Collection of Commonly Recited Shlokas with Meanings

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

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.
We call on Thee, Lord of the hosts, the poet of poets, the most famous of all; the Supreme king of spiritual knowledge, 0 Lord of spiritual wisdom.

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

?? = ?? ;
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.

Oh! the one with the curved piece of tusk;
big bodied;
shining like a billions of Suns;
crores, ten millions;
Sun;
shining like;
Without obstacles or hurdles; do; to me or my; Oh! god Oh! God!; in all actions or activities; ever; always;

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..

one who is having an elephant face; by the group of ogres and the like who are the attendants of Lord Shiva; the one who has been served worshipped; wood-apple and ‘jAmun’, rose apple, trees or fruits; the essence of the fruit; that which has been eaten; the son of Uma; for the destruction of sorrow; the cause; I bow; salute; pay my respects; the Master or controller of all obstacles; the lotus feet;
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..


- the one with a nice face;
- and;
- one who has one tooth or tusk;
- and;
- a sage by that name;
- one who is having elephant-ears denotes 'Ganesh' one of 12 such famous names;
- with one big(long) belly that is Ganesh;
- and;
- one of the 12 names of Ganesha;
- the remover of all obstacles;
- the chief or leader of the groups;
- these are 2 of the 12 famous names of Ganesh;
- the one wearing the moon in the forehead;
- one who is having an elephant face denotes lord Ganesh;
- twelve of these;
- names;
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.

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.

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

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.
We worship by day and by night the elephant-faced and single-tusked Lord Ganesha, 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.

\[
\begin{align*}
\text{ಅಗಜಾ} &= \text{Parvati} \quad \text{ಅಗ} = \text{mountain, i.e. Himalaya, ಅಗ = daughter)} \\
\text{ಜಾ} &= \text{face that is like a lotus (ಜಾ =face, ಜಾ =lotus)} \\
\text{ಆನನ} &= \text{the Sun} \\
\text{ಅಂದುನಂತೆಯೇನೆ ತ್ರಾನೂ} &= \text{the one who, like the Sun, makes the lotus face of (his mother) Parvati bloom (with joy)} \\
\text{ಗಜೇನಾ} &= \text{the elephant-faced God (ಗಜೇನಾ in the accusative case)} \\
\text{ಅಂಧ್ರಾ} &= \text{day and night} \\
\text{ಅಂಧ್ರ} &= \text{several.} \\
\text{ಗೋ} &= \text{giver( in the accusative case)} \\
\text{ಜೋಸಾ} &= \text{bestower of innumerable boons} \\
\text{ದೊ} &= \text{him} \\
\text{ಬರುವ} &= \text{to the devotees} \\
\text{ಗಜಾಂನಾ} &= \text{I worship the one tusked;}
\end{align*}
\]

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.

\[
\begin{align*}
\text{ಗಜಾಂನಾ} &= \text{one who is having an elephant mouth refers to Ganesh;}
\end{align*}
\]
I bow down to one tuske, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold..

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..
गणेशमयामसंयुक्तो = the elephant faced one who is beyond comprehension or thought;
वणुष्मायो = the one with sharp or terrible teeth;
त्रिवेद = the three-eyed one;
बहुक तर = Big; large;
बहुवेदन = one with huge stomach;
अविशाल = whole, entire, complete, perfect.;
भूञ्जंडो = the king of well-being or the royal donor of all goodness;
पारमसंह = the ancient; old; also refers to the ancient works in story-form known as purANa;
अमरवर = ?? ;
सुमांसु = ?? ;
सुपीकाण = the red colored;
सुपीणस = the master of the gods;
पशुपतिपालस = Lord Ganesha, the son of Pashupati or Shiva;
पशुपतिन = the lord who governs obstacles or hurdles;
नमामिव = I bow; salute; pay my respects;

नमस्कृतः मेरे मित्रोक्तवंशियों की संबंधित देशों की ग्रंथि ।
विश्वभूसि नाशकमालके स्वर्णशिली निष्ठमले ... 

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!

तथांसर = that which is done or to be done;
ते = to me or my;
तथा = May reach fulfillment;
तथा = while you (the maker or supporter) are pleased.;
This is the so-called sati-saptamī, a typical phrase where the;
saptamī vibhaktī has the unusual meaning:

- ಸಂಗ = in the maker; author; creator;
- ಪಂಥು = the obstacles; hurdles;
- ಸಂಗಮೇಂದು = May (they) come to end;
- ಸಂಗಮೇ = all;
- ಸಂಗಮೇಂದು = the leader or head of the gods;

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.

- ಸಂಗಮೇಂದು = Oh! the one having the mouse as the vehicle!;
- ಸಂಗಮೇಂದು = Oh! the one having rice ball in the hand;
- ಸಂಗಮೇಂದು = one who has winnow-fan-like ears;
- ಸಂಗಮೇಂದು = hanging; pendant; depending; delayed;
- ಸಂಗಮೇಂದು = of the string; formula; aphorism etc.;
- ಸಂಗಮೇಂದು = one who has taken the form or ‘avatar’ of Vamana; Vishnu;
- ಸಂಗಮೇಂದು = Oh! son of the great Lord Shiva;
- ಸಂಗಮೇಂದು = the one without a leader who controls all obstacles;
- ಸಂಗಮೇಂದು = at (M.nom.) a leg, the body part or the part of the verse
  or text;
- ಸಂಗಮೇಂದು = greetings, salutations to you;

(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.ntI (One with the tooth) awaken us (to the ultimate truth).

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..

= to the one-tusked i.e. Ganesh;
= offering;
= to the one with curved broken part (tusk);
= May meditate;
= ?? ;
= the tusked one i.e. the elephant;
= inspire; kindle; urge; induce;
शिष्य = teacher (refers to spiritual teacher), the preceptor;
विश्वास = face to face;
परब्रह्म = the great Brahman;
ते = to him;
श्री = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’
is fem.nom.; also an honourable prefix;
गुरू = to the teacher; preceptor;
नमस्ते = bowing; salutation;

यद्यपि शिष्यमयी विश्वासके श्रीमानं देवसमानं श्रीमानं ब्रह्माण्डं भूभूतं नमस्ते....

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..

बुद्धितम = Beaititude; bliss; nirvANa;
देवसमानं = the giver of great happiness, bliss;
केवलं = only;
शिष्यमयीं = knowledge personified or knowledge itself taking the form of a man;
इपसामान्तं = beyond the dual nature of things i.e. individual soul and Universal soul being considered as two entities;
गुरूसमानं = one who is like the sky;
the ultimate truth (tattvaM) is his principal; target;
cardinal number 1, unique;
ever; permanent;
the pure mountain;
the one existing as the witness of all intellect or mind;
beyond one’s thought or imagination;
bereft of the three qualities i.e. satva, raja and tama;
the good teacher or preceptor;
him;
I bow; salute; pay my respects;
meditating on the respected preceptor Dattatreya;

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..

one who has taken the form of an undivided circle or universe;
manifested;
by whom;
the moving and the non-moving things;
his position; his post;
shown;
by whom;
to him;
to the respected teacher;
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.

The person of the preceptor is the root or
beginning of all worship;
the preceptor;

= the sentence of the preceptor;

= the teacher’s;

= mercy; sympathy;

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..

= bowing; salute;

= to the teachers;

= to the sandals of the preceptor;

= bowing; salutation;

= to the others;

= to the great sandals of the master;

= to the sandals of the Siddesvara teacher;

= let there be my or our bowing or salutation;

= to the sandals of the husband of Laxmi;

(laxmIpatiH);

...
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.

ಅಂಬ್ರುವಾಟ = the one having a peaceful or serene form;
ಭುಜಗಶಯನಂ = one who is sleeping on a snake as the bed;
ಪದರಭಂ = the one having a lotus at the navel, Vishnu;
ಶು›ಾಂಗಂ = the master of the gods;
ಗಗನಸದೃಶಂ = one who is like the sky;
ಗಗನಸದೃಶಂ = having the color of the cloud;
ಶು›ಾಂಗಂ = the one with the auspicious body;
ಲಾಖಿಣ = husband of Laxmi;
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!).

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!).
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.

लघु = tat and eva-that alone; that only; 
यंगु = ascending sign in astrology; 
सतिन्द्र = good day; 
लघु = tat and eva-that alone; that only; 
सतिन्द्र = the power bestowed by the star; 
चंद्र = the strength of the moon; 
लघु = tat and eva-that alone; that only; 
भूतान = the power of knowledge or learning; 
सतिन्द्र = the power or might of the gods or given by the gods; 
लघु = tat and eva-that alone; that only; 
अ! विश्वु = O! Vishnu (husband of Lakmi); 
काशी = ?? ; 
हूँहूँ = I remember;

सनिकां सनिकां सनिकां सनिकां सनिकां सनिकां सनिकां सनिकां...

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.

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

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Hari becomes the food;
Brahma, the creator;
Lord Hari;
residing (sthaH) in all (sarva) bodies (sharIra);
eats;
feeds (some)one else;
Lord Hari;
let there be (astu) my or our bowing or salutation
(namaH) to you (te);
to you([4]) or your([6]) (here:[4].);
Hey Vyasa ([7]);
Oh! the one with extensive knowledge;
the one with eyes (netra);
like the wide leaf (Ayatapatra) of a fully blossomed (phulla) lotus;
by whom([3]);
by you([3]);
filled (pUrNaH) with oil (taila) of mahAbhArata;
the kindled into flames; inflamed; lighted;
the light or lamp (pradIpaH) wholly made up of
or full of knowledge (j nAnamayaH);

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..
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.

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.
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.
through or with the help of the body; through words or speech; text;
by mind (manasA) or by limbs (indriyaiH vA); intellect;
by one’s own self or efforts;
or; also; like; either or;
due to force of nature or habit;
(I) do, perform;
whatever;
all;
other person, (to) the great [4];
Thus (to) Vishnu (nArAyaNAya)[4] (the word; iti works like quote marks);
I dedicate; offer;

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..

God ‘achyuta’ meaning one who does not lapse;
Keshava (Krishna)[2];
Vishnu[2];
Krishna having the waist-band-tied belly[2];
the son of ‘vasudeva’[2];
मंगलं भगवं मंगलं गरुडं जशं.
मंगलं पंडरिकं मंगलं हृदं...

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

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.
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..

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

\( \text{णम} \) = Vishnu; 
\( \text{णमू} \) = an epithet for Vishnu; the conqueror; 
\( \text{मंध्वमू} \) = the great Vishnu; 
\( \text{मंध्वमू} \) = the mighty lord, Vishnu; 
\( \text{मंध्वमू} \) = the great Lord; 
\( \text{मंध्वमू} \) = one who has many forms; 
\( \text{मंध्वमू} \) = enemy of demons; 
\( \text{मंध्वमू} \) = I bow; salute; pay my respects; 
\( \text{मंध्वमू} \) = the greatest of men;

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.

\( \text{मंध्वमू} \) = the one with a conch and a wheel; 
\( \text{मंध्वमू} \) = the one with a crown and ear-rings; 
\( \text{मंध्वमू} \) = along with yellow robe; 
\( \text{मंध्वमू} \) = the one having lotus like eyes; 
\( \text{मंध्वमू} \) = the one having the chest adorned with a garland and the gem ‘Kaustubha’; 
\( \text{मंध्वमू} \) = I bow; salute; pay my respects; 
\( \text{मंध्वमू} \) = Vishnu; 
\( \text{मंध्वमू} \) = by the head; 
\( \text{मंध्वमू} \) = one who is having four hands;
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..

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.

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

= the one wearing forest or wild garlands; 
= one who is wearing or bearing the weapon mace; 
= Oh! the one having the ‘shArnga’ bow ; one with horns; 
= Oh! the one with the conch shell; 
= one who has the weapon of ‘chakra’ the ‘Sudarshan’ wheel; 
= and; 
= The one wearing the ‘nandaka’ sword, Vishnu; 
= the respectable one, the prosperous one; 
= Vishnu; 
= May Vishnu who is also Vasudeva protect me; 

allshlokawmean.pdf 29
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..


class="transliteration"

having black cloud like complexion[2];
the one wearing yellow silk dress[2];
the one with the ‘Shrivatsa’ mark on his body, Vishnu[2];
one with body illuminated (udbhAsitA.nga); with the Kaustubha gem[2];
reached (upeta) by good deeds (puNya)[2];
one with long eyes resembling lotus[2];
Vishnu[2];
I worship; bow;
the one Lord (ekanAtha) over all the worlds; (sarvaloka)[2];

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


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)..
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...

= the afflicted or suffering people or living beings;
= those who are dejected and sad;
= torn and tattered; weak;
= and;
= those who are afraid or scared;
= among the terrible or frightening;
= and;
= in all diseases; ailments;
= those who are presently experiencing;
= Having sung or praised well;
= O! Narayana;
= only so much as the utterance of the word;
= those who are freed from the afflictions or sufferings;
= happy people;
= become; happen;

Salutation to viShNu, the lotus-navelled who is resting in water. O keshava, O Ananta, O VAсудг̐deva, salutations to you..
= bowing; salutation;
= to the one with the lotus stalk at the navel (Vishnu);
= greetings, salutations to you;
= to the one lying or sleeping in water (ocean);
= greetings, salutations to you;
= Oh! Keshva, Oh! Ananta;
= the son of ‘vasudeva’, Krishna (or Vishnu);
= Salutations unto Thee;

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!

= due to the living or inhabitation (vAsana)[5];
= of the sun of Vasydeva, Krishna[6];
= occupied, inhabited;
= three worlds Earth, Heaven, Hell;
= (You) are (asi) residing in all living beings;
= let there be my or our bowing or salutation;
= to you or your (here:[4]);

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)..
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).

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

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

**Translation:***

**Kannada:**

ಅಂಧೇಯುವರು: ಹೊಂದಿದ್ದಾರೆ ಭಿಶ್ನುಯನ್ನು ಸಞ್ಜಿಯಲ್ಲಿ ತೆಗೆದು ಗೋಷ್ಠಿಯನ್ನು ಹೋಗಿ ತಮ್ಮ ಸಿನ್‌ಗಳನ್ನು ಹೋಗಿ ನೀಡುತ್ತಾರೆ.

**Meaning:**

- _ಅಂಧೇಯುವರು:_ slowly;
- _ಹೊಂದಿದ್ದಾರೆ_: burn;
- _ಗೋಷ್ಠಿಗಳು_: sins;
- _ಅನುಮೋದನೆಯನ್ನು_: many literally (kalpa is 10 raised to 18, koT is 10 raised to 8 and shata is 10 raised to 2 so in all 10 raised to 20);
- _ಅಂಧೇಯುವರು:_ and;
- _ಅಂಧೇಯುವರು: ಹೊಂದಿದ್ದಾರೆ_: in the presence of the Peepal tree;
- _ಅಂಧೇಯುವರು: _Oh! Partha (refers to Arjun);
- _ಅಂಧೇಯುವರು: ಹೊಂದಿದ್ದಾರೆ_: by meditating, thinking;
- _ಅಂಧೇಯುವರು: _in the mind;
- _ಅಂಧೇಯುವರು: _Keshava (Krishna);

**English:**

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.

**Translation:***

**Kannada:**

_ಮನೆಗೆ, ಹೊಂದಿದ್ದಾರೆ ಯೋಗ್ಯವಾದಿ ಹೋಗಿ ಸಣ್ಜಿಯ ಹೋಗಿ ತಮ್ಮ ಸಿನ್‌ಗಳನ್ನು ಹೋಗಿ ನೀಡುತ್ತಾರೆ._

**Meaning:**

- _ಮನೆಗೆ_: (m.poss.)whose;
- _ಹೊಂದಿದ್ದಾರೆ_: occurred;
- _ಹೊಂದಿದ್ದಾರೆ_: devotees;
- _ಹೊಂದಿದ್ದಾರೆ_: desirous of destroying suffering (poss.);
- _ಹೊಂದಿದ್ದಾರೆ_: fatherhood;
- _ಹೊಂದಿದ್ದಾರೆ_: among others;
- _ಹೊಂದಿದ್ದಾರೆ_: without hesitation;

**English:**

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.
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.

శ్రీమాన్ వెంకట ఆదారం దేవాదారం శ్రీవిష్ణువు.
శ్రీవిష్ణువు శాఖం శ్రీఉమలు శక్తిమి ... 

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.
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..


c= ??
d= ??
e = face (teeth);
f= ??
g= the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;
h= ??
i= ??
j= ??
k= ??
l= ??
m= by the rains;
n= an epithet of Vishnu (representing delight or bliss);
o= us; to us or ours;
p= ??
q= the one holding a conch in his hand; Mukunda;

...
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..

भू� = the earth; this world;
लक्ष = two feet;
मे = whose;
आिनाऽ = ?? ;
चंद्र = (adj.)moon;
सूः = sun and another;
चं = and;
युगः = the 2 eyes;
क्यः = ?? ;
चंद्रिक = head;
युगः = even the mouth or face of heaven;
दहाः = burning; set a thing on fire;
मे = whose;
वृहः = ?? ;
सा = in the innermost heart;
मे = whose;
देशः = the universe;
स्वादिकाश्च देवस्मीश्च जीवाः = by gods, men, birds, cows, gourmets, celestial singers and demons;
युगः = drawing etc.wonderful or awesome or mysterious appearance;
तीर्थः = ?? ;
त्र्यो = him;
three worlds, Earth, Heaven, Hell;
the one with a body;
Vishnu the great lord;
I bow; salute; pay my respects;

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..

in the shade;
of Parijata tree;
on the golden throne;
(refers to Vishnu);
the one with the chest;
the consort of Krishna;
Satyabhama and another (RukmiNi);
with, along with;

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..

विशार्द = the Visarga sign denoted by two vertical dots as ‘.:’;
नं = relating to a drop or dot;
कालसूत्र = units of measurement of space, time, length, etc.;
पद = a word or a leg or foot;
कालसूत्र = the letters denoting or referring to the feet;
नं = and;
नमस्ते = ?? ;
नमस्ते = Excuse (me or us);
नमस्ते = Oh! the best person;

 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..

नं = ?? ;
नं = to the lord or consort;
नं = happy; beautiful; auspices; prosperous; good, etc.;
नं = to the abode or reservoir-like one;
नं = to the abode or reservoir-like one for people who seek material possessions;
नं = relating to Prosperity; wealth; goddess LakShmi and ‘ shrIH’ is fem.nom.; also an honourable prefix;
नं = Lord Venkat, Vishnu;
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..

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..
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.

Salutations to Lord Krishna, the son of Vasudeva and Devaki, raised by Nandagopa, and also known as Govinda.
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.

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).

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 LIia (sport).
This is an aphorism on Srimad BhAgavataM.
In the beginning;
the one born of the womb of god-like Devaki;
in the house of cow-herd woman;
the increasing or growth;
the lifter of the mountain Govardhana Krishna;
the cutting of Kamsa and the killing of kauravas;
sons of Kunti;
bringing up; rearing;
this one book or story relating to God;
as told in the ‘purANa’;
the nectar-like story of the respectable Krishna;
thus thus;
the story of god, Krishna in a short form;

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 Vaman - the one who took the avatAr as a dwarf.
I bow to ShrIdhar - one who is Prosperity Incarnate.
I bow to HRiShIkesh - 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.

**Sanskrit**:

- **केषाय** = to the respectable Keshava one with luxuriant hair;
- **नमः** = bowing; salutation;
- **नरायण** = to Narayana;
- **मद्हव** = to Madhava;
- **गोविंद** = to govinda, the cowherd boy Krishna;
- **विष्णु** = to Vishnu;
- **मधुसुदन** = to madhusudana;
- **त्रिविक्रम** = to Trivikrama, lord of three worlds, Vishnu;
To Vamana, Vishnu in the form a dwarf;

to Shridhara, Vishnu;

to hrishikesha, the Lord of senses like hRiShIkaM i.e.Krishna or Vishnu;

to Padmanabha;

to Damodara;

to sankarShaNa, an epithet of Vishnu;

to Vasudeva;

= bowing; salutation;

to pradyumna ; one who illumines;;

to Aniruddha; a name of viShNu; also grandson of Krishna, Pradyumna’s son;

to purushottama;

to Vishnu ‘adhoxaja’ is an epithet of Vishnu;

to Narasismha, part-lion and part-man;

to achyuta;

to Janardana, Vishnu;

to Upendra, Vishnu;

to Lord Hari;

to the respected Krishna;

= bowing; salutation;

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 MAadhava whose compassion makes the mute eloquent and the cripple cross mountains..

= the dumb one;

= ?? ;
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..

asteryo = one who is talking too much; noisy; garrulous;
सोर्खो = lame person;
ಅಸಸೀಸೀಸೀ = ?? ;
ಗೌರ = the mountain;
ಮೆಸು,ಮೆ = which favour; sympathy;
ಹಳುಕೋ = I as Him;
ಹರು = I worship; bow;
ಪರೊಾಧೂ = Madhava who grants the bliss;

ಅತು ಅಸೀ ನೀರೌಡಿಸೂ ಗೈಯಿರು ಮೆ. 
ಅತು ಮಟ್ಟೂ ಹಾಮು ಮುಗಿ
ಪರೊಾಧೂ ಸಂಪರು, ಸಂಪಾದಂ ಸಂಪರು ... 

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..

ಅತು = cardinal number 1;
ಅಸೀ ಗೌರ = the works or books on religion and conduct; scripture;
ಪರೊಾಧೂೕ ಗೈಯಿರು = ?? ;
ಗೌರ = god;
ಪರೊಾಧೂೕ = Devaki’s son;
ಮೆ = alone; only; here it would mean ‘indeed’;
ಅತು = cardinal number 1;
ಮೆಸೀಸೀಸೀ = ?? ;
ಮೊಸೀಸೀ = names;
ಮೇಸೀ = They which;
ಪರೊಾಧೂೕ = ?? ;
ಅತು = his;
ಅತುೕ = god’s;
Salutations to Govinda, the dark complexioned one, the God of Brahmanas, protector of cattle and wellwisher of people..

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..

allshlokawmean.pdf
one who is sleeping or lying on the bed;
the child;
Mukunda;
through the mind;
I remember;

Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death..

Do worship the Govinda;
Do worship the Govinda;
the lord Govinda, the cowherd boy;
Oh foolish mind! worship;
having reached or obtained;
very near; in the near side;
in time;
no; not;
no; not;
protects; saves;
A Samskrit grammatical formula of Panini;

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..
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, 0 crown
gem of Gopalas..

= forehead mark made by Kasturi fragrance supposed
to be originated in Deer’s navel;
= ?? ;
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..

\[\text{to Krishna; to Vasudeva;}\]
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.
Translation:

The death of Jatayu;
The conversation with Sugriva;
Rama, destroyer of Vali;
Crossing of the ocean;
Lanka;
Burning;
Air; wind; leaf; egg;
The killing of Ravana and Kumbhakarna;
This is the Ramayana;
Thus;
The venerable Ramayana story in a short aphorism;

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.

May we meditate on the long-armed Ram;
The bow-bearing one;
One who is in the lotus-like sitting posture;
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.

Rama; }
सङ्गीतां तमश्रुवायु तमश्रुपो मोहदृषी।
श्रुवायुं जगतन्म यज्ञमादनं यज्ञ्यं समाः ...

I salute that Rama who is auspicious, benevolent and cool as moon, and...

श्रो = to Rama;
श्रो = to Rama the auspicious;
श्रुपो = to the moonlike Rama;
भृगु = to Brahma;
श्रुपो = to the lord or leader of the Raghu’s;
धरुम = for the lord or husband;
चातुर्यं = Sita’s;
शर्दूल = to the husband or chief or lord;
नमस्कृ = bowing; salutation;

श्रु वं उपस्थितं तद्वक्तं नामनं सद्यमाः।
I worship Rama's feet remembering him with mind, praising with speech, bowing with head, and completely surrendering unto him.

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

daughter = born of oneself, refers to one’s daughter;
on the front side;

Lord Hanuman;

whose;

him;

I bow; I worship;

the delighter of the Raghu race;

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 personified.

the brave at the war stage;

having lotus-like eyes;

the leader or chief of the Raghu dynasty;

one who has taken the form of compassion or mercy;

bestower of mercy;

him;

Shri Ramachandra;

seeking refuge or surrender;

I sing; worship;
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..

Rama = Rama;
jewel among kings;
always; ever;
wins; becomes victorious;
Rama;
the lord of ramA, Shiva;
I worship;
those struck by Rama;
army of demons active in night;
to Rama;
to him;
bowing; salutation;
?? ;
exceeding;
better than the other;
Rama’s;
I am the servant;
Oh! rAmA!;
the place where the consciousness finds interest or one whose mind is absorbed in something;
always; ever;
Let or may it be so; let or may it happen.;
to me or my;
at (indec.voc.) (respectable form of greeting) Sir;
Oh! Rama;
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!

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.

कोणी = one who is complacent, equipoised or tranquil or at peace;
कार्योभविषयसत्तांस्मात = Permanent, immeasurable and ancient i.e not-new;
धर्मजनोभानुषयो = ?? ;
अनंतसरसरसप्रसरसप्रसरसवां = the Lord who has no night and
who is being served by Brahma, Shiva and the King of snakes AdisheSha;
एकसवांसिद्धि = the one knowable through the Veda’s;
आध्यात्मिक = ether; space; time; supreme ruler; god;
अत्यंतामुष्कु = said to be or known as Rama;
अज्ञातिभ्रमनीय = the lord of the world;
अन्नमाल्यनाम = the preseotor of the gods i.e.Brihaspati;
अत्यंतामुष्कु = ?? ;
हरि = Lord Hari;
हरिगृहयो = I worship;
हरिगृहयो = bestower of mercy;
हरिगृहयो = the best of the Raghu race;
हरिश्चंदराकांलक्षी = the one who is the Protector of the earth and
also who is like the crest-jewel;

शरणं जगमशुरुं कुण्डलिकां मुहुर्तं शष्यं शरणं शुभसुव्रो शरणं शष्यं शरणं शष्यं
शरणं जगमशुरुं कुण्डलिकां मुहुर्तं शष्यं शरणं शष्यं शरणं शष्यं
शरणं जगमशुरुं कुण्डलिकां मुहुर्तं शष्यं शरणं शष्यं
शरणं जगमशुरुं कुण्डलिकां मुहुर्तं शष्यं शरणं शष्यं शष्यं शरणं शष्यं
शरणं जगमशुरुं कुण्डलिकां मुहुर्तं शष्यं शरणं शष्यं शष्यं शरणं शष्यं

I salute Ram – the absolute Truth-Consiousness-Joy,
I salute Ram – the absolute Truth-Consiousness-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.

हंदु याद = I worship; bow;
हंदु = Rama;
हंदु त्रितीय = the triple quality of Brahman.;
हंदु = I worship; bow;
हंदु = Rama;
हंदु त्रितीय = the triple quality of Brahman.;
हंदु = having come to seek refuge or surrender;
हंदु = at (M.nom.) a living being; man or woman;
हंदु = at (M.nom.) the protector; king;
हंदु = seeking refuge or surrender;
हंदु = the one who removes all hurdles or obstacles;
हंदु = happiness;
हंदु = Peace; tranquility;
हंदु = a sense organ; also making; doing, etc.;
हंदु = supreme; great; the ultimate;
हंदु = step; leg; word;
हंदु = at (N) auspiciousness; welfare; well-being; good things;
हंदु = lotus;
हंदु = I worship; bow;
हंदु = Rama;
हंदु त्रितीय = the triple quality of Brahman.;
हंदु = supreme; great; the ultimate;
हंदु = pure;
हंदु = lovable;
हंदु = form; figure; appearance; personality;
हंदु = great lord or god.;
हंदु = auspicious; propitious;
हंदु = energy; power; strength; goddess Parvati;
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.

Oh! venerable Rama; husband of Sita; ?? ; vocative for addressing a male; ?? ; Oh! the victorious Rama; Oh! the victorious Rama; at (M.nom.) victory; at (M.nom.) victory; kind; compassionate; Oh! venerable Rama; Oh! Rama;
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’.

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 Pushpah 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..

**Dictionary:**
- ಅವೇದೀಸ್ಮುಖ ಸಂಗ್ರಹ = the one with VAidehi or Sita;
- ಕಶಂಡಿಸ್ಮ್ಯಿತ್ರ್ = under the heavenly tree;
- ಹೆಮದೇವಿ = Hema the golden one;
- ಮಹಾವಿಜಯಾಯ = in the great Hall;
- ಮಧ್ಯ = in the middle;
- ಪುಷ್ಪಕಾಯ = in the seat of ‘pushpaka’ plane;
- ಮಾಹಂಡಾಯ = Oh! full of gems;
- ಯಿರಸನಾಯ = in a Yogic Asana posture called Virasana or in a kingly seat;
- ಸುಂದರನ್ = well-positioned; well-established;
- ಮಳೂರ್ = in the front or first place in front of;
- ಆಹ್ವಾನಿ = causes to be read;
- ಪೊಷಾವಿಹ್ಳೇ = Oh! daughter of Prabhanjana, shatterer or destroyer;
- ತತ್ತೂರ್ = that thou;
for or from the sages;
supreme; great; the ultimate;
the end of the discourse or explanation;
By Bharata and others literally beginning with Bharata;
the surrounded;
Rama;
I worship;
the dark complexioned one;
on the left side;
the daughter of the Earth, Sita;
fortified town; city; also refers to human body;
and;
of Hanuman;
Air; wind; leaf; egg;
the son of Sumitra i.e. LakShmana;
a brother of Rama by that name; lit: the slayer of enemies;
Bharata;
and;
at On both sides;
vayu and others in the corners;
and;
the chief of the monkeys who helped Rama;
and;
Vibishana, a younger brother of Ravana;
and;
prince regent;
the son of Tara refers to Angada;
a chieftain of bears an important character in the Ramayana;
in the middle;
blue stone or gem;
lotus;
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..

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

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..

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.
the two carrying bows
May the two protect us
Rama and Laxmana

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..

Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama;Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama; Oh! Rama;

the name of Rama which enables one to cross (the sea of births and deaths);
Oh! Rama;
Oh! Rama; of Krishna; black;
at (M.acc.) the son of ‘vasudeva’;
the one who grants devotion and liberation or salvation;
to Shankara;
the hymn being sung having sacred names;
the one who captures Janaki's mind i.e. Rama;
Rama;
I worship;

I worship;
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 sloka 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.

manah = one equalling the speed of mind;
manah = one having speed equal to that of the wind;
avin = one who has conquered the senses;
arnav = of or among the people who have the intellect;
ath = the best person;
adh = relating to wind;
ayu = born of oneself, refers to one’s son;
avasah = the chief of the monkey army;
avasah = the messenger of the venerable Rama;
arah = seeking refuge or surrender;
ayu = I sing; worship;

allshlokawmean.pdf
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 agragaNyaM ). He is the most dear bhakthA of Sri RamA ( Raghupathi Priya Bhakthan ).

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..

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.

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..
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!

by the hand and foot;
thā-pho = that which has been done;
abhā-pho = born of or resulting from words and body or action;
avo-bhā-pho = born of action or duty;
ā = or; also; like; either or;
sāh-pho = resulting from ears or hearing and eyes;
ā = or; also; like; either or;
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.

allshlokawmean.pdf
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).

\( = \) same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
\( \) = the three-eyed one;
\( \) = Let us do the sacrifice;
\( \) = the one who is fragrant;
\( \) = that which increases nourishment;
\( \) = like the cucumber;
\( ?? \);
\( ?? \);
\( ?? \);

Salutations to Shiva’s anger and to his arrow;
Salutations to His bow and also to his arms.

\( = \) greetings, salutations to you;
\( = \) to Shiva’s anger;
\( = \) and then;
for the bow; bowing; salutation; greetings, salutations to you; let it be so; let there be; Amen let there be (III per. benedic.) May there be; So be it; Amen; to the bow-bearing one; to you or your (here: poss.); bowing; salutation; to the bow-bearing one; }

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.

same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra; of Lord Shiva; auspicious; favourable; propitious; same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra; = ??; greater than the great; the most supreme; of Lord Shiva; auspicious; favourable; propitious; relating to the Brahman or the ‘OM’ mantra; of Lord Shiva; auspicious; favourable; propitious; your; seeking refuge or surrender; I bow; salute; pay my respects; Oh! Shankara, Shiva lit. one who grants good or auspicious things; I worship; Oh! Shankara, Shiva lit. one who grants good or auspicious things;
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!
I worship; bow;
= of the sun;
= at (M.nom.) the moon; having the hare as a body part;
= with fiery eyes;
= I worship; bow;
= at (M.acc.) Mukunda(M.nom.) Mukunda, Vishnu or Krishna(m.nom.) Mukunda (Vishnu);
= that which is agreeing well; dear; to one’s liking; darling 
= I worship; bow;
= one who grants refuge to the devotees;
= and;
= the one who gives boons;
= I worship; bow;
= Lord shiva;
= Shankara;
= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= bowing; salutation;
= to Shiva;

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.

= Let them move away or drive away;
= to you or your (here:poss.);
= one who has taken some form or come to a certain state;
= they who;
= one who has taken some form or come to a certain state;
= on the earth or ground;
= they who;
Oh! The one with sharp teeth, huge body, destroyer (like fire) of the worlds, Bhairava grant permission to offer salutations to You.

Auspicious is the splendent Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara.

The one who has taken some form or come to a certain state;？
Rahṣāḥ = let them go;
Tīrtha = by Shiva’s command or orders;
śhita = sharp teeth;
maṣṭakom = big bodied;
śhūdraṛṣitaṁ = equal to the burning at the time of the end of the world or 4 ‘yuga’s;
hṛṣa = to the Bahirava i.e. Shiva;
hrṣaṁsitā = I bow to thee; permission (may be given);
hṛṣaṁsitā = ‘dAtuM (inf.) and ‘arhasi’ (verb); you deserve (have merit) to give;
Mangalam = auspiciousness; welfare; well-being; good things;
bhagavān = God; or a respectable person one who possesses the bhaga -a cluster of good things including wealth and happiness;
śhambuḥ = an epithet of Shiva;
mangalakṣaṇa = auspiciousness; welfare; well-being; good things;
mangalavardhana = the one having the bull in his flag;
mangalam = auspiciousness; welfare; well-being; good things;
Parvati’s consort i.e. Shiva;

bringing good fortune or auspiciousness;

Lord Shiva literally one who removes or steals or destroys ignorance;

This is my offering to the only purushA, Shiva.

I meditate to this Lord of Lords.
Let that fierce Lord (Shiva) inspire me.

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.

This one;
to me or my;
the hand;
the hand or hands?;
to me or my;
one who is more godly than the other(s);
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!

"like (samaM) a black (asita) mountain (giri); eye ointment; collyrium or black ink; in the pot (pAtra) of ocean (si.ndhu) [7]; the heavenly tree; a branch;; writing instrument; leaf; page; earth; writes (likha); if; while holding; goddess worshipped during the autumnal season sharad as Durga, LakShmi and Sarasvati; for ever; even then;"
I seek refuge for ever with the six-faced God of vermillion 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.
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..

ghan = bowing; salute;
Nama = greetings, salutations to you;
gana = Guha refers to lord Karthikeya;
gaan = Oh! the seat or abode of power; might;
Nama = bowing; salute;
Nama = greetings, salutations to you;
gana = Guha refers to lord Karthikeya;
Kartik = abode of strength;
Nama = bowing; salute;
Nama = greetings, salutations to you;
gana = Guha refers to lord Karthikeya;
Kartika = a female of that name, also army of gods;
ghana = for or to the Lord;
Nama = greetings, salutations to you;
Kartik = ??

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!.

Gana = bearing or wearing the power of knowledge;
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.

= he who is astride the peacock;
= he having the great mystic saying, PraNava;
= that which attracts or draws the mind;
= the human body;
= he, being the house or abode of great Consciousness;
= the lord of the lords of the earth;
= he, knowing the meaning of the great 'Vedas';
= the lad of Mahadeva, Shiva;
= I worship;
Oh Goddess Sarasvati, 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.

Oh! sarasvati; goddess of knowledge; I bow to thee; Oh! the boon-giver; (fem.nom.) one who is desire-personified; the beginning of learning the 3 R's; I shall do; May it materialise; to me or my; always; ever;

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..

= She who;
= lily and moon;
= dews, drops, spray;
= at (M.nom.) garland; also removal;
= white;
= She who;
= the one enrobed in white dress;
= She who;
= relating to Veena instrument and the boon-giving stick;
= decked hands;
= She who;
= the one seated on white lotus seat;
= She who;
= Brahma;
= Vishnu;
= Shiva;
= ?? ;
= always; ever;
= one who has been worshipped;
= she;
= me;
= May protect me or us;
= goddess of knowledge known by this name;
= Durga or other goddess or a respectable woman;
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..

Let us meditate; the one standing in the seat of a lotus; the one with a blossomed pleasant face; the one with long eyes resembling lotus leaves; she who is having the brightness of gold; Yellow clothing or dress; the one wearing the shining golden lotus in the hand; the one with a beautiful form or personality; the one along with all kinds of ornamentation and decoration; the who offers protection or refuge always; one who is soft or kind to the devotees; the female goddess bhavani who controls or manages the creation; Goddess Shrividya, one form of Goddess Shakti; peace or serenity personified ; embodiment of tranquility.; praised by all the gods;
The giver of all kinds of wealth and prosperity;

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.

Oh! goddess; Oh! the essence of the mobile and the immobile world!; Oh! the one having a pearl necklace!; Oh! the one with the hands adorned with the Veena instrument and the book;

Oh goddess!; A name for goddess Sarasvati; one of the titles awarded to scholars; Oh goddess; greetings, salutations to you;

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..

Salutations unto Thee; Oh. goddess of great illusory powers; in the respected and exalted place particularly of goddess shakti;
Oh! the one worshipped by the gods;

One having the conch shell and the mace in the hands;

Oh! MahalakShmi;

Salutations unto Thee;

Oh! the one worshipped by the gods;

One having the conch shell and the mace in the hands;

Oh! MahalakShmi;

Salutations unto Thee;

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..

Oh! lotus-faced one;

Oh! lotus loving one;

the one having eyes resembling lotus petals;

Oh! the one who is dear to the Universe;

Oh! the one going in tandem with Vishnu’s mind;

your lotus-like feet;

in me;

Put me in the presence of;

All knowing, all beneficient, 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..

OH! the knower of all;
OH! the giver of all boons;
all kinds of bad things;
OH! one who creates terror;
all kinds of sufferings; troubles;
OH! hari;
OH! goddess;
Oh! MahalakShmi;
Salutations unto Thee;

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)..

to LaxmI;
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..

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..

Oh! the giver of material objects and intellect;
Oh! goddess;
The worldly enjoyment and liberation from births and deaths;
Oh! the giver;
Oh! embodiment of the mantra!;
always; ever;  
Oh! goddess;  
Oh! MahalakShmi;  
Salutations unto Thee;

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..

I worship; bow;  
the one having lotus-like hands;  
the one with pleasing face;  
the one granting the good and auspicious things;  
one who grants good fortune;  
the one giving freedom from fear through the two hands;  
through groups of gems;  
many; several;  
by several or different ways or kinds;  
the one decorated with ornaments;

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..
हाँकुमोळूरे = fulfilling devotee’s desires;
हटी = of Hari and Hara i.e. Vishnu and Shiva;
हुक्कुक = by Brahma and others i.e Vishnu, Shiva etc.;
हैराम = the worshipped or served one;
हामुन = in front;
हामुन = of the lotus;
हांकुरूक = ‘sha.nkhanidhi’ and ‘padmanidhi’ (2 kinds of treasures);
हामुन = always; ever;
हामुन = by the power;

हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे.
हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे हांकुमोळूरे.

Oh! Goddess, with beautiful eyes, fairer in complexion than the lotus in your 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..

हांकुमोळूरे = Oh! the one with lotus-like eyes;
हांकुमोळूरे = lotus;
हांकुमोळूरे = in the hand;
हांकुमोळूरे = the one who is whiter;
हांकुमोळूरे = Oh! the one shining with parrot, sandal paste and garland;
हांकुमोळूरे = Oh goddess!;
हांकुमोळूरे = Oh! the darling of Hari (Vishnu);
हांकुमोळूरे = Oh! the knower of the mind;
हांकुमोळूरे = the creator of the three worlds or the giver of happiness and prosperity to the three worlds;
हांकुमोळूरे = Be pleased or favourable towards me;
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, always take care of all the devotees who seek your blessing..

This is my offering to the goddess of wealth. I meditate to this wife of mahAviShNu. Let that Goddess lakShmi inspire me..
 Consort of Vishnu; goddess of wealth and prosperity;

and;

offering;

the consort of Vishnu i.e. LakShmi;

and;

May meditate;

??

Oh! LakShmi;

inspire; kindle; urge; induce;

OM! hriM, shrIM, kliM, mAhalaKShmi, MahalaKShmi give me good fortune..

same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;

??

??

??

??

??

??

??

??

??;

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!
Oh! the one having the ocean as the dress;
Oh! goddess;
mountains like breasts;
Oh! the wife of Vishnu;
I bow to thee;
touching of the feet;
forget us;
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...

all;
at (N) auspiciousness; welfare; well-being; good things;
Oh! the giver of auspiciousness; well-being;
Oh! auspicious one; Oh! Shiva’s consort;
for the attainment of all wealth or ends;
Oh! the one who can get things done;
Oh! the one worthy for seeking refuge;
Oh! three-eyed goddess;
goddess Parvati or a lady of white fair complexion;
Narayani or Durga;
Salutations unto Thee;

Salutations unto Thee;
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!

**meanings**
- ಸೆರು = She who;
- ಸ೎ರು ಗೌಡ್ರು = goddess;
- ಸ೎ರು ಸೆರು ಸ೎ರು ಸ೎ರು = among all the living beings;
- ಸ್ರೂಣು ಸ್ರೂಣು = through the form of Mother;
- ಸ೎ರು ಸ೎ರು = well-positioned; standing well;
- ಸ೎ರು = She who;
- ಸ೎ರು ಗೌಡ್ರು = goddess;
- ಸ೎ರು ಸ೎ರು ಸ೎ರು = among all the living beings;
- ಸ್ರೂಣು ಸ್ರೂಣು = in the form of strength;
- ಸ೎ರು ಸ೎ರು = well-positioned; standing well;
- ಸ೎ರು = She who;
- ಸ೎ರು ಗೌಡ್ರು = goddess;
- ಸ೎ರು ಸ೎ರು ಸ೎ರು = among all the living beings;
- ಸ್ರೂಣು ಸ್ರೂಣು = in the form of peace;
- ಸ೎ರು ಸ೎ರು = well-positioned; standing well;
- ಸ೎ರು ಸ೎ರು = salutations unto thee;
- ಸ೎ರು ಸ೎ರು = salutations unto thee;
- ಸ೎ರು ಸ೎ರು = salutations unto thee;
- ಸ೎ರು = bowing; salute;
- ಸ೎ರು = bowing; salutation;
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.

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.

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಮಂಗಳ</td>
<td>pearl;</td>
</tr>
<tr>
<td>ವಿಜ್ಞಾನ</td>
<td>coral;</td>
</tr>
<tr>
<td>ಸೊರ್ಕು</td>
<td>gold;</td>
</tr>
<tr>
<td>ಸಾರು</td>
<td>sapphire;</td>
</tr>
<tr>
<td>ಧಾರ್ಮಿಕ</td>
<td>white;</td>
</tr>
<tr>
<td>ತ್ರಿಕೂಟ್</td>
<td>shadow, reflection, lustre, hallucination;</td>
</tr>
<tr>
<td>ಕುಣ್ಣು</td>
<td>eye;</td>
</tr>
<tr>
<td>ತೃತೀಯೂ</td>
<td>the one with three eyes;</td>
</tr>
<tr>
<td>ಮೂನ್</td>
<td>moon light, moon phase;</td>
</tr>
<tr>
<td>ತುಜೂ</td>
<td>the ultimate truth, Brahman;</td>
</tr>
<tr>
<td>ಚಕ್ರ</td>
<td>moon phase;</td>
</tr>
<tr>
<td>ಪ್ಯಾಟ್ಲೀ</td>
<td>the ultimate truth, Brahman;</td>
</tr>
<tr>
<td>ಮೊದಲೊರ್</td>
<td>(to) the goddess or mantra known as ‘gAyatri’;</td>
</tr>
<tr>
<td>ವರದ</td>
<td>(a) boon-giving, propitious;</td>
</tr>
<tr>
<td>ಅಭಯ</td>
<td>(a) assuring;</td>
</tr>
<tr>
<td>ಅಂಕುಶ</td>
<td>hook, goad;</td>
</tr>
<tr>
<td>ಕೊಲಿ</td>
<td>whip;</td>
</tr>
<tr>
<td>ಶೂಲ</td>
<td>spear;</td>
</tr>
<tr>
<td>ಕೊಳಪು</td>
<td>skull;</td>
</tr>
<tr>
<td>ಗುಣ</td>
<td>rope;</td>
</tr>
<tr>
<td>ಶಂಖ</td>
<td>the conch shell;</td>
</tr>
<tr>
<td>ಚಕ್ರ</td>
<td>wheel, disc, the famous weapon of Vishnu;</td>
</tr>
<tr>
<td>ಹಂಡು</td>
<td>carrying or bearing by the hands;</td>
</tr>
<tr>
<td>ಭ್ರಮ</td>
<td>I worship;</td>
</tr>
</tbody>
</table>
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.

---

Adorations to Goddess Radha!
Adorations to the beloved of Krishna! Adorations to Goddess Narayani, The Supreme Power!

---

= Oh! part of Narayana also of Shiva as Durga;  = Oh. goddess of great illusory powers;  = Oh! the illusory power or Maya of Vishnu;  = Oh! the ancient one;
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!

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.

वाननंदकः = maker of everlasting happiness or bliss;
वसंधकः = the one who grants boons and refuge;
बंधः = beautiful;
कंदः = the maker of gems or the sea which contains gems;
आलङ्करणः = all, referring to sins, shaken off;
महाश्रवणः = the one who makes even a terrible sinner, a sacred one;
महाश्रवणः = MAheswari who is revealing herself before one’s eyes;
काशिकंदः = Oh! the sanctifier of the Himalaya dynasty;
काशिकंदः = the presiding deity of Kashi city;
दानः = alms given in charity;
देवः = Give;
कृष्णालंबनः = one who provides the merciful support;
कृष्णालंबनः = ?? ;

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..

安东尼 = Oh goddess! or lady!
غالिंधु = the delighter, daughter of the mountain; refers to Parvati;
ನಾಡುವೆಂದು = Oh! the one praised by the world;
ವಿಶ್ವೇಶೆಂದು = Oh! the one who entertains the Universe;
ನಾಡುವೆಂದು = Oh! the one praised by Nanda;
ಗರಂ = the great mountain;
ವಾಸು = relating to the Vindhyaa mountain or region;
ತಿಂತೆರೆಂದು = Oh! the one who lives in the head i.e controls the head;
ವಿಶ್ವೇಶೆಂದು = Vishnu’s entertainer;
ವಿಶ್ವೇಶೆಂದು = Oh! the conquering one;
ವಾಸು = Oh goddess!;
ದೃಢ = vocative for addressing a male;
ದೇವಿಯ = Oh! the mistress of the Shiva family;
ಭೂತಿ = in good measure; excessive also refers to Vishnu and Shiva;
ಕಂಠಕುಟುಂಬ = ??;
ಭೂತಿ = in good measure; excessive also refers to Vishnu and Shiva;
ಕೃಷಿ = for the sake of;
ಜಯ = at (M.nom.) victory;
ಜಯ = at (M.nom.) victory;
ಜಯ = vocative for addressing a male;
ಮಿಸಿಯೆಂದು = Oh! crusher of the Mahishasura demon;
ಜಿಯೆಂದು = ??;
ರಮುವೆಂದು = Oh! the daughter of the mountain;
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.

Salutations to the seven mothers, Goddesses sarasvatI (the wife of Lord Brahma), mAheshtarI (the wife of Lord Shiva), kaumArI, Goddess lakShmI (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi.
an epithet of the Supreme Goddess; Vishnu’s female aspect; like that (cf. yathA tathA);
an epithet of Durga; the female aspect of Vishnu who took the avatar of a great pig; the earth; and;?? ;
an epithet of goddess Durga (who killed 2 demons named ‘cha.NDa’ and ‘mu.NDa’);
the seven Mothers;

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..

of the world or earth;
by you;
having borne or worn; the female one who is bearing or wearing;
of the worlds; the people;
Oh! goddess;
you;
by Vishnu;
having borne or worn; the female one who is bearing or wearing;
you;
and;
take the form; bear or wear;
me;
Oh! goddess;
sacred one;
do;
seat;
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.

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.

kAtyAyini = to the goddess Katyayini;
= and;
= offering;
kAtyAyini = to goddess Durga;
= May meditate;
= ?? ;
= goddess Durga (one who can be approached or realised with great difficulty e.g. ‘durgaH’ meaning a fort);
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!.

Oh! Durga!;
remembered thing;
You destroy;
= the entire fear of the living beings, without leaving any remainder;
to the goddess who grants well being;
 = ?? ;
 = ?? ;
the auspicious one;
You give;
difficulty or unhappiness or sorrow caused by poverty;
the one who removes fear;
who;
 = ?? ;
helping all; in favour of all;
for the sense organ;
 = ?? ;
Oh Goddess of all Godesses, 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.

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

Oh! the one having all forms or the one having all in one’s form; to all; the all powerful; when followed; Save or protect from fears; us or to us or ours; Oh! goddess; Oh! Durga!; Oh! goddess; Salutations unto Thee;
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..

The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
do not; quarrel; develop enmity;

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

Peace; tranquility;

Peace; tranquility;

Peace; tranquility;

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

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

from untruth;
do not;

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

from darkness;
do not;

lead into the light;
do not to death;
nectar;

lead me to;

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

Peace; tranquility;

Peace; tranquility;

Peace; tranquility;
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...

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.

The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
that which is fit for the gods;
that life span;

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

well being;
NoNot; no;
Indra, chief of demigods;
an epithet of Indra the chief of gods;
well being;
us; to us or ours;
the sun;
those who know the Universe;
Let Garuda grant us well-being;
one who has a perfect, healthy wheel or orb, Sun;
??;
??;

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!.

ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ॐ = good things, auspicious or propitious things; happiness
Lord Ganesha, the son of Pashupati or Shiva;
ॐ = us or to us or ours;
ॐ = god Mitra;
ॐ = good things, auspicious or propitious things; happiness
Lord Ganesha, the son of Pashupati or Shiva;
ॐ = the god of water;
ॐ = good things, auspicious or propitious things; happiness
Lord Ganesha, the son of Pashupati or Shiva;
ॐ = us or to us or ours;
ॐ = let sun be;
ॐ = good things, auspicious or propitious things; happiness
Lord Ganesha, the son of Pashupati or Shiva;
ॐ = NoNot; no;
ॐ = indraH, chief of demigods;
ॐ = the guru of the devAs and one of the nine grahAs i.eJupiter;
ॐ = good things, auspicious or propitious things; happiness
Lord Ganesha, the son of Pashupati or Shiva;
ॐ = us or to us or ours;
ॐ = the great steps taken by Vishnu;
ॐ = bowing; salute;
ía = to the Brahman;  
ñà = greetings, salutations to you;  
ì = wind’s;  
ì = you alone; you only;  
ì = directly perceivable, before one’s very eyes;  
ì = Brahman, you are;  
ì = you indeed;  
ì = directly perceivable, before one’s very eyes;  
ì = Brahman; God;  
ì = I shall speak ; utter;  
ì = Vedic or divine truth; water; divine law; sun; seen objects;  
ì = I shall speak ; utter;  
ì = the truth;  
ì = I shall speak ; utter;  
ì = Let that protect me;  
ì = Let that protect the speaker;  
ì = May or let god or someone protect me; protect; save;  
ì = me;  
ì = May or let god or someone protect me; protect; save;  
ì = the speaker;  
ì = The ‘PraNava or Onkara mantra’ consisting of the vowels a and u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;  
ì = Peace; tranquility;  
ì = Peace; tranquility;  
ì = Peace; tranquility;

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..

again and again;
the birth;
again and again;
death;
again and again;
mother;
in the mouth;
the bed;
here; in this world;
in this world or worldly life;
in the one which is difficult to cross;
Oh! the one with unbounded compassion;
protect; save;
Oh! the enemy of Mura demon, Vishnu or Krishna;

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 uncomparable 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..

good health;
May give me or us;
us or to us or ours;
निन्दनं = the sun, the day-maker;
चंद्रांसन्नितम् = ?? ;
विमुक्तर् = without any dirt or polluted material i.e. pure;
साक्षात् = well-being; welfare; prosperity;
ग्रहणसंवर्जन = the son of the Earth;
देवमुखवान = the son of sudha.nshu, moon;
चंद्रांसन्तु = conspicuousness;
ग्रहणसंवर्जन = felicitation of teachers;
कुमारं = poem; poetry;
सन्तुक्षममीरमणमात्रं = ?? ;
मनोमयो = dull-witted; slow;
मनोस्यं = happiness;
मनोस्यं = ever; always;
मानमयस्य-नानं = ?? ;
विवेक-संवर्जन = ?? ;
कुलं = south Node;
मुदंसुलोचनं = ?? ;

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!
= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= all people’s;
= Let there be well-being;
= all people’s;
= Let there be peace.;
= all people’s;
= full of; complete; infinite; whole; undivided;
= Let or may it be so; let or may it happen.;
= all people’s;
= auspiciousness; welfare; well-being; good things;
= Let or may it be so; let or may it happen.;
= all;
= Let them be so or let them happen. May they happen.;
= happy people;
= all;
= Let them be;
= without any illness or affliction or disease;
= all;
= good or auspicious things; those which end in happiness or welfare;
= let them see;
= do not;
= who;
= thought; intelligence; consciousness part of the mind;
= sorrowful; unhappy;
= Let one become a beneficiary or partaker or shareholder of the fortune etc.;
= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= joy; delight; happiness;
= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= joy; delight; happiness;
= same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
= joy; delight; happiness;
Aum! Oh Savitr (Sun)! Lord of the Universe, remove our defects;
Bring whatever is auspicious to us.

OM = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ヴィャ¹ = literally: the worlds or Universe;
ಎಂ = Oh! god Oh! God!;
ಸಿಹೈದೋರೆ = Oh! suryanarayan, the sins;
ಬೆಟ್ಟುಗಳು = bless us after removing sins;
ಸ್ಥಾಪ = That which;
ತೆಂಗಳು = well-being; welfare;
ಆಫುಂ = ?? ;
ಆಸುವ = grant ; bless one with;

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..

OM = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ಕೆಲವುನುವೇರುಗಡ = that Sun which is like eyes overseeing the welfare of the gods;
ಪಟ್ಟುಪಟ್ಟು = ?? ;
ಪಚುಮಾ = let us see;
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.

= well being;
= all the people or subjects;
= the protectors or rulers;
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.

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

अपं मंतु = May we be averse to or abhor;
भू = ??;
à¢ः = the ogres; spirits; ghosts;
सवं = in all directions;
सचं = ??;
अविच्छेदः = without opposition, smoothly;
यञकम = activity relating to sacrifice;
सोरं = started well;

I salute Agni–the lighted one; Agni–the knower of all;
Agni–the golden one; Agni–full of wealth and seer of the world..

अगः = fire or the god of fire;
वं = ??;
षोः = I worship; bow;
षोः = the one who knows the Vedas;
षोः = the fire-god;
षोः = the golden-hued fire;
षोः = I worship; bow;
षोः = the one with riches or prosperity;
षोः = having the face on all sides of the Universe;

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

श्रद्धा = faith; dedication; belief;
अद्वैत = intellect; intelligence; also Sarasvati the goddess of learning;
मशह = fame; reputation;
झूठो = conscipusness;
मोह = knowledge;
ब्यृह = intellect; intelligence;
यश = Goddess LakShmi; wealth; prosperity;
यो = A lad or son;
साधारण = promoting longevity;
शक्ति = power; strength; body’s lustre or shine; firepower; sharpness;
राहुक = good health;
दिन = Give;
तु = to me or my;
खपुष्ठ = ??;
ओ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नम = mine; my;
थृ = thusthus;

Salutations to the navagrahAs, the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu.

सूर्य = to the sun;
सोमाय = to the god soma;
मंगलय = for good; welfare; well-being or for the planet Mangal;
by Budha;

and;

teacher (refers to spiritual teacher), the preceptor;

bright; radiant; white; of Venus;

to Shani and others;

and;

to rAhU, north Node;

to ketu, south Node;

bowing; salutation;

— Vishnu; 

??; 

??;

??; 

??; 

that which attracts; 

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.

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

the one worthy of meditation;

always; ever;

the orb of the sun;

that which is present in the middle;

Vishnu;

?? ;

?? ; 

?? ; 

?? ; 

that which attracts; 

?? ;
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.

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

= to Mitra or a friend;

= bowing; salutation;

= to the sun;

= bowing; salutation;

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

 sachchidanādā = to Surya;

 namah = bowing; salutation;

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

 caṇḍa = to the sun;

 namah = bowing; salutation;

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

 caṇḍaya = ?? ;

 namah = bowing; salutation;

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

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

 namah = bowing; salutation;

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

 mahīśvarān = to Marichi;

 namah = bowing; salutation;

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

 caṇḍām = to the sun;

 namah = bowing; salutation;

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

 caṇḍū = Oh! suryanarayan! ;

 namah = bowing; salutation;

 om = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ಅಂಬ್ರಾಂ = to sun god;
ನಮಃ = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ಹನುಮಾನೆ = to the sun;
ನಮಃ = bowing; salutation;
ॐ = The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
ಓಂ = to the venerable sun thro’ whom the Trinity manifests;
ನಮಃ = bowing; salutation;

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..

ಅವಧುರು = ?? ;
ನಮಸ್ಪಾದನೆ = bowing; respects;
ಮನೆ = they who;
ಭೇಟೆ = do;
ಇನೆ = during the day;
ಇನೆ = during the day;
ಜನವರಿಯಾಸುತ್ತದ್ದೆ = in the thousands of previous births;
ಜೋಡ್ಯೂ ಪೋರ್ತೀ = poverty;
ಮನೆ = defective; sinful;
ನಾಶ್ತೆ = destroys;
This is my offering to the Sun.
I meditate to the one who illumines greatly.
Let that Sun God inspire me.

Oh! (holy rivers) Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri, please be present in this water.
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..
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

Godess 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.
In the middle of the hand;  
Oh! sarasvati; goddess of knowledge;  
At the root of the hand;  
But; on the other hand;  
The cowherd boy Krishna;  
In the early morning;  
The sight of the hand; looking at the hand;

Let us remember the five ladies (daughters)  
Ahalya, Draupadi, Sita, Taras, Mandodari  
regularly as their character can provide strength  
to get rid of sins and ill feelings.

Sage Gautama’s wife or name of a female who layed dormant/inactive till Ram motivated her by his divine touch;  
Wife of the ‘Pandavas’;  
Rama’s wife;  
Wife of Vali, Devi (Tantric);  
Wife of Ravana;  
Like that (cf. yathA tathA);  
Five girls;  
Remember;  
Always, constant;  
That which destroys great sins;
Brahma, Murari, Shiva, Sun, Moon, Mangal, Budha, Guru, Shukra, Shani, Rahu and Ketu - may all of them make mine a good morning.

**санскритमध्ये सिद्धान्ताचे वर्णन:**
- **ब्रह्मनीसेवकीयातील तीनदेवी** = The Trinity of gods i.e. Brahma,
- **मुरारींचे विश्विकृतदेवी** = Mura's enemy i.e Vishnu and the destroyer of the three cities i.e. Shiva;
- **सूर्यमंगलदेवी** = the sun and the moon;
- **मनोमनामधीयांत्यातील तीनदेवी** = same as bhUmisutaH i.e the son of the Earth;
- **सूर्यमंगलदेवी** = god or planet Mercury or enlightened person;
- **श्री** = and;
- **शिष्य** = teacher (refers to spiritual teacher), the preceptor;
- **श्री** = and;
- **श्री** = the bright or white one; also refers to the planet Venus and Shukracharya, the demons’ preceptor;
- **श्री** = and;
- **श्री** = Planet Saturn; one of the 9 Grahas; Saturday;
- **श्री** = one of the Navagrahas ‘Rahu’;
- **श्री** = Ketu, south Node;
- **श्री** = ??;
- **श्री** = all;
- **श्री** = mine; mymy; mine;
- **श्री** = good morning;

**कನ्नडात वर्णन:**
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..

**कन्नडेन**
- **श्री** = Arise! Arise!
- **श्री** = A name of kRiShNa, Govinda, the cowherd boy;
- **श्री** = Arise; rise or get up;
Oh! the one having ‘GaruDa’ eagle-like bird as the Flag Emblem;
Arise; rise or get up;
oh! consort of kamala or LakShmi;
belonging to the three worlds;
auspiciousness; welfare; well-being; good things;
do;

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..
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!

= I shall worship in the morning;
= through the mind;
= the unreachable through words;
= words; expression;
= shine;
= all; entire;
= with the grace or blessings of that;
= that which emerges from the elimination process of ‘not this, not this’;
= veda;
= told him;
= Oh! god Oh! God!!;
= the unborn God;
= God ‘achyuta’ meaning one who does not slip or glide away;
= ?? ;
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..

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

At the time of sleep, the bad dreams are driven away by constant remembrance of Rama, Subramanya, Hanuman, Garuda, and Bheema.
Rama and Skanda or the leaping Rama;

Rama;

Muruga or Subramanya M;

Hanuman;

the eagle Garuda, the vehicle of Vishnu lit.: the son of Vinata;

the long-bellyed one, Bheema;

in the bed;

while remembering;

ever; permanent;

bad dream;

that person’s;

gets destroyed; dies; loses; becomes destroyed; expires;

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!

same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;

complete, that;

complete, this;

from the whole or infinite;

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

You alone; you only; Mother; and; father; you alone; you only; you alone; you only; a relative; and; friend; you alone; you only; you alone; you only; knowledge; learning; money; you alone; you only; you alone; you only; all;
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..

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..

Your right is only for doing your duty;
Where there is the king of yoga Sri Krishna and where there is the archer Arjuna there lies prosperity and victory such is my opinion..
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..

अंिरि = to Partha, Arjuna;
स(vm) = the awakened; the enlightened one; the taught one;
हन(v) = by the bhagavAn;
अोम(b) = by Narayana;
नुम्ब = by oneself ; by one’s own efforts;
अंिरि = the one written by Vyasa;
अोम = by the ancient sage;
श्चि = in the middle;
अंिरि = in the mahabarata epic;
अंिरि = the goddess who rains the nectar or the non-dual philosophy;
हन(v) = the goddess who is contemplated in 18 chapters or ways;
अिि = Oh Goddess! or mother!;
अंिरि = I shall follow or obey you;
हन(v) = in the book ‘bhagavatgita’ meaning the song of the Lord;
हन(v) = ?? ;
स्वि = thus thus;
स्वि = at (M.nom.) the hymn praising Gita;

allshlokawmean.pdf
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.

Sanskrit = all the ‘upanishad’s or Vedanta;
क = cows;
मे = the milking man;
दल = the delightful protector of cows; refers to Krishna;
क = Partha; Arjuna;
व = child; the young one;
स = the intellect is the eater or enjoyer;
प = milk;
ग = nectar-like gita;
म = great; big;

Salutations to Lors Ganesha.
Salutations to Goddess Sarasvati.
Salutations to Guru..
to the venerable and great chief of the 'ganNA’s, attendants of Shiva i.e. Ganesha;

= bowing; salutation;

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

= to Sarasvati;

= bowing; salutation;

= to the respected teacher;

= bowing; salutation;

= to the respectable mother and father;

= bowing; salutation;

= to the respectable LakShmi and Narayana;

= bowing; salutation;

= to the venerable Uma and Mahesvara;

= bowing; salutation;

= for the favoured gods;

= bowing; salutation;

= to the deity of the ancestors;

= bowing; salutation;

= to the gods who have been assigned different positions;

= bowing; salutation;

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

= bowing; salutation;

= to everyone;

= to the gods;

= bowing; salute;

= bowing; salutation;

= let there be no obstacles or hurdles;

= bowing to or worship of the gods;

. allshlokawmean.pdf 145
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.

\[
\begin{align*}
है & = \text{OH! hari;} \\
ऋ & = \text{Lord Rama;} \\
है & = \text{OH! hari;} \\
ऋ & = \text{Lord Rama;} \\
ऋ & = \text{Lord Rama;} \\
ऋ & = \text{Lord Rama;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{of Krishna; black;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{of Krishna; black;} \\
ऋ & = \text{of Krishna; black;} \\
ऋ & = \text{of Krishna; black;} \\
ऋ & = \text{OH! hari;} \\
ऋ & = \text{OH! hari;}
\end{align*}
\]

With joined hands, I stay bowed to Patanjali-the pereminent 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.
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:

 ganap = teacher (refers to spiritual teacher), the preceptor;
dasa = the sun;
trimUrtI = trimUrtI (three gods) Brahma, Vishnu; and Shiva;
prama = having saluted (pra+nama);
asa = first;
aca = all;
arya = goals (artha) of deeds (kArya);
siddhi = for success or completion (siddhi);
Saluting Narayana, the human and the best of humans, Devi Sarasvati, and Vyas from which the victory will originate.

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

The ‘PraNava or Onkara mantra’ consisting of the vowels a and
u and the consonant ‘m’; also written as ‘OM’; refers to Brahman;
the world is manifested by the Lord or controlled by Him;
all; whatever little; in the world; the world; by him or that;
by the one who has abandoned or sacrificed;
?? ;
do not;
?? ;
?? ;

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

Oh! Hayagriva one of the gods having the neck or head of a horse;
Hayagriva and iti;
speaker; disputant, plaintiff;
man;
release; untie;
sins;
like a poor person;  
women;

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

Oh! Hayagriva one of the gods having the neck or head of a horse;  
Oh! Hayagriva one of the gods having the neck or head of a horse;  
hayagrIva and iti;  
He who;  
May one speak or utter;  
his;  
emanates;  
Goddess Sarasvati; or speech;  
the daughter of the sage Jahnu; refers to the river ganga;  
just as a flood;

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

Oh! Hayagriva one of the gods having the neck or head of a horse;  
Oh! Hayagriva one of the gods having the neck or head of a horse;  
hayagrIva and iti;  
He who;  
sound;  
shines; goes well;  
a prefix meaning ‘together’; ‘with’;
Oh! the Lord of three worlds, Brahma, Shiva, and Vishnu; show us success in all the works we start.

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.

They which; how many; and; sins; deeds which are equivalent to the killing of a BrahmaN.; and; they; they;
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..
That person who remembers the seven Gods, Lord Brahma, Shiva, ViShNu, Yama, RAma, dhanu and bali, always, will have all bad dreams destroyed.

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.

নমঃ = let there be my or our bowing or salutation;
ರಮ = to Rama;
ಸಲಗೋ = to the one with LakShmana i.e. Rama;
ಸಲಗೋ = to the goddess or god-like woman;
ಚ = and;
ಸಲಗೋ = to her;
ನೂವಂಗಸು = to the daughter of Janaka i.e to Sita;
ನಮ = let there be my or our bowing or salutation;
ರುಸುಗು = the chief or best of the Rudras;
ನಮಸುಸು = to or from Yama, Vayu and others;
ನಮ = let there be my or our bowing or salutation;
ಚಂ = the moon and the Fire-god;
ಸಿಂಹಶ್ರು = ?? ;

(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..

नमः = to Goddess (river) Narmada;
नमः = bowing; salutation;
नमः = in the morning;
नमः = to Goddess (river) Narmada;
नमः = bowing; salute;
नमः = during the night;
नमः = let there be my or our bowing or salutation;
नमः = Oh! Narmada river;
नमः = to you;
नमः = save; protect;
नमः = me;
नमः = from the poisonous snakes;
नमः = jaratkArvA the wife of;
नमः = ?? ;
नमः = people of great renown;
नमः = of the sage Astika;
नमः = One bound to speak or defend the truth.;
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.

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..

that letter;
slipped or missed word;
a unit of measurement; as far as; as little as, etc.;
?? ;
?? ;
all that;
let one or me or us be forgiven;
Oh! god Oh! God!;
O! Narayana;
Salutations unto Thee;

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 teach me..

pity; compassion; poverty; wretchedness;
the defect or mistake having been removed; or the
defect or mistake which has removed or destroyed something;
one’s normal nature or tendency;
I ask;
you;
religious; of duty or good conduct;
persons with perplexed or stupified mind;
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.

The bowing with the chest, head, eyes, mind, speech, feet, and knees, is called the eight-fold salutation.
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).

They which; how many; and; sins; dissipated; get destroyed; die out; circumbulation, (going around God); at or in the step or word; at or in the step or word;
When we see you Oh Lord, all our sins, sorrows and abject poverty disappear instantly and immediately, we get happiness, wealth and virtues.

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.
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..

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!
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!
मे = if;
गुमळे = while holding;
अंग = goddess worshipped during the autumnal season sharad as
Durga, LakShmi and Sarasvati;
धारण = for ever;
हत्र = even then;
हर = your;
भांती = of the good qualities;
ह = Hey Isha[8];
हर = end; other side;
ह = no;
मे = goes;

हाते हितान्दो हातो हितान्दो हितान्दो ..
हातामयाग हातामयाग हातामयाग .....

Salutations to Sadashiva, the ever auspicious;
The leader of all auspicious paths;
Sacred, purifier, embodiment of peace;
Excelling the best, the auspicious Self Itself..

हाते = to the auspicious One;;
हातान्द = to the One who provides auspiciousness;
हातान्द = to the embodiment of Peace;
हातान्द = to the One who is the auspicious Self Itself;
हातान्द = to the One who is best of all auspicious beings;
हातान्द = the auspicious approach;
हातान्द = bowing humbly;
हातान्द = I offer obeisance;
हातान्द = to the eternally auspicious One.;

हातान्द = to the eternally auspicious One.
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.

I remember the ever inspiring name of the world-teacher Ram; Even a moment of forgetfullness brings ...; true is my word.

Oh! Rama; name; always; ever; inducement; urge; encouragement; prompting; I remember well; the preceptor of the world; moment; forget; goes; attains; the truth; the truth; word; mine; my;
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;
ॐ = Peace; tranquility;
ॐ = Peace; tranquility;
ॐ = Peace; tranquility;

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Please send corrections to sanskrit@cheerful.com