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## प्रार्थनाः *prārthanāḥ* – PRAYERS

*Translations by Rāmulu Gajavāḍa, Sanskrit Teacher*

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा  
विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥ १

*om saha nāvavatu | saha nau bhunaktu | saha vīryam  
karavāvahai | tejasvi nāvadhītamastu mā vidviṣāvahai |  
om śāntiḥ śāntiḥ śāntiḥ || 1*

May He\* indeed protect us \*\*. May He indeed nourish us. May we work with best effort and great energy. May we be bright and study vigorously and not hate each other. Peace Peace Peace.

ॐ om = *Praṇava mantra\**, सह = सः saḥ = He, ह ha = indeed, नाववतु  
nāvavatu = (नाव nāva = नौ nau + अ a ) नौ nau = us two, अवतु avatu = may  
protect = **May He indeed protect us.** सह = सः saḥ = He, ह ha =  
indeed, नौ nau = us two, भुनक्तु bhunaktu = may nourish, = **May He  
indeed nourish us.** सह saha = with, वीर्यं vīryam = semen (which  
contains subtle energy for life production) and represents best effort,  
करवावहै karavāvahai = may we do = **May we work with best effort and  
great energy.** तेजस्वि tejasvi = bright and vigorously, नावधीतमस्तु  
nāvadhītamastu = नौ nau = we, अधीतम् avadhītam = study, अस्तु astu =  
may, मा विद्विषावहै mā vidviṣāvahai = may we not hate each other =  
**May we study bright and vigorously and not hate each other.**  
ॐ शान्तिः शान्तिः शान्तिः om śāntiḥ śāntiḥ śāntiḥ = **peace peace peace**

- \* *Praṇava mantra* is the primordial sound of creation. It is used in the beginning of every mantra.
- \* He refers to ब्रह्मन् *brahman* (Brahman), unmanifest, infinite and limitless beyond conception and conceived as ईश्वर *īśvara* (Ishvara) or महाविष्णु *mahāviṣṇu* (Mahāviṣṇu) who is manifest yet Infinite and limitless who is loved and prayed to.
- \*\* Here 'us' is referred to the Preceptor and the taught (teacher and the student.)

ॐ गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः

गुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ १

*om gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |  
gurureva paraṁ brahma tasmai śrīgurave namaḥ || 1*

**The Guru (the spiritual preceptor), Guru is verily Brahmā the Creator, Vishnu the preserver, and Shiva the destroyer. Guru is verily the Supreme Brahman. Salutations to that Guru. 1**

गुरुब्रह्मा *gururbrahmā* = guru (is) Brahmā, गुरुर्विष्णुः *gururviṣṇuḥ* = guru (is) Viṣṇu, गुरुर्देवोमहेश्वरः *guruḥ devaḥ- maheśvaraḥ* = gurudeva is verily Shiva, गुरेव *guruḥ + eva* = indeed the Guru, परं ब्रह्म *paraṁ brahma* = is the Supreme Brahman, तस्मै *tasmai* = to him or to that , गुरवे *gurave* = to guru, नमः *namaḥ* = salutations. 1

अज्ञान तिमिरान्धस्य ज्ञानाञ्जलशलाकया

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २

*ajñānatimirāndhasya jñānāñjalaśalākayā |  
cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ || 2*

**Salutations to that Guru who, with the collyrium stick of knowledge, has opened the eyes (spiritual awakening) of one blinded with the disease of ignorance. 2**

अज्ञान *ajñāna* = ignorance, तिमिरान्धस्य *atimirāndhasya* (*timira andhasya*)= blindness of ignorance, येन *yena* = by whom, ज्ञान *jñāna* = knowledge, अञ्जल *āñjala* = collyrium, eye medication, शलाकया *śalākayā* = by the stick with eye medicated, चक्षुरुन्मीलितं *caṅsuh unmīlitaṁ* = eye opening (spiritual awakening) , येन *yena* = by whom, तस्मै *tasmai* = to him, श्रीगुरवे *śrīgurave* = to guru, नमः *namaḥ* = salutations. 2

**अखण्डमण्डलाकारं व्याप्तं येन चराचरम्**

**तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ३**

*akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram |*

*tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ || 3*

**Salutations to that Guru who made it possible to realize Him (Brahman) by whom the entire Universe is pervaded with moving and unmoving objects. 3**

अखण्ड *akhaṇḍa* = undivided or whole, मण्डल *maṇḍala* = large dominion, आकारं *ākāraṁ* = form or manifestation, व्याप्तं *vyāptaṁ* = pervading, येन *yena* = by whom, चराचरम् *carācaram* = moving and unmoving, तत्पदं *tatpadaṁ* = that goal, the supreme abode, दर्शितं *darśitaṁ* = to see, to realize , येन *yena* = by whom, तस्मै *tasmai* = to that or to him, श्रीगुरवे *śrīgurave* = to Shri Guru, नमः *namaḥ* = salutations.

स्थावरं जङ्गमं व्याप्तं येन कृत्स्नं चराचरम्

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४

*sthāvaram jaṅgamam vyāptam yena kṛtsnam carācaram |*  
*tatpadam darśitam yena tasmai śrīgurave namaḥ || 4*

**Salutations to that Guru who made it possible to realize Him the Supreme Brahman by whom the entire universe is pervaded by animate, inanimate, moving and unmoving things. ( & in whom the entire universe is) 4**

स्थावरं *sthāvaram* = stationary, inanimate , जङ्गमं *jaṅgamam* = animate, moving, व्याप्तं *vyāptam* = pervaded, येन *yena* = by whom (by Brahman), कृत्स्नं *kṛtsnam* = whole, entire, चराचरम् *carācaram* = moving and unmoving, तत्पदं *tatpadam* = that goal, दर्शितं *darśitam* = to realize, येन *yena* = by whom, तस्मै *tasmai* = to that, श्रीगुरवे *śrīgurave* = to Shri Guru, नमः *namaḥ* = salutations. 4

चिद्रूपेण परिव्याप्तं त्रैलोक्यं च चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५

*cidrūpeṇa parivyāptam trailokyaṅca carācaram |*  
*tatpadam darśitam yena tasmai śrīgurave namaḥ || 5*

**Salutations to that Guru who makes it possible to realize that Supreme Brahman who pervades the three worlds with moving and unmoving objects as consciousness. 5**

चिद्रूपेण cidrūpeṇa (cit +rūpeṇa) = in the form of consciousness, परिव्यापतं parivyāpatam = pervading every-where, त्रैलोक्यम् trailokyam = three worlds, चराचरम् carācaram (cara + acaram) = moving & unmoving, तत्पदं tatpadam = that supreme goal (Brahman), दर्शितं darśitam = to see, to realize, येन yena = by whom, तस्मै tasmai = to that, श्रीगुरवे śrīgurave = to śrīguru, नमः namaḥ = salutations. 5

सर्वश्रुतिशिरोरत्न समुद्भासितमूर्तये ।

वेदान्ताम्बुजसूर्याय तास्मै श्रीगुरवे नमः ॥ ६

sarvaśruti-śīroratna-samudbhāsita-mūrtaye ।

vedāntāmbujasūryāya tāsmāi śrīgurave namaḥ ॥ 6

**Salutations to that Guru who is the radiant form with crest jewel of Vedanta like the sun causes the lotus of Vedanta to blossom. 6**

सर्वश्रुति sarvaśruti = all the revealed , heard scriptures, Vedas , शिरोरत्न śīroratna = crest-jewel, समुद्भासित samudbhāsita = radiant , मूर्तये mūrtaye = to embodied (here it means guru), वेदान्त vedānta = vedanta, अम्बुज ambuja = born in water, lotus , सूर्याय sūryāya = to the sun (guru), तस्मै श्रीगुरवे नमः tasmai śrīgurave namaḥ = salutations to that Guru. 6

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनादकालातीतः तस्मै श्रीगुरवे नमः ॥ ७

caitanyah śāśvataḥ śānto vyomātīto-nirañjanaḥ ।

bindunādakālātītaḥ tasmai śrīgurave namaḥ ॥ 7

**Salutations to that Guru who is the supreme spirit, eternal and serene, who is beyond ether, pure and beyond bindu, kāla and nāda ( the subtle aspects the mystic symbol 'Om' .**

चैतन्यः *caitanyaḥ* = consciousness in beings, awareness of self in the living beings,  
शाश्वतः *śāśvataḥ* = eternal, permanent , शान्तो *śānto* = peace, serene, व्योमातीतो  
*vyomātīto* = beyond sky, beyond ether, निरञ्जनः *nirañjanaḥ* = without blemish, pure,  
बिन्दु *bindu* = point, नाद *nāda* = primordial sound, काल *kāla* = time, अतीत *atīta* =  
beyond, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru.

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।

भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८

*jñāna-śakti-samārūḍhaḥ-tattva-mālā-vibhūṣitaḥ*

*bhukti-mukti-pradātā ca tasmai śrīgurave namaḥ ॥ 8*

**Salutations to that Guru who is well established in Knowledge and Power who is adorned with garland of Knowledge and grants material prosperity and liberation. 8**

ज्ञान *jñāna* = knowledge, शक्ति *śakti* = power, energy, समारूढः *samārūḍhaḥ* = well established , तत्त्व *tattva* = essence, the meaning, realization of Reality of Brahman, माला *mālā* = garland, विभूषितः *vibhūṣitaḥ* = adorned, भुक्ति *bhukti* = food, material needs, मुक्ति *mukti* = liberation, प्रदाता *pradātā* = good provider, bestower, giver, च *ca* = and, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 8

अनेकजन्मसम्प्राप्त कर्मबन्धविदाहिने ।

आत्मज्ञान प्रदानेन नेन तस्मै श्रीगुरवे नमः ॥ ९

*aneka-janma-samprāpta-karmabandha-vidāhine ।*

*ātma-jñāna pradānena tasmai śrīgurave namaḥ ॥ 9*

**Salutations to that Guru who bestows self knowledge taking away the karma (accumulated result of past actions) in many births by setting fire to the fuel karma by bestowing the knowledge of the Self. 9**

अनेक *aneka* = many, जन्म *janma* = birth, births, सम्प्राप्त *samprāpta* = obtained, accumulated, कर्मबन्ध *karmabandha* = bondage due to actions, विदाहिने *vidāhine* = to the remover (to the Guru), आत्म *ātma* = Self, ज्ञान *jñāna* = Knowledge, प्रदानेन *pradānena* = by bestowing, तस्मै श्रीगुरवे नमः नमः *tasmai śrigurave namaḥ* = salutations to that Guru. 9

**शोषणं भवसिन्धोश्च प्रापणं सारसम्पदः ।**

**यस्य पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १०**

*śoṣaṇam bhavasindhośca prāpaṇam sārasampadaḥ |  
yasya pādodakam samyak tasmai śrī-śrigurave namaḥ ||10*

**Salutations to the Guru whose grace completely dries up this ocean of samsāra (the relative existence) and makes one realize the Supreme Wealth. 10**

शोषणं *śoṣaṇam* = dries (like drying water), भव-सिन्धो *bhava-sindho* = ocean of changing world, ocean of relative existence, च *ca* = and, प्रापणं *prāpaṇam* = obtain or to get, सार *sāra* = essence, सम्पदः *sampadaḥ* = spiritual prosperity, यस्य *yasya* = whose, पादोदकं *pādodakam* = water that is used for worshipping guru's feet which is holy, and is his grace, सम्यक् *samyak* = well, completely, तस्मै श्रीगुरवे नमः *tasmai śrī-gurave namaḥ* = salutations to that Guru. 10

**न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।**

**तत्त्वज्ञानात् परं नास्ति तस्मै श्रीरवे नमः ॥ ११**

*na guror-adhikam tattvam na guror-adhikam tapaḥ |  
tattvajñānāt param nāsti tasmai śrī-gurave namaḥ || 11*

**There is no greater Truth than Guru nor greater penance (service) than Guru, there is nothing greater than realization of Truth. Salutations to that Guru. 11**

न *na* = not, गुरोः *guroḥ* = than Guru, अधिकं *adhikam* = greater, तत्त्वं *tattvam* = essence of spiritual Knowledge, Truth, न *na* = not, गुरोः *guroḥ* = than Guru, अधिकं *adhikam* = greater, तपः *tapaḥ* = austerity or penance, तत्त्वज्ञानात् *tattvajñānāt* = than spiritual knowledge, God realization, परं *param* = any other, नास्ति *nāsti* = is not, तस्मै श्रिगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 11

**मन्नाथः श्रीजगन्नाथो मदुरुः श्रीजगत्गुरुः ।**

**मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२**

*mannāthaḥ śrījagannātho madguruḥ śrījagatguruḥ |  
madātmā sarvabhūtātmā tasmai śrīgurave namaḥ 12*

**My lord is the Lord of the universe, my Guru is the Guru of the universe, and my Self is the Self all the beings. Salutations to that Guru. 12**

मन्नाथः *mannāthaḥ* = my lord, श्रीजगन्नाथो *śrījagannātho* (*jagat + nāthaḥ*) = Lord of the universe, मदुरुः *madguruḥ* = my Guru, श्रीजगत्गुरुः *śrījagatguruḥ* (*jagat-guruḥ*) = Guru of the universe, मदात्मा *madātmā* = my Self, सर्वभूतात्मा *sarvabhūtātmā* (*sarvabhūta-ātmā*) = Self all the beings, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 12



गुरादिरनादिश्च गुरुः परमदैवतम्

गुरोः परन्तरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३

*gurādiranādiśca guruḥ paramadaivatam |*

*guroḥ parantaraṁ nāsti tasmai śrīgurave namaḥ || 13*

**Guru is the beginning of the universe; yet he is without beginning himself. Guru is the highest deity. There is no higher duty than Guru. Salutations to that Guru. 13**

गुरादिरनादिश्च *gurādiranādiśca* (*gurādi + anādi + ca*) = Guru is the beginning yet he is beginningless, गुरुः परमदैवतम् = *guruḥ + parama + daivatam* = guru is the supreme deity, गुरोः परन्तरं *guroḥ parantaraṁ* = no other is greater than the Guru, नास्ति *nāsti* = is not, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 13

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं

द्वन्द्वतीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं

भावातीतं त्रिगुणरहितं सत्गुरुं तं नमामि ॥ १४

*brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtiṁ*

*dvandvātītaṁ gaganasadr̥śaṁ tattvamasyādīlakṣyam |*

*ekaṁ nityaṁ vimalamacalaṁ sarvadhīsākṣibhūtaṁ*

*bhāvātītaṁ triguṇarahitaṁ satgurum taṁ namāmi || 14*

**I salute that Sadguru who is the source of eternal bliss, supreme happiness, who is the true wisdom, who is beyond the dualities, who is infinite, whose attention is always on the divine, who is unique, eternal, pure, steady, and who sees with the eyes of wisdom who is beyond thoughts and beyond the three gunas. 14**

ब्रह्मानन्दं *brahmānandaṁ* = He is the source of eternal bliss (Brahma is derived from the word "br̥hat" meaning vastness. Brahma is that which is immutable), परमसुखदं *paramasukhadam* = giver of supreme joy, the source of supreme joy, केवलं *kevalam*= only, exclusive, ज्ञानमूर्ति *jñānamūrtim* -= total personification of wisdom (advaita-darshanam jnanam means experience total non-duality), द्वन्द्वतीतं *dvandvātītam* = beyond duality (such as happiness and sorrow, good and bad, merit and demerit etc.), गगनसदृशं *gaganasadr̥śam* = is infinite and formless as the sky, तत्त्वमस्यादिलक्ष्यम् *tattvamasyādīlakṣyam* = Whose attention is always on the Truth, Divine (aim of life is Truth), एकं *ekaṁ* = Guru is one(unique), नित्यं *nityam* = eternal, विमलम् *vimalam* = pure, अचलं *acalam* = steady (unmoving), सर्वधीसाक्षिभूतं *sarvadhīsākṣibhūtam* = (*sākṣī*) witness, (*dhī*) consciousness, (*bhūtam*) in all beings, who has the eye of wisdom, भावातीतं *bhāvātītam* = who is beyond emotions and thoughts, त्रिगुणरहितं *triguṇarahitam* = devoid of three gunas (satva, rajas & tamas), सत्गुरुं तं नमामि *satgurum taṁ namāmi* = salutations to that Sadguru. 14

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

*tvameva mātā ca pitā tvameva tvameva bandhuśca sakhā tvameva |*  
*tvameva vidyā draviṇam tvameva tvameva sarvaṁ mama devadeva ॥*

**You are verily my mother and my father. Verily you are the my related one (relative), and friend. Verily you are wealth and knowledge. You are my all in all, o' god of gods.**

त्वमेव माता *tvameva mātā* = verily you are the mother, च *ca* = and, पिता त्वमेव *pitā tvameva* = you are the father, त्वमेव बन्धुः च *tvameva bandhuù ca* = and you are verily the related one, सखा त्वमेव *sakhā tvameva* = verily the friend, त्वमेव विद्या *tvameva vidyā* = you are verily the knowlege, द्रविणं त्वमेव *draviëaà tvameva* = you are verily the wealth, त्वमेव सर्वं *tvameva sarvaà* = you are everything, मम देवदेव *mama devadeva* = my god of gods.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १

*śuklāmbara-dharam viṣṇum śaśivarṇam catur-bhujam |*  
*prasanna-vadanam dhyāyet sarva-vighnop-aśāntaye || 1*

**Meditate upon all pervading Ganesha, with serene and cheerful appearance with hue like that of moon and four arms (four directions) who minimises obstacles (keeps them low) and bestows peace.**

शुक्ल *śukla* = white, अम्बर *ambara* = cloth or apparel, धरं *dharam* = wearing or clad with, विष्णुं *viṣṇum* = to the all pervading one, शशि *śaśi* = moon, वर्णं *varṇam* = color, चतुर्भुजम् *Catur-bhujam* = four arms (to the four armed one), प्रसन्न *prasanna* = cheerful, calm and serene, वदनं *vadanam* = face, ध्यायेत् *dhyāyet* = should meditate, सर्व *sarva* = all, विघ्नोपशान्तये *vighnopaśāntaye* (विघ्नः *vighnah* + उपशातये *upaśāntaye*) = minimises obstacles and bestows peace. 1

वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ ।

निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

*vakratuṇḍa mahākāya sūryakoṭīsamaprabha |  
nirvighnaṁ kuru me deva sarvakāryeṣu sarvadā ||*

**O! Gaṇeśa of curved trunk and gigantic body having luster of millions of suns, make all my undertakings always without obstacles.**

वक्रतुण्ड vakratuṇḍa = curved trunk, महाकाय mahākāya = gigantic body, सूर्य कोटि sūrya koṭī = innumerable suns, सम प्रभ sama prabha = equal brightness (to many suns), निर्विघ्नम् nirvighnam = without obstacles, कुरु kuru = do, मे me = mine, देव deva = O Deva, सर्व कार्येषु sarva kāryeṣu = in all undertakings, सर्वदा sarvadā = always.

**अगजाननपद्मार्कं गजाननमहर्निशम् ।**

**अनेकदंतं भक्तानां एकदन्तमुपास्महे ॥ २**

*agajānana-padmārkaṁ gajānana-maharniśam |  
anekadaṁ-taṁ bhaktānām eka-dantam-upāsmāhe || 2*

**We worship Ganeśa day and night, one who has an elephant face with one tusk, giver of boons to the devotees, who is the light on the lotus face of Mother Pārvati or brings joy to her. (As the sunshine blossoms the lotus, the face of Ganesha blossoms the face of Mother Pārvati or brings joy to her face.**

अगजाननपद्मार्कं *agajānana-padmārkaṁ* (अग *aga* = immovable = mountain, ज *ja* = born, आनन *aanana* = face, पद्म *padma* = lotus, अर्क *arkam* = sun or light) light on the lotus face of Mother Paarvati is Ganesha, गजाननम् *Gajānanam*, गज आननम् *gaja ānanam* = elephant face (Ganeśa), अहर्निशम् *ahar-niśam* = day & night, अनेक दं *aneka-dam* (acc.)= giver of plenty, तं *taṁ* (acc.)= to him, भक्तानां- *bhaktānām* = of the devotees, among the devotees, एकदन्तं *eka dantaṁ* (acc.) = to one tusk (Ganeśa), उपास्महे *upāsmāhe* = we worship. 2

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

*sarasvati namas-tubhyaṁ varade kāma-rūpiṇi ।*

*vidyā-rambhaṁ kariṣyāmi siddhir-bhavatu me sadā ॥*

**O' Sarasvati (O' divine Mother Sarasvati) salutations to you, giver of boons and embodiment of fulfillment of (noble) desires. I am about to begin my educational study, may my goals always be accomplished (by your grace).**

सरस्वति *sarasvati* = O Sarasvati (O Divine Mother Sarasvati - vocative case), नमस्तुभ्यं *namastubhyaṁ* (नमः *namaḥ* = salutations, तुभ्यं *tubhyaṁ* = to you, dative case), वरदे *varade* = giver of boons, कामरूपिणि *kāmarūpiṇi* (काम *kāma* = desires, रूपिणि *rūpiṇi* = embodiment) = embodiment of fulfillment of desires, विद्यारम्भं *vidyārambhaṁ* (विद्या *vidyā* = education & knowledge, आरम्भं *ārambhaṁ* = begin), करिष्यामि *kariṣyāmi* = is about do or will do, सिद्धिर्भवतु *siddhirbhavatu* (सिद्धिः *siddhiḥ* = accomplish भवतु *bhavatu* = let be, make it possible), मे *me* = to me, for me or mine, सदा *sadā* = always.

शुक्लां ब्रह्मविचारसारपरमां आद्यां जगद्व्यापिनीं  
वीणापुस्तकधारिणीं अभयदां निःशेषजाड्यापहाम् ।  
हस्तेस्फाटिकमालिकां च विदधतीं पद्मासने संस्थितां  
वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदां शारदाम् ॥

*om śuklāṁ brahma-vicāra-sāra-paramāṁ ādyāṁ jagad-vyāpinīm  
vīṇā-pustaka-dhāriṇīm abhaya-dāṁ niḥśeṣa-jāḍyāpa-hām ।  
haste-sphāṭika-mālikāṁ ca vidadhatīm padmāsane saṁsthitām  
vande tāṁ paramēśvarīm bhagavatīm buddhi-pradāṁ śāradām ॥*

**Salutations to supreme Goddess Shārada, the supreme essence of Nature of Brahman, the primordial, all pervading one, bearer of Vina, a scripture, and a crystal rosary (represents spiritual contemplation, knowledge and arts), the bestower of wisdom (discriminative faculty between permanent & impermanent) who is seated on a lotus (representing spiritual enlightenment).**

शुक्लां *śuklāṁ* = to Sarasvati embodiment of whiteness (purity), (ब्रह्म *brahma* = Brahman - विचार *vicāra* = enquiry (into the nature), contemplation - सार *sāra* = the very essence - परमां *paramāṁ* = to the Supreme, आद्यां *ādyāṁ* = to the primordial One, जगत् *jagat* = the universe - व्यापिनीं *vyāpinīm* = to the (all) pervading, वीणा *vīṇā* = stringed instrument, पुस्तक *pustaka* = book as a scripture, धारिणीं *dhāriṇīm* = to the holder (f), अभय *abhaya* = fearlessness, दां *dāṁ* = giver (f), निःशेष *niḥśeṣa* = without remainder, जाड्य *jāḍya* = laziness, inertia, आपहाम् *āpahām* = to one who takes away (f), (हस्ते *haste* = in the hand, स्फाटिक *sphāṭika* = crystal, मालिकां *mālikāṁ* = chain f (rosary), च *ca* = and, विदधतीं *vidadhatīm* (f) = holding, to the holder, पद्म *padma* = lotus, आसने *āsane* = seat, संस्थितां *saṁsthitām* = to the one

who is ensconced, well established (f), वन्दे *vande* = I salute, तां *tām* = her, परम *parama* = the supreme, ईश्वरी *īśvarī* = ruler = to the supreme ruler (f), भगवती *bhagavatī* = to the goddess, बुद्धि *buddhi* = wisdom, प्रदां *pradām* = bestower (f), शारदाम् *śāradām* = to Shārada.

या कुन्देन्दु तुषारहार धवला या शुभ्रवस्त्रान्विता  
या वीणावरदण्डमण्डितकरा या श्वेत पद्मासना ।  
या ब्रह्ममाच्युतशङ्करप्रभृतिभिर्देवैः सदा पूजिता  
सा मां पातु सरस्वती भावती निःशेषजाड्यापहा ॥

*yā kundendu tuṣāra-hāra dhavalā yā śubhra-vastrānvitā*  
*yā vīṇāvaramaṇḍita-karā yā sveta padmāsanā ।*  
*yā brahmācyuta-śaṅkara-prabhṛtibhir-devaiḥ sadā pūjitā*  
*sā mām pātu sarasvatī bhāvati niḥśeṣa-jāḍyāpahā ॥*

**Sarasvatī who is decorated with a garland of white jasmine flowers radiant like the dew drops in the sunshine, who is clad in white clean clothes, whose hand is majestically covering the adorned long bar (string board) of the vīṇā (musical instrument), who is seated on a white lotus; she is worshipped by Brahmā, Viṣṇu, Shiva and other gods. May Goddess Sarasvatī take away my inertia (laziness) without any trace and may she protect me.**

या *yā* = who (f), कुन्देन्दु *kundendu* (*kundah* + *indu*) = jasmine resembling (*indu*) moon, means white jasmine flower, तुषारहार *tuṣārahāra* (*tuṣāra* + *hāra*) = garland shining like radiant morning dew drops in the sun, shiny garland, धवला *dhavalā* = white, या *yā* = who, शुभ्र *śubhra* = clean, वस्त्रान्विता *vastrānvitā* (*vastra* + *anvitā*) =

covered with clothes, (*saree*), या *yā* = who (f), वीणा *vīṇā* = *Vīṇā*, आवर *āvāra* = covered, दण्ड *daṇḍa* = long bar of the *Vīṇā*, मण्डित *maṇḍita* = well decorated, करा *karā* = by hand, (means: Sarasvatī's hand is covering the well decorated bar of *Vīṇā*), या *yā* = who (f), श्वेत *śveta* = white, पद्मासना *padmāsanā* (*padma* + *āsanā*) = lotus seat, या *yā* = who (f), ब्रह्मा *brahmā* = Brahma the Creator, अच्युत *acyuta* = Vishnu the ruler and preserver, शङ्कर *śaṅkara* = Shankara or Shiva the destroyer, प्रभृतिभिर्देवैः *prabhṛtibhiḥ devaiḥ* (*prabhṛtibhiḥ* + *devaiḥ*) = and other gods etc., सदा *sadā* = always, पूजिता *pūjitā* = is worshipped, सा *sā* = she (that), मांपातु *māmpātu* (*mām* + *pātu*) = may protect me, सरस्वती *sarasvatī* = Sarasvatī, भगवती *bhagavatī* = O Goddess, निःशेष *nihśeṣa* = without remainder, जाड्यापहा *jāḍyāpahā* (*jāḍya* + *āpahā*) = one who takes out laziness or inertia.

ॐ मङ्गलं श्रीकुरुक्षेत्रे रणक्षोणिविहारिणे ।

पार्थसारथिरूपाय गीताचार्याय मङ्गलम् ॥ ४

*om maṅgalam śrīkuruḥṣetre raṇakṣoṇivihāriṇe |*

*pārthasārathirūpāya gītācāryāya maṅgalam || 4*

**Auspiciousness to Lord Śrī Kṛṣṇa who pleasantly and easily maneuvered (in form) as a charioteer in the battlefield of Kurukṣetra and as Ācārya bestowed (imparted) the Divine Message of Śrīmad Bhagavatgītā to Arjuna.**

ॐ मङ्गलं *om maṅgalam* = auspiciousness, श्रीकुरुक्षेत्रे *śrīkuruḥṣetre* = in the battlefield of sacred Kurukṣetra, रणक्षोणि *raṇakṣoṇi* = arrangement of divisions, विहारिणे *vihāriṇe* = to one who pleasantly and easily maneuvered, पार्थसारथि रूपाय *pārthasārathi-rūpāya* = to (the Lord) in the form of charioteer, गीताचार्याय *gītācāryāya* = to the teacher of Gītā \*, मङ्गलम् *maṅgalam* = auspiciousness.



\* *Bhagavān Śrī Kṛṣṇa as Ācārya imparted Divine message of Śrīmad Bhagavatgītā to Arjuna. Lord Śrī Kṛṣṇa through Arjuna bestowed this Divine message to all humanity on duties of life of human beings with unconditional Love for the Divine and to lead a life of contentment, joy and to attain the Supreme goal of life, God.*

ओं सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राघ्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत् ॥ ५

*om sarve bhavantu sukhinaḥ*

*sarvesantu nirāmayāḥ ।*

*sarve bhadrāṇi paśyantū*

*mā kaścit duḥkhabhāg bhavet ॥5*

**May all be happy. May all be free from disease. May all realise what is good (auspicious). May none be subject to misery.**

ओं *om* = Om, सर्वे *sarve* = all, भवन्तु *bhavantu* = be (*pl*), सुखिनः *sukhinaḥ* = happy, सर्वे सन्तु *sarve santu* = may all be, निरामयाः *nirāmayāḥ* = free from disease, सर्वे *sarve* = all, (भद्रं *bhadraṁ*) भद्राणि *bhadrāṇi* = auspicious (*pl*), good, पश्यन्तु *paśyantū* = see (*pl*), मा कश्चित् *mā kaścit* = not any, दुःखभाग् *duḥkhabhāg* = experience sorrow, भवेत् *bhavet* = should be.

स्वस्ति प्रजाभ्यः परिपालयन्तां

न्यायेन मार्गेण महीं महीशाः ।

गोब्राह्मणेभ्यः शुभमस्तु नित्यं

लोकाः समस्ताः सुखिनो भवन्तु ॥

*svasti prajābhyaḥ paripālayantām  
nyāyena mārgena mahīm mahīśāḥ |  
gobrāhmaṇebhyaḥ śubhamastu nityam  
lokāḥ samastāḥ sukhino bhavantu ||*

May auspiciousness and good be to all the people. May the sovereign rules of earth be in the path of righteousness. May all beings and holy sages ever attain what is good and (auspicious). May the worlds be prosperous and happy.

स्वस्ति *svasti* (*indicl.*) = let there be (auspiciousness, good wishes), प्रजाभ्यः *prajābhyaḥ* = for the people, परिपालयन्तां (परि पालयन्तां) *paripālayantām* (*pari pālayantām*) = sovereign rule, न्यायेन *nyāyena* = with justice, मार्गेण *mārgena* = in the path, महीं *mahīm* = on earth, महीशाः *mahīśāḥ* = the rulers, गोब्राह्मणेभ्यः *gobrāhmaṇebhyaḥ* = living beings and holy sages, शुभमस्तु (शुभम् अस्तु) *śubhamastu* (*śubham astu*) = may there be good and auspiciousness, नित्यं *nityam* = always, लोकाः *lokāḥ* = the worlds, समस्ताः *samastāḥ* = all, सुखिनो (सुखिनः) *sukhino* (*sukhinaḥ*) = happy, भवन्तु *bhavantu* (*pl.*) = be.

ओं भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँ-सस्थनूभिः व्यशेम देवहितं यदायुः ॥

ओं शान्तिः शान्तिः शान्तिः

*om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ  
bhadraṁ paśyemākṣabhiryajatrāḥ |  
sthirairāṅgaistuṣṭuvāgṁ-sasthanūbhiḥ  
vyaśema devahitaṁ yadāyuh ||  
om śāntiḥ śāntiḥ śāntiḥ*

May we hear what is auspicious with our ears. May we see what is auspicious with our eyes. May we have healthy bodies with strong limbs and long lives that we may serve and praise gods.

ओं *om* = Om, भद्रं *bhadraṁ* = auspiciousness, कर्णेभिः *karṇebhiḥ* = with (our) ears, शृणुयाम *śṛṇuyāma* = may we hear, देवाः *devāḥ* = gods, भद्रं *bhadraṁ* = auspicious. पश्येम *paśyema* = may we see, अक्षभिः *akṣabhiḥ* = with (our) eyes, यजत्राः *yajatrāḥ* = gods, protectors of j yajñās स्थिरैः *sthiraiḥ* = firm, abled, अङ्गैः *aṅgai* = with our limbs, स्तुष्टुवाग्ँ *stuṣṭuvāgṁ* = with healthy, सस्थनूभिः *sasthanūbhiḥ* = with (our) bodies, व्यशेम *vyaśema* = may we spend, live, देवहितं *devahitaṁ* = in (serving) praying gods, praising, यत् *yat* = which, आयुः *āyuh* = longevity.

ओं द्यौः शान्तिरतरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।  
वनस्पतयः शान्तिर्विश्वदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः ॥

*om dyauḥ śāntiratarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ*  
*śāntiरोषadhayaḥ śāntiḥ | vanaspatayaḥ śāntirviśvadevāḥ*  
*śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ ||*

May there be peace in the heaven. May there be peace in the sky. May there be peace on earth. May there be peace in the waters. May there be peace in the plants. May there be peace in the trees. May there be peace in Gods. May there be peace in Brahman. May there be peace in all. Verily that peace be mine.

ओं om̐ = Om̐, द्यौः *dyauḥ* = heaven, (शान्तिर्) शान्तिः (*śāntir*) *śāntiḥ* = peace, अतरिक्षं *atarikṣam* = in the sky (space between earth sun), शान्तिः *śāntiḥ* = peace, पृथिवी *pṛthivī* = earth, शान्तिः *śāntiḥ* = peace, शान्तिः *śāntiḥ* = peace, आपः *āpaḥ* = water, शान्तिः *śāntiḥ* = peace, ओषधयः *oṣadhayaḥ* = plants, शान्तिः *śāntiḥ* = peace, वनस्पतयः *vanaspatayaḥ* = trees, शान्तिः *śāntiḥ* = peace, विश्वदेवाः *viśvadevāḥ* = all the gods, शान्तिर्ब्रह्म *śāntirbrahma* = peace in Brahma, शान्तिः *śāntiḥ* = peace, सर्वं *sarvam* = in all and everywhere, शान्तिः *śāntiḥ* = peace, शान्तिरेव *śāntireva* = verily peace, शान्तिः *śāntiḥ* = peace.