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.

- Lord = 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.

- **sumukha**: the one with a nice face;
- **◌**: and;
- **ekada.na**: one who has one tooth or tusk;
- **◌**: and;
- **kaĉo**: a sage by that name;
- **gajakarNaka**: one who is having elephant-ears denotes 'Ganesh' one of 12 such famous names;
- **lambodara**: with one big(long) belly that is Ganesh;
- **◌**: and;
- **vikaTa**: one of the 12 names of Ganesha;
- **vighnanAsha**: the remover of all obstacles;
- **ganAdhipa**: the chief or leader of the groups;
- **dhUmraketu**: these are 2 of the 12 famous names of Ganesh;
- **ganAdhyakSha**: the one wearing the moon in the forehead;
- **gajAnana**: one who is having an elephant face denotes lord Ganesh;
- **bhAlachandra**: 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..

The one wearing a white dress; God; the moon-colored one; one who is having four hands; the one having a pleased or pleasant face; Let us meditate; for the appeasement of all obstacles or hurdles;
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.

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The translation includes:

**ಅಗಾ = Parvati**
**ಾ = mountain, i.e. Himalaya, ಒ = daughter**

**ಆನನ = face that is like a lotus (ಆನನ =face, ಪದ =lotus)**

**ಅಂದೊ = the Sun**

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

**ಗಜವಕ್ಂ = the elephant-faced God (ಗಜವಕ್ಂ in the accusative case)**

**ಅಂದೊ = day and night**

**ಅಂದೊ =several.**

**ಗಜವಕ್ಂ =giver( in the accusative case)**

**ಅಂದೊ = bestower of innumerable boons**

**ಪತ್ರ = him**

**ಅಂದೊ = to the devotees**

**ಅಂದೊ ,ಅಂದೊ = I worship the one tusked;**

**ಗಜವಕ್ಂ = one who is having an elephant mouth refers to Ganesh;**
the most high or the best of the gods;
adorned with winnow-like ears;
bearing or wearing the weapons of;
God;
I worship;
the leader of the gaNa’s groups; generally denotes
the lord ‘Ganesh’;

I bow down to one tusked, huge-bodied, big-bellied, large-eyed Lord Ganesha whose complexion is like that of molten gold..

one who has one tooth tusk;
the big-bodied one;
resembling heated or melted gold;
?? ;
the one with long eyes;
I worship;
the leader of the gaNa’s groups; generally denotes
the lord ‘Ganesh’;

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..
गा正宗मेःमहाभूमिः = the elephant faced one who is beyond comprehension or thought;
हंसेऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ...
This is the so-called sati-saptami, a typical phrase where the; 
saptami vibhakti has the unusual meaning; 

dakshina = in the maker; author; creator; 
varagamya = the obstacles; hurdles; 
avahavaramya = May (they) come to end; 
svasa = all; 
surapada = the leader or head of the gods; 

commentary 

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.

Oh! the one having the mouse as the vehicle!;
Oh! the one having rice ball in the hand;
one who has winnow-fan-like ears;
hanging; pendant; depending; delayed;
of the stringstring; formula; aphorism etc.;
one who has taken the form or ‘avatar’ of Vamana; Vishnu;
Oh! son of the great Lord Shiva;
the one without a leader who controls all obstacles;
at (M.nom.) a leg, the body part or the part of the verse or text; 
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..
गुरु� = teacher (refers to spiritual teacher), the preceptor;  
ಆಂಬ್ರೂಸ = face to face;  
ಪರಬ್ರಹ್ = the great Brahman;  
ದಂ = to him;  
ಕು = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’  
is fem.nom.; also an honourable prefix;  
ಗುರು = to the teacher; preceptor;  
ನಮಸ್ = bowing; salutation;  

gagandhmandam paramshudham gnanamouULimandha  
egaahasan karushendhro idha manasaikhyo.  
to pada hari witharayoyo nagarihinaanahinwaanha  
เลี้ยงaahena uttaraanandha samudraa ca samudraa.  

tvaaharkshaa .....
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..

bhaahitidaa = Beautitide; bliss; nirvANa;  
nirvanadaa = the giver of great happiness, bliss;  
hinwa = only;  
ghanambhadha = knowledge personified or knowledge itself taking the  
form of a man;  
ghaaahinwa = beyond the dual nature of things i.e. individual  
soul and Universal soul being considered as two entities;  
ganahaa = 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;
He who opens the eyes blinded by the darkness of ignorance, with a needle dipped in knowledge, to that guru we salute.

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

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 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 preceptor;  
ನಂಗಡ-ಮವದ = ?? ;
ಗಂಗಾಯವಾಗ = the sentence of the peceptor;  
ನಂಗಡ-ಮವದ = ?? ;
ಗಂಗಾ = the teacher’s;  
ಗುರು = 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.

ಗುರು = bowing; salute;  
ಗಂಗಾ = to the teachers;  
ಗಂಗಾಯವಾಗ = to the sandals of the preceptor;  
nಮಸ = bowing; salutation;  
nಮಸ = to the others;  
nಮಸ = to the great sandals of the master;  
ಗಂಗಾಯವಾಗ = to the sandals of the Siddesvara teacher;  
nಮಸ = let there be my or our bowing or salutation;  
nಮಸ = to the sandals of the husband of Laxmi;  
(laxmIpatiH);  

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

**English Translations**

- **ಅಥಯವರು** = the one having a peaceful or serene form;
- **ಭುಜಗಶಯನಂ** = one who is sleeping on a snake as the bed;
- **ಪದೆಕಾಲಂ** = the one having a lotus at the navel, Vishnu;
- **ಸುಶಯಂ** = the master of the gods;
- **ಗಗನಸದೃಶಂ** = one who is like the sky;
- **ಗ್ರಹಣಗದ್ಯ** = having the color of the cloud;
- **ಶು›ಾಂಗಂ** = the one with the auspicious body;
- **ಲೋಕಸಾಮಾನ್ಯ** = 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!)..
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.

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.

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.

Hari is the Giver; Hari himself (is) the eater / enjoyer / consumer;
Hari becomes the food;
Brahma, the creator;
Lord Hari;
residing (stha) 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 Vyasa 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.

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

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कर्मान् = through or with the help of the body;  
अवको = through words or speech; text;  
मनसंदिग्धिरस्वभाव = by mind (manasA) or by limbs (indriyaiH vA);  
देव = intellect;  
मृत्तं = by one’s own self or efforts;  
यो = or; also; like; either or;  
पुष्पषिकारसफळ = due to force of nature or habit;  
कर्मविधि = (I) do, perform;  
भास्व = whatever;  
सर्वसा = all;  
परं = (to the) other person, (to the) great [4];  
समस्ववस्तिः = Thus (to) Vishnu (nArAyaNaya)[4] (the word; iti works like quote marks);  
मरणार्चाय = 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..

अच्युतो = God ‘achyuta’ meaning one who does not lapse;  
केषवो = Keshava (Krishna)[2];  
विष्णु = Vishnu[2];  
कृष्णो = Krishna having the waist-band-tied belly[2];  
वसुदेवकृत्य = the son of ‘vasudeva’[2];
संस्कृतम्

महायानं समस्त्वं सत्यं तत्वं शरणं.
महामार्गिनिर्देशस्मि मृतभूतिः अभयं

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

महायानं = benefits (lAbhaH) are theirs (teShAM);
विजयं = victory (jayaH) is theirs (teShAM);
कुतं = where (kutaH) is their (teShAM);
प्रतारापं = defeat;
भीतं = whose;
विहीनं = black (shyAmaH) like the dark blue lotus (indIvaraM);
भूतस्पर्शं = that or he who is stationed in the heart;
रक्षकं = an epithet of Vishnu; the remover of the torment of peopleVishnu;

महायानं यस्मिन् जगद्धनुष्ठानं गंगा
महायानं यस्मिन् जगद्धनुष्ठानं मृतभूतिः

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.
whose; by recall (smaraNa) alone (mAtra) [3]; from the bondage (ba.ndhana[5]) of the (cycle);
of birth (janma) in this world (sa.nSara);
is released or freed;
salutation to him;
to Vishnu;
to the great or mighty lord, an epithet of Vishnu;

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..

bowing; salutation; to the one who existed before all the beings; th first being; king, an epithet of Vishnu[4]; to one’s form who can take many forms[4]; to Vishnu[4]; to the great or mighty lord, an epithet of Vishnu[4];

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;

Vishnu;

an epithet for Vishnu; the conqueror;

the great Vishnu;

the mighty lord, Vishnu;

the great Lord;

one who has many forms;

enemy of demons;

I bow; salute; pay my respects;

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.

the one with a conch and a wheel;

the one with a crown and ear-rings;

along with yellow robe;

the one having lotus like eyes;

the one having the chest adorned with a garland and the gem ‘Kaustubha’;

I bow; salute; pay my respects;

Vishnu;

by the head;

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..

Neither do I live or dwell in Vaikunta, the abode of Vishnu.
Shriman Narayana is adorned with the garland Vaijayantee and armed with gadá (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.

Vishnu is the respectable one, the prosperous one; Vishnu; May Vishnu who is also Vasudeva protect me;
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.

 hindi: Vishnu = having black cloud like complexion[2];
 kshetrajjasvatsa = the one wearing yellow silk dress[2];
 shrevatsa = the one with the ‘Shrivatsa’ mark on his body, Vishnu[2];
 prabhavatsa = one with body illuminated (udbhAsitA.nga); with the Kaustubha gem[2];
 preta = reached (upeta) by good deeds (puNya)[2];
 sarvalokaprabha = one with long eyes resembling lotus[2];
 Vishnu = Vishnu[2];
 aham = I worship; bow;
 sarvalokaprabha = 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)
phalashruti of Vishnu sahasranAma

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

Salutation to ViShNu, the lotus-navelled who is resting in water. O keshava, O Ananta, O VAsubdeva, salutations to you..

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಅಧಾರಾಧಾರ = the afflicted or suffering people or living beings;</td>
<td>People who are afflicted...</td>
</tr>
<tr>
<td>ಪೀಠಫಲಮಯ = those who are dejected and sad;</td>
<td>People who are dejected...</td>
</tr>
<tr>
<td>ಕಿತಿತಮಯ = torn and tattered; weak;</td>
<td>People who are thin or weak...</td>
</tr>
<tr>
<td>ಚೇ = and;</td>
<td>People who are...</td>
</tr>
<tr>
<td>ಪೀಠಫಲಮಯ = those who are dejected or scared;</td>
<td>People who are dejected or scared...</td>
</tr>
<tr>
<td>ಮಧುರದಲ್ಲಿ = among the terrible or frightening;</td>
<td>People who are among the terrible or frightening...</td>
</tr>
<tr>
<td>ಚೇ = and;</td>
<td>People who are...</td>
</tr>
<tr>
<td>ಮಧುರದಲ್ಲಿ = in all diseases; ailments;</td>
<td>People who are in all diseases...</td>
</tr>
<tr>
<td>ಪೀಠಫಲಮಯ = those who are presently experiencing;</td>
<td>People who are presently experiencing...</td>
</tr>
<tr>
<td>ಸಹ ಮೂಲುಗೋ = Having sung or praised well;</td>
<td>People who have sung or praised...</td>
</tr>
<tr>
<td>ವಿದೇಶಾರ = O! Narayana;</td>
<td>O! Narayana...</td>
</tr>
<tr>
<td>ಚೇಂದುಭಾಗ = only so much as the utterance of the word;</td>
<td>Only the utterance of the word...</td>
</tr>
<tr>
<td>ಪೀಠಫಲಮಯ = those who are freed from the afflictions or sufferings;</td>
<td>People who are freed from...</td>
</tr>
<tr>
<td>ಸುತ್ತುಮೆ = happy people;</td>
<td>People who are happy...</td>
</tr>
<tr>
<td>ವಿದೇಶಾರ = become; happen;</td>
<td>People who become...</td>
</tr>
</tbody>
</table>

salutations to ViShNu, the lotus-navelled who is resting in water. O keshava, O Ananta, O VAsubdeva, salutations to you.
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!

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

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

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.

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.

(m.poss.)whose; 
= occurred; 
= devotees; 
= desirous of destroying suffering (poss.); 
= fatherhood; 
= among others; 
= without hesitation;
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..

Surendranath = ?? ;
Anathakurup = ?? ;
Paitya = face (teeth);
Koṣṭhaka = ?? ;
Vasudha = the one having the body heavily ornamented and decorated with pearls and transparent stones and gems;
Nāga = ?? ;
Nāga = ?? ;
Nāga = ?? ;
Nāga = ?? ;
Nāga = ?? ;
Nāga = by the rains;
Ananta = an epithet of Vishnu (representing delight or bliss);
Nāma = us; to us or ours;
Ananta = ?? ;
Vasudha = the one holding a conch in his hand; Mukunda;

Mukunda: Lord of the earth, having many names, is the one who changes the destiny of the one, who bewails his enemies, who is the one who is always thinking about his enemies...
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, serpants, Gandharvas and
Daityas (Asuras) - all sporting in a charming way..

भूः = the earth; this world;
ललृः = two feet;
सःसः = whose;
अज्ञानादेशाहिः = ?? ;
चन्द्रः = (adj.)moon;
सूःचः = sun and another;
चः = and;
चन्द्रः = the 2 eyes;
चिदाधृः = ?? ;
षोः = head;
चुःसभाचामी = even the mouth or face of heaven;
महासः = burning; set a thing on fire;
सःसः = whose;
अज्ञानादेशाहिः = ?? ;
अंतःसुः = in the innermost heart;
सःसः = whose;
सूः = the universe;
सूःचःसुरनारःगंधणयाः = by gods, men, birds, cows,
gourmets, celestial singers and demons;
षोः = drawing etc.wonderful or awesome or mysterious appearance;
षोः = ?? ;
षोः = him;
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.

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

<table>
<thead>
<tr>
<th>term in Kannada</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಸ್ವರೂಪೇಸೂರಮುಕು</td>
<td>(refers to Vishnu);</td>
</tr>
<tr>
<td>ಮುಣ್ಣಾರು</td>
<td>the one having moon-like face;</td>
</tr>
<tr>
<td>ಚತುರ್ಬೊರು</td>
<td>the one having four arms (hands);</td>
</tr>
<tr>
<td>ಅಂಬುಧಿ</td>
<td>(refers to Vishnu);</td>
</tr>
<tr>
<td>ಮುಂಗುಳಿ</td>
<td>the one with the chest;</td>
</tr>
<tr>
<td>ರುಕ್ಮಿಣಿ</td>
<td>the consort of Krishna;</td>
</tr>
<tr>
<td>ಸತ್ಯಾಭಾಮಾ</td>
<td>Satyabhama and another (RukmiNi);</td>
</tr>
<tr>
<td>ಸತ್ಯಾಭಾಮಾ</td>
<td>with, along with;</td>
</tr>
<tr>
<td>ಸುತ್ತನಾಯಕು</td>
<td>??;</td>
</tr>
</tbody>
</table>

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..


cį́ŋā = the Visarga sign denoted by two vertical dots as ‘:’;
हङ्ग = relating to a drop or dot;
मासकं = units of measurement of space, time, length, etc.;
पद = a word or a leg or foot;
अंवलकंठ = the letters denoting or referring to the feet;
 म = and;
 माठाजानकृष्णु = ?? ;
कुलामवरु = Excuse (me or us);
चिदालिकाम = 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..

कष्ठ = ?? ;
कालाम = to the lord or consort;
कमदेव = happy; beautiful; auspices; prosperous; good, etc.;
गुरुपिनी = to the abode or reservoir-like one;
गुरुपिनीकरम = to the abode or reservoir-like one for people who seek material possessions;
कुल = relating to Prosperity; wealth; goddess LakShmi and ‘shrIH’ is fem.nom.; also an honourable prefix;
चिदालिकाम = 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;
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 Vamana - the one who took the avatAr as a dwarf.
I bow to ShrIdhar - one who is Prosperity Incarnate.
I bow to HRiShIkesha - 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 dwwells 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.

śुद्धिकृष्ण = to the respectable Keshava one with luxuriant hair;
an epithet of Vishnu and Krishna;
नमः = bowing; salutation;
नारायणेऽनमः = to Narayana;
मध्वेऽनमः = to Madhava;
गोविंदेऽनमः = to govinda, the cowherd boy Krishna;
भगवानः = to Vishnu;
मधुसुदनेऽनमः = to madhusudana;
त्रिविक्रमेऽनमः = to Trivikrama, lord of three worlds, Vishnu;
I salute to Madhav, the supreme joy, whose grace makes a dumb person speak or a lame get strength to climb over a mountain. I salute that All-bliss Madhava whose compassion makes the mute eloquent and the cripple cross mountains.

मूकं = the dumb one;
कुं = ??;
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..

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.
Salutations to Govinda, the dark complexioned one, the God of Brahmans, 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
Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death.

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.
Happiness = at the end of happiness;
Only = this alone or this only;
Essence = the essence;
Sorrow = at the end of sorrow;
Only = this alone or this only;
Should be sung = that which should be sung;
Death = at the end of the body i.e. at the time of death;
Only = this alone or this only;
To be uttered = to be uttered;
Name = A name of kRiShNa, Govinda, the cowherd boy;
Son = at (literally a person with a string around his bellly)
One of the names of KriShNa;
?? = ?? ;

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 = 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.
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.

ಕಣ್ಣದಪ್ಪ ತಾಂಬಿನಾದುರುಸಂಗಸ್ಥೆಯಿಸ್ತು = to Lord Hari;
ಪರಾತ ಹರಣಂ = to the Universal Soul;
ಪರಾತ = at (M.nom.) one who has bowed;
ಪರಾತ = ?? ;
ಸರಟ್ಟು = for destruction;
ಪರಾತ ಹರಣಂ = to Govinda, the cowherd boy, Krishna;
ಪರಾತ = bowing; salute;
ಪರಾತ = bowing; salutation;
ಪರಾತ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
ಪರಾತ = ?? ;
ಪರಾತ = to Krishna;
ಪರಾತ = bowing; salutation;
ಪರಾತ = In the beginning;
ಪರಾತ ಹರಣಂ = beginning wIth Rama’s forest-exile;
ಪರಾತ = having killed;
ಪರಾತ = deer;
ಪರಾತ = gold;
ಪರಾತ ಹರಣಂ = the abduction of Vaidehi;
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;
one of the Yogasana postures;

**ಅಂತರೂಪ** = yellow;

**ಅಖಾಲೆ** = abode; dwelling; living; perfume;

**ಪೂರ್ವಾಲ್ಲ** = the one wearing a dress;

**ಪ್ರತಿಷ್ಠಿತವಾಯಿಸುವುದರಲ್ಲಿಯಾದು** = the one with eyes rivalling newly blossomed lotus petals;

**ಪ್ರೀತಿಯಾದು** = the pleased one;

**ವಿವಾದವಾಗಿದೆಂದಾಗಿ** = one who is seated on to the left side;

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

**ವ್ಯಸ್ತ** = cloud;

**ಹುಟ್ಟು** = one resembling in light or appearance;

**ಪ್ರತಿಷ್ಠಿತವಾಯಿಸುವುದರಲ್ಲಿಯಾದು** = one resplendent with many ornaments and decorations;

**ಪ್ರತಿಷ್ಠಿತವಾಯಿಸುವುದರಲ್ಲಿಯಾದು** = bearing or holding great tufts or knotted hair as ornament;

**ಶಾಂತಿಯಾದು** = the moon-like Rama;

---

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

= to Rama;
= to Rama the auspicious;
= to the moonlike Rama;
= to Brahma;
= to the lord or leader of the Raghu’s;
= for the lord or husband;
= Sita’s;
= to the husband or chief or lord;
= bowing; salutation;

and
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..

= in the southern direction also denotes the right side or an able person;
= Laxman;
= whose;
= on the left side;
= but; on the other hand;
= at (M.nom.) father; also refers to the sage of that name
whose daughter was Sita;

whose = 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-
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..

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
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<tbody>
<tr>
<td>ರಾಮು</td>
<td>Rama;</td>
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<tr>
<td>ರಾಮಾಜೀವ</td>
<td>jewel among kings;</td>
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<tr>
<td>ಸೇವು</td>
<td>always; ever;</td>
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<tr>
<td>ಏಜುಸು</td>
<td>wins; becomes victorious;</td>
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<tr>
<td>ರಾಮಾಯಾನ</td>
<td>Rama;</td>
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<tr>
<td>ಶಿವರೂಪ</td>
<td>the lord of ramA, Shiva;</td>
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<tr>
<td>ವಿದ್ಯಕೀಟ</td>
<td>I worship;</td>
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<tr>
<td>ಹಾಗ</td>
<td>those struck by Rama;</td>
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<tr>
<td>ಅಜ್ಜಾಯಗಾರ</td>
<td>army of demons active in night;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>to Rama;</td>
</tr>
<tr>
<td>ಹಾಗ ಹಾಗ</td>
<td>to him;</td>
</tr>
<tr>
<td>ಹಾಗನೈಸಾಗಿಲು</td>
<td>bowing; salutation;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>exceeding;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>better than the other;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>Rama's;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>I am the servant;</td>
</tr>
<tr>
<td>ಹಾಗರೂಪ</td>
<td>Oh! rAmA!;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>the place where the consciousness finds interest or one whose mind is absorbed in something;</td>
</tr>
<tr>
<td>ಹಾಗ</td>
<td>always; ever;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>Let or may it be so; let or may it happen.;</td>
</tr>
<tr>
<td>ಹಾಗ</td>
<td>to me or my;</td>
</tr>
<tr>
<td>ಹಾಗನೊಂದ</td>
<td>at (indec.voc.) (respectable form of greeting) Sir;</td>
</tr>
<tr>
<td>ಹಾಗ</td>
<td>Oh! Rama;</td>
</tr>
</tbody>
</table>
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..

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

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..

सळवळ = I worship; bow;
राम = Rama;
श्रुतेनेंद्रयो = the triple quality of Brahman.;
सळवळ = I worship; bow;
राम = Rama;
श्रुतेनेंद्रयो = the triple quality of Brahman.;
शरणागत = having come to seek refuge or surrender;
जन = at (M.nom.) a living being; man or woman;
अवस्य = at (M.nom.) the protector; king;
शरणागत = seeking refuge or surrender;
नित्यानंद = the one who removes all hurdles or obstacles;
सुख = happiness;
शांति = Peace; tranquility;
सुख = a sense organ; also making; doing, etc.;
परं = supreme; great; the ultimate;
पदं = step ; leg; word;
परंगाय = at (N) auspiciousness; welfare; well-being; good things;
अरुण = lotus;
सळवळ = I worship; bow;
राम = Rama;
श्रुतेनेंद्रयो = the triple quality of Brahman.;
परं = supreme; great; the ultimate;
परं = pure;
परं = lovable;
रूपं = form; figure; appearance; personality;
परंशृङ्खल = great lord or god.;
शुभ = auspicious; propitious;
शुभ = 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; at (M.nom.) victory; at (M.nom.) victory; kind; compassionate; Oh! venerable Rama; at (M.nom.) victory; 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..

= the one with VAidehi or Sita;
= under the heavenly tree;
= Hema the golden one;
= in the great Hall;
= in the middle;
= in the seat of ‘pushpaka’ plane;
= Oh! full of gems;
= in a Yogic Asana posture called Virasana or in a kingly seat;
= well-positioned; well-established;
= in the front or first place in front of;
= causes to be read;
= Oh! daughter of Prabhanjana, shatterer or destroyer;
= that thou;
for or from the sages;

supreme; great; the ultimae;

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

Ram, Ram, Ram, Ram, the two carrying bows; May the two protect us; Rama and Laxmana;
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 sloKam 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 ..

 المسلحةا = one equalling the speed of mind;
المشمةاشا = one having speed equal to that of the wind;
المشمةاشا = one who has conquered the senses;
المشمةاشا = of or among the people who have the intellect;
المشمةاشا = the best person;
المشمةاشا = relating to wind;
المشمةاشا = born of oneself, refers to one’s son;
المشمةاشا = the chief of the monkey army;
المشمةاشا = the messenger of the venerable Rama;
المشمةاشا = seeking refuge or surrender;
المشمةاشا = 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..

ಅನುಷ್ಠಿ = intellect;
ಹುಣು = might, strength;
ಅಣಿರೆ = fame;
ಅಣಿಯುಲಿ = courage; firmness;
ಅಣಿರಿಯಿವು = fearlessness;
ಅಣಿಗುಂಟು = freedom from disease;
ಅಣಿ ಕೌಶಲ್ಯ = opposite of jADyaM or stupidity or dullness or frigidity or foolishness meaning bright in intellect;
ಅಣಿ ನಮ್ಮು = eloquence in speech;
ಛಾ = and;
ಅಣಂಜುರು, ಸ್ತಳುಡುಗುರು = May it happen or result from the remembrance of Hanuman;

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..

ಮಿಗು ಮಿಗು = wherever:
Oh! the lord of the Raghu dynasty;
eulogising or praising hymn or work;
there; there;
the one with the bent head and folded hands;
raining tears (tear-drops);
complete; perfect;
eye;
Hanuman;
bow; salute;
demons;
exterminator;

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;
that which has been done;
born of or resulting from words and body or action;
born of action or duty;
or; also; like; either or;
resuling from ears or hearing and eyes;
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.

कपऱठ॒र। करू।अार।संगऱार।भूजंद्या।
सऱा वसंतं ह्रदंयवै भवं भावंसीतं नाणी..

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.

कपऱठ॒र। = ?? ;
करू।अार। = embodiment of mercy;
संगऱार। = the essence of worldly or family-life;
भूजंद्या। = one who is having the king of snake as the garland
or necklace, Shiva;
सऱा = always; ever;
वसंतं = the one who is living or dwelling or the spring season;
ह्रदंयवै = in the lotus like heart;
भवं = the chain or ocean of births and deaths or the one God who causes it;;
भावंसीतं = one who has BhavAnI alongside;
I bow; salute; pay my respects;

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).

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

산산, = greetings, salutations to you;  
산산 = to Shiva’s anger;  
산산 = 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;

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 your;  
seeking refuge or surrender;  
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;
= the lord or consort of Uma i.e.shivahusband of Uma or Paravati, Shiva;
= the preseptor of the gods i.e.Brihaspati;
= I worship; bow;
= the cause of the world;
= I worship; bow;
= the one wearing serpents as ornaments;
= ?? ;
= I worship; bow;
= the animals’;
= the husband; chief; lord;
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.

The (evil) beings...

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 splendid Shambhu, auspicious is Vrishabhadhwaja, auspicious is the consort of Parvati, an abode of auspiciousness is Hara.
This is my offering to the onlu 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..

allshlokawmean.pdf
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 vermilion complexion, the son of Rudra, leader of the army of gods, who possessed of great intelligence, and mounted on a celestial peacock, ever resides in the cave of human hearts..

The six-headed one Karthikeya; the great minded one; the divine peacock vehicle; Rudra’s; the son; the leader of the army of the gods; guha refers to Karthikeya; always; ever; refuge, I; I sing; worship;
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.

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!

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

Oh! sarasvati; goddesss 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.

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

= at (M.nom.) victory;
= at (M.nom.) victory;
= 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;

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..

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..

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...

हिस्त्रिणा = I remember;
विश्वा = ever; permanent;
झिसिं = ??;
हिस्त्रीया = by you;
झिसिं = having been induced or egged on or sent;
हिस्त्रिणा = of the mind;
हिस्त्रीया = your orders or command;
ढिउ = relating to the head(adj.) head;
हिस्त्रीया = having worn or borne;
झिसिं = I worship;
हिस्त्रिणा = ??;
हो = same as 'OM' i.e. the praNava or ‘o.nkAra’ mantra;
महं = big; large;
हो = ??;
हो = bowing; salutation;

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..

हो = Oh! the giver of material objects and intellect;
हो = Oh! goddess;
हो = The worldly enjoyment and liberation from births and deaths;
हो = Oh! the giver;
हो = Oh! embodiment of the mantra!;
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 salute to this Goddess who always symbolises power and who grants all the boons that are sought by her devotees, who has the two undimining treasures in front of her, and is worshipped and served even by the trinity of Brahma, Vishnu, Shiva and other Gods.
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.

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

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.
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.

I meditate to this wife of mahAviShNu. Let that Goddess lakShmI inspire me.

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

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

---

 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;

 ;

 ;

 ;

 ;

 ;

 ;

 ;
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;
forgive 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;
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!

= She who;
= goddess;
= among all the living beings;
= through the form of Mother;
= well-positioned; standing well;
= She who;
= goddess;
= among all the living beings;
= in the form of strength;
= well-positioned; standing well;
= She who;
= goddess;
= among all the living beings;
= in the form of peace;
= well-positioned; standing well;
= salutations unto thee;
= salutations unto thee;
= salutations unto thee;
= bowing; salute;
= bowing; salute;
same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
to the goddess or mother;
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.

Oh! Goddess you are dear to your lord as dear as life;
without passions; having overcome emotions;
for the purpose of materialisation;
give;
and;
goddess Parvati, Shiva’s consort;

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.

| ಮುಂದು | = pearl;          |
| ವಿಜುಲ | = coral;          |
| ಗೋಳ | = gold;           |
| ಸಂಗ್ರಹ | = sapphire;       |
| ಸ್ವಾತ | = white;          |
| ಕೃಷ್ಣ | = shadow, reflection, lustre, hallucination; |
| ಪೂಜ್ಜ್ಯ | = eye;            |
| ತಾಂತ್ರಿಕ | = the one with three eyes; |
| ನೀರಂಬರ | = moon light, moon phase; |
| ತಾಂತ್ರಿಕ | = the ultimate truth, Brahman; |
| ಗೋಷ್ಠಿ | = (to) the goddess or mantra known as ‘gAyatrI’; |
| ವರದ | = (a) boon-giving, propitious; |
| ಅಭಯ | = (a) assuring; |
| ಅಂಕುಶ | = hook, goad;   |
| ಕೋಟ | = whip;          |
| ಶೂಲ | = spear;         |
| ಕೃಷ್ಣ | = skull;         |
| ಗುಣ | = rope;          |
| ಚಕ್ | = the conch shell; |
| ಚಕ್ | = wheel, disc, the famous weapon of Vishnu; |
| ಹರಳ್ಳಾಕಾಶ | = carrying or bearing by the hands; |
| ಭೇಟಿ | = I worship;     |
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.


dahē = bowing; salute;
dēpository = to the goddess or god-like woman;
dahēĀha = to the great goddess;
dēpository = to Shiva;
dahē = constant, regular;
dēpository = bowing; salutation;
dēpository = bowing; salutation;
dēpository = to the female aspect of God or Nature;
dahē = to the one who is good or grants well-being;
dēpository = restrained; regulated; self-controlled; fixed; destined;
dēpository = the bowing persons or the worshippers;
dēpository = When added to present tense, past tense is indicated;
dēpository = her;

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

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

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.

*Amma* = Oh goddess! or lady!
*Kikisundari* = the delighter, daughter of the mountain; refers to Parvati;
*Nandamahishasura* = Oh! the one praised by Nanda;
*Giri* = the great mountain;
*Vandana* = relating to the Vindhyā mountain or region;
*Nandamahishasura* = Oh! the one who lives in the head i.e controls the head;
*Nandamahishasura* = Vishnu’s entertainer;
*Nandamahishasura* = Oh! the conquering one;
*Nandamahishasura* = Oh goddess!;
*Siri* = vocative for addressing a male;
*Nandamahishasura* = Oh! the mistress of the Shiva family;
*Amma* = in good measure; excessive also refers to Vishnu and Shiva;
*Rasasi* = ???;
*Amma* = in good measure; excessive also refers to Vishnu and Shiva;
*Nandamahishasura* = for the sake of;
*Jay* = at (M.nom.) victory;
*Jay* = at (M.nom.) victory;
*Siri* = vocative for addressing a male;
*Nandamahishasura* = Oh! crusher of the Mahishasura demon;
;
Salutations to the seven mothers, Goddesses sarasvati (the wife of Lord Brahma), mAhibharI (the wife of Lord Shiva), kaumArti, Goddess lakShmi (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi.

अष्टीः सारस्वती महेश्वरी काउरती लक्ष्मी दूर्गा इंदरनी च अमुन्दी.

Salutations to the seven mothers, Goddesses sarasvati (the wife of Lord Brahma), mAhibharI (the wife of Lord Shiva), kaumArti, Goddess lakShmi (the wife of Lord viShNu), Durga, IndrANi (wife of Lord Indra) and chAmuNDi.
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.

Oh! goddess;
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..

The terms and their translations are as follows:

Oh! Goddess = Oh! goddess;
remover of the affictions of all = Oh! the remover of the afflictions of all;
part of Narayana also of Shiva as Durga = Oh! part of Narayana also of Shiva as Durga;
let there be my or our bowing or salutation = let there be my or our bowing or salutation;
to you or your (here:poss.) = to you or your.

May meditate = May meditate;
the goddess Katyayini = to the goddess Katyayini;
and = and;
and offering = offering;
to goddess Durga = to goddess Durga;
goddess Durga (one who can be approached or realised with great difficulty e.g. ‘durgaH’ meaning a fort) = goddess Durga.
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 Goddesses, you are one who takes many forms, who is all powerful and worshipped by all. Oh Goddess Durga, I Salute to you and plead with you to save and protect us from all fears..

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

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सः = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
दो = ?? ;
दुर्गा = to goddess DurgA;
नमः = bowing; salutation;

नमः = Oh! the one having all forms or the one having all in one’s form;
दुर्गा = to all;
दुर्ग = the all powerful;
दुर्ग = when followed;
प्रवनाय = Save or protect from fears;
मैस = us or to us or ours;
है = Oh! goddess;
है = Oh! Durga!
है = Oh! goddess;
नमः = Salutations unto Thee;

नमः = all;
है = May them be so or let them be so or let them happen;
सुनाम = happy people;
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; tranqulity;

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 welfare of the gods;
that life span;

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

well being;
Not; no;
indraH, 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 = 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;
= to the Brahman;
= greetings, salutations to you;
= wind’s;
= you alone; you only;
= directly perceivable, before one’s very eyes;
= Brahman, you are;
= you indeed;
= directly perceivable, before one’s very eyes;
= Brahman; God;
= I shall speak ; utter;
= Vedic or divine truth; water; divine law; sun; seen objects;
= I shall speak ; utter;
= the truth;
= I shall speak ; utter;
= Let that protect me;
= Let that protect the speaker;
= May or let god or someone protect me; protect; save;
= me;
= May or let god or someone protect me; protect; save;
= the speaker;
= 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;

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..

श्रेष्ठी = again and again;
श्रेष्ठी = the birth;
श्रेष्ठी = again and again;
श्रेष्ठी = death;
श्रेष्ठी = again and again;
श्रेष्ठी = mother;
श्रेष्ठी = in the mouth;
श्रेष्ठी = the bed;
श्रेष्ठी = here; in this world;
श्रेष्ठी = in this world or worldly life;
श्रेष्ठी = in the one which is difficult to cross;
श्रेष्ठी = Oh! the one with unbounded compassion;
श्रेष्ठी = protect; save;
श्रेष्ठी = 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..

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

**Oṃ** = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
**विश्वेऽ** = literally: the worlds or Universe;
**यह** = Oh! god Oh! God!;
**सन्तनेमिवीर्याय** = Oh! suryanarayan, the sins;
**हेमेव** = bless us after removing sins;
**तदनं** = That which;
**हेमेऽ** = well-being; welfare;
**हेमेऽं** = ?? ;
**हेमेऽनमः** = 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..

**Oṃ** = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
**हेमेऽपुरुषषिवेऽशरीरिः** = that Sun which is like eyes overseeing the welfare of the gods;
**हेमेऽपुरुषषिवेऽशरीरिः** = ?? ;
**हेमेऽपुरुषषिवेऽशरीरिः** = 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.

= in time; 
= Let them rain; 
= rain; 
= the world; the earth; 
= the mistress of corn or foodgrains; may refer to earth; 
= this country; 
= one free from affliction or agitation; 
= the Brahmin community; certain specified portions of the Vedas; 
= May them be so; 
= fearless;
Let the (evil) beings and non-beings depart in all directions, let us begin the worship without any obstacles.

I salute Agni–the lighted one; Agni–the knower of all; Agni–the golden one; Agni–full of wealth and seer of the world.
Oh! Messenger (Agni) give me faith, wisdom, glory, understanding, learning, intellect, wealth, power, longetivity, lusture, and health..

श्रद्धा = faith; dedication; belief;
मानस = intellect; intelligence; also Sarasvati the goddess of learning;
श्रम = fame; reputation;
आयु = consipusness;
आचार्य = knowledge;
मानुष = intellect; intelligence;
यश = Goddess LakShmi; wealth; prosperity;
यशो = A lad or son;
आयुर्वेद = promoting longevity;
शक्ति = power; strength; body’s lustre or shine; firepower; sharpness;
स्वास्थ्य = good health;
दीक्षित = Give;
दीर्घ = to me or my;
मनोहारन = ?? ;
ॐ = same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;
नमस्ते = mine; my;
ॐ = thusthus;

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

ॐ श्री गुरुः शुक्लंश्वरे शनिःश्रीयोगिनिः साहास्य तानि
गोरेष्व विहले विश्वेश्वरे देवानन्दीयेन नमः ... ...

ॐ प्रातः सूर्यः विष्णुः घनपतिः महाभिसेतिः नमः वि...
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;

... 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; ??;
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;

= 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;
and the consonant ‘m’; also written as ‘OM’; refers to Brahman;

= to Surya;

= 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;

= 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;

= ?? ;

= 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;

= to the Sun, the nourisher;

= 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;

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

= 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;

= to Marichi;

= 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;

= 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;

= Oh! suryanarayan!;

= 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;

ಅಂಬಗ = to sun god;

ನಮಸ್ = bowing; salutation;

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

ಅಂಬಗ = to the sun;

ನಮಸ್ = bowing; salutation;

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

ಅಂಬಗ = to the venerable sun thro’ whom the Trinity manifests;

ನಮಸ್ = 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..

ಅಂಬಗ = ?? ;

ನಮಸ್ = bowing; respects;

ಓಂ = they who;

ಓಂ = do;

ಓಂ = during the day;

ಓಂ = during the day;

ಅಂಬಗ = in the thousands of previous births;

ಅಂಬಗ = poverty;

ಅಂಬಗ = defective; sinful;

ಅಂಬಗ = 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..

Oh! the Ganges river (as goddess);
Oh! the Yamuna river (as goddess);
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.

I bow; salute; pay my respects;
Oh! gangA!
your;
the lotus feet;
the divine form worshipped by the gods and demons;
Eating and worldly enjoyments;
and;
liberation;
and;
You give;
ever; permanent;
according to one’s attitude or thought;
One who utters 'Ganga, Gange' one hundred times will be rid of all sins and reach the lotus feet of the Lord.

Goddess LakShmi dwells at the beginning of the hand. In the center of the palm resides Sarasvati, the Goddess of wisdom. At the base of the palm is Govinda, the Lord of the universe. Hence, one should look and meditate on the hand early in the morning.
Sanskrit document.

संस्कृतम् = in the middle of the hand;
सरस्वती = Oh! sarasvati; goddess of knowledge;
करमा = at the root of the hand;
प्रेरणा = but; on the other hand;
करमाल = the cowherd boy Krishna;
सरस्वती = in the early morning;
कर्मचरण = the sight of the hand; looking at the hand;

हेतुः विभिन्न वेण वा नामसरस्वती श्रद्धा ।
संस्कृतम् नौ श्रीपुरुषश्च नामजागरणस्य ।...

Let us remember the five ladies (daughters)

ahalyA, draupadI, sItA, tArA, mandodarI

regularly as their character can provide strength
to get rid of sins and ill feelings..

अहल्य = Sage Gautama’s wife or name of a female who layed
dormant/inactive till Ram motivated her by his divine touch;
धृतिराज = wife of the ‘PaNDavAs’;
श्रीराम = Rama’s wife;
वाली = wife of Vali, Devi (Tantric);
रावणेश्वरी = wife of Ravana;
धृष्ट = like that (cf. yathA tathA);
पंचकु = five girls;
स्मृति = remember;
समान = always, constant;
स्मृत्तिशरणस्य = that which destroys great sins;

प्रकृतम् जनमिति नामसरस्वती
करमादिनामसबस्ती श्रद्धा
गंगाम् भृगुम् श्री तत्वं दीनसि
कर्मचरण नौ श्रीपुरुषना मात्स्ययुगो ।...

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

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

Arise! Arise!; 
A name of kRiShNa, Govinda, the cowherd boy; 
Arise; rise or get up;
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.

= in the morning;
= I remember;
= in the heart;
= throbbing;
= the truth or essence of the soul or self or spirit;
= Existence, Consciousness and Happiness;
= the goal or end or way where one attains bliss;
= the 4th state;
= that which knows one’s dreaming, wakeful and sleeping states;
= ever; permanent;
= that Bahman;
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..
ಶುಭಂ = auspiciousness; good endings;
කೊಡೆ = does;
ಕಸಂಗ = that which is good and healthy;
ಶತುಬುಡ = wealth-giver;
ಪ್ರೋಪ್ಪಾಪಾಟಪತು = for the removal of inimical feelings;
ನೇರಿಂಬುರಾಮೇಶುರುಷು = Oh! the lamp flame; Let there be our bowing to you;

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.
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!.

\[\text{o}=\text{same as ‘OM’ i.e. the praNava or ‘o.nkAra’ mantra;}\]
\[\text{প್ರನವ} = \text{complete, that;}\]
\[\text{প್ರন} = \text{complete, this;}\]
\[\text{প್ರ} = \text{from the whole or infinite;}\]
\[\text{প್ర} = \text{complete, is produced;}\]
Oh God of all Gods! You alone are my mother, father, kinsman, friend, knowledge and wealth. You are my everything..

**suktāṁ** = you alone; you only;
**भागिणी** = Mother;
**पृष्ठ** = and;
**पितर** = father;
**हिंदुस्तानी** = you alone; you only;
**हिंदुस्तानी** = you alone; you only;
**हिंदुस्तानी** = a relative;
**पृष्ठ** = and;
**पाठ** = friend;
**हिंदुस्तानी** = you alone; you only;
**हिंदुस्तानी** = you alone; you only;
**प्रज्ञा** = knowledge; learning;
**देशी** = money;
**हिंदुस्तानी** = you alone; you only;
**हिंदुस्तानी** = you alone; you only;
**सवां** = 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.

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

mantr = the place where;
mantrikṣuṣṭ = the master of Yoga science;
śūlīṉ = Krishna;
mantr = the place where;
ākoṭe = Partha; Arjuna;
ḍūṇaṭe = the one wearing a bow;
ṭe = there;
śūvijnanā = the glorified victory;
ākoṭe = ?? ;
śāhaṇaţe = ?? ;
O Bhagavad 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 Bhagavad Gita! O loving Mother!
I meditate..

अंब = Oh Goddess! or mother!;
काः = I shall follow or obey you;
गंगासनमुदायिता = in the book ‘bhagavatgita’ meaning the song of the Lord;
दशाएकूवर्गित = ?? ;
दण्ड = thusthus;
कीसुन = at (M.nom.) the hymn praising Gita;

allshlokawmean.pdf 143
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.

All the ‘upanishad’s or Vedanta;
cows;
the milking man;
the delightful protector of cows; refers to Krishna;
Partha; Arjuna;
child; the young one;
the intellect is the eater or enjoyer;
milk;
nectar-like gita;
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;
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..

\[ह张先生] = OH! hari;
\[जप्प] = Lord Rama;
\[ह张先生] = OH! hari;
\[जप्प] = Lord Rama;
\[जप्प] = Lord Rama;
\[जप्प] = Lord Rama;
\[ह张先生] = OH! hari;
\[ह张先生] = OH! hari;
\[ह张先生] = OH! hari;
\[ह张先生] = of Krishna; black;
\[ह张先生] = OH! hari;
\[ह张先生] = of Krishna; black;
\[ह张先生] = of Krishna; black;
\[ह张先生] = of Krishna; black;
\[ह张先生] = of Krishna; black;
\[ह张先生] = OH! hari;
\[ह张先生] = OH! hari;

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:

गुरू = teacher (refers to spiritual teacher), the preceptor;
 ›ಾನು = the sun;
 trimUrtI (three gods) Brahma, Vishnu; and Shiva;
 pra+nama = having saluted (pra+nama);
 first;
 all;
 artha = 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..

 الدكتور هاريس راكل

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

कीर्ति = the book bhagavatgita;
मंगिले = well sung one;
कळकळी = needed, required;
तोले = what other;
मयूर विनयिल = by the details of the bookish knowledge;
महिन = She who;
मनोहर = by oneself ; by one’s own efforts;
पद्मनाभः = Padmanabha’s;
मोक्षार्थक = emanating from the lotus mouth of;

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

allshlokawmean.pdf 149
All this is for habitation by the Lord, whatsoever is individual universe of movement in the universe of motion. By that renounced thou shouldst enjoy; lust not after any man’s possession..

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=${	ext{ॐ}}$ящ${	ext{ॐ}}$ = the world is manifested by the Lord or controlled by Him;
ॐ=${	ext{ॐ}}$ = all;
ॐ=${	ext{ॐ}}$ = whatever little;
ॐ=${	ext{ॐ}}$ = in the world;
ॐ=${	ext{ॐ}}$ = the world;
ॐ=${	ext{ॐ}}$ = by him or that;
ॐ=${	ext{ॐ}}$ = by the one who has abandoned or sacrificed;
ॐ=${	ext{ॐ}}$ = ?? ;
ॐ=${	ext{ॐ}}$ = do not;
ॐ=${	ext{ॐ}}$ = ?? ;
ॐ=${	ext{ॐ}}$ = ?? ;

ॐ=${	ext{ॐ}}$ = Oh! HayagrIva one of the gods having the neck or head of a horse;
ॐ=${	ext{ॐ}}$ = Oh! HayagrIva one of the gods having the neck or head of a horse;
ॐ=${	ext{ॐ}}$ = hayagrIva and iti;
ॐ=${	ext{ॐ}}$ = speaker; disputant, plaintiff;
ॐ=${	ext{ॐ}}$ = man;
ॐ=${	ext{ॐ}}$ = release; untie;
ॐ=${	ext{ॐ}}$ = sins;

Keep repeating / chanting the name of HayagrIva. It frees men of their sins and removes their poverty.
He who says HayagrIva, his speech will flow like the river Ganges in spate. The sound of the name HayagrIva will cause the doors of VaikuNTha to open for him.
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..

(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..

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.

that letter; a 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;

...
Nāmō namaskāraṃ agnijñaptikhaṇḍe.

Nanunāramāmaro jajāmaḥsūhu jajāmaḥ hūṃ... ...

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.

Nāmāḥ = bowing; salutation;
Nāmāḥ kauṭāro Ṛ = for the welfare of all;
Agnijñaptikhaṇḍe = to the one who is the cause for the support or basis of the world;
Nanunāramāmaro = ?? ;
Naihāmaḥsūhu = ?? ;
Naihāu yācyu = bu the efforts;
Naihām = by me;
Naihāha = the Supreme Being;

Eṣaṃ kauṭāvā yajñāḥ, meṣaṃ vajrakaḥ dāho.

Eṣaṃ pūjāḥ, yatāvāḥ, jajāmaḥ, jajāmaḥ jajāmaḥ sahaṃ. evaṃ hūṃ... ...

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 pradakšina (going around God).

They which; how many; and; sins; ?? ; and; they; they; dissipate; 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!
में 

नूठको = if;
कवच = while holding;
कूट = goddess worshipped during the autumnal season sharad as
Durga, LakShmi and Sarasvati;
संस्कार = for ever;
कह = even then;
कह = your;
गंधकर = of the good qualities;
कह = Hey Isha[8];
लक्ष = end; other side;
लक्ष = no;
देख = goes;

salutations to sadashiva, the ever auspicious;
the leader of all auspicious paths;
sacred, purifier, embodiment of peace;
excelling the best, the auspicious Self itself.

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

नन्दिनी नन्दिनी जगरनं जगरनं जगरनं
ಅನ್ನೆ ಬರೇ ಬರೇ ಸುಭಾಶಿಂದ ನಿಮಿಷ.  
ಅನ್ನೆ ಬರೇ ಬರೇ ಸುಭಾಶಿಂದ ನಿಮಿಷ.

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 forgetfulness brings ...; true is my word.

**ಅನ್ನೆ** = Oh! Rama;  
**ನಾಮ** = name;

**ಸಮಯ** = always; ever;

**ಸೃಷ್ಟಿ** = inducement; urge; encouragement; prompting;

**ಸಂಜೋ** = I remember well;

**ಜಗದುಂರುಂ** = the preceptor of the world;

**ಮುಡು** = moment;

**ಹಿನ್ನು** = forget;

**ವಿಜೇತೆ** = goes; attains;

**ಸತ್ಯ** = the truth;

**ಸತ್ಯ** = the truth;

**ಭವತಿ** = word;

**ಮಮ** = mine; my;

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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