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## **ga018 gajānanā gajānanā**

**gajānanā gajānanā gajānanā gajavadanā**

**mūśika vāhana gajānanā gajānanā gajavadanā  
modaka hasta gajānanā gajānanā gajavadanā**

**cāmara-karṇa gajānanā gajānanā gajavadanā  
viḷambita-sūtra gajānanā gajānanā gajavadanā**

**vāmana-rūpa gajānanā gajānanā gajavadanā  
maheśvara-putra gajānanā gajānanā gajavadanā**

**vighna vināśaka gajānanā gajānanā gajavadanā  
tava pāda-namaste gajānanā gajānanā gajavadanā**

**gajānanā gajānanā gajānanā gajavadanā  
gajānanā gajānanā gajānanā gajavadanā  
gajānanā gajānanā gajānanā gajavadanā  
tava pāda-namaste gajānanā gajānanā gajavadanā**

gajānanā=Elephant faced, gajavadanā=Elephant faced

With mouse as a mount, elephant faced,  
With modaka (sweet ball) in hand, elephant faced.

With fan like ears, elephant faced,  
With thread hanging down, elephant faced.

With small and stout form, elephant faced,  
Son of Maheshvara (Great Lord), elephant faced.

Destroyer of obstacles, elephant faced,  
Prostrations at your feet, elephant faced.

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## **ga019 om gam gaṇapate namo namaḥ**

**om gam gaṇapataye namo namaḥ  
śrī siddhi-vināyaka namo namaḥ  
aṣṭa-vināyaka namo namaḥ  
gaṇapati-bappā moṛayā  
maṅgala-mūrti-moṛayā**

gam=the word Ganesa in condensed form, gaṇapataye=the Lord of Siva's retinue, namo namaḥ=Salutations and Prostrations, śrī=the Glorious, Revered, siddhi-vināyaka=the Lord (the one without a leader) that helps in accomplishments, or the Lord that bestows power(to overcome tendencies), aṣṭa-vināyaka=Refers to the eight Ganesa temples in Maharashtra, bappa= father, moraya=come before us

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## **ga020 gaṇapate bappā morayā**

**gaṇapati-bappā morayā maṅgala-mūrti-morayā  
siddhi-vināyaka morayā girījā nandana morayā  
siddhi-vināyaka morayā girījā nandana morayā (c)  
gaṇapati-bappā morayā maṅgala-mūrti-morayā (all)**

**ekadanta jai morayā gaurī suta jai morayā  
jai lambodara morayā agradeva jai morayā  
gaṇapati-bappā morayā maṅgala-mūrti-morayā**

**vighna-vināśaka morayā jai dhūmeśvara morayā  
gajānanā jai morayā vidyā vāridhi morayā  
gaṇapati-bappā morayā maṅgala-mūrti-morayā**

**sukha karatā jai morayā dukha haratā jai morayā  
krpā-sindhu jai morayā buddhi-vidhātā morayā  
gaṇapati-bappā morayā maṅgala-mūrti-morayā**

**bhavāni nandana morayā jai śiva nandana morayā  
jai modaka priya morayā āṣṭa-vināyaka morayā  
gaṇapati-bappā morayā maṅgala-mūrti-morayā**

**gaṇapati-bappa morayā maṅgala-mūrti-morayā  
siddhi-vināyaka morayā girījā nandana morayā  
gaṇapati-bappā morayā maṅgala-mūrti-morayā (all)**

ganapati=Lord of the ganas, bappa= father, moraya=come before us, mangala murti=personification of auspiciousness, siddhi=accomplishment, vinayaka=without a chief, giriya nandana= son of the daughter of the mountain (Parvati), ekadanta=one tusked, gauri suta=son of Gauri, lambodara=pot bellied, agradeva=foremost God, vighna vinasaka=destroyer of obstacles, dhumeshwara=tawny colored Lord, gajanana=elephant faced, vidya varidhi=ocean of knowledge, sukha karata=giver of happiness, dukha harata=remover of sorrow, krpasindhu=ocean of compassion, buddhi vidhata=Lord of intellect, bhavani nandana=son of Bhavani, siva nandana=son of Siva, modaka priya=fond of modaka (sweet dish), asta-vinayaka=with eight forms,

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## **ga021 jai jai jai gaṇanāyakā**

**jai jai jai gaṇanāyakā jai jai vighna vināśakā  
jai śubha mangala dāyakā vidyā buddhi pradāyakā  
gajavadanā gaurī nandana  
gangādhara śiva śambho nandana**

gananayaka=Lord of the ganas (Lord Siva's retinue), vighna vinasaka=destroyer of obstacles,  
subha mangala dayaka=granter of that which is good and auspiciousness, vidya=knowledge,  
buddhi=intellect, pradayaka=one who confers, gajavadana=with an elephant face, gauri nandana=son of  
Gauri, gangadhara=bearing Ganga, siva=auspicious and good, sambho=bestower of happiness,  
nandana=son

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## **ga022 vighneśvaram bhaja vighneśvaram**

**vighneśvaram bhaja vighneśvaram sadguru-nātham gaurī-sutam  
jaya-śiva-nandana vighneśvaram praṇavānandam devī-sutam  
siddhi-vināyaka vighneśvaram vidyā-dāyakam gaurī-sutam  
vighneśvaram bhaja vighneśvaram  
śaraṇam śaraṇam devī-sutam**

vighnesvara=the Lord in control of (or destroys) all impediments (vasanas that create an illusion of  
bondage); bhaja = worship; sadguru-natham=the true guide and master; gauri-sutam=son of Gauri,  
the Mother of the Universe; jaya-siva-nandana= victory to the son of Lord Siva;  
pranava-anandam=One who is symbolised by the sacred syllable Om and is bliss; devi-sutam=son of  
Parvati; siddhi-vinayaka=One who is the source of the power of accomplishments and one without a  
leader; vidya-dayakam=Bestower of Knowledge; saranam=I take refuge

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## **ga023 śrī gaṇarāyā jai gaṇarāyā**

**śrī gaṇarāyā jai gaṇarāyā  
śrī gaṇarāyā jai gaṇarāyā gaṇapati bappā moṛayā**

**siddhi-vināyaka maṅgala dātā  
siddhi-vināyaka maṅgala dātā gaṇapati bappā moṛayā**

**sindūra vadanā paṅkaja ramaṇa  
sindūra vadanā paṅkaja ramaṇa gaṇapati bappā moṛayā**

**vighna-vināśaka mokṣā pradāyaka  
vighna-vināśaka mokṣā pradāyaka gaṇapati bappā moṛayā**

**śrī gaṇarāyā jai gaṇarāyā  
śrī gaṇarāyā jai gaṇarāyā gaṇapati bappā moṛayā  
maṅgala mūrti moṛayā  
gaṇapati bappā moṛayā**

gaṇarāyā=Lord of the ganas (Lord Siva's retinue), gaṇapati=Lord of the ganas, bappa= father, moṛaya=come before us, siddhi=accomplishment, vinayaka=without a chief, maṅgala data=granter of that which is good and auspiciousness, sindura vadana = with face red (with vermillion), paṅkaja=lotus, ramana=pleasing, vighna vinasaka=destroyer of obstacles, mokṣa pradāyaka=granter of Liberation, maṅgala murti=personification of auspiciousness

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## **ga024 sundara sundara vināyakā**

**sundara sundara vināyakā  
subha maṅgala dāyaka vināyakā  
vighna koṭī hara vimāla gajānana  
sakala vighna hara bāla gajānana  
īśvarī nandana pāhi gajānana  
jai jai ganeśa jai śrī ganeśa**

sundara=beautiful, vināyakā=without a chief, subha maṅgala dāyaka=bestower of good and auspiciousness, vighna koṭī hara= destroyer of millions of impediments, vimāla=stainless, gajānana=elephant faced, sakala vighna hara = destroyer of all impediments, bāla=boy, īśvarī nandana=son of Ishvari (Parvati), pāhi=protect me

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## **ga025 he gaṇanātha gajānana**

**he gaṇanātha gajānana  
heramba gajānana  
he gaṇanātha gajānana  
gaurī-nandana-gajānana gajānana gajānana  
siddhi-vināyaka gajānana  
vara siddhi-vināyaka gajānana**

**he gaṇanātha gajānana  
vighneśaṃ bhajare mānasa vighna-haram bhajare**

O Lord of the gana-s, Gajanana (the one with an elephant head)  
Heramba (protector of the weak), Gajanana  
O Lord of the gana-s, Gajanana  
The son of Gauri, Gajanana, Gajanana, Gajanana  
The accomplished one without a chief, Gajanana

O Lord of the gana-s, Gajanana  
O mind, worship the Lord in control of obstacles, worship the remover of obstacles

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## **ga026 śakti sahita gaṇapatiṃ**

(Composer: Sri Muttusvami Dikshitar)

**śakti sahita gaṇapatiṃ  
śankarādi sevitam  
virakta sakala munivara surarāja vinuta guru guham  
bhaktāni pośakam  
bhava-sutam viṇāyakam  
bhakti mukti pradam bhuśitāngam  
rakta padāmbujam bhāvayāmi**

Ganapati (Lord of the Ganas) with Sakti (power),  
Served by Sankara and others,  
Worshipped by all sages who are detached, king of gods (Indra) and Guru Guha  
Protector of devotees,  
Son of Siva, one without a leader,  
Granter of devotion and liberation, whose body is adorned,  
I meditate on (His) red lotus-feet.

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## **ga027 gaurī-nandana-gaja-vadana**

**gaurī-nandana-gaja-vadana  
gaṇeśa-varada māṃ pāhi**

**gaja-mukha gaja-mukha gaṇa-nātha  
gaṇeśa-varada māṃ pāhi  
gajānana gajānana gajānana om gaja-vadana**

**ekadanta gajānana  
heramba gajānana  
gajānana gajānana gajānana om gaja-vadana**

O son of Gauri, Gajavadana (with an elephant face)  
The benefactor/who answers prayers please protect me

O Gajamukha (elephant faced one), Gajamukha the leader of gana-s  
The benefactor/who answers my prayers, please protect me  
Gajanana (elephant faced one), Gajanana, Gajanana Om Gajavadana

ekadanta (single-tusked) Gajanana  
heramba (protector of the weak) Gajanana  
Gajanana (elephant faced one), Gajanana, Gajanana Om Gajavadana

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## **ga028 Jai Jai Ganesha**

CALL

Jai Jai Ganesha Jai Ganesha Om (call 1x)  
Om Gan Ganapati Om Gan Ganapati Om (call 1x)  
Om Gan Ganapati Om Gan Ganapati Om (call 1x)

ALL

Jai Jai Ganesha Jai Ganesha Om (all 2x)  
Om Gan Ganapati Om Gan Ganapati Om (all 1x)  
Om Gan Ganapati Om Gan Ganapati Om (all 1x)

---

REPEAT ALL portion multiple times

---

Slow to end

Jai Jai Ganesha Jai Ganesha Om (CALL 1x)

---

Begin ALL portion again faster starting with...

Om Gan Ganapati Om Gan Ganapati Om (all 1x)  
Om Gan Ganapati Om Gan Ganapati Om (all 1x)

---

End slow CALL

Jai Jai Ganesha Jai Ganesha Om Ganesha Om (CALL 1x)

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## **ga029 jai gaṇeśa**

**jai gaṇeśa pāhimāṃ śrī gaṇeśa rakśamāṃ  
jai gaṇeśa jai gaṇeśa jai gaṇeśa rakśamāṃ**

**lambodara gaurī suta jai gaṇeśa pāhimāṃ  
mangalakara sankāṭahara jai gaṇeśa rakśamāṃ  
jai gaṇeśa jai gaṇeśa jai gaṇeśa rakśamāṃ**

Glory to Ganesa (Lord of the ganas - Siva's retinue), I seek refuge, auspicious Ganesha, I seek protection,  
Glory to Ganesa, Glory to Ganesa, Glory to Ganesa, I seek protection

The pot bellied, son of Gauri, glory to Ganesa, I seek refuge,  
Bestower of auspiciousness, remover of troubles, glory to Ganesa, I seek protection  
Glory to Ganesa, glory to Ganesa, glory to Ganesa, I seek protection

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## **ga030 vēda-vināyaka**

**vēda-vināyaka śaraṇam śaraṇam vighna-vināyaka śaraṇam śaraṇam (c/r)  
nāda-vināyaka śaraṇam śaraṇam nāga-vināyaka śaraṇam śaraṇam (c/r)**

**rāja-vināyaka śaraṇam śaraṇam vijaya-vināyaka śaraṇam śaraṇam (c/r)  
siddhi-vināyaka śaraṇam śaraṇam buddhi-pradāyaka śaraṇam śaraṇam (c/r)**

vēda-vināyaka=Vinakaya of the Veda-s; vighna-vināyaka=Vinakaya, the remover of obstacles;  
nāda-vināyaka=Vinakaya, of the primordial sound; nāga-vināyaka=Vinakaya, with a snake;  
rāja-vināyaka=Vinakaya, the king; vijaya-vināyaka=Vinakaya, the victorious;  
siddhi-vināyaka=Vinakaya, the accomplishment; buddhi-pradāyaka=who confers discernment;

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## **ga031 śrī gaṇeśa-nīrajana stutiḥ**

**sarva-kāraṇam vighna-vāraṇam gaṇa-nāyakaṃ nīrajanam (c/r)**

**giriajā-sutam guha-sodaram (c/r)  
vara-sadīśvara-vallabham (c)  
giriajā-sutam...vallabham (c)**

karuṇā-karam guṇa-sāgaram (c)  
gaṇa-nāyakam nīrajanam (all)  
karuṇā-karam guṇa-sāgaram (c)  
gaṇa-nāyakam nīrajanam (all)

sarva-kāraṇam vighna-vāraṇam gaṇa-nāyakam nīrajanam (all)

pūrṇa-modaka-sukha-bhakṣakam (c/r)  
pāśa-hastakam bhakta-rakṣakam (c)  
pūrṇa-modaka...bhakta-rakṣakam (c)

aṅkuśoddhītam saṅga-nāśakam (c)  
gaṇa-nāyakam nīrajanam (all)  
aṅkuśoddhītam saṅga-nāśakam (c)  
gaṇa-nāyakam nīrajanam (all)

sarva-kāraṇam vighna-vāraṇam gaṇa-nāyakam nīrajanam (all)

mantra-baijikaṁ grantha-lekhakam (c/r)  
duṣṭa-vāsanā-granthi-chedanam (c)  
mantra-baijikaṁ...chedanam (c)

kaṣṭa-nāśanam śiṣṭa-pālanam (c)  
gaṇa-nāyakam nīrajanam (all)  
kaṣṭa-nāśanam śiṣṭa-pālanam (c)  
gaṇa-nāyakam nīrajanam (all)

sarva-kāraṇam vighna-vāraṇam gaṇa-nāyakam nīrajanam (all)

naya-pūritam sūkṣma-dārśinam (c/r)  
siddhi-saṁbhṛtam sarva-sāśinam (c)  
naya-pūritam...sarva-sāśinam (c)

dhṛdha-jñāna-geha-nivāsinam (c)  
gaṇa-nāyakam nīrajanam (all)  
dhṛdha-jñāna-geha-nivāsinam (c)  
gaṇa-nāyakam nīrajanam (all)

sarva-kāraṇam vighna-vāraṇam gaṇa-nāyakam nīrajanam (all)

The cause of all, the remover of obstacles,  
The leader of the gana-s, this offering of light to you

The son of Girija (Parvati), the brother of Guha (Subramanya),



The one very dear to the revered Sadisvara,  
Who bestows compassion, the ocean of good qualities  
The leader of the gana-s, this offering of light to you.

Who happily eats modak with purna (rice dumpling with mixture of coconut and jaggery as filling)  
With a noose in hand, protecting his devotees  
With a raised goad, destroying the worldly attachments  
The leader of the gana-s, this offering of light to you.

The source of mantra-s, the writer of scriptures,  
Destroying the knot of wicked tendencies,  
Destroying the difficulties, nourishing the wise,  
The leader of the gana-s, this offering of light to you.

Full of wisdom, with sharp discernment,  
In whom all accomplishments are present, the witness of all,  
Seated in the abode of firm Knowledge,  
The leader of the gana-s, this offering of light to you.

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## **ga032 gaṇanāyakāya**

**vakratunda mahakaya surya koti samaprabha |**  
**nirvighnam kuru me deva sarva-kaaryeshu sarvadaa ||**

O God with the twisted trunk, broad-bodied, brilliant as thousand suns, bless me with freedom from obstructions and hindrances in all my works and for all times.

**c/r: gaṇa-nāyakāya gaṇa-devatāya gaṇā-dhyakṣāya dhīmahi |**  
**c/r: guṇa-śarīrāya guṇa-maṇḍitāya guṇe-śānāya dhīmahi |**

**All: guṇā-tītāya guṇā-dhīśāya guṇa-praviṣṭāya dhīmahi |**

**All 2 times: {**  
**eka-daṃtāya vakra-tuṇḍāya gaurī-tanayāya dhīmahi |**  
**gaje-śānāya bhāla-candrāya śrī-gaṇeśāya dhīmahi ||**  
**}**

**c/r: {**  
**gāna-caturāya gāna-prāṇāya gānāntar-ātmāne |**  
**gānot-sukāya gāna-mattāya gānotsuka-manase |**  
**}**

c/r: {  
guru-pūjitāya guru-devatāya guru-kula-sthāyine |  
guru-vikramāya guhya-pravarāya gurave guṇa-gurave |  
}

(call only) {  
guru-daitya-kālacchetre guru-dharma-sad-ārādhya |  
guru-putra-paritrātre guru-pākhaṇḍa-khaṇḍa-kāya |  
}

(w/ speed 1)  
All: {  
gīta-sārāya gīta-tattvāya gīta-gotrāya dhīmahi |  
gūḍha-gulphāya gandha-mattāya go-jaya-pradāya dhīmahi |  
}

All: guṇā-tītāya guṇā-dhīśāya guṇa-praviṣṭāya dhīmahi |

All 2 times: {  
eka-daṁtāya vakra-tuṇḍāya gaurītanayāya dhīmahi |  
gajeśānāya bhālacandrāya śrīgaṇeśāya dhīmahi ||  
}

(w/ further speed)  
c/r: gaṇa-nāyakāya gaṇa-devatāya gaṇā-dhyakṣāya dhīmahi |  
c/r: guṇa-śarīrāya guṇa-maṇḍitāya guṇe-śānāya dhīmahi |

All: guṇā-tītāya guṇā-dhīśāya guṇa-praviṣṭāya dhīmahi |

All 2 times: {  
eka-daṁtāya vakra-tuṇḍāya gaurī-tanayāya dhīmahi |  
gaje-śānāya bhāla-candrāya śrī-gaṇeśāya dhīmahi ||  
}

c/r: śrīgaṇeśāya dhīmahi (3 times)  
c/r: om gam ganapathaye namah (3 times)

gaNa-nAyaka = leader of the Ganas (Lord Siva's retinue),  
gaNa-devatA = God of the Ganas,  
gaNa-adhyakSha = representative of the Ganas,

dhImahi = meditate

guNa-sharIra = embodiment of Gunas (character),  
guNa-maNDita = one adorned with virtues guNa,  
guNa-IshAna = lord of the Gunas (sattva, rajas, tamas)

guNa-atIta = beyond attributes,  
guNa-adhi-Isha = controller of gunas,  
guNa-praviShTa = pervading the gunas

eka-danta = having one tusk,  
vakra-tuNDa = having curved trunk, gaurI-tanaya = son of Gauri (Parvati)

gaja-IshAna = lord of the elephants,  
bhAla-chandra = with moon on forehead,  
shrI-gaNesha = the Glorious Ganesha

gAna-chatura = skilled at music (and singing),  
gAna-prANa = life of music,  
gAna-antar-Atman = inner soul of music .

gAna-utsuka = eager for music,  
gAna-matta = intoxicated in music,  
gAna-utsuka-manas = eager-minded for music .

guru-pUjita = main (chief) among those who are worshiped,  
guru-devatA = main god,  
guru-kula-sthAyl = main resident of the family.

guru-vikrama = most brave,  
guhya-pravara = the secret (not known by outward turned mind) called upon or sought,  
guna-gurave = oh, the virtuous Guru

guru-daitya-kAlan-kShetre = the Guru who slays the demons (ego tendencies),  
guru-dharma-sadA-ArAdhya = the path of the Gurus and who is always worshipped

guru-putra-paritAtRi = main protector of children (son),  
guru-pAkhaNa-khaNDaka = main destroyer of hypocrisy.

glta-sAra = gist of song/music,  
glta-tattva = essence of song/music,  
glta-gotra = enricher of music

gUDha-gulpha = one with wide ankles,  
gandha-matta = intoxicated with fragrance of gandha (mixture of sandal powder, kumkum etc),  
go-jaya-prada = giver of victory over senses

guNa-atIta = beyond attributes,

guNa-adhi-Isha = controller of qualities,  
guNa-praviShTa = pervading the guNa.

(most word meanings from  
<https://blog.practicalsanskrit.com/2009/08/meditate-upon-ganesh.html>)

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## **ga033 śaraṇu siddhi-vināyaka**

**1**

śaraṇu siddhi-vināyaka śaraṇu vidyā-pradāka (x2)  
śaraṇu pārvati tanaya-mūruti  
śaraṇu pārvati tanaya-mūruti śaraṇu mūṣika-vāhana (x2)

**2**

śaraṇu siddhi-vināyaka śaraṇu vidyā-pradāka  
śaraṇu siddhi-vināyaka

niṭila-netrana-devi-sutane nāga-bhūṣaṇa-priyane (x2)  
taṭila-tām-kiṭa komalāṅgana  
taṭila-tām-kiṭa komalāṅgana karaṇa-kūṇḍala dhārane (x2)

**#2**

baṭṭa-muttina hāra-padakane bāhu-hasta-catuṣṭane (x2)  
iṭṭa toḍugeya-hema-kaṅkaṇa pāśa āṅkuśa dhāraṇe (x2)

**#2**

kukṣi mahā-lambodarane ikṣucāpana gelidane (x2)  
pakṣi-vāhana-śrī-purandara viṭṭalanā nija-dāsane (x2)

**#1,#2**

śaraṇu siddhi-vināyaka (x2)

I seek refuge in you O Siddhi (the one who helps reach the goal) Vinyaka  
I seek refuge in you O giver of knowledge

I seek refuge in you O son of Parvati  
I seek refuge in you who has mouse as his vehicle

O the son of Devi and the one with an eye on his forehead (Siva), who is dear to the one who wears  
snakes as ornaments (Siva), who wears ornaments in his ears

Who wears a big necklace made of round pearls, has four arms, wearing clothes and golden ornaments, with a rope and noose.

Who has a large stomach, who won over Iksucapana demon, the one who is ever devoted to the Sri Purandara Vittala, who has a bird as his vehicle (Garuda)

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## ga034 lambodara śiva gauri sutā

lambodara śiva gauri sutā ganeśa varadā mām pāhi (c/r)

{ mūśika vāhana modaka hastā  
cāmara karnā gajānanā  
vilambita sūtrā gajānanā } (c)

{ vāmana rūpā gajānanā  
maheśvara putrā gajānanā  
vighna vināśaka gajānanā  
pāda namaste gajānanā } (c/r)

lambodara śiva gauri sutā ganeśa varadā mām pāhi (c/r)

{ gauri nandana girijā nandana  
pārvati nandana gajānanā  
pāpa vimocana gajānanā } (c)

{ śanmukha sodara gajānanā  
śaṅkara priya suta gajānanā  
śambhu kumārā gajānanā  
sankaṭa haraṇa gajānanā } (c/r)

lambodara śiva gauri sutā ganeśa varadā mām pāhi (c/r)

{ siddhi vināyaka siddhi pradāyaka  
veda vilakśana gajānanā  
nirupama vadanā gajānanā } (c)

{      nirata nirañjana gajānanā  
         nāga kaṅgana gajānanā  
         sura gaṇa vandita gajānanā  
         śrī gaṇanāyaka gajānanā      } (c/r)

lambodara śiva gauri sutā ganeśa varadā mām pāhi (c/r)

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### ga035 gaṇanāyakāya (full version)

gaṇa-nāyakāya gaṇa-devatāya gaṇā-dhyakṣāya dhīmahī |  
gaṇa-śarīrāya gaṇa-maṇḍitāya gaṇe-śānāya dhīmahī |  
gaṇā-tītāya gaṇā-dhīśāya gaṇa-praviṣṭāya dhīmahī |  
eka-daṁtāya vakra-tuṇḍāya gaurī-tanayāya dhīmahī |  
gaje-śānāya bhāla-candrāya śrī-gaṇeśāya dhīmahī ||

gāna-caturāya gāna-prāṇāya gānāntar-ātmāne |  
gānot-sukāya gāna-mattāya gānotsuka-manase |  
guru-pūjitāya guru-devatāya guru-kula-sthāyine |  
guru-vikramāya guhya-pravarāya gurave gaṇa-gurave |  
guru-daitya-kālacchetre guru-dharma-sad-ārādhyāya |  
guru-putra-paritrātre guru-pākhaṇḍa-khaṇḍa-kāya |  
gīta-sārāya gīta-tattvāya gīta-gotrāya dhīmahī |  
gūḍha-gulphāya gandha-mattāya go-jaya-pradāya dhīmahī |  
gaṇā-tītāya gaṇā-dhīśāya gaṇa-praviṣṭāya dhīmahī |

grantha-gītāya grantha-geyāya granth-āntar-ātmāne |  
gīta-līnāya gītā-śrayāya gīta-vādyā-paṭave |  
geya-caritāya gāya-kavarāya gandharva-priyakṛte |  
gāya-kādhīnavigrahāya gaṅgā-jala-praṇayavate |  
gaurī-stanan-dhayāya gaurī-hṛdaya-nandanāya |  
gaura-bhānu-sutāya gaurī-gaṇeśvarāya |  
gaurī-praṇayāya gaurī-pravaṇāya gaura-bhāvāya dhīmahī |  
go-sahasrāya go-vardhanāya gopa-gopāya dhīmahī |  
gaṇātītāya gaṇādhīśāya gaṇapraviṣṭāya dhīmahī |  
ekadaṁtāya vakratuṇḍāya gaurītanayāya dhīmahī |

## **gajeśānāya bhālacandrāya śrīgaṇeśāya dhīmahi ||**

- grantha-glta = sung of (praised) in the scriptures, grantha-geya = worthy of being sung of in the scriptures, grantha-antar-Atman = the soul/essence of the scriptures.

- glta-IlNa = immersed in music, glta-Ashraya = patronage/refuge/saviour of music, glta-vAdya-paTu = expert in singing and playing music.

- geya-charita = one whose praises are sung of in the scriptures, gAyaka-vara = worthy/ideal of singers, gandharva-priya-kRit = benefactor (priya-kRit) of the musicians (gandharva).  
gaṅgā-jala-praṇayavate = one who loves water of gangA

- gaurI-stanandhaya = one who was made to breathe and drink by Gauri,  
gaurI-hRidaya-nandana = bringer of joy to the heart of gaurI (or the child of gaurI's wish(heart))

- gaura-bhAnu-suta = brilliant (bhAnu) son of pArvatI, gaurI-gaNa-Ishvara = lord in the form of gaurI-gaNesha.

- gaurI-praNaya = dear to gaurI, gaurI-pravaNa = leaning towards gaurI (young gaNesha in her lap, or one who leads to shakti), gaura-bhAva = the essence of gaurI (bhAva)

- go-sahasra = equal to thousand senses or vedas, go-vardhana = enhancer of earth,  
gopa-gopa = protector of protectors

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## **ra053 bhaja ramaṇam bhaja**

bhaja ramaṇam bhaja / bhaja bhaja ramaṇam /  
bhaja bhaja ramaṇam / bhaja ramaṇam  
sundara-bālaṁ sundara-vadaṇaṁ sāndrānandaṁ bhaja ramaṇam  
(bhaja ramaṇam...)  
mauna-svabhāvaṁ moha-vidūraṁ so'hamavāptaṁ bhaja ramaṇam  
(bhaja ramaṇam...)  
māna-vihīnaṁ jñāna-pradīpaṁ nirvāṇa-svarūpaṁ bhaja ramaṇam  
(bhaja ramaṇam...)  
sadguru-nāthaṁ sadbrahma-bhāvaṁ cidghana-sāraṁ bhaja ramaṇam  
(bhaja ramaṇam...)  
paśyan śṛṇvan tiṣṭhan dhāvan gāyan dhyāyan bhaja ramaṇam  
(bhaja ramaṇam...)  
hara hara ramaṇa śiva śiva ramaṇa namo namo ramaṇa bhaja ramaṇam  
(bhaja ramaṇam...)

Worship Ramana worship, worship worship Ramana, worship worship Ramana, you worship Ramana

The son of Sundara, the one with lovely face, full of happiness, you worship Ramana  
The nature of silence, far from delusion, who has attained "I am That", you worship Ramana  
Free from pride, the light of Knowledge, of the nature of Nirvana, you worship Ramana  
The true Guru Lord, the state of true Brahman, the essence of the mass of Consciousness, you worship Ramana

While seeing, hearing, sitting, running, singing, meditating, you worship Ramana  
Hara Hara Ramana, Siva Siva Ramana, salutation salutation Ramana, you worship Ramana

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## **ra054 ramaṇa namo namo aruṇeśvara**

(Album: Ramananjali, RMCL)

**ramaṇa namo namo aruṇeśvara aruṇācala namo ramaṇeśvara (c)**

(Pause)

**ramaṇa namo namo aruṇeśvara  
aruṇācala namo ramaṇeśvara  
aruṇācala-prabhu ramaṇeśvaran  
karuṇākara-prabhu ramaṇeśvaran**

**ramaṇa namo namo aruṇeśvara  
aruṇācala namo ramaṇeśvara  
udayā-stamana-milā ramaṇeśvaran  
anbaṛ-idayāsanattuḷāṛ ramaṇeśvaran**



**ramaṇa namo namo aruṇeśvara aruṇācala namo ramaṇeśvara (c)**

(Pause)

**ramaṇa namo namo aruṇeśvara  
aruṇācala namo ramaṇeśvara  
nārāyaṇan-śivan ramaṇeśvaran  
ātma-pārāyaṇa-pparan ramaṇeśvaran**

**ramaṇa namo namo aruṇeśvara  
aruṇācala namo ramaṇeśvara  
akhilātma-nāthane ramaṇeśvaran  
aḥaṃ ahamātma-bodhane ramaṇeśvaran**

**ramaṇa namo namo aruṇeśvara aruṇācala namo ramaṇeśvara (x3 all)  
aruṇācala namo ramaṇeśvara (x2 all)**

Ramana salutation salutation, Lord Arunachala  
Arunachala salutation, Lord Ramana  
The master of Arunachala, Lord Ramana  
The compassionate master, Lord Ramana  
Devoid of rising and setting, Lord Ramana  
The inner heart-seat of the devotees, Lord Ramana

Ramana salutation salutation, Lord Arunachala  
Arunachala salutation, Lord Ramana  
Narayana and Shiva, Lord Ramana  
Of single-minded devotion to the Self, Lord Ramana  
The Lord of the self of all, Lord Ramana  
I-I Self Knowledge, Lord Ramana

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## **ra055 ramaṇa-guru ramaṇa-guru**

**ramaṇa-guru ramaṇa-guru aruṇācala-śiva-ramaṇa-guru  
ādi-nātha dīna-nātha brahma-rūpa ramaṇa-guru  
ramaṇa-guru ramaṇa-guru aruṇācala-śiva-ramaṇa-guru  
nirākāra nirañjana nirvikalpa ramaṇa-guru**

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## **ra056 guru ramaṇa sadguru ramaṇa**

(Album: Ramananjali, RMCL)

**guru ramaṇa sadguru ramaṇa  
jagad guru ramaṇa viśva guru ramaṇa (c/r)  
jaya aruṇa acala ramaṇa siva aruṇa acala ramaṇa (c/r)**

guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
jaya guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
 maharśhi ramaṇa bhagavān ramaṇa	
kārthikeya ramaṇa subrahmaṇya ramaṇa	(c/r)
guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
jaya guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
 tapasvi ramaṇa yoga nidhi ramaṇa	
vedānta ramaṇa venkaṭa ramaṇa	(c/r)
guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
jaya guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
 para tattva ramaṇa paramārtha ramaṇa	
param jyoti ramaṇa parātpara ramaṇa	(c/r)
guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
jaya guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
 nitya ramaṇa nirvikalpa ramaṇa	
niṣkalaṅka ramaṇa nirvikāra ramaṇa	(c/r)
guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
jaya guru ramaṇa sadguru ramaṇa	
jagad guru ramaṇa viśva guru ramaṇa	(all)
 viśva guru ramaṇa	(all)

jagad=world, viśva=world, karthikeya=name of Skanda, subrahmanya=name of Skanda, tapasvi=one engaged in tapas (fiery practice), yoga nidhi=treasure of yoga, vedānta=end of the Vedas (the Upanishads), venkaṭa=Sri Ramana's name, para tattva=supreme Truth, paramārtha=supreme Truth, param jyoti=supreme light, parātpara=higher than the highest, nitya=eternal, nirvikalpa=differenceless, niṣkalanka=stainless, nirvikāra=without modification

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**ra057 jaya jaya ramaṇeśa**

(Album: Ramananjali, RMCL)

jaya jaya ramaṇeśa dīnabandho  
jaya jaya janat-ārti nāśha heto  
jaya jaya bhagavan prabodha mūrte  
jaya jaya dahanāchalaika lolā  
jaya jaya sundara dāmpati prasūte

jaya jaya ramaṇeśa dīnabandho

Victory victory to Lord Ramana, the friend of the helpless,  
Victory victory to the cause of the destruction of the sorrows of people (devotees),  
Victory victory to Bhagavan who is the form of Knowledge  
Victory victory to one who is fond of [that which is] fiery [and] unmoving (Arunachala),  
Victory victory to the son of Sundaram (beautiful, also the names of Bhagavan's parents) couple.

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## ra058 ramana anthem

(Composed by: Sri Ramanacharanatirtha Nochur Venkataraman)

nija-jana-mānasa-nāyaka jaya he, jaya aruṇācala ramaṇa (x2)  
saṃtāpa-tāpa-vināśāka-karuṇā-varunālaya-purīta-nayana (x2)  
śiva śiva śānta-prapañca-vihīna samāna-sadādvaya-bodha  
jaya aruṇācala ramaṇa  
jaya jaya muni-nuta-caraṇa  
jaya aruṇācala ramaṇa

svātma-bodha-sukha-sāragha-saṃbhr̥ta-saroja-dala-sama-nayana (x2)  
sāmaja-mada-vara-gamana  
svarūpa-rasa-yuta-vacana  
jaya aruṇācala ramaṇa

brahma-bodha-kara-vīkṣaṇa-kiraṇa jñāna-divākara-vadana (x2)  
śānta-prasanna-gabhīra-kṛpārṇava-pūrīta-pāvana-hṛdāya  
jaya aruṇācala ramaṇa  
jaya aruṇācala ramaṇa  
jaya aruṇācala ramaṇa

The eternal chief of the minds of people, victory to you, victory to Arunacala Ramana.  
Eyes that are the aboard of compassion destroying the sorrow of affliction  
The auspicious one, Siva, the peaceful one devoid of manifestation, the Consciousness, eternally  
non-dual.

Victory to Arunacala Ramana

Victory victory to the one whose feet are adored by the Muni-s

Victory to Arunacala Ramana

The eyes that resemble lotus petals, filled with the honey of Bliss of Consciousness of one's own Self

With the majestic gait of a large elephant  
Whose speech is united with the essence of one's nature  
Victory to Arunacala Ramana

The rays of whose eyes awakens one to Brahman Consciousness, whose face is the Sun of  
Knowledge  
Whose holy heart is filled with the ocean of compassion  
Victory to Arunacala Ramana  
Victory to Arunacala Ramana  
Victory to Arunacala Ramana

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## **ra059 rāyā ramaṇa sadguru**

**rāyā ramaṇa sadguru gana-vayya nā gatī (x2) (all)**  
**satsvarūpa citprakāśa nannu brovumā (x2) (all)**

**madhuralona maraṇamune jaṁpināvugā (c/r)**  
**mokṣānikī mārgamunū jūparāvayā (c/r) (rāyā ...)**

**dehaṁ-munu nāhaṁ-bani deliya naitinī (c/r)**  
**kohamanī sohamugā niluvamanṭivī (c/r) (rāyā ...)**

**om-tat-sat yanucu madini talacucunṭinī (c/r)**  
**bandhamuleḍa bāpavayya bhagavān ramaṇa (c/r) (rāyā ...)**

**guruvuga aruṇādri yandu velacitivayyā (c/r)**  
**karuṇato kā-pāḍi nannu dariki jercavā (c/r) (rāyā ...)**

My Lord Sadguru Ramana please look at my fate  
The form of Existence, the effulgence of Consciousness, please bless me

You conquered death itself in Madurai  
Please come and show me the path to salvation

I do not yet realize that I am not this body  
You told me to remain as "I am That" by enquiring "Who Am I?"

I have been contemplating on You in my mind as Om, Tat, Sat (Parabrahma)  
Oh Bhagavan Ramana, please put an end to the ties that hold me down

You manifested on Arunachala as a Teacher

Please take pity and rescue me, and get me to the other shore (of samsara)

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## **ra060 ramaṇāruṇācala-maṅgalam**

ramaṇa-maharṣaye aruṇācala-prabhava  
jaya maṅgalam nitya-śubha maṅgalam  
jaya maṅgalam nitya-śubha maṅgalam  
jaya maṅgalam nitya-śubha maṅgalam

vicāra-nipuṇāya jaya maṅgalam  
samādhi-niṣṭhāya śubha maṅgalam  
karuṇā-sudhābdhaye jaya maṅgalam  
māna-garvāpahāriṇe śubha maṅgalam  
garvāpahāriṇe śubha maṅgalam

(ramaṇa-maharṣaye aruṇācala-prabhave...)

satsabhā-nāthāya jaya maṅgalam  
sattā-mātrāya śubha maṅgalam  
śoṇādri-nāthāya jaya maṅgalam  
moha-śoka-praśamanāya śubha maṅgalam  
śoka-praśamanāya śubha maṅgalam

(ramaṇa-maharṣaye aruṇācala-prabhave...)

sadbhakta-gopāya jaya maṅgalam  
sadguru-rūpāya śubha maṅgalam  
jyoti-svarūpāya jaya maṅgalam  
divya-jñāna-prakāśāya śubha maṅgalam  
jñāna-prakāśāya śubha maṅgalam

(ramaṇa-maharṣaye aruṇācala-prabhave...)

To Ramana Maharshi [and] Lord Arunachala,  
Victorious felicitations, ever auspicious felicitations  
Victorious felicitations, ever auspicious felicitations  
Victorious felicitations, ever auspicious felicitations

To the one expert at inquiry, victorious felicitations  
To the one abiding in samadhi, auspicious felicitations

To the ocean of compassion, victorious felicitations  
To the one who removes arrogance and pride, auspicious felicitations  
To the one who removes pride, auspicious felicitations

To the Lord of the hall of Existence/hall of SAT, victorious felicitations  
To the one who is only Existence, auspicious felicitations  
To the Lord in the form of red hill, auspicious felicitations  
To the one who cures the [disease] of delusion and sorrow, auspicious felicitations  
To the one who cures the [disease] of sorrow, auspicious felicitations

To the one who protects his true devotees/devotees of SAT, victorious felicitations  
To the one who is of the nature of true Guru, auspicious felicitations  
To the one who is of the nature of light, auspicious felicitations  
To the divine light of Knowledge, auspicious felicitations  
To the light of Knowledge, auspicious felicitations

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## **ra061 aruṇācala śiva aruṇācala śiva**

(Album: Ramananjali, RMCL)

**aruṇācala śiva aruṇācala śiva aruṇācala śiva ramaṇapate  
aruṇācala śiva aruṇācala śiva karuṇālaya jaya ramaṇapate**

**sundarīnāyakā sundara bālaka  
sundara veṅkaṭa ramaṇapate  
sundara veṅkaṭa ramaṇapate (c)  
aruṇācala śiva aruṇācala śiva aruṇācala śiva ramaṇapate (all)(x2)**

**tatpara citpara narpada karpaga  
sorpara suguṇā ramaṇapate  
sorpara suguṇā ramaṇapate (c)  
aruṇācala śiva aruṇācala śiva aruṇācala śiva ramaṇapate (all)(x2)**

**cinmaya śivamaya tanmaya unmaya  
tanmaya tava jaya ramaṇapate  
tanmaya tava jaya ramaṇapate (c)  
aruṇācala śiva aruṇācala śiva aruṇācala śiva ramaṇapate (all)(x2)**

**śivagiri nivāsā bhava bhaya vināśā  
tiruvarul prakāśā ramaṇapate  
tiruvarul prakāśā ramaṇapate (c)  
aruṇācala śiva aruṇācala śiva aruṇācala śiva ramaṇapate (all)(x2)**

Arunachala Siva, Arunachala Siva, Arunachala Siva, Lord Ramana,

Arunachala Siva, Arunachala Siva, abode of compassion, victory, Lord Ramana

Sundari's (mother of Sri Ramana) guide, Sundara's (father of Sri Ramana) child,  
Beautiful Venkata, Lord Ramana.

Totally devoted to supreme Consciousness, [shows the] true path, fulfills all wishes,  
Beyond words, very virtuous, Lord Ramana.

Full of Consciousness, full of auspiciousness, absorbed in Reality (Truth),  
Absorbed very intensely, victory, Lord Ramana.

Dwelling on Sivagiri (Siva mountain, Arunachala), destroyer of the fear of mundane existence,  
Divine grace manifested, Lord Ramana.

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## **ra062 śrī ramaṇa dvādaśākṣara stotram**

(Composed by WHO/Laksmana Sarma)

The Hymn of 12 Letters To Sri Ramana

om tatsadākhyam puruṣam guheśam  
natārti nāśāya śarīra-vantam  
moda-svarūpam madhura-svabhāvam  
tvām-ātma-nātham ramaṇam bhajāmi ||1||

bhajanti ye tvām para-bhakti-yuktā  
galanti teṣām nikhilāśca doṣāḥ  
vaśe ca muktiḥ sakalāpi siddhiḥ  
tvām-ātma-nātham ramaṇam bhajāmi ||2||

tejasvino dīna janāśca bhaktyā  
śrī-sannidhiṃ te śaraṇam vrajanti  
rameta rūpe tava ko na divye  
tvām-ātma-nātham ramaṇam bhajāmi ||3||

mad-antaraṅge nivasatvanargha  
ṇāntā tavākhyā sakalāgha-hantrī  
yato hṛdi tvam na tatosti vācyam  
tvām-ātma-nātham ramaṇam bhajāmi ||4||

1 Called "Om tat sat", the primeval spirit, the Lord of the cave [of one's heart], who took a bodily form to destroy the distress of those who worship, of a pleasing nature and of a charming nature, you, the Lord of myself/ the Self-Lord, Ramana, I worship.

2 Of them who worship you united with supreme devotion, [you] dissolve all their faults; they attain Liberation and also all accomplishments, the Lord of myself/ the Self-Lord, Ramana, I worship.

3 Majestic/energetic and miserable persons take refuge in your glorious presence with devotion; who does not delight in your divine form? The Lord of myself/ the Self-Lord, Ramana, I worship.

4 O invaluable one, may you dwell in my interior, you are called the definite ascertainment of Knowledge, the destroyer of all evil/sin/impurity/suffering, where in the heart you are present there is nothing to be spoken; the Lord of myself/ the Self-Lord, Ramana, I worship.

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## **ra063 śrī ramaṇa-vacanāvalī**

Row of instructions of Sri Ramana

(round 1 solo, round 2 all)  
jaya sadguru ramaṇa  
bhagavān jaya sadguru ramaṇa  
jaya aruṇācala śaṁkara  
guru karuṇāmaya bhāskara  
tava vacanaṁ paramam  
bhagavān jaya sadguru ramaṇa

dēhaṁ nāham-aśēṣaṁ jñātvā (c)  
kō'haṁ bhāvanayā (c)  
sthira kō'haṁ bhāvanayā (c)  
sō'haṁ bhāvē susthit'ōsi tvam (c)  
sō'haṁ bhāvē susthit'ōsi tvam (r)  
tava vacanam paramam (all)  
bhagavān jaya sadguru ramaṇa (all)

jaya sadguru ramaṇa... (all)

viṣayāśaktīr-akhilās-tyaktvā (c)  
bōdha-vicāraṇayā (c)  
nija-bōdha-vicāraṇayā (c)  
muktō'sti bhavān mōha-viśōkāt (c)  
muktō'sti bhavān mōha-viśōkāt (r)  
tava vacanam paramam (all)  
bhagavān jaya sadguru ramaṇa (all)

jaya sadguru ramaṇa... (all)

māyā-mayam-idaṁ akhilaṁ viśvaṁ (c)



kasmai śōdhanayā (c)  
sākṣāt-kasmai śōdhanayā (c)  
bhava-pāśād-atimuktō'si tvam (c)  
bhava-pāśād-atimuktō'si tvam (r)  
tava vacanam paramam (all)  
bhagavān jaya sadguru ramaṇa (all)

jaya sadguru ramaṇa... (all)

satyānvēṣa-vicāra-mārgē (c)  
dvaitō-nāsti kadā (c)  
kiṁcid-dvaitō-nāsti kadā (c)  
advaitātma-svarūpō'si tvam (c)  
advaitātma-svarūpō'si tvam (r)  
tava vacanam paramam (all)  
bhagavān jaya sadguru ramaṇa (all)

jaya sadguru ramaṇa... (all)

Victory to Sadguru Ramana  
O Bhagavan, Victory to Sadguru Ramana  
Victory to Arunacala Sankara (the beneficent)  
Guru, full of compassion, shining light [of Knowledge]  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

Knowing that the body is not I, without remainder  
By meditation on "Who am I"  
By steady meditation on "Who am I"  
You firmly abide in the "I am That" bhava  
You firmly abide in the "I am That" bhava  
Your instruction is Supreme,  
Bhagavan, Victory to Sadguru Ramana

Relinquishing attachments to objects  
Inquiring into Consciousness  
Inquiring into the innate Consciousness  
You are liberated from delusion and sorrow  
You are liberated from delusion and sorrow  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

This universe completely full of illusion  
By investigating for whom  
By investigating actually for whom  
You are entirely liberated from the fetters of mundane existence

You are entirely liberated from the fetters of mundane existence  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

In the path of inquiry into the investigation of Truth  
There is no duality at any time  
There is not [even] a little bit of duality at any time  
You are of the nature of Non-dual Self  
You are of the nature of Non-dual Self  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

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## **ra064 ramaṇānānen guru-nāthan**

**ramaṇānānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)**  
**ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattil kuḍi-kollum nāthan (c/r)**  
**kāruṇya-sindhuvām nāthan kaivalya binduvām nāthan (c)**  
**kārmekhaṅgaḷ-pole-yaruḷmazha peṭṭennu coriyunna guruvāmen nātham (c)**

Ramana is my guru-master, the master at Tiruvannamalai  
The master who dwells in the beautiful mountain which is the abode of the Supreme Lord  
The master who is the ocean of compassion, the master who is the mark of that which alone is  
(Kaivalya)  
My master swiftly showers his grace, just like the dark rain clouds [produce rain]

**nammo nama nama nammo, nāthan namo namo nammo (c/r)**  
**nammo nama nama, nāthan nama nama, nāthan nama nama, nammo (c/r)**

**tatti-tarikiḍa-tāḷaṃ, tāḷaṃ tāḷam-tarikiḍa, tom-tai-tai (c)**  
**tatti-tarikiḍa, tāḷam-tarikiḍa, tāyaka-diṅgiṇa, tom-tai (c)**

**ramaṇānānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)**  
**ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattil kuḍi-kollum nāthan (c/r)**  
**bhūtaṅgaḷkk-ellāṃ nāthan bhedaṅgaḷ-illātta nāthan (c)**  
**bhūta-bhavya-bhavad-bhedaṅgaḷeyokke vīkṣikkum sākṣiyāṃ nāthan (c)**

Ramana is my guru-master, the master at Tiruvannamalai  
The master who dwells in the beautiful mountain which is the abode of the Supreme Lord  
He is the master of all living beings, the master without differences  
The master who is the witness that witnesses the past, future, present, and all such differences

**nammo nama nama nammo, nāthan namo namo nammo (c/r)**  
**nammo nama nama, nāthan nama nama, nāthan nama nama, nammo (c/r)**

tatti-tarikiḍa-tālaṃ, tālaṃ tālaṃ-tarikiḍa, tom-tai-tai (c)  
tatti-tarikiḍa, tālaṃ-tarikiḍa, tāyaka-diṅgiṇa, tom-tai (c)

ramaṇanānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)  
ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattiḷ kuḍi-kollum nāthan (c/r)  
candamullon-avan nāthan cintā-vihīnanām nāthan (c)  
mandahāsam-koṇḍu-mandatayellām nikkīḍumenguru-nāthan (c)

Ramana is my guru-master, the master at Tiruvannamalai  
The master who dwells in the beautiful mountain which is the abode of the Supreme Lord  
He the beautiful master, the master devoid of thoughts  
My guru-master with a gentle smile removes dullness of the mind and all such

nammo nama nama nammo, nāthan namo namo nammo (c/r)  
nammo nama nama, nāthan nama nama, nāthan nama nama, nammo (c/r)

tatti-tarikiḍa-tālaṃ, tālaṃ tālaṃ-tarikiḍa, tom-tai-tai (c)  
tatti-tarikiḍa, tālaṃ-tarikiḍa, tāyaka-diṅgiṇa, tom-tai (c)

ramaṇanānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)  
ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattiḷ kuḍi-kollum nāthan (c/r)  
jñānārka-bimbame pōṭṭi jñānātmānandame pōṭṭi  
ñān-enna bhāvatte pāḍe-yakaṭṭunna pādāravindaṅgaḷ pōṭṭi

Ramana is my guru-master, the master at Tiruvannamalai  
The master who dwells in the beautiful mountain which is the abode of the Supreme Lord  
To the Sun of Knowledge, Prostration, to the Bliss of the Knower of Self, Prostration  
To the lotus feet that completely removes the I am [an individual] bhava, Prostration

nammo nama nama nammo, nāthan namo namo nammo (c/r)  
nammo nama nama, nāthan nama nama, nāthan nama nama, nammo (c/r)

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## ra065 unnadi nityam

unnadi nityam-buṇḍaka vunnaṭu-leruke-munnadi  
ullaṃ nīpai-yuñciti veṅkaṭa ramaṇa, tiruveṅkaṭa ramaṇa  
[unnadi..]

Can there be awareness of one's being without there being eternal Existence?  
(Since Existence is not different from Bhagavan or one's spiritual heart, how to attain it?)

I remain with my heart abiding in You, Venkata Ramana, Holy Venkata Ramana!  
*Venkata Ramana: Bhagavan Ramana's birth name, Lord Venkateswara*

nīvaṇṭini nā sarvamu; nīvaṇṭini nijagamyamu  
nīvaṇṭini ādhāramu-neppuḍu śrī ramaṇa  
kānaṇṭivi kāyambulu; kānaṇṭivi kośambulu  
kānaṇṭivi kartayu bhoktayu kāñciti o ramaṇa  
[unnadi..]

Sri Ramana, you are everything for me, the real destination (also: destination that is Reality),  
and the basis for existence. O Ramana, I observed from your revelation that I am not any of the  
bodies, nor the (five) sheaths, nor the doer-enjoyer of actions.

ne-nevvaḍa ne-nekkaḍa; ne-putṭina coṭekkaḍa  
ne-naṇigina nijamakkaḍa nammiti śrī ramaṇa  
ā satyame ne-nityamu; ā jñāname sarvasvamu  
ānandame ānandamu ayyiti o ramaṇa  
[unnadi..]

Sri Ramana, I have full faith that upon enquiring “Who am I? Where is this I? What is the  
birthplace of I?”, the ego-I falls and truth dawns then and there. O Ramana, that *Sat* / Existence  
thus realized is indeed who I always am, that *Jnana* / Knowledge-Awareness is what appears as  
everything, and thus I become an unending outpouring of *Ananda* / bliss.

maruvanu mā guruni māṭa; vadalanu sajjanula bāṭa  
viḍuvanu nā nija-tattvamu viśayamu-lennainā  
śaraṇamu sadīśvarāya sadguru nomi-vai  
karuṇato mamu kāpāḍutu velicāvā devā  
[unnadi..]

I will not forget my *Guru's* instruction (“*tat-tvam-asi*”), I will not stray from the path of sages  
(*atma vichara*), and I will not diverge from my true nature (*Sat-Chit-Ananda Atman*), even when  
any number of external objects may appear. I surrender to you O Divine Ramana, manifesting as  
Lord Sadishvara and Sadguru Nome and constantly protecting us with your Grace!

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**ra066 kalaloki rāvemayā**

kalaloki rāvemayā ramaṇa karuṇiṃci kanipiṃcavā

**aruṇācala ramaṇa kanipim̐cavā (kalaloki)**

*This prayer can be read equally as a supplication to Bhagavan Ramana for Ramana Darshanam (vision of Sri Ramana) and for Sat Darshanam (Self-Knowledge).*

O Ramana, why do you not appear to me in my dream (sleep-dream or world-as-a-dream)? Won't you please show mercy and give me *darshan*? O Arunacala Ramana, won't you please appear to me?

**kannulaku kannaina karuṇābdhi ramaṇayya (2)  
kananaiti madilona kanumūyuvēḷa  
deva kanipeṁci nanniṭula maracetivela  
karuṇato nā yeduṭa kanipim̐cavayyā  
smaṇato nā yaṁdu nivasim̐cavayyā**

Eye-of-my-eyes, ocean of mercy, Ramana, I am unable to see you in my heart when my eyes are closed (in sleep or blinded by ignorance). O Lord, having created me and brought me up, why did you forsake me? Please, in your kindness, appear in front of me and remain inside me when I think of you.

**mamakāra bandhamula ne maruvalenu  
madiloni mohamunu ne viḍuvalenu  
aruṇādri ramaṇeśu ne cūḍalenu  
svāmi śaraṇaṁṭu nī pādamulavāḷalenu  
ramaṇā....ā...ā..ā..  
nāsarvamunnīve spaṁḍim̐cu ramaṇā ā...ā..ā..  
nāsarvamunnīve spaṁḍim̐cu ramaṇā (karuṇato)**

I'm finding it difficult to let go of the worldly bondages and the ignorance in my mind. (As a result) I am unable to see You Arunacala Ramana and fall on Your feet in complete surrender. O Ramana, I beseech you - You are my everything, please respond to my entreaties!

**vairāgine gāni variyim̐calevā  
saṁsārinani nannu sarijesukovā  
gāḍhāṁdhakāramuna munigunna nāku  
ramaṇa nī cūpule calla melgolupulayyā  
viḍuvanu nī chāya viśveśvarāyā  
vadalaku nā madini aruṇādri ramaṇā (kalaloki)**

Do you only shower your grace on the ascetics / detached? Will you not rectify me because I am a mere householder / attached to mundane existence? O Ramana, to me who is drowned in utter darkness / ignorance, your glances alone are gentle wakeup calls. I will not leave your shadow, O Lord of the Universe, and I pray to you to not leave my heart, ever, O Arunacala Ramana!

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## **ra067 ramaṇa śrī ramaṇa**

ramaṇa śrī ramaṇa gurunātha ramaṇa  
ramaṇa śrī ramaṇa bhagavān śrī ramaṇa (x2 c/r)

(call only)  
ekānta ramaṇa ekātma ramaṇa  
śokānta ramaṇa jñānātma ramaṇa  
bhavanāśa ramaṇa paramātma ramaṇa  
aruṇācaleśvara bhagavān śrī ramaṇa

ramaṇa śrī ramaṇa gurunātha ramaṇa ... (x2 all)

(call only)  
mauna-svarūpa sanmātra ramaṇa  
dhyāna-svarūpa cinmātra ramaṇa  
jñāna-svarūpa sukhamātra ramaṇa  
aruṇācaleśvara bhagavān śrī ramaṇa

ramaṇa śrī ramaṇa gurunātha ramaṇa ... (x2 all)

(call only)  
bhakteṣṭadāya aruṇācalāya  
bhayāpahāya aruṇācalāya  
jyotirmayāya namaḥ śivāya  
aruṇācaleśvara bhagavān śrī ramaṇa

ramaṇa śrī ramaṇa gurunātha ramaṇa ... (x2 all)

ramaṇa ramaṇa guru ramaṇa śaraṇaṃ śaraṇaṃ guru ramaṇa (c/r)  
guru ramaṇa guru ramaṇa śaraṇaṃ śaraṇaṃ guru ramaṇa (c/r)  
aruṇācala śiva guru ramaṇa śaraṇaṃ śaraṇaṃ guru ramaṇa (c/r)

Ramana Sri Ramana the chief among Guru Ramana  
Ramana Sri Ramana Bhagavan Sri Ramana

The Absolute, Ramana, The One-Self, Ramana  
The end of sorrow, Ramana, The Knowledge-Self Ramana

The destruction of mundane existence, Ramana, The Supreme-Self Ramana  
Lord Arunacala, Bhagavan Sri Ramana

The nature of silence, nothing but Existence, Ramana  
The nature of meditation, nothing but Consciousness, Ramana  
The nature of Knowledge, nothing but Bliss, Ramana  
Lord Arunacala, Bhagavan Sri Ramana

Who grants the desired to his devotees, to Arunacala  
Who takes away fear, to Arunacala  
Composed of divine light, Prostrations to Siva  
Lord Arunacala, Bhagavan Sri Ramana

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## **ra068 śrī ramaṇa akṣara nāmāvalī**

1. aruṇa-girīśa śrī ramaṇa acintya-śakte śrī ramaṇa  
avyakta-rūpa śrī ramaṇa akṣara-brahma śrī ramaṇa
2. ādyanta-rahita śrī ramaṇa āśrita-vatsala śrī ramaṇa  
iha-para-dāyaka śrī ramaṇa īśāna-mūrte śrī ramaṇa
3. upādhi-rahita śrī ramaṇa uddīpta-nayana śrī ramaṇa  
ṛjumārga-darśaka śrī ramaṇa ṛṣi-gaṇa-sevita śrī ramaṇa

śrī ramaṇa guru śrī ramaṇa aruṇācala-śiva śrī ramaṇa (all)  
śrī ramaṇa guru śrī ramaṇa aruṇācala-śiva śrī ramaṇa (all)

1. Lord of Aruna Hill, Sri Ramana; Inconceivable power, Sri Ramana  
Of the nature of the unmanifest, Sri Ramana; Undecaying Brahman, Sri Ramana
2. One without beginning or end; Showering love on those who have taken refuge in Him  
Bestower of boons in the empirical and spiritual realms; Embodiment of master  
(*Sadashiva*)
3. One without adjuncts; With lustrous eyes, Sri Ramana  
Who reveals the direct path; Worshipped by sages, Ramana

Sri Ramana, Guru Sri Ramana, Arunachala Siva Sri Ramana  
Sri Ramana, Guru Sri Ramana, Arunachala Siva Sri Ramana

4. ekātma-pañcaka śrī ramaṇa aiśa-maheśa śrī ramaṇa  
omkāra-vedya śrī ramaṇa aṃśula-bhāsana śrī ramaṇa

5. **karuṇā-sāgara śrī ramaṇa kevalātman śrī ramaṇa  
koham-bodhita śrī ramaṇa kaivalya-sukhada śrī ramaṇa**
6. **giri-bhrama-preraka śrī ramaṇa gītopadeśaka śrī ramaṇa  
golakṣmī-pālaka śrī ramaṇa govinda govinda śrī ramaṇa  
[śrī ramaṇa guru śrī ramaṇa...] (all)**

4. Who composed “The five verses to the One-Self” or the One Self which manifests as Siva with five faces and five acts; The Supreme Great Lord.  
Attainable through omkara; Radiant brilliance.
5. Ocean of Grace; The Self which alone is  
Revealed by the “Who Am I?” inquiry; Who bestows the bliss of one-alone-ness.
6. Who encourages the circumambulation of Arunacala mountain; Instructor of Gita  
Protector of cow Lakshmi; Lord Venkatesvara / One revered in the Vedas, i.e., Brahman

7. **cinmudrāṅkita śrī ramaṇa cinmaya-rūpa śrī ramaṇa  
cid-vilāsa śrī ramaṇa cintā-vihīna śrī ramaṇa**
8. **jagad-ācārya śrī ramaṇa jīvan-mukta śrī ramaṇa  
jyoti-svarūpa śrī ramaṇa jñāna-pradāta śrī ramaṇa**
9. **triśūla-puraja śrī ramaṇa tiruvaṇṇāmalai śrī ramaṇa  
tat-pada-ghoṣita śrī ramaṇa tvam-pada-lakṣyārtha śrī ramaṇa  
[śrī ramaṇa guru śrī ramaṇa...] (all)**

7. Bearing the *cinmudra* sign in his hand (as Lord Dakshinamurti) signifying the oneness of *jivatma* and *paramatma*; Of the nature of Consciousness.  
Shining forth in Consciousness; Devoid of thoughts.
8. The teacher of the universe; Liberated while in body.  
Of the nature of light of Knowledge; Bestower of Knowledge.
9. Born in Tiruchuzhi also known by the name Trisulapuram; Sacred Aruna Hill.  
One declared by the word *tat* in *tat-tvam-asi*; The intended meaning of the word *tvam* in *tat-tvam-asi*.

10. **triguṇātīta śrī ramaṇa tripurātīta śrī ramaṇa  
trikālāntaka śrī ramaṇa trimūrti-rūpa śrī ramaṇa**
11. **devādi-deva śrī ramaṇa dehātma-varjita śrī ramaṇa  
dvaita-nāśaka śrī ramaṇa dhyāna-gamya śrī ramaṇa**
12. **nitya-śuddha śrī ramaṇa nitya-buddha śrī ramaṇa  
nitya-mukta śrī ramaṇa nitya-satya śrī ramaṇa  
[śrī ramaṇa guru śrī ramaṇa...] (all)**

10. Transcending the triad of qualities - *sattva*, *rajas*, *taṃas*; transcending the triad of abodes - *gross*, *subtle*, *causal bodies*.



Destroyer of the triad of times - past, present, future; of the nature of Trinity behind Creation, Sustenance, Dissolution.

11. God of the Gods; Free from "I am the Body" notion.

Destroyer of duality; One attainable by meditation.

12. Eternally pure; Eternal knowing.

Eternally liberated; Eternal Truth.

13. **nirvikāra śrī ramaṇa nirvikalpa śrī ramaṇa**

**nirviśeṣa śrī ramaṇa nirahaṃkāra śrī ramaṇa**

14. **paramācārya śrī ramaṇa pāpa-saṃhāra śrī ramaṇa**

**pitranveṣita śrī ramaṇa pūrṇa-svarūpa śrī ramaṇa**

15. **brahma-niṣṭha śrī ramaṇa brahma-svarūpa śrī ramaṇa**

**brahmānanda śrī ramaṇa brahmāṇḍa-nāyaka śrī ramaṇa**

**[śrī ramaṇa guru śrī ramaṇa...] (all)**

13. The changeless; The difference-less.

The attribute-less; The egoless.

14. The Supreme teacher; Destroyer of sins.

One who sought his father - Siva / Brahman; Of the nature of the full.

15. Abiding in and as Brahman; Of the nature of Brahma.

The bliss of Brahman; The Lord of the universe.

16. **bhāva-śūnya śrī ramaṇa sadbhāva-sustithe śrī ramaṇa**

**bhava-bhaya-haraṇa śrī ramaṇa bhagavān ramaṇa śrī ramaṇa**

17. **mahā-yogin śrī ramaṇa maharṣi-nāmā śrī ramaṇa**

**mano-nāśaka śrī ramaṇa mauna-svabhāva śrī ramaṇa**

18. **yoga-dāyaka śrī ramaṇa yogi-gamya śrī ramaṇa**

**yogārūḍha śrī ramaṇa yati-saṃpūjya śrī ramaṇa**

**[śrī ramaṇa guru śrī ramaṇa...] (all)**

16. One without thoughts or states; Who is well established in Truth.

Who destroys fear of samsara; Bhagavan Ramana.

17. Great yogi or proponent of Mahayoga; Known by the name *Maharshi*.

Who destroys the mind; Of the nature of Silence.

18. Who bestows union with Brahman; Attainable by yogi-s.

Absorbed in profound meditation; Worshipped by yogi-s.

19. **ramaṇīya-carita śrī ramaṇa ramaṇīya-mahime śrī ramaṇa**

**ramaṇīya-vacana śrī ramaṇa ramaṇīya-vadana śrī ramaṇa**

20. **loka-nāyaka śrī ramaṇa loka-rakṣaka śrī ramaṇa**

- liṅga-varjita śrī ramaṇa liṅga-rūpa śrī ramaṇa**
- 21. vicara-saṃgraha śrī ramaṇa vācām-agocara śrī ramaṇa**  
**vairāgya-mūrte śrī ramaṇa vedānta-vedya śrī ramaṇa**  
**[śrī ramaṇa guru śrī ramaṇa...] (all)**
19. One of delightful acts and behavior; Of delightful glory and greatness.  
 One with delightful words; With a delightful face.
20. Leader of the worlds, Isvara; Protector of the worlds.  
 Devoid of identifying marks; Of the nature of Sivalinga.
21. The essence/compendium of Inquiry; Unattainable through words.  
 Embodiment of dispassion; Known through Vedanta (Upanishads), i.e., Brahman.
- 22. śaṃbhu-kumāra śrī ramaṇa śoṇācaleśa śrī ramaṇa**  
**śāśvata-liṅga śrī ramaṇa śiva-jñāna-dāyaka śrī ramaṇa**
- 23. satya-svarūpa śrī ramaṇa sadguru-datta śrī ramaṇa**  
**sattva-bhāsika śrī ramaṇa saccidānanda śrī ramaṇa**
- 24. sarvādhāra śrī ramaṇa sarvātīta śrī ramaṇa**  
**svayamprakāśa śrī ramaṇa svasvarūpa śrī ramaṇa**  
**[śrī ramaṇa guru śrī ramaṇa...] (all)**
22. The son of Shiva; The Lord of Sonagiri, Arunachala.  
 The eternal Linga; Bestower of the knowledge of Siva, i.e., Brahman.
23. Of the nature of Truth; True guru Dattatreya.  
 Shining as Existence; Existence-Consciousness-Bliss, Brahman.
24. The support of all; Transcending all.  
 The self-effulgent; Of the nature of the One-Self.
- 25. sumadhura-hāsa śrī ramaṇa sujñānānanda śrī ramaṇa**  
**skandāśramāsthita śrī ramaṇa sarvāśramātīta śrī ramaṇa**
- 26. subrahmaṇya śrī ramaṇa siddhi-vināyaka śrī ramaṇa**  
**śivakāmeśvari śrī ramaṇa sanmandireśvara śrī ramaṇa**
- 27. ādi-śaṃkara śrī ramaṇa ṛbhu-maharṣe śrī ramaṇa**  
**śrī nomi-guro śrī ramaṇa sadguru ramaṇa śrī ramaṇa**  
**[śrī ramaṇa guru śrī ramaṇa...] (x3 all)**
25. One with a sweet laughter; The Bliss of True Knowledge.  
 Who dwelt in Skandasramam; Beyond all asrama-s like sanyasa.
26. Lord Subrahmanya; Lord Ganesha removing obstacles in the path to liberation.  
 The goddess desirous of Siva (Parvati Devi); Lord of temple at SAT.
27. Adi Sankaracarya, Ribhu Maharshi.  
 Revered Guru Nome, Sadguru Ramana.

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## **ra069 ramaṇa ramaṇa sadguru-ramaṇa**

ramaṇa ramaṇa sadguru-ramaṇa śiva aruṇācala guru-ramaṇa (c/r)  
bhava-bhaya-haraṇa vandita-caraṇa bhagavān-ramaṇa guru-ramaṇa (c/r)  
ramaṇa ramaṇa sadguru-ramaṇa śiva aruṇācala guru-ramaṇa (c/r)  
bhava-bhaya-haraṇa vandita-caraṇa bhagavān-ramaṇa guru-ramaṇa (c/r)

karuṇā-kiraṇa moha-nivāraṇa śiva aruṇācala guru ramaṇa (c)  
janana-maraṇa-sāgara-taraṇa bhagavān ramaṇa guru ramaṇa (c)  
ramaṇa ramaṇa sadguru-ramaṇa śiva aruṇācala guru-ramaṇa (c/r)  
bhava-bhaya-haraṇa vandita-caraṇa bhagavān-ramaṇa guru-ramaṇa (c/r)

ko'ham-vicāra-pāraga-lakṣaṇa śiva aruṇācala guru ramaṇa (c)  
so'ham-anādi-kāraṇa-varjita bhagavān ramaṇa guru ramaṇa (c)  
ramaṇa ramaṇa sadguru-ramaṇa śiva aruṇācala guru-ramaṇa (c/r)  
bhava-bhaya-haraṇa vandita-caraṇa bhagavān-ramaṇa guru-ramaṇa (c/r)

bandha-vimocanaṃ nāma-smaraṇāt śiva aruṇācala guru ramaṇa (c)  
pāvana-paṅkaja-caraṇe śaraṇam bhagavān ramaṇa guru ramaṇa (c)  
ramaṇa ramaṇa sadguru-ramaṇa śiva aruṇācala guru-ramaṇa (c/r)  
bhava-bhaya-haraṇa vandita-caraṇa bhagavān-ramaṇa guru-ramaṇa (c/r)

bhava-bhaya-haraṇa=who destroys the fear of mundane existence

vandita-caraṇa=who feet are extolled

karuṇā-kiraṇa=the ray of compassion

moha-nivāraṇa=the remover of delusion

janana-maraṇa-sāgara-taraṇa=who helps cross the ocean of birth and death cycle

ko'ham-vicāra-pāraga-lakṣaṇa=the mark of one who mastered/accomplished the inquiry "Who am I?"

so'ham-anādi-kāraṇa-varjita=the state of "That am I", beginningless and devoid of cause

nāma-smaraṇāt bandha-vimocanaṃ=By the remembrance of whose name there is freedom from bondage

pāvana-paṅkaja-caraṇe śaraṇam=I take refuge at your holy lotus feet

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## **ra070 he bhagavān**

(Composed by: Sri Anandamayi Ma)

jñeya bhagavān dheya bhagavān preya bhagavān śreya bhagavān  
he bhagavān he bhagavān

mangalamaya he bhagavān śāntimaya he bhagavān  
he bhagavān he bhagavān

premamaya he bhagavān ānandamaya he bhagavān  
he bhagavān he bhagavān

bhagavan = The Lord as one's dearest friend, one who knows creation and destruction, the arrival and departure of beings, knowledge and ignorance;

jñeya = (the One) to be known;

he = An exclamation like "Oh!";

dheya = to take to oneself, to absorb, the goal or aim;

preya = beloved, dear

śreya = attainment, reward, fruit, one who is for our welfare and felicity, blessing;

maya = permeated by;

mangalamaya = permeated by happiness or bliss;

śāntimaya = permeated by peace;

premamaya = permeated by love;

ānandamaya = permeated by bliss;

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## **ra071 omkāra-pporulāya parameśvara**

omkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara (c/r)  
ānanda-sāndramāya parameśvara en antaraṅga-dīpamāya ramaṇeśvara (c)  
antaraṅga-dīpamāya ramaṇeśvara (r)

omkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara (c/r)  
prajñāna-ghanmāya parameśvara en jñāna-mārga-bandhuvāya ramaṇeśvara (c)  
jñāna-mārga-bandhuvāya ramaṇeśvara (r)

omkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara (c/r)  
antamaṭṭa-porulāya parameśvara en bandhamellām tīrttaruḷu ramaṇeśvara (c)  
bandhamellām tīrttaruḷu ramaṇeśvara (r)

omkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara (c/r)  
ekātma-vastuvāya parameśvara en kheda-pari-hāramāya ramaṇeśvara (c)  
kheda-pari-hāramāya ramaṇeśvara (r)

omkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara (c/r)

**pūrṇānubhavamāya parameśvara en karṇāmṛta-nāmamāya ramaṇeśvara (c)  
karṇāmṛta-nāmamāya ramaṇeśvara (r)**

The essence of OM, the Supreme Lord, my Lord Ramana of Tiruvannamalai  
Full of Bliss, the Supreme Lord, my inmost light, Lord Ramana  
The mass of absolute Knowledge, the Supreme Lord, my guide in the path of Knowledge, Lord  
Ramana  
The endless Truth, the Supreme Lord, destroy my bondage and bless me O Lord Ramana  
The One Self, the real thing/essence, the Supreme Lord, the solution to my sorrows, Lord Ramana  
Full of Consciousness, the Supreme Lord, the name that is nectar to my ears, Lord Ramana

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## **ra072 Grace Of You Master**

**(c/r)**

**Grace of you Master  
Boundless as ocean,  
Beyond all notion,  
Blissful absorption,  
Ramana Ramana OM**

**(c)**

**Inquire into the source  
With every thought that rises**

**(c)**

**Inquire into the source  
With every thought that rises  
“For whom”, “For whom”, “For whom”.**

**(c/r)**

**Inquire into the source  
With every thought that rises  
“For whom”, “For whom”, “For whom”.  
Your path so lucid and simple  
O Ramana Ramana OM**

**(all)**

**Grace of you Master  
Boundless as ocean,**

Beyond all notion,  
Blissful absorption,  
Ramana Ramana OM

(c)  
Surrendering to God  
Every notion completely

(c)  
Surrendering to God  
Every notion completely  
Of I, you, and this

(c/r)  
Surrendering to God  
Every notion completely  
Of I, you, and this  
You taught us true devotion  
O Ramana Ramana OM

(All)  
Grace of you Master  
Boundless as ocean,  
Beyond all notion,  
Blissful absorption,  
Ramana Ramana OM

(c)  
Transcending all the senses,  
The mind, and the ego

(c)  
Transcending all the senses,  
The mind, and the ego  
The Self alone remains.

(c)  
Transcending all the senses,  
The mind, and the ego  
The Self alone remains.  
You are the resting abode...

(c1,c2)

You are the resting abode  
O Ramana Ramana OM

(all)

Transcending all the senses,  
The mind, and the ego  
The Self alone remains.  
You are the resting abode  
O Ramana Ramana OM

(all x2)

Grace of you Master  
Boundless as ocean,  
Beyond all notion,  
Blissful absorption,  
Ramana Ramana OM

(all)

Ramana Ramana  
Ramana Ramana  
Ramana Ramana  
Ramana Ramana  
Ramana Ramana OM

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**ra073 guru ramaṇa**

guru ramaṇa guru ramaṇa  
caraṇa namostute guru ramaṇa

vidyā dāyaka guru ramaṇa  
śānta svarūpā guru ramaṇa  
guruvara guruvara guru ramaṇa  
jaya guruvara guruvara guru ramaṇa

bhava bhaya haraṇa guru ramaṇa  
jyoti svarūpa guru ramaṇa  
guruvara guruvara guru ramaṇa

jaya guruvara guruvara guru ramaṇa

Guru Ramana, Guru Ramana  
Prostrations at your feet, Guru Ramana

Granter of Knowledge, Guru Ramana  
Of the nature of peace, Guru Ramana  
Revered Guru, revered Guru, Guru Ramana

Remover of the fear of worldly existence, Guru Ramana,  
Of the nature of light, Guru Ramana,  
Revered Guru, revered Guru, Guru Ramana

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## ra074 What Can We Offer To Thee

### **N**ectar of Non-duality

like bees we buzzed around, seeking happiness, to be free  
boundless bliss in Your Timeless Presence, when we can just be

### **O**cean of Grace

with one glimpse, You destroyed the mirage of trials and tears  
"One Self" You declared, denying any room for fears

### **M**aharshi's Gospel

this book and that scripture, seeking Self-Knowledge far and near  
turning to I, we find You - Essence of Enquiry - now in here

### **E**ver Ours in Truth

never in a million lives did I dream of this for myself  
face to face, by Bhagavan's grace, with my Guru, God, and Self

what can we offer thee, the abode of True, Good, and Beautiful  
You took my mind, You took my heart, pray take *me* away too



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## **ra075 bhagavān ramaṇa parameśa**

**bhagavān ramaṇa parameśa  
śiva aruṇācala guru-deva**

**ātmārāma ramaṇeśvara  
acala amara aruṇeśvara  
sarva-bhūtānām-antarātma  
śiva aruṇācala guru-deva**

**(bhagavān ramaṇa)**

**karuṇārṇava-maya ramaṇeśvara  
smaraṇād-mocaka aruṇeśvara  
saccidānanda-jagadīśa  
śiva aruṇācala guru-deva**

**(bhagavān ramaṇa)**

**paramācārya ramaṇeśvara  
parama-prakāśa aruṇeśvara  
sajjana-rakṣaṇa-svāminātha  
śiva aruṇācala guru-deva**

**(bhagavān ramaṇa)**

Bhagavan Ramana, the Supreme Lord,  
Siva, Arunachala, Guru Lord

The one who reposes in the Self, Lord Ramana  
The unmoving, the immortal, Lord Arunachala  
The inner Self of all the beings,  
Siva, Arunachala, Guru Lord

Full of the ocean of compassion, Lord Ramana  
Who grants liberation on remembrance, Lord Arunachala  
Existence Consciousness Bliss, Lord of the Universe  
Siva, Arunachala, Guru Lord

The Supreme spiritual teacher, Lord Ramana  
The Supreme light, Lord Arunachala  
Who protects the righteous/devotees at SAT, the chief of gods  
Siva, Arunachala, Guru Lord

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## **ra076 nara veḍa uḍan**

**nara veḍa uḍan bhūvil naḍam āḍinān  
ramaneśa tiru nāma malar sūḍinān**

**avar mouna upadeśam balam allavo  
pani ponra ahankāram adai vellavo**

**nara veḍa ....**

**tavam anri bhuvi vāzhvil sugam āgumā  
tanai nāḍal tani veru tavam āgumā  
avan anri anuvenum ayal āgumā  
arul anri ulagādi porul āgumā**

**nara veḍa ...**

**marai āga upadesa urai odinān  
mana māya arul jnāna kuzhal udinān  
arivāna ramaneśan agam allavo  
ariyāmai ariyāda śivan allavo**

**nara veḍa ...**

In a human garb He walked the earth  
He was adorned with flowers of the holy name Lord Ramana.

Is not His silent instruction all powerful?  
How can the fog-like ego gain victory over it?

Can there be happiness in a life on this earth without tapas (intense spiritual practice)?  
Is there any tapas other than knowing oneself?  
Is there even an atom apart from Him?  
Other than grace, is there any wealth (property) in the world?

He gave the instruction contained in the sacred writings (Vedas).  
For the mind to disappear, He played the flute of Grace and Knowledge  
The all-knowing Lord Ramana, is He not I?  
Is He not Siva who is not known as such due to ignorance?

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## **ra077 ramaṇa vāzhtu**

(From Tamil Parayana)

(This verse was composed by Bhagavan Sri Ramana Maharshi in response to a devotee's question concerning the meaning of 'Ramana')

**ariyādi yīdara jīvara daha-vārija guhaiyil**

**arivāy-rami paramāttuman aruṇācala ramaṇan**

**parivāl-ulam urugānala paranārndiḍu guhaiyārndu**

**arivām-vizhi tiravā-nijam arivāy-adu veliyām**

In the cave of the heart-lotus of all different beings (jivas) beginning with Hari, Arunachala Ramana, the Supreme Self, blissfully exists as Consciousness.

If, with a heart melting with love, you reach this cave wherein dwells the Supreme from whom all good flows, the eye of Consciousness will open, and you will know the Truth as it will reveal itself.

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**vāzhi vāzhi ramaṇa mahā guru**

**vāzhi vāzhi aruṇa mahā giri**

**vāzhi venkaṭan vāy solum pāḍalgal**

**vāzhi uzhidor anbargal vāzhiye**

Glory, glory to Ramana, the great Guru!

Glory, glory to Aruna, the great hill!

Glory to Venkatan's words and songs!

Glory to His earnest devotees

\* Venkatan = Bhagavan's boyhood name

## ra078 nirupamo-ramaṇaḥ

The incomparable Ramana (Composed by K R Vishvanatha Sastry)

**nigamāvali-śikhareśaya-viniveśita-cittaṃ  
kusumāyudha-bhr̥śa-vaibhava-paritarjana-śaktim |  
nija-satkṛti-gaṇa-dūrita-jana-mānasa-mohaṃ  
bhaja-duttama-nikhileṣṭada-matimāna-samūham || 1 ||**

Forever I bow to Him who is god-incarnate and who is known to the world as Sri Ramana, on whom the foremost of the learned in Upanishads have fixed their minds, who by his strength has completely annihilated the might of cupid, who shakes off the illusion affecting people's mind by dint of the multitude of His Blessings, who is beyond all attributes;

**mṛdu-bhāṣaṇa-pari-bhāṣita-kalaśāmbudhi-sāraṃ  
sudarīkṛta-vasatiṃ gala-lasitāmala-hāraṃ |  
śīśutāgata-gurutāyujam-aravinda-dalākṣaṃ  
aśubhāpaha-vara-tārakam-anumantraṇa-dīkṣam || 2 ||**

Whose sayings, sweet and succinct, contain the essence of the milky ocean of wisdom, who made a sacred cave his abode, who from boyhood is endowed with the profound knowledge of a Gur, whose eyes are like lotus petals, who effectively initiates by the great Pranava mantra(silence) that wards off all evil;

**jita-mānasa-mati-mānuṣam-upamāna-vihīnaṃ  
śruti-pāraga-nuta-māmaya-gaṇa-hṛn-mahimānam |  
dharṇī-kṛta-sukṛta-vraja-paripāka-śarīram  
ramaṇī-gaṇa-viratāntaram-abhirāma-sudāram || 3 ||**

Who has conquered the mind and is a superhuman beyond all comparison, who is extolled by masters in Vedanta, whose effulgence destroys all disease, whose advent is due to the fructification of the merits of mother earth, whose mind is turned away from women, who is beatific and noble;

**prabhavā-bhava-vidamāśuga-vinirodhana-vantam  
śubha-vāsanam-abhavāya ca-bṛśa-madhyama-vantam |  
paravādisa-madavāraṇa-vinivāraṇa-siṃhaṃ  
narakāvaha-kaluṣapaha-suguṇālima-jihvam || 4 ||**

Who knows the course of creation (of the universe), and its dissolution, who has achieved absolute control of Prana, whose nature is auspicious, who resolutely engaged in liberating others, who is powerful like a lion in overcoming proud opponents of the religion of Reality, whose noble qualities destroy sins leading to hell, who is straightforward;

**mamatā-tyajam-amalāśaya-pariśāmya-dahantam  
sumano-rama-bhuja-lālita-vara-daṇḍa-yutaṃ tam ।  
ati-māntaka-tapasā-śrita-giri-rāja-sureśaṃ  
mati-nirjita-sura-nāyaka-guru-masta-mitāśam ॥ 5 ॥**

Who has renounced all sense of possession, whose ego is lost in pure Consciousness, who gently carries a fine stick in his exquisitely beautiful hand, who by the virtue of his extraordinary austerities, has dedicated himself to the Lord of Parvati, who by his intelligence excels Brihaspati, the preceptor of gods, in whom all the desires are set at rest;

**bhasitāmala-niṭilādima-sakalā-vaya-vaughaṃ  
hasita-dyuti-pari-bhartsita-hariṇāṅga-mayūkham ।  
sva-karārpita-trṇa-khādana-paripoṣa-bhr̥deṇaṃ  
kara-rājita-pātraṃ yati-samudāya-dhurīṇam ॥ 6 ॥**

Whose bright forehead and body are besmeared with sacred ashes, the radiance of whose smile surpasses the beauty of moonlight, who himself feeds the antelopes with handfuls of grass, who holds a beautiful kamadalu and who is the leader of a host of ascetics;

**kṣamayā-jita-vasudhaṃ śuci-yaśasaṃ yati-vedaṃ  
sama-darśana-pari-darśita-nija-sattama-bhāvam ।  
vara-sundara-jananāntara sutapaḥ phala-bhūtaṃ  
maraṇod-bhava-bhava-sādhvasa-ghana-vāraka-vātam ॥ 7 ॥**

Who by his forbearance surpasses mother earth, of sacred glory, the god of ascetics, who has proved his excellence by his vision of equality, who is the fruition of the austerity of the great man, Sundara in his previous births, who is the mighty wind dispelling the cloud of fear of samsara;

**karunā-rasa-varuṇālaya-mati-mātraṃ-asaṅgaṃ  
taruṇā-kṛtim-akṛtātmadu-ravaloka-nijaṅgaṃ ।  
jita-māyaka-sukṛti-vraja-vṛtam-aiśvara-mūrtim  
mita-bhojanam-avalokana-hṛta-bhakta-janārtim ॥ 8 ॥**

Who is the ocean of nectar of grace, who is incomprehensible, unattached, ever youthful, whose form is invisible to the unregenerate, who is surrounded by blessed ones who have vanquished delusion, who is abstemious, and who by a single glance of his removes the affliction of his devotees;

**śaraṇāgata-bharaṇādaram-aruṇācala-vāsam  
taruṇā-ruṇā-kiraṇā-vali-jaya-pañḍita-bhāsam ।**

**bhava-sāgara-taraṇāvaha-caraṇāmbuja-potaṃ  
praṇamā-myaham-asakṛt-bhuvi ramaṇāhvaya-metam || 9 ||**

Who is intent on supporting those who seek refuge in him, who abides in Arunachala, whose splendor of Self-Knowledge dazzles the rays of the brilliant sun, and whose lotus-feet serve as the boat to cross the ocean of samsara - to that God-incarnate Sri Ramana, I bow for ever.

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**ra079 jaya ramaṇa sadguru ramaṇa**

**jaya ramaṇa sad-guru ramaṇa  
parama-pāvana guru ramaṇa**

**bhakta-jana-priya-bhāskara-vadana  
bhava-bhaya-haraṇa maṅgala-caraṇa  
bhakti-jñāna-vichara-rasā-mṛta  
brahmānanda-sadāśiva-śaṃkara**

**jaya ramaṇa sad-guru ramaṇa  
parama-pāvana guru ramaṇa**

**daṇḍa-kamaḍalu-bhasma-vibhūṣita  
paṇḍita-pāmara-bheda-vivarjita  
cañcala-mānasa-calana-stambhana  
aruṇācala-śiva-cinmaya-ramaṇa**

**(At the end together many times)  
jaya ramaṇa sad-guru ramaṇa  
parama-pāvana guru ramaṇa**

Victory to Sadguru Ramana, the supremely holy Ramana

Whose face shining like sun is dear to his devotees,  
Whose auspicious feet removes the fear of mundane existence,  
The nectar of essence of devotion, knowledge and inquiry  
The Bliss of Brahman, the eternal Siva, the beneficent

Adorned with a stick, kamandalu, and holy ashes  
Who does not differentiate between the learned and the nonliterate  
Who arrests the motion of the moving mind  
Arunachala Siva whose remembrance is holy

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## **ra80 unadhu thiruvare**

(By Sadhu OM)

unadhu thiruvare indha ulaga kaatchi ellaam  
manadhu vadivinanaai neeye maayaiyum aaguvaiye  
thanadhul arivoliyaaai idhayam thangum podhinile  
enadhu naaniladhaal thondra edhuvum illai ayale - Ramana (unadhu)

unadhu thiruvare indha ulaga kaatchi ellaam  
manadhu vadivinanaai neeye maayaiyum aaguvaiye  
neeye maayaiyum aaguvaiye

arivu vadivinan nee anaalum arunachalathinile  
uravil guru vadivaai kanmun udalodulavinaie  
maraivil arivoliyaaai vaazhum vazhiyai arulinaiye  
iraivan unadharulaal enai un iyalbil inaiththarule - Ramana (unadhu)

unadhu thiruvare indha ulaga kaatchi ellaam  
manadhu vadivinanaai neeye maayaiyum aaguvaiye  
enadhu naaniladhaal thondra edhuvum illai ayale  
iraivan unadharulaal enai un iyalbil inaiththarule  
un iyalbil inaiththarule (x2)

Everything in this seen world, is your divine grace.  
You yourself are the illusion, as a form inside the mind.  
Within one's heart you exist as the light of awareness.  
That which is seen through the state of me and mine, does not actually exist.

You are the very form of awareness, yet you were roaming in physical form in front of my very eyes,  
in Arunachala, related to me as Guru.  
Secretively as the light of awareness, you blessed me with the path, as to how to live.  
Oh God with your blessings unite me with your natural pristine state.

(Translation copied from SADHU OM channel in Youtube)

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## sa011 śrī śaṃkara-bhagavat-pādācārya-stutiḥ

(Composed by Sankaracarya of Sringeri Sri Bharati Tirtha )

mudā kareṇa pustakaṃ dadhānamīśa-rūpiṇaṃ  
tathā'pareṇa mudrikāṃ nama-ttamo-vināśinīm |  
kusumbhavā-sasāvṛtaṃ vibhūti-bhāsi-phālakam  
natā'dha-nāśane rataṃ namāmi śaṃkaram gurum || 1 ||

parāśarātmaja-priyaṃ pavitri-takṣamātaḥ  
purāṇa-sāra-vedinaṃ sananda-nādi-sevitam |  
prasanna-vaktra-paṅkajaṃ prapanna-loka-rakṣakaṃ  
prakāśitā-dvītīya-tattvam-āśrayāmi deśikam || 2 ||

sudhāmsu-śekharārcakaṃ sudhīndra-sevya-pādukaṃ  
sutādi-moha-nāśakaṃ suśānti-dānti-dāyakam |  
samasta-veda-pāragaṃ sahasra-sūrya-bhāsuram  
samāhitā-khilendriyaṃ sadā bhajāmi śaṃkaram || 3 ||

yamīndra-cakravartinam yamādi-yoga-vedinaṃ  
yathārtha-tattva-bodhakaṃ yamanta-kāṭma-jārcakam |  
yameva mukti-kāṃkṣayā samāśrayanti sajjanāḥ  
namāmyaḥ sadā gurum tameva śaṃkarābhidaṃ || 4 ||

svabālyā eva nirbharaṃ ya ātmano dayālutaṃ  
daridra-vipra-mandire suvarṇa-vṛṣṭimānayan |  
pradarśya visma-yāmbudhau nyamajjayat samāñjanān  
sa eva śaṃkaras-sadā jagad-gurur-gatir-mama || 5 ||

yadīya-puṇya-janmanā prasiddhimāpa kālātī  
yadīya-śiṣyatāṃ vrajan sa toṭako'pi paprathe |  
sa eva sarva-dehināṃ vimukti-mārga-darśakaḥ  
narākṛtiṃ sadāśivaṃ tamāśrayāmi sadgurum || 6 ||

sanātanasya vartmanāḥ sadaiva pālanāya yaḥ  
caturdiśāsu sanmathān cakāra loka viśrutān |  
vibhāṇḍa-kātmajāśramādi-susthaleṣu pāvanān  
tameva loka śaṃkaram namāmi śaṃkaram gurum || 7 ||

yadīya-hasta-vārijāta-supratiṣṭitā satī  
prasiddha-śṛṅga-bhūdhare sadā praśānti-bhāsure |  
svabhakta-pālanāvṛtā virājate hi śāradā  
sa śaṃkaraḥ kṛpānidhiḥ karotu māmanenasam || 8 ||

imaṃ stavaṃ jagadguror-guṇānuvarṇa-nātmakaṃ



**samādareṇa yaḥ paṭhed-ananya-bhakti-saṃyutaḥ |  
samāpnuyāt samīhitaṃ manorathaṃ nara'cirāt  
dayānidhessa śaṃkarasya sadguroḥ prasādataḥ || 9 ||**

1 I bow to Guru Sankara, the incarnation of Lord Siva, blissfully holding a book in one hand and cinmudra (gesture of Consciousness) in the other, to dispel the ignorance of the devotees. He is clad in saffron robes, with holy ash smeared on the shining forehead and dedicated to removing the suffering of those who worship him.

2 I take refuge in the teacher who was dear to the son of Parasara (sage Vyasa), whose presence sanctified the earth, who knew the quintessence of the Purana-s, who was worshipped by Sanandana (Padmapada) and others, who with a beautiful lotus face protects all those who surrender to Him, and who brought into light the truth of Advaita.

3 I always adore Adi Sankaracarya, who worships the one with a crescent moon on his head (Lord Siva), whose feet are worshipped by scholars, who destroys desires like desire for progeny, who bestows peace and patience, fully conversant with all the Veda-s, with the brilliance of thousand suns, who has directed all his senses.

4 I always worship the universal preceptor known as Sankara, the emperor among those with self-restraint, well versed in yama and other aspects of Yoga, elucidator of the real Truth, who worships the son of Lord Siva, the refuge of virtuous persons seeking salvation.

5 That very Jagadguru Acarya Sankara is my refuge for ever, who completely astounded all the world by exhibiting his compassion welling up in him even in his childhood, by showering gold in the abode of an impoverished brahmin.

6 I take refuge unto the holy teacher who is Lord Siva in human form, whose meritorious birth brought glory to Kalady, by becoming whose disciple even Totaka became famous and, who indeed showed way for salvation to all mortals.

7 I bow to Acarya Sankara that benefactor of the world, founded in the four quarters, the world-famous sacred matha-s at holy places, such as the one which had the hermitage of sage Rishyashringa, the son of Vibhandaka, for Sanatana Dharma to exist and be protected for ever.

8 May that reservoir of mercy, Acarya Sankara, whose lotus hands installed, in the famous splendid and ever tranquil Sringeri, the radiant Goddess Sharadamba, the one who is dedicated to the protection of Her devotees destroy all my afflictions!

9 By the kindness of that repository of compassion, Acarya Sankara, all that is desired and longed for will soon be realised by any mortal who reads with respect and undivided devotion this stotra describing the virtues of the Jagadguru.

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**sa012 śaṃkara guro - 2**

{  
śaṃkara guro jaya śaṃkara guro  
śaṃkara bhagavad-pāda śaṃkara guro  
} x2

śaṃkara guro śaṃkara guro  
śaṃkara bhagavad-pāda śaṃkara guro

apāra mahima gurunāthā  
kṛpā-sāgarā gurunāthā

gurunāthā jaya gurunāthā  
sadguru nāthā gurunāthā  
gurunāthā gurunāthā  
sadguru nāthā gurunāthā

dīnadayālo gurunātha  
pari pūrṇa kṛpālo gurunātha

gurunāthā jaya gurunāthā  
sadguru nāthā gurunāthā  
gurunāthā gurunāthā  
sadguru nāthā gurunāthā

Sankara Guru, victory, Sankara Guru,  
Venerable Sankara Bhagavan, Sankara Guru

With greatness unequalled, Guru, Lord,  
Ocean of compassion, Guru, Lord.

Merciful to those in need, Guru, Lord  
Full of mercy, Guru, Lord.

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## sa013 śrī ādi-śaṃkara-stotram

hara-śaṃkara guru-śaṃkara bhava me gatiṃ-anīśaṃ ।  
hara mānasa-duritaṃ mama tarasā vara kṛpayā ॥ 1 ॥ (hara-śaṃkara)

1 O Hara Sankara O Guru Sankara, may you be my refuge forever, O excellent one! please destroy the difficulty in my mind without delay.

**guru-puṁgava kathanam tava caritasya vivaraṇam |**  
**śravaṇam bahu-sukhadam ca tu mananam ati-śamakam || 2 ||**  
**(hara-śamkara)**

2 O eminent guru, explanation/exposition of your deeds/acts/course of your life is very delightful to hear and very peaceful to meditate upon.

**gurumaṇḍala-parimaṇḍita nayapūrita-bhagavan |**  
**tarane mṛducaraṇe prati-niṁṣam mama hṛdayam || 3 || (hara-śamkara)**

3 O Lord full of wisdom who adorns the group of Gurus [in the Satsang hall at SAT], may my heart every moment be at your delicate foot that helps in crossing [the ocean of samsara] .

**viditākhila-nigamān upaniṣadaḥ kila gahanān |**  
**vigatākhila-niyamān upakaraṇān kṛti vividhān || 4 || (hara-śamkara)**

4 You know all the Veda-s and Upanishads that are indeed deep/inexplicable, [in a manner that is] devoid of fixed rules, tools/assisting objects (like sense organs) , and various acts.

**śruti-sammata-vacanam tava bhava-bhañjana vacanam |**  
**smṛti-saṁśṛta-vacanam mama bhava-bhīti-viharaṇam || 5 || (hara-śamkara)**

5 Your instruction which is in agreement with the Sruti-s (the heard/Veda-s), your instruction which breaks the idea of mundane existence, your instruction which is united with the Smriti-s (remembered by sages/teachers), removes my fear of samsara.

**sacarācaram-akhilam paśupati-eva ca sakalam |**  
**iva nāsti tu vacanam tava paramātmaka-vidatham || 6 || (hara-śamkara**  
**x2)**

6 The entire universe of moving and unmoving is Pasupati (Siva) indeed and yet “all” as it were does not exist. This instruction of yours is the highest instruction/the highest knowledge imparted/pertaining to the knowledge of the Supreme Self.

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## **sa014 ādi-śamkaram**

**ādi-śamkaram anādi-śamkaram**  
**loka-śamkaram aloka-śamkaram**  
**siddha-śamkaram prasiddha-śamkaram**  
**svāmi-śamkaram namāmi śamkaram**

**bhakta-śaṃkaraṃ virakta-śaṃkaraṃ  
buddha-śaṃkaraṃ viśuddha-śaṃkaraṃ  
smārta-śaṃkaraṃ kṛtārtha-śaṃkaraṃ  
svāmi-śaṃkaraṃ namāmi śaṃkaraṃ**

**varya-śaṃkaraṃ ācārya-śaṃkaraṃ  
jñāna-śaṃkaraṃ amlāna-śaṃkaraṃ  
veda-śaṃkaraṃ advaita-śaṃkaraṃ  
svāmi-śaṃkaraṃ namāmi śaṃkaraṃ**

The first Sankara, the beginning-less Sankara  
Sankara beneficent to the world, Sankara without a world  
Accomplished Sankara, famous Sankara  
Lord/Master Sankara, I prostrate to Sankara

Devotee Sankara, dispassionate Sankara  
Awakened Sankara, completely pure Sankara  
Sankara well versed in tradition, Sankara who has accomplished the goal  
Lord/Master Sankara, I prostrate to Sankara

Excellent Sankara, Sankara the spiritual teacher  
Wise Sankara, unclouded/clear Sankara  
Sankara extolled by Vedas, Non-dual Sankara  
Lord/Master Sankara, I prostrate to Sankara

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## **sa015 hara hara śaṃkara**

**hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālaya mām  
śaṃkara-guruve śaraṇaṃ śaraṇaṃ  
maṅgala-dāyaka śaraṇaṃ śaraṇaṃ**

**śiva-rūpe mama śaraṇaṃ śaraṇaṃ  
śakti-rūpe mama śaraṇaṃ śaraṇaṃ  
viṣṇu-rūpe mama śaraṇaṃ śaraṇaṃ  
lakṣmi-rūpe mama śaraṇaṃ śaraṇaṃ  
brahma-rūpe mama śaraṇaṃ śaraṇaṃ  
sarasvati-rūpe śaraṇaṃ śaraṇaṃ  
dakṣiṇamūrte śaraṇaṃ śaraṇaṃ**

**hara hara śaṃkara jaya jaya śaṃkara**

Hara=destroyer of ignorance, Jaya=Glory, śaraṇaṃ=be my refuge, maṅgala-dāyaka=one who grants auspiciousness, śiva-rūpe=of the nature of Siva (auspiciousness), śakti-rūpe=of the nature of Sakti (the power, the Consciousness), viṣṇu-rūpe=of the nature of Vishnu (the all-pervading One), lakṣmi-rūpe=of the nature of Lakshmi (the goddess of prosperity), brahma-rūpe=of the nature of Brahma (the Creator), sarasvati-rūpe=of the nature of Sarasvati (Goddess of Knowledge), dakṣiṇamūrte=(who is) Dakshinamurti (the southward facing form; competent or truthful or adroit or intelligent Formless)

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## gu036 digambara digambara

digambara digambara jaya guru datta digambara  
hari-guru-datta digambara hara-guru-datta digambara (digambara ...)  
atri-putraka digambara anasūya-tanaya digambara (digambara ...)  
raghu-vara-rāma digambara rādhā-kṛṣṇa digambara (digambara ...)  
trimūrti-rūpa digambara triguṇa-atīta digambara (digambara ...)  
nija-avadhūta digambara nityānanda digambara (digambara ...)  
om guru dattā-treyāya nama om

Clothed in space, clothed in space, victory to Guru Datta, clothed in space  
Guru Datta, who is Hari, clothed in space, Guru Datta, who is Hara, clothed in space  
The son of [sage] Atri, clothed in space, the son of Anasuya, clothed in space  
The revered Raghu, Rama, clothed in space, Krishna [the Lord of] Radha, clothed in space  
Of the nature of Trinity, clothed in space, who transcends the three qualities, clothed in space  
The eternal Avadhuta (one who has discarded everything), clothed in space, the eternal Bliss,  
clothed in space  
OM Prostration to Guru Dattatreya

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## gu037 dhanya dhanya ho

dhanya dhanya ho pradakṣiṇā sadguru-rāyācī mājhi śrīguru rāyācī (x2)

jhālī tvarā sura-varā (x2)  
vimāna utarā-yācī (x2)

dhanya dhanya ho....

mṛdaṅga-ṭālā-ḍholā-bhakta bhāvārthe gāti (x2)  
nāma-saṃkīrtane nitya  
nāma-saṃkīrtane brahma  
ānande nācatī

dhanya dhanya ho....

pradakṣiṇā karuṇi deha bhāve vāhilā (x2)  
śrī-raṅgātmaja viṭṭhala puḍhe (x2)  
ubhā rāhīlā

dhanya dhanya ho....

guru-maharāja guru jai jai parabrahma sadguru

Blessed, blessed be the pradakshina (circumambulation) to the Sadguru, my revered Guru.  
The revered gods hastily descended from the plane [to do pradakshina to the Sadguru].  
Different drums and cymbals are played by devotees as they sing knowing the actual meaning.  
They chant His name and dance in the eternal Bliss.  
They chant His name and dance in the Bliss of Brahman.  
I perform pradakshina with body, with a different bhava  
The son of Sri Ranga, Vittala remains standing in front  
The great king guru victory victory to the Supreme Brahman Sadguru!

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## **gu038 guru mātṛ pitā**

**guru mātṛ pitā guru bandhu sakhā  
tere caraṇome svāmi mere koṭī praṇām**

**prāṇanātha tumhi hridayanātha tumhi  
tere caraṇome svāmi mere koṭī praṇām**

**tumhi bhakti ho tumhi śakti ho  
tumhi mukti ho mere śambhu śivā  
(prāṇanātha...)**

**tumhi preraṇā tumhi sādhanā  
tumhi ārāadhanā mere śambhu śivā  
(prāṇanātha...)**

**tumhi prema ho tumhi karuṇā ho  
tumhi moksha ho mere śambhu śivā**

Guru is mother, father; Guru is relative, friend,  
Lord! My crores of prostrations at your feet.

You alone are the Lord of [my] life, you alone are the Lord of [my] heart,  
Lord! My crores of prostrations at your feet.

You alone are the devotion, you alone are the power,  
You alone are the liberation, my source of happiness, Siva.

You alone are the inspiration, you alone are the spiritual practice,  
You alone are the worship, my source of happiness, Siva.

You alone are love, you alone are compassion,  
You alone are liberation from samsara, my source of happiness, Siva.

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## **gu039 satguru jayaguru**

satguru jayaguru saccidānanda guru  
saccidānanda guru saccidānanda

om guru jayaguru saccidānanda guru  
om guru mama guru saccidānanda guru

akhaṇḍa rūpā saccidānanda guru  
agnāna nāśaka saccidānanda guru

sadguru=True Guru, jaya=victory, saccidānanda=Being-Consciousness-Bliss, mama=my, akhaṇḍa  
rupa=Undivided form, agnana nasaka=destroyer of ignorance

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## **gu040 guru om guru om**

(First round call only | Second round c/r)

guru om guru om guru om guru om  
guru om guru om guru om guru om  
guru om śiva om guru om śiva om  
guru om śiva om guru om śiva om

vande'ham saccidānandam  
bhedātītaṃ jagadgurum  
nityaṃ pūrṇaṃ nirākāraṃ nirguṇaṃ  
svātma-sarva saṁsthitam

guru om guru om guru om guru om  
guru om guru om guru om guru om  
guru om śiva om guru om śiva om  
guru om śiva om guru om śiva om

vande'ham saccidānandam  
bhedātītaṃ jagadgurum  
nityaṃ pūrṇaṃ nirākāraṃ nirguṇaṃ  
svātma-sarva saṁsthitam

guru om (call only)



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## gu041 datta tumahi mātā pitā

datta tumahi mātā pitā, tumahi mere bandhu sakhā  
caraṇa śaraṇa mujhko dena, apani kṛpā se

datta tumahi dīna dātā, jagake ādi jagake anta  
jagake ādi jagake anta  
caraṇa śaraṇa mujhko dena, apani kṛpā se

datta tumahi....

brahma-tumahi viṣṇu tumahi, mahādeva tumahi prabho  
mahādeva tumahi prabho  
caraṇa śaraṇa mujhko dena, apani kṛpā se

datta tumahi....

saccidānanda patīta pāvana, bhaktoṃ ke jīvana dhana  
bhaktoṃ ke jīvana dhana  
caraṇa śaraṇa mujhko dena apani kṛpā se

datta tumahi....

jai-guru datta śrī-guru datta  
svāmi datta jai-guru datta  
datta datta jai-guru datta  
jai-guru datta śrīguru datta  
jai-guru nātha śrīguru nātha

śrī-guru datta(c) jai-guru datta (r)

Datta you indeed are mother and father, you indeed are my relative and friend.  
Please grant me refuge at your feet, by your own compassion.

Datta you indeed are the giver [of happiness/peace] for the tormented, you are the beginning and  
end of the universe  
Please grant me refuge at your feet, by your own compassion.

Existence-Conscious-Bliss, the purifier, the treasure of the lives of His devotees  
Please grant me refuge at your feet, by your own compassion.

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## **gu042 jaya bhagavān**

jaya bhagavān jaya bhagavān jaya bhagavān jaya bhagavān [ c/r]  
jaya bhagavān jaya bhagavān [c/r]

Victory to Bhagavan, Victory to Bhagavan, Victory to Bhagavan, Victory to Bhagavan  
Victory to Bhagavan, Victory to Bhagavan

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## **gu043 guru vandana**

namāmyaham jīvana kal-otta-mangam  
sudarshana yogārūḍha bhāskaram ca  
prasanna vadanam guru bhāva pūrṇam  
samarpayāmi manaḥ prāṇa chittaṁ

prasīda prasīda prabho jñāna pūrṇā  
prasīda prasīda kripā śakti pūrṇā  
prasīda prasīda nijānanda pūrṇā  
prasīda prasīda guroh śanti pūrṇā

namaste namaste guroh jñāna mūrte  
namaste namaste guroh dhyāna mūrte  
namaste namaste svānanda mūrte  
namaste namaste guroh śanta mūrte

I prostrate, to the best of the boats that carry life [across the ocean of birth and death],  
Beautiful, firmly established in yoga (one with the Absolute), and [like] the Sun (self-luminous),  
With a smiling countenance, Guru, with love [that is] perfectly full,  
I surrender (hand completely over) my mind, life, and intellect.

Be pleased, be pleased, O! Lord, perfectly full of Knowledge,  
Be pleased, be pleased, perfectly full of compassion (grace) [and] power,  
Be pleased, be pleased, perfectly full of one's own bliss,  
Be pleased, be pleased, O! Guru, perfectly full of peace.

Prostrations, Prostrations, O! Guru, the embodiment of Knowledge,  
Prostrations, Prostrations, O! Guru, the embodiment of meditation,  
Prostrations, Prostrations, O! Guru, the embodiment of one's own bliss,  
Prostrations, Prostrations, O! Guru, the embodiment of peace.

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## **gu044 mājhi deva pūjā**

(Composed by Poet-saint Sivadina, a disciple of Guru Kesari Nath from the lineage of Nivrittinath, Guru of Sant Jnaneswar)

**mājhi deva pūjā pāya tujhe gururāyā**

**guru caranā ci māti heci mājhi bhāgirathi  
heci mājhi bhāgirathi  
mājhi deva pūjā pāya tujhe gururāyā**

**guru caranā cā bindu toci mājhā kṣīrasindhu  
toci mājhā kṣīrasindhu  
mājhi deva pūjā pāya tujhe gururāyā**

**guru caranā ce dhyāna teci mājhi sandhyā snāna  
teci mājhi sandhyā snāna  
mājhi deva pūjā pāya tujhe gururāyā**

**śivadina kesari payi sadguru vinā daivata nāhi  
sadguru vinā daivata nāhi  
mājhi deva pūjā pāya tujhe gururāyā**

My worship of God is [the worship] of your feet, revered Guru

The dust of the Guru's feet is itself Bhagirathi (river Ganga) for me.

A drop from the water [that washed] the Guru's feet is itself the whole ocean of milk for me.

Meditation on the Guru's feet is my ablutions at twilight

Sivadina remains at the feet of his Guru Kesari [as] there is no God other than the Sadguru.

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## **gu045 mere gurudev**

(Composed by: Krishna Das)

**mere gurudev carano mein sumana śraddhā ke arpita hai  
tere hī den hai jo hai vahi tujhko samarpita hai**

**na prīti hai pratiti hai nahi pūjā ki śakti hai  
merā yah man merā yah tan merā kan kan samarpita hai**

**tum hī ho bhāva mein mere khayālon mein pukāron mein**

**banālo yantra ab mujhko merā sarvatra samarpita hai**

My Gurudev, at your feet, I offer the flowers of faith.

Whatever I have is what you have given me; that I completely offer (dedicate) to you.

I neither have love, nor do I know you, nor do I have the strength to worship you.

This mind of mine, this body of mine, my every atom, I completely offer to you.

You alone are in my feelings, in my thoughts, in my cries.

Now make me your instrument; all of mine I completely offer to you.

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## **gu046 sadguru-paramparā stotram**

A hymn in praise of the lineage of Sadguru

**saccidānanda-rūpaṃ taṃ sarga-sthityādi varjitaṃ  
sadā-svātmani līnasthaṃ sadāśivamaḥaṃ bhaje || 1 ||**

Of the nature of Existence-Consciousness-Bliss, devoid of creation, sustenance and such, absorbed in his own Self eternally, that eternal Siva I worship.

**maunenājñāna-vidhvaṃsaṃ jñāna-vairāgya-saṃgrahaṃ  
sanakādi-samārādhyaṃ dakṣiṇāmūrtim-āśraye || 2 ||**

In the One who destroys ignorance by silence, the epitome of knowledge and dispassion, worshipped by [sage] Sanaka and such, in Dakshinamurti, I seek refuge.

**brahmaiva-satyaṃ nāstyanad-iti rāmaṃ prakāśitaṃ  
brahmaniṣṭhaṃ variṣṭhaṃ taṃ vasiṣṭhaṃ praṇamāmyaḥaṃ || 3 ||**

To the one who illumined Rama [by his instruction], “Brahman alone is Truth. Nothing else exists”, thus, the excellent one who abides in Brahman, [sage] Vasistha, I prostrate.

**śiva-rahasya-vettāraṃ śiva-jñāna-pradāyakaṃ  
nidāghasyopadeṣṭāraṃ taṃ ṛbhuṃ praṇamāmyaḥaṃ || 4 ||**

To the knower of the secret of Siva, the bestower of the Knowledge of Siva, the spiritual instructor of [sage] Nidagha, to that [sage] Ribhu, I prostrate.

**sarva-bandhād-vimuktaṃ taṃ jñānāmṛta-rasārṇavam  
trimūrti-rūpaṃ-ātreyam dattātreyam-aḥaṃ bhaje || 5 ||**

The one who is liberated from all bondage, the ocean of the essence of the nectar of Knowledge, of the nature of the trimurti-s (Brahma, Vishnu, Siva), the son of sage Atri, that Dattatreya, I worship.

**vedādhikāriṇaṃ vedaṃ purāṇa-guru-sattamaṃ  
vedānta-sūtrakarttāraṃ vedavyāsaṃ-ahaṃ bhaje || 6 ||**

The authority of the Vedas, veda (Knowledge) [itself], the most virtuous ancient guru/the guru who authored the Purana-s, the author of Vedanta Sutra (Brahma sutra), I worship Veda Vyasa.

**advaita-sthāpanācāryaṃ ātma-bodha-prakāśakam  
śaṅkāpahāriṇaṃ śaṃbhuṃ śaṅkarācāryam-āśraye || 7 ||**

In the spiritual teacher who established Advaita, the one who reveals Self-Knowledge, the beneficent one who removes doubts, in Sankaracharya, I take refuge.

**ko'haṃ vicāra-siddhāntaṃ moha-māyā-vivarjitam  
so'haṃ bhava'calastaṃ taṃ maharṣiṃ ramaṇaṃ bhaje || 8 ||**

The final end/conclusion of the inquiry “Who am I?”, the one who is devoid of delusion and illusion, who remains still/on the mountain in the bhava “I am That”/“I am He”, that Maharshi/great seer, Ramana, I worship.

**manoja-vāsanān tyaktaṃ tanur-nāsmīti bhāśakam  
sadvāsinam sadāmuktaṃ taṃ guruṃ nomim-āśraye || 9 ||**

In the One who has renounced the mind-born (objective) tendencies, who makes it evident “I am not the body”, who abides in Existence/dwells at SAT, the ever liberated, in that Guru, Nome, I take refuge.

**nāma-rūpe vibhinnopi guru-tattvaṃ tvakhaṇḍitam  
guroḥ parataraṃ satyaṃ nāsti nāsti kadācana || 10 ||**

Though different in names and forms the truth of the Guru is undivided indeed. A truth greater than Guru, does not exist, does not exist at any time.

**bhavārṇavāt nimagnānāṃ dīnānāṃ mukti-kāṅkṣiṇāṃ  
guroḥ padāmbujād-anyan-na kaścit trātum-arhati || 11 ||**

For those depressed, tormented, and the ones desiring liberation, other than the lotus feet of Guru, nothing else can rescue them from the ocean of samsara.

**svarūpaṃ manasā tasya vacasā vāpyagocaram  
antar-mukha-vicāreṇa prāptaḥ-svātmani sadguroḥ || 12 ||**

Although his true nature is inaccessible by mind and speech, by an inward-turned inquiry, the Sadguru is found in one's own Self.

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## **gu047 datta guru**

datta guru datta guru dattātreyā guru  
jñāna dātā he avadhūtā saccidānandā guru  
datta guru datta guru dattātreyā guru  
alakh niraṇjan bhava bhaya bhanjana dattātreyā guru  
dattātreyā guru  
ādi nāthā guru

datta=Given; he who bestows spiritual illumination, grace, joy.

guru=One who dispels darkness and reveals light.

dattātreyā= “datta” - the divine trinity, Brahma, Vishnu, and Siva, “gave” themselves in the form of a son to the sage couple Atri and Anusuya; “atreya” - son of Sage Atri

jñāna dātā=bestower of Knowledge

he avadhūtā=Oh! one who has discarded everything

saccidānandā=(of the nature of) Being-Consciousness-Bliss

alakh=attributeless; cannot be perceived

niraṇjana=blemishless

bhava bhaya bhanjana=destroyer of the fear of worldly existence

\*\*\*\*\*

## **gu048 guruvina gulama**

Greatness of Guru depicted by Sant Sri Purandara Dasa (in Kannada)

(veena and tabla intro)

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (c/r)**

Until you become the Guru’s servant (Dasa), liberation cannot be attained, oh Brother!

**pari pari shāstravan-odidarenu vyartta-vayitu bhakuti (x2)**

What is the point in having read various scriptures? If one has not surrendered to the Guru, it all becomes wasted devotion.

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (c/r)**

(tabla interlude)

**korallolu maleya dharisidarenu beralolu japa mani tiruhidarenu (x2)  
marli marali ta horali budiylolu marulanandadi tirugidarenu**

So what if one's neck is adorned by garlands? So what if one rolls prayer beads over their fingers?  
So what if one is covered in holy ashes? So what if one wanders around like a madman?

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (x2 all)**

(tabla interlude)

**aru shastrava odidarenu muraru Puranava mugisidarenu (x2)  
sadu sajjanara sanghava madade dhiranendu ta tirugidarenu**

So what if one has read the six shastras? So what if one has read a few Puranas thoroughly?  
What is the use of reading all these texts and wandering around, assuming to be courageous, if not  
in holy company?

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (x2 all)**

(tabla interlude)

**nariya bhoga alisidarenu sharrira sukhavanu bidisidarenu (x2)  
mara janaka sri purandara vittalana seri kondu ta padeyuva tanaka**

So what if one relinquishes the pleasure of women? So what if all bodily pleasures are renounced?  
Until the progenitor of Manmatha, Lord Sri Purandara Vittala, is attained by immersing oneself unto  
Him!

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (x2 all)**

**pari pari shastravan-odidarenu vyartta-vayitu bhakuti (x2)**

What is the point in having read various scriptures?  
If one has not surrendered to the Guru, it all becomes wasted devotion.

**guruvina gulāma-nāguva tanaka doreya-danna mukuti (x3 all)**

(veena and tabla end)

**gu049 Song of Gratitude**

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## **gu050 guru meri pūjā**

by Sant Kabir or by Sri Guru Arjan Sahib

**guru meri pūjā guru govind  
guru merā pāra brahma guru bhagavant (c/r)**

Guru is my worship; Guru is Govinda (one known through the Vedas; one who guides the ignorant; an epithet for Lord Krishna),

My Guru is supreme Brahman; Guru is Bhagavan (The Lord as one's dearest friend; also one who who knows creation and destruction, the arrival and departure of beings, knowledge and ignorance)

**guru merā deyo alakh abheyo  
sarb pūja carana guru seyo**

Guru is my God; [He is] attributeless, differenceless  
All worship is in the service at the Guru's feet

**guru bin āvara nahin main thāon  
andin japahu guru guru nāon**

I don't have any refuge (protection) other than the Guru  
Day and night I repeat Guru's Name.

**guru merā gyāna guru hrdaya dhyāna  
guru gopāla purakh bhagavān**

Guru is my Knowledge; Guru is the meditation on the quintessence of our Being,  
Guru is Gopala (the protector, the guardian; an epithet for Lord Krishna), the Purusha (the eternal witness, the Supreme Self), Bhagavan.

**guru ki sarana rahu kara jore  
guru binā main nāhi hor**

I take refuge in the Guru with folded hands,  
Without Guru I have no other

**guru bohit tāre bhava pāra  
guru sevā te jam cutakāra**

Guru is the boat, the savior, [that ferries one] across the worldly existence  
Service to Guru is the freedom from death (Yama)

**andhakāra main guru mantara ujārā  
guru ke sang sakala nistārā**



In the darkness [of ignorance], Guru's mantra (sacred words) is the light;  
In the company of Guru is complete final liberation.

**guru pūrā pāyiye bhadbhāgi**  
**guru ki sevā dukh nā lāgi**

Guru, who is perfect fullness, is attained only by the blessed ones,  
In Guru's service, sorrow does not come in contact (is warded off)

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## **gu051 guru nāmāvalī**

### **1 oṃ sate namaḥ**

OM! prostrations to the one who is the Truth

### **2 oṃ satya-jñānāya namaḥ**

OM! prostrations to the Knowledge of Truth / True Knowledge

### **3 oṃ kevalāya namaḥ**

OM! prostrations to the one who alone is

### **4 oṃ ādi-gurave namaḥ**

OM! prostrations to the primordial Guru

### **5 oṃ mauna-mūrtaye namaḥ**

OM! prostrations to the form of silence

### **6 oṃ ahaṃ-brahmāsmi-vākyārthāya namaḥ**

OM! prostrations to the one who is the direct meaning of "I am Brahman"

### **7 oṃ veda-rahasya-prakāśakāya namaḥ**

OM! prostrations to the one Who is the revelation of the secret of the Vedas

### **8 oṃ antarmukha-samārādhyaḥ namaḥ**

OM! prostrations to the one who is well worshipped by an inner look

### **9 oṃ sthavira-vaṭamūle ciravāsine namaḥ**

OM prostrations to the one who dwells eternally at the foot of the ancient banyan tree

### **10 oṃ sanakādi-ṛṣibhiḥ abhivṛtāya namaḥ**

OM! prostrations to the one who is surrounded by Sanaka and other rishis

### **11 oṃ parama-śānta-mūrtaye namaḥ**

OM! prostrations to the one who is embodiment of supreme peace

### **12 oṃ śāśvatāya namaḥ**

OM! prostrations to the one The Eternal

### **13 oṃ parama-śivāya namaḥ**

OM! prostrations to the one The Supreme Siva

### **14 oṃ ajāya arūpāya sadāvyayāya-sadbhāvāya namaḥ**

OM! prostrations to the one The unborn, formless, always unmodified Existence

### **15 oṃ parabrahmaṇe namaḥ**

OM! prostrations to the one The Supreme Brahman

**16 om akṣobhāya namaḥ**

OM! prostrations to the one who is imperturbable

**17 om mano-vācām-agocarāya namaḥ**

OM! prostrations to the one who is beyond the range of mind and speech

**18 om dakṣiṇāmūrtaye namaḥ**

OM! prostrations to the one Dakshinamurti

**19. om omkāra-tattva-rūpāya namaḥ**

OM! prostration to the one of the nature of truth of Omkara.

**20. om divya-jñānātmane namaḥ**

OM! prostration to the Self of divine Knowledge.

**21. om nabhotīta-mahādhamne namaḥ**

OM! prostration to the great abode that transcends the sky.

**22. om naṣṭa-matsara-gamyāya namaḥ**

OM! prostration to one for whom the reach of envy is unsuccessful.

**23. om tamo'haṁkāra-nirmuktāya namaḥ**

OM! prostration to one who is completely free of darkness and ego.

**24. om mohādi-vibhramāntāya namaḥ**

OM! prostration to the end of confusion of delusion and such.

**25. om atīndriya-jñānāmṛtāya namaḥ**

OM! prostration to the nectar of Knowledge that transcends the senses.

**26. om gata-garva-priyāya namaḥ**

OM! prostration to the dear one with ego gone away.

**27. om tejo-maya-taraṅgāya namaḥ**

OM! prostration to the wave of brilliance.

**28. om ātreyaṃ namaḥ**

OM! prostration to the son of [sage] Atri.

**29. om sabāhyābhyantara sthitāya namaḥ**

OM! prostration to the one present in the interior and exterior.

**30. om sama-rasa-magnāya namaḥ**

OM! prostration to the one immersed in the homogenous essence [of Existence].

**31. om śuddha-vijñāna-vidyāya namaḥ**

OM! prostration to the embodiment of pure Absolute Knowledge.

**32. om akhaṇḍitātmane namaḥ**

OM! prostration to the undivided Self.

**33. om vāsanā-varjitāya namaḥ**

OM! prostration to the one devoid of vasana

**34. om dhūta-cittāya namaḥ**

OM! prostration to one with mind removed.

**35. om avadhūtāya namaḥ**

OM! prostration to the one who has discarded everything.

**36. om śrī dattātreyāya namaḥ**

OM! prostration to revered Dattatreya.

**37 om ṛbhu-maharṣaye namaḥ**

Om salutations to the great sage (great seer) Ribhu.

**38 om svayaṃ śivopadiṣṭāya namaḥ**

Om salutations to the one who received instruction directly from Siva.

**39 om kedāra-śaila-śikhare-vedānta-sāra-pravāhakāya namaḥ**

Om salutations to the one who made the essence of the Vedanta flow from the peak of Mount Kedara.

**40 om nidāgha-muni-jana-vanditāya namaḥ**

Om salutations to the one to whom Nidagha and other sages bowed (whom Nidagha and other sages praised).

**41 om brahma-jñānine namaḥ**

Om salutations to the one who has the Knowledge of Brahman.

**42 om svātma-nirūpaṇa-samarthāya namaḥ**

Om salutations to the one who is expert (very competent) in defining one's Self.

**43 om saccidānanda-svarūpāya namaḥ**

Om salutations to the one whose own nature is Existence-Consciousness-Bliss.

**44 om akhaṇḍaika-rasānubhavāya namaḥ**

Om salutations to the one with the experience of undivided Existence.

**45 om advaitācārāya namaḥ**

Om salutations to the one who is the teacher of Advaita.

**46 om kaivalya-dīkṣitāya namaḥ**

Om salutations to the one who gives initiation into the state of being that which alone is.

**47 om svaprakāśāya namaḥ**

Om salutations to the one who is self-luminous.

**48 om cinmudriṇe namaḥ**

Om salutations to the one who holds the gesture of Consciousness.

**49 om saṃśaya-harāya namaḥ**

Om salutations to the one who removes doubts.

**50 om nirbhedāya namaḥ**

Om salutations to the one who is without differences.

**51 om nirahaṃkāṛāya namaḥ**

Om salutations to the one who is without ego.

**52 om kevalāya namaḥ**

Om salutations to the One who alone is.

**53 om śivānandāya namaḥ**

Om salutations to the one who is in the Bliss of Siva.

**54 om paramātma-svarūpāya namaḥ**

Om salutations to the one who is of the nature of Supreme Self.

**55 om sadāsivāya namaḥ**

Om salutations to the eternal Siva

**56 om nārāyanāya namaḥ**

Om salutations to Narayana (Vishnu)

**57 om vasiṣṭhāya namaḥ**

Om salutations to sage Vasista

**58 om śaktaye namaḥ**

Om salutations to sage Sakti

**59 om parāśarāya namaḥ**

Om salutations to sage PParashara

**60 om vyāsāya namaḥ**

Om salutations to sage Vyasa

**61 om śukāya namaḥ**

Om salutations to sage Suka

**62 om gauḍapādāya namaḥ**

Om salutations to sage Gaudapada

**63 om govinda-bhagavad-pādāya namaḥ**

Om salutations to sage Govinda Bhagavapada

**64 om śaṃkarācārya-varyāya namaḥ**

Om Salutation to Sankara, the excellent spiritual teacher.

**65 om ajñāna-timirādityāya namaḥ**

Om Salutation to the sun for the darkness of ignorance.

**66 om samyagdarśine namaḥ**

Om Salutation to the one with the true vision.

**67 om mukti-pradāyakāya namaḥ**

Om Salutation to the one who gives Liberation .

**68 om jñāna-mudrāñcitakarāya namaḥ**

Om Salutation to the one whose hand is bent in the gesture of Knowledge.

**69 om advaita-sthāpanācāryāya namaḥ**

Om Salutation to the spiritual teacher who established (preserved) Advaita (nonduality).

**70 om ātma-bodha-prakāśakāya namaḥ**

Om Salutation to the one revealing Self-knowledge (Atma-bodha).

**71 om brahma-vidyā-viśāradāya namaḥ**

Om Salutation to the expert on Brahman-Knowledge.

**72 om paramārtha-prakāśakāya namaḥ**

Om Salutation to the one who illumines the Supreme Truth.

**73 om nirmamāya namaḥ**

Om Salutation to the one without “mine-ness”.

**74 om nirahaṅkārāya namaḥ**

Om Salutation to the egoless one.

**75 om sad-bhāvāya namaḥ**

Om Salutation to the real Being (true Existence).

**76 om kāladyām jātāya ajāya namaḥ**

Om Salutation to the unborn who took birth in Kalady.

**77 om svayaṃ śivāya namaḥ**

Om Salutation to the one who is Siva himself.

**78 om svātma-nirūpaṇopadeṣṭre namaḥ**

Om Salutation to the one who teaches the true definition of one's own Self (Svatmanirupanam).

**79 om brahma-jñānāvalī-mālā dharāya namaḥ**

Om Salutation to the one who wears the rows of garlands of Brahman Knowledge.

**80 om parabrahma-svarūpiṇe namaḥ**

Om Salutation to the one who is of the nature of the Supreme Brahman.

**81 om jagad-gurave namaḥ**

Om Salutation to the Guru of the [entire] world.

**82 om padma-pādāya namaḥ**

Om Salutation to sage Padmapada

**83 om hastāmalakāya namaḥ**

Om Salutation to sage Hastamalaka

**84 om toṭakācāryāya namaḥ**

Om Salutation to sage Tokakacarya

**85 om sureśvarāya namaḥ**

Om Salutation to sage Suersvara

**86 om advait-ācāryāya namaḥ**

OM! prostrations to the Master of Advaita

**87 om maharṣaye namaḥ**

OM! prostrations to the great seer

**88 om upasāntāya namaḥ**

OM! prostrations to the one who is extremely peaceful

**89 om anādi-nidhanāya namaḥ**

OM! prostrations to the one without birth or death

**90 om antar-ātmāne namaḥ**

OM! prostrations to the one who is the inner Self

**91 om antas-timira-caṇḍāmsave namaḥ**

OM! prostrations to the sun that is the destroyer of the inner darkness

**92 om nir-ahamkāryāya namaḥ**

OM! prostrations to the one who is egoless

**93 om ekākine namaḥ**

OM! prostrations to the one who is by Himself

**94 om pāvanāya namaḥ**

OM! prostrations to the Holy one

**95 om kṛpā-pūrṇāya namaḥ**

OM! prostrations to the one filled with Grace

**96 om bahu-prasādāya namaḥ**

OM! prostrations to the one who is highly gracious

**97 om bhakta-jana-hṛdayālayāya namaḥ**

OM! prostrations to the one who as his abode the heart of his devotees

**98 om nitya-pūjā-smaraṇāya namaḥ**

OM! prostrations to the one who is daily thought of in worship

**99 oṃ paramārtha-vide namaḥ**

OM! prostrations to the one who knows the highest Truth

**100 oṃ bandha-vimocanāya namaḥ**

OM! prostrations to the one who gives release from bondage

**101 oṃ bhakti-jñāna-pradāya namaḥ**

OM! prostrations to the one who confers devotion and knowledge

**102 oṃ bhava-roga-bhiṣagvarāya namaḥ**

OM! prostrations to the best of doctors for the illness of worldly existence

**103 oṃ śrī-ramaṇāya namaḥ**

OM! prostrations to Sri Ramana

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## si092 cidambareśvara stotram

kṛpā-samudraṃ sumukhaṃ trinetraṃ  
jaṭā-dharaṃ pārvatī-vāmbhāgaṃ  
sadā-śivaṃ rudraṃ-ananta-rūpaṃ  
cidambareśaṃ hṛdi bhāvayāmi (1)

vācām-atītaṃ phaṇi-bhūṣaṇāṅgaṃ  
gaṇeśa-tātaṃ dhanadasya mitraṃ  
kandarpa-nāśaṃ kamalotpālākṣaṃ  
cidambareśaṃ hṛdi bhāvayāmi (2)

rameśa-vandyaṃ rajat-ādri-nāthaṃ  
śrī vāma-devaṃ bhava-duḥkha-nāśaṃ  
rakṣākaraṃ rākṣasa-pīḍitānāṃ  
cidambareśaṃ hṛdi bhāvayāmi (3)

devādi-devaṃ jagadeka-nāthaṃ  
deveśa-vandyaṃ śaśi-khaṇḍa-cūḍaṃ  
gaurī-sametaṃ kṛita-vighna-dakṣaṃ  
cidambareśaṃ hṛdi bhāvayāmi (4)

vedānta-vedyaṃ sura-vairi-vighnaṃ  
śubha-pradaṃ bhakti-madantarāṇām  
kāḷāntakaṃ śrī karuṇā-kaṭākṣaṃ  
cidambareśaṃ hṛdi bhāvayāmi (5)

hemādri-cāpaṃ triguṇ-ātma-bhāvaṃ  
guhāt-majaṃ vyāghra-purīśaṃ-ādyāṃ  
śmaśāna-vāsaṃ vṛṣa-vāhanasthaṃ  
cidambareśaṃ hṛdi bhāvayāmi (6)

ādyanta-śūnyaṃ tripurārim-īśaṃ  
nandīśa-mukhya-stuti-vaibhavāḍhyaṃ  
samasta-devaiḥ paripūji-tāṅghriṃ  
cidambareśaṃ hṛdi bhāvayāmi (7)

tameva bhāntaṃ hyanubhāti sarvaṃ  
aneka-rūpaṃ param-ārthaṃ-ekam  
pināka-pāṇim bhava-nāśa-hetuṃ  
cidambareśaṃ hṛdi bhāvayāmi (8)

viśveśvaraṃ nityaṃ-ananta-mādyāṃ  
trilocanaṃ candra-kalāvataṃsaṃ

patiṃ paśūnāṃ hṛdi sanniviṣṭaṃ  
cidambareśaṃ hṛdi bhāvayāmi (9)

viśvādhikaṃ viṣṇu-mukhyair-upāśyaṃ  
trilocanaṃ pañca-mukhaṃ prasannaṃ  
umāpatiṃ pāpaharaṃ praśāntaṃ  
cidambareśaṃ hṛdi bhāvayāmi (10)

karpūra-gātraṃ kamaṇīya-netraṃ  
kaṃsāri-mitraṃ kamalendu-vaktraṃ  
kandarpa-gātraṃ kamaleśa-mitraṃ  
cidambareśaṃ hṛdi bhāvayāmi (11)

viśāla-netraṃ paripūrṇa-gātraṃ  
gaurī-kalatraṃ haridambareśaṃ  
kubera-mitraṃ jagataḥ pavitraṃ  
cidambareśaṃ hṛdi bhāvayāmi (12)

kalyāṇa-mūrtiṃ kanakādri-cāpaṃ  
kāntā-samākrānta-nijārdha-dehaṃ  
kapardinaṃ kāma-ripuṃ purāriṃ  
cidambareśaṃ hṛdi bhāvayāmi (13)

kalpānta-kāla-hita-caṇḍa-nṛttaṃ  
samasta-vedānta-vāco-nigūḍhaṃ  
ayugma-netraṃ girijā-sahāyaṃ  
cidambareśaṃ hṛdi bhāvayāmi (14)

digambaraṃ śaṅkha-sitālpa-hāsaṃ  
kapāliṇaṃ śūliṇaṃ aprameyaṃ  
nagātmajā-vaktra-payoja-sūryaṃ  
cidambareśaṃ hṛdi bhāvayāmi (15)

sadāśivaṃ sat-puruṣair-anekaiḥ  
sadārcitaṃ sāma-śirassu gītaṃ  
vaiyāghra-carmāmbaram-ugram-īśaṃ  
cidambareśaṃ hṛdi bhāvayāmi (16)

cidambarasya stavanaṃ paṭhedyah  
pradoṣa-kāleṣu pumān sa dhanyaḥ  
bhogān-aśeṣān-anubhūya bhūyaḥ  
sāyujyam-āpyeti cidambarasya (17)



With matted locks, with Parvati on his left side,  
Ever auspicious, fierce, infinite in form,  
I meditate in the heart on the Lord of Chidambara.

2. Beyond words, whose body is adorned with snakes,  
Father of Ganesha, friend of Kubera (God of wealth),  
Destroyer of Kama, with lotus like eyes,  
I meditate in the heart on the Lord of Chidambara.

3. Worshipped by Lord Vishnu, Lord of the silver mountain (Mount Kailash),  
Auspicious, kind-hearted Lord (vamadeva), destroyer of the sorrows of samsara,  
The protector of those troubled by demons,  
I meditate in the heart on the Lord of Chidambara.

4. Lord of the gods, the one Lord of the world,  
Worshipped by Indra, who wears the crescent (part of) moon,  
Along with Gauri, who stopped the yagna of Daksha,  
I meditate in the heart on the Lord of Chidambara.

5. Who is to be known by Vedanta, destroyer of the enemies of the Gods,  
Bestower of auspiciousness on those who are devoted to Him,  
Destroyer of Kala (Lord of Death), auspicious, with compassion filled eyes,  
I meditate in the heart on the Lord of Chidambara.

6. Who made the golden mountain as his bow, the principle in the three gunas,  
The Father of Guha (Lord Subrahmanya), the Lord of Vyaghrapuri (another name for Chidambaram),  
the Primeval  
Who dwells in the cremation grounds, who rides on the bull,  
I meditate in the heart on the Lord of Chidambara.

7. Who is without beginning and end, the Lord who is the enemy of the three cities,  
Whose abounding greatness is praised by Lord Nandi [and] other prominent ones.  
Whose feet is worshipped by all the Devas,  
I meditate in the heart on the Lord of Chidambara.

8. That effulgence by which all are illumined indeed,  
Who has many forms, [yet the] one Supreme truth,  
Who holds the Pinaka bow, the cause of the destruction of samsara,  
I meditate in the heart on the Lord of Chidambara.

9. Lord of the universe, who ever is, infinite, the primal being,  
With three eyes, with the crescent moon,  
Who lives in the hearts of the beings (pasu) as the Lord,  
I meditate in the heart on the Lord of Chidambara.

10. Who is unsurpassed by the universe, who is worshipped by Vishnu and other prominent ones,  
Who has three eyes, and five faces with a pleasant look,  
Who is the Lord of Uma, destroyer of sins, peaceful,

I meditate in the heart on the Lord of Chidambara.

11. Whose body [shining like burning] camphor, with pleasant eyes,  
Who is the friend of the enemy of Kamsa, who has a lotus and moon like face,  
Who has a very beautiful body, who is the friend of Lord Brahma.  
I meditate in the heart on the Lord of Chidambara.

12. Who has broad eyes, who has a perfect body,  
Who is the consort of Gowri, who is the god of Lord Vishnu,  
Who is the friend of Kubera, who makes the world holy,  
I meditate in the heart on the Lord of Chidambara.

13. Who is the embodiment of auspiciousness, who has the golden mountain as his bow,  
Who merges his wife as half of his own body,  
Who has matted locks, who is the enemy of Kama, the enemy of the cities (tripura).  
I meditate in the heart on the Lord of Chidambara.

14. Whose fierce dance which is suitable at the end of kalpa (at the time of dissolution),  
Who is hidden in the words of all the vedanta,  
Who has odd number of eyes, companion of the daughter of the mountain.  
I meditate in the heart on the Lord of Chidambara.

15. Who wears the directions as apparel, white as conch, with a little smile,  
Who carries a skull, who holds a trident, who cannot be known,  
The sun to lotus face of the daughter of mountain (Parvati)  
I meditate in the heart on the Lord of Chidambara.

16. The ever auspicious, who is always worshipped by many good people,  
The song in the crest of Sama Veda,  
Who wears the tiger's skin, who is the fierce Lord,  
I meditate in the heart on the Lord of Chidambara.

17. Whoever reads this hymn of Chidambara,  
During the time of Pradosha, that person is blessed,  
After enjoying all the worldly pleasures again and again  
Attains communion with the Lord of Chidambara.

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**si093 om namaḥ śivāya**

**parameśvarāya saśīśekharāya gangādhārāya namaḥ om  
guna sām̐bavāya siva tāṇḍavāya siva śankarāya namaḥ om**

**om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om  
om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om**

kanaka sabheśa kailāsavāsa viśveśvarāya namaḥ om  
gauri priyāya kālāntakāya jyotirmayāya namaḥ om

om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om  
om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om

bhakta priyāya nāda priyāya rāma priyāya namaḥ om  
carmāmbarāya netra trayāya gīta priyāya namaḥ om

om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om  
om namaḥ śivāya om namaḥ śivāya om namaḥ śivāya namaḥ om

The supreme Lord, bearing the crescent moon on his head, bearing Ganga, prostrations Om,  
With the virtuous Amba, Siva's dance, Siva the beneficent One, prostrations Om.

Lord of the golden hall (Chidambaram), dwelling in Kailasa, Lord of the universe, prostrations Om,  
Gauri's beloved, destroyer of Kala (Lord of Death), full of Light, prostrations Om.

Beloved of the devotees, who is fond of music (Sound ), beloved of Rama,  
Who wears the tiger skin, with three eyes, who is fond of songs, prostrations Om.

Om prostrations to Siva, Om prostrations to Siva, Om prostrations to Siva, prostrations Om.

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## **si094 śrī sadīśvara aṣṭottara-śata-nāmāvalī**

(From Skanda Puranam I.ii.13 144-194 and Sunday Puja Namavali)

1. **om jagat-pradhānāya namaḥ**  
OM! prostrations to the chief of the universe
2. **om svārjitāya namaḥ**  
OM! prostrations to the self-attained
3. **om viśva-yonikāya namaḥ**  
OM! prostrations to the source of the origin of universe
4. **om jagad-bījāya namaḥ**  
OM! prostrations to the seed of the universe
5. **om viśvātmāne namaḥ**  
OM! prostrations to the soul of the universe
6. **om viśva-srje namaḥ**  
OM! prostrations to the creator of the universe
7. **om jagat-pataye namaḥ**  
OM! prostrations to the Lord of the world
8. **om viśveśvarāya namaḥ**  
OM! prostrations to the master of the universe
9. **om viśva-karmaṇe namaḥ**  
OM! prostrations to the maker of the universe
10. **om īśvarāya namaḥ**

- OM! prostrations to the Lord
11. **oṃ śambhave namaḥ**  
OM! prostrations to the beneficent
12. **oṃ jagatām pataye namaḥ**  
OM! prostrations to the protector of the world
13. **oṃ svayam-bhuve namaḥ**  
OM! prostrations to the Self-existent
14. **oṃ bhūteśāya namaḥ**  
OM! prostrations to the Lord of beings
15. **oṃ bhūta-bhavya-bhavod-bhavāya namaḥ**  
OM! prostrations to the source of everything, past, present, and future
16. **oṃ yogāya namaḥ**  
OM! prostrations to the union
17. **oṃ yogeśvarāya namaḥ**  
OM! prostrations to the Lord of yoga
18. **oṃ śarvāya namaḥ**  
OM! prostrations to sharva
19. **oṃ sarva-lokeśvareśvarāya namaḥ**  
OM! prostrations to the Master of the lords of all the worlds
20. **oṃ sarva-śreṣṭhāya namaḥ**  
OM! prostrations to the excellent among all
21. **oṃ jaga-jjyeṣṭhāya namaḥ**  
OM! prostrations to the most preeminent in the world
22. **oṃ vasiṣṭhāya namaḥ**  
OM! prostrations to the most excellent
23. **oṃ parameśvarāya namaḥ**  
OM! prostrations to the Supreme Lord
24. **oṃ loka-trayaṃkarāya namaḥ**  
OM! prostrations to the creator of the three worlds
25. **oṃ loka-trayāśritāya namaḥ**  
OM! prostrations to the support of the three worlds
26. **oṃ jagannāthāya namaḥ**  
OM! prostrations to the Lord of the world
27. **oṃ sudur-jayāya namaḥ**  
OM! prostrations to the unvanquishable
28. **oṃ kāma-mṛtyu-jarātigāya namaḥ**  
OM! prostrations to the one who transcends desires, death and old age
29. **oṃ jñānātmāne namaḥ**  
OM! prostrations to fullness of Knowledge
30. **oṃ jñāna-gamyāya namaḥ**  
OM! prostrations to the one approachable through Knowledge
31. **oṃ jñāna-jñeyāya namaḥ**  
OM! prostrations to the one knowable through knowledge
32. **oṃ sudurvidāya namaḥ**  
OM! prostrations to the extremely difficult to know
33. **oṃ varadāya namaḥ**  
OM! prostrations to the bestower of boons
34. **oṃ vāgīśvarāya namaḥ**

- OM! prostrations to the Lord of speech
35. **oṃ rudrāya namaḥ**  
OM! prostrations to Rudra
36. **oṃ śitikaṇṭhāya namaḥ**  
OM! prostrations to the dark-necked
37. **oṃ kaniṣṭhāya namaḥ**  
OM! prostrations to the least
38. **oṃ suvedhase namaḥ**  
OM! prostrations to the excellent disposer
39. **oṃ karālakāya namaḥ**  
OM! prostrations to the formidable one
40. **oṃ haryakṣāya namaḥ**  
OM! prostrations to the yellow-eyed
41. **oṃ ratidāya namaḥ**  
OM! prostrations to the one who grants pleasure
42. **oṃ yāmyāya namaḥ**  
OM! prostrations to the one whose actions relate to Yama
43. **oṃ suhr̥ttamāya namaḥ**  
OM! prostrations to the best friend
44. **oṃ saṃgatāya namaḥ**  
OM! prostrations to the one united
45. **oṃ gamyāya namaḥ**  
OM! prostrations to the approachable/attainable
46. **oṃ hari-netrāya namaḥ**  
OM! prostrations to the eye of Hari
47. **oṃ sthāṇave namaḥ**  
OM! prostrations to the immovable
48. **oṃ bhaga-bhāsvarāya namaḥ**  
OM! prostrations to the brilliant gracious Lord
49. **oṃ sudīptāya namaḥ**  
OM! prostrations to the shining
50. **oṃ devadevāya namaḥ**  
OM! prostrations to the God of gods
51. **oṃ ramhasāya namaḥ**  
OM! prostrations to the one having the swiftness of thought
52. **oṃ baturūpāya namaḥ**  
OM! prostrations to the one who is manifold/variegated
53. **oṃ sarvāya namaḥ**  
OM! prostrations to the one who is all
54. **oṃ śaṃbhoḥ priyāya namaḥ**  
OM! prostrations to the favourite of Shambhu
55. **oṃ priya-vāsanāya namaḥ**  
OM! prostrations to the one who is dear-desire
56. **oṃ sahasrākṣāya namaḥ**  
OM! prostrations to the thousand-eyed
57. **oṃ mīḍhuṣāya namaḥ**  
OM! prostrations to the most bountiful
58. **oṃ giriśāya namaḥ**

- OM! prostrations to the one who inhabits mountains
59. **oṃ suśāntāya namaḥ**  
OM! prostrations to the one who is extremely peaceful
60. **oṃ pataye namaḥ**  
OM! prostrations to the Lord
61. **oṃ ciravāsine namaḥ**  
OM! prostrations to the eternally abiding one
62. **oṃ hiraṇya-bhujāya namaḥ**  
OM! prostrations to the one with a golden arm
63. **oṃ ugrāya namaḥ**  
OM! prostrations to the powerful one
64. **oṃ dikpataye namaḥ**  
OM! prostrations to the guardian of quarters
65. **oṃ prāṇa-pataye namaḥ**  
OM! prostrations to the Lord of prana
66. **oṃ bhūta-pataye namaḥ**  
OM! prostrations to the Lord of elements
67. **oṃ vṛṣa-pataye namaḥ**  
OM! prostrations to the Lord of bull
68. **oṃ gopataye namaḥ**  
OM! prostrations to the Lord of cow (individual)
69. **oṃ senānye namaḥ**  
OM! prostrations to the chief
70. **oṃ madhyamāya namaḥ**  
OM! prostrations to the one in the middle
71. **oṃ sruva-hastāya namaḥ**  
OM! prostrations to the one with a sacrificial ladle
72. **oṃ dhanvine namaḥ**  
OM! prostrations to the one armed with a bow
73. **oṃ bhargo-daityāya namaḥ**  
OM! prostrations to the ?
74. **oṃ bāhu-yugāya namaḥ**  
OM! prostrations to the one who has arms like a yoke
75. **oṃ netra-sahasrakāya namaḥ**  
OM! prostrations to the thousand-eyed one
76. **oṃ sahasra-śirāya namaḥ**  
OM! prostrations to the thousand-headed one
77. **oṃ viśva-pataye namaḥ**  
OM! prostrations to the Lord of the world
78. **oṃ sarvātmakāya namaḥ**  
OM! prostrations to the whole soul
79. **oṃ dvitanave namaḥ**  
OM! prostrations to the one with two bodies
80. **oṃ maheśvarāya namaḥ**  
OM! prostrations to the great Lord
81. **oṃ cira-sthānāya namaḥ**  
OM! prostrations to the the eternal abode
82. **oṃ jyeṣṭhāya namaḥ**

- OM! prostrations to the most excellent
83. **oṃ paśupataye namaḥ**  
OM! prostrations to the Lord of individuals
84. **oṃ śaṃkarāya namaḥ**  
OM! prostrations to the bestower of happiness
85. **oṃ bahunūpāya namaḥ**  
OM! prostrations to the one with multiple forms
86. **oṃ ekākṣāya namaḥ**  
OM! prostrations to the one-eyed
87. **oṃ dhūrjāyaye namaḥ**  
OM! prostrations to the one with heavy matted locks
88. **oṃ viśva-rūpāya namaḥ**  
OM! prostrations to the form of the universe
89. **oṃ tryambakāya namaḥ**  
OM! prostrations to the three-eyed
90. **oṃ śāstraliṅgāya namaḥ**  
OM! prostrations to the linga of scripture
91. **oṃ sadghanāya namaḥ**  
OM! prostrations to the mass of Existence
92. **oṃ cidghanāya namaḥ**  
OM! prostrations to the mass of Consciousness
93. **oṃ sukhaghanāya namaḥ**  
OM! prostrations to the mass of Bliss
94. **oṃ veda-sārāya namaḥ**  
OM! prostrations to the essence of Veda-s
95. **oṃ sarvādhārāya namaḥ**  
OM! prostrations to the substratum of all
96. **oṃ sarvātītāya namaḥ**  
OM! prostrations to that which transcends all
97. **oṃ dhyāna-gamyāya namaḥ**  
OM! prostrations to that which can be reached by meditation
98. **oṃ satya-liṅgāya namaḥ**  
OM! prostrations to the true lingam
99. **oṃ śāśvata-liṅgāya namaḥ**  
OM! prostrations to the everlasting lingam
100. **oṃ svarūpa-liṅgāya namaḥ**  
OM! prostrations to the lingam of the true nature
101. **oṃ ātma-jyoti-liṅgāya namaḥ**  
OM! prostrations to the lingam of the light of the Self
102. **oṃ mauna-svabhāva-liṅgāya namaḥ**  
OM! prostrations to the lingam of the true Existence of Silence
103. **oṃ bandha-vimocana-liṅgāya namaḥ**  
OM! prostrations to the lingam that grants liberation from bondage
104. **oṃ mṛtyuñjaya-liṅgāya namaḥ**  
OM! prostrations to the conqueror of death lingam
105. **oṃ ātma-jñāna-prabodhaka-liṅgāya namaḥ**  
OM! prostrations to the lingam of the One who awakens the Knowledge of the Self

**106. om jñāna-prakāśa-liṅgāya namaḥ**

OM! prostrations to the Light of Knowledge lingam

**107. om niḥ-śreyaskara-liṅgāya namaḥ**

OM! prostrations to the lingam conferring ultimate happiness or emancipation

**108. om śrī sadīśvarāya namaḥ**

OM! prostrations to the Lord of Existence (Lord of SAT)

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## **si095 Hara hara Siva Shambo, hara Siva Shambo**

Special effects intro. With guitar/helix (of #1 melody)

1. Om Namah Sivaya (call only 8x)

1. Om Namah Sivaya, Om Namah hari hari (C/R 2x)

Om Namah Sivaya, (Siva) Om Namah Sivaya, (Siva) Om Namah Sivaya, (call only)

Om Namah Sivaya (all 1x)

REPEAT #2

REPEAT #1 (all 8x)

REPEAT #2

1. Hara Hara Siva Shambo Hara hara Siva Shambo (chorus/R 8x)

Hara Siva Shambo Hara Siva Shambo (call only-- end with call)

PICK UP TEMPO

1. GUITAR INTRO (2x)

Om Sivaya namah Om (C/R 3x) (end with call only) OmOmSivayaOm

REPEAT #1 (all 8x)

REPEAT #3

GUITAR interlude for #4 (4x)

REPEAT #4

GUITAR interlude for #4 (4x)

REPEAT #4 (C/R 2x)

REPEAT #1 (all 8x)

END #1 (call only)



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## si096 candraśekhara aṣṭakam

(Composed by: Sage Markandeya)

(  
candraśekhara candraśekhara candraśekhara pāhi mām  
candraśekhara candraśekhara candraśekhara rakṣa mām  
) x2

ratna-sānuśarāsanam rajat-ādri-śṛṅga-niketanam  
siñjinīkṛta-pannageśvaram-acyutānala-sāyakam  
kṣipra-dagdha-pura-trayam tridivālayair-abhi-vanditam  
candraśekharam-āśraye mama kim kariṣyati vai yamaḥ 1

pañca pādapapuṣpa gandha padāmbuja-dvaya śobhitam  
bhāla-locana-jātapāvaka-dagdha-manmatha-vigraham  
bhasma-digdha-kalevaram bhava-nāśanam bhavam-avyayam  
candraśekhara candraśekhara candraśekhara rakṣa mām 2

matta-vāraṇa-mukhya-carma-kṛt-ottariya-manoharam  
pañcakāśana padmalocana-pūjitāṅghri saroruham  
deva-sindhu-taraṅga-śīkara-sikta-śubhra-jaṭā-dharam  
candraśekhara candraśekhara candraśekhara pāhi mām 3

yakṣarāja-sakham bhagākṣa-haram bhujaṅga-vibhuśanam  
śaila-rājasutā-parīkṛta-cāru-vāma-kalevaram  
kṣveḍa-nīla-galam paraśvadha-dhārīṇam mṛga-dhārīṇam  
candraśekhara candraśekhara candraśekhara pāhi mām 4

kuṇḍalī-kṛta-kuṇḍalīśvara-kuṇḍalam vruśa-vāhanam  
nārad-ādi-munīśvara-stuta-vaibhavam bhuvaneśvaram  
andhakāntakam-āśritāmarapādapam śamanāntakam  
candraśekhara candraśekhara candraśekhara rakṣa mām 5

bheṣajam bhava-rogiṇām akhilā-padām-apa-hārīṇam  
dakṣa-yajña-vināśanam tri-guṇātmakam tri-vilocanam  
bhakti-mukti phalapradam sakal-āghasaṅgha-nibarhaṇam  
candraśekhara candraśekhara candraśekhara rakṣa mām 6

bhakta-vatsalam-arcitaṁ nidhim-akṣayam harid-ambaram  
sarva-bhūta-patim parāt-param-aprameyam-anuttamam  
somavārīna-bhūhutāśana-somapānila-khākr̥tim  
candraśekhara candraśekhara candraśekhara pāhi mām 7

viśva-śṛṣṭi-vidhāyinaṁ punareva pālana-tatparaṁ

samharantam-api prapañcam-aśeṣa-loka-nivāsinam  
krīḍayantam-aharniśam gaṇanātha-yūtha-samanvitam  
candraśekhara candraśekhara candraśekhara rakṣa mām 8

mṛtyu-bhīti-mṛkaṇḍu-sūnu-kṛta-stavam śiva-sannidhau  
yatra kutra ca yaḥ paṭhen-na hi tasya mṛtyubhayaṁ bhavet  
pūrṇam-āyur-arogatām-akhilārtha-sampadam-ādarāt  
candraśekhara eva tasya dadāti muktim-ayatnataḥ 9

One who has the moon on his head, I seek refuge,  
One who has the moon on his head, I seek protection,

1. [For whom] the mountain with jewels became the bow, [One who] resides on the mountain of silver (snow),  
[For whom] the serpent became the bowstring, [and] arrow [made] of Lord Vishnu,  
[Who] quickly destroyed the three cities, and who is praised by the three worlds,  
[Having taken] refuge with that Chandrashekara, certainly what can Yama (the God of Death) do to me?

2. [Whose] pair of lotus-like feet are adorned with five kinds of flowers (?)  
[From whose] eye on the forehead emanated the fire that burnt the form of Manmatha (God of Love),  
[One] with ash smeared on his body, who destroys worldly existence, who is imperishable,  
One who has the moon on his head, I seek refuge.

3. [The one whose] upper cloth is made from the skin of the face of the ferocious elephant, [the one who] steals the mind,  
[One whose] lotus-feet are worshipped by one seated on the lotus (Lord Brahma), one with lotus eyes (Lord Vishnu),  
[One bearing] shining matted locks wetted with fine drops from the waves of the divine river (Ganga),  
One who has the moon on his head, I seek protection.

4. The friend of the Lord of semi-divine beings (Kubera), who took away the eyes of Bhaga (the demon), wearing a serpent as an ornament,  
[One Who] is accompanied by the beautiful daughter of the king of the mountain on the left of his body,  
[One with] a blue throat [due to] poison, holding the axe, holding the deer,  
One who has the moon on his head, I seek protection.

5. [One who wears] a circular ear-ring, Lord of Sakti, who is mounted on a bull,  
The Lord whose glory is praised by Narada and other sages, who is the Lord of the worlds,  
Who caused the death of Andhakasura (a blind demon), who destroys the curses of those who take refuge at His immortal feet,  
One who has the moon on his head, I seek refuge.

6. [One who is the] doctor for disease of worldly life, who takes away all the troubles,

[Who] destroyed the yagna (sacrifice) of Daksha, who is of the nature of the three qualities, with three eyes,

[Who] grants the fruit of devotion and liberation, destroys all kinds of sin (agha),

One who has the moon on his head, I seek protection.

7. [Who is] kind to his devotees and is worshipped by them, whose treasure is undecaying, who is wearing a yellow garment,

[Who is] the Lord of all living beings, who is higher than the highest, immeasurable, incomparable,

[Whose] form is composed of moon (soma), water (varina), earth (bhu), sun, earth, fire, ether and the wind (anila), ether (kha), (?)

One who has the moon on his head, I seek protection.

8. [Who is the] cause of the creation of the universe, again just so is eager on its sustenance,

Also destroying the universe, [who] dwells in the entire world,

[Who] plays incessantly, the Lord who is accompanied by the group of ganas (Siva's retinue),

One who has the moon on his head, I seek protection.

9. This hymn composed by the son of Mrkandu, due to fear of death in Siva's presence,

Wherever and anywhere [one] reads this, he will not have the fear of death,

[He will have] full life without diseases, all material gains, prosperity and fame,

Lord Chandrashekara will also give Liberation without effort.

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## **si097 śiva śiva śivāya**

śiva śiva śivāya namaḥ om  
bhava bhava bhavāya namaḥ om  
śailagiriśvara śambho śankara  
hara hara harāya namaḥ om  
śiva śiva śivāya namaḥ om  
hara hara harāya namaḥ om  
śiva śiva śivāya namaḥ om

girijā sahāya namaḥ om  
sāmba śivāya namaḥ om  
naṭana manohara śambho śankara  
hara hara harāya namaḥ om  
śiva śiva śivāya namaḥ om  
hara hara harāya namaḥ om  
śiva śiva śivāya namaḥ om

namaḥ=prostrations, śiva=ever auspicious, bhava=Existence, śailagiriśvara=Lord of the mountain, śambho=bestower of happiness, śankara=the beneficent one, girijā sahāya=support of the daughter of mountain, naṭana manohara=whose dance is pleasing, hara=destroyer

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## si098 śiva śiva śivāya bhava bhava bhavāya

śiva śiva śivāya bhava bhava bhavāya hara hara hara hara śaṃbho  
tribhuvana-pālaka hālāhala-dhara śaṃbho  
(om) hara hara hara hara śaṃbho  
(om om) hara hara hara hara śaṃbho  
(hey) bhava-bhaya-bhañjana alakh-nirañjana  
praṇavākāra śaṃbho  
gaṅgādhara-hara gaurī-śaṃkara  
samba-sadāśiva śaṃbho  
hara samba-sadāśiva śaṃbho

śiva=the auspicious; bhava=Existence; śaṃbho=O the beneficent One; tribhuvana-pālaka=the protector the three worlds; hālāhaladhara=the one who bears the Halahala poison; bhava-bhaya-bhañjana=the destroyer of fear of mundane existence; alakh-nirañjana=beyond attributes (the Self); praṇavākāra=of the nature of Pranava (OM) gaṅgādhara=who wears the ganges; gaurī-śaṃkara=Gauri's Sankara; samba-sadāśiva=eternal Siva with Amba (Mother);

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## si099 śiva-prātaḥ-smaraṇa-stotram

prātaḥ smarāmi bhava-bhīti-haraṃ sureśaṃ  
gaṅgā-dharaṃ vṛṣabha-vāhanam-ambikeśaṃ |  
khaṭvāṅga-śūla-varadābhayahastam-īśaṃ  
saṃsāra-roga-haram-auśadham-advitīyam || 1||

prātar-namāmi giriśaṃ girijārdha-dehaṃ  
sarga-sthiti-pralaya-kāraṇam-ādidevam |  
viśveśvaraṃ vijita-viśva-mano'bhirāmaṃ  
saṃsāra-roga-haram-auśadham-advitīyam || 2||

prātar-bhajāmi śivam-ekam-anantam-ādyam  
vedānta-vedyam-anaghaṃ puruṣaṃ mahāntam |  
nāmādi-bheda-rahitaṃ śaḍabhāva-śūnyaṃ  
saṃsāra-roga-haram-auśadham-advitīyam || 3||

phalaśrutiḥ  
prātaḥ samutthāya śivaṃ vicintya ślokāṃs-trayaṃ ye'nudinaṃ paṭhanti  
|  
te duḥkha-jātaṃ bahu-janma-saṅcitaṃ hitvā padaṃ yānti tadeva śaṃbhoḥ  
|| 4||

1. I meditate in the morning, the one who destroys the fear of mundane existence, the Lord of gods, who bears the Ganges, whose mount is a bull, the Lord of Ambika. The Lord who bears a club (with skull), trident, with hands that confer boon and fearlessness. The herb that removes the disease of samsara, without a second.
2. In the morning I salute the one inhabiting mountains, who has Girija as half of his body, the primeval God, the cause of creation, sustenance and destruction. The Lord of the universe, the one who has conquered the universe, the minds delight. The herb that removes the disease of samsara, without a second.
3. In the morning I worship Shiva, the one, the endless, the first. The sinless one to be known through Vedanta, the Purusa, the great. Devoid of the differences like names and such, devoid of the six characteristics. The herb that removes the disease of samsara, without a second.
4. Getting up in the morning, meditating on Siva, he who recites the three verses daily, destroying the sorrows accumulated over many births, reaches [abode of] of that Shambhu indeed.

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## si100 mahādevāya namaḥ

viśveśvarāya mahādevāya	(c/r)
tryambakāya tripurāntakāya	(c/r)
trikāgni-kālāya kālāgni-rudrāya	(c/r)
nīlakaṇṭhāya mṛtyumjayāya	(c/r)
sarveśvarāya sadāśivāya	(c/r)
mahādevāya namaḥ	(c)
namaḥ	(r)

viśveśvarāya mahādevāya tryambakāya tripurāntakāya	
trikāgni-kālāya kālāgni-rudrāya nīlakaṇṭhāya mṛtyumjayāya	
sarveśvarāya sadāśivāya	
mahādevāya namaḥ	(c)
namaḥ	(r)

(together)

viśveśvarāya mahādevāya tryambakāya tripurāntakāya	
trikāgni-kālāya kālāgni-rudrāya nīlakaṇṭhāya mṛtyumjayāya	
sarveśvarāya sadāśivāya	
mahādevāya namaḥ	
namaḥ	

To the Lord of the universe, the great God,  
To the three-eyed one, to the Destroyer of the three cities,

To the Death (the time) of the triple fires, to Rudra whose fire destroys the world at the end of time,  
To the One with a blue throat, to the Conqueror of death,  
To the Lord of all, to Siva who is ever ( to the ever auspicious one),  
To the glorious great God. Salutations!

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## **si101 namaḥ śivāya namaḥ śivāya**

**1**

**namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)**  
**hara hara śiva śiva ādi-parāt-para aruṇācala-śiva nama oṃ,**  
**śiva oṃ namaḥ śivāya (c)**  
**śiva śiva hara hara śoṇa-mahācala aruṇācala-śiva nama oṃ,**  
**hara oṃ namaḥ śivāya (c)**  
**ādir-namaḥ śivāya, anto-namaḥ śivāya,**  
**kālan-namaḥ śivāya, deśan-namaḥ śivāya (r)**

oṃ namaḥ śivāya=OM Salutation to Siva;  
ādiparāt-para=the primeval, greater than greatest;  
śoṇa-mahācala =the great red mountain;  
ādiḥ=beginning; antaḥ=end;  
kālam=time; deśam=place;

**2**

**namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)**  
**hari-vidhi-vandita jyotir-liṅga aruṇācala-śiva nama oṃ,**  
**śiva oṃ namaḥ śivāya (c)**  
**parama-tapasvin tāpa-hāraka aruṇācala-śiva nama oṃ,**  
**hara oṃ namaḥ śivāya (c)**  
**agnir-namaḥ śivāya, satambho-namaḥ śivāya,**  
**sadaya-namaḥ śivāya, mahān-namaḥ śivāya (r)**

hari-vidhi-vandita jyotir-liṅga=The effulgent Linga worshipped by Hari and Brahma;  
parama-tapasvin tāpa-hāraka =the great ascetic, the one who destroys afflictions;  
agniḥ=fire; satambhaḥ=pillar;  
sadaya=the compassionate; mahān=great

**3**

**namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)**  
**bhakta-hṛdayeṣu nitya-pūrita aruṇācala-śiva nama oṃ,**

śiva oṃ namaḥ śivāya (c)  
tamo-nivāraka-dīpa-kaumuda aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
yāgaṃ-namaḥ śivāya, vedan-namaḥ śivāya,  
nādaṃ-namaḥ śivāya, yogan-namaḥ śivāya (r)

bhakta-hṛdayeṣu nitya-pūrita=ever filled in the hearts of the devotees;  
tamo-nivāraka-dīpa-kaumuda=the light on the full moon night of Karttika month that destroys darkness;  
yāgaṃ=oblation; vedaṃ=Veda;  
nādaṃ=sound; yogaṃ=union;

4

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
smaraṇād-bandhana-śoka-vimocaka aruṇācala-śiva nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
siddha-munīnāṃ mānasa-haṃsa aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
dhyānan-namaḥ śivāya, bodhyaṇ-namaḥ śivāya,  
jñānan-namaḥ śivāya, bodhan-namaḥ śivāya (r)

smaraṇād-bandhana-śoka-vimocaka=who liberates from sorrows by mere remembrance;  
siddha-munīnāṃ mānasa-haṃsa=the divine swan in the minds of the siddha-s and sages;  
dhyānaṃ=meditation; bodhyaṃ=that which is to be known;  
jñānaṃ=knowledge; bodhaṃ=awakening;

5

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
jñānārkoḍaya-puṇya-pradeśa aruṇācala-śiva nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
ambara-gopura-cidaṃbareśa aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
dīpaṇ-namaḥ śivāya, jyotir-namaḥ śivāya,  
sannidhir-namaḥ śivāya, niṣṭha-namaḥ śivāya (r)

jñānārkoḍaya-puṇya-pradeśa=the place where the sun of knowledge rises;  
ambara-gopura-cidaṃbareśa=the Lord of the space of Consciousness, whose gopura (gateway) is space.;  
dīpaṇ=lamp; jyotiḥ=light;  
sannidhiḥ=divine presence; niṣṭhā=firmness

6

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
vyāghra-carmādi-bhūṣita-veśa aruṇācala-śiva nama oṃ,

śiva oṃ namaḥ śivāya (c)  
bhasmoddhūlita-dhavalā-kalevara aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
śūlan-namaḥ śivāya, nāgaḥ-namaḥ śivāya  
ḍamarū namaḥ śivāya, hastan-namaḥ śivāya (r)

vyāghra-carmādi-bhūṣita-veśa=Who is disguised as one adorned with tiger skin and such;  
bhasmoddhūlita-dhavalā-kalevara=Whose body is white [because it is] covered with holy ashes;  
śūlaṃ=trident; nāgaḥ=snake;  
ḍamaru=Shiva's drum; hastaṃ=hand;

7

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
ramaṇa-maharṣīṃ mokṣa-pradātā aruṇācala-śiva nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
nitya-caitanya satya-matyakṣa aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
praṇavan-namaḥ śivāya, praṇayo-namaḥ śivāya (r)  
sarvan-namaḥ śivāya, śāntan-namaḥ śivāya (r)

ramaṇa-maharṣīṃ mokṣa-pradātā=the one who granted to liberation to Ramana Maharshi;  
nitya-caitanya satya-matyakṣa=the eternal Consciousness, the truth beyond sensual perception;  
praṇavaṃ=OM; praṇayaḥ=reverence;  
sarvan=All; śāntaṃ=peace;

8

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
sadguru-nominā pāvanam-kṛta śaṃbhur-liṅga nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
sāgara-tīrastha sāgara-tāraka sanmandireśa nama oṃ,  
hara oṃ namaḥ śivāya (c)  
śuddhan-namaḥ śivāya, buddhan-namaḥ śivāya,  
gahanan-namaḥ śivāya, urvir-namaḥ śivāya (r)

sadguru-nominā pāvanam-kṛta śaṃbhur-liṅga=The linga of Shambhu sanctified by Sadguru Nome;  
sāgara-tīrastha sāgara-tāraka sanmandireśa=The one at the shore of the ocean, the one who helps cross  
the ocean [of samsara], the Lord of mandiram at SAT;  
śuddhaṃ=pure; buddhaṃ=the awakened;  
gahanaṃ=deep; urvir=wide;

9

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)



kāla-śāsana kāla-vivarjita mṛtyuñjayeśa nama om,  
śiva om namaḥ śivāya (c)  
hālahala-dhara-loka-rakṣaka nīlakaṇṭha nama om,  
hara om namaḥ śivāya (c)  
abhayan-namaḥ śivāya, amṛtan-namaḥ śivāya  
hitan-namaḥ śivāya, hetur-namaḥ śivāya (r)

kāla-śāsana kāla-vivarjita mṛtyuñjayeśa=the punisher of Kala (the god of death),  
beyond time, the Lord who has conquered death;  
hālahala-dhara-loka-rakṣaka nīlakaṇṭha =he who drank the poison Halahala, the savior of the world, the  
one with a blue throat;  
abhayaṃ=fearlessness; amṛtaṃ=nectar;  
hitaṃ=what is appropriate; hetuḥ=the cause;

10

namaḥ śivāya namaḥ śivāya om namaḥ śivāya (x2 all)  
tattvārtha-darśaka-vaṭamūla-vāsi niścala-sadguru nama om,  
śiva om namaḥ śivāya (c)  
narttana-priya nṛtya-svarūpa taṇḍava-narttaka-śiva nama om,  
hara om namaḥ śivāya (c)  
satyan-namaḥ śivāya, sāran-namaḥ śivāya,  
anantan-namaḥ śivāya, ānandan-namaḥ śivāya, (r)

tattvārtha-darśaka-vaṭamūla-vāsi niścala-sadguru=the one who reveals the meaning of Truth, the one at  
the foot of the banyan, the unmoving/still Sadguru;  
narttana-priya nṛtya-svarūpa taṇḍava-narttaka=the one who likes dancing, whose own nature is dancing,  
who dances the Tandava;  
satyaṃ=truth; sāraṃ=the essence;  
anantaṃ=the endless; ānandaṃ=Bliss;

11

namaḥ śivāya namaḥ śivāya om namaḥ śivāya (x2 all)  
saccidānanda-pūrṇa-svarūpa liṅgodbhava-śiva nama om,  
śiva om namaḥ śivāya (c)  
ardha-nārīśa sām̐ba-sadāśiva samasta-rūpa nama om,  
hara om namaḥ śivāya (c)  
satatan-namaḥ śivāya, sarvatra-namaḥ śivāya,  
sahajan-namaḥ śivāya, ajan-namaḥ śivāya (r)

saccidānanda-pūrṇa-svarūpa liṅgodbhavaśiva=Of the full nature of Existence-Consciousness-Bliss, Siva  
who originated from Linga;  
ardha-nārīśa sām̐ba-sadāśiva samasta-rūpa=Ardhanarisha, the one with Amba as one half of his body,  
the eternal Siva, the form of all;

satataṃ=always; sarvatra=everywhere;  
sahajaṃ=innate; ajaṃ=the Unborn;

**namaḥ śivāya namaḥ śivāya om namaḥ śivāya (many times all)**

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## **si102 om namaḥ śivāya**

om namaḥ śivāya om namaḥ śivāya (c/r) x2  
śivāya namaḥ om śivāya namaḥ om (c/r) x2

śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya (c/r) x2  
hari om namaḥ śivāya om namaḥ śivāya (c/r)  
śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya (c/r)

arunācala śiva namaḥ śivāya arunācala śiva namaḥ śivāya (c/r)  
hari om namaḥ śivāya om namaḥ śivāya (c/r)  
arunācala śiva namaḥ śivāya arunācala śiva namaḥ śivāya (c/r)

śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya (c/r)  
hari om namaḥ śivāya om namaḥ śivāya (c/r)

śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya (c/r) x3  
śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya (c)

om namaḥ śivāya=OM Salutation to Siva;  
śambho=Bestower of happiness; śankara=The Beneficent One  
hari=One who steals ignorance; girijā śankara =Parvati's (Daughter of mountain) Sankara

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## **si103 hara hara mahādeva śambho**

(Verses Solo)

namāmīśam-iśāna nirvāṇa-rūpaṃ vibhuṃ vyāpakaṃ brahma-veda-svarūpaṃ |  
nijaṃ nirguṇaṃ nirvikalpaṃ nirīhaṃ cidākāśam-ākāśa-vāsaṃ bhaje'ham ||  
1||

nirākāram-omkāra-mūlaṃ turīyaṃ girā jñāna gotītam-iśaṃ girīśam |  
karālaṃ mahākāla-kālaṃ kṛpālaṃ guṇāgāra saṃsāra-pāraṃ nato'ham || 2||

**hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r] 3 times**

**hara hara mahādeva śambho [c/r]  
kāśi viśvanātha gaṅge [c/r]**

**hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r]  
hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r]**

**hara hara hara hara [c/r]  
hara hara mahādeva śambho [all]**

**hara hara hara hara [c/r]  
hara hara mahādeva śambho [all]**

**hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r]  
hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r]**

**bam bam mahādeva śambho [c/r]  
bam bam mahādeva śambho [c/r]  
kāśi viśvanātha gaṅge [c/r]**

**hara hara mahādeva śambho kāśi viśvanātha gaṅge [c/r]**

**hara hara mahādeva śambho [c/r]  
hara hara mahādeva śambho [c/r]  
kāśi viśvanātha gaṅge [c/r]**

**bam bam mahādeva śambho kāśi viśvanātha gaṅge [c/r]**

**hara hara hara hara [c/r]  
hara hara mahādeva śambho [all]**

**hara hara hara hara [c/r]  
hara hara mahadeva shambho [all]**

1 I bow to Lord Isana, of the nature of Nirvana, the great Lord, the all pervasive, Brahman, of the nature of Veda-s. Innate, devoid of qualities, devoid of differences, motionless, the space of Consciousness, the one who dwells in space, I worship.

2 Formless, the source of Omkara, of the fourth state, Knowledge beyond speech, the Lord of mountain, formidable, the destroyer of Mahakala (death), the compassionate, the storehouse of [good] qualities, who helps cross the ocean of samsara, I bow.

hara=destroyer; mahadeva=great Lord; shambhu=the beneficent one; kasi visvanatha=the Lord of universe at Kasi; gange=O ganges

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## **si104 om śiva om śiva sadīśvara**

**om śiva om śiva sadīśvara  
sāmba-sadāśiva sadīśvara  
sadāśiva sadīśvara**

**punya-sadāśrama-sadīśvara  
pāpa-vimocaka-sadīśvara  
sadāśiva sadīśvara**

**sadguru-sevita sadīśvara  
ṣaḍripu-nāśaka sadīśvara  
sadāśiva sadīśvara**

**cinmaya-tanmaya sadīśvara  
jñāna-prabhākara sadīśvara  
sadāśiva sadīśvara**

**niścala niṣkala sadīśvara  
brahma-sudhā-rasa-sadīśvara  
sadāśiva sadīśvara**

**hara hara hara hara sadīśvara  
śiva śiva śiva śiva sadīśvara  
hara hara hara hara sadīśvara  
śiva śiva śiva śiva sadīśvara  
sadāśiva sadīśvara**

śiva=auspicious; sadīśvara=Lord of SAT; sāmba=With Mother (Parvati); sadāśiva=eternal Siva;  
punya-sadāśrama=the holy SAT ashram; pāpa-vimocaka=one who releases from sins;  
sadguru-sevita=worshipped by Sadguru; ṣaḍripu-nāśaka=the destroyer of the six enemies;  
cinmaya-tanmaya=full of Consciousness, full of/identical with That; jñāna-prabhākara=the sun of

Knowledge; niścala niškala=the motionless, the undivided; brahma-sudhā-rasa=the essence of nectarean Brahman;

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## **si105 rakṣā karo**

**rakṣā karo rakṣā karo  
śambho śankara hum sab ki**

**jagannātha mannātha gaurīśa nātha  
hara hara śambho hara hara śambho**

**mahādeva deveśa devādhīdevā  
hara hara śambho hara hara śambho**

**virūpākṣa viśveśa vidyāditoṣā  
hara hara śambho hara hara śambho**

**mahādeva śambho gaurīśa devā  
hara hara śambho hara hara śambho**

rakṣa karo=protect, sambho=Bestower of happiness, sankara=beneficent one, hum sab ki= all of us, jagannatha=Lord of the world, mannatha=my Lord, gaurisa natha=Lord of Gauri, mahadeva=great God, devesa=Lord of Gods, devadhīdeva=God of Gods, virupakṣa=name for Siva (one with odd number of eyes), viśveśa=Lord of universe, vidyaditosa=satisfied by Knowledge, deva=Lord

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## **si106 sacarā-cara-para-pūrṇam -2**

**sacarā-cara-para-pūrṇam śivo'ham śivo'ham (2x call)  
nityānanda-svarūpam śivo'ham śivo'ham (2x call)**

**Guitar Solo**

**sacarā-cara-para-pūrṇam śivo'ham śivo'ham (c/r)  
nityānanda-svarūpam śivo'ham śivo'ham (c/r)  
ānando'ham, ānando'ham, ānando'ham, ānando'ham (4x all)**

**Guitar Solo**

śivo'ham śivo'ham śivo'ham śivo'ham (8x all)  
om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (3x  
c/r)  
om namaḥ śivāy (8x all)

### Guitar Solo

sacarā-cara-para-pūrṇam śivo'ham śivo'ham (c/r)  
nityānanda-svarūpam śivo'ham śivo'ham (c/r)  
ānando'ham, ānando'ham, ānando'ham, ānando'ham (3x all)  
ānando'ham, ānando'ham, ānando'ham, ānando'ham (2x call)

sacarācara-para-pūrṇam=the fullness beyond the universe; śivo'ham=I am Siva;  
nityānanda-svarūpam=of the nature of eternal Bliss; ānando'ham=Bliss am I

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### śi107 karpūra gourā

(Album: Ramananjali, RMCL)

karpūra gourā karuṇāvatārā	(c/r)
kāśi viśveśvarā aruṇācaleśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

tryambakeśvarā ekāmbareśvarā	(c/r)
mahābaleśvarā aruṇācaleśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

omkāreśvarā gangādhareśvarā	(c/r)
nīlakanṭheśvarā aruṇācaleśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

śrī rāmeśvarā śrī kāmeśvarā	(c/r)
śrī vīreśvarā aruṇācaleśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

somanāthesvarā amaranātheśvarā	(c/r)
kedāranātheśvarā aruṇācaleśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

ramaṇa maharśi stuta aruṇācaleśvarā	(c/r)
dāsa keśava nuta śrī ramaneśvarā	(c/r)
karpūra gourā karuṇāvatārā	(all)
kāśi viśveśvarā aruṇācaleśvarā	(all)

karpūra gourā= camphor hued, white complexioned, karuṇāvatārā=incarnation of compassion, kāśi=shining, city of light, viśveśvarā=Lord of the universe, aruṇācaleśvarā=Lord of Arunachala tryambakeśvarā=the three-eyed Lord, ekāmbareśvarā=Siva temple in Kanchi where Parvati worshipped the Lingam under the mango tree, mahābaleśvarā=Lord of great strength, omkāreśvarā=Lord symbolized by Om, gangādhareśvarā=Lord bearing the Ganga, nīlakantheśvarā=Blue-throated Lord, śrī rāmeśvarā=glorious Lord of Sri Rama, śrī kāmēśvarā=glorious Lord of the God of love, śrī vīreśvarā=Lord bestowing courage, somanāthesvarā=Lord worshipped by the Moon God, amaranātheśvarā=Lord bestowing immortality, kedāranātheśvarā=Lord of the field, ramaṇa maharśi stuta=Praised by Ramana Maharshi, dāsa keśava nuta=Praised by the servant Keshava (the author), śrī ramaneśvarā=the glorious Lord Ramana,

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## si108 viśvanāthāya sadīśvarāya

viśvanāthāya sadīśvarāya  
mahādevāya sadīśvarāya  
tryamabakāya sadīśvarāya  
tripurāntakāya sadīśvarāya

nīla-kaṇṭhāya sadīśvarāya  
kāma-nāśāya sadīśvarāya  
mṛtyuñ-jayāya sadīśvarāya  
sāmbaśivāya sadīśvarāya

liṅga-nāthāya sadīśvarāya  
jñāna-mudrāya sadīśvarāya  
ṛbhoś-cakṣase sadīśvarāya  
vyoma-keśāya sadīśvarāya

nomi-dattāya sadīśvarāya  
ramaṇa-bhāsāya sadīśvarāya  
pūrṇa-bodhāya sadīśvarāya  
sadāśivāya sadīśvarāya

**oṃ namah śivāya sadīśvarāya**

To Sadisvara, the Lord of the universe  
To Sadisvara, the great God  
To Sadisvara the three-eyed one  
To Sadisvara, the destroyer of tri-cities

To Sadisvara, the one with blue throat  
To Sadisvara, the destroyer of desire/god of love  
To Sadisvara, the conqueror of death  
To Sadisvara, the one with Amba (Parvati)

To Sadisvara, the Lord appearing as Linga  
To Sadisvara, the mark of Knowledge  
To Sadisvara, the spiritual teacher/clearness of Ribhu  
To Sadisvara, the sky-haired

To Sadisvara, bestowed by Nome  
To Sadisvara, the light of Ramana  
To Sadisvara, the fully awakened/conscious  
To Sadisvara, the eternal Siva

To Sadisvara, OM Salutations to Siva

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**si109 ādideva mahādeva**

(Composed by: Swami Tejomayananda, Chinmaya Mission)

**ādideva mahādeva he dayānidhe  
nīlakanṭha pārvatīśa he kripānidhe**

**namastestu viśveśvara tryambakeśa gangādhara  
nandikeśa phālacandra he paśupate**

**krpā karo dukha haro harśa bharo he śankara  
hrdaya kanj sadā baso he śiva karunānidhe**

The primordial God, the great God, O storehouse of compassion,  
Blue throated, Lord of Parvati, O, storehouse of mercy.

Prostrations to you, Lord of the universe, three-eyed Lord, bearing the Ganga,  
Lord of Nandi, with the moon on His forehead, O, Lord of the beings.

Have mercy, take away our sorrows, fill us with joy, O, the beneficent one,  
Ever abide in the lotus (kanj) of [my] heart, O, Siva (the auspicious one), storehouse of compassion.



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## si110 ardhanarīśvara sām̐ba parameśvara

ardhanarīśvara sām̐ba parameśvara (c)  
vardha cetasi prema-bhaktim sarveśvara (c)  
ardhanarīśvara sām̐ba parameśvara (c)

ardhanarīśvara sām̐ba parameśvara  
vardha cetasi prema-bhaktim sarveśvara  
ardhanarīśvara sām̐ba parameśvara

akhilāṇḍa-nāyaki abhaya-pradāyaki  
ajñāna-nāśaka ānanda-dāyaka  
ānanda-dāyaka  
ānanda-dāyaka  
(ardhanārīśvara ...)

janani-śiva-śaṃkarī jana-rañjani-śāmbhavi  
janaka śiva-śaṃkara janana-śoka-mocaka  
janana-śoka-mocaka  
janana-śoka-mocaka  
(ardhanārīśvara ...)

Ardhanarishvara (half woman lord), the Supreme Lord with Amba (Parvati)  
Please increase the love-devotion in my mind [towards you], O Lord of all

The chief of the entire universe, the one who grants fearlessness  
The one who destroys ignorance, who bestows happiness

Mother, the auspicious one, who brings auspiciousness, the one who delights people, the beneficent  
one  
Father, the auspicious one, who brings auspiciousness, who liberates from the sorrow of birth

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## si111 śrī sadīśa-līlā-bhujāṅgam

The Lila (Sport) Of Sri Sadisha (in Bhujangaprayata meter)

mahāmbhodhi-tīre tapobhūmi-madhye  
mahāmandire mañcake rājamānam |  
mahāmauna-bhāvena saṃdarśayantaṃ

mahāvākya-sāraṃ sadīśaṃ bhajeham || 1 ||

kare-divya-bāṇaḥ pavitraistr̥netrais-  
trimohālayānāṃ gatīr̥kṣitāram |  
durācāra-daityān kṣaṇe sandahantaṃ  
suśaktaṃ sureśaṃ sadīśaṃ bhajeham || 2 ||

jagannāśakaṃ kālakūṭāhva-vīryaṃ  
mukhāt-vāsukeḥ kṣīra-sindhau patantam |  
prajā-rakṣaṇārthaṃ punar-manthanārthaṃ  
pibantaṃ sadīśaṃ hr̥di-sthāpayāmi || 3 ||

nijābheda-bhāvaṃ vihāyāja-viṣṇū  
vr̥dhārabdhavantau sva-śūratva-vādam |  
taylor-māna-hartuṃ anantāgni-liṅga-  
svarūpaṃ dharantaṃ sadīśaṃ smarāmi || 4 ||

na vāk-kāya-cittaiḥ sadā labhyamānaṃ  
catuḥ-śiṣya-saṃnyāsināṃ cittacoraṃ |  
gurūṇāṃ guruṃ jñāna-dātāram-īśam  
vaṭasthaṃ sadīśaṃ bhaja tvam sakhe tam || 5 ||

śivārādhanaīyaṃ nimagnaṃ yadā yo-  
mr̥kaṇḍvātmajaṃ mṛtyupāśena baddhaḥ |  
tadā mṛtyudevaṃ triśūlena baddhaḥ  
samṛtyuñjayaḥ pāśamuktaḥ sadīśaḥ || 6 ||

caraṃ sthāvaram kāla-sargādi sarvaṃ  
mano-buddhyahamkāra-cittāṇi nr̥tyād |  
abhinnaṃ sadā yasya sanmandireśaṃ  
hr̥dākāśa-madhye naṭantaṃ bhajeham || 7 ||

umāyāstapo-maṅgalāntaṃ pradātum  
tathā brahmadevāya śaktiḥ pradātum |  
jaganmātaram vāmabhāge dharantaṃ  
akhaṇḍaika rūpaṃ sadīśaṃ namāmi || 8 ||

idaṃ stotraratnaṃ sadīśasya līlāṃ  
stuvantaṃ paṭhet bhakti-bhāvena nityam |  
yatir-brahmacārīr-gr̥hī vā vanasthaḥ  
sadīśa-prasādāl-labhed-ātmaśāntiḥ || 9 ||

1. I worship Sadisha, the essence of the Mahavakya-s (the four great aphorisms), on the shore of the great ocean (Pacific Ocean), in the center of the place of tapas (SAT ashram), in the great Mandiram (Sadishvara Mandiram), shining on a raised platform, revealing Himself by the state of great silence.

2. I worship Sadisha, who holds the divine arrow in His hand, who watches the path of the three cities of delusion (tripura - floating fortresses inhabited by asuras) with his three holy eyes, the Lord of the gods and is well capable of burning up the wicked demons in an instant.
3. I fix/establish Sadisha, drinking the poison called Kalakuta (Halahala), which destroys the world, falling into the ocean of milk from the mouth of Vasuki (snake), for the protection of humankind and for [gods and demons to] further churn [the ocean of milk], in my heart.
4. I contemplate on Sadisha, bearing the form of an endless linga (column) of fire, to remove the ego/pride of Brahma and Visnu, who in vain started to debate/quarrel over their heroism overlooking/disregarding [their] own/innate differenceless nature.
5. O friend, you worship Sadisha, the banyan tree dweller, the guru among gurus, the Lord who grants Knowledge, who stole the minds of the four Sannyasi disciples (Sanaka, Sanandana, Sanatkumara, Sanatsujata), and who is never attained/reached by speech, body and mind.
6. He is Sadisha, the one liberated from bondage, the conqueror of death, who punished the god of death (Yama) with [his] trident when the son of Mrikandu (Markandeya), immersed in the worship of Siva, was tied with the rope of death.
7. I worship Sanmandiresha (the Lord of temple at SAT), who dances in the center of the heart-space, from whose dance the mind, intellect, ego, memory, the moving, the unmoving, time, creation and all such are not different, ever.
8. I prostrate to Sadisha, of the nature of the undivided one, who wears the Mother of the universe on his left side, to bestow an auspicious end to Uma's tapas (penance) and likewise [in another instance] to grant power to lord Brahma [to continue with creation].
9. An ascetic, a brahmachari (student), a householder, or a forest dweller, who reads this jewel of a hymn, which praises the lila (sport) of Sadisha, daily with devotional fervor, attains the peace of the Self by the grace of Sadisha.

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## **si112 SIVO'HAM SADISVARA SWARUPA**

<b>Sivo'ham Sivo'ham, Sri Ramanaaya Namah</b>	<b>(C/R)</b>
<b>Sivo'ham Sivo'ham, Sivaananda Rupam</b>	<b>(C/R)</b>
<b>Sivo'ham Sivo'ham, Maha Devyai Namah</b>	<b>(C/R)</b>
<b>Sivo'ham Sivo'ham, Sadiishvara Swaruupa</b>	<b>(all - 1x)</b>
<b>Sivo'ham Sivo'ham, Sadiishvara Swarupa</b>	<b>(all - 1x)</b>
<b>Sivo'ham Sivo'ham, Sadiishvara Swarupa</b>	<b>(all - 1x)</b>
<b>Sivo'ham Sivo'ham, Sadiishvara Swarupa</b>	<b>(all - 1x)</b>

**Music**

Sivo'ham Sivo'ham, Sri Sankaraaya Namah (C/R)  
Sivo'ham Sivo'ham, Sri Ganeshaaya Namah (C/R)  
Sivo'ham Sivo'ham, Sri Skandaaya Namah (C/R)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)

#### Music

Sivo'ham Sivo'ham, Sri Ribhunathaya Namah (C/R)  
Sivo'ham Sivo'ham, Sri Vasishtaaya Namah (C/R)  
Sivo'ham Sivo'ham, Nandikeesvaraya Namah (C/R)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)

#### Music

Sivo'ham Sivo'ham, Sri Daksinamuurtaye Namah(C/R)  
Sivo'ham Sivo'ham, Sri Natarajaaya Namah (C/R)  
Sivo'ham Sivo'ham, Sri Lingodbhavaaya Namah (C/R)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)

#### Music

Sivo'ham Sivo'ham, Ardhanarisvaraaya Namah (C/R)  
Sivo'ham Sivo'ham, Sat-chid-aanando'ham (C/R)  
Sivo'ham Sivo'ham, Chinmayaanando'ham (C/R)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)  
Sivo'ham Sivo'ham, Sadiishvara Swaruupa (all - 1x)

Sadiishvara Swaruupa    Sadiishvara Swaruupa    Sadiishvara Swaruupa  
(call only)

Swarupa = true nature

Sivananda rupam=The nature of the Bliss of Siva

Chinmayanando'ham =I am the Bliss that is of the nature of Consciousness

Sat-chidanando'ham =I am Being-Consciousness-Bliss  
Sadishvara=The Lord of Truth

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## **si113 sām̐ba sadā om**

**sām̐ba sadā om bhaja śiva**  
**sām̐ba sadā om hara hara**  
**sām̐ba sadā om**

sām̐ba = Siva attended by divine mother  
sadā = Ever, om = the Absolute  
bhaja siva = worship Siva  
hara hara = destroyer, the one who dissolves

## **śankara kaluśa vināśā śaśidhara o māheśā**

O Sankara (the beneficent one), destroyer of impurities, bearing the moon, Mahesha (Great Lord)

**sām̐ba sadā om bhaja śiva**  
**sām̐ba sadā om hara hara**  
**sām̐ba sadā om**

**pañkajākṣuni mitrā bhakta hrd kamala netrā**  
**pannagā-bhuśanā pāpa-saṁhāranā**

Friend of the lotus eyed (Lord Vishnu), lotus eyed one [residing in the] heart of the devotee,  
With snakes as ornaments, destroyer of sins.

**andhakāramu cīkaṭi dāṭagā lenanṭi**  
**dāṭince doravani dosiloggi unṭi**

I am unable to cross the dense darkness [of samsara]  
Since you lead us across [this darkness], I stand before you palms held out seeking your help

**pura-hara siva mūr̐ti pūjintu nā yāti**  
**pālinci rakśince āpadoddhārakā**

Form of Siva who destroyed the cities (the three cities - Tripura), I pray with all my heart;  
O ruler, protector, and savior from troubles.

**kālikā hrdayeśā akhila loka parameśā**  
**kāśi nivāsā rāmadāsānuta hara**

Lord of the heart of Kalika (the Goddess who is beyond kala (time)), supreme Lord of the whole world,

Lord who dwells in Kashi (city of light), the destroyer (of Maya), worshipped by Ramadasa

\*\*\*\*\*

## si114 hara hara śiva śiva om

hara hara śiva śiva om om om  
hara hara śiva śiva om  
hara hara śiva śiva śiva śiva hara hara  
hara hara śiva śiva om om om  
hara hara śiva śiva om

arunaiyin perumagane engal annāmalai śivane  
āḍiya pādattil or iḍam venḍum (x2)  
arulvāy īśvarane  
anbe arunācala śivane (1)

hara hara śiva śiva om om om  
hara hara śiva śiva om  
abhayam abhayam annāmalaiye  
hara hara śiva śiva om om om  
hara hara śiva śiva om

mādhavan sodari mangala rūpini iḍapuram sumandavane  
tāyinai sumanda nī pillaiyai viḍuvadu (x2)  
nyāyamo īśvarane  
erpāy arunācala śivane (2)

kānagam meviḍum mān tanai pāsamāi karamadil piḍittavane  
māniḍar yāraiyum mān yena erpāy (x2)  
malaiyena ezhundavane  
engal arunācala śivane (3)

sindaiyil siva manam vīsudu dinam dinam arivāy amaresā  
un uḍan kalandiḍum nāl edu solliḍu (x2)  
varam adai uḍan tarume  
engal arunācala śivane (4)

āḍaga pon ena pāmbani mālaiyai aniyum kripākarane  
pāl ūrum engal bhakti pravāhattai (x2)  
anivāy avasiyame  
engal arunācala śivane (5)

ār uyir īsane ānanda kūttane aiyyā anaitiḍuga  
śivame śivame taruvāy nalame (x2)

abhayam tã harane  
engal arunācala śivane (6)

The chief/king of Arunachala, our Annamalai (Arunachala) Siva,  
(I) desire a place at the feet that danced,  
Bless [me], O Lord  
Dear Arunachala Siva. (1)

Sister of Madhava (Lord Vishnu), who is the auspiciousness incarnate, you held her on your  
left side,  
You who held the Mother, letting go of [this] child,  
Is this fair, O Lord?  
Accept [me], Lord Arunachala Siva. (2)

The deer roaming in the forest, you hold lovingly in your hand,  
Accept all people as the deer,  
One who rose as the mountain (Arunachala),  
Our Lord Arunachala Siva. (3)

The fragrance of Siva wafts through my mind everyday,  
Know this, O immortal Lord,  
Tell me which is the day of my merger with you,  
Grant me that boon soon,  
Our Lord Arunachala Siva. (4)

Wearing snake with a gold and green hue as garland, O bestower of compassion,  
The flow of our devotion like milk is brimming,  
Adorn it certainly,  
Our Lord Arunachala Siva. (5)

Lord, who is dearer than life, who danced the dance of Bliss (Ananda Tandava), Lord embrace  
me,  
Lord Siva, Lord Siva, grant [me that which is] good.  
Grant [me] fearlessness, O Hara,  
Our Lord Arunachala Siva. (6)

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## si115 kṣamā-prārthanā mantrāḥ

Prayer for forgiveness

yad-akṣara-pada-bhraṣṭaṃ mātrā-hīnaṃ ca yad-bhavet |  
tat-sarvaṃ kṣamyatām deva sadīśvara namostute ||

upacārāpadeśena kṛtān-aharahaḥ-mayā |  
apacārān-imān sarvān kṣamasva parameśvara ||

visarga-bindu-mātrāṇi pada-pādākṣarāṇi ca ।  
nyūnāni cātiriktāni kṣamasva parameśvara ॥

aparādha-sahasrāṇi kriyante'harniśaṃ mayā ।  
daso'yamiti māṃ matvā kṣamasva parameśvara ॥

anyathā śaraṇaṃ nāsti tvameva śaraṇaṃ mama ।  
tasmāt-kāruṇya-bhāvena rakṣa rakṣa sadīśvara ॥

kāyena vācā manasendriyairvā  
buddhyātmanā vā prakṛteḥ svabhāvāt ।  
karomi yadyat-sakalaṃ parasmai  
sadīśvarāyeti samarpayāmi ॥

oṃ tat sat brahmārpaṇamastu ॥

Whatever mistakes in letters, words, and incorrect matra (time measure) that happens [while chanting], please forgive all of them, O Lord Sadishvara, may this be a prostration to you.

All the reverence done by me in pretence/contrivance daily, all these improper conduct, please forgive me, O Supreme Lord.

Less or more than required of visarga (aspiration), bindu (nasal sound), matra (time measure in pronunciation), word, phrases, and letters [chanted by me], please forgive me, O Supreme Lord.

Thousands of mistakes done day and night (daily) by me, considering that I am your servant, please forgive me, O Supreme Lord.

There is no other refuge for me, you alone are my refuge, therefore compassionately protect, protect me, O Sadisvara.

Whatever I do with my body, speech, mind, sense organs, intellect, as an individual or by the nature of my character, all of that I offer to the Supreme Sadisvara.

OM That Existence/Reality/Truth. May this be an offering to Brahman

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## si116 śiva śiva mahādeva

śiva śiva mahādeva	(c/r)
śiva śiva mahādev	(c/r)
śiva śiva mahādeva	(c)

namah śivaya sadā śivāya	(c/r)
śiva śiva mahādeva	(c/r)



Music  
Repeat multiple times  
Sing all together last time

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## **si117 hari om namah śivāya**

hari om namah śivāya  
sivāya namaḥ  
sivāya namaḥ

\*\*\*\*\*

## **si118 śiva gāyatri**

(From Mahanirvana Tantra)

om tanmaheśāya vidmahe  
vāgviśuddhāya dhīmahi  
tanno rudraḥ pracodayat

parameśvarāya vidmahe  
paratattvāya dhīmahi  
tanno brahma pracodayāt

Om, that great Lord we know. Let us meditate with very pure speech (alt. making our voice clear). May that Rudra impel (direct) us.

May we know the Supreme Lord; let us contemplate the Supreme Reality, and may that Brahman direct us.

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## **si119 śiva śaṃbho hara hara śaṃbho**

śiva śaṃbho hara hara śaṃbho  
bhava-nāśa kailāsa nivāsa  
śiva śaṃbho hara hara śaṃbho  
pārvatī-pate hare paśupate  
gaṇgādhara-hara gaurī-pate  
śiva śaṃbho hara hara śaṃbho

bhava-nāśa=destroyer of samsara, kailāsa nivāsa=residing on Kailasa, pārvatī-pate=Lord of Parvati, paśupate=Lord of the pasu (tethered animals). gaṅgādhara=bearing the Ganga, gaurī-pate=Lord of Gauri.

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## **si120 śaṅkarā karuṇākarā**

**śaṅkarā karuṇākarā jagadīśvarā parameśvarā**

The beneficent One, compassion incarnate, Lord of the universe, Supreme Lord

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## **si121 hari om hari om**

**hari om hari om hari om namah śivāya**

hari=one who takes away or removes evil or sin, om namah śivāya=Om prostration to Siva, śiva=the auspicious

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## **si122 he kṛpākarā**

**om namah śivāy om namah śivāy om namah śivāy om namah śivāy (c/r)**

**(c/r)**

**he kṛpākarā sadāśivā viśvambarā  
viśvanātha mahādeva śiva saṅkarā**

**om namah śivāy om namah śivāy om namah śivāy om namah śivāy (x2)(all)**

**nandikeśa pramathanātha candraśekarā  
vyomakeśa somanātha pannageśvarā  
he dīnēśa bhūtanātha he ganeśvarā  
vāmadeva lokanātha śiva saṅkarā**

**om namah śivāy om namah śivāy om namah śivāy om namah śivāy (x2)(all)**

**nīlakanṭha he umāpate naṭeśvarā  
durjate he śailajā pate maheśvarā  
śaktinātha he bhavēśa tryambakeśvarā  
mahārudra paśupate śiva saṅkarā**

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x2)(all)

tripurāri śūladhāri he jaṭādhara  
mahākāla mrtyunjaya he bhūteśvara  
candracūḍa madanāntaka he digambarā  
parama gopya parama iṣṭa śiva saṅkarā

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x2)(all)

(c/r)

he kṛpākarā sadāśivā viśvambarā  
viśvanātha mahādeva śiva saṅkarā

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x4)(all)

Om prostrations to Siva (the auspicious)

O bestower of compassion, ever auspicious, all-bearing/all-sustaining,  
The Lord of the universe, the Great God, the auspicious, the beneficent one.

Lord of Nandi, Lord of the pramathas (Siva's attendants), with moon on his head,  
With locks flying in air (locks flying in complete abandonment of all differentiation in the universal wind), Lord of the moon, Lord of the snakes,  
O Lord of the distressed, Lord of the elements, O Lord of the ganas (Siva's retinue),  
Vamadeva (beautiful, dear, noble, and splendid), Lord of the universe, the auspicious, the beneficent one.

With a blue throat, O lord of Uma, lord of the dance,  
With matted locks [of renunciation], consort of the mountain-born, the Great lord,  
Lord of Sakthi, O Lord of the beings born, the three eyed lord,  
Great Rudra, lord of the beings, auspicious, the beneficent one.

Destroyer of the three cities, holder of the trident, O bearing the matted locks,  
Mahakala (Great Lord of time/death), conqueror of death, O Lord of the elements,  
Adorning the moon, destroyer of Madana (passion), O clothed in space,  
Supremely secret, supremely dear, auspicious, the beneficent one.

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**si123 śaṁbho śaṁkara śiva śaṁbho śaṁkara**

(First round solo)

śaṁbho śaṁkara śiva śaṁbho śaṁkara (c/r)

śaṁbho śaṁkara sām̐ba-sadāśiva (c/r)

śaṁkara śaṁkara (c)

śaṁbho śaṁkara śiva śaṁbho śaṁkara (all)

triśūla-pāṇi śaṃkara (c)  
trinetra-dhāri śaṃkara (c)  
triloka-nāyaka śaṃkara (c)  
śiva śaṃkara śiva śaṃkara (c)

*śaṃbho śaṃkara śiva śaṃbho śaṃkara (all)*  
*śaṃbho śaṃkara sām̐ba-sadāśiva (all)*  
*śaṃkara śaṃkara (c)*  
*śaṃbho śaṃkara śiva śaṃbho śaṃkara (all)*

kailāsa-vāsa śaṃkara (c/r)  
kāśi-viśveśvara śaṃkara (c)  
kalmaṣa-nāśaka śaṃkara (c)  
śiva śaṃkara śiva śaṃkara (c)

*śaṃbho śaṃkara śiva śaṃbho śaṃkara ...*

candra-mauliśvara śaṃkara (c)  
candra-kalādhara śaṃkara (c)  
cinmaya-rūpa śaṃkara (c)  
śiva śaṃkara śiva śaṃkara (c)

*śaṃbho śaṃkara śiva śaṃbho śaṃkara ...*

oṃ namaḥ śivāya oṃ namaḥ śivāya oṃ namaḥ śivāya oṃ namaḥ śivāya (x3 all)  
oṃ namaḥ śivāya oṃ namaḥ śivāya (all)

śaṃbho = being or existing for happiness; śaṃkara = beneficent; śiva = the auspicious;  
sām̐ba = Siva attended by divine mother; sadāśiva = the eternal Siva

triśūla-pāṇi = with a trident in his hand; trinetra-dhāri=the three eyed; triloka-nāyaka = the leader/chief of the three worlds

kailāsa-vāsa = who dwells in Kailasa; kāśi-viśveśvara = The Lord of the universe at Kasi;  
kalmaṣa-nāśaka = who destroys sins

candra-mauliśvara = the moon-crested; candra-kalādhara = who bears a part of the moon disc; cinmaya-rūpa = of the nature of Consciousness

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## **si124 Ten Verses from Akshara Mana Malai**

(Marital Garland of Letters)

### **Prefatory Verse by Muruganar**

Taruṇā ruṇa-maṇi kiraṇā vali-nigar  
taruma-kṣhara-maṇa magizh-mālai  
Teruṇā ḍiya-tiru vaḍiyār teru-maral  
teḷiyap para-vudal poru-lāga  
Karuṇā kara-muni Ramaṇā riya-nuva  
gaiyi-nāl soliyadu gati-yāga  
Aruṇā chala-mena ahame yaṛi-voḍum  
āzhvār Siva-nula gāl-vāre.

### **Invocation by Sri Bhagavan**

Aruṇāchala varaṛ-keṭṭra akshara maṇa-mālai sāṭṭra  
Karuṇā-kara Gaṇa-patiye kara-maruḷik kāppāye.

### **Prefatory Verse by Muruganar**

This joyful Marital Garland of Letters,  
which resembles a beam of the light of the rising sun,  
was sung by the noble Sage Ramana, the ocean of compassion, with  
the object of removing the delusion of the devotees who sought his  
grace.

Those who look upon it as their sole refuge will realize within  
themselves that they are Arunachala and will reign in the world of  
Siva.

### **Invocation by Sri Bhagavan**

Gracious Ganapati! With Thy (loving) hand bless me that I may  
make this a Marital Garland of Letters worthy of Sri  
Arunachala, the bridegroom!

### **Refrain**

Aruṇāchala Siva Aruṇāchala Siva Aruṇāchala Siva Aruṇāchalā!  
Aruṇāchala Siva Aruṇāchala Siva Aruṇāchala Siva Aruṇāchalā!

1. Aruṇā chalamena ahame ninaip-pavar  
Ahat-taive raṛup-pāi Aruṇāchalā

Thou dost root out the ego of those who meditate on Thee in the heart,  
O Arunachala!

**15. Kaṇṇukku kaṇṇai kaṇ-ṇiṇḍrik kāṇunaik**

**Kāṇuva devar-pār Aruṇāchalā**

Who can ever find Thee? The Eye of the eye art Thou, and without eyes  
Thou seest, O Arunachala!

**36. Sollādu solinī sollara nillendru**

**Summā virun-dāi Aruṇāchalā**

In silence Thou saidst, 'Stay silent' and Thou Thyself stoodst silent,  
O Arunachala!

**37. Sombi-yāic summā suka-muṇ duṛaṇ-giḍil**

**Solve ṛen-gati Aruṇāchalā**

Happiness lies in peaceful repose enjoyed when resting in the Self.  
Beyond speech indeed is Thy prowess resting in the Self. Beyond speech  
indeed is This my state, O Arunachala!

**44. Tirumbi yahan-danai dina-mahak kaṇkāṇ**

**ṭeriyu-men ḍṛanai-yen Aruṇāchalā**

'Look within, ever-seeking the Self with the inner eye. Only then will  
it be found.' Thus didst Thou direct me, O beloved Arunachala!

**46. Tuppaṛi villā ippirap pen-payan**

**Oppida vāyen Aruṇāchalā**

What value has this birth without knowledge born of Realization? It is  
not even worth speaking about, O Arunachala!

**47. Tūy-mana mozhi-yar toyu-mun meyya-han**

**Toyave yaru-ḷen Aruṇāchalā**

Let me dive into the true Self, wherein merge only the pure in mind  
and speech, O Arunachala!

**56. Nīnā naṛap-puli nidaṇ-kaḷi mayam**

**Ninḍ-riḍu nilaiy-arul Aruṇāchalā**

Unite with me to destroy our separate identities as Thou and me, and  
bless me with the state of ever vibrant joy, O Arunachala!

**75. Bhau-dika māmuḍal paṭṭraṭ-ṭru nālu-mun**

**Bavisu-kaṇ ḍuṛav-arūḷ Aruṇāchalā**

Unattached to the physical frame composed of the five elements, let me  
forever repose happy in the sight of Thy Splendour, O Arunachala!

**108. Mālai yaḷit-taru ṇāchala Ramaṇa-ven**

**Mālai yaṇin-daruḷ Aruṇāchalā**

O Arunachala! My Loving Lord! Throw Thy garland about my shoulders and  
wear this one strung by me, O Arunachala!

**Aruṇā chalam vāzhi**

**Anbar gaḷum vāzhi**

**Akṣhara maṇa mālai vāzhi.**

Long live Arunachala!

Long live His devotees!

Long live this Marital Garland of Letters.

## **si125 bholenath**

(Intro Music)

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (c/r 2x)  
bholenath, bhole, bhole-nath (all 2x)

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (c/r 2x)  
bholenath, bhole, bhole-nath (all 2x)

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (all 4x)  
bholenath, bhole, bhole-nath (all 2x)

(Music Interlude)

bholenath, bhole, bhole-nath (all 2x)  
hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (all 4x)  
bholenath, bhole, bhole-nath (all 2x)

### Music Stops (clapping/drum-beat): Pickup Pace

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (solo 2x)

### Music Starts

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (all 2x)  
bholenath, bhole, bhole-nath (all 4x)

hara mahadeva, hari om mahadeva, hari om mahadeva hari-bol (all 4x)  
bholenath, bhole, bhole-nath (all 2x)

### Slow down - acoustic guitar only

bholenath, bhole, bhole-nath (solo 1x)

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## **si126 śiva śaṃbho śaṃbho**

śiva śaṃbho śaṃbho śiva śaṃbho mahādevā  
hara hara hara hara mahādevā śiva śaṃbho mahādevā  
śiva om śiva om śiva om namaḥ śivāy (c)  
hara om hara om hara om namaḥ śivāy (r)

gangādhara hara śaṃbho gauri manohara śaṃbho  
śiva om śiva om śiva om namaḥ śivāy (c)  
hara om hara om hara om namaḥ śivāy (r)

nandi vāhanā śaṃbho naṭana manohara śaṃbho  
śiva om śiva om śiva om namaḥ śivāy (c)  
hara om hara om hara om namaḥ śivāy (r)

śiva om om om śiva om om om śiva om namaḥ śivāy (c)  
hara om om om hara om om om hara om namaḥ śivāy (r)

śiva=the auspicious Absolute, śaṃbho=bestower of happiness, mahādevā=the great God, hara=the one with power to destroy the entirety of ignorance and illusion, om namaḥ śivāya=Om salutations to Siva, gangādhara=bearing the water of the Ganges, gauri manohara=one who steals the mind of Gauri, nandi vāhanā=one whose mount is Nandi, naṭana manohara=whose dance is pleasing

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## **si127 kāśī pañcakam**

(Composed by Adi Sankara)



**mano-nivṛttiḥ paramo-paśāntiḥ  
sā tīrtha-varyā maṇi-karṇikā ca  
jñāna-pravāhā vimalādi-gaṅgā  
sā kāśikāhaṁ nija-bodha-rūpā**

Extinction of the mind, the supreme peace, is the holiest of the holy Mani-karnika (cremation ground), indeed. The flow of Knowledge is the pure Ganga. That Kasi (shining Consciousness) I am, of the form of innate Knowledge.

**yasyām-idaṁ kalpitam-indra-jālaṁ  
carā-caraṁ bhāti mano-vilāsam  
sac-cit-sukhaikā paramātmā-rūpā  
sā kāśikāhaṁ nija-bodharūpā**

In which shines this imagined magic called the world consisting of moving and non-moving, a mere playfulness of the mind, that Existence-Consciousness-Bliss, One, of the nature of the Supreme Self, that Kasi (shining Consciousness) I am, of the form of innate Knowledge.

**kośeṣu pañcasv-adhirājamānā  
buddhir-bhavānī prati-deha-geham  
sākṣī śivaḥ sarva-gato'ntar-ātmā  
sā kāśikāhaṁ nija-bodharūpā**

Within the five sheaths shining as the presiding deity with the intellect as Bhavani (the consort of Lord Siva) residing in every body, the witness, Siva (the auspicious), the all-pervading, the inner Self, that Kasi (shining Consciousness) I am, of the form of innate Knowledge.

**kāśyām hi kāśate kāśī  
kāśī sarva-prakāśikā  
sā kāśī veditā yena  
tena prāptā hi kāśikā**

In Kasi, indeed, shines Kasi (the Consciousness that is the Self). That Kasi illuminates all. Whosoever understands that Kasi, by him, indeed, is Kasi attained.

**kāśī-kṣetraṁ śarīraṁ tri-bhuvana-jananī vyāpinī jñāna-gaṅgā  
bhaktiḥ śraddhā gayeyam nija-guru-caraṇa-dhyāna-yogaḥ prayāgaḥ  
viśveśo'yaṁ turīyaḥ sakala-jana-maṇaḥ sākṣi-bhūto'ntar-ātmā**

**dehe sarvaṁ madīye  
yadi vasati punas-tīrtham-anyat kimasti**

The body is the pilgrimage center of Kasi. The all-pervading Knowledge is the Ganga, the mother of the three worlds. Devotion and faith is Gaya. The union through meditation on the feet of one's Guru is Prayaga (holy place near the confluence of rivers Ganga and Yamuna). This Lord of the universe is the fourth, the witness of the mind in all living beings, the inner Self. As everything exists in my body, what is [any] other place of pilgrimage?

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## **si128 naṭana śekharā rājā**

**naṭarājā naṭarājā naṭana śekharā rājā  
śivarājā śivarājā naṭana śekharā rājā**

**śiva śiva namo hara hara namo  
śaṅkara śiva naṭarājā**

**naṭarājā naṭarājā naṭana śekharā rājā**

**(om) namaḥ parvati pataye hara  
(om) hara hara hara hara mahādevā**

**naṭarājā naṭarājā naṭana śekharā rājā  
śivarājā śivarājā naṭana śekharā rājā**

naṭarājā=king of dance; naṭana śekharā=chief of dance; rājā=king  
śivarājā=The king, Siva; śiva=the auspicious Absolute; namo=prostrations; hara=the destroyer (of illusion); śaṅkara=the beneficent one; namaḥ=prostrations; parvati pataye=consort of Parvati;

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## **si129 śambho mahādevā**

**śambho mahādevā śiva śambho mahādevā  
hara harāya bhava bhavāya śiva śivāya namaḥ om  
om namaḥ śivāya om om namaḥ śivāya om**

śambho=bestower of happiness; mahādevā=great God, śiva=the auspicious Absolute;  
hara=the destroyer (of illusion); harāya=to hara; bhava=Existence; bhavāya=to Existence;  
namaḥ=prostrations

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## **si130 hara hara hara mahādeva**

**(Original by Jai Uttal)**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (6x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) higher pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) higher pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (all) (2x) low pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (all) (2x) high pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) higher pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) higher pitch**

**MUSIC INTERLUDE (pick up pace)**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (2x) higher pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (1x) lower pitch**

**Hara hara hara Mahadev, Hara hara hara Mahadev (jai, jai siva) (c/r) (1x) higher pitch**

**Hari Om Namah Sivaya, Om Namah Sivaya (c/r 6x)**

**QUIET AND SLOWER**

**Namah Sivaya, Namah Sivaya, Namah Sivaya, Namah Sivaya (c 1x)**

**Namah Sivaya, Namah Sivaya, Namah Sivaya, Namah Sivaya (all 4x)**

**Namah Sivaya, Namah Sivaya, Namah Sivaya, Namah Sivaya (all multiple x)**

**Om Namah Sivaya, Om Namah Sivaya, Om Namah Sivaya . . . . . (overlap above)**

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## si131 śri rudraśhtakam

(Composed by: Sri Goswami Tulsidas)

namām-īśam-īśāna nirvāṇa-rūpaṁ  
vibhuṁ vyāpakaṁ brahma-veda-svarūpam  
nijaṁ nirguṇaṁ nirvikalpaṁ nirīhaṁ  
cidākāśam-ākāśa-vāsaṁ bhajeham

1

Prostrations to Lord Ishāna (Lord Siva), of the nature of liberation,  
Omnipresent, all-pervasive, of the nature of the Brahman described in the Vedas,  
Constant (the innate), devoid of attributes, devoid of distinguishing characteristics, free from  
movement,  
[Who] dwells in the space of the Consciousness, him, I worship.

nirākāram-oṅkāra-mūlaṁ turīyaṁ  
girā-jñāna-gotītam-īśaṁ girīśam  
karālaṁ mahākāla-kālaṁ krpālaṁ  
guṇā-gāra-saṁsāra-pāraṁ natoham

2

Formless, the root (origin) of Omkara, of the nature of the Turiya (the fourth state),  
The Lord, beyond the knowledge of words and sense organs, the lord of the mountains,  
With a terrible form (Lord Siva in his character of destroyer of the unreal being represented as black  
and of terrific aspect), destroyer of time, compassionate,  
[Who] helps to cross the samsara (delusion of worldly existence), which is the house of gunas  
(qualities), I bow down [to him].

tuṣār-ādri-saṁkāśa-gauraṁ gabhīraṁ  
mano-bhūta-koṭi-prabhā-śrī śarīram  
sphuran-mouli-kallolinī cāru-gaṅgā  
lasad-bhāla-bālendu kaṇṭhe bhujaṅgā

3

[Whose] appearance is white (shining) like a mountain of snow, [who is] inscrutable (deep),  
In whose mind exist the millions of rays of radiance, whose body is auspicious,  
From whose head the beautiful Ganga throbs and surges forth,  
On whose forehead the new moon shines, [who adorns] a snake around his neck.

calat-kuṇḍalaṁ bhrū-sunetraṁ viśālaṁ  
prasann-ānanaṁ nīla-kaṇṭhaṁ dayālam  
mrgādhīśa-carmāmbaraṁ muṇḍa-mālaṁ  
priyaṁ śaṅkaraṁ sarvanāthaṁ bhajāmi

4

[Whose] earrings sway, [who] has beautiful eyebrows and large eyes,  
[Who has] a joyful countenance, [with a] blue throat, [who is] extremely compassionate,  
[Who is] clothed with the skin of the lord of animals (tiger; slain tendencies), [who has] a garland of  
skulls,

[Who is] the beloved, beneficent one, the lord of all, I worship.

**pracaṇḍaṁ prakruṣṭaṁ pragalbhaṁ pareśaṁ  
akhaṇḍaṁ ajaṁ bhānu-koṭi prakāśaṁ  
tryaḥ-śūla-nir-mūlanaṁ śūla-pāṇiṁ  
bhajeḥaṁ bhavānī-patiṁ bhāva-gamyam** 5

[Who is] terrible, exalted, strong (resolute), the Supreme Lord,  
[Who is] indivisible, unborn, with the effulgence of million suns,  
[He who] uproots the threefold sorrow, and holds the trident,  
I worship the consort of Bhavani, who is approachable (attainable) through love (affection).

**kalātīta-kalyāṇa kalpāntakārī  
sadā sajjan-ānanda-dātā purārī  
cid-ānanda-saṁdoha mohāpahārī  
prasīda prasīda prabho manmathārī** 6

[Who is] beyond the elements of gross material world, beneficial, [who] brings an end to the cycle of creation,  
Always bestowing bliss on good/wise people, enemy of the city (referring to tripura -- the three states of mind),  
[Who is] Fully Consciousness-Bliss, who takes away delusion,  
Be pleased, be pleased, O lord, enemy of God of desire or passion

**na yāvad umā-nātha-pādāravindaṁ  
bhajantīha loke pare vā narāṇām  
na tāvat-sukhaṁ śānti santāpa-nāśaṁ  
prasīda prabho sarva-bhūtādhī-vāsaṁ** 7

As long as the lotus feet (pada-arvindam) of the Lord of Uma is not  
Worshipped in this world or later by the human beings  
Till then there is no happiness, peace, destruction of sorrow.  
Be pleased O Lord, one residing within all beings

**na jñāmi yogaṁ japaṁ naiva pūjāṁ  
natoḥaṁ sada sarvadā śambhu-tubhyam  
jarā-janma-duḥkhaugha tātapyā-mānaṁ  
prabho pāhi āpannamāmīśa śambho** 8

I do not know Yoga, Japa, or Puja.  
I always at all times bow to you, Shambhu (the bestower of happiness)  
Suffering from old age, birth, sorrow, sins,  
Lord, protect me, who am afflicted, O Lord, Shambhu

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## si132 ambā sahitā

ambā sahitā sām̐ba sadāśiva  
hara hara hara hara mahādevā  
hara hara hara hara mahādevā śambho  
pārvati ramaṇā sadāśivā  
hara hara hara hara mahādevā

ambā sahitā = along with the Mother, sām̐ba = attended by Amba (divine Mother) sadāśiva=Siva who is always himself, hara=destroyer, mahādevā=great God, śambho=the Bestower of happiness, pārvati ramaṇā=one who brings joy to Parvati

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## si133 he maheśa gaurī-kānta

he maheśa gaurī-kānta śambho śaṃkara (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)  
he maheśa gaurī-kānta śambho śaṃkara (c)  
śambho śaṃkara nandi-vāhana (x2 all)

pāhi śiva śaṃkara pārvatīśvara (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)  
pāhi śiva śaṃkara pārvatīśvara (c)  
śambho śaṃkara nandi-vāhana (x2 all)

he gaurīśa kām̐a-dahana śambho śaṃkara (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)  
he gaurīśa kām̐a-dahana śambho śaṃkara (c)  
śambho śaṃkara nandi-vāhana (x2 all)

pāhi jagata-pālana phāla-locana (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)  
pāhi jagata-pālana phāla-locana (c)  
śambho śaṃkara nandi-vāhana (x2 all)

he naṭeśa candra-cūḍa śambho śaṃkara (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)  
he naṭeśa candra-cūḍa śambho śaṃkara (c)  
śambho śaṃkara nandi-vāhana (x2 all)

pāhi parameśvara parama-pāvana (c/r)  
śambho śaṃkara nandi-vāhana (x2 all)

**pāhi parameśvara parama-pāvana (c)  
śaṃbho śaṃkara nandi-vāhana (x2 all)**

**he sadīśa sat-svarūpa śaṃbho śaṃkara (c/r)  
śaṃbho śaṃkara nandi-vāhana (x2 all)  
he sadīśa sat-svarūpa śaṃbho śaṃkara (c)  
śaṃbho śaṃkara nandi-vāhana (x2 all)**

O Great Lord, consort of Gauri, the beneficent, the auspicious  
The beneficent, the auspicious one who has a bull as his vehicle.

Protect me O Siva, the beneficent, the Lord of Parvati  
The beneficent, the auspicious one who has a bull as his vehicle.

O Lord of Gauri, who burnt the cupid, the beneficent, the auspicious  
The beneficent, the auspicious one who has a bull as his vehicle.

Protect me, O protector of the universe, with an eye on his forehead  
The beneficent, the auspicious one who has a bull as his vehicle.

O Lord of dance, adorning the moon, the beneficent, the auspicious  
The beneficent, the auspicious one who has a bull as his vehicle.

Protect me O Supreme Lord, who is supremely holy  
The beneficent, the auspicious one who has a bull as his vehicle.

O Lord of SAT, of the nature of Existence, the beneficent, the auspicious  
The beneficent, the auspicious one who has a bull as his vehicle.

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**si134 girisham**

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## si135 śiva śiva śambho

(call only)

vande śambhum umāpatiṁ suraguruṁ  
vande jagad kāraṇaṁ  
vande pannaga bhūśanaṁ śaśidharaṁ  
vande paśūnāṁ patiṁ  
vande surya śaśāṅka vahni nayanāṁ  
vande mukunda priyam  
vande bhakta-janāśrayaṁ ca varadaṁ  
vande śivaṁ śaṅkaraṁ

(call/response)

śiva śiva śambho bhava bhaya hara śambho

śailajā manoharā kṛpākarā phālanetra bhīkarā pāpaharā  
śiva śiva śambho bhava bhaya hara śambho

jāhnavi jaṭādharaṁ parātparā nirvikāra sundarā saukhyatarā  
śiva śiva śambho bhava bhaya hara śambho

om

Salutations to Sambhu (bestower of happiness), the lord of Uma, the Guru of the sages,  
Salutations to the cause of the universe,  
Salutations to [the one] with snakes as ornaments, bearing the moon,  
Salutations to the lord of the beings (pasu),  
Salutations to [the one with] sun, moon and fire as his eyes,  
Salutations to [the one] who is dear to Mukunda (a name for Vishnu; the one who liberates),  
Salutations to [the one] who is the refuge for devotees and the granter of boons/blessings,  
Salutations to, Siva (the auspicious), Sankara (the beneficent one).

śiva=the auspicious and good, śambho=bestower of happiness, bhava bhaya hara=one who destroys the fear of samsara,  
śailajā manoharā=one who steals the mind of the mountain born (Parvati), kṛpākarā=one who shows compassion, phālanetra=with an eye on his forehead, bhīkara=ferocious, pāpaharā=one who destroys the sins  
jāhnavi jaṭādharaṁ=one who has the daughter of Sage Jahnu (Ganga) on his matted locks,  
parātpara=higher than the highest, nirvikāra=without modification, sundarā=beautiful,  
saukhyatarā=bestower of prosperity

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## si136 odi odi odi

Composer: Siddhar Sivavakkiyar

1. Odi odi odi odi utkalantha jothiyai  
naadi naadi naadi naadi natkalam kazhinthu poi  
vaadi vaadi vaadi vaadi maandu pona manthargal  
Kodi kodi kodi kodi enniRunthe kodiye

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

2. Ennile iruntha ountraai yaan arinthathilaye  
Ennile iruntha ountraai yaan arinthu kondadin  
Ennile iruntha ountraai yaavar kaana vallaro  
Ennile irunthu irunthu yaanum kandukondene

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

3. Naanathethu neeyathethu naduvil ninrathethadaa  
Konathethu kuruvathethu kooridum kulaamare  
Avethethu azhivathethu appuraththil appuram  
Eenathethu raama raama raamaa enra naamame

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

4. Anjezhuththile piranthu anjezhuththile valarnthu  
Anjezhuththai othukinra panchapuutha paavikaal  
Anjezhuththil oor ezhuththu arinthu kuura valliirel  
Anjal anjal enru naathan ambalaththil aadume

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

5. AAna anjezhuthule andamum akandamum,  
AAna anjezhuthule aadhiyaana moovarum,  
AAna anjezhuthule “A”karamum “M”akaramum ,  
Aana anjezhuthkkale adangalaavaluttradhe

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

6. Illai illai illai endru eyampukindra ezhaikaal  
Illai endru nidra onrai illai ennalakumo  
Illai alla endrumalla erandum ondri nindrathai  
Ellai kandu kondar ini pirappathingu ilaiye

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

7. “A”kaaramana thambalam anaathiyana thambalam  
“U”kaaramana thambalam unmaiyana thambalam  
“M”akaaramana thambalam vadivamana thambalam  
Sikaaramana thambalam thelinthathe Shivayame

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

8. ambalaththai ambu kondu asang endraal asangumo,  
Kambamatra par kadal kalang endraal kalangumo  
Enbamatra yogiyai irulum vanthu anugumo,  
Chempon ambalaththule thelinthathe sivaayame

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

9. Om namacivayame unarnthu mei unarntha pin,  
Om namacivayame unarnthu mei thelintha pin,  
Om namacivayame unarnthu mei arintha pin,  
Om namacivayame Utkalanthu nirkkume

Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya (All)  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya (All)

(All)

Om Namacivaya om om Namacivaya,  
Om Namacivaya om om Namacivaya,  
Om Namacivaya om om Namacivaya,  
Om Namacivaya om om Namacivaya,

**Om Namacivaya om om Namacivaya, Om Namacivaya om om Namacivaya  
Om Namacivaya om om Namacivaya, Om Namasivaya om om Namacivaya**

### **Thiruchitrambalam**

1. People run and spend effort outside searching for God when the divinity is within us in the form of an enlightening light.

People spend years in searching for God

They live their life filled with tiredness & worries

Millions have died searching for God outside...

2. I didn't realize the nature of Shiva(God),

After realizing Shiva is within me,

After seeking for gurus who can teach me this,

I realized the truth that Shiva is in me.

3. Who am I? Who are you? And who is standing in the middle between you and me?

Who is the king ruling me? Who is the teacher teaching me?

Who is born? Who is dying? Where does he go after death?

Answers to these questions are given by the Syllable "Rama Rama Rama".

4. We are born and grown from Five elements (air, water, fire, land and sky)

We recite the five letter manthra (Namashivaya),

If one understands the meaning of one letter Om,

Then that's there Nataraja would dance in your innerspace saying , do not fear!

5. Within the Five letters (NA, MA, SHI, VA, YA) there is universe and space

Within the five letters the primeval trinity of Gods (Brahma, Vishnu and Shiva),

Within the five letters there is sound "A" and "M" of the mantra "Aum"

Everything of creation and dissolution is within these Five letters

6. Those who say that Shiva (God) is not there, are illiterate/poor

How can one deny the existence of something which is there?

Without boundary He is merged as one within you

One who realized the above truth, has no rebirth.

7. Shiva(God) vibrates in inner space as a Source that is timeless

He vibrates in the body that feels real

He vibrates in the mind in the form of light

He is above all - enlightened stages of purity He is Shivaya

8. Can we shoot an arrow and tell the sky to move?  
Can we churn the pillarless ocean of milk by ordering it to churn?  
And can darkness ever approach a Yogi who has forsaken the worldly pleasures?  
Understand that it is Lord Shiva, who is as a light in Chithambaram (Golden temple/Pon ambalam)  
and meditate on "Shivaya Nama " and realize the truth.

9. After realizing with our mind "Om Namasivaya".  
And then after understanding it's real meaning and power,  
You then understand that it is the soul of our body ,  
Then one will experience OM NAMASIVAYA is always mingled within us

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## **si137 śaṃkara candraśekhara**

**śaṃkara candraśekhara gaṅgādhara sumanohara  
pāhi mām parameśvara mṛtyuñjaya viśveśvara**

**nīlakaṇṭha phāla-netra bhasma-bhūṣita sundara  
pāhi mām karuṇākara girijeśa oṃkāreśvara**

**śaṃkara candraśekhara..**

**tāṇḍava-priya jaya naṭeśa viśvanātha maheśvara  
pāhi mām abhayaṃkara vyāghra-carmāmbaradhara**

**śaṃkara candraśekhara..**

The beneficent, with moon on his head, bearing the Ganga, very captivating  
Protect me O Supreme, Lord the conqueror of death, the Lord of the universe

Blue throated, with an eye on his forehead, the beautiful one adorned with ashes  
Protect me O compassionate, the lord of Girija (Parvati), the Lord of the nature of OM

Who enjoys dancing the Tandava, victory to the lord of dance, the lord of the universe, the great lord  
Protect me O the one who grants fearlessness, who is draped with a tiger skin

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## **si138 jai jai śiva śambho**

**om namah sivāya om namah sivāya om namah sivāya om namah sivāya (c)**

jai jai śiva śaṃbho jai jai śiva śaṃbho (c/r)

mahādeva śaṃbho mahādeva śaṃbho (c)

hara hara mahādeva śaṃbho mahādeva śaṃbho (r)

śiva śiva mahādeva śaṃbho mahādeva śaṃbho (c)

hara hara mahādeva śaṃbho mahādeva śaṃbho (r)

om namah sivāya om namah sivāya om namah sivāya om namah sivāya (c)

om namah sivāya=Om prostration to Siva, śiva=the auspicious, śaṃbho=bestower of happiness,  
mahādeva=the great God, hara=destroyer [of ignorance/illusion]

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### **si139 irakkam varamal**

(By Gopalakrishna Bharathi)

**irakkam varamal ponadenna karanam en samikku**

*O, Lord, Why do you not feel sympathy for me?*

**karunai kadai endru unnai kadir kettu nambi vanden**

*You are an Ocean of compassion O Lord, having heard this I came to you*

**alam arundi andar uyirai adaritta unadu kirtti**

*O Lord, you drank poison to save the lives of the devas*

**balakrishnan padi magizhum panindidum nataraja murthi**

*Balakrishnan (Lord Krishna/ the poet's name) enjoys singing to worship this image of Nataraja*

**pazhiyattanai nan seyinum palitidum shiva chidambaram**

*No matter how many sins I commit, Lord Shiva of Chidambaram will protect me*

**mozhi katravar vazhi Utrunai muppozhudum maravane**

*Following the way shown (by those who have learnt/understood), O Lord, I will not forget you all day*

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## **si140 en appan allava**

(By Sri Papanasam Sivan)

**en appan allava, en thaayum allava (c)**

Aren't you my father and mother?

**ponnappan allava, ponnam balathava (c)**

Aren't you my golden father, the dancer at the Golden Hall?

**Siva Sivayam, Siva Sivayam, Siva Sivayam, Siva Siva Siva Siva Sivayam (x3)**

**en appan allava, en thaayum allava (c/r)**

Aren't you my father and mother?

**ponnappan allava, ponnam balathava (c/r)**

Aren't you my golden father, the dancer at the Golden Hall?

**soppanamo endhan appan thiruvarul (c/r)**

Is the grace of my father just a dream?

**karpidhamo enna arbutham idhuvae (c/r)**

It is not an imagination. It is a miracle!

**aadiya paadhanae ambalavaananae (c/r)**

Oh Lord, with the dancing feet! Oh Lord, who danced in the Chidambaram Golden Hall!

**nin-aazhndha karunaiyai ezhai arivaeno (c/r)**

Can this poor ever understand your deep compassion?

**Siva Sivayam, Siva Sivayam, Siva Sivayam, Siva Siva Siva Siva Sivayam (x3)**

**en appan allava, en thaayum allava (c/r)**

Aren't you my father and mother?

**ponnappan allava, ponnam balathava (c/r)**

Aren't you my golden father, the dancer at the Golden Hall?

**Siva Sivayam, Siva Sivayam, Siva Sivayam, Siva Siva Siva Siva Sivayam (Slow 3 times and fast 6 times)**

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## si141 śiva śiva bol

śiva śiva bol hara hara bol śiva śiva hara hara bol  
pināka dhārī gaṇḡā dhārī hara hara śiva śiva bol

vibhūti sundara bhavāni śankara hara hara śiva śiva bol  
triśūla dhārī gaṇḡā dhārī hara hara śiva śiva bol

candraśekara naṭana sundara hara hara śiva śiva bol  
trinetra dhārī gaṇḡā dhārī hara hara śiva śiva bol

umā maheśvara sām̐ba sadāśiva hara hara śiva śiva bol  
hālāhala dhāra gaṇḡā dhārī hara hara śiva śiva bol

hara hara śiva śiva śiva śiva hara hara hara hara śiva śiva bol

Say “Siva Siva” (the auspicious), say “Hara Hara” (the destroyer of ignorance)  
Say “Hara Hara” “Siva Siva”, [who is the one] holding the Pinaka bow (used by Lord Siva to destroy the tripuras (three cities or any of the triads including the three states of mind), the one bearing the Ganga.

Say “Hara Hara” “Siva Siva”, [who is] beautiful with ashes smeared, Sankara (the beneficent one) of Bhavani (consort of Lord Siva; mother who is the giver of life),  
Say “Hara Hara” “Siva Siva”, [who is] the one holding the trident, the one bearing the Ganga.

Say “Hara Hara” “Siva Siva”, [who is the one] with the crescent moon on his head, [the one who] dances beautifully,  
Say “Hara Hara” “Siva Siva”, [who is the one] with three eyes, the one bearing the Ganga.

Say “Hara Hara” “Siva Siva”, [who is] the great lord of Uma (name of consort of Lord Siva), [who] along with Amba (name of consort of Lord Siva; the mother) is ever auspicious,  
Say “Hara Hara” “Siva Siva”, [who is the one] holding the halahala poison in his throat (the poison Lord Siva drank to save all), the one bearing the Ganga,

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## si142 jaya śiva śankara

jaya śiva śankara jaya abhayankara  
sāmba sadā śiva śiva harare  
śiva harare

jaya gangādhara jaya bimbādhara  
vyāgrāmaradhara śiva harare  
śiva harare

jaya = Glory to  
siva = the auspicious  
sankara - the beneficent one  
abhayankara = the bestower of fearlessness,  
sāmba = the one with Amba (mother)  
harare = the destroyer of ignorance  
gangadhara = the one bearing the Ganga  
bimbadhara = the one holding the disk of the moon  
vyāgrāmaradhara = clothed in tiger skin (of slain tendencies)

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## si143 dīna karunākarane

(By: Sri Papanasam Sivan)

dīna karunākarane naṭarājā nīlakaṇṭhane (c/r) (x2)  
nin arul pugazhnd paniyum ennaiyum irangi arulum (x2)  
mauna guruve mauna guruve mauna guruve harane enai āṇḍa nīlakaṇṭhane  
mauna guruve harane enai āṇḍa nīlakaṇṭhane  
dīna karunākarane naṭarājā nīlakaṇṭhane (x2)

mīnalocani manālā tāṇḍavam āḍum sabhāpate (c/r)  
jñānigal manam virumbum nīlakaṇṭhane (x2)  
mauna guruve mauna guruve mauna guruve harane enai āṇḍa nīlakaṇṭhane  
mauna guruve harane enai āṇḍa nīlakaṇṭhane  
dīna karunākarane naṭarājā nīlakaṇṭhane (x2)

ādi antam illā harane anbar ullam vāzhum parane (c/r)  
pādi madi veniyane parameśā nīlakaṇṭhane (x2)  
mauna guruve mauna guruve mauna guruve harane enai āṇḍa nīlakaṇṭhane  
mauna guruve harane enai āṇḍa nīlakaṇṭhane  
dīna karunākarane naṭarājā nīlakaṇṭhane (x2)  
nin arul pugazhnd paniyum ennaiyum irangi arulum  
mauna guruve mauna guruve mauna guruve harane enai āṇḍa nīlakaṇṭhane



**mauna guruve harane enai āṇḍa nīlakaṇṭhane  
dīna karunākarane dīna karunākarane  
dīna karunākarane naṭarājā nīlakaṇṭhane  
dīna karunākarane naṭarājā nīlakaṇṭhane nīlakaṇṭhane nīlakaṇṭhane**

The bestower of compassion on those afflicted (distressed), Nataraja, the blue throated one,  
Your grace, I glorify and worship, bestow your grace on me too!  
The silent Guru, silent Guru, silent Guru, the destroyer [of ignorance], the one who rules me, the blue throated one.

Consort of the fish-eyed one (Goddess Meenakshi), who dances the tandava, the lord of the hall (or space) [of Consciousness],  
The one desired by the hearts of the jnanis, the blue throated one,  
The silent Guru, silent Guru, silent Guru, the destroyer, the one who rules me, the blue throated one.

One who is without beginning or end, the destroyer, the Supreme who resides in the hearts of the devotees,  
Adorning half moon on his head, the Supreme Lord, the blue throated one  
The silent Guru, silent Guru, silent Guru, the destroyer, the one who rules me, the blue throated one.

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## **si144 sanmandireśam āśrayed**

**sanmandireśam āśrayed akṣaya-bhakti-samsiddhayet  
pūrṇa-brahma-rūpiṇaṃ saccidānanda-kevala-tanmaya-rūpiṇaṃ**

**nomi-mahā-guru-bhāviṭaṃ īśvaraṃ jñāna-vairāgyadi siddhi-pradāyakaṃ  
gaṇa-rāja-ṣaṇmukha-nandyāti sevitaṃ  
śivakāma-sundarī-manohara-sundaraṃ**

May you seek refuge in Sanmandiresha (Lord at SAT temple) for the attainment of undiminishing devotion

Of the nature of complete Brahman, Existence-Consciousness-Bliss, who alone is, of the nature of That

The Lord who was conceived/brought into being by the great guru Nome, who grants the complete attainment of Knowledge, detachment and such

Worshiped by the king of gana-s (Ganesa), the six-faced one (Subramanya), Nandi and such, the beautiful one who captured the mind of Sivakamasundari

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## si145 suvarṇamālā-stuṭiḥ

(Composed By: Adi Sankaracarya Translation by Smt. Rema Gopinathan Nair)

**atha katham-api madrasanām tvad-guṇa-leśair-viśodhayāmi vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 1 ||**

1 O my Lord, I shall, with difficulty, however, extol a few of your qualities and cleanse my tongue. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ākhaṇḍala-mada-khaṇḍana-paṇḍita taṇḍupriya caṇḍīśa vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 2 ||**

2 O Lord, who is adept in crushing the pride of Indra, who is fond of Tandu, Lord of Candi, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ibha-carmāmbara śambara-ripu-vapu-rapharaṇojjvala-nayana vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 3 ||**

3 O Lord, who wears the elephant hide, having lustrous eyes that destroyed the body of Sambara (Cupid), O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**īśa girīśa nareśa pareśa maheśa bileśaya-bhūṣaṇa bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 4 ||**

4. O Lord, Lord of mountains and men, the Supreme Lord, whose ornaments are the snakes living in the hole, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**umayā divya-sumaṅgala-vigrahayāliṅgita-vāmāṅga vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 5 ||**

5 O Lord, whose body is in the process of embracing Uma who has the most auspicious form, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ūrīkuru mām-ajñam-anāthaṁ dūrī-kuru me duritaṁ bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇam me tava caraṇa-yugam || 6 ||**

6 O Lord, kindly destroy my sins and accept me who is ignorant and an orphan. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my ref-uge.

**ṛṣivara-mānasa-haṃsa carācara-janana-sthiti-laya-kāraṇa bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 7 ||**

7. O Lord, who is a swan in the lake that is the mind of great sages and who causes creation, preservation and destruction of all the movables and immovables, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ṛkṣādhīśa-kirīṭa mahokṣā-rūḍha vidhṛta-rudrākṣa vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 8 ||**

8. O Lord, whose crown of matted locks is decorated with the crescent moon, who has the great bull as his vehicle and who wears the rudrākṣa, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**lṛvarṇa-dvandvam-avṛnta-sukusumamivāṅghrau tavārpayāmi vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 9 ||**

9 I offer my eyes that resemble the letters lu and ru at your feet as flowers without the stem. O Sadasiva, consort of Divine Mother, Sambu, Sankara, , Your pair of feet is my refuge.

**ekaṃ saditi śrutyā tvameva sadasītyupāśmahe mṛḍa bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 10 ||**

10 O Lord, Mrida. I adore your form alone, as the sruti proclaims that you are eternal. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**aikyaṃ nija-bhaktyebhyo vitarasi viśvaṃbharo'tra sākṣī bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 11 ||**

11. O Lord, you grant the highest boon to your devotees, that is union with yourself. You are the ruler of the universe and the witness also. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**omiti tava nirdeṣṭrī māyā'smākaṃ mṛḍopa-kartrī bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 12 ||**

12. O Lord, the pranava, om is a symbol of yourself which is beyond maya. This is helpful to know. O Mrda, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**audāsyam sphuṭayati viśayeṣu digambaratā ca tavaiva vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 13 ||**

13. O Lord, your reluctance in not wearing any garments only brings forth your detachment to worldly objects. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**antaḥ-karaṇa-viśuddhiṃ bhaktiṃ ca tvayi satīṃ pradehi vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 14 ||**

14. O Lord, kindly give me purity of mind and constant devotion to yourself. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**astopādhi-samasta-vyastai-rūpair-jaganmayo'si vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 15 ||**

15. Your form is the universe, both collectively and individually. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**karuṇā-varuṇā-laya mayi dāsa udāsasta-vocito na hi bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 16 ||**

16. O Lord, ocean of mercy, it is not befitting your self to show indifference to me who is your servant. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**khalasaha-vāsaṃ vighaṭaya ghaṭaya-satāmeva saṅgam-anīśaṃ bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 17 ||**

17. O Lord, Please keep me away from the association of wicked and bless me with the company of good. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**garalaṃ jagad-upakṛtaye gilitaṃ bhavatā samo'sti ko'tra vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 18 ||**

18. O Lord, Who is equivalent to yourSelf, who drank the poison to save the world from destruction? O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ghana-sāra-gaura-gātra pracura-jaṭājūṭa-baddha-gaṅga vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 19 ||**

19. O Lord, whose body is white, like camphor and who has retained the ganges in the thick tresses, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**jñaptiḥ sarva-śarīre-śvakhaṇḍitā yā vibhāti sā tvaṃ bho |**

**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 20 ||**

20. O Lord, You are the one knowledge that shines in all bodies. O Sadasiva, consort of Divine Mother, Sambu, Sankara. Your pair of feet is my refuge.

**capalaṃ mama hṛdaya-kapiṃ viṣaya-drucaraṃ dṛḍhaṃ badhāna vibho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 21 ||**

21. O Lord, tie quickly this fickle mind of mine which is verily a monkey jumping from one worldly pleasure to another. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**chāyā sthāṇorapi tava tāpaṃ namatāṃ haratyaho śiva bho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 22 ||**

22. O Lord how strange it is that the shadow of a sthanu, (an epithet of Siva - also a twig of a tree or a pole) is able to remove the worldly misery of those who bow to you. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**jaya kailāsa-nivāsa pramatha-gaṇā-dhīśa bhūsu-rārcita bho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 23 ||**

23. Victory to the one who resides in Kailasa, the Lord of Pramathagana and the Lord who is worshiped by the kings and Brahmins. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**jhaṇutaka-jhaṅkiṇu-jhaṇutat-kiṭa-taka-śabdairnaṭasi mahā-naṭa bho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 24 ||**

24. O Lord The greatest dancer, who dances to the beats of jhanu, taka, Jankinu, janutat and kitataka. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**jñānaṃ vikṣe-pāvṛti-rahitaṃ kuru me gurū-stvameva vibho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 25 ||**

25. O Lord you alone are my Guru to impart the supreme knowledge and who frees me from viksepa and avarana ie: concealment of the truth and projection of falsehood. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ṭaṅkāra-stava dhanuṣo dalayati hṛdayaṃ dvipā-maśaniriva bho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 26 ||**

26. The tankara ie: the sound of your bow hits and breaks the heart of your enemies like the thunderbolt. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ṭhākṛtiriva tava mājā bahirantaḥ sūnya-rūpiṇī khalu bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 27 ||**

27. O Lord, Your māya is like a void circle in and out. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ḍambaram-amburu-hāmapī dalayat-yanaghaṃ tvadaṅghri-yugalaṃ bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 28 ||**

28. The beauty of the pair of your holy feet excels that of the red lotus. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ḍhakkākṣa-sūtra-śūladruhiṇaka-roṭī-samullasat-kara bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 29 ||**

29. O Lord, you give delight to all, holding the small drum, rosary, trident and brahmakapala in your hands. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ṇākāra-garbhīṇī cecchubhadā te śaragatir-nṛṇāmiha bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 30 ||**

30. O Lord, the arrows in your quiver in the shape of 'na' is not aimed at any, since it is only for the benevolence of the people. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**tava manvatisaṃjapataḥ sadyas-tarati naro hi bhavābdhiṃ bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 31 ||**

31. O Lord, the man who chants your mantra crosses the ocean of delusion. O Sadasiva, consort of Divine Mother, Sambu, Sankara. Your pair of feet is my refuge.

**thūtkāras-tasya mukhe bhūyātte nāma nāsti yasya vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 32 ||**

32. O Lord, lie upon him in whose mouth your name does not exist. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**dayanīyaś-ca dayāluḥ ko'sti madanyas-tvad-anya iha vada bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 33 ||**

33 Please tell me O Lord, who other than you is there who excels in compassion and who else deserves it more than me? O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**dharma-sthāpana-dakṣa tryakṣa guro dakṣa-yajña-śikṣaka bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 34 ||**

34. O Lord, who is proficient in establishing dharma in the world, O three eyed God, O Master who is the destroyer of Daksha's sacrifice, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**nanu-tāḍito'si dhanuṣā lubdha-dhiyā tvam purā nareṇa vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 35 ||**

35. O Lord, once you were struck by a man (Arjuna) with his bow due to ignorance. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**parimātuṃ tava mūrtiṃ nālama-jastat-parātparo'si vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 36 ||**

36. Vishnu and Brahma are unable to measure your form since you are beyond their reach. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**phalam-ihā nṛtayā januṣas-tvat-pada-sevā sanātaneśa vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 37 ||**

37. O Eternal Lord, devotion to your feet is the supreme reward one can get in this human birth. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**balam-ārogyaṃ cāyus-tvad-guṇa-rucitāṃ ciraṃ pradehi vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 38 ||**

38. Lord, for enabling me to utter your names always bless me with a longing to do so, as well as good health and longevity. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**bhagavan bharga bhayāpaha bhūta-pate bhūti-bhūṣitāṅga vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 39 ||**

39. O Lord Bharga, who destroys fear, Lord of bhūtaganas whose limbs are covered with holy ash. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**mahimā tava nahi māti śrutiṣu himānīdharātma-jādhava bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 40 ||**

40 O Lord, consort of the daughter of the mountain, can your greatness be measured even by Vedas?  
O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**yama-niya-mādibhir-aṅgair-yamino hṛdaye bhajanti sa tvam bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 41 ||**

41. O Lord, the Yogis, through methods like yama, niyama etc meditate on you in their mind. O  
Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**rajjāvahir-iva śuktau rajatam-iva tvayi jaganti bhānti vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 42 ||**

42 As a snake appears like a rope and as a shell appears to be silver, the world appears as a reality. O  
Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**labdhvā bhavat-prasādāc-cakraṃ vidhuravati lokam-akhilaṃ bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 43 ||**

43 O Lord, by your grace Lord Vishnu got the disc (chakra) and protects the world. O Sadasiva,  
consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**vasudhā-taddhara-tacchaya-rathamaur-vīśara-parākṛt-āśura bho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 44 ||**

44. The earth, the one that bears it (Adishesha), and the one who sleeps on it (Lord Vishnu) were  
your instruments that served as chariot, bowstring and arrow respectively to defeat the demons. O  
Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**śarva deva sarvottama sarvada durvṛtta-garva-haraṇa vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 45 ||**

45. O Lord Sarva, the foremost among Gods who grants everything, one who crushes the pride of  
arrogant men, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**ṣaḍ-ripu-ṣaḍūrmi-ṣaḍvikāra-hara sanmukha ṣaṇmukha-jaṇaka vibho |**  
**sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 46 ||**

46 O Lord, destroyer of the six enemies, six waves and six changes, father of the six-faced Lord and  
the Eternal, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.



**satyaṃ jñānam-anantaṃ brahmet-yetal-lakṣaṇa-lakṣita bho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 47 ||**

47. Truth, Knowledge, Infinite etc are the terms by which the Brahman is defined. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**hāhā-hūhū-mukha-sura-gāyaka-gītāpadāna-vadya vibho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 48 ||**

48. O Lord, Haha and Huhu lead the celestial singers to sing the praises of your feet. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**lādirna hi prayoga-stadantaṃ-iha maṅgalaṃ sadā'stu vibho |  
sāmba-sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇa-yugam || 49 ||**

49. There is no usage for a word beginning with la but the word mangala ends in la and may it bring auspiciousness to all. O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**kṣaṇamiva divasān-neṣyati tvat-pada-sevākṣaṇot-sukaḥ śiva bho |  
sāmba sadāśiva śambho śaṅkara śaraṇaṃ me tava caraṇayugam || 50 ||**

50. For a true devotee who is eager to worship your feet, days seem like a moment only, O Sadasiva, consort of Divine Mother, Sambu, Sankara, Your pair of feet is my refuge.

**|| iti śrīmat-paramahaṃsa-parivrājaka-ācāryasya  
śrī-govinda-bhagavat-pūjyapāda-śiṣyasya  
śrīmacchaṅkara-bhagavataḥ kṛtau  
suvarṇa-mālā-stuṭiḥ sampūrṇā ||**

Thus, of the venerable, glorious highest renunciate, wandering recluse and great spiritual teacher, Sri Govinda Bhagavan, whose feet are to be worshiped, the disciple, the venerable, glorious Sankara Bhagavan [by him], composed, suvarṇamālā-stuṭiḥ, concludes

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## **si146 maheśvara-murta-gītam**

**hara hara mahādeva śiva śiva mahadeva (c/r)  
hara hara mahādeva śiva śiva mahadeva (c/r)  
hara hara mahādeva śiva śiva mahadeva (all)**

**tripurāntakāya nama om nīlakanṭhāya nama om**

**bhikṣāṭnāya nama om liṅgodbhavāya nama om  
dakṣiṇāmurtaye nama om sadīśvarāya nama om**

**hara hara mahādeva śiva śiva mahadeva (all)  
hara hara mahādeva śiva śiva mahadeva (all)  
hara hara mahādeva śiva śiva mahadeva (all)**

**kālāntakāya nama om vṛṣabhārūḍhāya nama om  
candraṣekharāya nama om kāma-dahanāya nama om  
kalyāṇa-sundarāya nama om sadīśvarāya nama om**

**hara hara mahādeva...**

**naṭarājāya nama om somaskandāya nama om  
umā-maheśvarāya nama om cakra-pradāya nama om  
sukhāsanāya nama om sadīśvarāya nama om**

**hara hara mahādeva...**

**vīrabhadrāya nama om jalandharāre nama om  
vighneśānugrahadāya kaṅkalāya nama om  
ardhanārīśvarāya nama om sadīśvarāya nama om**

**hara hara mahādeva...**

**gajāśura-saṃhārāya hariharāya nama om  
candēśānugrahadāya ekapadāya nama om  
kirāta-mūrte nama om sadīśvarāya nama om**

**hara hara mahādeva...**

Maheshwara murta-s are forms of Shiva revered in the Shivagamas. It is usually counted as twenty five forms. These forms are based on Puranas and Ithihasas in which Shiva's divine play is explained with different stories. The same Lord who took many divine forms as described in the scriptures shines as Sadisvara at the SAT temple.

tripurāntaka=Lord destroying the three cities

nīlakaṇṭha=the one with a blue throat after swallowing Halahala poison

bhikṣāṭna=Lord in the form of beggar taken in Daruka forest

liṅgodbhava=Lord emerging from a column of fire in front of Brahma and Vishnu

dakṣiṇāmurti=South facing Lord. The primordial Guru

kālantaka=Lord as the conqueror of Kala (time or Yama, the god of death)

vṛṣabhārūḍha=Lord mounted on the bull with Parvati

candraṣekhara=Lord wearing waning moon, who was cursed by Dakṣa on his forehead

kāma-dahanā=Lord who burnt Cupid

kalyāṇa-sundara=Lord in wedding robe getting married to Parvati

naṭarāja=Dancing form of Lord

somaskanda=Householder with Uma and Skanda  
umā-maheśvara=The great Lord with Uma (the divine couple) after their marriage  
cakraprada=Lord bestowing Sudarsana Cakra (disc) to Visnu  
sukhāsana=Lord seated in easy posture/posture of happiness  
vīrabhadra=Lord destroying Daksa's yagna  
jalandharāri=The enemy of Jalandhara demon  
vighneśānugrahada=Lord blessing Vighnesvara (Ganesa)  
kaṅkala=Lord at the time of great dissolution  
ardharanārīśvāra=Half Siva, half Parvati form  
gajāsursamhāra=Who killed Gaja asura (elephant demon)  
hariharāya=Half Siva, half Visnu form  
candēśānugrahada=Lord who blessed Candesha nayannar  
kirātamūrti=Lord who took the form of a hunter and blessed Arjuna with divine weapons

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## **si147 aruṇācalam aruṇācalam**

**aruṇācalam aruṇācalam jñānāmṛta-karuṇācalam  
ānanda-ramaṇa permācalam  
kṛpācalam śubhācalam**

**aham aham iti sphurati jvalati amara para tejomayam  
acara amara amala vimala  
aruṇācalam aruṇācalam**

**anbu-malai azhagu-malai amuda-malai aṇṇāmalai  
ānanda-ramaṇanai aṇaitta malai  
ānanda-ramaṇamāi ninḍa malai  
aṇṇāmalai aṇṇāmalai**

**aruṇācalam aruṇācalam jñānāmṛta-karuṇācalam**

**dāham taṇiya anbarai anbuḍan vāvendṛazaikkum aṇṇāmalai  
dāham taṇinden moham ozhinden  
mauna-tava tīyai mūṭṭum malai  
aṇṇāmalai aṇṇāmalai**

**aruṇācalam aruṇācalam jñānāmṛta-karuṇācalam ...**

The mountain of love of blissful Ramana  
The mountain of mercy, the auspicious/sacred mountain  
Arunachalam Arunachalam

The immortal Supreme that shines as “I-I”, full of light  
Unmoving deathless blemishless taintless  
Arunachalam Arunachalam

The mountain of love, the mountain of beauty, the mountain of elixir Annamalai  
The mountain which embraced blissful Ramana  
The mountain which remains as the enchanting/delightful/lovable  
Annamalai, Annamalai

Annamalai welcomes devotees to quench their thirst.  
Thirst quenched, delusion removed,  
The hill triggers the fire of silent tapas  
Annamalai, Annamalai

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## si148 pārvatī vallabhāṣṭakam

namo bhūtanāthaṃ namo devadevaṃ  
namaḥ kālakālaṃ namo divyatejaṃ  
namaḥ kāmabhasmaṃ namaśśāntaśīlaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 1

sadā tīrthasiddhaṃ sadā bhaktarakṣaṃ  
sadā śaivapūjyaṃ sadā śubhrabhasmaṃ  
sadā dhyānayuktaṃ sadā jñānadālpaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 2

śmaśāne śayānaṃ mahāsthānavāsaṃ  
śarīraṃ gajānaṃ sadā carmaveṣṭaṃ  
piśācaṃ niśocaṃ paśūnāṃ pratiṣṭaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 3

phāṇīnāga kaṇṭhe bhujaṅgādyanekaṃ  
gale ruṇḍamālaṃ mahāvīra śūraṃ  
kaṭim vyāghracarmaṃ citābhasmalepaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 4

śiraśśuddhagaṅgā śivā vāmabhāgaṃ  
brhaddivya keśaṃ sadā māṃ trinetraṃ  
phaṇī nāgakarṇaṃ sadā phālacandraṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 5

kare śūladhāraṃ mahākaṣṭhanāśaṃ

sureśaṃ vareśaṃ maheśaṃ janeśaṃ  
dhāneśastuteśaṃ dhvajeśaṃ girīśaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 6

udāsaṃ sudāsaṃ sukailāsavāsaṃ  
dharā nirdharaṃ saṃstithaṃ hyādidevaṃ  
ajā hemakalpadrumaṃ kalpasevyaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 7

munīnām vareṇyaṃ guṇaṃ rūpavarṇaṃ  
dviajānaṃ paṭhantaṃ śivaṃ vedaśāstraṃ  
aho dīnavatsaṃ krpāluṃ śivaṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 8

sadā bhāvanāthaṃ sadā sevyamānaṃ  
sadā bhaktidevaṃ sadā pūjyamānaṃ  
mayā tīrthavāsaṃ sadā sevyamekāṃ  
bhaje pārvatīvallabhaṃ nīlakaṇṭhaṃ 9

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## si149 Om Arunachala Om

Om Arunachala Om (c)

Om Arunachala Om (c/r) x2  
Arunachala Arunachala Arunachala (c/r) x2  
Shiva Shiva Shiva (c/r) x2  
Shiva Shiva Shiva (c/r) x2

Om Arunachala Om (c)  
Arunachala Arunachala Arunachala (c/r) x2  
Shiva Shiva Shiva (c/r) x2  
Shiva Shiva Shiva (c/r) x2

(interlude)

Repeat w/ speed from beginning

(End slow) Om Arunachala Om (c)

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## śi150 śrī vaidyanāthāṣṭakam

(Composed by: Sri Adi Sankaracarya)

śambho mahādeva śambho mahādeva śambho mahādeva śambho mahādeva  
śambho mahādeva śambho mahādeva śambho mahādeva śambho mahādeva

śrī rāma saumitrijaṭāyurveda ṣaḍānanāditya kujārcitāya  
śrī nīlakaṇṭhāya dayāmayāya śrīvaidyanāthāya namaḥ śivāya 1  
(śambho mahādeva)

gaṅgāpravāhendu jaṭadharāya trilocanāya smara kālāhantre  
samasta devairabhipūjitāya śrīvaidyanāthāya namaḥ śivāya 2  
(śambho mahādeva)

bhaktaḥ priyāya tripurāntakāya pinākinē duṣṭaharāya nityam  
pratyakṣalīlāya manuṣyaloke śrīvaidyanāthāya namaḥ śivāya 3  
(śambho mahādeva)

prabhūtavātādi samastaroga pranāśakartre munivanditāya  
prabhākarendvagni vilocanāya śrīvaidyanāthāya namaḥ śivāya 4  
(śambho mahādeva)

vāk śrotra netrāṅghri vihinajantoḥ vāk śrotra netrāṅghrisukhapradāya  
kuṣṭhādisarvonnatarogahantre śrīvaidyanāthāya namaḥ śivāya 5  
(śambho mahādeva)

vedāntavedyāya jaganmayāya yogīśvaradyeya padāmbujāya  
trimūrti rūpāya sahastranāmne śrīvaidyanāthāya namaḥ śivāya 6  
(śambho mahādeva)

svatīrthamrdbhasmabhrutāṅgabhājāṃ piśācaduḥkhārtibhayāpahāya  
ātmasvarūpāya śarīrabhājāṃ śrīvaidyanāthāya namaḥ śivāya 7  
(śambho mahādeva)

śrī nīlakaṇṭhāya vrṣadhvajāya strakgandha bhasmādyabhiśobhitāya  
suputradārādi subhāgyadāya śrīvaidyanāthāya namaḥ śivāya 8  
(śambho mahādeva)

bālāmbikeśa vaidyeśa bhavarogahareti ca  
japennāmtrayaṃ nityaṃ mahāroganivāraṇaṃ  
(śambho mahādeva)

Worshipped by Sri Rama, Lakshmana, Jatayu, the vedas, the sixed faced one (Lord Subrahmanya), the sun god (Aditya), Kuja (Mars planet)  
The blue throated lord, full of compassion, the Lord Vaidyanatha, prostrations to Siva.

Bearing the flow of Ganga on his matted locks, the three eyed one, one who vanquished the Manmatha and Yama  
Worshipped by all gods, the Lord Vaidyanatha, prostrations to Siva.

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## **si151 sojugaada sooju mallige**

(in Kannada)

maadeva... maadeva...mahadeva... mahadeva...

(Guitar starts)

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige  
maadeva... maadeva...mahadeva... mahadeva...

(DRUM Starts)

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (x2)  
maadeva... maadeva...mahadeva... mahadeva... (all x2)

andaavare mundaavare matte taavari pushpa  
chandakki maale bilpatre maadeva ninge  
chandakki maale bilpatre tulasi dalava  
maadappna poojege bandu maadeva nimma

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (c/r)  
maadeva... maadeva...mahadeva... mahadeva... (all x2)

tappaale belagivnee tuppaava kaaaisivni  
kittaale hanna tandivni maadeva ninge  
kittale hanna tandivni maadappa  
kittaadi baruva parasege maadeva nimma

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (c/r)  
maadeva... maadeva...mahadeva... mahadeva... (all x2)

bett hatkondu hogorge hatti hambalavyaaka?  
bettad maadeva gatiyendu maadeva neeve..  
bettad maadeva gatiyendu avarinnu  
hatti hambalava maretyaaro maadeva nimma

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (c/r)  
sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (all  
x2)

maadeva... maadeva...mahadeva... mahadeva... (all x3)

(Ending slow)

sojugaada sooju mallige maadeva nimma mande myaale dundu mallige (c)

O Lord Shiva...

(An innocent village woman expressing her devotion for Lord Shiva)

O Lord Shiva, to you, I offer many kinds of Jasmine flowers, various types of Lotus flowers and  
a beautiful garland of Bilva and Tulsi leaves; O Mahadeva, I came to worship you;

I have made ghee (for you) in a clean vessel, O Lord Shiva and I have brought oranges for you;  
To your festival where people flock;

Why should those (who seek your lotus feet) who climb the mountains desire wealth, such as a  
house? Surrendering To the Lord of the Mountains is their goal; O Lord Shiva, surrendering to  
you is their ultimate goal; Perhaps they will now forget their worldly bondages (material desires)

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## **si152 paaruruvaya**

Poet: **Manikavasagar**

Lyrics from **Thiruvvasagam**

Paaruru Vaaya Pirappara Vendum,  
Pathimaiyum Pera Vendum,  
(Repeat)  
Seeruru Vaaya Sivaperumaane,  
Sengamalam Malar Pol,  
Aaruruvaya En Aar Amuthe Nin,  
Adiyavar Thokai Naduvae,  
Oruruvaaya Nin Thiruvarul Kaatti,  
Ennaiyum Uyya Kondarulae,  
Ennaiyum Uyya Kondarulae

Paaruru Vaaya Pirappara Vendum,  
Pathimaiyum Pera Vendum,

Pathilanenum Panithilanenum,



(Un) Uyarntha Paingazhal Kaana,  
[Repeat]  
Pithilanenum Pithatrilanenum  
Piraparuppai Emperumaane,  
Muthanai Yaane Maniyanai Yaane [x2],  
Muthalvane Muraiyo Endru,  
Ethanai Yaanum Yaan Thodarnthu Unnai,  
Ini Pirinthaattraene,  
Ini Pirinthaattraene

(Oh Shiva!) Please break this constant cycle of birth and death in different forms that I am subjected to in the world,  
I should also attain highest devotion (to you),  
Oh Shiva, the one who embodies excellence,  
The one who is like the blossomed red lotus,  
The one with this gracious form is my unappeasable nectar,  
Oh Shiva, here amidst of your assembled devotees,  
please show your unified divine form,  
and please protect (break my cycle of birth and death) me!

Even if my devotion ceases, Even if my submissiveness to you abates,  
Even if my mind does not seek to find your esteemed feet,  
Even if I do not sing praises about you, please break my cycle of birth and death.  
My Lord! The one who is like the pearl. The one who is a gem, My leader!  
Is it fair that I am stuck in this cycle? I have been following you for so many births and pleading you to break this constant cycle of birth and death,  
so please take me into your abode and do not make me fall in this trap (of birth and death) again!

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## **su012 karuṇāmaya kārtikeya**

karuṇāmaya kārtikeya, kaivalya-dātā svāminātha  
sura-muni-vandita-śiva-kumāra  
vedānta-sāra bhava-bhaya-hāra  
karuṇāmaya kārtikeya, kaivalya-dāta svāminātha

śaraṇāgata-priya pārvati-bāla  
sanmandira-vāsa śānta-svarūpa  
saṃsārārṇava-tāraka-nātha  
caraṇaṃ śaraṇam ṣaṇmukha-nātha

caraṇaṃ śaraṇam ṣaṇmukha-nātha (x4)  
karuṇāmaya kārtikeya, kaivalya-dātā svāminātha  
svāminātha svāminātha

Kartikeya, full of compassion, the chief of gods who grants Kaivalya (emancipation),  
The son of Shiva worshipped by gods and sages  
The essence of Vedanta, who takes away the fear of worldly existence  
Kartikeya, full of compassion, the chief of gods who grants Kaivalya (emancipation)

The son of Parvati, dear to the ones who take refuge in Him  
He who dwells in SAT mandiram, of the nature of peace  
The Lord who helps cross the ocean of samsara  
We take refuge at your feet O six-faced Lord.

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## **su013 vā vā murugaiyya**

vā vā murugaiyya vaḍivelazhaga (x2)  
kā vā vā kumara tiru-kārtikeya (x2)  
vā vā murugaiyya vaḍivelazhaga

siṅgāra-vela śiva-śakti-bāla (x2)  
saṅgīta-lola satya-sāīśa (x2)

**vā vā muruga vaḍivelazhaga**

Come come Muruga (the beautiful one), the handsome one with a spear.  
Come, come, Kumara (boy), revered Kartikeya  
Come come Muruga (the beautiful one), the handsome one with a spear.  
Handsome one with a spear, son of Shiva and Shakti  
One desirous of song, True Lord Sai.

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## su014 kāvāḍikaḷ āḍivarum veḷayile

kāvāḍikaḷ āḍivarum veḷayile  
haro hara muzhangudappā cāṇalile

kāvāḍikaḷ...

kāvāḍikaḷ, panīṛ kāvāḍikaḷ, bhasma kāvāḍikaḷ āḍivarum veḷayile  
haro hara muzhangudappā cāṇalile

kandanukku vel vel kaḍambanukku vel vel  
muruganukku vel vel, azhakanukku vel vel

hara haro hara, hara haro hara, haro haro hara, svāmi hara haro hara

haro hara, hara hara, haro hara, hara hara

then-pazhaṇi muruganukku hara haro hara  
tirucandūr velanukku hara haro hara

haro hara, hara hara svāmi, haro hara, hara hara

svāmi-malai nādanukku hara haro hara  
solaimalai azhakanukku hara haro hara

haro hara, hara hara svāmi, haro hara, hara hara

tiruparam-kunduṇḍṛ muruganukku hara haro hara  
tiruttaṇikai kumaranukku hara haro hara

haro hara, hara hara svāmi, haro hara, hara hara

āṇupaḍai vīḍu koṇḍai hara haro hara  
anbaṇḍalai kātiḍuvai hara haro hara

haro hara, hara hara svāmi, haro hara, hara hara

When Kavadi-s (a decorated pole of wood with an arch over it, carried on shoulders with offerings mostly for Muruga usually during a temple procession) are dancing and coming, there is loud sounds “hara haro hara” on all sides (or slope of the mountain). When panir Kavadi-s (With rose water as offering), bhasma Kavadi-s (With holy ashes as offering) are dancing and coming, there is loud sounds “hara haro hara” on all sides (or slope of the mountain).

To Kanda (the one who dries up -- his foes and ignorance of his devotees), vel vel, to Katampa (the one wearing a garland of Katampam flowers) vel vel  
To Muruga (the beautiful one) vel vel, to Azahaka (the handsome one) vel vel

To Muruga in south Pazhani, hara haro hara; to the one with spear in Tirucandur, hara haro hara

To the Lord of Svamimalai, hara haro hara; to the handsome one in Solaimalai, hara haro hara

To the Muruga of Tiruparam Kundru, hara haro hara; to the boy of Tiruttani, hara haro hara

To the one who made the six abodes as his home, hara haro hara; to the one who protects his devotees, hara haro hara

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## **su015 subrahmaṇya maṅgalāṣṭakam**

mahāsenāya mānyāya mahādeva-sutāya ca |  
mahā-pātaka-saṃhartre svāmināthāya maṅgalam || 1 ||

ṣaḍānanāya devāya munīndra-veṣa-dhāriṇe |  
gaḍānana-kaniṣṭhāya gaurī-putrāya maṅgalam || 2 ||

vajra-hastāya vīrāya kukkuṭa-dhvaja-dhāriṇe |  
veda-sārāya vedyāya kārṭtikeyāya maṅgalam || 3 ||

sādhū-mānasa-mitrāya duṣṭa-mānasa-vairiṇe |  
śaraṇāgata-pālāya śrī-vallīśāya maṅgalam || 4 ||

jaigīṣavyopadiṣṭhāya śiva-jñāna-pradāyine |  
saccidānanda-rūpāya brahma-niṣṭhāya maṅgalam || 5 ||

śakti-hastāya skandāya mahā-śaktāya hetave |  
nirālambāya śuddhāya nirvikalpāya maṅgalam || 6 ||

guhāya guhya-rūpāya guhya-tattvārtha-darśine |  
sadāśrama-vilāsāya subrahmaṇyāya maṅgalam || 7 ||

ajāya nitya-muktāya nirākāra-cidātmāne |  
sanmandira-nivāsāya subrahmaṇyāya maṅgalam || 8 ||

1. The commander of large army, the venerable, and the son of the Great Lord, the destroyer of great sins, to the chief of gods, may auspiciousness be.

2. The one with six faces, the Lord, one who appeared as the chief of sages (Sri Ramana), the younger brother of the elephant-faced (Ganesa), to the son of Gauri, may auspiciousness be.

3. With thunderbolt in his hand, the hero, holding a flag with a cock, the essence of Veda-s, the one to be known, to Karttikeya (fostered by six Kritika-s), may auspiciousness be.

4. Friend of [people with] good mind, enemy of [people with] wicked mind, the protector of those who take refuge [in him], to the Lord of Sri Valli, may auspiciousness be.

5. He who instructed [sage] Jaigishavya bestowing the knowledge of Siva, of the nature of Existence-Consciousness-Bliss, to the one abiding in Brahman, may auspiciousness be.

6. With spear in his hand, Skanda (the one who dries up the ignorance of his devotees), the great able one, the cause [of all], the supportless, the pure, to the one without any distinguishing characteristics, may auspiciousness be.

7. The one who was reared in a secret place/dweller in the heart cave, whose nature is hidden, who reveals the meaning of the secret tattva (Truth), the one shining forth in SAT Ashram, to Subrahmanya (one who is dear to those devoted to Brahman), may auspiciousness be.

8. The unborn, the ever-Liberated, the formless Consciousness-Self, the one who resides in SAT Temple, to Subrahmanya, may auspiciousness be.

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## **su016 śiva kumārane**

śiva kumārane śakti bālāne vā vā vā  
śaravana-bavattil uditta velā vā vā vā  
omkāra tattuva me nī vā vā vā  
velavan velā valli manālā vā vā vā  
vaḍi velavan velā valli manālā vā vā vā

skandā vā vā vā  
velā vā vā vā  
kumarā vā vā vā

Siva's son, Sakti's child, come come come  
One born in a clump of reeds, holding the vel (spear), come come come  
The true meaning of Omkara, come come come  
Holder of the Vel (spear), dear to Valli (consort of Subrahmanya), come come come.

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## **su017 om murugā**

om murugā om murugā  
vā murugā vaḍivel azhagā

**śakti vaḍivelā om murugā  
śaravana bhava guha skandā murugā**

murugā=the beautiful one, vā=come, vaḍivel=one holding the Vel (spear), azhagā=beautiful, śakti  
vaḍivelā=one holding the Vel (spear) of Sakti, śaravana bhava=one born in the clump of reeds,  
guha=dweller in the heart cave, skandā=the one who dries up the ignorance

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**su018 śaṃbhu-kumāra haro hara**

**śaṃbhu-kumāra haro hara  
śiva-śaṃkari-bāla haro hara**

**umā-suta ṣaṇmukha guha  
śiva-śaravaṇa-bhava haro hara**

**pazhaṇi-girīśa haro hara  
puṇya-sanmandireśa haro hara**

**hara hara hara hara śiva śiva śiva śiva (x2)  
śiva-śaravaṇa-bhava haro hara (x2)**

The son of Sambhu (the beneficent one), haro hara.  
The son of Siva and Sankari (Parvati), haro hara.

The son of Uma, the six faced one, the secret one,  
The auspicious one born in a thicket of reeds, haro hara.

The Lord of Pazhani mountain, haro hara  
The Lord of the holy temple at SAT, haro hara

Hara Hara Hara Hara Siva Siva Siva Siva  
The auspicious one born in a thicket of reeds, haro hara.

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**su019 ten-pazhaṇi nāthanukku**

**ten-pazhaṇi nāthanukku hara haro hara  
eru mayil velanukku hara haro hara**

**hara haro hara murugā hara haro hara  
hara haro hara śanmugā hara haro hara**

svāmi malai nāthanukku hara haro hara  
tiruchendur velanukku hara haro hara  
ārumuga nāthanukku hara haro hara  
śakti vaḍi velanukku hara haro hara

hara haro hara murugā hara haro hara  
hara haro hara śanmugā hara haro hara

To the Lord in south Pazhani, hara haro hara,  
To the Lord holding the Vel and riding the peacock, hara haro hara  
To the Lord of Svamimalai, hara haro hara,  
To the Lord holding the Vel in Tiruchendur, hara haro hara  
To the six faced Lord, hara haro hara  
to the Lord holding Sakti's Vel, hara haro hara

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## su020 anbarukku anbane

anbarukku anbane nī vā vā śanmugā  
ārupaḍai vīḍ uḍaiyai vā vā śanmugā  
inba maya jotiya nī vā vā śanmugā  
īsan umai bālagane vā vā śanmugā (x2)

ulaganādan marumagane vā vā śanmugā  
umaik arul purindavane vā vā śanmugā  
eṭṭukuḍi velavane vā vā śanmugā  
erumaiyil eriye nī vā vā śanmugā (x2)

aingarānukku ilaiyavane vā vā śanmugā  
ārumuga velavane vā vā śanmugā  
oyyāri valli lolā vā vā śanmugā  
omkāra tattuvame vā vā śanmugā (x2)

avvaikku upadesitavā vā vā śanmugā  
akhila loka nāyagane vā vā śanmugā  
oḍi vā nī oḍi vā nī vā vā śanmugā  
āḍi vā nī āḍi vā nī vā vā śanmugā (x2)

vā vā śanmugā vā vā vā śanmugā (x3)

Dearest of the dear (as he is the revealer of the sacred Knowledge, which liberates one from all delusion), come come, six-faced one,  
The one with six abodes, come come, six-faced one,

Of the nature of light, full of love (as bestowal of the sacred Knowledge is the supreme love), come  
come, six-faced one,

Child of Lord Siva, Goddess Uma, come come, six-face one.

Nephew of the Lord of the universe (Lord Vishnu), come come, six-faced one,

One who showered blessings on the dumb, come come, six-faced one,

One holding the Vel (spear) in Ettukudi (name of Skanda temple as it is surrounded by Lord Siva's  
temple (*kudi*) in eight (*ettu*) directions), come come, six-faced one,

Riding on the peacock, come come, six-faced one.

One who is younger to the five-armed (Lord Ganesa), come come, six-faced one,

Six-faced one, holding the Vel (the invincible spear), come come, six-faced one,

Dear to the graceful Valli (his consort; Goddess of the earth or who is like a creeper; the power of  
Knowledge that reveals the Truth of the Self), come come, six-faced one,

The true meaning of Omkara, come come, six-faced one.

One who instructed Avvai (the elderly lady saint), come come, six-faced one,

Lord of the entire universe, come come, six-faced one,

Come running, come running, come come, six-faced one,

Come dancing, come dancing, come come, six-faced one.

Come come six-faced one, come come come six-faced one.

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## **su021 om velāyuda om velāyuda**

**om velāyuda om velāyuda om velāyuda poṭṭi om, (c)**

**om velāyuda om velāyuda om velāyuda poṭṭi om (c)**

**om velāyuda om velāyuda om velāyuda poṭṭi om, (all)**

**om velāyuda om velāyuda om velāyuda poṭṭi om (all)**

**(Call only)**

**eṟu-mayil-eṟi viḷayāḍu-mugamonṟe**

**īsarudan jñāna-mozhi pesu-mugamonṟe**

**kūṟum-aḍiyārkaḷ-vinai tīrkku-mugamonṟe**

**kunṟuruva vel-vāṅgi ninṟa-mugamonṟe**

**mārupaḍu-sūrarai vadaitta-mugamonṟe**

**valliyai maṇam-puṇara vanda-mugamonṟe**

**āṟumugamāna poruḷ nī aruḷa-veṇḍum**

**ādi-arunācalam amarnda-perumāne**

**om saravaṇabava**

**vel vel muruga veṭṭi vel muruga saravaṇabava om (c)**

**śakti vel muruga jñāna vel muruga saravaṇabava om (c)**



vel vel muruga veṭṭri vel muruga saravaṇabava om̐ (all)  
śakti vel muruga jñāna vel muruga saravaṇabava om̐ (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)  
ārā-ro āri-rāro ārā-ro āri-rāro (all)

perum̐ peyaṛ muruga perum-poruḷ-taruvāy bedaṅgaḷ kaṇḍandāy (c)  
peraruḷ-vaḍiva bedaṅgaḷ-aṟuppāy poṁvazhi tuṇaiva (c)  
muruga (r)  
perum̐ peyaṛ muruga perum-poruḷ-taruvāy bedaṅgaḷ kaṇḍandāy (all)  
peraruḷ-vaḍiva bedaṅgaḷ-aṟuppāy poṁvazhi tuṇaiva (all)

poṭṭri om̐ muruga (c)  
muruga (r)  
poṭṭri om̐ muruga (c)

poṭṭri om̐ muruga (c)  
muruga (r)  
poṭṭri om̐ muruga (c)

vel vel muruga veṭṭri vel muruga saravaṇabava om̐ (all)  
śakti vel muruga jñāna vel muruga saravaṇabava om̐ (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)  
ārā-ro āri-rāro ārā-ro āri-rāro (all)

muttame-selva murugane mudalva mugaṅgaḷ-āruḍeyāi (c)  
mokaṇam marunde muppiṇi-yozhippai mūvaṛkum-uṟave (c)  
muruga (r)  
muttame-selva murugane mudalva mugaṅgaḷ-āruḍeyāi (all)  
mokaṇam marunde muppiṇi-yozhippai mūvaṛkum-uṟave (all)

poṭṭri om̐ muruga (c)  
muruga (r)  
poṭṭri om̐ muruga (c)

poṭṭri om̐ muruga (c)  
muruga (r)  
poṭṭri om̐ muruga (c)

vel vel muruga veṭṭri vel muruga saravaṇabava om̐ (all)  
śakti vel muruga jñāna vel muruga saravaṇabava om̐ (all)

**ārā-ro āri-rāro ārā-ro āri-rāro (all)**  
**ārā-ro āri-rāro ārā-ro āri-rāro (all)**

**ārā-ro āri-rāro ārā-ro āri-rāro (all)**  
**ārā-ro āri-rāro ārā-ro āri-rāro (all)**

Om Velayuda (the one with spear as weapon), Om Velayuda, Om Velayuda, Prostration!!  
Om Velayuda (the one with spear as weapon), Om Velayuda, Om Velayuda, Prostration!!

(From Tirupugazh)

One of your faces plays mounting on the peacock (the mind)  
One of your faces preaches Knowledge to the Lord (Siva)  
One of your faces removes troubles of the devotees when they sing [this Tirupugazh]  
One of your faces received spear (Vel) and pierced through the hill (Kraunca)

One of your faces killed the rebellious demons  
One of your faces came to marry Valli  
Kindly explain the meaning and the significance of Your six faces  
Oh Lord who took abode in the Primeval Arunachala!

Om Saravanabava - The mystic 6 letter mantra that contains the essence of the six-faced Lord  
Skanda.

Vel (the divine spear), Muruga (one with a beautiful face) with vel, Victorious Muruga with spear,  
Saravanabhava (one who was born in a clump of reeds) Om  
Muruga with spear given by Sakti, Muruga with the spear of Knowledge, Saravanabhava Om

Eternal greatness Muruga (one with a beautiful face), who grants great Knowledge, who transcends  
differences  
Who severs differences, accompanies in path travelled [by the devotee]

Prostration Om Muruga (one with a beautiful face)  
Muruga  
Prostration Om Muruga

Vel (the divine spear), Muruga (one with a beautiful face) with vel, Victorious Muruga with spear,  
Saravanabhava (one who was born in a clump of reeds) Om  
Muruga with spear given by Sakti, Muruga with the spear of Knowledge, Saravanabhava Om

Priceless dear Muruga, the chief/premieval with six faces  
The medicine for delusion/confusion/perplexity, who removes the three causes of diseases,  
the common relation of the three [saints] (Appar, Sundarar, Tirujnanasambandar)

Prostration Om Muruga (one with a beautiful face)  
Muruga  
Prostration Om Muruga

Vel (the divine spear), Muruga (one with a beautiful face) with vel, Victorious Muruga with spear,  
Saravanabhava (one who was born in a clump of reeds) Om  
Muruga with spear given by Sakti/Muruga with spear and Sakti, Muruga with the spear of  
Knowledge, Saravanabhava Om

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## **su022 kumāra-pañca-cāmara-stutiḥ**

A hymn in praise of Kumara (Subrahmanya) in Pancacamara meter

**purāntaraṅga-koṭare nijaparakāśa-bhāskaraṃ  
purāṇa-puṇya-pūruṣaṃ praśāntam-eka-sākṣiṇam |  
purañjanaṃ nirañjanaṃ prapañca-sāra-vāstavaṃ  
sadīśa-geha-vāsinam kumāra-deśikaṃ bhaje || 1 ||**

1 The innate shining sun in the interior cave of the city/fortress/body, the ancient holy primeval spirit, the supremely peaceful, the one witness, the living principle, the blemishless, the real essence of the manifestation, the one who resides in the house of Lord Sadisha, the young spiritual teacher, I worship.

**dvijapriyaṃ kaṭhora-daitya-vairi-sainya-nāyakaṃ  
jīṭendriyaṃ subuddhi-dhairya-dhīmataṃ mahāratham |  
umāsutaṃ manoharaṃ purandara-priyaṅkaraṃ  
gaṇeśa-sodaraṃ guhaṃ namāmi tārakāntakam || 2 ||**

2 To whom twice-born (brahmins) are dear, the chief of the army which is the enemy of the cruel/wicked demons, the one who was conquered his senses, of good understanding (wise), with firmness/calmness/courage, the intelligent, the great warrior, the son of Uma (Parvati), who brings pleasure to Purandara (destroyer of strongholds - Siva), the brother of Ganesa, Guha, who killed Taraka demon, I prostrate.

**lasat-kirīṭa-kunḍalaiḥ suśobhitaṃ mukhāmbujaṃ  
balastha-vajra-dhāriṇaṃ mayūra-ketu-vāhakam |  
krpā-kaṭākṣa-vīkṣaṇaṃ suśakti-yukta-hastakaṃ  
sadāśramādhivāsinam sadīśabālakaṃ bhaje || 3 ||**

3 The lotus face beautified by shining crown and ear-rings, bearing the powerful thunderbolt, a flag with peacock symbol, looking with a glance of compassion, holding the excellent Sakti in his hand, the one who dwells in SAT ashram, the son of Lord Sadisha, I worship.

**samasta-bhakta-citta-chanda-pūrṇa-candra-sanmukhaṃ  
samastha-śubhra-kānta-paṭṭa-mañjake pratiṣṭhitaṃ |  
kadamba-puṣpa-khaṭṭitaṃ namaskṛtāṅghri-paṅkajaṃ  
pracaṇḍa-sarpa-vairi-vāhanaṃ bhaje digantaram || 4 ||**

4 The beautiful full moon face pleasing the minds of all his devotees, standing on a beautiful smooth white stone platform, the worshipped lotus feet covered with a heap of flowers, whose vehicle is the enemy of the fierce/terrible snake (peacock), the space (digantara - another name for Skanda), I worship.

**viveka-purṇa-vīkṣaṇaṃ viśuddhasattva-sannidhiṃ  
vicāra-sāra-lakṣaṇaṃ vimukti-mārga-darśanaṃ |  
vimarśa-rūpiṇaṃ paraṃ vinamra-bhakta-rakṣakaṃ  
videha-mukti-dāyakaṃ bhaje kumāra-advayaṃ || 5 ||**

5 With a look full of discrimination, whose presence is pure Existence, who has the characteristic of the essence of inquiry, who shows the path of liberation, of the nature of Knowledge, the Supreme, who protects his humble devotees, who grants liberation while out of the body, Kumara the non-dual, I worship.

**śamādi-ṣaṭka-pūritam śadaṅga-veda-rakṣakaṃ  
śaḍakṣareṇa-saṃstutaṃ śaḍūrmi-nāśa-kāraṇam |  
maharṣi-veśa-dhāriṇaṃ mumukṣu-loka-karṣiṇaṃ  
sadātmakaṃ cidātmakaṃ sukhātmakaṃ guhaṃ bhaje || 6 ||**

6 Full of six virtues/qualities tranquility and such, the protector of the six limbs of the veda-s, worshipped by the six letter word (saravanabhava), the cause of destruction of the six enemies, the one who appeared as a great Rishi (Bhagavan Sri Ramana Maharshi), who attracts those desirous of liberation, of the nature of Existence, of the nature of Consciousness, of the nature of Bliss, Guha, I worship.

**ananta-veda-nāyakaṃ kṛtānta-moha-jālakam  
cidātma-tattva-bodhakaṃ bhavābdhi-śoka-śoṣakaṃ |  
varapradaṃ śubhapradaṃ sukhapradaṃ gatipradaṃ  
gurupradaṃ śivapradaṃ paraṃ pradaṃ prabhuṃ bhaje || 7 ||**

7 The Lord of the endless vedas, who brings the web of illusion to an end, awakening the Truth of Consciousness Self, who dries up the sorrow of the ocean of mundane existence, who grants boon, who grants auspiciousness, who grants happiness, who grants path [to liberation], who grants Guru, who grants Siva, who grants the Supreme, I worship.

**paṭheddinaṃ dinaṃ kumāra-paṇca-cāmara-stutiṃ  
bhajeddinaṃ dinaṃ kumāra-divya-bhavya-vigrahaṃ |  
smareddinaṃ dinaṃ kumāra-guhya-tattva-varṇanaṃ  
kumāra-pūjya-pādam-advitīyam-ekam-āpnuyāt || 8 ||**

8 One who studies Kumarapancacamarastuti day after day, who worships the beautiful divine form/figure of Kumara day after day, who remembers the description/explanation of the secret truth of Kumara day after day, attains the single non-dual venerable feet of Kumara.

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## **su023 śaravanā śivakumārā**

śaravanā śivakumārā (c/r 2x)  
śanmukhanathā jaya jaya śanmukhanathā (c/r 2x)

subramanyā kārthikeyā vaḍivelā (c/r 2x)  
śanmukhanathā jaya jaya śanmukhanathā (c/r 2x)

Om śaraṇam śaraṇam śanmukhanathā

REPEAT

TO END

śaravanā śivakumārā (c/r 2x)  
śanmukhanathā jaya jaya śanmukhanathā (c/r 2x)

śanmukhanathā jaya jaya śanmukhanathā (solo)

śaravanā = born in a thicket of reeds or hollow bamboos on the banks of Ganga

śivakumārā = child of Siva (the auspicious Absolute)

śanmukhanathā = Lord with six faces

jaya jaya = be victorious, be victorious

subramanya = very kind and dear to those who are devoted to the divine Knowledge of Brahman

kārthikeyā = One raised by six divine women, called Krittikas

vaḍivelā = One holding the spear signifying true Knowledge that can penetrate through any ignorance

śaraṇam = I take refuge

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## **su024 śiṅgāra vaḍivela**

(Composed by: Saminaden Mootoosamy)

śiṅgāra vaḍivela (c)  
śiṅgāra vaḍivela śevaṛkoḍi azhaga (x2 c)  
śevaṛkoḍi azhaga (all)

azhaga muruga māmaṇi kumara tugi-mayil ṣaṇmuga (x2 all)

śiṅgāra vaḍivela (x2 all)

kārtigeya tirukumara (c)

kārtigeya tirukumara śaravaṇa eṅgaḷ vela (x2 c)

azhaga muruga māmaṇi kumara tugi-mayil śaṇmuga (x2 all)

śiṅgāra vaḍivela (x2 all)

kanda kumara tirumuruga (c)

kanda kumara tirumuruga subramaṇya eṅgaḷ vela (x2 c)

azhaga muruga māmaṇi kumara tugi-mayil śaṇmuga (x2 all)

śiṅgāra vaḍivela śevaṛkoḍi azhaga (all)

azhaga muruga māmaṇi kumara tugi-mayil śaṇmuga (x2 all)

śiṅgāra vaḍivela śevaṛkoḍi azhaga (c)

śevaṛkoḍi azhaga (x2 c)

śiṅgāra vaḍivela=Well-decorated beautiful one holding the spear;

śevaṛkoḍi azhaga=the beautiful one holding a flag with the cock emblem;

azhaga muruga=the beautiful Muruga;

māmaṇi=the precious jewel;

kumara=young boy

tugi-mayil śaṇmuga=the six-faced one with a beautiful peacock;

kanda=the one who dries up -- his foes and ignorance of his devotees;

tirumuruga=the Holy Murugan;

subrahmaṇya=very kind and dear to brahmanas;

eṅgaḷ vela=our Vela (the one holding a spear)

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## **su025 sadguru-nāthane śaravaṇa-bavane**

(Composed by: Visalakshi Salvady)

sadguru-nāthane śaravaṇa-bavane, sivaguru-nāthane śaṇmuga-nāthane

sadgati aruḷvāy cinmaya-rūpa, para-gati aḍaya varamaruḷvāye

bhava-kaḍaḷ tāṇḍiḍa varuvāy guruvāy, padamaḷaṛ teḍiye śaraṇ-aḍaṇdome

omkāra rūpane om-gurunātha, īrāṇu-karattava mama-gurunātha

om-guru-nātha jaya-guru-nātha, mama-gurunātha śaṇmuga-nātha

om-guru-nātha jaya-guru-nātha, mama-gurunātha śaṇmuga-nātha

O True Guru Lord, the one born in a clump of reed, Siva Guru Lord, the six-faced Lord.

You bestow the good path, the nature of Consciousness, please grant us the boon to attain the Supreme Path.

You come in the form of Guru to help us cross the ocean of samsara, searching for your lotus feet, we have taken refuge in you.

Of the nature of Omkara, Om Guru Lord, with twelve hands, my Guru Lord

Om Guru Lord, victory to Guru Lord, my Guru Lord, the six-faced Lord

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## **su026 uruvaai aruvaai**

(This is a very beautiful verse with which *Saint Arunagirinathar* concludes his divine work *Kandar Anubhuti*)

**uruvaaai aruvaaai ulathaai ilathaai,  
maruvaaai malaraai maniyaaai oliyaaai  
karuvaaai uyiraaai gathiyaaai vithiyaaai,  
guruvaai varuvaai arulvaai guhane**

With form and formless, what is not and what is,  
Flower and fragrance, gem and radiance,  
Body and soul, Salvation and rules of righteousness,  
O Lord Guha, Who comes (as all these and) as Guru! Bestow Thy Grace.

\*\*\*\*\*

## su027 velava velava

(Speed 1)

velava velava vel-muruga vā vā  
vel-muruga vā vā vel-muruga vā vā  
velava ṣaṇmuga muruga muruga

valli-maṇavāḷa kunjari-manāḷa  
kunjari manāḷa  
velavā ṣaṇmuga muruga muruga  
vaḍi-velava ṣaṇmuga muruga muruga

śūrādi-śūra subramaṇya-deva  
subramaṇya-deva  
ṣaṇmuga śaravaṇa muruga muruga  
śiva ṣaṇmuga śaravaṇa muruga muruga

(Speed 2)

velava velava vel-muruga vā vā  
vel-muruga vā vā vel-muruga vā vā  
velava ṣaṇmuga muruga muruga

valli-maṇavāḷa kunjari-manāḷa  
kunjari manāḷa  
velavā ṣaṇmuga muruga muruga  
vaḍi-velava ṣaṇmuga muruga muruga

(Speed 3)

velava velava vel-muruga vā vā

śūrādi-śūra subramaṇya-deva  
subramaṇya-deva  
ṣaṇmuga śaravaṇa muruga muruga  
śiva ṣaṇmuga śaravaṇa muruga muruga

(Speed 4)

velava velava vel-muruga vā vā  
vel-muruga haro hara velayutha haro hara



velava ṣaṇmuga muruga muruga  
vaḍi-velava ṣaṇmuga muruga muruga

(Speed 5)

velava velava vel-muruga vā vā  
kanthanukku (Call) haro hara (refrain)  
kumaranukku (Call) haro hara (refrain)  
muruganukku (Call) haro hara (refrain)  
velanukku (Call) haro hara (refrain)

kanthanukku (Call) haro hara (refrain)  
kumaranukku (Call) haro hara (refrain)  
muruganukku (Call) haro hara (refrain)  
velanukku (Call) haro hara (refrain)

(Speed 6)

kanthanukku (Call) haro hara (refrain)  
kumaranukku (Call) haro hara (refrain)  
muruganukku (Call) haro hara (refrain)  
velanukku (Call) haro hara (refrain)

vetrivel muruganukku (call) hara-o-hara (refrain)  
veeravel muruganukku (call) hara-o-hara (refrain)  
sakthivel muruganukku (call) hara-o-hara (refrain)

Holding the Vel (spear), Muruga (handsome) come, come,  
Holding the Vel, the six faced Muruga

Husband of Valli and Kunjari (Devayani)

Holding the Vel, the six faced Muruga

Warrior who vanquished the demon Sura and others, Lord Subramanya (beloved of those who are devoted to Brahman)

Six faced, Saravana (born on a thicket of reeds), Muruga

\*\*\*\*\*

**su028 muruga om muruga**

muruga om muruga guru ramaṇa muruga (c/r)  
kumara om muruga guru ramaṇa muruga (c/r)

muruga om muruga guru ramaṇa muruga (c/r)

siva-kumarane āṛumukane (c/r)

siva-kumarane āṛumukane (c)

velāyutane muruga muruga (c/r)

sundaram-maindane antar-mukane (c/r)

sundaram-maindane antar-mukane (c)

brahmāyutane ramaṇā ramaṇa (c/r)

muruga om muruga ..

gurvāi vandāi malayil-amaṇḍāi (c/r)

veda-pporuḷe muruga muruga (c/r)

veda-pporuḷe muruga muruga (c)

gurvāi vandāi malayil-amaṇḍāi (c/r)

jñāna-ppazhame ramaṇa ramaṇa (c/r)

jñāna-ppazhame ramaṇa ramaṇa (c)

muruga om muruga ..

muruga muruga (c)

ramaṇa ramaṇa (r)

muruga (c)

ramaṇa (r)

Muruga Om Muruga Guru Ramana [incarnation of] Muruga

Kumara Om Muruga Guru Ramana [incarnation of] Muruga

Son of Lord Siva, the six-faced,

With spear as his weapon, Muruga Muruga

Son of Sundaram, the inward-faced,

With Brahman as his weapon, Ramana Ramana

You came as Guru and made the hill (Pazhanimalai) your abode

The essence of veda-s, Muruga Muruga

You came as Guru and made the hill (Annamalai) your abode

The ripe fruit of Knowledge, Ramana Ramana

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## de025 bhavāni śankari pārvati

bhavāni śankari pārvati  
parama dayākari pārvati  
śivā śivaṃ kari pārvati  
śrī sarveśvari pārvati

umā maheśvari pārvati  
īśvari śankari pārvati  
kumāra janani pārvati  
kumkumānkite pārvati

śivānugrahadā pārvati  
ajā brahmāni pārvati  
akhaṇḍa pūrani pārvati  
ānanda rūpini pārvati

kāñci kāmākṣī pārvati  
madurai mīnākṣī pārvati  
rāja rājeśvari pārvati  
āśrita rakśaki pārvati

jaya jaya janani pārvati  
jaya jaya durge pārvati  
jaya jaya devi pārvati  
jaya jaya jaya jaya pārvati

Giver of life, consort of Sankara (the beneficent One, name of Lord Siva), Parvati (daughter of the mountain king Himavan),  
Supremely compassionate, Parvati,  
Sivaa, bestower of auspiciousness, Parvati,  
The Glorious, Goddess of all, Parvati.

Uma (consort of Siva), great Goddess, Parvati,  
Goddess [who is the] consort of Sankara, Parvati,  
Mother of Kumara (child or youth, a name for Skanda), Parvati,  
Whose face is adorned with kumkum (vermillion), Parvati.

Bestower of blessings of auspiciousness, Parvati,  
Unborn, [one who is] Brahman, Parvati,  
Unbroken, perfectly full, Parvati,  
Of the nature of Bliss, Parvati.

Goddess Kamakshi (one with loving eyes) of Kanchi (a sacred city), Parvati,

Goddess Meenakshi (one with beautiful eyes shaped like a body of the fish) of Madurai (a city),  
Parvati,  
Goddess who is king of kings, Parvati,  
Protector of supplicants, Parvati.

Victory, Victory Mother Parvati,  
Victory, Victory to the inaccessible One, Parvati  
Victory, Victory to the Goddess Parvati,  
Victory, Victory, Victory, Victory, Parvati

\*\*\*\*\*

## **de026 om jaga jananī**

**om jaga jananī mātā bhavāni  
tripura-sundarī rāja rājeśvari**

**om jaga jananī mātā bhavāni  
ānanda rūpini kañci kāmeśvari**

jaga jananī = mother of the universe;  
mātā bhavāni = mother who is the giver of life (also, consort of Lord Siva)  
tripurasundari = the beautiful one who is the consort of Lord Siva who burnt the three cities  
(waking, dream, and deep sleep);  
rāja rājeśvari = Goddess who is king of kings  
ānanda rūpini = of the nature of Bliss;  
kañci kāmeśvari = Beautiful Goddess of Kanchi (sacred city)

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## **de027 bhavānī aṣṭakam**

(By: Adi Sankaracarya)

**na tāto na mātā na bandhurna dātā  
na putro na putrī na bhrtyo na bhartā  
na jāyā na vidyā na vrttir mamaiva  
gatistvam gatistvam tvam ekā bhavānī**

**bhavādbhāvapāre mahā duḥkha bhīru  
papāta prakāmi pralobhi pramattaḥ  
kusaṁsāra pāśa prabaddhaḥ sadāham  
gatistvam gatistvam tvam ekā bhavānī**

**na jñāmi dānam na ca dhyāna yogam  
na jñāmi tantram na ca stotramantram**

na jñāmi pūjām na ca nyāsa yogam  
gatisvām gatisvām tvam ekā bhavānī

na jñāmi puṇyam na jñāmi tīrtham  
na jñāmi muktīm layam vā kadācit  
na jñāmi bhaktīm vratam vāpi mātār  
gatisvām gatisvām tvam ekā bhavānī

ku karmī ku saṅgi ku buddhiḥ kudāsah  
kulācāra hīnaḥ kadācāra līnaḥ  
ku draṣṭiḥ ku vākya prabandhaḥ sadāham  
gatisvām gatisvām tvam ekā bhavānī

prajeśam rameśam maheśam sureśam  
dineśam niśitheśvaram vā kadācit  
na jñāmi cānyat sadāham śaraṇye  
gatisvām gatisvām tvam ekā bhavānī

vivāde viśāde pramāde pravāse  
jale cānale parvate śatru madhye  
araṇye śaraṇye sadā mām prapāhi  
gatisvām gatisvām tvam ekā bhavānī

anatho daridro jarā roga yukto  
mahākṣiṇadīnaḥ sadā jāḍya vaktrah  
vipattau praviṣṭah praṇaṣṭah sadāham  
gatisvām gatisvām tvam ekā bhavānī

1 Neither father, nor mother; neither relation and friend, nor the giver,  
Neither son, nor daughter, neither servant, nor husband,  
Neither wife, nor (worldly) knowledge, neither my profession,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani (another name for Parvati; giver of life).

2 [In the] endless ocean of worldly existence, [I am] greatly sorrowful and afraid,  
I have fallen with excessive desires and greed, and am intoxicated,  
Always tied in the bondage of this miserable samsara (worldly-existence),  
You are my refuge, you alone are my refuge, Oh Mother Bhavani.

3 I know not charity, and meditation and yoga,  
I know not the practice of tantra, and hymns and mantras,  
I know not worship and yoga,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani.

4 I know not virtuous deeds, I know not pilgrimage,  
I know not liberation, [I have] little concentration,

I know not devotion, religious vows; nevertheless Oh Mother,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani.

5 [i performed] bad deeds, [associated with] bad company, [had] bad thoughts, [been a] bad servant,  
[I have not performed] duties, [engaged in] bad conduct,  
[I saw what is ] bad with the eyes, always spoke bad words,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani

6 [i know not about] Brahma, Vishnu, Siva, Indra,  
Surya (Sun-God), Chandra (Moon-God),  
[I know not about] other Gods, but always seeking your refuge,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani

7 In dispute, despair extreme joy, in travels,  
In water, fire, in mountains, amidst enemies,  
In forest, please protect me,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani

8 [I am] an orphan, poor, [afflicted by] old age, disease,  
Very weak and miserable, always with a pale countenance,  
Fallen asunder, always surrounded by and lost in troubles and miseries,  
You are my refuge, you alone are my refuge, Oh Mother Bhavani

\*\*\*\*\*

## de028 Adi Shakti

*(Call Only)*

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō  
Kundalini Mata Shakti, Mata Shakti, Namō Namō

*(ALL)*

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō  
Kundalini Mata Shakti, Mata Shakti, Namō Namō

*(Call Only)*

Namō Namō, Namō Namō, Namō Namō Namō Namō, Namō

*(Call / Response each Line)*

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō

**Kundalini Mata Shakti, Mata Shakti, Namō Namō**

**(Call Only)**

**Namō Namō, Namō Namō, Namō Namō Namō Namō, Namō**

**(Repeat from beginning)**

First force, of all creation, to you I bow,  
Divine force, everywhere, to you I bow,  
Creative force, primal force, to you I bow,  
Rising up, divine mother, to you I bow.

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## **de029 īśvari kṛpākari**

**īśvari kṛpākari śivakāma-sundari (c/r)**  
**sadīśvari manohari śivakāma-sundari (c/r)**  
**akhila-loka-nāyaki śāmbhavi śubhaṃkari (c/r)**  
**bhakta-hṛdaya-rañjini bhava-pāśa-bhañjini (c/r)**

Goddess, the merciful one, Shivakamasundari (the beautiful one desirous of Siva). The real/true goddess (goddess at SAT temple), Shivakamasundari. The chief of the entire world, the beneficent one, who makes everything auspicious, one who delights the heart of her devotees, who breaks the bondage of mundane existence.

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## **de030 śrī sarasvati-nāmāvalī**

**om mahādevyai ca vidmahe | veda- mūrtyai ca dhīmahi | tanno vāṇī  
pracodayāt ||**

OM, to that great Goddess we know and to the embodiment of Veda, may we direct our minds (meditate). May that Goddess of speech inspire (impel) us.

- 1 om vāgdevatāyai namaḥ**  
OM Salutations to the goddess of speech
- 2 om ātma-vidyāyai namaḥ**  
OM Salutations to the Self Knowledge
- 3 om mahā-vidyāyai namaḥ**  
OM Salutations to the great Knowledge
- 4 om śrī-vidyāyai namaḥ**  
OM Salutations to the revered Knowledge
- 5 om śāstra-rūpiṇyai namaḥ**

OM Salutations to the one of the nature of Sastra-s

**6 oṃ suamyāyai namaḥ**

OM Salutations to the one of pleasing nature

**7 oṃ nirañjanāyai namaḥ**

OM Salutations to the stainless

**8 oṃ parāyai namaḥ**

OM Salutations to the Supreme

**9 oṃ jñāna-mudrāyai namaḥ**

OM Salutations to the gesture of Knowledge

**10 oṃ divyāṅgāyai namaḥ**

OM Salutations to the one with divine limbs

**11 oṃ sarvātmikāyai namaḥ**

OM Salutations to the Self of all

**12 oṃ sadīśvāyai namaḥ**

OM Salutations to the goddess of Existence

**13 oṃ sukhadāyai namaḥ**

OM Salutations to the one who grants happiness

**14 oṃ śāradāyai namaḥ**

OM Salutations to the new

**15 oṃ śāntāyai namaḥ**

OM Salutations to the peaceful

**16 oṃ kalānidhyai namaḥ**

OM Salutations to the treasure of arts

**17 oṃ prajñāyai namaḥ**

OM Salutations to the wisdom personified

**18 oṃ śrī sarasvatyai namaḥ**

OM Salutations to revered Sarasvati

\*\*\*\*\*

## **de031 jagadodhāriṇi mātā**

**jagadodhāriṇi mātā durga jagadodhāriṇi mā**

**jāgo jāgo mā jāgo jāgo mā jāgo jāgo mā janani**

**he gauri devi raṇa-caṇḍi-devi he śiva-ramaṇī jāgo mā**

**he śiva-ramaṇī jāgo mā**

**jāgo jagadodhāriṇi mā**

O the one who liberates the world, Mother Durga, the one who liberates the world, Mother,  
Awaken awaken [us] Mother, Awaken awaken [us] Mother, Awaken awaken [us] Mother,  
O goddess Gauri, the goddess Chandi in the battlefield  
O the who delights Siva, awaken [us] Mother  
Awaken [us] Mother, who liberates the world.

\*\*\*\*\*



## de032 bālā-tripura-sundari

bālā-tripura-sundari gai-konuma hārati (x2) (all)  
gāna-lola-jālamelā dāri cupumā (x2) (all)

bālā-tripura (all)  
bālā-tripura (all)  
bālā-tripura-sundari gai-konuma hārati (all)  
gāna-lola-jālamelā dāri cupumā (all)

sundarāṅgi-andaru-nī sāti rā rugā (c/r)  
sandehamunu andamugā tīrpumantini (c/r) (bālā ...)

vāsi kekki yunnadāna vanucu nammiti (c/r)  
rāsiga siri sampadalicci brovu-maṇṭini (c/r) (bālā ...)

oṃ klīm śrīm yanucu madini talacucuṇṭini (c/r)  
āpadaleḍa bāpavamma ativa-sundari (c/r) (bālā ...)

sthira-muga-śrī-kaḍaḷi yandu velasiti-vamma (c/r)  
dharaṇilo śrī rangadāsuni dayanu cūḍumā (c/r) (bālā ...)

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## de033 rāja rājeśvarī

rāja rājeśvarī jagan-mohinī  
jaganmohinī manamohinī  
manamohinī māyāmohinī  
māyāmohinī māyāmohinī māyāmohinī

jai jai bhavānī mā ambe bhavāni mā  
jai jai bhavānī mā durge bhavāni mā  
jai jai bhavānī mā devi bhavāni mā  
jai jai bhavānī mā gauri bhavāni mā  
jai jai bhavānī mā caṇḍī bhavāni mā  
jai jai bhavānī mā śakti bhavāni mā

jai mā jai mā jai mā jai mā

rāja rājeśvarī=Goddess of king of kings, jagan-mohinī=one who charms the world, manamohinī=one who enchants the mind, māyāmohinī=one who is enchanting as maya, bhavānī=mother (name for Parvati), mā=mother, ambe=mother, durge=inaccessible one, devi=goddess, gauri=brilliant, candi=fiery, śakti=force

\*\*\*\*\*

## de034 devi om

durge nandini ānanda rūpinī jagajīvanī nārāyaṇī mā  
devī om devī om devī om devī om  
devī om devī om devī om devī om

kālī kapālinī jagadoddhārīṇī niraṇjanī nārāyaṇī mā  
devī om devī om devī om devī om  
devī om devī om devī om devī om

duṣṭa samhārīṇī durita nivārinī dākṣāyani nārāyaṇī mā  
devī om devī om devī om devī om  
devī om devī om devī om devī om

durge=inaccessible one, nandini=one who brings joy, ānanda rūpinī=of the nature of Bliss,  
jagajīvanī=giver of life to the world, nārāyaṇī=all pervasive, mā=mother, kālī=one who is beyond kala  
(time), kapālinī=one who wears a garland of skulls, jagadoddhārīṇī=uplifter of the world,  
niraṇjanī=stainless, duṣṭa samhārīṇī=destroyer of evil, durita nivārinī=remover of difficulties,  
dākṣāyani=daughter of Daksha (name for Parvati)

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## de035 jaya jaya devi jaya jaya devi

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi durga devi śaraṇaṃ  
jaya durga devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi lakṣmī devi śaraṇaṃ  
jaya lakṣmī devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi śāradā devi śaraṇaṃ  
jaya śāradā devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi lalitā devi śaraṇaṃ  
jaya lalitā devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi pārvati devi śaraṇaṃ  
jaya pārvati devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
jaya jaya devi jaya jaya devi śiva-kāma-sundarī śaraṇaṃ  
śiva-kāma-sundarī śaraṇaṃ śiva-kāma-sundarī śaraṇaṃ

\*\*\*\*\*

## de036 om śakti

om śakti om śakti om śakti om  
ādi śakti mahā śakti ramaṇā śakti om

śakti = the power manifesting as creation, sustenance, destruction, veiling, liberating grace;  
om = Being-Consciousness-Bliss, power's only reality  
ādi śakti = the original power  
mahā śakti = the great power  
ramaṇā śakti = Sri Ramana's power divine, liberating, saving all beings

\*\*\*\*\*

## de037 śārade viśārade

śārade viśārade dayā-nidhe śārade  
śārade viśārade karuṇā-nidhe śārade  
śārade viśārade vidyārūpe śārade  
śārade viśārade sarva-kalānidhe śārade  
śārade viśārade akṣara-rūpe śārade

O Goddess Sharada, the merciful  
O Goddess Sharada, the treasure of compassion  
O Goddess Sharada, of the nature of Knowledge  
O Goddess Sharada, the treasure of all the arts  
O Goddess Sharada, of the nature of undecaying

\*\*\*\*\*

## de038 śivakāma-sundarī nava-maṇi-mālā stotram

śaṃkari parameśvari jagadīśvari bhuvaneśvari |  
śāśvati śānta-rūpiṇi śivakāma-sundarī pahi mām || 1 ||

śāṃbhavi śaṃbhu-mohini daṃbha-nāśini bandha-mocini  
śarmade jagadambike śivakāma-sundarī pahi mām || 2 ||

pārvati padma-locani pāpa-hāriṇi bhakta-pālīni  
pāraki pūrṇa-rūpiṇi śivakāma-sundari pahi mām || 3 ||

mīnalocani manda-hāsini mañjulāṅgi manohari |  
mandireśa-kuṭumbini śivakāma-sundari pahi mām || 4 ||

viśvanātha-viśālākṣi viśva-modini viṣṇusodari |  
viśveśi viśvadhāriṇi śivakāma-sundari pahi mām || 5 ||

deva-gandharva-yakṣa-mānuṣa-kinnarair-nitya-vandite |  
nomyācāryeṇa pūjite śivakāma-sundari pahi mām || 6 ||

candraśekharāliṅgini koṭi-candra-bimba-prabhāvatī |  
bhūri-kāruṇya-varṣiṇi śivakāma-sundari pahi mām || 7 ||

saccidānanda-rūpiṇi nitya-satya-bodha-prasāriṇi |  
śāśvatānanda-dāyini śivakāma-sundari pahi mām || 8 ||

yoga-piṭha-nivāsini śiva-jñāna-bodha-prakāśini |  
sohaṃ-bhāvena-śeṣiṇi śivakāma-sundari pahi mām || 9 ||

Necklet of nine gems on Sivakamasundari

1 The beneficent one, the Supreme Goddess, the Goddess of the universe, the Goddess of beings, the eternal, of the nature of peace, the one desirous of Siva, please protect me.

2 One who exists for happiness, fascinates Shambhu (Siva), destroys deceit, releases from bondage, grants happiness, the mother of the Universe, the one desirous of Siva, please protect me.

3 Parvati, the lotus-eyed, who destroys sins, protects her devotees, helps cross the ocean [of samsara], of the nature of complete, the one desirous of Siva, please protect me.

4 The fish-eyed one, with a gentle smile, with lovely limbs, beautiful, the consort of Lord of the mandiram (the mother of the family of the temple) (Sadishvara), the one desirous of Siva, please protect me.

5 The large-eyed one of Vishvanatha (the Lord of the universe), who gladdens the universe, the sister of Vishnu, the Goddess of the universe, the one who bears the universe, the one desirous of Siva, please protect me.

6 Praised daily by gods, gandharvas, yaksas, humans and kinnara-s, worshipped by acarya Nome, the one desirous of Siva, please protect me.

7 The one embracing Candrasekara (who has a moon on his head, Siva), radiant like a crore (ten million) moon discs, who abundantly showers compassion, the one desirous of Siva, please protect me.

8 Of the nature of Existence-Consciousness-Bliss, who spreads the knowledge of the eternal Truth, grants the eternal Bliss, the one desirous of Siva, please protect me.

9 Who stays in the throne of yoga (union), shines as the wisdom of the Knowledge of Siva, remains with the bhava “I am That”, the one desirous of Siva, please protect me.

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### **de039 vandē mīnākṣi**

(Composer: Sri Muttusvami Dikshitar)

**vande mīnākṣi tvāṃ sarasija-vaktre'parṇe durge nata sura  
br̥nde'sakte guruguha pā-lini jala-ruha caraṇe  
sundara-pāṇḍyā-nande māye sūri janādhāre  
sundara-rāja-sahōdari gauri śubha-kari satataṃ aham**

I prostrate to you ever Goddess Minakshi; the lotus-faced; the one named Aparna (lit. leafless, Parvati who did penance to win Siva without eating even a leaf); Durga; the one intent upon protecting the the group of gods who worship Her; who nourishes Guruguha (Subramanya, the Guru dwelling in the cave of my heart); the one with lotus-feet; the one who brought joy to Sundara Pandya King; O supernatural power/illusory one; the support for wise people; the sister of Sundara raja (Vishnu); Gauri; who brings auspiciousness.

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### **de040 namo śāradā**

**namo śāradā namo śāradā namo śāradā mātā x2 (c/r)**

**namo śāradā mātā (c/r)**

**he vidyā buddhi pradāyinī (c/r)**

**mā viṇā pustaka dhārinī (c/r)**

**bhava bhañjani mano-rañjani śāradā mātā (c/r)**

**śāradā mātā x3 (c/r)**

Salutations to Sarada (the goddess of learning wisdom, who loves the season of autumn (fall) ),

Salutations to mother Sarada

Salutations to mother Sarada

The One who bestows Knowledge and intelligence (power to reason, discriminate, discern)

The mother holding Vina and books

One who destroys the fear of worldly existence, delights the mind, mother Sarada

Mother Sarada

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## **de041 śyāmale mīnākṣi**

(Composer: Sri Muttusvami Dikshitar)

**śyāmale mīnākṣi sundareśvara-sākṣi  
śankari guru-guha-samudbhava śive'va  
pāmara-mocani pañkaja-locani  
padmāsana-vāṇī hari-lakṣmī vinute śāmbhavi**

O dark-hued Minakshi (One with eyes long and slender like a fish)!, the witness of Lord Sundaresvara (the beautiful Lord, Lord Siva),  
O Sankari (the beneficent one), the origin of Guruguha (Subramanya) or the Guru dwelling in the cave of my heart, the auspicious One, please protect me.

O liberator of the low/sinful/ ignorant, the One with lotus eyes,  
Worshiped by Vani (Goddess of speech, Sarasvati) seated on the lotus, Lakshmi, the consort of Lord Hari, the bestower of happiness!

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## **de042 kālī maheśvarī**

**kālī maheśvarī pārvati śaṅkarī  
śaranam śaranam śaranam mā**

**durgati nāśini durgā jai jai  
kāla vināśini kālī jai jai  
śaranam śaranam śaranam mā**

**vāṇī vīṇā-pāṇi jai jai  
vāgeśvari jagadīśvari jai jai  
śaranam śaranam śaranam mā**

**umā ramā brahmāṇi jai jai  
radhe sitā rukmini jai jai  
śaranam śaranam śaranam mā**

kālī=one who is beyond kala (time), maheśvarī=Great Goddess, pārvati=daughter of the mountain king Himavan, śaṅkarī=the beneficent One; consort of Sankara (Lord Siva), śaranam=I take refuge in you, mā=mother, durgati nāśini=destroyer of evil, durgā=inaccessible One, kāla vināśini=destroyer of death, vāṇī=Goddess of speech, vīṇāpāṇi=holding the veena in her hands, vāgeśvari=Goddess of speech, jagadīśvari=Goddess of the universe, umā=name of Parvati, ramā=delights in the Self;

Goddess of fortune (Lakshmi), brahmāṇi=who is Brahman, radhe=the cowherdess who was an ardent devotee of Lord Krishna, sitā=consort of Lord Rama, rukmini=consort of Lord Krishna

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## de043 kalai-vāṇi

kalai-vāṇi (D) kalai-vāṇi (S) karuṇai pozhivāy kalai-vāṇi (T) [slow]

kalai-vāṇi (D) kalai-vāṇi (S) karuṇai pozhivāy kalai-vāṇi (T) [ x2 ]

śuka-pāṇi (D) śuka-pāṇi (S) [ x2 ]  
karuṇai pozhivāy śuka-pāṇi [ x1 T ]

śuka-pāṇi (D) śuka-pāṇi (S) [ x1 ]

karuṇai pozhivāy śukapāṇi [ x1 T ]

śuka-pāṇi śuka-pāṇi karuṇai pozhivāy śukapāṇi [ x1 T ]

sarasvatiye (D) sarasvatiye (S) [ x1 T change in tune ]  
sarasvatiye sarasvatiye [ x1 T ]

sarasvatiye (D) sarasvatiye (S) [change in tune ]  
sarasvatiye sarasvatiye

śaraṇam tāye sarasvatiye- [ x1 T ]

śuka-pāṇi (D) śuka-pāṇi (S)  
śuka-pāṇi (D) śuka-pāṇi (S) [ x2 change tune ]  
karuṇai pozhivāy śukapāṇi [ x1 T ]

kalai-vāṇi kalai-vāṇi karuṇai pozhivāy kalai-vāṇi [ x1 T ]

kalai-vāṇi kalai-vāṇi karuṇai pozhivāy kalai-vāṇi [x2 change tune T ]

kalai-vāṇi=Goddess Sarasvati, associated with the power of learning

karuṇai pozhivāy=you shower compassion

śuka-pāṇi=One holding a parrot in her hand

sarasvatiye=O Goddess Sarasvati

śaraṇam tāye=Please grant me refuge

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## de044 amme nārāyaṇa devi nārāyaṇa

amme nārāyaṇa, devi nārāyaṇa, lakṣmi nārāyaṇa, bhadre nārāyaṇa (c/r)

nitya-satyamāya devi nirmale namastu te (c)

(Refrain lines after every call line)

coṭṭānikkareyil vāzhum ambike namastu te (all)

amme nārāyaṇa, devi nārāyaṇa, lakṣmi nārāyaṇa, bhadre nārāyaṇa (all)

viṇṇilninnu-maṇṇitil piṇanna puṇya tejase (c)

maṇṇilullorambalaṅgalil-prasiddhamāyatām (c)

bhakti-sāndramāya hṛtti-neki śakti amba nī (c)

ādimūla-bhagavatiyāy ādi parāśaktiyāy (c)

saṛva-mukti-dāyike suvaṛṇa-padma-susthite (c)

vāṇiyāyi kālīyāyi durgayāyi nityavum (c)

bhūta-bādha-yokke-nīkki kīzhkkāvil ammayāy (c)

samasta-loka-kāriṇi saṛva-roga-nāśini (c)

brahma-deva-mānasattil janma-mārṇa śrīdhari (c)

śaṅkaraṇṭe pāti meniyāya pārvati śive (c)

śeṣa-śāyiyāya viṣṇuvinṭe vāma-bhāgamāy (c)

sakala-loka-jīvikalḷkum ammayāyi uṇmayay (c)

sanaka-śunaka-nāradādhikaḷ namikkum īśvari (c)

svāmi-villva-maṅgalaṇ pratiṣṭha ceyta kālīyāy (c)

jyoti-rūpa-mārṇu śaṅkaraṇṭe kūḍe vāṇorī (c)

padma-rāga-śobayārṇa tṛppādaṇṇaḷ kai tozhām (c)

amme nārāyaṇa devi nārāyaṇa lakṣmi nārāyaṇa bhadre nārāyaṇa (x4 all)



Prostration to the Goddess who is the eternal Truth, the blemishless  
Prostration to the Mother Goddess who resides in Chottanikara Temple  
The holy radiance that took abode in earth from sky  
The famous temple among all the temples in earth  
Oh! Mother you gave my heart the strength for deep devotion  
As the primeval Goddess, as the primeval Supreme sakti  
Who confers liberation from all, seated comfortably on a golden lotus  
As Sarasvati, as Kali, as Durga [you appear]  
Residing in the lower tier temple and removing affliction cause by spirits  
She makes everything, she who destroys all diseases  
The one bears Shri, who took birth in the mind of Brahma  
The auspicious one, Parvati, who became half body of Sankara (Lord Siva)  
Who became the consort (left side) of Visnu, who lies on Adi Sesha  
The Mother of all beings, the Real  
The Goddess worshipped/bowed down by sages Sanka, Sunaka, Narada  
The form of Kali consecrated by Swami Vilvamangalam.  
One who abides with Sankara in the form of light (ref. Kartika Deepam)  
I prostrate [your] lotus hued revered feet

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## **de045 jaya devi durgā**

**jaya devi durga gauri śankari pārvati  
bhuvana mohini lalitā lakśmi kalāvathi  
jaya devi durga gauri śankari pārvati  
kamalā kāmīni hari nārāyanī bhagavati  
veda mātā vidyā dāyini bhārati  
hamsa vāhini vīnā pāni sarasvati**

jaya devi = Glory to the Goddess  
durga=the inaccessible one,  
gauri= the brilliant goddess  
śankarī=the beneficent One; consort of Sankara (Lord Siva),  
pārvati=daughter of the mountain king Himavan,  
bhuvana mohini=enchanted, transcending mind and speech, the whole world  
lalitā = transcending all the worlds she sports or shines brilliantly  
kalāvathi=possessing sciences (the 64 arts)  
kamalā = sits on the lotus  
kāmīni = loving and affectionate  
hari = one who takes away ignorance  
nārāyanī = all pervasive  
bhagavati= plenitude, courage, renown, beauty, Knowledge, and dispassion are in her  
veda mātā = mother of the Vedas (Knowledge)  
vidyā dāyini = giver of Knowledge  
bhārati = the cherished one

hamsa vāhini = with swan as a vehicle; resides on the back of the discriminating ones  
vīnā pāni = with Vina in hand  
sarasvati = Goddess of speech, Knowledge; of the form of nonsensuous Knowledge

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## de046 janani janani

janani janani, śiva-kāma-sundari janani (c/r)  
śiva-śaṁkari abhayaṁ-kari, śiva-kāma-sundari janani (c)  
śiva-kāma-sundari janani, śiva-kāma-sundari janani (c)  
janani janani, śiva-kāma-sundari janani (c/r)

vēda-svarūpiṇi janani (c/r)  
vidyā-dāyini janani (c/r)  
vācām-agōcari janani (c/r)  
sanmandirēśvara rañjani (c/r)

amba amba jagadamba śiva-kāma-sundari jagadamba (c)  
amba amba jagadamba jagadamba jagadamba (r)

janani = Mother; śiva-kāma-sundari - the one desirous of Siva; śiva-śaṁkari = the auspicious one, who brings auspiciousness; abhayaṁ-kari = who grants fearless-ness; vēda-svarūpiṇi = whose nature is of the Veda-s; vidyā dāyini = giver of Knowledge; vācām-agōcari = unattainable by speech and such; sanmandirēśvara rañjani = the one who delights the Lord at SAT temple; amba = Mother; jagadamba = Mother of the universe.

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## de047 durgā pañcaratnam

(Composed by H. H. Sri Chandrashekarendra Saraswati of Kanchi Kama Koti Peetam)

te dhyāna yogānugatāḥ apaśyan  
tvāmeva devīm svaguṇairnigūḍhām  
tvameva śaktiḥ parameśvarasya  
mām pāhi sarveśvari mokṣadātri

They following the practice of meditation (dhyāna) experience (realize) (not seen by eyes),  
You indeed, Oh! Goddess, [you who are] hidden by your own gunas (qualities; Sattva, Rajas, Tamas),  
You indeed are the power (sakti) of the Supreme Lord,  
Protect me, Goddess of all, granter of liberation.

devātma śaktiḥ śrutivākyagītā  
maharṣi lokasya puraḥ prasannā  
guhā paraṁ vyoma sataḥ pratiṣṭhā  
mām pāhi sarveśvari mokṣadātri

You are the power (sakti) of the divine Self, as sung in the words of the Vedas,  
You reveal yourself to the saints,  
You are established in the heart cave as the Truth,  
Protect me, Goddess of all, granter of liberation.

**parāśya śaktiḥ vividhaiva śrūyase  
śvetāśva vākyodite devī durge  
svābhāvikī jñāna bala kriyā te  
mām pāhi sarveśvari mokṣadātri**

Your sakti is supreme (para), which is spoken of in different ways,  
You are the one who is proclaimed (udite) by Shvetashvatara Upanishad,  
You are by your nature, the strength in all actions and knowledge  
Protect me, Goddess of all, granter of liberation.

**devātma śabdena śivātma bhūtā  
yatkūrma vāyavya vaco vivrityā  
tvaṁ pāśa vicchedakarī prasiddhā  
mām pāhi sarveśvari mokṣadātri**

You are described by the words God (deva), Self (atma), and as the nature of Siva's own self,  
In the Kurma and Vayavya Puranas.  
You are well known for cutting off the fetters [of bondage],  
Protect me, Goddess of all, granter of liberation.

**tvaṁ brahma pucchā vividhā mayūrī  
brahma pratiṣṭhāsyupadiṣṭa gītā  
jñāna svarūpātmatayākhilānām  
mām pāhi sarveśvari mokṣadātri**

Brahman is your support, [you are] thus praised, Oh! Mayuri (peahen)\*\*,  
You are the abode of Brahman, as mentioned (upadiṣṭa) in the Gita\*\*\*  
You are of the nature of Knowledge and the Self of all,  
Protect me, Goddess of all, granter of liberation.

(\*\*Adi Sankara in the text, Sivanandalahari, verse 54, compares Sivaa (Devi) to a peahen)  
(\*\*\*Bhagavad Gita 14:27)

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## de048 aṃbuja-vāsini

aṃbuja-vāsini sundari vāṇi (c/r)  
sarasvati-devi namostu te (c/r)  
aṃbuja-vāsini sundari vāṇi (c/r)  
sarasvati-devi namostu te (c/r)  
aṃbuja-vāsini sundari vāṇi (call only)

(music)

pustaka-dhāriṇi buddhi-pradāyini (c/r)  
vīṇā-pāṇi trinayani pāhi (c/r)  
aṃbuja-vāsini sundari vāṇi (c/r)  
sarasvati-devi namostu te (c/r)  
aṃbuja-vāsini sundari vāṇi (call only)

(music)

veda-śāstra-nute vidhi-priya-subhage (c/r)  
vidyā-vāridhi pāhi pāhi (c/r)  
aṃbuja-vāsini sundari vāṇi (c/r)  
sarasvati-devi namostu te (c/r)  
aṃbuja-vāsini sundari vāṇi (call only)

(music)

mālālaṅkṛta maṇi-maya bhūṣe (c/r)  
manda-hāse māṇ pahi (c/r)  
aṃbuja-vāsini sundari vāṇi (c/r)  
sarasvati-devi namostu te (c/r)

(take double speed)

aṃbuja-vāsini sundari vāṇi (all)  
sarasvati-devi namostu te (all)  
aṃbuja-vāsini sundari vāṇi (all)  
sundari vāṇi (all)  
sundari vāṇi (all)  
sundari vāṇi (call only)

aṃbuja-vāsini = the one dwelling on a lotus (heart lotus)  
sundari vāṇi = with beautiful eloquent speech  
sarasvati-devi namostu te = O Goddess Sarasvati! may this be a prostration to you.

pustaka-dhāriṇi = holding a manuscript (scriptures)  
buddhi-pradāyini = who bestows intelligence/discernment  
vīṇā-pāṇi = holding Veena (musical instrument) in her hand  
trinayani pāhi = the three eyed one (Goddess Durga), protect me

veda-śāstra-nute = praised by vedas and sastras (scriptures)  
vidhi-priya-subhage = the charming one, who is dear to the creator (Brahma)  
vidyā-vāridhi pāhi pāhi = the ocean of Knowledge! protect us, protect me

mālālankṛta maṇi-maya bhūṣe = Goddess who is adorned with garlands made of precious jewels  
manda-hāse māṃ pāhi = one with a gentle smile, protect me

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## **de049 gaurī daśakam**

(Composed by: Sri Adi Sankaracarya)

**līlā-labdha-sthāpita luptā-khilalokāṃ  
lokātītair-yogibhir-antaścira-mṛgyāṃ  
bālāditya-śreṇi-samāna-dyuti-puñjāṃ  
gaurīm-ambām-amburuhākṣīm-aham-īde (1)**

**pratyāhāra-dhyāna-samādhi-sthiti-bhājāṃ  
nityaṃ citte nirvṛti-kāṣṭhāṃ kalayantīm  
satya-jñānā-nanda-mayīm tāṃ tanu-rūpāṃ  
gaurīm-ambām-amburuhākṣīm-aham-īde (2)**

**candrā-pīḍā-nandita-manda-smita-vaktrāṃ  
candrā-pīḍā-laṅkṛta-nīlā-lakabhārāṃ  
indro-pendrād-yarcita-pādāmbuja-yugmāṃ  
gaurīm-ambām-amburuhākṣīm-aham-īde (3)**

**ādi-kṣāntām-akṣara-mūrtyā vilasantīm  
bhūte bhūte bhūta-kadamba-prasavitrīm  
śabda-brahmā-nanda-mayīm tāṃ taṭidābhāṃ  
gaurīm-ambām-amburuhākṣīm-aham-īde (4)**

**mūlādhārād-utthita-vīthyā vidhirandhraṃ  
saurāṃ cāndraṃ vyāpya vihārajvalitāṅgīm  
yeyāṃ sūkṣmāt-sūkṣma-tanustāṃ sukha-rūpāṃ  
gaurīm-ambām-amburuhākṣīm-aham-īde (5)**

nityaḥ śuddho niṣkala eko jagadīśaḥ  
sākṣī yasyāḥ sarga-vidhau saṃharaṇe ca  
viśva-trāṇa-krīḍana-lolāṃ śiva-patnīm  
gaurīm-ambām-amburuhākṣīm-aham-īde (6)

yasyāḥ kukṣau līnam-akhaṇḍaṃ jagad-aṇḍaṃ  
bhūyo bhūyaḥ prādurabhūd-utthitam-eva  
patyā sārḍhaṃ tām rajatādrau viharantīm  
gaurīm-ambām-amburuhākṣīm-aham-īde (7)

yasyāmotam protam-aśeṣaṃ maṇimālā-  
sūtre yadvat-kvāpi caraṃ cāpyacaraṃ ca  
tām-adhyātma-jñāna-padavyā gamanīyām  
gaurīm-ambām-amburuhākṣīm-aham-īde (8)

nānā-kāraiḥ śakti-kadambair-bhuvanāni  
vyāpya svairam krīḍati yeyam svayamekā  
kalyāṇīm tām kalpa-latā-mānatibhājām  
gaurīm-ambām-amburuhākṣīm-aham-īde (9)

āśā-pāśa-kleśa-vināśaṃ vidadhānām  
pādām-bhoja-dhyāna-parāṇām puruṣāṇām  
īśām-īśārḍhāṅga-harām tām-abhirāmām  
gaurīm-ambām-amburuhākṣīm-aham-īde (10)

prātaḥ-kāle bhāva-viśuddhaḥ praṇi-dhānā-  
dbhaktyā nityaṃ jalpati gaurī-daśakaṃ yaḥ  
vācām siddhiṃ sampadam-agrayām śiva-bhaktiṃ  
tasy-āvaśyaṃ parvata-putrī vidadhāti (11)

1. I adore and praise Gauri, the Divine Mother with lotus-like eyes, who playfully creates, sustains, and destroys all the worlds with effortless ease, who is sought for long in their inner mind by yogis who have transcended the world, this Divine Goddess who is as refulgent as the combined light of a multitude of rising suns at dawn.

2. I adore and praise Gauri, the Divine Mother with lotus-like eyes, who generates supreme bliss forever in the minds of those who abide in the state of samadhi after passing through the states of pratyahara and dhyana. Her real being is Truth-Knowledge-Bliss, yet she takes the form (of Gauri to help the devotees).

3. I adore and praise Gauri, the Divine Mother with lotus-like eyes, whose face is marked by a gentle smile, happiness being infused in her by the moon-crested Lord (Siva), whose blue-black tresses are

adorned and shine by the jewel of the moon, and whose lotus-like feet are worshiped by gods such as Indra and Upendra.

4. I adore and praise Gauri, the Divine Mother with lotus-like eyes, who is in the form of aksara beginning with “a” and ending with “ksa,” who shines as the indestructible primary Being, who creates the various living beings in each of the cosmic elements, who is of the nature of sabdabrahman, identical with the supreme Bliss, and who shines as lightning.

5. I adore and praise Gauri, the Divine Mother with lotus-like eyes. The Sakti arises from the muladhara, goes through the upward path to the brahmarandhra, pervades the solar and lunar kalas, and shines like a flame as she engages in this sportive act. Her form is subtler than any other subtle thing and is blissful in nature.

6. I adore and praise Gauri, the Divine Mother with lotus-like eyes, the one Goddess of the universe, who is eternal, pure, and impartible, and who stands as the witness to the cosmic deed of creation and dissolution of the universe by the consort of Siva, who is, at the same time, engaged in the effortless deed of protecting the universe.

7. I adore and praise Gauri, the Divine Mother with lotus-like eyes. The entire play of the universe is embedded in the womb of the Divine Mother. This universe that was created by her is being created again and again periodically. I praise Gauri, who sports on the silver mountain (Kailasa) and occupies half the body of her Husband-Lord.

8. I adore and praise Gauri, the Divine Mother with lotus-like eyes. In her are entwined everything that is moving and unmoving in the same way as, in a gem-necklace, several gems of varied hue and size are interwoven around a string. That Divine Mother is to be attained by the path of spiritual knowledge.

9. I adore and praise Gauri, the Divine Mother with lotus-like eyes. This Gauri alone and by herself sports pervading unimpededly all the worlds with her manifold Saktis. She is the auspicious Goddess who plays the role of the kalpalata (wish-granting creeper) for those who bow to her.

10. I adore and praise Gauri, the Divine Mother with lotus-like eyes. She destroys the afflictions and sufferings arising from desire and bondage of people who are in the habit of meditating on her lotus feet. This Goddess who shares half of the body of Siva is One radiating beauty all around and is ever pleasing.

11. To one who utters early in the morning, with pure thoughts (bhaava) and single-minded devotion every day, these ten verses in praise of Gauri, Parvati shall surely vouchsafe power of speech, the best blessing, and devotion to Siva.

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## **de050 ambe ambike jagadambike**

(The splendor of Universal Mother!)

**ambē ambikē jagadambikē (x4) (c/r)**

**śailēndra-rājena saṃpōṣitē (c/r)**

**agasty-ātri-yōgīndra saṃsēvitē (c/r)**

**vēdēna tantrēṇa sanghōṣitē (c/r)**

**vipañchyā mṛudaṅgēna ānanditē (c/r)**

**ambē ambikē jagadambikē (x4)**

**dharm-āmbikē dēvi bāl-āmbikē (c/r)**

**pavitr-ātmikē brahmanād-ātmikē (c/r)**

**mandāra-vṛindēna sampūjitē (c/r)**

**sadā naumi tē pāda-padmaṃ śivē (c/r)**

**ambē ambikē jagadambikē (x4)**

O Mother! O Mother Goddess! O Mother of the Universe!

O the One who is nurtured by the king of the mountains (Himalayas)

O the One who is venerated by yogis like Agastya and Atri,

O the One who is extolled by Vedas and Tantras,

O the One who is enthralled by 'Vipanchi' (Veena) and Mridangam!

O Mother, the protector of Dharma; O Devi; O young (pure) mother,

O the One who is the form of purity; who is the form 'Brahma Nada' (Om)!

O the One who is worshiped with a cluster of Mandara flowers,

I prostrate at Thy lotus feet eternally, O auspicious One!

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## **de053 namo namo vāṇi**

**namo namo vāṇi namo namo kālī namo namo durgā śrī mātā**

**namo namo lakśmi namo namo gaurī namo namo śakti paradevatā**

**namo namo janani namo nārāyaṇī namo namo raudrī śrī mātā**

**namo namo pārvati namo namo gāyatrī namo namo śāmbhavī paradevatā**

**namo namo śāradā namo namo lalitā namo tripurasundari śrī mātā**



**namo namo bhagavati namo namo bhavānī namo māheśvari paradevatā**

**namo māheśvari paradevatā (x3)**

namo=Prostrations, vāṇi=goddess of speech, kāli=one who is beyond kala (time),  
durgā=inaccessible One, śrī=auspicious, mātā=Mother, lakśmi=goddess of all prosperity, gauri= the  
brilliant goddess, śakti = the power manifesting as creation, sustenance, destruction, veiling,  
liberating grace, paradevatā=supreme god, janani=mother, nārāyaṇī=all pervasive, raudrī=consort  
of Rudra, pārvati=daughter of the mountain king Himavan, gāyatrī=One that protects the devotees;  
goddess of twilight; sāmbhavī=Beneficent one, śāradā=goddess of learning, lalitā=transcending all  
the worlds she sports or shines brilliantly, tripurasundari= the beautiful one who is the consort of  
Lord Siva who burnt the three cities (waking, dream, and deep sleep); bhagavati=plenitude, courage,  
renown, beauty, Knowledge, and dispassion are in her, bhavānī=the consort of Lord Siva,  
māheśvari=great goddess; consort of great Lord Siva

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## **de054 śrī lakṣmī namāvalī**

(Laksmi - Consort of Lord Visnu. Symbol of goodness, happiness, prosperity)

- 1 **om ananta-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the endless
- 2 **om amṛta-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the immortal
- 3 **om akṣara-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the undecaying
- 4 **om ātma-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the Self
- 5 **om ādi-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the primeval
- 6 **om ānanda-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the blissful
- 7 **om īdita-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the worshiped/praised
- 8 **om uttama-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the best
- 9 **om ṛddhi-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the perfection
- 10 **om ekānta-lakṣmyai namaḥ** | OM Salutations to Lakshmi who is alone
- 11 **om aiśvarya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the majestic
- 12 **om oṅkāra-lakṣmyai namaḥ** | OM Salutations to Lakshmi, of the nature of OM
- 13 **om audārya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the generous
- 14 **om kalā-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the part
- 15 **om kīrti-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the glorious
- 16 **om guṇa-lakṣmyai namaḥ** | OM Salutations to Lakshmi, of good qualities
- 17 **om chando-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the intention
- 18 **om jaya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the victorious
- 19 **om tāraka-lakṣmyai namaḥ** | OM Salutations to Lakshmi, who helps cross over the  
samsara
- 20 **om tīrtha-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the holy path
- 21 **om tejo-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the brilliance
- 22 **om dayā-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the compassionate
- 23 **om divya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the divine

- 24 **om dīpa-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the light
- 25 **om durgā-lakṣmyai namaḥ** | OM Salutations to Lakshmi, Durga (the one difficult to access)
- 26 **om dharma-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the righteous
- 27 **om dhīra-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the courageous
- 28 **om dhṛti-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the firm
- 29 **om nāda-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the sound
- 30 **om nitya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the eternal
- 31 **om pūrṇa-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the full
- 32 **om prajā-lakṣmyai namaḥ** | OM Salutations to Lakshmi, of the humankind
- 33 **om praṇava-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the Pranava (OM)
- 34 **om prasanna-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the happy
- 35 **om prasāda-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the peaceful
- 36 **om bhadra-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the auspicious
- 37 **om bhavya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the existent
- 38 **om bhāgya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the fortunate
- 39 **om mantra-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the mantra
- 40 **om mahā-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the great
- 41 **om mokṣa-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the liberation
- 42 **om yajña-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the oblation
- 43 **om yogakṣema-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the union and the basis
- 44 **om lāvaṇya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the beautiful
- 45 **om vara-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the boon
- 46 **om vijaya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the victorious
- 47 **om veda-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the Veda (Knowledge)
- 48 **om śānta-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the peaceful
- 49 **om śubha-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the suitable
- 50 **om satya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the Truth
- 51 **om hṛdaya-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the heart
- 52 **om kṣetra-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the field
- 53 **om jñāna-lakṣmyai namaḥ** | OM Salutations to Lakshmi, the Knowledge
- 54 **om akiñcināśrayāyai namaḥ** | OM Salutations to the one without a support

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## **de055 naan oru vilayattu bommaiya**

Composer: Paapanasam Sivan

**naan oru vilayattu bommaiya**

**jagannayakiye umaiye undanukku**

**nanilattil pala piravi eduttu tindadinadu podada undanukku**

**arulamudaip-paruga amma amma-vendru alaruvadaik-ketpadanandama  
oru pughalinri un tiruvadi adaindene tiruvullam irangada undanukku**

Am I a play doll,  
Oh Mother of the Universe, Uma!  
Am I a play doll to you?

How many births have I suffered in this world  
Does it not suffice you?

Thirsting for a drop of your Divine Elixir  
I cried out your name  
And were you pleased to hear my cry?  
Having nowhere to go  
I reached your foot  
Would you not bestow your mercy on me?

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## de056 amme nārāyaṇā

[c/r]

amme nārāyaṇā namo devi nārāyaṇā namo  
lakśmi nārāyaṇā namo bhadre nārāyaṇā namo

[c/r]

sarva maṅgala māṅgalye śive sarvārtha sādhiḥ  
śaraṇye tryambake gauri nārāyaṇi namostute

om devi śrī lalithe bayam agaṭrum ambikaye  
kaliyuga doṣa nivārini amme madurai mīnākṣi

[A11]

amme nārāyaṇā namo devi nārāyaṇā namo  
lakśmi nārāyaṇā namo bhadre nārāyaṇā namo

om devi dayāvati ambe jīvani rakṣaki  
nityam darśana mohanam kanyākumari srīdevi

[A11]

sarva maṅgala māṅgalye śive sarvārtha sādhiḥ  
śaraṇye tryambake gauri nārāyaṇi namostute

om devi jagajanani akhilam poṭrum kalaivāni  
sarva dukkha nivārini devi amme mūkāmbike

[A11]

amme nārāyaṇā namo devi nārāyaṇā namo  
lakśmi nārāyaṇā namo bhadre nārāyaṇā namo

om devi rājeśvari śakti svarūpini kāntimati  
kāsiyil annai viśālākṣi amme māṅgāḍu kāmākṣi

[A11]

sarva maṅgala māṅgalye śive sarvārtha sādhiḥ  
śaraṇye tryambake gauri nārāyaṇi namostute

om devi hemāvati bhadre durge vana-durge  
sarva māṅgalya dāyini coṭṭrānikara bhagavatiye

[A11]

amme nārāyaṇā namo devi nārāyaṇā namo  
lakśmi nārāyaṇā namo bhadre nārāyaṇā namo

ādi śaṅkaran meniyile pādhi ānaval abhirāmi  
ādi antam illā devi tillaiyil āḍum śivakāmi

[A11]

sarva maṅgala māṅgalye śive sarvārtha sādhiḥ  
śaraṇye tryambake gauri nārāyaṇi namostute

amme nārāyaṇā namo devi nārāyaṇā namo  
lakśmi nārāyaṇā namo bhadre nārāyaṇā namo  
sarva maṅgala māṅgalye śive sarvārtha sādhike  
śaraṇye tryambake gauri nārāyaṇi namostute  
nārāyaṇi namostute (x2)

amme= Mother

nārāyaṇā= the divine being in all embodied beings

devi= the Goddess

lakśmi= the Goddess of fortune and beauty and the wife of Vishnu

bhadre= The gracious, joyful, happy Goddess

sarva maṅgala māṅgalye =(Who is the) auspiciousness in all auspiciousness,

śive = the auspicious one

sarvārtha sādhike = who fulfills all the wants of the devotees,

śaraṇye = the refuge

tryambake = the three-eyed

gauri = the brilliant Goddess.

om devi= the Goddess who is the significance of Om

śrī lalithe= transcending all the worlds she sports or shines brilliantly

bayam agaṭrum ambikaye = the mother who dispels fear,

kaliyuga doṣa nivārini = Remover of the ills of Kaliyuga

amme madurai mīnākṣi = The mother Minakshi of Madurai.

om devi dayāvati = Om Goddess full of mercy

ambe jīvani rakṣaki = mother, the protector of jivas,

nityam darśana mohanam = Whose darshan is ever enchanting,

kanyākumari srīdevi = Sridevi (the glorious Goddess) of Kanyakumari.

om devi jagajanani = Om Goddess, the mother of the universe,

akhilam poṭrum = worshiped by all

kalaivāni = the Goddess of arts,

sarva dukkha nivārini = Remover of all sorrow

devi amme mūkāmbike = Goddess, mother Mukambike (name of the Goddess named as she killed the demon who was dumb).

om devi rājeśvari = Om Goddess, the sovereign Goddess,

śakti svarūpini = of the nature of Sakti (Truth's divine power),

kāntimati = name for Parvati; whose worship of Lord Siva was beautiful or illuminating

kāsiyil annai visālākṣi = Mother Visalakshi (goddess with large eyes) at Kasi,

amme māṅgāḍu kāmākṣi = Mother Kamakshi of Mangadu (city with mango forest).

om devi hemāvati = Om Goddess, the golden hued,

bhadre durge = the glorious inaccessible (to the senses) one, ,

vana-durge = name of the Goddess Durga whose temple is in the woods,

sarva māṅgalya dāyini = the giver of all auspiciousness

**coṭṭrānikara bhagavatiye** = the Goddess Lakshmi at Chottanikara temple

**ādi śaṅkaran meniyile pādhi ānaval** = who became half the body of primordial (adi)  
Sankara (the beneficent one),

**abhirāmi** =(the fearless and charming one

**ādi antam illā devi** = The Goddess, without beginning or end,

**tillaiyil āḍum śivakāmi** = Sivakami (the one desirous of Siva), who dances in Tillai  
(Chidambaram - the space of Consciousness).

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## vi022 śrī govindāṣṭakam

(By: Adi Sankaracharya)

(govindam paramānandam bhaja govindam paramānandam) (x2)

satyam jñānam-anantaṁ nityam-anākāśam paramākāśam  
goṣṭha-prāṅgaṇa-riṅghaṇa-lolam-anāyāsam paramāyāsam  
māyā-kalpita-nānākāram-anākāram bhuvanākāram  
kṣmāmā-nātham-anātham praṇamata govindam paramānandam || 1  
||

mṛt-snāmat-sīheti yaśodā-tāḍana-śaiśava-saṁtrāsam  
vyādita-vaktrā-lokita-lokā-loka-caturdaśa-lokālim  
loka-trayapura-mūla-stambham lokā-lokam-anālokaṁ  
lokeśam parameśam praṇamata govindam paramānandam || 2 ||

traiviṣṭapa-ripu-vīraghnam kṣiti-bhāraghnam bhava-rogagham  
kaivalyam navaṇīt-āhāram-anāhāram bhuvanāhāram  
vaimalya-sphuṭa-ceto-vṛtti-viśeṣābhāsam-anābhāsam  
śaivam kevala-śāntam praṇamata govindam paramānandam || 3  
||

gopālam prabhuḷīlā-vigraha-gopālam kula-gopālam  
gopī-khelana-govardhana-dhṛti-līlā-lālita-gopālam  
gobhir-nigadita-govinda-sphuṭa-nāmānam bahu-nāmānam  
godhī-gocara-dūram praṇamata govindam paramānandam || 4 ||

gopī-maṇḍala-goṣṭhī-bhedam bhedāvastham-abhedābham  
śaśvad-gokhura-nirdhūtodgata-dhūlī-dhūsara-saubhāgyam  
śraddhā-bhakti-grhītānandam-acintyam cintita-sadbhāvam  
cintāmaṇi-mahimānam praṇamata govindam paramānandam || 5 ||

snāna-vyākula-yoṣid-vastram-upādāyāgam-upārūḍham  
vyādit-santīratha dig-vastrā dātum-upākarṣantaṁ tāḥ  
nirdhūtadvaya-śokavimoham buddham buddher-antastham  
sattā-mātra-śarīram praṇamata govindam paramānandam || 6 ||

kāntam kāraṇa-kāraṇam-ādim-anādim kāla-ghanābhāsam  
kāḷindī-gata-kāliya-śīrasi su-nṛtyantaṁ muhuratyantaṁ  
kālam kāla-kalā-tītam kalitā-śeṣam kali-doṣagham  
kāla-traya-gati-hetum praṇamata govindam paramānandam || 7  
||

vṛndāvana-bhuvi vṛndāraka-gaṇa-vṛndārādhita-vandyāyā  
kundā-bhāmala-mandasmera-sudhānandaṁ sumahānandaṁ  
vandyāśeṣa-mahāmuni-mānasa-vandyānanda-pada-dvandvaṁ  
nandyāśeṣa-guṇābhiṁ praṇamata govindaṁ paramānandaṁ || 8 ||

govindāṣṭakam-etad-adhīte govindārpita-cetā yo  
govindācyuta mādharma viṣṇo gokula-nāyaka kṛṣṇeti  
govindāṅghri-saroja-dhyāna-sudhā-jala-dhauta-samastādh  
govindaṁ paramānandāmṛtam-antasthaṁ sa tam-abhyeti || 9 ||

1. The Truth, Knowledge, Infinite, eternal, not in space, supreme Space,  
Who is happy to crawl in cow sheds, is beyond problems and is the end of problems,  
Who due to illusion appears as without any form and with many forms,  
And who is of the universe, consort of Lakshmi and is without any lord, I salute Govinda, who is  
supremely blissful.

2. Who with a child like fear of Yasoda's punishment when he ate mud,  
Showed her in his open mouth visible and invisible part of fourteen worlds,  
Who is the ultimate basis of the three worlds which are visible and not visible,  
Who is the Lord of the worlds and the Supreme Lord, I salute Govinda, who is supremely blissful.

3. Who killed the valorous enemies of devas, reduced the burden of earth, who destroys the disease  
of samsara,  
Who is ever detached, who eats butter, who eats no food, who eats the earth,  
Who shines in the mind when it is clear but cannot be revealed by anything else,  
Who is auspicious, only peace, I salute Govinda, who is supremely blissful.

4. Who looks after all beings in his playful form of cowherd,  
Who protects those who look after cows, who playfully lifted the Govardhana where gopis play and  
made gopa lads happy,  
Whose name "Govinda" is clearly by the cows\*, who has many names,  
And who always is beyond the reach of the ignorant, I salute Govinda, who is supremely blissful.

5. Who is present in every group of gopis, who appears in differing forms but actually is without  
difference,  
Whose pretty form is covered by the dust raised by the hooves of cows,  
Who is attained blissfully with faith and devotion, who is beyond thought, attained by pious  
thoughts,  
And whose greatness is determined by the gem of individual's thought, I salute Govinda, who is  
supremely blissful.

6. Who climbed the tree along with clothes of women taking bath in the pond,  
Who wanted those who want their clothes back, to come close to the tree leaving everything,  
Who destroyed sorrow and passion, who is wise, who is at the end of wisdom,  
Whose body is not disturbed by senses, I salute Govinda, who is supremely blissful.



7. Who is beautiful , cause of causes, primeval , without beginning, who is the time in the mind,  
Who danced beautifully again and again on the head of serpent Kaliya,  
Who is black in colour, ever present in time and destroys the evil effects of Kali,  
And who is the cause of the passage of time, I salute Govinda, who is supremely blissful.

8. Who in the land of Brindavan is being worshipped by crowd of worshipful devas,  
Whose nectar like smile is as pretty as jasmine flower, who gives happiness to his friends,  
Whose twin feet are worshipped in the heart of great and worshipful sages,  
Who is the sea of good qualities which are worshipped by all, I salute Govinda, who is supremely blissful.

9. He who reads this octet on Govinda, and dedicates his mind to Govinda,  
[And chants] Govinda, Achyuta, Madhava, Vishnu, Lord of Gokula and Krishna,  
Will get drenched by the nectar of meditation on the lotus feet of Govinda,  
Reach the blissful world of Govinda, and attain the nectar of Supreme Bliss.

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## vi023 śrīrāma-gayatri

om nṛpottamāya vidmahe viṣṇu-rūpāya dhīmahi | tanno ramaḥ pracodayāt ||

OM, the best among kings we know, to the One of the nature of Visnu (all pervading) may we direct our minds (meditate). May that Rama inspire (impel) us.

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## vi024 śrīrāma-nāmāvalī

1. om śrīrāmāya namaḥ  
OM! Salutation to the revered Rama
2. om rāma-bhadrāya namaḥ  
OM! Salutation to the auspicious Rama
3. om śāśvatāya namaḥ  
OM! Salutation to the eternal
4. om vasiṣṭopadiṣṭāya namaḥ  
OM! Salutation to the one instructed by sage Vasistha
5. om sarva-śāstrārtha-tattvajñāya namaḥ  
OM! Salutation to the one who knows the true meaning of all the scriptures
6. om sadaika-priya-darśanāya namaḥ  
OM! Salutation to the one with an ever pleasing appearance
7. om vedānta-sārāya namaḥ  
OM! Salutation to the essence of Vedanta
8. om vedātmāya namaḥ  
OM! Salutation to the soul of Veda

9. **oṃ bhavarogāśya bheṣajāya namaḥ**  
OM! Salutation to the drug for the disease of mundane existence
10. **oṃ trīlokātmāya namaḥ**  
OM! Salutation to the Self of all the three worlds
11. **oṃ trīloka-rakṣakāya namaḥ**  
OM! Salutation to the protector of the three worlds
12. **oṃ rājīva-locanāya namaḥ**  
OM! Salutation to the one whose eyes resemble a blue lotus
13. **oṃ śrīmate namaḥ**  
OM! Salutation to the glorious
14. **oṃ rājendrāya namaḥ**  
OM! Salutation to the chief among kings
15. **oṃ raghu-puṅgavāya namaḥ**  
OM! Salutation to the most eminent of the Raghu(solar) dynasty
16. **oṃ jānakī-vallabhāya namaḥ**  
OM! Salutation to the consort of Janaki
17. **oṃ paripūrṇāya namaḥ**  
OM! Salutation to the completely full
18. **oṃ jitāmītrāya namaḥ**  
OM! Salutation to the one who has conquered his enemies
19. **oṃ jagadānanda-kāraṇāya namaḥ**  
OM! Salutation to the one who makes the world happy
20. **oṃ viśvāmītra-priyāya namaḥ**  
OM! Salutation to the one dear to sage Visvamitra
21. **oṃ dāntāya namaḥ**  
OM! Salutation to the patient/the restrained
22. **oṃ śaraṇa-trāṇa-tatparāya namaḥ**  
OM! Salutation to the one intent on protecting the ones who take refuge [in him]
23. **oṃ māyātītāya namaḥ**  
OM! Salutation to the one who transcends illusion
24. **oṃ satya-vāce namaḥ**  
OM! Salutation to the speaker of Truth
25. **oṃ satya-vikramāya namaḥ**  
OM! Salutation to the truly valiant
26. **oṃ satya-vratāya namaḥ**  
OM! Salutation to the one with the vow of truthfulness
27. **oṃ vrata-dhārāya namaḥ**  
OM! Salutation to the one who bore austerities
28. **oṃ sadā-hanumād-āśritāya namaḥ**  
OM! Salutation to the one who is always worshipped by Hanuman
29. **oṃ kausalyānanda-vardhanāya namaḥ**  
OM! Salutation to the one who enhances the joy of Kausalya
30. **oṃ vibhiṣaṇa-paritrātre namaḥ**  
OM! Salutation to the protector of Vibhisana
31. **oṃ hara-kodaṇḍa-khaṇḍanāya namaḥ**  
OM! Salutation to the one who broke the bow of Siva

32. **om yogārūḍha-munīndra-mānasa-saro-haṃsāya namaḥ**  
OM! Salutation to the Supreme Spirit of the lake of the mind of the best among sages with foremost abidance in yoga
33. **om daśa-grīva-śīro-harāya namaḥ**  
OM! Salutation to the destroyer of the ten headed
34. **om pitṛ-bhaktāya namaḥ**  
OM! Salutation to the one devoted to his father
35. **om vara-pradāya namaḥ**  
OM! Salutation to the bestower of boons
36. **om jitendriyāya namaḥ**  
OM! Salutation to the one who has conquered his senses
37. **om jita-krodhāya namaḥ**  
OM! Salutation to the one who has conquered anger
38. **om jagad-gurave namaḥ**  
OM! Salutation to the Guru of the universe
39. **om sarva-devādhīdevāya namaḥ**  
OM! Salutation to the Lord of all gods
40. **om muni-saṃstutāya namaḥ**  
OM! Salutation to the one worshipped by the sages together
41. **om mahāyogine namaḥ**  
OM! Salutation to the great Yogi
42. **om ādi-puruṣāya namaḥ**  
OM! Salutation to the primeval spirit
43. **om parama-puruṣāya namaḥ**  
OM! Salutation to the supreme spirit
44. **om mahā-puruṣāya namaḥ**  
OM! Salutation to the great spirit
45. **om mahā-devādi-pūjitāya namaḥ**  
OM! Salutation to the one worshipped by Mahadeva (Siva) and such
46. **om sundarāya namaḥ**  
OM! Salutation to the beautiful
47. **om dhanur-dharāya namaḥ**  
OM! Salutation to the one who carries a bow
48. **om lokābhirāmāya namaḥ**  
OM! Salutation to the one who is the delight of all
49. **om paramātmāne namaḥ**  
OM! Salutation to the Supreme Self
50. **om parasmai brahmaṇe namaḥ**  
OM! Salutation to the Supreme Brahman
51. **om saccidānandāya namaḥ**  
OM! Salutation to the Existence Consciousness Bliss
52. **om parasmai dhāmne namaḥ**  
OM! Salutation to the Supreme abode
53. **om pareśāya namaḥ**  
OM! Salutation to the Supreme Lord
54. **om pārāya namaḥ**

OM! Salutation to the Supreme

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## **vi025 śrī-rāma-nīrājana mantrāḥ**

(Shri Ramastavaraja from Sanatkumarasamhita)

nirañjanaṃ niṣ-pratimaṃ nirīhaṃ nirāśrayaṃ niṣkalam-aprapaṇcam |  
nityaṃ dhruvaṃ nirviṣaya-svarūpaṃ nīrantaraṃ rāmam-ahaṃ bhajāmi ||  
55 ||

sarvādhityaṃ samarāṅga-dhīraṃ satyaṃ cidānanda-maya-svarūpam |  
satyaṃ śivaṃ śānti-mayaṃ śaraṇyaṃ sanātanaṃ rāmamaḥam bhajāmi ||  
57 ||

55. Blemishless, formless, motionless, supportless, undivided, unmanifest, eternal, fixed, of the nature of non-object, I ever/constantly worship that Rama.

57. The chief of all, heroic in war, the true, of the nature of Consciousness-Bliss, the truth, Shiva (auspicious), full of peace, in whom to take refuge, the everlasting, I worship that Rama.

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## **vi026 narahari deva janārdhanā**

(By: Bhadrachala Ramadas)

narahari deva janārdhanā  
keśava nārāyana kanakāmbara dhāri  
narahari deva janārdhanā

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

pannaga śayanā patīta pāvanā  
satya pālanā karunā sāgara

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

pankaja locana parama dayālā  
śaṅkara sannuta sarveśvara hari

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

bhānu kuleśā bhava bhaya nāśā  
bhāsurā hāsa bhadra-giriśa

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām  
rāma rāma rāma sitā rāma rāma rām

Narahari=Hari (one who steals ignorance) incarnated as man, deva=God, Janardhana=  
, keshava=killer of the demon Keshi, Narayana=the divine being in all embodied beings,  
kanakambara dhari=wearing the kanakambara flowers.

Pannaga shayana=reclining on the serpent, patita pavana=saviour of the distressed,  
satya palana=follows the path of truthfulness, karuna sagara=ocean of compassion

Pankaja locana=lotus like eyes, parama dayala=supremely compassionate, sankara  
sannuta=praised by Sankara (Lord Siva, the beneficent one), sarvesvara=the all-  
pervading Lord, Hari=one who steals ignorance

Bhanu kulesa=of the lineage of the Sun God, bhava bhaya nasa=destroyer of the fear  
of worldly existence, bhasura hasa=shining, smiling , bhadragirisa=Lord of Bhadrakiri

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## vi027 raghupati raghava

raghupati rāghava rājā rāma patīta pāvana sitā rām  
sitārām sitārām bhaja pyāre tu sitārām  
raghupati rāghava rājā rāma patīta pāvana sitā rām

rāma kriśna hain tere nāma sabako janama diye bhagavān  
īśvara allāh tero nāma sabako sanmatī de bhagavān

sitārām sitāram bhaja pyāre tu sitārām (all)  
raghupati rāghava rājā rāma patīta pāvana sitā rām (all)

jai raghunandana jai siyā rāma jānaki vallabha sitā rām  
jai yadunandana jai ghanaśyām rukmani vallabha radhe śyām

sitārām sitāram bhaja pyāre tu sitārām (all)  
raghupati rāghava rājā rāma patīta pāvana sitā rām (all)

jai madhusūdana jai gopāl jai muralīdhara jai nandalāl  
jai dāmodara kriśnamurāri devakinandana sarvādhāra

sitārām sitāram bhaja pyāre tu sitārām (all)  
raghupati rāghava rājā rāma patīta pāvana sitā rām (all)

jai govinda jai gopāl keśava mādharma dīnadayāl

**rādhā kriśnā jai kunjabihāri muralidhara govardhana dhāri**

**sitārām sitāram bhaja pyāre tu sitārām (all)**

**raghupati rāghava rājā rāma patīta pāvana sītā rām (all)**

**jai raghunandana jai siyā rām**

**jai siyā ram jai jai siyā rām (all)**

**daśaratha nandana jai siyā rām**

**jai siyā rām jai jai siyā rām (all)**

**jānaki vallabha jai siyā rām**

**jai siyā rām jai jai siyā rām (all)**

**jai raghunandana jai siyā rām**

**jai siyā rām jai jai siyā rām (all)**

**jai siyā ram jai jai siyā rām (all)**

Chief of the house of Raghu, Lord Rama,  
Uplifters of those who have fallen, Sita and Rama,  
Sita and Rama, Sita and Rama,  
O beloved, sing (praise of) Sita and Rama,  
Rama and Krishna are your names,  
He is Bhagavan who has given birth to all,  
Ishvara or Allah is your name only,  
May God bless all with true wisdom.

Raghunandana=son of the Raghu (Solar) dynasty, Janaki vallabha=beloved of Janaki (Sita),  
Yadunandana=son of the Yadu clan, Ghanshyam=one who is dark skinned, Rukmani  
vallabha=beloved of Rukmani, Shyam=dark skinned, Madhusudana=destroyer of the demon Madhu,  
Gopal=protector of the cows, Muralidhar=one who holds the flute, Nandlal=son of Nanda,  
Damodar=one with mark of the rope on his stomach, Krishna=dark skinned, Murari=one who killed  
the demon Mura, Devakinandana=son of Devaki, Sarvadhara=the support of all,  
Deenadayal=compassionate towards the helpless, Kunjabihari=one who roams in the Vrindavan,  
Govardhan dhari=one who lifted the Govardhan hill, Dasaratha nandana=son of Dasharatha

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## **vi028 bhaja govindam (dvādaśamanjarikā)**

(By: Adi Sankaracharya)

**bhaja govindam bhaja govindam govindam bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛñkaraṇe 1**

Worship Govinda (epithet for Lord Krishna; One known through Vedas; one who guides the  
ignorant), worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

**mūḍha jahīhi dhanāgama-trṣṇām kuru sad-bhuddhiṁ manasi vitṛṣṇām**

**yallabhase nija karmo-pāttam vittam tena vinodaya cittam 2**

O Fool! Give up the desire to possess wealth, make your mind pure, devoid of passions,  
With whatever you attain as a result of your actions (karma), with that wealth satisfy your mind.

**nāri-stanabhara-nābhīdeśam dṛṣtvā mā gā mohāveśam  
etan-māmsavasādi-vikāram manasi vicintaya vāram vāram 3**

Seeing a woman's bosom and navel do not fall prey to extreme desire,  
This is only a modification of flesh and fat - (thus) in the mind think well again and again.

**nalini-dalagata-jalam-ati-taralam tad-vaj-jīvitam-atiśaya-capalam  
viddhi vyādhy-abhimāna-grastam lokam śoka-hatam ca samastam 4**

Just as a drop of water on a lotus petal is very unsteady, just so is life extremely unstable,  
Know that gripped by disease and conceit (egotism), the whole world is prey to grief.

**yāvad-vitto-pārjana-saktas-tāvan-nija-parivāro raktaḥ  
paścāj-jīvati jarjara-dehe vartam ko'pi na prccati gehe 5**

As long as you are capable of earning wealth, so long your own family is attached to you,  
Later when the body comes to an infirm state, will anyone at home even enquire about you?

**yāvat-pavano nivasati dehe tāvat-prccati kuśalam gehe  
gatavati vāyau dehāpāye bhāryā bibhyati tasmīn-kāye 6**

As long as the life breath resides in the body, so long they enquire of your welfare at home,  
When the breath leaves the body, even your wife fears that very body.

**bāla-stāvat-krīḍā-saktaḥ taruṇa-stāvat-taruṇī-saktaḥ  
vṛddha-stāvac-cintā-saktaḥ param brahmaṇi ko'pi na saktāḥ 7**

In childhood one is attached to play, in youth one is attached to young women,  
In old age one is attached to worries, to the Supreme Brahman, why is not anyone attached?

**kā te kāntā kaste putraḥ saṁsāro'yam-atīva vicitraḥ  
kasya tvaṁ kaḥ kuta āyātaḥ tattvaṁ cintaya tadiha bhrātaḥ 8**

Who is your wife? Who is your son? This samsara is extremely strange,  
Of whom are you? From where have you come? Contemplate on this Truth here, O Brother!

**satsaṅgate nis-saṅgatvaṁ nis-saṅgate nir-mohatvam  
nir-mohatve niścala-tattvaṁ niścala-tattve jīvan-muktiḥ 9**

Through satsang [arises] non-attachment, through non-attachment [arises] freedom from delusion,  
Through freedom from delusion [there is] unmoving Reality,  
[In] unmoving Reality there is Jivanmukti (Liberation while alive).

**vayasi gate kaḥ kāma-vikāraḥ śuṣke nīre kaḥ kāsāraḥ  
kṣīṇe vitte kaḥ parivāro jñāte tattve kaḥ saṁsāraḥ 10**

When youth has passed where is lust and its modifications, when water has dried up where is the lake,  
When wealth is reduced where is the family, when Truth is known where is samsara.

**mā kuru dhana-jana-yauvana-garvaṁ harati nimeṣāt-kālaḥ sarvam  
māyā-mayam-idam-akhilaṁ buddhvā brahmapadaṁ tvaṁ praviśa viditvā 11**

Do not have pride towards your wealth, family, youthfulness, Time takes away everything in a moment,  
After knowing all this as full of maya (illusion), enter the realm of Brahman with this realization.

**dinayā-minyau sāyaṁ prātaḥ śīśira-vasantau punarāyātaḥ  
kālaḥ krīḍati gacchat-yāyuh tadapi na muñcaty-āśā-vāyuh 12**

Day and night, dusk and dawn, winter and spring, come again,  
Time plays (and) life goes away (never to come), and yet one does not leave the winds of desires.

**kā te kāntā dhana-gata-cintā vātula kiṁ tava nāsti niyantā  
tri-jagati sajjana-sangatir-ekā bhavati bhavārṇava-taraṇe naukā 13**

Why worry about your wife, and pertaining to wealth, O! Crazy headed? Is there not for you the Ordainer?  
In the three worlds, association with the good people is the only boat to cross the ocean of samsara (cycle of birth and death).

**bhaja govindaṁ bhaja govindaṁ govindaṁ bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛṅkaraṇe**

Worship Govinda, worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

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**vi029 hari bol**

**hari bol hari bol hari hari bol  
mukunda mādharma govinda bol**

**rāmā bol rāmā bol rāmā rāmā bol  
sītā sameta śrī sītā rāmā bol**



kriśna bol kriśna bol kriśna kriśna bol  
rādhā sameta śri rādhā kriśna bol

skanda bol skanda bol skanda skanda bol  
valli sameta śri subrahmanya bol

śiva bol śiva bol śiva śiva bol  
gauri sameta śri sām̐ba śiva bol

ramaṇā bol ramaṇā bol ramaṇā ramaṇā bol  
arunācaleśa śri ramaṇā ramaṇā bol

Hari= One who steals ignorance, bol=say, Mukunda= The conferrer of salvation, Madhava=The Lord of Knowledge, Govinda=the One known through the Vedas, sameta=alongwith, Krishna=Existence and Bliss, Radha=ardent devotee of Lord Krishna, Skanda=Lord Siva's son who dries up ignorance, valli=consort of Skanda, Subrahmanya=name for Skanda, one who is dear to those devoted to Brahman, Siva=auspicious, gauri=consort of Siva, samba=alongwith Amba (Parvati).

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## vi030 bālamukundāṣṭakam

karāravindena padāravindaṃ mukhāravinde vini-veśayantam |  
vaṭasya patrasya puṭe śayānaṃ bālaṃ mukundaṃ manasā smarāmi || 1||

saṃhr̥tya lokān-vaṭapatra-madhye śayānam-ādyanta-vihīna-rūpam |  
sarveśvaraṃ sarva-hitāvatāraṃ bālaṃ mukundaṃ manasā smarāmi || 2||

indīvara-śyāmala-komalāṅgaṃ indrādi-devārcita-pādapadmam |  
santāna-kalpadrumam-āśritānāṃ bālaṃ mukundaṃ manasā smarāmi || 3||

lambālakaṃ lambita-hārayaṣṭiṃ śṛṅgāra-līlāṅkita-dantapaṅktim |  
bīṃbādharmaṃ cāru-viśāla-netraṃ bālaṃ mukundaṃ manasā smarāmi || 4||

śikye nidhāyādyā-payodadhīni bahir-gatāyāṃ vraja-nāyikāyāṃ |  
bhuktvā yatheṣṭaṃ kapaṭena suptaṃ bālaṃ mukundaṃ manasā smarāmi || 5||

kalindajānta-sthita-kāliyasya phaṇāgra-raṅge naṭana-priyantam |  
tat-puccha-hastaṃ śaradindu-vaktraṃ bālaṃ mukundaṃ manasā smarāmi || 6||

ulūkhale baddham-udāra-śauryaṃ uttuṅga-yugmārjuna bhaṅga-līlam |  
utphulla-padmāyata cāru-netraṃ bālaṃ mukundaṃ manasā smarāmi || 7||

ālokyā mātur-mukham-ādareṇa stanyaṃ pibantaṃ sarasīruhākṣam |

saccin-mayaṃ devam-ananta-rūpaṃ bālaṃ mukundaṃ manasā smarāmi || 8||

|| iti bālamukundāṣṭakam sampūrṇam ||

1. I meditate upon child Mukunda (the one who liberates) in my heart, lying on the fold of the banyan leaf, holding his lotus feet with his lotus hand and his toe inside his lotus mouth.
2. I meditate upon child Mukunda (the one who liberates) in my heart, who draws the entire world in the center of the banyan leaf, while resting on it, of the nature devoid of beginning and end, the Lord of all, whose incarnation is for the welfare of all.
3. I meditate upon child Mukunda (the one who liberates) in my heart, whose limbs are beautiful like a blue lotus, whose lotus feet are worshipped by Indra and such, the wish fulfilling tree to those who take refuge in him.
4. I meditate upon child Mukunda (the one who liberates) in my heart, who has a long curly hair, wearing a long garland, whose rows of teeth are marked with love sport, lips like bimba fruit, eyes wide and beautiful.
5. I meditate upon child Mukunda (the one who liberates) in my heart, who pretends to sleep after stealing milk and curd today from the hanging pots when the girls of Vraja went out.
6. I meditate upon child Mukunda (the one who liberates) in my heart, who dances joyfully on the hood of snake, Kaliya , who dwells in Kalinda (Yamuna river), holding Kaliya's tail with his hand, whose face is bright as the moon in autumn.
7. I meditate upon child Mukunda (the one who liberates) in my heart, who is tied to the mortar, with his ample valor uproots the lofty Arjuna trees, with beautiful eyes like wide open lotus.
8. I meditate upon child Mukunda (the one who liberates) in my heart, who looks at his mother's face with reverence while drinking breast milk, with eyes like lotus, full of Existence-Consciousness, the God of infinite nature.

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### **vi031 devaki nandana**

(By: Purandara Dasa)

devaki nandana nanda mukundā  
vandita munijana nityānandā  
nigamottārā navanita chorā  
khagapati vāhana jagadoddhārā

makara kuṇḍala dhara mohana vesā  
rukmini vallabha pāṇḍava pośhā  
sankha cakra dhara sri govindā  
paṅkaja locana paramānandā

kamsa mardhana kaustubhābharaṇā  
hamsa vāhana pūjita caranā  
varada belāpura cenna prasannā  
purandara vittala guṇa paripūrṇā

[  
govinda jai jai gopāla jai jai  
govindā (gopālā)  
]

Devaki's delight, the joy, mukunda (the one who liberates)  
One who is worshipped by the sages, ever blissful,  
One who steals butter (symbolizes the soft, pure and light mind),  
Whose mount is the lord of birds (Garuda), savior of the worlds.

Wearing the earring in the shape of a makara (a kind of sea-animal), with pleasing dress,  
Dear to Rukmini (spouse of Krishna), protector of the Pandavas,  
Bearing the conch and discus, the glorious Govinda (known by the Vedas),  
With lotus eyes, one who is Supreme Bliss.

Killer of Kamsa, wearing the Kaustubha gem as an ornament,  
Whose feet are worshipped by the one whose mount is a swan,  
The delight of the blessed Belapura,  
Purandara's Vittala (name for Krishna), [the one] completely full of virtues.

Govinda = known through the maxims of Vedanta  
Gopala = one who protects the cows

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## **vi032 āraṭi kunj bihāri ki**

**āraṭi kunj bihāri ki ke giridhara kṛṣṇa murāri ki**

**gale mein vaijanti mālā  
bajāve murali madhura bālā  
śravan mein kuṇḍala jhala kālā  
nand ke nand śrī gokula cand śrī mukha candra yaśodā nand ke lālā ki  
(1)**

**āraṭi kunj bihāri ki ke giridhara kṛṣṇa murāri ki**

**gagana sama ang kānti kālī**

rādhikā camaka rahi āli  
latan me ṭhaḍhe vanamāli  
bhramar si alaka kasturī tilaka candra si jhalak lalita cavi śyāmā  
pyāri ki

(2)

ārati kunj bihāri ki ke giridhara kṛṣṇa murāri ki

kanakamaya mora mukuṭa bilase  
devatā darasana ko tarase  
gagana se sumana rāśi barase  
baje muracanga madhura miradanga gvālini sanga atula rati gopa kumāri  
ki

(3)

ārati kunj bihāri ki ke giridhara kṛṣṇa murāri ki

carana se prakāṣa bhayī gangā  
kaluśa kali hārini gangā  
smarana se hota pāpa bhanga  
basi śiva śīśa jaṭā ke bīca hare agha kīca carana cavi śrī banavāri ki

(4)

ārati kunj bihāri ki ke giridhara kṛṣṇa murāri ki

camakati ujjvala taṭa renu  
baja rahi yamunā taṭa venu  
cahu diśi gopa gvāla dhenu  
hasata madhu manda gagana me canda kaṭata bhava bhanda bhakt priya  
kṛṣṇa murāri ki

(5)

ārati kunj bihāri ki ke giridhara kṛṣṇa murāri ki

Arati to the one who enjoys in Vrindavan  
To the one who lifted the Govardhan hill, Krishna, Murari (one who killed the demon Mura).

With a garland of vaijanti flowers around [his] neck,  
One playing the sweet flute as a child,  
With shining earrings in his ears,  
Joy of Nanda, the moon of glorious Gokul, whose moon-like face is the joy of Yashoda,  
to that child [lets offer]

Whose body glows like the sky,  
Radhika [too] comes along shining,  
Who is standing among forest flowers,  
Whose locks are like a bee, wearing a turmeric mark on his forehead,  
Whose glance is like the moon, with tender face, to the dark skinned, and beloved [lets offer]

Whose golden crown with peacock feathers is shining,

Whom the Gods are eager to have darshan of,  
Who is showered with a rain of flowers from the sky,  
With the harp and sweet drums playing, along with the cow maids,  
    who has immeasurable charm, the child of a gopa [lets offer]

From whose feet the Ganga appeared,  
The destroyer of all the evils of Kali, Ganga,  
Remembrance of which destroys all sins,  
Ganga which is contained in Lord Siva's head, in his matted locks, destroys all impurities,  
    To that feet of the glorious Banvari (one who roams in the forest) [lets offer]  
The flowers are shining on the banks [of Yamuna],  
The flute is playing on the banks of Yamuna,  
On all four directions are milkmaids, milkmen, cows,  
Whose gentle smile, like the moon in the sky, cuts the noose of samsara of the devotee,  
    to the beloved Krishna, Muruari [lets offer]

Arati to the one who one who enjoys in Vrindavan  
To the one who lifted the Govardhan hill, Krishna, Murari (one who killed the demon Mura).

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## **vi033 shri ram**

sri Ram, jai, jai jai Ram (call only 2x)  
sri Ram, jai Ram jai jai Ram (call only)  
sri Ram, jai Ram jai jai Ram (call only)

1.  
sri Ram, jai Ram jai jai Ram (c/r)  
sri Ram, jai Ram jai jai Ram (c/r)  
sri Ram, jai Ram jai jai Ram (call only)  
repeat #1

2.  
Krishna Krishna Krishna, Krishna Krishna Krishna, Krishna Krishna Govinda (c/r)  
Krishna Krishna Govinda, (c/r)  
Krishna Krishna Govinda, Krishna Krishna Govinda (call only)  
repeat #1

3.  
Hari Rama (c/r)  
Ram Ram Ram (c/r)  
Ram Ram Ram Ram (c/r)  
Ram Ram Ram Ram (c/r)  
Rama Rama Sita Ram (c/r)  
Rama Rama Sita Ram (call only)

repeat #1  
repeat #2  
repeat #1  
repeat #3  
repeat #1  
end with #2

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## **vi034 bhajo madhura hari nām**

bhajo madhura hari nām nirantara  
bhajo madhura hari nām  
hari nām hari nām  
bhajo hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām (x2)

sarala bhāva se hari bhaje jo  
pāve so sukh dhām  
sarala bhāva se hari bhaje jo pāve so sukh dhām  
pāve so sukh dhām (x2)  
pāve so sukh dhām nirantara bhajo madhura hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām

hari hi sukh hai hari hi śanti  
hari to prān ārām  
hari hi sukh hai hari hi śanti hari to prān ārām  
hari to prān ārām (x3)  
hari to prān ārām nirantara bhajo madhura hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām

gopālā govindā radhe kṛiśna hari  
radhe kṛiśna hari jai jai radhe kṛiśna hari

**nārāyana nārāyana nārāyana nārāyana**

Sing (bhajo) the sweet (madhura) name (nām) of Hari constantly (nirantara),  
Sing the sweet name of Hari.

One who sings of Hari with a feeling of devotion (sarala bhāva) ,  
He attains the abode (dhām) of joys (sukh).  
He attains the abode of joys, constantly sing the sweet name of Hari.

Hari is joy (sukh), Hari is peace (śanti),  
Hari is the [place of] rest (ārām) for the life (prān)  
Hari is the place of rest for the life, constantly sing the sweet name of Hari.

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## **vi035 guruvāyūr pura śrī hari kṛṣṇā**

**guruvāyūr pura śrī hari kṛṣṇā nārāyaṇa gopāl  
mukunda mādḥava muralīdhāri nārāyaṇa gopāl**

**keśava mādḥava govindā hari nārāyaṇa gopāl  
mukunda mādḥava muralīdhāri nārāyaṇa gopāl**

**nārāyaṇa nārāyaṇa**

Guruvayur pura= city of guruvayur, sri=glorious, hari= one who steals away ignorance,  
narayana=the all-pervading One, gopal=protector of cows  
mukunda=the conferrer of salvation, madhava=The Lord of Knowledge, muralidhari=holding the  
flute, kesava=killer of the demon Keshi

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## **vi036 smita smita sundara**

**smīta smīta sundara mukhāravinda  
nāco nandalāla  
smīta smīta sundara mukhāravinda  
nāco nandalāla  
mīra mai ko pyāra  
nanadalāla yadu nanadalāla  
vṛndāvana govindalāla  
rādhā-mādḥava nanadalāla  
rāsa-vilāsa nanadalāla  
nanadalāla  
smīta smīta sundara mukhāravinda  
nāco nandalāla  
mīra mai ko pyāra  
pyāra (c)  
sundara mukhāravinda lāl ki (c)  
jai (all)**

Smiling beautiful lotus face  
Dance O darling son of Nanda

The dear one to mother Mira  
O darling son of Nanda, of Yadu race, O darling son of Nanda  
The darling Govinda of Vrindavan  
Dancing beauty O darling son of Nanda

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## **vi037 jai jai govinda**

**jai jai govinda jai hari govinda (x4 c/r)**

**dhumuka dhumuka бага (c)  
tumuka tuṅga maha (c)  
kapala caraṇa hari āye (x3 c)  
mere prāṇa bulāvane āye (c)  
mere nayana lupāvane āye (c)**

**jai jai govinda jai hari govinda (x2 all)**

**jhimika jhimika jhima (c)  
jhimika jhimika jhama (c)  
nartana pada vraja āye (x2 c)**

**jai jai govinda jai hari govinda (x2 all)**

**aruṇa karuṇa sama (c)  
cinna bhinna sama (c)  
karaṇa pāla ravi āye (x2 c)**

**jai jai govinda jai hari govinda (x2 all)**

**amala kamala gara (c)  
murali madhura tara (c)  
bansi bajāvane āye (x2 c)**

**jai jai govinda jai hari govinda (x2 all)**

**puñja puñja-kara (c)  
kuñja kuñja-bala (c)  
br̥ṅga raṅga hari āye (x2 c)**

**jai jai govinda jai hari govinda (x2 all)**

**juṇa juma tula tula (c)  
majjula pula pula (c)  
pulla mukulahari āye (x2 c)**



jai jai govinda jai hari govinda (x2 all)

jai jai govinda jaya hari govinda (c/r many times)

jai jai govinda (c) - jaya hari govinda (r)

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## vi038 garuḍa gamana

(By: Swami Bharathi Tirtha, Sringeri Matt)

garuḍa-gamana tava, caraṇa-kamalam-iha, manasi lasatu mama nityam |  
(c/r)

manasi lasatu mama nityam (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 1 || (all)

jalaja-nayana vidhi, -namuci-haraṇa-mukha, -vibudha-vinuta-pada-padma |  
(c/r)

vibudha-vinuta-pada-padma (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 2 || (all)

bhujaga-śayana bhava, madana-jaṇaka mama, jaṇana-maraṇa-bhaya-hārī |  
(c/r)

jaṇana-maraṇa-bhaya-hārī (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 3 || (all)

śaṅkha-cakra-dhara, duṣṭa-daitya-hara, sarva-loka-śaraṇa | (c/r)  
sarva-loka-haraṇa (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 4 || (all)

agaṇita-guṇa-gaṇa, aśaraṇa-śaraṇada, vidalita-sura-ripu-jāla | (c/r)  
vidalita-sura-ripu-jāla (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 5 || (all)

bhakta-varyam-iha, bhūri-karuṇayā, pāhi bhāratī-tīrtham | (c/r)  
pāhi bhāratī-tīrtham (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 6 || (all)

1. Who travels on a Garuda, may your lotus feet shine in my mind eternally. Please remove my suffering O Lord, Please remove my sins O Lord.

2. Who has lotus eyes, whose lotus feet are worshipped by Brahma, Namuci (Indra) and other prominent gods. Please remove my suffering O Lord, Please remove my sins O Lord.

3. Who lays on a serpent, the Existence, the father of cupid, the remover of my fear of birth and death. Please remove my suffering O Lord, Please remove my sins O Lord.

4. Who bears a conch and a disc, the destroyer of wicked demons, the refuge of all beings. Please remove my suffering O Lord, Please remove my sins O Lord.

5. Who has uncountable attributes and qualities, who grants refuge to the forsaken, who tears asunder the web of enemies of gods. Please remove my suffering O Lord, Please remove my sins O Lord.

6. Please protect this eligible devotee, Sri Bharati Tirtha by your boundless compassion. Please remove my suffering O Lord, Please remove my sins O Lord.

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### **vi039 pāṇḍuraṅga viṭṭale**

**viṭṭala hari viṭṭala (c)**

**pāṇḍuraṅga viṭṭale hari nārāyaṇa  
purandara viṭṭale satya nārāyaṇa  
hari nārāyaṇa bhajo nārāyaṇa  
hari nārāyaṇa satya nārāyaṇa**

**viṭṭala hari viṭṭala  
viṭṭala hari viṭṭala  
viṭṭala hari viṭṭala**

**viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala**

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### **vi040 hare kṛṣṇa hare kṛṣṇa**

**hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare  
hare rāma, hare rāma, rāma rāma, hare hare**

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### **vi041 śrīnivāsa govinda**

**śrīnivāsa govinda śrī veṅkaṭeśa govinda**

**tirupati vāsa govinda tirumalai vāsa govinda  
(śrīnivāsa)**

pāṇḍu-raṅga govinda paṇḍari-nātha govinda  
(śrīnivāsa)

veṅkaṭa-ramaṇa govinda saṅkaṭa-haraṇa govinda  
(śrīnivāsa)

purāṇa-puruṣa govinda puṇḍarikākṣa govinda  
(śrīnivāsa)

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## vi042 rāma-candra raghu-vīra - 2

rāmacandra raghu-vīra rāmacandra raṇadhīra  
rāmacandra mama-bandho rāmacandra dayā-sindho [2]  
raghu-vīra raṇadhīra

rāmacandra raghurāma rāmacandra paraṁdhāma [2]  
raghurāma paraṁdhāma

rāmacandra mama-bandho rāmacandra dayā-sindho [2]  
mama-bhandho dayā-sindho

hare rām hare rām hare rām

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## vi043 śrī rāmāṣṭakam

Refrain verse:

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma rāma rāma rāma rām

bhaje viśeṣa-sundaraṁ samasta-pāpakhaṇḍanam ।  
svabhakta-citta-rañjanaṁ sadaiva rāmam-advayam ॥ 1 ॥

jaṭā-kalāpa-śobhitaṁ samasta-pāpa-nāśakaṁ ।  
svabhakta-bhīti-bhañjanaṁ bhajeha rāmam-advayam ॥ 2 ॥

nija-svarūpa-bodhakaṁ kṛpākaraṁ bhavāpaham ।  
samaṁ śivaṁ nirañjanaṁ bhajeha rāmam-advayam ॥ 3 ॥

saha-prapañca-kalpitaṃ hyanāma-rūpa-vāstavam ।  
nirākṛtiṃ nirāmayam bhaje ha rāmam-advayam ॥ 4 ॥

niṣprapañca-nirvikalpa-nirmalaṃ nirāmayam ।  
cideka-rūpa-santataṃ bhaje ha rāmamadvayam ॥ 5 ॥

bhavābhi-pota-rūpakam hyaśeṣa-deha-kalpitaṃ ।  
guṇākaram kṛpākaram bhaje ha rāmamadvayam ॥ 6 ॥

mahāvākya-bodhakair-virājamāna-vākpadaiḥ ।  
param brahma-vyāpakam bhaje ha rāmam-advayam ॥ 7 ॥

śiva-pradam sukha-pradam bhava-cchidaṃ bhramāpaham ।  
virājamāna-deśikam bhaje ha rāmamadvayam ॥ 8 ॥

rāmāṣṭakam paṭhati yaḥ sukhadam supuṇyam  
vyāsenā bhāṣitamidaṃ śṛṇute manuṣyaḥ  
vidyām śriyam vipulā-saukhyam-anantakīrtiṃ  
saṃprāpya dehavilaye labhate ca mokṣam ॥ 9 ॥

**iti śrī vyāsa-viracitaṃ śrī rāmāṣṭakam saṃpūrṇam**

1 I worship every day the distinctly/excellently beautiful one, who destroys all the sins, who delights the minds of his devotees, Rama, the non-dual.

2 Shining with braided hair, who destroys all the sins, who destroys the fears of his devotees, I worship, Rama, the non-dual.

3 He who awakens one to the innate nature, the compassionate, the one who removes mundane existence, the equanimous, the auspicious, the stainless, I worship, Rama, the non-dual.

4 In whom the universe is fabricated, indeed that which is truly without name and form, the formless the complete, I worship, Rama, the non-dual.

5 Devoid of manifestation, devoid of differentiation, blemishless, complete, the one of the nature of the One Consciousness ever, I worship, Rama, the non-dual.

6 Like a ship in the ocean of samsara, indeed without any remainder of what is made/assumed with a body, with a multitude of virtues, the compassionate, I worship, Rama, the non-dual.

7 The one who shines in the phrases of those who illuminate the meaning of the Mahavakya-s, the omnipresent Supreme Brahman, I worship, Rama, the non-dual.

8 He who grants auspiciousness, grants happiness, destroys samsara, removes confusion, the shining spiritual teacher, I worship, Rama, the non-dual.

9 He who studies/recites this octet on Rama, that which grants happiness, abundant merits, composed by sage Vyasa, a human being who listens to this stotram, acquires knowledge, prosperity, many comforts and fame, and, at the time of leaving the body attains liberation.

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## **vi044 Bhagavad Gita, Selected verses**

(trans. By Swami Chidbhavananda)

**govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (call only)**

(arjuna uvāca)

**svayam-evātmanātmānaṃ vettha tvaṃ puruṣottama  
bhūta-bhāvana bhūteśa deva-deva jagat-pate (10:15)**

**vistareṇātmano yogaṃ vibhūtiṃ ca janārdana  
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam (10:18)**

**govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)**

**śrībhagavānuvāca |**

**aham-ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ  
aham-ādiśca madhyaṃ ca bhūtānām-anta eva ca (10:20)**

**gatiḥ-bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṃ suhṛt  
prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījaṃ-avyayam (9:18)**

**govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)**

**ananyāścintayanto mām ye janāḥ paryupāsate  
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham (9:22)**

**samo'haṃ sarva-bhūteṣu na me dveṣyo'sti na priyaḥ  
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham (9:29)**

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

manmanā bhava madbhakto madyājī māṃ namaskuru  
māmevaiśyasi yuktvaivam-ātmānaṃ matparāyaṇaḥ (9:34)

yo mām-ajam-anādiṃ ca vetti loka-maheśvaram  
asammūḍhaḥ sa martyeṣu sarva-pāpaiḥ pramucyate (10:3)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

teṣāṃ satata-yuktānāṃ bhajatāṃ prīti-pūrvakam  
dadāmi buddhi-yogaṃ taṃ yena mām-upayānti te (10:10)

teṣāṃ-evānukampārtham-aham-ajñānajaṃ tamaḥ  
nāśayāmyātma-bhāvastho jñāna-dīpena bhāsvatā (10:11)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

aham-ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ  
aham-ādiśca madhyaṃ ca bhūtānām-anta eva ca (10:20)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (all-many times-picking  
up pace each time)

Refrain:

Govinda, the primordial spirit, That I worship

Verses:

Arjuna: Verily you alone know Yourself by Yourself, O Purushottama, O Source of beings, O Lord of beings, O God of Gods, O Ruler of the world. (10:15)

Tell me again in detail, O Janardana, of Your yoga powers and attributes; for I am not satiated with hearing Your life-infusing words. (10:18)

Bhagavan: I am the Self, O Gudakesa, seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings. (10:20)

I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure house and the Seed Imperishable. (9:18)

To those men who worship Me alone, thinking of no other, who are ever devout, I provide gain and security. (9:22)

I am the same to all beings; to Me there is none hateful, none dear. But those who worship Me with devotion, they are in Me and I also am in them. (9:29)

Fix your mind on Me; be devoted to Me; sacrifice unto Me; bow down to Me. Having thus made yourself steadfast in Me, taking Me as the Supreme Goal, you will come to Me. (9:34)

He who knows Me as unborn and beginningless, as the Great Lord of the worlds, he among mortals is undeluded and freed from all sins. (10:3)

To them, ever devout, worshipping Me with love, I give the yoga of discrimination by which they come to Me. (10:10)

Out of pure compassion for them, dwelling in their hearts, I destroy the ignorance-born darkness by the luminous lamp of wisdom. (10:11)

I am the Self, O Gudakesha, seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings. (10:20)

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## **vi045 hari sundara nanda mukunda**

(composed by Dr. Manikantan Menon)

**hari sundara nanda mukundā hari nārāyaṇa hari om  
hari keśava hari govindā hari nārāyaṇa hari om**

**vanamālī muralidhāri govardhana girivaradhāri  
nit nit kar mākhana cori gopi mana hāri**

**āo re gāo re gokul ke pyāre  
āo re kānhā re gokul ke pyāre  
āo re nāco re rāsa racāo re**

**hari sundara nanda mukundā hari nārāyaṇa hari om  
hari keśava hari govindā hari nārāyaṇa hari om**

Hari=one who steals ignorance; Sundara=beautiful; Nanda=one who brings joy; Mukunda=The conferrer of salvation; Narayana=the divine being in all embodied beings; Kesava=possessor of the rays that illuminate the sun etc; Govinda=One known through Vedas; one who guides the ignorant,

Vanamālī = The one wears garland of flower, Vijayanti, symbolizing subtle elements,  
Muralidhāri=one holding the flute; Govardhana girivaradhāri=one holding the Govardhana hill;  
nit nit=again and again; mākhana cori = one who steals butter (symbolic of stealing the pure light mind); gopi mana hāri= stole the minds of the Gopis (cow herding girls who were full of devotion to Krishna)

āo re = Come; gāo re=sing; gokul ke pyāre=the one dear to Gokul (place where Krishna spent his childhood)

kānhā=name for Krishna as he was a lovely boy; nāco re=dance; rāsa racāo=do the dance of Krishna and the gopis

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## vi046 nārāyaṇa hari nārāyaṇa hari

nārāyaṇa hari nārāyaṇa hari nārāyaṇa hari nārāyaṇa  
hari nārāyaṇa hari nārāyaṇa hari nārāyaṇa hari nārāyaṇa

nārāyaṇa=the all pervading one; hari=the remover of sins

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## vi047 khāte bhī rāma kaho

khāte bhī rāma kaho pīte bhī rāma kaho (x2)  
sote bhī rāma kaho rām rām rām (x2)  
bolo rāma rāma rāma, rāma rāma rāma, rāma rāma rāma, rām rām rām

uṭhte bhi rāma kaho baiṭte bhī rāma kaho (x2)  
giṛte bhī rāma kaho rām rām rām (x2)  
bolo rāma rāma rāma, rāma rāma rāma, rāma rāma rāma, rām rām rām

paṭhte bhī rāma kaho likhte bhī rāma kaho (x2)  
sunte bhī bhī rāma kaho rām rām rām (x2)  
bolo rāma rāma rāma, rāma rāma rāma, rāma rāma rāma, rām rām rām

khelte bhī rāma kaho jītte bhī rāma kaho (x2)  
hārte bhī rāma kaho rām rām rām (x2)  
bolo rāma rāma rāma, rāma rāma rāma, rāma rāma rāma, rām rām rām

haste bhī rāma kaho rote bhī rāma kaho (x2)  
maṛte bhī rāma kaho rām rām rām (x2)  
bolo rāma rāma rāma, rāma rāma rāma, rāma rāma rāma, rām rām rām (many times)

While eating also say Ram, while drinking also say Ram  
While sleeping also say Ram, Ram Ram Ram

While getting up also say Ram, while sitting down also say Ram  
While falling down also say Ram, Ram Ram Ram

While reading also say Ram, while writing also say Ram  
While listening also say Ram, Ram Ram Ram

While playing also say Ram, while winning also say Ram  
While loosing also say Ram, Ram Ram Ram



While laughing also say Ram, while crying also say Ram  
While dying also say Ram, Ram Ram Ram

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## **vi048 citta-cora yaśodā ke bāl**

**citta-cora yaśodā ke bāl navanīta cora gopal  
gopal gopal gopal govardhana-dhara gopal  
gopal gopal gopal gopal govardhana-dhara gopal**

O the one who steals mind, the son of Yashoda, the one who steals butter, Gopal -  
earth-protector/cowherd  
gopal gopal gopal the one who bears the Govardhana mountain gopal  
gopal gopal gopal gopal the one who bears the Govardhana mountain gopal

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## **vi049 rāma rāma**

**rāma rāma rām rām rām jaya rāma rāma rām rām rām (x2)**

**daśaratha-nandana rām rām rām daśamukha-mardana rām rām rām  
paśupati-rañjana rām rām rām pāpa-vimocana rām rām rām  
rāma rāma rām rām rām jaya rāma rāma rām rām rām (x2)**

**anātha-rakṣaka rām rām rām āpad-bāndhava rām rām rām  
maithili-nandana rām rām rām māruti-vandita rām rām rām  
rāma rāma rām rām rām jaya rāma rāma rām rām rām (x3)**

daśaratha nandana = son of King Dasharatha  
daśamukha mardana = destroyer of the ten-mouthed one (Ravana)  
paśupathi rañjana = delights in Lord of the souls (Lord Siva)  
pāpa vimocana = liberator from sin  
anātha rakṣaka = protector of the helpless  
āpadbāndhava = friend of those in trouble  
maithili nandana = in whom Maithili (another name of Sita, the consort of Lord Rama)  
delights  
māruti vanditha = praised by Maruti (Hanuman)

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## **vi050 vanamāli-vāsudeva**

**vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa**

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa  
śaśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa  
śaśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa

pār-kaḍalil paḷ likoṇḍa parandāma-rādhā-ramaṇa  
bhaktarḱaḷin kuṛai-tīṛkkum śrīraṅga-rādhā-ramaṇa

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa  
śaśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa

veṇṇayunḍa-māyavane kaṇṇa nī rādhā-ramaṇa  
veṇḍum-varam-tandiḍuvāy śrīraṅga-rādhā-ramaṇa

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa  
śaśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa

rādhā-ramaṇa (several times)

The one wearing garland of forest flowers, the son of Vasudeva, the Lord of Radha who captures the mind

The moon-faced, lotus-eyed, the Lord of Radha who captures the world

He who lays on the ocean of milk in sleeping posture, the Lord of Radha, the Supreme abode  
He who ends the grievances of his devotees, the Lord of Radha, the one worshipped at Sri Rangam

He who ate butter, the one with dark complexion (Visnu), the Lord of Radha, the gracious one

You grant the desired boons, the Lord of Radha, the one worshipped at Sri Rangam

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## **vi051 dhanya dhanya he nagara**

(Composer: Sant Bhanudas)

dhanya dhanya he nagara  
bhū-vaikuṇṭha paṇḍara-pura

dhanya dhanya candra-bhāgā  
madhye puṇḍalīkā ubhā

dhanya dhanya veṇu-nāda  
krīḍā-karī to govinda

**dhanya padmālayācī pāli  
gāi-cāri vanamāli**

**dhanya paṇḍarī-cā vāsa  
devā gāye bhānu-dāsa**

**viṭṭhala viṭṭhala pāṇḍuraṅga**

Blessed, blessed is the city  
The Vaikuntha on earth, Pandarapura

Blessed, blessed is the river Candrabhaga  
Pundalika standing in the center

Blessed, blessed is the sound of flute  
The master of sports is that Govinda

Blessed are the fields of Padmalaya  
The wearer of forest flowers is grazing the cows

Blessed, are the dwellers of Pandarpur  
O devas, thus sings Bhanudasa

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**vi052 ātmārāma ānanda-ramaṇa**

**ātmārāma ānanda-ramaṇa  
acyuta keśava hari nārāyaṇa  
bhava-bhaya-haraṇa vandita-caraṇa  
raghu-kula-bhūṣaṇa rājīva-locana  
ādi-nārāyaṇa ananta-śayana  
saccidānanda satya-nārāyaṇa**

The one who rejoices in the Self, the Blissful Lord  
The imperishable, the one with long/handsome hair, who removes sins,  
the divine being in all embodied beings (Narayana)  
One who removes the fear of samsara, whose feet are to be worshipped  
The adorning of the Raghu lineage, the lotus-eyed  
The primeval Narayana, who rests on Ananta snake (Adisesha)  
The Existence-Consciousness-Bliss, the True Narayana

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**vi053 nandakishora navanitachora**

nanda-kishora navanita-chora nāche gopāla (c/r) (x2)  
rāsa-vilola rādhe-gopāla he nandalāla (c/r) (x2)  
nandalāla he nandalāla (c/r) (x2)

go-paripāla gopī-lola giridhara-gopālā (c/r) (x2)  
muralī-lola munijana-pāla he nandalāla (c/r) (x2)  
nandalāla he nandalāla (c/r) (x2)

Glory to Lord Krishna, Nanda's son, the one who steals butter and the one who dances  
Glory to Lord Krishna, the one who dances the ecstatic dance with the Gopis, Radha's beloved  
Son of Nanda  
O Son of Nanda  
Glory to Lord Krishna, protector of cows, the beloved of Gopis, the one who lifted the (Govardhana)  
mountain  
Glory to Lord Krishna, the one who plays the flute, the protector of sages  
Son of Nanda  
O Son of Nanda

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## **vi054 śrī rāma stuti**

(From: Tulsidas Ramayana)

(Sage Atri extolled Lord Rama with this hymn when Lord Rama with Sita and Lakshmana visited his ashram)

**śrī rāma jaya jaya rāma jaya jaya rāma jaya sitā pate (x2)**

Glorious Rama (the Blissful one in whom the yogis delight), victory victory to Rama, the Lord of Sita

**namāmi bhakta vatsalaṁ, kṛpālu śīla komalaṁ ||  
bhajāmi te padāmbujaṁ, akāmināṁ svadhāmadāṁ ||1||**

I revere you, who are so fond of your devotees, compassionate and of gentle disposition.  
I worship your lotus feet, which bestow upon the desireless your own abode.

**nikāma śyāma sundaraṁ, bhavāmbunātha mandaraṁ ||  
praphulla kanja locanaṁ, madādi doṣa mocanaṁ ||2||  
śrī rāma jaya jaya ....**

You are possessed of an exquisitely beautiful dark form. You are Mount Mandara as it were to churn the ocean of mundane existence.  
You have eyes like fully bloomed lotus, and you are the dispeller of pride and other vices.

**pralamba bāhu vikramaṁ, prabho'prameya vaibhavaṁ ||  
niṣanga cāpa sāyakaṁ, dharaṁ triloka nāyakaṁ ||3||**

Immense is the might of your long arms and immeasurable is your glory.  
You carry a quiver, a bow, and an arrow, you are the ruler of the three worlds.

**dineśa vaṁśa maṇḍanaṁ, maheśa cāpa khaṇḍanaṁ ||  
munīndra santa ranjanaṁ, surāri vṛnda bhanjanaṁ ||4||  
śrī rāma jaya jaya ....**

The ornament of the solar race, the breaker of Lord Siva's bow,  
Delighting the greatest of sages and saints, the destroyer of the host of demons.

**manoja vairi vanditaṁ, ajādi deva sevitaṁ|  
viśuddha bodha vigrahaṁ, samasta dūṣaṇāpaham ||5||**

Worshipped by the foe of God of Love/desire (Lord Siva), served by Brahma and other divinities.  
An embodiment of pure Consciousness, the dispeller of all sins.

**namāmi indirā patiṁ, sukhākaraṁ satāṁ gatiṁ|  
bhaje saśakti sānujaṁ, śacī pati priyānujaṁ ||6||  
śrī rāma jaya jaya ....**

I bow down to you who are Lakshmi's Lord, the bestower of happiness, the goal of the virtuous.  
I adore you with your spouse (Sita) and younger brother (Lakshmana), yourself a beloved younger  
brother of Sachi's Lord (Indra; here Lord Rama is being identified with Vamana (the divine dwarf),  
who was the younger brother of Indra).

**tvadanghri mūla ye narāḥ, bhajanti hīna matsarāḥ|  
patanti no bhavārṇave, vitarka vīci sankule ||7||**

Men who worship the sole of your feet and are free from jealousy,  
Sink not into the ocean of rebirth (samsara), turbulent with the bellows of wrangling.

**vivikta vāsinaḥ sadā, bhajanti muktaye mudā|  
nirasya indriyādikaṁ, prayānti te gatiṁ svakaṁ ||8||  
śrī rāma jaya jaya ....**

Those living in solitude, worshipping you with the desire for liberation,  
With absolute indifference to the senses, are able to realize their own Self.

**tamekam-adbhutaṁ prabhuṁ, nirīham-īśvaraṁ vibhuṁ|  
jagadguruṁ ca śāśvataṁ, turīyameva kevalaṁ ||9||**

You alone are the marvellous Lord, the desireless, the omnipresent Lord.  
The Guru of the world and eternal, transcending the three gunas, the Absolute.

**bhajāmi bhāva vallabhaṁ, kuyogināṁ sudurlabhaṁ|  
svabhakta kalpa pādapaṁ, samaṁ susevyam-anvahaṁ||10||  
śrī rāma jaya jaya ....**

I adore him who is fond of devotion, who is most difficult of access to sensually minded strivers,  
A wish-yielding tree to his devotees, the equanimous, worthy to be worshipped daily.

**anūpa rūpa bhūpatiṁ, nato'hamurvijā patiṁ|  
prasīda me namāmi te, padābja bhakti dehi me||11||**

Of incomparable beauty, the Lord of the earth, I bow to the Lord of the earth-born (Sita),  
Be gracious unto me, I bow to you; grant me devotion to your lotus feet.

**paṭhanti ye stavaṁ, idaṁ narādareṇa te padaṁ|  
vrajanti nātra saṁśayaṁ, tvadīya bhakti saṁyutāḥ|| 12||  
śrī rāma jaya jaya ....**

Men who reverentially recite this hymn, your abode  
They attain, there is no doubt. They acquire devotion to your feet at the same time.

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## **vi055 śrī rām jaya rām**

**śrī rām jaya rām jaya jaya rām jānaki jīvana rām  
patita pāvanā rām hare jaya rāghava sundara rām  
dīnoddharanā rām hare jaya māruti sevita rām  
jaya jaya rām jaya raghurām jānaki jīvana rām**

Victory (jaya) to Shri Ram, the very life of Janaki (Sita)  
One who sanctifies the sinners, victory to Rama, the remover of ignorance, of the Raghu dynasty,  
beautiful, Ram  
The savior of the pitiable, victory to Rama, the remover of ignorance, served by Maruti (Hanuman),  
Ram  
Victory to Shri Ram of the Raghu dynasty, the very life of Janaki (Sita)

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## **vi056 om śrī rām**

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## vi057 śrīman nārāyaṇa

śrīman nārāyaṇa nārāyaṇa hari hari (c/r)  
terī līlā sabase nyāri nyāri hari hari (c)  
bhajamana nārāyaṇa nārāyaṇa hari hari (c/r)  
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)  
śrīman nārāyaṇa nārāyaṇa hari hari (all) (x2)

hari om namo nārāyaṇa (c)  
om namo nārāyaṇa (c)  
hari om namo nārāyaṇa (c/r)

lakṣmi nārāyaṇa nārāyaṇa hari hari (c/r)  
bolo nārāyaṇa nārāyaṇa hari hari (c/r)  
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)  
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)  
terī līlā sabase nyāri nyāri hari hari (c)  
śrīman nārāyaṇa nārāyaṇa hari hari (all) (x2)

hari om namo nārāyaṇa (c)  
om namo nārāyaṇa (c)  
hari om namo nārāyaṇa (c/r)

satya nārāyaṇa nārāyaṇa hari hari (c/r)  
bhajo nārāyaṇa nārāyaṇa hari hari (c/r)  
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)  
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)  
terī līlā sabase nyāri nyāri hari hari (c)  
śrīman nārāyaṇa nārāyaṇa hari hari (all) (x2)

hari om namo nārāyaṇa (c)  
om namo nārāyaṇa (c)  
hari om namo nārāyaṇa (c/r)

viṣṇu nārāyaṇa nārāyaṇa hari hari (c/r)  
japo nārāyaṇa nārāyaṇa hari hari (c/r)  
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)  
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)  
terī līlā sabase nyāri nyāri hari hari (c)  
śrīman nārāyaṇa nārāyaṇa hari hari (all) (x2)

hari om namo nārāyaṇa (c)  
om namo nārāyaṇa (c)  
hari om namo nārāyaṇa (c/r)

bhajo nārāyaṇa nārāyaṇa hari hari (all)  
japo nārāyaṇa nārāyaṇa hari hari (all)  
jai jai nārāyaṇa nārāyaṇa hari hari (all) (x3)

śrīman - the One that has śrī (radiance/beauty/wealth); He keeps on his chest Goddess Laxmi,  
the mother of all; He supports the prosperities  
nārāyaṇa - 'Nara': Atman, the Self; 'Nara': the ether and other effects that are produced from it,  
He, as their cause pervades them, and they are thus his abode (ayana)  
hari - One who destroys the sins of men on their merely thinking of him  
bhajaman - O mind, sing in devotion;  
bolo - say/speak;  
japo - chant;  
satya - the Truth  
viṣṇu - the all-pervading Absolute,  
terī līlā sabase nyāri nyāri - your play/sport ( mere appearance; grace) is most unique and beautiful

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## vi058 rāma nāma tārakam

(solo)  
śrī rāghavaṃ daśarath-ātmajam-aprameyam  
sītā-patiṃ raghu-kulānmaya-ratna-dīpam  
ājānu-bāhum-aravinda-dalāyatākṣam  
rāmaṃ niśācara vināśakaraṃ  
namāmi namāmi namāmi

I offer my obeisance to Lord Sri Rama, who is the descendant of King Raghu, the son of King Dasharatha, the one who is immeasurably great, who is the husband of Sita, the glowing jewel of the Raghu dynasty, one who has long arms touching his knees, one whose eyes are wide resembling the petals of a lotus flower and the one who annihilates all night-farers (the demons).

(c/r)  
rāma nāma tārakam sadā bhajorey  
śrī-rāma nāma tārakam sadā bhajorey  
sadā bhajorey sadā japorey



śrī-rāma nāma tārakam sadā bhajorey  
rāma rāma rāma jai kodaṇḍa rama  
rāma rāma rāma jai paṭṭābhi rama  
rāma rāma rāma jai kārunya rama  
rāma rāma rāma jai ātmābhi rama  
śrī-rāma rāma rāma jai ātmābhi rama

Incessantly worship Lord Rama and chant the liberating name of Lord Rama  
Victory to Lord Rama; who wields the 'Kodanda' bow  
Victory to Lord Rama; the crowned King  
Victory to Lord Rama; the embodiment of compassion  
Victory to Lord Rama; who is the Atma (the Self)

\*\*\*\*\*

## vi059 rāma rāma rāma-yanna

rāma rāma rāma rāma  
rāma rāma rāma rāma  
rāma rāma rāma rāma  
rāma rāma rāma rām  
rāma rāma rāma rām (2x) (all)  
rāma rāma rāma-yanna rāma-ciluka dhanyamu  
rāma prema cūragonna ciṭṭi uḍuta dhanyamu (2x) (all)

Blessed is the parrot that chanted “Rama Rama Rama”  
Blessed is the little squirrel who procured Rama’s affection

bhaktito seviñcedi lakṣmaṇuni prema dhanyamu  
pāda dhūḷi sokinaṭṭi śīlayanto dhanyamu (2x)  
nāva naḍipi dari-cercina guhuni seva dhanyamu (2x)  
regupallu tinipiñcina śabari māta dhanyamu (2x)  
śabari māta dhanyamu (2x) (all)

Blessed is the love of Lakshmana who served Rama with devotion  
Blessed is the rock (Ahalya) that came in contact with the dust under Rama’s feet  
Blessed is the boatman Guha who helped Rama cross the river  
Blessed is Mother Sabari who fed fruits (jujube) to Rama

rāma rāma rāma-yanna rāma-ciluka dhanyamu

**rāma prema cūra-gonna ciṭṭi uḍuta dhanyamu** (2x) (all)

**āśīssulu poṇḍina ā pakṣi rāju dhanyamu**

**abhinandana-landukunna koti mūka dhanyamu** (2x)

**vāradhi nilipina sāgara jalamento dhanyamu** (2x)

**śaraṇāgatu-ḍaina vibhīṣaṇuḍento dhanyamu** (2x)

Blessed is the king of birds (Jatayu) who received the blessings of Rama

Blessed is the army of monkeys who received praise from Rama

Blessed is the water of the ocean that let the bridge stand on it

Blessed is Vibhishana who surrendered to Rama

**rāma rāma rāma-yanna rāma-ciluka dhanyamu**

**rāma prema cūragonna ciṭṭi uḍuta dhanyamu** (2x) (all)

**madhurāti madhuramu reṇḍakṣaramula nāmamu**

**mahimānvita-mainadi śrī rāma nāma mantramamu** (2x)

**satya dharma mūrtitvamu rāmuni avatāramu**

**bhakti mukti dāyakamu śrī-rāmuni bhajanamu** (2x)

**śrī-rāmuni bhajanamu** (2x) (all)

Sweetest of sweet is the two-lettered name of Rama

Filled with glory is the mantra of Sri Rama

Rama's incarnation is the personification of Truth and Virtue

Sri Rama's worship leads to devotion and liberation

**rāma rāma rāma-yanna rāma-ciluka dhanyamu**

**rāma prema cūragonna ciṭṭi uḍuta dhanyamu** (2x) (all)

**rāma prema cūragonna... ciṭṭi uḍuta... dhanyamu**

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## **vi060 śrī rām jaya rām**

**śrī rām jaya rām jaya jaya rām**

sri = Glorious

rama = The Supreme Brahman, being the eternal Bliss, in which the devotees delight; the incarnation of Lord Vishnu (the all-pervading Absolute) as the son of Dasaratha

jaya = victory

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## vi061 Govinda

Govinda Govinda Govinda Govinda Govinda Govinda Govinda Govindaa (c/r 2x)

Gopala Krishna Govinda Hari Om (c/r 2x)

Govinda Govinda Govinda Govinda Govinda Govinda Govinda Govindaa (all 4x)

Gopala Krishna Govinda Hari Om (c/r 2x)

Govinda Govinda Govinda Govinda Govinda Govinda Govinda Govindaa (all 4x)

Gopala Krishna Govinda Hari Om (all 4x)

Govinda Govinda Govinda Govinda Govinda Govinda Govinda Govindaa (all 4x)

Gopala Krishna Govinda Hari Om (all 4x)

Govinda Govinda Govinda (all 16 x)

Gopala Krishna Govinda Hari Om (all 4x)

Govinda Govinda Govinda Govinda Govinda Govinda Govinda Govindaa (all 4x)

Gopala Krishna Govinda Hari Om (all 4x) gradual slow down

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## vi062 jai rādhā-mādhava

jai rādhā mādhava jai kuṇja-bihāri	(c/r)
jai gopī jana vallabha	(c/r)
jai giri vara dhāri	(c)
jai rādhā mādhava jai kuṇja-bihāri	(all) (x2)

yaśodā nandana vraja jana raṇjana	(c/r)
yamunā tīra vana cāri	(c)
jai rādhā mādhava jai kuṇja-bihāri	(all) (x2)

jai gopī jana vallabha	(c/r)
jai giri vara dhāri	(c)
jai rādhā mādhava jai kuṇja-bihāri	(all) (x2)

Glory to Radha's Madhava (the one known through silence, meditation and yoga); glory to one who enjoys in the pastures

Glory to the one dear to the gopis' (cow-herdesses and ardent devotees of Krishna)  
Glory to the one who supported the hill (Govardhana)  
Glory to Radha's Madhava (the one known through silence, meditation, and yoga); glory to one who  
enjoys in the pastures

Child of Yasoda, one who delights the people of Vraja,  
One who wanders the forests on the banks of Yamuna  
Glory to Radha's Madhava; glory to one who enjoys in the pastures

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## **vi063 govindā hari gopālā**

**govindā hari gopālā mādḥava parameśvarā  
saccidānandā mana mohanā muralidharā gopālā**

**saccidānandā rūpā mana mohanā**

govindā=the one to be known through Vedas (go), hari=one who steals ignorance, gopālā=protector  
of cows, mādḥava=the one known through silence, meditation and yoga, parameshvara=Supreme  
Lord, saccidānandā=Being-consciousness-Bliss, mana mohanā=captivates the mind,  
muralidharā=one holding the flute

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## **vi064 raghupati rāghav rājārām**

**raghupati rāghav rājārām, patita pāvan sītārām (x2 c/r)**

**sītārām, sītārām, bhaj pyāre tu sītārām (c/r)**

**sītārām, sītārām, bhaj pyāre tu sītārām (c)**

**raghupati rāghav rājārām, patita pāvan sītārām (x2 all)**

**sundara vigrah megha-śyām gaṅgā tulsī śāligrām (c/r)**

**sundara vigrah megha-śyām gaṅgā tulsī śāligrām (c)**

**raghupati rāghav rājārām, patita pāvan sītārām (x2 all)**

bhadra-girīśvara sītārām bhagat-janapriya sītārām (c/r)  
bhadra-girīśvara sītārām bhagat-janapriya sītārām (c)  
raghupati rāghav rājārām, patita pāvan sītārām (x2 all)

jānaki-ramaṇa sītārām jai jai rāghav sītārām (c/r)  
jānaki-ramaṇa sītārām jai jai rāghav sītārām (c)

(speed transition)

raghupati rāghav rājārām, patita pāvan sītārām (x2 all)

Chief of the Raghu lineage, Lord Rama, uplifter of those who have fallen, Sitaram,  
Sitaram, Sitaram, O beloved, worship Sitaram, Beautiful embodiment, with dark-cloud complexion,  
pure as Ganges, Tulsi and Saligram  
Lord of Bhadra mountain (Bhadracala), Sitaram, the one dear to his devotees, Sitaram  
The Lord of Janaki (Sita, the daughter of Janaka), Sitaram, victory, victory O Raghav, Sitaram

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## vi065 gata moha

(Composed By: Saint Tyagaraja Ragam: Sankarabharanam Talam: Rupakam)

### Pallavi

gata mohā-śrita pālād-bhuta sītā-ramaṇa (x2 c/r)

### Caranam 1

bhava sārasa-bhava mānasa bhava-nāmara vinuta (c/r)  
gata.. (x2 all)

### Caranam 2

bhava-tāraka sava-pālana bhava-dāśara-haraṇa (c/r)  
gata.. (x2 all)

### Caranam 3

vinatājaga-mana rāghava muni-pūjita-caraṇa (c/r)  
gata.. (x2 all)

### Caranam 4

śatakōṭi carita mānava mada bhēdaka damana (c/r)  
gata.. (x2 all)

Caranam 5

kara-śōbhita-śara pāpa-timira-bhāskara suguṇa (c/r)  
gata.. (x2 all)

Caranam 6

śarajānana karuṇākara vara vāraṇa-śaraṇa (c/r)  
gata.. (x2 all)

Caranam 7

nata-mānasa hitakara pālita tyāgarāja (c/r)  
gata.. (x2 all)

P: O Lord from whom delusion has fled! O Protector of those dependent! O Wonderful Lord! O Beloved of Sita!

C1: O Lord abiding in the hearts of Lord Siva and Brahma! O Lord praised by celestials!

C2: O Lord who helps cross samsara! O Protector of sacrificial oblations! O Lord who destroys the demon of Worldly Existence!

C3: O Lord who proceeds on Garuda – son of Vinata! O Lord Raghava! O Lord whose holy feet are worshipped by sages!

C4: O Lord who proceeds on Garuda – the son of Vinata! O Lord Raghava! O Lord whose holy feet are worshipped by sages!

C5: O Human Embodied who has a hundred crore exploits! The one who pierces through and subdues arrogance!

C5: O Lord in whose hands there are effulgent arrows! O Sun who removes the darkness of sins! O Lord of virtues!

C6: O Lotus faced! O Merciful Lord! O Lord in whom Gajendra – the blessed elephant sought refuge!

C7: O Benefactor of the minds of those who supplicate! O Protector of this Tyagaraja!

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## vi066 rāma nāma tārakam

rāma rāma rāma rāma rāma nāma tārakam  
rāma kṛiṣṇa vāsudeva bhakti mukti dāyakam

jānakī manoharam̐ sarva loka nāyakam  
śaṅkarādi sevya māna puṇya nāma kīrtanam

rāma rāma rāma rāma rāma nāma tārakam

**rāma kriṣṇa vāsudeva bhakti mukti dāyakam**

**vīraśūra vanditaṃ rāvaṇādi nāśakam  
āñjaneya jīvanāma rājamantra rūpakam**

**rāma rāma rāma rāma rāma nāma tārakam  
rāma kriṣṇa vāsudeva bhakti mukti dāyakam**

Rama, Rama, Rama, Rama, the nāma (name) Rama, that grants liberation,  
Rama, Krishna, Vasudeva (the nāma), that bestow devotion and salvation.

[The nāma] that steals the mind of Janaki (Sita), the Lord of the entire world,  
Served by Sankara and others, this nāma is a holy hymn.

Rama, Rama, Rama, Rama, the nāma (name) Rama, that grants liberation,  
Rama, Krishna, Vasudeva (the nāma), that bestow devotion and salvation.

[The nāma] extolled by the brave and valiant, that destroys Ravana and the like,  
[The nāma] which is Lord Hanuman's life force, embodiment of the supreme mantra.

Rama, Rama, Rama, Rama, the nāma (name) Rama, that grants liberation,  
Rama, Krishna, Vasudeva (the nāma), that bestow devotion and salvation.

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## **vi067 rāghavaṃ karuṇākaraṃ**

**Call: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ (x2)**  
**All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ**

**Call: mādhaveṃ madhusūdanaṃ puruṣottamaṃ parameśvaraṃ**

**All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ**

**Call: mādhaveṃ madhusūdanaṃ puruṣottamaṃ parameśvaraṃ**

**All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ**  
**Call: rāghavaṃ karuṇākaraṃ... rāghavaṃ**

**Stanza 1:**

Call: bālakaṃ bhavatāraṃ

All: bālakaṃ bhavatāraṃ

Call: jaya-bhāvukaṃ ripu-māraṃ

All: bālakaṃ bhavatāraṃ jaya-bhāvukaṃ ripu-māraṃ

Call: tvām bhaje jagadīśvaraṃ nara-rūpiṇaṃ raghu-nandaṃ

All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ

Call: rāghavaṃ karuṇākaraṃ... rāghavaṃ

### Stanza 2:

Call: cidghanaṃ cirañjīvināṃ

All: cidghanaṃ cirañjīvināṃ

Call: vana-māliṇaṃ varadon-mukhaṃ

Call: cidghanaṃ cirañjīvināṃ vana-māliṇaṃ varadon-mukhaṃ, rāghavaṃ  
karuṇākaraṃ

All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ

Call: rāghavaṃ karuṇākaraṃ... rāghavaṃ

### Stanza 3:

Call: śāntidaṃ śiva-saṃpadaṃ...

Call: śāntidaṃ śiva-saṃpadaṃ

All: śāntidaṃ śiva-saṃpadaṃ

Call: śara-dhāriṇaṃ jaya-śāliṇaṃ

All: śāntidaṃ śiva-saṃpadaṃ śara-dhāriṇaṃ jaya-śāliṇaṃ

Call: tvām bhaje jagadīśvaraṃ nara-rūpiṇaṃ raghu-nandaṃ

All:

rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ



**mādhavaṃ madhusūdanaṃ puruṣottamaṃ parameśvaraṃ  
rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ  
rāghavaṃ karuṇākaraṃ... (3 times)**

rāghavaṃ=of Raghu dynasty;  
karuṇākaraṃ= compassionate;  
bhaya-nāśanaṃ=who destroys fear;  
duritāpahaṃ=who removes troubles;  
mādhavaṃ=descendant of Madhu (yadavas);  
madhusūdanaṃ=destroyer of the demon Madhu; puruṣottamaṃ=the best person;  
parameśvaraṃ=the Supreme Lord  
bālakaṃ=boy;  
bhavatāraṃ=who helps cross the ocean of mundane existence  
jaya-bhāvukaṃ=victorious;  
ripu-mārakaṃ=who destroys his enemies;  
tvām bhaje jagadīśvaraṃ=I worship you the Lord of the universe;  
nara-rūpiṇaṃ=who has taken human form;  
raghu-nandanaṃ=the son of Raghu dynasty  
cidghanaṃ=mass of Consciousness;  
cirañjīvināṃ=the immortal  
vana-mālīnaṃ=who wears garland made of wild flowers;  
varadon-mukhaṃ=ready to grant boons

śāntidaṃ=who grants peace;  
śiva-sampadaṃ=of the nature of Siva;  
śara-dhāriṇaṃ=bearing arrows;  
jaya-śāliṇaṃ=possessing victory;

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## **vi068 rādhe govindaṃ**

rādhe govindaṃ bhajo rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
śyāma sundara madana mohana rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl

śankh cakra gadhā dharā rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl

kriśṇa kriśṇa govindā rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
nīlamegha śyāma kriśṇa rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl  
rādhe govindaṃ bhajo rādhe gopāl

śaṅkh cakra gadhā dharā = one who bears (dharā) the conch shell (śaṅkh - representing the elements, egotism, and rest), discus (cakra - symbolizing the mind principle), mace (gadhā - symbolizing the intellect principle) to protect the world  
murali manohara - one who plays the flute, and steals (charms) the mind (being unlimited Bliss)  
krishna - 'Krish' means Existence, 'na' means Bliss, and the union of the two is called the eternal Brahman, Krishna  
nīlamegha śyāma krishna - Krishna who is dark coloured as the blue clouds

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## **vi069 rādha sameta kṛiṣṇa**

rādha sameta kṛiṣṇa  
rādha sameta kṛiṣṇa (jaya)  
rādha sameta kṛiṣṇa (kṛiṣṇa) x4  
rādha sameta kṛiṣṇa

nandakumāra navaṇīta chorā (c/r) x2  
brindavana govinda muraare (c/r) x2

rādha sameta kṛiṣṇa (jaya) (c)  
rādha sameta kṛiṣṇa (kṛiṣṇa) x2  
rādha sameta kṛiṣṇa

gopi manohara (c)  
gopi manohara gokula vāsa (c/r) x2  
shobita muralī (c)  
shobita muralī gāna vilāsa (c/r) x2  
sundara manmatha koti prakāsha (c/r) x2

rādha sameta kṛiṣṇa (jaya)  
rādha sameta kṛiṣṇa (kṛiṣṇa) x2  
rādha sameta kṛiṣṇa  
sameta kṛiṣṇa kṛiṣṇa kṛiṣṇa

rādha sameta kṛiṣṇa - O Krishna accompanied by Radha !  
jaya - May you be victorious !  
nandakumāra - O son of Nanda !  
navanīta chorā - O fresh butter-stealer !  
brindavana govinda - O protector of cows of Brindavan !  
murāre - O killer of the demon Mura !  
gopi manohara - O one captivating the minds of the Gopikas !  
gokula vāsa - O resident of Gokulam !  
shobita muralī gāna vilāsa - O resplendent one with the attractive notes of the flute !  
sundara manmatha koti prakāsha - O one handsome as a crore (countless) Manmathas !

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## vi070 sundara kanhā

sundara kanhā sundara kanhā (x2)

sundara kanhā kanhā vandita rūpā nanda kumārā navanīta corā (x2)

pāvana nāma kanhā pāpa vināśā (x2)

pāhi pāhi keśava śaurī (x2)

sundara kanhā sundara kanhā

sundara kanhā kanhā vandita rūpā nanda kumārā navanīta corā

nīla megha śyāmala nīraja nayanā (x2)

nārāyana rūpa hai nand kumārā (x2)

acyutam keśavam rāma nārāyanam kṛiṣṇa dāmodaram vāsudevam bhaje (x2)

sundara kanhā kanhā vandita rūpā nanda kumārā navanīta corā

gopa vrinda sevita gokula bāla

gopika manoharā gāna vilola

acyutam keśavam rāma nārāyanam kṛiṣṇa dāmodaram vāsudevam bhaje

sundara kanhā kanhā vandita rūpā nanda kumārā navanīta corā

nārāyana hari govinda

hari nārāyana govinda

sundara=enchanted, kanha=young lord Krishna, vandita rupa=worshipful form, nanda kumara=the son of Nanda; navanita cora=one who steals fresh butter (fresh butter signifies pure mind); pavana nama=purifying name; papa vinasa=destroyer of sins; nila megha syamala=dark colored as the blue clouds; niraja nayana=lotus eyed; Narayana rupa hai = his form is of the nature of Narayana (the all-pervading One; ); acyutam=Unswerving from his nature, kesavam=one who possesses the rays that illumines the sun and other luminaries; damodaram=one who is known through the mind purified by self-control (dama); Vasudeva=son of Vasudeva; hari=destroys the sins of men on their merely thinking of him; govinda=one known through the vedas.

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## vi071 attalil gopikaḥ

attalil gopikaḥ tappiyeduttoru uttamā-muttāṇu narāyaṇa

bhaktiyām-sindhuvin madhye viḍarṇnoru saccinmalarāṇu narāyaṇa

(Refrain verse)

narāyaṇa hari narāyaṇa hari narāyaṇa hari narāyaṇa

narāyaṇa hari narāyaṇa hari narāyaṇa hari narāyaṇa

narāyaṇa hari narāyaṇa hari narāyaṇa hari narāyaṇa

gokulamakave śāntamai-tīrkkunna pāvana gītame narāyaṇa  
pāpikaḷ-keṭṭaṃ prayāsaymāi-ttoniḍuṃ pāḍuvan-īnāmam narāyaṇa

nāmaṛiyāte-yī-nāvilvannāl-ppinne viṭṭupirīyatta narāyaṇa  
kelkunnamātreyl ellām maṛakkunna ānanda-gītame narāyaṇa

nādaradr-vīṇayil īṇam muzhaṇṇunna prema-svaramāṇu narāyaṇa  
brahmādi-devakaḷ ennum sevikkuna kārunya tīrthame narāyaṇa

paṇḍorajāmiḷan vaikuṇṭhamai-kkaṇḍa nālakṣaramānu narāyaṇa  
puṇyamām nidrayil kaṇṇane-kkaṇunna kaṇṇin-mizhikale narāyaṇa

entum-paṛayuvān pontunna nāve nī innonnu pāḍumo narāyaṇa  
narāyaṇa tava nāmattil muṇḡiḍuṃ jñāṅgaḷe kākkān maṛanniḍolle

The precious pearl that the gopi-s discovered, Narayana  
The flower of Existence-Consciousness that blooms at the center of the ocean of devotion, Narayana

The pious song that brings peace in Gokulam (the place of Sri Krishna's childhood), Narayana  
The name that sinners find most difficult to sing, Narayana

The name that never leaves the tongue even if sung unknowingly, Narayana  
The blissful song that makes us forget everything just by listening to it, Narayana

The divine melody from the vina of sage Narada, Narayana  
The holy water of compassion that Brahma and other gods consume daily, Narayana

The four letters that Ajamila saw as Vaikuntha in the ancient days, Narayana  
The divine vision that sees Kanna (Lord Krishna) in the sleepful meditation, Narayana

O tongue who dares to say anything, please will you sing the name Narayana today?  
O Narayana, please don't forget to protect us who are immersed in singing your name.

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## **vi072 pāṇḍuraṅgāśṭakaṃ**

(Composed by: Sri Adi Sankaracarya)

mahā-yoga-pīṭhe taṭe bhīmarathyām  
varam puṇḍarīkāya dātum munīndraiḥ  
samāgatya tiṣṭhantamānanda-kandaṃ  
parabrahma-liṅgaṃ bhaje pāṇḍuraṅgam

taḍidvāsasaṃ nīlameghāvabhāsaṃ  
ramāmandiraṃ sundaraṃ citprakāśaṃ  
varaṃ tviṣṭikāyāṃ samanyastapādaṃ  
parabrahma-liṅgaṃ bhaje pāṇḍuraṅgaṃ 2

pramāṇaṃ bhavābdheridaṃ māmakānāṃ  
nitambaḥ karābhyāṃ dhruto yena tasmāt  
vidhāturvasatyai dhruto nābhikośaḥ  
parabrahma-liṅgaṃ bhaje pāṇḍuraṅgaṃ 3

sphuratkaustubhālaṅkṛtaṃ kaṇṭhadeśe  
śriyā juṣṭakeyūraṃ śrīnivāsaṃ |  
śivaṃ śāntamīdyāṃ varaṃ lokapālaṃ  
parabrahmaliṅgaṃ bhaje pāṇḍuraṅgaṃ 4

śaraccandrabimbānanaṃ cāruhāsaṃ  
lasatkuṇḍalākrāntagaṇḍasthalāṅgaṃ |  
japārāgabimbādharaṃ kañjanetraṃ  
parabrahmaliṅgaṃ bhaje pāṇḍuraṅgaṃ 5

kirīṭojjvalatsarvadikprāntabhāgaṃ  
surairarcitaṃ divyaratnairanarghaiḥ |  
tribhaṅgākṛtiṃ barhamālyāvataṃsaṃ  
parabrahmaliṅgaṃ bhaje pāṇḍuraṅgaṃ 6

vibhuṃ veṇunādaṃ carantaṃ durantaṃ  
svayaṃ līlayā gopaveṣaṃ dadhānaṃ |  
gavāṃ vṛndakānandadaṃ cāruhāsaṃ  
parabrahmaliṅgaṃ bhaje pāṇḍuraṅgaṃ 7

ajaṃ rukmiṇīprāṇasañjīvanaṃ taṃ  
paraṃ dhāma kaivalyamekaṃ turīyaṃ |  
prasannaṃ prapannārtiṃ devadevaṃ  
parabrahmaliṅgaṃ bhaje pāṇḍuraṅgaṃ 8

stavaṃ pāṇḍuraṅgasya vai puṇyadaṃ ye  
paṭhantyekacittena bhaktyā ca nityaṃ |  
bhavāmbhonidhiṃ te'pi tīrtvāntakāle  
harerālayaṃ śāśvataṃ prāpnuvanti 9

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## vi073 He Govinda He Gopala

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## vi074 sriman nārāyaṇa

by Sri Annamacharya

sriman nārāyaṇa sriman nārāyaṇa  
sriman nārāyaṇa ni sri-pādame sharaṇu

kamalā-sati mukha kamala kamala hita  
kamala-priyā kamalekshaṇā  
kamalā-sana-hita garuḍa gamana sri  
kamala-nābha ni pada-kamalame sharaṇu

sriman nārāyaṇa sriman nārāyaṇa  
sriman nārāyaṇa ni sripadame sharanu

parama yogijana bhāga-dheya sri  
parama-purusha parāt-parā  
paramātmā paramānurupa sri  
tiruvenkaṭa girideva sharanu

sriman nārāyaṇa sriman nārāyaṇa  
sriman nārāyaṇa ni sripadame sharanu

Oh, Auspicious Nārāyaṇa, I seek the shelter (surrender) of your auspicious feet.  
Oh, one whose wife is Kamalā (Lakshmi sitting on lotus), having the face of a lotus, one who tends  
lotus, one who likes lotus, one with eyes like lotus,  
Oh, one in lotus posture, one who rides the eagle Garuḍa,  
Oh, one with a lotus on his navel, I seek your lotus feet.  
One who brings good fortune (happiness) to great yogis  
One the supreme soul beyond, Oh one who has the shape of an atom (or one who gives substance to  
an atom)  
Oh, Lord of the holy (Thiru) Venkata mountains, I seek your feet.

Shreeman- auspicious, venerable, pAdam- feet, sharanam- seek feet, surrender  
Kamalā - lotus, sati- wife, mukha- face, hita- welfare, tending, priya- lover, akshi- eye,  
Aasana- posture, seat, - garuḍagamana- going on Garuḍa, nAbha- navel,  
Parama- supreme, beyond, bhagya- fortune, deya- giver, atmA- soul, anu- atom, giri , deva- god

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## **vi075 rādhe rādhe**

**rādhe rādhe rādhe rādhe (c/r) x2**

**govinda gopāla hare rādhe (c/r)**

**rādhe rādhe rādhe rādhe (c/r)**

**govinda hare gopāla, govinda hare rādhe (c/r) x2**

**govinda gopāla hare rādhe (c/r)**

**rādhe rādhe rādhe rādhe (c/r)**

**govinda gopāla hare rādhe (c/r)**

**(Repeat above w/ speed)**

rādhe = To whom Radha, the cow-herdess, was ardently devoted  
govinda = One known through Vedas; one who guides the ignorant  
gopāl = the protector, guardian  
hare = the remover of ignorance

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## **vi076 sitā kalyāna vaibhogame**

**Composer : Sage Tyagaraja**

(This line is repeated after every verse)

**sitā kalyāna vaibhogame rāma kalyāna vaibhogame**

How grand is the marriage celebration of Sita!

How grand is the marriage celebration of Rama!

**pavana ja stuti patra pāvana charitra**

**ravi soma vara netra ramanīya gātra (sitā)**

How grand is the marriage celebration of Rama!



the object of worship of Hanuman, son of Wind; with a holy story or conduct; who has Sun and Moon as his sacred eyes; having a beautiful bearing;

**bhakta jana paripāla bharita śara jāla**  
**bhukti mukti-da lila bhu-deva pala (sitā)**

How grand is the marriage celebration of Rama –  
the nourisher of devotees; wielder of abundant arrows; bestower worldly enjoyment and emancipation sportingly; protector of brahmanas (bhu-devas);

**pāmarasura bhīma paripurna kāma**  
**śyama jagad abhirāma sāketa dhāma (sitā)**

How grand is the marriage celebration of Rama –  
the terror of wicked and demons; who accomplishes His desires; the dark-blue hued; delighter of the Universe; resident of Ayodhya;

**śarva lokā dhara samaraika veerā**  
**garva mānasa dura kanakaga dhīrā (sitā)**

How grand is the marriage celebration of Rama –  
the basis of entire Universe; the unique hero of the battle; who is far away from arrogant people; the brave like the Mount Meru;

**nigamāgama vihāra nir-upama śarīra**  
**naga dharāgha vidāra nata loka dharā (sitā)**

How grand is the marriage celebration of Rama –  
who abides in Vedas and Agamas; with a peerless body; bearer of the Mandara mountain; destroyer of sins; support of people who supplicate;

**paramesa nuta gīta, bhava jaladhi potā**  
**tarani kula sanjata tyagaraja nuta (sitā)**

How grand is the marriage celebration of Rama –  
sung about in praise by Lord Siva; the vessel that ferries people across the Ocean of Worldly Existence; nicely born in the Solar dynasty; praised by this Tyagaraja.

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## vi077 dēva dēvaṃ bhajē

Sri Tallapaka Annamacharya

**dēva dēvaṃ bhajē divyaprabhāvam |  
rāvaṇāsuravairi raṇapuṅgavam ||**

Worship the Lord of Gods (Lord Rama), the Divine influence  
He (Lord Rama) who is the strong opponent of the demon Ravana

**rājavarasēkharam ravikulasudhākaram  
ājānubāhum nīlābhrakāyam |  
rājāri kōdaṇḍa rāja dīkṣāgurum  
rājīvalōchanam rāmachandram ||**

He is the Supreme king and the moon of the sun dynasty  
With perfect strong and blue body  
He wields Parasurama's bow and teaches how a king should be  
He is lotus eyed and pleasant as the moon

**paṅkajāsanavinuta paramanārāyaṇam  
śaṅkarārjita janaka chāpadaḷanam |  
laṅkā viśōṣaṇam lālitavibhīṣaṇam  
veṅkaṭēśam sādhu vibudha vinutam ||**

Praised by Lord Brahma, He is the Supreme Being.  
He broke Lord Shiva's bow which was with king Janaka  
He conquered Lanka and comforted Vibhishana (the younger brother of King Ravana)  
He is Lord Venkateswara, who is praised by sages and wise men

## vi078 e tīruga nanu

(Composer: Bhadrachala Ramadasu)

e tīruga nanu dayajūcedavo inavaṃśottama rāmā  
nā-taramā bhava sāgaramīdanu naḷinadaḷekṣaṇa rāmā

śrīraghunandana sītāramaṇā śritajanapoṣaka rāmā  
kāruṇyālaya bhaktavarada ninu kannadi kānupu rāmā

kṛurakarmamulu neraka cesiti neramulencaku rāmā  
dāridryamu parihāramu ceyave daiva-śikhāmaṇi rāmā

vāsavanuta rāma-dāsa-poṣaka vandanam ayodhya rāmā  
dāsārcita mākabhayamosangave dāsāradhī raghurāmā

In what way will you show me your kindness, O great one of Solar dynasty  
Is it possible for me to swim across this ocean of worldly concerns, O lotus-eyed Rama!

O son of Raghu clan! Sita's consort! Protector of those that seek you! O Rama!  
Abode of compassion! Bestower of boons to your devotees! To see you is the Real sight!

I committed sins in ignorance, please do not take them into account, O Rama!  
Please remove my distress O divine crown jewel among the gods! O Rama!

Praised by Indra, sustainer of Ramadasa (composer of this prayer), my obeisance to you O Rama of  
Ayodhya!  
Worshiped by your devotees, please give us protection from fear, O son of King Dasaratha, Rama of  
Raghu clan!

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## vi079 nagumomu galavāni

(Composer: Saint Tyagaraja)

**pallavi**

nagumomu galavāni nā manoharuni jagamelu śuruni jānakī varuni

**caraṇam 1**

devādi devuni divya sundaruni śrī vāsudevuni sītā rāghavuni

## **caraṇam 2**

**sujñāna-nidhini somasūrya-locanuni ajñāna tamamunu anacu bhāskaruni**

## **caraṇam 3**

**nirmalākāruni nikhilāgha haruni dharmādi mokṣambu dayaceyu ghanuni**

## **caraṇam 4**

**bodhato palumāru pūjiñci nenārādhintu śrī tyāgarāja sannutuni**

(By continuously worshiping with awareness, I shall propitiate the Lord revered by Sri Thyagaraja - Lord Rama - who is –)

The possessor of a smiling face, the capturer of my heart,  
The valiant ruler of the world, Sita's consort

The God of gods, the gloriously beautiful one,  
The all-pervading One (or Vasudeva's son), Sita's *Raghava* (Lord Rama, descendent of Raghu dynasty)

The treasure-trove of true knowledge, one with Sun and Moon as his eyes,  
The radiant one dispelling the darkness of ignorance

One with a pure form, the remover of all sins,  
The great Lord bestowing *dharma*, *moksha*, and others (the four-fold goals of life, *purusharthas*)

By continuously worshiping with awareness, I shall propitiate the Lord revered by Sri Thyagaraja - Lord Rama.

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## **vi080 bhaja govindam (dvādaśamanjarikā)**

By: Adi Sankaracharya

(The below is a selection of 10 verses from the 31 original verses, sung by MS Subbulakshmi as a Ragamalika (garland of ragas) )

Swami Vivekananda wrote the below verse:

**om sthāpakāya ca dharmasya sarva-dharma-svarūpiṇe |  
avatāra variṣṭhāya rāmakṛṣṇāya te namaḥ ||**

Salutations to the establisher of the spiritual essence of dharma (religious path); Salutations to Him whose life is the true essence of all dharmas (Religious Paths);

Salutations to Him who is the greatest incarnation of divinity, Ramakrishna, we bow to you.

**bhaja govindam bhaja govindam govindam bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛñkaraṇe || 1 ||**

Worship Govinda (epithet for Lord Krishna; One known through Vedas; one who guides the ignorant), worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

**mūḍha jahīhi dhanāgama-trṣṇām kuru sad-bhuddhiṁ manasi vitṛṣṇām  
yallabhase nija karmo-pāttam vittam tena vinodaya cittam || 2 ||**

O Fool! Give up the desire to possess wealth, make your mind pure, devoid of passions,  
With whatever you attain as a result of your actions (karma), with that wealth satisfy your mind.

**yāvad-vitto-pārjana-saktas-tāvan-nija-parivāro raktaḥ  
paścāj-jīvati jarjara-dehe vārtam ko'pi na prccati gehe || 5 ||**

As long as you are capable of earning wealth, so long your own family is attached to you,  
Later when the body comes to an infirm state, will anyone at home even enquire about you?

**mā kuru dhana-jana-yauvana-garvam harati nimeṣāt-kālaḥ sarvam  
māyā-mayam-idam-akhilam buddhvā brahmapadam tvaṁ praviśa viditvā ||11||**

Do not have pride towards your wealth, family, youthfulness, Time takes away everything in a moment,  
After knowing all this as full of maya (illusion), enter the realm of Brahman with this realization.

**suramandira taru mūla nivāsaḥ śayyā bhūtaḥ ajinaṁ vāsaḥ |  
sarva parigraha bhogatyāgaḥ kasya sukhaṁ na karoti virāgaḥ || 19 ||**

One who lives in temples or dwells at the foot of trees, whose bed is the surface of the earth, whose garment is a deer-skin, who has thus renounced all enjoyment of worldly possessions – to whom will such dispassion (vairāgya) not bring happiness?

**bhagavadgītā kiñcidadhītā gaṅgā jalalava kaṇikā pītā |  
sakṛdapi yena murārī samarcā kriyate tasya yamena na carcā || 21 ||**

Let a man read but a little from Bhagavad-gītā, drink just a drop of Gaṅgā-water, worship but once murārī, the enemy of 'Murā' (Lord Kṛṣṇa); he then will have no confrontation with Yama, the Lord of death.

**punarapi jananaṁ punarapi maraṇaṁ punarapi janani jāṭhare śayanam |  
iha saṁsāre bahu dustāre kṛpayā'pāre pāhi murāre || 22 ||**

Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of saṁsāra (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process).

**geyaṁ gītā nāma sahasraṁ dhyeyaṁ śrīpati rūpam-ajasram |  
neyaṁ sajjana saṅge cittaṁ deyaṁ dīnajanāya ca vittaṁ || 28 ||**

Regularly recite from the Gītā, meditate on Viṣṇu (śrīpati) in your heart, and chant his thousand glories names (viṣṇu-sahasranāma). Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy.

**arthamanarthaṁ bhāvaya nityaṁ nāsti tataḥ sukha leśaḥ satyam |  
putrādapi dhanabhājāṁ bhītiḥ sarvatraiṣā vihitā rītiḥ || 30 ||**

Remember always that wealth is the source of misfortune. The truth is that one cannot extract even a bit of happiness from it. For the rich, there is fear even from one's own son. This is the established way with wealth everywhere.

**guru caraṇāmbhuja nirbharabhaktaḥ saṁsārād-acirād-bhava muktaḥ |  
sendiya mānasa niyamādevaṁ drakṣyasi nija hṛdayasthaṁ devam || 32 ||**

Oh devotee sincerely dedicated to the lotus feet of the Guru! May thou be soon free from Saṁsārā, the circle of birth and death. Through disciplined senses and controlled mind, thou shalt come to see (experience) the in-dwelling Lord of your heart.

**bhaja govindaṁ bhaja govindaṁ govindaṁ bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛñkaraṇe**

Worship Govinda, worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

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## **vi083 jo jo sadhuvantha**

by Sri Purandara Dasa

### **jo jo jo saadhuvanta**

Sleep on, sleep on, sleep on, One who is saluted by 'Sadhus'...

### **jo jo jo bhagyavanta**

Sleep on, sleep on, sleep on; One who brings happiness

### **jo jo jo gunavanta**

Sleep on, sleep on, sleep on; One who is composed of good qualities

**jo jo jo lakshmikanta**

Sleep on, sleep on, sleep on; O beloved of Goddess Lakshmi

**bhaktavatsala bhavaharane jo jo**

O One who loves his devotees, O reliever of earthly existence, sleep on, sleep on...

**tr̥pti-vāsanā priya krishnane jo jo**

O one who causes to abide in contentment, dear Krishna, you sleep on, sleep on

**muktidaayaka muraharane jo jo**

O one who grants liberation, O the destroyer of the demon "Mura", you sleep on

**chitta janaiyya para-vastuve jo jo**

O one who lives in the hearts of the people, O one who is the Supreme Reality, sleep on, sleep on

Sleep on... Sleep on.. Sleep on...

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**ot018 tumhī ho mātā pitā tumhī ho**

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

tumhī ho sāthī tumhī sahāre  
koyī na apana sivā tumhāre

tumhī ho naiyā tumhī khevaiyya  
tumhī ho bandhu sakhā tumhī ho

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

jo khil sake na vo phūl ham he  
tumhāre caraṇom ki dhūl ham he

dayā ki dr̥ṣṭi sadā hi rakhna  
tumhī ho bandhu sakhā tumhī ho

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

You indeed are the mother, father indeed are you.  
You indeed are the relative, friend indeed are you

You indeed are the the companion, you indeed are the refuge  
I have no one besides you

You indeed are the boat, you indeed are the boatman  
You indeed are the relative, friend indeed are you.

We are the flowers who cannot bloom without you  
We are the dust of your feet

[Please] have the glance of compassion [towards us]  
You indeed are the relative, friend indeed are you.

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## **ot019 śaraṇam me tava caraṇa yugam**

ekadanta vakratuṇḍa śaraṇam me tava caraṇa yugam  
vighna-vināśaka prabho-ganeśa śaraṇam me tava caraṇa yugam  
pārvati-putra vimukti-dātā śaraṇam me tava caraṇa yugam  
sanmandireśa mahāgaṇapate śaraṇam me tava caraṇa yugam

kārtikeya śaṃbhu-kumāra śaraṇam me tava caraṇa yugam  
praṇava-svarūpa skanda murugā śaraṇam me tava caraṇa yugam  
pārvati-bāla kaivalya-dāta śaraṇam me tava caraṇa yugam  
sanmandireśa subrahmanya śaraṇam me tava caraṇa yugam

uttama-bhakta śaṃkara-sevaka śaraṇam me tava caraṇa yugam  
unmukha-mānasa śamādi-pūrita śaraṇam me tava caraṇa yugam  
omkāra-rūpa śiva-priyakara śaraṇam me tava caraṇa yugam  
sanmandireśa nandikeśvara śaraṇam me tava caraṇa yugam

ādi-parāśakti kripā-sāgari śaraṇam me tava caraṇa yugam  
pārvati-devi śiva-kāma-sundari śaraṇam me tava caraṇa yugam  
śāmbhavi śankari prajñāna-dāyini śaraṇam me tava caraṇa yugam  
sanmandireśvari-ambā-bhavāni śaraṇam me tava caraṇa yugam



**śiva-svarūpa sadguru-ramaṇa śaraṇam me tava caraṇa yugam  
saccidānanda paramācārya śaraṇam me tava caraṇa yugam  
bhava-bhaya-nāśaka tattva-prabodhaka śaraṇam me tava caraṇa yugam  
sanmandireśa jagadguru-ramaṇa śaraṇam me tava caraṇa yugam**

**kailāsa-vāsa pannaga-bhūṣaṇa śaraṇam me tava caraṇa yugam  
sāmba-sadāśiva śambho śankara śaraṇam me tava caraṇa yugam  
gaurī-sameta mokṣa-pradāta śaraṇam me tava caraṇa yugam  
sanmandireśa mahāsadīśa śaraṇam me tava caraṇa yugam**

One tusked, with a curved trunk, we take refuge at your pair of feet,  
Destroyer of obstacles, Lord Ganesa, we take refuge at your pair of feet,  
Son of Parvati, granter of liberation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, the great Lord of Ganas, we take refuge at your pair of feet.

Raised by Krittikas, son of Sambhu (Siva), we take refuge at your pair of feet,  
Of the nature of Pranava (Om), destroyer of illusion, beautiful one, we take refuge at your pair of feet,  
Son of Parvati, granter of emancipation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, dear to those with the Knowledge of Brahman, we take refuge at your pair of feet.

The best among devotees, the worshipper of Shankara (Siva), we take refuge at your pair of feet,  
With inward turned mind, filled with equanimity and such, we take refuge at your pair of feet,  
Of the nature of OM, who is dear to Siva, we take refuge at your pair of feet,  
Lord of mandiram at SAT, Lord Nandi, we take refuge at your pair of feet.

Primeval supreme sakti, ocean of mercy, we take refuge at your pair of feet,  
Goddess Parvati (daughter of the mountain), beautiful one desirous of Siva, we take refuge at your pair of feet,  
Beneficent one, bestower of happiness, granter of Knowledge, we take refuge at your pair of feet,  
Goddess of mandiram at SAT, divine mother, consort of Siva, we take refuge at your pair of feet.

Of the nature of Siva, the true Guru, Ramana, we take refuge at your pair of feet,  
Being, Consciousness, Bliss, supreme Acharya, we take refuge at your pair of feet,  
Destroyer of the fear of mundane existence, who awakens the (supreme) Truth, we take refuge at your pair of feet,  
Lord of mandiram at SAT, Guru of the world, Ramana, we take refuge at your pair of feet.

Dwelling in Kailasa, with snakes as ornaments, we take refuge at your pair of feet,  
With Amba, ever auspicious, bestower of happiness, the beneficent one, we take refuge at your pair of feet,  
United with Gauri, granter of Liberation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, the great Lord of SAT, we take refuge at your pair of feet.

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## ot020 pāni mein mīna pyāsi

(The fish in water is thirsty)

pāni mein mīna pyāsi mohe dekhata āve hāsi  
mohe dekhata āve hāsi (c/r)

mrga ke nābhi māh kastūri (c/r)  
bana bana khojata bāsi (c)  
mrga ke nābhi māh kastūri bana bana khojata bāsi (r)  
dharane vastu dhari nahi sūjhe (c/r)  
bāhara ḍhunḍhana jāsi (c)  
mohe dekhata āve hāsi mohe dekhata āve hāsi (c/r)  
pāni mein mīna pyāsi mohe dekhata āve hāsi  
mohe dekhata āve hāsi (r)

ātama jñāna binā sab jhūṭhā (c/r)  
kyā kābā kyā kāsi (c)  
ātama jñāna binā sab jhūṭhā kyā kābā kyā kāsi (r)  
kahe kabīr suno bhāi sādho (c/r)  
sahaja mile avināsi (r)  
mohe dekhata āve hāsi mohe dekhata āve hāsi (c/r)  
pāni mein mīna pyāsi mohe dekhata āve hāsi  
mohe dekhata āve hāsi (r)

The fish (**mīna**) in water (**pāni**) is thirsty (**pyāsi**). Seeing it makes me laugh (**hāsi**).

The musk-deer carries musk in its navel, [yet] it searches for the smell of the musk in forests.

[It] does not realize that, the object which it desires, it already has  
[and] goes out searching.

Without Self-Knowledge all is false,  
what Kaba (a holy place), what Kasi (a holy place),

Kabir says listen holy men,  
Easy to find is the imperishable One (**avināsi**).

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## ot021 antar jyoti

{  
    antarjyotiḥ bahirjyotiḥ pratyagjyotiḥ parātparaḥ  
    jyotirjyotiḥ svayaṁ jyotiḥ ātmajyoti śivo'smyahaṁ  
} (x2)

śivohaṁ (x16)

— Music

Light within  
Light without  
Light turned inward  
Higher than the highest  
Light of Light  
Self-luminous Light  
Light of Self  
Siva am I

— Music

Repeat 2 more times

{  
    antarjyotiḥ bahirjyotiḥ pratyagjyotiḥ parātparaḥ  
    jyotirjyotiḥ svayaṁ jyotiḥ ātmajyoti śivo'smyahaṁ  
} (x2)

śivohaṁ (x16)

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## ot022 sarvaṁ brahmamayaṁ

(Composed by: Sri Sadasiva Brahmendra)

sarvaṁ brahmamayaṁ re re sarvaṁ brahmamayaṁ  
kiṁ vacanīyaṁ kimavacanīyaṁ kiṁ racanīyaṁ kimaracanīyaṁ

kiṁ paṭhanīyaṁ kimapaṭhanīyaṁ kiṁ bhajanīyaṁ kimabhajanīyaṁ  
kiṁ bodhavyaṁ kimabodhavyaṁ kiṁ bhoktavyaṁ kimabhoktavyaṁ  
sarvatra sadā hamsa dhyānaṁ kartavyam bho mukti nidānaṁ

Everything is pervaded by Brahman, O! O!, everything is pervaded by Brahman  
What is to be said? What is not to be said? What is to be done? What is not to be done?

What is to be studied? What is not to be studied? What is to be worshiped? What is not to be  
worshiped?

What is to be understood? What is not to be understood? What is to be enjoyed? What is not to be  
enjoyed?

At all places and at all times, “Hamsa” (Self) meditation ought to be practiced, the cause for  
liberation.