Oh Lord Vishnu! Drive away (my) immodesty, quell (my) mind and dispel the mirage of objects of worldly pleasure. Spread out compassion (in me) for all beings. Make me cross the ocean of worldly existence (to the shore, viz. moksha)

I bow at the lotus-feet of Vishnu (the Lord of Lakshmi) of which the celestial Ganga is the pollen (or honey), which afford the enjoyment of their fragrance and stand out as 'Sat', 'Cit' and 'Ananda' (as the true Brahman) and which cut off the terror and pain of birth in this world.
Oh! Protector! Even with the difference (between You and me) passing off, I become Yours but You do not become mine. Indeed (though there is no difference between the waves and the ocean) the wave belongs to the ocean but nowhere (never) does the ocean belong to the wave.

(4)

उद्द्वृत्तं न गामिदं नुज
दनुजकुलामित्र रित्रशमिद्द्वेऽ
हृदे भवति प्रभवति न
भवति किं भव तिरस्कारः ||

Oh Lord who held aloft the mountain and who are the younger brother of the mountain-breaker (Indra)! Oh Lord who are the enemy of the race of demons and who have the Sun and the Moon as your eyes! When You, the mighty Lord, are seen, does not the setting aside of birth (removal of samsara) come about?

(5)

मत्यादिभिग्रहस्वतारवतारवतावतां
सदा वसुधाम्
परमेष्ठिर परिपत्यो भवता
भवतापमीतोश्वम् ||

Oh Supreme Lord! I am frightened by the suffering caused by birth (samsara). I am fit to be (I must be) saved by You who, coming down in the form of incarnations as fish, etc., always protect the world.
Oh Lord with the (mark of the) binding rope on Your belly! Oh abode of all auspicious qualities! Oh charming Lord of the lotus-face! Oh Govinda! Oh Lord who are the very Mandara mountain in the matter of churning the ocean of samsara (worldly life)! Please remove my great dread.

May the combination of the six words (the honey-bee) नारायण, करुणामय, शरण, करवाणि, तावको, चरणोI reveal for ever in my lotus-mouth. (May this prayer - "Oh Narayana! Oh Merciful One! Let me resort to your two feet as my refuge" ever revolve in my mouth.