SANSKRIT MANTRAS

with English Translation

Prepared by

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with

CASSETTE TAPE RECORDING
SANSKRIT MANTRAS

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Om Asato mā sad gamaya
Tamaso mā jyotir gamaya
Mrityor māṁ prapritam
Om sāntih, sāntih, sāntih, Om.

From the unreal lead me to the Real. From darkness lead me to Light. From death lead me to Immortality.
Om Peace, Peace, Peace.
(from Upanishads)

Om bhūr bhuvah svāh!
Om Tat savitur vareṇyaṁ
Bhargo devasya dhīmaṁ
Dhiyo yo nah prachodayāt. Om

Om Earth, Midworld, Heaven!
Let us meditate on that most excellent Light of the Divine Sun (within)
So that it may illumine our hearts and minds!
(Gāyatrī from the Rig-Veda III 62,10)

Om bhūḥ, om bhuvah, om svāḥ
Om mahaḥ, om janaḥ, om tapaḥ, om satyam
Om Tat savitur vareṇyaṁ
Bhargo devasya dhīmaṁ
Dhiyo yo nah prachodayāt. Om

Om, earth, midworld, heaven, the Great, the Bliss, the Fire-Power, the Truth!
Let us meditate on that most excellent Light of the Divine Sun (within)
So that it may illumine our hearts and minds!
Om, waters, light, bliss, immortality Earth, midworld, heaven.
(The Gāyatrī of the Brāhmaṇa)

Pūrṇam adaḥ pūrṇam idam
Pūrṇat pūrṇam udacyate
Pūrṇasya pūrṇam ādāya
Pūrṇam evāvasishythe. Om

That is the fullness. This is the fullness. From the fullness the fullness comes forth. Having taken the fullness from the fullness, The fullness verily remains.
(from Upanishads)

Sarvesvāṁ svasthīr bhavatu
Sarvesvāṁ sāntir bhavatu
Sarvesvāṁ pūrṇam bhavatu
Sarvesvāṁ mangalam bhavatu
Sarve bhāvantu sukhinaḥ
Sarve santu nirāmayaḥ
Sarve bhadrāṁ paśyantu
Mā kaścid dhuḥkha-bhāg bhavet.

Let there be auspiciousness for all.
Let there be peace for all.
Let all beings be full.
Let good fortune be with all.
Let all be happy.
Let all have enjoyment.
Let all see good things.
Let not anybody suffer. Blessings for All!

Om trayambakam yañāmahe
Sugandhim puṣṭiḥ vardhanam
Uruvā rukmiṇi bandhanam
Mṛtyorūmukhiya māṁ prapritāt, Om.

We worship the three-eyed One (Lord Śiva) who is fragrant and who nourishes well all being; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage to the creeper.
(Mahā Mrityuñjaya Mantra – Conquest of Death)

Om Paramośccha prabho satya
Nitya tvām eva kevalam
Amavartamaḥ satyam
Amujīvāṁ kevalam Om.

Supreme Lord, Eternal Truth,
Let us obey Thee alone
And live according to Truth.
(Mother’s Challenge as a mantra for all in these difficult times.)

Brahmāpaṁ brahma havir brahmāṇau brahmaṁ hūtām
Brahmaivaiva gantavyam brahmakarmasamādhīnaṁ Om

Brahman is the giving, Brahman is the food-offering, by Brahman it is offered Into Brahman-fire, Brahman is that which is to be attained by samādhi in Brahma-action.

Aham vaiśvanaro bhūtvā prāpināṁ dehamārītaḥ
Prāpyaṁśaṁyuktāḥ pachāmyanāṁ chaturvidham.

Having become the Fire of Life, seated in the bodies of breathing things, And united with the life-breaths, I digest the four kinds of food.

(Gītā IV 28)

(Gītā XV, 14)
Om, Ānandamayi, chaitanyamayi, satyamayi, param. O Divine Mother; formed of Bliss, Consciousness and Truth in the Highest.

I see the gods in Thy body, O god,
All of them, and the hosts of various kinds of beings too,
Lord Brahmā sitting on the lotus-seat
And the seers all, and the divine serpents.
With many arms, bellies, mouths, and eyes,
I see Thee, infinite in form on all sides;
No end nor middle nor yet beginning of Thee
Do I see, O All-God, All-formed!

With diadem, club, and disc,
A mass of radiance, glowing on all sides,
I see Thee, hard to look at, on every side
With the glory of flaming fire and sun, immeasurable.
Thou art the Imperishable, the supreme Object of Knowledge;
Thou art the ultimate resting-place of this universe. Thou art the immortal guardian of the eternal. Thou art the everlasting Spirit.
Without beginning, middle, or end, of infinite power,
Of infinite arms, whose eyes are the moon & sun,
I see Thee, whose face is flaming fire
urning this whole universe with Thy radiance.
Thy great form, of many mouths and eyes,
0 great-armed one, of many arms, thighs, & feet,
Of many bellies, terrible with many tusks,—
Seeing it the worlds tremble, and I too.

Touching the sky, aflame, of many colors,
With yawning mouths & flaming enormous eyes,
Verily seeing Thee so, my inmost soul is shaken,
And I find no steadiness nor peace, O Vishnū!

And Thy mouths, terrible with great tusks
No sooner do I see them, like the fire of dissolution, Than I know not the directions of the sky, & I find no refuge;
Have mercy, Lord of Gods, Thou in whom the world dwells!

Honor to Chandikā! To that Ambikā who is worthy of worship by all the gods and sages, and pervades the world by her power, and who is the embodiment of the entire powers of all the hosts of gods, we bow in devotion.
May she grant us auspicious things.

Sri Aurobindo's Gāyatrī

Om Tat savitur varam rūpaṃ jyotī
Parasya dhimahi, yannaḥ satyena diṣpayet. Om

Let us meditate on the most auspicious (best) light of the Supreme which shall illumine us with the Truth!
1. Brahmāparādham paramasukhadam kevalam jñānamūrtīm dvandvātaṁ gaganasadriyam
tattvamasyādilyakhyam
Ekām nityam vimalamachalam sarvadhāsikshibhūtam bhāvātaṁ triṣṇuparaḥitaṁ
sadvīraṁ taṁ nanaṁ.
2. Nityam śuddham niśkāram niśrabhāsaṁ niśājanam, nityabodhām chidānandam
gurum brahma namāmyaham.
3. Gururbrahma gururviṣṇupururudevo mahēśvaraḥ, gurureva parambrahma
tasmai śīrṣaṁvaramīm namah.
4. Akhaṇḍamaṇḍalaṁ vyāptaṁ yena charācharāṁ, tatpadam darśitaṁ yena
tasmai śīrṣaṁvaramīm namah.
5. Ajñānātimsrīndhasya jñānātmaṁ vajrasya, chakshurumśiṁtaṁ yena
tasmai śīrṣaṁvaramīm namah.
6. Stāvaram jangamam vyāptaṁ yena kṛṣṇanam charācharāṁ, tatpadam darśitaṁ yena
tasmai śīrṣaṁvaramīm namah.
7. Chidrūpēṇa parivyāptaṁ traiłokyaṁ sachocharācharāṁ, tatpadam darśitaṁ yena
tasmai śīrṣaṁvaramīm namah.
8. Sarvaśrutisrīrotatamadhayāntamūrtaye, vedaṁśgaṁvasya śīrṣaṁvaramīm
nasakṣaṁvaramīm namah.
9. Chaitanyā śāśvataṁ śānto vyaśāṁśo niśājanah, bindunādaśilāśiiṇaṁ
tasmai śīrṣaṁvaramīm namah.
10. Jñānātmsrīsamudhastattvamālaśivbhūtiṁ
 Bhuktimuktipradātasya tasmai śīrṣaṁvaramīm namah.
11. Anekajamahāśāptaparmānandāvīdāhine
Ātmajñānagnidhanena tasmai śīrṣaṁvaramīm namah.
12. Śoshaṁ bhavasindhoṣcha prāpanam sārasampadaṁ
Yasya padodakaṁ samyak tasmai śīrṣaṁvaramīm namah.
13. Na guroradhikaṁ tatvaṁ na guroradhikaṁ tapah, tattvajñānāṁ param nāsti
tasmai śīrṣaṁvaramīm namah.
14. Mānāthaṁ śīrṣayogāniḥ mārgaṁ śīrṣaṁvaramīm, mādāṁ sarvabāhūṁ
tasmai śīrṣaṁvaramīm namah.
15. Gururādiraṇādiseṣaṁ guruḥ paramadāvataṁ, guruk parataram nāsti
tasmai śīrṣaṁvaramīm namah.

Hymn to the Guru

1. I bow to the Guru who is the embodiment of the bliss of Brahman, the giver of supreme
beatitude, the absolute, personification of Knowledge, who is beyond dualities, like
the sky, whom passages like 'Thou art that' point to; the One without a second, pure,
immutable, witness of all intelligences, void of the three gunas, ever beyond all
becomings.
2. I bow to the Guru, Brahma, eternal pure, formless, self-effulgent, taintless, knowledge
eternal, of conscious delight.
3. The Guru is no other than Brahma, the creator. The Guru is no other than Vishnu the
preserver. The Guru is no other than the great God Shiva, the destroyer. The Guru
is verily Brahman itself. To this divine Guru I bow.
4. I bow to the divine Guru, who reveals to one the divine Being that encircles and
permeates the mobile and the immobile.
5. I bow to the divine Guru, who by the application of the collyrium of knowledge, opens
the eye of the one blinded by the darkness of Ignorance.
6. I bow to the divine Guru who reveals the divine Being that pervades the entire
universe, moving and un-moving.
7. I bow to the divine Guru by whom is revealed the divine Being who has pervaded the
triple world, moving and moveless, in the form of Consciousness.
8. I bow to the divine Guru whose form is illumined by the crest-jewel of all śrutis
and who is the sun to the lotus of Vedanta.
9. I bow to the divine Guru who is Consciousness, eternal, Peace-full, beyond the other
taintless, transcendent of bindu, nada and kala.
10. Salutations to the Guru who is established in Knowledge and Power, who is adorned with
the Garland of Knowledge and who grants both worldly prosperity and liberation.
11. Salutations to the Guru who by setting the fire of self-knowledge burns away the fuel of Karma accumulated through immeasurable lives.

12. Salutations to the Guru whose grace completely dries up the ocean of this Samsāra (becoming) and makes one realize the Supreme Wealth.

13. There is no truth greater than the Guru, no tapas above the Guru; beyond the knowledge of truth there is nothing. To such divine Guru I bow.

14. I bow to the divine Guru, my lord is the lord of the world, my Guru is the Guru of the world, myself who is the self of all.

15. The Guru is the beginning and what is without beginning, the Guru is the supreme Godhead; there is nothing higher than the Guru; to such divine Guru, I bow.

A Prayer for those who wish to serve the Divine. By Mother Mira & Kapali Sastri.

1. Vijayasva dadhannātha vidhātānām parājayaṃ.

2. Kāryasya te vidhātaya mā bhūdasmāsu kīchana.

3. Mā bhūd vilambanaṃ kīchit prādurbhāvasya vā tava.

4. Api sarveshu kaleshu tathā sarveshu vastushu.

5. Bhūyāt kṛtārtho bhagavān saṅkalpo jītvarastava

6. Ādehasūkṣhama kuharam ā saṃuttungabhāgataḥ sarveshu

7. Asmadasmāsu sarvāvasmats pravṛttishu.

8. Ichchhā te pūritā syād ityāsmahe saṅnidhau tava.


10. Ananya vasagāh syāma tvat prabhāvaṅka vartinaḥ.

11. Paramādam atyantāṃ kītavijñātayā tvayi.

12. Vartituṃ vismātir mā bhūd āsakam bho kadācana.

13. Adhunān anugriñhāsi yān arthān naḥ kshane kshane.


15. Kārye te sarvam āsāsū sahasārī tvayāṣtu bhoḥ.

16. Astu sarvaḥ cha sannaddham sākshāt kārakāte chate.

17. Varenā siddhiṁnātha vijayasva jayoṣtu te.

18. Ananyavarṇitīm akshobhyāmījvālāṃ vyavesāyinīṃ.

19. Pratipādaya tāṃ śraddhām āsābhyaṁ vijaye tava.
Translation of Prayer for those who wish to serve the Divine – by Mother Mira.

Glory to Thee, O Lord, who triumphest over every obstacle.
Grant that nothing in us shall be an obstacle in Thy work.
Grant that nothing may retard Thy manifestation.
Grant that Thy will may be done in all things and at every moment.
We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.
Grant that we may be faithful to Thee utterly and for ever.
We would be completely under Thy influence to the exclusion of every other.
Grant that we may never forget to own towards Thee a deep, an intense gratitude.
Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.
Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.
Glory to Thee, O Lord, Supreme Master of all realisation.
Give us a faith active and ardent, absolute and unshakable in Thy Victory.

A Mahāyāna Buddhist Text – The Prajñā-Pāramitā-Hṛdaya-Sūtra

Aryavakṣetvāvam bodhisattvo gamīnaṃ praṇāpanāṃ prajñāpāramitā charyā dharmāṇaṃ vyavaloṣayati saṁa, pañca skandhānāṃ saha svabhāva-sūnyān paśyati saṁa.
Dha śāriputra rūpam śūnyatā śūnyatālava rūpam rūpam prithak śūnyatā śūnyatāyā na prithagṛupam yad rūpam sa śūnyatā yā śūnyatā tad rūpam eva eva vedaṇāśñīśāsakaṃ viṣñānam.
Dha śāriputra sarvadharmanāṃ śūnyatālakṣaṇāḥ anupannāḥ anitṛddhā āmalā avimalā ānūna aparipālipūrṇān tamāṣcchāviriṣṭa śūnyatāyām na rūpam na vedaṇā, na saṃjñā na samāskāra na viṣñānam na chakṣuḥ śrotāgarāṇa jīva-vāyam-anānām na rūpasābda gandha rasa sparśāṇyavadharmanāḥ, na chakṣuḥ-dhātuḥ yāvan na mano viṣṇuṇadhaḥ, na vidyā nāvidyākṣhaya yāvan na jarāmaranam na jarāmarakaḥ yāvan na dukha saṃudaya nirodha mārga na jñānam na prāptir nābhīṣamāyastasāmādaprāptivatvā, bodhisattvasya prajñā pāramitāmasāyitaḥ viharato chittavacatāṃ chittavāmānāṣṭitvākṣat reṇuḥ vikramasthānaḥ, Tryadhvāmaṇāḥ sarvabuddhāḥ prajñāpāramitām āsrayān uttarām saṃyakam-buddhām abhisambuddhāh. Tasmañmaḥ, prajñāpāramitā mahāmantrō mahāvīryā mantrō-muttara mantrō'amarāma mantrō saṃvadha-prasamahāmaṃ satyamamādhya-vatvā, prajñāpāramitāyām ukto mantrāḥ, tadyathā gate gate prārāge parasadgatāḥ bodhi śvāhā. Iti prajñāpāramitāḥ hṛdayaṃ samāptam.

Translation

Avalokiteśvara Bodhisattva when practising deeply the Prajñā Pāramitā clearly saw that all five skandhas are empty and passed beyond all suffering.
Śāriputra, form does not differ from emptiness, emptiness does not differ from form.
Form then is emptiness, emptiness then is form. Perception, conception, volition and consciousness are also like this.
Śāriputra, all dharmas are marked with emptiness: not born and not dying, not stained and not pure, not gaining and not losing. Therefore, within emptiness there is no form, no perception, conception, volition or consciousness; no eye, ear, nose, tongue, body or mind; no form, sound, smell, taste, touch or dharmas; no realm of sight...till we come to no realm of consciousness; no ignorance and no ending of ignorance...till we come to no old age and death and no ending of old age and death; no suffering, origination, extinction or path; no wisdom and no attainment with nothing to attain.
Because the bodhisattva follows Prajñā Pāramitā, his mind has no hindrance. Having no hindrance, he has no fear and far from all fantasy finally dwells in Nirvāṇa.
Because all Buddhas of the three times follow Prajñā Pāramitā, they gain complete perfect enlightenment.
Therefore, know that the Prajñā Pāramitā is the great holy mantram, the great bright mantram, the highest mantram, the unequalled mantram, which can destroy all suffering—truly real and not false. So He gave the Prajñā Pāramitā mantram which goes:

Gone, gone, gone beyond, completely gone beyond, Wisdom – Hail!
Agniś Ile purohitam
yajñasya devam pūtijan
hotāraḥ ratnavatāram.

Agniḥ pūrvebhīr rishibhir
Īdyo nūtanair uta
sa devān eha vakahati

Agniṇā rayim āśnavat
posham eva dive-dive
yaśsaṁ vīravattamam

Agni, yam yaśnaṃ adhvaraṃ
viśvataḥ paribhūr asi
sa id deveṣu gachchhati

Agnir hotā kavikratuḥ
satyaḥ chitraśravastamah
devo devebhīr āgamat

Yad anga dāsuhe tuam
Agni bhadrāṃ karishyasi
tavet tat satyam, Angirah

Upe tvānage dive-dive
doshāvastar, dhīyā vayaṃ
namo bharaṇaṃ emasi

Rajantam adhvaraṇām
gopāṃ pītayā didivim
vardhamāṇaṃ sue dame

Sa nāḥ piteva sūnave
Agni, suṣpāyano bhava
sacchavā nāḥ suastaye.

I magnify Agni, the domestic priest
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.

Agni (who) is to be magnified by past
and present seers, may he conduct
here the gods.

Through Agni one may obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

May Agni the invoker, of post-power
the true, of most brilliant fame,
the god come with the gods.

Just what good, thou, O Agni, wilt
do for the worshipper, that
is indeed truth, O Angiras.

To Thee, O Agni, day by day, O
illuminer of gloom, we come with
mind bearing homage.

To thee, ruling over sacrifices, the
shining guardian of truth, growing in
thine own house.

So, O Agni, be easy of access to us,
as a father to his son; abide with us
for our well-being.
Eight Verses of the Isā Upanishad

Isāvasyamidam sarvaṁ yat kāncha jagatyāṁ jagat
Tena tyaktena bhūmīthān mā gridha kasyasviddhanam

Kurvanneveha karmāṁ jiṁśvivechchatmaṁ samāh
Evaṁ tvayi nānyathetoṁsti na karma lipyate nare

Aṣūrya nāma te lokā andhena tamasāvṛtāṁ
Tāṁste pretyābhigachchhanti ye ke chātmahano janaṁ

Anejadekam manaso javyayo naśaddeva āpnaṁvān purvaṁmarhat
Taddhāvato'nyānateti tishṭhat tasmānāpato mātariśva dadhāti

Tadejati tannajati taddūre tadvantike
Tadantarasya sarvasya tadu sarvasvaśya bāhyataṁ

Yastu sarvāṁ bhūtānāṁyātmakānaṁ upanaśyati
Sarvabhuṭesu chātmānaṁ tato na vijjugupsate

Yasmūn sarvāṁ bhūtānāṁyātmābhūd vijānataṁ
Tatra ko mohāṁ kaṁ śoka ekatvam anupasyataṁ

Sa paryagāchchhukramakāyaśvārunām
asnavīraṁ śuddham apāpaviddham
Kavirmanīśaṁ paribhūṁ svayambhūr yathātathayatortthāṅ
vyadadhāt śāśvatābhyaṁ samābhyaṁ

Translation

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man’s possession.

Doing verily works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.

Sunless are those worlds and enveloped in blind gloom wherein all they in their passing hence resort who are slayers of their souls.

One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life establishes the Waters.

That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

He in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness.

It is He that has gone abroad—That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker, the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.
Bharata - Bhagyav - Vidhat
Jaya he
by Tagore

Jana-gana-mana-adinayaka jaya he
Bharata-bhagyav-vidhatā!
Panjab, Sindhu, Gujarāta, Marāthā
Dṛavid, Utkala, Bangal,
Vindhaya, Himāchala, Yamanā, Gangā,
Uchchhvala jala dhitaranga
Tava subha nāme jāge,
Tava subha aśishya mānge,
Gāhe tava jaya-gāthā,
Janagapa-mangaladāyaka jaya he
Bharata-bhagyav-vidhatā
Jaya he! Jaya he! Jaya he!
Jaya jaya jaya jaya he!

Aharaha tava āhvanā-prachārita
Suni tava udāra vānī,
Hindu, Baudhā, Sikha, Jaina, Pārasika,
Musalāmān, Kristānī
Pūrava pāchima āse,
Tava Sihnāsenā pāse,
Premāhāra haya gāthā!
Janagana alkya-vidhāyaka jaya he,
Bharata-bhagyav-vidhatā!
Jaya he! Jaya he! Jaya he!
Jaya jaya jaya jaya he!

Patana-abhyudaya bandhura pānthā juga-juga
dhāvita yātrī,
Hechirasārathī! Tava rathachakre mukharitapathā
dina-rāṭrī.
Dāruṇā viplava mājhe,
Tava sankhadhvān bāje,
Sankata-duḥkha trātā
c
Janagana-pāthā-parichāyaka jaya he
Bharata-bhagyav-vidhatā.
Jaya he - etc.

Ghora timira ghana nibida niśthe pūdita
mṛcchita deśe
Jāgata chhila tava avichala mangalarata
nayane animeshe.
Duḥkhaṇe atunike,
Rakṣā karile anke
Snehamayī tumī mātā!
Janagana duḥkha trāyaka jaya he
Bharata-bhagyav-vidhatā.
Jaya he - etc.

Rātrī prabhātīla udita ravi chehhavi pūrva
udayagiri bhāle.
Gahe vihangama punyasamārana navājīvana
rāsa dāle.
Tava karupā-runā rāge.
Midriti bhārata jāge.
Tava-dāreqe nata mātā.
Jaya jaya jaya he jaya rājeśvara
Bharata-bhagyav-vidhatā.
Jaya he - etc.
Translation of Bhārata- Bhāgya – Vidhātā

Thou art the ruler of the minds of all people, dispenser of India’s destiny.
Thy name rouses the hearts of the Panjab, Sind, Gujrat and Maratha, of Dravid and Orissa and Bengal.
It echoes in the hills of the Vindhyas and Himalayas, mingles in the music of the Jamma and Ganges, and is chanted by the waves of the Indian Sea.
They pray for Thy blessing and sing Thy praise. The saying of all people waits in Thy hand, Thou Dispenser of India’s destiny.
Victory, victory, victory to thee!

II

Day and night Thy voice goes out from land to land calling the Hindus, Buddhists, Sikhs and Jains round Thy Throne, and the Parsis, Musalmans and Christians. The East and the West join hands in their prayer to Thee, and the garland of love is woven.
Thou bringest the hearts of all people into the harmony of the one life, Thou dispenser of India’s destiny.
Victory, victory, victory to Thee!

III

The procession of pilgrims passes over the endless road, rugged with the rise and fall of Nations;
And it resounds with the thunder of Thy wheels, Eternal Charioteer.
Through the dire days of doom Thy trumpet sounds, and men are led by Thee across death.
The finger points the path to all people, O Dispenser of India’s destiny.
Victory, victory, victory to Thee!

IV

The darkness was dense and deep was the night. My country lay in a death-like silence of swoon.
But Thy mother –arms were round her, and Thine eyes gazed upon her troubled face, in sleepless love through her hours of ghastly dreams.
Thou art the Companion and the Saviour of the people in their sorrows, Thou Dispenser of India’s destiny.
Victory, victory, victory to Thee!

V

The night fades; the light breaks over the peaks of the eastern hills; the birds begin to sing; and the morning breeze carries the breath of new life.
The rays of Thy mercy have touched the waking land with their blessings.
Victory to thee King of kings! Victory to thee, Dispenser of India’s destiny!
Victory, victory, victory to Thee!
Vande Mataram

Sujalāṁ suphalaṁ malayaja-ārthāṁ
Śasya-syāmalāṁ mātaram.
Śubhra-jyotsnā-pulakita-yāminīṁ
Phulla-kusumita-drumadalsobhinīṁ.
Suhāsinīṁ sumadhura-bhāshīṁ
Sukhadāṁ varaśāṁ mātaram.
Trīnākoṭi-kanṭha-kala-kala-nīnādakāre
Dvitrīnākoṭi-bhujair-dhrita-kharakaravāle
Ke bale mā tumī abale
Bahubala-dhārīṁ namāmi tāriṇīṁ
Ripudala-vārīṇīṁ mātaram.
Tumi vidyā tumī dharma
Tumi hṛidi tumī marma
Tvam hi prāṇāṁ sarīre.
Bāhute tumī mā sakti
Hṛidade tumī mā bhakti
Tomāri pratīṣā gaḍi
Mandire mandire
Tvam hidurgā daśapraharaṇa-dhārīṁ
Kamalā kamala-dala-vihārīṁ
Vāṁ vidhyādāyinī namāmi tvāṁ.
Namāmi kamalām analām atulām
Sujalāṁ suphalaṁ mātaram
Vande mātaram.
Śyāmalaṁ saralāṁ susmitāṁ bhūshīṁ
Dharaṇīṁ bhāranīṁ mātaram.

Bankim Chandra Chatterjee
BANDE MATARAM

Mother, I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark fields waving, Mother of might,
Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees,
Mother, giver of ease,
Laughing low and sweet!
Mother, I kiss thy feet,
Speaker sweet and low!
Mother, to thee I bow.

Who hath said thou art weak in thy lands,
When the swords flash out in six hundred
million hands
And three hundred million voices roar
Thy dreadful name from shore to shore
With many strengths who art mighty and stored,
To thee I call, Mother and Lord!
Thou who savest, arise and save!
To her I cry who ever her foe man drave
Back from plain and sea
And shook herself free.
Thou art wisdom, thou art law,
Thou our heart, our soul, our breath,
Thou the love divine, the awe
In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.
Every image made divine
In our temples is but thine.

(translated by Sri Aurobindo)
Rules for the pronunciation of Sanskrit

- a - like a in organ or the u in but
- ai - like a in far but held twice as long
- i - like i in pique
- ii - same as i but twice as long
- u - like u in rule
- uu - same as u but twice as long
- ri - like ri in Rita
- ti - same as ri but twice as long
- le - pronounced lee
- le - same but twice as long
- e - like e in they
- a - like ai in aisle
- o - like o in go
- au - like ow in how
- aum - Amuṣṭāḍra is a resonant nasal pronounced with open mouth
- p - visarga is a final h-sound uttered in the articulating position of the preceding vowel; thus kaviḥ is pronounced kaviḥ, etc.

- k - as in kite
- kh - as in Eckhart
- g - as in give
- gh - as in dig-hard
- n - as in sing
- ch - as in chair
- chh - as in staunch-heart
- j - as in joy
- jh - as in hedgehog
- j - as in señor
- t - as in tub with tongue to roof of mouth
- th - as in light-heart
- p - as in put
- t - as in tub with tongue against teeth
- th - as in light-heart
- n - as in nut
- p - as in pine
- ph - as in up-hill
- b - as in bird
- bh - as in rub-hard
- m - as in mother

- y - as in yes
- r - as in run
- l - as in light
- v - as in vine

- š - as in German word

- s - as in gun

Long vowels are held twice as long as short vowels.
The diphthongs e, ai, o, and au are held as long vowels.
A short vowel followed by a double consonant makes the syllable long and hence is held as a long syllable, i.e. in mritavā both syllables are long.
Short syllables run along quickly.
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