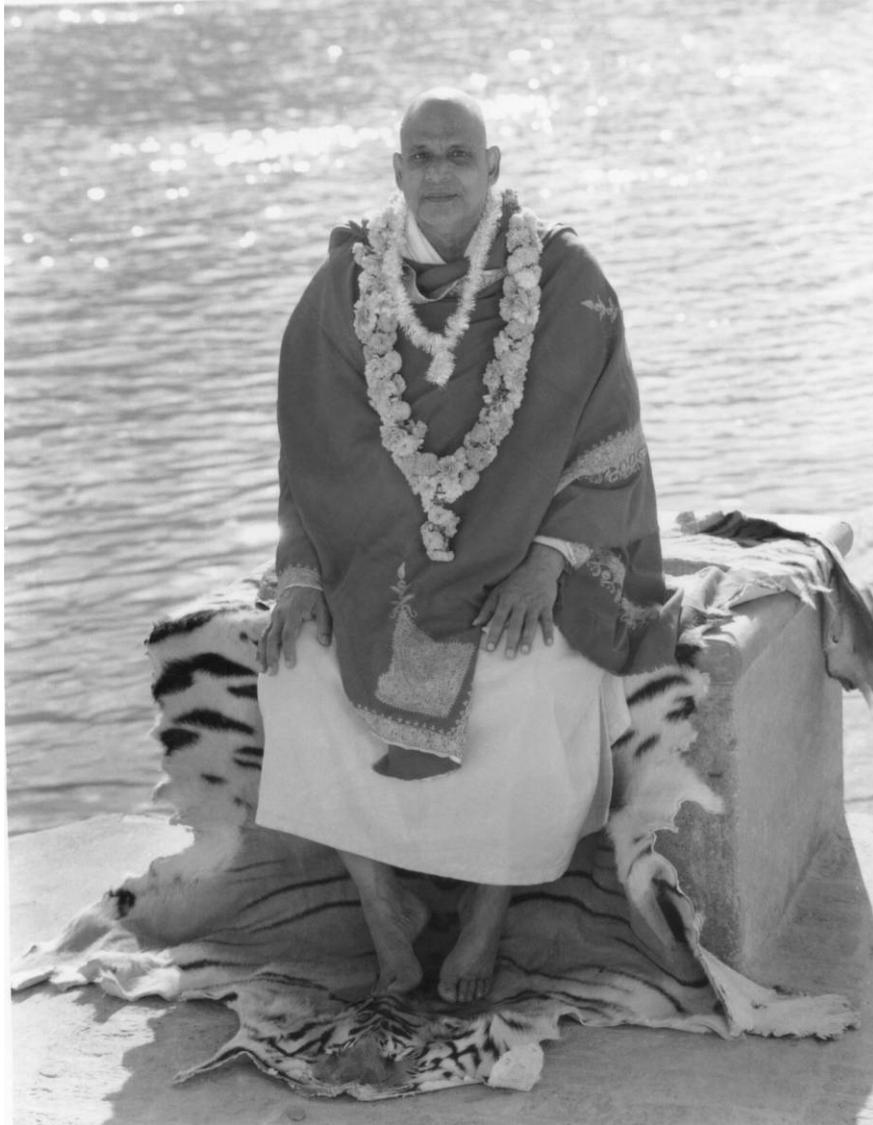
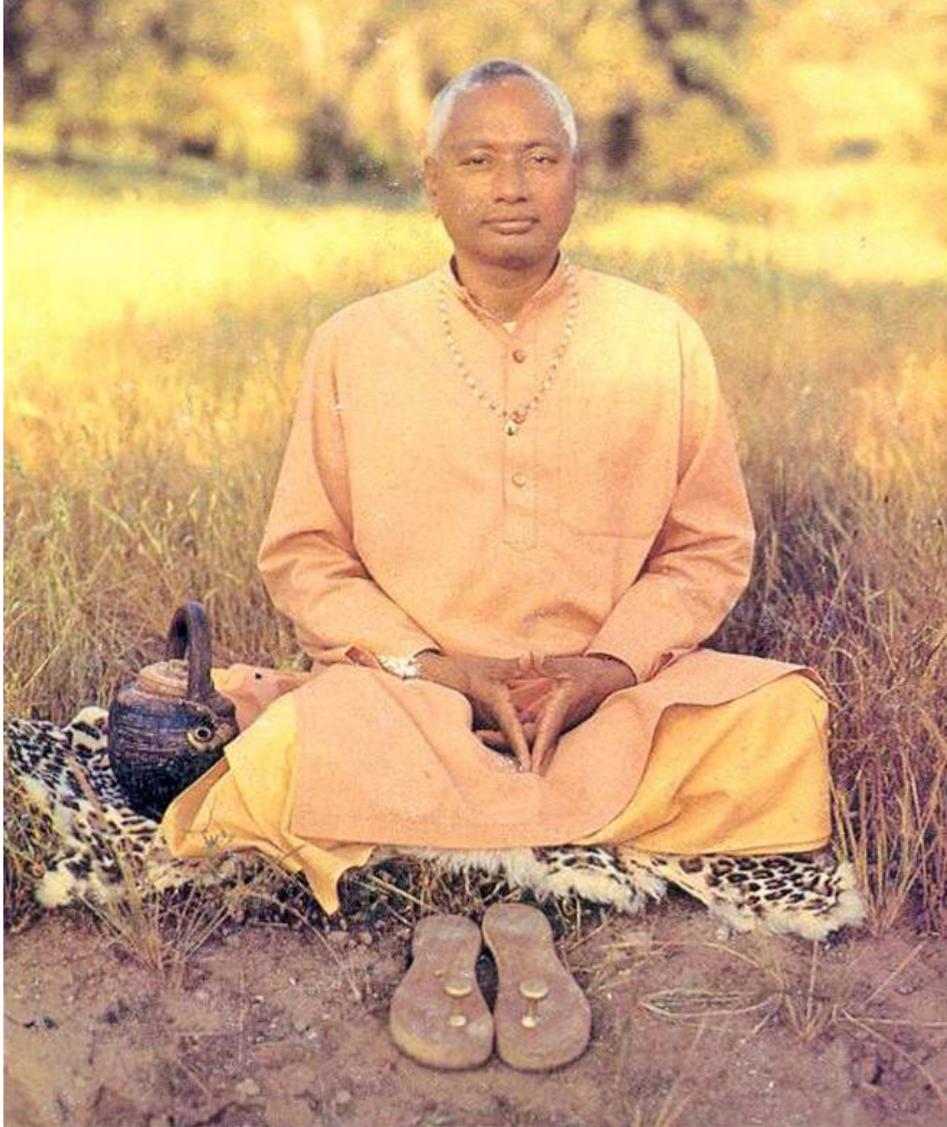


GARLAND OF PRAYERS



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On the auspicious occasion of the 54th Birthday Anniversary of our beloved



Swami Venkatesananda



December 1975
SIVANANDA YOGA ASHRAM,
Swami Sivananda St, Rose Hill



Siva-Pada-Renu at the Lotus Feet of Sri Swami Sivanandaji Maharaj

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FOREWORD

Sankirtan or 'singing the Lord's Names and Glories' is not the monopoly of Hinduism. The Hebrews, the Christians, the Buddhists and the Muslims have all their own versions of it in their liturgy. This is particularly evident in the Hassidic tradition as well as among the Christian mystics and the Sufis. Singing the Names of the Lord and dancing enable one to forget the 'world' and the little 'self' and to remember one's essential divine nature.

Gurudev Swami Sivananda loved sankirtan. His life itself was one unbroken sankirtan or song in praise of the Lord. He once wrote to an illustrious disciple of his, "We should revolutionise the whole of India with the help of sankirtan." At the conclusion of his epoch-making All-India tour in 1950, he remarked: "All these public meetings and public receptions are not of real value. We should go from village to village, from house to house, sing a few kirtans and go away. That will purify the atmosphere in the house and leave a lasting impression in the hearts of the people."

Gurudev also exhorted all his disciples to have a brief satsang in their own homes every night before going to bed, during which they could sing some sankirtan and read some soul-uplifting scriptures. This way one can transform sleep into Samadhi, one's daily life of sorrow into a divine life of bliss.

Dust of Gurudev's feet
Swami Venkatesananda



THE POWER OF KIRTAN-SINGING

Take refuge in the Name of the Lord. Sing and chant His Name always. In Kali Yuga singing the Lord's Name is the easiest, surest and safest way for attaining God-consciousness. May you attain God through Kirtan!

The presentation of philosophy in the form of songs and kirtans has a peculiar attraction. Philosophy, though dry, when put in the form of songs and sung in a melodious tune, becomes more intelligible to the ordinary man. He gets himself merged in the music of the soul through the medium of songs and sankirtans.

The rishis of yore have invariably written their inspiring works either in the form of poetry or in the form of songs. It is easier to remember some small couplets and poetry than volumes of prose. Songs and sankirtans inspire and elevate the depressed mind. They directly touch the heart of the devotee and inspire him to lofty ideals of peace bliss and immortality. Even if you get by heart some selected songs and sing them whenever you get time at your disposal, you will be highly benefited. Every song has the names of the Lord attached to it and hence the mere singing of it will form a kind of Sadhana.

May you all live drowned in an ocean of divine ecstasy! May you all singing the Lord's names every day regularly in the morning and evening and drink the divine nectar of Prem (pure love) and attain oneness with the Lord in this very birth!

Swami Sivananda

UNIVERSAL PRAYER

O adorable Lord of Mercy and Love!

Salutations and prostrations unto Thee.

Thou art Existence-Knowledge-Bliss.

Thou art Omnipresent, Omnipotent and Omniscient.

Thou art the indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind.

Free us from egoism, lust, greed, anger and hatred.

Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.

Let us serve Thee in all these names and forms.

Let us ever remember Thee.

Let us ever sing Thy glories.

Let Thy Name be ever on our lips.

Let us abide in Thee for ever and ever.

Swami Sivananda

LET US PRAY

This Universal Prayer was given to us by Sri Gurudev himself. Hence, it has the authority of one who is totally enlightened and who is therefore in a position to point to us the path to perfection or enlightenment.

Gurudev had great faith in prayer. This faith is not a lukewarm belief in the efficacy of the words uttered or the mantras used. His faith sprang from his own direct and immediate awareness of God to whom the prayer is addressed.

That God is your own self, the innermost and the only reality in you. But, then, why should I pray, you may ask. The answer is hidden in the question. It is because the "I" still feels that it is an independent reality. As long as this false notion continues, prayer is essential.

However, care should be taken that the prayer does not strengthen the false notion. Any prayer that is motivated by worldly and selfish desires and ambitions will surely strengthen the ego, the "I". While such prayer may have its own place in the life of man and its own reward, the Universal Prayer of Gurudev directs its and our attention to the reality or God within.

What do we see when our attention is thus directed within? If we are honest, we shall not fail to see the presence of qualities like lust, anger, greed, and the absence of good and noble qualities. We pray to God for them.

Why should we pray to God for them? Because, the "I" has not been able to rid itself of the evil qualities and develop the good qualities. All evil springs from the "I". The good qualities that occasionally manifest in our lives do so only when the "I" is temporarily suspended. Hence, we realise that the "I" is unable to achieve total goodness unaided by the divine grace.

Gurudev's Universal Prayer also contains the very essence of his own teachings, the very essence of Divine Life. Divine Life is the resolute abandonment of the self and thus of selfishness in all its forms. Hence, the Universal Prayer reminds us that we should behold the one Lord in all beings, serve Him in all beings and constantly remind ourselves of this truth. Then, we shall abide in Him forever and ever, utterly freed from sin and suffering.

Gurudev's own life was unceasing prayer. When he repeated the Universal Prayer, the words sprang from his heart, from his whole being. When he opened his eyes after saying the Prayer, it was evident that he was in fact seeing God in all, that he was in fact lovingly serving the Lord in all. Let these words come from your heart. Say the words as if you are saying them for the first time. Experience for yourself the miraculous life-transforming quality of this prayer. May the light of Sivananda (all auspiciousness and bliss) illumine your heart.

Dust of Gurudev's lotus-like feet,

Venkatesa

PUBLISHERS' NOTE

The kirtans and hymns are given in alphabetical order and the scheme of transliteration is as follows:

Vowels: a ā i ī u ū ṛ ṝ ḷ e si o au ṁ ḥ

Consonants:

gutturals k kh g gh ñ

cerebrals ṭ ṭh ḍ ḍh ṇ

dentals t th d dh n

labials p ph b bh m

semi-vowels y r l v

sibilants s as in sun

ś palatal sibilant

ṣ cerebral sibilant as in shun

aspirate h



MORNING HYMN

Om

prātasmarāmi hṛdi saṃ spuratātma tatvaṃ
sat cit sukham paramahamsa gatim turīyam
yat svapna jāgara susuptim avaiti nityam
tat brahma niṣkalam sham na ca bhūta saṅgaḥ

prātar bhajāmi manaso vacasām agamyam
vāco vibhānti nikhilā yad anugraheṇa
yam neti yneti vacanair nigamā avouch
tam deva devam ajam acyutam āhur agryam

prātar namāmi tamasah param arkavarṇam
pūrṇam sanātana padam puruṣottam ākhyam
yasmin idam jagad aśeṣam aśeṣamūrtau
rajvām bhujāṅgama iva pratibhāsitam vai

ślokatrayam idam puṇyam loka traya vibhūṣaṇam
prātaḥ khāle paṭhet yas tu sa bacchet paramam padam

(Meaning)

In the early hours of the morning, I think of the Self which shines in the chambers of my heart, which is of the nature of Existence-Knowledge-Bliss Absolute, which is the goal of the Paramahamsas, and which is the fourth state of Consciousness. I am that Brahman which is Nirguna and Eternal, beyond the three states of consciousness—waking, dreaming and deep sleep, and I am not composed of the elements.

In the early hours of the morning, I adore Him who is the God of gods, who is beyond the reach of mind and speech, and by whose Grace alone speech is illuminated, whom scriptures describe by the Neti-Neti formula, who is unborn, Achyuta, and the Primordial Being.

In the early hours of the morning, I bow down to that Purusha who is beyond darkness, who is the brilliance of the sun, who is full, eternal, and in whom this universe appears as a snake appears in the rope.

He who read these verses which are auspicious, the ornament of the three worlds, attains to the Supreme State (of self-realisation).

GURU STOTRAM

brahmānanḍam parama sukhadam kevalam jñānamūrtim
dvandwātītam gagana sadṛśam tatwamasyādi lakṣyam
ekam nityam vimalam acalam sarvadhī sākṣibhūtam
bhāvātītam triguṇa rahitam satgurum tam namāmi

ajñāna timirāndhasyā jñānājana śalākaya
cakṣuraunmīlitam yena tasmai śrī gurave namaḥ

gurur brahmā gurur viṣṇuḥ gurur devo maheś varah
guruh sākṣāt para brahma tasmai śrī gurave Namah

dhyānamūlam guror mūrṭiḥ pūjāmūam guroḥ padam
mantramūlam guror vākyam mokṣamūlam guror kṛpā
om namaḥ śivāya gurave satcidānanda mūrtaye
niṣprapañcaya śāntāya nirālambāya tejase

Meaning

I prostrate myself before that Guru, the Existence, devoid of the three Gunas, beyond comprehension, the witness of all mental functions, changeless and pure, one and eternal, transcending the pairs of opposites, expansive like the sky, reachable through the sentences like “Thou art That”, the Bliss of Brahman, the giver of supreme happiness, the mass of absolute wisdom.

Prostrations to that Guru who, through the collyrium of knowledge opens the eye of him who is blinded by the gloom of ignorance.

Guru is Brahma. Guru is Viṣṇu. Guru is Śivā. Guru is the Supreme Brahman Itself. Prostrations to that Guru. The form of the Guru is the root of meditation. The feet of the Guru are the root or worship. The teaching of the Guru is the root of all mantras. The Grace of the Guru is the root of salvation.

Prostrations to the Guru, Śivā, the essence of Satchidananda, worldless, peaceful, supportless and effulgent.

PEACE MANTRAS

om śam no mitrah śam varuṇaḥ
śam no bhavatu aryamā
śam no indro bṛhaspatiḥ
śam no viṣṇur urukramaḥ
namo brahmaṇe namaste vāyo
tvam eva pratyakṣam brahmāsi
tvām pratyakṣam brahma vadiṣyāmi
ṛtam vadiṣyami satyam vadiṣyāmi
tan mām avatu tad vaktāram avatu
avatu mām avatu vaktāram

om śāntiḥ śāntiḥ śāntiḥ

om saha nāvavatu saha nau bhunaktu
saha vīryam karavāvahai
tejasvināvadhītam astu mā vidviṣāvahai

om śāntiḥ śāntiḥ śāntiḥ

om yaś candasām ṛṣabho viśvarūpaḥ
chandobhyo 'dhamṛtat sambabhūva
sa mendro medhayā sprṇotu
amṛtasya devadhāraṇo bhūyasām
śarīram me vicarṣaṇam jihvā me madhumattamā
karṇābhyām bhūri viśruvam
brahmaṇaḥ koso 'si medhayā pithitaḥ
śrutam me gopāya

om śāntiḥ śāntiḥ śāntiḥ

om aham vṛkṣasya reriva kīrtih prṣṭham girer iva
ūrdhva pavitro vājinīvasvamṛtamasmī
draviṇam savarcasam sumedhā amṛtokṣitaḥ
iti trīṣaṅkor vedānuvacanam

om śāntiḥ śāntiḥ śāntiḥ

om pūrṇamadaḥ pūrṇam idam pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evā vaśiṣyate

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

om āpyāyantu mamāṅgāni vāk prāṇas cakṣuḥ
śrotam atho balam indriyāni ca sarvāṇi sarvam brahmopaniṣadam
māham brahma nirākuryām mā mā brahma nirākarod
anirākaraṇam astv anirākaraṇam me astu
tad ātmani nirate ya upaniṣatsu dharmās
te mayi santu te mayi santu

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

om vāṅ me manasi pratiṣṭhitā mano me vāci
pratiṣṭhitam āvirāvirma edhi vedasya ma āṅīsthaḥ
śrutam me mā prahāsir anenādhītena 'horatrāt
samdadhāmy ṛtam vadiṣyāmi satyam vadiṣyāmi
tan mām avatu tad vaktāram avatu avatu mām
avatu vaktāram avatu vaktāram

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

om bhadram no apivātaya manah

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

om bhadram karṇebhiḥ śruṇuyāma devāḥ
bhadram paśyemā 'kṣabhir yajatrāḥ
sthirair aṅgaiḥ stuṣṭuvāmsas tanūbhir
vyaśema devahitam yad āyuh
svasti na indro vṛddhaśravāḥ
svasti nah pūṣā viśva vedāḥ
svasti nas tārksyo arisṭanemiḥ
svasti no bṛhaspatir dadhātu

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

om yo brahmāṇam vidadhāti pūrvam
yo vai vedāmśca prahiṇoti tasmai
tam ha devam ātma buddhi prakāśam

mumukṣur vai śaraṇam aham prapadye

om śāṅtiḥ śāṅtiḥ śāṅtiḥ

Meaning

May Mitra be blissful to us. May Varuṇa be blissful to us. May Aryamā be blissful to us. May Indra and Brihaspati be blissful to us. May Viṣṇu, of long strides be blissful to us. Salutation to Brahman. Salutation to you, O Vāyu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call your righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace!

May He protect us both (the teacher and the taught) together (by revealing knowledge). May He protect us borht (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other. Om, peace, peace, peace!

The Om that is the most exalted in the Vedas, that pervades all the worlds, and that emerged from the immortal Vedas as their quintessence, may He (Om that is Indra), the Supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman; you are covered by (worldly) wisdom. Protect what I have heard.

I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Selfo that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect and I am immortal and undecaying. Thus was the statement of Trisanku after the attainment of realisation. Om, peace, peace, peace!

Om. That (Supreme Brahman) is infinite, and this (conditioned Brahman) is infinite. The infinite (conditioned Brahman) proceeds from the infinite (Supreme Brahman). (Then through knowledge), taking the infinite of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone. Om, peace, peace, peace!

May my limbs, speech, vital force, eyes, ears, as also strength and all the organs, become well developed. Everything is the Brahman revealed in the Upaniṣads. May I not deny Brahman; may not Brahman deny me. Let there be no spurning (of me by Brahman), let there be no rejection (of Brahman) by me. May all the virtues that are (spoken of) in the Upaniṣads repose in me who am engaged in the pursuit of the Self; may they repose in me. Om, peace, peace, peace!

May my speech be based on (i.e., accord with) the mind; may my mind be based on speech. O self-effulgent One, reveal Thyself to me. May you both (speech and mind) be the carriers of the Veda to me. May not all that I have heard depart from me. I shall join together (i.e., obliterate the difference of) day and night through this study. I shall utter what is verbally true; I shall utter what is mentally true. May That (Brahman) protect me, may That protect the speaker (i.e., the teacher). May That protect me; may That protect the speaker. Om, peace, peace, peace!

May my mind and all these be good and well.

Om! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see suspicious things with the eyes; while praising the gods with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pusa (god of the earth) be propitious to us; may Garuda, the destroyer of evil, be well disposed towards us; may Brhaspati ensure our welfare. Om peace, peace, peace!

To Him who ordains Brahma the Creator in the beginning and who delivers to him the Vedas, to that self-effulgent Being, I, desirous of liberation, resort for refuge. Om, peace, peace, peace!



OPENING PRAYERS

Om.....Om.....Om.....

jaya ganeśa jaya ganeśa jaya ganeśa pāhi mām
śrī gaṇeśa śrī gaṇeśa śrī gaṇeśa rakśa mām
jaya sarasvati jaya sarasvati jaya sarasvati pāhi mām
śrī sarasvati śrī sarasvati śrī sarasvati rakśa mām
jaya śrī durge jaya śrī durge jaya śrī durge pāhi mām
jaya śrī durge jaya śrī durge jaya śrī durge rakśa mām
jaya śrī kāli jaya śrī kāli jaya śrī kāli pāhi mām
jaya śrī kāli jaya śrī kāli jaya śrī kāli rakśa mām
jaya śrī lakśmī jaya śrī lakśmī jaya śrī lakśmī pāhi mām
jaya śrī lakśmī jaya śrī lakśmī jaya śrī lakśmī rakśa mām
śaravaṇabhava śaravaṇabhava śaravaṇabhava pāhi mām
subramaṇya subramaṇya subramaṇya rakśa mām
dattātreya dattātreya dattātreya pāhi mām
dattaguru dattaguru dattaguru rakśa mām
gaṅgā rani gaṅgā rani gaṅgā rani pāhi mām
bhāgīrati bhāgīrati bhāgīrati rakśa mām
rājarājeśvari rājarājeśvari rājarājeśvari pāhi mām
tripurasundari tripurasundari tripurasundari rakśa mām
satgurudev satgurudev satgurudev pāhi mām
satgurudev satgurudev satgurudev rakśa mām
śivānanda śivānanda śivānanda pāhi mām
śivānanda śivānanda śivānanda rakśa mām
veṅkaṭeśa veṅkaṭeśa veṅkaṭeśa pāhi mām
veṅkaṭeśa veṅkaṭeśa veṅkaṭeśa rakśa mām
āṅjaneya āṅjaneya āṅjaneya pāhi mām
hanūmanta hanūmanta hanūmanta rakśa mām
om jesus om jesus om jesus om
om allah om allah om allah om
om tat sat om tat sat om tat sat om

om śānti om śānti om śānti om
hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

KIRTANS

ādityāya ādityāya ādityāya pāhi mām
śanaiścarāya śanaiścarāya śanaiścarāya rakśa mām
ādityāya ādityāya ādityāya pāhi mām
bhāskarāya bhāskarāya bhāskarāya rakśa mām



ambike maheśvari varāda śankari
bhakta varāda śankari om varāda śankari
jaya varāda śankari varāda śankari tripurasundari
istha varapradayini ajñāna bhanjanij
jaya maheśvari śrīpururesvari
jaya maheśvari camundesvari
ambike maheśvari varāda śankari



āñjaneya vīra hanūmanta śura
vāyu kumāra vānara dhīra
śrī rāma dūta jaya hanūmanta
jaya jaya siyarāma ki jaya bolo hanūmāna ki



rāma lakṣmana jānaki jaya bolo hanūmāna ki
jaya siyarāma jaya jaya siyarāma (2)
jaya hanūmāna jaya jaya hanūmāna (2)



agaḍa bham agaḍa bham bhāje damru
nāce sadāśiva jagadguru
nāce brahma nāce viṣṇu nāce mahādeva
kappar leke kāli nāce nāce ādideva



bhakavatsala govinda
bhāgavata pryā govinda
patitapāvāna govinda
parāmadayālo govinda
nandamukunda govinda
navanītacora govinda

veṅṅuvilola govinda
vijaya gopāla govinda
govinda jaya govinda
gopāla jaya govinda



bhaja govinda govinda gopāla
śrī kṛṣṇa kanhaiya tum nandalāla (bhaja....)
mātā yasodā mākan baloche
mākan khāvo tum nandalāla (bhaja....)
yamunā ke tīra gava charāvata
bansi bajāvo tum nandalāla (bhaja....)
vṛṇḍāvana ki kunja galīn me
rāsa racāvo prabhu nandalāla (bhaja....)
mīrā ke prabhu hgirdhara nāgara
śaraname rākho tum nandalāla (bhaja....)



bhaja govinda jaya gopāla
bhaja mūralī manochara nandalāla (bhaja....)



bhaja mana rāma rāma dina sārā (2)
rāma rāma jin gāte hain
un hṛday me rāma samāte hain
bhajo rāma bhajo rāma bhajo rāma (bhaja mana....)
rāma hi bahar rama hi bhītara
rāma hi apampāra
bhajo rāma bhajo rāma bhajo rāma (bhaja mana....)
sītārāma rādheśyāma
jaya kṛṣṇa jaya hare hare
rādheśyāma rādheśyāma rādheśyāma (bhaja mana....)
śivānānda śivānānda satguru śivānānda
gurudeva gurudeva gurudeva (bhaja mana....)
veṅkaṭeśa veṅkaṭeśa sadguru veṅkaṭeśa
hari om hari om hari om (bhaja mana....)



bhaja rādhe govinda gopāla tera pyārā nāma he
gopāla tera pyārā nāma he
gopāla tera pyārā nāma he
nandalāla terā pyārā nāma he



bhajore bhaiya rāmagovinda hari (2)
japa tapa sadhana nahin kacu lagata
kharcata nahin gathari (bhajore....)
santata sampata sukha ke karana
jasa bhula pari (bhajore....)
kahata kabira rāma na ja mukha
ta mukha dhula bhari (bhajore....)
rāma govinda hari rāma govinda



bol hard bol hari hari hari bol
keśava mādhava govinda bol
kaisā pyārā sundara nām
kṛṣṇa kaho cāhe kaho rāma (keśava....)
rāma kaho ya kaho rahaman
rāma ki mahima he anmol (keśava....)



candraśekhara candraśekhara candraśekhara
sambaśiva hare
sambasadāśiva sambasadāśiva sambasadāśiva
sāmbaśiva hare
śambho mahādeva śambho mahādeva śambho madādeva
sambaśiva hare
nīlakaṇṭha nīlakaṇṭha nīlakaṇṭha
nīlakaṇṭha

cidānand cidānand cidānand hum
har hālme almastha satcidānanda hum
ajarānand amarānand acalānanda hum
har hālme almastha satchidānanda hum
nirbhaya sur niścita cidghanānanda hum
kaivalya kevala kuṭastha ānanda hum
nitya śuddha siddha satcidānanda hum
knowledge-bliss, knowledge-bliss, bliss absolute
in all conditions I am knowledge-bliss absolute
I am without old age, without death, without motion
in all conditions I am knowledge-bliss-absolute
I am without fear, without worry, bliss absolute
existence absolute, knowledge absolute
independent, unchanting, non-dual ātmā
immortal ātmā
advaita ātmā
eternal, pure, perfect, knowledge-bliss absolute



darśana do more rāma (2)
darśana do more rāma (4)
darśana do ghanaśyāma (2)
darśana do ghanaśyāma (4)
darśana do mahādeva (2)
darśana do mahādeva (4)
darśana do gurudeva (2)
darśana do gurudeva (4)



dattātreya tava śaraṇam
dattannāta bhava haraṇam
dattaguru jaya dattaguru
pūrṇa guru avadūta guru

maṅgalam yogivaryāya mahaniya guṇābhaye
gaṅgatīra nivāsāya śrī śivānāndāya aṅgalam (2)

deva deva śivānānda dīnabandhu pāhi mām
candravadana mandahāsa premarūpa rakśa mām
madhura gīta gānalola jñānarūpa pāhi mām
samastaloka pūjanīya mohanāṅga rakśa mām (deva deva....)

divya gaṅga tīravāsa dāna śīla pāhi mām
pāpa haraṇa puṇyaśīla parāmaspuruṣa rakśa mām
bhaktaloka hṛdayavāsa svaminatha pāhi mām
citsvarupa cidānanda śivānānda rakśa mām (deva deva....)



satguru jaya satguru jaya satguru jaya pāhi mām
satguru jaya satguru jaya satguru jaya rakśa mām
satgurudev śivānānda satgurudev pāhi mām
satgurudev śivānānda satgurudev rakśa mām



durgati nāśini durgā jaya jaya
kāla vināśini kāli jaya jaya
uma rāma brahmāni jaya jaya
rādhāsītā rukmini jaya jaya
sāmbasadāśiva sāmbasadāśiva
sāmbasadāśiva jaya jaya saṅkara
jaya mā durgā jaya mā tārā
jaya gaṇeśa jaya suba āgārā
jaya jagadambe jaya jagadambe
jaya jagadambe jaya mā durge



gaṇeśa śaraṇam śaraṇam gaṇeśa
gopāla śaraṇam śaraṇam gopāla
muruga śaraṇam śaraṇam muruga
śrī durga śaraṇam śaraṇam śrī durga
śrī lakśmī śaraṇam śaraṇam śrī lakśmī
śrī vani śaraṇam śaraṇam śrī vani
śrī rāma śaraṇam śaraṇam śrī rāma

mahadeva śaraṇam śaraṇam mahadeva
gurudeva śaraṇam śaraṇam gurudeva



gauri gauri gaṅge rājeśvarī
gauri gauri gaṅge bhuvaneśvarī
gauri gauri gaṅge maheśvarī
gauri gauri gaṅge mateśvarī
gauri gauri gaṅge māteśvarī
gauri gauri gaṅge mahākālī
gauri gauri gaṅge mahālakṣmī
gauri gauri gaṅge pārvati
gauri gauri gaṅge sarasvati



gopāla (2) gokulanandana gopāla
navanitaoorā gopāla
nandakumāra gopāla (gopāla)
pūraṇa puruṣa gopāla
paṇḍarinātha gopāla (gopāla)
govinda govinda govinda govinda govinda govinda
gopāla rādhe
govindha rādhe
gopāla rādhe (govinda....)



govinda jaya jaya gopāla jaya jaya
rādhā ramaṇa hari govinda jaya jaya
govinda hari hari gopāla hari hari
jaya jhaya he prabhu dīnadayāla hari
śaṅkara jaya jaya śiva hara jaya jaya
uma ramaṇa śiva śaṅkara jaya jaya
gaṅgā ki jaya jaya devi ki jaya jaya
gauri ramaṇa śiva śakti ki jaya jaya



guru maharāj guru jaya jaya
para brahma satguru jaya jaya
guru maharāj guru jaya jaya
śivānānda satguru jaya jaya (guru maharāj....)

veṅkaṭeśa satguru jaya
dayānanda satguru jaya jaya
rāmakṛṣṇa satguru jaya jaya
kabir dāsa satguru jaya jaya
tulsidāsa satguru jaya jaya
buddhadeva satguru jaya
iesunāta satguru jaya jaya



hari nārāyaṇa bhaja nārāyaṇa (4)
haro rāma gopālam govindam mama jīvanam (4)



hari nārāyaṇa govinda dri jaya nārāyaṇa govinda
nārāyaṇa govinda mukhunda
acyuta parāmannda (hari....)
bhaktavatsala govinda hari nārāyaṇa govinda
bhāgavata priya govinda hari nārāyaṇa govinda (hari....)
veṅṅvilolā govinda hari nārāyaṇa govinda
vijaya gopāla govinda hari nārāyaṇa govinda (hari....)
nārāyaṇa nārāyaṇa nārāyaṇa om om (6)



jagaduśvarī dayā karo mā
siva śankari kṛpā karo mā
devi śiva śankari kṛpā karo mā
sarveśvarī rakśā karo mā
parameśvarī bhalā karo mā
śiva śankari kṛpā karo mā
devi śiva śankari kṛpā karo mā



jaya gaṇeśa jaya gaṇeśa jaya gaṇeśa deva
mātā gauri pārvati pitā mahādeva (jaya gaṇeśa....)
koyi carāve pan phul koyi carāve mevā
koyi carāve dīp dhūp tulasi kare sevā (jaya gaṇeśa)



jaya jagadambe mātā bhavani
ari bhuvanesvari trilokapalini

jaya jagadambe mātā bhavani
he śiva śankari uma maheśvari
jaya jaya jaya mahisasura mardini
namo namo jaya jagadisa mātā
jaya jagadambe mātā bhavani

jaya gurudeva bhole bhāle
tum ko lākhon pranām (2)
na ham me bala he na ham me buddhi
na ham me sādhan na ham me bhakti (jaya gurudev....)
śarana me āye ham tumhāre
dayā karo dayā karo dayā karo
he dayālu gurudeva (jaya gurudeva....)

jaya guru śiva guru hari guru rāma
jagad guru param guru sadguru śyāma
ādi guru advaita guru ānanda guru om
cidguru cidghana guru cinmaya guru om (jaya guru....)

jaya jaya rāmakṛṣṇa govinda nārāyaṇa
rāmakṛṣṇa govinda nārāyaṇa
om nārāyaṇa hari nārāyaṇa
rāmakṛṣṇa govinda nārāyaṇa
namo nārāyaṇa namo nārāyaṇa
rāmakṛṣṇa govinda nārāyaṇa

jaya mahākālī jaya mahādurgā
kappar tṛṣul dhari
kappar tṛṣul dhari mātā
kappar tṛṣul dhari (2)
jaya mahākālī jaya mahadurga
candanamūndana māri
candanamūndana māri amba
candanamūndana māri (2) (jaya mahākālī....)

jaya nārāyaṇa (3) jaya jaya jaya
jaya siyārāma jaya (3) jaya jaya jaya

jaya rādheśyāma jaya (3) jaya jaya jaya
jaya śrī durge jaya (3) jaya jaya jaya
jaya śrī lakśmī jaya (3) jaya jaya jaya
jaya śrī vāni jaya (3) jaya jaya jaya
jaya hanumān jaya (3) jaya jaya jaya
jaya gurudeva jaya (3) jaya jaya jaya

jaya śiva śaṅkara namāmi śaṅkara
śiva śaṅkara śambho (3)

jaya śiva śaṅkara jaya tripurārī
jaya gangādhara jaya madanārī
sāmbasadaśiva sambasadasiva
sāmbasadaśiva sāmba śivom hara (jaya śiva....)
śambho śaṅkara gaurisā śiva
śambho śaṅkara gaurisā
śaṅkara śiva śaṅkara śiva
śaṅkara śiva śaṅkara (jaya śiva....)

dīnabandhu dīnanatha viśvanātha jaya vibho
pāhi mām he rakśa mām prānanātha he prabho (jaya śiva....)

jaya siyārāma jaya jaya siyārāma
jaya rādheśyāma jaya jaya rādheśyāma
dasaratha nandana jaya siyārāma
jaya raghunandana jaya siyārāma
raghupati rāghava rājā rāma
patita pāvana sitā rāma
jānaki vallabha sitā rāma
gaṅgā yamunā sitā rāma (jaya siyārāma)

jis hālme jis deśme jis veśme raho
rādharāmaṇ (3) kaho
rādharāmaṇ (3) kaho (bis)
jis kāmme jis gānvme jis dhāmme raho
rādhāramaṇ (3) kaho
jis jis rogme jis bhogme jis yogme raho

rādhāramaṇ (3) kaho

jis saṅgme jis raṅge jis ḍaṅgme raho

rādhāramaṇ (3) kaho

khelati mama hṛdayā śrī rāma

khelati mama hṛdayā śrī rāma

moha mahārṇava tāraḱa kāri

ragadveśa mukhāsura māri (khelati....)

santi videha suta saḱacari

daharayodhyā nagara viḱārī (khelati....)

paraamahamsa sāmraḱjyoddhārī

satya jñāna ananta śarīri (khelati....)

rāma rāma rāma rāma rāma rāma tārakam

rāmakṛṣṇa vāsudeva bhakti mukti dāyakam

jānaki manoharam sarvaloka nāyakam

śaṅkarādi sevyamāna puṅya nāma kīrtanam

kodaṅḱa rāma jaya rāma

kalyāna rāma jaya rāma

pattābhirāma jaya rāma

ānanda rāma jaya rāma

śrī rāma jaya rāma jaya jaya rāma (4)

koyi rām bole koyi śyām bole

koyi bole sītā rām (3)

koyi rām bolo koyi śyām bole

koyi bolo rādheśyām (3)

koyi rām bole koyi śyām bole

koyi bole śivānānda (3)

koyi rām bole koyi śyām bole

koyi bole veṅkaṱeśa (3)

koyi rām bole koyi śyām bole

koyi bole rāmakṛṣṇa (3)

kṛṣṇa kṛṣṇa mukhunda janārdana

kṛṣṇa govinda nārāyaṅa hare (3)

acyutānanda govinda mādharma
satchidānanda nārāyaṇa hare (kṛṣṇa kṛṣṇa)

kṛṣṇa murārī jaya giridhārī
rādhe rādhe śyām re (2)
kṛṣṇa gopāla jaya nandalāla
mūrali bansi vāla (2)
bhagava śivānānda sadgurunātha
rādhe rādhe śyām re (2)
bhagavan veṅkaṭeśa sadgurunātha
rādhe rādhe śyām re (2)

kṛṣṇa pyāre śyāma re
darśan dikhate kion nahīn (3)
kṛṣṇa pyāre śyāma re
bansi bajāte kion nahīn (3)
kṛṣṇa pyāre śyāma re
gita sunate kion nahīn (3)
kṛṣṇa pyāre śyāma re
makhan curāte kion nahīn (3)
kṛṣṇa pyāre śyāma re
gaiya carate kion nahīn (3)
hari om namo nārāyanāya om namo nārāyanāya
kṛṣṇa rāma rāma govinda hari hari
kṛṣṇa rāma rāma govinda mādharma
kṛṣṇa rāma rāma govinda keśava
viṣṇu sadānanda veṅugopāla bāla
kṛṣṇa rāma rāma govinda hari hari

kṛṣṇa kṛṣṇa gātā javo
kṛṣṇa kā nāma pyārā hai
murali madhuri sunātā hai
kṛṣṇa kanhaiya lāl hare
rāma rāma gātā jāvo
rāma kā nāmā pyārā hai
śyāma hare ghanśyāma hare
śyāma hare ghanśyām a hare

govinda gopāla
śyāma murārī more nandalāla

mātāji mātāji gāte hain ham nām tumhāre
kāli mātā koyi bolte hain
durgā mātā koyi bolte hain
tum he sārā jaga ke janani (2)
gāte ahin ham nām tumhāre
śakti mātā koyi bolte hain
sarasvati mātā koyi bolte hain
lakśmī mātā koyi bolte hain
tum he sara jaga ke janani
gāte hain ham nām tumhāre

mukhunda mādharma govinda bol
keśava mādharma hari hari bol
hari hari bol hari hari bol
kṛṣṇa kṛṣṇa bol kṛṣṇa kṛṣṇa bol (mukhunda....)
rāma rāma bol rāma rāma bol
śiva śiva bol śiva śiva bol (mukhunda....)
śivānānda bol śivānānda bol
veṅkaṭeśa bol veṅkaṭeśa bol (mukhunda....)

natavaralāla giridhara gopāla
jaya jaya nanda yaśoda ke bāla
sāra sāra sab ke sāra
rādha rasikavara rāsa vihāra (natavara....)
sphatika sphatika maya gopimandaladhāma
gopi gopi madhya marakata śyāma (natavara....)
dhanya dhanya vrajagopi dhanya ho
dhanya vṛndāvana kunja dhanya ho
vraja khaga mṛga sab dhanya dhanya ho
vraja rāja yamunā pulina dhanya ho (natavara...)
śarata pūrṇima nirmala yamunā
adbhuta rāsa mahotsava anupama (natavara....)
śrī kṛṣṇa caitanya prabhu nityānanda (6) (natavara....)

om gurunātha jaya gurunātha
satgurunātha jaya gurunātha
ānanda guru om (4) (om gurunātha....)
dīnanātha dīnabandhu divyasvarūpa satgurunātha
om gurunātha jaya gurunātha

gurur brahmā gurur viṣṇuḥ gurur devo maheśvaraḥ
guruh sākṣāt para brahma tasmai śrī satgurave namaḥ
tasmai śrī satgurave tasmai śrī satgurave namaḥ
ānanda guru om ānanda guru om (6)
satguru jaya guru satcidānanda guru
ānanda guru om ānanda guru om (2) (om gurunātha....)

om gurunātha jaya gurunātha
satgurunātha jaya gurunātha
om gurunātha jaya śivānānda
om gurunātha jaya veṅkaṭeśa
ānanda guru satcidānanda guru om

om hari om hari om hari om hari om hari om hari om (2)
nārāyaṇa hari (3) om
om namaḥ śivāna (3) om
guru maharāj gurudeva (3) satguru śivānānda
guru maharāj gurudeva (3) satguru veṅkaṭeśa
bhagavan śrī rāmakṛṣṇa (3) om

om namaḥ śivāya (4)
śivāya namaḥ om (3) namaḥ śivāya
śiva (4) śivāya namaḥ
hara (4) namaḥ śivāya
sāmbasadāśiva (3) sāmba śivom hara
śiva śiva śaṅkara hara hara śaṅkara
namāmi śaṅkara bhavāni śaṅkara
śiva śiva śaṅkara hara hara śaṅkara
jaya jaya śaṅkara namāmi śaṅkara (om nama śivaya....)

om namo bhagvate vāsudevāya

śiva śiva śiva om namaḥ śivaya
uddhāva jaya jaya mādharma jaya jaya
rādhāramaṇa hari govinda jaya jaya
śrī kṛṣṇa govinda hare murāre
he nātha nārāyaṇa vāsudeva
śaṅkara jaya jaya śiva hara jaya jaya
umā rāmaṇa śiva śaṅkara jaya jaya

om śakti om śakti om śakti om (2)
brahma śakti viṣṇuh śakti śiva śakti om
ādi śakti mahā śakti parā śaktio om
icchā śakti kriya śakti jñāna śakti om (om śakti)

om śiva om śiva omkara śiva
umā maheśvara tava śaraṇam
namāmi śaṅkara bhavāni śaṅkara
giriajā śaṅkara tava śaraṇam

prāṇanātha gurunātha āsrīta vatsala gurunātha
advaita mūrte gurunātha ānanda dāyaka gurunātha
brahasvarūpa gurunātha brahmananda gurunātha
papa vinasake gurunātha parāma dayālo gurunātha
śakti dāyaka gurunātha bhakti dayāka gurunātha
buddhi dāyaka gurunātha mukti dāyaka gurunātha
mātā twameva gurunātha pitā twameva gurunātha
twameva bandhu gurunātha sarvam twameva gurunātha
gurunātha jaya gurunātha (4)

rāmacandra raghuvīra
rāmacandra runadhīra
rāmacandra raghunātha
rāmacandra jagannātha
rāmacandra raghurāma
rāmacandra paramdhāma
rāmacandra mama bandhu
rāmacandra dayā sindhu

radho govinda bhajo rādhe gopāla (2)
jaya jaya govinda bhajo jaya jaya govinda
jaya jaya rādeśyāma bhajo jaya jaya rādheśyāma
jaya jaya siyarāma bhajo jaya jaya siyārāma
jaya jaya hanumān banjo jaya jaya hanumān
jaya jaya śrī durge bhajo jaya jaya śrī durge
jaya jaya śrī laksmī bhajo jaya jaya śrī laksmī
jaya jaya śrī vani bhajo jaya jaya śrī vāni
jaya jaya mahādeva bhajo jaya jaya mahādeva
jaya jaya gurudeva banjo jaya jaya gurudeva

rāma kṛṣṇa govinda nārāyaṇa (2)
kṛṣṇa rāma govinda nārāyaṇa (2)
nārāyaṇa nārāyaṇa nārāyaṇa (2)

rāma kṛṣṇa nārāyaṇa govinda murāri
govinda murāri mukhunda murāri
madhūsudana nārāyaṇa govinda murāri
govinda murāri mukhunda murāri
satchidānanda nārāyaṇa govinda murāri
govinda murāri mukhunda murāri
govardhana giridhāri govinda murāri
govinda murāri mukhunda murāri
keśava dāmodara govinda murāri
govinda murāri mukhunda murāri
nityānanda gopāla govinda murāri
govinda murāri mukhunda murāri

rāma rāma bolo siyārāma bolo (4)
rāma rāma bolo śrī hanūmanta bolo
rāma rāma bolo gopāla kṛṣṇa bolo
rāma rāma bolo śiva śaṅkara bolo
rāma rāma bolo sadgurudeva bolo
rāma rāma bolo śivānanda bolo
rāma rāma bolo veṅkaṭeśa bolo

rāma rāma rāma sitā rāma rāma rāma (6)

rāma sumir rāma sumir (2)
ehi tero kāj hai (rāma sunir....)
māyā ko sanga tyāga
hari ki śaraṇa lāga
jagat sukha māna mithyā
jhuta sab sāja hai (rāma sumir....)
naka jana kahata bāta
bināśī jaiha tero ghata
cin cinkāri gayau kāla
taise jātā āj hai (rāma sumir....)

rāma rāma rāma rāma rāma rāma rāma rāma (2)
rāma rāma rāma rāma rāma rāma tarakam
rāma kṛṣṇa vāsudeva bhakti mukti dāyakam
jānaki manoharam sarvaloka nāyakam
śaṅkarādi sevyamāna punya nāma kirtanam
om namaḥ śivāya (4)
om namo bhagavate vasudevāya (2)
om namo nārāyanāya (4)

rāma se koyi milāde mujhe
rāma se koyi milāde
bina lāthī ka nikalā andhā
rāha se koyi lagāde (rāma se....)
koyi kahe vo base hain avadha me
koyi kahe vo vṛṇḍāvana me
koyi kahe tīrtha mandira me
koyi kahe milte vo man me
dekh sakūn me apne man me
koyi aissi jyoti jalāde śraddhā jyoti jalāde
bhakti jyoti jalāde jñāna jyoti jalāde (rāma se....)

sambho mahādeva candracūḍa
śaṅkara sāmbasadāśiva
gaṅgādhara kailāśavāsā
pāhi mām pārvati ramaṇa
śivāya śivāya śivāya namaḥ om

śiva ya namaḥ om harāya namaḥ om
śiva śiva śiva śiva śivāya namaḥ om
śivāya namaḥ om haraya namaḥ om (3) (śambho....)

satcidānanda guru śrī śivānanda (2)
gurunātha gurnātha satgurunātha gurunātha
apāra mahima gurunātha kṛpa sāgar gurunātha
dīnadayālu gurunātha paripūrṇakṛpālu gurunātha
śaṅkara guru jaya śaṅkara guru
śaṅkara bhagavadpāda śaṅkara guru

satguru pāhi mām parāmadayālu rakśa mām
satguru pāhi mām dīnadayālu rakśa mām
satguru pāhi mām dīnadayālu rakśa mām
satguru pāhi mām śivānanda rakśa mām
satguru pāhi mām veṅkaṭeśa rakśa mām

satyam jñānam anantam brahma (6)
satyam brahma jñānam brahma anantam brahma
satyam jñānam anantam brhama (3)
śāntam śivan avaitam brahma
ekam evā'dvītyam brahma
satyam jñānam anantam brahma

śanmuganātha mām pāhi
śaravanabhavaguha mām pāhi
śambhukumāra mām pāhi
svāminātha mām pāhi

śiva śiva śiva śiva gaṅgādhara (4)....hare....
śambho śaṅkara śamba śiva śiva gaṅgādhara....hare....

sitārāma kaho rādheśyāma kaho (2)
sitārāma binā sukha svapne nahīn
rādheśyāma binā koyi apnā nahīn (sitārāma....)
sitārāma binā sukha kaun kare
rādheśyāma binā dukha kaun kare (sitārāma....)

sitārāma binā uddhāra nahīn
rahdeśyāma binā beṛā pāra nahīn (sitārāma)

śrī kṛṣṇa govinda hare murāre
he nātha nārāyaṇa vāsudeva (2)
kṛṣṇam vande jagadgurum śrī
śrī kṛṣṇam vande jagadgurum (2)
prasīda devaśa jagannivāsā (2)
śrī kṛṣṇa caitanya Prabhu nityānanda
hare kṛṣṇa hare rāma śrī rādhe govinda (2)
śrī kṛṣṇa śaraṇam mama (4)
śrī rāma śaraṇam nama (4)
śrī durgā śaraṇam mama (4)
śrī lakṣmī śaraṇam mama (4)
śrī vāni śaraṇam mama (4)
śrī gurudeva śaraṇam mama (4)

śrīman nārāyaṇa nārāyaṇa nārāyaṇa (4)
yajña nārāyaṇa nārāyaṇa nārāyaṇa
lakṣmī nārāyaṇa nārāyaṇa nārāyaṇa
sūrya nārāyaṇa nārāyaṇa nārāyaṇa
satya nārāyaṇa nārāyaṇa nārāyaṇa
badri nārāyaṇa nārāyaṇa nārāyaṇa
guru nārāyaṇa nārāyaṇa nārāyaṇa

śrī rāma jaya rāma jaya jaya rāma om (4)
gurudeva gurunātha śaraṇam mama om (4)
śrī rāma jaya rāma jaya jaya rāma om (4)
bhagavan śivānānda jaya jaya rāma om
bhagavan veṅkaṭeśa jaya jaya rāma om

śrī rāma jaya rāma jaya jaya rāma (6)
raghupati rāghava rājarāma
patitapāvana sītārāma
sītārāma jaya sītārāma
rādheśyāma jaya rādheśyāma
bhagavan śivānānda rāma rāma rāma

bhagavan veṅkaṭeśa rāma rāma rāma (śrī rāma)

śrīnivāsa govinda śrī veṅkaṭeśa govinda
pūraṇa puruṣa govinda
pandarivāsa govinda (śrīnivāsa....)
apad bandhava govinda
anatharakśaka govinda (śrīnivāsa....)
veṅkataramaṇa govinda
saṅkata haraṇa govinda (śrīnivāsa....)

tirupativāsa govinda
tirumalaivāsa govinda (śrīnivāsa....)
govinda hari govinda
gopāla hari gopala (śrīnivāsa....)

sunāja sunāja sunāja kṛṣṇa
tu gitāvālā jñāna sunājā kṛṣṇa
pilāde pilāde pilāde kṛṣṇa
tu prem bhar pyāla pilāde kṛṣṇa
dikhājā dikhājā dikhājā kṛṣṇa
tu mādhuri ki mūrṭi dikhājā kṛṣṇa
lagājā lagājā lagājā kṛṣṇa
mere naiyāko pāra lagājā kṛṣṇa

vīṇa puśtaka dhārini ambā
vāni jaya jaya pāhi mām
śakti dāyini pāhi mām bhukti dāyini pāhi mām
bhakti dāyini pāhi mām mukti dāyini pāhi mām

vipinavihārī rādheśyāma kunjavihārī rādheśyāma
bankivihārī rādheśyāma devako nandana rādheśyāma
gopīka vallabha rādheśyāma rādhā vallabha rādheśyāma
kṛṣṇa murārī rādheśyāma karuṇā sāgara rādheśyāma
bhakti dāyaka rādheśyāma śakti dāyaka rādheśyāma
buddhi dāyaka rādheśyāma mukti dāyaka rādheśyāma
satcidānanda rādheśyāma satgururūpa rādheśyāma
sarvarūpa śrī rādheśyāma sarvanāma śrī rādheśyāma

rādheśyāma jaya rādheśyāma (5)

yamunā tīra vihārī vṛṇḍavana sañcāri
govardhana giridhārī gopāla kṛṣṇa murārī
daśaratha nandana rāma rāma
dasamukha mardana rāma rāma
paśupati raṅjana rāma rāma
pāpa vimocana rāma rāma
ayodhya vāsi rāma namo
gokula vāsi kṛṣṇa namo
vaikuṅṭha vāsi viṣṇu namo

kailāśa vāsi śaṅkara namo
jaya śrī rādhe jaya nandanandana
jaya jaya gopi jana manaraṅjana

om gurunātha jaya gurunātha (5)
rādhā kṛṣṇa gopāla kṛṣṇa
yamunā tīra vihārī gopāla kṛṣṇa
vṛṇḍāvana sañcāri gopāla kṛṣṇa
pūraṇa puruṣa gopāla kṛṣṇa
punya caritra gopāla kṛṣṇa
gopala gopala gopāla kṛṣṇa
rādhā rādhā rādhākṛṣṇa
rādhā kṛṣṇa
gopāla kṛṣṇa

ENGLISH HYMNS

brahma here brahma there brahma brahma everywhere
god is one god is one god is one for everyone
rāma here rāma there rāma rāma everywhere (god....)
kṛṣṇa here kṛṣṇa there kṛṣṇa kṛṣṇa kṛṣṇa everywhere (god....)
buddha here Buddha there Buddha Buddha everywhere (god....)
jesus here jesus there jesus jesus everywhere (god....)
allah here allah there allah allah everywhere (god....)

hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
eat a little, drink a little, speak a little, sleep a little,
mix a little, move a little, serve a little, think a little,
help a little, give a little, study a little, worship a little,
do japa a little, do kirtan a little, write mantra a little, reflect a little,
do asana a little, pranāyama a little, meditate a little, do vichāra a little.

hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
o my jesus, o lord jesus, hail hail jesus, o saviour saviour
o my mary, o virgin mary, hail hail mary, o mother mother
o my buddha, o lord buddha, hail hail buddha, o father father
o my allah, o lord allah, hail hail allah, o khuda khuda
o my śakti, o adi śakti, hail hail śakti, o mother mother
śivānanda śivānanda satgurunātha śivānanda
veṅkaṭeśa veṅkaṭeśa satgurunātha veṅkaṭeśa

Is there not a nobler mission than eating, drinking and sleeping?
it is difficult to get a human birth, therefore try your best
to realise in this birth
fie on that wretch, woe to that man

who wastes all his time in sensual pleasures
Time sweeps away kings and barons
where is yuddhistir? Where is ashoka?
where is Shakespeare? Where is valmiki?

where is napoleon? Where is shivaji?
be up and doing yogic Sadhana
you will enjoy supreme bliss
be up and doin brahma vichara
you will attain immortality, kaivalya moksha
can you expect reals santi if you waste your time
in novels, newspapers,
in fights and quarrels,
in scandal, backbiting,
in cards and cinemas,
in smoking and drinking?
can you expect supreme peace if you waste your time
in idle-gossiping?
when your throat is choked at the time of death
who will help you for our salvation?
practise ahimsa, satyam, brahmacharya
this is the foundation of yoga vedanta
practise srāvan, manam, nidhidhyāsan,
you will attain self-realisation

all is jalam, all is jugglery
all is maya's trick, all is maya's frown

o mom o mom o mom om (2)
to the right is om to the left is om
in front is om
above is om below is om behind is om
everywhere is om

serenity regularity absence of vanity
sincerity simplicity veracity
equanimity fixity non-irritability
adaptability humility tenacity
integrity nobility magnanimity
charity generosity purity
practise daily these eighteen ities
you will soon attain immortality
brahman is the only real entity
mr. so-and-so is a false non-entity
you will abide in infinity and eternity

you will behold unity in diversity
you cannot attain this in the university
but you can attain this in the Forest University

serve love give purify meditate realise
be good do good be kind be compassionate
enquire “who am I?” know the self and be free
adapt adjust accommodate
bear insult bear injury highest Sadhana
find the knower find the seer find the hearer
find the taster find the smeller
you are not this body not this mind
immortal self you are
devotion dedication and discipline
discrimination dispassion determination
satsang santośa sat vichāra
solitude seclusion and silence
these are the aids to self-realisation

detach attach detach and attach (2)

attach it to the lord
d.i.n. d.i.n. d.i.n. do it now do it now do it now
k.i.v. k.i.v. k.i.v. keep in view keep in view keep in view
seek find enter and rest
this is the way this is the truth this is life divine

peace for all, peace for all
for all the countries peace
joy for all, joy for all
for all the nations joy
 a rose morning peace
 a smiling summer joy
all for each and each for all
this is the golden rule
life and light and love for all
for all that live our love

work and food and clothes for all
equal status for all
health and home and school for all
a happy world for all

no idle rich no more beggars
all are equal workers
no more tears no more fears
the heart is full of cheers

no atom scare no fat mammom
no room for war demon
like leaves on trees like rays in sun
we are one communion
one divine communion

the good in you is good for all
your life is life for all
the god in you is god for all
your love is love for all

for he or she or it or rest
this collective life is best
this universal life is best
north or south or east or west

peace for plants and birds and beasts
for hills and streams and woods
peace in homeland and air and sea
dynamic peace we see

peace for all peace for all
immortal peace for all

śrī rāma jaya rama jaya jaya rāma (6)
take my life and let it be
consecrated lord to thee
take my moments and my days
let them flow in ceaseless praise
 take my hands and let them move
 at the impulse of thy love
 take my feet and let them be
 swift and beautiful for thee
take my voice and let me sing
always only for my king
take my lips and let them be
filled with messages from thee
 take my silver and my gold
 not a mite would I withhold

take my intellect and use
every power as thou shalt choose
take my will and make it thine
it shall be no longer mine
take my heart it is thine own
it shall be thy royal throne
take my love my lord I pour
at thy feet its treasure store
take myself and I will be
every only all for thee
śrī rāma jaya rāma jaya jaya rāma (6)

CONCLUDING PRAYERS

Mahamantra

hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

Maha Mrtyunjaya Mantra

om trayambakam yajāmahe sugandhim puṣṭi vardhanam
urvārukamiva bandhanān mṛtyor mukṣīya māmṛtāt

Arati

om jaya jaya ārati vighavināyaka
vighnavināyaka śrī gaṇeśa
jaya jaya ārati subrāmanya
subrāmaṇya kārtikeya
jaya jaya ārati veṇugopāla
veṇugopāla veṇulola
pāpavidūra navītacora
jaya jaya ārati veṅkataramaṇa
veṅkataramaṇa saṅkataharaṇa
sītārāma rādheśyāma
jaya jaya ārati gauri manohara
gauri manohara bhavani śaṅkara
jaya jaya ārati rajarājeśvarī
rajarājeśvarī tripurasundari
mahālakṣmī mahāsarasvati
mahākāli mahāśakti
jaya jaya ārati āṅjaneya
āṅjaneya hanūmanta
jaya jaya ārati dattātreya
dattātreya trimūrti avatāra
jaya jaya ārati śanaīscarāya
śanaīscarāya bhāskarāya
jaya jaya ārati sadgurunātha

sadgurunātha śivānanda
jaya jaya ārati sadgurunātha
sadgurunātha veṅkaṭeśa
jaya jaya ārati veṅugopāla

Katha Upanishad Mantra

om na tatra sūryo bhāti na candra tārakam
nema vidyuta bhānti kutoyam agniḥ
tameva vbhāntam anubhāti sarvam
tasya bhāsā sarvam idam vibhāti

Prayers to the Seven Rivers

gaṅge ca yamune caiva godāvarī sarasvatī
narmade sindhu kāverī namastubhyam namo namaḥ

Peace Prayers

om sarveṣāṃ svasti bhavatu
sarveṣāṃ śāntir bhavatu
sarveṣāṃ pūrnam bhavatu
sarveṣāṃ maṅgalam bhavatu
sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantu
ma kaścit duḥkha bhāgbhavet
asato mā sat gamaya
tamaso mā jyotirgamaya
mṛtyor mā amṛtam gamaya
om pūrṇamaḥ pūrṇamidam pūrṇāt pūrṇamudacyate
pūrṇasya pūrṇamadāya pūrṇamevā 'vaśisyate
om śāntiḥ śāntiḥ śāntiḥ

Prayer of Surrender

kāyena vācā manasendryairvā
buddhyātmānavā prakṛter svabhāvād
karomi yad yad sakalam parasmai
nārāyaṇāyeti samarpayāmi

GLORY OF MANTRAS

Swami Sivananda

A mantra is a divinity. The mantra and its presiding Devata are one. The mantra itself is devata. Mantra is divine power, manifesting in a sound body. Constant repetition of the mantra with faith, devotion and purity augments the sakti or power of the aspirant, purifies and awakens the mantra chaitanya latent in the mantra, and bestows on the aspirant illumination, freedom, peace, eternal bliss and immortality.

By constant repetition of the mantra, the aspirant imbibes the virtues and powers of the deity that presides over the mantra. Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the mantras give rise to the formation of the particular figure of the deity.

Chronic diseases can be cured by mantras. Chanting of mantras generates potent spiritual waves or divine vibrations. Mantras penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure sattva or divine energy. They destroy the microbes and vivify the cells and tissues. They are best, most potent antiseptics and germicides. They are more potent than ultra-violet rays or Rontgen rays.

Mantra siddhi (powers) should not be misused for the destruction of others. Those who misuse the mantra power for destroying others are themselves destroyed in the end. Those who utilise the mantra power in curing snake bites, scorpion stings and chronic diseases should not accept any kind of present or money. They must be absolutely unselfish. They should not accept even fruits or clothes. They will lose the power if they utilise it for selfish purposes. If they are absolutely unselfish, if they serve humanity with devotion, their power will increase through the grace of the Lord.

Get the mantra initiation from your Guru. Or pray to your Ishta Devata (chosen deity) and start doing japa of the particular mantra if you find it difficult to get a Guru.

BENEFITS OF MAHA MANTRA

hare rāma hare rāma rāma rāma hare hare

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

These sixteen words destroy the evil effects of the Kali Yuga (Iron Age). They remove the veil of ignorance of the jiva, surrounded by sixteen kalas (rays). Then like the sun which shines in full effulgence after the clouds are dispersed, parabrahman alone shines in full splendour. Śrī Nārada asked: “O Lord, may I know the rules to be observed in the repetition of this mantra?” Brahma replied: “There is no rule. Whoever in a pure or impure state utters this always, attains Salokya (the same world of), Samīpya (proximity with), Sarūpya (the form of) and Sayujya (absorption into) Brahman (Infinite)”. So this mantra is very very effective in this Kali Yuga.



BENEFITS OF MAHA MRITYUNJAYA MANTRA

Om trayambakam yajāmahe sugandhim puṣṭi vardhanam

urvārukamiva bandhanān mṛtyor muksīya mamṛtāt

Meaning

“We adore the three-eyed Lord who is fragrance and revitalising. May He free us from death, even as a cucumber is freed from the creeper, on becoming ripe”.

This mantra is a life-giving mantra. In these days when life is very complex, accidents are an everyday affair, this mantra wards off death by motor accident, fire accident, water accident, air accident, snake bite, lightning and accidents of all descriptions. Besides, it has a great curative effect. Again, diseases pronounced incurable by doctors are cured by this mantra, when chanted with sincerity, faith and devotion. It is a weapon against all diseases. It is a mantra to conquer death.

This is also a moksha mantra. It is Lord Siva’s mantra. It bestows health, long life, peace, wealth, prosperity, satisfaction and immortality (Moksha).

On your birthday, repeat this mantra, perform havan and feed sadhus, the poor and the sick. This will bestow on you health, long life, peace, prosperity and Moksha.



BENEFITS OF GAYATRI MANTRA

Om bhūḥ bhūvah svah tat savitur vareṇyam

bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt

Meaning

“We meditate on that God’s glory, Who has created the universe, Who is fit to be worshipped, Who is the embodiment of knowledge and light, Who is the remover of all sins and ignorance. May He enlighten our intellects.”

Gāyatri is the mother of the Vedas and destroyer of sins. There is nothing more purifying, on the earth as well as in heaven, than the Gāyatri. The repetition of Gāyatri mantra brings the same fruit as the recitation of all the four Vedas. This single mantra repeated three times a day brings great good. It is the supreme mantra of the Vedas. It destroys all sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face.

Gāyatri destroys the three kinds of pain (physical, mental, moral) and bestows on one righteousness, wealth, desired objects and liberation. It destroys the three knots of ignorance: avidya (ignorance), kāma (lust) and karma (action). Gāyatri purifies the mind. It eventually gives liberation or emancipation from the wheel of birth and death.

The repetition of Gāyatri brings the darśana (vision of Gāyatri and finally leads to the realisation of unity of consciousness and the aspirant who asked for light from Gāyatri in the beginning, sings now in exuberant joy: “I am that Light of lights that gives light to the buddhi (intelligence).”

