha-vaata-pittaih kanthaa-
varodhana-vidhau smaranan kutaste

O God, may your lotus feet be within my reach at this very
moment of my life when my mind is radiant and active.
When my body has gone through the intervals of time,
and I am choked by the biological problems (of old age),

how would I be able to cleanse my mind and focus on you?

कृष्ण त्वदीय thine, thy, yours पदपङ्कज footprint, lotus-like
foot (पद foot, step पद्म a sacred lotus flower, lotus-like)
पत्रर body, skeleton, cage अरामार interval of the spokes
अप्रैद this time, this very day वशतु may enter मानस mind
राज radiant, shining, also king, leader हंस swan (highest
purity) प्राणप्रमाण departure, end of life समर्पे at the time
of का phlegm वात पत wind and bile throat, neck वरोधन
descending movement, imprisonment क्त cleansed
कारण the process of mental recitation, recollection कु
from whence, where?

Vidura

हरेनमिव नामेव नामेव मम जीवनम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥ ५३ ॥

Harer-naamaiva naamaiva naamaiva mama jeevanam.
Kalau naastyeva naastyeva naastyeva gati-anyathaa.

God's name is that singular factor: that alone, that alone is my life. In these challenging times, there is none, no other refuge, no otherwise, no alternative to the life I find in God's devotion (name).

हरेन मव हरि God नाम name एवं thus, alone नाम name
एवं thus, alone मम me, mine जीवनम् giving life कती
dark ages नास्ति there is not, it is not एवं thus, alone मति
refuge अन्यथा otherwise

Vashishtha

कृष्णेति मङ्गलं नाम यस्य वाचि प्रवर्तत ।
भस्मीभवन्ति तस्याशु महापातककोटयः ॥ ५४ ॥

Krishneti mangalam naama yasya vaachi pravartate.
Bhasmee-bhavanti tasyaashu mahaapaataka-kotayah.

Those who accept the auspicious name of God, Krishna, and let his name emanate forth, shall prevail even over the most heinous sins. All sins are shattered and rendered

to the ashes of the present moment when one embraces
the name of Krishna,

कृष्णोति of Krishna मङ्गत auspicious, that which brings
prosperity नाम name पस्प endeavor वा च say, speak
mention प्रवर्तत come forth, keep on, prevail भस्म ashes,
burnt remains भवन्ति present time, they are तस्य
his/her, आशु quick, fast ममहापातक any great crime or
heinous sin कीटपते burn, rend asunder, break into pieces.

Arundhati

कृष्णाय वासुदेवकप हरये परमात्मने ।
प्रणतक्लेशनाशाम गोविन्दाय नमो नमः ॥ ५५ ॥

Krishnaaya vaasudevaaya haraye paramaatmane
Pranata-kleshanaa-shaaya govindaaya namo namah.

Salutations to that Krishna of Vasudeva, the Supreme God,
the one who removes and destroys all our challenges and
pain. We respectfully bow to our God in reverence.

कृष्णाय वासुदेवाय Vasudeva's Krishna B taking away or
obtaining परमात्मन Supreme spirit प्रणत bow to,
respectfully to क्लेशनाशन destroying, palliating trouble
and pain गो वन्द्राय Govinda नमी नमः Salutation,
reverence

Kashyap

कृष्णानुस्मरणादेव पापसङ्घट्टपञ्जरम् ।
शतधा भेदमाप्नोति गिरिर्वाङ्गतो यथा ॥ ५६ ॥

Krishna-anusmaranaa-deva paapa-sanghatta-panjaram
Shatadhaa bhedam-aapnoti girir-vajrahato yathaa.

By remembering our God, Krishna, the cage of sins and
conflict that we are trapped in, is shattered just like a
mountain is being shattered when struck by a thunderbolt
(lightning).

कृष्णा Krishna अनुस्मरण repeated recollection देव God
पाप sins सट्ट conflict, friction पञ्जर body, cage a into
numerous (hundreds) pieces भेद rending, contrast,

piercing आधीति to obtain, complete, finish ft venerable,
also mountain, rock a thunderbolt (Indra's weapon) i
struck, killed t than, for comparison

Duryodhana

जानामि धर्म न च मे प्रवृत्तिर् जानामि पापं न च मे निवृत्तिः ।
केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ ५७ ॥
बन्त्रस्य मम दोषेण शम्यतां मधुसूदन ।
अहं यन्त्रं भवान् यन्त्री मम दोषो न दीयताम् ॥ ५८ ॥

Jaanaami dharmam na cha me pravrittir jaanaami paapam
na cha me nivrittih.

Kenaapi devena hridi sthithena yathaa niyukto-asmi tathaa
karomi.

Yantrasya mama doshena kshamya-taam madhu-soodana.
Aham yantran bhavaan yantree mama dosho na
deeyataam.

I know what is right, but i am unable to do it. I know what
is wrong, but I am unable to desist from doing it. My heart
seems not to be guided by the prescribed and good
actions and so I act unconscionably. I am like an
instrument of yours of Destroyer of evil. I can only be

controlled by you. The torment and anguish caused by this defective machine are beyond my control. Please pardon my defects and disorder and grant me your gift of control over my actions.

जाना म | know धर्म rule, law, established order of things, quality (also, will support) प्रवृत्त tendency, action, behavior, cognition पाप sin, evil, vice vicious निवृत्त abstinence, pleasure, perdition केनाटि whichever, for some reason or the other देवेन fate, chance also deva, God हृदि heart, mind सम्यक्तेन engrossed by यथा than नियुक्त authorised, prescribed, entrusted अस्मि | am तथा thus करो म do. मन्त्रस्य यन्त्र device, machine, instrument अस्मि of this मम me, mine दोष defect disorder क्षमम् please excuse, sorry, pardon मधुसूदन destroyer of evil (krisha, destroyer of the evil Madhu) अहम् I am पन्त्रण restraint, anguish, force भवान् you (respectful) पन्त्री one who torments, causes force, causes anguish दीपताम् gifts

Bhrigu

नामेव तव गोविन्द नाम त्वत्तः शताधिकम् ।

ददात्युच्चारणान्मुक्तिः भवानष्टाङ्गयोगतः ॥ ५९ ॥

Naamaiva tava govinda naama tvattah shataadhikam.
Dadaatti-uch-chaaranaan-muktih bhavaan-ashtaanga-
yogatah

Your names O Lord, Your names are numerous. Your name is enough to bring salvation to us. The discipline of ashtanga yoga of your worship with many names. is like the discipline

नाम name एवं thus तव yours गो वन्द Govinda नाम
name त त्वम् you शता धक exceeding 100, constituting
101 ददाते carry, hold उच्यते be suitable चरण foot,
venerable मुद् ध salvation भवान् you अष्टाङ्गयोग the 8
limbs of yoga

Lomasha

नमामि नारायण पादपङ्कजं करोमि नारायणपूजन सदा ।

वदामि नारायणनाम निर्मलं स्मरामि नारायणतत्त्वमव्ययम् ॥ ६० ॥

Namaami naaraayana paada-pankajam karomi
naaraayana-poojanam sadaa
Vadaani naaraayaga-naama nirmalam smaraami
naaraayana-tattvam-avyayam

I bow to the lotus feet of the Almighty God. I worship
Almighty God by perpetually repeating his name. I
constantly remember the imperishable, virtuous,
resplendent Almighty One who is the reality of everything

नमा म - नमस् bow reverentially नारायण Narayana,
Vishnu, God पाद foot पद्म born in mud (like the lotus)
lotus-like, also a kind of lotus करो म do पूजन worship,
honor सदा वदा म speaking नारायणनाम name of
Narayana निर्मल virtuous, sinless, resplendent, unsullied
स्मरा म remember, think constantly of नारायण Narayana,
Vishnu म reality, it is, true state (of something) अद्यय
imperishable, undecaying

Shounaka

स्मृतेः सकलकल्याण भजन यस्य जायते ।

पुरुष तमजं नित्यं व्रजामि शरण हरिम् ॥५१॥

Smriteh sakala-kalyaanam bhajanam yasya jaayate.
Purusham tamajam nityam vrajaami sharanam harim.

Endeavoring to constantly meditate and worship the
Benevolent, Eternal, Almighty God will yield to everyone
Godly protection and victory over illusion and temptation.

स्मृती recollected, called to mind, prescribed
remembered, thought of सकल all कल्याण benevolent,
well-being, good, generous, auspicious, beautiful भजन
worship, participating in यस्य endeavor जायते take birth,
victorious, vanquish पुरुष soul, superior self, person तम
darkness, illusion नित्यं eternal इलाम go, going मगरण
sheiter, protection हारम् to that बार God, the remover of
sins

Garga

नारायणेति मन्त्रोऽस्ति वागस्ति वशवर्तिनी ।

तथापि नरके घोरे पतन्तीत्यद्भुतं महत् ॥ ६२ ॥

Naaraayaṇeti mantro'sti vaagasti vasha-vartinee.
Tathaapi narake ghore patanteety-adbhutam mahat.

Since one can easily approach and get close to God by mantra and by curbing and controlling and having power over our words, it is a wonder that we still allow ourselves to capitulate into the terrible anguish of hell.

नामायण Narayan एति approach, go near मन्त्रोऽस्ति by
mantra वागस्ति by bridling, curbing, controlling वावर्तिनी
having power over बाढि even then नरके hell, bellish परे
horrible, frightful पठति read, recite पतन ruin, fall अद्भुत
extraordinary wonder, marvellous, miracle मह large, great

Daalbhai

कि तस्य बहुभिर्मन्त्रेभक्तिर्यस्य जनार्दने ।

नमो नारायणायेति मन्त्रः सर्वार्थसाधाके ॥ ६३ ॥

Kim tasya bahubhir-mantrair- bhaktir-yasya janaardane.
Namo naaraayanaayeti mantrah sarvaartha-saadhaake

Why attempt numerous mantras and forms of faith to worship God when we can use the mantra of his name (namo narayana) to achieve everything?

क why तसा that person, him/her बहुभीर multiple मन्त्र
mantra भर्जित् worship, faith यस्य to be endeavored
जनार्दन God, Krishna, also, Vishnu नमी salutations
नारायण Narayan एति approach, go near मन्हेन् mantra
सर्वार्थसाधाके सर्वार्थ all matters, suitable for every purpose
साधक achiever

Vaishampaayan.

यत्र योगेश्वरः कृष्णो यत्र पार्यो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ६४ ॥

Yatra yogeshvarah krishno yatra paartho dhanur-dharah.
Tatra shreer-vijayo bhootir dhruvaa neetir-matir-mama.

Wherever the Great God is contemplated and glorified,
there will always be protection as though from the best

warrior of all. And wherever God is worshipped, there will always be victory, wealth, ethics, morality, and wisdom.

पत्र wherever योगेश्वरः Master of all the Yogas, Most disciplines, Giver of Yogic Wisdom W Prince. Princely. A term used in the Mahabharata and Bhagavad Gita in reference to Arjuna धनुर्धरः master archer there श्री वर्जयो one who triumphs it power, wealth, well-being a stable, firm. unchangeable, eternal नीति ethics, policy, proper behavior, morality, also acquisition मति worship, also, intellect

Agni

हरिहरति पापानि दुष्टचित्तेरपि स्मृतः ।

अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥ ६५ ॥

Harirharati paapaani dushta-chittairapi smritah.

Anich-chhayaapi samsprishto dahatyeva hi paavakah.

Anyone is burned when they touch fire and anyone is burned even if they touch fire unwillingly. So too, even if

the wicked and sinful ones remember God unintentionally,
that Great Remover of misery will take away their sin

हरि Hari, God हरति seize, take away पापानि sin, evil
दुष्ट चतैर प दृष्ट wicked, malignant ff intention अ प even
so (intention) : remember अनिखया unwillingly अ प even
संस्पृष्टी combined, touched, mixed, brought into contact
दहति burn, consume हि for, because पावकः bright,
shining

Parmeshwar

सकृदुच्चरित पेन हरिरित्यक्षरद्वयम् ।
तद्धः परिकस्तेन मोक्षाय गमनं प्रति ॥ ६६ ॥

Sakrid-uchcharitam yena haririti-akshara-advayam.
Tabdhah parikarastena mokshaaya gamanam prati.

One who utters the unique and powerful name of God
immediately finds such abundance of protection which
cannot be removed as he/she approaches salvation.

सकृत् immediately, suddenly, at once उच्चारित having
pronounced, articulated हर God's name ऋति protection,
prosperity also, memory, motion, path syllable, letter only,
unique, non-dual, unity gained, received परिक
abundance, also, one who follows, or, who or what अस्
non-theft मोक्ष liberation, salvation गमने undergoing,
attaining, also going, manner of going प्रति about, to,
every

Pulastya

हे जिल्हे रससारशे सर्वदा मधुरप्रिये ।
नारायणाख्यपीयूषं पिब जिडे निरन्तरम् ॥ ६७ ॥

He jihve rasasaaragye sarvadaa madhura-priye.
Naaraayan-aakhya-peeyoosham piba jihve nirantaram.

O tongue of mine, exert your energies at all times towards
the lovable and sweet name of God. Taste and absorb that
kind of nectar continuously.

जि tongue रस fluit, taste, essence R energy, essence,
extract सर्वदा at all times, ever, forever मधुर sweet प्रये
lovable नारायणा Narayana name पीयूष nectar पब taste,
drink, absorb निरनारम् constantly, continuously

Vyaasa

सत्यं सत्यं पुनः सत्यं सत्यं सत्यं वदाम्यहम् ।
नास्ति वेदात्परं शास्त्रं न देवः केशवात्परः ॥६८॥

Satyam satyam punah satyam satyam satyam
vadaamyaham.

Naasti vedaatparam shaastram na devah keshavaatparah

The truth, I say, again and again, the truth, ultimate truth
and purest truth is that there is no scripture greater than
the Veda and no one higher than God (Keshava)

सत्ये truth पुनः again, repeatedly वदाम् । say यहम् this
नास्ति there is not, non existence, it is not वैद veda,
wisdom परम् ultimate शास्त्र scripture, shastras,

compendium of rules नने देस God केशवाला other than
Keshava also पर other than

Dhanvantari

अच्युतानन्त गोविन्द नामोच्चारणभेषजात् ।

नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥ ६९ ॥

Achyuta-ananta govinda naamoch-chaaran-abheshajaat.
Nashyanti sakalaa rogaah satyam satyam vadaamyaham.

By repeating and focusing on the name of the
imperishable, infinite God, you become protected from all
diseases and sickness. This is the absolute truth.

आति imperishable, steadfast, permanence अनन्त infinite
नाम name उच्चार pronounce, articulate, utter भेषा
curing, healing नश्यन्ति gets destroyed. सकता all रोग
diseases, sicknesses il truth वदाम्यहम् this
declare/absolutely

Maarkandeya

स्वर्गद मोक्षदं देवं सुखदं जगतो गुरुम् ।

कथं मुहुर्तमपि तं वासुदेव न चिन्तयेत् ॥ ७० ॥

Svargadam mokshadam devam sukhadam jagato gurun.

Katham muhurtamapi tam vaasudevam na chintayet.

Contemplation on the Great God would rid us of anxiety in just one moment! The Father of the World grants us heaven, gives us salvation, he gives us happiness in as quickly as a moment of time. How can we not contemplate the Almighty?

स्वर्गद्र heaven-giving मीक्षई liberation-giving देवं God

सुखद giver of happiness जगती गुरुम् Guru of the

Creation कर्ष how, why मुहुर्त instant, moment, अ ध also,

even वासुदेव Vasudeva चन्तयेत् anxiety

Agastya

निमिषं निमिषार्थं वा प्राणिनां विष्णुचिन्तनम् ।

तत्र तत्र कुरुक्षेत्र प्रयागो नैमिष वरम् ॥ ७५ ॥

Nimisham nimishaar-dham vaa praaninaam vishnu-chintanam

Tatra tatra kurukshetram prayaago naimisham varam.

In one blink of an eye or even half of that time everyone immersed in God, even amid life's battles, will be so blessed as if they have gone through the best of holy places and pilgrimages.

नि मत्र moment, blink of an eye नि मषार्थ half of the time
of the blink of an eye प्रा णर्णो all living things वष्णु चन्तन
thinking of Vishnu (बिन्न् thinking of there कुरुक्षा place of
the Kuru, also, the battlefield of the Mahabharata प्रयामी
place of sacrifice, sacrifice, prayaag is also the confluence
of the holy rivers iganga, yamuna, saraswatiz A holy
meeting/pilgrimage place नै मषं momentary, transient.
Naimisha is also an ancient place of pilgrimage वरम् best,
boon

Vaamdeva

निमिष निमिषार्थं वा प्राणिनां विष्णुचिन्तनम् ।

कल्पकोटिसहस्राणि लभते वाञ्छित फलम् ॥ ७२ ॥

Nimisham nimishaardham vaa praaninaam
vishnuchintanam.

Kalpakoṭi-sahasraani labhate vaañchchhitam phalam.

In a blink of an eye or even half of that time, one who is immersed in the thought of God can get their desires fulfilled for 14 15 millions of eons.

निमिषं moment, blink of an eye नि मष्ट half of the time of
the blink of an eye प्रा णनां all living things विष्णु चिन्तन
thinking of Vishnu (चिन्तन thinking of there कल्प time,
era कोटि tens of millions सहस्रा thousands wil receive,
get, obtain वाञ्छित desire for, longing फलम् fruit

Shuka

आलोडा सर्वशास्त्राणि विचार्य च पुनः पुनः ।

इदमेक सुनिष्पन्न ध्येयो नारायणः सदा ॥ ७३ ॥

Aalodya sarva-shaashtraani vichaarya cha punah punah.
Idamekam sunishpannam dhyeyo naaraayanah sadaa.

Even after contemplating and mixing up the import of the scriptures, even after my repeated attempts to reflect on it all, this one truth emerges from everything, that is, one must always immerse oneself in meditation on God.

आतीडय having agitated, having mixed up सर्व all शास्त्र
sacred books fard needing reflection, dubious,
questionable पुनः again, repeatedly इदमेके this one
सुनिश् ready, effected, sprung up it to be pondered, to be
meditation on नारायणः God, Narayan सदा a

Mahadeva

मारीरे जर्जरीभूते व्याधिग्रस्ते कलेवरे ।
औषधं जाह्नवीतोपं वैद्यो नारायणी हरिः ॥ ७४ ॥

Shareere jarjaree-bhoote vyaadhi-graste kalevare.
Aushadham jaahna-veetoyam vaidyo naaraayano harih.

When the body is worn-down and becoming afflicted with disease, the medicines are not worthy anymore, and doctors are not worthy anymore. The holy waters become medicine, and God is the doctor.

शरीरे body जर्जरी into pieces, worn out, decayed भूत
become अभिग्रस्त afflicted with disease कलेवरे body
औषध medicines जाह्नवी holy water (from prayers),
ganges river तीर्थ water वैद्यो physician, doctor नारायणी
Narayana, God हरिः remover of all ills

Shounak

भोजनाच्छादने चिन्तां वृथा कुर्वन्ति वैष्णवाः ।
पोऽसौ विश्वम्भरो देवः स किं भक्तानुपेक्षते ॥ ७५ ॥

Bhojanaa-chchhaadane chintaam vrithaa kurvanti
vaishnavaah.

Yo'sau vishvambharo devah sa kim bhaktaana-upekshate.

It is futile for any steadfast worshipper of Vishnu to worry about the basic needs of life, like food and clothing when

that God sustains the whole creation, how could he abandon or neglect his own faithful devotee?

भोजनाच्छादने food and clothing चन्ता anxiety, worry if
futilely, in vain कुर्वन्ति they all do वैष्णवः worshippers of
Vistinu योऽसौ the one that वशवम्भरी sustaining, all-
bearing देवः God क why/how भा faithful, devote,
worshipping not, never उपेक्षते disregard, overlook,
neglect, abandon

Sanatkumar

पस्य हस्ते गदा चक्रे गरुडो यस्य वाहनम् ।
शङ्खचक्रगदापद्मी स मे विष्णुः प्रसीदतु ॥ ७६ ॥

Yasya haste gadaa chakram garudo yasya vaahanam.
Shankha-chakra-gadaa-padmee sa me vishnuh
praseedatu.

O God, O Vishnu, the Protector of the world, who has all
weapons for my protection and who is near in an instant:
O God who is pure and sublime, may you be pleased with
my worship.

यस्य endeavor हस्ते hands गदा weapon of might
weapon of ligth वक्रत्री instantaneous mobility वाहनम्
transport/ability to move anywhere बाजूया conch चक्र
disc गदा mace पद्म lotus-hued one वष्णुः God प्रसीदतु
please pardon me

Phalashruti

एवं ब्रह्मादयों देवा ऋषयश्च तपोधनाः ।
कीर्तयन्ति सुरश्रेष्ठमेवं नारायणं विभुम् ॥ ७७ ॥

Evam brahmaadayo devaa risha-yashcha tapodhanaah.
Keertayanti sura-shreshthamevam naaraayanam vibhum.

And thus the greatest of sages declare the holy name of
God and glorify Him as Narayana, Vishnu, the giver of
knowledge and wisdom,

एवं thus ब्रह्मादयी imparting knowledge देवा God ऋ ष
sage, rishi तपोधन ascetic, great rishi, rich in austerity

कीर्तयत् declare, glorify सुरश्रेष्ठ Greatest God. also another
name for dharma एवं really, thus नारायण वभुम्

इदं पवित्रमायुष्यं पुण्यं पापप्रणाशनम् ।

दुःस्वप्ननाशनं स्तोत्रं पाण्डवैः परिकीर्तितम् ॥ ७८ ॥

Idam pavitram-aayushyam punyam paapapraṇaashanam.
Duh-svapna-naashanam stotram paandavaih
parikeertitam.

This hymn has been proclaimed and sung by the Pandavas.
Such worship of God will bless us with purity, long life, and
ensure that all hardship and sins disappear from our life.

इदं this प वत्र pure, sinless, sacred आयुष्य vital power,
also abundance of life, also longevity holy, pure, virtues in
प्रणाशन destroying, removing. causing to disappear दुःखम्
hardship, bad times प्रनाशन destroying, removing,
causing to disappear ei hymn, praise पाण्ड children of the
Pandavas परिकीर्तितम् proclaimed, said, announced

यः पठेत्प्रातरुत्थाय शुचिस्तद्भुतमानसः ।

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ॥ ७९ ॥

Yah pathet-praatar-utthaaya shuchistad-gata-maanasah.
Gavaam shata-sahasrasya samyag-dattasya yatphalam.

Those who read these verses, who arise from their nightly rest pure and fresh in the morning and absorb these thoughts, will dwell in the light of bliss and be blessed with an abundance of physical and spiritual wealth as their reward for abiding by the path of virtue.

मः पठेत् may read प्रातर at dawn उत्थाय having risen (on waking up) शु चस्त pure गत understood मानस in mind, mentally, spiritually गवां cattle, assets शतसहस्रस्य innumerable, countless (d hundred सहस्रस्य thousands) सम्यम् true virtue, also true connection देते protected, given, honoured अस्य of this if that reward, fruit

तत्फलं समवाप्नोति यः पठेदिति संस्तवम् ।

सर्वपापविनिर्मुक्तो विष्णुलोके स गच्छति ॥ ८० ॥

Tatphalam samavaapnoti yah pathediti samstavam,
Sarvapaapa-vinir-mukto vishnulokam sa gachchhati.

Those who so read these verses and have such faith in
God will become free from the fruit of sinful actions and
will attain the kingdom of heaven.

हर्स having that as fruit or reward समवाप्तीति obtain,
attain, gain पठेदिति read संस्तवम् praise, mention सर्व all
पाप sins वनिर्मुक्त discharged, exempt from, free from
वभूतीक heaven, realm of God, realm of Vishnu गच्छति
go, obtain

गङ्गा गीता च गायत्री गोविन्दो गरुडध्वजः ।
गकारेः पञ्चभिर्युक्तः पुनर्जन्म न विद्यते ॥ ८१ ॥

Gangaa geetaa cha gaayatree govindo garuda-dhvajah.
Gakaaraih pancha-bhir-yuktah punarjanma na vidyate.

Purity of body, scriptural wisdom (of the Bhagavad Gita),
Meditation with the Gayatri Mantra, Faith in God, and
control of mind. These five things can free us from the

burdens of rebirth. (Ganga-like purity, Geetaa-like wisdom, Gayatri-like meditation, Govinda worship and Garuda-like firmness regardless of how the wind of life blows (how life flutters the flag of life), these five observances and practices (all starting with the letter I can free us from the cycles of rebirth (and attain liberation)

गङ्गा Ganges गीता the Bnagavad Gita गायत्री the sacred Gayatri mantra गो वन्दी God गरुड़ having Garud as the banner, the flag of Garuda, God गकारः the letter ग Ga पञ्च भः युक्तम् auspicious, also connection, joined पुनर्जन्म reincarnation, rebirth वद्यते exist, be found

गीतां पः पठते नित्यं फ्लोकार्थं श्लोकमेव वा ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥ ८२ ॥

Geetaam yah pathate nityam shloka-ardham shlokam-eva
vaa
Much-yate sarva-paape-bhyo vishnu-lokam sa gach-chhati.

Those who read this Geeta, or even a verse, or even half of a verse can be released from the bondage of their sins and attain the kingdom of God.

गीतों Gita एठते reads नित्यं eternal रतीकाई half of a
shioka मलीकमेव one shloka मुच्यते get free, be set free
सर्व आ पत्येभ्यो sins वष्णुती heaven, realm of God,
realm of Vishnu गञ्छति go, obtain

इति पाण्डवगीता अथवा प्रपन्नगीता समाप्ता ।

**Iti paandava-geetaa athavaa prapanna-geetaa
samaap-taa**

Thus the pandava gita or prapannageetaa is completed
and attained.