
ga018 gajānanā gajānanā

gajānanā gajānanā gajānanā gajāvanā

**mūśika vāhana gajānanā gajānanā gajāvanā
modaka hasta gajānanā gajānanā gajāvanā**

**cāmara-karṇa gajānanā gajānanā gajāvanā
viḷambita-sūtra gajānanā gajānanā gajāvanā**

**vāmana-rūpa gajānanā gajānanā gajāvanā
maheśvara-putra gajānanā gajānanā gajāvanā**

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

**gajānanā gajānanā gajānanā gajāvanā
gajānanā gajānanā gajānanā gajāvanā
gajānanā gajānanā gajānanā gajāvanā
tava pāda-namaste gajānanā gajānanā gajāvanā**

gajānanā=Elephant faced, gajāvanā=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.

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

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
kṛpā-sindhu jai morayā buddhi-vidhāta 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, giri 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, dhumeswara=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,

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

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

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), ganapati=Lord of the ganas, bappa= father, moṛaya=come before us, siddhi=accomplishment, vinayaka=without a chief, mangala data=granter of that which is good and auspiciousness, sindura vadana = with face red (with vermillion), pankaja=lotus, ramana=pleasing, vighna vinasaka=destroyer of obstacles, moksa prayayaka=granter of Liberation, mangala murti=personification of auspiciousness

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

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

ga026 śakti sahita gaṇapatim

(Composer: Sri Muttusvami Dikshitar)

**śakti sahita gaṇapatim
śankarādi sevitaṃ
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.

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 oṃ gaja-vadana**

**ekadanta gajānana
heramba gajānana
gajānana gajānana gajānana oṃ 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

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)

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

ra053 bhaja ramaṇam bhaja

bhaja ramaṇam bhaja / bhaja bhaja ramaṇam /
bhaja bhaja ramaṇam / bhaja ramaṇam
sundara-bālaṃ sundara-vadaṇaṃ sāndrānandaṃ bhaja ramaṇam
(bhaja ramaṇam...)
mauna-svabhāvaṃ moha-vidūraṃ so'hamavāptaṃ bhaja ramaṇam
(bhaja ramaṇam...)
māna-vihīnaṃ jñāna-pradīpaṃ nirvāṇa-svarūpaṃ bhaja ramaṇam
(bhaja ramaṇam...)
sadguru-nāthaṃ sadbrahma-bhāvaṃ cidghana-sāraṃ 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

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
ahaṃ 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

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

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)
mahaśhi 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	
niśkalaṅka 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, niśkalanka=stainless, nirvikāra=without modification

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 daṃpati 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.

ra058 ramana anthem

(Composed by: Sri Ramanacharanatirtha Nochur Venkataraman)

nija-jana-mānasa-nāyaka jaya he, jaya aruṇācala ramaṇa (x2)
saṃtāpa-tāpa-vināśāka-karuṇā-varuṇālaya-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-sārāgha-saṃbhṛta-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-pūrita-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

ra059 rāyā ramaṇa sadguru

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

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

dehaṃ-munu nāhaṃ-bani deliya naitinī (c/r)
kohamanī sohamugā niluvamaṇṭivī (c/r) (rāyā ...)

oṃ-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)

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

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.

ra062 śrī ramaṇa dvādaśākṣara stotram

(Composed by WHO/Lakshmana Sarma)

The Hymn of 12 Letters To Sri Ramana

oṃ 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.

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)

viṣayāsaktīr-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

ra064 ramaṇanānen guru-nāthan

ramaṇanānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)
ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattil kuḍi-kollum nāthan (c/r)
kāruṇya-sindhuvām nāthan kaivalya binduvām nāthan (c)
kāṛmekhaṅgaḷ-pole-yaruḷmazha peṭṭennu coriyunna guruvāmen nāthamn (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)

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

ramaṇanānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)
ramaṇiya-giriyāṃ parameśvaraṇṭe sadanattil kuḍi-kollum nāthan (c/r)
candamuḷlon-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 tālam-tarikiḍa, tom-tai-tai (c)
tatti-tarikiḍa, tālam-tarikiḍa, tāyaka-diṅgiṇa, tom-tai (c)

ramaṇanānen guru-nāthan tiruvaṇṇā-malayile nāthan (c/r)
ramaṇiya-giriyāṃ parameśvaraṅṅe sadanattil kuḍi-kollum nāthan (c/r)
jñānārka-bimbame pōṭṭi jñānātmānandame pōṭṭi
nān-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)

ra065 unnadi nityam

unnadi nityam-buṇḍaka vunnāṭu-leruke-munnadi
ullamu 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

nīvaṅṭini nā sarvamu; nīvaṅṭini nijagamyamu
nīvaṅṭini ādhāramu-neppuḍu śrī ramaṇa
kānaṅṭivi kāyambulu; kānaṅṭivi kośambulu
kānaṅṭivi 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!

ra066 kalaloki rāvemayā

kalaloki rāvemayā ramaṇa karuṇiṃci kanipiṃcavā
aruṇācala ramaṇa kanipiṃcavā (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 kanumūyuveḷa
deva kanipeṃci nanniṭula maracetivela
karuṇato nā yeduṭa kanipiṃcavayyā

smaraṇato nā yaṃdu nivasimcavayyā

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 śaraṇaṃṭu nī pādamulavālalenu
ramaṇā....ā...ā..ā..
nāsarvamunnīve spaṇḍimcu ramaṇā ā...ā..ā..
nāsarvamunnīve spaṇḍimcu 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 variyimcalevā
saṃsārinani nannu sarijesukovā
gāḍhāṃdhakāramuna 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!

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 paramātmā 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

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
Who reveals the direct path; Worshipped by sages

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. cinmudrāñkita 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, tamas*; 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 nirahaṅkāra 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., Brahmavidya.
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.

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

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;

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

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

sa011 śrī śaṅkara-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-phālakaṃ
natā'dha-nāśane rataṃ namāmi śaṅkaraṃ gurum || 1 ||

parāśarātmaja-priyaṃ pavitri-takṣamātalaṃ
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 śaṅkaram || 3 ||

yamīndra-cakravartinam yamādi-yoga-vedinaṃ
yathārtha-tattva-bodhakaṃ yamanta-kātma-jārcakam |
yameva mukti-kāṅkṣayā samāśrayanti sajjanāḥ
namāmyahaṃ sadā gurum tameva śaṅkarābhidaṃ || 4 ||

svabālya eva nirbharam ya ātmano dayālutam
daridra-vipra-mandire suvarṇa-vṛṣṭimānayan |
pradarśya visma-yāmbudhau nyamajjayat samāñjanān
sa eva śaṅkaras-sadā jagad-gurur-gatir-mama || 5 ||

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

sanātanasya vartmanah sadaiva pālanāya yah
caturdiśāsu sanmaṭhān cakāra loka viśrutān |
vibhāṇḍa-kātmajāśramādi-susthaleṣu pāvanān
tameva loka śaṅkaraṃ namāmi śaṅkaraṃ gurum || 7 ||

yadīya-hasta-vārijāta-supratiṣṭitā satī
prasiddha-śṛṅga-bhūdhare sadā praśānti-bhāsure |
svabhakta-pālanāvṛtā virājate hi śāradā
sa śaṅkaraḥ 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.

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.

sa013 śrī ādi-śaṃkara-stotram

hara-śaṃkara guru-śaṃkara bhava me gatir-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-puṅgava kathanaṃ tava caritasya vivaraṇam |
śravaṇaṃ bahu-sukhadaṃ ca tu mananaṃ ati-śamakaṃ || 2 ||
(hara-śaṃkara)**

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 |
taraṇe mṛducarāṇe prati-niṃṣaṃ mama hṛdayam || 3 || (hara-śaṃkara)**

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-śaṃkara)**

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-vacanaṃ tava bhava-bhañjana vacanam |
smṛti-saṃśṛta-vacanam mama bhava-bhīti-viharaṇam || 5 || (hara-śaṃkara)**

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 Smṛiti-s (remembered by sages/teachers), removes my fear of samsara.

**sacarācaram-akhilaṃ paśupati-eva ca sakalaṃ |
iva nāsti tu vacanaṃ tava paramātmaka-vidathaṃ || 6 || (hara-śaṃkara
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.

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 ...)
oṃ guru dattā-treyāya nama oṃ

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

gu037 dhanya dhanya ho

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

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

dhanya dhanya ho....

mṛdaṅga-ṭāḷa-ḍhoḷa-bhakta bhāvārthe gāti (x2)
nāma-saṃkīrtane nitya
nāma-saṃkīrtane brahma
ānande nācati

dhanya dhanya ho....

pradakṣiṇā karuni 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!

gu038 guru mātr̥ pitā

**guru mātr̥ pitā guru bandhu sakhā
tere caraṇome svāmi mere koṭī praṇām̐**

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

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

**tumhi preraṇā tumhi sādhanā
tumhi ārādhanā 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.

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, akhanda
rupa=Undivided form, agnana nasaka=destroyer of ignorance

gu040 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.

gu041 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 saṃsthitam**

**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 saṃsthitam**

guru om (call only)

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

gu043 guru vandana

namāmyahaṁ jīvana kal-otta-mangaṁ
sudarshana yogārūḍha bhāskaram ca
prasanna vadanam guru bhāva pūrṇaṁ
samarpayāmi manaḥ prāṇa chittaṁ

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

namaste namaste guroh jnāna 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.

gu044 mājhī deva pūjā

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

mājhī deva pūjā pāya tujhe gururāyā

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

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

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

**śivadina kesari payi sadguru vinā daivata nāhi
sadguru vinā daivata nāhi
mājhī 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.

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.

gu046 sadguru-paramparā stotram

A hymn in praise of the lineage of Sadguru

**saccidānanda-rūpaṃ taṃ sarga-sthityādi varjitam
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-samārādhyāṃ 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-satyāṃ 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 ṛbhūṃ 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-ātreyaṃ dattātreyaṃ-ahaṃ 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 vedavyāsamaḥaṃ 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 śaṃbhūṃ 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'calasthaṃ 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 bhāsakam
sadvāsināṃ 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.

gu047 datta guru

datta guru datta guru dattātreyā guru
jñāna dātā he avadhūtā saccidānandā guru
datta guru datta guru dattātreyā guru
alakh nirañjan 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

nirañjana=blemishless

bhava bhaya bhanjana=destroyer of the fear of worldly existence

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 kamalotpalākṣaṃ
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-madantarāṅgaṃ
kālāntakaṃ 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-vaibhavādhyāṃ
samasta-devaiḥ paripūji-tāṅghriṃ
cidambareśaṃ hṛdi bhāvayāmi (7)

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

viśveśvaraṃ nityam-ananta-mādyāṃ
trilocanaṃ candra-kalāvataṃsaṃ

patim paśūnāṃ hṛdi sanniviṣṭaṃ
cidambareśaṃ hṛdi bhāvayāmi (9)

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

karpūra-gātraṃ kamañīya-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)

1. Ocean of compassion, [with a] pleasant face, three eyed,

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 Cidambaram),
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.

si093 om namaḥ śivāya

**parameśvarāya saśiśekharāya 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
carmābarāya 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.

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 viśvātmane namaḥ**
OM! prostrations to the soul of the universe
6. **om viśva-sr̥je 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 jñānātmane 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 śitikaṅṭhāya 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 bahurūpāya namaḥ**
OM! prostrations to the one who is manifold/varigated
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 bahurūpāya namaḥ**
OM! prostrations to the one with multiple forms
- 86. oṃ ekākṣāya namaḥ**
OM! prostrations to the one-eyed
- 87. oṃ dhūrjaṭaye 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 tryaṃbakāya 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 sarvādharāya 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. om̐ jñāna-prakāśa-liṅgāya namaḥ

OM! prostrations to the Light of Knowledge lingam

107. om̐ niḥ-śreyaskara-liṅgāya namaḥ

OM! prostrations to the lingam conferring ultimate happiness or emancipation

108. om̐ śrī sadīśvarāya namaḥ

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

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)

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-krt-ottariya-manoharam
pañkajāsana padmalocana-pūjitāṅghri saroruham
deva-sindhu-taraṅga-śīkara-sikta-śubhra-jaṭā-dharam
candraśekhara candraśekhara candraśekhara pāhi mām 3

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

kuṇḍalī-kṛta-kuṇḍal-īśvara-kuṇḍalam vruśa-vāhanam
nārad-ādi-muniśvara-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-ambaraṁ
sarva-bhūta-patim parāt-param-aprameyam-anuttamam
somavārīna-bhūhutāśana-somapānila-khākṛtim
candraśekhara candraśekhara candraśekhara pāhi mām 7

viśva-śṛṣṭi-vidhāyinaṁ punareva pālana-tatparaṁ

samharantam-api prapañcam-aśeṣa-loka-nivāsinam
krīḍayantam-aharnīśam 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.

si097 śiva śiva śivāya

śiva śiva śivāya namaḥ om
bhava bhava bhavāya namaḥ om
śailagirīśvara 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

si098 śiva śiva śivāya bhava bhava bhavāya

śiva śiva śivāya bhava bhava bhavāya hara hara hara hara śaṃbho
tribhuvana-pālaka hālāhala-dhara śaṃbho
(oṃ) hara hara hara hara śaṃbho
(oṃ oṃ) 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);

si099 śiva-prātaḥ-smaraṇa-stotram

prātaḥ smarāmi bhava-bhīti-haraṃ sureśaṃ
gaṅgā-dharaṃ vṛṣabha-vāhanam-ambikeśam |
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 ṣaḍabhāva-śūnyaṃ
saṃsāra-roga-haram-auśadham-advitīyam || 3||

phalaśrutiḥ
prātaḥ samutthāya śivaṃ vicintya ślokāṃs-trayaṃ ye'nudinaṃ paṭhanti
|
te duḥkha-jātaṃ bahu-janma-sañcitaṃ 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.

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!

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;
ādi-parāt-para=the primeval, greater than greatest;
śoṇa-mahācala =the great red mountain;
ādiḥ=beginning; antaḥ=end;
kālam=time; deśaṃ=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)
yāgan-namaḥ śivāya, vedan-namaḥ śivāya,
nādan-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, bodhyan-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;
jñānan=knowledge; bodhaṃ=awakening;

5

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

jñānārkodaya-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. ;
dīpaṃ=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-veṣa=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)

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

si103 hara hara mahādeva śambho

(Verses Solo)

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

nirākāram-omkāra-mūlaṃ turiyaṃ 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

si104 om śiva om śiva sadīśvara

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

**puṇya-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;
puṇya-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;

si105 rakṣā karo

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

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

**mahādeva deveśa devādhidevā
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, deveśa=Lord of Gods, devadhideva=God of Gods, virupakṣa=name for Siva (one with odd number of eyes), visveśa=Lord of universe, vidyaditosa=satisfied by Knowledge, deva=Lord

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)
oṃ namaḥ śivāy oṃ namaḥ śivāy oṃ namaḥ śivāy oṃ namaḥ śivāy (3x
c/r)
oṃ 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

si107 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 amaranāthesvarā (c/r)
kedāranāthesvarā 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, nīlakanṭheśvarā=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, amaranāthesvarā=Lord bestowing immortality, kedāranāthesvarā=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,

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 namaḥ 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

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.

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

si111 śrī sadīśa-līlā-bhujaṅgam

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 gatīrīkṣitāram |
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 viḥyāja-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 ||

śivārādhanāyaṃ nimagnaṃ yadā yo-
mr̥kaṇḍvātmajaṃ mṛtyupāśena baddhaḥ |
tadā mṛtyudevaṃ triśūlena baddhaḥ
samṛtyuñjayaḥ pāśamuktaḥ sadīśaḥ || 6 ||

caraṃ sthāvaram kāla-sargādi sarvaṃ
mano-buddhyahaṃkāra-cittāṇi nr̥tyād |
abhinnaṃ sadā yasya sanmandireśaṃ
hr̥dākāśa-madhye naṭantaṃ bhajeham || 7 ||

umāyāstapo-maṅgalāntaṃ pradātuṃ
tathā brahmadevāya śaktiḥ pradātuṃ |
jaganmātaram vāmabhāge dharantaṃ
akhaṇḍaika-rūpaṃ sadīśaṃ namāmi || 8 ||

idaṃ stotraratnaṃ sadīśasya līlāṃ
stuvantaṃ paṭhet bhakti-bhāvena nityam |
yatir-brahmacārir-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.

si112 SIVO'HAM SADISVARA SWARUPA

Sivo'ham Sivo'ham, Sri Ramanaaya Namah	(C/R)
Sivo'ham Sivo'ham, Sivaananda Rupam	(C/R)
Sivo'ham Sivo'ham, Maha Devyai Namah	(C/R)
Sivo'ham Sivo'ham, Sadiishvara Swaruupa	(all - 1x)
Sivo'ham Sivo'ham, Sadiishvara Swarupa	(all - 1x)
Sivo'ham Sivo'ham, Sadiishvara Swarupa	(all - 1x)
Sivo'ham Sivo'ham, Sadiishvara Swarupa	(all - 1x)

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 Dakshinamuurtaye 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

si113 sām̄ba sadā om

sām̄ba sadā om bhaja śiva
sām̄ba sadā om hara hara
sām̄ba sadā om

sām̄ba = 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)

sām̄ba sadā om bhaja śiva
sām̄ba sadā om hara hara
sām̄ba 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 lenaṅṭi **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 mūr̄ti 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
tāyinaḥ 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 t̄a 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 Arunacala 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)

si115 kṣamā-prārthanā mantrāḥ

Prayer for forgiveness

yad-akṣara-pada-bhraṣṭaṃ mātrā-hīnaṃ ca yad-bhavet |
tat-sarvaṃ kṣamyatāṃ deva sadīśvara namostute ||

upacārāpadeśena kṛtān-aharahar-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 manasendriyaiṛvā
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

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

si117 hari om namaḥ śivāya

hari om namaḥ śivāya
śivāya namaḥ
śivāya 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.

si119 śiva śaṃbho hara hara śaṃbho

śiva śaṃbho hara hara śaṃbho
bhava-nāśa kailāsa nivāsa
śiva śaṃbho hara hara śaṃbho
pārvatī-pate hare paśupate
gaṅgādhara-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.

si120 śaṅkarā karuṇākarā

śaṅkarā karuṇākarā jagadīśvarā parameśvarā

The beneficent One, compassion incarnate, Lord of the universe, Supreme Lord

si121 hari om hari om

hari om hari om hari om namaḥ śivāya

hari=one who takes away or removes evil or sin, om namaḥ śivāya=Om prostration to Siva, śiva=the auspicious

si122 he kṛpākarā

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (c/r)

(c/r)

**he kṛpākarā sadāśivā viśvambarā
viśvanātha mahādeva śiva saṅkarā**

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x2)(all)

**nandikeśa pramathanātha candraśekarā
vyomakeśa somanātha pannageśvarā
he dīneśa bhūtanātha he ganeśvarā
vāmadeva lokanātha siva saṅkarā**

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x2)(all)

**nīlakanṭha he umāpate naṭeśvarā
durjaṭe he śailajā pate maheśvarā
śaktinātha he bhaveśa tryambakeśvarā
mahārudra paśupate śiva saṅkarā**

om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy om namaḥ śivāy (x2)(all)

tripurāri śūladhāri he jaṭādhārā
mahākāla mrtyunjaya he bhūteśvarā
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.

si123 śaṃbho śaṅkara śiva śaṃbho śaṅkara

(First round solo)

śaṃbho śaṅkara śiva śaṃbho śaṅkara (c/r)

śaṃbho śaṅkara sām̐ba-sadāśiva (c/r)

śaṅkara śaṅkara (c)

śaṃbho śaṅkara śiva śaṃbho śaṅkara (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

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 nillendṛu

Summā virun-dāi Aruṇāchalā

In silence Thou saidst, 'Stay silent' and Thou Thyself stoodst silent,
O Arunachala!

37. Sombi-yāic summā suka-muṇ duṛaṅ-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 kaṅkāṇ

ṛeriyu-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 nidaṅ-kaḷi mayam

Ninḍ-riḍu nilaiy-aruḷ 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-aruḷ 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)

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

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 paramātma-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'yam turīyaḥ sakala-jana-maṇaḥ sākṣi-bhūto'ntar-ātmā**

**dehe sarvaṃ 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?

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;

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

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)

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-bārendu kaṅṭhe bhujāṅgā**

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-kaṅṭhaṁ dayālam
mrgādhīśa-carmābaram muṇḍa-mālaṁ
priyaṁ śaṅkaram 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 narāṇāṁ
na tāvat-sukhaṁ śānti santāpa-nāśaṁ
prasīda prabho sarva-bhūtādhi-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 jānāmi yogaṁ japaṁ naiva pūjāṁ
natoḥaṁ sada sarvadā śambhu-tubhyam
jarā-janma-duḥkhaugha tātapyā-mānaṁ
prabho pāhi āpannamāmiśa 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

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

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 kāma-dahana śambho śaṃkara (c/r)
śambho śaṃkara nandi-vāhana (x2 all)
he gaurīśa kāma-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.

si134 girisham

si135 śiva śiva śambho

(call only)

vande śambhum umāpatiṁ suraguruṁ
vande jagad kāraṇaṁ
vande pannaga bhūśanaṁ śaśidharaṁ
vande paśūnāṁ patiṁ
vande surya śaśāṅka vahni nayanaṁ
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 jaṭādharā 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 jaṭādharā=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

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 ountrai yaan arinthathilaye
Ennile iruntha ountrai yaan arinthu kondadin
Ennile iruntha ountrai 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 raama 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 unmayana 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 asangendraal asangumo,
Kambamatra par kadal kalangendraal 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 Namacivaya om om Namacivaya**

Thiruchitrabalam

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

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-carmābaradhara**

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

si138 jai jai śiva śaṃbho

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]

su012 karuṇāmaya kārtikeya

**karuṇāmaya kārtikeya, kaivalya-dātā svāminātha
sura-muni-vandita-śiva-kumāra
vedānta-sāra bhava-bhaya-hāra
karuṇāmaya kārtikeya, kaivalya-dātā 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.

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.

su014 kāvāḍikaḷ āḍivarum veḷayile

**kāvāḍikaḷ āḍivarum veḷayile
hara hara muzhangudappā cāḷalile**

kāvāḍikaḷ...

**kāvāḍikaḷ, panīṟ kāvāḍikaḷ, bhasma kāvāḍikaḷ āḍivarum veḷayile
hara hara muzhangudappā cāḷalile**

**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

hara hara, hara hara, haro hara, hara hara

**then-pazhaṇi muruganukku hara haro hara
tirucandūr velanukku hara haro hara**

hara hara, hara hara svāmi, haro hara, hara hara

**svāmi-malai nādanukku hara haro hara
solaimalai azhakanukku hara haro hara**

hara hara, hara hara svāmi, haro hara, hara hara

**tiruparam-kunduṇḍṟ muruganukku hara haro hara
tiruttaṇikai kumaranukku hara haro hara**

hara hara, hara hara svāmi, haro hara, hara hara

**āṟupaḍai vīḍu koṇḍai hara haro hara
anbaḷḷai kātiḍuvai hara haro hara**

hara 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

su015 subrahmaṇya maṅgalāṣṭakam

**mahāsenāya mānyāya mahādeva-sutāya ca |
mahā-pātaka-saṃhartre svāmināthāya maṅgalam || 1 ||**

**ṣaḍānanāya devāya munīndra-veṣa-dhāriṇe |
gajānana-kaniṣṭhāya gaurī-putrāya maṅgalam || 2 ||**

**vajra-hastāya vīrāya kukkuṭa-dhvaja-dhāriṇe |
veda-sārāya vedyāya kārṭtikeyāya maṅgalam || 3 ||**

**sādhu-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-cidātmane |
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 Krittika-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.

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

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.

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

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.

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

su020 anbarukku anbane

anbarukku anbane nī vā vā śanmugā
ārupaḍai vīḍ uḍaiyai vā vā śanmugā
inba maya jotiyē 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 eriyē 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.

su021 om velāyuda om velāyuda

om velāyuda om velāyuda om velāyuda poṭṭri om, (c)
om velāyuda om velāyuda om velāyuda poṭṭri om (c)

om velāyuda om velāyuda om velāyuda poṭṭri om, (all)
om velāyuda om velāyuda om velāyuda poṭṭri om (all)

(Call only)

eṟu-mayil-eṟi viḷayāḍu-mugamonṟe
īsarudan jñāna-mozhi pesu-mugamonṟe
kūṟum-aḍiyārkaḷ-vinai tīrkku-mugamonṟe
kunṟuruva vel-vāṅgi ninṟa-mugamonṟe

māṟupaḍu-sūrarai vadaitta-mugamonṟe
valliyai maṅam-puṅara vanda-mugamonṟe
āṟumugamāna poruḷ nī aruḷa-veṅḍum
ādi-arunācalam amarnda-perumāne

om saravaṅabava

vel vel muruga vetṭṭri vel muruga saravaṅabava om (c)
śakti vel muruga jñāna vel muruga saravaṅabava om (c)

vel vel muruga vetṭṭri vel muruga saravaṅabava om (all)
śakti vel muruga jñāna vel muruga saravaṅabava om (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)

peruṃ peyaṛ muruga perum-poruḷ-taruvāy bedaṅgaḷ kaṇḍandāy (c)

peraruḷ-vaḍiva bedaṅgaḷ-aṟuppāy poṃvazhi tuṇaiva (c)

muruga (r)

peruṃ peyaṛ muruga perum-poruḷ-taruvāy bedaṅgaḷ kaṇḍandāy (all)

peraruḷ-vaḍiva bedaṅgaḷ-aṟuppāy poṃvazhi tuṇaiva (all)

poṭṭi oṃ muruga (c)

muruga (r)

poṭṭi oṃ muruga (c)

poṭṭi oṃ muruga (c)

muruga (r)

poṭṭi oṃ muruga (c)

vel vel muruga vetṭṭi vel muruga saravaṇabava oṃ (all)

śakti vel muruga jñāna vel muruga saravaṇabava oṃ (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)

ārā-ro āri-rāro ārā-ro āri-rāro (all)

muttame-selva murugane mudalva mugaṅgaḷ-āṟuḍeyāi (c)

mokaṇam marunde muppiṇi-yozhippai mūvaṛkum-uṟave (c)

muruga (r)

muttame-selva murugane mudalva mugaṅgaḷ-āṟuḍeyāi (all)

mokaṇam marunde muppiṇi-yozhippai mūvaṛkum-uṟave (all)

poṭṭi oṃ muruga (c)

muruga (r)

poṭṭi oṃ muruga (c)

poṭṭi oṃ muruga (c)

muruga (r)

poṭṭi oṃ muruga (c)

vel vel muruga vetṭṭi vel muruga saravaṇabava oṃ (all)

śakti vel muruga jñāna vel muruga saravaṇabava oṃ (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

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-vāsiṇaṃ 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
jitendriyaṃ 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-vāhakaṃ |
krpā-kaṭākṣa-vikṣaṇaṃ suśakti-yukta-hastakaṃ
sadāśramādhivāsiṇaṃ 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 pratiṣṭhitam |
kadamba-puṣpa-khaṭṭitaṃ namaskṛtāṅghri-paṅkajaṃ
pracaṇḍa-sarpa-vairi-vāhanaṃ bhaje digantaraṃ || 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-darśanam |
vimarśa-rūpiṇaṃ paraṃ vinamra-bhakta-rakṣakaṃ
videha-mukti-dāyakaṃ bhaje kumāram-advayam || 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 ṣadaṅga-veda-rakṣakaṃ
ṣaḍakṣareṇa-saṃstutaṃ ṣaḍūrmi-nāśa-kāraṇam |
maharṣi-veṣa-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-śoṣakam |
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-pañca-cāmara-stutiṃ
bhajeddinaṃ dinaṃ kumāra-divya-bhavya-vigraham |
smareddinaṃ dinaṃ kumāra-guhya-tattva-varṇanaṃ
kumāra-pūjya-pādam-advitīyam-ekam-āpnuyāt || 8 ||**

8 One who studies Kumarapanacamarastuti 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.

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

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 ṣaṇmuga (x2 all)

śiṅgāra vaḍivela (x2 all)

kanda kumara tirumuruga (c)

kanda kumara tirumuruga subramaṇya eṅgaḷ vela (x2 c)

azhaga muruga māmaṇi kumara tugi-mayil ṣaṇmuga (x2 all)

śiṅgāra vaḍivela śevaṛkoḍi azhaga (all)

azhaga muruga māmaṇi kumara tugi-mayil ṣaṇmuga (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 ṣaṇmuga=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)

su025 sadguru-nādane śaravaṇa-bavane

(Composed by: Visalakshi Salvady)

sadguru-nādane śaravaṇa-bavane, sivaguru-nādane śaṇmuga-nādane

sadgati aruḷvāy cinmaya-rūpa, para-gati aḍaya varamaruḷvāye

bhava-kaḍal tāṇḍiḍa varuvāy guruvāy, padamaḷaṛ teḍiye śaraṇ-aḍaindome

omkāra rūpane om-gurunātha, īrāṛu-karattava mama-gurunātha

om-guru-nātha jaya-guru-nātha, mama-gurunātha śaṅmuga-nātha

om-guru-nātha jaya-guru-nātha, mama-gurunātha śaṅmuga-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

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)

de027 bhavānī aṣṭakam

(By: Adi Sankaracarya)

**na tāto na mātā na bandhurna dātā
na putro na putrī na bhṛtyo na bhartā
na jāyā na vidyā na vṛttir mamaiva
gatistvam gatistvam tvam ekā bhavānī**

**bhavādbhāvapāre mahā duḥkha bhīru
papāta prakāmi pralobhi pramattaḥ
kusaṁsāra pāśa prabaddhaḥ sadāham
gatistvam gatistvam tvam ekā bhavānī**

**na jānāmi dānam na ca dhyāna yogam
na jānāmi tantram na ca stotramantram**

na jñāmi pūjām na ca nyāsa yogam
gativam gativam tvam ekā bhavānī

na jñāmi puṇyam na jñāmi tīrtham
na jñāmi muktim layam vā kadācit
na jñāmi bhaktim vratam vāpi mātara
gativam gativam tvam ekā bhavānī

ku karmī ku saṅgi ku buddhiḥ kudāsah
kulācāra hīnaḥ kadācāra līnaḥ
ku draṣṭiḥ ku vākya prabandhaḥ sadāham
gativam gativam tvam ekā bhavānī

prajeśam rameśam maheśam sureśam
dineśam niśitheśvaram vā kadācit
na jñāmi cānyat sadāham śaraṇye
gativam gativam tvam ekā bhavānī

vivāde viśāde pramāde pravāse
jale cānale parvate śatru madhye
araṇye śaraṇye sadā mām prapāhi
gativam gativam tvam ekā bhavānī

anatho daridro jarā roga yukto
mahākṣīṇadīnaḥ sadā jāḍya vaktrah
vipattau praviṣṭah praṇaṣṭah sadāham
gativam gativam 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, Namó Namó
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namó Namó
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namó Namó
Kundalini Mata Shakti, Mata Shakti, Namó Namó**

(ALL)

**Adi Shakti, Adi Shakti, Adi Shakti, Namó Namó
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namó Namó
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namó Namó
Kundalini Mata Shakti, Mata Shakti, Namó Namó**

(Call Only)

Namó Namó, Namó Namó, Namó Namó Namó Namó, Namó

(Call / Response each Line)

**Adi Shakti, Adi Shakti, Adi Shakti, Namó Namó
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namó Namó
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namó Namó**

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.

de029 īśvari kṛpākari

īśvari kṛpākari śivakāma-sundari	(c/r)
sadīśvari manohari śivakāma-sundari	(c/r)
akhila-loka-nāyaki śāmbhavi śubhamkari	(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.

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-maṅṅini (c/r) (bālā ...)

oṃ klīm śrīm yanucu madini talacucuṅṅini (c/r)
āpadaleḍa bāpavamma ativa-sundari (c/r) (bālā ...)

sthira-muga-śrī-kaḍaḷi yandu velasiti-vamma (c/r)
dharaṅṅilo śrī rangadāsuni dayanu cūḍumā (c/r) (bālā ...)

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 caṅḍī 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 jagadoddhāriṇī niraṇjanī nārāyaṇī mā
devī om devī om devī om devī om
devī om devī om devī om devī om

duṣṭa samhāriṇī 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, jagadoddhāriṇī=uplifter of the world,
niraṇjanī=stainless, duṣṭa samhāriṇī=destroyer of evil, durita nivārinī=remover of difficulties,
dākṣāyani=daughter of Daksha (name for Parvati)

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-sundari pahi mām || 1 ||

śāmbhavi śaṃbhu-mohini daṃbha-nāśini bandha-mocini
śarmade jagadambike śivakāma-sundari 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-prabhāvati |
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.

de039 vandē mīnākṣi

(Composer: Sri Muttusvami Dikshitar)

(A11)

vandē mīnākṣi tvāṃ sarasija vaktrē'parṇē durgē nata sura
bṛndē'saktē guru guha pā-lini jala-ruha caraṇē
vandē mīnākṣi tvāṃ sarasija vaktrē'parṇē durgē nata sura
bṛndē'saktē guru guha pā-lini jala-ruha caraṇē
sundara pāṇḍyā-nandē māyē sūri janādhārē
sundara rāja sahōdari gauri śubha-kari satataṃ aham
sundara pāṇḍyā-nandē māyē sūri janādhārē
sundara rāja sahōdari gauri śubha-kari satataṃ aham

I prostrate you ever Goddess Minakshi; the lotus-faced; the one named Aparna (Parvati); Durga; the one worshipped by the group of gods; O Shakti; who protects Guruguha; 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.

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 vinā 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

de041 śyāmale mīnākṣi

(Composer: Sri Muttusvami Dikshitar)

**śyāmale mīnākṣī sundareśvara sākṣī
śankarī guru guha samudbhava śive'va**

**pāmara mocani pañkaja locanī
padmāsana vāni hari lakṣmī vinute śāmbhavi**

O dark-hued Minakshi (One with eyes long and slender like a fish)!, [consort of] Lord Sundareshvara (the beautiful Lord, Lord Siva), the witness,
O Sankari (the beneficent one), Guru Guha (the Guru as the innermost one, unseen by the senses and the mind), the source of joy, indeed, the auspicious One.

O liberator of the ignorant, the One with lotus eyes,
Whom the Lord seated on the lotus (Lord Brahma), Goddess Saraswati, Lord Hari, Goddess Lakshmi worship, the bestower of happiness!

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

vāni vīnā-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, vāni=Goddess of speech, vīnāpāṇi=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

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

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 piṛanna 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 kāliyāyi durgayāyi nityavum (c)

bhūta-bādha-yokke-nīkki kīzhkkāvil ammayāy (c)

samasta-loka-kāriṇi saṛva-roga-nāśini (c)

brahma-deva-mānasattil janma-māṛna śrīdhari (c)

śaṅkaraṇṭe pāti meniyāya pārṇvati śive (c)

śeṣa-śāyiyāya viṣṇuvinṭe vāma-bhāgamāy (c)

sakala-loka-jīvikaḷkkum ammayāyi uṇmayay (c)

sanaka-śunaka-nāradādhikaḷ namikkum īśvari (c)

svāmi-villva-maṅgalaṃ pratiṣṭha ceyta kāliyāy (c)

jyoti-rūpa-māṛnu śaṅkaraṇṭe kūḍe vāṇorī (c)

padma-rāga-śobayāṛṇa tṛppādaṅṅaḷ 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

de045 jaya devi durgā

**jaya devi durga gauri śankari pārvati
bhuvana mohini lalithā lakṣmi 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
lalithā = 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

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.

de047 durgā pañcaratnaṁ

(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.

**parāsyā śaktiḥ vividhaiva śrūyase
śvetāśva vākyodite devi 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)

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

mālāṅkṛta maṇi-maya bhūṣe = Goddess who is adorned with garlands made of precious jewels
manda-hāse māṃ pahi = one with a gentle smile, protect me

vi022 śrī govindāṣṭakam

(By: Adi Sankaracharya)

(govindaṃ paramānandaṃ bhaja govindaṃ paramānandaṃ) (x2)

satyaṃ jñānam-anantaṃ nityam-anākāśaṃ paramākāśaṃ
goṣṭha-prāṅgaṇa-riṅgaṇa-lolam-anāyāsaṃ paramāyāsaṃ
māyā-kalpita-nānākāraṃ-anākāraṃ bhuvanākāraṃ
kṣmāmā-nātham-anāthaṃ praṇamata govindaṃ paramānandaṃ || 1
||

mṛt-snāmat-sīheti yaśodā-tāḍana-śaiśava-saṃtrāsaṃ
vyādita-vaktrā-lokita-lokā-loka-caturdaśa-lokāliṃ
loka-trayapura-mūla-stambhaṃ lokā-lokam-anālokaṃ
lokeśaṃ parameśaṃ praṇamata govindaṃ paramānandaṃ || 2 ||

traiviṣṭapa-ripu-vīraghnaṃ kṣiti-bhāraghnaṃ bhava-rogaḥ
kaivalyaṃ navanīt-āhāraṃ-anāhāraṃ bhuvanāhāraṃ
vaimalya-sphuṭa-ceto-vṛtti-viśeṣābhāsaṃ-anābhāsaṃ
śaivaṃ kevala-śāntaṃ praṇamata govindaṃ paramānandaṃ || 3
||

gopālaṃ prabhulīlā-vigraha-gopālaṃ kula-gopālaṃ
gopī-khelana-govardhana-dhṛti-līlā-lālita-gopālaṃ
gobhir-nigadita-govinda-sphuṭa-nāmānaṃ bahu-nāmānaṃ
godhī-gocara-dūraṃ praṇamata govindaṃ paramānandaṃ || 4 ||

gopī-maṇḍala-goṣṭhī-bhedam̐ bhedāvastham-abhedābham̐
śaśvad-gokhura-nirdhūtodgata-dhūlī-dhūsara-saubhāgyam̐
śraddhā-bhakti-gṛhītānandam-acintyam̐ cintita-sadbhāvam̐
cintāmaṇi-mahimānam̐ praṇamata govindam̐ paramānandam̐ || 5 ||

snāna-vyākula-yoṣid-vastram-upādāyāgam-upārūḍham̐
vyādit-santīratha dig-vastrā dātum-upākarṣantam̐ tāḥ
nirdhūtadvaya-śokavimoham̐ buddham̐ buddher-antastham̐
sattā-mātra-śarīram̐ praṇamata govindam̐ paramānandam̐ || 6 ||

kāntam̐ kāraṇa-kāraṇam-ādim-anādim̐ kāla-ghanābhāsam̐
kālindī-gata-kāliya-śīrasi su-nṛtyantam̐ muhuratyantam̐
kālam̐ kāla-kalā-tītam̐ kalitā-śeṣam̐ kali-doṣagham̐
kāla-traya-gati-hetum̐ praṇamata govindam̐ paramānandam̐ || 7 ||

vṛndāvana-bhuvi vṛndāraka-gaṇa-vṛndārādhita-vandyāyā
kundā-bhāmala-mandasmera-sudhānandam̐ sumahānandam̐
vandyāśeṣa-mahāmuni-mānasa-vandyānanda-pada-dvandvam̐
nandyāśeṣa-guṇābhim̐ praṇamata govindam̐ paramānandam̐ || 8 ||

govindāṣṭakam-etad-adhīte govindārpita-cetā yo
govindācyuta mādharma viṣṇo gokula-nāyaka kṛṣṇeti
govindāṅghri-saroja-dhyāna-sudhā-jala-dhauta-samastādho
govindam̐ paramānandāmṛtam-antastham̐ 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.

vi023 śrīrāma-gayatri

om nṛpottamāya vidmahe viṣṇu-rūpāya dhīmahī | 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.

vi024 śrīrāma-nāmāvalī

1. **oṃ śrīrāmāya namaḥ**
OM! Salutation to the revered Rama
2. **oṃ rāma-bhadrāya namaḥ**
OM! Salutation to the auspicious Rama
3. **oṃ śāśvatāya namaḥ**
OM! Salutation to the eternal
4. **oṃ vasiṣṭopadiṣṭāya namaḥ**
OM! Salutation to the one instructed by sage Vasistha
5. **oṃ sarva-śāstrārtha-tattvajñāya namaḥ**
OM! Salutation to the one who knows the true meaning of all the scriptures
6. **oṃ sadaika-priya-darśanāya namaḥ**
OM! Salutation to the one with an ever pleasing appearance
7. **oṃ vedānta-sārāya namaḥ**
OM! Salutation to the essence of Vedanta
8. **oṃ vedātmāne namaḥ**
OM! Salutation to the soul of Veda
9. **oṃ bhavarogāsyā bheṣajāya namaḥ**
OM! Salutation to the drug for the disease of mundane existence
10. **oṃ trilokātmāne namaḥ**
OM! Salutation to the Self of all the three worlds
11. **oṃ triloka-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 jitāmitrāya namaḥ**
OM! Salutation to the one who has conquered his enemies
19. **oṃ jagadānanda-kāraṅkāya namaḥ**
OM! Salutation to the one who makes the world happy
20. **oṃ viśvāmitra-priyāya namaḥ**
OM! Salutation to the one dear to sage Visvāmitra
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-dharāya namaḥ**
OM! Salutation to the one who bore austerities
28. **oṃ sadā-hanumad-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. **oṃ 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. **oṃ daśa-grīva-śīro-harāya namaḥ**
OM! Salutation to the destroyer of the ten headed
34. **oṃ pitṛ-bhaktāya namaḥ**
OM! Salutation to the one devoted to his father
35. **oṃ vara-pradāya namaḥ**
OM! Salutation to the bestower of boons
36. **oṃ jitendriyāya namaḥ**
OM! Salutation to the one who has conquered his senses
37. **oṃ jita-krodhāya namaḥ**
OM! Salutation to the one who has conquered anger
38. **oṃ jagad-gurave namaḥ**
OM! Salutation to the Guru of the universe
39. **oṃ sarva-devādhīdevāya namaḥ**
OM! Salutation to the Lord of all gods
40. **oṃ muni-saṃstutāya namaḥ**
OM! Salutation to the one worshipped by the sages together
41. **oṃ mahāyogine namaḥ**
OM! Salutation to the great Yogi
42. **oṃ ādi-puruṣāya namaḥ**
OM! Salutation to the primeval spirit
43. **oṃ parama-puruṣāya namaḥ**
OM! Salutation to the supreme spirit
44. **oṃ mahā-puruṣāya namaḥ**
OM! Salutation to the great spirit
45. **oṃ mahā-devādi-pūjitāya namaḥ**

- OM! Salutation to the one worshipped by Mahadeva (Siva) and such
46. **oṃ suṇḁarāya namaḥ**
OM! Salutation to the beautiful
47. **oṃ dhanur-dharāya namaḥ**
OM! Salutation to the one who carries a bow
48. **oṃ lokābhirāmāya namaḥ**
OM! Salutation to the one who is the delight of all
49. **oṃ paramātmane namaḥ**
OM! Salutation to the Supreme Self
50. **oṃ paraṣmai brahmaṇe namaḥ**
OM! Salutation to the Supreme Brahman
51. **oṃ saccidānandāya namaḥ**
OM! Salutation to the Existence Consciousness Bliss
52. **oṃ paraṣmai dhāmne namaḥ**
OM! Salutation to the Supreme abode
53. **oṃ pareśāya namaḥ**
OM! Salutation to the Supreme Lord
54. **oṃ pārāya namaḥ**
OM! Salutation to the Supreme

vi025 śrī-rāma-nīrājana mantrāḥ

(Shri Ramastavaraja from Sanatkumarasamhita)

nirañjanaṃ niṣ-pratimaṃ nirīhaṃ nirāśrayaṃ niṣkalam-aprapañcam |
nityaṃ dhruvaṃ nirviṣaya-svarūpaṃ nirantaraṃ rāmam-ahaṃ bhajāmi ||
55 ||

sarvādhipatyam samarāṅga-dhīraṃ satyaṃ cidānanda-maya-svarūpam |
satyaṃ śivaṃ śānti-mayaṃ śaraṇyaṃ sanātanaṃ rāmamaḥ 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.

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 nāsā
bhāsura 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 Bhadrageri

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 sanmati de bhagavān

sitārām sitāram bhaja pyāre tu sitārām (all)

raghupati rāghava rājā rāma patīta pāvana sītā rām (all)

jai raghunandana jai siyā rāma jānaki vallabha sītā rām
jai yadunandana jai ghanaśyām rukmani vallabha radhe śyām

sitārām sitāram bhaja pyāre tu sitārām (all)

raghupati rāghava rājā rāma patīta pāvana sītā 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 sītā rām (all)

jai govinda jai gopāl keśava mādharma dīnadayāl
rādhā kriśnā jai kunjābihāri muralīdhara 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

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-tṛṣṇām 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 dr̥ṣtvā 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 vārtam ko'pi na pṛccati 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-pṛccati kuśalam gehe
gatavati vāyau dehāpāye bhāryā bibhyati tasmin-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-stāvaca-cintā-saktaḥ parame brahmaṇi ko'pi na saktaḥ 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!

**satsaṅgatve nis-saṅgatvaṁ nis-saṅgatve nir-mohatvam
nir-mohatve niścāla-tattvaṁ niścāla-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-akhilāṁ 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-yāyuhḥ tadapi na muñcaty-āsā-vāyuhḥ 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 govindam bhaja govindam govindam bhaja mūḍhamate
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛñkarane**

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.

vi029 hari bol

**hari bol hari bol hari hari bol
mukunda mādhava govinda bol**

**rāmā bol rāmā bol rāmā rāmā bol
sītā sameta śri 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).

vi030 bālamukundāṣṭakam

**karāravindena padāravindaṁ mukhāravinde vini-veśayantam |
vaṭasya patrasya puṭe śayānaṁ bālaṁ mukundaṁ manasā smarāmi || 1||**

**saṁhr̥tya lokān-vaṭapatra-madhye śayānam-ādyanta-vihīna-rūpam |
sarveśvaraṁ sarva-hitāvatāraṁ bālaṁ mukundaṁ manasā smarāmi || 2||**

indīvara-śyāmala-komalāṅgaṃ indrādi-devārcita-pādapadmam |
santāna-kalpadrumam-āśritānāṃ bālaṃ mukundaṃ manasā smarāmi || 3||

lambālakam lambita-hārayaṣṭim śṛṅgāra-līlāṅkita-dantapaṅktim |
biṃbādharāṃ cāru-viśāla-netraṃ bālaṃ mukundaṃ manasā smarāmi || 4||

śikye nidhāyādyā-payodadhīni bahir-gatāyāṃ vraja-nāyikāyām |
bhuktvā yatheṣṭam 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||

ālokya mātūr-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.

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 poshā
sankha cakra dhara sri govindā
paṅkaja locana paramānandā**

**kamsa mardhana kaustubhābharaṇā
hamsa vāhana pūjita caranā
varada belāpura cenna prasannā
purandara vittala guṇa paripūrṇā**

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.

vi032 ārati kunj bihāri ki

ārati kunj bihāri ki ke giridhara kriśna 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)

ārati kunj bihāri ki ke giridhara kriśna murāri ki

gagana sama ang kānti kāli
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 kriśna 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 kriśna murāri ki

carana se prakāṭa bhayī gangā
kaluśa kali hārini gangā
smarana se hota pāpa bhangā
basi śiva śīśa jaṭā ke bīca hare agha kīca carana cavi śrī banavāri ki
(4)

ārati kunj bihāri ki ke giridhara kriśna 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
kriśna murāri ki
(5)

ārati kunj bihāri ki ke giridhara kriśna 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).

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

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 kriśna hari
radhe kriśna hari jai jai radhe kriśna 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.

vi035 guruvāyūr pura śrī hari kriśnā

**guruvāyūr pura śrī hari kriśnā nārāyana gopāl
mukunda mādhava muralidhāri nārāyana gopāl**

**keśava mādhava govindā hari nārāyana gopāl
mukunda mādhava muralidhāri nārāyana gopāl**

nārāyana nārāyana

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

vi036 smita smita sundara

**smita smita sundara mukhāravinda
nāco nandalāla
smita smita sundara mukhāravinda
nāco nandalāla
mīra mai ko pyāra
nanadalāla yadu nanadalāla
vṛndāvana govindalāla
rādhā-mādhava nanadalāla
rāsa-vilāsa nanadalāla**

nanadalāla
smita smita 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

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)

juṅa 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)

vi038 garuḍa gamana

(By: Swami Bharathi Tirtha, Sringeri Matt)

garuḍa-gamana tava, caraṅa-kamalam-ihā, 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-haraṅa-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-janaka mama, janana-maraṅa-bhaya-hārī |
(c/r)

janana-maraṅa-bhaya-hārī (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 3 || (all)

śaṅkha-cakra-dhara, duṣṭa-daitya-hara, sarva-loka-śaraṅa | (c/r)
sarva-loka-haraṅa (c)

mama tāpam-apākuru deva, mama pāpam-apākuru deva || 4 || (all)

agaṅita-guṅa-gaṅa, aśaraṅa-śaraṅada, 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.

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

vi040 hare kṛṣṇa hare kṛṣṇa

**hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare**

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)

vi042 rāma-candra raghu-vīra - 2

rāmacandra raghuvīra rāmacandra raṇadhīra
rāmacandra mama-bandho rāmacandra dayā-sindho [2]
raghuvīra raṇadhīra

rāmacandra raghurāma rāmacandra paraṃdhāma [2]
raghurāma paraṃdhāma

rāmacandra mama-bandho rāmacandra dayā-sindho [2]
mama-bhandho dayā-sindho

hare rām hare rām hare rām

vi043 śrī rāmāṣṭakam

Refrain verse:

rāma rāma rāma rāma rāma rāma rāma rām
rāma rāma rāma rāma rāma rāma rāma rām
rāma rāma rāma rāma rāma rāma rāma rām

rāma rāma rāma rāma rāma rāma rāma rām

bhaje viśeṣa-sundaraṃ samasta-pāpakhaṇḍanam |
svabhakta-citta-rañjanaṃ sadaiva rāmam-advayam || 1 ||

jaṭā-kalāpa-śobhitaṃ samasta-pāpa-nāśakaṃ |
svabhakta-bhīti-bhañjanaṃ bhajeha rāmam-advayam || 2 ||

nija-svarūpa-bodhakaṃ kṛpākaraṃ bhavāpaham |
samaṃ śivaṃ nirañjanaṃ bhajeha rāmam-advayam || 3 ||

saha-prapañca-kalpitaṃ hyanāma-rūpa-vāstavam |
nirākṛtiṃ nirāmayam bhaje ha rāmam-advayam || 4 ||

niṣprapañca-nirvikalpa-nirmalaṃ nirāmayam |
cideka-rūpa-santataṃ bhajeha rāmamadvayam || 5 ||

bhavābdhi-pota-rūpakaṃ hyaśeṣa-deha-kalpitaṃ |
guṇākaraṃ kṛpākaraṃ bhajeha rāmamadvayam || 6 ||

mahāvākya-bodhakair-virājamāna-vākpadaiḥ |
paraṃ brahma-vyāpakaṃ bhajeha rāmam-advayam || 7 ||

śiva-pradaṃ sukha-pradaṃ bhava-cchidaṃ bhramāpaham |
virājamāna-deśikaṃ bhajeha rāmamadvayam || 8 ||

rāmāṣṭakaṃ paṭhati yaḥ sukhadaṃ supuṇyaṃ
vyāsenā bhāṣitamidaṃ śṛṇute manuṣyaḥ
vidyāṃ śriyaṃ vipula-saukhyam-anantakīrtiṃ
saṃprāpya dehavilaye labhate ca mokṣam || 9 ||

iti śrī vyāsa-viracitaṃ śrī rāmāṣṭakaṃ 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.

vi044 Bhagavad Gita, Selected verses

(trans. By Swami Chidbhananda)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (call only)

(arjuna uvāca)

**svayam-evātmanātmānaṃ vettha tvam 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 māṃ ye janāḥ paryupāsate
teṣāṃ nityābhīyuktānāṃ yogakṣemaṃ vahāmyaham (9:22)

samo'haṃ sarva-bhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu māṃ 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
māmevaiṣyasi 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 Gudakesa, seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings. (10:20)

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**

**vanamāli 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,

Vanamāli = The one wears garland of flower, Vaijayanti, 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

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

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 bhī 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 rama kaho rote bhī rama 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

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

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)
paśupati 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)

vi050 vanamāli-vāsudeva

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa
vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa
śāśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa
śāśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa

pār-kaḍalil paḷ likoṇḍa parandāma-rādhā-ramaṇa
bhaktaṛkaḷin kuṛai-tiṛkkum śrīraṅga-rādhā-ramaṇa

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa
śāśi-vadana sarasija-nayana jagan-mohana-rādhā-ramaṇa

veṅṅayunḍa-māyavane kaṇṇa nī rādhā-ramaṇa
veṅḍum-varam-tandiḍuvāy śrīraṅga-rādhā-ramaṇa

vanamāli-vāsudeva mana-mohana-rādhā-ramaṇa
śāśi-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

vi051 dhanya dhanya he nagara

(Composer: Sant Bhanudas)

**dhanya dhanya he nagara
bhū-vaikuṅṭha paṇḍara-pura**

**dhanya dhanya candra-bhāgā
madhye puṇḍalikā 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

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 (Adishesha)
The Existence-Consciousness-Bliss, the True Narayana

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

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 vatsalaṃ, kṛpālu śīla komalaṃ ||
bhajāmi te padāmbujaṃ, akāmināṃ svadhāmaṃ ||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 sundaraṃ, bhavāmbunātha mandaraṃ ||
praphulla kanja locanaṃ, madādi doṣa mocanaṃ ||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 vikramaṃ, prabho'prameya vaibhavaṃ ||
niṣanga cāpa sāyakaṃ, dharaṃ triloka nāyakaṃ ||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 vaṃśa maṇḍanaṃ, maheśa cāpa khaṇḍanaṃ ||
munīndra santa ranjanaṃ, surāri vṛnda bhanjanaṃ ||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 vanditaṃ, ajādi deva sevitaṃ |
viśuddha bodha vigrahaṃ, 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 patiṃ, sukhākaraṃ satāṃ gatiṃ |
bhaje saśakti sānujaṃ, śacī pati priyānujaṃ ||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.

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)

vi056 om śrī rām

vi057 śrīman nārāyaṇa

śrīman nārāyaṇa nārāyaṇa hari hari (c/r) x2
terī līlā sabase nyāri nyāri hari hari (c/r) x2
bhajamana nārāyaṇa nārāyaṇa hari hari (c/r)
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)

hari om namo nārāyaṇa (c)
om namo nārāyaṇa (c)
hari om namo nārāyaṇa (c/r)
(repeat hari om..)

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/r)
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)

hari om namo nārāyaṇa (c)
om namo nārāyaṇa (c)
hari om namo nārāyaṇa (c/r)
(repeat hari om..)

satya nārāyaṇa nārāyaṇa hari hari (c/r)
japo 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/r)
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)

hari om namo nārāyaṇa (c)
om namo nārāyaṇa (c)
hari om namo nārāyaṇa (c/r)
(repeat hari om..)

viṣṇu nārāyaṇa nārāyaṇa hari hari (c/r)
japo 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/r)
śrīman nārāyaṇa nārāyaṇa hari hari (c/r)

hari om namo nārāyaṇa (c)
om namo nārāyaṇa (c)
hari om namo nārāyaṇa (c/r)
(repeat hari om..)

jai jai nārāyaṇa nārāyaṇa hari hari (c/r)
bolo nārāyaṇa nārāyaṇa hari hari (c/r)
japo nārāyaṇa nārāyaṇa hari hari (c/r)
jai jai nārāyaṇa nārāyaṇa hari hari (c/r)

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 of Maya is most unique and beautiful

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 dhūli sokinaṭṭi śīlayanto dhanyamu (2x)
nāva naḍipi dari-cercina guhuni seva dhanyamu (2x)
regupaḷlu 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 poṇdina 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

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

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

vi062 jai rādhā-mādhava

jai rādhā mādhava jai kuṅja-bihāri	(c/r)
jai gopī jana vallabha	(c/r)
jai giri vara dhāri	(c)
jai rādhā mādhava jai kuṅja-bihāri	(all) (x2)
yaśodā nandana vraja jana raṅjana	(c/r)
yamunā tīra vana cāri	(c)
jai rādhā mādhava jai kuṅja-bihāri	(all) (x2)
jai gopī jana vallabha	(c/r)
jai giri vara dhāri	(c)
jai rādhā mādhava jai kuṅja-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-herdresses 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

vi063 govindā hari gopālā

govindā hari gopālā mādhava 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, mādhava=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

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

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!

vi066 rāma nāma tārakam

**rāma rāma rāma rāma rāma nāma tārakam
rāma kriṣṇa 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 vanditaṁ 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.

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: tvāṃ bhaje jagadīśvaraṃ nara-rūpiṇaṃ raghu-nandaṃ

All: rāghavaṃ karuṇākaraṃ bhaya-nāśanaṃ duritāpahaṃ

Call: rāghavaṃ karuṇākaraṃ... rāghavaṃ

Stanza 2:

Call: cidghanaṃ cirañjīvaṃ

All: cidghanaṃ cirañjīvaṃ

Call: vana-māliṇaṃ varadon-mukhaṃ

**Call: cidghanam cirañjīvinam vana-mālinam varadon-mukham, rāghavam
karuṇākaram**

All: rāghavam karuṇākaram bhaya-nāśanam duritāpaham

Call: rāghavam karuṇākaram... rāghavam

Stanza 3:

Call: śāntidam śiva-sampadam...

Call: śāntidam śiva-sampadam

All: śāntidam śiva-sampadam

Call: śara-dhāriṇam jaya-śālinam

All: śāntidam śiva-sampadam śara-dhāriṇam jaya-śālinam

Call: tvām bhaje jagadīśvaram nara-rūpiṇam raghu-nandanam

All:

**rāghavam karuṇākaram bhaya-nāśanam duritāpaham
mādhavam madhusūdanam puruṣottamam parameśvaram
rāghavam karuṇākaram bhaya-nāśanam duritāpaham
rāghavam karuṇākaram... (3 times)**

rāghavam=of Raghu dynasty;

karuṇākaram= compassionate;

bhaya-nāśanam=who destroys fear;

duritāpaham=who removes troubles;

mādhavam=descendant of Madhu (yadavas);

madhusūdanam=destroyer of the demon Madhu; puruṣottamam=the best person;

parameśvaram=the Supreme Lord

bālakam=boy;

bhavatārakam=who helps cross the ocean of mundane existence

jaya-bhāvukam=victorious;

ripu-mārakam=who destroys his enemies;

tvām bhaje jagadīśvaram=I worship you the Lord of the universe;

nara-rūpiṇam=who has taken human form;

raghu-nandanam=the son of Raghu dynasty

cidghanam=mass of Consciousness;

cirañjīvinam=the immortal
vana-mālinam=who wears garland made of wild flowers;
varadon-mukham=ready to grant boons

śāntidam=who grants peace;
śiva-sampadam=of the nature of Siva;
śara-dhāriṇam=bearing arrows;
jaya-śālinam=possessing victory;

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.

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 śaṃbho śankara śaraṇam me tava caraṇa yugam
gaurī-sameta mokṣa-pradāta śaraṇam me tava caraṇa yugam

sanmandireśa mahāsadiśa 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.

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 ḍhundhana 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**).
