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Collection of Commonly Recited Shlokas with Meanings

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**साधरुश्लोकसंग्रह**

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Document Information



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Text title : shloka sa.ngraha (commonly recited shlokas)

File name : allshlokawmean.itx

Category : misc, shloka

Location : doc\_z\_misc\_general

Author : Various

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Description-comments : Collection. Send shlokas/prayers commonly recited

Latest update : August 22, 2010

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Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

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November 21, 2022

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—o—o—o—  
ನಾರ್ಥಶ್ಲೋಕಸಂಗ್ರಹ  
—o—o—o—



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ಓಂ

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

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

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ಓಂ ಭೂರ್ಭುವಃ ಸ್ವಃ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ  
ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್ ...

OM. I adore the Divine Self who illuminates the three worlds – physical, astral and causal; I offer my prayers to that God who shines like the Sun. May He enlighten our intellect.

This mantra is considered to be the greatest of all Mantras.

Those who repeat this mantra with devotion develop a brilliant intellect. This Mantra grants health of body and mind, and also success, peace, prosperity and spiritual enlightenment..

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಭೂರ್ಭುವಃ = the Earth and the world immediately above the earth;

ಸ್ವಃ = one's own;

ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ = that all creating great person in the form of sun;

ಭರ್ಗೋ = radiance; lustre; brilliance;

ದೇವಸ್ಯ = god's;

ಧೀಮಹಿ = May meditate;

ಧಿಯೋ = intellect and mind ;'dhIH':sing.;

ಯೋ = He who;

ನಃ = us; to us or ours;

ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

ಓಂಕಾರಂ ಬಿಂದುಸಂಯುಕ್ತಂ ನಿತ್ಯಂ ಧ್ಯಾಯಂತಿ ಯೋಗಿನಃ .  
ಕಾಮದಂ ಮೋಕ್ಷದಂ ಚೈವ ಓಂಕಾರಾಯ ನಮೋ ನಮಃ .. ..

ಓಂಕಾರಂ = ?? ;

ಬಿಂದುಸಂಯುಕ್ತಂ = one who is conjoined with a dot-like thing;

ನಿತ್ಯಂ = ever; permanent;

ಧ್ಯಾಯಂತಿ = they meditate;

ಯೋಗಿನಃ = realised souls;

ಕಾಮದಂ = one who gives the desired thing;

ಮೋಕ್ಷದಂ = the giver of liberation;

ಚೈವ = and like;

ಓಂಕಾರಾಯ = to the Brahman;

ನಮೋ = bowing; salute;

ನಮಃ = bowing; salutation;

ಓಂ ಗಣಾನಾಂ ತ್ವಾ ಗಣಪತಿಂ ಹವಾಮಹೇ

ಕವಿಂ ಕವೀನಾಮುಪಮಶ್ರವಸ್ತಮಂ .

ಜೈಷ್ಠರಾಜಂ ಬ್ರಹ್ಮಣಾಂ ಬ್ರಹ್ಮಣಸ್ವತ

ಆ ನಃ ಶೃಣ್ವನ್ನೂತಿಭಿಃ ಸೀದಸಾದನಂ ... ..

We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, O Lord of spiritual wisdom.

Listen to us with thy graces and reside in the place (of sacrifice)..

ಓಂ = ?? ;

ಗಣಾನಾಂ = ?? ;

ತ್ವಾ = ?? ;

ಗಣಪತಿಂ = ?? ;

ಹವಾಮಹೇ = ?? ;

ಕವಿಂ = ?? ;

ಕವೀನಾಂ = ?? ;

ಉಪಮಶ್ರವಸ್ತಮಂ = ?? ;

ಜ್ಯೇಷ್ಠರಾಜಂ = ?? ;

ಬ್ರಹ್ಮಣಾಂ = ?? ;

ಬ್ರಹ್ಮಣಸ್ಪತಃ = ?? ;

ಆ = ?? ;

ನಃ = ?? ;

ಶೃಣ್ವನ್ನೂತಿಭಿಃ = ?? ;

ಸೀದಸಾದನಂ = ?? ;

ವಕ್ರತುಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯಸಮಪ್ರಭ .

ನಿರ್ವಿಘ್ನಂ ಕುರು ಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ ...

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

(Alternate)

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

ವಕ್ರತುಡ = Oh! the one with the curved piece of tusk;

ಮಹಾಕಾಯ = big bodied;

ಕೋಟಿಸೂರ್ಯಸಮಪ್ರಭ = shining like a billions of Suns;

ಕೋಟಿ = crores, ten millions;

ಸೂರ್ಯ = Sun;

ಸಮಪ್ರಭ = shining like;

ನಿರ್ವಿಘ್ನಂ = without obstacles or hurdles;

ಕುರು = do;

ಮೇ = to me or my;

ದೇವ = Oh! god Oh! God!;

ಸರ್ವಕಾರ್ಯೇಷು = in all actions or activities;

ಸರ್ವದಾ = ever; always;

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ಗಜಾನನಂ ಭೂತಗಣಾದಿಸೇವಿತಂ

ಕಪಿತ್ಥಜಂಬೂಫಲಸಾರಭಕ್ಷಿತಂ .

ಉಮಾಸುತಂ ಶೋಕವಿನಾಶಕಾರಣಂ

ನಮಾಮಿ ವಿಘ್ನೇಶ್ವರಪಾದಪಂಕಜಂ .. ..

Salutations to Lord Ganesha who has an elephant head, who is attended by the band of his followers, who eats his favorite wood-apple and rose-apple fruits, who is the son of Goddess Uma, who is the cause of destruction of all sorrow. And I salute to his feet which are like lotus..

ಗಜಾನನಂ = one who is having an elephant face;

ಭೂತಗಣಾದಿ = by the group of ogres and the like who are the attendants of Lord shiva;

ಸೇವಿತಂ = the one who has been served worshipped;

ಕಪಿತ್ಥಜಂಬೂ = wood-apple and 'jAmun', rose apple, trees or fruits;

ಫಲಸಾರ = the essence of the fruit;

ಭಕ್ಷಿತಂ = that which has been eaten;

ಉಮಾಸುತಂ = the son of Uma;

ಶೋಕವಿನಾಶ = for the destruction of sorrow;

ಕಾರಣಂ = the cause;

ನಮಾಮಿ = I bow; salute; pay my respects;

ವಿಘ್ನೇಶ್ವರ = the Master or controller of all obstacles;

ಪಾದಪಂಕಜಂ = the lotus feet;

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ಸುಮುಖಶ್ಚೈಕದಂತಶ್ಚ ಕಪಿಲೋ ಗಜಕರ್ಣಕಃ .  
 ಲಂಬೋದರಶ್ಚ ವಿಕಟೋ ವಿಘ್ನನಾಶೋ ಗಣಾಧಿಪಃ .  
 ಧೂಮ್ರಕೇತುರ್ಗಣಾಧ್ಯಕ್ಷೋ ಭಾಲಚಂದ್ರೋ ಗಜಾನನಃ .  
 ದ್ವಾದಶೈತಾನಿ ನಾಮಾನಿ ಯಃ ಪಠೇತ್ಕೃಣುಯಾದಪಿ .  
 ವಿದ್ಯಾರಂಭೇ ವಿವಾಹೇ ಚ ಪ್ರವೇಶೇ ನಿರ್ಗಮೇ ತಥಾ .  
 ಸಂಗ್ರಾಮೇ ಸಂಕಟೇ ಚೈವ ವಿಘ್ನಸ್ತಸ್ಯ ನ ಜಾಯತೇ ...

sumukha, ekadanta, kapila, gajakarna, lambodara, vishnuta,  
 vighnana, ganadhya, dhumraketu, ganadhyaksha,  
 bhalachandra, gajana -

No obstacles will come in the way of one who reads or  
 listens to these 12 names of Lord Ganesha at the beginning  
 of education, at the time of marriage, while entering or exiting  
 anything, during a battle or calamity..

ಸುಮುಖಃ = the one with a nice face;

ಚ = and;

ಏಕದಂತಃ = one who has one tooth or tusk;

ಚ = and;

ಕಪಿಲೋ = a sage by that name;

ಗಜಕರ್ಣಕಃ = one who is having elephant-ears denotes 'Ganesh'  
 one of 12 such famous names;

ಲಂಬೋದರಃ = with one big(long) belly that is Ganesh;

ಚ = and;

ವಿಕಟೋ = one of the 12 names of Ganesh;

ವಿಘ್ನನಾಶೋ = the remover of all obstacles;

ಗಣಾಧಿಪಃ = the chief or leader of the groups;

ಧೂಮ್ರಕೇತುರ್ಗಣಾಧ್ಯಕ್ಷೋ = these are 2 of the 12 famous names of Ganesh;

ಭಾಲಚಂದ್ರೋ = the one wearing the moon in the forehead;

ಗಜಾನನಃ = one who is having an elephant face denotes lord Ganesh;

ದ್ವಾದಶೈತಾನಿ = twelve of these;

ನಾಮಾನಿ = names;

ಯಃ = He who;

ಪಠೇಚ್ಛ್ರಣುಯಾದಪಿ = If one reads or even listens to;

ವಿದ್ಯಾರಂಭೇ = at the commencement of learning or schooling;

ವಿವಾಹೇ = during marriage;

ಚ = and;

ಪ್ರವೇಶೇ = while entering;

ನಿರ್ಗಮೇ = in the act of emanating or going out;

ತಥಾ = like that (cf. yathA tathA);

ಸಂಗ್ರಾಮೇ = in the battlefield;

ಸಂಕಟೇ = in the midst of difficulty or trouble;

ಚೈವ = and like;

ವಿಘ್ನಸ್ತನ್ಯ = obstacles to him;

ನ = NoNot; no;

ಜಾಯತೇ = is born; becomes;;

ಶುಕ್ಲಾಂಬರಧರಂ ದೇವಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ .

ಪ್ರಸನ್ನವದನಂ ಧ್ಯಾಯೇತ್ ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೇ ...

In order to remove all obstacles, one should meditate on (the God Ganesha) as wearing a white garment, as having the complexion like the moon, and having four arms and a pleasant countenance..

ಶುಕ್ಲಾಂಬರಧರಂ = the one wearing a white dress;

ದೇವಂ = God;

ಶಶಿವರ್ಣಂ = the moon-colored one;

ಚತುರ್ಭುಜಂ = one who is having four hands;

ಪ್ರಸನ್ನವದನಂ = the one having a pleased or pleasant face;

ಧ್ಯಾಯೇತ್ = Let us meditate;

ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೇ = for the appeasement of all obstacles or hurdles;

ಅಭೀಪ್ಸಿತಾರ್ಥಸಿದ್ಧ್ಯರ್ಥಂ ಪೂಜಿತೋ ಯಃ ಸುರಾಸುರೈಃ .

ಸರ್ವವಿಘ್ನಹರಸ್ತಸ್ಮೈ ಗಣಾಧಿಪತಯೇ ನಮಃ ...

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

ಅಭಿಷ್ಠಿತಾರ್ಥಸಿದ್ಧ್ಯರ್ಥಂ = ?? ;

ಪೂಜಿತೋ = one worshipped by others;

ಯಃ = He who;

ಸುರಾಸುರೈಃ = by the gods and demons;

ಸರ್ವವಿಘ್ನಹರಸ್ತಸ್ಮೈ = ?? ;

ಗಣಾಧಿಪತಯೇ = to the lord of groups of shiva's attendants;

ನಮಃ = bowing; salutation;

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ಪ್ರಣಮ್ಯ ಶಿರಸಾ ದೇವಂ ಗೌರೀಪುತ್ರಂ ವಿನಾಯಕಂ .

ಭಕ್ತಾವಾಸಂ ಸ್ಮರೇನ್ನಿತ್ಯಂ ಆಯುಃಕಾಮಾರ್ಥಸಿದ್ಧಯೇ ...

After bowing to the Lord Vinayaka, the son of Goddess Garui,  
the God who dwells in the hearts of his devotees, one should constantly  
remember Him in order to achieve long life, wealth and fulfillment of  
wishes..

ಪ್ರಣಮ್ಯ = having bowed;

ಶಿರಸಾ = by the head;

ದೇವಂ = God;

ಗೌರೀಪುತ್ರಂ = gauri's son;

ವಿನಾಯಕಂ = Vinayaka;

ಭಕ್ತಾವಾಸಂ = one who dwells in his devotees or their hearts;

ಸ್ಮರೇನ್ನಿತ್ಯಂ = constant remembrance;

ಆಯುಃಕಾಮಾರ್ಥಸಿದ್ಧಯೇ = for achieving or obtaining long life, desires  
and wealth;

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ಅಗಜಾನನಪದ್ಮಾಕರ್ಣಂ ಗಜಾನನಮಹರ್ನಿಶಂ .

ಅನೇಕದಂತಂ ಭಕ್ತಾನಾಂ ಏಕದಂತಮುಪಾಸ್ಮಹೇ ...



We worship by day and by night the elephant-faced and single-tusked Lord Ganesh, whose presence makes Mother Parvathi's face bloom with immense joy, like the sun who makes the lotus bloom, and he who is a benevolent bestower of innumerable boons to his devotees.

The verse is based on pun and a play on words: Agajaanana-Gajaanana, Anekadam tam-Ekadantam, are similar sounding words with different meanings.

ಅಗಜಾ = Parvati ಅಗ = mountain, i.e. Himalaya, ಜಾ = daughter)

ಆನನ ಪದ್ಮ = face that is like a lotus (ಆನನ =face, ಪದ್ಮ =lotus)

ಅರ್ಕಂ = the Sun

ಅಗಜಾನನಪದ್ಮಾರ್ಕಂ = the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)

ಗಜಾನನಂ = the elephant-faced God (ಗಜಾನನ in the accusative case)

ಅಹರ್ನಿಶಂ = day and night

ಅನೇಕ =several.

ದಂ =giver( in the accusative case)

ಅನೇಕದಂ = bestower of innumerable boons

ತಂ = him

ಭಕ್ತಾನಾಂ = to the devotees

ಏಕದಂತಮುಪಾಸ್ಮಹೇ = I worship the one tusked;

ಗಜವಕ್ತ್ರಂ ಸುರಶ್ರೇಷ್ಠಂ ಕರ್ಣಚಾಮರಭೂಷಿತಂ .

ಪಾಶಾಂಕುಶಧರಂ ದೇವಂ ವಂದೇಹಂ ಗಣನಾಯಕಂ ...

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

ಗಜವಕ್ತ್ರಂ = one who is having an elephant mouth refers to Ganesh;

ಸುರಶ್ರೇಷ್ಠಂ = the most high or the best of the gods;  
ಕರ್ಣಚಾಮರಭೂಷಿತಂ = adorned with winnow-like ears;  
ಪಾಶಾಂಕುಶಧರಂ = bearing or wearing the weapons of;  
ದೇವಂ = God;  
ವಂದೇಹಂ = I worship;  
ಗಣನಾಯಕಂ = the leader of the gaNa's groups; generally denotes  
the lord 'Ganesh';

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ಏಕದಂತಂ ಮಹಾಕಾಯಂ ತಪ್ತಕಾಂಚನಸನ್ನಿಭಂ .  
ಲಂಬೋದರಂ ವಿಶಾಲಾಕ್ಷಂ ವಂದೇಹಂ ಗಣನಾಯಕಂ .. ..  
I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord  
Ganesha whose complexion is like that of molten gold..

ಏಕದಂತಂ = one who has one tooth tusk;  
ಮಹಾಕಾಯಂ = the big-bodied one;  
ತಪ್ತಕಾಂಚನಸನ್ನಿಭಂ = resembling heated or melted gold;  
ಲಂಬೋದರಂ = ?? ;  
ವಿಶಾಲಾಕ್ಷಂ = the one with long eyes;  
ವಂದೇಹಂ = I worship;  
ಗಣನಾಯಕಂ = the leader of the gaNa's groups; generally denotes  
the lord 'Ganesh';

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ಗಜವದನಮಚಿಂತ್ಯಂ ತೀಕ್ಷ್ಣದಂಷ್ಟ್ರಂ ತ್ರಿನೇತ್ರಂ  
ಬೃಹದುದರಮಶೇಷಂ ಭೂತಿರಾಜಂ ಪುರಾಣಂ .  
ಅಮರವರ-ಸುಪೂಜ್ಯಂ ರಕ್ತವರ್ಣಂ ಸುರೇಶಂ  
ಪಶುಪತಿಸುತಮೀಶಂ ವಿಘ್ನರಾಜಂ ನಮಾಮಿ .. ..  
Elephant faced, beyond thought, sharp teethed, three eyed,  
large bellied, the perfect one, the king of the riches, the ancient  
one, the one to be respected by all the gods, with red complexion, the  
lord of the gods, son of Shiva (the lord of life), ruler over obstacles;  
I bow to you..

ಗಜವದನಮಚಿಂತ್ಯಂ = the elephant faced one who is beyond  
 comprehension or thought;  
 ತೀಕ್ಷ್ಣ ದಂಷ್ಟ್ರಂ = the one with sharp or terrible teeth;  
 ತ್ರಿನೇತ್ರಂ = the three-eyed one;  
 ಬೃಹತ್ = Big; large;  
 ಬೃಹದುದರ = one with huge stomach;  
 ಅಶೇಷ = whole, entire, complete, perfect.;  
 ಭೂತಿರಾಜಂ = the king of well-being or the royal donor of all goodness;  
 ಪುರಾಣಂ = the ancient; old; also refers to the ancient works in  
 story-form known as purANa;  
 ಅಮರವರ = ?? ;  
 ಸುಪೂಜ್ಯಂ = ?? ;  
 ರಕ್ತವರ್ಣಂ = the red colored;  
 ಸುರೇಶಂ = the master of the gods;  
 ಪಶುಪತಿಸುತಮೀಶಂ = Lord Ganesha, the son of Pashupati or Shiva;  
 ವಿಘ್ನರಾಜಂ = the lord who governs obstacles or hurdles;  
 ನಮಾಮಿ = I bow; salute; pay my respects;

ಕಾರ್ಯಂ ಮೇ ಸಿದ್ಧಿಮಾಯಾತು ಪ್ರಸನ್ನೇ ತ್ವಯಿ ಧಾತರಿ .  
 ವಿಘ್ನಾನಿ ನಾಶಮಾಯಾಂತು ಸರ್ವಾಣಿ ಸುರನಾಯಕ ...

Oh! Creator, Oh leader of the gods; May success come to my efforts  
 by your grace (lit. while you are pleased); (and) May all the obstacles  
 meet their end! .

ಕಾರ್ಯಂ = that which is done or to be done;  
 ಮೇ = to me or my;  
 ಸಿದ್ಧಿಮಾಯಾತು = May reach fulfillment;  
 ಪ್ರಸನ್ನೇ ತ್ವಯಿ ಧಾತರಿ = while you (the maker or supporter)  
 are pleased.;

This is the so-called sati-saptamI, a typical phrase where the;

saptamI vibhaktI has the unusual meaning;

ಧಾತೃ = in the maker ; author; creator;

ವಿಘ್ನಾನಿ = the obstacles; hurdles;

ನಾಶಮಾಯಾಂತು = May (they) come to end;

ಸರ್ವಾಣಿ = all;

ಸುರನಾಯಕ = the leader or head of the gods;

ಮೂಷಿಕವಾಹನ್ ಮೋದಕಹಸ್ತ ಚಾಮರಕರ್ಣ ವಿಲಂಬಿತ ಸೂತ್ರ .

ವಾಮನರೂಪ ಮಹೇಶ್ವರಪುತ್ರ ವಿಘ್ನವಿನಾಯಕ ಪಾದ ನಮಸ್ತೇ ...

Oh God who has the mouse as his vehicle, and the sweet modhaka

(rice ball) in your hand, whose ears are wide like fans, wearing

the sacred thread. Oh son of Lord Shiva who is of short stature and

who removes all obstacles, Lord Vinayaka, I bow at your feet..

ಮೂಷಕವಾಹನ = Oh! the one having the mouse as the vehicle!;

ಮೋದಕಹಸ್ತ = Oh! the one having rice ball in the hand;

ಚಾಮರಕರ್ಣ = one who has winnow-fan-like ears;

ವಿಲಂಬಿತ = hanging; pendant; depending; delayed;

ಸೂತ್ರ = of the stringstring; formula; aphorism etc.;

ವಾಮನರೂಪ = one who has taken the form or 'avatar' of Vamana; Vishnu;

ಮಹೇಶ್ವರಪುತ್ರ = Oh! son of the great Lord Shiva;

ವಿಘ್ನವಿನಾಯಕ = the one without a leader who controls all obstacles;

ಪಾದ = at (M.nom.) a leg, the body part or the part of the verse

or text;

ನಮಸ್ತೇ = greetings, salutations to you;

ಏಕದಂತಾಯ ವಿದ್ಮಹೇ . ವಕ್ರತುಡಾಯ ಧೀಮಹಿ .

ತನ್ನೋ ದಂತೀ ಪ್ರಚೋದಯಾತ್ ...

(This is a typical Vedic dialog where puzzles are posed and solved.

they are always recited by alternate groups as below.)

Poser: We know of one with just one tooth!

Responder: Yes, we think of the one with a bent mouth.

Together: May he, the one known as da.nI (One with the tooth) awaken us (to the ultimate truth).

.

ಏಕದಂತಾಯ = to the one-tusked i.e. Ganesh;

ವಿದ್ಮಹೇ = offering;

ವಕ್ರತುಡಾಯ = to the one with curved broken part (tusk);

ಧೀಮಹಿ = May meditate;

ತನ್ನೋ = ?? ;

ದಂತೀ = the tusked one i.e. the elephant;

ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

---

ಗುರುಬ್ರಹ್ಮಾ ಗುರುವಿಷ್ಣುಃ ಗುರುದೇವೋ ಮಹೇಶ್ವರಃ .

ಗುರುಃ ಸಾಕ್ಷಾತ್ ಪರಬ್ರಹ್ಮ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ..

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

(Alternate)

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

ಗುರುಃ = teacher (refers to spiritual teacher), the preceptor;

ಬ್ರಹ್ಮಾ = creator;

ವಿಷ್ಣುಃ = Lord Vishnu, the sustainer;

ದೇವ = god;

ಮಹೇಶ್ವರಃ = the great Lord (Shiva);

---

ಗುರುಃ = teacher (refers to spiritual teacher), the preceptor;

ಸಾಕ್ಷಾತ್ = face to face;

ಪರಬ್ರಹ್ಮ = the great Brahman;

ತಸ್ಮೈ = to him;

ಶ್ರೀ = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'

is fem.nom.; also an honourable prefix;

ಗುರವೇ = to the teacher; preceptor;

ನಮಃ = bowing; salutation;

ಬ್ರಹ್ಮಾನಂದಂ ಪರಮಸುಖದಂ ಕೇವಲಂ ಜ್ಞಾನಮೂರ್ತಿಂ  
 ದ್ವಂದ್ವಾತೀತಂ ಗಗನಸದೃಶಂ ತತ್ತ್ವಮಸ್ಯಾದಿಲಕ್ಷ್ಯಂ .  
 ಏಕಂ ನಿತ್ಯಂ ವಿಮಲಮಚಲಂ ಸರ್ವಧೀಸಾಕ್ಷಿಭೂತಂ  
 ಭಾವಾತೀತಂ ತ್ರಿಗುಣರಹಿತಂ ಸದ್ಗುರುಂ ತಂ ನಮಾಮಿ .  
 ಶ್ರೀದತ್ತಗುರುಧ್ಯಾನಂ .. .

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

ಬ್ರಹ್ಮಾನಂದಂ = Beautitude; bliss; nirvANa;

ಪರಮಸುಖದಂ = the giver of great happiness, bliss;

ಕೇವಲಂ = only;

ಜ್ಞಾನಮೂರ್ತಿಂ = knowledge personified or knowledge itself taking the form of a man;

ದ್ವಂದ್ವಾತೀತಂ = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;

ಗಗನಸದೃಶಂ = one who is like the sky;

ತತ್ತ್ವಮಸ್ಯಾದಿಲಕ್ಷ್ಯಂ = the ultimate truth (tattvaM) is his principal;

target;

ಏಕಂ = cardinal number 1, unique;

ನಿತ್ಯಂ = ever; permanent;

ವಿಮಲಮಚಲಂ = the pure mountain;

ಸರ್ವಧೀಸಾಕ್ಷಿಭೂತಂ = the one existing as the witness of all  
intellect or mind;

ಭಾವಾತೀತಂ = beyond one's thought or imagination;

ತ್ರಿಗುಣರಹಿತಂ = bereft of the three qualities i.e. satva, raja  
and tama;

ಸದ್ಗುರುಂ = the good teacher or preceptor;

ತಂ = him;

ನಮಾಮಿ = I bow; salute; pay my respects;

ಶ್ರೀದತ್ತಗುರುಧ್ಯಾನಂ = meditating on the respected preceptor Dattatreya;

ಅಖಂಡಮಂಡಲಾಕಾರಂ ವ್ಯಾಪ್ತಂ ಯೇನ ಚರಾಚರಂ .

ತತ್ಪದಂ ದರ್ಶಿತಂ ಯೇನ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ...

Salutations to that respected Guru who showed us the place of the  
one who pervades the vast universe with all its movable and  
immovable things..

ಅಖಂಡಮಂಡಲಾಕಾರಂ = one who has taken the form of an undivided  
circle or universe;

ವ್ಯಾಪ್ತಂ = manifested;

ಯೇನ = by whom;

ಚರಾಚರಂ = the moving and the non-moving things;

ತತ್ಪದಂ = his position; his post;;

ದರ್ಶಿತಂ = shown;

ಯೇನ = by whom;

ತಸ್ಮೈ = to him;

ಶ್ರೀಗುರವೇ = to the respected teacher;

ನಮಃ = bowing; salutation;

---

ಅಜ್ಞಾನತಿಮಿರಾಂಧಸ್ಯ ಜ್ಞಾನಾಂಜನಶಲಾಕಯಾ .  
ಚಕ್ಷುರುನ್ಮೀಲಿತಂ ಯೇನ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ...

He who opens the eyes blinded by the darkness of ignorance, with a  
needle dipped in knowledge, to that guru we salute.

(alternate)

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

ಅಜ್ಞಾನತಿಮಿರಾಂಧಸ್ಯ = of the person blinded by the darkness of ignorance;  
ಜ್ಞಾನಾಂಜನಶಲಾಕಯಾ = with a thin rod or needle having  
knowledge-collyrium;

ಚಕ್ಷುರುನ್ಮೀಲಿತಂ = the opened eyes;

ಯೇನ = by whom;

ತಸ್ಮೈ = to him;

ಶ್ರೀ-ಗುರವೇ = ?? ;

ನಮಃ = bowing; salutation;

---

ಧ್ಯಾನಮೂಲಂ ಗುರೋರ್ಮೂರ್ತಿಃ ಪೂಜಾಮೂಲಂ ಗುರೋಃ ಪದಂ .  
ಮಂತ್ರಮೂಲಂ ಗುರೋರ್ವಾಕ್ಯಂ ಮೋಕ್ಷಮೂಲಂ ಗುರೋಃ ಕೃಪಾ ..

The basis of meditation is guru's idol,

the support of worship is guru's feet;

the origin of mantra is guru's word,

the cause of liberation is guru's mercy..

ಧ್ಯಾನಮೂಲಂ = the source or root for meditation;

ಗುರೋರ್ಮೂರ್ತಿಪೂಜಾಮೂಲಂ = the person of the preceptor is the root or  
beginning of all worship;

ಗುರೋರ್ಪದಂ = the place or abode of the preceptor or the feet of

---



the preceptor;

ಮಂತ್ರ-ಮೂಲಂ = ?? ;

ಗುರೋರ್ವಾಕ್ಯಂ = the sentence of the peceptor;

ಮೋಕ್ಷ-ಮೂಲಂ = ?? ;

ಗುರೋಃ = the teacher's;

ಕೃಪಾ = mercy; sympathy;

ನಮೋ ಗುರುಭ್ಯೋ ಗುರುಪಾದುಕಾಭ್ಯೋ

ನಮಃ ಪರೇಭ್ಯಃ ಪರಪಾದುಕಾಭ್ಯಃ .

ಆಚಾರ್ಯಸಿದ್ಧೇಶ್ವರಪಾದುಕಾಭ್ಯೋ

ನಮೋಽಸ್ತು ಲಕ್ಷ್ಮೀಪತಿಪಾದುಕಾಭ್ಯಃ .. ..

Salutations to the guru and guru's sandals;

Salutations to elders and their sandals;

Salutations to the sandals of the teacher of Perfecton;

Salutations to the sandals of VishNu, the husband of Laxmi..

ನಮೋ = bowing; salute;

ಗುರುಭ್ಯೋ = to the teachers;

ಗುರುಪಾದುಕಾಭ್ಯೋ = to the sandals of the preceptor;

ನಮಃ = bowing; salutation;

ಪರೇಭ್ಯಃ = to the others;

ಪರಪಾದುಕಾಭ್ಯಃ = to the great sandals of the master;

ಆಚಾರ್ಯಸಿದ್ಧೇಶ್ವರಪಾದುಕಾಭ್ಯೋ = to the sandals of the Siddesvara teacher;

ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;

ಲಕ್ಷ್ಮೀಪತಿಪಾದುಕಾಭ್ಯಃ = to the sandals of the husband of Laxmi;

(laxmIpatiH);

ಶಾಂತಾಕಾರಂ ಭುಜಗಶಯನಂ ಪದ್ಮನಾಭಂ ಸುರೇಶಂ

ವಿಶ್ವಾಧಾರಂ ಗಗನಸದೃಶಂ ಮೇಘವರ್ಣಂ ಶುಭಾಂಗಂ .

ಲಕ್ಷ್ಮೀಕಾಂತಂ ಕಮಲನಯನಂ ಯೋಗಿಭಿರ್ಧ್ಯಾನಗಮ್ಯಂ

ವಂದೇ ವಿಷ್ಣುಂ ಭವಭಯಹರಂ ಸರ್ವಲೋಕೈಕನಾಥಂ .. ..

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

(Alternate)

HIS visage is peaceful.

HE reposes upon the great serpent, (sheShanAga)

From HIS navel springs the lotus.

HE is the mainstay of the universe

HE is like the sky, all pervading.

HIS complexion is like that of clouds

HIS FORM is auspicious

HE is the consort of Goddess Laxmi.

HIS eyes are like lotus.

Yogis reach HI.n through meditation.

I worship VISHNU, the destroyer of the fears of the  
world and the sole MASTER of all the universes..

ಶಾಂತಾಕಾರಂ = the one having a peaceful or serene form;

ಭುಜಗಶಯನಂ = one who is sleeping on a snake as the bed;

ಪದ್ಮನಾಭಂ = the one having a lotus at the navel, Vishnu;

ಸುರೇಶಂ = the master of the gods;

ವಿಶ್ವಾಧಾರಂ = the one who is the support or basis for the Universe;

ಗಗನಸದೃಶಂ = one who is like the sky;

ಮೇಘವರ್ಣಂ = having the color of the cloud;

ಶುಭಾಂಗಂ = the one with the auspicious body;

ಲಕ್ಷ್ಮೀಕಾಂತಂ = husband of Laxmi;

ಕಮಲನಯನಂ = the lotus-eyed person;

ಯೋಗಿಭಿಃ = Yogis;

ಧ್ಯಾನ = meditation;

ಅಗಮ್ಯಂ = reaching;

ವಂದೇ = I worship; bow;

ವಿಷ್ಣುಂ = Vishnu;

ಭವಭಯಹರಂ = one who removes or takes away the fear caused by the 'bhava' of births and deaths;

ಸರ್ವ = all;

ಲೋಕೈಕ = of the world;

ನಾರ್ಥಂ = the lord or husband;

ಸರ್ವದಾ ಸರ್ವಕಾರ್ಯೇಷು ನಾಸ್ತಿ ತೇಷಾಮಮಂಗಲಂ .

ಯೇಷಾಂ ಹೃದಿಸ್ಥೋ ಭಗವಾನ್ ಮಂಗಲಾಯತನೋ ಹರಿಃ ... ..

In all activities and at all times, there will be no

inauspiciousness and obstacles for those persons, in whose heart

resides bhagavAn Hari - the home of the auspiciousness (himself!)..

ಸರ್ವದಾ = ever; always;

ಸರ್ವಕಾರ್ಯೇಷು = in all actions or activities;

ನಾಸ್ತಿ = no one is there; not there;

ತೇಷಾಮಮಂಗಲಂ = their non-auspiciousness; their downfall;

ಯೇಷಾಂ = whose;

ಹೃದಿಸ್ಥಃ = (he who is) stationed in the heart;

ಭಗವಾನ್ = God; or a respectable person one who possesses the

bhaga - a cluster of good things including wealth and happiness;

ಮಂಗಲಾಯತನಃ = the home of the auspiciousness - adjective of god;

ಹರಿಃ = Lord Hari;

ತದೇವ ಲಗ್ನಂ ಸುದಿನಂ ತದೇವ

ತಾರಾಬಲಂ ಚಂದ್ರಬಲಂ ತದೇವ .

ವಿದ್ಯಾಬಲಂ ದೈವಬಲಂ ತದೇವ  
ಲಕ್ಷ್ಮೀಪತೇ ತೇಂಘ್ರಿಯುಗಂ ಸ್ಮರಾಮಿ .. .

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

ತದೇವ = tat and eva-that alone; that only;

ಲಗ್ನಂ = ascending sign in astrology;

ಸುದಿನಂ = good day;

ತದೇವ = tat and eva-that alone; that only;

ತಾರಾಬಲಂ = the power bestowed by the star;

ಚಂದ್ರಬಲಂ = the strength of the moon;

ತದೇವ = tat and eva-that alone; that only;

ವಿದ್ಯಾಬಲಂ = the power of knowledge or learning;

ದೈವಬಲಂ = the power or might of the gods or given by the gods;

ತದೇವ = tat and eva-that alone; that only;

ಲಕ್ಷ್ಮೀಪತೇ = O! Vishnu (husband of Laxmi);

ತೇಂಘ್ರಿಯುಗಂ = ?? ;

ಸ್ಮರಾಮಿ = I remember;

---

ಹರಿದಾತಾ ಹರಿಭೋಕ್ತಾ ಹರಿರನ್ನಂ ಪ್ರಜಾಪತಿಃ .

ಹರಿಃ ಸರ್ವಶರೀರಸ್ಥೋ ಭುಂಕ್ತೇ ಭೋಜಯತೇ ಹರಿಃ .. .

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

ಹರಿದಾತಾ = Hari (is) the giver;

;

ಹರಿಭೋಕ್ತಾ = Hari himself (is) the eater / enjoyer / consumer;

---

ಹರಿರನ್ನಂ = Hari becomes the food;

ಪ್ರಜಾಪತಿಃ = Brahma, the creator;

ಹರಿಃ = Lord Hari;

ಸರ್ವಶರೀರಸ್ಥೋ = residing (sthaH) in all (sarva) bodies (sharIra);

ಭುಂಕ್ತೇ = eats;

ಭೋಜಯತೇ = feeds (some)one else;

ಹರಿಃ = Lord Hari;

ನಮೋಽಸ್ತು ತೇ ವ್ಯಾಸ ವಿಶಾಲಬುದ್ಧೇ ಫುಲ್ಲಾರವಿಂದಾಯತಪತ್ರನೇತ್ರ .  
ಯೇನ ತ್ವಯಾ ಭಾರತತೈಲಪೂರ್ಣಃ ಪ್ರಜ್ವಾಲಿತೋ ಜ್ಞಾನಮಯಪ್ರದೀಪಃ ...

Oh! Salutations to Vyas with grand knowledge and eyes

like the wide leaf of a fully blossomed lotus, (since) it was you who  
lighted the lamp of Knowledge filled with the oil (in the form) of  
mahAbhArata..

ನಮೋಽಸ್ತು = let there be (astu) my or our bowing or salutation  
(namaH) to you (te);

ತೇ = to you([4]) or your([6]) (here:[4].);

ವ್ಯಾಸ = Hey Vyasa ([7]);

ವಿಶಾಲಬುದ್ಧೇ = Oh! the one with extensive knowledge;

ಫುಲ್ಲಾರವಿಂದಾಯತಪತ್ರನೇತ್ರ = the one with eyes (netra);

like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;  
(aravi.nda) ([7]);

ಯೇನ = by whom([3]);

ತ್ವಯಾ = by you([3]);

ಭಾರತತೈಲಪೂರ್ಣಃ = filled (pUrNaH) with oil (taila) of mahAbhArata;

ಪ್ರಜ್ವಾಲಿತೋ = the kindled into flames; inflamed; lighted;

ಜ್ಞಾನಮಯಪ್ರದೀಪಃ = the light or lamp (pradIpaH) wholly made up of  
or full of knowledge (j nAnamayaH);

ವ್ಯಾಸಾಯ ವಿಷ್ಣುರೂಪಾಯ ವ್ಯಾಸರೂಪಾಯ ವಿಷ್ಣವೇ .

ನಮೋ ವೈ ಬ್ರಹ್ಮನಿಧಯೇ ವಾಸಿಷ್ಠಾಯ ನಮೋನಮಃ ...

Salutations to VyAsa who is (really) Vishnu, to Vishnu, who is (really)

VyAsa; many salutations to him, the veritable treasure of knowledge of Brahman and the lineal descendant of VasisTha..

ವ್ಯಾಸಾಯ = to the sage Vyasa;

ವಿಷ್ಣುರೂಪಾಯ = to the one who is like Vishnu;

ವ್ಯಾಸರೂಪಾಯ = to the one who is like VyAsa;

ವಿಷ್ಣುವೇ = to Vishnu;

ನಮೋ = salutation (namaH);

ವೈ = indeed; truly; also used as an expletive, a vocative particle;

showing entreaty or persuasion; sometimes just a meaningless;

meter-adjuster!;

ಬ್ರಹ್ಮನಿಧಯೇ = to the one who is a great reservoir of Brahman;

ವಾಸಿಷ್ಠಾಯ = to the scion of Vasishta;

ನಮೋನಮಃ = repeated salutations;

ಯಂ ಬ್ರಹ್ಮಾವರುಣೇಂದ್ರರುದ್ರಮರುತಃ ಸ್ತುವಂತಿ ದಿವ್ಯೈಃ ಸ್ತವೈಃ  
ವೇದೈಃ ಸಾಂಗಪದಕ್ರಮೋಪನಿಷದೈರ್ಗಾಯಂತಿ ಯಂ ಸಾಮಗಾಃ .  
ಧ್ಯಾನಾವಸ್ಥಿತತದ್ಗತೇನ ಮನಸಾ ಪಶ್ಯಂತಿ ಯಂ ಯೋಗಿನೋ  
ಯಸ್ಯಾಂತಂ ನ ವಿದುಃ ಸುರಾಸುರಗಣಾ ದೇವಾಯ ತಸ್ಮೈ ನಮಃ ...

He whom Brahma, Varun, Indra, Rudra, and Maruta worship with divine songs; He to whom the SAma singers sing from Vedas and all related scripture; He whom the yogis see when their minds reach the ultimate state; He whose end is not known to the gods or the demons; To that Divinity I offer my salutation..

ಯಂ = whom;

ಬ್ರಹ್ಮಾವರುಣೇಂದ್ರರುದ್ರಮರುತಃ = Brahma. VaruNa, Indra, Rudra and the Marut, wind-god;

ಸ್ತುವಂತಿ = (they) praise;

ದಿವ್ಯೈಃ = by the divine;

ಸ್ತವೈಃ = by the eulogising hymns;

ವೇದೈಃ = by the vedas ([3]);

ಸಾಂಗಪದಕ್ರಮೋಪನಿಷದೈಃ = with the six vedA.nga's, the versions;  
of recitals known as pada and krama, and the various upaniShadaH;

ಗಾಯಂತಿ = they sing;

ಯಂ = (to) whom;

ಸಾಮಗಾಃ = singers of the SAma, the reciters of the Veda known as;  
the SAmaveda;

ಧ್ಯಾನಾವಸ್ಥಿತತದ್ಗತ = the one which has reached the ultimate;  
(tadgata) during the meditative state (dhyAnAvasthita), (here, an;  
adjective of the mind of the Yogis.);

ಮನಸಾ = by the mind([3]);

ಪಶ್ಯಂತಿ = (they) see;

ಯಂ = He whom;

ಯೋಗಿನಃ = Yogis;

ಯಸ್ಯಾಂತಂ = whose end;

ನ = not; no;

ವಿದುಃ = Understood; knew;

ಸುರಾಸುರಗಣಾ = groups of gods and demons;

ದೇವಾಯ = to the god([4]);

ತಸ್ಮೈ = to him([4]);

ನಮಃ = bowing; salutation;

ಕಾಯೇನ ವಾಚಾ ಮನಸೇಂದ್ರಿಯೈರ್ವಾ .

ಬುದ್ಧ್ಯಾತ್ಮನಾ ವಾ ಪ್ರಕೃತಿಸ್ವಭಾವಾತ್ .

ಕರೋಮಿ ಯದ್ಯತ್ ಸಕಲಂ ಪರಸ್ಮೈ .

ನಾರಾಯಣಾಯೇತಿ ಸಮರ್ಪಯಾಮಿ ...

Whatever I perform with my body, speech, mind, limbs, intellect, or my  
inner self either intentionally or unintentionally,  
I dedicate it all to that Supreme Lord Narayana..

ಕಾಯೇನ = through or with the help of the body;  
 ವಾಚಾ = through words or speech; text;  
 ಮನಸೇಂದ್ರಿಯೈರ್ವಾ = by mind (manasA) or by limbs (indriyaiH vA);  
 ಬುದ್ಧಿ = intellect;  
 ಆತ್ಮನಾ = by one's own self or efforts;  
 ವಾ = or; also; like; either or;  
 ಪ್ರಕೃತಿಸ್ವಭಾವಾತ್ = due to force of nature or habit;  
 ಕರೋಮಿ = (I) do, perform;  
 ಯದ್ಯತ್ = whatever;  
 ಸಕಲಂ = all;  
 ಪರಸ್ಮೈ = (to th)e other person, (to the) great [4];  
 ನಾರಾಯಣಾಯೇತಿ = Thus (to) Vishnu (nArAyaNAya)[4] (the word;  
 iti works like quote marks);  
 ಸಮರ್ಪಯಾಮಿ = I dedicate; offer;

ಅಚ್ಯುತಂ ಕೇಶವಂ ರಾಮನಾರಾಯಣಂ .  
 ಕೃಷ್ಣದಾಮೋದರಂ ವಾಸುದೇವಂ ಹರಿಂ .  
 ಶ್ರೀಧರಂ ಮಾಧವಂ ಗೋಪಿಕಾವಲ್ಲಭಂ .  
 ಜಾನಕೀನಾಯಕಂ ರಾಮಚಂದ್ರಂ ಭಜೇ ...

I adore Achyuta, Keshava, Rama, Narayan, Krishna, Damodar, Vasudev, Hari,  
 Shridhar, Madhav, Beloved of the Gopis and Ramachandra, the husband of  
 Janaki, In other words, I worship Vishnu in all his different forms and  
 all his different actions..

ಅಚ್ಯುತಂ = God 'achyuta' meaning one who does not lapse;  
 ಕೇಶವಂ = Keshava (Krishna)[2];  
 ನಾರಾಯಣಂ = Vishnu[2];  
 ಕೃಷ್ಣದಾಮೋದರಂ = Krishna having the waist-band-tied belly[2];  
 ವಾಸುದೇವಂ = the son of 'vasudeva'[2];



ಹರಿಂ = Lord Hari[2];

ಶ್ರೀಧರಂ = Vishnu , adored with the company of LakShmi or one who;  
possesses glory, wealth[2];

ಮಾಧವಂ = Madhava[2];

ಗೋಪಿಕಾವಲ್ಲಭಂ = the beloved of the cow-herd women[2]; refers to Krishna;

ಜಾನಕೀನಾಯಕಂ = husband of Janaki, Sita i.e Rama[2];

ರಾಮಚಂದ್ರಂ = the moon-like Rama[2];

ಭಜೇ = I worship;

ಲಾಭಸ್ತೇಷಾಂ ಜಯಸ್ತೇಷಾಂ ಕುತಸ್ತೇಷಾಂ ಪರಾಜಯಃ .

ಯೇಷಾಮಿಂದೀವರಶ್ಯಾಮೋ ಹೃದಯಸ್ಥೋ ಜನಾರ್ದನಃ .. ..

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

ಲಾಭಸ್ತೇಷಾಂ = benefits (lAbhaH) are theirs (teShAM);

ಜಯಸ್ತೇಷಾಂ = victory (jayaH) is theirs (teShAM);

ಕುತಸ್ತೇಷಾಂ = where (kutaH) is their (teShAM);

ಪರಾಜಯಃ = defeat;

ಯೇಷಾಂ = whose;

ಇಂದೀವರಶ್ಯಾಮಃ = black (shyAmaH) like the dark blue lotus (indIvaraM);

ಹೃದಯಸ್ಥೋ = that or he who is stationed in the heart;

ಜನಾರ್ದನಃ = an epithet of Vishnu ; the remover of the torment  
of peopleVishnu;

ಮಂಗಲಂ ಭಗವಾನ್ವಿಷ್ಣುರ್ಮಂಗಲಂ ಗರುಡಧ್ವಜಃ .

ಮಂಗಲಂ ಪುಂಡರೀಕಾಕ್ಷೋ ಮಂಗಲಾಯತನಂ ಹರಿಃ .. ..

Auspicious is Lord Vishnu, auspicious is the one with the mascot  
garuDa, auspicious is the one with eyes like a lotus; Lord Hari is  
indeed the storehouse of auspiciousness!.

ಮಂಗಲಂ = that which is auspicious;

ಭಗವಾನ್ವಿಷ್ಣುಃ = Lord Vishnu is auspicious;

ಗರುಡಧ್ವಜಃ = Oh! the one having 'GaruDa' eagle-like bird as the mascot;

ಪುಂಡರೀಕಾಕ್ಷಃ = one with eyes like lotus;

ಮಂಗಲಾಯತನಂ = the auspicious temple, storehouse of auspiciousness;

ಹರಿಃ = Lord Hari;

ಹರೇರ್ನಾಮೈವ ನಾಮೈವ ನಾಮೈವ ಮಮ ಜೀವನಂ .

ಕಲೌ ನಾಸ್ತೈವ ನಾಸ್ತೈವ ನಾಸ್ತೈವ ಗತಿರನ್ಯಥಾ ...

In Kaliyuga, there is no path other than taking the name of Shri Hari,  
which alone is my life..

ಹರೇಃ = of Vishnu[6];

ನಾಮ = name;

ಏವ = alone; only; here it would mean 'indeed';

ಮಮ = mine; my;

ಜೀವನಂ = life; the act of living;

ಕಲೌ = during the kali yuga days or time;;

ನಾಸ್ತಿ = does not exist;

ಏವ = alone; only; here it would mean 'indeed';

ಗತಿರನ್ಯಥಾ = no other way or goal;

ಯಸ್ಯ ಸ್ಮರಣಮಾತ್ರೇಣ ಜನ್ಮಸಂಸಾರಬಂಧನಾತ್ .

ವಿಮುಚ್ಯತೇ ನಮಸ್ತಸ್ಮೈ ವಿಷ್ಣವೇ ಪ್ರಭವಿಷ್ಣವೇ ...

I salute to that Lord, Achuta(who is faultless), and by simply remembering  
Him or uttering His name, all deficiencies in my activities disappear  
and my penance attains completion instantly.

(Alternate)

Respects to that Lord Vishnu, the Almighty, the mere contemplation of whose  
Name assures liberation from the bondage of samsAra, the cycle of births  
and deaths..

ಯಸ್ಯ = whose;

ಸ್ಮರಣಮಾತ್ರೇಣ = by recall (smaraNa) alone (mAtra) [3];

ಜನ್ಮಸಂಸಾರಬಂಧನಾತ್ = from the bondage (ba.ndhana[5]) of the (cycle);  
of birth (janma) in this world (sa.nsAra);

ವಿಮುಚ್ಯತೇ = is released or freed;

ನಮಸ್ತಸ್ಮೈ = salutation to him;

ವಿಷ್ಣವೇ = to Vishnu;

ಪ್ರಭವಿಷ್ಣವೇ = to the great or mighty lord, an epithet of Vishnu;

ನಮಃ ಸಮಸ್ತಭೂತಾನಾಮಾದಿಭೂತಾಯ ಭೂಭೃತೇ .

ಅನೇಕರೂಪರೂಪಾಯ ವಿಷ್ಣವೇ ಪ್ರಭವಿಷ್ಣವೇ ...

Salutations to the mighty Lord Vishnu, the king of the earth, who existed before all beings, who is the first being and who manifests himself in many forms..

ನಮಃ = bowing; salutation;

ಸಮಸ್ತಭೂತಾನಾಮಾದಿಭೂತಾಯ = to the one who existed before all the beings; th first being;

ಭೂಭೃತೇ = king, an epithet of Vishnu[4];

ಅನೇಕರೂಪರೂಪಾಯ = to one's form who can take many forms[4];

ವಿಷ್ಣವೇ = to Vishnu[4];

ಪ್ರಭವಿಷ್ಣವೇ = to the great or mighty lord, an epithet of Vishnu[4];

ಓಂ ವಿಷ್ಣುಂ ಜಿಷ್ಣುಂ ಮಹಾವಿಷ್ಣುಂ ಪ್ರಭವಿಷ್ಣುಂ ಮಹೇಶ್ವರಂ .

ಅನೇಕರೂಪಂ ದೈತ್ಯಾಂತಂ ನಮಾಮಿ ಪುರುಷೋತ್ತಮಂ ...

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

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

ವಿಷ್ಣುಂ = Vishnu;

ಜಿಷ್ಣುಂ = an epithet for Vishnu ; the conqueror;

ಮಹಾವಿಷ್ಣುಂ = the great Vishnu;

ಪ್ರಭವಿಷ್ಣುಂ = the mighty lord, Vishnu;

ಮಹೇಶ್ವರಂ = the great Lord;

ಅನೇಕರೂಪಂ = one who has many forms;

ದೈತ್ಯಾಂತಂ = enemy of demons;

ನಮಾಮಿ = I bow; salute; pay my respects;

ಪುರುಷೋತ್ತಮಂ = the greatest of men;

ಸಶಂಖಚಕ್ರಂ ಸಕಿರೀಟಕುಂಡಲಂ

ಸಪೀತವಸ್ತ್ರಂ ಸರಸೀರುಹೇಕ್ಷಣಂ .

ಸಹಾರವಕ್ಷಃಸ್ಥಲಕೌಸ್ತುಭಶ್ರಯಂ

ನಮಾಮಿ ವಿಷ್ಣುಂ ಶಿರಸಾ ಚತುರ್ಭುಜಂ .. ..

I bow my head to Vishnu, carrying a conch and a wheel, wearing a crown and ear-rings, wrapped in a yellow garment, with eyes like lotus, with a garland and the Kaustubha gem lying on his chest and possessing four hands.

ಸಶಂಖಚಕ್ರಂ = the one with a conch and a wheel;

ಸಕಿರೀಟಕುಂಡಲಂ = the one with a crown and ear-rings;

ಸಪೀತವಸ್ತ್ರಂ = along with yellow robe;

ಸರಸೀರುಹೇಕ್ಷಣಂ = the one having lotus like eyes;

ಸಹಾರವಕ್ಷಃಸ್ಥಲಕೌಸ್ತುಭಶ್ರಯಂ = the one having the chest adorned with a garland and the gem 'Kaustubha';

ನಮಾಮಿ = I bow; salute; pay my respects;

ವಿಷ್ಣುಂ = Vishnu;

ಶಿರಸಾ = by the head;

ಚತುರ್ಭುಜಂ = one who is having four hands;

ನಮೋಽಸ್ತು ನಂತಾಯ ಸಹಸ್ರಮೂರ್ತಯೇ  
 ಸಹಸ್ರಪಾದಾಕ್ಷಿಶಿರೋರುಬಾಹವೇ .  
 ಸಹಸ್ರನಾಮ್ನೇ ಪುರುಷಾಯ ಶಾಶ್ವತೇ  
 ಸಹಸ್ರಕೋಟೀ ಯುಗಧಾರಿಣೇ ನಮಃ ...

Salutation to that God with a thousand forms, having a thousand eyes,  
 heads, feet, and arms. Salutations to that eternal being called  
 by a thousand names, and sustaining the world through a billions  
 ages..

ನಮೋಽಸ್ತು ನಂತಾಯ = let there be salutation to Anantha[4];  
 ಸಹಸ್ರಮೂರ್ತಯೇ = to the form having 1000 names or one having 1000 forms;  
 ಸಹಸ್ರಪಾದಾಕ್ಷಿಶಿರೋರುಬಾಹವೇ = to the one having 1000 legs, eyes,  
 heads, thighs and arms or hands[4];  
 ಸಹಸ್ರನಾಮ್ನೇ = Oh! the 1000-named one[4];  
 ಪುರುಷಾಯ = to the person[4];  
 ಶಾಶ್ವತೇ = the permanent one[4];  
 ಸಹಸ್ರಕೋಟೀ = thousand crores;  
 ಯುಗಧಾರಿಣೇ = to the one who sustains (the world) thru Yuga's[4];  
 ನಮಃ = bowing; salutation;

ನಾಹಂ ವಸಾಮಿ ವೈಕುಂಠೇ ಯೋಗಿನಾಂ ಹೃದಯೇ ನ ಚ .  
 ಮಧ್ಯಕ್ತಾ ಯತ್ರ ಗಾಯಂತಿ ತತ್ರ ತಿಷ್ಠಾಮಿ ನಾರದ ..

Neither do I reside in Vaikuntha, nor do I dwell in the hearts of the  
 yogis; O Narada, I stay where my devotess are singing..

ನಾಹಂ = not (na) I (ahaM);  
 ವಸಾಮಿ = live or dwell;  
 ವೈಕುಂಠೇ = in Vaikunta, the abode of Vishnu[7];  
 ಯೋಗಿನಾಂ = of meditators ot contemplators;

ಹೃದಯೇ = in heart[7];

ನ = no;

ಚ = and;

ಮಧ್ಯಕ್ಷಾಃ =(M.nom.pl.) my devotees;

ಯತ್ರ = where;

ಗಾಯಂತಿ = (they) sing;

ತತ್ರ = there;

ತಿಷ್ಠಾಮಿ = (I) stay;

ನಾರದ = Oh! Narada! the omnipresent, wandering and singing devotee of Vishnu;

ವನಮಾಲೀ ಗದೀ ಶಾರ್ಙ್ಗೇ ಶಂಖೀ ಚಕ್ರೀ ಚ ನಂದಕೀ .

ಶ್ರೀಮಾನ್ ನಾರಾಯಣೋ ವಿಷ್ಣುವಾಸುದೇವೋಽಭಿರಕ್ಷತು ...

Shriman NArAyaNa is adorned with the garland Vaijayantee and armed with gadA (mace), the bow ShArnga, the conch, the discus and the sword (nandakee). He is Vishnu (the all-pervading) and Vasudeva (the indweller of all). May that Vasudeva protect us all..

ವನಮಾಲೀ = the one wearing forest or wild garlands;

ಗದೀ = one who is wearing or bearing the weapon mace;

ಶಾರ್ಙ್ಗೇ = Oh! the one having the 'shArnga' bow ; one with horns;

ಶಂಖೀ = Oh! the one with the conch shell;

ಚಕ್ರೀ = one who has the weapon of 'chakra' the 'Sudarshan' wheel;

ಚ = and;

ನಂದಕೀ = The one wearing the 'nandaka' sword, Vishnu;

ಶ್ರೀಮಾನ್ = the respectable one, the prosperous one;

ನಾರಾಯಣೋ = Vishnu;

ವಿಷ್ಣುವಾಸುದೇವೋಽಭಿರಕ್ಷತು = May Vishnu who is also Vasudeva protect me;

ಮೇಘಶ್ಯಾಮಂ ಪೀತಕೌಶೀಯವಾಸಂ

ಶ್ರೀವತ್ಸಾಂಕಂ ಕೌಸ್ತುಭೋದ್ಭಾಸಿತಾಂಗಂ .

ಪುಣ್ಯೋಪೇತಂ ಪುಂಡರೀಕಾಯತಾಕ್ಷಂ  
ವಿಷ್ಣುಂ ವಂದೇ ಸರ್ವಲೋಕೈಕನಾಥಂ ...

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

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

ಮೇಘಶ್ಯಾಮಂ = having black cloud like complexion[2];  
ಪೀತಕೌಶೇಯವಾಸಂ = the one wearing yellow silk dress[2];  
ಶ್ರೀವತ್ಸಾಂಕಂ = the one with the 'Shrivatsa' mark on his body, Vishnu[2];  
ಕೌಸ್ತುಭೋದ್ಭಾಸಿತಾಂಗಂ = one with body illuminated (udbhAsitA.nga);  
with the Kaustubha gem[2];  
ಪುಣ್ಯೋಪೇತಂ = reached (upeta) by good deeds (puNya)[2];  
ಪುಂಡರೀಕಾಯತಾಕ್ಷಂ = one with long eyes resembling lotus[2];  
ವಿಷ್ಣುಂ = Vishnu[2];  
ವಂದೇ = I worship; bow;  
ಸರ್ವಲೋಕೈಕನಾಥಂ = the one Lord (ekanAtha) over all the worlds;  
(sarvaloka)[2];

ಅಪವಿತ್ರಃ ಪವಿತ್ರೋ ವಾ ಸರ್ವಾವಸ್ಥಾಂ ಗತೋಽಪಿ ವಾ .  
ಯಃ ಸ್ಮರೇತ್ಪುಂಡರೀಕಾಕ್ಷಂ ಸ ಬಾಹ್ಯಾಭ್ಯಂತರಂ ಶುಚಿಃ ...

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

ಅಪವಿತ್ರಃ = the polluted one or person;

ಪವಿತ್ರಃ = sacred one; a pure person;

ವಾ = or; also; like; either or;

ಸರ್ವಾವಸ್ಥಾಃ = all states or conditions;

ಗತೋಽಪಿ = even after having gone;

ಯಃ = He who;

ಸ್ಮರೇತ್ = may remember;

ಪುಂಡರೀಕಾಕ್ಷಂ = the lotus-eyed one[2];

ಸಃ = he;

ಬಾಹ್ಯಾಭ್ಯಂತರಂ = outside (bAhya) and inside (abhyantaraM);

ಶುಚಿಃ = pure; honest; upright; clean;

ಆಲೋಡ್ಯ ಸರ್ವಶಾಸ್ತ್ರಾಣಿ ವಿಚಾರ್ಯ ಚ ಪುನಃಪುನಃ .

ಇದಮೇಕಂ ಸುನಿಷ್ಪನ್ನಂ ವೈದ್ಯೋ ನಾರಾಯಣೋ ಹರಿಃ .. ..

phalashruti of Vishnu sahasranAma

Having carefully scrutinized all the scriptures and having reflected

upon them well again and again this one truth has clearly emerged that

ViShNu, the Lord Hari living in the ocean is THE doctor (who removes all ills)..

ಆಲೋಡ್ಯ = having considered well or studied carefully;

ಸರ್ವಶಾಸ್ತ್ರಾಣಿ = all branches of knowledge; precepts; religious works;

ವಿಚಾರ್ಯ = having deliberated or considered well;

ಚ = and;

ಪುನಃಪುನಃ = again and again;

ಇದಂ = this;

ಏಕಂ = one;

ಸುನಿಷ್ಪನ್ನಂ = clearly emerged; accomplished; born; arisen;

ವೈದ್ಯಃ = doctor; medicine man;

ನಾರಾಯಣಃ = Vishnu; specifically the one whose house (ayana) is in;

water (nArAH);

ಹರಿಃ = Lord Hari;



ಆರ್ತಾಃ ವಿಷಣ್ಣಾಃ ಶಿಥಿಲಾಶ್ಚ ಭೀತಾಃ  
ಘೋರೇಷು ಚ ವ್ಯಾಧಿಷು ವರ್ತಮಾನಾಃ .  
ಸಂಕೀರ್ತ್ಯ ನಾರಾಯಣಶಬ್ದಮಾತ್ರಂ  
ವಿಮುಕ್ತದುಃಖಾಃ ಸುಖಿನೋ ಭವಂತಿ ...

phalashruti of Vishnu sahasranAma

People who are struck by calamity or who are dejected or are weak, those who are frightened and those who are afflicted by terrible diseases are freed from their sufferings and become happy on merely reciting ViShNu's name "NArAyaNa..

ಆರ್ತಾಃ = the afflicted or suffering people or living beings;

ವಿಷಣ್ಣಾಃ = those who are dejected and sad;

ಶಿಥಿಲಾಃ = torn and tattered; weak;

ಚ = and;

ಭೀತಾಃ = those who are afraid or scared;

ಘೋರೇಷು = among the terrible or frightening;

ಚ = and;

ವ್ಯಾಧಿಷು = in all diseases; ailments;

ವರ್ತಮಾನಾಃ = those who are presently experiencing;

ಸಂಕೀರ್ತ್ಯ = Having sung or praised well;

ನಾರಾಯಣ = O! Narayana;

ಶಬ್ದಮಾತ್ರಂ = only so much as the utterance of the word;

ವಿಮುಕ್ತದುಃಖಾಃ = those who are freed from the afflictions or sufferings;

ಸುಖಿನೋ = happy people;

ಭವಂತಿ = become; happen;

ನಮಃ ಕಮಲನಾಭಾಯ ನಮಸ್ತೇ ಜಲಶಾಯಿನೇ .

ನಮಸ್ತೇ ಕೇಶವಾನಂತ ವಾಸುದೇವ ನಮೋಽಸ್ತುತೇ ...

Salutation to viShNu, the lotus-navelled who is resting in water. O

keslava, O Ananta, O VAsudeva, salutations to you..

ನಮಃ = bowing; salutation;

ಕಮಲನಾಭಾಯ = to the one with the lotus stalk at the navel (Vishnu);

ನಮಸ್ತೇ = greetings, salutations to you;

ಜಲಶಾಯಿನೇ = to the one lying or sleeping in water (ocean);

ನಮಸ್ತೇ = greetings, salutations to you;

ಕೇಶವಾನಂತ = Oh! Keshva, Oh! Ananta;

ವಾಸುದೇವ = the son of 'vasudeva', Krishna (or Vishnu);

ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ವಾಸನಾದ್ವಾಸುದೇವಸ್ಯ ವಾಸಿತಂ ಭುವನತ್ರಯಂ .

ಸರ್ವಭೂತನಿವಾಸೋಽಸಿ ವಾಸುದೇವ ನಮೋಽಸ್ತು ತೇ ...

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

O kRShNa ! Salutation to you !.

ವಾಸನಾತ್ = due to the living or inhabitation (vAsana)[5];

ವಾಸುದೇವಸ್ಯ = of the sun of Vasydeva, Krishna[6];

ವಾಸಿತಂ = occupied, inhabited;

ಭುವನತ್ರಯಂ = three worlds Earth, Heaven, Hell;

ಸರ್ವಭೂತನಿವಾಸೋಽಸಿ = (You) are (asi) residing in all living beings;

ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;

ತೇ = to you or your (here:[4]);

ಸರ್ವವೇದೇಷು ಯತ್ಪುಣ್ಯಂ ಸರ್ವತೀರ್ಥೇಷು ಯತ್ಪಲಂ .

ತತ್ಪಲಂ ಸಮವಾಪ್ನೋತಿ ಸ್ತುತ್ವಾ ದೇವಂ ಜನಾರ್ದನಂ ...

Whatever merit is in all the vedas and whatever benefits are in all the holy places (that they give), all these are obtained (jus) by singing praise of janArdana (viShNu)..

ಸರ್ವವೇದೇಷು = in all Vedas[7];  
ಯತ್ = which;  
ಪುಣ್ಯಂ = merit, virtue;  
ಸರ್ವತೀರ್ಥೇಷು = in all holy places;  
ಫಲಂ = fruit;  
ತತ್ = that;  
ಸಮವಾಪ್ನೋತಿ = obtains, acquires;  
ಸ್ತುತ್ವಾ = by praising;  
ದೇವ = God;  
ಜನಾರ್ದನ = Vishnu;

ಏಷ ನಿಷ್ಕಂಟಕಃ ಪಂಥಾ ಯತ್ರ ಸಂಪೂಜ್ಯತೇ ಹರಿಃ .  
ಕುಪಥಂ ತಂ ವಿಜಾನೀಯಾದ್ ಗೋವಿಂದರಹಿತಾಗಮಂ .. ..

This path, where Lord Hari is worshipped, is free from obstructions (without any thorns). Know that it is a bad (wrong) path, when it is without Govind (Krishna)..

ಏಷಃ = this;  
ನಿಷ್ಕಂಟಕಃ = the thornless one;  
ಪಂಥಾಃ = road;  
ಯತ್ರ = (the place) where;  
ಸಂಪೂಜ್ಯತೇ = is worshipped, praised;  
ಹರಿಃ = Lord Hari;  
ಕುಪಥಃ = bad road; wrong direction;  
ತಂ = him[2];  
ವಿಜಾನೀಯಾದ್ = may be understood;  
ಗೋವಿಂದರಹಿತಾಗಮಂ = the road (Agama) without (rahita) Govinda;

ಶನೈರ್ದಹಂತಿ ಪಾಪಾನಿ ಕಲ್ಪಕೋಟಿಶತಾನಿ ಚ .  
ಅಶ್ವತ್ಥಸನ್ನಿಧೌ ಪಾರ್ಥ ಧ್ಯಾತ್ವಾ ಮನಸಿ ಕೇಶವಂ .. ..

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

ಶನೈಃ = slowly;

ದಹಂತಿ = burn;

ಪಾಪಾನಿ = sins;

ಕಲ್ಪಕೋಟಿಶತಾನಿ = many literally (kalpa is 10 raised to 18, koTi is 10 raised to 8 and shata is 10 raised to 2 so in all 10 raised to 20);

ಚ = and;

ಅಶ್ವತ್ಥಸನ್ನಿಧೌ = in the presence of the Peepal tree;

ಪಾರ್ಥ = Oh! Partha (refers to Arjun);

ಧ್ಯಾತ್ವಾ = by meditating, thinking;

ಮನಸಿ = in the mind;

ಕೇಶವಂ = Keshava (Krishna);

ಯಸ್ಯಾಭವದ್ಭಕ್ತಜನಾರ್ದಿಹಂತುಃ

ಪಿತೃತ್ವಮನ್ಯೇಷ್ಟವಿಚಾರ್ಯ ತೂರ್ಣಂ .

ಸ್ತಂಭೇಽವತಾರಸ್ತಮನನ್ಯಲಭ್ಯಂ

ಲಕ್ಷ್ಮೀನೃಸಿಂಹಂ ಶರಣಂ ಪ್ರಪದ್ಯೇ .. ..

I go to take refuge in LaxmI-Nrisinha incarnated in a pillar, who is reachable by true dedication and who promptly takes birth with a desire to eradicate the suffering of his disciples..

ಯಸ್ಯ = (m.poss.)whose;

ಅಭವದ್ = occurred;

ಭಕ್ತಜನ = devotees;

ಅರ್ದಿಹಂತುಃ = desirous of destroying suffering (poss.);

ಪಿತೃತ್ವಂ = fatherhood;

ಅನ್ಯೇಷು = among others;

ಅವಿಚಾರ್ಯ = without hesitation;

ತೂರ್ಣಂ = swiftly; quickly;

ಸ್ತಂಭೇ = in the pillar;

ಅವತಾರಃ = incarnation;

ತಂ = him;

ಅನನ್ಯಲಭ್ಯಂ = obtainable by (only the) dedicated;

ಲಕ್ಷ್ಮೀ = Goddess LakShmi; consort of Vishnu;

ನೃಸಿಂಹಂ = Vishnu in his half-man half-lion avatar;

ಶರಣಂ = (to the) shelter, sanctuary;

ಪ್ರಪದ್ಯೇ = (I) go, approach;

ಶ್ರೀಮಾನ್ ವೇಂಕಟ ನಾಥಾರ್ಯಃ ಕವಿತಾರ್ಕಿಕಕೇಸರೀ .

ವೇದಾಂತಾಚಾರ್ಯವರ್ಯೋ ಮೇ ಸನ್ನಿಧತ್ತಾಂ ಸದಾಹೃದಿ ..

Oh! ShrimAn Venkata, Oh! our Lord, who is a poetry of the children of shining lights, Oh! Lion, Oh! the teacher of Vedanta, Oh! the one chosen by Uma; reside forever in my heart..

ಶ್ರೀಮಾನ್ = a respectable prefix (for males);

ವೇಂಕಟ = of the Venkata mountain;

ನಾಥಾರ್ಯಃ = ?? ;

ಕವಿತಾರ್ಕಿಕ = ?? ;

ಕೇಸರೀ = lion; lion among men;

ವೇದಾಂತ = the ending part of the Vedas;

ಆಚಾರ್ಯ = teacher, learned scholar;

ವರ್ಯೋ = ?? ;

ಸನ್ನಿಧತ್ತಾಂ = that which has been put or placed near, or together;

ಸದಾಹೃದಿ = always in the heart;

ಕ್ಷೀರೋದನ್ವತ್ಪದೇಶೇ ಶುಚಿಮಣಿವಿಲಸತ್ಸೈಕತೇ ಮೌಕ್ತಿಕಾನಾಂ

ಮಾಲಾಕ್ಲಪ್ತಾಸನಸ್ಥಃ ಸ್ವಟಿಕಮಣಿನಿಭೈರ್ಮೌಕ್ತಿಕೈರ್ಮಂಡಿತಾಂಗಃ .

ಶುಭೈರಭೈರದಭೈರುಪರಿವಿರಚಿತ್ಯೈರ್ಮುಕ್ತಪೀಯೂಷ ವರ್ಷೈಃ

ಆನಂದೀ ನಃ ಪುನೀಯಾದರಿನಲಿನಗದಾ ಶಂಖಪಾಣಿರ್ಮುಕುಂದಃ ...

Contemplation on Personal form of the Lord.

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

ಕ್ಷೀರೋದನ್ವತ್ಪದೇಶೇ = ?? ;

ಶುಚಿಮಣಿವಿಲಸತ್ಸೈಕತೇ = ?? ;

ಮೌಕ್ತಿಕಾನಾಂ = face (teeth);

ಮಾಲಾಕ್ಷಪ್ತಾಸನಸ್ಥಃ = ?? ;

ಸ್ಫಟಿಕಮಣಿನಿಭೈರ್ಮೌಕ್ತಿಕೈರ್ಮಂಡಿತಾಂಗಃ = the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;

ಶುಭೈಃ = ?? ;

ಅಭೈಃ = ?? ;

ಅದಭೈಃ = ?? ;

ಉಪರಿವಿರಚಿತ್ಯೈಃ = ?? ;

ಮುಕ್ತಪೀಯೂಷ = ?? ;

ವಷೈಃ = by the rains;

ಆನಂದೀ = an epithet of Vishnu (representing delight or bliss);

ನಃ = us; to us or ours;

ಪುನೀಯಾದರಿನಲಿನಗದಾ = ?? ;

ಶಂಖಪಾಣಿರ್ಮುಕುಂದಃ = the one holding a conch in his hand; Mukunda;

ಭೂಃ ಪಾದೌ ಯಸ್ಯ ನಾಭಿವಿಯದಸುರನಿಲಶ್ಚಂದ್ರ ಸೂರ್ಯೌ ಚ ನೇತ್ರೇ  
ಕರ್ಣಾವಾಶಾಃ ಶಿರೋ ದ್ಯೌರ್ಮುಖಮಪಿ ದಹನೋ ಯಸ್ಯ ವಾಸ್ತೇಯಮಭಿಃ .  
ಅಂತಃಸ್ಥಂ ಯಸ್ಯ ವಿಶ್ವಂ ಸುರನರಖಗಗೋಭೋಗಿಗಂಧರ್ವದೈತ್ಯೈಃ  
ಚಿತ್ರಂ ರಂರಮ್ಯತೇ ತಂ ತ್ರಿಭುವನ ವಪುಷಂ ವಿಷ್ಣುಮೀಶಂ ನಮಾಮಿ ...

Contemplation of the Cosmic form of the Lord

I bow to Lord Vishnu who has the three worlds as His body.

The earth is His feet, and the sky His navel.

Wind is His breath, and the sun and the moon are His eyes.

Directions are His ears, and the Heaven is His Head. Fire is His face and the ocean His abdomen. In Him is situated the Universe with the diverse kinds of gods, men, birds, cattle, serpents, Gandharvas and Daityas (Asuras) - all sporting in a charming way..

ಭೂಃ = the earth; this world;

ಪಾದೌ = two feet;

ಯಸ್ಯ = whose;

ನಾಭಿವಿಯದಸುರನಿಲಃ = ?? ;

ಚಂದ್ರ = (adj.)moon;

ಸೂರ್ಯೌ = sun and another;

ಚ = and;

ನೇತ್ರೇ = the 2 eyes;

ಕರ್ಣಾವಾಶಾಃ = ?? ;

ಶಿರೋ = head;

ದ್ಯೌರ್ಮುಖಮಪಿ = even the mouth or face of heaven;

ದಹನೋ = burning; set a thing on fire;

ಯಸ್ಯ = whose;

ವಾಸ್ತೇಯಮಭಿಃ = ?? ;

ಅಂತಃಸ್ಥಂ = in the innermost heart;

ಯಸ್ಯ = whose;

ವಿಶ್ವಂ = the universe;

ಸುರನರಖಗಗೋಭೋಗಿಗಂಧರ್ವದೈತ್ಯೈಃ = by gods, men, birds, cows, gourmets, celestial singers and demons;

ಚಿತ್ರಂ = drawing etc.wonderful or awesome or mysterious appearance;

ರಂರಮ್ಯತೇ = ?? ;

ತಂ = him;

ತ್ರಿಭುವನ = three worlds, Earth, Heaven, Hell;

ವಪುಷಂ = the one with a body;

ವಿಷ್ಣುಮೀಶಂ = Vishnu the great lord;

ನಮಾಮಿ = I bow; salute; pay my respects;

ಭಾಯಾಯಾಂ ಪಾರಿಜಾತಸ್ಯ ಹೇಮಸಿಂಹಾಸನೋಪರಿ  
ಆಸೀನಮಂಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಂಕೃತಂ .  
ಚಂದ್ರಾನನಂ ಚತುರ್ಬಾಹುಂ ಶ್ರೀವತ್ಸಾಂಕಿತ ವಕ್ಷಸಂ  
ರುಕ್ಮಿಣೀ ಸತ್ಯಭಾಮಾಭ್ಯಾಂ ಸಹಿತಂ ಕೃಷ್ಣಮಾಶ್ರಯೇ ...

I salute and surrender to Lord kriShNA whose complexion is blue like the sky, with wide eyes and four arms, who is well adorned, whose face glows like the moon, whose chest bears the srivatsa mark, who is seated on a golden throne in the shade of the pArijAta tree with his wives rukmiNI and satyabhAmA..

ಭಾಯಾಯಾಂ = in the shade;

ಪಾರಿಜಾತಸ್ಯ = of Parijata tree;

ಹೇಮಸಿಂಹಾಸನೋಪರಿ = on the golden throne;

ಆಸೀನಮಂಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಂಕೃತಂ = ?? ;

ಚಂದ್ರಾನನಂ = the one having moon-like face;

ಚತುರ್ಬಾಹುಂ = the one having four arms (hands);

ಶ್ರೀವತ್ಸಾಂಕಿತ = (refers to Vishnu);

ವಕ್ಷಸಂ = the one with the chest;

ರುಕ್ಮಿಣೀ = the consort of Krishna;

ಸತ್ಯಭಾಮಾಭ್ಯಾಂ = Satyabhama and another (RukmiNi);

ಸಹಿತಂ = with, along with;

ಕೃಷ್ಣಮಾಶ್ರಯೇ = ?? ;

ವಿಸರ್ಗ ಬಿಂದು ಮಾತ್ರಾಣಿ ಪದ ಪಾದಾಕ್ಷರಾಣಿ ಚ .

ನ್ಯೂನಾನಿಚಾತಿರಿಕ್ತಾನಿ ಕ್ಷಮಸ್ವ ಪುರುಷೋತ್ತಮ ...

Oh! Lord, you are indeed flawless, and we request you to excuse all the



mistakes we might have committed while chanting the slokas, either in word endings or pronunciation or metre, or any other mistakes of this nature..

ವಿಸರ್ಗ = the Visarga sign denoted by two vertical dots as ‘:’;

ಬಿಂದು = relating to a drop or dot;

ಮಾತ್ರಾಣಿ = units of measurement of space, time, length, etc.;

ಪದ = a word or a leg or foot;

ಪಾದಾಕ್ಷರಾಣಿ = the letters denoting or referring to the feet;

ಚ = and;

ನ್ಯೂನಾನಿಚಾತಿರಿಕ್ತಾನಿ = ?? ;

ಕ್ಷಮಸ್ವ = Excuse (me or us);

ಪುರುಷೋತ್ತಮ = Oh! the best person;

ಶ್ರಿಯಃ ಕಾಂತಾಯ ಕಲ್ಯಾಣ ನಿಧಯೇ ನಿಧಯೇರ್ಥಿನಾಂ .

ಶ್ರೀ ವೇಂಕಟ ನಿವಾಸಾಯ ಶ್ರೀನಿವಾಸಾಯ ಮಂಗಳಂ ... ..

Glory to the Lord viShNu, who is the consort of mahAlakShmI, and the treasure trove of auspiciousness, who grants wealth to all seekers of material wealth, who resides in the venkata mountains and in whose heart, mahalakShmi who symbolises wealth resides..

ಶ್ರಿಯಃ = ?? ;

ಕಾಂತಾಯ = to the lord or consort;

ಕಲ್ಯಾಣ = happy; beautiful; auspices; prosperous; good, etc.;

ನಿಧಯೇ = to the abode or reservoir-like one;

ನಿಧಯೇರ್ಥಿನಾಂ = to the abode or reservoir-like one for people who seek material possessions;

ಶ್ರೀ = relating to Prosperity; wealth; goddess LakShmi and ‘ shrIH’ is fem.nom.; also an honourable prefix;

ವೇಂಕತ = Lord Venkat, Vishnu;

ನಿವಾಸಾಯ = to the dweller;

ಶ್ರೀನಿವಾಸಾಯ = to Srinivasa;

ಮಂಗಳಂ = welfare; good things; auspiciousness;

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ನಾರಾಯಣಾಯ ವಿದ್ಮಹೇ . ವಾಸುದೇವಾಯ ಧೀಮಹಿ .

ತನ್ನೋ ವಿಷ್ಣುಃ ಪ್ರಚೋದಯಾತ್ ...

This is my offering to the Lord nArAyaNA who is present in all his creations. I meditate to the son of vasudevA, who is all pervasive. Let that omnipresent Lord inspire me..

ನಾರಾಯಣಾಯ = to Narayana;

ವಿದ್ಮಹೇ = offering;

ವಾಸುದೇವಾಯ = to Vasudeva;

ಧೀಮಹಿ = May meditate;

ತನ್ನೋ = ?? ;

ವಿಷ್ಣುಃ = Vishnu;

ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

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ಯಸ್ಯ ಸ್ಮತ್ಯಾ ಚ ನಾಮೋಕ್ತ್ಯಾ ತಪೋಯಜ್ಞಕ್ರಿಯಾದಿಷು .

ನ್ಯೂನಂ ಸಂಪೂರ್ಣತಾಂ ಯಾತಿ ಸದ್ಯೋ ವಂದೇ ತಮಚ್ಯುತಂ .. ..

In spiritual incubation and in worshipping, by whose recollection and by whose name-chanting whatever is partial is made complete in an instant; to that Achyut I salute..

ಯಸ್ಯ = whose;

ಸ್ಮತ್ಯಾ = or Shastras;

ಚ = and;

ನಾಮೋಕ್ತ್ಯಾ = uttering of the name;

ತಪೋಯಜ್ಞಕ್ರಿಯಾದಿಷು = in all activities fit for doing penance;

ನ್ಯೂನಂ = deficient; a little; short of; minimum;

---

ಸಂಪೂರ್ಣತಾಂ = completion; perfection; conclusion;

ಯಾತಿ = goes; attains;

ಸದ್ಯೋ = immediately; instantly;

ವಂದೇ = I worship; bow;

ತಮಚ್ಯುತಂ = ?? ;

ಏಕೋ ವಿಷ್ಣುರ್ಮಹದ್ಭೂತಂ ಪೃಥಗ್ಭೂತಾನ್ಯನೇಕಶಃ .

ತ್ರೀನೋಕಾನ್ವಾಪ್ಯ ಭೂತಾತ್ಮಾ ಭುಂಕ್ತೇ ವಿಶ್ವಭಗವ್ಯಯಃ ...

Lord Vishnu is the unique deity of incomparable excellence in that He pervades the great elements of multifarious kinds and the three worlds.

He is their AtmA (antaryAmin) and their protector;

Yet He stands head and shoulders above them and not in the least tainted by their defects. Thus He enjoys supreme bliss..

ಏಕೋ = ?? ;

ವಿಷ್ಣುಃ = ?? ;

ಮಹದ್ಭೂತಂ = ?? ;

ಪೃಥಕ್ = ?? ;

ಭೂತಾನಿ = ?? ;

ಅನೇಕಶಃ = ?? ;

ತ್ರೀನ್ = ?? ;

ಲೋಕಾನ್ವಾಪ್ಯ = ?? ;

ಭೂತಾತ್ಮಾ = ?? ;

ಭುಂಕ್ತೇ = ?? ;

ವಿಶ್ವಭಗವ್ಯಯಃ = ?? ;

ಕೃಷ್ಣಾಯ ವಾಸುದೇವಾಯ ದೇವಕೀ ನಂದನಾಯ ಚ .

ನಂದಗೋಪಕುಮಾರಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ ...

Salutations to Lord Krishna, the son of Vasudeva and

Devaki, raised by Nandagopa, and also known as Govinda..

ಕೃಷ್ಣಾಯ = to Krishna;  
 ವಾಸುದೇವಾಯ = to Vasudeva;  
 ದೇವಕೀ = Devaki Krishna's mother;  
 ನಂದನಾಯ = for the Nandana, the delighter;  
 ಚ = and;  
 ನಂದಗೋಪಕುಮಾರಾಯ = for the son of Nandagopa Krishna;  
 ಗೋವಿಂದಾಯ = to govinda, the cowherd boy Krishna;  
 ನಮೋ = bowing; salute;  
 ನಮಃ = bowing; salutation;

ವಸುದೇವ ಸುತಂ ದೇವಂ ಕಂಸ ಚಾಣೂರಮರ್ದನಂ .  
 ದೇವಕೀ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ .. ..  
 Salutations to Lord Krishna, who is the teacher of the universe,  
 son of Vasudeva, destroyer of Ka.nsa and ChANura and the  
 supreme bliss of (mother) Devaki..

ವಸುದೇವ = of Vasudeva;  
 ಸುತಂ = the son;  
 ದೇವಂ = God;  
 ಕಂಸ = at (M.nom.) the demon Kamsa;  
 ಚಾಣೂರಮರ್ದನಂ = the crusher or pounder of the demon chaNura;  
 ದೇವಕೀ = Devaki Krishna's mother;  
 ಪರಮಾನಂದಂ = great happiness; bliss;beautitude;  
 ಕೃಷ್ಣಂ = Krishna;  
 ವಂದೇ = I bow ; I worship;  
 ಜಗದ್ಗುರುಂ = the preceptor of the world;

ಆಕಾಶಾತ್ ಪತಿಸತಂ ತೋಯಂ ಯಥಾ ಗಚ್ಛತಿ ಸಾಗರಂ .  
 ಸರ್ವದೇವನಮಸ್ಕಾರಾನ್ ಕೇಶವಂ ಪ್ರತಿಗಚ್ಛತಿ ... ..  
 Just as every drop of rain that falls from the sky flows into the

Ocean, in the same way all prayers offered to any Deity goes to Lord Krishna (Bhagvan Vishnu)..

ಆಕಾಶಾತ್ = from the sky;

ಪತಿಸಂ = the fallen one;

ತೋಯಂ = water;

ಯಥಾ = in which manner;

ಗಚ್ಛತಿ = goes;

ಸಾಗರಂ = the ocean;

ನರ್ವದೇವನಮಸ್ಕಾರಾನ್ = the bowings for all the gods;

ಕೇಶವಂ = Keshava (Krishna);

ಪ್ರತಿಗಚ್ಛತಿ = reaches or returns;

ಆದೌ ದೇವಕಿದೇವಿಗರ್ಭಜನನಂ ಗೋಪೀಗೃಹೇ ವರ್ಧನಂ  
ಮಾಯಾಪೂತನಜೀವಿತಾಪಹರಣಂ ಗೋವರ್ಧನೋದ್ಧಾರಣಂ .  
ಕಂಸಶ್ಚೇದನಕೌರವಾದಿಹನನಂ ಕುಂತೀಸುತಾಂ ಪಾಲನಂ  
ಏತದ್ಭಾಗವತಂ ಪುರಾಣಕಥಿತಂ ಶ್ರೀಕೃಷ್ಣಲೀಲಾಮೃತಂ .  
ಇತಿ ಶ್ರೀಭಾಗವತಸೂತ್ರಂ ...

Shri Krishna's charitam in short is that he is Devaki's son, Gopi's admiration, Putana's killer, holder of Govardhan Giri, slayer of Kansa, destroyer of Kauravas, protector of Kunti's sons and the central figure of Srimad Bhagavata PurAnam.

(Alternate)

Starting with birth from the womb of Devaki, growth in the house of cow-herds, killing of Putana, lifting of Govardhana mountain, the cutting of Kamsa and the killing of kauravas, protecting the sons of Kunti - This is BhAgavataM as told in the epics. This is the nectar of Shri Krishna's LILA (sport).

This is an aphorism on Srimad BhAgavataM..

ಆದೌ = In the beginning;  
 ದೇವಕಿದೇವಿಗರ್ಭಜನನಂ = the one born of the womb of god-like Devaki;  
 ಗೋಪೀಗೃಹೇ = in the house of cow-herd woman;  
 ವರ್ಧನಂ = the increasing or growth;  
 ಮಾಯಾಪೂತನಜೀವಿತಾಪಹರಣಂ = ?? ;  
 ಗೋವರ್ಧನೋದ್ಧಾರಣಂ = the lifter of the mountain Govardhana Krishna;  
 ಕಂಸಚ್ಛೇದನಕೌರವಾದಿಹನನಂ = the cutting of Kamsa and the  
 killing of kauravas;  
 ಕುಂತೀಸುತಾಂ = sons of Kunti;  
 ಪಾಲನಂ = bringing up; rearing;  
 ಏತದ್ಭಾಗವತಂ = this one book or story relating to God;  
 ಪುರಾಣಕಥಿತಂ = as told in the 'purANa';  
 ಶ್ರೀಕೃಷ್ಣಲೀಲಾಮೃತಂ = the nectar-like story of the respectable  
 Krishna;  
 ಇತಿ = thusthus;  
 ಶ್ರೀಭಾಗವತಸೂತ್ರ = the story of god, Krishna in a short form;

ಶ್ರೀಕೇಶವಾಯ ನಮಃ . ನಾರಾಯಣಾಯ ನಮಃ . ಮಾಧವಾಯ ನಮಃ .  
 ಗೋವಿಂದಾಯ ನಮಃ . ವಿಷ್ಣುವೇ ನಮಃ . ಮಧುಸೂದನಾಯ ನಮಃ .  
 ತ್ರಿವಿಕ್ರಮಾಯ ನಮಃ . ವಾಮನಾಯ ನಮಃ . ಶ್ರೀಧರಾಯ ನಮಃ .  
 ಹೃಷೀಕೇಶಾಯ ನಮಃ . ಪದ್ಮನಾಭಾಯ ನಮಃ . ದಾಮೋದರಾಯ ನಮಃ .  
 ಸಂಕರ್ಷಣಾಯ ನಮಃ . ವಾಸುದೇವಾಯ ನಮಃ . ಪ್ರದ್ಯುಮ್ನಾಯ ನಮಃ .  
 ಅನಿರುದ್ಧಾಯ ನಮಃ . ಪುರುಷೋತ್ತಮಾಯ ನಮಃ . ಅಧೋಕ್ಷಜಾಯ ನಮಃ .  
 ನಾರಸಿಂಹಾಯ ನಮಃ . ಅಚ್ಯುತಾಯ ನಮಃ . ಜನಾರ್ದನಾಯ ನಮಃ .  
 ಉಪೇಂದ್ರಾಯ ನಮಃ . ಹರಯೇ ನಮಃ . ಶ್ರೀಕೃಷ್ಣಾಯ ನಮಃ ...

I bow to Keshava - the one with luxuriant hair.

I bow to Narayana - the one who resides in humanity.

I bow to Madhava - the consort of MahalakShmi.

I bow to Govinda - the protector of cows.

I bow to Vishnu - the one who is omnipresent.

I bow to MadhusUdana - the killer of demon Madhu.

I bow to Trivikrama - whose prowess is known in all three worlds.  
 I bow to Vamana - the one who took the avatAr as a dwarf.  
 I bow to ShrIdhar - one who is Prosperity Incarnate.  
 I bow to HRiShIksha - the Lord of senses.  
 I bow to PadmanAbha - from whose navel the lotus and world of creation has come.  
 I bow to Damodara - one whose waist is immeasurable so Yashoda could not tie it.  
 I bow to Sa.nkarShaNa - BalarAma - who was taken from Devaki's womb to Rohini's  
 I bow to VAsudeva - Vasudeva's son, one who is all pervading.  
 I bow to Pradyumna - one who illumines.  
 I bow to Aniruddha - one who is unobstructed.  
 I bow to PuruShottama - one who is the most superior amongst men.  
 I bow to AdhokShaja - one who dwells in the nether-worlds.  
 I bow to Narasimha - one who took avatAr as half-man half-lion.  
 I bow to Achyuta - one who does not lapse.  
 I bow to JanArdana - the remover of the torment of people.  
 I bow to Upendra -  
 I bow to Hari -  
 I offer my salutations to Lord Krishna..

ಶ್ರೀಕೇಶವಾಯ = to the respectable Keshava one with luxuriant hair;

an epithet of Vishnu and Krishna;

ನಮಃ = bowing; salutation;

ನಾರಾಯಣಾಯ = to Narayana;

ಮಾಧವಾಯ = to Madhava;

ಗೋವಿಂದಾಯ = to govinda, the cowherd boy Krishna;

ವಿಷ್ಣುವೇ = to Vishnu;

ಮಧುಸೂದನಾಯ = to madhusudana;

ತ್ರಿವಿಕ್ರಮಾಯ = to Trivikrama, lord of three worlds, Vishnu;

ವಾಮನಾಯ = To Vamana, Vishnu in the form a dwarf;  
 ಶ್ರೀಧರಾಯ = to Shridhara, Vishnu;  
 ಹೃಷೀಕೇಶಾಯ = to hrishikesh, the Lord of senses like hRiShIkAM  
 i.e.Krishna or Vishnu;  
 ಪದ್ಮನಾಭಾಯ = to Padmanabha;  
 ದಾಮೋದರಾಯ = to Damodara;  
 ಸಂಕರ್ಷಣಾಯ = to sankarShaN, an epithet of Vishnu;  
 ವಾಸುದೇವಾಯ = to Vasudeva;  
 ನಮಃ = bowing; salutation;  
 ಪ್ರದ್ಯುಮ್ನಾಯ = to pradyumna ; one who illumines;;  
 ಅನಿರುದ್ಧಾಯ = to Aniruddha; a name of viShNu; also grandson of  
 Krishna, Pradyumna's son;  
 ಪುರುಷೋತ್ತಮಾಯ = to purushottama;  
 ಅಧೋಕ್ಷಜಾಯ = to Vishnu 'adhoxaja' is an epithet of Vishnu;  
 ನಾರಸಿಂಹಾಯ = to Narasimha, part-lion and part-man;  
 ಅಚ್ಯುತಾಯ = to achyuta;  
 ಜನಾರ್ದನಾಯ = to Janardana, Vishnu;  
 ಉಪೇಂದ್ರಾಯ = to Upendra, Vishnu;  
 ಹರಯೇ = to Lord Hari;  
 ಶ್ರೀಕೃಷ್ಣಾಯ = to the respected Krishna;  
 ನಮಃ = bowing; salutation;

ಮೂಕಂ ಕರೋತಿ ವಾಚಾಲಂ ಪಂಗುಂ ಲಂಘಯತೇ ಗಿರಿಂ .  
 ಯತ್ಕೃಪಾ ತಮಹಂ ವಂದೇ ಪರಮಾನಂದಮಾಧವಂ .. ..

I salute to Madhav, the supreme joy, whose grace makes a dumb person  
 speak or a lame get strength to climb over a mountain. I salute that All-bliss MAdhava  
 whose compassion makes the  
 mute eloquent and the cripple cross mountains..

ಮೂಕಂ = the dumb one;  
 ಕರೋತಿ = ?? ;



ವಾಚಾಲಂ = one who is talking too much; noisy; garrulous;

ಪಂಗುಂ = lame person;

ಲಂಘಯತೇ = ?? ;

ಗಿರಿಂ = the mountain;

ಯತ್ಕೃಪಾ = which favour; sympathy;

ತಮಹಂ = I as Him;

ವಂದೇ = I worship; bow;

ಪರಮಾನಂದಮಾಧವಂ = Madhava who grants the bliss;

ಏಕಂ ಶಾಸ್ತ್ರಂ ದೇವಕೀಪುತ್ರಗೀತಮೇಕೋ

ದೇವೋ ದೇವಕೀಪುತ್ರ ಏವ .

ಏಕೋ ಮಂತ್ರಸ್ತಸ್ಯ ನಾಮಾನಿ ಯಾನಿ

ಕರ್ಮಾಪ್ಯೇಕಂ ತಸ್ಯ ದೇವಸ್ಯ ಸೇವಾ ...

There is only one Scripture - the Gita;

There is only one God - Sri Krishna, the son of Devaki;

There is only one mantra - His name;

There is only on desirable action - His service..

ಏಕಂ = cardinal number 1;

ಶಾಸ್ತ್ರಂ = the works or books on religion and conduct; scripture;

ದೇವಕೀಪುತ್ರಗೀತಮೇಕೋ = ?? ;

ದೇವೋ = god;

ದೇವಕೀಪುತ್ರ = Devaki's son;

ಏವ = alone; only; here it would mean 'indeed';

ಏಕೋ = cardinal number 1;

ಮಂತ್ರಸ್ತಸ್ಯ = ?? ;

ನಾಮಾನಿ = names;

ಯಾನಿ = They which;

ಕರ್ಮಾಪ್ಯೇಕಂ = ?? ;

ತಸ್ಯ = his;

ದೇವಸ್ಯ = god's;

ಸೇವಾ = service; worship; servitude;

ನಮೋ ಬ್ರಹ್ಮಣ್ಯದೇವಾಯ ಗೋಬ್ರಾಹ್ಮಣಹಿತಾಯ ಚ .

ಜಗದ್ಧಿತಾಯ ಕೃಷ್ಣಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ ...

Salutations to Govinda, the dark complexioned one, the God of Brahmanas, protector of cattle and wellwisher of people..

ನಮೋ = bowing; salute;

ಬ್ರಹ್ಮಣ್ಯದೇವಾಯ = to the Brahman-like god or godly person;

ಗೋಬ್ರಾಹ್ಮಣಹಿತಾಯ = for the welfare of cows and brahmins;

ಚ = and;

ಜಗದ್ಧಿತಾಯ = for the welfare of the world;

ಕೃಷ್ಣಾಯ = to Krishna;

ಗೋವಿಂದಾಯ = to govinda, the cowherd boy Krishna;

ನಮೋ = bowing; salute;

ನಮಃ = bowing; salutation;

ಕರಾರವಿಂದೇನ ಪಾದಾರವಿಂದಂ ಮುಖಾರವಿಂದೇ ವಿನಿವೇಶಯಂತಂ .

ವಟಸ್ಯ ಪತ್ರಸ್ಯ ಪುಟೇ ಶಯಾನಂ ಬಾಲಂ ಮುಕುಂದಂ ಮನಸಾ ಸ್ಮರಾಮಿ ...

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

ಕರಾರವಿಂದೇನ = by the lotus like hand;

ಪಾದಾರವಿಂದಂ = the lotus feet;

ಮುಖಾರವಿಂದೇ = in the lotus-like mouth or face;

ವಿನಿವೇಶಯಂತಂ = the one placing;

ವಟಸ್ಯ = the Banyan tree's;

ಪತ್ರಸ್ಯ = of the leaf or epistle;

ಪುಟೇ = dual nom. of 'puTaM' or locative of 'puTaH' and 'puTaM';

ಶಯಾನಂ = one who is sleeping or lying on the bed;

ಬಾಲಂ = the child;

ಮುಕುಂದಂ = Mukunda;

ಮನಸಾ = through the mind;

ಸ್ಮರಾಮಿ = I remember;

---

ಭಜಗೋವಿಂದಂ ಭಜಗೋವಿಂದಂ

ಗೋವಿಂದಂ ಭಜಮೂಢಮತೇ .

ಸಂಪ್ರಾಪ್ತೇ ಸನ್ನಿಹಿತೇ ಕಾಲೇ

ನಹಿ ನಹಿ ರಕ್ಷತಿ ಡುಕ್ಯಂಕರಣೇ .. .

Worship Govinda, worship Govinda, worship Govinda, Oh fool !

Rules of grammar will not save you at the time of your death..

ಭಜಗೋವಿಂದಂ = Do worship the Govinda;

ಭಜಗೋವಿಂದಂ = Do worship the Govinda;

ಗೋವಿಂದಂ = the lord Govinda, the cowherd boy;

ಭಜಮೂಢಮತೇ = Oh foolish mind! worship;

ಸಂಪ್ರಾಪ್ತೇ = having reached or obtained;

ಸನ್ನಿಹಿತೇ = very near; in the near side;

ಕಾಲೇ = in time;

ನಹಿ = no; not;

ನಹಿ = no; not;

ರಕ್ಷತಿ = protects; saves;

ಡುಕ್ಯಂಕರಣೇ = A Samskrit grammatical formula of Panini;

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ಸುಖಾವಸಾನೇ ತ್ವಿದಮೇವ ಸಾರಂ ದುಃಖಾವಸಾನೇ ತ್ವಿದಮೇವ ಗೇಯಂ .

ದೇಹಾವಸಾನೇ ತ್ವಿದಮೇವ ಜಪ್ಯಂ ಗೋವಿಂದ ದಾಮೋದರ ಮಾಧವೇತಿ ...

This the essence and ultimate of happiness;

this is what one would chant at the height of grief;

and gOvinda! dAmOdara! mAdhava!

this is what one would utter when departing from hither..

---

ಸುಖಾವಸಾನೇ = at the end of happiness;

ತ್ವಿದಮೇವ = this alone or this only;

ಸಾರಂ = the essence;

ದುಃಖಾವಸಾನೇ = at the end of sorrow;

ತ್ವಿದಮೇವ = this alone or this only;

ಗೇಯಂ = that which should be sung;

ದೇಹಾವಸಾನೇ = at the end of the body i.e. at the time of death;

ತ್ವಿದಮೇವ = this alone or this only;

ಜಪ್ಯಂ = to be uttered;

ಗೋವಿಂದ = A name of kRiShNa, Govinda, the cowherd boy;

ದಾಮೋದರ = at (literally a person with a string around his belly)

One of the names of KriShNa;

ಮಾಧವೇತಿ = ?? ;

...;

ಕಸ್ತೂರಿತಿಲಕಂ ಲಲಾಟಫಲಕೇ ವಕ್ಷಸ್ಥಲೇ ಕೌಸ್ತುಭಂ

ನಾಸಾಗ್ರೇ ನವಮೌಕ್ತಿಕಂ ಕರತಲೇ ವೇಣುಂ ಕರೇ ಕಂಕಣಂ .

ಸರ್ವಾಂಗೇ ಹರಿಚಂದನಂ ಚ ಕಲ್ಯಾಣ ಕಂಠೇಚ ಮುಕ್ತಾವಲಿನ್

ಗೋಪಸ್ತ್ರೀ ಪರಿವೇಷ್ಟಿತೋ ವಿಜಯತೇ ಗೋಪಾಲ ಚೂಡಾಮಣಿ ...

With the fragrant kasturi-mark on the forehead, the precious Kaustubha

gem on the chest, the lovely pearl-jewel at the nose tip,

the flute in the palm and the kankan (bangle) encircling the hand, the scented

sandalwood paste all over the body, the pearl-necklace around the

beautiful neck, surrounded by milk-maids - may victory be yours, O crown

gem of Gopalas..

ಕಸ್ತೂರಿತಿಲಕಂ = forehead mark made by Kasturi fragrance supposed

to be originated in Deer's navel;

ಲಲಾಟಫಲಕೇ = ?? ;

ವಕ್ಷಸ್ಥಲೇ = on the chest;

ಕೌಸ್ತುಭಂ = the gem Kaustubha found during churning of ocean by Devas and Asuras;

ನಾಸಾಗ್ರೇ = at the tip of the nose;

ನವಮೌಕ್ತಿಕಂ = the like the new pearl;

ಕರತಲೇ = in the palm of the hand;

ವೇಣುಂ = the flute;

ಕರೇ = in the hand;

ಕಂಕಣಂ = a bracelet;

ಸರ್ವಾಂಗೇ = in all parts of the body;

ಹರಿಚಂದನಂ = sandalpaste;

ಚ = and;

ಕಲ್ಯಾಣ = happy; beautiful; auspices; prosperous; good, etc.;

ಕಂಠ = throat;

ಮುಕ್ತಾವಲಿನ್ = ?? ;

ಗೋಪಸ್ತ್ರೀ = the cow-herd woman;

ಪರಿವೇಷ್ಟಿತೋ = surrounded, wrapped with clothes;

ವಿಜಯತೇ = wins; becomes victorious;

ಗೋಪಾಲ = at (M.nom.) the protector of cow; refers to lord Krishna;

ಚೂಡಾಮಣಿ = at (M.nom.) the head or crest-jewel;

ಕೃಷ್ಣಾಯ ವಾಸುದೇವಾಯ ಹರಯೇ ಪರಮಾತ್ಮನೇ .

ಪ್ರಣತ ಕ್ಲೇಶ ನಾಶಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ .

ಓಂ ಕ್ಲೇಂ ಕೃಷ್ಣಾಯ ನಮಃ ...

Adorations to Lord Krishna, who is the son of Vasudeva, who is Lord hari (destroyer of ignorance), who is the Supreme Divinity! I have taken refuge in Him. May he destroy all the afflictions (miseries) of life. My adorations to Govinda (Krishna) again and again..

ಕೃಷ್ಣಾಯ = to Krishna;

ವಾಸುದೇವಾಯ = to Vasudeva;

ಹರಯೇ = to Lord Hari;

ಪರಮಾತ್ಮನೇ = to the Universal Soul;

ಪ್ರಣತ = at (M.nom.) one who has bowed;

ಕ್ಷೇಶ = ?? ;

ನಾಶಾಯ = for destruction;

ಗೋವಿಂದಾಯ = to Govinda, the cowherd boy, Krishna;

ನಮೋ = bowing; salute;

ನಮಃ = bowing; salutation;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಕ್ಷೀಂ = ?? ;

ಕೃಷ್ಣಾಯ = to Krishna;

ನಮಃ = bowing; salutation;

ಆದೌ ರಾಮತಪೋವನಾದಿಗಮನಂ ಹತ್ವಾ ಮೃಗಂ ಕಾಂಚನಂ  
ವೈದೇಹೀಹರಣಂ ಜಟಾಯುಮರಣಂ ಸುಗ್ರೀವಸಂಭಾಷಣಂ .  
ವಾಲೀನಿರ್ದಲನಂ ಸಮುದ್ರತರಣಂ ಲಂಕಾಪುರೀದಾಹನಂ  
ಪಶ್ಚಾದ್ರಾವಣಕುಂಭಕರ್ಣಹನನಂ ಏತದ್ಧಿರಾಮಾಯಣಂ .  
ಇತಿ ಶ್ರೀರಾಮಾಯಣಸೂತ್ರ ...

In the beginning, starting with Rama's forest-exile,  
killing of the golden deer, abduction of Sita Devi,  
death of JatAyu, friendship with SugrIva, killing of  
VAli, crossing of the ocean, burning of LankA and after  
that killing of RavaNa and KumbhakarNa - this is the story  
(aphorism) of Ramayana..

ಆದೌ = In the beginning;

ರಾಮತಪೋವನಾದಿಗಮನಂ = beginning wIth Rama's forest-exile;

ಹತ್ವಾ = having killed;

ಮೃಗಂ = deer;

ಕಾಂಚನಂ = gold;

ವೈದೇಹೀಹರಣಂ = the abduction of Vaidehi;

ಜಟಾಯುಮರಣಂ = the death of Jatayu;  
 ಸುಗ್ರೀವಸಂಭಾಷಣಂ = the conversation with Sugriva;  
 ವಾಲೀನಿದರ್ಲನಂ = Rama, destroyer of Vali;  
 ಸಮುದ್ರತರಣಂ = crossing of the ocean;  
 ಲಂಕಾಪುರೀ = Lanka;  
 ದಾಹನಂ = burning;  
 ಪಃ = Air; wind; leaf; egg;  
 ಚಾದ್ರಾವಣಕುಂಭಕರ್ಣಹನನಂ = the killing of Ravana and Kumbhakarna;  
 ಏತದ್ಧಿರಾಮಾಯಣಂ = this is the Ramayana;  
 ಇತಿ = thus;  
 ಶ್ರೀರಾಮಾಯಣಸೂತ್ರ = the venerable Ramayana story in a short aphorism;

ಧ್ಯಾಯೇದಾಜಾನುಬಾಹುಂ ಧೃತಶರಧನುಷಂ ಬದ್ಧಪದ್ಮಾಸನಸ್ಥಂ .  
 ಪೀತಂ ವಾಸೋ ವಸಾನಂ ನವಕಮಲದಲಸ್ವರ್ಧಿನೇತ್ರಂ ಪ್ರಸನ್ನಂ .  
 ವಾಮಾಂಕಾರೂಢ ಸೀತಾಮುಖಕಮಲಮಿಲಲೋಚನಂ ನೀರದಾಭಂ .  
 ನಾನಾಲಂಕಾರದೀಪ್ತಂ ದಧತಮುರುಜಟಾಮೆಡನಂ ರಾಮಚಂದ್ರಂ ..

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

(Alternate)

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

ಧ್ಯಾಯೇದಾಜಾನುಬಾಹುಂ = May we meditate on the long-armed Ram;  
 ಧೃತಶರಧನುಷಂ = the bow-bearing one;  
 ಬದ್ಧಪದ್ಮಾಸನಸ್ಥಂ = one who is in the lotus-like sitting posture;

one of the Yogasana postures;

ಪೀತಂ = yellow;

ವಾಸೋ = abode; dwelling; living; perfume;

ವಸಾನಂ = the one wearing a dress;

ನವಕಮಲದಲಸ್ಪರ್ಧಿನೇತ್ರಂ = the one with eyes rivalling newly blossomed lotus petals;

ಪ್ರಸನ್ನಂ = the pleased one;

ವಾಮಾಂಕಾರೂಢ = one who is seated on to the left side;

ಸೀತಾಮುಖಕಮಲಮಿಲಲ್ಲೋಚನಂ = the one with the eyes meeting the lotus-like face of Sita;

ನೀರದ = cloud;

ಆಭಂ = one resembling in light or appearance;

ನಾನಾಲಂಕಾರದೀಪ್ತಂ = one resplendent with many ornaments and decorations;

ದಧತಮುರುಜಜಾಮಡನಂ = bearing or holding great tufts or knotted hair as ornament;

ರಾಮಚಂದ್ರಂ = the moon-like Rama;

ರಾಮಂ ಲಕ್ಷ್ಮಣಪೂರ್ವಜಂ ರಘುವರಂ ಸೀತಾಪತಿಂ ಸುಂದರಂ .

ಕಾಕುತ್ಸ್ಥಂ ಕರುಣಾರ್ಣವಂ ಗುಣನಿಧಿಂ ವಿಪ್ರಪ್ರಿಯಂ ಧಾರ್ಮಿಕಂ .

ರಾಜೇಂದ್ರಂ ಸತ್ಯಸಂಧಂ ದಶರಥತನಯಂ ಶ್ಯಾಮಲಂ ಶಾಂತಮೂರ್ತಿಂ .

ವಂದೇ ಲೋಕಾಭಿರಾಮಂ ರಘುಕುಲತಿಲಕಂ ರಾಘವಂ ರಾವಣಾರಿಂ ...

I salute that Rama who is handsome, the elder brother of Laxmana, the husband of Sita and the best of the scions of the Raghu race, Him who is

the ocean of compassion, the stockpile of virtues, the beloved of the

Brahmans and the protector of Dharma, Him who is the practiser of the

Truth, the lord emperor of kings, the son of Dasaratha, dark-complexioned and

the personification of Peace and tranquillity, Him who is the enemy of

Ravana, the crown jewel of the Raghu dynasty and the cynosure of all eyes..

ರಾಮಂ = Rama;

ಲಕ್ಷ್ಮಣಪೂರ್ವಜಂ = ?? ;

ರಘುವರಂ = the best of the Raghu race;

ಸೀತಾಪತಿಂ = the lord or husband of sita i.e. Rama;



ಸುಂದರಂ = the beautiful one;  
 ಕಾಕುತ್ಸ್ಥಂ = Rama literally one who is standing on the hump of a bull;  
 ಕರುಣಾರ್ಣವಂ = ocean of mercy;  
 ಗುಣನಿಧಿಂ = the reservoir or repository of good qualities;  
 ವಿಪ್ರಪ್ರಿಯಂ = the dear Brahmin;  
 ಧಾರ್ಮಿಕಂ = relating to Dharma, religion or good conduct;  
 ರಾಜೇಂದ್ರಂ = King of kings;  
 ಸತ್ಯಸಂಧಂ = the man who is bound to be truthful;  
 ದಶರಥತನಯಂ = the son of Dasaratha;  
 ಶ್ಯಾಮಲಂ = the dark complexioned one;  
 ಶಾಂತಮೂರ್ತಿಂ = peace or serenity personified ; embodiment of tranquility.;  
 ವಂದೇ = I bow ; I worship;  
 ಲೋಕಾಭಿರಾಮಂ = ?? ;  
 ರಘುಕುಲತಿಲಕಂ = the mark on forehead or jewel of the Raghu dynasty;  
 ರಾಘವಂ = Raghava, Rama;  
 ರಾವಣಾರಿಂ = the enemy of Ravana;

ರಾಮಾಯ ರಾಮಭದ್ರಾಯ ರಾಮಚಂದ್ರಾಯ ವೇಧಸೇ .

ರಘುನಾಥಾಯ ನಾಥಾಯ ಸೀತಾಯಾಃ ಪತಯೇ ನಮಃ .. ..

I salute that Rama who is auspicious, benevolent and cool as moon,  
and<sup>77</sup>

ರಾಮಾಯ = to Rama;  
 ರಾಮಭದ್ರಾಯ = to Rama the auspicious;  
 ರಾಮಚಂದ್ರಾಯ = to the moonlike Rama;  
 ವೇಧಸೇ = to Brahma;  
 ರಘುನಾಥಾಯ = to the lord or leader of the Raghu's;  
 ನಾಥಾಯ = for the lord or husband;  
 ಸೀತಾಯಾಃ = Sita's;  
 ಪತಯೇ = to the husband or chief or lord;  
 ನಮಃ = bowing; salutation;

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಮನಸಾ ಸ್ಮರಾಮಿ .

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ವಚಸಾ ಗೃಣಾಮಿ .

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಶಿರಸಾ ನಮಾಮಿ .

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಶರಣಂ ಪ್ರಪದ್ಯೇ ...

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

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ = at the feet of the venerable Ramachandra;

ಮನಸಾ = through the mind;

ಸ್ಮರಾಮಿ = I remember;

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ = at the feet of the venerable Ramachandra;

ವಚಸಾ = through words;

ಗೃಣಾಮಿ = ?? ;

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ = at the feet of the venerable Ramachandra;

ಶಿರಸಾ = by the head;

ನಮಾಮಿ = I bow; salute; pay my respects;

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ = at the feet of the venerable Ramachandra;

ಶರಣಂ = seeking refuge or surrender;

ಪ್ರಪದ್ಯೇ = I sing; worship;

ದಕ್ಷಿಣೇ ಲಕ್ಷ್ಮಣೋ ಯಸ್ಯ ವಾಮೇ ತು ಜನಕಾತ್ಮಜಾ .

ಪುರತೋ ಮಾರುತಿಯಸ್ಯ ತಂ ವಂದೇ ರಘುನಂದನಂ ..

I salute that Rama who is surrounded by Laxmana on the right, Sita on the left and Hanuman in the front..

ದಕ್ಷಿಣೇ = in the southern direction also denotes the right side or an able person;

ಲಕ್ಷ್ಮಣ = Laxman;

ಯಸ್ಯ = whose;

ವಾಮೇ = on the left side;

ತು = but; on the other hand;

ಜನಕ = at (M.nom.) father; also refers to the sage of that name

whose daughter was Sita;

ಆತ್ಮಜಾ = born of oneself, refers to one's daughter;

ಪುರತೋ = on the front side;

ಮಾರುತಿಃ = Lord Hanuman;

ಯಸ್ಯ = whose;

ತಂ = him;

ವಂದೇ = I bow ; I worship;

ರಘುನಂದನಂ = the delighter of the Raghu race;

ಲೋಕಾಭಿರಾಮಂ ರಣರಂಗಧೀರಂ .

ರಾಜೀವನೇತ್ರಂ ರಘುವಂಶನಾಥಂ .

ಕಾರುಣ್ಯರೂಪಂ ಕರುಣಾಕರಂ ತಂ .

ಶ್ರೀರಾಮಚಂದ್ರಂ ಶರಣಂ ಪ್ರಪದ್ಯೇ ...

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion-personofied..

ಲೋಕಾಭಿರಾಮಂ = ?? ;

ರಣರಂಗಧೀರಂ = the brave at the war stage;

ರಾಜೀವನೇತ್ರಂ = having lotus-like eyes;

ರಘುವಂಶನಾಥಂ = the leader or chief of the Raghu dynasty;

ಕಾರುಣ್ಯರೂಪಂ = one who has taken the form of compassion or mercy;

ಕರುಣಾಕರಂ = bestower of mercy;

ತಂ = him;

ಶ್ರೀರಾಮಚಂದ್ರಂ = Shri Ramachandra;

ಶರಣಂ = seeking refuge or surrender;

ಪ್ರಪದ್ಯೇ = I sing; worship;

ರಾಮೋ ರಾಜಮಣಿಃ ಸದಾ ವಿಜಯತೇ ರಾಮಂ ರಮೇಶಂ ಭಜೇ .

ರಾಮೇಣಾಭಿಹತಾ ನಿಶಾಚರಚಮೂ ರಾಮಾಯ ತಸ್ಮೈ ನಮಃ .

ರಾಮಾನ್ನಾಸ್ತಿ ಪರಾಯಣಂ ಪರತರಂ ರಾಮಸ್ಯ ದಾಸೋಸ್ತೈಹಂ .

ರಾಮೇ ಚಿತ್ತಲಯಃ ಸದಾ ಭವತು ಮೇ ಭೋ ರಾಮ ಮಾಮುಧ್ಧರ ...

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

ರಾಮೋ = Rama;

ರಾಜಮಣಿಃ = jewel among kings;

ಸದಾ = always; ever;

ವಿಜಯತೇ = wins; becomes victorious;

ರಾಮಂ = Rama;

ರಮೇಶಂ = the lord of ramA, Shiva;

ಭಜೇ = I worship;

ರಾಮೇಣಾಭಿಹತಾ = those struck by Rama;

ನಿಶಾಚರಚಮೂ = army of demons active in night;

ರಾಮಾಯ = to Rama;

ತಸ್ಮೈ = to him;

ನಮಃ = bowing; salutation;

ರಾಮಾನ್ನಾಸ್ತಿ = ?? ;

ಪರಾಯಣಂ = exceeding;

ಪರತರಂ = better than the other;

ರಾಮಸ್ಯ = Rama's;

ದಾಸೋಸ್ಮ್ಯಹಂ = I am the servant;

ರಾಮೇ = Oh! rAmA!;

ಚಿತ್ತಲಯಃ = the place where the consciousness finds interest or one whose mind is absorbed in something;

ಸದಾ = always; ever;

ಭವತು = Let or may it be so; let or may it happen.;

ಮೇ = to me or my;

ಭೋ = at (indec.voc.) (respectable form of greeting) Sir;

ರಾಮ = Oh! Rama;

ಮಾಮುಧರ = ?? ;

ನೀಲಾಂಬುಜಶ್ಯಾಮಲಕೋಮಲಾಂಗಂ  
ಸೀತಾಸಮಾರೋಪಿತವಾಮಭಾಗಂ .  
ಪಾಣೌ ಮಹಾಸಾಯಕಚಾರುಚಾಪಂ  
ನಮಾಮಿ ರಾಮಂ ರಘುವಂಶನಾಥಂ .. ..

He whose soft body is like a dark lotus;  
On whose left Sita is seated;  
In whose hands is the great bow and arrow;  
To that protector of Raghu dynasty I offer my salutations!.

ನೀಲಾಂಬುಜಶ್ಯಾಮಲಕೋಮಲಾಂಗಂ = the one having the body resembling blue  
black lotus;  
ಸೀತಾಸಮಾರೋಪಿತವಾಮಭಾಗಂ = the one with the left side on which Sita is seated  
i.e. Rama;  
ಪಾಣೌ = in the hand;  
ಮಹಾಸಾಯಕಚಾರುಚಾಪಂ = he having great arrows and charming bow;  
ನಮಾಮಿ = I bow; salute; pay my respects;  
ರಾಮಂ = Rama;  
ರಘುವಂಶನಾಥಂ = the leader or chief of the Raghu dynasty;

ಶಾಂತಂ ಶಾಶ್ವತಮಪ್ರಮೇಯಮನವಂ ನಿರ್ವಾಣಶಾಂತಿಪ್ರದಂ  
ಬ್ರಹ್ಮಾಶಂಭುಘಣೀಂದ್ರಸೇವ್ಯಮನಿಶಂ ವೇದಾಂತವೇದ್ಯಂ ವಿಭುಂ .  
ರಾಮಾಖ್ಯಂ ಜಗದೀಶ್ವರಂ ಸುರಗುರುಂ ಮಾಯಾಮನುಷ್ಯಂ ಹರಿಂ  
ವಂದೇಽಹಂ ಕರುಣಾಕರಂ ರಘುವರಂ ಭೂಪಾಲಚೂಡಾಮಣಿಂ .. ..

I adore the Lord of the universe bearing the name of Rama, the chief of Raghu's line  
and the crest-jewel of kings, the mine of compassion, the dispeller of all sins,  
appearing in human form through Maya, the greatest of all gods, knowable through Vadanta,  
constantly worshipped by Brahma, Shambhu and SheSha, the bestower of supreme peace  
in  
the form of final beatitude, placid, eternal, beyond the ordinary means of cognition,

sinless and all-pervading..

ಶಾಂತಂ = one who is complacent, equipoised or tranquil or at peace;

ಶಾಶ್ವತಮಪ್ರಮೇಯಮನವಂ = Permanent, immeasurable and ancient i.e not-new;

ನಿರ್ವಾಣಶಾಂತಿಪ್ರದಂ = ?? ;

ಬ್ರಹ್ಮಾಶಂಭುಘಣೀಂದ್ರಸೇವ್ಯಮನಿಶಂ = the Lord who has no night and who is being served by Brahma, Shiva and the King of snakes AdisheSha;

ವೇದಾಂತವೇದ್ಯಂ = the one knowable through the Veda's;

ವಿಭುಂ = ether; space; time; supreme ruler; god;

ರಾಮಾಖ್ಯಂ = said to be or known as Rama;

ಜಗದೀಶ್ವರಂ = the lord of the world;

ಸುರಗುರುಂ = the preceptor of the gods i.e.Brihaspati;

ಮಾಯಾಮನುಷ್ಯಂ = ?? ;

ಹರಿಂ = Lord Hari;

ವಂದೇಹಂ = I worship;

ಕರುಣಾಕರಂ = bestower of mercy;

ರಘುವರಂ = the best of the Raghu race;

ಭೂಪಾಲಚೂಡಾಮಣಿಂ = the one who is the Protector of the earth and also who is like the crest-jewel;

ವಂದೇ ರಾಮಂ ಸಚ್ಚಿದಾನಂದಂ ವಂದೇ ರಾಮಂ ಸಚ್ಚಿದಾನಂದಂ .

ಶರಣಾಗತ ಜನಪಾಲಕ ಶರಣಂ ವಿಘ್ನಹರಂ ಸುಖಶಾಂತಿಃ ಕರಣಂ .

ಪರಂ ಪದಂ ಮಂಗಲ ಅರವಿಂದಂ ವಂದೇ ರಾಮಂ ಸಚ್ಚಿದಾನಂದಂ .

ಪರಂ ಪಾವನಂ ಪ್ರಿಯತಂ ರೂಪಂ ಪರಮೇಶಂ ಶುಭ ಶಕ್ತಿ ಸ್ವರೂಪಂ .

ಸರ್ವಾಧಾರಂ ಮಹಾ ಸುಖ ಕಂದಂ ವಂದೇ ರಾಮಂ ಸಚ್ಚಿದಾನಂದಂ ...

I salute Ram – the absolute Truth-Consciousness-Joy,

I salute Ram – the absolute Truth-Consciousness-Joy;

Protector of the ones who take refuge in Him;

Whose refuge is destroyer of all obstacles and giver of happiness and peace; Whose form is attractive and purifying;

Who is the Supreme Lord in the form of auspicious power;

The basis and root of great happiness;

I salute Ram – the absolute Truth-Consciousness-Joy..

ವಂದೇ = I worship; bow;

ರಾಮಂ = Rama;

ಸಚ್ಚಿದಾನಂದಂ = the triple quality of Brahman.;

ವಂದೇ = I worship; bow;

ರಾಮಂ = Rama;

ಸಚ್ಚಿದಾನಂದಂ = the triple quality of Brahman.;

ಶರಣಾಗತ = having come to seek refuge or surrender;

ಜನ = at (M.nom.) a living being; man or woman;

ಪಾಲಕ = at (M.nom.) the protector; king;

ಶರಣಂ = seeking refuge or surrender;

ವಿಘ್ನಹರಂ = the one who removes all hurdles or obstacles;

ಸುಖ = happiness;

ಶಾಂತಿಃ = Peace; tranquility;

ಕರಣಂ = a sense organ; also making; doing, etc.;

ಪರಂ = supreme; great; the ultimate;

ಪದಂ = step ; leg; word;

ಮಂಗಲ = at (N) auspiciousness; welfare; well-being; good things;

ಅರವಿಂದಂ = lotus;

ವಂದೇ = I worship; bow;

ರಾಮಂ = Rama;

ಸಚ್ಚಿದಾನಂದಂ = the triple quality of Brahman.;

ಪರಂ = supreme; great; the ultimate;

ಪಾವನಂ = pure;

ಪ್ರಿಯತಂ = lovable;

ರೂಪಂ = form; figure; appearance; personality;

ಪರಮೇಶಂ = great lord or god.;

ಶುಭ = auspicious; propitious;

ಶಕ್ತಿ = energy; power; strength; goddess Parvati;

ಸ್ವರೂಪಂ = one's own form;  
 ಸರ್ವಾಧಾರಂ = the basis or support of all;  
 ಮಹಾ = big; large;  
 ಸುಖ = happiness;  
 ಕಂದಂ = a bulb kind of root;  
 ವಂದೇ = I worship; bow;  
 ರಾಮಂ = Rama;  
 ಸಚ್ಚಿದಾನಂದಂ = the triple quality of Brahman.;

ಶ್ರೀರಾಮ ಸೀತಾವರ ರಾಘವೇತಿ

ಹೇ ಕೌಶಲೇಶಾತ್ಮಜನಾಯಕೇತಿ .

ಶ್ರೀರಾಮ ಜಯರಾಮ ಜಯ ಜಯ ದಯಾಲು

ಶ್ರೀರಾಮ ಜಯ ರಾಮ ಜಯ ಜಯ ಕೃಪಾಲು .. ..

Oh! Sri Ram of the Raghu dynasty, the one chosen by Sita,  
 the son of Kaushalya; victory of Sri Ram, victory to kind Ram,  
 victory to Sri Rama, victory to the grace-giver Ram..

ಶ್ರೀರಾಮ = Oh! venerable Rama;

ಸೀತಾವರ = husband of Sita;

ರಾಘವೇತಿ = ?? ;

ಹೇ = vocative for addressing a male;

ಕೌಶಲೇಶ = ?? ;

ಆತ್ಮಜನಾಯಕೇತಿ = ?? ;

ಶ್ರೀರಾಮ = Oh! venerable Rama;

ಜಯರಾಮ = Oh! the victorious Rama;

ಜಯ = at (M.nom.) victory;

ಜಯ = at (M.nom.) victory;

ದಯಾಲು = kind; compassionate;

ಶ್ರೀರಾಮ = Oh! venerable Rama;

ಜಯ = at (M.nom.) victory;

ರಾಮ = Oh! Rama;



ಜಯ = at (M.nom.) victory;

ಜಯ = at (M.nom.) victory;

ಕೃಪಾಲು = one who is merciful or sympathetic;

ರಾಮ ರಾಮೇತಿ ರಾಮೇತಿ ರಮೇ ರಾಮೇ ಮನೋರಮೇ .  
ಸಹ್ಯನಾಮ ತತ್ಪುಲ್ಯಂ ರಾಮ ನಾಮ ವರಾನನೇ ...

(Lord Shankar tells ParvatI ) O fair-faced one! Uttering 'RAma' once is equal to saying 'viShNusahasranAm' (or any other 'name' of God a thousand times). (That is the reason that) I am always saying 'RAma, RAma, RAma' and meditating on the mind-pleasing name 'RAma'..

ರಾಮ = Oh! Rama;

ಇತಿ = thus;

ರಮೇ = Oh! ramA!;

ರಾಮೇ = Oh! rAmA!;

ಮನೋರಮೇ = mind-pleasing ;

ಸಹ್ಯನಾಮ = 1000 named;

ತತ್ಪುಲ್ಯಂ = the one equal to that;

ರಾಮ = Oh! Rama;

ನಾಮ = namename;

ವರಾನನೇ = Oh! the one with a beautiful face;

ವೈದೇಹೀಸಹಿತಂ ಸುರದ್ರುಮತಲೇ ಹೇಮೇ ಮಹಾಮಂಡಪೇ  
ಮಧ್ಯೇ ಪುಷ್ಪಕಮಾಸನೇ ಮಣಿಮಯೇ ವಿರಾಸನೇ ಸುಸ್ಥಿತಂ .  
ಅಗ್ರೇ ವಾಚಯತಿ ಪ್ರಭಂಜನಸುತೇ ತತ್ತ್ವಂ ಮುನಿಭ್ಯಃ ಪರಂ  
ವ್ಯಾಖ್ಯಾಂತಂ ಭರತಾದಿಭಿಃ ಪರಿವೃತಂ ರಾಮಂ ಭಜೇ ಶ್ಯಾಮಲಂ ...  
ವಾಮೇ ಭೂಮಿಸುತಾ ಪುರಶ್ಚ ಹನುಮಾನ್ ಪಶ್ಚಾತ್ ಸುಮಿತ್ರಾಸುತಃ  
ಶತ್ರುಘ್ನೋ ಭರತಶ್ಚ ಪಾರ್ಶ್ವದಲಯೋ ವಾಯ್ವಾಧಿಕೋಣೇಷು ಚ .  
ಸುಗ್ರೀವಶ್ಚ ವಿಭೀಷಣಶ್ಚ ಯುವರಾಜ್ ತಾರಾಸುತೋ ಜಾಂಬವಾನ್  
ಮಧ್ಯೇ ನೀಲ ಸರೋಜ ಕೋಮಲರುಚಿಂ ರಾಮಂ ಭಜೇ ಶ್ಯಾಮಲಂ ...

I sing in praise of that dark - grey - complexioned Rama who

accompanied by Vaidehi under the divine Kalpaka tree in the golden auditorium is gracefully seated on this centrally situated gem-studded and majestically architected Pushpaka with Hanuman in the fore expostulating the highest philosophy with the Rishis offering explanation thereon and surrounded by Bharata and others.

(alternate

The beautiful pattAbhishekam scene, where RAma is surrounded by family and devotees is described with affection. The great Raghuveeran is seated in veerAsanam and is like a beautiful blue lotus in hue. HanuMan is holding His lotus feet in front of the throne. SitA devi is seated on His left side.

LaxmaNa stands behind and holds the umbrella as a royal insignia.

Bharatha and Satrugna are at two corners.

Sri RAma is seated in the midst of his retinue (parivAram ) of fellow soldiers, Sugreevan, VibhishaNan, prince Angathan, son of TArA and the great bear JAmbhavan. The blue effulgence in the middle of all of them is the object of our meditation as we begin our salutation to Shri Rama..

ವೈದೇಹೀಸಹಿತಂ = the one with VAidehi or Sita;

ಸುರದ್ರುಮತಲೇ = under the heavenly tree;

ಹೇಮೇ = Hema the golden one;

ಮಹಾಮಂಡಲೇ = in the great Hall;

ಮಧ್ಯೇ = in the middle;

ಪುಷ್ಪಕಮಾಸನೇ = in the seat of 'pushpaka' plane;

ಮಣಿಮಯೇ = Oh! full of gems;

ವೀರಾಸನೇ = in a Yogic Asana posture called Virasana or in a kingly seat;

ಸುಸ್ಥಿತಂ = well-positioned; well-established;

ಅಗ್ರೇ = in the front or first place in front of;

ವಾಚಯತಿ = causes to be read;

ಪ್ರಭಂಜನಸುತೇ = Oh! daughter of Prabhanjana, shatterer or destroyer;

ತತ್ತ್ವಂ = that thou;

- ಮುನಿಭ್ಯಃ = for or from the sages;  
 ಪರಂ = supreme; great; the ultimate;  
 ವ್ಯಾಖ್ಯಾಂತಂ = the end of the discourse or explanation;  
 ಭರತಾದಿಭಿಃ = By Bharata and others literally beginning with Bharata;  
 ಪರಿವೃತಂ = the surrounded;  
 ರಾಮಂ = Rama;  
 ಭಜೇ = I worship;  
 ಶ್ಯಾಮಲಂ = the dark complexioned one;  
 ವಾಮೇ = on the left side;  
 ಭೂಮಿಸುತಾ = the daughter of the Earth, Sita;  
 ಪುರಃ = fortified town; city; also refers to human body;  
 ಚ = and;  
 ಹನುಮಾನ = of Hanuman;  
 ಪಃ = Air; wind; leaf; egg;  
 ಚಾತ್ = ?? ;  
 ಸುಮಿತ್ರಾಸುತಃ = the son of Sumitra i.e. Lakshmana;  
 ಶತ್ರುಘ್ನೋ = a brother of Rama by that name; lit:the slayer of enemies;  
 ಭರತಃ = Bharata;  
 ಚ = and;  
 ಪಾರ್ಶ್ವದಲಯೋ = at On both sides;  
 ವಾಯ್ವಾಧಿಕೋಣೇಷು = vayu and others in the corners;  
 ಚ = and;  
 ಸುಗ್ರೀವಃ = the chief of the monkeys who helped Rama;  
 ಚ = and;  
 ವಿಭೀಷಣಃ = Vibishana, a younger brother of Ravana;  
 ಚ = and;  
 ಯುವರಾಜ್ = prince regent;  
 ತಾರಾಸುತೋ = the son of Tara refers to Angada;  
 ಜಾಂಬವಾನ್ = a chieftain of bears an important character in the Ramayana;  
 ಮಧ್ಯೇ = in the middle;  
 ನೀಲ = blue stone or gem;  
 ಸರೋಜ = lotus;

ಕೋಮಲರುಚಿಂ = ?? ;

ರಾಮಂ = Rama;

ಭಜೇ = I worship;

ಶ್ಯಾಮಲಂ = the dark complexioned one;

ಸಕ್ಯದೇವ ಪ್ರಪನ್ನಾಯ ತವಾಸ್ಮೀತಿ ಚ ಯಾಚತೇ .

ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ ದದಾಮ್ಯೇತದ್ ವ್ರತಂ ಮಮ ...

(RAMAbhaya from ShrImad RAmAyaNa)

Whoever seeks My refuge saying " I have become Yours",

to him and to all other living things

I will give My protection - freedom from fear, this is My vow..

ಸಕ್ಯದೇವ = one time alone; once;

ಪ್ರಪನ್ನಾಯ = to the one who has reached or arrived at;

ತವಾಸ್ಮೀತಿ = ?? ;

ಚ = and;

ಯಾಚತೇ = begs;

ಅಭಯಂ = protection; refuge;

ಸರ್ವಭೂತೇಭ್ಯೋ = to all the living beings;

ದದಾಮ್ಯೇತದ್ = I give this thing;

ವ್ರತಂ = austerity;

ಮಮ = mine; mymy; mine;

ಕೋಮಲಾಂಗಂ ವಿಶಾಲಾಕ್ಷಂ ಇಂದ್ರನೀಲ ಸಮಪ್ರಭಂ

ದಕ್ಷಿಣಾಂಗೇ ದಶರಥಂ ಪುತ್ರಾಪ್ಯೇಕ್ಷೇಣ ತತ್ತರಂ .

ಪ್ರಷ್ಠತೋ ಲಕ್ಷ್ಮಣಂ ದೇವಂ ಸಠತ್ರಂ ಕನಕ ಪ್ರಭಂ

ಪಾರ್ಶ್ವೇ ಭರತ ಶತ್ರುಘ್ನ ಚಾಮರ ವ್ಯ ನಾನ್ವಿತೌ

ಅಗ್ರೇತ್ಯಗ್ರೌ ಹನೂಮಂತಂ ರಾಮಾನುಗ್ರಹ ಕಾಂಕ್ಷಿಣಂ ...

One with delicate body, large eyes, a gem, shining everywhere,

on whose right is Dashratha seeing the son with supreme devotion;

behind whom is LakShmana with a shining gloden umbrella,

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

ಕೋಮಲಾಂಗಂ = ?? ;

ವಿಶಾಲಾಕ್ಷಂ = ?? ;

ಇಂದ್ರನೀಲ = bluish gem stone? decorating Indra's crown;

ಸಮಪ್ರಭಂ = having light, shine equal to refring to thousands of suns;

ದಕ್ಷಿಣಾಂಗೇ = on his right;

ದಶರತಂ = ?? ;

ಪುತ್ರಾಪ್ಯೇಕ್ಷೇಣ = through the desire for getting a son;

ತತ್ತರಂ = that great; other than that;

ಪ್ರಷ್ಟತೋ = the one standing in front;

ಲಕ್ಷಣಂ = ?? ;

ದೇವಂ = God;

ಸಛತ್ರಂ = along with an umbrella;

ಕನಕ = golden;

ಪ್ರಭಂ = ?? ;

ಪಾರ್ಶ್ವೇ = on the sides;

ಭರತ = Oh! Bharata !;

ಶತ್ರುಘ್ನಚಾಮರ = ?? ;

ವ್ಯನಾಸ್ತಿತೌ = ?? ;

ಅಗ್ರೇತ್ಯಗ್ರೌ = ?? ;

ಹನೂಮಂತಂ = Hanuman;

ರಾಮಾನುಗ್ರ = ?? ;

ಕಾನ್ಕ್ಷಿಣಂ = one who desires;

ದೂರೀಕೃತ ಸೀತಾರ್ತಿಃ ಪ್ರಕಟೀಕೃತ ರಾಮವೈಭವ ಸ್ಪೂರ್ತಿಃ .

ದಾರಿತ ದಶಮುಖ ಕೀರ್ತಿಃ ಪುರತೋ ಮಮ ಭಾತು ಹನೂಮತೋ ಮೂರ್ತಿಃ .. ..

Please be present in all your splendour, in front of me, Oh Lord of Hanuman, who went through so much agony in separation from Sita devi, whose splendour and sparkling brilliance was evident to all

and who is renowned for slaying the ten headed Ravana..

ದೂರೀಕೃತ = having been distanced or having removed it or thrown it far away;

ಸೀತಾರ್ತಿಃ = the sorrow or difficulty of Sita;

ಪ್ರಕಟೀಕೃತ = made public; made visible to the eye;

ರಾಮವೈಭವ = the glory and splendour of Rama;

ಸ್ಫೂರ್ತಿಃ = throbbing; vibration; flash; inspiration;

ದಾರಿತ = torn; split; cut;

ದಶಮುಖ = ten-headed;

ಕೀರ್ತಿಃ = fame;

ಪುರತೋ = on the front side;

ಮಮ = mine; my;

ಭಾತು = Let one shine;

ಹನೂಮತೋ = from Hanuman;

ಮೂರ್ತಿಃ = person; embodiment;

ಅಗ್ರತಃ ಪೃಷ್ಠತಶ್ಚೈವ ಪಾರ್ಶ್ವತಶ್ಚ ಮಹಾಬಲೌ .

ಆಕರ್ಣಪೂರ್ಣ ಧನ್ವಾನೌ ರಕ್ಷೇತಾಂ ರಾಮಲಕ್ಷ್ಮಣೌ ...

Let the mighty twosome, the bow wielding Rama and LakShmaNa,

who have the bowstring stretched to the fullest upto the ears,

(who are ever-ready) protect us and save us by surrounding us from the

front, back and all sides..

ಅಗ್ರತಃ = Before; in the front side;

ಪೃಷ್ಠತಃ = at or from the back;

ಚೈವ = and like;

ಪಾರ್ಶ್ವತಃ = from the sides;

ಚ = and;

ಮಹಾಬಲೌ = the twosome with great might;

ಆಕರ್ಣಪೂರ್ಣ = fully reaching upto the ears ;

ಧನ್ವಾನೌ = the two carrying bows;

ರಕ್ಷೇತಾಂ = May the two protect us;

ರಾಮಲಕ್ಷ್ಮಣೌ = Rama and Laxmana;

ರಾಮ ರಾಮ ರಾಮ ರಾಮ ರಾಮನಾಮತಾರಕಂ  
ರಾಮ ಕೃಷ್ಣ ವಾಸುದೇವ ಭಕ್ತಿಮುಕ್ತಿದಾಯಕಂ .  
ಶಂಕರಾಯ ಗೀಯಮಾನಪುಣ್ಯನಾಮಕೀರ್ತನಂ  
ಜಾನಕೀಮನೋಹರಂ ಶ್ರೀರಾಮಚಂದ್ರಮಂ ಭಜೇ ...

Ram, Ram, Ram, Ram, the name Ram with which one can cross the Ocean (of births and deaths); Ram, Krishna, Vasudeva, the giver of devotion and liberation; singing the holy names to Shankar I worship the enchanter of Janaki Sri Ramachandra..

ರಾಮ = Oh! Rama;

ರಾಮ = Oh! Rama;

ರಾಮ = Oh! Rama;

ರಾಮ = Oh! Rama;

ರಾಮನಾಮತಾರಕಂ = the name of Rama which enables one to cross  
(the sea of births and deaths);

ರಾಮ = Oh! Rama;

ಕೃಷ್ಣ = of Krishna; black;

ವಾಸುದೇವ = at (M.acc.) the son of 'vasudeva';

ಭಕ್ತಿಮುಕ್ತಿದಾಯಕಂ = the one who grants devotion and liberation or salvation;

ಶಂಕರಾಯ = to Shankara;

ಗೀಯಮಾನಪುಣ್ಯನಾಮಕೀರ್ತನಂ = the hymn being sung having sacred names;

ಜಾನಕೀಮನೋಹರಂ = the one who captures Janaki's mind i.e. Rama;

ಶ್ರೀರಾಮಚಂದ್ರಮಂ = Rama;

ಭಜೇ = I worship;

ಮನೋಜವಂ ಮಾರುತತುಲ್ಯವೇಗಂ .

ಜಿತೇಂದ್ರಿಯಂ ಬುದ್ಧಿಮತಾಂ ವರಿಷ್ಠಂ .

ವಾತಾತ್ಮಜಂ ವಾನರಯೂಥಮುಖ್ಯಂ .

ಶ್ರೀರಾಮದೂತಂ ಶರಣಂ ಪ್ರಪದ್ಯೇ ...

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama.

(Alternate)

This sIokam salutes HanUman as the one , who is as fast as the mind and equalling His father ( VAyu ) in His speed of travel. He is saluted as the MahA yOgi , who has conquered His IndriyAs ( senses ) and as the foremost among the learned and as the supreme leader of the monkey army as well as the great messenger of Sri RAmA ..

ಮನೋಜವಂ = one equalling the speed of mind;

ಮಾರುತತುಲ್ಯವೇಗಂ = one having speed equal to that of the wind;

ಜಿತೇಂದ್ರಿಯಂ = one who has conquered the senses;

ಬುದ್ಧಿಮತಾಂ = of or among the people who have the intellect;

ವರಿಷ್ಠಂ = the best person;

ವಾತ = relating to wind;

ಆತ್ಮಜಂ = born of oneself, refers to one's son;

ವಾನರಯೂಥಮುಖ್ಯಂ = the chief of the monkey army;

ಶ್ರೀರಾಮದೂತಂ = the messenger of the venerable Rama;

ಶರಣಂ = seeking refuge or surrender;

ಪ್ರಪದ್ಯೇ = I sing; worship;

ಅತುಲಿತಬಲಧಾಮಂ ಹೇಮಶೈಲಾಭದೇಹಂ

ದನುಜವನಕೃಶಾನುಂ ಜ್ಞಾನಿನಾಮಗ್ರಗಣ್ಯಂ .

ಸಕಲಗುಣನಿಧಾನಂ ವಾನರಾಣಾಮಧೀಶಂ

ರಘುಪತಿಪ್ರಿಯಭಕ್ತಂ ವಾತಜಾತಂ ನಮಾಮಿ .



ಓಂ ಹಂ ಹನುಮತೇ ನಮಃ ...

Adorations to Lord Hanuman!

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

(Alternate)

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

ಅತುಲಿತಬಲಧಾಮಂ = the home of incomparable, unequalled power or might;  
ಹೇಮಶೈಲಾಭದೇಹಂ = having body resembling a golden-hued mountain;  
ದನುಜವನಕೃಶಾನುಂ = the fire 'kRishAnuH of the forest of demons;  
ಜ್ಞಾನಿನಾಮಗ್ರಗಣ್ಯಂ = reckoned as the foremost or first among the learned;  
ಸಕಲಗುಣನಿಧಾನಂ = the one who is a reservoir of all good qualities;  
ವಾನರಾಣಾಮಧೀಶಂ = the master of chief of the monkeys;  
ರಘುಪತಿಪ್ರಿಯಭಕ್ತಂ = the devotee of the chief of Raghus;  
ವಾತಜಾತಂ = born of wind-god;  
ನಮಾಮಿ = I bow; salute; pay my respects;  
ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
ಹಂ = ?? ;  
ಹನುಮತೇ = to Hanuman;  
ನಮಃ = bowing; salutation;

ಬುದ್ಧಿಬಲಂ ಯಶೋ ಧೈರ್ಯಂ ನಿರ್ಭಯತ್ವಮರೋಗತಾ .  
ಅಜಾಡ್ಯಂ ವಾಕ್ಪಟುತ್ವಂ ಚ ಹನೂಮತ್ಸ್ಮರಣಾದ್ಭವೇತ್ ...

When we pray to Lord Hanuman, we will be blessed with intellect,  
strength, fame, courage, fearlessness, freedom from all ailments,

wisdom and diplomacy in speech.

(Alternate)

When we pray to Him , HanumAn blesses us with  
intellect , strength of body , illustrious fame , courage  
in times of danger , fearlessness to take initiatives in  
spiritual pursuits and freedom from all bodily ailments ,  
wisdom and skilled (diplomatic) speech ..

ಬುದ್ಧಿಃ = intellect;

ಬಲಂ = might, strength;

ಯಶೋ = fame;

ಧೈರ್ಯಂ = courage; firmness;

ನಿರ್ಭಯತ್ವಂ = fearlessness;

ಅರೋಗತಾ = freedom from disease;

ಅಜಾಡ್ಯಂ = opposite of jADyaM or stupidity or dullness or frigidity  
or foolishness meaning bright in intellect;

ವಾಕ್ಪಟುತ್ವಂ = eloquence in speech;

ಚ = and;

ಹನೂಮತ್ಸ್ಮರಣಾದ್ಭವೇತ್ = May it happen or result from the remembrance of  
Hanuman;

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ಯತ್ರ ಯತ್ರ ರಘುನಾಥ ಕೀರ್ತನಂ

ತತ್ರ ತತ್ರ ಕೃತಮಸ್ತಕಾಂಜಲಿಂ .

ಭಾಷ್ಪವಾರಿ ಪರಿಪೂರ್ಣ ಲೋಚನಂ

ಮಾರುತಿಂ ನಮತ ರಾಕ್ಷಸಾಂತಕಂ ..

Wherever there is the song in praise of Lord Rama, there always is,  
with head bowed in respect and eyes brimming with tears of joy,  
Hanuman, the exterminator of rakShasas, to him are our salutations..

ಯತ್ರ ಯತ್ರ = where ever;

ರಘುನಾಥ = Oh! the lord of the Raghu dynasty;  
 ಕೀರ್ತನಂ = eulogising or praising hymn or work;  
 ತತ್ರ = there;  
 ತತ್ರ = there;  
 ಕೃತಮಸ್ತಕಾಂಜಲಿಂ = the one with the bent head and folded hands;  
 ಭಾಷ್ಪವಾರಿ = raining tears (tear-drops);  
 ಪರಿಪೂರ್ಣ = complete; perfect;  
 ಲೋಚನಂ = eye;  
 ಮಾರುತಿ = Hanuman;  
 ನಮತ = bow; salute;  
 ರಾಕ್ಷಸ = demons;  
 ಅಂತಕಂ = exterminator ;

ಕರಚರಣ ಕೃತಂ ವಾಕ್ಯಾಯಜಂ ಕರ್ಮಜಂ ವಾ .  
 ಶ್ರವಣನಯನಜಂ ವಾ ಮಾನಸಂ ವಾಪರಾಧಂ .  
 ವಿಹಿತಮವಿಹಿತಂ ವಾ ಸರ್ವಮೇತತ್ಕೃಮಸ್ವ .  
 ಜಯ ಜಯ ಕರುಣಾಭೈ ಶ್ರೀಮಹಾದೇವ ಶಂಭೋ ...  
 O Lord Shiva! Please forgive my wrong actions committed by me  
 knowingly or unknowingly through my hands, feet, speech, body  
 or through any organ of action; or through the ears, eyes (any  
 organ of perception) or through the mind. May you forgive all  
 sinful actions committed by me. O Great Shiva! Glory, Glory  
 to you! You are the Surging Ocean of Compassion!.

ಕರಚರಣ = by the hand and foot;  
 ಕೃತಂ = that which has been done;  
 ವಾಕ್ಯಾಯಜಂ = born of or resulting from words and body or action;  
 ಕರ್ಮಜಂ = born of action or duty;  
 ವಾ = or; also; like; either or;  
 ಶ್ರವಣನಯನಜಂ = resulting from ears or hearing and eyes;  
 ವಾ = or; also; like; either or;

ಮಾನಸಂ = of the mind; thought;

ವಾ = or; also; like; either or;

ಅಪರಾಧಂ = faults, wrong deeds;

ವಿಹಿತಮವಿಹಿತಂ = knowingly or unknowingly;

ವಾ = or; also; like; either or;

ಸರ್ವಮೇತತ್ತ್ವ ಮಸ್ವ = Forgive all this;

ಜಯ = at (M.nom.) victory;

ಜಯ = at (M.nom.) victory;

ಕರುಣಾಭೀ = ocean of mercy;

ಶ್ರೀಮಹಾದೇವ = Oh! great Lord Shiva;

ಶಂಭೋ = Oh! Shiva or happy person;

ಕರ್ಪೂರಗೌರಂ ಕರುಣಾವತಾರಂ  
ಸಂಸಾರಸಾರಂ ಭುಜಗೇಂದ್ರಹಾರಂ .  
ಸದಾ ವಸಂತಂ ಹೃದಯಾರವಿಂದೇ  
ಭವಂ ಭವಾನೀಸಹಿತಂ ನಮಾಮಿ ...

I salute to that Ishwar along with Bhavani (Shiva and Parvati),  
who is as white as camphor, an incarnation of compassion,  
the essence of this world, who wears a serpent around  
his neck and is ever present in the lotus abode of our hearts..

ಕರ್ಪೂರಗೌರಂ = ?? ;

ಕರುಣಾವತಾರಂ = embodiment of mercy;

ಸಂಸಾರಸಾರಂ = the essence of worldly or family-life;

ಭುಜಗೇಂದ್ರಹಾರಂ = one who is having the king of snake as the garland  
or necklace, Shiva;

ಸದಾ = always; ever;

ವಸಂತಂ = the one who is living or dwelling or the spring season;

ಹೃದಯಾರವಿಂದೇ = in the lotus like heart;

ಭವಂ = the chain or ocean of births and deaths or the one God who causes it;;

ಭವಾನೀಸಹಿತಂ = one who has BhavAnI alongside;

ನಮಾಮಿ = I bow; salute; pay my respects;

---

ಓಂ ತ್ರಯಂಬಕಂ ಯಜಾಮಹೇ  
ಸುಗಂಧಿಂ ಪುಷ್ಪಿವರ್ಧನಂ .  
ಉರ್ವಾರುಕಮಿವ ಬಂಧನಾನ್  
ಮೃತ್ಯೋರ್ಮುಕ್ಷೀಯ ಮಾಮೃತಾತ್ ...

This is the Maha Mrityunjaya Mantra.

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

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
ತ್ರಯಂಬಕಂ = the three-eyed one;  
ಯಜಾಮಹೇ = Let us do the sacrifice;  
ಸುಗಂಧಿಂ = the one who is fragrant;  
ಪುಷ್ಪಿವರ್ಧನಂ = that which increases nourishment;  
ಉರ್ವಾರುಕಮಿವ = like the cucumber;  
ಬಂಧನಾನ್ = ?? ;  
ಮೃತ್ಯೋರ್ಮುಕ್ಷೀಯ = ?? ;  
ಮಾಮೃತಾತ್ = ?? ;

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ನಮಸ್ತೇ ರುದ್ರಮನ್ಯವ ಉತೋತ ಇಷವೇ ನಮಃ .  
ನಮಸ್ತೇ ಅಸ್ತು ಧನ್ವನೇ ಬಾಹುಭ್ಯಾ-ಮುತ ತೇ ನಮಃ ...

Salutations to Shiva's anger and to his arrow;

Salutations to His bow and also to his arms..

ನಮಸ್ತೇ = greetings, salutations to you;  
ರುದ್ರಮನ್ಯವ = to Shiva's anger;  
ಉತೋತ = and then;

ಇಷವೇ = for the bow;  
 ನಮಃ = bowing; salutation;  
 ನಮಸ್ತೇ = greetings, salutations to you;  
 ಅಸ್ತು = let it be so; let there be; Amenlet there be(III  
 per.benedic.) May there be; So be it; Amen;  
 ಧನ್ವನೇ = to the bow-bearing one;  
 ಬಾಹುಭ್ಯಾ-ಮುತ = ?? ;  
 ತೇ = to you or your (here:poss.);  
 ನಮಃ = bowing; salutation;

ಓಂ ಶಿವ ಓಂ ಶಿವ. ಪರಾತ್ಪರಾ ಶಿವ ಓಂಕಾರ ಶಿವ ತವ ಶರಣಂ .  
 ನಮಾಮಿ ಶಂಕರ ಭಜಾಮಿ ಶಂಕರ ಉಮಾಮಹೇಶ್ವರ ತವ ಶರಣಂ ...

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

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಶಿವ = of Lord Shiva ; auspicious; favourable; propitious;  
 ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಶಿವ, = ?? ;  
 ಪರಾತ್ಪರಾ = greater than the great; the most supreme;  
 ಶಿವ = of Lord Shiva ; auspicious; favourable; propitious;  
 ಓಂಕಾರ = relating to the Brahman or the 'OM' mantra;  
 ಶಿವ = of Lord Shiva ; auspicious; favourable; propitious;  
 ತವ = youryour;  
 ಶರಣಂ = seeking refuge or surrender;  
 ನಮಾಮಿ = I bow; salute; pay my respects;  
 ಶಂಕರ = Oh! Shankara, Shiva lit.one who grants good or auspicious things;  
 ಭಜಾಮಿ = I worship;  
 ಶಂಕರ = Oh! Shankara, Shiva lit.one who grants good or auspicious things;

ಉಮಾಮಹೇಶ್ವರ = Oh! Shiva with Parvati or adj.;

ತವ = youryour;

ಶರಣಂ = seeking refuge or surrender;

ವಂದೇ ಉಮಾಪತಿಂ ಸುರಗುರುಂ ವಂದೇ ಜಗತ್ಕಾರಣಂ .

ವಂದೇ ಪನ್ನಗಭೂಷಣಂ ಮೃಗಧರಂ ವಂದೇ ಪಶೂನಾಂ ಪತಿಂ .

ವಂದೇ ಸೂರ್ಯ ಶಶಾಂಕ ವಕ್ಷಿನಯನ ವಂದೇ ಮುಕುಂದ ಪ್ರಿಯಂ .

ವಂದೇ ಭಕ್ತಜನಾಶ್ರಯಂ ಚ ವರದಂ ವಂದೇ ಶಿವಂ ಶಂಕರಂ .

ಓಂ ನಮಃ ಶಿವಾಯ ...

Adorations to Bhagavan Shiva!

Adorations to the Lord of Goddess Uma, to the Preceptor of gods,

Adorations to the cause of the universe. Adorations to the one who

holds a deer in His hands (Who is the master of the mind). Adorations

to Him, who is the Lord of the Pashus (souls in bondage). Adorations

to Him who has the sun (intellect), moon (mind) and fire (knowledge)

for his eyes. Adorations to Him who is the beloved of Mukunda

(Lord Vishnu). Adorations to Him Who is the refuge of His devotees,

and who is the giver of boons. Adorations to Him who is all auspicious

and is the doer of all that is good!.

ವಂದೇ = I worship; bow;

ಉಮಾಪತಿಂ = the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;

ಸುರಗುರುಂ = the preceptor of the gods i.e.Brihaspati;

ವಂದೇ = I worship; bow;

ಜಗತ್ಕಾರಣಂ = the cause of the world;

ವಂದೇ = I worship; bow;

ಪನ್ನಗಭೂಷಣಂ = the one wearing serpents as ornaments;

ಮೃಗಧರಂ = ?? ;

ವಂದೇ = I worship; bow;

ಪಶೂನಾಂ = the animals';

ಪತಿಂ = the husband; chief; lord;

ವಂದೇ = I worship; bow;

ಸೂರ್ಯ = of the sun;

ಶಶಾಂಕ = at (M.nom.) the moon; having the hare as a body part;

ವಹ್ನಿನಯನ = with fiery eyes;

ವಂದೇ = I worship; bow;

ಮುಕುಂದ = at (M.acc.) Mukunda(M.nom.) Mukunda, Vishnu or  
Krishna(m.nom.) Mukunda (Vishnu);

ಪ್ರಿಯಂ = that which is agreeing well; dear; to one's liking; darling ;;

ವಂದೇ = I worship; bow;

ಭಕ್ತಜನಾಶ್ರಯಂ = one who grants refuge to the devotees;

ಚ = and;

ವರದಂ = the one who gives boons;

ವಂದೇ = I worship; bow;

ಶಿವಂ = Lord shiva;

ಶಂಕರಂ = Shankara;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ನಮಃ = bowing; salutation;

ಶಿವಾಯ = to Shiva;

ಅಪನರ್ಪಂತು ತೇ ಭೂತಾ ಯೇ ಭೂತಾ ಭೂಮಿಸಂಸ್ಥಿತಾಃ .

ಯೇ ಭೂತಾ ವಿಘ್ನಕರ್ತಾರಸ್ತೇ ಗಚ್ಛಂತು ಶಿವಾಜ್ಞಯಾ .. ..

The (evil) beings who are on earth let them move away;

The (evil) beings who create obstacles let them go by the wish of Shiva..

ಅಪನರ್ಪಂತು = Let them move away or drive away;

ತೇ = to you or your (here:poss.);

ಭೂತಾ = one who has taken some form or come to a certain state;

ಯೇ = they who;

ಭೂತಾ = one who has taken some form or come to a certain state;

ಭೂಮಿಸಂಸ್ಥಿತಾಃ = on the earth or ground;

ಯೇ = they who;



ಭೂತಾ = one who has taken some form or come to a certain state;  
 ವಿಘ್ನಕರ್ತಾರಸ್ತೇ = ?? ;  
 ಗಚ್ಛಂತು = let them go;  
 ಶಿವಾಜ್ಞಯಾ = by Shiva's command or orders;

ತೀಕ್ಷ್ಣ ದಂಷ್ಟ್ರ ಮಹಾಕಾಯ ಕಲ್ಪಾಂತದಹನೋಪಮ .  
 ಭೈರವಾಯ ನಮಸ್ತುಭ್ಯಮನುಜ್ಞಾಂ ದಾತುಮರ್ಹಸಿ .. ..  
 Oh! The one with sharp teeth, huge body, destroyer (like fire) of  
 the worlds, Bhairava grant permission to offer salutations to You..

ತೀಕ್ಷ್ಣ ದಂಷ್ಟ್ರ = sharp teeth;  
 ಮಹಾಕಾಯ = big bodied;  
 ಕಲ್ಪಾಂತದಹನೋಪಮ = equal to the burning at the time of the end of  
 the world or 4 'yuga's;  
 ಭೈರವಾಯ = to the Bahirava i.e. Shiva;  
 ನಮಸ್ತುಭ್ಯಮನುಜ್ಞಾಂ = I bow to thee; permission (may be given);  
 ದಾತುಮರ್ಹಸಿ = 'dAtuM (inf.) and 'arhasi' (verb); you deserve (have merit) to give;

ಮಂಗಲಂ ಭಗವಾನ್ ಶಂಭುಃ ಮಂಗಲಂ ವೃಷಭಧ್ವಜಃ .  
 ಮಂಗಲಂ ಪಾರ್ವತೀನಾಥೋ ಮಂಗಲಾಯತನೋ ಹರಃ .. ..  
 Auspicious is the splendent Shambhu, auspicious is Vrishabhadhwaja,  
 auspicious is the consort of Parvati, an abode of auspiciousness is Hara..

ಮಂಗಲಂ = auspiciousness; welfare; well-being; good things;  
 ಭಗವಾನ್ = God; or a respectable person one who possesses the  
 bhaga -a cluster of good things including wealth and happiness;  
 ಶಂಭುಃ = an epithet of Shiva;  
 ಮಂಗಲಂ = auspiciousness; welfare; well-being; good things;  
 ವೃಷಭಧ್ವಜಃ = the one having the bull in his flag;  
 ಮಂಗಲಂ = auspiciousness; welfare; well-being; good things;

ಪಾರ್ವತೀನಾಥೋ = Parvati's consort i.e. Shiva;

ಮಂಗಲಾಯತನೋ = bringing good fortune or auspiciousness;

ಹರಃ = Lord Shiva literally one who removes or steals or destroys ignorance.;

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ತತ್ಪುರುಷಾಯ ವಿದ್ಮಹೇ . ಮಹಾದೇವಾಯ ಧೀಮಹಿ .

ತನ್ನೋ ರುದ್ರಃ ಪ್ರಚೋದಯಾತ್ .. .

This is my offering to the the onlu purushA, Shiva .

I meditate to this Lord of Lords.

Let that fierce Lord (Shiva) inspire me..

ತತ್ಪುರುಷಾಯ = ?? ;

ವಿದ್ಮಹೇ = offering;

ಮಹಾದೇವಾಯ = to Shiva;

ಧೀಮಹಿ = May meditate;

ತನ್ನೋ = ?? ;

ರುದ್ರಃ = Shiva;

ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

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ಅಯಂ ಮೇ ಹಸ್ತೋ ಭಗವಾನಯಂ ಮೇ ಭಗವತ್ತರಃ .

ಅಯಂ ಮೇ ವಿಶ್ವಭೇಷಜೋಽಯಂ ಶಿವಾಭಿಮರ್ಶನಃ .. .

This hand is of mine is very skilled and this hand is even more skilled;

This hand is of mine has all the medicines of the world and this hand's

touch is most auspicious..

ಅಯಂ = this one;

ಮೇ = to me or my;

ಹಸ್ತೋ = the hand;

ಭಗವಾನಯಂ = ?? ;

ಮೇ = to me or my;

ಭಗವತ್ತರಃ = one who is more godly than the other(s);

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ಅಯಂ = this one;

ಮೇ = to me or my;

ವಿಶ್ವಭೇಷಜೋಽಯಂ = ?? ;

ಶಿವಾಭಿಮರ್ಶನಃ = ?? ;

ಅಸಿತಗಿರಿಸಮಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿಂಧೂಪಾತ್ರೇ  
ಸುರತರುವರಶಾಖಾ ಲೇಖನೀ ಪತ್ರಮೂರ್ವೀ .

ಲಿಖತಿ ಯದಿ ಗೃಹಿತ್ವಾ ಶಾರದಾ ಸರ್ವಕಾಲಂ  
ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ ...

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

ಅಸಿತಗಿರಿಸಮಸ್ಯಾತ್ = like (samaM) a black (asita) mountain (giri);

ಕಜ್ಜಲಂ = eye ointment; collyrium or black ink;

ಸಿಂಧೂಪಾತ್ರೇ = in the pot (pAtra) of ocean (si.ndhu) [7];

ಸುರತರುವರ = the heavenly tree;

ಶಾಖಾ = a branch;;

ಲೇಖನೀ = writing instrument;

ಪತ್ರ = leaf; page;

ಉರ್ವೀ = earth;

ಲಿಖತಿ = writes (likha);

ಯದಿ = if;

ಗೃಹಿತ್ವಾ = while holding;

ಶಾರದಾ = goddess worshipped during the autumnal season sharada as

Durga, LakShmi and Sarasvati;

ಸರ್ವಕಾಲಂ = for ever;

ತದಪಿ = even then;

ತವ = your;

ಗುಣಾನಾಂ = of the good qualities;

ಈಶ = Hey Isha[8];

ಪಾರ = end; other side;

ನ = no;

ಯಾತಿ = goes;

ಷಡಾನನಂ ಕುಂಕುಮರಕ್ತವರ್ಣಂ  
ಮಹಾಮತಿಂ ದಿವ್ಯಮಯೂರವಾಹನಂ .  
ರುದ್ರಸ್ಯ ಸೂನುಂ ಸುರಸೈನ್ಯನಾಥಂ  
ಗುಹಂ ಸದಾ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೇ ...

I seek refuge for ever with the six-faced God of vermilion complexion, the son of Rudra, leader of the army of gods, who possessed of great intelligence, and mounted on a celestial peacock, ever resides in the cave of human hearts..

ಷಡಾನನಂ = the six-headed one Karthikeya;

ಕುಂಕುಮರಕ್ತವರ್ಣಂ = ?? ;

ಮಹಾಮತಿಂ = the great minded one;

ದಿವ್ಯಮಯೂರವಾಹನಂ = the divine peacock vehicle;

ರುದ್ರಸ್ಯ = Rudra's;

ಸೂನುಂ = the son;

ಸುರಸೈನ್ಯನಾಥಂ = the leader of the army of the gods;

ಗುಹಂ = guha refers to Karthikeya;

ಸದಾ = always; ever;

ಶರಣಮಹಂ = refuge, I;

ಪ್ರಪದ್ಯೇ = I sing; worship;

ನಮೋ ನಮಸ್ತೇ ಗುಹ ಶಕ್ತಿಧಾಮ್ನೇ  
ನಮೋ ನಮಸ್ತೇ ಗುಹ ಶಕ್ತಿಧರ್ತ್ರೇ .  
ನಮೋ ನಮಸ್ತೇ ಗುಹ ದೇವಸೇನಾ  
ಭರ್ತ್ರೇ ನಮಸ್ತೇ ಕುಲಭೂಷಣಾಯ ...

Salutations to the Lord Subrahmanya, who is the abode of power, who holds the lance, who is the commander of the celestial hosts, and who is the ornament of His divine family..

ನಮೋ = bowing; salute;

ನಮಸ್ತೇ = greetings, salutations to you;

ಗುಹ = Guha refers to lord Karthikeya;

ಶಕ್ತಿಧಾಮ್ನೇ = Oh!. the seat or abode of power; might;

ನಮೋ = bowing; salute;

ನಮಸ್ತೇ = greetings, salutations to you;

ಗುಹ = Guha refers to lord Karthikeya;

ಶಕ್ತಿಧರ್ತೇ = abode of strength;

ನಮೋ = bowing; salute;

ನಮಸ್ತೇ = greetings, salutations to you;

ಗುಹ = Guha refers to lord Karthikeya;

ದೇವಸೇನಾ = a female of that name, also army of gods;

ಭರ್ತೇ = for or to the Lord;

ನಮಸ್ತೇ = greetings, salutations to you;

ಕುಲಭೂಷಣಾಯ = ?? ;

ಜ್ಞಾನಶಕ್ತಿಧರ ಸ್ಕಂದ ವಲ್ಲೀಕಲ್ಯಾಣ ಸುಂದರ .

ದೇವಸೇನಾ ಮನಃ ಕಾಂತ ಕಾರ್ತಿಕೇಯ ನಮೋಽಸ್ತುತೇ .

ಓಂ ಸುಬ್ರಹ್ಮಣ್ಯಾಯ ನಮಃ ...

Adorations to Lord Subrahmanya!

Adorations to Lord Kartikeya who is known as Skanda, Who holds the staff of wisdom, who is the beautiful beloved of Goddess Valli, Who is the enchanter of the mind of Goddess Devasena, to that Divine Kartikeya I offer adorations again and again!.

ಜ್ಞಾನಶಕ್ತಿಧರ = bearing or wearing the power of knowledge;

ಸ್ವಂದ = at (M.nom.) Karthikeya; also leaping;;  
 ವಲ್ಲೀಕಲ್ಯಾಣ = relating to Valli's marriage or auspicious activity;  
 ಸುಂದರ = beautiful;  
 ದೇವಸೇನಾ = a female of that name, also army of gods;  
 ಮನಃ = mind;  
 ಕಾಂತ = Oh! husband;  
 ಕಾರಿಕೇಯ = ?? ;  
 ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;  
 ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಸುಬ್ರಹ್ಮಣ್ಯಾಯ = to Karthikeya;  
 ನಮಃ = bowing; salutation;

ಮಯೂರಾಧಿರೂಢಂ ಮಹಾವಾಕ್ಯಗೂಢಂ  
 ಮನೋಹಾರಿ ದೇಹಂ ಮಹಚ್ಚಿತ್ತಗೇಹಂ .  
 ಮಹೀದೇವದೇವಂ ಮಹಾವೇದಭಾವಂ  
 ಮಹಾದೇವಬಾಲಂ ಭಜೇ ಲೋಕಪಾಲಂ ..

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

ಮಯೂರಾಧಿರೂಢಂ = he who is astride the peacock;  
 ಮಹಾವಾಕ್ಯಗೂಢಂ = he having the great mystic saying, PraNava;  
 ಮನೋಹಾರಿ = that which attracts or draws the mind;  
 ದೇಹಂ = the human body;  
 ಮಹಚ್ಚಿತ್ತಗೇಹಂ = he, being the house or abode of great Consciousness;  
 ಮಹೀದೇವದೇವಂ = the lord of the lords of the earth;  
 ಮಹಾವೇದಭಾವಂ = he, knowing the meaning of the great 'Vedas';  
 ಮಹಾದೇವಬಾಲಂ = the lad of Mahadeva, Shiva;  
 ಭಜೇ = I worship;

ಲೋಕಪಾಲಂ = caretaker of the worlds or people;

ಸರಸ್ವತಿ ನಮಸ್ತುಭ್ಯಂ ವರದೇ ಕಾಮರೂಪಿಣಿ .  
ವಿದ್ಯಾರಂಭಂ ಕರಿಷ್ಯಾಮಿ ಸಿದ್ಧಿರ್ಭವತು ಮೇ ಸದಾ ...

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

ಸರಸ್ವತಿ = Oh! sarasvati ; goddesss of knowledge;  
ನಮಸ್ತುಭ್ಯಂ = I bow to thee;  
ವರದೇ = Oh! the boon-giver;  
ಕಾಮರೂಪಿಣಿ = (fem.nom.) one who is desire-personified;  
ವಿದ್ಯಾರಂಭಂ = the beginning of learning the 3 R's;  
ಕರಿಷ್ಯಾಮಿ = I shall do;  
ಸಿದ್ಧಿರ್ಭವತು = May it materialise;  
ಮೇ = to me or my;  
ಸದಾ = always; ever;

ಯಾ ಕುಂದೇಂದು ತುಷಾರ ಹಾರ ಧವಲಾ ಯಾ ಶುಭ್ರವಸ್ತ್ರಾವೃತಾ .

ಯಾ ವೀಣಾವರದೃಡ ಮೃಡಿತಕರಾ ಯಾ ಶ್ವೇತಪದ್ಮಾಸನಾ .

ಯಾ ಬ್ರಹ್ಮಾಚ್ಯುತಶಂಕರಪ್ರಭೃತಿಭಿರ್ದೇವೈ ಸದಾ ವಂದಿತಾ .

ಸಾ ಮಾಂ ಪಾತು ಸರಸ್ವತೀ ಭಗವತೀ ನಿಃಶೇಷಜಾಡ್ಯಾಪಹಾ ...

White as the lily, the moon and the garland of dews,

Clad in clean and spotless garments,

Hands adorned with Vina and rosary,

Sitting on white lotus,

Always worshipped by Brahma, Vishnu and Siva,

O Goddess of Wisdom, Sarasvati,

Look after me by driving away without any trace

this illness of ignorance! May that Goddess whose complexion is fair like the shining moon,

who wears a garland of snow-white jasmine flowers and is adorned by

a luminous white garment; whose Hands are decked by a Veena (musical instrument) and Vara-Danda (staff of blessings); who is seated on a white lotus; who is ever adored by Brahma (the creator), Vishnu (the sustainer), Shiva (the destroyer) and other Gods; who destroys all forms of inertia and dullness; may that Goddess Sarasvati protect and sustain me..

ಯಾ = She who;

ಕುಂದೇಂದು = lily and moon;

ತುಷಾರ = dews, drops, spray;

ಹಾರ = at (M.nom.) garland; also removal;

ಧವಲಾ = white;

ಯಾ = She who;

ಶುಭ್ರವಸ್ತ್ರಾವೃತಾ = the one enrobed in white dress;

ಯಾ = She who;

ವೀಣಾವರದಡ = relating to Veena instrument and the boon-giving stick;

ಮಡಿತಕರಾ = decked hands;

ಯಾ = She who;

ಶ್ವೇತಪದ್ಮಾಸನಾ = the one seated on white lotus seat;

ಯಾ = She who;

ಬ್ರಹ್ಮ = Brahma;

ಅಚ್ಯುತ = Vishnu;

ಶಂಕರ = Shiva;

ಪ್ರಭೃತಿಭಿರ್ದೇವೈ = ?? ;

ಸದಾ = always; ever;

ವಂದಿತಾ = one who has been worshipped;

ಸಾ = she;

ಮಾಂ = me;

ಪಾತು = May protect me or us;

ಸರಸ್ವತೀ = goddess of knowledge known by this name;

ಭಗವತೀ = Durga or other goddess or a respectable woman;



ನಿಃಶೇಷ = without any remainder; in its entirety;

ಜಾಡ್ಯಾ = through frigidity or stupidity;

ಅಪಹಾ = take away, drive away;

ಧ್ಯಾಯೇತ್ ಪದ್ಮಾಸನಸ್ಥಾಂ ವಿಕಸಿತವದನಾಂ ಪದ್ಮಪತ್ರಾಯತಾಕ್ಷೀಂ  
ಹೇಮಾಭಾಂ ಪೀತವಸ್ತ್ರಾಂ ಕರಕಲಿತಲಸದ್ಧೇಮಪದ್ಮಾಂ ವರಾಂಗೀಂ .  
ಸರ್ವಾಲಂಕಾರಯುಕ್ತಾಂ ಸತತಮಭಯದಾಂ ಭಕ್ತನಮ್ರಾಂ ಭವಾನೀಂ  
ಶ್ರೀವಿದ್ಯಾಂ ಶಾಂತಮೂರ್ತಿಂ ಸಕಲಸುರನುತಾಂ ಸರ್ವಸಂಪತ್ಪದಾತ್ರಿಣಂ ...

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

ಧ್ಯಾಯೇತ್ = Let us meditate;

ಪದ್ಮಾಸನಸ್ಥಾಂ = the one standing in the seat of a lotus;

ವಿಕಸಿತವದನಾಂ = the one with a blossomed pleasant face;

ಪದ್ಮಪತ್ರಾಯತಾಕ್ಷೀಂ = the one with long eyes resembling lotus leaves;

ಹೇಮಾಭಾಂ = she who is having the brightness of gold;

ಪೀತವಸ್ತ್ರಾಂ = Yellow clothing or dress;

ಕರಕಲಿತಲಸದ್ಧೇಮಪದ್ಮಾಂ = the one wearing the shining golden lotus in the hand;

ವರಾಂಗೀಂ = the one with a beautiful form or personality;

ಸರ್ವಾಲಂಕಾರಯುಕ್ತಾಂ = the one along with all kinds of ornamentation and decoration;

ಸತತಮಭಯದಾಂ = the who offers protection or refuge always;

ಭಕ್ತನಮ್ರಾಂ = one who is soft or kind to the devotees;

ಭವಾನೀಂ = the female goddess bhavanI who controls or manages the creation;

ಶ್ರೀವಿದ್ಯಾಂ = Goddess Shrividya, one form of Goddess Shakti;

ಶಾಂತಮೂರ್ತಿಂ = peace or serenity personified ; embodiment of tranquility.;

ಸಕಲಸುರನುತಾಂ = praised by all the gods;

ಸರ್ವಸಂಪತ್ಪ್ರದಾತ್ರಿಣಂ = the giver of all kinds of wealth and prosperity;

ಜಯ ಜಯ ದೇವಿ ಚರಾಚರಸಾರೇ ಕುಚಯುಗಶೋಭಿತ ಮುಕ್ತಾಹಾರೇ .  
ವೀಣಾಪುಸ್ತಕರಂಜಿತಹಸ್ತೇ ಭಗವತಿ ಭಾರತಿ ದೇವಿ ನಮಸ್ತೇ ...

Salutations to devi sarasvati, who is the essence of the universe, who is adorned with a garland of pearls, who holds Veena and a book, and is also known as bhagavati and bhArati..

ಜಯ = at (M.nom.) victory;

ಜಯ = at (M.nom.) victory;

ದೇವಿ = Oh! goddess;

ಚರಾಚರಸಾರೇ = Oh! the essence of the mobile and the immobile world!;

ಕುಚಯುಗಶೋಭಿತ = ?? ;

ಮುಕ್ತಾಹಾರೇ = Oh! the one having a pearl necklace!;

ವೀಣಾಪುಸ್ತಕರಂಜಿತಹಸ್ತೇ = Oh! the one with the hands adorned with the Veena instrument and the book;

ಭಗವತಿ = Oh goddess!;

ಭಾರತಿ = A name for goddess sarasvatI; one of the titles awarded to scholars;

ದೇವಿ = Oh! goddess;

ನಮಸ್ತೇ = greetings, salutations to you;

ನಮಸ್ತೇಽಸ್ತು ಮಹಾಮಾಯೇ ಶ್ರೀಪೀಠೇ ಸುರಪೂಜಿತೇ .

ಶಂಖಚಕ್ರಗದಾಹಸ್ತೇ ಮಹಾಲಕ್ಷ್ಮಿ ನಮೋಽಸ್ತುತೇ ...

Oh. goddess of great illusory powers, the presiding deity over

Shri PITha, Oh! the one worshipped by the gods, Oh mahAlaxmi,

holding conch, disc, and mace in the hands. Salutations unto Thee..

ನಮಸ್ತೇಽಸ್ತು = Salutations unto Thee;

ಮಹಾಮಾಯೇ = Oh. goddess of great illusory powers;

ಶ್ರೀಪೀಠೇ = in the respected and exalted place particularly of goddess shakti;

ಸುರಪೂಜಿತೇ = Oh! the one worshipped by the gods;  
 ಶಂಖಚಕ್ರಗದಾಹಸ್ತೇ = One having the conch shell and the mace in the hands;  
 ಮಹಾಲಕ್ಷ್ಮಿ = Oh! MahalakShmi;  
 ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ಪದ್ಮಾನನೇ ಪದ್ಮವಿಪದ್ಮಪತ್ರೇ ಪದ್ಮಪ್ರಿಯೇ ಪದ್ಮದಲಾಯತಾಕ್ಷಿ .  
 ವಿಶ್ವಪ್ರಿಯೇ ವಿಷ್ಣುಮನೋಽನುಕೂಲೇ ತ್ವತ್ಪಾದಪದ್ಮಂ ಮಯಿ ಸನ್ನಿಧತ್ಸ್ವ ...

Lotus faced, a lotus without troubles and leafless, lover of lotus,  
 lotus-eyed, dear to the world; Oh! delight of Sri Vishnu, place your  
 lotus feet in me.

(alternate)

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

ಪದ್ಮಾನನೇ = Oh! lotus-faced one;  
 ಪದ್ಮ = ?? ;  
 ವಿಪದ್ಮಪತ್ರೇ = ?? ;  
 ಪದ್ಮಪ್ರಿಯೇ = Oh! lotus loving one;  
 ಪದ್ಮದಲಾಯತಾಕ್ಷಿ = the one having eyes resembling lotus petals;  
 ವಿಶ್ವಪ್ರಿಯೇ = Oh! the one who is dear to the Universe;  
 ವಿಷ್ಣುಮನೋಽನುಕೂಲೇ = Oh!. the one going in tandem with Vishnu's mind;  
 ತ್ವತ್ಪಾದಪದ್ಮಂ = your lotus-like feet;  
 ಮಯಿ = in me;  
 ಸನ್ನಿಧತ್ಸ್ವ = Put me in the presence of;

ಸರ್ವಜ್ಞೇ ಸರ್ವವರದೇ ಸರ್ವದುಷ್ಠ ಭಯಂಕರಿ .  
 ಸರ್ವದುಃಖ ಹರೇ ದೇವಿ ಮಹಾಲಕ್ಷ್ಮಿ ನಮೋಽಸ್ತುತೇ ...

All knowing, all beneficent, all lust destroying;

remover of all sorrows, Oh Mahalxmi! we bow to you.

(alternate)

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

ಸರ್ವಜ್ಞೇ = Oh! the knower of all;

ಸರ್ವವರದೇ = Oh! the giver of all boons;

ಸರ್ವದುಷ್ಠ = all kinds of bad things;

ಭಯಂಕರಿ = Oh! one who creates terror;

ಸರ್ವದುಃಖ = all kinds of sufferings; troubles;

ಹರೇ = OH! hari;

ದೇವಿ = Oh! goddess;

ಮಹಾಲಕ್ಷ್ಮಿ = Oh! MahalakShmi;

ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ಲಕ್ಷ್ಮೀಂ ಕ್ಷೀರಸಮುದ್ರರಾಜತನಯಾಂ ಶ್ರೀರಂಗಧಾಮೇಶ್ವರೀಂ  
ದಾಸೀಭೂತಸಮಸ್ತದೇವನಿತಾಂ ಲೋಕೈಕದೀಪಾಂಕುರಾಂ .  
ಶ್ರೀಮನ್ಮಂದಕಟಾಕ್ಷಲಬ್ಧವಿಭವಬ್ರಹ್ಮೇಂದ್ರಗಂಗಾಧರಾಂ  
ತ್ವಾಂ ತ್ರೈಲೋಕ್ಯಕುಟುಂಬಿನೀಂ ಸರಸಿಜಾಂ ವಂದೇ ಮುಕುಂದಪ್ರಿಯಾಂ ...

I pray to thee O goddess Laxmi, born out of a (large) lake, daughter of the lord of the ocean, mistress of the house of Vishnu

(the one who loves her), the one (in front of whom) all other wives of gods are like lowly servants,

unique illuminator of the worlds, by whose passing glance (alone) the gods Brahma, Indra and Shiva (holding Ganga) obtained their riches, the matriarch of the three worlds, and the beloved of Mukund

(Vishnu)..

ಲಕ್ಷ್ಮೀಂ = to Laxmi;

ಕ್ಷೀರ = water, milk;

ಸಮುದ್ರ = the ocean;

ಕ್ಷೀರಸಮುದ್ರ = a specific ocean or ocean in general, body of water;

ರಾಜ = of the king;

ತನಯಾಂ = (to) daughter;

ಶ್ರೀ = relating to Prosperity; wealth; goddess LakShmi and 'shrIH' is;  
fem.nom.; also an honourable prefix;

ಶ್ರೀರಂಗ = Vishnu, the one who loves ShrI;

ಶ್ರೀರಂಗಧಾಮೇಶ್ವರೀಂ = mistress of the house of ShrIringa;

ದಾಸೀಭೂತ = having been a female servant;

ಸಮಸ್ತ = the entire;

ದೇವವನಿತಾಂ = (to) wife of a god;

ಲೋಕ = world;

ದೀಪಾಂಕುರಾಂ = the tip of the flame of the lamp or the spark, wick;

ಕಟಾಕ್ಷ = glance;

ಮಂದಕಟಾಕ್ಷ = passing glance;

ಲಭ್ = obtained, from labh to obtain;

ವಿಭವ = glory, splendor, riches;

ಬ್ರಹ್ಮೇಂದ್ರ = the Brahma and Indra;

ಗಂಗಾಧರ = Shiva, bearing or wearing 'gangA';;

ತ್ವಾಂ = you;

ತ್ರೈಲೋಕ್ಯ = relating to three worlds;

ಕುಟುಂಬಿನೀ = wife or matriarch;

ಸರಸಿಜ = the lake-born, lotus;

ವಂದೇ = I worship; bow;

ಮುಕುಂದಪ್ರಿಯಾಂ = she who is dear to Mukunda;

ಸ್ಮರಾಮಿ ನಿತ್ಯಂ ದೇವೇಶಿ ತ್ವಯಾ ಪ್ರೇರಿತ ಮಾನಸಃ .

ತ್ವದಾಜ್ಞಾ ಶಿರ ಧೃತ್ವಾ ಭಜಾಮಿ ಪರಮೇಶ್ವರೀಂ .

ಓಂ ಮಹಾಲಕ್ಷ್ಮಣ ನಮಃ .. ..

O Devi, I adore You always, I am ever inspired by You. Having placed Your Command on my head (surrendering to Your Divine

Will), O Supreme Goddess, I pray to you constantly..

ಸ್ಮರಾಮಿ = I remember;

ನಿತ್ಯಂ = ever; permanent;

ದೇವೇಶಿ = ?? ;

ತ್ವಯಾ = by you;

ಪ್ರೇರಿತ = having been induced or egged on or sent;

ಮಾನಸಃ = of the mind;

ತ್ವದಾಜ್ಞಾ = your orders or command;

ಶಿರ = relating to the head(adj.)head;

ಧೃತ್ವಾ = having worn or borne;

ಭಜಾಮಿ = I worship;

ಪರಮೇಶ್ವರೀಂ = ?? ;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಮಹಾ = big; large;

ಲಕ್ಷ್ಮಯೈ = ?? ;

ನಮಃ = bowing; salutation;

ಸಿದ್ಧಿಬುದ್ಧಿಪ್ರದೇ ದೇವಿ ಭುಕ್ತಿಮುಕ್ತಿ ಪ್ರದಾಯಿನಿ .

ಮಂತ್ರಮೂರ್ತೇ ಸದಾ ದೇವಿ ಮಹಾಲಕ್ಷ್ಮಿ ನಮೋಸ್ತುತೇ ...

Oh Goddess, you bless us with intellectual as well as material wealth, and give us worldly enjoyments as well as liberation from this cycle of births and deaths. I always salute you, Oh Goddess MahalakShmi, the embodiment of all prayers..

ಸಿದ್ಧಿಬುದ್ಧಿಪ್ರದೇ = Oh! the giver of material objects and intellect;

ದೇವಿ = Oh! goddess;

ಭುಕ್ತಿಮುಕ್ತಿ = The worldly enjoyment and liberation from births and deaths;

ಪ್ರದಾಯಿನಿ = Oh! the giver;

ಮಂತ್ರಮೂರ್ತೇ = Oh! embodiment of the mantra!;

ಸದಾ = always; ever;

ದೇವಿ = Oh! goddess;

ಮಹಾಲಕ್ಷ್ಮಿ = Oh! Mahalakshmi;

ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ವಂದೇ ಪದ್ಮಕರಾಂ ಪ್ರಸನ್ನವದನಾಂ ಸೌಭಾಗ್ಯದಾಂ ಭಾಗ್ಯದಾಂ .  
ಹಸ್ತಾಭ್ಯಾಮಭಯಪ್ರದಾಂ ಮಣಿಗಣೈರ್ನಾನಾ ವಿದೈರ್ಭೂಷಿತಾಂ ...

I worship that Goddess whose hands are delicate like lotuses,  
with a pleasing countenance and who grants all  
auspicious things and good fortune, whose hands, which  
are adorned with ornaments and beautiful gems of all kinds,  
are a source of refuge to all devotees..

ವಂದೇ = I worship; bow;

ಪದ್ಮಕರಾಂ = the one having lotus-like hands;

ಪ್ರಸನ್ನವದನಾಂ = the one with pleasing face;

ಸೌಭಾಗ್ಯದಾಂ = the one granting the good and auspicious things;

ಭಾಗ್ಯದಾಂ = one who grants good fortune;

ಹಸ್ತಾಭ್ಯಾಮಭಯಪ್ರದಾಂ = the one giving freedom from fear through the two hands;

ಮಣಿಗಣೈಃ = through groups of gems;

ನಾನಾ = many; several;

ವಿದೈಃ = by several or different ways or kinds;

ಭೂಷಿತಾಂ = the one decorated with ornaments;

ಭಕ್ತಾಭೀಷ್ಟಫಲಪ್ರದಾಂ ಹರಿಹರ ಬ್ರಹ್ಮಾದಿಭಿಃ ಸೇವಿತಾಂ .  
ಪಾರ್ಶ್ವೇ ಪಂಕಜ ಶಂಖಪದ್ಮನಿಧಿಯುಕ್ತಾಂ ಸದಾ ಶಕ್ತಿಭಿಃ ...

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

ಭಕ್ತಾಭೀಷ್ಟಫಲಪ್ರದಾಂ = fulfilling devotee's desires;  
ಹರಿಹರ = of Hari and Hara i.e. Vishnu and Shiva;  
ಬ್ರಹ್ಮಾದಿಭಿಃ = by Brahma and others i.e Vishnu, Shiva etc.;  
ಸೇವಿತಾಂ = the worshipped or served one;  
ಪಾರ್ಶ್ವೇ = in front;  
ಪಂಕಜ = of the lotus;  
ಶಂಖಪದ್ಮನಿಧಿಯುಕ್ತಾಂ = 'sha.nkhanidhi' and 'padmanidhi' (2 kinds of treasures);  
ಸದಾ = always; ever;  
ಶಕ್ತಿಭಿಃ = by the power;

ಸರಸಿಜನಯನೇ ಸರೋಜ ಹಸ್ತೇ ಧವಳತರಾಂ ಶುಕಗಂಧಮಾಲ್ಯಶೋಭೇ .  
ಭಗವತಿ ಹರಿವಲ್ಲಭೇ ಮನೋಜ್ಞೇ ತ್ರಿಭುವನಭೂತಿಕರಿ ಪ್ರಸೀದಮಹ್ಯಂ ... ..

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

ಸರಸಿಜನಯನೇ = Oh! the one with lotus-like eyes;  
ಸರೋಜ = lotus;  
ಹಸ್ತೇ = in the hand;  
ಧವಳತರಾಂ = the one who is whiter;  
ಶುಕಗಂಧಮಾಲ್ಯಶೋಭೇ = Oh! the one shining with parrot, sandal paste and garland;  
ಭಗವತಿ = Oh goddess!;  
ಹರಿವಲ್ಲಭೇ = Oh! the darling of Hari (Vishnu);  
ಮನೋಜ್ಞೇ = Oh! the knower of the mind;  
ತ್ರಿಭುವನಭೂತಿಕರಿ = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;  
ಪ್ರಸೀದಮಹ್ಯಂ = Be pleased or favourable towards me;



ಮಾತರ್ನಮಾಮಿ ಕಮಲೇ ಕಮಲಾಯತಾಕ್ಷಿ  
ಶ್ರೀವಿಶ್ಣುಹೃತ್ಕಮಲ ವಾಸಿನಿ ವಿಶ್ವಮಾತಃ .  
ಕ್ಷೀರೋದಜೇ ಕಮಲಕೋಮಲ ಗರ್ಭ ಗೌರಿ  
ಲಕ್ಷ್ಮೀ ! ಪ್ರಸೀದ ಸತತಂ ನಮತಾಂ ಶರಣ್ಯೇ .. .

Oh! mother LakShmi who is like the lotus, whose eyes are wide like the lotus, who resides in the lotus heart of Lord viShNu, and who was born from the lotus like womb of the milky ocean, you are so worthy of seeking refuge, so mother, all ways take care of all the devotees who seek your blessing..

ಮಾತಃ = mother;

ನಮಾಮಿ = I salute;

ಕಮಲೇ = Kamala (LakShmi);

ಕಮಲಾಯತಾಕ್ಷಿ = Oh! the one with lotus-like long eyes;

ಶ್ರೀವಿಶ್ಣುಹೃತ್ಕಮಲ = Vishnu's lotus-like heart;

ವಾಸಿನಿ = Oh! the dweller;

ವಿಶ್ವಮಾತಃ = Oh! the mother of the Universe;

ಕ್ಷೀರೋದಜೇ = Oh! the one born of the milky ocean;

ಕಮಲಕೋಮಲ = of the one as tender or delicate as the lotus;

ಗರ್ಭ = relating to the womb;

ಗೌರಿ = Oh! Gauri;

ಲಕ್ಷ್ಮೀ = Goddess LakShmi; consort of Vishnu;

ಪ್ರಸೀದ = favour or bless;

ಸತತಂ = constant, continuous;

ನಮತಾಂ = of the people who bow or salute or worship;

ಶರಣ್ಯೇ = Oh! the one worthy for seeking refuge;

ಮಹಾಲಕ್ಷ್ಮೀ ಚ ವಿದ್ಮಹೇ . ವಿಷ್ಣುಪತ್ನೀ ಚ ಧೀಮಹಿ .

ತನ್ನೋ ಲಕ್ಷ್ಮೀಃ ಪ್ರಚೋದಯಾತ್ .. .

This is my offering to the goddess of wealth . I meditate to this wife of mahAviShNu. Let that Goddess lakShmI inspire me..

ಮಹಾಲಕ್ಷ್ಮೀ = consort of Vishnu; goddess of wealth and prosperity;

ಚ = and;

ವಿದ್ಯಾಹೇ = offering;

ವಿಷ್ಣುಪತ್ನೀ = the consort of Vishnu i.e.LakShmi;

ಚ = and;

ಧೀಮಹಿ = May meditate;

ತನ್ನೋ = ?? ;

ಲಕ್ಷ್ಮೀಃ = Oh! LakShmi;

ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ಮಹಾಲಕ್ಷ್ಮಿ ಮಹಾಲಕ್ಷ್ಮಿ .

ಯೇಹಿ ಯೇಹಿ ಸರ್ವಸೌಭಾಗ್ಯಂ ದೇಹಿ ಮೇ ಸ್ವಾಹಾ ...

OM! hriM, shrIM, kliM, mAhalakShmi, MahalakShmi give me good fortune..

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಹ್ರೀಂ = ?? ;

ಶ್ರೀಂ = ?? ;

ಕ್ಲೀಂ = ?? ;

ಮಹಾಲಕ್ಷ್ಮಿ = ?? ;

ಯೇಹಿ = ?? ;

ಸರ್ವಸೌಭಾಗ್ಯಂ = ?? ;

ದೇಹಿ = ?? ;

ಮೇ = ?? ;

ಸ್ವಾಹಾ = ?? ;

ಸಮುದ್ರವಸನೇ ದೇವಿ ಪರ್ವತಸ್ತನಮಂಡಲೇ .

ವಿಷ್ಣುಪತ್ನಿ ನಮಸ್ತುಭ್ಯಂ ಪಾದಸ್ಪರ್ಶಂ ಕ್ಷಮಸ್ವಮೇ ...

O Mother Earth, spouse of Vishnu, your robes are oceans,  
and your bosoms the mountains, forgive us,

your children, who walk over you every day, O kind mother!.

ಸಮುದ್ರವಸನೇ = Oh! the one having the ocean as the dress;  
 ದೇವಿ = Oh! goddess;  
 ಪರ್ವತಸ್ತನಮಂಡಲೇ = mountains like breasts;  
 ವಿಷ್ಣುಪತ್ನಿ = Oh! the wife of Vishnu;  
 ನಮಸ್ತುಭ್ಯಂ = I bow to thee;  
 ಪಾದಸ್ಪರ್ಶಂ = touching of the feet;  
 ಕ್ಷಮಸ್ವಮೇ = forgive us;

ಸರ್ವ ಮಂಗಲ ಮಾಂಗಲ್ಯೇ ಶಿವೇ ಸರ್ವಾರ್ಥ ಸಾಧಿಕೇ .  
 ಶರಣ್ಯೇ ತ್ರ್ಯಂಬಕೇ ಗೌರೀ ನಾರಾಯಣೀ ನಮೋಽಸ್ತುತೇ ...  
 Salutations to the auspicious one, who gives auspiciousness,  
 the spouse of Shiva, who blesses us by fulfilling all our  
 desires, who is worthy for seeking refuge, who is the three-eyed  
 Goddess, Gauri and Narayani..

ಸರ್ವ = all;  
 ಮಂಗಲ = at (N) auspiciousness; welfare; well-being; good things;  
 ಮಾಂಗಲ್ಯೇ = Oh! the giver of auspiciousness; well-being;  
 ಶಿವೇ = Oh! auspicious one; Oh! Shiva's consort;  
 ಸರ್ವಾರ್ಥ = for the attainment of all wealth or ends;  
 ಸಾಧಿಕೇ = Oh! the one who can get things done;  
 ಶರಣ್ಯೇ = Oh! the one worthy for seeking refuge;  
 ತ್ರ್ಯಂಬಕೇ = Oh! three-eyed goddess;  
 ಗೌರೀ = goddess Parvati or a lady of white fair complexion;  
 ನಾರಾಯಣೀ = Narayani or Durga;  
 ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ಯಾ ದೇವೀ ಸರ್ವಭೂತೇಷು ಮಾತೃರೂಪೇಣ ಸಂಸ್ಥಿತಾ .  
 ಯಾ ದೇವೀ ಸರ್ವಭೂತೇಷು ಶಕ್ತಿರೂಪೇಣ ಸಂಸ್ಥಿತಾ .

ಯಾ ದೇವೀ ಸರ್ವಭೂತೇಷು ಶಾಂತಿರೂಪೇಣ ಸಂಸ್ಥಿತಾ .

ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮೋ ನಮಃ .

ಓಂ ಅಂಬಾಯೈ ನಮಃ ...

Adorations to the Divine Mother!

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

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

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

ಯಾ = She who;

ದೇವೀ = goddess;

ಸರ್ವಭೂತೇಷು = among all the living beings;

ಮಾತೃರೂಪೇಣ = through the form of Mother;

ಸಂಸ್ಥಿತಾ = well-positioned; standing well;

ಯಾ = She who;

ದೇವೀ = goddess;

ಸರ್ವಭೂತೇಷು = among all the living beings;

ಶಕ್ತಿರೂಪೇಣ = in the form of strength;

ಸಂಸ್ಥಿತಾ = well-positioned; standing well;

ಯಾ = She who;

ದೇವೀ = goddess;

ಸರ್ವಭೂತೇಷು = among all the living beings;

ಶಾಂತಿರೂಪೇಣ = in the form of peace;

ಸಂಸ್ಥಿತಾ = well-positioned; standing well;

ನಮಸ್ತಸ್ಯೈ = salutations unto thee;

ನಮಸ್ತಸ್ಯೈ = salutations unto thee;

ನಮಸ್ತಸ್ಯೈ = salutations unto thee;

ನಮೋ = bowing; salute;

ನಮಃ = bowing; salutation;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಅಂಬಾಯೈ = to the goddess or mother;

ನಮಃ = bowing; salutation;

ಅನ್ನಪೂರ್ಣೇ ಸದಾಪೂರ್ಣೇ ಶಂಕರಃ ಪ್ರಾಣವಲ್ಲಭೇ .

ಜ್ಞಾನ ವೈರಾಗ್ಯ ಸಿದ್ಧ್ಯರ್ಥಂ ಭಿಕ್ಷಾಂ ದೇಹಿ ಚ ಪಾರ್ವತೀ ...

O Goddess Sarasvati, Provider of food, always complete,

dear to the heart of Lord Shankar, I beg you for getting Knowledge and Renunciation.

(alternate

Replete with food, perfect at all times, beloved charmer of Shankara's life, O

Parvati, give me alms for fulfilment of knowledge and detachment..

ಅನ್ನಪೂರ್ಣೇ = Oh goddess 'annapUrNA' meaning full of food;

ಸದಾಪೂರ್ಣೇ = Oh! ever-complete!;

ಶಂಕರಃ = Shankara ; one who grants auspicious things; Shiva or a person by that name;

ಪ್ರಾಣವಲ್ಲಭೇ = Oh! goddess you are dear to your lord as dear as life;

ಜ್ಞಾನ = ?? ;

ವೈರಾಗ್ಯ = without passions; having overcome emotions;

ಸಿದ್ಧ್ಯರ್ಥಂ = for the purpose of materialisation;

ಭಿಕ್ಷಾಂ = ?? ;

ದೇಹಿ = Give;

ಚ = and;

ಪಾರ್ವತೀ = goddess Parvati, Shiva's consort;

ಮುಕ್ತಾವಿದ್ವಮಹೇಮ-ನೀಲಧವಲಚ್ಚಾಯೈರ್ಮುಖೈಸ್ತ್ರೀಕ್ಷಣೈಃ

ಯುಕ್ತಾಮಿಂದುಕಲಾನಿಬದ್ಧಮುಕುಟಾಂ ತತ್ತ್ವಾರ್ಥವರ್ಣಾತ್ಮಿಕಾಂ .

ಗಾಯತ್ರೀಂ ವರದಾಭಯಾಂಕುಶಕಶಾಶೂಲಂ ಕಪಾಲಂ ಗುಣಂ

ಶಂಖಂ ಚಕ್ರಮಧಾರವಿಂದಯುಗುಲಂ ಹಸ್ತೈರ್ವಹಂತೀಂ ಭಜೇ ...

I worship GayatrI, the goddess with faces having three eyes and

illuminations from pearls, corals, gold and sapphire,

with a crown sparkling with moonlight, with the essence of the ultimate truth - the word Om, carrying in her hands the propitious and assuring implements- a hook, a whip, a spear, a skull, a rope, a conch, a circular weapon and a pair of lotuses.

ಮುಕ್ತಾ = pearl;  
 ವಿದ್ರುಮ = coral;  
 ಹೇಮ = gold;  
 ನೀಲ = sapphire;  
 ಧವಲ = white;  
 ಛಾಯಾ = shadow, reflection, lustre, hallucination;  
 ಈಕ್ಷಣ = eye;  
 ತ್ರೀಕ್ಷಣ = the one with three eyes;  
 ಇಂದುಕಲಾ = moon light, moon phase;  
 ತತ್ತ್ವಾರ್ಥ = the ultimate truth, Brahman;  
 ಗಾಯತ್ರೀಂ = (to) the goddess or mantra known as 'gAyatrI';  
 ವರದ = (a) boon-giving, propitious;  
 ಅಭಯ = (a) assuring;  
 ಅಂಕುಶ = hook, goad;  
 ಕಶಾ = whip;  
 ಶೂಲ = spear;  
 ಕಪಾಲ = skull;  
 ಗುಣ = rope;  
 ಶಂಖ = the conch shell;  
 ಚಕ್ರ = wheel, disc, the famous weapon of Vishnu;  
 ಹಸ್ತೈರ್ವಹಂತೀ = carrying or bearing by the hands;  
 ಭಜೇ = I worship;

ನಮೋ ದೇವೈಶ್ಚ ಮಹಾದೇವೈಶ್ಚ ಶಿವಾಯೈ ಸತತಂ ನಮಃ .  
 ನಮಃ ಪ್ರಕೃತ್ಯೈ ಭದ್ರಾಯೈ ನಿಯತಾಃ ಪ್ರಣತಾಃ ಸ್ಮ ತಾಂ ...

Salutations to the goddess who is the greatest of all Goddesses. We always worship to this consort of Lord Shiva. Salutations to this Goddess who takes the form of mother nature and who grants all good happenings to us, to Her, we bow and offer our salutations..

ನಮೋ = bowing; salute;

ದೇವ್ಯೈ = to the goddess or god-like woman;

ಮಹಾದೇವ್ಯೈ = to the great goddess;

ಶಿವಾಯೈ = to Shiva;

ಸತತಂ = constant, regular;

ನಮಃ = bowing; salutation;

ನಮಃ = bowing; salutation;

ಪ್ರಕೃತ್ಯೈ = to the female aspect of God or Nature;

ಭದ್ರಾಯೈ = to the one who is good or grants well-being;

ನಿಯತಾಃ = restrained; regulated; self-controlled; fixed; destined;

ಪ್ರಣತಾಃ = the bowing persons or the worshippers;

ಸ್ಮ = When added to present tense, past tense is indicated;

ತಾಂ = her;

ನಾರಾಯಣಿ ಮಹಾಮಾಯೇ ವಿಷ್ಣುಮಾಯೇ ಸನಾತನಿ .

ಪ್ರಾಣಾಧಿದೇವಿ ಕೃಷ್ಣಸ್ಯ ಮಾಮುದ್ಧರ ಭವಾರ್ಣವಾತ್ .

ಓಂ ಕ್ಲೀಂ ರಾಧಾಯೈ ನಮಃ ...

Adorations to Goddess Radha!

Adorations to the beloved of Krishna! Adorations to Goddess

Narayani, The Supreme Power!.

ನಾರಾಯಣಿ = Oh! part of Narayana also of Shiva as Durga;

ಮಹಾಮಾಯೇ = Oh. goddess of great illusory powers;

ವಿಷ್ಣುಮಾಯೇ = Oh! the illusory power or Maya of Vishnu;

ಸನಾತನಿ = Oh! the ancient one;

ಪ್ರಾಣಾಧಿದೇವಿ = ?? ;

ಕೃಷ್ಣಸ್ಯ = Krishna's;

ಮಾಮುದ್ಧರ = ?? ;

ಭವಾರ್ಣವಾತ್ = from the ocean of 'bhava' births and deaths;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಕ್ಲೇಂ = ?? ;

ರಾಧಾಯೈ = to Radha;

ನಮಃ = bowing; salutation;

ವಿಶ್ವೇಶ್ವರೀಂ ಜಗದ್ಧಾತ್ರೀಂ ಸ್ಥಿತಿ ಸಂಹಾರ ಕಾರಿಣೀಂ .

ನಿದ್ರಾಂ ಭಗವತೀಂ ವಿಷ್ಣೋರತುಲಾಂ ತೇಜಸಃ ಪ್ರಭೋ ...

O Goddess of the Universe! You are the sustainer, protector and destroyer of the world. O Goddess of Sleep! You are the incomparable effulgence of Lord Vishnu!.

ವಿಶ್ವೇಶ್ವರೀಂ = the one who is controlling the Universe;

ಜಗದ್ಧಾತ್ರೀಂ = the one who is carrying or supporting the world;

ಸ್ಥಿತಿ = of existence; maintenance; establishment; position or state;

ಸಂಹಾರ = destruction;

ಕಾರಿಣೀಂ = the doer;

ನಿದ್ರಾಂ = sleep;

ಭಗವತೀಂ = the goddess;

ವಿಷ್ಣೋರತುಲಾಂ = ?? ;

ತೇಜಸಃ = from the shine ; brilliant energy;

ಪ್ರಭೋ = Oh! master!;

ನಿತ್ಯಾನಂದಕರೀ ವರಾಭಯಕರೀ ಸೌಂದರ್ಯ ರತ್ನಾಕರೀ

ನಿರ್ಧೂತಾಖಿಲ ಘೋರಪಾವನಕರೀ ಪ್ರತ್ಯಕ್ಷಮಾಹೇಶ್ವರೀ .

ಪ್ರಾಲೇಯಾಚಲವಂಶಪಾವನಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ

ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ ...

Oh Goddess adorned with beautiful gems, you are one who gives



eternal happiness, grants boons and gives refuge to all devotees.

Oh Supreme Goddess, who appears before my very eyes, you make even a terrible sinner, free of his sins. You are the sanctifier of the Himalayan dynasty and the presiding deity of the sacred city of Kashi. You are the Goddess, who provides merciful support to all devotees. Oh mother, in whose presence there is never a scarcity of food, I beg you to feed me..

ನಿತ್ಯಾನಂದಕರೀ = maker of everlasting happiness or bliss;

ವರಾಭಯಕರೀ = the one who grants boons and refuge;

ಸೌಂದರ್ಯ = beautiful;

ರತ್ನಾಕರೀ = the maker of gems or the sea which contains gems;

ನಿರ್ಧೂತಾಖಿಲ = all, referring to sins, shaken off;

ಘೋರಪಾವನಕರೀ = the one who makes even a terrible sinner, a sacred one;

ಪ್ರತ್ಯಕ್ಷಮಾಹೇಶ್ವರೀ = MAheswari who is revealing herself before one's eyes;

ಪ್ರಾಲೇಯಾಚಲವಂಶಪಾವನಕರೀ = Oh! the sanctifier of the Himalaya dynasty;

ಕಾಶೀಪುರಾಧೀಶ್ವರೀ = the presiding deity of Kashi city;

ಭಿಕ್ಷಾಂ = alms given in charity;

ದೇಹಿ = Give;

ಕೃಪಾವಲಂಬನಕರೀ = one who provides the merciful support;

ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ = ?? ;

ಅಯಿ ಗಿರಿನಂದಿನಿ ನಂದಿತಮೇದಿನಿ ವಿಶ್ವವಿನೋದಿನಿ ನಂದನುತೇ  
ಗಿರಿವರ ವಿಂಧ್ಯ ಶಿರೋಧಿನಿವಾಸಿನಿ ವಿಷ್ಣುವಿಲಾಸಿನಿ ಜಿಷ್ಣುನುತೇ .  
ಭಗವತಿ ಹೇ ಶಿತಿಕಂಠಕುಟುಂಬಿನಿ ಭೂರಿ ಕುಟುಂಬಿನಿ ಭೂರಿ ಕೃತೇ  
ಜಯ ಜಯ ಹೇ ಮಹಿಷಾಸುರಮರ್ದಿನಿ ರಮ್ಯಕಪರ್ದಿನಿ ಶೈಲನುತೇ .. ..

I pray to you, Oh loved daughter of the mountain (himavAn), who is praised by the whole world and the one who entertains the universe. You control the entire world, residing in the peak of the great Vindhya mountain and Lord ViShNu himself, is so fond of you. Oh! Goddess who is the mistress of the Shiva family and belonging

to Lord Shiva's and Vishnu's families, please bring us a lot of good. Let there be victory to you, Oh beautiful daughter of the mountain and slayer of the demon mahishAsura..

ಅಯಿ = Oh goddess! or lady!;

ಗಿರಿನಂದಿನಿ = the delighter, daughter of the mountain; refers to Parvati;

ನಂದಿತಮೇದಿನಿ = Oh! the one praised by the world;

ವಿಶ್ವವಿನೋದಿನಿ = Oh! the one who entertains the Universe;

ನಂದನುತೇ = Oh! the one praised by Nanda;

ಗಿರಿವರ = the great mountain;

ವಿಂಧ್ಯ = relating to the Vindhya mountain or region;

ಶಿರೋಧಿನಿವಾಸಿನಿ = Oh! the one who lives in the head i.e controls the head;

ವಿಷ್ಣುವಿಲಾಸಿನಿ = Vishnu's entertainer;

ಜಿಷ್ಣುನುತೇ = Oh! the conquering one;

ಭಗವತಿ = Oh goddess!;

ಹೇ = vocative for addressing a male;

ಶಿತಿಕಂಠಕುಟುಂಬಿನಿ = Oh! the mistress of the Shiva family;

ಭೂರಿ = in good measure; excessive also refers to Vishnu and Shiva;

ಕುಟುಂಬಿನಿ = ?? ;

ಭೂರಿ = in good measure; excessive also refers to Vishnu and Shiva;

ಕೃತೇ = for the sake of;

ಜಯ = at (M.nom.) victory;

ಜಯ = at (M.nom.) victory;

ಹೇ = vocative for addressing a male;

ಮಹಿಷಾಸುರಮರ್ದಿನಿ = Oh! crusher of the Mahishasura demon;

;

ರಮ್ಯಕಪರ್ದಿನಿ = ?? ;

ಶೈಲಸುತೇ = Oh! the daughter of the mountain;

ಚತುರ್ಭುಜೇ ಚಂದ್ರಕಲಾವತನೇ  
ಕುಚೋನ್ನತೇ ಕುಂಕುಮರಾಗಶೋಣೇ .

ಪುಂಡ್ರೇಕ್ಷು ಪಾಷಾಂಕ್ಷ ಪುಷ್ಪಬಾಣ  
ಹಸ್ತೇ ನಮಸ್ತೇ ಜಗದೇಕಮಾತಃ ...

I bow to thee, the one with four hands, with ornaments sparkling  
like moon, with large firm breasts, reddened by the color of the saffron,  
the one with eyes like a lotus, ??, aide to the God of Love,  
and the unique mother of the worlds..

ಚತುರ್ಭುಜ = One with four hands;

ಚಂದ್ರಕಲ್ಪವತಂಸ = (with) ornaments (avata.nsa) sparkling like  
moonlight (cha.ndrakalA);

ಕುಚೋನ್ನತ = one with elevated (unnata) breasts (kucha);

ಕುಂಕುಮರಾಗ = color (rAga) of saffron (kumkuma);

ಶೋಣ = red;

ಪುಂಡ್ರೇಕ್ಷು = with eyes (Ixu) like lotus (puNDra);

ಪಾಷಾಂಕ್ಷ = ?? ;

ಪುಷ್ಪಬಾಣ = at (M.nom.) one having flowers as arrows; generally refers to Cupid;

ನಮಸ್ತೇ = I salute (namaH) to you (te);

ಜಗದೇಕಮಾತಃ = unique mother (ekamAtaH) of the worlds (jagat);

ಬ್ರಾಹ್ಮೀ ಮಾಹೇಶ್ವರೀ ಚೈವ ಕೌಮಾರೀ ವೈಷ್ಣವೀ ತಥಾ .

ವಾರಾಹೀ ಚ ತಥೇಂದ್ರಾಣೀ ಚಾಮುಂಡಾ ಸಪ್ತಮಾತರಃ ...

Salutations to the seven mothers, Goddesses sarasvatI (the wife of  
Lord Brahma), mAheshvarI (the wife of Lord Shiva), kaumArI,  
Goddess lakShmI (the wife of Lord viShNu), Durga, IndrANi (wife  
of Lord Indra) and chAmuNDi..

ಬ್ರಾಹ್ಮೀ = relating to Brahman (godhead);

ಮಾಹೇಶ್ವರೀ = one of the epithets of goddess like Durga;

ಚೈವ = and like;

ಕೌಮಾರೀ = young wife or woman; youthful; one of the epithets of goddess Durga etal;

ವೈಷ್ಣವೀ = an epithet of the Supreme Goddess; Vishnu's female aspect;

ತಥಾ = like that (cf. yathA tathA);

ವಾರಾಹೀ = an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth;

ಚ = and;

ತಥೇಂದ್ರಾಣೀ = ?? ;

ಚಾಮುಂಡಾ = an epithet of goddess Durga (who killed 2 demons named 'cha.NDa' and 'mu.NDa');

ಸಪ್ತಮಾತರಃ = the seven Mothers;

ಪೃಥ್ವಿ ತ್ವಯಾ ಧೃತಾ ಲೋಕಾ ದೇವಿ ತ್ವಂ ವಿಷ್ಣುನಾ ಧೃತಾ .

ತ್ವಂ ಚ ಧಾರಯ ಮಾಂ ದೇವಿ ಪವಿತ್ರಂ ಕುರು ಚಾಸನಂ (ಸ್ಥಂಡಿಲಂ)

Oh! Mother earth you have held the people and Oh! Goddess (Earth) you are held by Sri Vishnu; you hold me and purify the place I sit..

ಪೃಥ್ವಿ = of the world or earth;

ತ್ವಯಾ = by you;

ಧೃತಾ = having borne or worn; the female one who is bearing or wearing;

ಲೋಕಾ = of the worlds; the people;

ದೇವಿ = Oh! goddess;

ತ್ವಂ = you;

ವಿಷ್ಣುನಾ = by Vishnu;

ಧೃತಾ = having borne or worn; the female one who is bearing or wearing;

ತ್ವಂ = you;

ಚ = and;

ಧಾರಯ = take the form; bear or wear;

ಮಾಂ = me;

ದೇವಿ = Oh! goddess;

ಪವಿತ್ರಂ = sacred one;

ಕುರು = do;

ಆಸನಂ = seat;

ಸ್ಥಂಡಿಲಂ = ?? ;

ಶರಣಾಗತದೀನಾರ್ತಪರಿತ್ರಾಣಪರಾಯಣೇ .

ಸರ್ವಸ್ಯಾರ್ತಹರೇ ದೇವಿ ನಾರಾಯಣಿ ನಮೋಽಸ್ತು ತೇ ..

Oh! Goddess, who is part of Lord viShNu and Shiva(as Durga), who removes all afflictions, and who is the saviour of all the weak and afflicted devotees who surrender to you, I salute you..

ಶರಣಾಗತದೀನಾರ್ತಪರಿತ್ರಾಣಪರಾಯಣೇ = to the one dedicated to the rescue of the surrendered, weak and afflicted (devotees);

ಸರ್ವಸ್ಯಾರ್ತಹರೇ = Oh! the remover of the afflictions of all;

ದೇವಿ = Oh! goddess;

ನಾರಾಯಣಿ = Oh! part of Narayana also of Shiva as Durga;

ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;

ತೇ = to you or your (here:poss.);

ಕಾತ್ಯಾಯನ್ಯೈ ಚ ವಿದ್ಮಹೇ . ಕನ್ಯಕುಮಾರ್ಯೈ ಧೀಮಹಿ .

ತನ್ನೋ ದುರ್ಗಾ ಪ್ರಚೋದಯಾತ್ ..

This is my offering to the goddess kAtyAyini .

I meditate to this virgin goddess.

Let that durgA, (who can be approached only by great penance) inspire me..

ಕಾತ್ಯಾಯನ್ಯೈ = to the goddess Katyayini;

ಚ = and;

ವಿದ್ಮಹೇ = offering;

ಕನ್ಯಕುಮಾರ್ಯೈ = to goddess Durga;

ಧೀಮಹಿ = May meditate;

ತನ್ನೋ = ?? ;

ದುರ್ಗಾ = goddess Durga (one who can be approached or realised with great difficulty e.g. 'durgaH' meaning a fort );

ಪ್ರಚೋದಯಾತ್ = induces; activates;

ದುರ್ಗೇ ಸ್ಮೃತಾ ಹರಸಿ ಭೀತಿಮಶೇಷಜಂತೋಃ  
 ಸ್ವಸೈಷ್ಟ್ಯ ಸ್ಮಿತಾ ಮತಿಮತೀವ ಶುಭಾಂ ದದಾಸಿ .  
 ದಾರಿದ್ರ್ಯದುಃಖ ಭಯಹಾರಿಣೀ ಕಾ ತ್ಯದನ್ಯಾ  
 ಸರ್ವೋಪಕಾರ ಕರಣಾಯ ಸದಾದ್ರಚಿತ್ತಾ .  
 ಓಂ ದುಂ ದುರ್ಗಾಯೈ ನಮಃ ...

Adorations to Goddess Durga!

O Mother Durga! Whoever remembers you during a difficult situation, he is freed from all forms of fear. When called to mind by those who are in a healthy condition, you grant them a pure intellect. Who is there but you – the dispeller of poverty, pain and fear. Whose heart is ever compassionate for doing good to everyone!.

ದುರ್ಗೇ = Oh! Durga!;

ಸ್ಮೃತಾ = remembered thing;

ಹರಸಿ = You destroy;

ಭೀತಿಮಶೇಷಜಂತೋಃ = the entire fear of the living beings, without leaving any remainder;

ಸ್ವಸೈಷ್ಟ್ಯ = to the goddess who grants well being;

ಸ್ಮಿತಾ = ?? ;

ಮತಿಮತೀವ = ?? ;

ಶುಭಾಂ = the auspicious one;

ದದಾಸಿ = You give;

ದಾರಿದ್ರ್ಯದುಃಖ = difficulty or unhappiness or sorrow caused by poverty;

ಭಯಹಾರಿಣೀ = the one who removes fear;

ಕಾ = who;

ತ್ಯದನ್ಯಾ = ?? ;

ಸರ್ವೋಪಕಾರ = helping all; in favour of all;

ಕರಣಾಯ = for the sense organ;

ಸದಾದ್ರಚಿತ್ತಾ = ?? ;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ದುಂ = ?? ;

ದುರ್ಗಾಯೈ = to goddess DurgA;

ನಮಃ = bowing; salutation;

ಸರ್ವಸ್ವರೂಪೇ ಸರ್ವೇಶೇ ಸರ್ವಶಕ್ತಿ ಸಮನ್ವಿತೇ .

ಭಯೇಭ್ಯಸ್ತಾಹಿ ನೋ ದೇವಿ ದುರ್ಗೇ ದೇವಿ ನಮೋಽಸ್ತುತೇ ...

Oh Goddess of all Goddesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears..

ಸರ್ವಸ್ವರೂಪೇ = Oh! the one having all forms or the one having all in one's form;

ಸರ್ವೇಶೇ = to all;

ಸರ್ವಶಕ್ತಿ = the all powerful;

ಸಮನ್ವಿತೇ = when followed;

ಭಯೇಭ್ಯಸ್ತಾಹಿ = Save or protect from fears;

ನೋ = us or to us or ours;

ದೇವಿ = Oh! goddess;

ದುರ್ಗೇ = Oh! Durga!;

ದೇವಿ = Oh! goddess;

ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ಸರ್ವೇ ಭವಂತು ಸುಖಿನಃ ಸರ್ವೇ ಸಂತು ನಿರಾಮಯಾಃ .

ಸರ್ವೇ ಭದ್ರಾಣಿ ಪಶ್ಯಂತು ಮಾ ಕಶ್ಚಿದ್ ದುಃಖಭಾಗ್ಯವೇತ್ ..

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

ಸರ್ವೇ = all;

ಭವಂತು = May them be so or let them be so or let them happen;

ಸುಖಿನಃ = happy people;

ಸರ್ವೇ = all;

ಸಂತು = May them be so;

ನಿರಾಮಯಾಃ = without any illness or affliction or disease;

ಸರ್ವೇ = all;

ಭದ್ರಾಣಿ = good or auspicious things; those which end in happiness or welfare;

ಪಶ್ಯಂತು = let them see;

ಮಾ = do not;

ಕಃ = who;

ಚಿದ್ = thought; intelligence; consciousness part of the mind;

ದುಃಖಭಾಗ್ಯವೇತ್ = would become a partaker of sorrow;

ಓಂ ಸಹ ನಾವವತು . ಸಹ ನೌಭುನಕ್ತು .

ಸಹವೀರ್ಯಂ ಕರವಾವಹೈ .

ತೇಜಸ್ವಿ ನಾವಧೀತಮಸ್ತು . ಮಾ ವಿದ್ವಿಷಾವಹೈ .

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ .. ..

Om! May the Lord protect us, may he cause us to enjoy,

may we exert together, may our studies be thorough

and faithful, may we never quarrel with each other.

Om Peace Peace Peace..

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಸಹ = along with; together;

ನಾವವತು = ?? ;

ಸಹ = along with; together;

ನೌ = ?? ;

ಭುನಕ್ತು = let one protect or save or nourish;

ಸಹವೀರ್ಯಂ = along with strength;

ಕರವಾವಹೈ = ?? ;

ತೇಜಸ್ವಿ = one possessing brilliance or energy; vigour or shine;

ನಾವಧೀತಮಸ್ತು = ?? ;



ಮಾ = do not;

ವಿದ್ವಿಷಾವಹೈ = quarrel; develop enmity;

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

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ಓಂ ಅಸತೋ ಮಾ ಸದ್ಗಮಯ . ತಮಸೋ ಮಾ ಜ್ಯೋತಿರ್ಗಮಯ .

ಮೃತ್ಯೋರ್ಮಾ ಅಮೃತಂ ಗಮಯ .

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ...

Om Lead us from untruth to truth, from darkness to light,  
from death to immortality. Om Peace Peace Peace..

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

ಅಸತೋ = from untruth;

ಮಾ = do not;

ಸದ್ಗಮಯ = Reach or lead me towards the good or truth or reality;

ತಮಸೋ = from darkness;

ಮಾ = do not;

ಜ್ಯೋತಿರ್ಗಮಯ = lead into the light;

ಮೃತ್ಯೋರ್ಮಾ = do not to death;

ಅಮೃತಂ = nectar;

ಗಮಯ = lead me to;

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

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ಗಣನಾಥಸರಸ್ವತೀರವಿಶುಕ್ರಬೃಹಸ್ಪತೀನ್ .  
 ಪಂಚೈತಾನ್ ಸಂಸ್ಮರೇನ್ನಿತ್ಯಂ ವೇದವಾಣೀಪ್ರವೃತ್ತಯೇ .  
 One who thinks of Ganesha, Sarasvati, SUrya, Shukra and  
 Brahaspati (these five) everyday, his word will be treated as  
 equal to the sayings of the vedas..

ಗಣನಾಥಸರಸ್ವತೀರವಿಶುಕ್ರಬೃಹಸ್ಪತೀನ್ = the chief of 'gaNA',  
 s, Sarasvathi, Sun, Venus and Jupiter;  
 ಪಂಚೈತಾನ್ = these five;  
 ಸಂಸ್ಮರೇನ್ನಿತ್ಯಂ = May we remember ever;  
 ವೇದವಾಣೀಪ್ರವೃತ್ತಯೇ = ?? ;

ಓಂ ಭದ್ರಂ ಕರ್ಣೇಭಿಃ ಶೃಣುಯಾಮ ದೇವಾ .  
 ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭಿಯೃಜತ್ರಾಃ .  
 ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಟುವಾಂಸಸ್ತನೂಭಿಃ .  
 ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ ... ..  
 Let us hear good things through our ears, see good things through our eyes  
 and do good things through our bodies and please the gods whereby our life  
 span may be increased..

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and  
 u and the consonant 'm'; also written as 'OM'; refers to Brahman;  
 ಭದ್ರಂ = well-being; welfare;  
 ಕರ್ಣೇಭಿಃ = through the ears;  
 ಶೃಣುಯಾಮ = May we hear;  
 ದೇವಾಃ = gods;  
 ಭದ್ರಂ = well-being; welfare;  
 ಪಶ್ಯೇಮಾಕ್ಷಭಿಯೃಜತ್ರಾಃ = May we the maintainers of the sacred fire see with our eyes;  
 ಸ್ಥಿರೈರಂಗೈಸ್ತುಷ್ಟುವಾಂಸಸ್ತನೂಭಿಃ = ?? ;  
 ವ್ಯಶೇಮ = We may occupy; obtain; reach;

ದೇವಹಿತಂ = that which is fit for the godsthe welfare of the gods;

ಯದಾಯುಃ = that life span;

ಸ್ವಸ್ತಿ ನ ಇಂದ್ರೋ ವೃದ್ಧಶ್ರವಾಃ .

ಸ್ವಸ್ತಿ ನಃ ಪೂಷಾ ವಿಶ್ವವೇದಾಃ .

ಸ್ವಸ್ತಿನಸ್ತಾರ್ಕ್ಷೋ ಅರಿಷ್ಟನೇಮಿಃ .

ಸ್ವಸ್ತಿನೋರ್ ಬೃಹಸ್ಪತಿರ್ದಧಾತು ...

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

ಸ್ವಸ್ತಿ = well being;

ನ = No/Not; no;

ಇಂದ್ರೋ = indraH, chief of demigods;

ವೃದ್ಧಶ್ರವಾಃ = an epithet of Indra the chief of gods;

ಸ್ವಸ್ತಿ = well being;

ನಃ = us; to us or ours;

ಪೂಷಾ = the sun;

ವಿಶ್ವವೇದಾಃ = those who know the Universe;

ಸ್ವಸ್ತಿನಸ್ತಾರ್ಕ್ಷೋ = Let Garuda grant us well-being;

ಅರಿಷ್ಟನೇಮಿಃ = one who has a perfect, healthy wheel or orb, Sun;

ಸ್ವಸ್ತಿನೋರ್ = ?? ;

ಬೃಹಸ್ಪತಿರ್ದಧಾತು = ?? ;

ಓಂ ಶಂ ನೋ ಮಿತ್ರಃ ಶಂ ವರುಣಃ . ಶಂ ನೋ ಭವತ್ಸರ್ವಮಾ .

ಶಂ ನ ಇಂದ್ರೋ ಬೃಹಸ್ಪತಿಃ . ಶಂ ನೋ ವಿಷ್ಣುರುರುಕ್ರಮಃ .

ನಮೋ ಬ್ರಹ್ಮಣೇ . ನಮಸ್ತೇ ವಾಯೋ . ತ್ವಮೇವ ಪ್ರತ್ಯಕ್ಷಂ ಬ್ರಹ್ಮಾಸಿ .

ತ್ವಮೇ ವಪ್ರತ್ಯಕ್ಷಂ ಬ್ರಹ್ಮ ವದಿಷ್ಯಾಮಿ . ಋತಂ ವದಿಷ್ಯಾಮಿ .

ಸತ್ಯಂ ವದಿಷ್ಯಾಮಿ . ತನ್ನಾಮವತು . ತದ್ವಕ್ತಾರಮವತು .

ಅವತು ಮಾಂ . ಅವತು ವಕ್ತಾರಂ .

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ...

Be peace to us Mitra. Be peace to us Varuna. Be peace to us

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

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

ಶಂ = good things, auspicious or propitious things; happinessLord Ganesha, the son of Pashupati or Shiva;

ನೋ = us or to us or ours;

ಮಿತ್ರಃ = god Mitra;

ಶಂ = good things, auspicious or propitious things; happinessLord Ganesha, the son of Pashupati or Shiva;

ವರುಣಃ = the god of water;

ಶಂ = good things, auspicious or propitious things; happinessLord Ganesha, the son of Pashupati or Shiva;

ನೋ = us or to us or ours;

ಭವತ್ವಯಮಾ = let sun be;

ಶಂ = good things, auspicious or propitious things; happinessLord Ganesha, the son of Pashupati or Shiva;

ನ = NoNot; no;

ಇಂದ್ರೋ = indraH, chief of demigods;

ಬೃಹಸ್ಪತಿಃ = the guru of the devAs and one of the nine grahAs i.e.Jupiter;

ಶಂ = good things, auspicious or propitious things; happinessLord Ganesha, the son of Pashupati or Shiva;

ನೋ = us or to us or ours;

ವಿಷ್ಣುರುರುಕ್ರಮಃ = the great steps taken by Vishnu;

ನಮೋ = bowing; salute;

- ಬ್ರಹ್ಮಣೇ = to the Brahman;  
 ನಮಸ್ತೇ = greetings, salutations to you;  
 ವಾಯೋ = wind's;  
 ತ್ವಮೇವ = you alone; you only;  
 ಪ್ರತ್ಯಕ್ಷಂ = directly perceivable, before one's very eyes;  
 ಬ್ರಹ್ಮಾಸಿ = Brahman, you are;  
 ತ್ವಮೇವ = you indeed;  
 ಪ್ರತ್ಯಕ್ಷಂ = directly preceivable, before one's very eyes;  
 ಬ್ರಹ್ಮ = Brahman; God;  
 ವದಿಷ್ಯಾಮಿ = I shall speak ; utter;  
 ಋತಂ = Vedic or divine truth; water; divine law; sun; seen objects;  
 ವದಿಷ್ಯಾಮಿ = I shall speak ; utter;  
 ಸತ್ಯಂ = the truth;  
 ವದಿಷ್ಯಾಮಿ = I shall speak ; utter;  
 ತನ್ನಾಮವತು = Let that protect me;  
 ತದ್ವಕ್ತಾರಮವತು = Let that protect the speaker;  
 ಅವತು = May or let god or someone protect meprotect; save;  
 ಮಾಂ = me;  
 ಅವತು = May or let god or someone protect meprotect; save;  
 ವಕ್ತಾರಂ = the speaker;  
 ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;  
 ಶಾಂತಿಃ = Peace; tranquility;  
 ಶಾಂತಿಃ = Peace; tranquility;  
 ಶಾಂತಿಃ = Peace; tranquility;

ಪುನರಪಿ ಜನನಂ ಪುನರಪಿ ಮರಣಂ  
 ಪುನರಪಿ ಜನನೀ ಜರರೇ ಶಯನಂ .  
 ಇಹ ಸಂಸಾರೇ ಬಹುದುಸ್ತಾರೇ  
 ಕೃಪಯಾಽಪಾರೇ ಪಾಹಿ ಮುರಾರೇ ...

Born again, death again, again to stay in the mother's womb !  
 It is indeed hard to cross this boundless ocean of samsAra. Oh

Murari ! Redeem me through Thy mercy..

ಪುನರಪಿ = again and again;

ಜನನಂ = the birth;

ಪುನರಪಿ = again and again;

ಮರಣಂ = death;

ಪುನರಪಿ = again and again;

ಜನನೀ = mother;

ಜಠರೇ = in the mouth;

ಶಯನಂ = the bed;

ಇಹ = here; in this world;

ಸಂಸಾರೇ = in this world or worldly life;

ಬಹುದುಸ್ತಾರೇ = in the one which is difficult to cross;

ಕೃಪಯಾಽಪಾರೇ = Oh! the one with unbounded compassion;

ಪಾಹಿ = protect; save;

ಮುರಾರೇ = Oh! the enemy of Mura demon, Vishnu or Krishna;

ಆರೋಗ್ಯಃ ಪ್ರದದಾತು ನೋ ದಿನಕರಃ ಚಂದ್ರೋಯಶೋ ನಿರ್ಮಲಂ  
ಭೂತಿಂ ಭೂಮಿಸುತಃ ಸುಧಾಂಶುತನಯಃ ಪ್ರಜ್ಞಾಂ ಗುರುರ್ಗೌರವಂ .  
ಕಾವ್ಯಃ ಕೋಮಲವಾಗ್ವಿಲಾಸಮತುಲಂ ಮಂದೋ ಮುದಂ ಸರ್ವದಾ  
ರಾಹುರ್ಬಾಹು-ಬಲಂ ವಿರೋಧ-ಶಮನಂ ಕೇತುಃ ಕುಲಸ್ಯೋನ್ನತಿಂ ...

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

ಆರೋಗ್ಯಃ = good health;

ಪ್ರದದಾತು = May give me or us;

ನೋ = us or to us or ours;

ದಿನಕರಃ = the sun, the day-maker;  
 ಚಂದ್ರೋಯಶೋ = ?? ;  
 ನಿರ್ಮಲಂ = without any dirt or polluted material.i.e. pure;  
 ಭೂತಿಂ = well-being; welfare; prosperity;  
 ಭೂಮಿಸುತಃ = the son of the Earth;  
 ಸುಧಾಂಶುತನಯಃ = the son of sudhA.nshu, moon;  
 ಪ್ರಜ್ಞಾಂ = conscipusness;  
 ಗುರುಗೌರವಂ = felicitation of teachers;  
 ಕಾವ್ಯಃ = poem; poetry;  
 ಕೋಮಲವಾಗ್ವಿಲಾಸಮತುಲಂ = ?? ;  
 ಮಂದೋ = dull-witted; slow;  
 ಮುದಂ = happiness;  
 ಸರ್ವದಾ = ever; always;  
 ರಾಹುರ್ಬಾಹು-ಬಲಂ = ?? ;  
 ವಿರೋಧ-ಶಮನಂ = ?? ;  
 ಕೇತುಃ = south Node;  
 ಕುಲಸ್ಯೋನ್ನತಿಂ = ?? ;

ಓಂ ಸರ್ವೇಷಾಂ ಸ್ವಸ್ತಿಭವತು . ಸರ್ವೇಷಾಂ ಶಾಂತಿಭವತು .  
 ಸರ್ವೇಷಾಂ ಪೂರ್ಣಂ ಭವತು . ಸರ್ವೇಷಾಂ ಮಂಗಲಂ ಭವತು .  
 ಸರ್ವೇ ಭವಂತು ಸುಖಿನಃ ಸರ್ವೇ ಸಂತು ನಿರಾಮಯಾಃ .  
 ಸರ್ವೇ ಭದ್ರಾಣಿ ಪಶ್ಯಂತು ಮಾ ಕಶ್ಚಿದ್ ದುಃಖ ಭಾಗ್ಭವೇತ್ .  
 ಓಂ ಆನಂದ . ಓಂ ಆನಂದ . ಓಂ ಆನಂದ ...

May Auspiciousness be unto all!

May Peace be unto all!

May Fullness be unto all!

May Prosperity be unto all!

May all be happy! May all be free of diseases!

May all see what is good! May no one suffer from misery!

OM Bliss! Bliss! Bliss!.

- ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಸರ್ವೇಷಾಂ = all people's;  
 ಸ್ವಸ್ತಿಭವತು = Let there be well-being;  
 ಸರ್ವೇಷಾಂ = all people's;  
 ಶಾಂತಿಭವತು = Let there be peace.;  
 ಸರ್ವೇಷಾಂ = all people's;  
 ಪೂರ್ಣಂ = full of; complete; infinite; whole; undivided;  
 ಭವತು = Let or may it be so; let or may it happen.;  
 ಸರ್ವೇಷಾಂ = all people's;  
 ಮಂಗಲಂ = auspiciousness; welfare; well-being; good things;  
 ಭವತು = Let or may it be so; let or may it happen.;  
 ಸರ್ವೇ = all;  
 ಭವಂತು = Let them be so or let them happen. May they happen.;  
 ಸುಖಿನಃ = happy people;  
 ಸರ್ವೇ = all;  
 ಸಂತು = Let them be;  
 ನಿರಾಮಯಾಃ = without any illness or affliction or disease;  
 ಸರ್ವೇ = all;  
 ಭದ್ರಾಣಿ = good or auspicious things; those which end in happiness or welfare;  
 ಪಶ್ಯಂತು = let them see;  
 ಮಾ = do not;  
 ಕಃ = who;  
 ಚಿದ್ = thought; intelligence; consciousness part of the mind;  
 ದುಃಖ = sorrowful; unhappy;  
 ಭಾಗ್ಯವೇತ್ = Let one become a beneficiary or partaker or shareholder  
 of the fortune etc.;  
 ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಆನಂದ = joy; delight; happiness;  
 ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಆನಂದ = joy; delight; happiness;  
 ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
 ಆನಂದ = joy; delight; happiness;



ಓಂ ವಿಶ್ವಾನಿ ದೇವ ಸವಿತರ್ದುರಿತಾನಿ ಪರಾಸುವ .  
ಯದ್ ಭದ್ರಂ ತನ್ನು ಆಸುವ ..

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

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
ವಿಶ್ವಾನಿ = literally: the worlds or Universe;  
ದೇವ = Oh! god Oh! God!;  
ಸವಿತರ್ದುರಿತಾನಿ = Oh! suryanarayan, the sins;  
ಪರಾಸುವ = bless us after removing sins;  
ಯದ್ = That which;  
ಭದ್ರಂ = well-being; welfare;  
ತನ್ನು = ?? ;  
ಆಸುವ = grant ; bless one with;

ಓಂ ತಚ್ಚಕ್ಷುದೇವಹಿತಂ ಪುರಸ್ತಾಚ್ಚ ಮುಚ್ಚರತ್ .  
ಪಶ್ಯೇಮ ಶರದಃ ಶತಂ ಜೀವೇಮ ಶರದಃ ಶತಂ  
ಶೃಣುಯಾಮ ಶರದಃ ಶತಂ ಪ್ರಬ್ರವಾಮ ಶರದಃ ಶತಂ  
ಅದೀನಾಃ ಸ್ಯಾಂ ಶರದಃ ಶತಂ ಭೂಯಶ್ಚ ಶರದಃ ಶತಾತ್ ..

OM! That bright eye (in the form of the Sun) is high in front of us.  
(With that eye as our guide) Let us see (properly) for hundred years, live for  
hundred years, hear (properly) for hundred years, speak (properly) for  
hundred years, be independent for hundred years, and again have all  
these for hundred years..

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;  
ತಚ್ಚಕ್ಷುದೇವಹಿತಂ = that Sun which is like eyes overseeing the welfare of the gods;  
ಪುರಸ್ತಾಚ್ಚ ಮುಚ್ಚರತ್ = ?? ;  
ಪಶ್ಯೇಮ = let us see;

ಶರದಃ = autumn seasons;;

ಶತಂ = cardinal number 100;

ಜೀವೇಮು = let us live;

ಶರದಃ = autumn seasons;;

ಶತಂ = cardinal number 100;

ಶೃಣುಯಾಮು = May we hear;

ಶರದಃ = autumn seasons;;

ಶತಂ = cardinal number 100;

ಪ್ರಬ್ರವಾಮು = May we be talking;

ಶರದಃ = autumn seasons;;

ಶತಂ = cardinal number 100;

ಅದೀನಾಃ = those who are not poor or humble or in a miserable plight;

ಸ್ಯಾಂ = ?? ;

ಶರದಃ = autumn seasons;;

ಶತಂ = cardinal number 100;

ಭಯಃ = ?? ;

ಚ = and;

ಶರದಃ = autumn seasons;;

ಶತಾತ್ = from 100;

ಸ್ವಸ್ತಿ ಪ್ರಜಾಭ್ಯಃ ಪರಿಪಾಲಯಂತಾಂ .

ನ್ಯಾಯೇನ ಮಾರ್ಗೇಣ ಮಹೀಂ ಮಹೀಶಾಂ .

ಗೋ ಬ್ರಾಹ್ಮಣೇಭ್ಯಃ ಶುಭಮಸ್ತು ನಿತ್ಯಂ .

ಲೋಕಾಃ ಸಮಸ್ತಾಃ ಸುಖಿನೋ ಭವಂತು ...

Let the subjects be governed and nourished by the rulers, who follow a path of justice. Let the cattle and the righteous people (brAhmana) have goodness and let all people be happy..

ಸ್ವಸ್ತಿ = well being;

ಪ್ರಜಾಭ್ಯಃ = all the people or subjects;

ಪರಿಪಾಲಯಂತಾಂ = the protectors or rulers;

ನ್ಯಾಯೇನ = lawful;  
 ಮಾರ್ಗೇಣ = through the road or street or route;  
 ಮಹೀಂ = the earth; the world;  
 ಮಹೀಶಾಂ = the ruler of the world or earth;  
 ಗೋ = cow;  
 ಬ್ರಾಹ್ಮಣೇಭ್ಯಃ = Brahmins;  
 ಶುಭಮಸ್ತು = Let auspiciousness be there;  
 ನಿತ್ಯಂ = ever; permanent;  
 ಲೋಕಾಃ = the worlds; the people;  
 ಸಮಸ್ತಾಃ = all; the entire;  
 ಸುಖಿನೋ = happy people;  
 ಭವಂತು = May them be so or let them be so or let them happen;

ಕಾಲೇ ವರ್ಷಂತು ಪರ್ಜನ್ಯಃ ಪೃಥಿವೀ ಶಸ್ಯಶಾಲಿನೀ .  
 ದೇಶೋಯಂ ಕ್ಷೋಭರಹಿತಾಃ ಬ್ರಾಹ್ಮಣಾಃ ಸಂತು ನಿರ್ಭಯಃ ...

Let the rains shower in time, Let the earth brim with food grains,  
 Let this country be full of auspiciousness and be free from  
 agitation and affliction, let the righteous people be free from  
 fear..

ಕಾಲೇ = in time;  
 ವರ್ಷಂತು = Let them rain;  
 ಪರ್ಜನ್ಯಃ = rain;  
 ಪೃಥಿವೀ = the world; the earth;  
 ಸಸ್ಯಶಾಲಿನೀ = the mistress of corn or foodgrains; may refer to earth;  
 ದೇಶೋಯಂ = this country;  
 ಕ್ಷೋಭರಹಿತಾಃ = one free from affliction or agitation;  
 ಬ್ರಾಹ್ಮಣಾಃ = the Brahmin community; certain specified portions of the Vedas;  
 ಸಂತು = May them be so;  
 ನಿರ್ಭಯಃ = fearless;

ಅಪಕ್ರಾಮಂತು ಭೂತಾನಿ ಪಿಶಾಚಾಃ ಸರ್ವತೋದಿಶಂ .  
ಸರ್ವೇಷಾಮವಿರೋಧೇನ ಯಜ್ಞಕರ್ಮ ಸಮಾರಭೇ ...

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

ಅಪಕ್ರಾಮಂತು = May we be averse to or abhor;

ಭೂತಾನಿ = ?? ;

ಪಿಶಾಚಾಃ = the ogres; spirits; ghosts;

ಸರ್ವತೋದಿಶಂ = in all directions;

ಸರ್ವೇಷಾಂ = ?? ;

ಅವಿರೋಧೇನ = without opposition, smoothly;

ಯಜ್ಞಕರ್ಮ = activity relating to sacrifice;

ಸಮಾರಭೇ = started well;

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ಅಗ್ನಿಂ ಪ್ರಜ್ವಾಲಿತಂ ವಂದೇ ಜಾತವೇದಂ ಹುತಾಶನಂ .  
ಹಿರಣ್ಯಮನಲಂ ವಂದೇ ಸಮೃದ್ಧಂ ವಿಶ್ವತೋಮುಖಂ ...

I salute Agni—the lighted one; Agni—the knower of all;

Agni—the golden one; Agni—full of wealth and seer of the world..

ಅಗ್ನಿಂ = fire or the god of fire;

ಪ್ರಜ್ವಾಲಿತಂ = ?? ;

ವಂದೇ = I worship; bow;

ಜಾತವೇದಂ = the one who knows the Vedas;

ಹುತಾಶನಂ = the fire-god;

ಹಿರಣ್ಯಮನಲಂ = the golden-hued fire;

ವಂದೇ = I worship; bow;

ಸಮೃದ್ಧಂ = the one with riches or prosperity;

ವಿಶ್ವತೋಮುಖಂ = having the face on all sides of the Universe;

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ಶ್ರದ್ಧಾಂ ಮೇಧಾಂ ಯಶಃ ಪ್ರಜ್ಞಾಂ ವಿದ್ಯಾಂ ಬುದ್ಧಿಂ ಶ್ರಿಯಂ ಬಲಂ .

ಆಯುಷ್ಯಂ ತೇಜ ಆರೋಗ್ಯಂ ದೇಹಿ ಮೇ ಹವ್ಯವಾಹನ ..

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

ಶ್ರದ್ಧಾಂ = faith; dedication; belief;

ಮೇಧಾಂ = intellect; intelligence; also Sarasvati the goddess of learning;

ಯಶಃ = fame; reputation;

ಪ್ರಜ್ಞಾಂ = conspicusness;

ವಿದ್ಯಾಂ = knowledge;

ಬುದ್ಧಿಂ = intellect; intelligence;

ಶ್ರಿಯಂ = Goddess LakShmi; wealth; prosperity;

ಬಲಂ = A lad or son;

ಆಯುಷ್ಯಂ = promoting longevity;

ತೇಜ = power; strength; body's lustre or shine; firepower; sharpness;

ಆರೋಗ್ಯಂ = good health;

ದೇಹಿ = Give;

ಮೇ = to me or my;

ಹವ್ಯವಾಹನ = ?? ;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ನಮ = mine; my;

ಇತಿ = thusthus;

ಆದಿತ್ಯಾಯ ಸೋಮಾಯ ಮಂಗಲಾಯ ಬುಧಾಯ ಚ .

ಗುರು ಶುಕ್ರ ಶನಿಭೃಶ್ಚ ರಾಹವೇಕೇತವೇ ನಮಃ ..

Salutations to the navagrahAs, the Sun, Moon, Mars, Mercury,

Jupiter, Venus, Saturn, Rahu, and Ketu..

ಆದಿತ್ಯಾಯ = to the sun;

ಸೋಮಾಯ = to the god soma;

ಮಂಗಲಾಯ = for good; welfare; well-being or for the planet Mangal;

ಬುಧಾಯ = by Budha;

ಚ = and;

ಗುರು = teacher (refers to spiritual teacher), the preceptor;

ಶುಕ್ರ = bright; radiant; white; of Venus;

ಶನಿಭ್ಯಃ = to Shani and others;

ಚ = and;

ರಾಹವೇ = to rAhU, north Node;

ಕೇತವೇ = to ketu, south Node;

ನಮಃ = bowing; salutation;

ಓಂ ಧ್ಯೇಯಃ ಸದಾ ಸವಿತ್ರಮಂಡಲ ಮಧ್ಯವರ್ತಿ .

ನಾರಾಯಣಃ ಸರಸಿಜಾಸನ್ನಂನಿವಿಷ್ಟಃ .

ಕೇಯೂರವಾನ ಮಕರಕುಂಡಲವಾನ ಕಿರೀಟೀ .

ಹಾರೀ ಹಿರಣ್ಮಯವಪುರ್ಧ್ವತಶಂಖಚಕ್ರಃ ...

OM! meditate always on the centre of the solar orb, the (seat of) Narayan with the lotus, with a bracelet, a crocodile-earring, a crown, an attractive golden body and a chakra..

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and u;

and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಧ್ಯೇಯಃ = the one worthy of meditation;

ಸದಾ = always; ever;

ಸವಿತ್ರಮಂಡಲ = the orb of the sun;

ಮಧ್ಯವರ್ತಿ = that which is present in the middle;

ನಾರಾಯಣಃ = Vishnu;

ಸರಸಿಜಾಸನ್ನಂನಿವಿಷ್ಟಃ = ?? ;

ಕೇಯೂರವಾನ = ?? ;

ಮಕರಕುಂಡಲವಾನ = ?? ;

ಕಿರೀಟೀ = ?? ;

ಹಾರೀ = that which attracts;

ಹಿರಣ್ಮಯವಪುರ್ಧ್ವತಶಂಖಚಕ್ರಃ = ?? ;

ಓಂ ಮಿತ್ರಾಯ ನಮಃ .

ಓಂ ರವಯೇ ನಮಃ .

ಓಂ ಸೂರ್ಯಾಯ ನಮಃ .

ಓಂ ಭಾನವೇ ನಮಃ .

ಓಂ ಖಗಾಯ ನಮಃ .

ಓಂ ಪುಷ್ಣೇ ನಮಃ .

ಓಂ ಹಿರಣ್ಯಗರ್ಭಾಯ ನಮಃ .

ಓಂ ಮರೀಚಯೇ ನಮಃ .

ಓಂ ಆದಿತ್ಯಾಯ ನಮಃ .

ಓಂ ಸವಿತ್ರೇ ನಮಃ .

ಓಂ ಅರ್ಕಾಯ ನಮಃ .

ಓಂ ಭಾಸ್ಕರಾಯ ನಮಃ .

ಓಂ ಶ್ರೀಸವಿತ್ರಸೂರ್ಯನಾರಾಯಣಾಯ ನಮಃ ...

OM! Salutations to Mitra; OM! Salutations to Ravi; OM! Salutations to Surya; OM! Salutations to Bhanu; OM! Salutations to Khaga; OM! Salutations to Pushana; OM! Salutations to Hiranyagarbha; OM! Salutations to Marichi; OM! Salutations to Aditya; OM! Salutations to Savitri; OM! Salutations to Arka; OM! Salutations to Bhaskar; OM! Salutations to Savitri-Suryanarayana..

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

ಮಿತ್ರಾಯ = to Mitra or a friend;

ನಮಃ = bowing; salutation;

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

ರವಯೇ = to the sun;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಸೂರ್ಯಾಯ = to Surya;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಭಾನವೇ = to the sun;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಖಗಾಯ = ?? ;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಪೂಷ್ಣೇ = to the Sun, the nourisher;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಹಿರಣ್ಯಗರ್ಭಾಯ = to the one having a golden womb, Sun or Vishnu;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಮರೀಚಯೇ = to Marichi;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಆದಿತ್ಯಾಯ = to the sun;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಸವಿತ್ರೇ = Oh! suryanarayan!;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and



u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಅರ್ಕಾಯ = to sun god;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಭಾಸ್ಕರಾಯ = to the sun;

ನಮಃ = bowing; salutation;

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and

u and the consonant 'm'; also written as 'OM'; refers to Brahman;

ಶ್ರೀಸವಿತೃಸೂರ್ಯನಾರಾಯಣಾಯ = to the venerable sun thro' whom the Trinity manifests;

ನಮಃ = bowing; salutation;

ಆದಿತ್ಯಸ್ಯ ನಮಸ್ಕಾರಾನ್ ಯೇ ಕುರ್ವಂತಿ ದಿನೇ ದಿನೇ .

ಜನ್ಮಾಂತರಸಹಸ್ರೇಷು ದಾರಿದ್ರ್ಯಂ ದೋಷ ನಾಶತೇ .

ಅಕಾಲಮೃತ್ಯು ಹರಣಂ ಸರ್ವವ್ಯಾಧಿ ವಿನಾಶನಂ .

ಸೂರ್ಯಪಾದೋದಕಂ ತೀರ್ಥಂ ಜಠರೇ ಧಾರಯಾಮ್ಯಹಂ ...

Who do Surya-namaskar (the yogic Sun asana) everyday, their defect of poverty is destroyed for a hundred births. I hold in my mouth the holy water which removes all diseases and untimely death..

ಆದಿತ್ಯಸ್ಯ = ?? ;

ನಮಸ್ಕಾರಾನ್ = bowing; respects;

ಯೇ = they who;

ಕುರ್ವಂತಿ = do;

ದಿನೇ = during the day;

ದಿನೇ = during the day;

ಜನ್ಮಾಂತರಸಹಸ್ರೇಷು = in the thousands of previous births;

ದಾರಿದ್ರ್ಯಂ = poverty;

ದೋಷ = defective; sinful;

ನಾಶತೇ = destroys;

ಅಕಾಲಮೃತ್ಯು = at (M.nom.) untimely death;  
ಹರಣಂ = the act of removal or destruction;  
ಸರ್ವವ್ಯಾಧಿ = all kinds of diseases and illnesses;  
ವಿನಾಶನಂ = the one who destroys;  
ಸೂರ್ಯಪಾದೋದಕಂ = the water offered at the feet of the sun;  
ತೀರ್ಥಂ = water; water body;  
ಜಠರೇ = in the mouth;  
ಧಾರಯಾಮ್ಯಹಂ = I wear or bear;

ಭಾಸ್ಕರಾಯ ವಿದ್ಮಹೇ . ಮಹದ್ವ್ಯತಿಕರಾಯ ಧೀಮಹಿ .  
ತನ್ನೋ ಆದಿತ್ಯಃ ಪ್ರಚೋದಯಾತ್ .. .

This is my offering to the Sun .  
I meditate to the one who illumines greatly.  
Let that Sun God inspire me..

ಭಾಸ್ಕರಾಯ = to the sun;  
ವಿದ್ಮಹೇ = offering;  
ಮಹದ್ವ್ಯತಿಕರಾಯ = to the one who illumines greatly;  
ಧೀಮಹಿ = May meditate;  
ತನ್ನೋ = ?? ;  
ಆದಿತ್ಯಃ = ?? ;  
ಪ್ರಚೋದಯಾತ್ = inspire; kindle; urge; induce;;

ಗಂಗೇಚ ಯಮುನೇ ಚೈವ ಗೋದಾವರೀ ಸರಸ್ವತೀ .  
ನರ್ಮದಾ ಸಿಂಧು ಕಾವೇರೀ ಜಲೇಽಸ್ಮಿನ್ ಸನ್ನಿಧಂ ಕುರು .. .

Oh! (holy rivers) Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu,  
and Kaveri, please be present in this water..

ಗಂಗೇ = Oh! the Ganges river (as goddess);  
ಯಮುನೇ = Oh! the Yamuna river (as goddess);

ಚೈವ = and like;

ಗೋದಾವರೀ = river godavari (as goddess);

ಸರಸ್ವತೀ = goddess of knowledge known by this name (as goddess);

ನರ್ಮದಾ = river Narmada (as goddess);

ಸಿಂಧು = of the sea;

ಕಾವೇರೀ = river kaveri (as goddess);

ಜಲೇಽಸ್ಮಿನ್ = in this water;

ಸನ್ನಿಧಂ = near, close or in the presence;

ಕುರು = do;

ನಮಾಮಿ ಗಂಗೇ ತವ ಪಾದಪಂಕಜಂ

ಸುರಾಸುರೈರ್ವಂದಿತದಿವ್ಯರೂಪಂ .

ಭುಕ್ತಿಂ ಚ ಮುಕ್ತಿಂ ಚ ದದಾಸಿ ನಿತ್ಯಂ

ಭಾವಾನುಸಾರೇಣ ಸದಾ ನರಾಣಾಂ .. ..

Salutations to the lotus feet of Ganga. Your divine form is worshipped by Suras and Asuras. You give objects of enjoyment and salvation everyday depending on the level of devotion and attitude of men..

ನಮಾಮಿ = I bow; salute; pay my respects;

ಗಂಗೇ = Oh! gangA!;

ತವ = your;

ಪಾದಪಂಕಜಂ = the lotus feet;

ಸುರಾಸುರೈರ್ವಂದಿತದಿವ್ಯರೂಪಂ = the divine form worshipped by the gods and demons;

ಭುಕ್ತಿಂ = Eating and worldly enjoyments;

ಚ = and;

ಮುಕ್ತಿಂ = liberation;

ಚ = and;

ದದಾಸಿ = You give;

ನಿತ್ಯಂ = ever; permanent;

ಭಾವಾನುಸಾರೇಣ = according to one's attitude or thought;

ಸದಾ = always; ever;

ನರಾಣಾಂ = men's;

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ಗಂಗಾ ಗಂಗೇತಿ ಯೋ ಬ್ರೂಯಾತ್ ಯೋಜನಾನಾ ಶತೈರಪಿ .  
ಮುಚ್ಯತೇ ಸರ್ವಪಾಪೇಭ್ಯೋ ವಿಷ್ಣುಲೋಕಂ ಸಗಚ್ಛತಿ ..

One who utters 'Ganga, Gange' one hundred times will be rid of all sins  
and reach the lotus feet of the Lord..

ಗಂಗಾ = the river Ganges;

ಗಂಗೇತಿ = uttering thus:'gange!';

ಯೋ = He who;

ಬ್ರೂಯಾತ್ = Let it be said; let us say;

ಯೋಜನಾನಾ = at (N.poss.pl.) of various counts of Yojana approximately 8-9 miles;

ಶತೈರಪಿ = even after 100;

ಮುಚ್ಯತೇ = is liberated or freed;

ಸರ್ವಪಾಪೇಭ್ಯೋ = from all the sins;

ವಿಷ್ಣುಲೋಕಂ = Vishnu's abode or world;

ಸಗಚ್ಛತಿ = He goes;

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ಕರಾಗ್ರೇ ವಸತೇ ಲಕ್ಷ್ಮೀಃ ಕರಮಧ್ಯೇ ಸರಸ್ವತೀ . ಕರಮೂಲೇ ಸ್ಥಿರಾ ಗೌರೀ  
ಕರಮೂಲೇ ತು ಗೋವಿಂದಃ ಪ್ರಭಾತೇ ಕರದರ್ಶನಂ ... ಮಂಗಲಂ ಜ್ಞರದರ್ಶನಂ

Goddess LakShmI dwells at the beginning of the hand.

In the center of the palm resides Sarasvati, the Goddess

of wisdom. At the base of the palm is Govinda, the

Lord of the universe. Hence, one should look and meditate on

the hand early in the morning..

ಕರಾಗ್ರೇ = at the beginning of the hand;

ವಸತೇ = one lives; dwells;

ಲಕ್ಷ್ಮೀಃ = Goddess Laxmi;

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ಕರಮಧ್ಯೇ = in the middle of the hand;  
 ಸರಸ್ವತೀ = Oh! sarasvati ; goddess of knowledge;  
 ಕರಮೂಲೇ = at the root of the hand;  
 ತು = but; on the other hand;  
 ಗೋವಿಂದಃ = the cowherd boy Krishna;  
 ಪ್ರಭಾತೇ = in the early morning;  
 ಕರದರ್ಶನಂ = the sight of the hand; looking at the hand;

ಅಹಲ್ಯಾ ದ್ರೌಪದೀ ಸೀತಾ ತಾರಾ ಮಂದೋದರೀ ತಥಾ .  
 ಪಂಚಕನ್ಯಾ ಸ್ಮರೇನ್ನಿತ್ಯಂ ಮಹಾಪಾತಕನಾಶನಂ ...

Let us remember the five ladies (daughters)  
 ahalyA, draupadI, sItA, tArA, mandodarI  
 regularly as their character can provide strength  
 to get rid of sins and ill feelings..

ಅಹಲ್ಯಾ = Sage Gautama's wife or name of a female who layed  
 dormant/inactive till Ram motivated her by his divine touch;  
 ದ್ರೌಪದೀ = wife of the 'PaNDavAs';;  
 ಸೀತಾ = Rama's wife;  
 ತಾರಾ = wife of Vali, Devi (Tantric);  
 ಮಂದೋದರೀ = wife of Ravana;  
 ತಥಾ = like that (cf. yathA tathA);  
 ಪಂಚಕನ್ಯಾ = five girls;  
 ಸ್ಮರೇತ್ = remember;  
 ನಿತ್ಯಂ = always, constant;  
 ಮಹಾಪಾತಕನಾಶನಂ = that which destroys great sins;

ಬ್ರಹ್ಮಾಮುರಾರಿಸ್ತ್ರೀಪುರಾಂತಕಾರೀ  
 ಭಾನುಶಶೀ ಭೂಮಿಸುತೋ ಬುಧಶ್ಚ .  
 ಗುರುಶ್ಚ ಶುಕ್ರಶ್ಚ ಶನಿ ರಾಹು ಕೇತವಃ  
 ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ ...

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

ಬ್ರಹ್ಮಾಮುರಾರಿಸ್ತ್ರಪುರಾಂತಕಾರೀ = The Trinity of gods i.e. Brahma,

Mura's enemy i.e Vishnu and the destroyer of the three cities i.e. Shiva;

ಭಾನುಶಶೀ = the sun and the moon;

ಭೂಮಿಸುತೋ = same as bhUmisutaH i.e the son of the Earth;

ಬುಧಃ = god or planet Mercury or enlightened person;

ಚ = and;

ಗುರುಃ = teacher (refers to spiritual teacher), the preceptor;

ಚ = and;

ಶುಕ್ರಃ = the bright or white one; also refers to the planet Venus

and Shukracharya, the demons' preceptor;

ಚ = and;

ಶನಿ = Planet Saturn; one of the 9 Grahas; Saturday;

ರಾಹು = one of the Navagrahas 'Rahu';

ಕೇತವಃ = Ketu, south Node;

ಕುರ್ವಂತು = ?? ;

ಸರ್ವೇ = all;

ಮಮ = mine; my; mine;

ಸುಪ್ರಭಾತಂ = good morning;

ಉತ್ತಿಷ್ಠೋತ್ತಿಷ್ಠ ಗೋವಿಂದ ಉತ್ತಿಷ್ಠ ಗರುಡಧ್ವಜ .

ಉತ್ತಿಷ್ಠ ಕಮಲಾಕಾಂತ ತ್ರೈಲೋಕ್ಯಂ ಮಂಗಲಂ ಕುರು ...

Awake Awake, O Govinda, Awake, the One with the flag with Garuda ensign,

Awake the beloved of LakShmi, Bless for the welfare of the three worlds..

ಉತ್ತಿಷ್ಠೋತ್ತಿಷ್ಠ = Arise! Arise!;

ಗೋವಿಂದ = A name of kRiShNa, Govinda, the cowherd boy;

ಉತ್ತಿಷ್ಠ = Arise; rise or get up;

ಗರುಡಧ್ವಜ = Oh! the one having 'GaruDa' eagle-like bird as the Flag Emblem;

ಉತ್ತಿಷ್ಠ = Arise; rise or get up;

ಕಮಲಾಕಾಂತ = oh! consort of kamala or LakShmi;

ತ್ವೈಲೋಕ್ಯಂ = belonging to the three worlds;

ಮಂಗಲಂ = auspiciousness; welfare; well-being; good things;

ಕುರು = do;

ಪ್ರಾತಃ ಸ್ಮರಾಮಿ ಹೃದಿ ಸಂಸ್ಪಂದಾತ್ಮತತ್ತ್ವಂ

ಸಚ್ಚಿತ್ಸುಖಂ ಪರಮಹಂಸಗತಿಂ ತುರೀಯಂ .

ಯತ್ಸ ಪನಜಾಗರಸುಷುಪ್ತಮವೈತಿ ನಿತ್ಯಂ

ತದ್ಬ್ರಹ್ಮ ನಿಷ್ಕಲಮಹಂ ನ ಚ ಭೂತಸಂಘಃ .. .

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

ಪ್ರಾತಃ = in the morning;

ಸ್ಮರಾಮಿ = I remember;

ಹೃದಿ = in the heart;

ಸಂಸ್ಪಂದ್ = throbbing;

ಆತ್ಮತತ್ತ್ವಂ = the truth or essence of the soul or self or spirit;

ಸಚ್ಚಿತ್ಸುಖಂ = Existence, Consciousness and Happiness;

ಪರಮಹಂಸಗತಿಂ = the goal or end or way where one attains bliss;

ತುರೀಯಂ = the 4th state;

ಯತ್ಸ ಪನಜಾಗರಸುಷುಪ್ತಮವೈತಿ = that which knows one's dreaming,

wakeful and sleeping states;

ನಿತ್ಯಂ = ever; permanent;

ತದ್ಬ್ರಹ್ಮ = that Brahman;

ನಿಷ್ಕಲಮಹಂ = ?? ;

ನ = NoNot; no;

ಚ = and;

ಭೂತಸಂಘಃ = one who has the company of the ogres Shiva's attendants;

ಪ್ರಾತರ್ಭಜಾಮಿ ಮನಸಾ ವಚಸಾಮಗಮ್ಯಂ  
ವಾಚೋ ವಿಭಾಂತಿ ನಿಖಿಲಾ ಯದನುಗ್ರಹೇಣ .

ಯನ್ನೇತಿನೇತಿವಚಸೈರ್ನಿರ್ಗಮಾ ಅವೋಚುಸ್ತಂ  
ದೇವ ದೇವಮಜಂ ಅಚ್ಯುತಂ ಆಹುರಗ್ರಯಂ .. ..

Early in the morning, I worship the Divinity who is beyond the reach  
of the mind and senses, by whose grace speech manifests in its entirety.

Who is taught in scriptures as Neti (not this), not this (by a series  
of negations); Who is called the Purusha (the Self), the unborn, God  
of Gods, the Immutable Self, the Primeval being!.

ಪ್ರಾತರ್ಭಜಾಮಿ = I shall worship in the morning;

ಮನಸಾ = through the mind;

ವಚಸಾಮಗಮ್ಯಂ = the unreachable through words;

ವಾಚೋ = words; expression;

ವಿಭಾಂತಿ = shine;

ನಿಖಿಲಾ = all; entire;

ಯದನುಗ್ರಹೇಣ = with the grace or blessings of that;

ಯನ್ನೇತಿನೇತಿವಚಸೈರ್ನಿರ್ಗಮಾ = that which emerges from the elimination  
process of 'not this, not this';

ನಿರ್ಗಮಾ = veda;

ಅವೋಚುಸ್ತಂ = told him;

ದೇವ = Oh! god Oh! God!;

ದೇವಮಜಂ = the unborn God;

ಅಚ್ಯುತಂ = God 'achyuta' meaning one who does not slip or glide away;

ಆಹುರಗ್ರಯಂ = ?? ;



ಪ್ರಾತರ್ನಮಾಮಿ ತಮಸಃ ಪರಮರ್ಕವರ್ಣಂ  
 ಪೂರ್ಣ ಸನಾತನ ಪದಂ ಪುರುಷೋತ್ತಮಾಖ್ಯಂ .  
 ಯಸ್ಮಿನ್ನಿದಂ ಜಗದಶೇಷಂ ಅಶೇಷಭೂತಂ  
 ರಜ್ಜ್ವಂ ಭುಜಂಗಂ ಇವ ಪ್ರತಿಭಾಸಿತಂ ವೈ ...

Early in the morning, I adore the Supreme Self, who is beyond ignorance,  
 bright as the sun, in whom this entire world is superimposed like a  
 snake in the rope; Who is the Eternal Abode, ever full, known as  
 Purushottama – the best of souls..

ಪ್ರಾತರ್ನಮಾಮಿ = I shall bow down in the morning;  
 ತಮಸಃ = from darkness;  
 ಪರಮರ್ಕವರ್ಣಂ = ?? ;  
 ಪೂರ್ಣ = full; completely filled; infinite;  
 ಸನಾತನ = the ancient;  
 ಪದಂ = step ; leg; word;  
 ಪುರುಷೋತ್ತಮಾಖ್ಯಂ = said to be or known as purushottama i.e. the best among men;  
 ಯಸ್ಮಿನ್ನಿದಂ = in whom, this;  
 ಜಗದಶೇಷಂ = the world without any remainder;  
 ಅಶೇಷಭೂತಂ = one who existed without any remainder or without the  
 'seSha' serpent god;  
 ರಜ್ಜ್ವಂ = the rope or the one with a rope;  
 ಭುಜಂಗಂ = the serpent;  
 ಇವ = like; similar to; as it were;  
 ಪ್ರತಿಭಾಸಿತಂ = reflected one;  
 ವೈ = indeed; surely;

ಶುಭಂ ಕರೋತಿ ಕಲ್ಯಾಣಮಾರೋಗ್ಯಂ ಧನಸಂಪದಾ .  
 ಶತ್ರುಬುದ್ಧಿವಿನಾಶಾಯ ದೀಪಜ್ಯೋತಿರ್ನಮೋಽಸ್ತುತೇ ..

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

ಶುಭಂ = auspiciousness; good endings;

ಕರೋತಿ = does;

ಕಲ್ಯಾಣಮಾರೋಗ್ಯಂ = that which is good and healthy;

ಧನಸಂಪದಾ = wealth-giver;

ಶತ್ರುಬುದ್ಧಿವಿನಾಶಾಯ = for the removal of inimical feelings;

ದೀಪಜ್ಯೋತೀರ್ನಮೋಽಸ್ತುತೇ = Oh! the lamp flame; Let there be our bowing to you;

ದೀಪಜ್ಯೋತಿಃ ಪರಬ್ರಹ್ಮ ದೀಪಜ್ಯೋತಿರ್ಜನಾರ್ದನಃ .

ದೀಪೋ ಹರತು ಮೇ ಪಾಪಂ ದೀಪಜ್ಯೋತೀರ್ನಮೋಽಸ್ತುತೇ ...

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

The light of the lamp is Vishnu - the sustainer. Let the light destroy my sins, I salute the light of the Lamp..

ದೀಪಜ್ಯೋತಿಃ = the flame of the lamp;

ಪರಬ್ರಹ್ಮ = the great Brahman;

ದೀಪಜ್ಯೋತಿಃ = the flame of the lamp;

ಜನಾರ್ದನಃ = Vishnu;

ದೀಪೋ = lamp;

ಹರತು = May remove or destroy;

ಮೇ = to me or my;

ಪಾಪಂ = sin;

ದೀಪಜ್ಯೋತೀರ್ನಮೋಽಸ್ತುತೇ = Oh! flame of the lamp! Let there be our bowing to you;

ರಾಮಸ್ಮಂದಂ ಹನೂಮಂತಂ ವೈನತೇಯಂ ವ್ಯಕೋದರಂ .

ಶಯನೇ ಸ್ಮರಣೇ ನಿತ್ಯಂ ದುಃಸ್ವಪ್ನಂ ತಸ್ಯನಶ್ಯತಿ ...

At the time of sleep, the bad dreams are driven away

by constant remembrance of Rama, Subramanya, Hanuman,

Garuda, and Bheema..

ರಾಮಸ್ಕಂದಂ = Rama and Skandaor the leaping Rama;

ರಾಮ = Rama;

ಸ್ಕಂದಂ = Muruga or SubramanyaM;

ಹನೂಮಂತಂ = Hanuman;

ವೈನತೇಯಂ = the eagle Garuda, the vehicle of Vishnu lit.:the son of VinatA;

ವೃಕೋದರಂ = the long-bellied one, Bheema;

ಶಯನೇ = in the bed;

ಸ್ಮರಣೇ = while remembering;

ನಿತ್ಯಂ = ever; permanent;

ದುಃಸ್ವಪ್ನಂ = bad dream;

ತಸ್ಯ = that person's;

ನಶ್ಯತಿ = gets destroyed; dies; loses;becomes destroyed; expires;

ಓಂ ಪೂರ್ಣಮದಃ ಪೂರ್ಣಮಿದ್ ಪೂರ್ಣಾತ್ ಪೂರ್ಣಮುದಚ್ಯತೇ .

ಪೂರ್ಣಸ್ಯ ಪೂರ್ಣಮಾದಾಯ ಪೂರ್ಣಮೇವಾವಶಿಷ್ಯತೇ .

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ...

Om. That (supreme Brahman) is infinite, complete, and this (conditioned Brahman) is infinite. The infinite proceeds from the infinite, supreme Brahman. Through knowledge, taking the infinite from the infinite, conditioned Brahman, it remains as the infinite unconditioned Brahman alone. Om Peace, Peace, Peace! (Alternate)

OM! That is Full. This is Full. From that Full, this Full has come; when this Full is taken from that Full It always remains Full!

Om Peace, Peace, Peace!.

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಪೂರ್ಣಮದಃ = complete, that;

ಪೂರ್ಣಮಿದ್ = complete, this;

ಪೂರ್ಣಾತ್ = from the whole or infinite;

ಪೂರ್ಣಮುದಚ್ಯತೇ = complete, is produced;

ಪೂರ್ಣಸ್ಯ = of the whole;

ಪೂರ್ಣಮಾದಾಯ = having taken the whole; the entire thing;

ಪೂರ್ಣಮೇವಾವಶಿಷ್ಯತೇ = the whole thing itself remains;

ಓಂ = same as 'OM' i.e. the praNava or 'o.nkAra' mantra;

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ಶಾಂತಿಃ = Peace; tranquility;

ತ್ವಮೇವ ಮಾತಾ ಚ ಪಿತಾ ತ್ವಮೇವ .

ತ್ವಮೇವ ಬಂಧುಶ್ಚ ಸಖಾ ತ್ವಮೇವ .

ತ್ವಮೇವ ವಿದ್ಯಾ ದ್ರವಿಣಂ ತ್ವಮೇವ .

ತ್ವಮೇವ ಸರ್ವಂ ಮಮ ದೇವದೇವ .. .

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

ತ್ವಮೇವ = you alone; you only;

ಮಾತಾ = Mother;

ಚ = and;

ಪಿತಾ = father;

ತ್ವಮೇವ = you alone; you only;

ತ್ವಮೇವ = you alone; you only;

ಬಂಧುಃ = a relative;

ಚ = and;

ಸಖಾ = friend;

ತ್ವಮೇವ = you alone; you only;

ತ್ವಮೇವ = you alone; you only;

ವಿದ್ಯಾ = knowledge; learning;

ದ್ರವಿಣಂ = money;

ತ್ವಮೇವ = you alone; you only;

ತ್ವಮೇವ = you alone; you only;

ಸರ್ವಂ = all;

ಮಮ = mine; mymy; mine;

ದೇವದೇವ = Oh! god of the gods;

---

ಓಂ ಣಮೋ ಅರಿಹಂತಾಣಂ

ಓಂ ಣಮೋ ಸಿದ್ಧಾಣಂ

ಓಂ ಣಮೋ ಆಯರಿಯಾಣಂ

ಓಂ ಣಮೋ ಉವಜ್ಞಾಯಾಣಂ

ಓಂ ಣಮೋ ಲೋಽ ಸವ್ವಸಾಹುಣಂ

ಏಸೋ ಪಂಚ ಣಮೋಕಾರೋ

ಸವ್ವ ಪಾವಪಣಾಸಣೋ

ಮಂಗಲಾಣಂ ಚ ಸವ್ವೇಸಿಂ

ಪಠಮಂ ಹವತು ಮಂಗಲಂ .. ..

Obeisance to the Arihantas - perfect souls - Godmen, I bow down to those who have reached omniscience in the flesh and teach the road to everlasting life in the liberated state.

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

Obeisance to the masters - heads of congregations, I bow down to those who have experienced self-realization of their souls through self-control and self-sacrifice.

Obeisance to the Teachers - ascetic teachers, I bow down to those who understand the true nature of the soul and teach the importance of the spiritual over the material.

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

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

Destroys all demerits. Such praise will diminish my sins.

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

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

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ಬ್ರಹ್ಮಾರ್ಪಣಂ ಬ್ರಹ್ಮ ಹವಿಃ ಬ್ರಹ್ಮಾಗ್ನೌ ಬ್ರಹ್ಮಣಾ ಹುತಂ .  
ಬ್ರಹ್ಮೈವ ತೇನ ಗಂತವ್ಯಂ ಬ್ರಹ್ಮಕರ್ಮಸಮಾಧಿನಾ .. ..

Brahman is the oblation. Brahman is the clarified butter. The  
oblation is poured by Brahman into the fire of Brahman. Brahman  
shall be realized by the one who considers everything as (a  
manifestation or) an act of Brahman..

ಬ್ರಹ್ಮಾರ್ಪಣಂ = offered or dedicated to the Brahman;

ಬ್ರಹ್ಮ = Brahman; God;

ಹವಿಃ = the object or thing offered as sacrifice;

ಬ್ರಹ್ಮಾಗ್ನೌ = in the Brahma which is in the form of a fire;

ಬ್ರಹ್ಮಣಾ = By Brahman;

ಹುತಂ = that which has been offered as the sacrifice;

ಬ್ರಹ್ಮೈವ = Like Brahman;

ತೇನ = by him or that;

ಗಂತವ್ಯಂ = that which should be reached;

ಬ್ರಹ್ಮಕರ್ಮಸಮಾಧಿನಾ = through the meditation-state becoming like Brahman;

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ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ ಮಾ ಫಲೇಷು ಕದಾಚನ .

ಮಾ ಕರ್ಮಫಲಹೇತುರ್ಭಿಃ ಮಾ ತೇ ಸಂಗೋಸ್ತ್ವ ಕರ್ಮಣಿ .. ..

You have right over your respective duty only, but no control  
or claim over the results. The fruits of work should not be your  
motive. You should never be inactive..

ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ = Your right is only for doing your duty;

---

ಮಾ = do not;  
 ಫಲೇಷು = in or among the fruits;  
 ಕದಾಚನ = some time or other; once,;  
 ಮಾ = do not;  
 ಕರ್ಮಫಲಹೇತುರ್ಭಿಃ = fruits of work as a motive;  
 ಕರ್ಮ = duty or work;  
 ಫಲ = fruit;  
 ಹೇತೂ = motive;  
 ಮಾ = do not;  
 ತೇ = to you or your (here:poss.);  
 ಸಂಗೋಸ್ತು = ?? ;  
 ಅಕರ್ಮಣಿ = without the action or duty;

ಯತ್ರ ಯೋಗೇಶ್ವರಃ ಕೃಷ್ಣೋ ಯತ್ರ ಪಾರ್ಥೋ ಧನುರ್ಧರಃ .  
 ತತ್ರ ಶ್ರೀವಿಜಯೋ ಭೂತಿಧ್ರುವಾ ನೀತಿರ್ಮತಿರ್ಮಮ ...

Where there is the king of yoga Sri Krishna and where there is the  
 archer Arujna there lies prosperity and victory such is my opinion..

ಯತ್ರ = the place where;  
 ಯೋಗೇಶ್ವರಃ = the master of Yoga science;  
 ಕೃಷ್ಣೋ = Krishna;  
 ಯತ್ರ = the place where;  
 ಪಾರ್ಥೋ = Partha; Arjuna;  
 ಧನುರ್ಧರಃ = the one wearing a bow;  
 ತತ್ರ = there;  
 ಶ್ರೀವಿಜಯೋ = the glorified victory;  
 ಭೂತಿಧ್ರುವಾ = ?? ;  
 ನೀತಿರ್ಮತಿರ್ಮಮ = ?? ;

ಪಾರ್ಥಾಯ ಪ್ರತಿಬೋಧಿತಾಂ ಭಗವತಾ ನಾರಾಯಣೇನ ಸ್ವಯಂ  
 ವ್ಯಾಸೇನಗ್ರಥಿತಾಂ ಪುರಾಣಮುನಿನಾ ಮಧ್ಯೇ ಮಹಾಭಾರತೇ .

ಅದ್ವೈತಾಮೃತವರ್ಷಿಣೀಂ ಭಗವತೀಮಷ್ಟಾದಶಾಧ್ಯಾಯಿನೀಂ  
ಅಂಬ ತ್ವಾಮನುಸಂದಧಾಮಿ ಭಗವದ್ಗೀತೇ ಭವೇದ್ವೇಷಿಣೀಂ .  
ಇತಿ ಗೀತಾಸ್ತವ ...

O Bhagvad Gita with which PArtha was enlightened by Lord  
NARayaNa himself and which was incorporated in Mahabharata  
by the ancient sage Vyasa - the blessed Mother, the destroyer  
of rebirth, showering down the nectar of Advaita, and consisting  
of eighteen chapters - upon Thee, O Bhagvad Gita! O loving Mother!  
I meditate..

ಪಾರ್ಥಾಯ = to Partha, Arjuna;

ಪ್ರತಿಬೋಧಿತಾಂ = the awakened; the enlightened one; the taught one;

ಭಗವತಾ = by the bhagavAn;

ನಾರಾಯಣೇನ = by Narayana;

ಸ್ವಯಂ = by oneself ; by one's own efforts;

ವ್ಯಾಸೇನಗ್ರಥಿತಾಂ = the one written by Vyasa;

ಪುರಾಣಮುನಿನಾ = by the ancient sage;

ಮಧ್ಯೇ = in the middle;

ಮಹಾಭಾರತೇ = in the mahabharata epic;

ಅದ್ವೈತಾಮೃತವರ್ಷಿಣೀಂ = the goddess who rains the nectar or the non-dual  
philosophy;

ಭಗವತೀಮಷ್ಟಾದಶಾಧ್ಯಾಯಿನೀಂ = the goddess who is contemplated in 18 chapters  
or ways;

ಅಂಬ = Oh Goddess! or mother!;

ತ್ವಾಮನುಸಂದಧಾಮಿ = I shall follow or obey you;

ಭಗವದ್ಗೀತೇ = in the book 'bhagavatgita' meaning the song of the Lord;

ಭವೇದ್ವೇಷಿಣೀಂ = ?? ;

ಇತಿ = thusthus;

ಗೀತಾಸ್ತವ = at (M.nom.) the hymn praising Gita;

ಸರ್ವೋಪನಿಷದೋ ಗಾವೋ ದೋಗ್ಧಾ ಗೋಪಾಲನಂದನಃ .



ಪಾಥೋರ್ವ ವತ್ಸಃ ಸುದೀರ್ಘೋಕ್ತಾ ದುಗ್ಧಂ ಗೀತಾಮೃತಂ ಮಹತ್ ...

All the UpaniShads are the cows, the son of the cowherd (Krishna) is the milker, Partha (Arjuna) is teh calf, men of purified intellect are the drinkers and the supreme nectar Gita is the milk..

ಸರ್ವೋಪನಿಷದೋ = all the 'upanishad's or Vedanta;

ಗಾವೋ = cows;

ದೋಗ್ಧಾ = the milking man;

ಗೋಪಾಲನಂದನಃ = the delightful protector of cows; refers to Krishna;

ಪಾಥೋರ್ವ = Partha; Arjuna;

ವತ್ಸಃ = child; the young one;

ಸುದೀರ್ಘೋಕ್ತಾ = the intellect is the eater or enjoyer;

ದುಗ್ಧಂ = milk;

ಗೀತಾಮೃತಂ = nectar-like gita;

ಮಹತ್ = great; big;

ಶ್ರೀಮನ್ಮಹಾಗಣಾಧಿಪತಯೇ ನಮಃ .

ಶ್ರೀ ಸರಸ್ವತೈ ನಮಃ . ಶ್ರೀಗುರವೇ ನಮಃ .

ಶ್ರೀಮಾತಾಪಿತೃಭ್ಯಾಂ ನಮಃ .

ಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭ್ಯಾಂ ನಮಃ .

ಶ್ರೀಉಮಾಮಹೇಶ್ವರಾಭ್ಯಾಂ ನಮಃ .

ಇಷ್ಟದೇವತಾಭ್ಯೋ ನಮಃ . ಕುಲದೇವತಾಭ್ಯೋ ನಮಃ .

ಸ್ಥಾನದೇವತಾಭ್ಯೋ ನಮಃ . ವಾಸ್ತುದೇವತಾಭ್ಯಾಂ ನಮಃ .

ಸರ್ವೇಭ್ಯೋ ದೇವೇಭ್ಯೋ ನಮೋ ನಮಃ . ಅವಿಘ್ನಮಸ್ತು .

ದೇವತಾವಂದನಂ .. ..

Salutations to Lora Ganesha.

Salutations to Goddess Sarasvati.

Salutations to Guru..

ಶ್ರೀಮನ್ಮಹಾಗಣಾಧಿಪತಯೇ = to the venerable and great chief of the  
'ganNA's, attendants of Shiva i.e.Ganesh;

ನಮಃ = bowing; salutation;

ಶ್ರೀ = relating to Prosperity; wealth; goddess LakShmi and ' shrIH'  
is fem.nom.; also an honourable prefix;

ಸರಸ್ವತೈ = to Sarasvati;

ನಮಃ = bowing; salutation;

ಶ್ರೀಗುರವೇ = to the respected teacher;

ನಮಃ = bowing; salutation;

ಶ್ರೀಮಾತಾಪಿತೃಭ್ಯಾಂ = to the respectable mother and father;

ನಮಃ = bowing; salutation;

ಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭ್ಯಾಂ = to the respectable LakShmi and Narayana;

ನಮಃ = bowing; salutation;

ಶ್ರೀಉಮಾಮಹೇಶ್ವರಾಭ್ಯಾಂ = to the venerable Uma and Mahesvara;

ನಮಃ = bowing; salutation;

ಇಷ್ಟದೇವತಾಭ್ಯೋ = for the favoured gods;

ನಮಃ = bowing; salutation;

ಕುಲದೇವತಾಭ್ಯೋ = to the deity of the ancestors;

ನಮಃ = bowing; salutation;

ಸ್ಥಾನದೇವತಾಭ್ಯೋ = to the gods who have been assigned different positions;

ನಮಃ = bowing; salutation;

ವಾಸ್ತುದೇವತಾಭ್ಯಾಂ = to the gods who govern construction of house,  
temple, etc. architecture;

ನಮಃ = bowing; salutation;

ಸರೇವೇಭ್ಯೋ = to everyone;

ದೇವೇಭ್ಯೋ = to the gods;

ನಮೋ = bowing; salute;

ನಮಃ = bowing; salutation;

ಅವಿಘ್ನಮಸ್ತು = let there be no obstacles or hurdles;

ದೇವತಾವಂದನಂ = bowing to or worship of the gods;

ಹರೇ ರಾಮ ಹರೇ ರಾಮ ರಾಮ ರಾಮ ಹರೇ ಹರೇ .

ಹರೇ ಕೃಷ್ಣ ಹರೇ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಹರೇ ಹರೇ ...

This is also known as the 'Maha Mantra'.

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

ಹರೇ = OH! hari;

ರಾಮ = Lord Rama;

ಹರೇ = OH! hari;

ರಾಮ = Lord Rama;

ರಾಮ = Lord Rama;

ರಾಮ = Lord Rama;

ಹರೇ = OH! hari;

ಹರೇ = OH! hari;

ಹರೇ = OH! hari;

ಕೃಷ್ಣ = of Krishna; black;

ಹರೇ = OH! hari;

ಕೃಷ್ಣ = of Krishna; black;

ಕೃಷ್ಣ = of Krishna; black;

ಕೃಷ್ಣ = of Krishna; black;

ಹರೇ = OH! hari;

ಹರೇ = OH! hari;

ಯೋಗೇನ ಚಿತ್ತಸ್ಯ ಪದೇನ ವಾಚಃ ಮಲಂ ಶರೀರಸ್ಯ ಚ ವೈದ್ಯಕೇನ .

ಯೋಪಾಕರೋತ್ತಂ ಪ್ರವರಂ ಮುನೀನಾಂ ಪತಂಜಲಿಂ

ಪ್ರಾಂಜಲಿರಾನತೋಽಸ್ಮಿ ..

With joined hands, I stay bowed to Patanjali-the preminent among the sages, who removed the

impurities of the mind by (explaining) yoga, of the speech by

(commenting on) grammar and of the body by (expounding) medicine.

ಯೋಗೇನ = through yoga or meditation;  
 ಚಿತ್ತಸ್ಯ = of the consciousness or mind;  
 ಪದೇನ = through a step or word or leg;  
 ವಾಚಃ = of speech;  
 ಮಲ = impurity; dirt; excreta;  
 ಶರೀರಸ್ಯ = of the body;  
 ಚ = and;  
 ವೈದ್ಯ = the science of medicine;  
 ಯೋಪಾಕರೋತ್ = (yaH) who (apAkarot) removed; repelled;  
 ಪ್ರವರ = the chief; the great; the preeminent;  
 ಮುನೀನಾಂ = of the sages;  
 ಪ್ರಾಂಜಲಿಃ = with joined hands;  
 ಆನತೋಽಸ್ಮಿ = am (asmi) bowed, prostrated (AnataH);

ವಿನಾಯಕಂ ಗುರುಂ ಭಾನುಂ ಬ್ರಹ್ಮಾವಿಷ್ಣುಮಹೇಶ್ವರಾನ್ .  
 ಸರಸ್ವತೀಂ ಪ್ರಣಮ್ಯಾದೌ ಸರ್ವಕಾರ್ಯಾರ್ಥಸಿದ್ಧಯೇ ...  
 Having first saluted, to ensure the success in all desired goals,  
 the various deities VinAyaka, Guru, BhAnu, the triad of Brahma,  
 Vishnu and Shiva as well as SarasvatI.

ಗುರು = teacher (refers to spiritual teacher), the preceptor;  
 ಭಾನು = the sun;  
 ಬ್ರಹ್ಮಾವಿಷ್ಣುಮಹೇಶ್ವರಾಃ = trimUrtI (three gods) Brahma, Vishnu;  
 and Shiva;  
 ಪ್ರಣಮ್ಯ = having saluted (pra+nama);  
 ಆದೌ = first;  
 ಸರ್ವ = all;  
 ಕಾರ್ಯಾರ್ಥ = goals (artha) of deeds (kArya);  
 ಸಿದ್ಧಯೇ = for success or completion (siddhi);

ನಾರಾಯಣಂ ನಮಸ್ಕೃತ್ಯ ನರಂಚೈವ ನರೋತ್ತಮಂ .

ದೇವೀಂ ಸರಸ್ವತಿಂ ವ್ಯಾಸ ತತೋ ಜಯ ಮುದೀರಯೇತ್ ...

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

ನಾರಾಯಣಂ = Vishnu;

ನಮಸ್ಕೃತ್ಯ = having bowed or saluted;

ನರನ್ = human, man;

ಚ = also;

ಏವ = alone; only; here it would mean 'indeed';

ನರೋತ್ತಮಂ = most high or best man;

ದೇವೀಂ = goddess;

ಸರಸ್ವತಿಂ = Goddess Sarasvati;

ವ್ಯಾಸ = relating to the sage Vyasa;

ತತೋ = then;

ಜಯ = at (M.nom.) victory;

ಮುದೀರಯೇತ್ = ?? ;

ಭೀಷ್ಮದ್ರೋಣತಟಾ ಜಯದ್ರಥಜಲಾ ಗಾಂಧಾರನೀಲೋತ್ಪಲಾ

ಶಲ್ಯಗ್ರಾಹವತಿ ಕೃಪೇಣ ವಹನೀ ಕರ್ಣೇನ ವೇಲಾಕುಲಾ .

ಅಶ್ವತ್ಥಾಮವಿಕರ್ಣಘೋರಮಕರಾ ದುರ್ಯೋಧನಾವರ್ತಿನೀ

ಸೋತ್ತೀರ್ಣಾ ಖಲು ಪಾಂಡವೈ ರಣನದೀ ಕೈವರ್ತಕಃ ಕೇಶವಃ ...

With Bhishma and Drona as its banks, Jayadratha as its water, Gandhar  
as the blue lilies in it, Shalya as the crocodile, Kripa as its mighty  
flow, Karna as the turbulent waves, Ashvatthama and Vikarna as sharks,  
and Duryodhana as vortices in it, the river of the Mahabharata war was  
crossed (won) by the Pandavas, indeed due to the able boatman Krishna..

ರಣನದೀ = river as a metaphor for the mahAbhArata war;

ಭೀಷ್ಮದ್ರೋಣತಟಾ = whose banks are bhIShma and droNa;

ಜಯದ್ರಥಜಲಾ = with jayadratha as water;

ಗಾಂಧಾರನೀಲೋತ್ಪಲಾ = with gAndhAr as blue lily;

ಶಲ್ಯಗ್ರಾಹವತೀ = having shalya as a crocodile/shark;

ಕೃಪೇಣ ವಹನೀ = with kR'ipA as the river flow;

ಕರ್ಣೇನ ವೇಲಾಕುಲಾ = and karNa as its breakers;

ಅಶ್ವತ್ಥಾಮವಿಕರ್ಣಘೋರಮಕರಾ = ashvatthAmA and vikarNa as fearsome sharks;

ದುರ್ಯೋಧನ ಆವರ್ತಿನೀ = duryodhana as whirlpools;

ನ = that (fem) (river);

ಉತ್ತೀರ್ಣಾ = crossed over;

ಖಲು = indeed;

ಪಾಂಡವೈಃ = by the pANDavas;

ಕೈವರ್ತಕಃ = the boatman;

ಕೇಶವಃ = kR'iShNa;

ಗೀತಾ ಸುಗೀತಾ ಕರ್ತವ್ಯಾ ಕಿಮನ್ಯೈಃ ಶಾಸ್ತ್ರವಿಸ್ತರೈಃ .

ಯಾ ಸ್ವಯಂ ಪದ್ಮನಾಭಸ್ಯ ಮುಖಪದ್ಮಾದ್ವಿನಿಸೃತಾ ...

What other shastras are required for those who read the beautiful / Divine Gita since they have heard it from the Lord himself..

ಗೀತಾ = the book bhagavatgita;

ಸುಗೀತಾ = well sung one;

ಕರ್ತವ್ಯಾ = needed, required;

ಕಿಮನ್ಯೈಃ = what other;

ಶಾಸ್ತ್ರವಿಸ್ತರೈಃ = by the details of the bookish knowledge;

ಯಾ = She who;

ಸ್ವಯಂ = by oneself ; by one's own efforts;

ಪದ್ಮನಾಭಸ್ಯ = Padmanabha's;

ಮುಖಪದ್ಮಾದ್ವಿನಿಸೃತಾ = emanating from the lotus mouth of;

ಓಂ ಈಶಾವಾಸ್ಯಮಿದ್ ಸರ್ವಂ ಯತ್ಕಿಂಚ ಜಗತ್ಯಾಂ ಜಗತ್ .

ತೇನ ತ್ಯಕ್ತೇನ ಭುಂಜೀಥಾ ಮಾ ಗೃಧಃ ಕಸ್ಯಸ್ವಿದ್ಧನಂ ...

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

ಓಂ = The 'PraNava or Onkara mantra' consisting of the vowels a and u and the consonant 'm'; also written as 'OM'; refers to Brahman;  
 ಈಶಾವಾಸ್ಯಮಿದ್ = the world is manifested by the Lord or controlled by Him;  
 ಸರ್ವಂ = all;  
 ಯತ್ಕಿಂಚ = whatever little;  
 ಜಗತ್ಯಾಂ = in the world;  
 ಜಗತ್ = the world;  
 ತೇನ = by him or that;  
 ತ್ಯಕ್ತೇನ = by the one who has abandoned or sacrificed;  
 ಭುಂಜೀಥಾ = ?? ;  
 ಮಾ = do not;  
 ಗೃಧಃ = ?? ;  
 ಕಸ್ಯಸ್ವಿದ್ಧನಂ = ?? ;

ಹಯಗ್ರೀವ ಹಯಗ್ರೀವ ಹಯಗ್ರೀವೇತಿ ವಾದಿನಂ .  
 ನರಂ ಮುಂಚಂತಿ ಪಾಪಾನಿ ದರಿದ್ರಮಿವ ಯೋಷಿತಃ ..

Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty..

ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
 ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;  
 ಹಯಗ್ರೀವೇತಿ = hayagrIva and iti;  
 ವಾದಿನಂ = speaker; disputant, plaintiff;  
 ನರಂ = man;  
 ಮುಂಚಂತಿ = release; untie;  
 ಪಾಪಾನಿ = sins;

ದರಿದ್ರಮಿವ = like a poor person;

ಯೋಷಿತಃ = women;

ಹಯಗ್ರೀವ ಹಯಗ್ರೀವ ಹಯಗ್ರೀವೇತಿ ಯೋ ವದೇತ್ .

ತಸ್ಯ ನಿಸ್ಸರತೇ ವಾಣೀ ಜಹ್ನುಕನ್ಯಾ ಪ್ರವಾಹವತ್ ...

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

ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ಹಯಗ್ರೀವೇತಿ = hayagrIva and iti;

ಯೋ = He who;

ವದೇತ್ = May one speak or utter;

ತಸ್ಯ = his;

ನಿಸ್ಸರತೇ = emanates;

ವಾಣೀ = Goddess Sarasvati; or speech;

ಜಹ್ನುಕನ್ಯಾ = the daughter of the sage Jahnu; refers to the river ganga;

ಪ್ರವಾಹವತ್ = just as a flood;

ಹಯಗ್ರೀವ ಹಯಗ್ರೀವ ಹಯಗ್ರೀವೇತಿ ಯೋ ಧ್ವನಿಃ .

ವಿಶೋಭತೇ ಸ ವೈಕುಂಠ ಕವಾಟೋದ್ಘಾಟನಕ್ಷಮಃ ...

The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him..

ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ಹಯಗ್ರೀವ = Oh! Hayagriva one of the gods having the neck or head of a horse;

ಹಯಗ್ರೀವೇತಿ = hayagrIva and iti;

ಯೋ = He who;

ಧ್ವನಿಃ = sound;

ವಿಶೋಭತೇ = shines; goes well;

ಸ = a prefix meaning 'together'; 'with';



ವೈಕುಂಠ = the abode of Vishnu;  
ಕವಾಟೋದ್ಘಾಟನಕ್ಷಮಃ = ?? ;

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ಸರ್ವೇಷ್ಟಾರಭ್ಯಕಾರ್ಯೇಷು ತ್ರಯಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃ .  
ದೇವಾ ದಿಶಂತು ನಃ ಸಿದ್ಧಿಂ ಬ್ರಹ್ಮೇಶಾನಜನಾರ್ದನಾಃ .. ..  
Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu;  
show us success in all the works we start..

ಸರ್ವೇಷ್ಟಾರಭ್ಯಕಾರ್ಯೇಷು = in all the works that have been begun;  
ತ್ರಯಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃ = ?? ;  
ದೇವಾ = of gods;  
ದಿಶಂತು = May give or grant or bestow; show;  
ನಃ = us; to us or ours;  
ಸಿದ್ಧಿಂ = achievement; materialisation;  
ಬ್ರಹ್ಮೇಶಾನಜನಾರ್ದನಾಃ = Brahma, Shiva and Vishnu;

---

ಯಾನಿ ಕಾನಿ ಚ ಪಾಪಾನಿ ಬ್ರಹ್ಮಹತ್ಯಾಸಮಾನಿ ಚ .  
ತಾನಿ ತಾನಿ ವಿನಶ್ಯಂತಿ ಪ್ರದಕ್ಷಿಣ ಪದೇ ಪದೇ ...  
Oh! Lord, I have committed many sins all my life, even those as  
evil as killing a righteous person.I beseech you to destroy them at  
every step that I take around you..

ಯಾನಿ = They which;  
ಕಾನಿ = how many;  
ಚ = and;  
ಪಾಪಾನಿ = sins;  
ಬ್ರಹ್ಮಹತ್ಯಾಸಮಾನಿ = deeds which are equivalent to the killing of a BrahmaN.;  
ಚ = and;  
ತಾನಿ = they;  
ತಾನಿ = they;

---

ವಿನಶ್ಯಂತಿ = dissipate; get destroyed; die out;

ಪ್ರದಕ್ಷಿಣ = going in rounds from left to right (clock-wise);

ಪದೇ = at or in the step or word;

ಪದೇ = at or in the step or word;

ಮಂತ್ರಹೀನಂ ಕ್ರಿಯಾಹೀನಂ ಭಕ್ತಿಹೀನಂ ಸುರೇಶ್ವರ  
ಯತ್ಪೂಜಿತಂ ಮಯಾದೇವ ಪರಿಪೂರ್ಣಂ ತದಸ್ತು ಮೇ .  
ಅಪರಾಧ ಸಹಸ್ರಾಣಿ ಕ್ರಿಯಂತೇಹರ್ನಿಶಂ ಮಯಾ  
ದಾಸೋಽಯಂ ಇತಿ ಮಾಂ ಮತ್ಪಾ ಕ್ಷಮಸ್ವ ಪುರುಷೋತ್ತಮ .. ..

Oh Lord of Lords, whatever shortcomings that may be there in the mantras chanted by me, or in the actions and puja, or even in my devotion itself, let them be overcome and be made complete when I worship you with devotion.

Oh Lord, there may be thousands of mistakes committed by me day and night. Please consider me as your humble servant and forgive these

Oh Supreme Lord..

ಮಂತ್ರಹೀನಂ = one who does not know the mantra or who is without the mantra;

ಕ್ರಿಯಾಹೀನಂ = devoid of any actions;

ಭಕ್ತಿಹೀನಂ = one who is bereft of devotion;

ಸುರೇಶ್ವರ = Oh! master of the gods or adj.;

ಯತ್ಪೂಜಿತಂ = that worshipped;

ಮಯಾ = by me;

ದೇವ = god;

ಪರಿಪೂರ್ಣಂ = the most complete;

ತದಸ್ತು = let that be;

ಮೇ = to me or my;

ಅಪರಾಧ = at (M.acc.) offence; guilt; defect; mistake;

misdeed;(M.nom.) offence; crime; guilt; sin;

ಸಹಸ್ರಾಣಿ = thousands;

ಕ್ರಿಯಂತೇಹರ್ನಿಶಂ = are (being) done day and night;

ಮಯಾ = by me;

ದಾಸೋಽಯಂ = this servant;

ಇತಿ = thus;

ಮಾಂ = me;

ಮತ್ತ್ವಾ = having thought or considered;

ಕ್ಷಮಸ್ವ = Excuse (me or us);

ಪುರುಷೋತ್ತಮ = Oh! the best person;

ಬ್ರಹ್ಮಾಣಂ ಶಂಕರಂ ವಿಷ್ಣುಂ ಯಮಂ ರಾಮಂ ದನುಂ ಬಲಿಂ .  
ಸಪ್ತೈತಾನ್ ಯಃಸ್ಮರೇನ್ನಿತ್ಯಂ ದುಃಸ್ವಪನ್ನಸ್ಯ ನಶ್ಯತಿ ...

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

ಬ್ರಹ್ಮಾಣಂ = the Lord Brahman;

ಶಂಕರಂ = Shankara;

ವಿಷ್ಣುಂ = Vishnu;

ಯಮಂ = the lord of death;

ರಾಮಂ = Rama;

ದನುಂ = name of a female person called 'danuH' daughter of 'daxa and wife of KaShyapa;

ಬಲಿಂ = sacrificial offering;

ಸಪ್ತೈತಾನ್ = these seven;

ಯಃಸ್ಮರೇನ್ನಿತ್ಯಂ = He who remembers daily or always;

ದುಃಸ್ವಪನ್ನಸ್ಯ = of a man who is having bad dreams;

ನಶ್ಯತಿ = gets destroyed; dies; loses;becomes destroyed; expires;

ನಮೋಽಸ್ತು ರಾಮಾಯ ಸಲಕ್ಷ್ಮಣಾಯ ದೇವೈಃ ಚ ತಸ್ಯೈ ಜನಕಾತ್ಮಜಾಯೈ .

ನಮೋಽಸ್ತು ರುದ್ರೇಂದ್ರ ಯಮನಿಲೇಭ್ಯೋ ನಮೋಽಸ್ತು ಚಂದ್ರಾಗ್ನಿ ಮರುತ್ಗಳೇಭ್ಯಃ

.. ..

(prayer to multiple gods for removal of obstacles)

Grief stricken Lord Hanuman unable to find Sita in Ashoka garden prays

for a solution:

Salutations to Lord Ram accompanied by Laxman and to Janaka's daughter goddess Sita. Salutations to Shiva, group of gods Rudras, to Indra, the Lord of gods, to Yama, the Lord of death, and to Wind God. Salutations to the Moon, Sun, and other deities..

ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;  
 ರಾಮಾಯ = to Rama;  
 ಸಲಕ್ಷ್ಮಣಾಯ = to the one with LakShmana i.e. Rama;  
 ದೇವ್ಯೈ = to the goddess or god-like woman;  
 ಚ = and;  
 ತಸ್ಯೈ = to her;  
 ಜನಕಾತ್ಮಜಾಯೈ = to the daughter of Janaka i.e to Sita;  
 ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;  
 ರುದ್ರೇಂದ್ರ = the chief or best of the Rudras;  
 ಯಮನಿಲೇಭ್ಯೋ = to or from Yama, Vayu and others;  
 ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;  
 ಚಂದ್ರಾಗ್ನಿ = the moon and the Fire-god;  
 ಮರುತ್ಸಣೇಭ್ಯಃ = ?? ;

ನರ್ಮದಾಯೈ ನಮಃ ಪ್ರಾತಃ ನರ್ಮದಾಯೈ ನಮೋ ನಿಶಿ .  
 ನಮೋಽಸ್ತು ನರ್ಮದೇ ತುಭ್ಯಂ ತ್ರಾಹಿ ಮಾಂ ವಿಷಸರ್ಪದಃ .  
 ಜರತ್ಯಾವೋರ್ಜರತ್ಕರ್ವಾಂ ಸಮುತ್ಪನ್ನ ಮಹಾಯಶಾಃ .  
 ಅಸ್ತೀಕ ಸತ್ಯಸಂಧೋ ಮಾಂ ಪನ್ನಗೇಭ್ಯೋ ಅಭಿರಕ್ಷತು ... ..

(prayer to Narmada river as well as for protection from snake-bite)

(1) Prayer to Narmada river

Salutation to Narmada, the River Goddess in the morning. Salutation to Narmada in the evening. O, Narmada, I salute you. Please protect me from venomous serpents.

(2) Prayer for protection from snake-bite.

The great Epic MahAbhArata tells the story of an ascetic named

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

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

Now here is the prayer:

May the renowned and truthful astika, born of jaratkAru and his wife jaratkAru, protect me from serpents..

ನರ್ಮದಾಯೈ = to Goddess (river) Narmada;

ನಮಃ = bowing; salutation;

ಪ್ರಾತಃ = in the morning;

ನರ್ಮದಾಯೈ = to Goddess (river) Narmada;

ನಮೋ = bowing; salute;

ನಿಶಿ = during the night;

ನಮೋಽಸ್ತು = let there be my or our bowing or salutation;

ನರ್ಮದೇ = Oh! Narmada river;

ತುಭ್ಯಂ = to you;

ತ್ರಾಹಿ = save; protect;

ಮಾಂ = me;

ವಿಷಸರ್ಪದಃ = from the poisonous snakes;

ಜರತ್ಕಾರ್ವಾಜರತ್ಕರ್ವಾಂ = jaratkArvA the wife of;

ಸಮುತ್ಪನ್ನ = ?? ;

ಮಹಾಯಶಾಃ = people of great renown;

ಅಸ್ತೀಕ = of the sage Astika;

ಸತ್ಯಸಂಧೋ = One bound to speak or defend the truth.;

ಮಾಂ = me;

ಪನ್ನಗೇಭ್ಯೋ = to or from serpents or snakes;

ಅಭಿರಕ್ಷತು = Let one protect me or us;

?? ಅತ್

ಆವಾಹನಂ ನ ಜಾನಾಮಿ ನ ಜಾನಾಮಿ ವಿಸರ್ಜನಂ .

ತಸ್ಮಾತ್ಕಾರುಣ್ಯ ಭಾವೇನ ಕ್ಷಮಸ್ವ ಪರಮೇಶ್ವರ ...

(pUjAvidhi)

I do not know how to invoke God, nor do I know how to bid farewell to the invoked God. Hence O Supreme God ! Please forgive me with compassion..

ಆವಾಹನಂ = invocation or calling one to be present;

ನ = NoNot; no;

ಜಾನಾಮಿ = I know;

ನ = NoNot; no;

ಜಾನಾಮಿ = I know;

ವಿಸರ್ಜನಂ = the ending way or leave taking after having invoked the deity; emission; quitting; abandoning;

ತಸ್ಮಾತ್ಕಾರುಣ್ಯ = from that compassion;

ಭಾವೇನ = with emotions (heart);

ಕ್ಷಮಸ್ವ = excuse; forgive;

ಪರಮೇಶ್ವರ = (m) supreme being, supreme god;

ರಘುನಂದನ = the son (best) of Rashi dynasty;

ಪರಮೇಶ್ವರಿ = (f) supreme being, supreme goddess;

ಯದಕ್ಷರ ಪದಭ್ರಷ್ಟಂ ಮಾತ್ರಾ ಹೀನಂತು ಯದ್ಭವೇತ್ .

ತತ್ಸರ್ವಂ ಕ್ಷಮ್ಯತಾಂ ದೇವ ನಾರಾಯಣ ನಮೋಽಸ್ತುತೇ ...

This is used to request the Lord to oversee any mistakes in chanting any puja or Slokas.

Oh! nArAyaNa, I salute to you and I request you to pardon me for any mistakes

I might have committed in uttering any letter, phrase and any syllables

that I might have missed..

ಯದಕ್ಷರ = that letter;

ಪದಭ್ರಷ್ಟಂ = a slipped or missed word;

ಮಾತ್ರಾ = a unit of measurement; as far as; as little as, etc.;

ಹೀನಂತು = ?? ;

ಯದ್ಭವೇತ್ = ?? ;

ತತ್ಸರ್ವಂ = all that;

ಕ್ಷಮ್ಯತಾಂ = let one or me or us be forgiven;

ದೇವ = Oh! god Oh! God!;

ನಾರಾಯಣ = O! Narayana;

ನಮೋಽಸ್ತುತೇ = Salutations unto Thee;

ಕಾರ್ಪಣ್ಯ ದೋಷೋಪಹತ ಸ್ವಭಾವಃ  
ಪೃಚ್ಛಾಮಿ ತ್ವಾಂ ಧರ್ಮ ಸಮೂಢಚೇತಾಃ .

ಯಚ್ಛೇಯಸ್ಯಾನ್ನಿಶ್ಚಿತಂ ಬ್ರೂಹಿ ತನ್ನೇ  
ಶಿಷ್ಯಸ್ತೇಽಹಂ ಶಾಧಿ ಮಾಂ ತ್ವಾಂ ಪ್ರಪನ್ನಂ ...

With my nature overwhelmed by mistaken pity, my mind deluded  
about my duty, I beseech you to tell me with certainty  
what is the supreme good. I seek refuge in you, so please treat  
me as your disciple and texh me..

ಕಾರ್ಪಣ್ಯ = pity; compassion; poverty; wretchedness;

ದೋಷೋಪಹತ = the defect or mistake having been removed; or the  
defect or mistake which has removed or destroyed something;

ಸ್ವಭಾವಃ = one's normal nature or tendency;

ಪೃಚ್ಛಾಮಿ = I ask;

ತ್ವಾಂ = you;

ಧರ್ಮ = religious; of duty or good conduct;

ಸಮೂಢಚೇತಾಃ = persons with perplexed or stupified mind;

ಯಚ್ಛೇಯಸ್ಯಾನ್ನಿಃ = ?? ;

ಚಿತಂ = ?? ;

ಬ್ರೂಹಿ = tell; speak; utter;

ತನ್ನೇ = ?? ;

ಶಿಷ್ಯಸ್ತೇಽಹಂ = I am your disciple;

ಶಾಧಿ = Teach; instruct; order; rule over;

ಮಾಂ = me;

ತ್ವಾಂ = you;

ಪ್ರಪನ್ನಂ = the one who has arrived or reached or surrendered;

ನಮಃ ಸರ್ವಹಿತಾರ್ಥಾಯ ಜಗದಾಧಾರಹೇತವೇ .

ಸಾಷ್ಟಾಂಗೋಽಯಂ ಪ್ರಣಾಮಸ್ತೇ ಪ್ರಯತ್ನೇನ ಮಯಾ ಕೃತಃ ...

My Salutations to you, Oh Lord, who is responsible for the welfare of all beings and who supports this world, which you have created. I fully prostrate to you

and request your help for success in my efforts..

ನಮಃ = bowing; salutation;

ಸರ್ವಹಿತಾರ್ಥಾಯ = for the welfare of all;

ಜಗದಾಧಾರಹೇತವೇ = to the one who is the cause for the support or basis of the world;

ಸಾಷ್ಟಾಂಗೋಽಯಂ = ?? ;

ಪ್ರಣಾಮಸ್ತೇ = ?? ;

ಪ್ರಯತ್ನೇನ = bu the efforts;

ಮಯಾ = by me;

ಕೃತಃ = the Supreme Being;

ಉರಸಾ ಶಿರಸಾ ದೃಷ್ಟ್ವಾ ಮನಸಾ ವಚಸಾ ತಥಾ .

ಪದ್ಭ್ಯಾಂ ಕರಾಭ್ಯಾಂ ಜಾನುಭ್ಯಾಂ ಪ್ರಣಾಮೋಽಷ್ಟಾಂಗ ಉಚ್ಯತೇ ...

The bowing with the chest, head, eyes, mind, speech, feet, and knees, is called the eight-fold salutation..



ಉರಸಾ = by the chest;

ಶಿರಸಾ = by the head;

ದೃಷ್ಟ್ಯಾ = through sight (F.instr.);

ಮನಸಾ = through the mind;

ವಚಸಾ = through words;

ತಥಾ = like that (cf. yathA tathA);

ಪದ್ಭ್ಯಾಂ = through the or to the or from the two feet;

ಕರಾಭ್ಯಾಂ = through the or to the or from the 2 hands;

ಜಾನುಭ್ಯಾಂ = through the or to the or from the two knees;

ಪ್ರಣಮೋಽಷ್ಟಾಂಗ = bowing by 8 parts of the body (touching the ground);

ಉಚ್ಯತೇ = ?? ;

ಯಾನಿ ಕಾನಿ ಚ ಪಾಪಾನಿ ಜನ್ಮಾಂತರಕೃತಾನಿ ಚ .

ತಾನಿ ತಾನಿ ವಿನಶ್ಯಂತಿ ಪ್ರದಕ್ಷಿಣಪದೇ ಪದೇ ...

Oh! Lord, I have committed many sins all my life, right from my birth. I beseech you to destroy them at every step of my pradakShina (going around God).

ಯಾನಿ = They which;

ಕಾನಿ = how many;

ಚ = and;

ಪಾಪಾನಿ = sins;

ಜನ್ಮಾಂತರಕೃತಾನಿ = ?? ;

ಚ = and;

ತಾನಿ = they;

ತಾನಿ = they;

ವಿನಶ್ಯಂತಿ = dissipate; get destroyed; die out;

ಪ್ರದಕ್ಷಿಣ = circumambulation, (going around God);

ಪದೇ = at or in the step or word;

ಪದೇ = at or in the step or word;

ಗತಂ ಪಾಪಂ ಗತಂ ದುಃಖಂ ಗತಂ ದಾರಿದ್ರ್ಯಮೇವ ಚ .  
ಆಗತಾ ಸುಖಸಂಪತ್ತಿಃ ಪುಣ್ಯಾಚ್ಚ ತವ ದರ್ಶನಾತ್ ..

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

ಗತಂ = goes;

ಪಾಪಂ = sin;

ಗತಂ = goes;

ದುಃಖಂ = sorrow; unhappiness;

ಗತಂ = goes;

ದಾರಿದ್ರ್ಯಮೇವ = poverty alone;

ಚ = and;

ಆಗತಾ = having come; the one female who has come;

ಸುಖಸಂಪತ್ತಿಃ = wealth in the form of happiness;

ಪುಣ್ಯಾಚ್ಚ = ?? ;

ತವ = youryour;

ದರ್ಶನಾತ್ = from the sight of; from seeing;

ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ ತ್ವಮೇವ ಶರಣಂ ಮಮ .

ತಸ್ಮಾತ್ಕಾರುಣ್ಯಭಾವೇನ ರಕ್ಷಸ್ವ ಪರಮೇಶ್ವರ ..

There is no refuge for me other than you, Oh Lord! and I seek refuge in you alone. Therefore, Supreme God, please show compassion and protect me..

ಅನ್ಯಥಾ = otherwise or other ways;

ಶರಣಂ = seeking refuge or surrender;

ನಾಸ್ತಿ = no one is there not there;

ತ್ವಮೇವ = you alone; you only;

ಶರಣಂ = seeking refuge or surrender;

ಮಮ = mine; my; mine;

ತಸ್ಮಾತ್ = ?? ;

ಕಾರುಣ್ಯ = ?? ;

ಭಾವೇನ = ?? ;

ರಕ್ಷಸ್ವ = protect or save;

ಪರಮೇಶ್ವರ = supreme god;

ಪರಮೇಶ್ವರಿ = supreme goddess;

ಅಪರಾಧಸಹಸ್ರಾಣಿ ಕ್ರಿಯಂತೇಹರ್ನಿಶಂ ಮಯಾ .

ದಾಸೋಽಯಮಿತಿ ಮಾಂ ಮತ್ವಾ ಕ್ಷಮಸ್ವ ಪರಮೇಶ್ವರ ...

There are thousands of faults, misdeeds, offences that are done by me day and night. Please consider that I am your humble servant and forgive me Oh! Supreme Lord..

ಅಪರಾಧಸಹಸ್ರಾಣಿ = 1000 misdeeds or offences;

ಕ್ರಿಯಂತೇಹರ್ನಿಶಂ = are (being) done day and night;

ಮಯಾ = by me;

ದಾಸೋಽಯಮಿತಿ = ?? ;

ಮಾಂ = me;

ಮತ್ವಾ = having thought or considered;

ಕ್ಷಮಸ್ವ = excuse; forgive;

ಪರಮೇಶ್ವರ = supreme god;

ಪರಮೇಶ್ವರಿ = supreme goddess;

ಗಾಂಗಂ ವಾರಿ ಮನೋಹಾರಿ ಮುರಾರಿಚರಣಚ್ಚುತಂ .

ತ್ರಿಪುರಾರಿಶಿರಶ್ಚಾರಿ ಪಾಪಹಾರಿ ಪುನಾತು ಮಾಂ ...

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

ಗಾಂಗಂ = of the river ga.ngA;

ವಾರಿ = water;

ಮನೋಹಾರಿ = pleasing;

ಮುರಾರಿಚರಣಚ್ಯುತಂ = born at the feet of murArI;

ತ್ರಿಪುರಾರಿಶಿರಶ್ಚಾರಿ = moves about on the head of tripurArI;

ಪಾಪಹಾರಿ = cleanses sins;

ಪುನಾತು = may it purify;

ಮಾಂ = me;

ಅಸಿತಗಿರಿಸಮಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿಂಧೂಪಾತ್ರೇ  
ಸುರತರುವರಶಾಖಾ ಲೇಖನೀ ಪತ್ರಮೂರ್ವೀ .

ಲಿಖತಿ ಯದಿ ಗೃಹಿತ್ವಾ ಶಾರದಾ ಸರ್ವಕಾಲಂ  
ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ ...

Take one big mountain of eye ointment and dissolve it as black ink in the pot made out of ocean, take a branch of the heavenly tree as the pen, the earth (ground) as the parchment, arrange for Sharada to write all the time with this understanding, still it would not be enough to describe all of your Good Qualities, oh Isha!

ಅಸಿತಗಿರಿಸಮಸ್ಯಾತ್ = like (samaM) a black (asita) mountain (giri);

ಕಜ್ಜಲಂ = eye ointment; collyrium or black ink;

ಸಿಂಧೂಪಾತ್ರೇ = in the pot (pAtra) of ocean (si.ndhu) [7];

ಸುರತರುವರ = the heavenly tree;

ಶಾಖಾ = a branch;;

ಲೇಖನೀ = writing instrument;

ಪತ್ರ = leaf; page;

ಉರ್ವೀ = earth;

ಲಿಖತಿ = writes (likha);

ಯದಿ = if;

ಗೃಹೀತ್ವಾ = while holding;

ಶಾರದಾ = goddess worshipped during the autumnal season sharad as

Durga, Lakshmi and Sarasvati;

ಸರ್ವಕಾಲಂ = for ever;

ತದಪಿ = even then;

ತವ = your;

ಗುಣಾನಾಂ = of the good qualities;

ಈಶ = Hey Isha[8];

ಪಾರ = end; other side;

ನ = no;

ಯಾತಿ = goes;

---

ಶಿವಂ ಶಿವಕರಂ ಶಾಂತಂ ಶಿವಾತ್ಮಾನಂ ಶಿವೋತ್ತಮಂ .

ಶಿವಮಾರ್ಗ ಪ್ರಣೇಧರಂ ಪ್ರಣತೋಽಸ್ಮಿ ಸದಾಶಿವಂ ...

Salutations to Sadashiva, the ever auspicious;

The leader of all auspicious paths;

Sacred, purifier, embodiment of peace;

Excelling the best, the auspicious Self Itself..

ಶಿವಂ = to the auspicious One;;

ಶಿವಕರಂ = to the One who provides auspiciousness;

ಶಾಂತಂ = to the embodiment of Peace;

ಶಿವಾತ್ಮಾನಂ = to the One who is the auspicious Self Itself;

ಶಿವೋತ್ತಮಂ = to the One who is best of all auspicious beings;

ಶಿವಮಾರ್ಗ = the auspicious approach;

ಪ್ರಣೇಧಾರಂ = bowing humbly;

ಪ್ರಣತೋಽಸ್ಮಿ = I offer obeisance;

ಸದಾಶಿವಂ = to the eternally auspicious One.;

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ನಮಾಮಿ ನಾರಾಯಣ ಪಾದಪಂಕಜಂ

ಕರೋಮಿ ನಾರಾಯಣ ಪೂಜನಂ ಸದಾ .

ಜಪಾಮಿ ನಾರಾಯಣ ನಾಮ ನಿರ್ಮಲಂ

ಸ್ಮರಾಮಿ ನಾರಾಯಣ ತತ್ತ್ವ ಮವ್ಯಯಂ ..

I salute the lotus-feet of NArAyaNa, propitiate Narayana,  
speak of the pure name of Narayana and bear in mind the  
immutable factuality of Narayana..

?? ;

?? ;

---

ರಾಮನಾಮ ಸದಾ ಪ್ರೇರಣಾ ಸಂಸ್ಮರಾಮಿ ಜಗದ್ಗುರುಂ .

ಕ್ಷಣಂ ವಿಸ್ಮೃತಿಂ ಯಾತಿ ಸತ್ಯಂ ಸತ್ಯಂ ವಚೋ ಮಮ ..

I remember the ever inspiring name of the world-teacher Ram;  
Even a moment of forgetfulness brings ...; true is my word..

ರಾಮ = Oh! Rama;

ನಾಮ = name;

ಸದಾ = always; ever;

ಪ್ರೇರಣಾ = inducement; urge; encouragement; prompting;

ಸಂಸ್ಮರಾಮಿ = I remember well;

ಜಗದ್ಗುರುಂ = the preceptor of the world;

ಕ್ಷಣಂ = moment;

ವಿಸ್ಮೃತಿಂ = forget;

ಯಾತಿ = goes; attains;

ಸತ್ಯಂ = the truth;

ಸತ್ಯಂ = the truth;

ವಚೋ = word;

ಮಮ = mine; my;

---

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ .

OM Peace, Peace, Peace!.

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

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

शान्तिः = Peace; tranquility;

---

Help from

C. V. Mahalingam, Sowmya Ramkumar, Himanshu Pota,

Avinash Sathaye, Sunder Hattangadi,

S. V. Ganesan, Dhananjay Naniwadekar, Shripad Abhyankar

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*Collection of Commonly Recited Shlokas with Meanings*  
pdf was typeset on November 21, 2022

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

