



*advaitadevatā nāmasaṃkīrtanam*  
SAT bhajanāvalī

## ga001 dhyāna ślokāḥ

**om̐ eka-dantāya vidmahe vakra-tuṇḍāya dhīmahi | tanno dantiḥ pracodayāt ||**

OM, to that one-tusked one we know; to the One with a curved trunk may we direct our minds (meditate).  
May that tusked one inspire (impel) us.

**śuklāmbara-dharaṃ viṣṇuṃ śaśi-varṇaṃ catur-bhujam |  
prasanna-vadanaṃ dhyāyet sarva-vighnopaśāntaye ||**

Wearing white clothes, pervading everywhere, appearing like moon, with four hands, pleasing face, we meditate for the cessation of all obstacles.

**yasya dvirata-vaktrādyāḥ pāriṣadyāḥ paraśśatam |  
vighnaṃ nighnanti satataṃ viṣvaksenaṃ tam-āśraye ||**

The elephant (two-toothed) faced, whose retinue constantly destroy innumerable (more than hundred) obstacles constantly, upon Him whose hosts or powers go everywhere, I take refuge.

**agajānana-padmaṛkaṃ gajānanam-aharniśam |  
anekadantaṃ bhaktānāṃ ekadantaṃ-upāśmahe ||**

To the lotus-faced sun of agaja (produced from mountain- pārvati), the elephant faced one who continuously grants multitude [of boons] to his devotees, that one with a single tusk, we worship.

**gajānanaṃ bhūta-gaṇādhī-sevitaṃ  
kapittha-jambū-phala-sāra-bhakṣitam |  
umā-sutaṃ śoka-vināśa-kāraṇaṃ  
namāmi vighneśvara pāda-paṅgajam ||**

The one with elephant face, worshipped by bhūta gaṇā-s, by whom the essence of wood-apple/elephant-apple, rose apple, is eaten, son of umā, the cause of destruction of sorrow, I prostrate vighneśvara's lotus feet.

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## ga002 gaṇeśa-stavaḥ

**śrī gaṇeśāya namaḥ ||  
ṛṣiruvāca ||**

ajam nirvikalpam nirākāram-ekam  
nirānandam-ānandam-advaita-pūrṇam |  
param nirguṇam nirviśeṣam nirīham  
para-brahma-rūpam gaṇeśam bhajema || 1 ||

guṇātītamānam cidānandarūpam  
cidābhāsakam sarvagam jñānagamyam |  
munidhyeyamākāśarūpam pareśam  
para-brahma-rūpam gaṇeśam bhajema || 2 ||

jagat-kāraṇam kāraṇa-jñāna-rūpam  
surādiṃ sukhādiṃ guṇeśam gaṇeśam |  
jagadvyāpinam viśva-vandyaṃ sureśam  
para-brahma-rūpam gaṇeśam bhajema || 3 ||

rajo-yogato brahma-rūpam śruti-jñam  
sadā kārya-saktaṃ hṛdā'cintya-rūpam |  
jagat-kāraṇam sarva-vidyā-nidānam  
para-brahma-rūpam gaṇeśam natāḥ smaḥ || 4 ||

sadā satya-yogyam mudā krīḍamānam  
surārīn-harantaṃ jagat-pālayantaṃ |  
anekā-vatāram nijājñānahāram  
sadā viśva-rūpam gaṇeśam namāmaḥ || 5 ||

tamo-yoginaṃ rudra-rūpam trinetraṃ  
jagad-dhārakaṃ tārakaṃ jñāna-hetum |  
anekāgamaiḥ svaṃ janaṃ bodhayantaṃ  
sadā sarva-rūpam gaṇeśam namāmaḥ || 6 ||

tamastoma-hāram janājñāna-hāram  
trayī-vedasāram para-brahma-sāram |  
muni-jñānakāram vidūre vikāram  
sadā brahma-rūpam gaṇeśam namāmaḥ || 7 ||

nijairoṣadhīs-tarpayantaṃ karādyaiḥ  
suraughān kalābhiḥ sudhā-srāviṇībhiḥ |  
dineśaṃśu-santāpa-hāram dvijeśam

śaśāṅka-svarūpaṃ gaṇeśaṃ namāmaḥ || 8 ||

prakāśa-svarūpaṃ nabho vāyurūpaṃ  
vikārādi-hetuṃ kalādhāra-rūpaṃ |  
aneka-kriyā-neka-śakti-svarūpaṃ  
sadā śakti-rūpaṃ gaṇeśaṃ namāmaḥ || 9 ||

pradhāna-svarūpaṃ mahat-tattva-rūpaṃ  
dharā-vāri-rūpaṃ digīśādi-rūpaṃ |  
asat-sat-svarūpaṃ jagad-dhetu-rūpaṃ  
sadā viśva-rūpaṃ gaṇeśaṃ namāmaḥ || 10 ||

tvadīye manaḥ sthāpayed-aṅghripadme  
jano vighna-saṅghān-napīḍāṃ labheta |  
lasat-sūryabimbe viśāle sthito'yaṃ  
jano dhvānta-bādhāṃ kathaṃ vā labheta || 11 ||

vayaṃ bhrāmitāḥ sarvathā'jñānayogād-  
alabdhā-stavāṅghriṃ bahūn-varṣa-pūgān |  
idānīm-avāptās-tavaiva prasādāt-  
prapannān-sadā pāhi viśvam-bharādya || 12 ||

evaṃ stuto gaṇeśastu santuṣṭo'bhūnmahāmune |  
kṛpayā para-yopeto'bhidhātum-upacakrame || 13 ||

iti śrīmad-garga ṛṣikṛto gaṇapatistavaḥ sampūrṇaḥ ||

Salutations to Lord Ganesha.

Garga Rishi spoke thus:

1. The unborn, beyond doubts/imagination, the formless, the one, the bliss without happiness, the completely non-dual, the Supreme, without qualities, the ineffable, desireless/motionless, of the nature of Supreme, Ganesa we prostrate.
2. Who transcends qualities, of the nature of Consciousness-Bliss, who illumines the mind, the all pervading, attained through knowledge, meditated upon by sages, of the form of the sky, the Supreme Lord, of the nature of Supreme, Ganesa we prostrate.
3. The cause of this Universe, of the nature of knowledge of cause, the first among Gods, the primal happiness, the lord of guna-s, the lord of ganas, the one who pervades the Universe, worshipped by the Universe, Lord of the Gods, of the nature of Supreme, Ganesa we prostrate.

4. We prostrate Ganesa, of the nature of Supreme, united with rajas, of the nature of Brahman, the knower of sruti-s, ever accomplished in action, whose nature is conceived through heart, the cause of the world, the essence of all the learnings.
5. We prostrate Ganesa, always united with Truth, one who captivates the gladly sporting gods, the one who rules/protects the world, who various incarnations ever for the purpose of removing ignorance, ever of the universal nature.
6. United with tamas, of the nature of Rudra, the three-eyed, the one who bears the world, helps cross (samsara), is the cause of Knowledge, awakening one's people with many agama-s, ever of the nature of all, to Ganesa we prostrate.

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### **ga003 gaṇeśāṣṭakam**

**eka-dantaṃ mahākāyaṃ tapta-kāñcana-saṃnibhaṃ  
lambodaraṃ viśālākṣaṃ vandehaṃ gaṇanāyakam || 1 ||**

**mauñjī-kr̥ṣṇa jina-dharaṃ nāga-yajñopavītiṃ  
bhārendu vilasan-mauliṃ vandehaṃ gaṇanāyakam || 2 ||**

**ambikā hṛday-ānandaṃ mātṛbhi-paripālitaṃ  
bhakta-priyaṃ madon-mattaṃ vandehaṃ gaṇanāyakam || 3 ||**

**citraratna-vicitrāṅgaṃ citra-mālā-vibhūṣitaṃ  
citrarūpa-dharaṃ devaṃ vandehaṃ gaṇanāyakam || 4 ||**

**gaja-vaktraṃ sura-śreṣṭhaṃ karṇa-cāmara-bhūṣitaṃ  
pāśāṅkuśa-dharaṃ devaṃ vandehaṃ gaṇanāyakam || 5 ||**

**mūṣikottama-māruhya devāsura-mahāhave  
yoddhu-kāmaṃ mahāvīryaṃ vandehaṃ gaṇanāyakam || 6 ||**

**yakṣa-kinnara-gandharva siddha-vidyādharaḥ sadā  
stūyamānaṃ mahātmānaṃ vandehaṃ gaṇanāyakam || 7 ||**

**sarva-vighna-haraṃ devaṃ sarva-vighna-vivarjitaṃ  
sarva-siddhi-pradātāraṃ vandehaṃ gaṇanāyakam || 8 ||**

1. O, the one with a single tusk, with a huge body, resembling molten gold, with a large stomach, wide eyes, I bow to you, O leader of ganas.

2. Wearing munja grass, the skin of black antelope, snake as yajnopavita (sacred thread), adorned with moon on the forehead, I bow to you, O leader of ganas.
3. The joy of Ambika's (Parvathy) heart, nurtured by mothers, the one dear to devotees, intoxicated with joy, I bow to you, O leader of ganas.
5. Elephant-faced, the best among gods, fan-like ear adorned, bearing noose in the hand, I bow to you, O leader of ganas.
6. Mounting on the excellent mouse, the great hero, wishing to fight, in the great war between gods and demons, I bow to you, O leader of ganas.
7. The great Self who is worshipped always by Yakshas, Kinnaras, Gandharvas, Siddhas, vidyadharas, I bow to you, O leader of ganas.
8. To the Lord who destroys all obstacles, the one who is devoid of all obstacles, the one bestows all accomplishments, I bow to you, O leader of ganas.

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## **ga004 pāhi pāhi māṃ gaṇapati-nātha**

**pāhi pāhi māṃ gaṇapati-nātha  
rakṣa rakṣa māṃ gajapati-deva**

**śrī-gajānanam śiva-umā-sutam  
śrī-gaṇādhipam ratna-bhūṣaṇam  
śrī-trilocanam deva-vanditam  
siddhi-gaṇapatim devamāśraye || 1 ||**

**praṇava-nāyakam bhakta-pālakam  
brahma-cāriṇam pañca-vargaṇam  
brahma-svarūpam pāpa-nāśanam  
bāla-gaṇapatim devamāśraye || 2 ||**

**mūṣik-ārūḍham mohanālayam  
modaka-priyam mukti-dāyakam  
nartana-priyam nṛtya-sundaram  
kṣipra-gaṇapatim devamāśraye || 3 ||**

**vighna-nāśanam veṣa-vāraṇam  
vidyayāvṛtam vipra-pūjitam  
vibhava-saṃyutam viśva-nāyakam  
vīra-gaṇapatim devamāśraye || 4 ||**

veda-sāgaram vighna-nāyakam  
vimata-mardanam vinuta-pauruṣam  
vipula-locanam vīrya-śālinam  
vijaya-gaṇapatim devamāśraye || 5 ||

bhūta-sevitam eka-sudantam  
sādhurakṣakam divya-deśikam  
sarva-kāraṇam karṇa-cāmaram  
śakti-gaṇapatim devamāśraye || 6 ||

parakṛpākaram vāmana-rūpam  
vakra-sutuṇḍam vara-purāḍanam  
varada-vallabham vikaṭa-vikramam  
jñāna-gaṇapatim devamāśraye || 7 ||

indu-śekharam gauri-nandanam  
mantra-nāyakam mahā-gaṇapatim  
śaṅkara-priyam lambodharam  
bhakta-gaṇapatim devamāśraye || 8 ||

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## ga005 gajamukha gajamukha

gajamukha gajamukha gaṇanātha  
gaurī-tanaya gaṇanātha  
mūṣika-vāhana gaṇanātha  
modaka-hasta gaṇanātha

vāmana-rūpa gaṇanātha  
vilāmbita-sūtra gaṇanātha

gaṇanātha gaṇanātha  
gaṇanātha gaṇanātha

cāmara-karṇa gaṇanātha  
maheśvara-putra gaṇanātha

ekadantane gaṇanātha (x3)

**tava pāda-namaste gaṇanātha**

gajamukha=elephant faced; gaṇanātha= Lord of gana-s; gaurītanaya=son of Gauri (brilliant Goddess);  
mūṣikavāhana=the one who has mouse as vehicle; modakahasta=with modaka in his hands;  
vāmanarūpa=with a small form; viḷambitasūtra=with thread (trunk) hanging down; cāmarakarna=with  
ears like fan; maheśvaraputra=son of Maheshvara (Great Lord); ekadantane= O One with a single tusk; tava  
pādanamaste= Prostrations to your feet

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## **ga006 vināyaka vināyaka**

vināyaka vināyaka  
vighna-vināśaka vināyaka  
gaurī-nandana he śiva-nandana  
pārvati-nandana vināyaka  
mūṣika-vāhana vināyaka  
modaka-hasta vināyaka  
vināyaka vināyaka  
vighna-vināśaka vināyaka

O Vinayaka (the one with no chief or leader), Vinayaka. The destroyer of obstacles, Vinayaka. The son of  
Gauri, O the son of Siva, O the son of Parvati, the one with an elephant face. The one with mouse as vehicle,  
Vinayaka. The one with modaka in hand, Vinayaka.

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## **ga007 gaṇeśa śaraṇaṃ śaraṇaṃ gaṇeśa**

gaṇeśa śaraṇaṃ śaraṇaṃ gaṇeśa  
gaṇeśa śaraṇaṃ śaraṇaṃ gaṇeśa  
gaṇeśa śaraṇaṃ śaraṇaṃ gaṇeśa  
gaṇeśa śaraṇaṃ śaraṇaṃ gaṇeśa

gaja-mukha-vadana śaraṇaṃ gaṇeśa  
pārvati-putra śaraṇaṃ gaṇeśa  
mūṣika-vāhana śaraṇaṃ gaṇeśa  
modaka-hasta śaraṇaṃ gaṇeśa



śaṃbhu-kumāra śaraṇaṃ gaṇeśa  
śaktī-putra śaraṇaṃ gaṇeśa  
śaṇmukha-sodara śaraṇaṃ gaṇeśa  
vighna-vināyaka śaraṇaṃ gaṇeśa

Ganesa we seek refuge.

The one with an elephant face, we seek refuge, O Ganesa.  
To the son of Parvati, we seek refuge, O Ganesa.  
To the one with mouse as vehicle, we seek refuge, O Ganesa.  
The one with modak in hand, we seek refuge, O Ganesa.

To the son of Shambhu, we seek refuge, O Ganesa.  
To the son of Shakti, we seek refuge.  
To the brother of Shanmukha (six-faced), we seek refuge, O Ganesa.  
To the destroyer of obstacles, we seek refuge, O Ganesa.

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## ga008 prabho gaṇapate

prabho gaṇapate paripūraṇa vāzhvaruḷvāye

sārṇdu vaṇaṅgi tuti pāḍiyāḍi-yundan  
sannithi-śaraṇa-ḍaṇdome  
śānta citta sau-bāgiyam-yāvaiyum  
tandarūḷ sadguru nīye

ādi-mūla gaṇa-nāda gajānana  
aṛbuda dhavala svarūpa  
deva deva jaya vijaya vināyaka  
cinmaya paraśiva dīpa

teḍi teḍi eṅgo-oḍuginḍrār unnai  
[ulle] teḍi kaṇḍu kollā-lāme  
koḍi koḍi mada-yānaigaḷ paṇiśaiyyum  
kuṇḍṛena viḷaṅguṃ pemāne

jñāna vairagya vicāra-sāra svara  
ragā-laya naṭana pāda

nāma-bhajana guṇa -kīrtana navavita  
nāyaka jaya jagannāta

pārvati bāla apāra parāpara  
parama-bhāgavata-tāraṇa  
bhakta jana sumukha praṇava vināyaka  
pāvana parimaḷa caraṇa

O Lord Ganapati! you grant us a complete life.

Prostrating, singing your praise and dancing, we have reached your presence and taken refuge. Grace us with peaceful mind and all the happiness; you are the Sadguru.

The primeval cause, the leader of gana-s, with an elephant head and a wondrous white form. O Lord of lords, victory victory to Vinayaka, full of Consciousness, The light of Supreme Siva.

Searching searching for you they are going somewhere, [however] you can be found searching inside. O God, you shine as the hill that makes crores and crores of mad elephants tremble (?).

Knowledge, detachment, essence of inquiry, note of musical scale, musical measure, measure of time in music, the measure of dance , chanting names, singing virtues, the chief of these nine varieties, victory to the Lord of the world.

The son of Parvati, the unequalled God, the Supreme Lord, the one who can take [his] excellent devotees across [the mundane existence], the one with a pleasing face, of the nature of Pranava, the remover of obstacles, whose feet are holy [and] fragrant.

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**ga009 rāja gaṇapati**

**rāja gaṇapati rāyā ho mahārāja gaṇapati rāyā ho**

**pāyān ce kunkuru vācati nācat āle gaṇapati  
gauri harāṇca kumāra tyānca nāva lambodara  
siddhi buddhi ca nātha ghora vighna nivārīta  
tukā mhane eka-ca pāhi viṭṭal gaṇapati dujā nāhi**

**gaṇapati gaṇapati gaṇapati  
gaṇapati gaṇapati gaṇapati rāyā ho (c)  
rāja gaṇapati rāyā ho mahārāja gaṇapati rāyā ho (r)**

King Ganapati (Lord of the ganas), the glorious one, great king Ganapati.

With the anklets on the feet sounding, Ganapati comes dancing.

Son of Gauri and Hara, your name is Lambodara (the one with a big belly).

Lord of Siddhi (accomplishment) and Buddhi (intellect), the destroyer of grave obstacles.  
Tuka says, see One only, Vittal and Ganapati are not two.

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## **ga010 jai jai gaṇapati**

jai jai gaṇapati / jai gaṇapati  
jai gaṇeśa jai / gaṇapati jai jai  
gaṇapati vighna / vināśana hāre  
gaṇapati vighna / vināśana hāre  
jai jai gaṇapati / jai gaṇapati  
jai gaṇeśa jai / gaṇapati jai jai

lambodhara pī/tāmbara sohe  
phaṇi-maṇi-mukuṭa na/yana rata nāre  
gaja maṇimāla / gale bija sohe  
bhāla lāla meṃ / candra-kalāve  
gaṇapati vighna / vināśana hāre  
gaṇapati vighna / vināśana hāre  
jai jai gaṇapati / jai gaṇapati  
jai gaṇeśa jai / gaṇapati jai jai

modaka leta / deta janani jaba  
tumaka calata nū/pura jhanakāre  
ṛddhi siddhi do /camara dulāvatu  
sura samūha gati / hota sukhāve  
gaṇapati vighna / vināśana hāre  
gaṇapati vighna / vināśana hāre  
jai jai gaṇapati /jai gaṇapati  
jai gaṇeśa jai / gaṇapati jai jai

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## **ga011 gaṇapati gaṇapati**

gaṇapati gaṇapati gaṇapati gaṇapati  
gaṇapati gaṇapati pālaya māṃ

gaṇapati gaṇapati gajapati mama pati  
varapati surapati pālaya māṃ

gaṇapati bāla gaṇapati nartana  
gaṇapati gambhīra gaṇapati jñāna  
gaṇapati gaṇapati gaṇapati gaṇapati  
gaṇapati gaṇapati pālaya māṃ

gaṇapati gaṇapati gajapati mama pati  
varapati surapati pālaya māṃ

Gaṇapati, the Lord of gana-s, the Lord of guna-s, the Lord of elephants, my Lord, the Lord who confers blessings/boons, the Lord of Gods, please protect me. Gaṇapati in the form of a boy, in the dancing form, in the profound form, in the form of Knowledge please protect me.

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## ga012 ānai mugane

ānai mugane ambikai sutane  
śaraṇaṃ śaraṇaṃ vināyaka  
īśan magane ekadanta  
śaraṇaṃ śaraṇaṃ vināyaka  
mūṣika-vāhana modaka-hasta  
śaraṇaṃ śaraṇaṃ vināyaka  
mulādhāra muruga-sodara  
śaraṇaṃ śaraṇaṃ vināyaka

O one with an elephant face, son of Ambika (Parvati),  
My refuge, my refuge to Vinayaka (the one without a leader).  
O son of Isa (Lord Siva), with one tusk,  
My refuge, my refuge to Vinayaka.  
With mouse as the mount, holding modaka (usually a sweet ball),  
My refuge, my refuge to Vinayaka.  
O the primal support, brother of Muruga (Lord Skanda),  
My refuge, my refuge to Vinayaka .

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## ga013 gaṇeśa maharāja

gaṇeśa maharāja pāpa vighna-rāja

jai gaṇeśa maharāja jai pāpa vighna-rāja  
jai gaṇeśa maharāja jai pāpa vighna-rāja

jai gaṇeśa - jai gaṇeśa - jai gaṇeśa maharāja  
pāpa vighna-rāja

jai gaṇeśa maharāja pāpa vighna-rāja

mūṣika-vāhana-modaka-hastane  
mūṣika-vāhana-modaka-hastane  
jai mūṣika-vāhana-modaka-hastane  
jai mūṣika-vāhana-modaka-hastane

jai gaṇeśa - jai gaṇeśa - jai gaṇeśa maharāja  
pāpa vighna-rāja  
jai gaṇeśa maharāja pāpa vighna-rāja

vighna-vināyaka vighnaṅgaḷ tīrkaṇe  
vighna-vināyaka vighnaṅgaḷ tīrkaṇe  
jai vighna-vināyaka vighnaṅgaḷ tīrkaṇe  
jai vighna-vināyaka vighnaṅgaḷ tīrkaṇe

jai gaṇeśa - jai gaṇeśa - jai gaṇeśa maharāja  
pāpa vighna-rāja  
jai gaṇeśa maharāja pāpa vighna-rāja  
jai pāpa vighna-rāja  
jai pāpa vighna-rāja  
jai pāpa vighna-rāja

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## ga014 jaya gaṇeśa jaya gaṇeśa

jaya gaṇeśa jaya gaṇeśa jaya gaṇeśa deva

annai undan pārṇvati tandai mahādeva

yānai-mugaṃ koṇḍavane danda-moṇḍru uḍayavane  
neṭṭiyilo sindūraṃ eliyendṛo vāhanam  
modagavum poriyavalum nidavum naivedyam  
aruḡampul veṭṭilai malarḡaḡāle pūjayum  
(jaya gaṇeśa)

pillayār pillayār perumai-vāzhnda pillayār  
ayindezhṭtu mandirattai neṇḡilārnda pillayār  
ārūmuga velanukku aṇṇanāna pillayār  
peru tunbam yāvavum nīkki vaitta pillayār  
(jaya gaṇeśa)

innalkaḡ akalave tunbaṅgaḡ nīṅgave  
inbaṅgaḡ niṛaya eṅguṃ nanmaikaḡ tikazhave  
ārādanaḡ nidamunakku seydiḍuvom nāda  
eṅgaḡ kuṛai tīṛṭṭe varam taruvāy gaṇanāda  
(jaya gaṇeśa)

Victory to Ganesa, Victory to Ganesa, Victory to Lord Ganesa. Your mother is Parvati and your father is the Great Lord (Siva).

O you who have taken the face of an elephant, who has broken one of his tusks, with vermillion on the forehead, mouse as vehicle, for whom modak (sweet balls) and puffed rice is daily naivedyam, whose puja is done using bermuda grass, betel leaves and, flowers.

Pillaiyar, Pillayar whose greatness has flourished. The one who has taken the five letter mantra (namaḡ shivaya) to heart, the brother of the six faced who holds a sphere. Pillaiyar who removes all of the numerous sorrows.

Difficulties move far away, sorrows move away, happiness fill everywhere, virtues shine, worship to you we do daily O Lord. Remove our shortcomings and bless us O Lord of gana-s.

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**ga015 gaṇeśa maṅgalam**

śrīkanṡha-prema-putrāya gaurī-vāmāṅgavāsine  
dvātriṃśad-rūpa-yuktāya śrīgaṇeśāya maṅgalam || 1 ||

ādi-pūjyāya devāya danta-modaka-dhāriṇe  
vallabhā-prāṇa-kāntāya śrīgaṇeśāya maṅgalaṃ || 2 ||

lambodarāya śāntāya candra-garvāpahāriṇe  
gajānanāya prabhava śrīgaṇeśāya maṅgalaṃ || 3 ||

pañca-hastāya vandyāya pāśāṅkuśa-dharāya ca  
śrimate gaja-karṇāya śrīgaṇeśāya maṅgalaṃ || 4 ||

dvaimiturāya bālāya herambāya mahātmane  
vikaṭāyākhuvāhāya śrīgaṇeśāya maṅgalaṃ || 5 ||

pr̥ṣṇi-śr̥ṅgāyājīṭāya kṣiprā-bhīṣṭārtha-dāyine  
siddhi-buddhi-pramodāya śrīgaṇeśāya maṅgalaṃ || 6 ||

vilambi-yajña-sūtrāya sarva-vighna-nivāriṇe  
durvādala-supūjyāya śrīgaṇeśāya maṅgalaṃ || 7 ||

mahā-kāyāya bhīmāya mahāsenāgra-janmane  
tripurāri-manohartre śrīgaṇeśāya maṅgalaṃ || 8 ||

sindūra-ramya-varṇāya nāga-baddhodarāya ca  
āmodāya-pramodāya śrīgaṇeśāya maṅgalaṃ || 9 ||

vighna-kartre durmughāya vighna-hartre śivātmane  
sumukhāyaika-dantāya śrīgaṇeśāya maṅgalaṃ || 10 ||

samasta-gaṇa-nāthāya viṣṇave dhūmaketave  
tryakṣāya phālacandrāya śrīgaṇeśāya maṅgalaṃ || 11 ||

caturthīśāya mānyāya sarva-vidyā-pradāyine  
vakra-tuṇḍāya kubjāya śrīgaṇeśāya maṅgalaṃ || 12 ||

ḍuṇḍine kapilākhyāya śreṣṭhāya ṛṇa-hāriṇe  
uddaṇḍoddaṇḍa-rūpāya śrīgaṇeśāya maṅgalaṃ || 13 ||

kaṣṭa-hartre dvidehāya bhakteṣṭa-jaya-dāyine  
vināyakāya vibhave śrīgaṇeśāya maṅgalaṃ || 14 ||

saccidānanda-rūpāya nirguṇāya guṇātmane  
vaṭave loka-gurave śrīgaṇeśāya maṅgalaṃ || 15 ||

śrī-cāmuṇḍe-tanūjāya prasanna-vadanāya ca  
śrī-rāja-rāja-sevyāya śrīgaṇeśāya maṅgalaṃ || 16 ||

kṣamāpaṇaṃ

kṣamasva vighnādhipate madīyān  
sadāparādhān vividha svarūpān |  
bhaktiṃ madīyāṃ saphalāṃ kuruṣya  
saṃprārthaye'haṃ manasā gaṇeśa ||

|| om namo bhagavate gaṇeśāya ||

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**ga016 gaṇeśa namaḥ om**

gaṇeśa namaḥ om gaṇeśa namaḥ om gaṇeśa namaḥ śrī gaṇeśa namaḥ om

he gaṇanāyaka śubha phaladāyaka vighna vināśaka kārī  
vidyā dāyaka buddhi pradāyaka  
siddhī vināyaka svāmī

gaṇeśa namaḥ om gaṇeśa namaḥ om gaṇeśa namaḥ śrī gaṇeśa namaḥ om

loga kare teri pūjā pehale gāye teri mahimā  
dūra karo prabhu sāre amaṅgala  
ho sukha śānti jaga mein

gaṇeśa namaḥ om gaṇeśa namaḥ om gaṇeśa namaḥ śrī gaṇeśa namaḥ om

Om prostrations to Ganesha, Om prostrations to Ganesha, Om prostration to the Glorious Ganesha.

Oh! Lord of the Ganas (attendants of Lord Siva), bestower of auspiciousness, destroyer of obstacles,  
Granter of Knowledge, bestower of intelligence,  
The master of accomplishment, the one without a leader.



Om prostrations to Ganesha, Om prostrations to Ganesha, Om prostration to the Glorious Ganesha.

People offer puja to you at first, and sing your greatness,  
Oh! Lord remove all that is inauspicious,  
Let there be happiness and peace in the world.

Om prostrations to Ganesha, Om prostrations to Ganesha, Om prostration to the Glorious Ganesha.

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## **ga017 gajānanā he śubhānanā**

**gajānana he śubhānana  
gaurī nandana gaja vadana**

**mūśika vāhana gajānana  
modaka hasta gajānana**

**paśupati tanaya gajānana  
parama dayāla gajānana**

**parama nirañjana gajānana  
bhakta jana priya gajānana**

Elephant faced, auspicious faced,  
Gauri's son, elephant faced.

With mouse as a mount, elephant faced,  
With modaka in hand, elephant faced.

Son of Pasupati (Lord Siva), elephant faced,  
Supremely generous, elephant faced.

Supremely blemishless, elephant faced,  
Beloved of the devotees, elephant faced.

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## ra001 dhyāna ślokāḥ

nīlāravinda suhr̥dā sadṛśaṃ prasāde  
tulyaṃ tathā mahasi toyaja bāndhavana |  
brāhmyāṃ sthitau tu pitaraṃ vaṭamūlavāsaṃ  
saṃsmārayantaṃ acalaṃ taṃ anusmarāmaḥ ||

In graciousness/clearness/brightness similar to the friend of blue lotus,  
Likewise in brilliance/luster same as the kinsman of lotus (water born).  
To the one who in the state of Brahman indeed causes us to remember his father who dwells at the foot of  
the banyan tree,  
To the unmoving, upon him we contemplate

apāra-saccit-sukhavārirāśer  
yasyormi-mātram bhuvanaṃ samastam |  
guhāhitaṃ taṃ ramaṇaṃ gabhīraṃ  
cintāvihīnaṃ hṛdicintayāmi ||

The boundless great ocean of Existence Consciousness Bliss, of which this entire world is [just] a wave, the  
one in the heart, that Ramana, the profound one devoid of thoughts, I meditate in my heart.

\*\*\*\*\*

## ra002 eka śloki

(From: ramaṇa gīta)

hṛdaya-kuhara-madhye kevalaṃ brahma-mātraṃ  
hyahamamiti sākṣād-ātmarūpeṇa bhāti |  
hṛdi viśa manasā svaṃ cinvatā majjatā vā  
pavana-calana-rodhādātmaniṣṭho bhava tvam ||

In the interior of the cave of the heart, Brahman alone shines in the form (as the nature of) of the Self  
(Atman) with direct immediacy (direct Realization) as “I-I”. Enter into the heart with questing mind or by  
diving within or through control of breath, and abide as the Self.

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## ra003 śrī ramaṇa-catvāriṃśat

(By: Kavyakantha Ganapati Muni)

vande śrī ramaṇarṣer-ācāryasya padābjaṃ |  
yo me'darśaya-dīśaṃ bhāntaṃ dhvānta-matītya ||

kathayā nijayā kaluṣaṃ haratā  
karuṇā-nidhinā'ruṇaśaila-juṣā |  
khaga-vāhana-bhāṣita-tattva-vidā  
vṛṣa-vāhana-mauna-rahasya-bhṛtā || 1 ||

gaṇarāṇ-mukha-sūri-sabhā-guruṇā  
guṇa-saṅcaya-ratna-mahodadhinā |  
ghana-gūḍha-sahasra-kareṇa yathā  
tanu-kañcuka-gupta-mahāmahasā || 2 ||

catureṇa calendriya-nigrahaṇe  
paṭunā parakīya-guṇagrahaṇe |  
chala-varjita-mauna-samādhijuṣā  
bala-tarjita-bhīkara-kāmaruṣā || 3 ||

jaṭharaṃ samaye pari-pūrayatā  
kaṭhinaṃ vrata-madritaṭe caratā |  
jhaṣaketana-śastra-durāpahṛdā  
kṛṣimātma-vibodha-vidhau dadhatā || 4 ||

bhava-bhīkara-vāri-nidhiṃ taratā  
kara-tāmarasena supātra-vatā |  
svadṛśā'dhika-śītala-kānti-bhṛtā  
bhaya-maṅghri-saroja-juṣām haratā || 5 ||

namatā-matibhakti-matāṃ nidhinā  
ghana-tāpa-vidhūnana-sannidhinā |  
yati-dharma-tatiṃ pari-pālayatā  
paritaśca tamo vinivārayatā || 6 ||

phaṇi-nāyaka-varṇya-guṇaughā-bhṛtā  
bhaṇitīḥ priya-satya-hitā bhaṇatā |  
bahumāna-vaśādayatā sukhitā -  
mavamāna-tatera-vidūna-vatā || 7 ||

yatināmadhipena kuśāgralasan -  
matinā dhṛti-nāśita-citta-bhuvā |  
laharīm pramadasya sadāvahatā  
nihatāntara-śatrava-saṃhatinā || 8 ||

bhagavatpadam-anyā-janā-sulabhaṃ  
svaguṇair-adhigatya paraṃ jayatā |  
mamatā-rahitena hitena satām  
nihitena gaṇa-prabhuṇā hṛdaye || 9 ||

dharaṇī-dhara-jāṅkamapi tyajatā  
dharaṇī-talavāsita-modhutaye |  
naraveśa-bhṛtā nagarandhra-kṛtā  
ramaṇena sanāthamidaṃ bhuvanam || 10 ||

I bow to the lotus feet of the spiritual teacher, revered sage Ramana, who showed me the Lord, shining, transcending darkness.

1. By the story of his own life impurities are removed. The red mountain (Arunacala) is delighted by the ocean of compassion. The one who knows the truth spoken by the bird-borne Vishnu. The one who bears the secret of the silence of the bull-borne Siva.
2. He is the guru of an assembly of learned men, beginning with Ganapati. He is a great repository of a wealth of virtues. Just as the thousand-rayed one (the sun) is hidden by a cloud, his true greatness is hidden by the garb of the body.
3. Ingenious at defeating the roving senses, he is skillful in praising the merits of others. He delights in the peace of silence which is without deceit, and is the slayer of the strong, reviled, frightening passions.
4. He fills his stomach only at the proper time. Undertaking inflexible vows, he lives on the slope of the mountain (Arunacala). His heart is unable to be obtained by the arrows of the God of Love. He is leading, giving the method for Self-knowledge.
5. He has crossed the fear-producing ocean of worldly life. He has hands as delicate as a lotus, which serve him as a bowl. His own gaze is unsurpassed in calmness and brightness, and he removes the fear of those who resort to his lotus feet.
6. The Treasure of adoring true devotees, his presence destroys dense misery. He maintains the duties of the ascetic, and he is preventing darkness all around.
7. Having a flood of virtues able to be described only by Sesha, the leader of the serpents, he speaks words that are pleasing, beneficial and true. He is not governed by that happiness influenced by respect and honor (from others), nor does he have distress due to dishonor (from others).
8. He is the Lord of Ascetics. With his sharp and brilliant intellect, he has with firmness destroyed the ego. He is always bearing a wave of joy, and he has killed the array of inner enemies (the six passions).
9. Having transcended all by his own merits, he wins the supreme feet of the Lord, (which are) not easily accessible by others. He is free from the feeling of "mine" and is the friend of the virtuous. He is treasured at heart by the Lord of the gaṇas, Ganapati.

10. He dwells on earth for the removal of darkness. He is Skanda, having the appearance of a man. This world has found a Lord in Ramana!

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## **ra004 ramaṇa āraṭi**

(Album: Ramanar Suprabhatam)

jaya om guru ramaṇa ramaṇa  
jaya jaya guru ramaṇa  
aṇṇāmalaiyin aruḷ-śiva-jñāniye (x2)  
unayiṇḍri tuṇayillaye  
om jaya jaya guru ramaṇa

kāvyakaṇṭha gaṇapati-muniyāl  
maharīṣi peru peṭṭrāy  
malai-valaṇ vaṇḍi-danil dīpamāy niṇḍr (x2)  
tuṇai varuṇ gurunātha  
om jaya jaya guru ramaṇa

abhayaṇ abhayaṇ ramaṇa  
eṇḍruṇ abhayaṇ alittiḍuvāy  
tīmaigaḷ vilaha nanmaigaḷ viḷaya (x2)  
tuṇai-iruppāi ramaṇa  
om jaya jaya guru ramaṇa

ulaga-tandai nīye  
inda dharaṇiyai kāppavane  
kāruṇya-mūrtiye tozhudunai veṇḍinoṇ (x2)  
karuṇai pozhindiḍuvāy  
om jaya jaya guru ramaṇa

Victory, Om Guru Ramana, Ramana, victory victory Guru Ramana. The Grace of Annamalai, the Siva Jnani. Without you we have no other protection, OM victory victory Guru Ramana.

By Kavyakantha Ganapati Muni you got the name Maharshi. Remaining as the lamp along the path of girivalam (circumambulation around Arunacala Hill), you protect O Gurunatha, OM victory victory Guru Ramana.

We seek refuge, refuge, Ramana, when will you grant us refuge. Sinful deeds destroyed, virtuous deeds blossom. You offer refuge O Ramana, OM victory victory Guru Ramana.

You alone are the father of the world, you are the one who protects this earth. O the embodiment of compassion, prostrating we are seeking you. Shower your compassion, OM victory victory Guru Ramana.

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## **ra005 om ramaṇa namo namo**

om ramaṇa namo namo  
śrī ramaṇa namo namo  
om ramaṇa namo namo  
jaya jaya ramaṇa namo namo  
om ramaṇa namo namo  
śrī jaya ramaṇa namo namo

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## **ra006 namo namo namo ramaṇa**

(Album: Ramananjali, RMCL)

namo namo namo ramaṇa  
sadāśiva prabhāvaraṇa (x2)  
namo maharṣi namo maharṣi  
namo namo namo ramaṇa

darśana-sukha maṅgala-mukha  
darśana-sukha maṅgala-mukha  
sakala-jīva-hita-sammukha (x2)  
brahma-saṅgiye

namo namo namo ramaṇa  
sadāśiva prabhāvaraṇa (x2)  
namo maharṣi namo maharṣi  
namo namo namo ramaṇa

sadā-tuṣṭa sadā-hṛṣṭa  
sadā-tuṣṭa sadā-hṛṣṭa

sadā-śivānanda puṣṭa (x2)  
parama-maharṣi (x3)  
brahma-niṣṭha samadarśi

namo namo namo ramaṇa  
sadāśiva prabhāvaraṇa (x2)  
namo maharṣi namo maharṣi  
namo namo namo ramaṇa

namma manava dondu-kāḍu  
ninaritihe atarajāḍu (x2)  
hitavanaritu nīḍu  
temma-koreya taṇisalai (x2)

namo namo namo ramaṇa  
sadāśiva prabhāvaraṇa (x2)  
namo maharṣi namo maharṣi  
namo namo namo ramaṇa

bhedalendu banda-nāvu  
noḍiye taṇivevayya (x2)  
moḍigārane (x3)  
hitavanuḍitu pore  
nammanu brahma-saṅgiye (x2)

namo namo namo ramaṇa  
sadāśiva prabhāvaraṇa (x2)  
namo maharṣi namo maharṣi  
namo namo namo ramaṇa

Prostrations, prostrations, prostrations to Ramana. Who is Sadasiva, who is covered in light. Prostrations to Maharshi (the great Seer). Prostrations to Maharshi. Prostrations, prostrations, prostrations to Ramana.

Seeing your holy face brings happiness. Your pleasing face confers goodness on all living beings. (You are) one with Brahman, the Supreme.

(You are) ever satisfied, ever happy, ever in the Bliss of Siva, (ever) strong. (You are) the supreme Maharshi. You abide firmly in Brahman, viewing everything as one.

Though our mind is like a forest, you understand (all) of its difficulties, you understand what is good for us,  
you cool (fulfill) our longings.

We came as supplicants and (in you) found shade (i.e. rest and peace). (You are) a magician !!  
Say something good to protect us. (You are) one with Brahman, the Supreme.

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## **ra007 ramaṇa śaraṇam**

**ramaṇa śaraṇam śaraṇam ramaṇa  
aruṇācala-suta guravara śaraṇam  
ātmārāma amara śaraṇam  
bhavabhaya-bhañjaka bhagavān śaraṇam**

**ramaṇa śaraṇam śaraṇam ramaṇa  
smaraṇād-mocaka deśika śaraṇam  
maunopadeśa-nirata śaraṇam  
sanmārga-darśaka maharṣe śaraṇam**

**ramaṇa śaraṇam śaraṇam ramaṇa  
svātma-grasta śivamaya śaraṇam  
giri-guhavāsa guhya śaraṇam  
hṛdistha-deva śaraṇam śaraṇam**

Ramana, we take refuge [in you], we take refuge [in you] Ramana.  
The son of Arunacala, the revered guru, we take refuge [in you].  
The one who reposes in the Self, the immortal, we take refuge [in you].  
The one who destroys the fear of worldly existence, we take refuge [in you].

Ramana, we take refuge [in you], we take refuge [in you] Ramana.  
The one who liberates by remembrance [of him], the Guru, we take refuge [in you] Ramana.  
The one deeply engaged in silent instruction, we take refuge [in you] Ramana.  
The one who shows the true path, the great Rishi, we take refuge [in you] Ramana.

Ramana, we take refuge [in you], we take refuge [in you] Ramana.  
The one absorbed in the Self, full of Shiva, we take refuge [in you] Ramana.  
The one who dwells in mountain cave, the secret, we take refuge [in you] Ramana.  
The Lord who abides in our heart, we take refuge, we take refuge.



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## **ra008 ramanāya namaḥ oṃ**

(By: Nirmala Mehta)

ramaṇāya nama oṃ ramaṇāya nama oṃ  
ramaṇāya nama oṃ ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
azhagammai-bāla ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
sundara-kumāra ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
tirucuzhi-kumāra ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
madurai-vidyārthi ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
pātāla liṅga-tapasvi ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
virūpākṣa-tapo-bhūmi ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
skandāśrama-maharṣi ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
punarvasu-nakṣatra ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
bhaktoṇā-vāhlā ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
aruṇācala-brahmarṣi ramaṇāya nama oṃ

ramaṇāya nama oṃ ramaṇāya nama oṃ  
svayaṃ-prakāśa ramaṇāya nama oṃ

ramaṇāya nama om ramaṇāya nama om  
śānta-svarūpa ramaṇāya nama om

ramaṇāya nama om ramaṇāya nama om  
prema-locana ramaṇāya nama om

ramaṇāya nama om ramaṇāya nama om  
madhura-svabhāva ramaṇāya nama om

ramaṇāya nama om ramaṇāya nama om  
lākho lakho praṇāma ramaṇāya nama om

ramaṇāya nama om ramaṇāya nama om  
ramaṇāya nama om ramaṇāya nama om

Azhagammai's son, Ramana, Salutations.  
Sundara's son, Ramana, Salutations.  
The boy from Tiruchuzhi, Ramana, Salutations.  
Student of Madurai, Ramana, Salutations.  
The one who did tapas (fiery practice) in Patala linga, Ramana, Salutations.  
The one who performed tapas in Virupaksha, Ramana, Salutations.  
The Maharshi of Skandashramam, Ramana, Salutations.  
With the birth star Punarvasu, Ramana, Salutations.  
The beloved of his devotees, Ramana, Salutations.  
Brahma-Rishi of Arunachala, Ramana, Salutations.  
Self-illuminated, Ramana, Salutations.  
Of a peaceful nature, Ramana, Salutations.  
With loving eyes, Ramana, Salutations.  
With a pleasant (sweet, agreeable) nature, Ramana, Salutations.  
Lakhs (lakh=hundred thousand) of prostrations, Ramana, Salutations.

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## **ra009 tirucuzhi nādane**

(Album: Bhaje Ramana Namam)

tirucuzhi nādane ramaṇa sadguru  
virūpākṣa vāsane ramaṇa sadguru  
ramaṇa sadguru ramaṇa sadguru

kaupīna-vasanā ramaṇa sadguru  
karuṇā-samudrane ramaṇa sadguru  
omkāra-svarūpane ramaṇa sadguru  
ramaṇa sadguru ramaṇa sadguru

cidānanda-rūpane ramaṇa sadguru  
dakṣiṇā-mūrti-rūpa ramaṇa sadguru  
mauna-tattva-bodhakane ramaṇa sadguru  
ramaṇa sadguru ramaṇa sadguru

The Lord of Tiruchuzhi, Ramana Sadguru (True Guru).  
The one who dwelled in Virupaksha cave, Ramana Sadguru.

The one who wears loin cloth, Ramana Sadguru.  
The ocean of compassion, Ramana Sadguru.  
Of the nature of Omkara, Ramana Sadguru.

Of the nature of Consciousness-Bliss, Ramana Sadguru.  
Embodiment of Dakshinamurthy, Ramana Sadguru.  
One who instructs truth in silence, Ramana Sadguru.

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## **ra010 sadānandāya namo ramaṇa**

(Album: Bhaje Ramana Namam)

sadānandāya namo ramaṇa  
gambhīrāya namo ramaṇa  
paripūrṇāya namo ramaṇa  
abhaya-pradāya namo ramaṇa

dayārṇavāya namo ramaṇa  
suprasannāya namo ramaṇa  
śoṇācalāya namo ramaṇa  
abhaya-pradāya namo ramaṇa

karuṇākarāya namo ramaṇa  
go-lakṣmī-priyāya namo ramaṇa  
devatamāya namo ramaṇa

## **abhaya-pradāya namo ramaṇa**

The ever Blissful, prostrations Ramana.  
The profound, prostrations Ramana.  
The completely full, prostrations Ramana.  
The granter of fearlessness, prostrations Ramana.

The ocean of compassion, prostrations Ramana.  
The very bright, prostrations Ramana.  
The red mountain, prostrations Ramana.  
The granter of fearlessness, prostrations Ramana.

The compassionate, prostrations Ramana.  
The one dear to cow Lakshmi, prostrations Ramana.  
The granter of fearlessness, prostrations Ramana.

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## **ra011 sundara sundara**

**sundara sundara śivānanda om**

**satya-jñāna nitya-jñāna sadguru ramaṇa  
sundara sundara śivānanda om**

**ātma-rūpa ātma-rūpa sadguru ātma-rūpa  
sundara sundara śivānanda om**

**pūrṇa-jñāna pūrṇa-jñāna sadguru ramaṇa  
sundara sundara śivānanda om**

**omkāra omkāra sadguru brahma-rūpa  
sundara sundara śivānanda om**

sundara=beautiful; śivānanda=Bliss of Siva; sadguru=True Guru; satya-jñāna=true Knowledge;  
nitya-jñāna=eternal Knowledge; ātma-rūpa=form of the Self; pūrṇa-jñāna=perfect, full Knowledge;  
omkāra=of the nature of OM; brahma-rūpa=of the nature of Brahman

\*\*\*\*\*

## ra012 ānanda-svarūpa

(Album: Bhaje Ramana Namam)

ānanda-svarūpa-āpad-bāndhava  
āśrita-pālaka-arunācala  
arunācala-śiva arunācala-śiva  
arunācala-śiva ārunācala

vidhi-mādhava-vandita-caraṇa  
pratyakṣa-parama arunācala  
jagaddhita-kāraṇa virājadācala-rūpa  
vimala śrī-arunācala  
arunācala arunācala

saṃsārārṇava-tāraka-murte  
smaraṇe-sākṣan-mokṣa-kara  
apīta-kucāmba-sameta-mūrte  
tejomaya śrī-arunācala  
arunācala arunācala

Of the nature of the Bliss, the friend of the distressed,  
The protector of those who seek his protection, Arunacala.  
Arunacala Siva, Arunacala Siva  
Arunacala Siva, Arunacala

Whose feet are worshipped by Vidhi (Brahma), Madhava (Visnu),  
The real Supreme, Arunacala,  
The cause of the welfare of the world,  
Blemishless, Sri Arunacala  
Arunacala, Arunacala

The forms that helps cross over the ocean of samsara (cycle of birth and death)  
Remembering whom causes real liberation,  
The form united with Apitakucamba,  
Full of light/brilliance/fire Sri Arunacala  
Arunacala, Arunacala

\*\*\*\*\*

## ra013 arunācaleśa hare ramaṇa

(Album: Bhaje Ramana Namam)

arunācaleśa hare ramaṇa  
sad-guru-rāya hare ramaṇa  
īśa-sureśa hare ramaṇa  
bodha-svarūpa hare ramaṇa

vedānta-rūpa hare ramaṇa  
ānanda-mauna-guru hare ramaṇa  
tattuvarāya hare ramaṇa  
tāṇḍava-mūrte hare ramaṇa

kāraṇodbhava hare ramaṇa  
nāgabharaṇa hare ramaṇa  
sarva-sadguṇin hare ramaṇa  
śānta-svarūpa hare ramaṇa

hare=O Hari (the one who takes away evil or sin, Visnu)  
arunācaleśa=Lord of Arunachala  
sad-guru-rāya=The True Guru King  
īśa-sureśa=God, Lord among gods  
bodha-svarūpa=Of the nature of Consciousness  
vedānta-rūpa=of the nature of Vedanta  
ānanda-mauna-guru=Blissful silent Guru  
tattuvarāya=The Lord of Truth (this is perhaps a Tamil word)  
tāṇḍava-mūrte=the embodiment of intense dance  
kāraṇodbhava=born for a specific purpose  
nāgabharaṇa=with snakes as ornaments (Siva)  
sarva-sadguṇin=who has all good qualities  
śānta-svarūpa=Of the nature of peace

\*\*\*\*\*

## ra014 śaraṇāgati

(By: Manavasi Ramaswami Iyer)

śaraṇāgati un-para nān inippuga-  
tuṇaidān edu nī pugalāy (x2)

smaraṇād gati pala - aruṇācala nirai (x2)  
ramaṇa - karuṇa - varuṇa  
śrī - ramaṇa - karuṇa - varuṇa  
śaraṇāgati

taruṇam īdu anṛo un karuṇai nokkave (x2)  
kāla-haraṇamā-kkiḍil hā hā en seyven  
taruṇam īdu anṛo un karuṇai nokkave  
kāla-haraṇamā-kkiḍil hā hā en seyven

tunbai nīkki inbai alikka en anba (x2)

innam pārāmugam yennāl  
tālādayya śrī vediya (x2)

śaraṇāgati un - para nān  
inippuga - tuṇaidān edu nī pugalāy

smaraṇād gati - pala aruṇācala nirai (x2)  
ramaṇa - karuṇa - varuṇa  
śrī - ramaṇa - karuṇa - varuṇa  
śaraṇāgati

I surrender unto you.  
Where else am I to surrender myself tell me.  
O Ramana, the raincloud of compassion!  
Who is perfect in Arunachala, which grants the path upon remembrance.

Is this not the appropriate time for granting me your glance of Grace?  
If you delay, Lo! What am I to do?  
My beloved, remove my sorrow and grant me Bliss.  
I can't bear indifference any further, O Vediya (the Knower)

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**ra015 aruṇācalane aruṇācalane**

(Album: Nimmadi alikkum bhagavan)

aruṇācalane aruṇācalane aruṇācalane aruṇācalane  
aruṇācalane aruṇācalane aruṇācalane aruṇācalane

aruḷ jñāna ramaṇa śaraṇam śaraṇam  
ādi andame śaraṇam śaraṇam  
nīla kaṇḡale śaraṇam śaraṇam  
nimmadi poruḷe śaraṇam śaraṇam  
muzhumadi cuḍare śaraṇam śaraṇam  
mugilin payane śaraṇam śaraṇam  
kāruṇya daivame śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

veda-svarūpa śaraṇam śaraṇam  
vidi-māṭṭum deva śaraṇam śaraṇam  
cittu vaḍive śaraṇam śaraṇam  
śiva liṅgiṇaye śaraṇam śaraṇam  
unmayin uruvame śaraṇam śaraṇam  
uyaṛvinai taruvā śaraṇam śaraṇam  
mūttu nilave śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

seṅganaga kuṇḍre śaraṇam śaraṇam  
sendā maraitā śaraṇam śaraṇam  
bhuvanattai āzhvavā śaraṇam śaraṇam  
purnami nilave śaraṇam śaraṇam  
pavaḷa tirumeniye śaraṇam śaraṇam  
bavapiṇi marunde śaraṇam śaraṇam  
mouna-ozhiye śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

peraruḷ kaḍale śaraṇam śaraṇam  
perinba ūṭṭe śaraṇam śaraṇam  
adiyār perumai aṛivār śaraṇam  
aṇṇāmalayil amarndāi śaraṇam  
olikkum un nāmam śaraṇam śaraṇam  
oṅgiyamāṇikka malaye śaraṇam  
uyarvugaḷ taruvāi śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

gativuḍai vallale śaraṇam śaraṇam  
kadiroḷi cudare śaraṇam śaraṇam



maragada-vaḍive śaraṇam śaraṇam  
manaimakkal īvāi śaraṇam śaraṇam  
maṅgalam taruvāi śaraṇam śaraṇam  
dharmattin uruve śaraṇam śaraṇam  
tāyāga vandāi śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

ninaitadai taruvāi śaraṇam śaraṇam  
nimmadi aruḷvāi śaraṇam śaraṇam  
śivanaruḷppetṛāi śaraṇam śaraṇam  
siṛapellām koṇḍāi śaraṇam śaraṇam  
gomedagame śaraṇam śaraṇam  
govinda ramaṇa śaraṇam śaraṇam  
aruḷe uruvāi amaṇdoi śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

anaittume nīdān śaraṇam śaraṇam  
arundava jñāniye śaraṇam śaraṇam  
girivalam varuvoṛ tuṇaye śaraṇam  
kaliyuga daivame śaraṇam śaraṇam  
pañcākṣara japamseydavā śaraṇam  
paduma rāgame śaraṇam śaraṇam  
bhaktiyil āzanda parame śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

kāmadenuve śaraṇam śaraṇam  
karpaga vṛkṣame śaraṇam śaraṇam  
sadguru nādā śaraṇam śaraṇam  
śānta svarūpame śaraṇam śaraṇam  
vaiḍūriyame śaraṇam śaraṇam  
vaikuṇṭha vāsā śaraṇam śaraṇam  
vaiyagam vāzhttuvom śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

śivanaruḷ peṭṛay śaraṇam śaraṇam  
siṛappellam koṇḍāy śaraṇam śaraṇam  
vaira jodiye śaraṇam śaraṇam  
punnada daivame śaraṇam śaraṇam  
guru bhagavane śaraṇam śaraṇam

dakṣiṇāmurtiye śaraṇam śaraṇam  
dariśanam taruvāy śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (aruṇācalane...)

yevaṛ yettinamum nannīrāḍi  
unmuga malar tanai manadil ninaittu  
navaratna mālai navilvār avare  
innalgaḷ nīṅgi en guruvāre

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## ra016 aruṇai ramaṇa

(Album: Guru Ramana)

aruṇai ramaṇa śaraṇam śaraṇam  
nī aruḷai allī taraṇam taraṇam (x2)  
unnāl tāne suzhalum inda bhūmī  
nīye-dāne endan śakti yedilum  
unnāl tāne suzhalum inda bhūmī  
nīye-dāne endan śakti yedilum ramaṇa  
(aruṇai...)

vizhi-kaḷil vaittu kākkindrāi  
tunbam vandāl kalaikkindrāi (x2)  
enakkuḷ nīyāi iruppāi ramaṇa (x2)  
ramaṇa nīye endrum endan daivam (x2)  
(aruṇai...)

ulagam aṇaittum unnākṣi  
un karuṇai mazhaiye attākṣi (x2)  
aruḷai-ttandu uyaṛtum daivam nīye (x2)  
aruṇai īsan uruve engaḷ ramaṇa (x2)

aruṇai ramaṇa śaraṇam śaraṇam  
nī aruḷai allī taraṇam taraṇam (x2)  
unnāl tāne suzhalum inda bhūmī  
nīye-dāne endan śakti yedilum  
unnāl tāne suzhalum inda bhūmī  
nīye-dāne endan śakti yedilum ramaṇa

Arunacala Ramana, I take refuge in you. Shower your grace on us.  
By you only this earth is revolving. You are my power in everything.

You protect me in your eyes(by keeping me within your eyes). When distress comes to me you remove it/break that up.

Ramana you stay in me as Yourself. Ramana you alone are always my God.

You rule the whole world and your shower of compassion is itself the demonstration (proof).

You are the Lord who lifts me by bestowing grace.

Our Ramana is the form (manifest and unmanifest) of Lord Arunacala.

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## **ra017 poṭṭi venkaṭaramaṇa**

(Album: Ramananjali, RMCL)

poṭṭi venkaṭaramaṇa poṭṭi  
venkaṭaramaṇa poṭṭi poṭṭi  
poṭṭi venkaṭaramaṇa poṭṭi  
venkaṭaramaṇa poṭṭi poṭṭi

acala poṭṭi andaṇa poṭṭi  
kuśala-meyjñāna kuriśil poṭṭi  
peruntuyar ceyyum piṛavi piṇipoṛ  
marunde poṭṭi maṇiye poṭṭi

tellattelinda cinmaya poṭṭi  
uḷlam kavarṇda kaḷvā poṭṭi  
arumayil ezhiya azhake poṭṭi  
elimayil ariya ezhile poṭṭi

accā poṭṭi ammā poṭṭi  
accākiya nallaṛive poṭṭi  
uyire poṭṭi uḍambe poṭṭi  
uyiruḍamballa uṇave poṭṭi

aḍiye poṭṭi muḍiye poṭṭi  
aḍimuḍiyetṭa anantā poṭṭi  
maṇṇe poṭṭi viṇṇe poṭṭi

## **maṇṇinum viṇṇinum māṇbā poṭṭi**

Prostration (Obeisance, glory, praise) to Venkataramana prostration.

Prostration to the unmoving, Prostration to Brahman (Siva, the sage, the gracious one, the pure one),  
Prostration to the excellent (virtuous) Lord (illustrious person, benefactor) of true knowledge (spiritual wisdom),  
Prostration to the healer of the great suffering caused by birth and disease,  
Prostration to the liberated soul (to the gem).

Prostration to the one who is clearly of the nature of Consciousness,  
Prostration to the thief who stole my mind (heart),  
Prostration to the simple beauty in goodness,  
Prostration to the rare simple beauty.

Prostration to the father, Prostration to the mother,  
Prostration to the good knowledge that is the support (basis),  
Prostration to the life-energy, Prostration to the body,  
Prostration to the Awareness that is neither life-energy nor body.

Prostration to the feet (bottom), Prostration to the head (top),  
Prostration to the infinite devoid of beginning and end,  
Prostration to the earth. Prostration to the sky,  
Prostration to the substratum of earth and sky.

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## **ra018 śiva śaṃkara ramaṇa oṃ**

śiva śaṃkara ramaṇa oṃ, śiva śaṃkara ramaṇa (x2)  
sadguru oṃ sadguru oṃ sadguru oṃ sadguru oṃ (x3)  
śiva śaṃkara ramaṇa oṃ, śiva śaṃkara ramaṇa (x2)  
sadguru oṃ sadguru oṃ sadguru oṃ sadguru oṃ (x3)  
śiva śaṃkara ramaṇa oṃ, śiva śaṃkara ramaṇa (x2)

śrī saṃkarāya namaḥ śrī saṃkarāya namaḥ (x2)  
he mahādeva he mahādeva saṃkarāya namaḥ (x2)

śrī saṃkarāya namaḥ śrī saṃkarāya namaḥ (x2)  
he mahādeva he mahādeva saṃkarāya namaḥ (x2)

śrī ramaṇāya namaḥ śrī ramaṇāya namaḥ (x2)  
he gurudeva he gurudeva ramaṇāya namaḥ (x2)

śrī ramaṇāya namaḥ śrī ramaṇāya namaḥ (x2)  
he gurudeva he gurudeva ramaṇāya namaḥ (x2)

śrī saṃkarāya namaḥ śrī saṃkarāya namaḥ (x2)  
he mahādeva he mahādeva saṃkarāya namaḥ (x2)  
śiva śaṃkara ramaṇa om, śiva śaṃkara ramaṇa

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**ra019 ramaṇāya ramaṇāya ramaṇāya nama om**

(Album: Ramananjali, RMCL)

ramaṇāya ramaṇāya ramaṇāya nama om  
ramaṇāya ramaṇāya ramaṇāya nama om

akamāḍum naḍunāḍum acalāya nama om  
bagavān aṛbudamona ramaṇāya nama om  
(ramaṇāya ...)

aruṇācalam amarṇda aruḷāla nama om  
aruṇēśan uruvāna gurudeva nama om  
(ramaṇāya...)

alayāda maṛaiyāda aṛivāna veliye  
kalayāda sugamāna kaḍirvīśum oḷiye  
(ramaṇāya...)

manamāyai keḍa āḍum adikāra padiye  
enayāṇḍa guruvāna idayātma nidiye  
(ramaṇāya...)

tiṛamona ramaṇan tandiḍum jñāna-nilaye  
piṛavāda iṛavāda piṛamoda kalaye  
(ramaṇāya...)

kaviyāda malarai-em talai mīḍil aṇiye

**śivadeva ramaṇāya namah endra maṇiye  
(ramaṇāya...)**

**gurudeva gurudeva gurudeva ramaṇa  
aruḷāzhi amudanna gurudeva ramaṇa  
(ramaṇāya...)**

**ramaṇāya namamantra śivajñāna guruve  
emadāśai ozhiyun-karṇpagamāna taruve  
(ramaṇāya...)**

Om prostrations to Ramana, Ramana, Ramana.

The unsteady ego, trembles on seeing you, the unmoving, Om! prostrations,  
The excellent, silent, Bhagavan, Ramana, Om! prostrations.

Seated in Arunachala, the bestower of Grace, Om! prostrations,  
The Lord Arunachala who has taken the form as Lord Guru, Om! prostrations.

Space, [that is] unchanging, non-disappearing,  
Unperturbed, blissful, the sun spreading light.

The qualified Lord, [who] shakes the maya of the mind to destroy it,  
The Guru who ruled over me, the treasure of the heart.

The steady silent form, Ramana, bestows the state of Knowledge,  
The unborn, eternal, blissful state.

I adorn on my head, the flower that does not wilt,  
Lord Siva, as Ramana, the gem, prostrations.

Lord Guru, Lord Guru, Lord Guru, Ramana,  
The ocean of Grace, Lord Guru, Ramana.

Our mantra, Ramana, the Guru of Siva Knowledge,  
The kalpaka tree (wish fulfilling tree), which destroys my desires.

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**ra020 gaṅgādhara hara**

(Album: Bhaje Ramana Namam)

gaṅgādhara hara gaurī śiva  
śaṁbho śaṁkara sām̐ba-śiva  
śaṁbho śaṁkara ramaṇa-śiva

praṇavākāra parama-pavitra  
aruṇa-vihāra ramaṇeśvara  
jaya jagadīśavara jaya parameśvara  
hṛdaya-nivāsa ramaṇeśvara

[The Lord] bearing the Ganga on the head, the destroyer, Gauri's Siva,  
Bestower of happiness,

The nature of Pranava (Om), supremely pure,  
Moving about in Arunachala, Lord Ramana,  
Victory to the Lord of the universe, Victory to the Supreme Lord,  
Residing in the heart, Lord Ramana.

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## **ra021 jyoti-svarūpa**

(Album: Bhaje Ramana Namam)

jyoti-svarūpa pūrṇāvatāra  
pāvakojjvala ramaṇeśvara

ātmārāma mahā-bhāga  
puruṣottama ramaṇeśvara

tapo-maya timira-hara  
mahotsāha ramaṇeśvara

triguṇātīta sukumāra  
kṛpā-pūrṇa ramaṇeśvara

Of the nature light, the full incarnation [of God],  
Shining splendidly, O Lord Ramana

Rejoicing in the Self, the illustrious one,  
The Supreme person, O Lord Ramana

Full of tapas (intense meditation), destroyer of darkness,  
The one with great firmness/fortitude, O Lord Ramana

Beyond the three qualities, the tender one/ the comely son,  
Full of compassion, O Lord Ramana

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## **ra022 om ramaṇa**

(Album: Bhaje Ramana Namam)

**om ramaṇa om ramaṇa  
upaniṣad-vandya om ramaṇa  
udāra-līla om ramaṇa  
uttama-puruṣa om ramaṇa  
śrī rāmārcita om ramaṇa**

**vara-ramaṇa vara ramaṇa  
varadābhayakara vara ramaṇa  
vāñchita phalada vara ramaṇa  
vācām-agocara vara ramaṇa  
śrī rāmārcita vara ramaṇa**

**nidhi ramaṇa nidhi ramaṇa  
niścala-tattva nidhi ramaṇa  
nitya-mahotsava nidhi ramaṇa  
nirupama śubha-guṇa nidhi ramaṇa  
śrī rāmārcita nidhi ramaṇa**

Om Ramana, Om Ramana,  
To be worshipped like the Upanishads, Om Ramana,  
Noble disguise, Om Ramana,  
The best among men, Om Ramana  
Worshipped by Sri Rama, Om Ramana.

O excellent Ramana, O excellent Ramana  
Bestows boons and grants fearlessness, O excellent Ramana  
Grants the wished desire, O excellent Ramana  
Unattainable through speech, O excellent Ramana



Worshipped by Sri Rama, O excellent Ramana

O treasure Ramana, O treasure Ramana  
The unmoving Truth, O treasure Ramana  
The eternal great celebration/rejoicing, O treasure Ramana  
Unequal good qualities, O treasure Ramana  
Worshipped by Sri Rama, O treasure Ramana

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## **ra023 jaya jaya ramaṇa**

(Album: Ramananjali, RMCL)

jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa

jaya gurudeva sadguru deva  
jaya aruṇācala śiva-guru-ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa

śrī guru ramaṇa sadguru ramaṇa  
jagadguru ramaṇa sadguru ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa

hara hara ramaṇa śiva śiva ramaṇa  
bhagavān ramaṇa śrī ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa  
jaya jaya ramaṇa jaya jaya ramaṇa

aruṇācala śiva guru ramaṇa  
aruṇācala śiva guru ramaṇa

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## **ra024 vāzhga svayaṃ prakāśam**

(Tamil Parayana at Sri Ramanasramam)

**vāzhga svayaṃ prakāśam vāzhga vāzhga-ve  
sūzhga śuddhātma śākti sūzhga sūzhga-ve**

**ezh-ulagum jīvan-mukti inbam-poṅga-ve  
idaya-māgum iraivan-āgi ellāṃ-oṅga-ve  
pāzhmana agandhai vāzhvu pāzhpaṭṭi-ozhiga-ve  
parama-saccidānandātma pāl-pozhiga-ve**

**vāzhga svayaṃ prakāśam vāzhga vāzhga-ve  
sūzhga śuddhātma śākti sūzhga sūzhga-ve**

**taṭṭilāda nityajīva tattvam-oṅga-ve  
tan-mayattiṛ cinmayam tazhaittu-oṅga-ve  
eṭṭu-dikkum-ḥaṃsa-sohaṃ edhi-rolikka-ve  
ellāṃ-brahmaṃ yennum vuṇmai iṛai vagikka-ve**

May the Self-luminous one shine forever and ever!  
May the power of Pure Consciousness pervade all around us!

May the Bliss of liberation in life surge up in the whole universe!  
May everything flourish as the God who is in our very heart!  
May the ego mind decay and perish!  
May there be the shower of the milk of Being-Consciousness-Bliss!

May the truth of limitless, eternal life triumph!  
May the Supreme Consciousness flourish and shine in the Self!  
May the eight direction echo the joyous cry “I am That” (soham)!  
May the truth that “All is Brahman” reign supreme!

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## **ra025 jaya ramaṇa guru**

(Album: Ramananjali, RMCL)

**jaya ramaṇa guru śrī ramaṇa  
aruṇācala-śiva śrī ramaṇa**

deva deva karuṇākarane  
bhava-dīna-bandhuve śrī ramaṇa  
pāpanāśa-parameśvara bhagavān  
pāhi pāhi guru śrī ramaṇa  
(jaya ramaṇa...)

aruṇa-śaila avatāra svarūpa  
amala-jñāna-guru śrī ramaṇa  
karuṇai-māri pozhi jñāna-kaṭākśa  
kāma-nāśa-śivane ramaṇa  
(jaya ramaṇa...)

uṇmai-jñāna-sukhame-uruvāy  
iv-ulagam-uṭṭa-guruve ramaṇa  
yeṇṇamaṭra-vizhi-pāgiya inba  
eka-boga ramaṇa ramaṇa  
(jaya ramaṇa...)

**aruṇācala-śiva śrī ramaṇa**

God of gods, the bestower of compassion,  
Ramana, the friend of those stricken by the samsara,  
Bhagavan the destroyer of sins, the Supreme Lord,  
Please protect us, Guru Sri Ramana.

Of the incarnate form of Aruna hill,  
The Guru of stainless knowledge,  
Shower the rain of compassion,  
The one with the glance of knowledge, Ramana, Siva the destroyer of Kama (cupid).

You spread the bliss of true/real Knowledge,  
This world guru, Ramana,  
The bliss of Knowledge free of thoughts,  
The one happiness Ramana, Ramana.

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**ra026 skandāya om namo namo**

(Album: Bhaje Ramana Namam)

aruṇācalāya namo namo  
skandāya oṃ namo namo

svarṇahastakāya namo namo  
mahaujase oṃ namo namo  
samadr̥ṣe oṃ namo namo  
skandāya oṃ namo namo

uddīpta nayanāya namo namo  
mahar̥ṣaye oṃ namo namo  
saumyāya oṃ namo namo  
skandāya oṃ namo namo

jagadoddharāya namo namo  
uttama puruṣāya namo namo  
jīvanmuktāya namo namo  
skandāya oṃ namo namo

Prostrations to Arunacala.  
Prostrations to Skanda (the one dries up the ignorance of his devotees).

Prostrations to the one with a golden hand.  
Prostrations to the great effulgence.  
Prostrations to the one who sees the same in all.  
Prostrations to Skanda (the one dries up the ignorance of his devotees).

Prostrations to the one with shining eyes.  
Prostrations to the great Rishi.  
Prostrations to the auspicious.  
Prostrations to Skanda (the one dries up the ignorance of his devotees).

Prostrations to the one who can lift the world [from mundane existence].  
Prostrations to the best among men.  
Prostrations to the one liberated while alive.  
Prostrations to Skanda (the one dries up the ignorance of his devotees).

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## ra027 unakke namaskāram

(Album: Ramananjali, RMCL)

unakke namaskāraṁ unakke namaskāraṁ  
uṇmai-paramporuḷe-ramaṇa  
manakkaṇ viḷakkiḍum ahakkaṇ-maṇiye  
unakke-yunakke namaskāram

pārkkum-pozhudellām ennuḷ irundavai  
pārppad-oḍ-ennaiyuṁ pārppavane  
ūkkam-enak-kaḷit-tuykkum ramaṇa  
unakke-yunakke namaskāram

keṭkum-pozhudellām ennuḷ irundavai  
keṭ-pad-oḍ-enkuraḷ keṭpavane  
ūṭṭam-aḷit-tenai-uykkum ramaṇa  
unakke-yunakke namaskāram

mugarum pozhudellām ennuḷ irundavai  
mugaṟvad-oḍ-ennai mugaṟbavane  
uhanda-per-anbināl uykkum ramaṇa  
unakke-yunakke namaskāram

suvaikkum pozhudellām ennuḷ irundavai  
suvaippad-oḍ-ennai-cuvaippavane  
uvakkuṇ-karuṇaiyāl uykkum ramaṇa  
unakke-yunakke namaskāram

toṭṭiḍum-pod-ellām ennuḷ irundavai  
toṭṭ-aṟind-ennait toḍubavane  
uḷ-balam-īndenai uykkum ramaṇa  
unakke-yunakke namaskāram

eṇṇuvad-ellām-aṟind-ennuḷ eṇṇavor  
eṇṇam-illād-enai eṇṇuvane  
uṇṇuvad-ennai yuhanda ramaṇa  
unakke-yunakke namaskāram

aṛibavai yāvum-aṛinden nahattennai  
yaṛindavāṛ-eṇḍṛum amarḇavane  
uṛuntuyar-inḍṛiye-uykkum ramaṇa  
Unakke unakke namaskāram

tūṅgum pozhudennuḷ tūkkam kanavumen  
totṛamuṇ-kaṇḍu tulaṅguvane  
oṅgum aṛivoḷi-uykkum ramaṇa  
unakke-unakke namaskāram

māyum-uḍalaha-māyam-aṛittennai  
vāzhvittu nānena vāzhbavane  
oyum paḍikkenai-yuṇṇum ramaṇā  
unakke-unakke namaskāram

ellā-ppozhudilum ellā iḍattilum  
ellāmāy-ennuḷ iruppavane  
ullāsamāy-uḷuḷ-āvum ramaṇa  
unakke-unakke namaskāram

1. To you alone namaskaram, to you alone namaskaram, O! Ramana, the True Supreme Reality; O! the gem, the Self-eye, which illumines the mind's eye, to you alone, to you alone, namaskaram.
2. Whenever I see, the one who within me sees both the I and what is seen ; O! Ramana, the one who gives me strength, save me, to you alone, to you alone, namaskaram.
3. Whenever I hear, the one who within me hears both the I and what is heard ; O! Ramana, the one who gives me strength, save me, to you alone, to you alone, namaskaram.
4. Whenever I hear, the one who within me hears both the I and what is heard ; O! Ramana, the one who gives me strength, save me, to you alone, to you alone, namaskaram.
5. O! one who, being within me whenever I taste, tastes both what is tasted and me; O! Ramana, you who saves me by [your] blissful grace, to you alone, to you alone, namaskaram.
6. O! one who, being within me whenever I touch, [and thus] knowing by touch, touches me;  
O! Ramana, who, giving me inner strength, saves me, to you alone, to you alone, namaskaram.
7. O! one who, knowing within me all that is thought, thinks of me without a single thought to think; O!  
Ramana, you who wish to consume me, to you alone, to you alone, namaskaram.
8. O! one who, knowing all that is known, always abides in my heart so as to know me; O! Ramana, who saves me without [letting me experience any] suffering, to you alone, to you alone, namaskaram.
9. O! one who illumines, seeing the appearance of sleep and dream within me when I sleep; O! Ramana, the surging light of consciousness who saves me, to you alone, to you alone, namaskaram.
10. O! one who lives as 'I', making me live [by] destroying the illusion (maya) of the perishing body and world; O! Ramana, who consumes me so that I cease to exist, to you alone, to you alone, namaskaram.

11. O! one who exists within me at all times, in all places and as everything; O! Ramana, who happily strolls within me, to you alone, to you alone, namaskaram.

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## **ra028 aruṇagirīśa ramaṇeśa**

(Album: Ramananjali, RMCL)

**aruṇagirīśa ramaṇeśa  
agandai-vināśa ramaṇeśa  
aruḷ-parameśa ramaṇeśa  
āṇma-purīśa ramaṇeśa**

**brahma-svarūpa ramaṇeśa  
bhīti-vināśa ramaṇeśa  
em-uyiṛ-neśā ramaṇeśa  
idaya-vilāsa ramaṇeśa**

**mahaṛīśi-bhagavān ramaṇeśa  
mātā-dātā ramaṇeśa  
aham aham sphuraṇa ramaṇeśa  
aham-apaharaṇa ramaṇeśa**

**jagad-guru-nātha ramaṇeśa  
śiva-guru-nātha ramaṇeśa  
sukha-gati-bodha ramaṇeśa  
sumana-vinoda ramaṇeśa**

**ramaṇeśa ramaṇeśa**

Lord of Aruna Hill, Lord Ramana,  
The destroyer of ego, Lord Ramana,  
The Supreme Lord of Grace, Lord Ramana,  
The Lord of the city of the Self, Lord Ramana.

Of the nature of Brahman, Lord Ramana,  
The destroyer of fear, Lord Ramana,  
My beloved, Lord Ramana,  
Residing in my heart, Lord Ramana.

Great Rishi, Bhagavan, Lord Ramana,  
Mother, giver, Lord Ramana,  
Shining of the I-I, Lord Ramana,  
Remover of the ego, Lord Ramana.

Guru of the universe, Lord Ramana,  
Siva, Guru, Chief, Lord Ramana,  
Showing way to happiness, Lord Ramana,  
Beautiful and joyful, Lord Ramana.

Lord Ramana, Lord Ramana.

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## **ra029 ramaṇa nāmattai**

(Album: Ramananjali, RMCL)

**ramaṇa nāmattai maṇḍiḍa-veṇḍāṁ**  
**ramaṇa ramaṇa ramaṇa (r)**  
**aruṇa nāmattai maṇḍiḍa-veṇḍāṁ**  
**aruṇācala aruṇācala (r)**

**mona-nilaye ramaṇeśvara**  
**jñāna-ttiraḷe aruṇeśvara**  
**ramaṇa ramaṇa ramaṇa**  
**aruṇācala aruṇācala**

**marakata-maṇiye ramaṇeśvara**  
**sāmba-sadāśiva aruṇeśvara**  
**ramaṇa ramaṇa ramaṇa**  
**aruṇācala aruṇācala**

Don't forget the name Ramaṇa.  
Don't forget the name Aruṇācala |  
Ramaṇeśvara, the state of being silent.  
Aruṇeśvara, the abundance of Knowledge  
Ramaṇeśvara, the emerald jewel.  
Raruṇeśvara, with ambā, the eternal śiva

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## ra030 hāratulīyaro

(Album: Ramananjali, RMCL)

hāratulīyaro aruṇagiri ramaṇuniki  
ramaṇuniki  
karuṇārdra-hṛdayanuki ramaṇuniki  
karuṇārdra-hṛdayanuki ramaṇuniki (x2)

hāratulīyaro hāratulīyaro  
hāratulīyaro hāratulīyaro

sundara sutunaku sundara-vadanuniki  
saundarya-netruniki saumya-svabhāvuniki  
mauna-bodhakuniki jñāna-pradātaku  
daivata-mūrtiki divya-svarūpuniki

hāratulīyaro aruṇagiri ramaṇuniki...

sakala prāṇī koṭi -nokaṛīti premiñci  
mauna-muga bhaktula bhāramula-grahiyañci  
daiva-śaktiki gala balamunu prakāṣiñci  
aruṇagiri āncuna ārādhyu-ḍātaniki

hāratulīyaro aruṇagiri ramaṇuniki...

veda-svarūpuniki vevēla-praṇutiñci  
saraḷa svabhāvuniki sāṣṭāṅga monariñci  
jagamerigina svāmi nagumomu parigiñci  
virajellu velugulo viśvarūpa-mukanucu

hāratulīyaro aruṇagiri ramaṇuniki...

Let's give arati to Arunagiri Ramana, whose heart is filled with compassion.  
Let us give arati to the son of Sundara, the one with a beautiful face,  
With beautiful eyes, the one with simple/pleasing nature,  
The one who teaches through silence, the one who confers Knowledge,  
To the divine embodiment/personification of God, to that divine form.

Let's give arati to Arunagiri Ramana, whose heart is filled with compassion.

To the one who loves all the creatures in the same way,  
Who absorbs the burden of the devotees in silence,  
The one who express the strength of the divine power,  
The one who worships the edge/peak of Arunagiri.

Let's give arati to Arunagiri Ramana, whose heart is filled with compassion.

To the one who is of the nature of Veda-s, prostrations thousands of times.  
To the one with simple nature full prostration,  
To the Lord who is known by the entire world with a smiling face,  
Spreading the light revealing the form of the universe.

Let's give arati to Arunagiri Ramana, whose heart is filled with compassion.

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## **ra031 ramya śobana**

(Album: Ramananjali, RMCL)

ramya śobhana uṣā eyi aruṇa-acala girivari  
aruṇācaleśa ramaṇa-nāthā eyi eyi satvari  
eyi eyi satvari (x2)

mañjukh ye kokiḍe cā kuñjal yā taru vallari  
ramaṇa deva jñāna deva eyi eyi satvari  
eyi eyi satvari  
(ramya śobhana ...)

mandal yā kārāṅgaṇīye śaṅkha dhvani abhyantari  
ramaṇa deva deva deva eyi eyi satvari  
eyi eyi satvari  
(ramya śobhana ...)

pāk rāñcā otilyāli sajarah kilbil mādhuri  
rātrasaravi rām beḍi yeyi bātu satvari  
yeyi bātu satvari  
(ramya śobhana ...)

vājatī ghana caugaḍe ana śatatoprāṇya jhaḍukaḍi

svaṛṇa teja ramaṇa deva prahmīlāye satvari  
prahmīlāye satvari  
(ramya śobhana ...)

kākkaku ye kāṇi nātha ye prakāś digantari  
nāgabhūṣaṇa nīla-kaṇṭha eyi deva satvari  
eyi deva satvari  
(ramya śobhana ...)

ajñāna ghana tam lopala ulālī hṛdaya-kamaḷe uri  
veda bhūṣaṇa gambhīrāye ramaṇa deva satvari  
ramaṇa devā satvari  
(ramya śobhana ...)

guṇa rahita guṇa atīta tūci mukti kesari  
yeyibā-kāruṇya sindho ramaṇa devā satvari  
ramaṇa devā satvari  
(ramya śobhana ...)

ātma jñāna sukha svarūpa munivara tya rākari  
ānanda-mudra priyakara ye eyi yāta satvari  
ye eyi yāta satvari  
(ramya śobhana ...)

prema-maya premā-vatāra jñāna sthita śikha-rāvari  
sukhdukh virahit tāpasā-ye ramaṇa-nātha satvari  
ramaṇa-nātha satvari  
(ramya śobhana ...)

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## **ra032 jaya jaya aruṇācala ramaṇa**

(Album: Ramananjali, RMCL)

jaya jaya aruṇācala ramaṇa  
bhava-vinai-ozhitt-arulvāy ramaṇa  
para-śiva-vaḍivā śrī ramaṇa  
karatal-amalaka guru ramaṇa

siva siva śaraṇaṃ śrī ramaṇa  
tiru-aruṇācala aruḷ ramaṇa  
nava-tava-guru nāyaka ramaṇa  
nara-sura-para-guruve ramaṇa

ari-ayan-naḍu-uru śrī ramaṇa  
tripuṭi-aṇṇu-oli guru ramaṇa  
gati-aruḷ-tarum-karpaga ramaṇa  
kanaka-maya tiru-uru ramaṇa

Victory, victory to Arunacala Ramana.  
Ramana, bless by removing the troubles of mundane existence.  
Ramana, the embodiment of Supreme Siva. Guru Ramana,  
[who reveals the Self as clearly as] the gooseberry in the palm.

Siva! Siva! we take refuge in you revered Ramana.  
Ramana, the blessing of holy Arunacala.  
The guru of nine tapas, Lord Ramana.  
Ramana, the Supreme Guru of humans and gods.

Revered Ramana, the form in the middle of Hari and Brahma.  
Guru Ramana the light that severs the triads.  
The wish fulfilling tree Ramana, grant [us] liberation.  
Ramana, full of gold, revered form.

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## **ra033 lokamahā guru**

(Album: Ramananjali, RMCL)

loka-mahā-guru loka-mahā-guru  
lokeśvarane ramaṇeśa

mona maṇiccuḍaṇṇa ramaṇam manam-kamizh  
jñāna-ponmalare ramaṇeśa

minnoḷi pinniḍum ponnōḷi meniyai  
en aruḷ guruve ramaṇeśa

sira-meṇ kūppiya karamoḍu tozhuven

**tiruvaruḷ nidhiye ramaṇeśa**

**tuvi tuvi pūmalaṟ pāmalaṟ  
tuḍikka aruḷ-puri ramaṇeśa**

**īnamozhindiḍa inbam viḷaindiḍa  
iṇayaḍi-yaruḷvāy ramaṇeśa**

**pauṟṇami nilavilum siru-kuṟai uṇḍenai  
pūraṇa oḷi-sei ramaṇeśa**

Great Guru of the world, Great Guru of the world,  
Lord of the world, Lord Ramana.

Glowing gem of silence, (my) mind is filled with the fragrance of Ramana,  
Golden flower of Knowledge, Lord Ramana.

(It) destroys even lightning, the golden hued form,  
(Of) my blessed Guru, Lord Ramana.

With folded hands held above the head, I prostrate,  
The treasure of holy blessings, Lord Ramana.

(I) offer flowers and songs.  
Shower me with blessings to sing your praise, Lord Ramana.

May (my) difficulties be destroyed, (and) love pervade.  
Bless (me with a place at your) feet, Lord Ramana.

Even the moon of purnami (full-moon) has a little defect.  
(But) make me complete light, Lord Ramana.

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**ra034 ulagaṁ niṛaṇṇa**

(Album: Ramananjali, RMCL)

**ulagaṁ niṛaṇṇa kiraṇaṁ nī  
uṇaṟvāy viḷaṇuṁ kiraṇaṁ nī  
ulagaṁ niṛaṇṇa kiraṇaṁ nī  
uṇaṟvāy viḷaṇuṁ kiraṇaṁ nī**

ulagaṃ niṛaṇṇa kiraṇaṃ nī

alayāzi-tannil aḍiyunna-tokke  
avasāna-mettuṃ padamuṃ nī (x2)  
(ulagaṃ ..)

vānaṃ otuṇuṃ caṣakaṃ nī  
paramāya mauna-karuvuṃ nī (x2)  
vīroḍe ninnu vidhi-śaurīmāṛ-tan  
garvaṅgaḷ tīrtta malayuṃ nī (x2)  
(ulagaṃ ..)

aruṇācaleśa vibhuvuṃ nī  
tanadā-yuyarṇna puravuṃ nī (x2)  
guru-nāmamāya ramaṇāya deva  
nama-yennadāya vacanaṃ nī  
(ulagaṃ ..)

S S n S d n m d / m n d S - n d S ,  
nātiru ti toṃ

S d n  
nātiru ti toṃ

D d n  
nātiru toṃ

p d S n d  
nātiru toṃ

S n d m g  
takatoṃ takatoṃ takajuṇu  
takatoṃ takatoṃ takajuṇu

n S n S d S d n / d n d - S n d d m  
nātirutiru nātirutiru taka taka  
nātirutiru nātirutiru taka taka  
(ulagaṃ ..)

You are the ray that fills this world, you shine as the ray of Consciousness. You are the final abode of all that settles down in the wavy ocean [of samsara]. You are the container that envelopes the firmament, you are the efficient cause of the Supreme Silence. You are the mountain that stood with brightness to end the pride of Vidhi and Sauri (Brahma and Visnu). You are Arunacalesha, the omnipresent, you are the Supreme that arose by yourself, you are the guru's name, the phrase ramaṇāya deva namaḥ.

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## **ra035 azhagu-kumara**

(Album: Ramananjali, RMCL)

**ramanāya namo ramaṇāya namo  
ramanāya namo ramaṇāya namo**

**azhagu-kumara ramanāya namo  
sundara-pudalva ramanāya namo  
tirucuzhi-bāla ramanāya namo  
madurai-vāsa ramanāya namo**

**caraṇāmbuyame ramanāya namo  
karuṇā-rasame ramanāya namo  
aṇṇāmalayār ramanāya namo  
aruṇācalane ramanāya namo**

**aruṇācalane ramanāya namo**

Salutations to Ramana, the son of Azhagu (mother's name)/ beautiful boy.  
Salutations to Ramana, the son of Sundara (father's name).  
Salutations to Ramana, the child from Tiruchuzhi (Ramana's birth place).  
Salutations to Ramana who lived in Madurai.  
Salutations to Ramana, the one with lotus feet.  
Salutations to Ramana, the essence of compassion.  
Salutations to Ramana, who is the Lord Annamalaiyar.  
Salutations to Ramana, who is Arunacala.

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## **ra036 bhaje ramaṇa nāmam**

(Album: Bhaje Ramana Namam)

bhaje ramaṇa nāmaṃ  
bhaje ramaṇa nāmaṃ  
ramaṇa nāmaṃ bhaje manasā  
ramaṇa nāmaṃ bhaje manasā

aruṇa-purīśaṃ akhilāṇḍeśaṃ  
parama-pavitraṃ paramātmā-rūpaṃ  
bhaje ramaṇa nāmaṃ..

mahā-yogīndraṃ mahotsāhaṃ  
cinmudrā-pradaṃ śaṃkara-svarūpaṃ  
bhaje ramaṇa nām

śoṇācaleśaṃ śoka-vināśaṃ  
virūpakṣa-vāsaṃ varadeśikaṃ  
bhaje ramaṇa nāmaṃ..

Sing the name Ramana. O mind, sing the name Ramana,  
The Lord of Arunapuri (Arunacala), the Lord of all the worlds,  
The supremely holy, of the nature of Supreme Self,  
The chief among great yogi-s, having great energy,  
Bestower of cinmudra (gesture of Consciousness), of the nature of Shankara (the beneficent),  
The Lord of the red mountain (Arunacala), the destroyer of sorrow,  
The one who lived in Virupaksa (cave), the most excellent teacher.

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## **ra037 bhagavān ramaṇa nama om**

(Album: Ramananjali, RMCL)

bhagavān ramaṇa nama om  
parameśvarāya nama om  
bhagavān ramaṇa nama om  
parameśvarāya nama om

jagamā gurave nama om  
śiva-śaṃkarāya nama om  
bhagavān ramaṇa nama om  
parameśvarāya nama om



aruṇācalāya nama om  
aha nāśakāya nama om  
karuṇākarāya nama om  
kali-nāśakāya nama om

bhagavān ramaṇa nama om  
parameśvarāya nama om

ramaṇeśvarāya nama om  
phala-nāśakāya nama om  
amalādhīpāya nama om  
abhaya-pradāya nama om

bhagavān ramaṇa nama om  
parameśvarāya nama om

Prostrations to Lord Ramana, Prostrations to the Supreme Lord, Prostrations to Lord Ramana, Prostrations to the Supreme Lord.

Prostrations to the great Lord of the universe, Prostrations to Siva (auspicious), Sankara (bestower of happiness), Prostrations to Lord Ramana, Prostrations to the Supreme Lord.

Prostrations to Arunachala, prostrations to the one who destroys the ego I, prostrations to the one who is the very nature of compassion, prostration to the one who destroys [the effects of] Kali,

Prostrations to Lord Ramana, Prostrations to the one who destroys the fruits [of action], Prostrations to the blemishless commander, Prostrations to the one who grants fearlessness.

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## **ra038 śrī ramaṇāṣṭottaraśata nāmāvalī (108 names)**

(By: Sri Vishwanatha Swami)

apāra saccitsukhavāriraśer-  
yasyormimātraṃ bhuvanaṃ samastam  
guhāhitaṃ taṃ ramaṇaṃ gabhīraṃ  
cintāvihīnaṃ hṛdi cintayāmi ||

The boundless great ocean of Existence Consciousness Bliss, of which this entire world is [just] a wave, the one in the heart, that Ramana, the profound one devoid of thoughts, I meditate in my heart.

**1. om mahāsenā-mahomśenā-jātāya namaḥ**

OM! prostrations to the one born out of the great amsha (great portion) of Mahasena (Skanda, the great commander-in-chief of the celestial army against demonical forces)

**2. om śrī-ramaṇāya namaḥ**

OM! prostrations to the revered Ramana

**3. om gurave namaḥ**

OM! prostrations to the Guru (the destroyer of ignorance)

**4. om akhaṇḍa-saṃvidākārāya namaḥ**

OM! prostrations to the one who is of the nature of undivided Consciousness

**5. om mahaujase namaḥ**

OM! prostrations to the great splendor/manifestation

**6. om kāraṇodbhavāya namaḥ**

OM! prostrations to the one born for a cause (to show the way to liberation)

**7. om jagaddhitāvatārāya namaḥ**

OM! prostrations to the one incarnate for the welfare of the world

**8. om śrī bhūminātha-sthalotthitāya namaḥ**

OM! prostrations to the one originated from the place of the revered Bhuminatha (name of Lord Siva in the temple at Tiruchuzhi)

**9. om parāśara-kulottaṃsāya namaḥ**

OM! prostrations to the crest of Parasara lineage

**10. om suṇḍarārya-tapaḥ-phalāya namaḥ**

OM! prostrations to the result/fruit of the tapas of the excellent/noble Sundara

**11. om kamaṇīya-sucāritrāya namaḥ**

OM! prostrations to the one with a pleasing good conduct

**12. om saḥāyāmbā-saḥāyavate namaḥ**

OM! prostrations to the companion of Sahayamba (consort of Bhuminathesvara)

**13. om śoṇācala-maholīna-mānasāya namaḥ**

OM! prostrations to the one whose mind was absorbed in the effulgence of Arunacala

**14. om svarṇa-hastakāya namaḥ**

OM! prostrations to the one with a golden hand

**15. om śrīmad-dvādaśānta-mahāsthale**

**labdha-vidyodayāya namaḥ**

OM! prostrations to the one who obtained the knowledge in the holy place dvādaśānta (meaning twelfth and last; another name for Madurai)

**16. om mahāśakti-nipātena-prabuddhāya namaḥ**

OM! prostrations to the one who was enlightened by the Supreme power descending [on him]

**17. om paramārtha-vide namaḥ**

OM! prostrations to the knower of the highest Truth

**18. oṃ tīvrāya namaḥ**

OM! prostrations to the intense one

**19. oṃ pīṭṛ-padānveṣiṇe namaḥ**

OM! prostrations to the one who went in search of the abode of his father

**20. oṃ indumaulinā-pitṛmate namaḥ**

OM! prostrations to the one whose father bears the crescent moon

**21. oṃ piturādeśataḥ śoṇaśailam-prāptāya namaḥ**

OM! prostrations to the one who reached the red hill (Arunachala) at the command of his father

**22. oṃ tapo-mayāya namaḥ**

OM! prostrations to the one full of tapas

**23. oṃ udāsīnāya namaḥ**

OM! prostrations to the indifferent

**24. oṃ mahāyogine namaḥ**

OM! prostrations to the great Yogi

**25. oṃ mahotsāhāya namaḥ**

OM! prostrations to one with great firmness/fortitude

**26. oṃ kuśāgradhiye namaḥ**

OM! prostrations to one with a sharp intellect

**27. oṃ śānta-saṅkalpa-saṃrambhāya namaḥ**

OM! prostrations to the one grasping the peaceful sankalpa

**28. oṃ susandṛśe namaḥ**

OM! prostrations to the one with pure and auspicious vision

**29. oṃ savitre namaḥ**

OM! prostrations to the Sun (refers to the lustre of Sri Ramana's state of Knowledge)

**30. oṃ sthirāya namaḥ**

OM! prostrations to the fixed/motionless one

**31. oṃ tapaḥ-kṣapita-sarvāṅgāya namaḥ**

OM! prostrations to the one all of whose organs were affected by tapas

**32. oṃ phullāmbuja-vilocanāya namaḥ**

OM! prostrations to the one with a glance like full blown lotus

**33. oṃ candrikāsitahāsaśrīmaṇḍitānana maṇḍalāya namaḥ**

OM! prostrations to the one whose comely face is lit up by the cool moonlight of a smile

**34. oṃ cūtavāṭyāṃ-samāsīnāya namaḥ**

OM! prostrations to the one calmly seated in the mango grove

**35. oṃ cūrṇitākhila-vibhramāya namaḥ**

OM! prostrations to the one in whom all confusion/agitation has been destroyed

**36. oṃ veda-vedānta-tattvajñāya namaḥ**

OM! prostrations to the knower of the essence of Veda and Vedanta

**37. oṃ cin-mudriṇe namaḥ**

OM! prostrations to the one with the gesture of Consciousness

**38. oṃ triguṇātigāya namaḥ**

OM! prostrations to the one who transcends the triad of guna-s (mental qualities)

**39. oṃ virūpākṣa-guhā-vāsāya namaḥ**

OM! prostrations to the one who dwelled in Virupaksha cave

**40. oṃ virājada-calākṛtaye namaḥ**

OM! prostrations to the one whose form is radiant stillness

**41. oṃ uddīpta-nayanāya namaḥ**

OM! prostrations to the one with shining eyes

**42. oṃ pūrṇāya namaḥ**

OM! prostrations to the full

**43. oṃ racitācala-tāṇḍavāya namaḥ**

OM! prostrations to the dancer dancing the dance of stillness

**44. oṃ gambhīrāya namaḥ**

OM! prostrations to the profound one

**45. oṃ paramācāryāya namaḥ**

OM! prostrations to the Supreme Acarya (spiritual teacher)

**46. oṃ suprasannāya namaḥ**

OM! prostrations to the one very bright or serene

**47. oṃ abhaya-pradāya namaḥ**

OM! prostrations to the one who bestows fearlessness

**48. oṃ dakṣiṇāsyā-nibhāya namaḥ**

OM! prostrations to the one equal to Dakshinamurti.

**49. oṃ dhīrāya namaḥ**

OM! prostrations to the steady/firm/composed one

**50. oṃ dakṣiṇābhīmukhāya namaḥ**

OM! prostrations to one facing south

**51. oṃ svarāje namaḥ**

OM! prostrations to the self-luminous one

**52. oṃ maharṣaye namaḥ**

OM! prostrations to the great Rishi (seer)

**53. oṃ bhagavate namaḥ**

OM! prostrations to the Lord

**54. oṃ īḍyāya namaḥ**

OM! prostrations to the one who is praiseworthy

**55. oṃ bhūmavidyāviśāradāya namaḥ**

OM! prostrations to the one skilled in bhuma vidya (the knowledge of the infinite)

**56. oṃ vimalāya namaḥ**

OM! prostrations to the blemishless one

**57. oṃ dīrgha-darśine namaḥ**

OM! prostrations to the farsighted one

**58. oṃ āptāya namaḥ**

OM! prostrations to the one who is near and dear

**59. om ṛjumārga-pradarśakāya namaḥ**

OM! prostrations to the one who shows the direct path

**60. om samadṛśe namaḥ**

OM! prostrations to the one who sees everything the same

**61. om satyadrśye namaḥ**

OM! prostrations to the one who shows the Truth

**62. om satyāya namaḥ**

OM! prostrations to the Truth/one who embodies Truth

**63. om praśāntāya namaḥ**

OM! prostrations to the composed/peaceful one

**64. om amitavikramāya namaḥ**

OM! prostrations to the one of unbounded valor

**65. om sukumārāya namaḥ**

OM! prostrations to the tender one/ the comely son

**66. om sadānandāya namaḥ**

OM! prostrations to the eternal Bliss/one who is eternally Blissful

**67. om mṛdubhāṣiṇe namaḥ**

OM! prostrations to the one who speaks sweetly

**68. om dayārṇavāya namaḥ**

OM! prostrations to the ocean of compassion

**69. om śrī-śoṇācala-hṛdbhūta-skandāśrama niketanāya namaḥ**

OM! prostrations to the dweller in Skandashrama, the heart of the red hill (Arunachala)

**70. om saddarśanopadeṣṭre namaḥ**

OM! prostrations to the instructor of Saddarshanam

**71. om sadbhakta-vṛnda-parīvṛtāya namaḥ**

OM! prostrations to the one surrounded by multitudes of good devotees

**72. om gaṇeśa-munibhṛṅgena-sevitāṅghri-saroruhāya namaḥ**

OM! prostrations to the one whose lotus feet was sought by the honey-bee Ganesa Muni.

**73. om gītopadeśa-sārādi-grantha-saṃchinna-saṃśayāya namaḥ**

OM! prostrations to the one who dispels doubts by [his] Gita, Upadesha Sara and such [other works]

**74. om varṇāśramam-atātītāya namaḥ**

OM! prostrations to the one who transcends caste and stages of life

**75. om rasajñāya namaḥ**

OM! prostrations to the knower of the essence

**76. om saumyāya namaḥ**

OM! prostrations to the excellent man

**77. om ātmavate namaḥ**

OM! prostrations to the composed/self-controlled one

**78. om sarvāvani-matasthānam-ārādhyāya namaḥ**

OM! prostrations to the one adored by followers of all religions

**79. om sarva-sadguṇine namaḥ**

OM! prostrations to the one with all good qualities

**80. oṃ ātmārāmāya namaḥ**

OM! prostrations to the one reposing/rejoicing in the Self

**81. oṃ mahābhāgāya namaḥ**

OM! prostrations to the illustrious one/one endowed with noble qualities

**82. oṃ mātṛmukti-vidhāyakāya namaḥ**

OM! prostrations to the one who liberated his mother

**83. oṃ vinatāya namaḥ**

OM! prostrations to the humble one

**84. oṃ vinutāya namaḥ**

OM! prostrations to the adored one

**85. oṃ viprāya namaḥ**

OM! prostrations to the wise one

**86. oṃ munīndrāya namaḥ**

OM! prostrations to the chief among muni-s

(those whose minds are not externalized but fixed inwards)

**87. oṃ pāvakojjvalāya namaḥ**

OM! prostrations to the one shining splendidly

**88. oṃ darśanād-agma-saṃhāriṇe namaḥ**

OM! prostrations to the one by whose sight all sins/impurities are destroyed

**89. oṃ maunena svātma-bodhakāya namaḥ**

OM! prostrations to the one who reveals One's Self by silence

**90. oṃ hṛcchāntikara-sānnidhyāya namaḥ**

OM! prostrations to the one whose presence brings peace to heart

**91. oṃ smaraṇād-bandhamocakāya namaḥ**

OM! prostrations to the one who releases from bondage by remembering him

**92. oṃ antastimira-caṇḍāṃśave namaḥ**

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

**93. oṃ saṃsārārṇava-tārakāya namaḥ**

OM! prostrations to the one who helps cross over the ocean of samsara

**94. oṃ śoṇādrīśa-stuti-draṣṭre namaḥ**

OM! prostrations to the one who saw and praised the red hill (Five hymns in praise of Arunacala)

**95. oṃ hārdavidyā-prakāśakāya namaḥ**

OM! prostrations to the one who reveals the heart-knowledge

**96. oṃ avicyuta-nijaprajñāya namaḥ**

OM! prostrations to the one who abides Self-knowledge without any deviation

**97. oṃ naisargika-mahātapase namaḥ**

OM! prostrations to the innately great tapasvi

**98. oṃ kamaṇḍalu-dharāya namaḥ**

OM! prostrations to the one who bears the kamandalu (water jug)

**99. oṃ śubhrakaupīna-vasanāya namaḥ**

OM! prostrations to the one wearing a pure/white loin cloth

**100. om guhāya namaḥ**

OM! prostrations to the secret one/dweller in the heart cave

**101. om daṇḍa-pāṇaye namaḥ**

OM! prostrations to the one with a stick in his hand

**102. om kṛpā-pūrṇāya namaḥ**

OM! prostrations to the one full of compassion

**103. om bhava-roga-bhiṣagvarāya namaḥ**

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

**104. om skandāya namaḥ**

OM! prostrations to Skanda (the one who dries up ignorance)

**105. om devatamāya namaḥ**

OM! prostrations to best of gods

**106. om amartyāya namaḥ**

OM! prostrations to the immortal one/imperishable

**107. om senānye namaḥ**

OM! prostrations to the commander of the army

**108. om puruṣottamāya namaḥ**

OM! prostrations to the Supreme Person

yaḥ sthāṇoraruṇācalasya padayoh smṛtyā janiṃ prāpyata-  
ddivyānugrahasupravāhavivaśastādātmyabhāvaṃ gataḥ |  
hṛniṣṭhaḥ svagabhīranityatapasā lokanpunāsyekaraṭ  
tasmai śrīramaṇāya te nama idaṃ lokottarajyotiṣe ||

He who was born with the remembrance of the firm abode of Arunachala and attained identity [with it] by the flood-tide of its divine grace. Rooted in the heart he is uplifting the world with his majestic and constant penance. To you Sri Ramana, the shining light of this world and beyond, this salutation.

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## **ra039 ramaṇa maṅgalam**

(Tamil Parayana at Sri Ramanasramam)

maṅgalaṃ āvarta-puravāsa-daṃpati  
sundarī-sundareśātmajāya  
maṅgalaṃ vara-parāśara-gotra-jātāya  
prāmādiṣu dhanuṣi punarvasu-bhavāya  
jaya-maṅgalaṃ nitya śubha-maṅgalam

sarva-śakti-yutāya sarva-sama-bhāvāya  
sarva-lokaika-hita-sādhakāya  
sādhū-sadguru-varya-ramaṇāya bhagavate  
pādasevak-ārāma-bhāvanāya  
jaya-maṅgalaṃ nitya śubha-maṅgalam

Felicitations to the son of the couple Sundari and Sundaresha who dwelled in the Avarta city.  
Felicitations to the one born in the lineage of revered Parasara (sage).  
To the one born in the year Pramadi, in the month of Dhanus, under the star Punarvasu,  
Victorious felicitations, ever auspicious felicitations.  
Possessed of all powers, ever equanimous,  
The one who brings welfare to all the worlds/beings.  
To the excellent revered true Guru Ramana, the Lord,  
Who brings about repose in those who worship his feet,  
Victorious felicitations, ever auspicious felicitations.

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## ra040 aṇṇāmalai tannile

(Album: Ramananjali, RMCL)

aṇṇāmalai tannile (c/r)  
amaṇḍ-irukkum arase (c/r)  
ānanda māna vāzhvai (c/r)  
aḍiyenukku aruḷ seivāy (c/r)

aruḷ seivāy ramaṇa deva (c/r)  
aruḷ seivāy ramaṇa deva (c/r)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)

eṅgum niraiṇḍ-irunde (c/r)  
ekamāy ānavare (c/r)  
yekam niraiṇḍa ennai (c/r)  
inbam aḍaiya ceyvāy (c/r)

aruḷ seivāy ramaṇa deva (c/r)  
aruḷ seivāy ramaṇa deva (c/r)



ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)

solli vilakka unnai (c/r)  
soṛkal uṇḍo ulagil (c/r)  
jothi uḷ jothi āga (c/r)  
jolikkum suyan cuḍare (c/r)

aruḷ seivāy ramaṇa deva (c/r)  
aruḷ seivāy ramaṇa deva (c/r)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)

(x2)  
ramaṇa deva ramaṇa deva (all)  
ramaṇa deva ramaṇa deva (all)

At Annamalai,  
The king (arase) who is seated.  
A life filled with Bliss (Ananda),  
Please bless (arul) this servant.  
Please bless, Lord Ramana.  
Lord Ramana.

Pervading everywhere,  
[He who] became the One.  
I, who am filled with longing (yekam),  
Let me attain Love (inbam).  
Please bless, Lord Ramana.  
Lord Ramana.

To describe You with speech,  
Are there words in this world?  
The Light within, the Light Himself,  
The self-luminous Light.  
Please bless, Lord Ramana.  
Lord Ramana.

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## ra041 namo namo namo ramaṇa (Tamil)

(Album: Ramananjali, RMCL)

(all)

namo namo namo ramaṇa  
sadāśiva prabhākarane  
namo maharṣi namo maharṣi

(c/r)

daraśanam tarum maṅgaḷaṅgaḷ  
sakala jīva idayam pugaḷ  
brahma-jñāniye

(all)

namo namo namo ramaṇa  
sadāśiva prabhākarane  
namo maharṣi namo maharṣi

nitya-muktan nitya-śuddhan

sadā-śivānandattile (c/r)

nilaikkum maharṣi ramaṇa maharṣi (all)

śakti mikka samadharmi

(all)

namo namo namo ramaṇa  
sadāśiva prabhākarane  
namo maharṣi namo maharṣi

neñjam iṅgu pottal kāḍu

tañjam enṟu unnai nāḍum (c/r)

aruḷai tandu kāthtiḍuvāi

kuraigaḷ tīrave (c/r)

(all)

namo namo namo ramaṇa  
sadāśiva prabhākarane

**namo maharṣi namo maharṣi**

**veṇḍi iṅgu vanda nāṅgaḷ**

**pāṛṭadume niṛaiṽ-aḍaiṇdom (c/r)**

**īsan neśane īsan neśane (all)**

**virumbi vandu aruḷ taruvāi (all)**

**Brahma-jñāniye (all)**

Obeisance, Obeisance, Obeisance Ramana,  
Ever auspicious Light,  
Obeisance Maharshi, Obeisance Maharshi

(Whose) darshan bestows auspiciousness,  
(Who) has entered the hearts of all jivas,  
Oh! Knower of Brahman.

Ever Liberated, Ever Pure,  
Always in the Bliss of Siva  
(Is) established, Maharshi, Ramana Maharshi  
(One who) is full of Shakti (courage, power), treats all equally.

(My) Heart is a dense forest,  
(I) approach you for protection,  
Protect me with your blessings to remove my shortcomings.

We came seeking, (but) attained satisfaction by looking (at you).  
Oh Lord, Beloved Lord,  
You who are desirous to bless,  
Oh! Knower of Brahman.

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**ra042 ānanda-guru-nātha-ramaṇa**

(By: Dr. H. Ramamoorthy)

**ānanda-guru-nātha-ramaṇa ānanda-guru-nātha  
ānanda-guru-nātha-ramaṇa ānanda-guru-nātha**

**ānanda-guru-nātha-ramaṇa ānanda-guru-nātha  
saccidānanda-guru-nātha-ramaṇa ānanda-guru-nātha**

**ānanda-guru-nātha-ramaṇa ānanda-guru-nātha  
cinmayānanda-guru-nātha-ramaṇa ānanda-guru-nātha**

**ānanda-guru-nātha-ramaṇa ānanda-guru-nātha  
paramānanda-guru-nātha-ramaṇa ānanda-guru-nātha**

**ānanda-guru-nātha-ramaṇa ānanda-guru-nātha  
sanmayānanda-guru-nātha-ramaṇa ānanda-guru-nātha**

ānanda-guru-nātha-ramaṇa=Bliss, Lord of Gurus, Ramana  
saccidānanda-guru-nātha-ramaṇa=Being-Consciousness-Bliss, Lord of Gurus, Ramana  
cinmayānanda-guru-nātha-ramaṇa=Consciousness-Bliss, Lord of Gurus, Ramana  
paramānanda-guru-nātha-ramaṇa=Supreme Bliss, Lord of Gurus, Ramana  
sanmayānanda-guru-nātha-ramaṇa=Bliss of the Being, Lord of Gurus, Ramana

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### **ra043 ramaṇa-nāma ramaṇa-rūpa**

(By: Dr. H. Ramamoorthy)

**ramaṇa-nāma ramaṇa-rūpa sakalajñāna-sadguru  
nirvikāra he akāra svaprakāśa-sadguru  
satyajñāna-sadguru nityajñāna-sadguru  
pūraṇajñāna-sadguru pūrṇajñāna-sadguru  
omkāra-sadguru brahmarūpa-sadguru  
ātmarūpa-sadguru ātmarūpa-sadguru**

Sadguru of name Ramana, of delightful form, possessed of All-Knowledge!  
Without form, O with form, the self-luminous Sadguru!  
Sadguru of true Knowledge, Sadguru of eternal Knowledge,  
Sadguru of complete Knowledge, Sadguru of complete Knowledge!  
Sadguru of the Nature of Om, Sadguru of the Nature of Brahman,  
Sadguru of the Nature of Self, Sadguru of the Nature of Self!

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### **ra044 ramaṇa-smaraṇam parama-pāvanam**

(By: Dr. H. Ramamoorthy)

**ramaṇa-smaraṇam parama-pāvanam**

**janana-maraṇa-śoka-vināśanaṃ  
ramaṇa-smaraṇaṃ parama-pāvanam  
ko'haṃ so'haṃ kuru vicāraṇam  
dehaṃ nāhaṃ bhava-vitaraṇam**

Remembrance of Ramana is supremely holy.  
Destroys the sorrow of birth-death [cycle]  
“Who am I”, “I am He” do this inquiry  
[The realization] “I am not the body” is the crossing over of worldly existence.

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## **ra045 mama-mana-ranaṇa namostu-te**

(By: Dr. H. Ramamoorthy)

**mama-mana-ranaṇa namostu-te  
bhava-bhaya-haraṇa namostu-te  
mama-mana-ranaṇa namostu-te**

**sundara-putra namostu-te  
saundaryātmaja namostu-te  
(mama-mana-ranaṇa...)**

**guha-sthita-bāla namostu-te  
kumāra-guru-vara namostu-te  
(mama-mana-ranaṇa...)**

**acala-nivāsa namostu-te  
ātmā-virāma namostu-te  
(mama-mana-ranaṇa...)**

Salutations to you (Ramana), who abides in my heart!  
Salutations to you (Ramana), who takes away the fear of samsara!

Salutations to you (Ramana), the son of Sundaram (Iyer)!  
Salutations to you (Ramana), the son of the lady of beauty (Azhagammal)!

Salutations to you (Ramana), who stayed in a cave as a young boy!  
Salutations to you (Ramana), revered as the excellent Guru as a youth!

Salutations to you (Ramana), who resides on [Arunacala] mountain!  
Salutations to you (Ramana), who abides in the Self!

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## **ra046 guru-caraṇaṃ sadguru-caraṇaṃ**

**guru-caraṇaṃ sadguru-caraṇaṃ  
namāmi ramaṇa tava caraṇaṃ**

**acala-nivāsa guru-caraṇaṃ  
acala-pratiṣṭha guru-caraṇaṃ |  
aruṇeśa-priya guru-caraṇaṃ  
ātmārāma guru-caraṇaṃ                      ||  
(guru-caraṇaṃ...)**

**parama-pavitraṃ guru-caraṇaṃ  
paramātmā-tantraṃ guru-caraṇaṃ |  
āśrita-rakṣaka guru-caraṇaṃ  
abhayaṃ abhayaṃ tvayi caraṇaṃ ||  
(guru-caraṇaṃ...)**

**sundara-vadanaṃ guru-caraṇaṃ  
pratyakṣa-bhagavān guru-caraṇaṃ |  
tatpada-pardīpaka guru-caraṇaṃ  
tvam-pada-nāśaka guru-caraṇaṃ                      ||  
(guru-caraṇaṃ...)**

**nirupama-mahimā guru-caraṇaṃ  
nirmala-niṣkala-guru-caraṇaṃ |  
nitya-nirāmaya-guru-caraṇaṃ  
nīraja-pādaṃ mama bhajanaṃ                      ||  
(guru-caraṇaṃ...)**

**sanmaya-ramaṇa tava caraṇaṃ  
cinmaya-ramaṇa tava caraṇaṃ |  
ānanda-ramaṇa tava caraṇaṃ  
dhyāyāmi-ramaṇa tava caraṇaṃ ||  
(guru-caraṇaṃ...)**

The feet of the Guru, the feet of the Sadguru, I prostrate, Ramana to your feet.

The feet of the Guru, O dweller on the mountain,  
The feet of the Guru, O the one who firmly abides in the unmoving,  
The feet of the Guru, O the one who is dear to Lord of Arunachala,  
The feet of the Guru, O the one who rejoices in the Self.

The feet of the Guru, the supremely holy,  
The feet of the Guru, the doctrine of the Supreme Self (The Supreme doctrine of the Self, the Supreme itself),  
The feet of the Guru, O the protector of one who seek refuge,  
I seek safety(peace), the fearlessness in your feet.

The feet of the Guru, the one with a beautiful face,  
The feet of the Guru, the real Bhagavan,  
The feet of the Guru, the explanation of the word “tat” (That),  
The feet of the Guru, O the one who destroys [what is meant by] the word “tvam” (you).

The feet of the Guru, [whose] greatness is incomparable,  
The feet of the Guru, the blemishless, the undivided,  
The feet of the Guru, the eternal, the infallible,  
My worship to the pair of lotus feet.

Your feet, Ramana, full of Existence,  
Your feet, Ramana, full of Consciousness,  
Your feet, Ramana, full of Bliss,  
Ramana, I meditate upon your feet.

\*\*\*\*\*

## **ra047 ramaṇa deva**

(Album: Ramananjali, RMCL)

ramaṇa deva ramaṇa deva ramaṇa deva pāhi mām (c/r)  
ramaṇa deva ramaṇa deva ramaṇa deva rakṣa mām (c/r)  
ramaṇa deva ramaṇa deva ramaṇa ramaṇa hare hare (c/r)  
aruṇa śaila ramaṇa deva aruṇācala hare hare (c/r)

ramaṇa deva pāhi mām ramaṇa deva rakṣa mām (c/r)  
ramaṇa deva pāhi mām ramaṇa deva rakṣa mām (x2 all)

pāhi mām = protect, save me, rakṣa mām = protect me, hare = destroyer of illusion, aruṇa śaila = aruna mountain

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## **ra048 satya śānta ghana jyoti**

(Album: Ramananjali, RMCL)

**satya-śānta-ghana jyoti namo namaḥ  
sahaja-niṣṭānubhūtā namo namaḥ  
saccidānanda svarūpa namo namḥ  
tava rājā**

**nitya mangala prasannā namo namaḥ  
nirgunā tripuṭi śūnyā namo namaḥ  
nirvikalpa-sukha-bhogā namo namaḥ  
ramaneśā**

**bhakta sangha paripālā namo namaḥ  
paramahamsa gurunāthā namo namaḥ  
pāhi pāhi paramātmā namo namaḥ  
ramaneśā**

**ramaneśā  
ramaneśā**

The Truth, the peaceful, mass of Light, prostrations, prostrations to you,  
[To the One] Experiencing the Innate abidance, prostrations, prostrations to you,  
Of the nature of Sat-Chit-Ananda (Being, Consciousness, Bliss), prostrations, prostrations to you,  
The king of Tapas (intense fiery practice).

Ever auspicious, joyful, prostrations, prostrations to you,  
Devoid of the gunas, devoid of the three distinctions of seer, seeing and seen, prostrations, prostrations to you,  
Enjoying the bliss of Nirvikalpa (free of all differentiations), prostrations, prostrations to you,  
Lord Ramana.

Protector of the group of devotees, prostrations, prostrations to you,  
Paramahamsa (Ascetic of the highest order) Guru, prostrations, prostrations to you,  
Protect (us), Protect (us), Supreme Self, prostrations, prostrations to you,  
Lord Ramana.

Lord Ramana  
Lord Ramana



\*\*\*\*\*

## **ra049 saccidānandam jagadguru**

(Album: Ramananjali, RMCL)

**saccidānandam jagadguru ramaṇam  
dakṣīnāmurtam haro hara  
bhagavān ramaṇā pāhi mām  
aham aha ramaṇā atmā ramaṇā**

**arunācala śiva nāma rasika guru  
vara ramaṇeśā namo namo  
ramaṇārpana mana ramya sukhā siva  
arunācalāya namo namo**

**sadguru ramaṇā ānanda vihāsi  
sadguru nāthā namostute  
sadguru śri arunācala ramaṇā  
sadguru devā namostute**

### **saccidānandam jagadguru ramaṇam (x2)**

Being-Consciousness-Bliss, Guru of the world, Ramana,  
Wise and Formless, the destroyer [of illusion],  
Bhagavan Ramana protect me,  
"I, I" Ramana, the Self Ramana.

Guru who enjoys the name Arunachala Siva,  
The boon, Lord Ramana, prostrations, prostrations,  
The mind offered to Ramana delights with joy in Siva,  
To Arunachala prostrations, prostrations.

Sadguru Ramana, residing in bliss,  
Sadguru, the Lord, prostrations to you,  
Sadguru, the Glorious Arunachala, Ramana  
Sadguru, God, prostrations to you.

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## ra050 nirvṛtipañcakam

Pentad of verses on final beatitude/Bliss/emancipation  
(By: Sri Narayana Guru)

ko nama-deśaḥ kā jātiḥ  
pravṛttiḥ kā kiyadvayaḥ |  
ityādi vādoparatir -  
yasya tasyaiva nirvṛtiḥ || 1 ||

āgacca gacca mā gacca  
praviśa kva nu gaccati |  
ityādi vādoparatir -  
yasya tasyaiva nirvṛtiḥ || 2 ||

kva yāsyāsi kadā''yātaḥ  
kuta āyāsi ko'si vai |  
ityādi vādoparatir -  
yasya tasyaiva nirvṛtiḥ || 3 ||

ahaṃ tvam soya'mantarhi  
bahirasti na vāsti vā |  
ityādi vādoparatir -  
yasya tasyaiva nirvṛtiḥ || 4 ||

jñātājñātasamaḥ svānya-  
bhedaśūnyaḥ kuto bhidā  
ityādi vādoparatir -  
yasya tasyaiva nirvṛtiḥ || 5 ||

Pentad of verses on final beatitude/Bliss/emancipation

1 What name and place? What caste? What function/activity? What age? In whom these discussions and such have ceased, for him the final beatitude.

2 Come! Go! Do not go! Where are you going? In whom these discussions and such have ceased, for him the final beatitude.

3 When will you go? When did you come? From where have you come? Who are you? In whom these discussions and such have ceased, for him the final beatitude.

4. I, you, that am I, inside indeed, or exist outside, or does not exist. In whom these discussions and such have ceased, for him the final beatitude.

5 [For whom] the known and the unknown are same, devoid of difference between one self and another, whence separation. In whom these discussions and such have ceased, for him the final beatitude.

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## **ra051 prapattyashtakam**

(By: Sri Jagadisvara Sastry)

āvarta-puryāṃ janitaṃ prapadye pāṇḍyeśa-deśe vihr̥taṃ prapadye |  
śoṇācala-prastha-caraṃ prapadye bhikṣuṃ tapaḥ-kleśa-sahaṃ prapadye ||1||

ābrahma-kīṭānta-samaṃ prapadye jitāri-ṣaḍvargam-ahaṃ prapadye |  
sarvajñatāsāra-bhṛtaṃ prapadye nissīma-kāruṇya-nidhiṃ prapadye ||2||

asmāt-prapañcād-adhikaṃ prapadye viśvādhikokter-viśayaṃ prapadye |  
kālagraha-grāha-bhayāpanutyai kṛtānta-śikṣā-kṛtinaṃ prapadye ||3||

vinetumār̥tiṃ viśayādhvajanyāṃ vijñānamūr̥tiṃ dadhataṃ prapadye |  
kandarpa-darpa-jvara-vāraṇāya kāmāri-līlāvatāraṃ prapadye ||4||

ājanma-varṇivratinaṃ prapadye kuṇḍī-bhṛtaṃ daṇḍadharaṃ prapadye |  
brahmāsana-dhyāna-rataṃ prapadye brahmātma-bhūyaṃ yatinaṃ prapadye ||5||

haraṃ prapadye vijaraṃ prapadye svatantratāyāḥ sadanaṃ prapadye |  
ameya-sāmarthyavahaṃ prapadye viśuddha-vijñānivaraṃ prapadye ||6||

daurbhāgya tāpatraya karma moha santāpa-hantāram-ahaṃ prapadye |  
yathār̥tha-saṃkalpam-apeta-pāpam-avāpta-kāmaṃ viśucaṃ prapadye ||7||

manaḥ prasādaṃ bhajatāṃ dadānaṃ mugdha-smitollāsi-mukhaṃ prapadye |  
vyathām-aśeṣāṃ vyapanīya moda-pradena nāmnā ramaṇaṃ prapadye ||8||

śivaṃ prapadye śivadaṃ prapadye guruṃ prapadye guṇinaṃ prapadye |  
madīya-hṛtpadma-juṣaṃ prapadye śaraṇyamīśaṃ śaraṇaṃ prapadye ||9||

prapattiṃ ramaṇasyaitāṃ tanvatāṃ tattvadarśinaḥ |  
tat-kratunya-śa-śikāḥ tattāddaśaphalāptaye ||10||

1. To Him born in Tirucuzhi (Avarta puri), I surrender; to Him who sported in Pandya region, I surrender; to the dweller on Sonacala (Arunacala) slopes, I surrender; to the mendicant unaffected by the rigors of tapas, I surrender.

2. To Him who is alike to all from the Creator to the worm, I surrender; to the subduer of the six passions, I surrender; to the bearer of the essence of Knowledge, I surrender; to the store of unbounded mercy, I surrender.

3. To Him who surpasses the universe, I surrender; to Him whom the Vedas say to be the universe and more, I surrender; to the Chastiser of death in order to be rid of fear of the all-devouring alligator Time, I surrender.

4. To the embodiment of Knowledge, who conquers the pain of sensual life, I surrender; to the enemy of Kama, come down in sport, to prevent the fevers caused by proud Cupid, I surrender.

5. To the strictly lifelong celibate, I surrender; to the holder of kamandalu and staff, I surrender; to Him who rests in meditation on the seat of Brahman, I surrender; to the Hermit at one with Brahman, I surrender.

6. To Hara, I surrender; to the never-decaying, I surrender; to the abode of independence, I surrender; to Him of immeasurable skill, I surrender; to the foremost of spotless knowers, I surrender.

7. To the dispeller of fever caused by ill luck, threefold ills, delusion, and karma, I surrender; to Him of true resolve, no taint, perfect contentment and bliss, I surrender.

8. To the face of gentle smile that brings peace to the devotees, I surrender; to Ramana (Blessing), so named because, removing all pain, He brings in joy, I surrender.

9. To Siva the bestower of bliss, the Master, the store of all virtues, I surrender; to the indweller of my heart-lotus, I surrender; to the refuge and Lord, I surrender.

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## **ra052 ramaṇa bihāri**

**ṭhākura hamare ramaṇa bihāri  
ham hain ramaṇa bihāri ke**

**sādhu seva dharma hamārā  
kāma na duniyādāri se**

**koi bhalā kahe cāhe burā kahe  
ham ho cuke ramaṇa bihāri ke**

**koi bhalā kahe cāhe burā kahe  
ham ho gaye sadguru pyāre ke  
ham ho gaye ramaṇa bihāri ke**

**ṭhākura hamare ramaṇa bihāri  
ham hain ramaṇa bihāri ke**

Our Lord [is] Ramana, the supreme enjoyer (revels in His Own Bliss),  
We belong to Ramana, the supreme enjoyer.  
Service to holy men is our dharma;  
We have nothing to do with worldliness.

Let someone praise us or blame (dishonor) us,

We have become related to Ramana, the Supreme enjoyer.  
Let someone praise us or blame (dishonor) us,  
We have become our beloved Sadguru's;  
We have become Ramana's the supreme enjoyer.  
Our Lord [is] Ramana (the delighter in the Self), the supreme enjoyer,  
We belong to Ramana, the supreme enjoyer.

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## sa001 dhyāna ślokāḥ

śruti-smṛti-purāṇānām-ālayaṁ karuṇālayaṁ  
namāmi bhagavadpāda śaṁkaraṁ loka-śaṁkaraṁ ॥

The abode of Sruti-s (scriptures), Smṛiti-s (recollections) and Purana-s (ancient lore), the abode of compassion,

I prostrate at the feet of Bhagavan Sankara, who bestows happiness to the entire world.

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## sa002 śaṁkarācārya-stavaḥ

śrī śaṁkarācārya-varyaṁ  
sarva-lokaika-vandyaṁ bhaje deśikendram ।

dharma-pracāre'tidakṣaṁ  
yogi-govinda-pādāpta-saṁnyāsa-dīkṣaṁ ।  
durvādi-garvāpanodaṁ  
padmapādādi-śiṣyāli-saṁsevyapādam ॥ 1 ॥

śaṅkādrī-daṁbholilīlaṁ  
kiṁkāraśeṣa-śiṣyāli saṁtrāṇa-śīlam ।  
bālārka-nīkāśa-celaṁ  
bodhitāśeṣa-vedānta gūḍhārtha-jālam ॥ 2 ॥

rudrākṣamālā-vibhūṣaṁ  
candramaulīśvarā-rāadhanā-vāpta toṣaṁ ।  
vidrāvitāśeṣa-doṣaṁ  
bhadrā-pūgaṇaḥ bhaktalokasya nityam ॥ 3 ॥

pāpā-ṭavīcitra-bhānuṁ  
jñāna-dīpena hārdaṁ tamo vārayantam ।  
dvaipāyana-prītibhājaṁ  
sarva-tāpāpahā-mogha-bodha-pradaṁ tam ॥ 4 ॥

rājādhi-rājābhi-pūjyaṁ

ramya-śṛṅgātri-vāsaika-lolaṃ yatīdyam |  
rākendu-saṃkāśa-vaktram  
ratna-garbhebhavaktrāṅghri-pūjānuraktam || 5 ||

śrī-bhāratītīrtha-gītam  
saṃkāryastvam yaḥ paṭhet bhaktiyuktaḥ |  
so'vāpnuyāt-sarvam-iṣṭam  
saṃkarācārya-varya-prasādena tūrṇam || 6 ||

śrīmajjagadguruśaṃkarabhagavatpūjyapādācāryastavaḥ  
oṃ śrī gurubhyo namaḥ |

I worship the best/chief Sri Sankaracarya, the only one to be worshipped in all the worlds, the Lord of spiritual Guru-s.

1. The one who was diligent in the propagation of Dharma/ able or fit in the right way to show one's Self (pracāryasya dharmah) , the one who obtained samnyāsa-dīkṣā from yogi govinda-pādā, the one who drove/took away the pride of the ones adherent of wrong doctrine, whose feet are worshipped by padmapādā and other disciples.
2. The one who is a thunderbolt to doubts, who has the practice of saving all the disciples who served him, whose robes have the hue of rising sun, one who explained the inner woven meaning of the entire vedanta
3. To the one adorned with rudrākṣa-mālā , the one who obtained contentment by worship of candramaulīśvara, all the defects entirely removed (causing to run with ref. to Rudra), ever granting multitudes of prosperity to his devotees.
4. The fire to the forest of afflictions/sins, the one who destroys the darkness in the heart by the light of Knowledge, the one who is the recipient of love of/enjoys friendship with dvaipāyana (vyāsa) , the one who removes all afflictions, grants unfailing Knowledge.
5. Worshipped by Kings of Kings, the praiseworthy ascetic delighted by dwelling at times on the śṛṅga hill, whose face looks like a full moon/crystal drop, filled with precious stones fond of doing puja to the feet of the elephant-faced.
6. The hymn composed by śrī-bhāratītīrtha, he who recites this with devotion attains all the desired by the blessings of revered Sankaracarya without delay.

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## sa003 hara hara śaṃkara

hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām  
śaṃkara-guruve śaraṇaṃ śaraṇaṃ  
maṅgala-dāyaka śaraṇaṃ śaraṇaṃ

śiva-rūpe mama śaraṇaṃ śaraṇaṃ  
śakti-rūpe mama śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

viṣṇu-rūpe mama śaraṇaṃ śaraṇaṃ  
lakṣmi-rūpe mama śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

brahma-rūpe mama śaraṇaṃ śaraṇaṃ  
sarasvati-rūpe śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

gaṇapati-rūpe śaraṇaṃ śaraṇaṃ  
ṣaṇmukha-rūpe śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

śrī-sūryarūpe śaraṇaṃ śaraṇaṃ  
śrī-candrarūpe śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

dakṣiṇamūrtaye śaraṇaṃ śaraṇaṃ  
devādi-deva śaraṇaṃ śaraṇaṃ  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

hara hara śaṃkara namāmi śaṃkara



jaya jaya śaṃkara kāśī śaṃkara  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

hara hara śaṃkara namāmi śaṃkara  
jaya jaya śaṃkara kāmakoṭi śaṃkara  
hara hara śaṃkara jaya jaya śaṃkara  
hara hara śaṃkara pālayamām

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## **sa004 sadgurunādane vā vā vā**

sadguru-nādane vā vā vā  
saccidānandane vā vā vā  
dīna-dayaḷane vā vā vā  
śaṃkara-kṛpākara vā vā vā

ezhai-ppaṅgāḷane vā vā vā  
eṅgaḷai-kāthiḍa vā vā vā  
karuṇai-mazhai pozhiyave vā vā vā  
kākkum-eṅgaḷ daivame vā vā vā

anbarukku neśane vā vā vā  
tunbaṅgaḷai tīrkkave vā vā vā  
tūyamaṇṇ tandiḍave vā vā vā  
tunai-irundu kākkave vā vā vā

sriṅgagiri-īśane vā vā vā  
śāradayin-eśane vā vā vā  
siddhi-yāvuṇ peṭravane vā vā vā  
mukti-nilai aḍaīndavane vā vā vā

Sadgurunatha (True Guru Lord) come, come, come.  
Sat-chit-Ananda (Existence Conscious Bliss) come, come, come.  
The one with compassion for the afflicted come, come, come.  
Shankara the fountain of mercy come, come, come.

Kinsman of the helpless come, come, come.

To protect us, come, come, come.  
To shower the rain of compassion come, come, come.  
Our God who protects [us] come, come, come.

The friend of devotee come, come, come.  
To end [our] affliction/sorrows come, come, come.  
To give us a pure mind come, come, come.  
For protection by giving company come, come, come.

The Lord of Sringa mountain come, come, come.  
The friend of Sharada (goddess) come, come, come.  
The one who has accomplished all accomplishments come, come, come.  
The one who attained the state of Liberation come, come, come.

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## **sa005 śaṃkara guro**

**śaṃkara guro śaṃkara guro  
śaṃkara bhagavad-pāda śaṃkara guro**

**apāra mahima gurunātha  
kṛpā-vāridhe gurunātha**

**śaṃkara guro śaṃkara guro  
śaṃkara bhagavad-pāda śaṃkara guro**

**kālaḍi piranda gurunātha  
piḍhattil amarndāy gurunātha  
un-malaraḍi paṇindom gurunātha  
om gurunātha gurunātha**

**gurunātha gurunātha om guru  
nātha gurunātha gurunātha**

O Shankara Guru, O Shankara Bhagavadpada,  
Your greatness is unequalled,  
You are the ocean of compassion.

Born in Kaladi,

You ascended the throne (Knower of all),  
We worship your lotus feet  
O Lord of Gurus.

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## **sa006 candramaulīśvara**

candra-maulīśvara śaṃkara śaṃkara  
sakala-loka-nāyaka śaṃkara śaṃkara  
maṅgala-dāyaka śaṃkara śaṃkara  
kālaḍiyil avadaritta śaṃkara śaṃkara

karuṇai ullam koṇḍavane śaṃkara śaṃkara  
ulagam poṭṭum uttamane śaṃkara śaṃkara  
uttamaiyin maindane śaṃkara śaṃkara  
candra-maulīśvara śaṃkara śaṃkara

(One who worshipped) candramaulīśvara, Sankara Sankara  
Entire world's leader, Sankara Sankara  
Bestower of auspiciousness, Sankara Sankara  
Incarnated in Kaladi, Sankara Sankara

One with a compassion filled heart, Sankara Sankara  
The perfect one worshipped by the world, Sankara Sankara  
The son of the excellent mother, Sankara Sankara  
Moon bearing Lord, Sankara Sankara

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## **sa007 śrī ādi-śaṃkarācārya aṣṭottaraśata-nāmāvaliḥ (108 names)**

śruti-smṛti-purāṇānāṃ ālayaṃ karuṇālayaṃ |  
namāmi bhagavad-pāda śaṃkaraṃ loka-śaṃkaraṃ ||

The abode of Sruti-s (scriptures), Smṛiti-s (recollections) and Purana-s (ancient lore), the abode of compassion, I prostrate to the feet of Bhagavan Sankara, who bestows happiness to the entire world.

### **1. oṃ śaṃkarācārya-varyāya namaḥ**

OM! Salutation to Shankaracarya, the excellent spiritual teacher

**2. om brahmānanda-pradāyakāya namaḥ**

OM! Salutation to the one who imparts (instructs in) the bliss of Brahman

**3. om ajñāna-timirādityāya namaḥ**

OM! Salutation to the sun for the darkness of ignorance

**4. om sujñān-āmbudhi-candramase namaḥ**

OM! Salutation to the one who is the moon for the water (ocean) of good knowledge

**5. om samyagdarśine namaḥ**

OM! Salutation to the one with the true vision

**6. om anant-ānandāmṛta-sāgarāya namaḥ**

OM! Salutation to the endless ocean of immortal Bliss

**7. om mukti-pradāyakāya namaḥ**

OM! Salutation to the one who gives Liberation

**8. om śiṣyopadeśa-niratāya namaḥ**

OM! Salutation to the one who is intent upon (deeply engaged in) the spiritual instruction of the disciples

**9. om bhaktābhīṣṭa-pradāyakāya namaḥ**

OM! Salutation to the one who grants the wishes of his devotees

**10. om sūkṣma-tattva-rahasya-jñāya namaḥ**

OM! Salutation to the one who knows the secret of the subtle truth

**11. om kāryākārya-prabodhakāya namaḥ**

OM! Salutation to the one who awakens one to (understands, knows) what is to be done (practised) and what is not to be done

**12. om jñāna-mudrāñcitakarāya namaḥ**

OM! Salutation to the one whose hand is bent in the gesture of Knowledge

**13. om śiṣyahṛt-tāpa-hārakāya namaḥ**

OM! Salutation to the destroyer of affliction in the disciple's heart

**14. om parivrāj-āśramod-dhartre namaḥ**

OM! Salutation to the one who elevates the order of wandering mendicants

**15. om sarva-tantra-svatantra-dhiye namaḥ**

OM! Salutation to the one who has the wisdom (knowledge) of freedom that is universally acknowledged (OM Salutation to the one whose wisdom is the essential part of all doctrines)

**16. om advaita-sthāpanācāryāya namaḥ**

OM! Salutation to the spiritual teacher who established (preserved) Advaita (nonduality)

**17. om sākṣā-cchaṅkara-rūpadhṛte namaḥ**

OM! Salutation to the one who clearly (evidently, in person) has the form of Sankara

**18. om dvandv-ātīta yatīndrāya namaḥ**

OM! Salutation to the chief among sages who transcends duality

**19. om ātma-bodha-prakāśakāya namaḥ**

OM! Salutation to the one revealing Self-knowledge (Atma-bodha)

**20. om veda-vedānta-tattvajñāya namaḥ**

OM! Salutation to the one who knows the truth of the Veda and Vedanta

**21. oṃ durvādi-mata-khaṇḍanāya namaḥ**

OM! Salutation to the one who shattered the false doctrines into pieces (who reproached and refuted the false ideas)

**22. oṃ vairāgya-niratāya namaḥ**

OM! Salutation to the one who is deeply engaged in dispassion

**23. oṃ śāntāya namaḥ**

OM! Salutation to the peaceful

**24. oṃ saṃsār-ārṇava-tārakāya namaḥ**

OM! Salutation to the one who enables one to cross the ocean of samsara

**25. oṃ brahma-vidyā-viśāradāya namaḥ**

OM! Salutation to the expert on Brahman-Knowledge

**26. oṃ paramārtha-prakāśakāya namaḥ**

OM! Salutation to the one who illumines the Supreme Truth

**27. oṃ purāṇa-smṛti-sārajñāya namaḥ**

OM! Salutation to the one who knows the essence of the ancient smṛiti

**28. oṃ nityatrptāya namaḥ**

OM! Salutation to the ever-satisfied

**29. oṃ mahate namaḥ**

OM! Salutation to the great one

**30. oṃ śucaye namaḥ**

OM! Salutation to the radiant (holy, unsullied) one

**31. oṃ nityānandāya namaḥ**

OM! Salutation to the eternally blissful

**32. oṃ nirātaṅkāya namaḥ**

OM! Salutation to the one who is free from fear and pain

**33. oṃ niḥsaṅgāya namaḥ**

OM! Salutation to the unattached one

**34. oṃ nirmalātmakāya namaḥ**

OM! Salutation to the blemishless Self

**35. oṃ nirmamāya namaḥ**

OM! Salutation to the one without “mine-ness”

**36. oṃ nirahaṅkārāya namaḥ**

OM! Salutation to the egoless one

**37. oṃ viśva-vandya-padāmbujāya namaḥ**

OM! Salutation to the one whose lotus feet are praised by the world

**38. oṃ sattva-pradhānāya namaḥ**

OM! Salutation to the one with a sattvic intellect (who is the original source and essential part of sattva)

**39. oṃ sad-bhāvāya namaḥ**

OM! Salutation to the real Being (true Existence)

40. **oṃ saṅkhyātīta-guṇojjvalāya namaḥ**  
OM! Salutation to the glorious one(the one blazing splendidly) with innumerable qualities
41. **oṃ anaghāya namaḥ**  
OM! Salutation to the faultless(sinless) one
42. **oṃ sārāhṛdaya-sudhiye namaḥ**  
OM! Salutation to the wise one who understands the quintessential heart
43. **oṃ dākṣiṇya-nīlaya-svāntāya namaḥ**  
OM! Salutation to the one whose heart is the abode of compassion
44. **oṃ jñāna-bodhakāya namaḥ**  
OM! Salutation to the teacher of Knowledge
45. **oṃ satyātmāne namaḥ**  
OM! Salutation to the nature of Truth (the true Self)
46. **oṃ puṇya-śīlāya namaḥ**  
OM! Salutation to the righteous(virtuous)
47. **oṃ taporāśaye namaḥ**  
OM! Salutation to the one who is a mass of tapa-s
48. **oṃ mahātejase namaḥ**  
OM! Salutation to the great effulgence
49. **oṃ kāladyām jātāya ajāya namaḥ**  
OM! Salutation to the unborn who took birth in Kalady
50. **oṃ svayaṃ śivāya namaḥ**  
OM! Salutation to the one who is Siva himself
51. **oṃ kāla-karma-jñāya namaḥ**  
OM! Salutation to the knower of death (time and karma, acts of time)
52. **oṃ tamoguṇa-nivārakāya namaḥ**  
OM! Salutation to the remover of the quality of darkness (ignorance, inertia)
53. **oṃ svātma-nirūpaṇopadeśtre namaḥ**  
OM! Salutation to the one who teaches the true definition of one's own Self (Svatmanirupanam)
54. **oṃ bhagavate namaḥ**  
OM! Salutation to the Bhagavan (the Lord)
55. **oṃ brahma-jñānāvalī-mālā dharāya namaḥ**  
OM! Salutation to the one who wears the rows of garlands of Brahman Knowledge
56. **oṃ advait-ānubhūti-pradāyakāya namaḥ**  
OM! Salutation to the one who imparts the experience of nonduality (Advaitanubhuti)
57. **oṃ dharm-ādharma-vibhāga-jñāya namaḥ**  
OM! Salutation to the knower of the distinction (difference) between dharma and adharma
58. **oṃ lakṣya-bheda-pradarśakāya namaḥ**  
OM! Salutation to the one who reveals the piercing (divulge, split open) of the denoted
59. **oṃ śivānanda-laharyām nimagnāya namaḥ**  
OM! Salutation to the one immersed in the billow of the bliss of Shiva
60. **oṃ yogihṛt-padma-bhāskarāya namaḥ**

OM! Salutation to the sun of the lotus heart of the yogi

**61. oṃ atīndriya-jñāna-nidhaye namaḥ**

OM! Salutation to the treasure (receptacle) of the Knowledge that transcends the organs of action

**62. oṃ nityā-nitya-viveka-vide namaḥ**

OM! Salutation to the one who has knowledge of the eternal and the non-eternal

**63. oṃ cidānandāya namaḥ**

OM! Salutation to the Bliss of Consciousness

**64. oṃ cinmayātmāne namaḥ**

OM! Salutation to the Self of the nature (full) of Consciousness

**65. oṃ bhakteḥ parama-kāṣṭhāya namaḥ**

OM! Salutation to the supreme limit of devotion

**66. oṃ amānuṣa-caritrāḍhyāya namaḥ**

OM! Salutation to the one abounding in divine acts

**67. oṃ kṣema-dāyine namaḥ**

OM! Salutation to the one who grants peace (tranquil abidance, rest)

**68. oṃ kṣamā-karāya namaḥ**

OM! Salutation to the one who is the form of patience (competence)

**69. oṃ bhavyāya namaḥ**

OM! Salutation to the one who is existing (excellent)

**70. oṃ bhadra-pradāya namaḥ**

OM! Salutation to the one who bestows blessedness (happiness)

**71. oṃ bhūri-mahimne namaḥ**

OM! Salutation to the one with abundant greatness (glory)

**72. oṃ viśva-rañjakāya namaḥ**

OM! Salutation to the one who is all-pleasing (the delight of the universe)

**73. oṃ svaprakāśāya namaḥ**

OM! Salutation to the self-luminous one

**74. oṃ sadādhārāya namaḥ**

OM! Salutation to the one who is ever the substrate (always the support)

**75. oṃ viśva-bandhave namaḥ**

OM! Salutation to the friend of the entire world

**76. oṃ śubhodayāya namaḥ**

OM! Salutation to the one who is the rise of the auspicious

**77. oṃ viśāla-kīrtaye namaḥ**

OM! Salutation to the one whose renown is extensive

**78. oṃ vāgīśāya namaḥ**

OM! Salutation to the eloquent Lord (Lord of speech)

**79. oṃ sarvaloka-hitotsukāya namaḥ**

OM! Salutation to the one who is a good friend of the entire world

**80. oṃ viveka-cūḍāmaṇaye namaḥ**

OM! Salutation to the crest jewel of discrimination

**81. om satyaṃ jñānam-anantaṃ nityaṃ śuddhamiti pañca-ratnaiḥ varṇitāya śreṣṭhāya namaḥ**

OM! Salutation to the excellent described as the pentad of gems, truth, knowledge, boundless, eternal, pure

**82. om samnyāsenā saṃsāra-nakraṃ vijetre namaḥ**

OM! Salutation to the one who vanquished the crocodile of samsara by renunciation

**83. om parabrahma-svarūpiṇe namaḥ**

OM! Salutation to the one who is of the nature of Supreme Brahman

**84. om śrī govinda-bhagavatpāda-śiṣyāya namaḥ**

OM! Salutation to the disciple of the venerable Govinda Bhagavatpada

**85. om ātma-niṣṭhāya namaḥ**

OM! Salutation to the one who abides in the Self

**86. om aparokṣānu-bhūtimāte namaḥ**

OM! Salutation to the one with the knowledge of direct perception

**87. om viditā-khila-śāstrārthāya namaḥ**

OM! Salutation to the one who knows the meaning of all the Sastras

**88. om vīta-rāga-jana-stutāya namaḥ**

OM! Salutation to the one who is worshipped by the fully detached

**89. om vidyā-vinaya-śobhitāya namaḥ**

OM! Salutation to the one who is adorned with erudition and humility

**90. om veda-śāstra-prathayitre namaḥ**

OM! Salutation to the one who propagated the veda-s and shastra-s

**91. om moditākhila-bhaktālaye namaḥ**

OM! Salutation to the one who is the delight for all of the devotees

**92. om mahāvākya-vivekajñāya namaḥ**

OM! Salutation to the one who discerns the Mahavakya-s

**93. om niṣkalaṅga-sucāritrāya namaḥ**

OM! Salutation to the one whose life is spotlessly clean

**94. om ātma-jyotiṣe namaḥ**

OM! Salutation to the light of the Self

**95. om nitya-śuddha-vimuktāya namaḥ**

OM! Salutation to the one who is eternally pure and liberated

**96. om brahmātmaikya-svarūpāya namaḥ**

OM! Salutation to the one of the nature of unity of Brahman and Atman

**97. om brahmānucintanaṃ kartre namaḥ**

OM! Salutation to the one who does meditation on Brahman (who composed the text Meditation on Brahman)

**98. om māyā-dehādi-varjita sarva-vyāpīṇe namaḥ**

OM! Salutation to the all pervasive one devoid of illusion, body and such

**99. om vigatāvidyā-bandhanāya namaḥ**

OM! Salutation to the one for whom the association with ignorance has ceased



**100. om prabodha-sudhākarāya namaḥ**

OM! Salutation to the receptacle of the nectar of Consciousness

**101. om sadāśram-ācārya-paramparāyāṃ pūjya gurave namaḥ**

OM! Salutation to the adored Guru in the lineage of acarya-s of the SAT ashram.

**102. om sanātana-dharma-satpataye namaḥ**

OM! Salutation to the champion of sanatana dharma

**103. om padma-pād-ārcit-āṅghrikāya namaḥ**

OM! Salutation to the one whose feet is worshipped by Padmapada

**104. om hastāmalaka-yogīndra brahma-jñāna-pradāyakāya namaḥ**

OM! Salutation to the one who imparted Brahman Knowledge to Hastamalaka, the chief among yogi-s

**105. om sureśvar-ākhyā-sacchiṣya-sannyāsāśrama-dāyakāya namaḥ**

OM! Salutation to the one who granted sanyasa ashrama to the good disciple Sureshvara

**106. om toṭakācārya-sampūjyāya namaḥ**

OM! Salutation to the one worshipped by Totakacarya

**107. om jagat-pūjyāya namaḥ**

OM! Salutation to the one revered by the world

**108. om jagad-gurave namaḥ**

OM! Salutation to the Guru of the entire world

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**sa008 nīrājana**

yasmin-jñāte bhavet-sarvam vijñātaṃ paramātmāni |  
taṃ vande nitya-vijñānam-ānandaṃ-ajam-avyayam ||

yad-ajñānād-abhūd-dvaitaṃ jñāte yasmin-nivartate |  
rajjusarpavad-atyantaṃ taṃ vande puruṣottamam ||

yasyopadeśa-dīdhityā cidātmā naḥ prakāśate |  
namaḥ sadgurave tasmai svāvidyā-dhvānta-bhānave ||

Knowing which all shall be discerned as being in the Supreme Self, to that Eternal-Knowledge-Bliss,  
Originless and changeless I bow.

By ignorance of which duality came into being, on knowing which, it disappears, like the rope-serpent,  
totally, to that Supreme Spirit, I bow.

By the knowledge of whose teachings, our Consciousness-Self shines, to that Guru, the sun, that dispels the  
darkness of one's own ignorance, I bow.

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## sa009 śaṃkara maṅgalam

advaita-śāstra-gamyāya ānandāmṛta-varṣiṇe |  
apāra-karuṇā-mūrtiṃ gurunāthāya maṅgalam ||

śaraṇāgata-pālaya sarva śāstra vidhāyine |  
śaṃkarācārya-rūpāya gurunāthāya maṅgalam ||

kāmakōṭi nivāsāya kāmītārtha pradāyine |  
kāma-krodha vināśāya gurunāthāya maṅgalam ||

gurunāthāya maṅgalaṃ gurunāthāya maṅgalam ||

maṅgalaṃ maṅgalaṃ maṅgalaṃ jaya jaya  
maṅgalaṃ maṅgalaṃ maṅgalam (x2)

śaṃkara nāthanukkum sadguru-devanukkum  
sanmārga-bodhanukkum maṅgalam (x2)

maṅgalaṃ maṅgalaṃ maṅgalaṃ jaya jaya  
maṅgalaṃ maṅgalaṃ maṅgalam

kāmākṣi-dāsanukkum kāmakoṭi-nāthanukkum  
tavaguṇa-śīlanukkum maṅgalam

maṅgalaṃ maṅgalaṃ maṅgalaṃ jaya jaya  
maṅgalaṃ maṅgalaṃ maṅgalam (x2)

To the one attainable through the teaching of Advaita, the bliss of shower of nectar, unequal embodiment of compassion, felicitations to that gurunatha.

To the one who protects the ones who seek refuge [in him], the establisher of all the shastra-s, of the form of Sankara Acarya, felicitations to that gurunatha.

To the one who dwells in Kamakoti, to the one who grants the desired aim, to the one who destroys desire and anger, felicitations to that gurunatha.

Felicitations to gurunatha, felicitations to gurunatha.

Felicitations to Lord Shankara, the Sadguru Lord, to the one who clarifies the true path. Felicitations to the devotee of Kamakshi, the Lord of Kamakoti, one with a good virtue of tapas.

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## sa010 Verses on Adi Shankaracarya

(Verse on Advent of Sri Adi Shankara from Madhaviya Shankara Vijayam)

ajñānāntargahana-patitān ātmavidyopadeśaiḥ  
trātum lokān bhavadaviśikhā-tāpa-pāpacyamānān |  
muktvā maunaṁ vaṭaviṭapino mūlato niṣpatantī  
śaṁbhormūrtiḥ carati bhuvane śaṁkarācāryarūpā ||

To protect/save people who have fallen into deep ignorance, who have been roasted by the flames of miseries in this world, by instructions on Self-Knowledge, leaving the silence and rushing quickly from the root of the banyan tree, the embodiment of Siva moves about in the world in the form of Adi Shankaracarya.

(By Sri Candrasekhara Sarasvati)

gururnāmnā mahimnā ca śaṁkaro yo virājate |  
tadi-yāñghri-galad-reṇu-gaṇāyāstu namo mama ||

He who shines with name and fame as Shankara. May my prostration indeed be to the grains of dust of his feet.

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## gu001 dhyāna ślokāḥ

nidhaye sarva-vidyānām bhiṣaje bhava-rogiṇām |  
gurave sarva-lokānām dakṣiṇāmūrtaye namaḥ ||

To the treasure of all Knowledge, to the doctor of the patients with the sickness of mundane misery, to the Guru of all the worlds, prostrations to Daksinamurti.

om-namaḥ praṇavārthāya śuddha-jñānaika-mūrtaye |  
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ||

Om! Salutations! To the meaning of Pravana, to the one personification of pure Knowledge, to the immaculate, to the utterly peaceful, to Dakshinamurti prostrations!

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## gu002 gurupādukāstotram

ananta-saṃsāra-samudra-tāra-  
naukāyitābhyām guru-bhaktidābhyām |  
vairāgya-sāmrājyada-pūjanābhyām  
namo namaḥ śrī-guru-pādukābhyām || 1 ||

kavitva-vārāśi-niśākarābhyām  
daurbhāgya-dāvāmbuda-mālikābhyām |  
dūrīkṛtānamra vipattidābhyām  
namo namaḥ śrī-guru-pādukābhyām || 2 ||

natā yayoḥ śrī-patitām samīyuh  
kadāci'd-apyāśu daridra-varyāḥ |  
mūkāśca vācaspatitām hi tābhyām  
namo namaḥ śrī-guru-pādukābhyām || 3 ||

nālīka-nīkāśa-padāhṛtābhyām  
nānā vimohādi nivārikābhyām |  
namajjanābhīṣṭa-tati-pradābhyām  
namo namaḥ śrī-guru-pādukābhyām || 4 ||

nṛpāli-mauli-vraja-ratna-kānti  
saridvirājaj-jhaṣa-kanyakābhyāṃ |  
nṛpatvadābhyāṃ nata-loka-paṅkteḥ  
namo namaḥ śrī-guru-pādukābhyāṃ || 5 ||

pāpāndhakārārka paramparābhyāṃ  
tāpatrayāhīndra khageśvarābhyāṃ |  
jāḍyābdhi-saṃśoṣaṇa-vāḍavābhyāṃ  
namo namaḥ śrī-guru-pādukābhyāṃ || 6 ||

śamādi-ṣaṭkaprada-vaibhavābhyāṃ  
samādhī-dāna-vrata-dīkṣitābhyāṃ |  
ramādhavānghri-sthirabhaktidābhyāṃ  
namo namaḥ śrī-guru-pādukābhyāṃ || 7 ||

svārcā-parāṇām-akhileṣṭadābhyāṃ  
svāhā sahāyākṣa-dhurandharābhyāṃ |  
svāntāccha-bhāvaprada-pūjanābhyāṃ  
namo namaḥ śrī-guru-pādukābhyāṃ || 8 ||

kāmādi sarpa-vraja-gāruḍābhyāṃ  
viveka-vairāgya-nidhipradābhyāṃ |  
bodhapradābhyāṃ dṛtamokṣadābhyāṃ  
namo namaḥ śrī-guru-pādukābhyāṃ || 9 ||

1. To the boat that helps cross the endless ocean of samsara, that which confers devotion to the Guru, that which grants the kingdom of renunciation upon worship, Prostration, prostration to the sandals/impression of the feet the revered Guru.
2. To the ocean of Knowledge, resembling the full moon, to the water which puts out the fire of misfortunes, that which removes the distress of those who prostrate (in front of it), Prostration, prostration to the sandals/impression of the feet the revered Guru.
3. That which makes the ones who worship the lord of wealth, even if they are very poor, which makes even the dumb people great orators, Prostration, prostration to the sandals/impression of the feet the revered Guru.
4. Captivating like a lotus, the remover of various confusion of the mind and such, who grants many desires of the people who worship, Prostration, prostration to the sandals/impression of the feet the revered Guru.
5. To the splendor like the group of diamonds on the crown of the King, the shining mermaids in the river, the royalty for the flocks of devotees, Prostration, prostration to the sandals/impression of the feet the revered Guru.

6. To the sun [that drives away] the series of sins and darknesses, the Lord of birds who drives away the triad of afflictions, the submarine fire that dries up the ocean of dullness, Prostration, prostration to the sandals/impression of the feet the revered Guru.
7. To the greatness that grants the six qualities such as tranquility, that which initiates one to samadhi, the act of giving, pious observance, bestows steady devotion to the feet of the husband of Rama (Visnu), Prostration, prostration to the sandals/impression of the feet the revered Guru.
8. To that which grants all the desired for the ones who worship by themselves, who are ever involved in carrying the burden of service, that which bestows one's own inner clear state to the one who worship, Prostration, prostration to the sandals/impression of the feet the revered Guru.
9. To that which drives away the serpents of desires and such like Garuda, bestows the treasure of discrimination and detachment, confers Knowledge, grants the honored Liberation, Prostration, prostration to the sandals/impression of the feet the revered Guru.

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### **gu003 dattātreyā stotraṃ (nārada purāṇaṃ)**

jaṭā-dharaṃ pāṇḍuraṅgaṃ śūla-hastaṃ kṛpā-nidhiṃ |  
sarva-roga-haraṃ devaṃ dattātreyā-ahaṃ bhaje ||

asya śrī-dattātreyā-stotra-mahā-mantrasya  
bhagavān nārada-ṛṣiḥ |  
anuṣṭup chandaḥ |  
śrī-datta-paramātmā devatā |  
śrī-datta-prītyarthe jape viniyogaḥ ||

jagad-utpatti-kartre ca sthiti-saṃhāra hetave |  
bhava-pāśa-vimuktāya dattātreyā namo'stute || 1||

jarājanma-vināśāya deha-śuddhi-karāya ca |  
digambara-dayā-mūrte dattātreyā namo'stute || 2||

karpūra-kānti-dehāya brahma-mūrti-dharāya ca |  
veda-śāstra-parijñāya dattātreyā namo'stute || 3||

hrasva-dīrgha-kṛśa-sthūla-nāma-gotra-vivarjita |  
pañca-bhūtaika-dīptāya dattātreyā namo'stute || 4||

yajña-bhoktre ca yajñāya yajña-rūpa-dharāya ca |  
yajña-priyāya siddhāya dattātreyā namo'stute || 5||

ādaḥ brahmā madhye viṣṇur-ante devaḥ sadāśivaḥ |  
mūrti-traya-svarūpāya dattātreyā namo'stute || 6||

bhogālayāya bhogāya yoga-yogyāya dhāriṇe |  
jitendriya-jita-jñāya dattātreyā namo'stute || 7||

digambarāya divyāya divya-rūpa-dharāya ca |  
sadodita-para-brahma dattātreyā namo'stute || 8||

jambū-dvīpa-mahā-kṣetra-mātāpura-nivāsine |  
jaya-mānasa-tām deva dattātreyā namo'stute || 9||

bhikṣāṭanaṃ gr̥he grāme pātraṃ-hema-mayaṃ kare |  
nānā-svāda-mayī bhikṣā dattātreyā namo'stute || 10||

brahma-jñāna-mayī mudrā vastre cākāśa-bhūtale |  
prajñāna-ghana-bodhāya dattātreyā namo'stute || 11||

avadhūta-sadānanda-parabrahma-svarūpiṇe |  
videha-deha-rūpāya dattātreyā namo'stute || 12||

satyaṃ-rūpa-sadācāra-satya-dharma-parāyaṇa |  
satyāśraya-parokṣāya dattātreyā namo'stute || 13||

śūla-hasta-gadā-pāṇe vana-mālā-sukan-dhara |  
yajña-sūtra-dhara-brahman dattātreyā namo'stute || 14||

kṣarākṣara-svarūpāya parātpara-tarāya ca |  
datta-mukti-para-stotra dattātreyā namo'stute || 15||

datta vidyāḍhya-lakṣmīśa datta svātma-svarūpiṇe |  
guṇa-nirguṇa-rūpāya dattātreyā namo'stute || 16||

śatru-nāśakaraṃ stotraṃ jñāna-vijñāna-dāyakam |  
sarva-pāpaṃ śamaṃ yāti dattātreyā namo'stute || 17||

idaṃ stotraṃ mahad-divyaṃ datta-pratyakṣa-kāraṇam |  
dattātreyā-prasādācca nāradena prakīrtitam || 18||

To the one with matted locks, Panduranga, hand holding trident, the ocean of compassion, the Lord who removes all diseases, Dattatreya, I worship.

Of this holy Dattatreya hymn, Bhagavan Narada is the sage; anushtup (four lines of eight syllables) is the meter; Sri Datta, the Supreme Self, is the deity;

it is recited in order to please Sri Datta.

1. To the one who is the cause of the origin of the universe, its preservation, and destruction. To the one completely free from bondage of mundane existence, Dattatreya, prostration to You.

2. The destroyer of old age and birth, Your body is pure, naked (sky-clad), the image of compassion — Dattatreya, we bow to You.

3. Your body is radiant like camphor, the manifested image of Brahman; You are the knower of the Vedic scriptures — Dattatreya, we bow to You.

4. You are beyond (designations such as) short, tall, thin, fat, name, and lineage. You set ablaze the five elements — Dattatreya, we bow to You.

5. You are the enjoyer of sacrifice and the sacrifice itself, the form of sacrifice, the lover of sacrifice, and the perfected sage — Dattatreya, we bow to You.

6. In the beginning is Brahma, in the middle is Vishnu and at the end is God Sadashiva.

Your nature consist of these three deities — Dattatreya, we bow to You.

7. You are the abode of enjoyment and enjoyment itself. You are the support of those qualified for Yoga. You are the master of the senses and the master of knowledge — Dattatreya, we bow to You.

8. Naked (sky-clad), Your form shines with divinity. You are the eternal Supreme Brahman — Dattatreya, we bow to You.

9. In Jambudvipa (India), in the great land (Maharashtra), Your abode is Matapura.

Having conquered the mind, You are Divinity Itself — Dattatreya, we bow to You.

10. As a naked beggar You move between homes and villages with a golden bowl in Your hand, collecting various delicious alms — Dattatreya, we bow to You.

11. Full of the knowledge of Brahman, joyful and clothed in the element of space, Your teachings reveal the highest wisdom — Dattatreya, we bow to You.

12. The avadhuta, ever-blissful, Your nature is the Supreme Brahman. In the form of a body without body consciousness — Dattatreya, we bow to You.

13. Your form is truth, Your conduct is pure, You follow the dharma of truth and Your shelter is truth, supreme and unending — Dattatreya, we bow to You

14. You hold trident and mace and wear a garland of forest flowers and the sacrificial tread of a Brahmin — Dattatreya, we bow to You.

15. Your nature is both perishable and imperishable. You have gone beyond even the transcendental reality. Datta, liberated and beyond praise — Dattatreya, we bow to You.

16. Datta, endowed with wisdom and the lord of wealth. Datta, whose nature is the Self.

Your form is both with attributes and without attributes — Dattatreya, we bow to You.

17. The hymn that brings about the destruction of enemies, bestows knowledge and wisdom, and pacifies all sins, Dattatreya, prostrations to you.

18. This stotra, praised by Narada, the great divine, grants the direct perception of Datta and grace of Dattatreya.



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## gu004 gurvaṣṭakam

śarīraṃ surūpaṃ tathā vā kalatraṃ  
yaśaś-cāru citraṃ dhanam meru-tulyam |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 1 ||

kalatraṃ dhanam putra-pautrādi sarvaṃ  
gṛhaṃ bāndhavāḥ sarva-etaddhi jātam |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 2 ||

ṣaḍaṅgādi-vedo mukhe śāstra-vidya  
kavitvādi gadyaṃ supadyaṃ karoti |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 3 ||

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ  
sadācāra-vṛtteṣu matto na cānyaḥ |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 4 ||

kṣamā-maṇḍale bhūpa-bhūpāla-vṛndaiḥ  
sadā sevitaṃ yasya pādāravindam |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 5 ||

yaśo me gataṃ dikṣu dānapratāpāj-  
jagad-vastu sarvaṃ kare yat-prasādāt |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 6 ||

na bhoge na yoge na vā vājirājau  
na kāntāmukhe naiva vitteṣu cittam |  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim || 7 ||

araṇye na vā svasya gehe na kārye  
na dehe mano vartate me tvanarghye ।  
manaścenna lagnaṃ guror-aṅghri-padme  
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 8 ॥

guroraṣṭakaṃ yaḥ paṭhetpuṇyadehī  
yatir-bhūpatir-brahmacārī ca gehī ।  
labhed-vāñchitārthaṃ padam brahma-saṃjñam  
guror-ukta-vākye mano yasya lagnaṃ ॥ 9 ॥

- 1 Body well-formed, likewise wife, one's reputation resplendent and renowned, and one's riches as high as Mount Meru; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 2 Wife, wealth, sons, grandsons and all such; home and kindred; all these things maybe there; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 3 The Vedas with their six limbs and the knowledge of all sciences may be on one's lips; one may possess the poetic gift and may compose fine prose and poetry; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 4 Respectable in the foreign lands, wealthy or prosperous in one's own land; "in the paths of righteous conduct there is none to surpasses me"; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 5 Whose lotus feet is always worshipped, in the earth, with the Princes and the Kings; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 6 "My fame has travelled in [all] directions through my philanthropy and prowess; all the things of this world are in my hands as rewards [for my virtues]", yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 7 The mind not in worldly enjoyments, not in yogic attainments, nor in forms of Visnu, nor in the face of the wife, not indeed in wealth; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 8 Not in the forests, nor in one's own house, not in action, not in the body, mind exists for me, indeed priceless; yet if one's mind be not absorbed in the lotus feet of the Guru, what then, what then, what then?
- 9 That virtuous person who studies, these eight verses on Guru, [be] ascetic, ruler, brahmacari, or householder, attains his desired object [and] attains the abode of Supreme Brahman, whose mind is absorbed in the words uttered by the Guru.

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**gu005 guru-maharāj**

**guru-maharāj guru-maharāj guru-maharāj guru jai jai  
bodhendra-sadguru yogīndra-sadguru jai jai  
deśikendra-sadguru jai jai**

Victory to the King of Guru-s.

Victory to the True Guru, guru chief among awakened, the True Guru chief among yogi-s,

Victory to the True Guru chief among teachers.

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## **gu006 saccidānanda-guru**

**saccidānanda-guru saccidānanda  
sakalamuṃ nīye enakkaruḷvāye  
acyutanuṃ haranuṃ ayanuṃ nīye  
ayintozhil-puriuṃ āṇḍavan nīye  
eṅgume niṛainday saccidānanda  
svāminātha śiva-guru-nātha**

You indeed bless me with everything.

You indeed are Acyutan (imperishable another name for Vishnu), Haran (Siva) and Ayan (Brahma).

You indeed are the Master who knows the five functions (creation, sustenance, destruction, veiling and grace).

You pervade everywhere.

O! Svaminatha.

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## **gu007 om guru om guru saccidānanda guru**

**om guru om guru saccidānanda guru  
saccidānanda guru cinmayānanda guru  
om guru om guru saccidānanda guru**

**śrī guru śrī guru saccidānanda guru  
saccidānanda guru sanmayānanda guru  
śrī guru śrī guru saccidānanda guru**

**jaya guru jaya guru saccidānanda guru**

saccidānanda guru paramānanda guru  
jaya guru jaya guru saccidānanda guru

mama guru mama guru saccidānanda guru  
saccidānanda guru ātmānanda guru  
mama guru mama guru saccidānanda guru

om̐ guru om̐ guru saccidānanda guru  
saccidānanda guru cinmayānanda guru  
om̐ guru om̐ guru saccidānanda guru

saccidānanda=Existence-Consciousness-Bliss sanmayānanda=Full of Existence-Bliss  
paramānanda=Supreme Bliss ātmānanda= Bliss of the Self, Blissful in the Self

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## **gu008 śiva śiva sac-cid-ānanda namaḥ śivāya**

śiva śiva saccidānanda namaḥ śivāya (x2)  
mahādeva mahādeva (c)  
śiva śiva saccidānanda namaḥ śivāya (c)

jaya jaya śrī ramaṇāya namaḥ śivāya (x2)  
gurudeva gurudeva (c)  
jaya jaya śrī ramaṇāya namaḥ śivāya (c)

naṭarāja om̐ naṭarāja namaḥ śivāya (x2)  
mahādeva mahādeva (c)  
naṭarāja om̐ naṭarāja namaḥ śivāya (c)

hara hara mahādeva namaḥ śivāya (x2)  
gurudeva gurudeva (c)  
hara hara mahādeva namaḥ śivāya (c)

jaya jaya śrī śaṃkarāya namaḥ śivāya (x2)  
mahādeva mahādeva (c)  
jaya jaya śrī śaṃkarāya namaḥ śivāya (c)

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## **gu009 gurumahima gurumahima**

**guru-mahima guru-mahima apāra-mahima guru-mahima  
kiṃ vacanīyaṃ guru-mahima kim-avacanīyaṃ gurumahima  
aṇor-aṇīyān guru-mahima mahato-mahīyān guru-mahima  
saccidānanda guru gurumahima bhāvaya he mana gurumahima  
ajñāna nāśaka gurumahima sujñāna bodhaka gurumahima**

The greatness of Guru, the boundless greatness.

What can be said about the greatness of Guru? What cannot be said about the greatness of Guru?

Subtler than the subtlest, the greatness of Guru. Greater than greatest, the greatness of Guru.

Existence Consciousness Bliss, the greatness of Guru. O mind meditate on the greatness of Guru.

The destroyer of ignorance, the greatness of Guru. The instructor of true knowledge, the greatness of Guru.

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## **gu010 guru brahmarūp jāno**

**guru brahmarūp jāno śiva ka svarūp māno  
guru ke samān nāhi dūsara jahān meṃ**

**pāp se bacāve guru jñān ko sikhāve guru  
brahm se milāve guru turiyapad jñān meṃ**

**chal kapaṭ tyāg dīje, guruji ki seva kīje  
sadguru ke śaraṇ līje khel ye maidān meṃ**

**yah śruti ved kehta guru bina jñān kaisa  
jñān bina mukti kaisi āve tere dhyān meṃ**

Know that Guru is of the nature of Brahman, as the nature of Shiva.

There is none other equal to Guru in the entire universe.

Guru saves from sin, Guru teaches Knowledge,

Guru unites us with Brahman in the knowledge of the abode of the fourth state (turiya).

Relinquish deceitfulness/illusion, fraudulence/elusion,

Do service to Guruji, take refuge in Sadguru, sport in this field.

The Sruti and vedas tell this - Without Guru where is knowledge?  
Without Knowledge where is liberation? Reflect (bring this) this in your meditation.

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## **gu011 guru hamāre mana-mandir meṃ**

**guru hamāre mana-mandir meṃ guru hamāre nāth  
sāre viśva ka vo he dāta nārāyaṇa bhagavān**

**jai guru deva śrī guru deva (x4)**

**guru hamāre dhana-daulata he guru hamāre yār  
sāre viśva ka vo he dāta nārāyaṇa bhagavān**

**jai guru deva śrī guru deva (x4)**

**guru hamāre tana-mana sab he guru hamāre prāṇ  
jñān bhakti kā vo he dāta nārāyaṇa bhagavān**

**jai guru deva śrī guru deva (x4)**

Guru in the temple of our mind, guru our Lord.  
He is the father/giver of the entire universe, Narayana Bhagavan.  
Guru is our wealth, guru our friend.  
He is the father/giver of the entire universe, Narayana Bhagavan.  
Guru is our mind, body and all else, guru our life energy.  
He is the father/giver of Knowledge and devotion, Narayana Bhagavan.

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## **gu012 śivo'haṃ śivo'haṃ saccidānando'ham**

**śivo'haṃ śivo'haṃ sac-cidānando'ham  
śivo'haṃ śivo'haṃ, cinmayānando'ham  
śivo'haṃ śivo'haṃ sac-cidānando'ham  
śivo'haṃ śivo'haṃ, cinmayānando'ham  
śivo'haṃ śivo'haṃ saccidānando'ham (all)**

śivo'haṃ śivo'haṃ, cinmayānando'ham (all)

(music)

śivo'haṃ śivo'haṃ, śaṃkara svarūpam  
śivo'haṃ śivo'haṃ, śivānanda rūpam  
śivo'haṃ śivo'haṃ saccidānando'ham  
śivo'haṃ śivo'haṃ, cinmayānando'ham

(music)

śivo'ham śivo'ham, śrī bhagavān svarūpam  
śivo'haṃ śivo'haṃ, cinmayānando'ham  
śivo'haṃ śivo'haṃ saccidānando'ham  
śivo'haṃ śivo'haṃ, cinmayānando'ham (all)  
śivo'haṃ śivo'haṃ, cinmayānando'ham (all)  
śivo'haṃ śivo'haṃ, cinmayānando'ham (all)  
śivo'haṃ śivo'haṃ, cinmayānando'ham (all)

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## **gu013 guru mātā guru pitā**

(By: Saint Eknath)

guru mātā guru pitā  
guru āmcī kula-devatā

ghora paḍtā saṃkaṭe  
guru rakṣī māge puḍhe  
(guru mātā ...)

kāya vācā āni mana  
guru-caraṇī arpaṇa  
(guru mātā ...)

eka janārdanī caraṇa  
guru eka janārdana  
(guru mātā ...)

Guru is the mother, Guru is the father, Guru is the God of our lineage. When dreadful difficulties fall, Guru protects us from behind and front. Body, speech and mind, offer at the feet of the Guru. Only one pair feet bestows joy on the devotees. The Guru is the only janardana (the Lord who bestows joy on devotees, also the name of Saint Eknath's guru).

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## **gu014 heci dāna**

(By: Saint Tukaram)

**heci dāna degā deva  
tujha visara na vhāvā  
tujha visara na vhāvā (x4)**

**guṇa gāina āvaḍī  
heci mājī sarva joḍi  
heci mājī sarva joḍi (x4)**

**nalage mukti dhana sampadā  
santa saṅga dehi sadā  
santa saṅga dehi sadā (x4)**

**tukā-mhaṇe garbha-vāsi  
sukhe ghālāve āmhāsi  
sukhe ghālāve āmhāsi (x4)**

O Lord grant me this gift,  
That I forget you, should never happen.

I am fond of singing your qualities.  
That is my constant companion.

Not necessary is liberation, wealth, prosperity.  
Grant me the company of saints always.

Tuka says, dwelling in a womb (by giving us life),  
You have showered happiness on us.

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## **gu015 gurudevāya namo namo**

**gurudevāya namo namo  
he parameśavara namo namo  
gurudevāya namo namo**

**brahmā-viṣṇu-maheśvara-rūpa  
trimūrti-rūpa namo namo  
triguṇātīta namo namo  
gurudevāya namo namo**

**he parameśavara namo namo  
gurudevāya namo namo**

**bhāvātīta bhāgya-vidhāta  
bhava-bhaya-haraṇa namo namo  
karuṇā-rūpa namo namo  
ānanda-rūpa namo namo**

**he parameśavara namo namo  
gurudevāya namo namo**

**gurudevāya namo namo**

Guru Lord, salutations,  
Oh! the Supreme Lord, salutations.

Of the nature of Brahma, Visnu and the Great Lord,  
Of the nature of trinity, salutations,  
Beyond the three gunas, salutations.  
Guru Lord, salutations.

Beyond states, the bestower of welfare/good fortune,  
Remover of the fear of samsara, salutations,  
Of the nature of compassion, salutations,  
Of the nature of Bliss, salutations.

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## **gu016 guru dhyāyī**

**guru dhyāyī guru dhyāyī  
guru parate sādhana nāhi**

**kele sadguru pūjana  
heci majhe anuṣṭhāna**

**guru seva ca saṅkalpa  
sadguru seva ca saṅkalpa  
heci majhe pūrṇa tāpa**

**śāntīśvara sāṅge varma  
guru toci para-brahma**

**guru dhyāyī guru dhyāyī  
guru parate sādhana nāhi**

**om gurunātha śrī gurunātha  
sad gurunātha mama gurunātha  
(sad gurunātha) om gurunātha**

**śrī sadguru maharaj ki jai  
śrī sadguru ramaṇa bhagavān ki jai**

I meditate on Guru, I meditate on Guru.  
There is no means (for Liberation) greater than Guru.

Performing worship to Sadguru is my religious practice.

The vow to do service to Sadguru is my complete tapas. That is my complete tapas (fiery practice).

Shantishvara says, honorable men,  
Guru is verily the Supreme Brahman.

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## **gu017 om guru nātha**

om guru nātha  
jaya guru nātha  
jaya guru nātha  
mama guru nātha  
mama guru nātha  
sadguru nātha  
sadguru nātha  
jaya guru nātha

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## **gu018 dayā karo gurunātha**

dayā karo gurunātha kṛpā karo gurunātha  
bodhendra yogīndra gurunātha  
rāma-nāma siddhānta gurunātha  
bodhendra yogīndra gurunātha  
rāma nāma siddhānta gurunātha  
dayā karo gurunātha kṛpā karo gurunātha  
hare rām hare rām

Have mercy O Gurunatha, be compassionate O Gurunatha,  
The chief among the awakened, the chief among Yogi-s,  
The final goal of Rama nama.

\*\*\*\*\*

## **gu019 guru hara guru hari**

guru hara guru hari guru brahma  
guruve sākṣāt parabrahma  
jaya jaya jaya jaya jagad-guru  
jagad-idam akhilaṃ tava rūpaṃ

jaya jaya jaya jaya hara hara hara hara  
śiva śiva śiva śiva jagadguru  
jagad-guru he jagad-guru  
jagad-guru he ramaṇa-guru

Guru is Hara, Guru is Hari, Guru is Brahma.  
Guru indeed is the real Supreme Brahman.  
Victory victory victory victory to the Guru of the universe.  
All this universe is your form.

\*\*\*\*\*

## **gu020 sadguru vācoṇi**

(By: Saint Tukaram)

**sadguru vācoṇi sāṃpaḍe na soya  
dharāve te pāya ādi ādi**

**āpanā sarīkhe karītī tatkāḷa  
nāhi kāḷa-velā tayā-lāgi**

**loha-parisāci na sahe upamā  
sadguru mahimā agādhaśi**

**tukā-mhaṇe kaise āndhaḷe he jana  
geḷe-visarūṇa kharyā devā**

Sadguru's words are not easy to find.  
Hold on to his feet at first, at first (before and above anything else).

He makes one like himself instantly.  
He does not take time (in doing so).

The philosopher's stone that converts iron into gold is no comparison to him.  
Sadguru's greatness is unfathomable.

Tuka says, how is it that people are blind,  
That they have forgotten the true God.

\*\*\*\*\*

## **gu021 atām tari jāya jāya jāya**

(By: Saint Tukaram)

atām tari jāya jāya jāya jāya  
dharī sadguru ce pāya

atām tari jāya (3)  
atām tari jāya jāya jāya jāya (all)  
dharī sadguru ce pāya

jyā mukhī nāhi nāma smaraṇa  
janamuni kele kāya

tvam kari kele koṭi anyāya  
haratile sadguru māya

dāsa tukā mhaṇe nāma smaraṇa  
dāsa tukā mhaṇe  
dāsa tukā mhaṇe nāma smaraṇa  
bhikṣā māguni khāya

Now at least let us go, let us go, let us go,  
And hold on Sadguru's feet.

That mouth/face which does not remember the name (of God),  
Why did it take birth.

Even if you have committed crores of injustices (sins),  
Sadguru destroys them like a mother.

The servant (of God) Tuka says,  
Let us beg remembrance of the name [of God] as bhiksha (alms) to eat.

\*\*\*\*\*

## **gu022 dattātreyā ārati**

(By: Saint Eknath)

triguṇātmaka trai-mūrtī datta hā jāṇā  
tri-guṇī avatāra trailokya-rāṇā  
neti neti śabda na ye anumānā  
suravara-munijana-yogi samādhi na ye dhyānā

jai deva jai jeva

jai deva jai deva jai śrī guru-datta  
ārati-ovālitā haralī-bhava-cintā  
jai deva jai deva

sabāhya abhyantarī tū ek datta  
abhāgyāsī kaicī kaḷe hī mātā  
parāhī paratalī tithe kaicā heta  
janma-maraṇācā puralāse anta  
jai deva jai jeva

jai deva jai deva jai śrī gurudatta  
ārati-ovālitā haralī-bhava-cintā  
jai deva jai deva

datta ye-unīyā ubhā ṭhā-kaḷā  
sadbhāve sāṣṭāṅge praṇipāta kelā  
prasanna ho-ūniy-āśīrvāda didhalā  
janma-maraṇācā pherā cuka-vīlā  
jai deva jai jeva

jai deva jai deva jai śrī gurudatta  
ārati-ovālitā haralī-bhava-cintā  
jai deva jai deva

datta datta aise lāgale dhyāna  
hara-pale mana jhāle unmāna  
mītū-paṇācī jhālī bhuḷ-vaṇa  
ekā janārdani śrī datta jāṇa

jai deva jai deva  
jai śrī gurudatta o svāmi avadhūta  
ārati-ovālitā haralī-bhava-cintā  
jai deva jai deva

Know Datta as, the nature of the trinity, representing the three Lords (Brahma, Vishnu, Siva).  
The manifestation of three qualities, the Lord of the three worlds,  
[Know Him] by the words “not thus” “not thus”, the immeasurable.

[Known by] revered gods, sages, people, yogis, in Samadhi (absorption), not by concentration.  
Victory Lord, Victory Lord, Victory to Sri Guru Datta,  
We wave the Arati to you, the worries of mundane existence have been destroyed.

In the interior and the exterior you the One, Datta.  
The unfortunate ones, how can they comprehend.  
When one reaches the Supreme goal, birth and death ceases.

Datta came and stood in front of me.  
Full of faith/reverence, with my eight limbs, I prostrated.  
Pleased, he blessed me.  
Thus making me escape the cycle of birth and death.

Datta, Datta, thus meditating, the mind became free and has dissolved.  
The “I”-ness and “You”-ness is forgotten.  
The one Lord residing in the hearts of all (also refers to Sri Ekanath’s Guru, Janardhan Swami), know Him as  
Datta.

\*\*\*\*\*

## **gu023 ārati avadhūta**

**ārati avadhūta jaya jaya**  
**ārati avadhūta jaya jaya (c/r)**

**mī tū pañāca bhāva ṭākuni (c/r)**  
**darśana de santā jaya jaya (c)**  
**ārati avadhūta jaya jaya (all)**

**ārati avadhūta jaya jaya**  
**ārati avadhūta jaya jaya (all)**

**jñānājñāna kheḷa kalpuni (c/r)**  
**sukha desi cittā jaya jaya (c)**  
**ārati avadhūta jaya jaya (all)**

**ārati avadhūta jaya jaya**  
**ārati avadhūta jaya jaya (all)**

**premā stava hā janma ghetalā (c/r)**

bāṇani khuna dattā jaya jaya (c)  
ārati avadhūta jaya jaya (all)

ārati avadhūta jaya jaya  
ārati avadhūta jaya jaya (all)

Arati to Avadhuta, Victory, Victory.  
Throwing away the feeling of “I”-ness and “You”-ness [in us],  
Grant us your presence O Saint, Victory, Victory.

(By making us know) knowledge and ignorance as a play of imagination,  
Give us happiness of mind, Victory, Victory.

Let this song of love (devotion) [that I have] received in this birth,  
As a mark of Datta [teachings] pierce me deeply,  
Arati to Avadhuta, Victory, Victory.

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## **gu024 vizhikiḍaikkuma**

vizhi-kiḍaikkuma abhaya karam kiḍaikkuma  
gurunāthan caraṇattin nizhal kiḍaikkuma

alaimītu alayāka tuyaṛ vandu serumbodu  
aṇjate enum kuralai sevi kekkuma (x4)

naṅgūram pol gurunāthan vizhi irukka  
saṃsāra-puyal kaṇḍu mana-maṇjuma  
nijamāna anbu vaittu enatellām aḍiyil vaittāl  
vizhiyora paḍayil enakk-iḍam kiḍaikkuma (x4)

koḍi janmaṃ nāneḍuppen gurunāthan tunai irundāl  
unaikondṛu unayāka enayākkuken  
ninaikkāda tunbam pala enai vandu serumbodu  
ninaittāle abhayam tarum karam kiḍaikkuma (x4)

Will I get a glance, will I get hand that grants fearlessness, will I get the shadow of the feet of the  
guru. When affliction come wave upon wave,



When there is glance of Guru like the anchor, will the mind be bewildered seeing the storm of samsara? If with real devotion I offer to your feet everything I have, will I get a place

\*\*\*\*\*

## gu025 dattātreyā namavalī

om digam̐barāya vidmahe| yogārūḍhāya dhīmahi| tanno datta pracodayāt|

OM! to the one clothed in space we know; to the one with firm abidance in yoga (union) may we direct our minds (meditate). May that Datta inspire (impel) us.

### 1. om omkāra-tattva-rūpāya namaḥ

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

### 2. om divya-jñānātmāya namaḥ

OM! prostration to the Self of divine Knowledge.

### 3. om nabhotīta-mahādhāmne namaḥ

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

### 4. om naṣṭa-matsara-gamyāya namaḥ

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

### 5. om tamo'haṁkāra-nirmuktāya namaḥ

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

### 6. om mohādi-vibhramāntāya namaḥ

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

### 7. om atīndriya-jñānāmṛtāya namaḥ

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

### 8. om gata-garva-priyāya namaḥ

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

### 9. om tejo-maya-taraṅgāya namaḥ

OM! prostration to the wave of brilliance.

### 10. om ātreyāya namaḥ

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

### 11. om sa-bāhyābhyantara sthitāya namaḥ

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

### 12. om samarasa-magnāya namaḥ

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

### 13. om śuddha-vijñāna-vigrahāya namaḥ

OM! prostration to the embodiment of pure Absolute Knowledge.

### 14. om akhaṇḍitātmāya namaḥ

OM! prostration to the undivided Self.

**15. om vāsanā-varjitāya namaḥ**

OM! prostration to the one devoid of vasana

**16. om dhūta-cittāya namaḥ**

OM! prostration to one with mind removed.

**17. om avadhūtāya namaḥ**

OM! prostration to the one who has discarded everything.

**18. om śrī dattātreyāya namaḥ**

OM! prostration to revered Dattatreya.

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**gu026 datta-guru datta-guru**

datta-guru datta-guru dattātreyā-guru  
ādi-nātha dīna-nātha brahma-rūpa datta-guru  
datta-guru datta-guru dattātreyā-guru  
nirākāra nirañjana nirvikalpa datta-guru

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

guru=The who dispels darkness and reveals light.

dattātreyā=Ancient sage who had 24 guru-s, author of avadhūta gīta. One of the original sages in the lineage of śrī nisargadatta mahārāj

ādi nātha=Primal or original Lord

dīna nātha=Lord of the afflicted

brahma-rūpa=Of the nature of Brahman

nirākāra=Formless

nirañjana=blemishless

nirvikalpa=Without differences; that which has no distinguishing characteristics.

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**gu027 mānasa bhajare guru caraṇam**

mānasa bhajare guru caraṇam  
dustara-bhava-sāgara-taraṇam  
guru-mahārāj guru jai jai  
svāminātha-sadguru jai jai  
om namaḥ śivāya om namaḥ śivāya  
om namaḥ śivāya śivāya namaḥ om  
aruṇācala-śiva aruṇācala-śiva

aruṇācala-śiva aruṇa-śiv'om  
om namaḥ śivāya om namaḥ śivāya  
om namaḥ śivāya śivāya namaḥ om

Oh mind, worship the feet of the guru,  
For crossing the ocean of mundane existence (samsara).  
Guru the great king, victory victory to you.  
O Swaminatha, the true guru, victory victory to you.  
Om! salutations to Siva.

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## gu028 jai guru omkāra

jai guru omkāra jai jai sadguru omkāra om  
brahmā-viṣṇu-sadāśiva hara hara hara hara mahādeva (x2)

Victory to the guru of the nature of OM. Victory victory to the true guru of the nature of OM.  
Brahma (creator), Visnu (sustainer), Sadasiva (Always Siva), Hara (destroyer), the Great God.

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## gu029 sadguru-om sadguru-om

sadguru-om sadguru-om  
caraṇaṃ śaraṇaṃ sadguru-om

ādi-mahāguru sadguru-om  
sāmba-sadāśiva sadguru-om (sadguru-om...)

yuva-guru-mūrte sadguru-om  
ṛbhu-ṛṣi-nātha sadguru-om (sadguru-om...)

advaitāmṛta sadguru-om  
ācārya-śaṃkara sadguru-om (sadguru-om...)

aṇṇāmalai-śrī-sadguru-om  
ānanda-ramaṇa-sadguru-om (sadguru-om...)

Sadguru Om! Sadguru Om!  
I take refuge at your feet! Sadguru Om!

The great Guru, the foremost and the first! Sadguru Om!  
Sadasiva (Siva who is always himself) in the company of the Mother! Sadguru Om!

In the form of a youth! Sadguru Om!  
Sage Ribhu, the Master! Sadguru Om!

The great nectar of Nonduality! Sadguru Om!  
Great teacher Sankara! Sadguru Om!

Revered one [on] Annamalai (Arunacala), Sadguru Om!  
Ramana in Bliss! Sadguru Om!

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## **gu030 eṅgaḷ gurunāthan**

kailāsa-vāsi aḍi eṅgaḷ gurunāthan  
kāruṇya-mūrti aḍi eṅgaḷ gurunāthan  
vaikuṇṭha-vāsi aḍi eṅgaḷ gurunāthan  
kaṇ-kaṇḍadaivam aḍi eṅgaḷ gurunāthan

maṛaivāga ninḍriḍuvār eṅgaḷ gurunāthan  
ahandai-ellām aṛittiḍuvār eṅgaḷ gurunāthan  
antaraṅgam aṛindu koṇḍe eṅgaḷ gurunāthan  
anugraham seivār aḍi eṅgaḷ gurunāthan

kaṣṭaṅgaḷai tīrtu vaipār eṅgaḷ gurunāthan  
kavalai ellām tīrtiḍuvār eṅgaḷ gurunāthan  
pādattai ninaituviṭṭāl eṅgaḷ gurunāthan  
pala vinaigaḷ tīrtiḍuvār eṅgaḷ gurunāthan

poṭṭiḍuvom poṭṭiḍuvom eṅgaḷ gurunāthanai  
pon padattai poṭṭiḍuvom eṅgaḷ gurunāthanin

aḍi = a way of calling a female friend.

Dweller in Kailasa, [is] our Gurunatha,

Symbol of compassion, [is] our Gurunatha,  
Dweller in Vaikuntha, [is] our Gurunatha,  
God seen by the eyes, [is] our Gurunatha.

He stands invisible, our Gurunatha,  
He cuts asunder our ego, our Gurunatha,  
Having known within [our needs], our Gurunatha,  
Will shower blessings, our Gurunatha.

He will end all troubles, our Gurunatha,  
He will end all worries, our Gurunatha,  
If you only think of his feet, our Gurunatha,  
He will end many difficulties, our Gurunatha.

We prostrate, we prostrate, our Gurunatha,  
At the golden feet, we prostrate, our Gurunatha.

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## **gu0031 śrī ṛbhu ārati**

jaya deva jaya deva  
ṛbhu-ṛṣi-nātha saccinmaya-rūpa  
śiva-jñāna-bodhaka sadguru-natha  
jaya deva jaya deva

bhasma-rudrākṣaiḥ bhūṣita nātha  
bhasmīkṛta-vāsanāvidyā cāśeṣa  
śiva-kīrtana-śiva-cintana-śiva-dhyāna-nirata  
saṃsāra-sāgara-tāraka-nātha  
jaya deva jaya deva

jaya deva jaya deva ....

vidhi-mānasa-putra videha-mukta  
vidhi-daiva-yatnebhya-vidūra-citta  
kailāsa-nāthāt-kaivalya-vidyām  
kailāsa-śikhare kara-prāpta-nātha  
jaya deva jaya deva

jaya deva jaya deva ....

kedāra-śaile puṇya-pradeśe  
yadā nidāghādi-ṛṣibhir-īditāḥ  
loka-hitārthaṃ parama-rahasyaṃ  
śiva-svarūpaṃ vyākṛta-nātha  
jaya deva jaya deva

jaya deva jaya deva ....

brahmaiva satyaṃ brahmaiva nityam  
brahmaiva sarvaṃ brahmaiva śivaḥ  
nāmāni rūpāṇi sarvāṇy-aśeṣaṃ  
nāstīti tattva-bodhaka-dīpa  
jaya deva jaya deva

jaya deva jaya deva ....

Victory O God! Victory O God!  
Ribhu, Lord among Rishis, of the nature full of Existence-Consciousness,  
The one causing to know the Knowledge of Siva, the true Guru Lord,  
Victory O God! Victory O God!

O Lord decked with holy ash and rudrakshas,  
With vasanas (tendencies) and ignorance reduced to ashes without remainder,  
Engaged in praising Siva, thinking about Siva, and meditating upon Siva,  
O Lord who helps to cross the ocean of samsara,  
Victory O God! Victory O God!

The mind-born son of Brahma, the one liberated out of the body,  
Whose mind is far away from injunction, divine will, effort [and such],  
O Lord who obtained the Knowledge on identification with the Supreme  
From the Lord of Kailasa on top of mount Kailasa,  
Victory O God! Victory O God!

On mount Kedar, the holy place,  
When requested by Nidagha and such sages,  
O Lord who expounded the nature of Siva,  
The Supreme secret, for the benefit of the world,  
Victory O God! Victory O God!

O Light who teaches the truth,  
“Brahman is Reality, Brahman is eternal,  
Brahman is all, Brahman is Siva,  
All names and forms without remainder do not exist,”  
Victory O God! Victory O God!

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## gu032 śrī ṛbhu aṣṭottaraśatanāmāvalī (108 names)

### dhyānam

Meditation

svayaṃ śaṃbhu-mukhodbhūtaṃ svātma-jñāna-rasāmṛtaṃ |  
nidāgha-vṛnda-vyākhyātaṃ ṛbhu-nāthaṃ namāmy-aham ||

Expounding to the assembly of Nidagha and others  
The nectar of the essence of the Knowledge of one’s Self,  
Coming out of Siva’s words themselves,  
To this Master Ribhu I bow.

### 1 om omkārāya namaḥ

Om, salutations to the one who is Pranava, what the letters AUM represent.

### 2 om ṛbhu-maharṣaye namaḥ

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

### 3 om brahma-mānasa-putrāya namaḥ

Om, salutations to the mind-born son of Brahma.

### 4 om svayaṃ-śivopadiṣṭāya namaḥ

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

### 5 om mahopaniṣad-maharṣaye namaḥ

Om, salutations to the great sage of the Mahopanishad.

### 6 om annapūrṇopaniṣad-ācāryāya namaḥ

Om, salutations to the spiritual teacher of the Annapurnopanishad.

### 7 om varāhopaniṣad-ṛṣi-varāya namaḥ

Om, salutations to the revered sage of the Varahopanishad.

### 8 om tejo-bindūpaniṣad-deśikāya namaḥ

Om, salutations to the master (guide, guru) of the Tejobindupanishad.

### 9 om jaṭā-jūṭa-mukutāya namaḥ

Om, salutations to the one with a crown of matted locks.

### 10 om bhasma-bhūṣitāṅgāya namaḥ

Om, salutations to the one with limbs adorned with holy ashes.

**11 oṃ tripuṇḍrāya namaḥ**

Om, salutations to the one wearing triple stripes of holy ashes.

**12 oṃ mahā-tapasvine namaḥ**

Om, salutations to the one of great tapas (religious austerity, intense meditation).

**13 oṃ kedāra-śaila-śikhare vedānta-sāra-pravāhakāya namaḥ**

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

**14 oṃ brahma-niṣṭhairāvṛtāya namaḥ**

Om, salutations to the one surrounded by those established in Brahman.

**15 oṃ nidāgha-muni-jana-vanditāya namaḥ**

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

**16 oṃ viśva-vandyāya namaḥ**

Om, salutations to the one to whom the world should bow (to whom the universe gives homage).

**17 oṃ brahma-bhāvāya namaḥ**

Om, salutations to the one in the Brahman-conviction.

**18 oṃ brahma-jñānine namaḥ**

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

**19 oṃ ahaṃ-brahmāsmi vākyārthāya namaḥ**

Om, salutations to the one who is the direct meaning of the aphorism, “I am Brahman.

**20 oṃ mahā-vākya-vicāra-viśāradāya namaḥ**

Om, salutations to the one who excels (is proficient) in the inquiry into the great aphorisms.

**21 oṃ tat-tvam-asyādi nirūpaṇāya namaḥ**

Om, salutations to the one who defines “That you are” and others.

**22 oṃ svātma-nirūpaṇa-samarthāya namaḥ**

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

**23 oṃ ātmānātma-vivekāya namaḥ**

Om, salutations to the one who has the discrimination of the Self and the non-Self.

**24 oṃ saccidānanda-svarūpāya namaḥ**

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

**25 oṃ akhaṇḍaika-rasānubhavāya namaḥ**

Om, salutations to the one with the experience of the one undivided Essence.

**26 oṃ advaitācāryāya namaḥ**

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

**27 oṃ sanakādi samānāya namaḥ**

Om, salutations to the one who is a peer of Sanaka and others.

**28 oṃ brahma-jñāna-tatparāya namaḥ**

Om, salutations to the one whose goal (highest aim) is (who is totally devoted to) the Knowledge of Brahman.

**29 oṃ brahmānanda-magnāya namaḥ**



Om, salutations to the one immersed in Brahman-Bliss.

**30 om dṛśyādṛśya-vivekāya namaḥ**

Om, salutations to the one with the discrimination of the seer (the unseen) and the seen.

**31 om dṛśya-rahitāya namaḥ**

Om, salutations to the one with nothing to see.

**32 om prapañca-śūnya-pradarśanāya namaḥ**

Om, salutations to the one who shows that the world is void.

**33 om jagan-mithyā śatopama-darśakāya namaḥ**

Om, salutations to the one who shows that the world is false with a hundred examples.

**34 om sarvaṃ śaśa-viśāṇaṃ saṃdarśitāya namaḥ**

Om, salutations to the one demonstrates (shows) that all is a rabbit's horn.

**35 om hari brahmādi deva-nirākṛtāya namaḥ**

Om, salutations to the one who rejects Hari, Brahma, and other gods.

**36 om ātma-snāna-parāyaṇāya namaḥ**

Om, salutations to the one who is intent on a bath in the Self.

**37 om brahma tarpaṇa tarpitāya namaḥ**

Om, salutations to the one who pours a libation to Brahman.

**38 om nirākāra mānasa-pūjā vidhāyakāya namaḥ**

Om, salutations to the one who sets out the format of worship in the mind for the formless.

**39 om cidākāśa-vyāpine namaḥ**

Om, salutations to the one who pervades the space of Consciousness.

**40 om māyāvaraṇa vidāraṇāya namaḥ**

Om, salutations to the one who rends asunder the veil of maya (illusion).

**41 om saṃsāra-sāgara vitarāṇāya namaḥ**

Om, salutations to the one who carries across the ocean of the birth-and-death cycle.

**42 om hṛdaya-granthi-cchetre namaḥ**

Om, salutations to the one who rends asunder the knot of the heart.

**43 om karuṇāpāṅga-vīkṣitāya namaḥ**

Om, salutations to the one with sidelong glances of compassion.

**44 om kaivalya-dīkṣitāya namaḥ**

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

**45 om bhava-cakra-bhañjana-cakravartine namaḥ**

Om, salutations to the emperor who shatters the wheel of the birth-and-death cycle (worldly existence).

**46 om jñānārṇavāya namaḥ**

Om, salutations to the one who is an ocean of Knowledge.

**47 om jñāna-bhāskarāya namaḥ**

Om, salutations to the one who is the sun of Knowledge.

**48 om svaprakāśāya namaḥ**

Om, salutations to the one who is self-luminous.

**49 om cinmudriṇe namaḥ**

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

**50 oṃ nirmalāya namaḥ**

Om, salutations to the one who is blemishless.

**51 oṃ niḥ-saṃśayāya namaḥ**

Om, salutations to the one who has no doubts.

**52 oṃ saṃśaya-harāya namaḥ**

Om, salutations to the one who removes doubts.

**53 oṃ nistraiguṇyāya namaḥ**

Om, salutations to the one who is without the triple qualities.

**54 oṃ nirupādhaye namaḥ**

Om, salutations to the one who is without conditionings (limitations).

**55 oṃ upādhighne namaḥ**

Om, salutations to the one who destroys conditionings (limitations).

**56 oṃ nirmamāya namaḥ**

Om, salutations to the one who is devoid of “my-ness.”

**57 oṃ mamatā-hantre namaḥ**

Om, salutations to the one who destroys “my-ness.”

**58 oṃ nirbhedāya namaḥ**

Om, salutations to the one who is without differences.

**59 oṃ bheda-nāśanāya namaḥ**

Om, salutations to the one who destroys differences.

**60 oṃ niṣkāmāya namaḥ**

Om, salutations to the one who is without desires.

**61 oṃ kāmaghne namaḥ**

Om, salutations to the one who destroys desires.

**62 oṃ niṣkrodhāya namaḥ**

Om, salutations to the one who is without anger.

**63 oṃ krodha-śamanāya namaḥ**

Om, salutations to the one who pacifies anger.

**64 oṃ nirahaṃkāṛāya namaḥ**

Om, salutations to the one who is without ego.

**65 oṃ ahaṃkāraghne namaḥ**

Om, salutations to the one who destroys the ego.

**66 oṃ niṣpāpāya namaḥ**

Om, salutations to the one who is without sins.

**67 oṃ pāpa-nāśanāya namaḥ**

Om, salutations to the one who destroys sins.

**68 oṃ niḥ-saṃkalpāya namaḥ**

Om, salutations to the one who is without sankalpa (concept, volition, notion, will).

**69 oṃ nir-dvandvāya namaḥ**

Om, salutations to the one without the pairs of opposites.

**70 om dvaita-varjitāya namaḥ**

Om, salutations to the one who is devoid of duality.

**71 om brahmaṇyāya namaḥ**

Om, salutations to the one who possesses Brahman-hood.

**72 om kevalāya namaḥ**

Om, salutations to the One who alone is.

**73 om cinmayāya namaḥ**

Om, salutations to the one who is full of Consciousness.

**74 om caturveda-vide namaḥ**

Om, salutations to the one who knows the four Vedas.

**75 om anaghāya namaḥ**

Om, salutations to the one who is faultless.

**76 om aghaughā-marṣaṇāya namaḥ**

Om, salutations to the one who destroys the whole mass of sufferings (sins).

**77 om tāpa-traya vivarjitāya namaḥ**

Om, salutations to the one who is devoid of the triple afflictions.

**78 om asaṅgāya namaḥ**

Om, salutations to the one who is unattached.

**79 om bhava-dāva-sudhā-vṛṣṭaye namaḥ**

Om, salutations to the one who is the nectarine rain for the burning fire of the cycle of birth-and-death (worldly existence).

**80 om bhavāraṇya kuṭhārikāya namaḥ**

Om, salutations to the one who is an axe to cut through the forest of the cycle of birth-and-death (worldly existence).

**81 om jāgrat-svapna-suṣuptyatītāya namaḥ**

Om, salutations to the one who transcends the waking, dream, and deep sleep states.

**82 om jagaj-jīva-parādi parāya namaḥ**

Om, salutations to the one who is beyond the world, the individual, the Supreme, and such.

**83 om sthita-prajñāya namaḥ**

Om, salutations to the one who is established in Supreme Knowledge.

**84 om tat-padaṃ darśitāya namaḥ**

Om, salutations to the one who shows the state of "That."

**85 om ātma-ramaṇāya namaḥ**

Om, salutations to the one who sports in the Self (who is the delightful Self).

**86 om ātmānandāya namaḥ**

Om, salutations to the one who happy in the Self (who is the Bliss of the Self).

**87 om ātma-virāmāya namaḥ**

Om, salutations to the one who reposes in the Self.

**88 om ātma-niṣṭhāya namaḥ**

Om, salutations to the one who is established in the Self (abides as the Self).

**89 om śivānandāya namaḥ**

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

**90 om jñānānandāya namaḥ**

Om, salutations to the one who is in the Bliss of Knowledge.

**91 om nityānandāya namaḥ**

Om, salutations to the one in eternal Bliss.

**92 om ānanda-dāya namaḥ**

Om, salutations to the one who gives bliss.

**93 om avidyā-rahitāya namaḥ**

Om, salutations to the one who is devoid of nescience.

**94 om avidyā-haraṇāya namaḥ**

Om, salutations to the one who removes the primal ignorance.

**95 om bhava-bhaya-harāya namaḥ**

Om, salutations to the one who removes the fear of the cycle of birth-and-death (worldly existence).

**96 om kaluṣa-vidūrāya namaḥ**

Om, salutations to the one who casts afar any blemish (impurity).

**97 om turīyāya namaḥ**

Om, salutations to the one in the fourth state.

**98 om jīvanmuktāya namaḥ**

Om, salutations to the one who is liberated while alive.

**99 om bhasma-dhāraṇa-prerakāya namaḥ**

Om, salutations to the one who urges the wearing of holy ashes.

**100 om bhasma-mahima-praśamsāya namaḥ**

Om, salutations to the one who eulogizes (praises, lauds) the greatness of holy ashes.

**101 om nara-narī-bheda-nirākṛtāya namaḥ**

Om, salutations to the one who rejects differentiation (division, splitting, difference) between male (man) and female (woman).

**102 om jati-varnāśramātītāya namaḥ**

Om, salutations to the one who transcends class, caste, and order of life.

**103 om guru-śiṣya-nirbheda-prakāśakāya namaḥ**

Om, salutations to the one who reveals no difference between the Guru and the disciple.

**104 om nitya-pūrṇa-svarūpāya namaḥ**

Om, salutations to the one of the nature of the eternal and the complete (the eternal, perfect fullness).

**105 om ātmotsavāya namaḥ**

Om, salutations to the one who is in the festivity of the Self.

**106 om ātma-sāmrājyābhiṣiktāya namaḥ**

Om, salutations to the one who is anointed emperor of the empire of the Self.

**107 om nāma-rūpa-vivarjitāya namaḥ**

Om, salutations to the one who is without name and form.

**108 om paramātmā-svarūpāya namaḥ**

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

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## gu033 śītala-caraṇam komala-caraṇam

śītala-caraṇam komala-caraṇam  
                    mañjula-caraṇam mama guru caraṇam [x3]  
mṛdula-caraṇam anugraha-caraṇam [x2]  
sadguru-caraṇam sadā bhajāmi [x2]  
śītala-caraṇam komala-caraṇam  
                    mañjula-caraṇam mama guru caraṇam  
prema-dātā prāṇa-nātha [x2]  
prāṇa-nātha sadguru nātha [x2]  
sadguru caraṇam sadā bhajāmi [x2]  
śītala-caraṇam komala-caraṇam  
                    mañjula-caraṇam mama guru caraṇam [x2]  
mṛdula-caraṇam anugraha-caraṇam [x2]  
sadguru-caraṇam sadā bhajāmi [x2]  
śītala-caraṇam komala-caraṇam  
                    mañjula-caraṇam mama guru caraṇam [x2]  
mañjula-caraṇam mama guru caraṇam (śītala-caraṇam)  
prema-dātā prāṇa-nātha.....  
prāṇa-nātha prema-dāta  
prema-dāta prāṇa-nātha  
prāṇa-nātha sadguru-nātha  
sadguru-caraṇam sadā bhajāmi [x2]  
śītala-caraṇam komala-caraṇam  
                    mañjula-caraṇam mama guru caraṇam  
mañjula-caraṇam mama guru caraṇam [x3]

The cool feet, the tender feet, the beautiful feet, the feet of my guru.  
The mild feet, the feet showering favor/kindness,  
The feet of the sadguru, I ever worship.  
The one who showers love, the Lord of life,  
The Lord of life, the feet of the sadguru, I ever worship.

\*\*\*\*\*

## gu034 āo gurudeva

āo gurudeva daraśana dījo

āo gurudeva daraśana dījo tum ho jagata ke dātā

tum ho jagata ke dātā (c/r)

tumhi ho brahma tumhi ho viṣṇu tum ho śankara rūpā (c/r)

sriṣṭi sthiti laya svarūpa tum ho tum ho anādi rūpā (c/r)

āo gurudeva daraśana dījo tum ho jagata ke dātā

tum ho jagata ke dātā (c/r)

anātha nātha dīna bandhu tum ho ānanda rūpā (c/r)

ajñāna nāśaka śaraṇa samrakṣak ātma jñāna pradātā (c/r)

āo gurudeva daraśana dījo tum ho jagata ke dātā

tum ho jagata ke dātā (c/r)

Guru, [my] Lord, come, give your darshan (sight, vision),

You are the giver in this world.

You alone are Brahma, you alone are Vishnu, you are the nature of Sankar,

You are of the nature of creation, sustenance, destruction. Your nature is without beginning.

Lord of the helpless, friend of the depressed, you are of the nature of Bliss,

Destroyer of ignorance, offering protection to those who take refuge, bestower of Self-Knowledge.

\*\*\*\*\*

## gu035 guru ki mahimā

guru ki mahimā apampār

joī joī dhyāvata soi phala pāvata

utarata bhava jala nidhi so pār

guru ki mahimā apampār

guru brahmā guru deva maheśvara

guru viṣṇu guru sirajanahār

**antaratimira kleśa dukha haratā  
caraṇa kamala bandau śatavār**

Guru's greatness is limitless.  
Whosoever meditates [on Him], he reaps the fruit,  
[And] he crosses the ocean of samsara,  
Guru's greatness is limitless.

Guru is Brahma, Gurudev is the Great Lord (Siva),  
Guru is Vishnu, Guru is the creator and destroyer,  
He removes the inner darkness, modes of mind (fear, anger, etc.) and sorrow,  
I prostrate at his lotus feet a hundred times.

\*\*\*\*\*

## **gu036 digambara digambara**

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

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

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## **gu037 dhanya dhanya ho**

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

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

dhanya dhanya ho....

mṛdaṅga-ṭālā-ḍholā-bhakta bhāvārthe gāti (x2)  
nāma-saṁkīrtane nitya  
nāma-saṁkīrtane brahma  
ānande nācati

dhanya dhanya ho....

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

dhanya dhanya ho....

guru-maharāja guru jai jai parabrahma sadguru

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

\*\*\*\*\*

**gu038 guru māṭṛ pitā**

guru māṭṛ pitā guru bandhu sakhā  
tere caraṇome svāmi mere koṭī praṇāṁ

prāṇanātha tumhi hridayanātha tumhi  
tere caraṇome svāmi mere koṭī praṇāṁ

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



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

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

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

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

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

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

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

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## **gu039 satguru jayaguru**

satguru jayaguru saccidānanda guru  
saccidānanda guru saccidānanda

om guru jayaguru saccidānanda guru  
om guru mama guru saccidānanda guru

akhaṇḍa rūpā saccidānanda guru  
agnāna nāśaka saccidānanda guru

sadguru=True Guru, jaya=victory, saccidānanda=Being-Consciousness-Bliss, mama=my, 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....

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

datta tumahi....

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

datta tumahi....

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

**śrī-guru datta(c) jai-guru datta (r)**

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

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

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

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## **gu042 jaya bhagavān**

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

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### gu043 guru vandana

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

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.

## si001 dhyānaślokāḥ

krpā-samudraṃ sumukhaṃ trinetraṃ  
jaṭā-dharaṃ pārvati-vāmbhāgam |  
sadāśivaṃ rudra-akhaṇḍa-rūpaṃ  
cidambareśaṃ hṛdi-bhāvayāmi ||

The ocean of compassion, the bright-faced, the three-eyed,  
Wearing matted locks, united with Parvati on his left side,  
The eternal Siva, Rudra, of the nature of undivided,  
The Lord of Cidambaram, I meditate in my heart.

karpūra-gauraṃ karuṇāvatāraṃ  
saṃsāra-sāraṃ bhujagendra-hāraṃ |  
sadā vasantaṃ hṛdayāravinde  
bhavaṃ bhavānī sahitaṃ namāmi ||

To the camphor-hued, white complexioned, who is the incarnation of compassion,  
Who is the very essence of life, who wears snake as garland,  
Who abides in the heart-lotus, ever,  
I prostrate to Bhava (Siva) united with Bhavani (Parvati)

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## si002 līṅgāṣṭakam

brahma-murāri-surārcitaliṅgaṃ  
nirmala-bhāsita-śobhita-liṅgaṃ |  
janmaja-duḥkha-vināśaka-liṅgaṃ  
tat-praṇamāmi sadāśivaliṅgaṃ || 1 ||

deva-muni-pravarārcita-liṅgaṃ  
kāma-dahaṃ karuṇākara-liṅgaṃ |  
rāvaṇa-darpa-vināśana-liṅgaṃ  
tat-praṇamāmi sadāśivaliṅgaṃ || 2 ||

sarva-sugandhi-sulepita-liṅgaṃ  
buddhi-vivardhana-kāraṇa-liṅgaṃ |  
siddha-surāśura-vandita-liṅgaṃ

tat-praṇamāmi sadāśiva-liṅgam || 3 ||

kanaka-mahāmaṇi-bhūṣita-liṅgam  
phaṇipati-veṣṭita śobhita liṅgam |  
dakṣa-suyajña vināśana liṅgam  
tat-praṇamāmi sadāśiva-liṅgam || 4 ||

kuṅkuma-candana-lepita-liṅgam  
paṅkaja-hāra-suśobhita-liṅgam |  
sañcita-pāpa-vināśana-liṅgam  
tat-praṇamāmi sadāśiva-liṅgam || 5 ||

deva-gaṇārcita sevita-liṅgam  
bhāvair-bhaktibhir-eva ca liṅgam |  
dinakara-koṭi-prabhākara-liṅgam  
tat-praṇamāmi sadāśiva-liṅgam || 6 ||

aṣṭadalo-pariveṣṭita-liṅgam  
sarva-samudbhava-kāraṇa-liṅgam |  
aṣṭa-daridra-vināśitaliṅgam  
tat-praṇamāmi sadāśiva-liṅgam || 7 ||

suraguru-suravara-pūjita liṅgam  
suravana-puṣpa-sadārcita liṅgam |  
parātparam paramātmaka liṅgam  
tat-praṇamāmi sadāśiva-liṅgam || 8 ||

liṅgāṣṭakam-idaṃ puṇyam  
yaḥ paṭhet śiva-sannidhau |  
śivalokam-avāpnoti  
śivena saha modate ||

1. To the Linga that is worshipped by Brahma, Vishnu, and Gods, the Linga that is taintless, which shines brilliantly, the Linga that destroys the sorrow produced by birth, to that mark of eternal Shiva I prostrate.
2. To the Linga that is worshipped by the best among gods, and sages, the Linga that destroyed Kama (the god of love/desire), the compassionate, the Linga, the destroyed of the pride of Ravana, to that mark of eternal Shiva I prostrate.
3. To the Linga that is well anointed with all fragrance/virtues, the Linga which is the cause that cuts off the power to retain conceptions and notions, the Linga which is extolled by the Siddhas, Devas, and Asuras, to that mark of eternal Shiva I prostrate.

4. To the Linga which is adorned with gold and precious jewels, splendid with the Lord of Serpents wound round, the Linga, the destroyer of Daksha's yagna (mental power/dispositions), to that mark of eternal Shiva I prostrate.
  5. To the Linga anointed with saffron and sandal paste, the Linga radiant with a garland of lotuses, the Linga that annihilates accumulated sins, to that mark of eternal Shiva I prostrate.
  6. To the Linga that is honored and worshipped by the gods and gana-s, with bhava and bhakti indeed, the Linga, effulgent like crores of suns, to that mark of eternal Shiva I prostrate.
  7. To the Linga surrounded by eight-petal lotuses, the Linga which is the cause of origin of all, the Linga which destroys the eightfold poverty, to that mark of eternal Shiva I prostrate.
  8. To the Linga which is worshipped by the guru of the gods and revered gods, the Linga worshipped with flowers from grove of gods, the Linga higher than the highest, the Linga of Supreme Self, to that mark of eternal Shiva I prostrate.
- This holy Lingastakam, if one recites in the presence of Shiva, he attains Shivaloka (abode of Shiva) and rejoices with Shiva.

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## si003 tiruvaikkam śiva pañcākṣara stotram

śiva-śaṃbho śaṃbho śiva-śaṃbho śaṃbho  
śiva-śaṃbho śaṃbho śiva-śaṃbho śaṃbho  
śiva-śaṃbho śaṃbho śiva-śaṃbho śaṃbho  
śiva-śaṃbho śaṃbho śiva-śaṃbho śaṃbho

naranāyinhane janiccu bhūmiyil  
naraga-vāridhi-naḍuvil nān  
naragattīn-nenne kara-kettīḍeṇam  
tiruvaikkaṃ vāzhuṃ śivaśaṃbho  
(śiva-śaṃbho śaṃbho...)

maraṇa-kālatte bhayatte-ccinticcāl  
matī-maṇṇu-pom mana-mellām  
manatāril vanṇu viḷayā-ḍīḍeṇam  
tiruvaikkaṃ vāzhuṃ śivaśaṃbho  
(śiva-śaṃbho śaṃbho...)

śiva! śiva! ennum paṇayāvatalle  
mahamāya-taṇṭe vikṛtikāl  
mahamāya-nīkki vara-maruḷeṇam  
tiruvaikkaṃ vāzhuṃ śivaśaṃbho

(śiva-śaṃbho śaṃbho...)

valiyoru kātṭil-akapeṭṭen nānum  
vazhiyuṃ kāṇāte-yuzhalumboḷ  
vazhiyil nerṇvazhi-yaruḷeṇam nātha  
tiruvaikkaṃ vāzhuṃ śivaśaṃbho  
(śiva-śaṃbho śaṃbho...)

eḷuppa-māyulla vazhiye-ccinticcāl  
iḍakkide-yāru paḍiyuṇḍu  
paḍiyāruṃ kaḍa-nnavide-ccellumboḷ  
śivane-kkāṇāvumu śivaśaṃbho  
(śiva-śaṃbho śaṃbho...)

Becoming a human I took birth in this world,  
The middle of the ocean of hell.  
May you take me ashore from this [ocean of] hell,  
O Siva, Shambhu, who dwells in the holy Vaikkam.

If I think about the fear at the time of death,  
the mind entirely forgets everything.  
May you play in the flower of my mind,  
O Siva, Shambhu, who dwells in the holy Vaikkam.

Shiva Shiva , [I am ] unable to say this,  
The great maya, its uncharacteristic nature.  
May you remove the great maya and grant me boon,  
O Siva, Shambhu, who dwells in the holy Vaikkam.

Entrapped in a huge forest,  
When I roam about confused not finding the path,  
Please show me the right path,  
O Siva, Shambhu, who dwells in the holy Vaikkam.

When I think of an easy path,  
There are six steps (ṣaḍadhvā-s namely kalā, tattva, bhuvana, varṇa, pada, mantra) in between.  
Crossing the six steps,  
One can find Siva, O Siva, Shambhu.

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## si004 śrī sanmandireśāṣṭakam

Octet On The Lord Of The SAT Temple

omkāra-rūpāya maheśvarāya  
gaurī-sametāya manoharāya |  
pūrṇa-svarūpāya sadāśivāya  
sanmandireśāya namaḥ śivāya || 1 ||

nandyādi-bhaktair-bahu kīrtitāya  
nomyādi-pūjyair-upasevitāya |  
vairāgya-śāntyādi-guṇa-pradāya  
sanmandireśāya namaḥ śivāya || 2 ||

mantrasya mūlāya sadātmakāya  
dhyānasya mūlāya cidātmakāya |  
jñānasya mūlāya sukhātmakāya  
sanmandireśāya namaḥ śivāya || 3 ||

sanmandire nityam-upasthitāya  
caitanya-rūpāya sanātanāya |  
mokṣa-svarūpāya vimuktidāya  
sanmandireśāya namaḥ śivāya || 4 ||

dīnasya mitrāya dayārṇavāya  
tyāgasya kāṣṭhāya tapomayāya |  
vedānta-sārāya nirāśrayāya  
sanmandireśāya namaḥ śivāya || 5 ||

śvastvātivegena narasya śaṅkāḥ  
svasyātma-rūpasya gatiṃ pradāya |  
ko'haṃ vicārasya mahā-phalāya  
sanmandireśāya namaḥ śivāya || 6 ||

arcyāya stutyāya mṛdaṅga-vādya -  
gītādi-ghoṣair-anumoditāya |  
niṣkāma-bhaktyā sulabhāya tasmai  
sanmandireśāya namaḥ śivāya || 7 ||



yasmāt-param nāsti kadāpi nāsti  
sarvātma-rūpeṇa hr̥di sthitāya |  
advaita-satyasya padāya tasmai  
sanmandireśāya namaḥ śivāya || 8 ||

1. To the one of the nature of Omkara, the great Lord, accompanied/united with Gauri, heart-stealing/mind-removing/beautiful, of the nature of perfect fullness, the eternal Siva, the Lord of the SAT temple, prostrations to Siva.
2. To the one much glorified by Nandi and such devotees, worshipped by Nome and such venerable/revered ones, who grants dispassion, peace, and such qualities, the Lord of the SAT temple, prostrations to Siva.
3. To the source/origin of mantra, of the nature of existence, the source/origin of meditation, of the nature of Consciousness, the source/origin of Knowledge, of the nature of Bliss, the Lord of the SAT temple, prostrations to Siva.
4. To the one who resides/is present forever in the SAT temple, of the nature of awareness, the eternal, of the nature of liberation, who grants liberation, the Lord of the SAT temple, prostrations to Siva.
5. To the friend of the distressed, the ocean of compassion, the summit/highest limit of renunciation, of the nature of tapas, the essence of vedanta, the supportless one/who alone is, the Lord of the SAT temple, prostrations to Siva.
6. Blowing away the doubts of man very swiftly, granting the abode of the nature of one's own Self, the great result of the inquiry "Who am I", the Lord of the SAT temple, prostrations to Siva.
7. To the one to be worshipped, praised, and pleased by sounds of mridangam, musical instruments, songs and such, easily attainable through desireless devotion (pure devotion), the Lord of the SAT temple, prostrations to Shiva.
8. To the one beyond whom there is never anything greater/superior - never - the one who resides in the heart as Self of all, the abode of non-dual truth, to Him, the Lord of the SAT temple, prostrations to Siva.

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## si005 śrī sadīśaprapatti daśakam

Decad of verses on surrender to Sri Sadishvara

ajam prapadye sahajam prapadye  
vikalpa-śūnyam paramam prapadye  
anantam-advaitam-acintya-śaktim  
sadīśadevam śaraṇam prapadye || 1 ||

sukham prapadye sukhinam prapadye  
apārakāruṇya-nidhim prapadye  
gaṇeśa-devādibhir-īḍyamānam  
sadīśadevam śaraṇam prapadye || 2 ||

guruṃ prapadye vacanaṃ prapadye  
guroḥ kaṭākṣāt janitaṃ prapadye  
gurūpadeśena nirūpyamāṇaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 3 ||

vibhuṃ prapadye vibhavaṃ prapadye  
viśokavantaṃ vimalaṃ prapadye  
vicāra-mārgeṇa vibhāvyamāṇaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 4 ||

ṛtaṃ prapadye ruciraṃ prapadye  
cidambaraikastha-bhavaṃ prapadye  
akhaṇḍa-saccinmayam-ātmarūpaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 5 ||

mṛḍaṃ prapadye sudṛḍhaṃ prapadye  
ṛgādi-vedokta-rasaṃ prapadye  
samasta-bhūteṣu nigūḍha-tattvaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 6 ||

nijaṃ prapadye anīśaṃ prapadye  
asaṅga-nirmukta-śivaṃ prapadye  
aśānta-cittasya virāma-deśaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 7 ||

śubhaṃ prapadye subhagaṃ prapadye  
sujñāna-gaṅgā-kakudaṃ prapadye  
alaukikānanda-sarit-pravāhaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 8 ||

prabhuṃ prapadye prabhavaṃ prapadye  
praśānti-prastāram-ahaṃ prapadye  
paśutva-bhāvāt-pratimocanārtham  
sadīśadevaṃ śaraṇaṃ prapadye     || 9 ||

dṛkaṃ prapadye kṛtinaṃ prapadye  
tamādi-liṅgaṃ puruṣaṃ prapadye  
manuṣya-janmasya mahatpradānaṃ  
sadīśadevaṃ śaraṇaṃ prapadye     || 10 ||

1. To the unborn I surrender. To the innate I surrender. To the one devoid of vikalpa (without differentiation), the Supreme, I surrender. The eternal and infinite, non-dual, inconceivable power, the Lord Sadisha (Sadishvara), I approach for refuge.
2. To the happiness I surrender. To the one who causes happiness I surrender. To the treasure of boundless compassion I surrender. The one praised by Lord Ganesa and others, the Lord Sadisha (Sadishvara), I approach for refuge.
3. To the Guru I surrender. To the instruction I surrender. To that which is born from the Grace of the Guru I surrender. The one who can be comprehended through the instruction of the Guru, the Lord Sadisha (Sadishvara), I approach for refuge.
4. To the almighty I surrender. To the omnipresent I surrender. To the one devoid of sorrow, to the blemishless, I surrender. The one who can be clearly perceived by the path of inquiry, the Lord Sadisha (Sadishvara), I approach for refuge.
5. To the Truth I surrender. To the brilliant I surrender. To the one Existence alone, which is the space of Consciousness, I surrender. The undivided, full of Existence-Consciousness, of the nature of the Self, the Lord Sadisha (Sadishvara), I approach for refuge.
6. To the gracious I surrender. To the completely firm I surrender. To the one essence proclaimed by Rig and other Veda-s I surrender. The hidden truth in all beings, the Lord Sadisha (Sadishvara), I approach for refuge.
7. To the constant, the innate, I surrender. To the uninterrupted I surrender. To the unattached, liberated Shiva I surrender. The place of cessation of the restless mind, the Lord Sadisha (Sadishvara), I approach for refuge.
8. To the auspicious I surrender. To the enchanting I surrender. To the head of the Ganga of good knowledge I surrender. The flow of the river of happiness unrelated to this world, the Lord Sadisha (Sadishvara), I approach for refuge.
9. To the Lord I surrender. To the source I surrender. To the one who spreads abundant tranquility I surrender. For the sake of liberation from individuality, I approach Lord Sadisha (Sadishvara) for refuge.
10. To the Seer I surrender. To the accomplished I surrender. To that primordial lingam, the Supreme, I surrender. The great gift in human life, the Lord Sadisha (Sadishvara), I approach for refuge.

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## **si006 mār̥ga-bandhustotram**

(By: Appayya Dikshitar)

**śaṃbho mahādeva deva, śiva  
śaṃbho mahādeva deveśa śaṃbho  
śaṃbho mahādeva deva**

**phālāvanamrat-kirīṭaṃ  
phāla-netrārciṣā dagdha-pañceṣukīṭaṃ**

śūlāhatārāti-kūṭaṃ  
śuddham-ardhendu-cūḍaṃ  
bhaje mār̥ga-bandhum || 1 ||

śaṃbho mahādeva deva...

aṅge virājad-bhujaṅgaṃ  
abhra-gaṅgā-taraṅgābhiraṃottamaṅgaṃ  
oṃkāra-vāṭī-kuraṅgaṃ  
siddha-saṃsevitāṅghriṃ  
bhaje mār̥ga-bandhum || 2 ||

śaṃbho mahādeva deva...

nityam cidānanda-rūpaṃ  
nihnutāśeṣa-lokeśa-vairi-pratāpaṃ  
kārtasvarāgendracāpaṃ  
kṛttivāsaṃ bhaje  
divya-sanmār̥ga-bandhum || 3 ||

śaṃbho mahādeva deva...

kandarpa-darpaghnam-īśaṃ  
kālakāṇṭhaṃ maheśaṃ mahāvyomakeśaṃ  
kundābhadantaṃ sureśaṃ  
koṭi-sūrya-prakāśaṃ  
bhaje mār̥ga-bandhum || 4 ||

śaṃbho mahādeva deva...

mandāra-bhūterudāraṃ  
manda-rāgendra-sāraṃ mahāgauryadūraṃ  
sindūra-dūrapracāraṃ  
sindhu-rājātīdhīraṃ  
bhaje mār̥gabandhum || 5 ||

śaṃbho mahādeva deva...

appayya-yajjvendra gītaṃ

stotra-rājam paṭhedyastu bhaktyā prayāṇe  
tasyārtha-siddhiṃ vidhatte  
mārga-madhye'bhayaṃ  
cāśutoṣo maheśaḥ || 6 ||

śaṃbho mahādeva deva...

1. The crown descending down the forehead, by the fire from whose eye on the forehead the worm Panchesu (god of desire) was burnt, whose trident struck the mass of enemies, the pure one who wears the crescent moon, I worship that friend/relative along the path.
2. On whose limbs shines the serpent, the best limb, the gentle waves of the heavenly river Ganga, the deer in the garden of Omkara, whose feet are worshipped by siddha-s, I worship that friend/relative along the path.
3. The eternal nature of Consciousness-Bliss, who removed the power of his enemy removed without remainder, who used the golden chief mountain as bow, dressed with the bark of tree, I worship that friend/relative along the path.
4. To the God that destroyed the pride of kandarpa (god of love/lust), Kalakantha, the great lord, the great sky-haired, teeth with semblance of jasmine flower, the Lord of gods, with brilliance equal to crore suns, I worship that friend/relative along the path.
5. Greater/loftier than the beings in heaven, whose firmness/strength is like that of the chief mountain Mandara, who is very near to the the great Gauri who manifests as vermillion from a long way back, the king of the ocean, with unequal steadiness, I worship that friend/relative along the path.
6. Appaya, the chief among performer of sacrifices sung this great poem. Whoever reads this with devotion during a journey, the complete attainment of his desire is arranged. And grants freedom from fear in the middle of the journey, the one who is easily pleased, the great God.

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**si007 śivāṣṭakam**

atha śivāṣṭakam ||

Then, the auspicious, holy Eight Verses to Siva

prabhum prāṇa-nātham vibhum viśvanātham  
jagannātha-nātham sadānanda-bhājam  
bhavad-bhavya-bhūteśvaraṃ bhūta-nātham  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 1 ||

gale muṇḍa-mālaṃ tanau sarpa-jālaṃ  
mahākāla-kālaṃ gaṇeśādhipālam  
jaṭājūṭa-gaṅgottaraṅgair-viśālaṃ

śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 2 ||

mudāmākaraṃ maṇḍanaṃ maṇḍayantaṃ  
mahā-maṇḍalaṃ bhasma-bhūṣā-dharantaṃ  
anādiṃ hyapāraṃ mahāmoha-māraṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 3 ||

vaṭādhō nivāsaṃ mahātṭāṭṭa-hāsaṃ  
mahāpāpa-nāsaṃ sadā-suprakāśaṃ  
girīśaṃ gaṇeśaṃ sureśaṃ maheśaṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 4 ||

girīndrātma-jā-saṅgrhītārdha-dehaṃ  
gīrau saṃsthitaṃ sarvadā sannagehaṃ  
parabrahma-brahmādibhir-vandyamānaṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 5 ||

kapālaṃ triśūlaṃ karābhyāṃ dadhānaṃ  
padāmbhoja-namrāya kāmāṃ dadhānaṃ  
balīvarda-yānaṃ surāṇāṃ pradhānaṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 6 ||

śaraccandra-gātraṃ guṇānanda pātraṃ  
trinetraṃ pavitraṃ dhaneśasya mitram  
aparṇā-kalatraṃ caritraṃ vicitraṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 7 ||

haraṃ sarpahāraṃ citā bhūvihāraṃ  
bhavaṃ veda-sāraṃ sadā nirvikāraṃ  
śmaśāne vasantaṃ manojāṃ dahantaṃ  
śivaṃ śaṃkaraṃ śaṃbhum-īśānamīde || 8 ||

stavaṃ yaḥ prabhāte naraḥ śūlapāṇeḥ  
paṭhet sarvadā bharga-bhāvānuraktaḥ  
suputraṃ dhanaṃ dhānya mitraṃ kalatraṃ  
vicitraṃ samāsādy mokṣaṃ prayāti || 9 ||

1. The Lord who is the powerful Master, the Lord of the prana, the omnipresent (far-extending) Lord, the Lord of the universe, the Lord of the Lord of the universe (the Lord of Vishnu), the One who always dwells in

Bliss, the Lord of the present, future, and past, the Lord of living beings, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

2. On the neck a headless garland (i.e., a garland of skulls), on the body a net of snakes, the Destroyer of the great destroyer, the ruler (protector) of Ganesa, the spacious (extensive) One in whose long tresses of hair twisted on top of his head are the high waves (piled up waves) of the Ganga, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

3. The one who grants (metes out) joy, the adorning, the adornment, the great sphere (circle) (who adorns the adornment of the great sphere), wearing the ornament of ashes, without beginning, certainly, boundless, the destroyer of the great delusion, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

4. The one who dwells below the banyan tree, the one who has great, very loud laughter, the great destroyer of sin (the destroyer of great sin) always distinctly visible (ever clearly shining), the Lord of the mountain, the Lord of the gana-s (Siva's retinue), the Lord of the Gods, the great Lord, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

5. The one whose half his body is the daughter of the high mountain drawn together [with him] (held in him, married to him), who abides on the mountain, who is always a dwelling (habitation) for those who bow down (for the depressed), the Supreme Brahman, praised and honored by Brahma and others, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

6. An alms-bowl (or, a skull) and a trident held by both hands, lotus-feet for the humbly bowing, bestowing the desired, a bull as a vehicle, the originator (the essence, the first, the chief) of the Gods, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

7. Whose body (limbs) is like the Autumn moon, who is the vessel (receptacle, competent master) of the bliss of good qualities, who has three eyes, the purifier, the friend of the lord of wealth (Kubera), whose wife is Aparna ("not having leaves" referring to Parvati during her tapas), the one who has wonderful (various) exploits (nature, disposition, acts) Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

8. The destroyer, wearing (carrying) a snake, carrying the heap of the world (or, destroying the funeral pile of the world, or the destroyer who stays at the funeral pile), Existence, the essence of the Vedas, always unchangeable, who dwells in cremation grounds, the one who burns what is born of the mind, Siva, Sankara (the beneficent one), Sambhu (the bestower of happiness), the Lord (Master, Ruler, Isana) I praise.

9. A person who shall recite this song of praise and shines at all times with the effulgence of the feeling of love (devotion) for the One who has a trident in His hand, having attained (approached) a good son, being rich with wealth, friends, and wife that are wonderful, enters (proceeds to) Liberation.

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## si008 śiva-mānasa-pūjā

ratnaiḥ kalpitam-āsanam hima-jalaiḥ  
snānam ca divyāmbaram  
nānā-ratna-vibhūṣitam mṛgamadā-  
modāṅkitam candanam  
jātī-campaka-bilva-patra-racitam  
puṣpaṃ ca dhūpaṃ tathā  
dīpaṃ deva dayā-nidhe paśupate  
hṛt-kalpitaṃ gr̥hyatām || 1 ||

sauvarṇe navaratna-khaṇḍa-racite  
pātre ghṛtaṃ pāyasaṃ  
bhakṣyaṃ pañca-vidhaṃ payodadhi-yutaṃ  
rambhā-phalaṃ pānakam  
śākānām-ayutaṃ jalaṃ rucikaraṃ  
karpūra-khaṇḍojjvalaṃ  
tāmbūlaṃ manasā mayā viracitaṃ  
bhaktyā prabho svīkuru || 2 ||

chatraṃ cāmarayor-yugaṃ vyajanakaṃ  
cādarśakaṃ nirmalam  
vīṇā-bheri-mṛdaṅga-kāhalakalā  
gītaṃ ca nṛtyaṃ tathā  
sāṣṭāṅgaṃ praṇatiḥ stutir-bahuvidhā  
hyetat-samastaṃ mayā  
saṅkalpena samarpitaṃ tava vibho  
pūjāṃ gr̥hāṇa prabho || 3 ||

ātmā tvaṃ giriajā matiḥ sahacarāḥ  
prāṇāḥ śarīraṃ gr̥haṃ  
pūjā te viṣayopabhoga-racanā  
nidrā samādhi-sthitiḥ  
saṃcāraḥ pathayoḥ pradakṣiṇa-vidhiḥ  
stotrāṇi sarvā giro  
yadyat-karma karomi tattad-akhilaṃ  
śambho tavārādhanam || 4 ||



kara-caraṇa kṛtaṃ vāk-  
kāyajaṃ karmajaṃ vā  
śravaṇa-nayanajaṃ vā  
mānasaṃ vāparādham  
vihitam-avihitaṃ vā  
sarvam-etatkṣamasva  
jaya jaya karuṇābdhe  
śrīmahādeva-śaṃbho      || 5 ||

1. A throne prepared with precious stones, bath with cool water (water from Himalayas), divine robes, adorned with various precious stones, marked with sandalwood with musk fragrance, studded with jasmine, campaka, bilva leaf, other flowers, incense and likewise deepam, O Lord, treasure of compassion, Lord of pasu, please accept this conception in my heart.
2. In a golden dish decorated with nine jewels, food made with ghee, rice, milk and sugar, five kinds of food, a potion made with combinations of milk, curd, plantain fruit, of a myriad branches, water tasteful, luminous with camphor fragments, betel, created by my mind with devotion, O Lord please accept [this].
3. A canopy, two yak-tail whisks, a fan and a spotless mirror, a veena, kettledrums, a mridanga and a great drum, songs and dancing, full prostrations, and many kinds of hymns - all this I offer You in my imagination. O almighty Lord, accept this, my worship of You.
4. You are the Self, my mind, Girija, the prāṇā-s are your companions, the body is your house, the enjoyments of objects is the prayer to you, my sleep is the state of samādhi. The path where I walk is rule of pradakshina (circumambulation) to you, all my speech is in praise of You, whatever I do, all that is worship to You, O Shambhu!
5. Whatever sins I have committed with my hands, feet, voice, body, actions, ears, eyes, or mind, whether prohibited by the scriptures or not, please forgive them all. Hail! Hail! O ocean of compassion! O great God! O benevolent Lord!

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## si009 ardhanārīśvara stutiḥ

(śivapurāṇaṃ vāyavīsaṃhitā)

jaya deva mahādeva jayeśvara maheśvara ।  
jaya sarva-guṇa-śreṣṭha jaya sarva-surādhipa || 16 ||

jaya prakṛti-kalyāṇi jaya prakṛti-nāyike ।  
jaya prakṛti-dūre tvam jaya prakṛti-sundari || 17 ||

jayāmogha-mahāmāya jayāmogha-manoratha ।  
jayāmogha-mahālīla jayāmogha-mahābala || 18 ||

jaya viśva-jaganmātar-jaya viśva-jaganmaye ।  
jaya viśva-jagaddhātri jaya viśva-jagatsakhi ॥ 19 ॥

jaya śāśvatikaiśvarya jaya śāśvati-kālaya ।  
jaya śāśvatikākāra jaya śāśvati-kānuga ॥ 20 ॥

jayātma-traya-nirmātri jayātma-traya-pālini ।  
jayātma-traya-saṃhartri jayātma-traya-nāyike ॥ 21 ॥

jayāvalokanāyatta jagat-kāraṇa-br̥ṃhaṇa ।  
jayopekṣā-kaṭākṣottha-huta-bhug-bhukta-bhautika ॥ 22 ॥

jaya devādy-avijñeye svātma-sūkṣma-dṛśojjvale ।  
jaya sthūlātma-śaktyeśe jaya vyāpta-carācare ॥ 23 ॥

jaya nānaika-vinyasta-viśva-tattva-samuccaya ।  
jayāsura-śironiṣṭha śreṣṭhānuga-kadambaka ॥ 24 ॥

jayopāśrita-saṃrakṣā-saṃvidhāna-paṭīyasi ।  
jayonmūlita-saṃsāra-viṣa-vṛkṣāṅkurodgame ॥ 25 ॥

jaya prādeśik-aiśvarya-vīrya-śaurya-vijṛmbhaṇa ।  
jaya viśva-bahirbhūta nirasta-para-vaibhava ॥ 26 ॥

jaya praṇīta-pañcārtha-prayoga-paramāmṛta ।  
jaya pañcārtha-vijñāna-sudhāsrota-svarūpiṇi ॥ 27 ॥

jayātighora-saṃsāra-mahā-roga-bhiṣagvara ।  
jayānādimālājñāna-tamaḥ paṭalacandrike ॥ 28 ॥

jaya tripura-kālāgne jaya tripura-bhairavi ।  
jaya triguṇa-nirmukte jaya triguṇa-marddini ॥ 29 ॥

jaya prathama-sarvajña jaya sarva-prabodhike ।  
jaya pracura-divyāṅgaḥ jaya prārthita-dāyini ॥ 30 ॥

kva deva te paraṃ dhāma kva ca tucchaṃ ca no vacaḥ ।  
tathāpi bhagavan bhaktyā pralapantaṃ kṣamasva mām ॥ 31 ॥

16. Victory to God, The Great God. Victory to the Lord, the Great Lord. Victory to the one with all the best qualities. Victory to the Ruler of all the gods.
17. Victory to the one who makes prakriti auspicious (is auspicious for prakriti) (is naturally auspicious). Victory to the leader of prakriti. Victory to you who are far from prakriti. Victory to the one who is the beauty of prakriti (who is the naturally beautiful one).
18. Victory to the unerring [creator] of the great illusion. Victory to the unerring heart's joy (the one wished for by the mind). Victory to the unerring great play (to the unerring one whose is the great play)! Victory to the unerring one of exceedingly great power.
19. Victory to the mother of the entire universe. Victory to the one who is the nature of (who contains) the entire universe. Victory to the creator (the supporter, creatrix) of the entire universe. Victory to the friend of the entire universe.
20. Victory to the one with eternal lordliness. Victory to the one who is the eternal abode. Victory to the one of the form of the eternal. Victory to the one with an eternal following.
21. Victory to the mother of the triad of selves. Victory to the sustainer (the limit) (the circumference) of the triad of selves. Victory to the destroyer of the triad of selves. Victory to the leader of the triad of selves.
22. Victory to the one who guides by his glance (who is to be viewed as guiding), who enlarges the cause of the universe (who nourishes the cause of the universe). Victory to the coming forth of the glance [of fire] in which are consumed (enjoyed) the oblation of the elements. (???)
23. Victory to the one who is indiscernible (unknown) by the gods and others, [but is known] by the keen (fine), clear (blazing) seeing (discerning) (knowing) of one's Self. Victory to the Lord (Goddess) with power over that of the nature of the gross. Victory to the one who pervades the moving and the unmoving.
24. Victory to the one who singly (without multiplicity) distributes (directs) the collection of all the tattvas. Victory to the one who is situated on the head of the asura, [with] the troop (multitude) of excellent followers.
25. Victory to the one who very cleverly (skillfully) arranges complete protection for those taking refuge. Victory to the one who uproots the [sprout of the] poisonous tree of samsara [to prevent it from] arising.
26. Victory to the one who expands as precedent/authoritative lordliness, valour, heroism. Victory to the one external to the universe, devoid [of the universe], the Supreme Glory.
27. Victory to the Supreme ambrosia of practice of the revered pancartha. Victory to the one of the nature of the stream of Knowledge of pancartha.
28. Victory to the excellent healer of the great disease of extremely terrible samsara. Victory to the mass of moonlight [that destroys] the beginning-less blemish of darkness of ignorance.
29. Victory to the fire that destroyed Tripura, Victory to the formidable Tripura. Victory to the one free from triad of qualities, Victory to the destroyer of the triad of qualities.
30. Victory to the foremost knower of all. Victory to the one who enlightens all. Victory to the one with many divine limbs. Victory to the one who grants the wished for.
31. Where O Lord is your Supreme abode and where are our empty words? Still O Bhagavan, please forgive me prattling with devotion.

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## si010 śivapañcākṣara nakṣatramālā stotram

(By: Adi Sankaracarya)

śrīmad-ātmāne guṇaika-sindhava namaḥ śivāya  
dhāma-leśa-dhūta-koka-bandhave namaḥ śivāya |  
nāma-śeṣitānamad-bhavāndhave namaḥ śivāya  
pāmaretara-pradhāna-bandhave namaḥ śivāya || 1 ||

kāla-bhīta-vipra-bāla-pāla te namaḥ śivāya  
śūla-bhinna-duṣṭa-dakṣa-phāla te namaḥ śivāya |  
mūla-kāraṇāya kāla-kāla te namaḥ śivāya  
pālayādhunā dayāla-vāla te namaḥ śivāya || 2 ||

iṣṭa-vastu-mukhya-dāna-hetave namaḥ śivāya  
duṣṭa-daitya-vaṃśa-dhūma-ketave namaḥ śivāya |  
sr̥ṣṭi-rakṣaṇāya dharma-setave namaḥ śivāya  
aṣṭa-mūrtaye vṛṣendra-ketave namaḥ śivāya || 3 ||

āpadadri-bheda-ṭaṅka-hasta te namaḥ śivāya  
pāpahāri-divya-sindhu-masta te namaḥ śivāya |  
pāpa-dāriṇe lasanna-mastate namaḥ śivāya  
śāpa-doṣa-khaṇḍana-praśasta te namaḥ śivāya || 4 ||

vyoma-keśa divya-bhavya-rūpa te namaḥ śivāya  
hema-medinī-dharendra-cāpa te namaḥ śivāya |  
nāma-mātra-dagdha-sarva-pāpa te namaḥ śivāya  
kāmanaika-tāna-hṛddu-rāpa te namaḥ śivāya || 5 ||

brahma-mastakāvalī-nibaddha te namaḥ śivāya  
jihnagendra-kunḍala-prasiddha te namaḥ śivāya |  
brahmaṇe praṇīta-veda-paddhate namaḥ śivāya  
jīṃha-kāla-deha-datta-paddhate namaḥ śivāya || 6 ||

kāma-nāśanāya śuddha-karmaṇe namaḥ śivāya  
sāma-gāna-jāyamāna-śarmaṇe namaḥ śivāya |  
hema-kānti-cāka-cakya-varmaṇe namaḥ śivāya  
sāmajāsuraṅga-labdha-carmaṇe namaḥ śivāya || 7 ||

janma-mṛtyu-ghora-duḥkha-hāriṇe namaḥ śivāya  
cinmayaika-rūpa-deha-dhāriṇe namaḥ śivāya |  
manmanorathāva-pūrti-kāriṇe namaḥ śivāya  
sanmano-gatāya kāma-vairiṇe namaḥ śivāya || 8 ||

yakṣa-rāja-bandhave dayālave namaḥ śivāya  
dakṣa-pāṇi-śobhi-kāñcanālave namaḥ śivāya |  
pakṣi-rāja-vāha-hṛcchayālave namaḥ śivāya  
akṣi-phāla veda-pūta-tālave namaḥ śivāya || 9 ||

dakṣa-hasta-niṣṭha-jāta-vedase namaḥ śivāya  
akṣarātmane namadbi-ḍaujase namaḥ śivāya |  
dīkṣita-prakāśit-ātma-tejase namaḥ śivāya  
ukṣa-rāja-vāha te satām gate namaḥ śivāya || 10 ||

rājatā-calendra-sānu-vāsine namaḥ śivāya  
rājamāna-nitya-manda-hāsine namaḥ śivāya |  
rājakorakāvatamṣa-bhāsine namaḥ śivāya  
rājarāja-mitratā-prakāśine namaḥ śivāya || 11 ||

dīna-mānavāli-kāmadhenave namaḥ śivāya  
sūna-bāṇa-dāhakṛt-kṛśānave namaḥ śivāya |  
svānurāga-bhakta-ratna-sānave namaḥ śivāya  
dānavāndhakāra-caṇḍa-bhānave namaḥ śivāya || 12 ||

sarva-maṅgalā-kucāgraśāyine namaḥ śivāya  
sarva-devatā-gaṇāti-śāyine namaḥ śivāya |  
pūrva-deva-nāśa-saṃvidhāyine namaḥ śivāya  
sarva-manmanoja-bhaṅga-dāyine namaḥ śivāya || 13 ||

stoka-bhaktito'pi bhakta-poṣiṇe namaḥ śivāya  
mākaranda-sāra-varṣi-bhāṣiṇe namaḥ śivāya |  
ekabilva-dānato'pi toṣiṇe namaḥ śivāya  
naika-janma-pāpa-jāla-śoṣiṇe namaḥ śivāya || 14 ||

sarva-jīva-rakṣaṇaikaśīline namaḥ śivāya  
pārvatī-priyāya bhakta-pāline namaḥ śivāya |  
durvidagdha-daitya-sainya-dāriṇe namaḥ śivāya  
śarvarīśa-dhāriṇe kapāline namaḥ śivāya || 15 ||

pāhi māmumāmanojña-deha te namaḥ śivāya  
dehi me varaṃ sitādri-geha te namaḥ śivāya |  
mohitarṣi-kāminī-samūha te namaḥ śivāya  
svehita-prasanna kāmadoha te namaḥ śivāya || 16 ||

maṅgala-pradāya go-turaṅga te namaḥ śivāya  
gaṅgayā taraṅgitottamāṅga te namaḥ śivāya |  
saṅgara-pravṛtta-vairibhaṅga te namaḥ śivāya  
aṅgajāraye kare-kuraṅga te namaḥ śivāya || 17 ||

ihita-kṣaṇa-pradāna-hetave namaḥ śivāya  
āhitāgni-pālakokṣa-ketave namaḥ śivāya |  
deha-kānti-dhūta-raupya-dhātave namaḥ śivāya  
geha-duḥkha-puñja-dhūma-ketave namaḥ śivāya || 18 ||

tryakṣa dīna-satkrpā-kaṭākṣa te namaḥ śivāya  
dakṣa-sapta-tantunāśa-dakṣa te namaḥ śivāya |  
ṛkṣa-rāja-bhānu-pāvakākṣa te namaḥ śivāya  
rakṣa mām prapanna-mātra-rakṣa te namaḥ śivāya || 19 ||

nyaṅku-pāṇaye śivaṃ-karāya te namaḥ śivāya  
saṃkaṭābdhi-tīrṇa-kiṃkarāya te namaḥ śivāya |  
paṅkabhīṣitā-bhayaṃkarāya te namaḥ śivāya  
paṅkajānanāya śaṃkarāya te namaḥ śivāya || 20 ||

karma-pāśa-nāśa nīlakaṇṭha te namaḥ śivāya  
śarma-dāya narya-bhasma-kaṇṭha te namaḥ śivāya |  
nirmamarṣi-sevitopakaṇṭha te namaḥ śivāya  
kurmahe natīrnamadvi-kunṭha te namaḥ śivāya || 21 ||

viṣṭapādhipāya namra-viṣṇave namaḥ śivāya  
śiṣṭa-vipra-hṛdguhā-cariṣṇave namaḥ śivāya |  
iṣṭa-vastu-nitya-tuṣṭa-jīṣṇave namaḥ śivāya  
kaṣṭa-nāśanāya loka-jīṣṇave namaḥ śivāya || 22 ||

aprameya-divya-suprabhāva te namaḥ śivāya  
satprapanna-rakṣaṇa-svabhāva te namaḥ śivāya |  
svaprakāśa nistulānubhāva te namaḥ śivāya

vipra-ḍimbha-darśitārdra-bhāva te namaḥ śivāya || 23 ||

sevakāya me mṛḍa prasīda te namaḥ śivāya  
bhāva-labhya tāvaka-prasāda te namaḥ śivāya |  
pāvakākṣa deva-pūjya-pāda te namaḥ śivāya  
tavakāṅghri-bhakta-dattamoda te namaḥ śivāya || 24 ||

bhukti-mukti-divya-bhoga-dāyine namaḥ śivāya  
śakti-kalpita-prapañca-bhāgine namaḥ śivāya |  
bhakta-saṃkaṭāpahāra-yogine namaḥ śivāya  
yukta-sanmanaḥ-saroja-yogine namaḥ śivāya || 25 ||

anta-kāntakāya pāpa-hāriṇe namaḥ śivāya  
śāntamāya-danti-carma-dhāriṇe namaḥ śivāya |  
saṃtat-āśritavyathā-vidāriṇe namaḥ śivāya  
jantu-jāta-nitya-saukhya-kāriṇe namaḥ śivāya || 26 ||

śūline namo namaḥ kapāline namaḥ śivāya  
pāline viriñci-tuṇḍa-māline namaḥ śivāya |  
līline viśeṣa-ruṇḍa-māline namaḥ śivāya  
śīline namaḥ prapuṇya-śāline namaḥ śivāya || 27 ||

śiva-pañcākṣara-mudrāṃ  
catuṣpad-ollāsa-padya-maṇi-ghaṭitām |  
nakṣatra-mālikām-iha  
dadhad-upakaṇṭhaṃ naro bhavet-somaḥ || 28 ||

iti śrīmat-parama-haṃsa-parivrājak-ācāryasya  
śrī-govinda-bhagavat-pūjyapāda-śiṣyasya  
śrīmacchaṃkara-bhagavataḥ kṛtau  
śiva-pañcākṣara-nakṣatramālā-stotraṃ saṃpūrṇam ||

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## si011 śiva-ṣaḍakṣara-stotram

omkāraṃ bindu-saṃyuktaṃ  
nityaṃ dhyāyanti yoginaḥ |  
kāmadāṃ mokṣadam caiva

omkārāya namo namaḥ || 1 ||

namanti ṛṣayo devā  
namanty-apsarasāṃ gaṇāḥ |  
narā namanti deveśaṃ  
nakārāya namo namaḥ || 2 ||

mahādevaṃ mahātmānaṃ  
mahā-dhyāna-parāyaṇaṃ |  
mahāpāpa-haraṃ devaṃ  
makārāya namo namaḥ || 3 ||

śivaṃ śāntaṃ jagannāthaṃ  
lokānugraha-kāraṇam |  
śivaṃ-eka-padaṃ nityaṃ  
śikārāya namo namaḥ || 4 ||

vāhanaṃ vṛṣabho yasya  
vāsukiḥ kaṇṭha-bhūṣaṇaṃ |  
vāme śakti-dharaṃ devaṃ  
vakārāya namo namaḥ || 5 ||

yatra yatra sthito devaḥ  
sarva-vyāpī maheśvaraḥ |  
yo guruḥ sarva-devānāṃ  
yakārāya namo namaḥ || 6 ||

ṣaḍakṣaram-idaṃ stotraṃ  
yaḥ paṭhecchiva-sannidhau |  
śivalokam-avāpnoti  
śivena saha modate || 7 ||

1. Of the nature of OM, united with bindu, on whom the yogis constantly meditate, who grants all desires and Liberation, salutations to the nature of Omkara.
2. To whom the rishis prostrate, the apasara-s (celestial beings) and gana-s (Siva's retinue) prostrate, the men prostrate, salutations to the nature of 'na'.
3. To the great Lord, to the great being, to the one engaged in great meditation, the Lord who destroys great sins, salutations to the nature of 'ma'.
4. To the auspicious, the peaceful, the Lord of the universe, the one blessing all the people in the world, the one eternal Siva abode, salutations to the nature of 'shi'.



5. Whose vehicle is the bull, adornment in the neck is Vasuki (serpent),  
the Lord who bears Sakti on his right side, salutations to the nature of 'vā'.

6. Wherever the God is, [that] great Lord is omnipresent,  
he who is the guru of all the gods, salutations to the nature of 'ya'.

7. This Sadaksara stotra (om namaḥ śivāya), he who recites in the presence of Siva, attains Sivaloka (abode of Siva) and rejoices with Siva.

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## si012 mṛtyuñjaya mantrah

om trayāmbakam yajāmahe sugandhim puṣṭi-vardhanam |  
urvārukamiva bandhanānmṛtyormukṣīya māmṛtāt ||

tryambakam=to the three-eyed one yajāmahe=we worship sugandhim=sweet smelling, fragrant  
puṣṭivardhanam=the one who causes fullness/completeness/one who nourishes urvārukam-iva=like the  
musk melon bandhanāt=from bondage mṛtyoḥ mukṣīya=liberate from deathmā amṛtāt=not from  
immortality

OM. The three-eyed one we worship, the fragrant one, who causes fullness; [detach us] like the musk melon  
from bondage, and liberate [us] from death. [May we] not [turn away] from immortality.

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## si013 bolo bolo sab mil bolo

bolo bolo sab mil bolo om namaḥ śivāya  
om namaḥ śivāya om namaḥ śivāya

bolo bolo sab mil bolo om namaḥ śivāya  
om namaḥ śivāya om namaḥ śivāya

jhūṭ jaṭā meṃ gaṅgādhāri  
triśūl dhārī ḍamaru bhajāvo  
ḍama ḍama ḍama ḍama ḍamaru bhajāvo  
gūñj-uḍāvo namaḥ śivāya

om namaḥ śivāya  
om namaḥ śivāya  
om namaḥ śivāya

## **hari om namaḥ śivāya**

Say, everyone say together Om Namah Shivaya.  
The one who bears the Ganga in his matted locks,  
The one who bears trident, play your damaru.  
Play your damaru, dama, dama, dama,  
Raise the reverberation, Namah Shivaya.

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## **si014 bhola śaṃkara**

bhola śaṃkara bhola  
hara bhola śaṃkara bhola  
śaileśvara hara viśvambhara-dhara  
bhola śaṃkara bhola  
hara bhola śaṃkara bhola  
sūraya-candra-pralayāgni-netra-dhara (x2)  
śakti-sahita śiva naṭana manohara (x2)  
bhola hara bhola hara hara bhola śaṃkara bhola

bhola=innocent/simple; śaṃkara=bestower of happiness; hara=remover/destroyer; śaileśvara=Lord of the mountain; viśvambhara=all-bearing/all-sustaining; dhara=supporter; sūrya-candra-pralayāgni=who wears the sun, the moon and the fire of Pralaya(dissolution) as his eyes;

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## **si015 dhimika dhimika dhimi**

dhimika dhimika dhimi dhimika dhimika dhimi  
nāce bholanath  
nāce bholanath (x3)  
dhimika dhimika dhimi dhimika dhimika dhimi  
nace bholanath  
mṛdaṅga bole śiva śiva śiva om (x2)  
ḍamaru bole hara hara hara om (x2)  
vīṇā bole hara om śiva om (x2)  
nāce bholanath nāce bholanath nāce bholanath

Bholanath (The innocent Lord) danced “dhimika dhimika dhimi”. Mridanga spoke “siva siva shiva om”.  
Damaru spoke “hara hara hara om”. Vina spoke “hara om siva om”.

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## **si016 śaṃbho mahādeva candracūḍa**

śaṃbho mahādeva candracūḍa  
śaṃkara sām̐ba sadāśiva  
gaṅgādhara kailāsa-vāsa  
pāhi mām̐ pārvati-ramaṇa

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## **si017 sām̐ba sadāśiva sām̐ba sadāśiva**

sām̐ba sadāśiva sām̐ba sadāśiva  
sām̐ba sadāśiva sām̐ba śiva  
hara hara hara hara sām̐ba sadāśiva  
sām̐ba sadāśiva sām̐ba śiva

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## **si018 śaṃbhu-maheśa gaurīśa**

śaṃbhu-maheśa gaurīśa sadāśiva om̐ parameśa

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## **si019 jaṭā-makuṭadhara**

jaṭā-makuṭadhara nīlakaṇṭheśvara  
hara hara śaṃkara sām̐ba śiva  
gauri-manohara naṭana-kṛtapriya  
jaya jaya śaṃkara parama śiva

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## si020 śaṃbho śaṃkara

śaṃbho śaṃkara umāpate  
gaurī-nāyaka paśūpate  
candra-kalādhara umāpate  
sāma-gāna-priya paśupate

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## si021 gaurī-śaṃkara gaṅgādhīśvara

gaurī-śaṃkara gaṅgādhīśvara  
śaṃbhu-maheśvara pālaya mām  
mṛga-carmāmbara bhasma-vilepana  
gīrijā-śaṃkara trāhi mām

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## si022 om śiva om śiva parātpara śiva

om śiva om śiva parātpara śiva  
omkāra śiva tava caraṇam  
namāmi śaṃkara bhavāni śaṃkara  
umā-maheśvara tava caraṇam

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## si023 hara hara bolo

hara hara bolo  
śiva śiva bolo  
baṃ baṃ bolo bolo-nātha (hara...)

nandi vāhana nāga-bhūṣaṇa  
candra-śekhara jaṭā-dhara  
candra-śekhara jaṭā-dharā (hara...)

gāṅgā-dhāra gauri-manohara

giriĵā-ramaṇa sadāśiva  
giriĵā-ramaṇa sadāśiva (hara...)

śūlā-dhāra jyoti-svarūpa  
vibhūti-sundara parameśa  
vibhūti-sundara parameśa (hara...)

baṃ baṃ bolo bolo-nātha (x3)

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## si024 maheśa pāpa-vināśa

maheśa pāpa-vināśa kailāsa-vāsa īśa (c)  
ninne nammi nānu-rārā nīlakaṇṭha deva (c)

maheśa maheśa maheśa pāpa-vināśa kailāsa-vāsa īśa (c/r)  
ninne nammi nānu-rārā nīlakaṇṭha deva (c/r) (x4)

hara hara śaṃkara (c/r)  
jaya jaya śaṃkara (c/r)

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## si025 haran puṇya-nāmattai

haran puṇya-nāmattai-ppāḍiḍuvom  
śiva-sannidhiyil naḍanam-āḍiḍuvom (c/r)  
haran puṇya-nāmattai-ppāḍiḍuvom  
śiva-sannidhiyil naḍanam-āḍiḍuvom (c/r)

eṇṇiya eṇṇaṅgal neriduvom (c/r)  
śaṃkara śaṃkara śaṃkara (c)  
eṇṇiya eṇṇaṅgal neriduvom  
śaṃkara śaṃkara śaṃkara (r)

śaṃkara śaṃkara śaṃkara śaṃkara (c/r)  
śaṃkara śiva śaṃkara śiva śiva

śaṃkara śiva śiva śiva śaṃkara (c/r)  
śaṃkara sadāśiva sabhāpate manohara (c/r)  
śaṃkara śaṃkara śaṃkara śaṃkara (c/r)

sādhū-janaṅgalai-tteḍiḍuvom (c/r)  
bhakta-pāda-saroruham aṇindiḍuvom  
śaṃkara śaṃkara (c)  
sādhū-janaṅgalai-tteḍiḍuvom pāda-saroruham  
aṇindiḍuvom śaṃkara śaṃkara (r)

śaṃkara śaṃkara śaṃkara śaṃkara (c/r)  
śaṃkara śiva śaṃkara śiva śiva  
śaṃkara śiva śiva śiva śaṃkara (c/r)  
śaṃkara sadāśiva sabhāpate manohara (c/r)  
śaṃkara śaṃkara śaṃkara śaṃkara (c/r)

vibhūti-rudrākṣam-aṇindiḍuvom (c/r)  
śiva pāda-saroruham paṇindiḍuvom  
śaṃkara śaṃkara (c)  
vibhūti-rudrakṣam-aṇindiḍuvom pāda-saroruham  
paṇindiḍuvom śaṃkara śaṃkara (r)

śaṃkara śaṃkara śaṃkara śaṃkara (c/r)

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## si026 naṭarāja stuti

sat-srṣṭi-tāṇḍava-racayita naṭarāja rāja namo namaḥ  
he ādya-guru-śaṃkara-pitā naṭarāja rāja namo namaḥ

gambhīra-nāda-mṛdaṅgaṇa dhabake ure brahmāṇḍa-mām  
nita hota nāda pracaṇḍana naṭarāja rāja namo namaḥ

sira-jñāna-gaṅgā-candramā cid-brahma-jyoti-lalāṭamā  
viṣa-nāga-mālā-kaṇṭhamā naṭarāja rāja namo namaḥ

tava śakti vāmāṅge sthitā he candrika aparājita

cahu-veda gāye saṃhitā naṭarāja rāja namo namaḥ

sat-srṣṭi-tāṇḍava-racayita naṭarāja rāja namo namaḥ

he ādya-guru-śaṃkara-pitā naṭarāja rāja namo namaḥ

The Truth/Being, the one who does the intense dance of creation, O Lord Nataraja Prostrations.  
O first Guru, father Sankara, O Lord Nataraja Prostrations.

The intense sound of the mridanga vibrates in the cosmos.  
Always is heard the sound intense, O Lord Nataraja Prostrations.

On the head the Ganga of Knowledge, the moon, on the forehead the light of Consciousness Brahman.  
The garland of poisonous snakes around your neck, O Lord Nataraja Prostrations.

Your Shakti is there in half your body, O the one like moon light, the invincible,  
The four vedas sing the chants, O! Lord Nataraja Prostrations.

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## si027 gaurīśa-kīrtanam

hara hara śaṃbho gaurīśa  
śiva śiva śaṃbho gaurīśa  
hara hara śaṃbho śiva śiva śaṃbho  
jaya jaya śaṃbho gaurīśa      || 1 ||  
(hara hara ...)

tuṅga-jaṭādhara gaurīśa  
puṅgava-vāhana gaurīśa  
tuṅga-jaṭādhara puṅgava-vāhana  
gaṅgādhara hara gaurīśa      || 2 ||  
(hara hara ...)

dakṣa-madāpaha gaurīśa  
śikṣita-manmatha gaurīśa  
dakṣa-madāpaha śikṣita-manmatha  
bhikṣāṭana-para gaurīśa      || 3 ||  
(hara hara ...)

brahma-śirohara gaurīśa  
kalmaṣa-nāśana gaurīśa  
brahma-śirohara kalmaṣa-nāśana  
ṣaṇmukha-janaka gaurīśa        || 4 ||  
(hara hara ...)

indra-niṣevita gaurīśa  
candra-kalādhara gaurīśa  
indra-niṣevita candra-kalādhara  
candra-madāpaha gaurīśa        || 5 ||  
(hara hara ...)

phāla-vilocana gaurīśa  
kāla-vināśana gaurīśa  
phāla-vilocana kāla-vināśana  
nīla-galāmala gaurīśa        || 6 ||  
(hara hara ...)

adbhuta-vaibhava gaurīśa  
cit-puruṣeśvara gaurīśa  
adbhuta-vaibhava cit-puruṣeśvara  
nirmala-hṛdaya gaurīśa        || 7 ||  
(hara hara ...)

niścala-niṣkala gaurīśa  
nitya-nirāmaya gaurīśa  
niścala-niṣkala nitya-nirāmaya  
nirmala nirupama gaurīśa        || 8 ||  
(hara hara ...)

pannaga-bhūṣaṇa gaurīśa  
sannaga-bhūṣaṇa gaurīśa  
pannaga-bhūṣaṇa sannaga-bhūṣaṇa  
kinnara-sevita gaurīśa        || 9 ||  
(hara hara ...)

nṛttotsava-rata gaurīśa  
kartta-puratraya gaurīśa  
nṛttotsava-rata kartta-puratraya



**mṛtyuñjaya hara gaurīśa                      || 10 ||**  
**(hara hara ...)**

**nārada-sevita gaurīśa**  
**nāraka-mocana gaurīśa**  
**nārada-sevita nāraka-mocana**  
**nīrada-samagala gaurīśa                      || 11 ||**  
**(hara hara ...)**

**guru-karuṇālaya gaurīśa**  
**bhūri-kṛpālaya gaurīśa**  
**guru-karuṇālaya bhūri-kṛpālaya**  
**bhagavan pālaya gaurīśa                      || 12 ||**  
**(hara hara ...)**

1. O Lord of Gauri, the remover/destroyer, the bestower of happiness; O Lord of Gauri, the Auspicious (in whom all things moving and unmoving lie), the bestower of happiness; O Lord of Gauri, victory victory to you, the bestower of happiness.
2. O Lord of Gauri, with long tuft hair; O Lord of Gauri, with bull as vehicle; O Lord of Gauri, who bears Ganga.
3. O Lord of Gauri, the destroyer of Daksha's arrogance; O Lord of Gauri, the one who punished Manmatha (the lord of desire); O Lord of Gauri, the wandering mendicant.
4. O Lord of Gauri, the one who beheaded Brahma/destroyer of Brahmasiras - a mythical weapon; O Lord of Gauri, the one who destroys the sins; O Lord of Gauri, the father of the six-faced one (Subramanya).
5. O Lord of Gauri, worshipped by Indra; O Lord of Gauri, the one who bears the crescent moon; O Lord of Gauri, the destroyer of moon's pride.
6. O Lord of Gauri, with an eye on forehead; O Lord of Gauri, the destroyer of the god of death; O Lord of Gauri, the spotless one with a blue neck.
7. O Lord of Gauri, whose greatness is marvellous; O Lord of Gauri, the Lord of individual soul; O Lord of Gauri, the pure heart/essence.
8. O Lord of Gauri, the unmoving, the undivided; O Lord of Gauri, the eternal, the afflictionless; O Lord of Gauri, the taintless the peerless.
9. O Lord of Gauri, who has snake as ornament; O Lord of Gauri, who is the true ornament of the mountain; O Lord of Gauri, worshipped by Kinnara-s.
10. O Lord of Gauri, who is delighted by dance and festivities; O Lord of Gauri, the one who is the agent of all actions of the three bodies (waking, dream, deep sleep); O Lord of Gauri, the conqueror of death.
11. O Lord of Gauri, the one worshipped by sage Narada; O Lord of Gauri, the one who liberates from the hell; O Lord of Gauri, whose throat is like the cloud.
12. O Lord of Gauri, the Guru who is the abode of compassion; O Lord of Gauri, the abode of abundant mercy; O Lord protect us.

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## **si028 ḍaṃ ḍaṃ ḍamaru**

ḍaṃ ḍaṃ ḍamaru ḍamaru-nātha śiva (x2)  
dhimika dhimika dhiṃ bhole-nātha śiva (x2)  
ḍaṃ ḍaṃ ḍamaru ḍamaru-nātha śiva (x2)  
naṭana-manohara-naṭarāja śiva (x2)  
hara hara baṃ baṃ bhole-natha śiva (x2)  
śaṃbho śaṃkara viśva-nātha śiva (x2)  
śivāya namaḥ śiva gaurī-nātha śiva (x2)

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## **si029 śailagirīśvara**

śaila-girīśvara umā-maheśvara  
kāśi-viśveśvara sadāśiva

sadāśiva sadāśiva (x2)  
sadāśiva śaṃbho sadāśiva (x2)

sadāśiva sadāśiva (x2)  
sadāśiva hara sadāśiva (x2)

oṃ sadāśiva śaṃbho sadāśiva  
oṃ sadāśiva hara sadāśiva

śailagirīśvara=the Lord of rocky mountain; umāmaheśvara=the great Lord of Uma; sadāśiva=the eternal Siva; kāśiviśveśvara=the Lord of the Universe in Kasi; śaṃbho=the bestower of happiness; hara=remover/destroyer;

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## **si030 śaṃkara sadāśiva candraśekhara**

śaṃkara sadāśiva candra-śekhara  
candra-śekhara gaurī-śaṃkara

**nīla-kaṇṭha-śūladhāri-candra-śekhara**  
**phālanetra-tripurāri gaurī-śaṃkara**

**śaṃkara sadāśiva candra-śekhara**  
**candra-śekhara gaurī-śaṃkara**

**veda-rūpa-viśvanātha candra-śekhara**  
**kāla-haraṇa-kāma-dahana gaurī-śaṃkara**

**śaṃkara sadāśiva candra-śekhara**  
**candra-śekhara gaurī-śaṃkara**

śaṃkara=bestower of happiness sadāśiva=the ever auspicious candraśekhara= with the crescent moon  
adorning his head gaurī-śaṃkara= Gauri's Sankara nīlakaṇṭha= the one with a blue throat śūladhāri=  
wielding the trident phālanetra= with an eye on his forehead tripurāri= the enemy of tripura vedarūpa= of  
the nature of Veda viśvanātha= the Lord of the Universe kālaharaṇa= the destroyer of death kāmadahana=  
one who burnt down Kama

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## **si031 śaṃkara śiva**

**śaṃkara śiva śaṃkara śiva śaṃkara śiva śaṃbho**  
**śaṃkara śiva śaṃkara śiva śaṃbho mahādeva**  
**śaṃkara śiva śaṃkara śiva śaṃkara śiva śaṃbho**  
**dama dama damaru bhaje śaṃkara gaṇa gaṇa gaṇṭā bhaje**  
**hara bhole nātha śaṃbho hara gauri-nātha śaṃbho (c)**  
**hara hara bole nātha śaṃbho hara gauri-nātha śaṃbho (r)**

śaṃkara=the beneficent śiva=the auspicious śaṃbho=O the bestower of happiness mahādeva=great God  
dama dama damaru bhaje=Make dam dam sound in damaru gaṇa gaṇa gaṇṭā bhaje= make gana gana sound  
with the bell.

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## **si032 śiva śaṃbho śaṃbho**

**śiva śaṃbho śaṃbho śiva śaṃbho mahādeva**

hara hara hara hara mahādeva śiva śaṃbho mahādeva

hālāhala-dhara śaṃbho anātha-nātha śaṃbho

śiva oṃ śiva oṃ śiva oṃ namaḥ śivāya  
hara oṃ hara oṃ hara oṃ namaḥ śivāya

śiva oṃ oṃ oṃ śiva oṃ oṃ oṃ  
śiva oṃ namaḥ śivāya

hara oṃ hara oṃ hara oṃ namaḥ śivāya  
hara oṃ oṃ oṃ hara oṃ oṃ oṃ  
hara oṃ namaḥ śivāya

hālāhala-dhara=The one who bore the halahala poison, anātha-nātha=the Lord of those without lord.

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## si033 sat-sabheśa-kīrtanam

(Praising the Lord of the hall of Truth/SAT)

śaṃbho śaṃkara śiva śaṃbho śaṃkara  
śaṃbho śaṃkara sām̐ba-sadāśiva śaṃbho śaṃkara

ādi-guruvara śiva ādi-guruvara  
ādi-guruvara ajñānāntaka ādi-guruvara

naṭana-tatpara śiva naṭana-tatpara  
naṭana-tatpara ānanda-tāṇḍava naṭana-tatpara

ananta-śrī-liṅga śiva ananta-śrī-liṅga  
ananta-śrī-liṅga ahantā-bhañjaka ananta-śrī-liṅga

gaurī-sameta śiva gaurī-sameta  
gaurī-sameta akhaṇḍārūpa gaurī-sameta

śaṃbhu-priyakara ṛbhu śaṃbhu-priyakara  
śaṃbhu-priyakara saṃśaya-nāśaka śaṃbhu-priyakara

**ādi-śaṃkara brahma-jñāni-śaṃkara**  
**ādi-śaṃkara bhīti-nivāraka jñāni-śaṃkara**

**ramaṇa-guruvara paramātma-svarūpa**  
**ramaṇa-guruvara smaraṇād-mocaka ātma-svarūpa**

śaṃbho=O beneficent/benevolent/the one existing for happiness or welfare  
śaṃkara=O the one causing prosperity  
śiva=the auspicious  
sāmba-sadāśiva=Eternal Siva attended by Amba (divine Mother)

ādi-guruvara=the first, excellent among Gurus  
ajñānāntaka=who causes the destruction of ignorance

naṭana-tatpara=The one with dancing as his highest objective/totally devoted to dancing  
ānanda-tāṇḍava=the blissful (tandava) intense dance.

ananta-śrī-liṅga=The endless radiant/glorious/graceful liṅga  
ahantā-bhañjaka=The destroyer of ego

gaurī-sameta=united with Gauri(Parvati)  
akhaṇḍārūpa=the undivided, the formless.

śaṃbhu-priyakara=dear to Śaṃbhu  
ṛbhu=sage Ribhu  
saṃśaya-nāśaka=the destroyer of doubts

ādi-śaṃkara=the first Sankara (acarya)  
brahma-jñāni-śaṃkara=Sankara, the Knower of Brahman  
bhīti-nivāraka=the remover of fear  
jñāni-śaṃkara=Sankara, the Knower

ramaṇa-guruvara=the excellent/revered Guru, Ramana  
param-ātma-svarūpa=of the nature of the Supreme Self  
smaraṇād-mocaka=who liberates by remembering/contemplating upon Him  
ātma-svarūpa=of the nature of the Self

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**si034 bhakta pālana priya**

<b>bhakta-pālana-priya candraśekhara</b>	<b>(x2)</b>
<b>mukti-mārga-darśaka candraśekhara</b>	<b>(x2)</b>
<b>bhakta-pālana-priya candraśekhara</b>	<b>(x2)</b>
<b>śakti-sahita-sundara candraśekhara</b>	<b>(x2)</b>
<b>bhava-bhaya-hara bhūta-nātha candraśekhara</b>	<b>(x2)</b>
<b>candraśekhara suhita śaṃkara</b>	<b>(x2)</b>

Candrasekara (the one with moon on the head) who is fond of protecting/nourishing his devotees.

Candrasekara who shows the path to liberation.

Candrasekara the beautiful accompanied/conjoined with Shakti.

Candrasekara who removes the fear of mundane existence, lord of beings.

Candrasekara who is very friendly/very affectionate/thoroughly satisfied the auspicious.

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### **si035 jaya gaṅgajaṭadhara**

**jaya gaṅga-jaṭā-dhara gaurī-śaṃkara girijā-mana-ramaṇa (c/r)**  
**jaya mṛtyuñjaya mahādeva maheśvara maṅgala-śubha-caraṇa (c/r)**  
**nandi-vāhana nāga-bhūṣaṇa (c/r)**  
**nirupama-guṇa-sadana (c)**  
**śaṃbhu nirupama-guṇa-sadana (r)**  
**jaya naṭana-manohara nīlakaṇṭha-śiva (c)**  
**naṭana-manohara nīlakaṇṭha-śiva (r)**  
**nīraja-dala-nayana (c/r)**

Victory to the one who holds Ganga in his hair twisted together, Gauri Shankar, the one who pleases Girija's mind. Victory to the one who has conquered death, the great God, the great Isvara, whose feet is the auspicious, the splendid. One with Nandi as the vehicle, snake as ornament, the abode of peerless qualities. Victory to the beautiful dance of the one with a blue throat, the auspicious, with eyes like petals of lotus (water born)/ with eye free from [even] a degree of darkness and passion.

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### **si036 śiva ārati**

**om jai śiva omkāra,**  
**svāmi hara śiva omkāra (all)**  
**brahmā viṣṇu sadāśiva (all)**

brahmā viṣṇu sadāśiva (all)  
ardhāṅgī dhāra,  
om jai śiva omkāra (all)

om jai śiva omkāra,  
svāmi hara śiva omkāra (all)  
brahmā viṣṇu sadāśiva (all)  
brahmā viṣṇu sadāśiva (all)  
ardhāṅgī dhāra,  
om jai śiva omkāra (all)

ekānana caturānana-pañcānana rāje (c)  
svāmi pañcānana rāje (r)  
hansānana garuḍāsana (c)  
hansānana garuḍāsana (r)  
vṛṣa-vāhana sāje (c)  
om jai śiva omkāra (all)

do bhuja cār catur-bhuja dasa bhuja te sohe (c)  
svāmi dasa bhuja te sohe (r)  
tīnon rūpa nirakṣata (c)  
tīnon rūpa nirakṣata (r)  
tribhuvana mana mohe (c)  
om jai śiva omkāra (all)

akṣamālā vanamālā muṇḍa-mālā dhārī (c)  
svāmi muṇḍa-mālā dhārī (r)  
candan mṛga-mada sohe (c)  
candan mṛga-mada sohe (r)  
bhāle śaśi-dhārī (c)  
om jai śiva omkāra (all)

śvetāmbara pītāmbara bāghāmbara aṅge (c)  
svāmi bāghāmbara aṅge (r)  
brahmā-dika sankādika (c)  
brahmā-dika sankādika (r)  
bhūtādika saṅge (c)  
om jai śiva omkāra (all)

kara me śreṣṭha kamaṇḍalu cakra triśūl dharta (c)  
svāmi cakra triśūl dharta (r)  
jag-karta jag-harta (c)  
jag-karta jag-harta (r)  
jaga pālan karta (c)  
om jai śiva omkāra (all)

brahmā viṣṇu sadāśiva jānat aviveka (c)  
svāmi jānat aviveka (r)  
praṇavākṣara ke madhye (c)  
praṇavākṣara ke madhye (r)  
yeh tīnon eka (c)  
om jai śiva omkāra (all)

triguṇa svāmiji ki ārati jo koi nara gāve (c)  
svāmi jo koi nara gāve (r)  
kahata śivānanda svāmi (c)  
kahata śivānanda svāmi (r)  
mana vāñcit phal pāv (c)  
om jai śiva omkāra (all)

1. Om, victory to Siva, of the nature of Om, the Lord, the destroyer, Siva-Omkara. Brahma, Visnu, Sadasiva, holder of half-body, Om victory to Siva-Omkara.
2. Adorned with one face, four faces, five faces, adorned with set of swan, seat of eagle, adorned with bull as the mount, Om victory to Siva-Omkara.
3. With beautiful two shoulders, four shoulders, ten shoulders looking nice, seeing the three forms, the three worlds are enticed (are delighted), Om victory to Siva-Omkara.
4. With garland of rudraksha beads, garland of forest flowers, garland of skulls, anointed with sandal and musk, adorned with the crescent moon on the forehead, Om victory to Siva-Omkara.
5. Clad in white robes, yellow robes, in tiger skin, worshipped by Brahma and other gods, Sanaka and other sages, and all beings, Om victory to Siva-Omkara.
6. In the hand the best water-pot, the discus, the trident held, the creator of the world, the destroyer of the world, the sustainer of the world, Om victory to Siva-Omkara.
7. Brahma, Visnu, the great Lord known as different only by the non-discriminating ones. Within the pranava syllable (OM), the three are one, Om victory to Siva-Omkara.
8. The three-fold Lord's hymn, whosoever sings, says Swami Sivananda, whatever fruit he wishes, he obtains, Om victory to Siva-Omkara.

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## si037 jaya jaya śaṃkara

jaya jaya śaṃkara jaya abhayaṃ-kara  
jaya jaya jaya jaya parameśvara

kailāsa-vāsa kanaka-sabheśa  
kāśi-viśveśa kāḍumalleśa  
gaṅgādhara gaurimanohara  
hara hara hara hara sadāśiva

cidambareśa śmaśāna-vāsa  
pannaga-bhūṣaṇa parātpara  
śiva candra jaṭādhara umā-maheśvara  
hara hara hara hara sadāśiva

viśveśvara  
jagadīśvara

Victory to Shankara (the beneficent). Victory to the bestower of/causing fearlessness. Victory to the Supreme Lord.

One who dwells in Kailasa, the Lord of the Golden Hall (in Chidambaram).

Luminous One/Shining Lord of the universe, Forest strong man (refers to Lord of Kadu Malleshvaram Temple).

One who bears Ganga in his locks, one who delights/heart-stealer of Gauri.

The Lord of Chidambaram (space of consciousness), one who dwells in the cremation ground.

One who wears snake as ornament, Higher than the highest.

The auspicious one who bears crescent moon on his matted locks, the great Lord of Uma.

O Lord of the universe. O Lord of the world.

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## si038 śiva oṃ śiva oṃ

śiva oṃ śiva oṃ hara oṃ śiva oṃ (c)  
śivamenuṃ sadāśiva (c)  
śiva oṃ śiva oṃ hara oṃ śiva oṃ (all)

annayum nīye tandayum nīye (c/r)  
azhakiya tīye yema-yaruḷ-vāye (c/r)

aruṇagiri-nāḍane (c)  
śiva oṃ śiva oṃ hara oṃ śiva oṃ (all)

ādiyum nīye andamum nīye (c/r)  
jodiyum nīye sundaram nīye (c/r)  
madurai sokkeśane (c)  
śiva oṃ śiva oṃ hara oṃ śiva oṃ (all)

ānandam nīye ārambam nīye (c/r)  
pāreṅgum nīye paniyilum nīye (c/r)  
rāma-liṅgeśane (c)  
śiva oṃ śiva oṃ hara oṃ śiva oṃ (all)

nīrilum nīye kāṭṭrilum nīye (c/r)  
vānilum nīye maṇṇilum nīye (c/r)  
tillai naṭarājane (c)  
śiva oṃ śiva oṃ hara oṃ śiva oṃ (all)

Even a little of Siva is Sadasiva  
Mother also you are, father also you are,  
The beautiful fire, bestow your Grace on me,  
The Lord of Arunagiri.

Beginning also you are, the end also you are,  
Light also you are, beautiful you are,  
The beautiful Siva of Madurai.

Bliss you are, beginning you are,  
See you are everywhere, in water/distress/sorrow also you are,  
The Lord of Ramalinga.

In water also you are, in wind also you are,  
In sky also you are, in earth also you are,  
The Nataraja of Tillai.

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**si039 bhole kī jai jai**

**bhole kī jai jai śivajī kī jai jai**

pārvati pati śivajī kī jai jai

ḍam ḍam ḍam ḍam ḍamaru bhaje  
bhole-nātha śiva śaṃbho bhaje  
kāśi-nātha śiva śaṃbho bhaje

ghaṇa ghaṇa ghaṇa ghaṇa ghaṇṭā bhaje  
bhole-nātha śiva śaṃbho bhaje  
kāśi-nātha śiva śaṃbho bhaje

pārvati pati=husband of Parvati; bhole-nātha=Innocent Lord; kāśi-nātha=Lord of Kashi;

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## si040 om namaḥ śivāy

om namaḥ śivāy om namaḥ śivāy  
hara hara bhole namaḥ śivāy

gaṅgādharaīy śiva gaṅgādharaīy  
hara hara bhole namaḥ śivāy

jaṭādharaīy śiva jaṭādharaīy  
hara hara bhole namaḥ śivāy

someśvaraīy śiva someśvaraīy  
hara hara bhole namaḥ śivāy

nāgeśvaraīy śiva nāgeśvaraīy  
hara hara bhole namaḥ śivāy

rāmeśvaraīy śiva rāmeśvaraīy  
hara hara bhole namaḥ śivāy

viśveśvaraīy śiva viśveśvaraīy  
hara hara bhole namaḥ śivāy

gaṅgādhārāy=one who bears the Ganga jaṭādhārāy=one who has matted locks someśvarāy=Lord (Linga)  
worshipped by Soma nāgeśvarāy=snake Lord rāmeśvarāy=Lord worshipped by Rama viśveśvarāy=Lord of  
the universe

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## **si041 śiva śiva saccidānanda namaḥ śivāya**

śiva śiva sac-cid-ānanda namaḥ śivāya (c/r)  
śiva śiva sac-cid-ānanda namaḥ śivāya (c/r)  
mahādeva, mahādeva (c)  
śiva śiva sac-cid-ānanda namaḥ śivāya (c)

jaya jaya śrī ramaṇāya namaḥ śivāya (c/r)  
jaya jaya śrī ramaṇāya namaḥ śivāya (c/r)  
gurudeva, gurudeva (c)  
jaya jaya śrī ramaṇāya namaḥ śivāya (c)

naṭarāja oṃ naṭarāja namaḥ śivāya (c/r)  
naṭarāja oṃ naṭarāja namaḥ śivāya (c/r)  
mahādeva, mahādeva (c)  
naṭarāja oṃ naṭarāja namaḥ śivāya (c)

hara hara mahādeva namaḥ śivāya (c/r)  
hara hara mahādeva namaḥ śivāya (c/r)  
gurudeva, gurudeva (c)  
hara hara mahādeva namaḥ śivāya (c)

jaya jaya śrī śaṃkarāya namaḥ śivāya (c/r)  
jaya jaya śrī śaṃkarāya namaḥ śivāya (c/r)  
mahādeva, mahādeva (c)  
jaya jaya śrī śaṃkarāya namaḥ śivāya (c)

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## **si042 aruṇācalane aruṇācalane**

aruṇācalane aruṇācalane aruṇācalane aruṇācalane

aruṇācalane aruṇācalane aruṇācalane aruṇācalane

aruḷ jñāna ramaṇa śaraṇam śaraṇam  
ādi andame śaraṇam śaraṇam  
nīla kaṇḡale śaraṇam śaraṇam  
nimmadi poruḷe śaraṇam śaraṇam  
muzhumadi cuḍare śaraṇam śaraṇam  
mugilin payane śaraṇam śaraṇam  
kāruṇya daivame śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (1) (aruṇācalane...)

veda-svarūpa śaraṇam śaraṇam  
vidi-māṭṭrum deva śaraṇam śaraṇam  
cittu vaḍive śaraṇam śaraṇam  
śiva liṅgiṇaye śaraṇam śaraṇam  
unmayin uruvame śaraṇam śaraṇam  
uyarvinai taruvā śaraṇam śaraṇam  
mūttu nilave śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (2) (aruṇācalane...)

seṅganaga kuṇḍre śaraṇam śaraṇam  
sendā maraitā śaraṇam śaraṇam  
bhuvanattai āzhvavā śaraṇam śaraṇam  
paurṇami nilave śaraṇam śaraṇam  
pavaḷa tirumeniye śaraṇam śaraṇam  
bavapiṇi marunde śaraṇam śaraṇam  
mouna-ozhiye śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (3) (aruṇācalane...)

peraruḷ kaḍale śaraṇam śaraṇam  
perinba ūṭṭre śaraṇam śaraṇam  
aḍiyār perumai aṇivār śaraṇam  
aṇṇāmalayil amarṇḍāi śaraṇam  
olikkum un nāmam śaraṇam śaraṇam  
oṅgiyamāṇikka malaye śaraṇam  
uyarvugaḷ taruvāi śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (4) (aruṇācalane...)

gativuḍai vallale śaraṇam śaraṇam

kadiroḷi cudare śaraṇam śaraṇam  
maragada-vaḍive śaraṇam śaraṇam  
manaimakkaḷ īvāi śaraṇam śaraṇam  
maṅgalam taruvāi śaraṇam śaraṇam  
dharmattin uruve śaraṇam śaraṇam  
tāyāga vandāi śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (5) (aruṇācalane...)

ninaitadai taruvāi śaraṇam śaraṇam  
nimmadi aruḷvāi śaraṇam śaraṇam  
śivanaruḷppetṛāi śaraṇam śaraṇam  
siṛapellām koṇḍāi śaraṇam śaraṇam  
gomedagame śaraṇam śaraṇam  
govinda ramaṇa śaraṇam śaraṇam  
aruḷe uruvāi amaindoi śaraṇam  
guruve ramaṇa aruṇācalane (6) (aruṇācalane...)

anaittume nīdān śaraṇam śaraṇam  
arundava jñāniye śaraṇam śaraṇam  
girivalam varuvoṛ tuṇaye śaraṇam  
kaliyuga daivame śaraṇam śaraṇam  
pañcākṣara japamseydavā śaraṇam  
paduma rāgame śaraṇam śaraṇam  
bhaktiyil āzanda parame śaraṇam  
guruve ramaṇa aruṇācalane (7) (aruṇācalane...)

kāmadenuve śaraṇam śaraṇam  
karpaga vṛkṣame śaraṇam śaraṇam  
sadguru nādā śaraṇam śaraṇam  
śānta svarūpame śaraṇam śaraṇam  
vaiḍūriyame śaraṇam śaraṇam  
vaikuṇṭha vāsā śaraṇam śaraṇam  
vaiyagam vāzhttuvom śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (8) (aruṇācalane...)

śivanaruḷ peṭṛay śaraṇam śaraṇam  
siṛappellam koṇḍāy śaraṇam śaraṇam  
vaira jodiye śaraṇam śaraṇam  
punnada daivame śaraṇam śaraṇam

guru bhagavane śaraṇam śaraṇam  
dakṣiṇāmurtiye śaraṇam śaraṇam  
dariśanam taruvāy śaraṇam śaraṇam  
guruve ramaṇa aruṇācalane (9) (aruṇācalane...)

yevar yettinamum nannīrāḍi  
unmuga malar tanai manadil ninaittu  
navaratna mālai navilvār avare  
innalgaḷ nīṅgi en guruvāre

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### si043 āśutoṣ śaśāṅk śekhara

āśutoṣa śaśāṅkha śekhara candramauli cidambara  
koṭi koṭi praṇāma śaṃbhu koṭi namana digambara  
koṭi namana digambara

nirvikār-omkār-avināśi-tumhi-devādhi-dev  
jagat-sarjaka-pralaya-kartā śivaṃ satyaṃ sundara  
śivaṃ satyaṃ sundara

nirāṅkāra-svarūpa-kāleśvara-mahā-jogīśvara  
dayā-nidhi-dānīśvarā-jaya jaṭādhara abhayaṃkara  
jaṭādhara abhayaṃkara

śūla-pāṇi triśūla-dhāri aughaḍī bāghaṃbari  
jaya maheś trilocaṇāyaṃ viśva-nātha viśaṃbhara  
viśva-nātha viśaṃbara

āśutoṣa śaśāṅkha śekhara candramauli cidambara  
koṭi koṭi praṇāma śaṃbhu koṭi namana digambara  
koṭi namana digambara

nātha nāgeśvara haro hara pāp-śāp-abhiśāpataṃ  
mahādev mahān bhole sadāśiva śiva śaṃkara  
sadāśiva śiva śaṃkara

jagat-pati anurakti bhakti sadaiva tere caraṇa ho  
kṣamā ho aparadha sab jaya jaya jayati jagad-īśvara  
jaya jayati jagad-īśvara

janama jīvan jagat kā saṁtāp tāp miṭe sabhī  
om namaḥ śivāya mana japatā-rahe pañcākṣari  
japatā-rahe pañcākṣari

āśutoṣa śaśāṅkha śekhara candramauli cidambara  
koṭi koṭi praṇāma śaṁbhu koṭi namana digambara  
koṭi namana digambara

Easily pleased, moon on his head, space of Consciousness, crores and crores of prostration to Shambhu (bestower of happiness), crore prostration to the One who has the directions as his robe.

Immutable one, the Omkara, indestructible, you are, Lord of Lords. Creator and destroyer of the world, the auspicious, the True, the beautiful.

Formless nature, Lord of death, great Yogi, storehouse of compassion, Lord of generosity, Victory to the one with matted locks and bestower of fearlessness.

Holder of trident. Victory to the Great Lord, with three eyes, Lord of the universe, one who swallowed poison.

Lord, Lord of snakes, remove all sins and curses. Great God, great innocent one, ever auspicious.

Lord of the world, love, devotion, always to your feet be. Forgive all sins. Victory, victory to the Lord of the world.

Birth, life, world, their misery and feverishness may end. Om Namah Shivaya, may mind keep chanting this five syllabled mantra.

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**si044 bolo nāth umāpate**

**bolo nāth umāpate śambho śaṁkara paśupate**

**hara hara bhola  
śiva śiva bhola  
baṁ baṁ bhola bolo nāth**

**nandi-vāhana nāga-bhūṣaṇa candra-śekhara jaṭā-dhara  
gaṅgā-dhara gauri-manohara girijā-kānta sadā-śiva**

**kailāsa-vāsa kanaka-sabheśa gauri-manohara viśveśa**



**śmaśāna-vāsa cidambareśa nīlakaṇṭha mahādeva**

**śūlā-dhāra jyoti-prakāśa vibhūti-sundara parameśa  
baṃ baṃ baṃ baṃ ḍamaruka-nātha pārvati-ramaṇa sadā-śiva**

Repeat [say the name of ] the Lord of Uma, the bestower of happiness, the Lord of the tethered ones.

With Nandi as his mount, snakes as his ornaments, bearing the moon on his head, with matted locks,  
Holding Ganga, pleases the mind of Gauri, the Lord of Girija, Sadasiva (ever auspicious).

Residing in kailasa, the Lord of the golden hall (Chidambaram), pleasing the mind of Gauri, Lord of the  
world,  
Dwelling in the cremation ground, Lord of Chidambaram, with a blue throat, Great Lord.

Holding the shulam (trident), luminous like the light, beautiful with vibhuti (sacred ash), Supreme Lord,  
Lord with the damaru (small drum), [making the sound] dam dam dam, dear to Parvati, Sadasiva.

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**si045 namaḥ pārvatī-pataye**

**namaḥ pārvatī-pataye hara hara  
mahādeva śaṃbho mahādeva śaṃbho**

**hālā-halane jvālā-mukhane  
phālā-netrane kapāla-dhārane  
kapāla-dhārane (x2) (all)**

**namaḥ pārvatī-pataye...**

**gaṅgā-dharane jaṭā-makuṭaṇe  
śūlā-pāṇi ḍamaruka-nātha  
ḍamaruka-nātha (x2) (all)**

**mṛga-carmāmbara pināka hastane  
bhasma-vilola bhava-bhaya-nāśane  
bhava-bhaya-nāśane (x2) (all)**

**nandi-vāhana nāgā-bharaṇa**

śveta ambara śūlāpāṇi  
śūlāpāṇi (x2) (all)

saccidānanda ātma vāsi  
īśa patīśa nirmala-carita  
nirmala-carita (x2) (all)

Prostration to the husband of Parvati, Hara, the great Lord, the beneficent one.  
[One who drank the] “halahala” poison, [one with] luminous face,  
[One with the] third eye, [one] holding an alm-bowl (or a skull).

One bearing the Ganga, one having a crown of matted locks,  
One holding the trident, Lord with the damaru (small drum).

One wearing the deer’s skin, holding the pinaka bow,  
Smeared with ashes, destroyer of the fear of mundane existence.

[With] Nandi as mount, snakes as ornaments,  
Clad in white, trident in hand.

Existence-Consciousness-Bliss, the dweller in Self,  
The Lord, the husband Lord, with faultless deeds.

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**si046 aṇṇāmalai siva aruṇācalane**

**aṇṇāmalai siva aruṇācalane aruṇācala siva aṇṇāmalaye**

vāzhvum nī aruṇācalasiva  
vaḷamum nī aruṇācalasiva  
peccum nī aruṇācalasiva  
mūccum nī aruṇācalasiva  
dākam nī aruṇācalasiva  
tavavum nī aruṇācalasiva  
dānam nī aruṇācalasiva  
dayavum nī aruṇācalasiva

**aṇṇāmalai siva aruṇācalane aruṇācala siva aṇṇāmalaye**

kāṭṭrum nī aruṇācalasiva  
kanalum nī aruṇācalasiva  
uṇṇavum nī aruṇācalasiva  
uyirum nī aruṇācalasiva  
moham nī aruṇācalasiva  
diyanam nī aruṇācalasiva  
varavum nī aruṇācalasiva  
pugazhum nī aruṇācalasiva

aṇṇāmalai siva aruṇācalane aruṇācala siva aṇṇāmalaye

tāyum nī aruṇācalasiva  
tandai nī aruṇācalasiva  
kālam nī aruṇācalasiva  
kolam nī aruṇācalasiva  
dīpam nī aruṇācalasiva  
disayum nī aruṇācalasiva  
koṭuppadum nī aruṇācalasiva  
naṭappadum nī aruṇācalasiva

aṇṇāmalai siva aruṇācalane aruṇācala siva aṇṇāmalaye

manamellām aruṇācalasiva  
kanavellām aruṇācalasiva  
ninaivellām aruṇācalasiva  
tigazhvadellām aruṇācalasiva  
malayānāi aruṇācalasiva  
guruvānāi aruṇācalasiva  
maṇaveno aruṇācalasiva  
piṇaveno ārunacalasiva

aṇṇāmalai siva aruṇācalane aruṇācala siva aṇṇāmalaye

Livelihood is also you Arunacala Siva,  
Food is also you Arunacala Siva,  
Speech is also you Arunacala Siva,  
Breath is also you Arunacala Siva,  
Thirst is also you Arunacala Siva,

Penance is also you Arunacala Siva,  
Daanam is also you Arunacala Siva,  
Mercy/compassion is also you Arunacala Siva.

Wind is also you Arunacala Siva,  
Fire/heat is also you Arunacala Siva,  
Abiding/abode is also you Arunacala Siva,  
Soul is also you Arunacala Siva,  
Delusion is also you Arunacala Siva,  
Meditation is also you Arunacala Siva,  
Path/worship is also you Arunacala Siva,  
Praise is also you Arunacala Siva.

Mother is also you Arunacala Siva  
Father is also you Arunacala Siva,  
Time is also you Arunacala Siva,  
Nature is also you Arunacala Siva,  
Light is also you Arunacala Siva,  
Direction is also you Arunacala Siva,  
The act of giving/granting is also you Arunacala Siva,  
The act of managing is also you Arunacala Siva.

The mind is entirely Arunacala Siva,  
Dreams are entirely Arunacala Siva,  
Thoughts are entirely Arunacala Siva,  
All that is bright is entirely Arunacala Siva,  
You became the mountain Arunacala Siva,  
You became the Guru Arunacala Siva,  
Will I forget you Arunacala Siva?  
Will I be born Arunacala Siva?

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**si047 hara hara hara hara mahādeva**

**hara hara hara hara mahādeva  
śiva śiva śiva śiva sadāśiva  
oṃ namo namo namaḥ śivāya**

**brahmā-viṣṇu-surārcitāya  
oṃ namo namo namaḥ śivāya**

**umā-gaṇeśa-śaravaṇa sevita  
om namo namo namaḥ śivāya**

Worshipped by Brahma, Vishnu and the Gods.  
Served by Uma (Parvati), Ganesha, Saravana (Subrahmanya).

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## **si048 nīlakaṇṭha mahādeva**

**nīla-kaṇṭha mahādeva gauri-vandanā  
candra-cūḍa dayā-natha nandi-vāhana  
sāmba-śiva śūla-dhāri nāga-bhūṣaṇa  
phāla-netra umā-kānta parama-pāvana**

O, the one with a blue throat, the great Lord, the worship of Gauri,  
Bearing the moon on his locks, the Lord of mercy, with Nandi as his vehicle,  
Siva with Amba, holding the trident, with snakes as ornament,  
With eye on his forehead, the husband of Uma, supremely holy.

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## **si049 jaya jagadīśa hare**

**jaya jagadīśa hare  
jaya parameśa hare  
nityānanda pūrṇānanda saccidānanda hare**

**aruṇācala śiva om  
ātmānanda śiv'om**

**jaya naṭarāja śiv'om  
jaya gaurīśa śiv'om  
nityānanda pūrṇānanda saccidānanda śiv'om**

Victory to the Lord of the Universe  
Victory to the Supreme Lord  
The eternally blissful, the completely blissful, existence-consciousness-bliss

Prostration to Arunacala Siva

Prostration to the Blissful Self, Siva

Victory to Nataraja Siva, prostration

Victory to the Lord of Gauri, Siva, prostration

The eternally blissful, the completely blissful, existence-consciousness-bliss

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## **si050 sadīśvara pāhi mām**

**īśvara jagad-īśvara sad-īśvara pāhi mām**

**īśvara parameśvara sadīśvara rakṣa mām**

**satya-svarūpa śāśvata-rūpa sām̐ba-mūrte pāhi mām**

**ātma-liṅga acintya-liṅga ānanda-mūrte rakṣa mām**

**om̐ namaḥ sadīśvarāya om̐ namaḥ sadīśvarāya**

Lord, Lord of the world, sadīśvara , save me.

Lord, Supreme Lord, sadīśvara , protect me.

Nature of truth, of ever-lasting nature, the form attended by amba, save me.

Self/Itself Lingam, the inconceivable Lingam, the Blissful form, protect me.

OM prostrations to sadīśvara

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## **si051 aruṇācala śiva aruṇācala śiva**

**aruṇācala śiva aruṇācala śiva**

**aruṇācala śiva aruṇa-śiva (c/r)**

**akṣaya-liṅga ātma-liṅga (c/r)**

**tejomaya-vigraha-liṅga (c/r)**

**iha-para-sukha-dāyaka īśa**

**iha-para-sukha-dāyaka (c/r)**

**om̐ namaḥ śivāya om̐ namaḥ śivāya**

**om̐ namaḥ śivāya śivāya nama om̐ (c/r)**

**om̐ namaḥ śivāya om̐ namaḥ śivāya**

**om̐ namaḥ śivāya śivāya nama om̐ (c/r)**

**om̐ namaḥ śivāya om̐ namaḥ śivāya**

**om̐ namaḥ śivāya śivāya nama om̐ (c/r)**

śiva śiva śiva śiva śivāya nama oṃ (c)  
hara hara hara hara harāya nama oṃ (r)  
śivāya nama oṃ (c)  
harāya nama oṃ (r)

O Arunachala Siva, O Aruna Siva, the undecaying linga, the linga of the Self, the brilliant form linga, the Lord who grants happiness here and hereafter.

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## si052 śiva śiva bhava śaraṇam

(By: Saint Narayana Thirtha)

śiva śiva bhava bhava śaraṇam mama bhavatu sadā tava smaraṇam

gaṅgādhara candra-cūḍa jagan-maṅgala sarvaloka-nīḍa  
kailāsācala-vāsa śiva-kara pura-hara dara-hāsa

śiva śiva bhava-śaraṇam mama bhavatu sadā tava smaraṇam

bhasmoddhūlita-deha śaṃbhu parama-puruṣa vṛṣa-vāha  
pañcānana-phaṇi-bhūṣa śiva parama-puruṣa-muni-veṣa

śiva śiva bhava-śaraṇam mama bhavatu sadā tava smaraṇam

ānanda-naṭana-vinoda saccid-ānanda vidalita-kheda  
nava-vyākaraṇa-svabhāva śiva nārāyaṇa-tīrtha-deva

śiva śiva bhava-śaraṇam mama bhavatu sadā tava smaraṇam

oṃ namo namo namo namaḥ śivāya (x2)  
kailāsa-pate mahādeva-śaṃbho  
ḍam ḍam ḍam ḍam ḍamaru-bhaje  
dhimi-taka dhimi-taka ghaṇṭā-bhaje  
hara hara hara hara paśu-pate  
oṃ namo namo namo namaḥ śivāya (x3)

I take refuge in you O Shiva, O Bhava, may I contemplate on you always.

The one who bears Ganga, the moon-crested, the one who brings auspicious to the world, the resting place of all the worlds. The one who dwells in mount Kailas, who makes everything auspicious, the destroyer of cities.

Whose body is smeared with ashes, the Supreme person with bull as vehicle. Adorned with five-headed snake, the Supreme person appearing as a mendicant.

Delighting in the dance of Bliss, Existence Consciousness Bliss, with sorrow destroyed. Of the nature of new manifestation, the Lord of Narayana Tirtha.

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## **si053 naṭarāja śivarāja**

**naṭarāja śivarāja**

**naṭa śiva sundara naṭarāja**

**ambuja-locana-naṭarāja**

**ānanda-tāṇḍava-śivarāja**

**śakti-maheśa naṭarāja**

**pāhi māheśa naṭarāja**

The king of Dance (Nataraja), the auspicious King (Sivaraja).

Dance, O! Siva, the beautiful Nataraja.

O! Nataraja, Lotus eyed. O! Nataraja,

The dance of Bliss. O! Sivaraja,

The great Lord of Sakti. O! Nataraja,

The great Lord, Nataraja, protect us.

\*\*\*\*\*

## **si054 akhila-loka-nāyaka**

**akhila-loka-nāyaka sām̐ba-parameśvara**

**ānanda-dāyaka sām̐ba-jagadīśvara**

**śaila-girīśvara naṭana-manohara**

**ānanda-dāyaka sām̐ba-parameśvara**

**akhila-loka-nāyaki devi tripura-sundari**

**ānanda-dāyini devi jagadīśvari**

**ādi-mahā-kālī-lakṣmi vāg-devi rūpiṇi**

**ānanda-dāyini devi-jagadīśvari**



O the chief of all the worlds, with Amba (Mother), the Supreme Lord,  
The one who bestows happiness, with Amba the Lord of the universe,  
The Lord of the mountain, whose dance captivates the mind,  
The one who bestows happiness, with Amba the Supreme Lord.

O the chief of all the worlds, the Goddess, the tripura-sundari (the most beautiful in the three worlds),  
The one who bestows happiness, the goddess of the universe.  
The primeval great Kali, Lakshmi, the goddess of speech, the beautiful,  
The one who bestows happiness, the goddess of the universe.

\*\*\*\*\*

## **si055 prāṇa-liṅgeśvaram praṇamāmyaham**

**prāṇa-liṅgeśvaram praṇamāmyaham  
param-dayākaram prabhu-lokeśvaram  
prāṇa-liṅgeśvaram praṇamāmyaham  
nāga-liṅgeśvaram nandī-hṛdayeśvaram  
nāda-priya-śaṅkaram praṇamāmyaham**

The Linga of prana (vital breath), I prostrate.  
Supremely compassionate, the chief, the ruler of the world,  
The Linga of prana (vital breath), I prostrate.  
The serpent-linga, the Lord of Nandi's heart,  
The one who loves sound (of music), the beneficent, I prostrate.

\*\*\*\*\*

## **si056 śiva śiva śiva śaṁbho**

**śiva śiva śiva śaṁbho śiva śiva śiva śaṁbho (x2)  
mahādeva śaṁbho mahādeva śaṁbho (x2)**

**jaya jaya śiva śaṁbho jaya jaya śiva śaṁbho (x2)  
mahādeva śaṁbho mahādeva śaṁbho (x2)**

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## **si057 jaya gurudeva jaya mahādeva**

jaya gurudeva jaya mahādeva  
śaraṇaṃ śaraṇaṃ sadāśiva  
sadāśiva sadāśiva  
śaraṇaṃ śaraṇaṃ sadāśiva

gaṅga-jaṭādhara-sāmba-śiva  
candra-kalādhara-sadāśiva  
bhasma-bhūṣita-parama-śiva  
śakti-sahita śiva sadāśiva

sadāśiva sadāśiva  
śaraṇaṃ śaraṇaṃ sadāśiva

Glory to Guru, the God, Glory to the great Lord,  
I take refuge, take refuge, Sadashiva (ever auspicious).

Wearing Ganga in his matted locks, Siva with Amba,  
Wearing the phase of the moon, Sadasiva.  
Adorned with ashes, the Supreme Siva,  
Along with Sakti (Divine mother), Sadasiva.

\*\*\*\*\*

## **si058 mṛtyuñjayāya nama om**

mṛtyuñjayāya nama om  
tryambakāya nama om  
liṅgeśvarāya nama om  
sarveśvarāya nama om  
om namaḥ śivāya nama om (x4)

OM prostrations to the conqueror of death.  
OM prostrations to the three-eyed.  
OM prostrations to the Lord Linga.  
OM prostrations to the Lord of all.

\*\*\*\*\*

## si059 satyaṃ śivaṃ sundaram

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## si060 eṭṭupaṛayunneṅ ellām ellām

(c)

pādaṃ toḍumbozhe bhaktante agavum puṛavum  
aṛiyunnorappan eṇṭe eṭṭumānūr-appa  
ezhutānākumo nin māhātmyam ezhāzhiyil  
itupoloru daivamuṇḍo eṇṭe eṭṭumānūr-appa

(c/r)

eṭṭupaṛayunneṅ ellām ellām-eṭṭupaṛayunneṅ  
endinum edinum en eṇṭe daivaṃ eṭṭumānūr-appane  
ezhara-pponnāna-mel eṛi varum eṭṭumānūr-appane  
ezhkaḷ-kkennennuṃ aiśvarya-mekaṇe eṭṭumānūr-appane

śaṃbho mahādeva śaṃbho śaṃkara sundareśvara (a11)(x2)

eṭṭayo janmaṅgal tāṇḍi-varunnen eṭṭumānūr-appane  
eṛiḍuṃ doṣaṅgal eṭṭeḍu-kkeṇame eṭṭumānūr-appane  
īrezhu-lokaṅgal ninne namikkunnu eṭṭumānūr-appane  
en eṇṭe prārthana innonnu keḷkkaṇe eṭṭumānūr-appane

śaṃbho mahādeva śaṃbho śaṃkara sundareśvara (a11)(x2)

At the instant of touching whose feet, the Lord who knows the inside and outside of the devotee, my Ettumanurappa (Lord of Ettumanur). Can anyone in this place of seven seas write (fully) about your greatness? Is there a God like you, my Ettumanurappa!

I am repeating, I am repeating everything -

You are my God for everything why or what, O Ettumanurappa.

Who comes in a grand procession with seven and half golden elephants, O Ettumanurappa.

The eternal refuge for the helpless, O Ettumanurappa.

I have come after so many births, O Ettumanurappa.

Please take charge of my increasing faults, O Ettumanurappa.

The fourteen worlds prostrates to you, O Ettumanurappa.  
Please listen to my worshipful request today, O Ettumanurappa.

\*\*\*\*\*

## si061 O Aruna Hill

(Album: Ramananjali, RMCL)

O Aruna Hill	(c)
Aruna Hill	(r)
Embodied love	(c)
Embodied love	(r)
Loveless I was	(c)
Aruna Hill	(r)
Never had I pined for You	(c)
Aruna Hill	(r)
Melted within as wax in fire	(c)
Aruna Hill	(r)

O Aruna hill ... (c)

And yet you choose to claim me, as Your own (c)  
As Your own (r)  
If now you fail to fill me with love of you  
and if you let me perish in this loveless state,  
would it be fair.... (c/r)  
O Bliss that springs from love, nectar welling up  
in lover's heart (c/r)  
Oh! joy which is my only refuge,  
Your will is mine (c/r)  
Here in this surrender (c/r)  
Is pure joy Lord of my life (c)(x3)  
Aruna Hill (r)(x3)

\*\*\*\*\*

## si062 śiva maṅgalam

śaṃkarāya śaṃkarāya śaṃkarāya maṅgalam  
śaṃkarī-manoharāya śāśvatāya maṅgalam || 1 ||

(śaṃkarāya...)

sundareśa maṅgalam sanātanāya maṅgalam  
tanmayāya cinmayāya sanmayāya maṅgalam || 2 ||  
(śaṃkarāya...)

ananta-rūpa maṅgalam cirantanāya maṅgalam  
nirañjanāya maṅgalam purañjanāya maṅgalam || 3 ||  
(śaṃkarāya...)

acañcalāya maṅgalam akiñcanāya maṅgalam  
jagacchivāya maṅgalam namaḥ śivāya maṅgalam || 4 ||  
(śaṃkarāya...)

śaṃkarāya= to Sankara (bestower of happiness); maṅgalam= felicitations; śaṃkarī-manoharāya= to the one who stole the heart of Sankari (the consort of Siva); śāśvatāya= to the perpetual one; sundareśa=to the Lord among beautiful; sanātanāya=to the eternal; tanmayāya=to the one full of That; cinmayāya=to the one full of Consciousness; sanmayāya=to the one full of Existence; anantarūpa=of the nature of infinite; cirantanāya=to the ancient; nirañjanāya=to the pure one; purañjanāya=to the [real] person; acañcalāya=to the immovable one; akiñcanāya=to the one devoid of anything; jagacchivāya=to the one who brings auspiciousness to the entire universe; namaḥ śivāya=prostration to Siva;

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## si063 maṅgalam bhagavān śaṃbhuḥ

maṅgalam bhagavān śaṃbhuḥ  
maṅgalam vṛṣabha-dhvajaḥ  
maṅgalam pārvatī-nātho  
maṅgalāyatano haraḥ ||

Felicitations to Bhagavan Shambhu (the bestower of happiness), Felicitations to one who has Vrishabha (bull) as his flag. Felicitations to the Lord of Parvati, the abode of auspiciousness, Hara.

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## si064 Ocean of Nectar Full of Grace

Ocean of Nectar Full of Grace,

Engulfing the Universe in Thy Splendor,  
O aruṇācala! O the Supreme Itself!  
Be Thou the Sun and Open the Lotus,  
Open the Lotus of My Heart in Bliss.  
O aruṇācala! O aruṇācala!

In Thee the Picture of the Universe is Formed,  
Has its Stay and is Dissolved.  
This is the Sublime Truth,  
Thou Art the Inner Self  
Who Dances in the Heart as "I."  
Heart is Thy name, O Lord.  
Heart is Thy name, O Lord.  
O aruṇācala! O aruṇācala!

He Who Turns Inward with Untroubled Mind  
To Search Where the Consciousness of "I" Arises  
Realizes the Self  
And Rests In Thee,  
And Rests In Thee,  
O aruṇācala! O aruṇācala!  
Like a River When it Joins the Ocean.  
O aruṇācala! O aruṇācala!

Abandoning the Outer World  
With Mind and prāṇā Having Ended,  
To Meditate on Thee Within,  
The Yogi Sees Thy Light and (solo)  
Finds His Delight in Thee! (solo)  
O aruṇācala! O aruṇācala!  
He Who Surrenders His Mind To Thee  
Sees the Universe as Thy Figure.

He Who at All Times Glorifies Thee  
And Loves Thee as None Other Than the Self.  
He is the Master Without Rival.  
Being One with Thee,  
And Lost in Thy Bliss.  
O aruṇācala! O aruṇācala!

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## **si065 ātma-liṅgaṃ bhaja re**

**ātma-liṅgaṃ bhaja re ati-adbhuta-liṅgaṃ bhaja re (x2)**

**nāga-liṅgaṃ nava-maṇi-liṅgaṃ (x2)**

**nāgābharaṇa-bhūṣita-liṅgaṃ (x2)**

**īśvara-liṅgaṃ bhajare jagad-īśvara-liṅgaṃ bhajare (x2)**

Worship the Linga of Self, the greatly wonderful Linga.

The snake Linga, the Linga of nine gems

The Linga adorned with snakes and jewels

Worship the Linga of the Lord, Worship the Linga of the Lord of the Universe.

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## **si066 brahma-murāri-sadā-pūjita**

**brahma-murāri-sadā-pūjita**

**namaḥ śivāya namaḥ śivāya**

**bilvārcana-priya-bhavāni-śaṃkara**

**namaḥ śivāya namaḥ śivāya**

**bhasmoddhūlita-tejo-vigraha**

**namaḥ śivāya namaḥ śivāya**

**liṅgodbhava-kara-umā-maheśvara**

**namaḥ śivāya namaḥ śivāya**

**namaḥ śivāya namaḥ śivāya**

**oṃ namaḥ śivāya śivāya namaḥ oṃ (x3)**

Prostrations to Siva, who is ever worshipped by Brahma, Murari (Visnu).

Prostrations to Siva, who likes worship with bilva leaves, the Shankara of Bhavani (Divine mother)

Prostrations to Siva, the splendorous form smeared with ashes.

Prostrations to Siva, the one who comes forth from Linga, the great Lord of Uma.

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## **si067 śiva śiva saccidānanda oṃ namaḥ śivāya**

**śiva śiva sac-cid-ānanda oṃ namaḥ śivāya  
oṃ namaḥ śivāya oṃ namaḥ śivāya  
śiva śiva śiva śiva ḍamaru bhaje  
sac-cid-anantam namaḥ śivāya**

śiva śiva sac-cid-ānanda=Siva, Siva, Being-Consciousness-Bliss  
oṃ namaḥ śivāya=Om Salutations to Siva  
ḍamaru bhaje=may your drum sing  
sac-cid-anantam=Endless Being-Consciousness

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## **si068 dakṣiṇāmūrti nāmāvalī**

**oṃ prathamācāryāya vidmahe paramahaṃsāya-dhīmahī | tanno maunīndraḥ  
pracodayāt ||**

OM, to the first among Acaraya-s we know; to the Paramahansa (the ascetic of the highest order) may we direct our minds (meditate). May that chief of muni-s inspire (impel) us.

### **1 oṃ sate namaḥ**

OM! prostrations to the one who is the Truth

### **2 oṃ satya-jñānāya namaḥ**

OM! prostrations to the Knowledge of Truth / True Knowledge

### **3 oṃ kevalāya namaḥ**

OM! prostrations to the one who alone is

### **4 oṃ ādi-gurave namaḥ**

OM! prostrations to the primordial Guru

### **5 oṃ mauna-mūrtaye namaḥ**

OM! prostrations to the form of silence

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

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

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

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

### **8 oṃ antarmukha-samārādhyaaya namaḥ**

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



**9 om sthavira-vaṭamūle ciravāsine namaḥ**

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

**10 om sanakādi-ṛṣibhiḥ abhivṛtāya namaḥ**

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

**11 om parama-śānta-mūrtaye namaḥ**

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

**12 om śāśvatāya namaḥ**

OM! prostrations to the one The Eternal

**13 om parama-śivāya namaḥ**

OM! prostrations to the one The Supreme Siva

**14 om ajāya arūpāya sadāvyayāya-sadbhāvāya namaḥ**

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

**15 om parabrahmaṇe namaḥ**

OM! prostrations to the one The Supreme Brahman

**16 om akṣobhāya namaḥ**

OM! prostrations to the one who is imperturbable

**17 om mano-vācām-agocarāya namaḥ**

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

**18 om dakṣiṇāmūrtaye namaḥ**

OM! prostrations to the one Dakshinamurti

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**si069 naṭarāja nāmāvalī**

**om tatpuruṣāya vidmahe taṇḍaveśāya dhīmahi | tanno naṭeśaḥ pracodayāt |**

OM, to that Original/Supreme Spirit we know; to the Lord of taṇḍava may we direct our minds (meditate).  
May that Lord of dance inspire (impel) us.

**1 om naṭeśāya namaḥ**

OM! prostrations to the dancing Lord (naṭeśa)

**2 om cidākāśāya namaḥ**

OM! prostrations to the infinite space of Consciousness

**3 om abhaya-hastāya namaḥ**

OM! prostrations to the one with hand signifying “do not fear”

**4 om ahantā-nāśakāya namaḥ**

OM! prostrations to the one who destroys the ego

**5 om tāṇḍavena nirvāṇa-sukha-dāya namaḥ**

OM! prostration to the one who gives the bliss of liberation by Tandava

**6 oṃ paramānandāya namaḥ**

OM! prostrations to the one who is supreme Bliss

**7 oṃ pañcakṛtya-parāyaṇāya namaḥ**

OM! prostrations to the one who is engaged in the five-fold functions

**8 oṃ sarva-moha-nihantre namaḥ**

OM! prostrations to the one who vanquishes all illusion

**9 oṃ ākāśa-kalpāya namaḥ**

OM! prostrations to the one who is like space

**10 oṃ ajñāna-pradhvaṃsanāya namaḥ**

OM! prostrations to the destroyer (who removes) of ignorance

**11 oṃ upadeśa-ghoṣakaṃ ḍamaruṃ ātma-jñāna-pradarśakaṃ agniṃ ca dharāya namaḥ**

OM! prostrations to the one who holds the drum that proclaims the spiritual instruction and the fire that illumines Self-Knowledge

**12 oṃ ānanda-prasādakāya namaḥ**

OM! prostrations to the one who gives Bliss as his grace

**13 oṃ tryambakāya namaḥ**

OM! prostration to the one with a triad of eyes

**14 oṃ sarvopādhi-vinirmuktāya namaḥ**

OM! prostrations to the one who is free from all limitations

**15 oṃ yaḥ jñāna-cakṣuṣā-dṛśyate tasmai namaḥ**

OM! prostration to He who is seen by the eye of Knowledge

**16 oṃ ātmanaḥ ātmānubhūtyai namaḥ**

OM! prostration to self-revelation of the Self

**17 oṃ sarva-vyāpine namaḥ**

OM! prostrations to the one who is all-pervasive

**18 oṃ naṭarājāya namaḥ**

OM! prostrations to Nataraja

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**si070 liṅgodbhava nāmāvalī**

**oṃ aruṇācalāya vidmahe agniliṅgāyadhīmahī | tanno īśvaraḥ pracodayāt |**

OM, to the aruṇācala we know; to the agniliṅga may we direct our minds (meditate). May that Lord inspire (impel) us.

**1 oṃ ananta-śivāya namaḥ**

OM! prostrations to the Infinite Siva

**2 oṃ nistarkyāya namaḥ**

OM! prostrations to the inconceivable

**3 oṃ ameyāya namaḥ**

OM! prostrations to the immeasurable

**4 oṃ svaparakāśāya namaḥ**

OM! prostrations to the self-luminous

**5 oṃ akhaṇḍa-samvid-ākārāya namaḥ**

OM! prostrations to the one who is of the nature of unbroken Consciousness

**6 oṃ amita-vikramāya namaḥ**

OM! prostrations to the one whose power is immeasurable

**7 oṃ ajñāna-dhvānta-dīpikāya namaḥ**

OM! prostrations to the light that drives off (the darkness) of ignorance

**8 oṃ parameśvarāya namaḥ**

OM! prostrations to the Supreme Lord

**9 oṃ mahātejasvine namaḥ**

OM! prostrations to the highly effulgent

**10 oṃ karuṇāpūrṇāya namaḥ**

OM! prostrations to the one full of compassion

**11 oṃ ajñāna-nāśakaṃ paraśuṃ dharāya namaḥ**

OM! prostrations to the one holding the axe that destroys ignorance

**12 oṃ mada-nāśanāya namaḥ**

OM! prostrations to the one who destroys arrogance, conceit

**13 oṃ bhaktābhīṣṭa-varapradāya namaḥ**

OM! prostrations to the one who grants boons for the wishes of His devotees

**14 oṃ abhaya-pradāya namaḥ**

OM! prostrations to the one who grants fearlessness

**15 oṃ acañcalāya namaḥ**

OM! prostrations to the immovable

**16 oṃ ātmaliṅgāya namaḥ**

OM! prostrations to the mark of the Self

**17 oṃ akhaṇḍa-sadghana-svarūpāya namaḥ**

OM! prostrations to the one of the nature of undivided mass of Existence

**18 oṃ liṅgodbhavāya namaḥ**

OM! prostrations to the Lingodbhava

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**si071 ardhanārīśvara nāmāvalī**

**oṃ ardhānārīśvarāya vidmahe abheda-sattvāya-dhīmahī | tanno aviyuktaḥ  
pracodayāt |**

OM, to the ardhānārīśvara we know; to the undifferentiated existence may we direct our minds (meditate).  
May that undivided inspire (impel) us.

**1 oṃ advaita-svarūpāya namaḥ**

OM! prostrations to the nondual true nature

**2 oṃ eka-satyāya namaḥ**

OM! prostrations to the one Reality

**3 oṃ akhaṇḍa-samastāya namaḥ**

OM! prostrations to the undivided whole

**4 oṃ akhilāya namaḥ**

OM! prostrations to the one who is the whole

**5 oṃ parama-pavitrāya namaḥ**

OM! prostrations to the supremely holy

**6 oṃ pratyagātmane namaḥ**

OM! prostrations to the Self in everything, the inner Self

**7 oṃ bhukti-mukti- svargāpavarga pradāyakāya namaḥ**

OM! prostrations to the one who confers experience, liberation, heaven and beyond

**8 oṃ sumanoharāya namaḥ**

OM! prostrations to the one who well captivates the mind

**9 oṃ vyaktāvyaktāya namaḥ**

OM! prostrations to the one who is the manifest and the unmanifest

**10 oṃ sakalāya namaḥ**

OM! prostrations to the one who is everything

**11 oṃ sadasate namaḥ**

OM! prostrations to the one who is both the Real and the Unreal

**12 oṃ sṛṣṭāsṛṣṭāya namaḥ**

OM! prostrations to the created and the un-created

**13 oṃ tapogamyāya namaḥ**

OM! prostrations to the one who is attained by the tapas of Self-abidance

**14 oṃ anyatā-rahitāya namaḥ**

OM! prostrations to the one who is devoid of another (other-ness)

**15 oṃ anantaritāya namaḥ**

OM! prostrations to the one who cannot be separated

**16 oṃ sarvasmai namaḥ**

OM! prostrations to the one who is all

**17 oṃ pari-pūrṇāya namaḥ**

OM! prostrations to the perfect fullness

**18 oṃ ardha-nārīśvarāya namaḥ**

OM! prostrations to Ardhanarisvara

\*\*\*\*\*

## si072 śrī sadīśvara-nāmāvalī

**oṃ kevala-sattāya vidmahe cidānandāya dhīmahi | tannaḥ sadīśvaraḥ  
pracodayāt ||**

OM, to that Existence Alone we know, to the Consciousness Bliss, may we direct our minds (meditate). May that Lord of Existence (Lord of SAT) one inspire (impel) us.

### **1 oṃ sadghanāya namaḥ**

OM! prostrations to the mass of Existence

### **2 oṃ cidghanāya namaḥ**

OM! prostrations to the mass of Consciousness

### **3 oṃ sukhaghanāya namaḥ**

OM! prostrations to the mass of Bliss

### **4 oṃ veda-sārāya namaḥ**

OM! prostrations to the essence of Veda-s

### **5 oṃ sarvādhārāya namaḥ**

OM! prostrations to the substratum of all

### **6 oṃ sarvātītāya namaḥ**

OM! prostrations to that which transcends all

### **7 oṃ dhyāna-gamyāya namaḥ**

OM! prostrations to that which can be reached by meditation

### **8 oṃ satya-liṅgāya namaḥ**

OM! prostrations to the true lingam

### **9 oṃ śāśvata-liṅgāya namaḥ**

OM! prostrations to the everlasting lingam

### **10 oṃ svarūpa-liṅgāya namaḥ**

OM! prostrations to the lingam of the true nature

### **11 oṃ ātma-jyoti-liṅgāya namaḥ**

OM! prostrations to the lingam of the light of the Self

### **12 oṃ mauna-svabhāva-liṅgāya namaḥ**

OM! prostrations to the lingam of the true Existence of Silence

### **13 oṃ bandha-vimocana-liṅgāya namaḥ**

OM! prostrations to the lingam that grants liberation from bondage

### **14 oṃ mṛtyuñjaya-liṅgāya namaḥ**

OM! prostrations to the conqueror of death lingam

**15 om ātma-jñāna-prabodhaka-liṅgāya namaḥ**

OM! prostrations to the lingam of the One who awakens the Knowledge of the Self

**16 om jñāna-prakāśa-liṅgāya namaḥ**

OM! prostrations to the Light of Knowledge lingam

**17 om niḥ-śreyaskara-liṅgāya namaḥ**

OM! prostrations to the lingam conferring ultimate happiness or emancipation

**18 om śrī sadīśvarāya namaḥ**

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

\*\*\*\*\*

**si073 aruṇācaleśvara hara hara śaṃkara**

aruṇācaleśvara hara hara śaṃkara (x2)

parātpara-śiva parama-kṛpā-kara (x2)

śiva śiva śiva śiva śaṃbho śaṃkara (x2)

gaṅgādhara-hara gaurī-manohara (x2)

gaṅgādhara-hara (c)

gaurī-manohara (r)

aruṇācaleśvara (c)

gaurī-manohara (r)

parātpara-śiva (c)

gaurī-manohara (r)

śiva śiva śiva śiva (c)

gaurī-manohara (r)

gaṅgādhara-hara (c)

gaurī-manohara (r)

aruṇācaleśvara =Arunacala Lord

hara=destroyer [of ignorance/illusion]

śaṃkara=the beneficent one

parātpara-śiva=Higher than the highest

parama-kṛpā-kara=Supremely compassionate

śaṃbho=O bestower of happiness

gaṅgādhara =who bears the Ganga

gaurī-manohara =One who captivates the mind of Gauri (Parvati)

\*\*\*\*\*

## si074 gaṅgādhara-hara-gaurī-śiva

gaṅgādhara-hara-gaurī-śiva śaṁbho śaṁkara sām̐ba-śiva  
jaya jagadīśvara jaya parameśvara  
acala-nivāsa śaileśvara  
acala-nivāsa ramaṇeśvara  
hima-giri-vāsa śaileśvara  
jagadodhāra śaileśvara  
jagadodhāra ramaṇeśvara  
śaṁbho-śaṁkara sām̐ba-śiva

gaṅgādhara =who bears the Ganga  
hara=destroyer [of ignorance/illusion]  
gaurī-śiva=Siva of goddess Gari  
śaṁbho=O bestower of happiness  
śaṁkara=the beneficent one  
sām̐ba-śiva=Siva with Amba  
acala-nivāsa=one who dwells in the unmoving (mountain)  
śaileśvara=Lord of mountain  
ramaṇeśvara=Lord Ramana  
hima-giri-vāsa=one who dwell in the Himalayas  
jagadodhāra=one who uplifts the world

\*\*\*\*\*

## si075 mānasa bhajare naṭarājam

mānasa bhajare naṭarājam  
kuñcita-pādaṁ śiva-rājam

indu-prakāśita-makuṭa-dharam  
sindhu-pravāhita jaṭādharam

mānasa bhajare...

abhaya-prada-kara hasta-yutam  
manda-smita-bhara mukha-kamalam

mānasa bhajare...

**vahni-virājita kara-kamalam  
vara-muni-vandita pāda-yugam**

**mānasa bhajare...**

O mind worship Nataraja,  
The one with bent (.i.e lifted) foot, Siva, the king.

Who wears a crown on which the moon is shining,  
In whose matted locks the river Ganga is flowing.

Whose hand is engaged in granting fearlessness,  
Whose lotus face is filled with gentle smile,

Who holds the shining fire in His lotus hands,  
Whose two feet are worshiped by revered sages.

\*\*\*\*\*

**si076 namāmi śiva-liṅgam**

**namāmi śiva-liṅgam smarāmi śiva-liṅgam  
namāmi satatam smarāmi satatam  
namāmi śiva-liṅgam  
nāgābharaṇa-bhūṣita liṅgam  
lokānugraha-kāraka-liṅgam  
śiva-rātri-mahotsava ātmaka-liṅgam  
śāśvata ānanda-dāyaka liṅgam**

I salute the Siva Lingam. I remember the Siva Lingam,  
I salute daily, I remember daily  
I salute the Siva Lingam  
The Lingam adorned with snakes and jewels  
The Linga which is the cause of blessing of the world  
The Lingam full of the festival of the great night of Siva  
The Lingam that grants eternal Bliss

\*\*\*\*\*



## si077 namaḥ pārvatī-pataye hara hara

namaḥ pārvatī-pataye hara hara  
hara hara śaṃkara mahādeva  
mahādeva sadāśiva  
śiva śiva śiva śiva sadāśiva  
sadāśiva mahādeva

nama pārvatī-pataye=Salutations to the Lord (husband) of Parvati  
hara=destroyer [of ignorance/illusion]  
śaṃkara=the beneficent one  
mahādeva=the great Lord  
sadāśiva=ever Siva

\*\*\*\*\*

## si078 naṭarāja naṭarāja

naṭarāja naṭarāja nartana-sundara naṭarāja  
śiva-rāja śiva-rāja śiva-maheśvara śiva-rāja  
cidambareśa naṭarāja  
aruṇācaleśvara śiva-rāja

naṭarāja=the king of dance  
nartana-sundara=whose dance is beautiful  
śiva-rāja=Shiva, the king  
śiva-maheśvara=Siva, the great Lord  
cidambareśa=the Lord of Cidambaram (space of Consciousness)  
aruṇācaleśvara=Lord of Arunacala

\*\*\*\*\*

## si079 hara hara mahādeva śaṃbho

hara hara mahādeva śaṃbho kāśī-viśvanātha-gaṅge  
hara hara mahādeva śaṃbho kāśī-viśvanātha-gaṅge

hara=destroyer [of ignorance/illusion]  
mahādeva=the great Lord

śambho=O bestower of happiness

kāśī-viśvanātha-gaṅge=O Ganga of the Lord of the Universe at Kashi (the Light, the holy place of Varanasi (Benares))

\*\*\*\*\*

## **si080 hara hara śiva śiva ambala-vāṇa**

**hara hara śiva śiva ambala-vāṇa**

**ambala-vāṇa ponnambala-vāṇa**

**ānanda-tāṇḍava naṭarāja**

**naṭarāja naṭarāja**

**nartana-sundara-naṭarāja**

**śivarāja śivarāja**

**śivakāmī-priya-śivarāja**

hara=destroyer [of ignorance/illusion]

śiva=the auspicious

ambala-vāṇa=Siva at Cidambaram

ponnambala-vāṇa=In the golden hall at Cidambaram

naṭarāja=the king of dance

ānanda-tāṇḍava naṭarāja=Nataraja dancing the intense dance of Bliss

\*\*\*\*\*

## **si081 hari om namaḥ śivāya**

**hari om namaḥ śivāya (x4)**

**śiva śiva hara hara śambho**

**maheśvara śiva-śaṃkara hari om (x2)**

**śiva-śaṃkara hari om (x2)**

hari=to take away or remove evil or sin, Visnu

om namaḥ śivāya=Om prostration to Siva

śiva=the auspicious

hara=destroyer [of ignorance/illusion]

śambho=O bestower of happiness

maheśvara=the great Lord

śaṃkara=the beneficent one

\*\*\*\*\*

## si082 mṛtuñjayāya namaḥ om

mṛtuñjayāya namaḥ om  
tryambakāya namaḥ om  
liṅgeśvarāya namaḥ om  
sarveśvarāya namaḥ om  
om namaḥ śivāya namaḥ om (x4)

OM! Salutations to the conqueror of death  
OM! Salutations to the three-eyed one  
OM! Salutations to the Lord of Linga  
OM! Salutations to the Lord of all  
OM! Salutations to Siva, Salutations, OM.

\*\*\*\*\*

## si083 īśvara-nṛtta-darśanam

(śrī-skanda-purāṇam sūtasamhitā, muktikāṇḍaḥ chapter 9)  
The revelation of Lord's dance

namaste rudra manyava utota iṣave namaḥ || 57 ||

namaste astu dhanvane karābhyāṃ te namo namaḥ |  
yāte rudra śivā tanūḥ śāntā tasyai namo namaḥ || 58 ||

namo-astu nīlagrīvāya sahasrākṣāya te namaḥ |  
sahasrapāṇaye tubhyaṃ namo mīḍhuṣṭamāya te || 59 ||

kapardine namastubhyaṃ kāla-rūpāya te namaḥ |  
namaste cā''tta-śastrāya namaste śūla-pāṇaye || 60 ||

hiraṇya-pāṇaye tubhyaṃ hiraṇya-pataye namaḥ |  
namaste vṛkṣa-rūpāya hari-keśāya te namaḥ || 61 ||

paśūnāṃ pataye tubhyaṃ pathīnāṃ pataye namaḥ |  
puṣṭānāṃ pataye tubhyaṃ kṣetrāṇāṃ pataye namaḥ || 62 ||

ātātā-visvarūpāya vanānām pataye namaḥ ।  
rohitāya sthapataye vṛkṣāṇām pataye namaḥ ॥ 63 ॥

namaste mantriṇe sākṣāt-kakṣāṇām pataye namaḥ ।  
oṣadhīnām ca pataye namaḥ sākṣāt-parātmāne ॥ 64 ॥

uccair-ghoṣāya devāya pattīnām pataye namaḥ ।  
satvānām pataye tubhyaṃ ghanānām pataye namaḥ ॥ 65 ॥

sahamānāya śāntāya śaṃkarāya namo namaḥ ।  
ādhīnām pataye tubhyaṃ vyādhīnām pataye namaḥ ॥ 66 ॥

kakubhāya namastubhyaṃ namaste'stu niṣaṅgiṇe ।  
stenānām pataye tubhyaṃ kṛtrimāya namo namaḥ ॥ 67 ॥

taskarāṇām namastubhyaṃ pataye pāpahāriṇe ।  
vañcate parivañcate stāyūnām pataye namaḥ ॥ 68 ॥

namo nicerave tubhyaṃ araṇya-pataye namaḥ ।  
uṣṇīṣiṇe namastubhyaṃ namaste paramātmāne ॥ 69 ॥

vistr̥tāya namastubhyaṃ āsīnāya namo namaḥ ।  
śayānāya namastubhyaṃ suṣuptāya namo namaḥ ॥ 70 ॥

prabuddhāya namastubhyaṃ sthirāya paramātmāne ।  
sabhārūpāya te nityaṃ sabhāyāḥ pataye namaḥ ॥ 71 ॥

namaḥ śivāya sām̐bāya brahmaṇe sarvasākṣiṇe ॥ 72 ॥

57. Salutation to the anger of Rudra, further, to your arrow, salutation.

58. May my salutation be to the bow, to your two hands salutation.  
That form of yours, Rudra, which grants worldly pleasures, the peaceful, salutation.

59. May my salutation be to you with a blue throat and, a thousand eyes.  
To you who has thousand hands, the one who grants all the desired wishes, salutation.

60. To you Rudra (wearing braided/knotted hair), of the nature of time/death, to you salutation.  
Salutation to the one with hidden weapons, salutation to the one with trident in his hand.

61. To you with a golden hand, the Lord of gold, salutation.  
Salutation to the one of the form of tree [of samsara], to you with dark hair salutation.
62. To you, the Lord of all of creatures, the Lord of all the paths salutation.  
To you, the Lord of the ones full of knowledge, wealth etc., the Lord of all fields, salutation.
63. To the pervading of the form of the world, the Lord of forests, salutation.  
To the reddish one, the chief, the Lord of trees, salutation.
64. Salutations to the wise(Lord of mantras), the real Lord of the inner recess, salutation.  
The Lord of herbs also, salutation. Salutation to the real Supreme-Self.
65. To the Lord who makes the loud sound, the Lord of soldiers salutation.  
The Lord of the warriors/living beings, the Lord of the destroyers, salutation.
66. To the one who subdues/vanquishes, the peaceful, to the beneficent one, salutation.  
To you the Lord of care, to the Lord of disease, salutation.
67. To you the lofty, salutations, may salutations be to the one with a quiver.  
To you the Lord of robbers, to the factitious/assumed, salutation.
68. To you the Lord of thieves, the destroyer of sins, salutation.  
To the Lord of deceivers, sneakers, stealers, salutations.
69. Salutation to you the creeper, the Lord of forest, salutation.  
Salutations to you wearing turban, Salutations to the Supreme Self.
70. Salutations to you the expansive, to the one sitting, salutation.  
To you the lying down, salutation, to the one in deep sleep, salutation.
71. To the enlightened, salutation, to the firm Supreme Self.  
To you of the nature of assembly, who presides over assembly eternally, salutation.
72. Salutation to Siva, the one with Amba (divine mother), to Brahman, the witness of all.

\*\*\*\*\*

## **si084 śambhu śiva naṭarāj**

**śambhu śiva naṭarāj**

**śambhu śiva naṭarāj**

**oṃ namaḥ śivāya**

**śivāya namaḥ oṃ oṃ namaḥ śivāya**

śaṃbhu=Bestower of happiness

śiva=the auspicious

naṭarāj=the king of dance

oṃ namaḥ śivāya=Om prostration to Siva

\*\*\*\*\*

**si085 śiva śiva saccidānanda oṃ namaḥ śivāya**

**śiva śiva saccidānanda oṃ namaḥ śivāya**

**oṃ namaḥ śivāya oṃ namaḥ śivāya**

**śiva śiva śiva śiva ḍamaru bhaje**

**saccidānantam namaḥ śivāya**

Siva Siva, Existence Consciousness Bliss, OM Salutations to Siva

OM Salutations to Siva, OM Salutations to Siva

Siva Siva Siva Siva, may your drum sing

Existence Consciousness Endless, Salutations to Siva.

\*\*\*\*\*

**si086 sat cār-acara para pūrṇaṃ**

**sat carācara para pūrṇaṃ śivo'haṃ śivo'ham (1x call only)**  
**nityānanda svarūpaṃ śivo'haṃ śiv'ham (1x call only)**

**sat carācara para pūrṇaṃ śivo'haṃ śivo'ham (c/r)**  
**sat carācara para pūrṇaṃ śivo'haṃ śivo'ham (c/r)**

**nityānanda svarūpaṃ śivo'haṃ śivo'ham (c/r)**  
**nityānanda svarūpaṃ śivo'haṃ śivo'ham (c/r)**

**ānando'haṃ ānando'haṃ ānando'haṃ ānando'ham (c/r)**  
**ānando'haṃ ānando'haṃ ānando'haṃ ānando'ham (c/r)**

**śivo'haṃ śivo'haṃ śivo'haṃ śivo'ham (c/r)**  
**śivo'haṃ śivo'haṃ śivo'haṃ śivo'ham (c/r)**  
**śivo'haṃ śivo'haṃ śivo'haṃ śivo'ham (all 2x)**

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## si087 sarveśaṃ parameśaṃ śrī-pārvatīśaṃ

sarveśaṃ parameśaṃ śrī-pārvatīśaṃ  
vande'haṃ viśveśaṃ śrī-pannageśaṃ  
śrī-sāmbaṃ śambhuṃ śivaṃ trailokya-pūjyaṃ  
vande'haṃ trainetraṃ śrīkaṇṭhaṃ-īśaṃ

bhaśmāmbara-dharaṃ-īśaṃ sura-pārijātaṃ  
bilvārcita-pada-yugalaṃ somaṃ someśaṃ  
jagadālaya-pariśobhita-devaṃ paramātmāṃ  
vande'haṃ śiva-śaṅkaraṃ-īśaṃ deveśaṃ  
(sarveśaṃ ...)

kailāsa-priya-vāsaṃ karuṇākaraṃ-īśaṃ  
kātyāyanī-vilasita-priya-vāmaśaṅkaraṃ  
praṇavārcita-ātmārcitaṃ saṃsevita-rūpaṃ  
vande'haṃ śiva-śaṅkaraṃ-īśaṃ deveśaṃ  
(sarveśaṃ ...)

manmatha-nija-mada-dhanaṃ dākṣāyaṇīśaṃ  
nirguṇa-guṇa-saṃbharitaṃ kaivalya-puruṣaṃ  
bhaktānugraha-vigrahaṃ ānandajaikaṃ  
vande'haṃ śiva-śaṅkaraṃ-īśaṃ deveśaṃ  
(sarveśaṃ ...)

jyotirmaya-śubha-liṅgaṃ saṅkhyātraya-nāṭyaṃ  
trayīvedyaṃ-ādyaṃ pañcānanam-īśaṃ  
vedādbhuta-gātraṃ vedārṇava-janitaṃ  
vedāgraṃ viśvāgraṃ śrī-viśvanāthaṃ  
(sarveśaṃ ...)

\*\*\*\*\*

## si088 śiva śiva śiva śaṃbho

śiva śiva śiva śaṃbho śiva śiva śiva śaṃbho (x2)  
mahādeva śaṃbho mahādeva śaṃbho (x2)

jaya jaya śiva śaṃbho jaya jaya śiva śaṃbho (x2)  
mahādeva śaṃbho mahādeva śaṃbho (x2)

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## **si089 satyam śivam sundaram**

**satyam śivam sundaram (x2)**

**sadā śivāy (x2)**  
**śāmbho sadā śivāy**  
**satyam śivam sundaram (x2)**

**śailagirīśvara umā maheśvara kāśi-viśveśvara sadā śivāy**

**sadā śivāy (x2)**  
**śāmbho sadā śivāy**  
**satyam śivam sundaram (x2)**

**candrakalādhara bhavāni śankara he śiva śankara sadā śivāy**

**sadā śivāy (x2)**  
**śāmbho sadā śivāy**  
**satyam śivam sundaram (x2)**

**om namah śivāy (c/r)**

The True, the Good, the Beautiful,

Ever auspicious,  
Bestower of happiness, ever auspicious.  
The True, the Good, the Beautiful,

Lord of the mountains, Uma's great Lord,  
Lord of the universe [of] Kasi, ever auspicious.

Bearing the crescent moon, Bhavani's Sankara,  
Oh Siva Sankara, ever auspicious.

\*\*\*\*\*

## **si090 śivoham śivoham**

**śivoham śivoham śiva svarūpam**  
**nityoham śuddhoham buddhoham muktoham**  
**śivoham śivoham śiva svarūpam**

**advaitam ānanda rūpam arūpam**



brahmoham brahmoham brahma svarūpam  
śivoham śivoham śiva svarūpam

akhila viśva kā jo paramātmā hai  
sabhī prāṇiyo kā vahi ātmā hai  
vahi ātmā saccidānanda maiṃ hūṃ  
śivoham śivoham śivoham śivoham

yahī gnāna arjun ko hari ne sunāyā  
yahī gnāna vedo me ṛṣiyon ne pāyā  
vahi ātmā saccidānanda maiṃ hūṃ  
śivoham śivoham śivoham śivoham

amar ātmā hai maraṇasīl kāyā  
sabhī prāṇiyon ke jo bhītar samāyā  
vahi ātmā saccidānanda maiṃ hūṃ  
śivoham śivoham śivoham śivoham

Siva am I, Siva am I, of the nature of Siva,  
Eternal am I, Pure am I, Knowledge am I, Liberated am I,  
Siva am I, Siva am I, of the nature of Siva.

Of the form of non-dual Bliss, Formless,  
Brahman am I, Brahman am I, of the nature of Brahman,  
Consciousness am I, Consciousness am I, Being Consciousness Bliss am I,  
Siva am I, Siva am I, of the nature of Siva.

That Supreme Lord of the entire universe,  
He is the Self of all beings,  
That Self, Being Consciousness Bliss, am I,  
Siva am I, Siva am I, Siva am I, Siva am I.

This is the knowledge that Hari (Krishna) taught Arjuna,  
This is the knowledge that the rishis found in the Vedas,  
That Self, Being Consciousness Bliss, am I,  
Siva am I, Siva am I, Siva am I, Siva am I.

Immortal is the Self, mortal is the body,  
He who is the indweller of all beings,  
That Self, Being Consciousness Bliss, am I,  
Siva am I, Siva am I, Siva am I, Siva am I.

\*\*\*\*\*

## si091 dayā karo bhagavān śaṃkara

dayā karo bhagavān śaṃkara dayā karo bhagavān

pārvati-ramaṇa pannaga-bhūṣaṇa nīlakaṇṭha dayā karo  
dayā karo ...

candraśekhara candra-kalādhara vibhūti-sundara dayā karo  
dayā karo ...

triśūla-dhāri trinetra-dhāri gaṅgā-dhāri dayā karo  
dayā karo ...

Have mercy Bhagavan Sankara (Lord Siva, the beneficent one), have mercy Bhagavan,  
Parvati's delight, [with] snakes as ornaments, blue throated one, have mercy,  
[with] moon on his head, with a crescent moon on his head, beautiful with vibhuti (ashes), have mercy,  
Holding the trident, bearing three eyes, bearing the Ganga, have mercy.

\*\*\*\*\*

## si092 cidambareśvara stotram

krpā-samudraṃ sumukhaṃ trinetraṃ  
jaṭā-dharaṃ pārvatī-vāma-bhāgaṃ  
sadā-śivaṃ rudra-ananta-rūpaṃ  
cidambareśaṃ hṛdi bhāvayāmi (1)

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

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

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

vedānta-vedyaṃ sura-vairi-vighnaṃ  
śubha-pradaṃ bhakti-madantarāṇām

kālāntakaṃ śrī karuṇā-kaṭākṣaṃ  
cidambareśaṃ hṛdi bhāvayāmi (5)

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

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

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

viśveśvaraṃ nityam-ananta-mādyam  
trilocanaṃ candra-kalāvataṃsaṃ  
patiṃ paśūnāṃ hṛdi sanniviṣṭaṃ  
cidambareśaṃ hṛdi bhāvayāmi (9)

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

karpūra-gātraṃ kamanīya-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 giriajā-sahāyaṃ  
cidambareśaṃ hṛdi bhāvayāmi (14)

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

sadāśivaṃ sat-puruṣair-anekaiḥ  
sadārcitaṃ sāma-śīrassu gītaṃ  
vaiyāghra-carmāmbaram-ugram-īsaṃ  
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.

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## **si093 om namaḥ śivāya**

**parameśvarāya saśīsekharāya gangādhārāya namaḥ om  
guna sāmavāya siva tāṇḍavāya siva śankarāya namaḥ om**

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

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

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

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

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

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

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

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

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

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

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

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

OM! prostrations to the most preeminent in the world

22. **om̐ vasiṣṭhāya namaḥ**

OM! prostrations to the most excellent

23. **om̐ parameśvarāya namaḥ**

OM! prostrations to the Supreme Lord

24. **om̐ loka-trayaṃkarāya namaḥ**

OM! prostrations to the creator of the three worlds

25. **om̐ loka-trayāśritāya namaḥ**

OM! prostrations to the support of the three worlds

26. **om̐ jagannāthāya namaḥ**

OM! prostrations to the Lord of the world

27. **om̐ sudur-jayāya namaḥ**

OM! prostrations to the unvanquishable

28. **om̐ kāma-mṛtyu-jarātigāya namaḥ**

OM! prostrations to the one who transcends desires, death and old age

29. **om̐ jñānātmāne namaḥ**

OM! prostrations to fullness of Knowledge

30. **om̐ jñāna-gamyāya namaḥ**

OM! prostrations to the one approachable through Knowledge

31. **om̐ jñāna-jñeyāya namaḥ**

OM! prostrations to the one knowable through knowledge

32. **om̐ sudurvidāya namaḥ**

OM! prostrations to the extremely difficult to know

33. **om̐ varadāya namaḥ**

OM! prostrations to the bestower of boons

34. **om̐ vāgīśvarāya namaḥ**

OM! prostrations to the Lord of speech

35. **om̐ rudrāya namaḥ**

OM! prostrations to Rudra

36. **om̐ śitikanṭhāya namaḥ**

OM! prostrations to the dark-necked

37. **om̐ kaniṣṭhāya namaḥ**

OM! prostrations to the least

38. **om̐ suvedhase namaḥ**

OM! prostrations to the excellent disposer

39. **om̐ karālakāya namaḥ**

OM! prostrations to the formidable one

40. **om̐ haryakṣāya namaḥ**

OM! prostrations to the yellow-eyed

41. **om̐ ratidāya namaḥ**

OM! prostrations to the one who grants pleasure

42. **om̐ yāmyāya namaḥ**

OM! prostrations to the one whose actions relate to Yama

43. **om̐ suhṛttamāya namaḥ**

OM! prostrations to the best friend

44. **om̐ 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/variegated

53. **oṃ sarvāya namaḥ**

OM! prostrations to the one who is all

54. **oṃ śambhoḥ 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 tryambakāya namaḥ**

OM! prostrations to the three-eyed

90. **oṃ śāstraliṅgāya namaḥ**

OM! prostrations to the linga of scripture

91. **oṃ sadghanāya namaḥ**

OM! prostrations to the mass of Existence

92. **oṃ cidghanāya namaḥ**

OM! prostrations to the mass of Consciousness

93. **om sukhaghanāya namaḥ**

OM! prostrations to the mass of Bliss

94. **om veda-sārāya namaḥ**

OM! prostrations to the essence of Veda-s

95. **om sarvādhārāya namaḥ**

OM! prostrations to the substratum of all

96. **om sarvātītāya namaḥ**

OM! prostrations to that which transcends all

97. **om dhyāna-gamyāya namaḥ**

OM! prostrations to that which can be reached by meditation

98. **om satya-liṅgāya namaḥ**

OM! prostrations to the true lingam

99. **om śāśvata-liṅgāya namaḥ**

OM! prostrations to the everlasting lingam

100. **om svarūpa-liṅgāya namaḥ**

OM! prostrations to the lingam of the true nature

101. **om ātma-jyoti-liṅgāya namaḥ**

OM! prostrations to the lingam of the light of the Self

102. **om mauna-svabhāva-liṅgāya namaḥ**

OM! prostrations to the lingam of the true Existence of Silence

103. **om bandha-vimocana-liṅgāya namaḥ**

OM! prostrations to the lingam that grants liberation from bondage

104. **om mṛtyuñjaya-liṅgāya namaḥ**

OM! prostrations to the conqueror of death lingam

105. **om ātma-jñāna-prabodhaka-liṅgāya namaḥ**

OM! prostrations to the lingam of the One who awakens the Knowledge of the Self

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

OM! prostrations to the Light of Knowledge lingam

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

OM! prostrations to the lingam conferring ultimate happiness or emancipation

108. **om śrī sadīśvarāya namaḥ**

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

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

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

1. Om Namah Sivaya (call only 8x)

2. 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

3. 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

4. GUITAR INTRO (2x)  
Om Sivaya namah Om (C/R 3x) (end with call only) OmOmSivayaOm

REPEAT #1 (all 8x)

REPEAT #3

GUITAR interlude for #4 (4x)

REPEAT #4

GUITAR interlude for #4 (4x)

REPEAT #4 (C/R 2x)

REPEAT #1 (all 8x)

END #1 (call only)

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## si096 candraśekhara aṣṭakam

(Composed by: Sage Markandeya)

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

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

1

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

candraśekhara candraśekhara candraśekhara rakṣa mām 2

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

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

kuṇḍalī-kruta-kuṇḍal-īśvara-kuṇḍalam vruśa-vāhanam  
nārad-ādi-munīśvara-stuta-vaibhavam bhuvaneśvaram  
andhakāntakam-āśritāmarapādapam śamanāntakam  
candraśekhara candraśekhara candraśekhara rakṣa mām 5

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

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

viśva-śṛṣṭi-vidhāyinaṁ punareva pālana-tatparaṁ  
samharantam-apī prapañcam-aśeṣa-loka-nivāsinam  
krīḍayantam-aharnīsaṁ gaṇanātha-yūtha-samanvitaṁ  
candraśekhara candraśekhara candraśekhara rakṣa mām 8

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

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

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

2. [Whose] pair of lotus-like feet are adorned with five kinds of flowers (?)  
[From whose] eye on the forehead emanated the fire that burnt the form of Manmatha (God of Love),  
[One] with ash smeared on his body, who destroys worldly existence, who is imperishable,  
One who has the moon on his head, I seek refuge.
3. [The one whose] upper cloth is made from the skin of the face of the ferocious elephant, [the one who] steals the mind,  
[One whose] lotus-feet are worshipped by one seated on the lotus (Lord Brahma), one with lotus eyes (Lord Vishnu),  
[One bearing] shining matted locks wetted with fine drops from the waves of the divine river (Ganga),  
One who has the moon on his head, I seek protection.
4. The friend of the Lord of semi-divine beings (Kubera), who took away the eyes of Bhaga (the demon), wearing a serpent as an ornament,  
[One Who] is accompanied by the beautiful daughter of the king of the mountain on the left of his body,  
[One with] a blue throat [due to] poison, holding the axe, holding the deer,  
One who has the moon on his head, I seek protection.
5. [One who wears] a circular ear-ring, Lord of Sakti, who is mounted on a bull,  
The Lord whose glory is praised by Narada and other sages, who is the Lord of the worlds,  
Who caused the death of Andhakasura (a blind demon), who destroys the curses of those who take refuge at His immortal feet,  
One who has the moon on his head, I seek refuge.
6. [One who is the] doctor for disease of worldly life, who takes away all the troubles,  
[Who] destroyed the yagna (sacrifice) of Daksha, who is of the nature of the three qualities, with three eyes,  
[Who] grants the fruit of devotion and liberation, destroys all kinds of sin (agha),  
One who has the moon on his head, I seek protection.
7. [Who is] kind to his devotees and is worshipped by them, whose treasure is undecaying, who is wearing a yellow garment,  
[Who is] the Lord of all living beings, who is higher than the highest, immeasurable, incomparable,  
[Whose] form is composed of moon (soma), water (varina), earth (bhu), sun, earth, fire, ether and the wind (anila), ether (kha), (?)  
One who has the moon on his head, I seek protection.
8. [Who is the] cause of the creation of the universe, again just so is eager on its sustenance,  
Also destroying the universe, [who] dwells in the entire world,  
[Who] plays incessantly, the Lord who is accompanied by the group of ganas (Siva's retinue),  
One who has the moon on his head, I seek protection.
9. This hymn composed by the son of Mrkandu, due to fear of death in Siva's presence,  
Wherever and anywhere [one] reads this, he will not have the fear of death,  
[He will have] full life without diseases, all material gains, prosperity and fame,  
Lord Chandrashekara will also give Liberation without effort.

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## si097 śiva śiva śivāya

śiva śiva śivāya namaḥ om  
bhava bhava bhavāya namaḥ om  
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

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## si098 śiva śiva śivāya bhava bhava bhavāya

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

śiva=the auspicious; bhava=Existence; śambho=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); praṇavākara=of the nature of Pranava (OM)  
gaṅgādhara=who wears the ganges; gaurī-śaṃkara=Gauri's Sankara; samba-sadāśiva=eternal Siva with Amba (Mother);

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## si099 śiva-prātaḥ-smaraṇa-stotram

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

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

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

### phalaśrutiḥ

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

1. I meditate in the morning, the one who destroys the fear of mundane existence, the Lord of gods, who bears the Ganges, whose mount is a bull, the Lord of Ambika. The Lord who bears a club (with skull), trident, with hands that confer boon and fearlessness. The herb that removes the disease of samsara, without a second.

2. In the morning I salute the one inhabiting mountains, who has Girija as half of his body, the primeval God, the cause of creation, sustenance and destruction. The Lord of the universe, the one who has conquered the universe, the minds delight. The herb that removes the disease of samsara, without a second.

3. In the morning I worship Shiva, the one, the endless, the first. The sinless one to be known through Vedanta, the Purusa, the great. Devoid of the differences like names and such, devoid of the six characteristics. The herb that removes the disease of samsara, without a second.

4. Getting up in the morning, meditating on Siva, he who recites the three verses daily, destroying the sorrows accumulated over many births, reaches [abode of] of that Shambhu indeed.

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## si100 mahādevāya namaḥ

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



namaḥ (r)

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

(together)

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

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

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**si101 namaḥ śivāya namaḥ śivāya**

1

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

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

2

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

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

3  
namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
bhakta-hṛdayeṣu nitya-pūrita aruṇācala-śiva nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
tamo-nivāraka-dīpa-kaumuda aruṇācala-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
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-munīnām 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-munīnām 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)  
dīpaṃ-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, nāga-namaḥ śivāya  
ḍamarū namaḥ śivāya, hastan-namaḥ śivāya (r)

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

7

namaḥ śivāya namaḥ śivāya oṃ namaḥ śivāya (x2 all)  
ramaṇa-maharṣiṃ 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-maharṣiṃ 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 oṃ,  
śiva oṃ namaḥ śivāya (c)  
hālahala-dhara-loka-rakṣaka nīlakaṇṭha nama oṃ,  
hara oṃ 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 oṃ namaḥ śivāya (x2 all)  
tattvārtha-darśaka-vaṭamūla-vāsi niścala-sadguru nama oṃ,  
śiva oṃ namaḥ śivāya (c)  
narttana-priya nṛtya-svarūpa taṇḍava-narttaka-śiva nama oṃ,  
hara oṃ namaḥ śivāya (c)  
satyan-namaḥ śivāya, sāran-namaḥ śivāya,  
anantan-namaḥ śivāya, ānandan-namaḥ śivāya, (r)

tattvārtha-darśaka-vaṭamūla-vāsi niścala-sadguru=the one who reveals the meaning of Truth, the one at the  
foot of the banyan, the unmoving/still Sadguru;

narttana-priya nṛtya-svarūpa taṇḍava-narttaka=the one who likes dancing, whose own nature is dancing, who dances the Tandava;  
satyaṃ=truth; sāraṃ=the essence;  
anantaṃ=the endless; ānandaṃ=Bliss;

11

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

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

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

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si102 om namaḥ śivāya

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

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

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

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

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

**śambho śankara namaḥ śivāya girijā śankara namaḥ śivāya** (call only)

omṇ namaḥ śivāya=OM Salutation to Siva;

śambho=Bestower of happiness; śankara=The Beneficent One

hari=One who steals ignorance; girijā śankara =Parvati's (Daughter of mountain) Sankara

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## **si103 hara hara mahādeva śambho**

(Verses Solo)

**namāmīśam-īśāna nirvāṇa-rūpaṃ vibhuṃ vyāpakaṃ brahma-veda-svarūpaṃ |**

**nijaṃ nirguṇaṃ nirvikalpaṃ nirīhaṃ cidākāśam-ākāśa-vāsaṃ bhaje'ham || 1||**

**nirākāram-omkāra-mūlaṃ turīyaṃ girā jñāna gotītam-īśaṃ girīśam |**

**karālaṃ mahākāla-kālaṃ kṛpālaṃ guṇāgāra saṃsāra-pāraṃ nato'ham || 2||**

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

**hara hara mahādeva śambho [c/r]**

**kāśi viśvanātha gaṇge [c/r]**

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

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

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

**bam bam mahādeva śambho [c/r]**

**bam bam mahādeva śambho [c/r]**

**kāśi viśvanātha gaṇge [c/r]**

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

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

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

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

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

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

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

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

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

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

**puṇya-sadāśrama-sadīśvara**  
**pāpa-vimocaka-sadīśvara**  
**sadāśiva sadīśvara**

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

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

niścāla niškāla 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; sām̐ba=With Mother (Parvati); sadāśiva=eternal Siva;  
punya-sadāśrama=the holy SAT ashram; pāpa-vimocaka=one who releases from sins;  
sadguru-sevita=worshipped by Sadguru; ṣaḍripu-nāśaka=the destroyer of the six enemies;  
cinmaya-tanmaya=full of Consciousness, full of/identical with That; jñāna-prabhākara=the sun of  
Knowledge; niścāla niškāla=the motionless, the undivided; brahma-sudhā-rasa=the essence of nectarean  
Brahman;

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## si105 rakṣā karo

rakṣā karo rakṣā karo  
śambho śankara hum sab ki

jagannātha mannātha gaurīśa nātha  
hara hara śambho hara hara śambho

mahādeva deveśa devādhīdevā  
hara hara śambho hara hara śambho

virūpākṣa viśveśa vidyāditoṣā  
hara hara śambho hara hara śambho

mahādeva śambho gaurīśa devā  
hara hara śambho hara hara śambho

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



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## si106 sacarā-cara-para-pūrṇam -2

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

Guitar Solo

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

Guitar Solo

śivo'ham śivo'ham śivo'ham śivo'ham (8x all)  
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

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## 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 kāmeśvarā=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,

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## si108 viśvanāthāya sadīśvarāya

viśvanāthāya sadīśvarāya  
mahādevāya sadīśvarāya  
tryamabakāya sadīśvarāya  
tripurāntakāya sadīśvarāya

nīla-kaṇṭhāya sadīśvarāya  
kāma-nāśāya sadīśvarāya  
mr̥tyuñ-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

om 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

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## **si109 ādideva mahādeva**

(Composed by: Swami Tejomayananda, Chinmaya Mission)

ādideva mahādeva he dayānidhe  
nīlakanṭha pārvatīśa he kripānidhe

namastestu viśveśvara tryambakeśa gangādhara  
nandikeśa phālacandra he paśupate

krpā karo dukha haro harśa bharo he śankara

**hrdaya kanj sadā baso he śiva karunānidhe**

The primordial God, the great God, O storehouse of compassion,  
Blue throated, Lord of Parvati, O, storehouse of mercy.

Prostrations to you, Lord of the universe, three-eyed Lord, bearing the Ganga,  
Lord of Nandi, with the moon on His forehead, O, Lord of the beings.

Have mercy, take away our sorrows, fill us with joy, O, the beneficent one,  
Ever abide in the lotus (kanj) of [my] heart, O, Siva (the auspicious one), storehouse of compassion.

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## su001 dhyāna ślokāḥ

ṣaḍānanaṃ candana-lepitāṅgaṃ  
mahorasaṃ divya-mayūra-vāhanam |  
rudrasya sūnuṃ suraloka-nāthaṃ  
brahmaṇya devaṃ śaraṇam-prapadye ||

To the one who has six faces, whose limbs are smeared with sandal paste,  
The essence of greatness/strength/brilliance, riding/bearing the divine peacock,  
To the son of Rudra, the Lord of the gods/heaven,  
The lord devoted to sacred knowledge, I resort to your refuge.

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## su002 śrī subrahmaṇyāṣṭakam

he svāminātha karuṇākara dīna-bandho  
śrī-pārvatī-sumukha-paṅkaja padma-bandho |  
śrīśādi-devagaṇa-pūjita-pādapadma  
vallīśa-nātha mama dehi karāvalambam || 1 ||

devādi-deva-suta deva-gaṇādi-nātha  
devendra-vandya-mṛdu-paṅkaja-mañju-pāda |  
devarṣi-nārada-munīndra-sugīta-kīrte  
vallīśa-nātha mama dehi karāvalambam || 2 ||

nityānna-dāna-niratākhila-roga-hārin  
bhāgya-pradāna paripūrita-bhakta-kāma |  
śrutyāgama-praṇava-vācya-nija-svarūpa  
vallīśa-nātha mama dehi karāvalambam || 3 ||

krauñcāsurendra-parikhaṇḍana-śakti-śūla-  
cāpādi-śastra-parimaṇḍita-divyapāṇe |  
śrī-kunḍalīśa-dhara-tuṇḍa-śikhīndra-vāha  
vallīśa-nātha mama dehi karāvalambam || 4 ||

devādhī-deva-rathamāṇḍala-madhya-vedya  
devendra-pīḍanakaram ḍṛḍha-cāpahastam |  
śūraṃ nihatya surakoṭi-bhirīḍyamāna  
vallīśa-nātha mama dehi karāvalambam || 5 ||

hārādi-ratna-maṇi-yukta kirīṭa-hāra-  
keyūra-kunḍala-lasat-kavacābhirāma |  
hey vīra tāraka-jayāmara-vṛnda-vandya  
vallīśa-nātha mama dehi karāvalambam || 6 ||

pañcākṣarādim-anumantrita-gāṅga-toyaiḥ  
pañcāmṛtaiḥ pramuditendra-mukhair-mmunīndraiḥ |  
paṭṭābhiṣikta hariyukta-parāśa-nātha  
vallīśa-nātha mama dehi karāvalambam || 7 ||

śrīkārtikeya karuṇāmṛta-pūrṇa-dr̥ṣṭyā  
kāmadī-roga-kaluṣīkṛta-duṣṭa-cittam |  
siktvā tu māmava kalādhara-kānti-kāntyā  
vallīśa-nātha mama dehi karāvalambam || 8 ||

1. O chief of gods, the compassionate, the friend of the oppressed, the son of the lotus faced lord of goddess Parvati (?), whose lotus feet is worshipped by the Lord of Shri and other groups of Gods, O Lord of Valli, God give me your supporting hand.
2. O son of the Lord of gods and such, the Lord of groups of gods and such, whose beautiful soft lotus feet is worshipped by Devendra, whose fame is well-sung by devarshi Narada, the chief of muni-s, O Lord of Valli, God give me your supporting hand.
3. Engaged for ever in anna-dāna, the one who destroys all diseases, who confers happiness/welfare, who fulfills the desires of his devotees, whose real nature is as expressed by scriptures, agama-s and pranava, O Lord of Valli, God give me your supporting hand.
4. One with a divine hand which is decorated with shakti, shula, bow, shastra-s and such which conquered Krauncha, the king of asura-s, ?, the chief who rides on the king of peacocks, O Lord of Valli, God give me your supporting hand.
5. The one worshipped by crores of deva-s after killing śūra, who held a firm bow causing affliction to Indra, the presiding Lord of gods, the famous one riding in the center of a group of chariots, O Lord of Valli, God give me your supporting hand.
6. Crown studded with diamonds, gems, garland of pearls and such, pearl bracelet worn on the upper arm, ear-ring, shining armor, delightful/pleasing, O valiant one, victorious over Taraka, revered by multitude of amara-s (gods), O Lord of Valli, God give me your supporting hand.
7. Coronated, using water from Ganga consecrated with pañcākṣara and such, pañcāmṛtaṃ, by delightful Indra and other like faces, by gods of sages, joined with Hari, ?, O Lord of Valli, God give me your supporting hand.

8. Revered kār̥tikeya , the nectar of compassion, with your full glance poured out on my wicked mind contaminated with disease of desire and such, protect me, by your beauty, the beauty of one who bears the crescent moon, O Lord of Valli, God give me your supporting hand.

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## su003 vel vel vel vel

vel vel vel vel vel muruga vel  
vel muruga māmpazhaṇi velāyudha vel  
kanda kaṭampa kumara kār̥tikeya  
karuṇayullam koṇḍavane velāyudha vel  
(vel vel ....)  
śakti-vaḍi velavane śivakumāra  
śaraṇāgata-rakṣakane velāyudha vel  
(vel vel ....)  
sūra-saṃhāram saida subrahmaṇya  
valli devayānai makizh kār̥tikeya  
(vel vel ....)

vel=spear; velmuruga=the handsome one with a spear; māmpazhaṇi=Pazhani associated with mango incident; velāyudha=the one with spear as weapon; kanda=the one who dries up -- his foes and ignorance of his devotees; kaṭampa=the one wearing a garland of Katampam flowers; kumara=the youthful; kār̥tikeya=raised by the six Krittika damsels; karuṇayullam koṇḍavane=the one who is full of compassion; śaktivaḍivelavane=the one with a spear of the form of power; śivakumāra=the son of Shiva; śaraṇāgatarakṣakane=the one who protects those who take refuge in Him; sūra-saṃhāram saida=the one who killed Surapadman; subrahmaṇya=very kind and dear to brahmanas; valli devayānai makizh=the delight of [his consorts] Valli and Devayani; More details on the meanings of these names are available in the book Advaita Devatam page 12-20.

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## su004 velava velava

velava velava vel-muruga vā vā  
vel-muruga vā vā vel-muruga vā vā  
velava ṣaṇmuga muruga muruga

valli-maṇavāḷa kunjari-manāḷa

kunjari manāḷa  
velavā ṣaṇmuga muruga muruga  
vaḍi-velava ṣaṇmuga muruga muruga

śūrādi-śūra subramaṇya-deva  
subramaṇya-deva  
ṣaṇmuga śaravaṇa muruga muruga  
śiva ṣaṇmuga śaravaṇa muruga muruga

Holding the Vel (spear), Muruga (handsome) come, come,  
Holding the Vel, the six faced Muruga

Husband of Valli and Kunjari (Devayani)  
Holding the Vel, the six faced Muruga  
Warrior who vanquished the demon Sura and others, Lord Subramanya (beloved of those who are devoted to Brahman)  
Six faced, Saravana (born on a thicket of reeds), Muruga

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## su005 paccai mayil

paccai-mayil vāhanane  
śiva-bāla-subramaṇyane vā  
en iccayellam un mele vaittu  
ellaḷavum bayam-illaye

koccai mozhiyānālum  
unnai koṇji-koṇji-ppāḍiḍuven (muruga)  
yen kavalai ellam aṇaindad-appa  
eṇḡum śānti nilavud-appa

thaṅga-tteril nī vandāl  
un pakkattile nān varuven (muruga)  
koṇjam paṇjāmṛtam unakku-tandāl  
tiruvāy tirakkaṇume

alai kaḍal-orattile  
eṅgaḷ anbāna ṣaṇmugane (muruga)



nī alay-alayāy varam taruvai  
ananta-koḍi namaskāram

pazhaṇi-malai devane vā  
daṇḍāyuda-pāṇiye vā (muruga)  
azhagāna unnai pārtāl  
nallad-ellām toḍarud-appa

The one with green peacock as vehicle,  
The son of Siva, Subramanya (beloved to those devoted to Brahman), come.  
All my desires having placed upon you,  
I do not have fear even to the least measure.

Though my speech is childish,  
I sing [in praise of] of you in my childish prattle,  
All my worries are blown away,  
There is peace everywhere.

If you come in a golden chariot,  
I will come near you,  
If I offer you some pancamrtam  
(mixture of honey, jaggery, ghee, banana, sugar candy),  
Please open your holy mouth.

Standing on the banks of the sea with waves,  
Our beloved Shanmuga (the one with six faces).  
You bestow waves after waves of boons.  
Many crores of prostrations to you.

Lord residing in Pazhani come,  
Staff-weapon-handed come,  
When I see you beautiful one,  
All good things follow.

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**su006 vel vel muruga**

vel vel muruga  
veṭṭri vel muruga  
veṭṭri vel muruga

vīra vel muruga  
vīra vel muruga  
jñāna vel muruga  
jñāna vel muruga  
śakti vel muruga  
hara hara muruga  
śiva śiva muruga  
śiva śiva muruga  
hara hara muruga

vel=lance; muruga=beautiful (another name for Subramanya); vetṛi vel=conquering lance; vīra vel=lance of valor; jñāna vel=lance of Knowledge; śakti vel=lance of śakti

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## su007 āvinamkuḍi orattile

āvinamkuḍi orattile kāvaḍikaḷ-āḍudu  
tiru āvinamkuḍi orattile kāvaḍikaḷ-āḍudu  
kāvalanin pādattile kāveriyār-oḍudu  
tamizh kāvalanin pādattile kāveriyār-oḍudu

āvinamkuḍi orattile kāvaḍikaḷ-āḍudu

taṅga-niṛa pazhaṇiyile paṅgunitter-oḍudu  
poṅgi-varuṁ bhaktaṛ-kūṭṭaṁ inba-kaḍalānadu  
cittarkaḷuṁ vāzhtti-rukkuṁ śakti-koṇḍa pazhaṇi  
uttirattiḷ murugan vandān pattu-nāḷkaḷ bavani  
paṅguni uttirattiḷ murugan vandān pattu-nāḷkaḷ bavani

āvinamkuḍi āvinamkuḍi  
āvinamkuḍi orattile kāvaḍikaḷ-āḍudu

saṅjīvi tendṛalināl śakti-yellāṁ kūḍudu  
sākkupaḍi sandanattāl sarva-piṇi oḍudu  
kandanaye sintanai-sey nanmai-yellām kūḍuṁ  
maindanaye vandanaḷ-sey nalaṅgaḷ-elām kūḍuṁ  
sivan maindanaye vandanaḷ-sey nalaṅgaḷ-elām eṛuṁ

om̐ muruga om̐ muruga  
om̐ muruga muruga om̐ muruga  
om̐ muruga muruga om̐ muruga muruga

Near Avinamgudi, Kavadi dance is happening. Kaveri river is flowing at the foot of Kavalan (the protector). Panguni chariot is running in the golden colored Pazhani. The rising devotees looks like an ocean of happiness. The perfected beings also live in the powerful Pazhani. Muruga comes on Uttiram star in the month of Panguni, and there is ten days of procession (festivities). By the wind with the smell of medicinal herb (that can revive one from death), the power is increasing. By sacks of sandal wood all the sickness (attachment/bondage) is running away. Meditate on Skanda, your virtues will increase. Prostrate to the son of Siva, goodness will rise.

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## su008 siṅgāra vel-muruga

siṅgāra-vel-muruga vel vel  
jai jai māl-maruga vel vel

śaravaṇa-bhava-guha  
guru-para-ṣaṇmukha  
om̐ śiva gurunātha vel vel

pazhaṇi-girīśa śakti-purīśa  
bhakta-hṛdaya-vāsa vel vel  
śrī śakti-tanaya śrī skanda-rāja  
śrī svāmi-murugeśa vel vel

Beautiful Muruga with vel (spear), vel vel  
Glory Glory to the nephew of Lord Visnu, vel vel

Born in the clump of reeds, [dwelling in the heart] cave,  
Guru, the Supreme, six faced one,  
Om the guru of Siva, vel, vel.

Lord of Pazhani hills, Lord of the city of Sakti,  
Dwelling in the hearts of devotees, vel vel,  
Son of the revered Sakti, the king who burns up ignornace,  
Glorious Master, Lord Muruga, vel vel.

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## su009 veluṇḍu vinayillai

veluṇḍu vinay illai mayiluṇḍu bayam illai, guhan uṇḍu kuṟai illai maname  
kandan uṇḍu kavalay illai maname (x2 all)

ulagam-enun kaḍal tanille uḍal-ennum oḍamadu,  
unnaḍik-karay aḍaya aruḷuvāy (x2 c)  
unnaḍik-karay aḍaya aruḷuvāy

veluṇḍu vinay illai ...(x2 all)

oyādu ozhiyādu un nāmaṁ colbavaṟkku,  
uyarḡati tān tandiḍuvāy muruga (x2 c)  
uyarḡati tān tandiḍuvāy muruga

veluṇḍu vinay illai ...(x2 all)

neṭṭriyile nīraṇiṇḍu neriyāka unai ninaindu,  
paṭṭi-vera ullamadu murugane (x2 c)  
paṭṭinen ullamadil murugane

veluṇḍu vinay illai ...(x2 all)

ārupaḍai vīṭṭinile ārumuga velvane,  
ādarittu ennayālum aiyyane (x2 c)  
ādarittu ennayālum aiyyane

veluṇḍu vinay illai ...(x2 all)

karuṇaiye uruvamāna kandasāmi daivame,  
un kazhalaḍiyai kāṭṭi ennai aruluvāy (x2 c)

veluṇḍu vinay illai ...(x2 all)

[Because] there is spear, there is no karma, [because] there is peacock, there is no fear,  
[Because] there is Guha, there no defect/dissatisfaction/grievance,  
[Because] there is Skanda there is no worry.

In this world like an ocean, the body like a boat,  
Please bestow us the shore of your feet.

Good will neither diminish or cease for those who chant your name,  
You always grant the higher path, O Muruga.

Spreading rosewater on the forehead, remembering you without a break,

O six-faced who bears a spear, one of the Arupadai house,  
Please protect me O Lord.

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## **su010 subrahmaṇyaṃ subrahmaṇyaṃ**

**subrahmaṇyaṃ subrahmaṇyaṃ**  
**ṣaṇmukha-nātha subrahmaṇyam (x2)**

**śiva śiva śiva śiva subrahmaṇyaṃ**  
**hara hara hara hara subrahmaṇyam (x2)**

**(subrahmaṇyaṃ subrahmaṇyaṃ ...)**

**śiva śiva hara hara subrahmaṇyaṃ**  
**hara hara śiva śiva subrahmaṇyam (x2)**

**(subrahmaṇyaṃ subrahmaṇyaṃ ...)**

**śiva-śaravaṇabhava subrahmaṇyaṃ**  
**guru-śaravaṇabhava subrahmaṇyam (x2)**

**(subrahmaṇyaṃ subrahmaṇyaṃ ...)**

**śiva śiva śiva śiva subrahmaṇyaṃ**  
**hara hara hara hara subrahmaṇyam (x2)**

**(subrahmaṇyaṃ subrahmaṇyaṃ ...)**

subrahmaṇyaṃ=to the one very kind and dear to brahmanas;

ṣaṇmukha-nātha=the six-faced Lord  
śiva=the auspicious  
hara=the destroyer  
śaravaṇabhava=born in a clump of weeds  
guru=The one who dispels darkness and reveals light.

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## **su011 kārṭikeya kaliyuga varada**

kārṭikeya kaliyuga-varada  
skanda kumarā karuṇākarane  
vel vel muruga veṭṭi vel muruga (x3)  
vā vā muruga vaḍivel azhaga (x2)  
veṭṭi vel muruganukku (hara haro hara)

kārṭikeya=raised by the six Krittika damsels, kaliyuga-varada=boon to the kali age,  
skanda=attacker of delusion, kumara=youthful, karuṇākarane=hand bestowing  
compassion, vel=spear, muruga=handsome one, azhaga=beautiful one, vā=come

\*\*\*\*\*

## **su012 karuṇāmaya kārṭikeya**

karuṇāmaya kārṭikeya, kaivalya-dātā svāminātha  
sura-muni-vandita-śiva-kumāra  
vedānta-sāra bhava-bhaya-hāra  
karuṇāmaya kārṭikeya, kaivalya-dāta svāminātha

śaraṇāgata-priya pārvati-bāla  
sanmandira-vāsa śānta-svarūpa  
saṃsārārṇava-tāraka-nātha  
caraṇaṃ śaraṇaṃ ṣaṇmukha-nātha

caraṇaṃ śaraṇaṃ ṣaṇmukha-nātha (x4)  
karuṇāmaya kārṭikeya, kaivalya-dātā svāminātha  
svāminātha svāminātha

Kartikeya, full of compassion, the chief of gods who grants Kaivalya (emancipation),

The son of Shiva worshipped by gods and sages  
The essence of Vedanta, who takes away the fear of worldly existence  
Kartikeya, full of compassion, the chief of gods who grants Kaivalya (emancipation)

The son of Parvati, dear to the ones who take refuge in Him  
He who dwells in SAT mandiram, of the nature of peace  
The Lord who helps cross the ocean of samsara  
We take refuge at your feet O six-faced Lord.

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### **su013 vā vā murugaiyya**

vā vā murugaiyya vaḍivelazhaga (x2)  
kā vā vā kumara tiru-kārtikeya (x2)  
vā vā murugaiyya vaḍivelazhaga

siṅgāra-vela śiva-śakti-bāla (x2)  
saṅgīta-lola satya-sāīśa (x2)

**vā vā muruga vaḍivelazhaga**

Come come Muruga (the beautiful one), the handsome one with a spear.  
Come, come, Kumara (boy), revered Kartikeya  
Come come Muruga (the beautiful one), the handsome one with a spear.

Handsome one with a spear, son of Shiva and Shakti  
One desirous of song, True Lord Sai.

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### **su014 kāvaḍikaḷ āḍivarum velayile**

kāvaḍikaḷ āḍivarum velayile  
haro hara muzhangudappā cāṛalile

kāvaḍikaḷ...

kāvaḍikaḷ, panīṛ kāvaḍikaḷ, bhasma kāvaḍikaḷ āḍivarum velayile  
haro hara muzhangudappā cāṛalile

kandanukku vel vel kaḍambanukku vel vel  
muruganukku vel vel, azhakanukku vel vel

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

haro hara, hara hara, haro hara, hara hara

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

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

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

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

tiruparam-kunduṇḍi muruganukku hara haro hara  
tiruttaṇikai kumaranukku hara haro hara

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

ārupaḍai vīḍu koṇḍai hara haro hara  
anbaṛḷai kātiḍuvai hara haro hara

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

When Kavadi-s (a decorated pole of wood with an arch over it, carried on shoulders with offerings mostly for Muruga usually during a temple procession) are dancing and coming, there is loud sounds “hara haro hara” on all sides (or slope of the mountain). When panir Kavadi-s (With rose water as offering), bhasma Kavadi-s (With holy ashes as offering) are dancing and coming, there is loud sounds “hara haro hara” on all sides (or slope of the mountain).

To Kanda (the one who dries up -- his foes and ignorance of his devotees), vel vel, to Katampa (the one wearing a garland of Katampam flowers) vel vel

To Muruga (the beautiful one) vel vel, to Azahaka (the handsome one) vel vel

To Muruga in south Pazhani, hara haro hara; to the one with spear in Tirucandur, hara haro hara

To the Lord of Svamimalai, hara haro hara; to the handsome one in Solaimalai, hara haro hara



To the Muruga of Tiruparam Kundru, hara haro hara; to the boy of Tiruttani, hara haro hara

To the one who made the six abodes as his home, hara haro hara; to the one who protects his devotees, hara haro hara

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## **su015 subrahmaṇya maṅgalāṣṭakam**

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

ṣaḍānanāya devāya munīndra-veṣa-dhāriṇe |  
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 Kritika-s), may auspiciousness be.
4. Friend of [people with] good mind, enemy of [people with] wicked mind, the protector of those who take refuge [in him], to the Lord of Sri Valli, may auspiciousness be.
5. He who instructed [sage] Jaigishavya bestowing the knowledge of Siva, of the nature of Existence-Consciousness-Bliss, to the one abiding in Brahman, may auspiciousness be.
6. With spear in his hand, Skanda (the one who dries up the ignorance of his devotees), the great able one, the cause [of all], the supportless, the pure, to the one without any distinguishing characteristics, may auspiciousness be.
7. The one who was reared in a secret place/dweller in the heart cave, whose nature is hidden, who reveals the meaning of the secret tattva (Truth), the one shining forth in SAT Ashram, to Subrahmanya (one who is dear to those devoted to Brahman), may auspiciousness be.
8. The unborn, the ever-Liberated, the formless Consciousness-Self, the one who resides in SAT Temple, to Subrahmanya, may auspiciousness be.

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## **su016 śiva kumārane**

śiva kumārane śakti bālāne vā vā vā  
śaravana-bavattil uditta velā vā vā vā  
omkāra tattuva me nī vā vā vā  
velavan velā valli manālā vā vā vā  
vaḍi velavan velā valli manālā vā vā vā

Siva's son, Sakti's child, come come come  
One born in a clump of reeds, holding the vel (spear), come come come  
The true meaning of Omkara, come come come  
Holder of the Vel (spear), dear to Valli (consort of Subrahmanya), come come come.

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## **su017 om murugā**

om murugā om murugā  
vā murugā vaḍivel azhagā  
śakti vaḍivelā om murugā  
śaravana bhava guha skandā murugā

murugā=the beautiful one, vā=come, vaḍivel=one holding the Vel (spear), azhagā=beautiful, śakti  
vaḍivelā=one holding the Vel (spear) of Sakti, śaravana bhava=one born in the clump of reeds, guha=dweller  
in the heart cave, skandā=the one who dries up the ignorance

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## **su0018 śaṃbhu-kumāra haro hara**

**śaṃbhu-kumāra haro hara**  
**śiva-śaṃkari-bāla haro hara**

**umā-suta ṣaṇmukha guha**  
**śiva-śaravaṇa-bhava haro hara**

**pazhaṇi-girīśa haro hara**  
**puṇya-sanmandireśa haro hara**

**hara hara hara hara śiva śiva śiva śiva (x2)**  
**śiva-śaravaṇa-bhava haro hara (x2)**

The son of Sambhu (the beneficent one), haro hara.  
The son of Siva and Sankari (Parvati), haro hara.

The son of Uma, the six faced one, the secret one,  
The auspicious one born in a thicket of reeds, haro hara.

The Lord of Pazhani mountain, haro hara  
The Lord of the holy temple at SAT, haro hara

Hara Hara Hara Hara Siva Siva Siva Siva  
The auspicious one born in a thicket of reeds, haro hara.

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## de001 rājarājeśvarī stotram

śrī cakravāsini devi namaste  
śivakāma-sundari devi namaste  
śrīkṛṣṇa-sodari devi namaste  
rājarājeśvari devi namaste (1)

padma-dala-locani devi namaste  
bhakta-paripālīni devi namaste  
parvatā-vartini devi namaste  
rājarājeśvari devi namaste (2)

karuṇā-vilāsini devi namaste  
kātyāyāni gauri devi namaste  
kadambavana-vāsini devi namaste  
rājarājeśvari devi namaste (3)

śaktiparameśvari devi namaste  
śaṃbhumana-mohini devi namaste  
śaṃkari-kṛpākari devi namaste  
rājarājeśvari devi namaste (4)

annapūrṇeśvari devi namaste  
akhilāṇḍa-nāyaki devi namaste  
abhaya-pradāyini devi namaste  
rājarājeśvari devi namaste (5)

satya-svarūpiṇi devi namaste  
sadguru-rūpiṇi devi namaste  
dharma-svarūpiṇi devi namaste  
rājarājeśvari devi namaste (6)

akhaṇḍa-paripūraṇi devi namaste  
ādi-parāśakti devi namaste  
akhila-paripālīni devi namaste  
rājarājeśvari devi namaste (7)

**anātha-rakṣaki devi namaste  
saubhāgya-dāyini devi namaste  
santāna-phalaprade devi namaste  
rājarājeśvari devi namaste (8)**

**pāhi-bhuvaneśvari devi namaste  
śrīvidyā-rūpiṇi devi namaste  
satyas-viśārade devi namaste  
rājarājeśvari devi namaste (9)**

1. Prostrations to the Goddess dwelling in śrī cakra (a magical diagram (supposed to represent the orb of the earth)), Prostrations to the beautiful Goddess desirous of śiva, Prostrations to the Goddess who is the sister of śrī kṛṣṇa (daughter of nanda and yaśoda), Prostrations to the Goddess of king of kings.
2. Prostrations to the Goddess whose eyes are like lotus petals, Prostrations to the Goddess desirous who protects her devotees, Prostrations to the Goddess who resides in the mountain, Prostrations to the Goddess of king of kings.
3. Prostrations to the Goddess shining with compassion, Prostrations to the Goddess kārtyāyanī, the shining/fair one, Prostrations to the Goddess who resides in the kadamba forest, Prostrations to the Goddess of king of kings.
4. Prostrations to the Goddess, Shakti, Supreme īśvarī, Prostrations to the Goddess who captured the mind of śaṃbhu, Prostrations to the Goddess who is benevolent, one who steals the mind, Prostrations to the Goddess of king of kings.
5. Prostrations to the Goddess, filled with or possessed of food, Prostrations to the Goddess the chief of the mundane egg, Prostrations to the Goddess who grants fearlessness, Prostrations to the Goddess of king of kings.
6. Prostrations to the Goddess, whose own nature is Truth, Prostrations to the Goddess whose is of the nature of Sadguru, Prostrations to the Goddess who own nature is Dharma, Prostrations to the Goddess of king of kings.
7. Prostrations to the Goddess, undivided and entirely full, Prostrations to the Goddess the primeval Supreme śakti, Prostrations to the Goddess who affords protection to all, Prostrations to the Goddess of king of kings.
8. Prostrations to the Goddess, protector of the helpless, Prostrations to the Goddess who confers welfare/prosperity, Prostrations to the Goddess who brings continued reward, Prostrations to the Goddess of king of kings.
9. Prostrations to the Goddess, protect [us] O Goddess of the world, Prostrations to the Goddess of the nature of exalted knowledge, Prostrations to the Goddess who conversant with Truth, Prostrations to the Goddess of king of kings.

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## de002 mīnākṣī-pañcaratnaṃ

A Pentad of gems for mīnākṣī

udyad-bhānu-sahasra-koṭi-sadrśāṃ keyūra-hārojjvalāṃ  
bimboṣṭhīṃ smita-danta-paṅkti-rucirāṃ pītāambarālaṅkṛtāṃ |  
viṣṇu-brahma-surendra-sevita-padāṃ tattva-svarūpāṃ śivāṃ  
mīnākṣīṃ praṇato'smi saṃtatam-ahaṃ kārūṇya-vārāṃ-nidhim ||1||

muktāhāra-lasat-kirīṭa-rucirāṃ pūrṇendu-vaktra-prabhāṃ  
śiṅjinnūpura-kiṅkiṇī maṇidharāṃ padma-prabhā-bhāsurāṃ |  
sarvābhīṣṭha-phalapradāṃ girisutāṃ vāṇī-ramā-sevitāṃ  
mīnākṣīṃ praṇato'smi saṃtatam-ahaṃ kārūṇya-vārāṃ-nidhim ||2||

śrīvidyāṃ śiva-vāmabhāga-nilayāṃ hrīṃkāra-mantrojjvalāṃ  
śrīcakrāṅkita-bindu-madhyā-vasatīṃ śrīmat-sabhānāyakīm |  
śrīmat-ṣaṇmukha-vighnarāja-jananīm śrīmajjagan-mohinīm  
mīnākṣīṃ praṇato'smi saṃtatam-ahaṃ kārūṇya-vārāṃ-nidhim ||3||

śrīmatsundaranāyikāṃ bhaya-harāṃ jñāna-pradāṃ nirmalāṃ  
śyāmbhāṃ kamalāsanārcita-padāṃ nārāyaṇa-syānujāṃ |  
vīṇā-veṇu-mṛdaṅga-vādyarasikāṃ nānā-vidhāḍambikāṃ  
mīnākṣīṃ praṇato'smi saṃtatam-ahaṃ kārūṇya-vārāṃ-nidhim ||4||

nānā-yogi-munīndra-hṛnnivasatīṃ nānārtha-siddhi-pradāṃ  
nānā-puṣpa-virājitāṃghri-yugalāṃ nārāyaṇenārcitāṃ |  
nāda-brahmamayīm parātparatarāṃ nānārtha-tattvātmikāṃ  
mīnākṣīṃ praṇato'smi saṃtatam-ahaṃ kārūṇya-vārāṃ-nidhim ||5||

iti śrīmat-paramahaṃsa-parivrājak-ācāryasya  
śrī-govinda-bhagavat-pūjyapāda-śiṣyasya  
śrīmacchaṃkara-bhagavataḥ kṛtau  
mīnākṣīpañcaratnaṃ saṃpūrṇaṃ ||

1. Resembling thousand crore (millions of) simultaneously rising sun-s, brilliant bracelet worn on the upper arm, lips resembling the fruit of the Momordica Monadelpha, smiling brilliant row of teeth, dressed in yellow garments, whose abode is worshipped by Vishnu, Brahma, Indra, of the nature of Truth, the auspicious/gracious, I bow continuously/eternally to Minakshi, the most eminent among compassionate, the treasure.

2. Brilliant crown with string of pearls, face shining forth as full moon, who wears tinkling anklets, amulet made of small bells, splendid like/radiant lotus, granting the fruits of all wishes, daughter of mountain, worshipped by goddess of speech (Sarasvati), ramA (Lakshmi), I bow continuously/eternally to Minakshi, the most eminent among compassionate, the treasure.
3. Sri Vidya/the revered Knowledge, whose abode is the left side of Shiva, the light of hrimkara mantra, with Sri Cakra as limb, abiding in the middle of bindu (mystical dot), the leader of the revered assembly, the mother of revered Shanmukha and Vighnaraja, the revered one who captivates the world, I bow continuously/eternally to Minakshi, the most eminent among compassionate, the treasure.
4. The consort of revered Sundara, who destroys fears, who grants Knowledge, the blemishless, of a brilliant black, whose abode is worshipped the one seated on a lotus (Brahma), the younger sister of Lord Narayana, fond of Vina, Flute, Mridanga, other musical instruments, various types of adambika, I bow continuously/eternally to Minakshi, the most eminent among compassionate, the treasure.
5. She who resides in the hearts of various yogi-s and chief among muni-s, who grants the fulfilment of various purposes, whose pair of feet is shone forth by various flowers, worshipped by Narayana, full of nada-brahma, higher than the highest, full of truth with a different meaning, I bow continuously/eternally to Minakshi, the most eminent among compassionate, the treasure.

Thus, of the venerable, glorious highest renunciate, wandering recluse and great spiritual teacher, Sri Govinda Bhagavan, whose feet are to be worshipped, the disciple, the venerable, glorious Sankara Bhagavan [by him], composed, mīnākṣīpañcaratnaṃ, concludes

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## de003 mahiṣāśura-mardini-stotram

ayi giri-nandini nandita-medini viśva-vinodini nandinute  
girivara-vindhya-śīrodhi-nivāsini viṣṇu-vilāsini jiṣṇunute |  
bhagavati he śīti-kaṇṭha-kuṭumbini bhūri-kuṭumbini bhūri-kṛte  
jaya jaya he mahiṣāśura-mardini ramya-kapardini śaila-sute || 1||

suravara-varṣiṇi durdhara-dharṣiṇi durmukha-marṣiṇi harṣarate  
tribhuvana-poṣiṇi śaṃkara-toṣiṇi kilbiṣa-moṣiṇi ghoṣarate |  
danuja-niroṣiṇi ditisuta-roṣiṇi durmada-śoṣiṇi sindhu-sute  
jaya jaya he mahiṣāśura-mardini ramya-kapardini śaila-sute || 2||

ayi jagadamba madamba kadamba-vanapriya-vāsini hāsarate  
śikhari-śiromaṇi-tuṅga-himālaya-śṛṅga-nijālaya-madhyagate |  
madhu-madhu-re madhu-kaiṭabha-gaṇjini kaiṭabha-bhañjini rāsarate  
jaya jaya he mahiṣāśura-mardini ramya-kapardini śaila-sute || 3||

ayi śata-khaṇḍa-vikhaṇḍita-runḍa-vituṇḍita-śuṇḍa-gajādhigate

ripugaja-gaṇḍa-vidāraṇa-caṇḍa-parākrama-śauṇḍa mṛgādhipate |  
nijabhuja-daṇḍa-nipātita-caṇḍa-nipātita-muṇḍa-bhaṭādhipate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 4||

ayi raṇa-durmada-śatru-vadhodita-durdhara-nirjara-śaktibhṛte  
catūra-vicāra-dhurīṇa-mahāśaya-dūta-kṛta-pramathādhipate |  
durita-durīṇa-durāśaya-durmati-dānava-dūta-kṛtāntamate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 5||

ayi nija-huṅkṛti-mātra-nirākṛta-dhūmra-vilocana-dhūmraśate  
samara-viśoṣita-śoṇita-bīja-samudbhava-śoṇita-bījalate |  
śiva-śiva śumbha-niśumbha-mahāhava-tarpita-bhūta-piśācapate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 6 ||

dhanuranu-saṅga-raṇakṣaṇa-saṅga-paristura-daṅga-naṭatkaṭake  
kanaka-piśaṅga-prṣatka-niśaṅga-rasadbhaṭa-śṛṅga-hatāvaṭuke |  
kṛta-caturaṅga-balakṣiti-raṅga-ghaṭad-bahuraṅga-raṭadbaṭuke  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 7 ||

ayi śaraṇāgata-vairi-vadhūvara-vīra-varābhaya-dāyikare  
tribhuvana-mastaka-śūlavirodhi-śirodhi-kṛtāmala-śūlakare |  
dumidumi-tāmara-dundubhi-nāda-mahomukharī-kṛta-tiṇṇikare  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 8 ||

suralalanā-tatatheyi-tatheyi kṛtābhi-nayodara-nṛtyarate  
kṛta-kukudhā-kukudho-gaḍadādika-tāla-kutūhala-gānarate |  
dhudhukuḍa-dhuḥkuḍa-dhim-dhimi-tadhvani dhīra-mṛdaṅga ninādarate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 9 ||

jaya jaya japyajaye jaya-śabda-parastuti-tatpara-viśvanute  
jhaṇa-jhaṇa-jhiṅghimi-jhiṅkṛta-nūpura-śiṅjita-mohita-bhūtapate |  
naṭita-naṭārdha-naṭīnaṭa-nāyaka-nāṭaka-nāṭya-sugānarate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 10||

ayi sumana-ssumana-ssumana-ssumana-ssumanohara-kāntiyute  
śrita-rajanī-rajanī-rajanī-rajanī-rajanīkara-vaktrayute |  
sunayana-vibhrama-rabhrama-rabhrama-rabhrama-rabhrama-rādhipate  
jaya jaya he mahiṣāsura-mardini ramya-kapardini śaila-sute || 11||



mahita-mahāhava-mallama-tallika-mallita-rallaka-mallarate  
viracita-vallika-pallika-mallika-jhillika-bhillika-vargavṛte |  
sitakṛta-phulla-samullasi-tāruṇa-tallaja-pallava-sallalite  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 12||

avirala-gaṇḍa-galanmada-medura-matta-mataṅgaja-rājapate  
tribhuvana-bhūṣaṇa-bhūta-kalānidhi-rūpa-payonidhi-rājasute |  
ayi suda-tījana-lālasa-mānasa-mohana-manmatha-rājasute  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 13||

kamala-dalāmala-komala-kānti-kalākali-tāmala-bhālatale  
sakalavilā-sakalā-nilayakrama-kelica-latkala-haṁsa-kule |  
alikula-saṅkula-kuvalaya-maṇḍala-mauli-miladba-kulālikule  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 14||

kara-muralīrava-vījita-kūjita-lajjita-kokila-mañjurute  
milita-milinda-manohara-guñjita-ranjita-śaila-nikuñjagate |  
nijaguṇa-bhūta-mahāśabarīgaṇa-sadguṇa-saṁbhṛta-kelitate  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 15||

kaṭitaṭa-pīta-dukūla-vicitra-mayūkha-tiraskṛta-candra-ruce  
praṇata-surāsuramaulimaṇisphurad-aṁśula-sannakha-candra-ruce |  
jitakanakācala-maulimadorjita-nirbhara-kuñjara-kumbha-kuce  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 16||

vijita-sahasraka-raika-sahasraka-raika-sahasraka-raikanute  
kṛta-suratāraka-saṅgaratāraka-saṅgaratāraka-sūnusute |  
suratha-samādhi-samāna-samādhi-samādhi-samādhi-sujātarate  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 17||

pada-kamalaṁ karuṇā-nilaye vari-vasyati yo'nudinaṁ na śive  
ayi kamale kamalā-nilaye kamalā-nilayaḥ sa kathaṁ na bhavet |  
tava padam-eva paraṁ-pada-mityanu-śīlayato mama kiṁ na śive  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 18||

kanakala-satkala-sindhujalai-ranuṣiṅcati-te guṇa raṅga-bhuvam  
bhajati sa kiṁ na śacī-kucakumbha-taṭīpari-rambha-sukhānubhavam |  
tava caraṇaṁ śaraṇaṁ karavāṇi natāmara-vāṇi-nivāsi śive  
jaya jaya he mahiṣāsuramardini ramya-kapardini śaila-sute || 19||

tava vimalendu-kulaṃ vadanendu-malaṃ sakalaṃ nanu kūlayate  
kimu puruhūta-purīndu-mukhī-sumukhī-bhirasau vimukhī-kriyate |  
mama tu mataṃ śiva-nāmadhane bhavatī kṛpayā kimuta kriyate  
jaya jaya he mahiṣāśura-mardini ramya-kapardini śaila-sute || 20||

ayi mayi dīna-dayālutayā karuṇāparayā bhavitavyam-ume  
ayi jagato jananī kṛpayāsi yathāsi tathā'numitāsi rame |  
yaducita-matra bhavat-yurarīkuru-tāduru-tāpa-mapākuru-me  
jaya jaya he mahiṣāśura-mardini ramya-kapardini śaila-sute || 21||

1. O daughter of the mountain, who makes the whole earth happy, who makes the whole universe rejoice, praised by Nandin, dwelling on the peak of the great Vindhya mountain, glittering widely, praised by those desirous of victory .O Goddess, wife of the blue necked Siva, One who has many families, one who has done a lot, be victorious, be victorious, O destroyer of the demon mahisa, with beautiful braids of hair, daughter of the mountain.
2. O bestower of boons on Gods, One who assails those hard to control, who tolerates those with ugly faces (?), one engrossed in rejoicing, One who nourishes the three worlds, One who pleases Sankara, One who removes sins, One who engrosses in sound of Om (?) , One who is angry with the progeny of Danu (demon), One who is angry with the sons of Diti (also demon), One who destroys those with evil intoxication of pride, daughter of the ocean, be victorious, be victorious, O destroyer of the demon mahisa, with beautiful braids of hair, daughter of the mountain.
3. O mother of the world, my mother, One who loves to dwell in a forest of Kadamba trees, One who keeps on smiling, One who is on her own dwelling on the tall peak of the Himalaya, the greatest among the mountains, One who is very sweet, One who has the treasure of demons Madhu and Kaitabha, destroyer of the demon Kaitabha, engaged in dancing.
4. O One who split the heads (of demons) into hundreds of pieces and One who cut the trunks of great battle elephants whose great lion is skilled in terrifying valor in tearing apart the temples of enemy elephants, One who has cut down into pieces the heads of enemy chieftains with the strength of her own arms.
5. O One who holds the invincible and undiminishing striking force which arose on the occasion of killing the enemies who were hard to subdue on the battlefield who made Pramatha, the great attendant of Shiva, a leader in subtle thinking, her commander (?) who decided to destroy the messenger of demons who were sinful, with evil intentions, thoughts and mind.
6. O One who has blown aside hundreds of streams of smoke coming from demons with smoking eyes merely with her own roaring who is like a vine of blood-drops grown from the dried blood drops in battle One who delights in the company of auspicious Shiva, Shumbha, Nishumbha, and the spirits who were fed during the great battle.
7. One who decks herself with dancing ornaments on throbbing limbs at the moment of the battle, making her bow ready who killed the huge enemy soldiers with a shining sword and with (arrows from) a quiver which has golden brown spots who made the battleground with fourfold army into a stage with a colorful drama with screaming little soldiers.

10 Be victorious! be victorious! whose victory should be sung, praised by the whole universe ready to sing the praise extolling her victory who attracted the attention of shiva by twinkling of bells making various sounds of dancing who delights in beautiful singing and in dance-drama presented by a leading dancer acting out the role of an actress with half of his body.

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## de004 śrī-mūkāmbikāṣṭakam

namaste jagad-dhātri sadbrahma-rūpe  
namaste haropendra-dhātrādivandye |  
namaste prapanneṣṭa-dānaika-dakṣe  
namaste mahālakṣmi kolāpureśi || 1||

vidhiḥ kṛttivāsā harir-viśvam-etat-  
srjat-yatti pātīti yat-tat-prasiddham  
kṛpā-lokanād-eva te śakti-rūpe  
namaste mahālakṣmi kolāpureśi || 2||

tvayā māyayā vyāptam-etat-samastam  
dhr̥taṁ līlayā devi kukṣau hi viśvam |  
sthitāṁ buddhi-rūpeṇa sarvatra jantau  
namaste mahālakṣmi kolāpureśi || 3||

yayā bhakta-vargā hi lakṣyanta ete  
tvayā'tra prakāmaṁ kṛpā-pūrṇa-dr̥ṣṭyā |  
ato gīyase devi lakṣmīr-iti tvāṁ  
namaste mahālakṣmi kolāpureśi || 4||

punar-vākpaṭutvādi-hīnā hi mūkā  
narās-tair-nikāmaṁ khalu prārthyase yat  
nijeṣṭāptaye tena mūkāmbikā tvāṁ  
namaste mahālakṣmi kolāpureśi || 5||

yad-advaita-rūpāt-parabrahmaṇas-tvaṁ  
samutthā punar-viśva-līlodyamasthā |  
tadāhur-janās-tvāṁ ca gaurīṁ kumārīṁ  
namaste mahālakṣmi kolāpureśi || 6||

hareśādi dehottha-tejomaya-pra-  
sphurac-cakra-rājākhyā-liṅga-svarūpe |  
mahāyogi-kolarṣi-hṛt-padma-gehe  
namaste mahālakṣmi kolāpureśi || 7||

namaḥ śaṅkha-cakrābhaya-bhīṣṭa-haste  
namaste'mbike gauri padmāsanasthe |  
namaḥ svarṇa-varṇe prasanne śaraṇye  
namaste mahālakṣmi kolāpureśi || 8||

idaṃ stotra-ratnaṃ kṛtaṃ sarva-devair-  
hṛdi tvāṃ samādāya lakṣmy-aṣṭakaṃ yaḥ |  
paṭhe-nnityameṣa vrajatyāśu lakṣmīṃ  
sa vidyāṃ ca satyaṃ bhavet-tat-prasādāt || 9||

Mukambika is the goddess presiding over the temple town of Kollur, 135 km from Mangalore, Karnataka. Here the goddess is in the linga form. In the smaller half of the linga, Shiva, Vishnu and Brahma reside and in the bigger half (separated by a golden line) resides the mother goddesses of Durga, Saraswathi and Lakshmi. In the ancient times, it is believed that there was a saint called Kola Maharshi who did penance at the present Kollur.(the place was named after him) He was troubled by a Rakshasa called Mookasura. The Adhi Prashakthi killed Mookasura and helped Kola Maharshi to do penance in peace. That is the reason why she is called Mookambika.)

1. Salutations to the one who supports the universe, of the nature of Existence-Brahman. Salutations to the one who is worshipped by Siva, Visnu, Brahma, and such. Salutations to the one who fulfills wishes of surrendering devotees. Salutations to Mahalakshmi, the Goddess of Kolapur.
2. By your compassionate glance, in your form/by your nature of Shakti, Lord Brahma creates, Lord Vishnu protects and Lord Shiva destroys this world; this is well known. Salutations to Mahalakshmi, the Goddess of Kolapur.
3. By your maya is all this pervaded, You playfully bear in your womb, the entire universe. You exist in all the beings in the form of their intelligence. Salutations to Mahalakshmi, the Goddess of Kolapur.
- 4 You are approached by your devotees for getting blessed by your greatly compassionate look. They sing "O Goddess Lakshmi" thus [in praise of] You. Salutations to Mahalakshmi, the Goddess of Kolapur.
5. For those men without great expression and dumb people, pray earnestly for your grace, And thou make them talented and wise, Oh Mukambika. Salutations to Mahalakshmi, the Goddess of Kolapur.
6. For you are the supreme spirit which stands alone, You created the entire world as if it is a play, And in spite of that people call you Gauri and Kumari. Salutations to Mahalakshmi, the Goddess of Kolapur.
7. Your form Sri Chakra, which is king of all known holy symbols, Emanated from the very great splendour of Shiva and Vishnu, And you reside in the lotus heart of the great Yogi called Kola rishi. Salutations to Mahalakshmi, the Goddess of Kolapur.

8. Salutations to the one who holds in her arm the holy conch and the holy wheel, Who by her hand removes fear and fulfills desires, Who is the holy mother who sits on the lotus pose, Who is the colour of the gold and is merciful to her devotees. Salutations to Mahalakshmi, the Goddess of Kolapur.

9. After learning this gem of the prayer by the devas, And fixing the mind on this octet on Lakshmi, And reciting them in the holy temple of Lakshmi, Would bless one with education, without any doubt .

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## de005 ambā bhavāni śārade

ambā bhavāni śārade  
jagadambā bhavāni śārade

sāhitya-rasapāna sarasa ullāsini  
kavijana-bhūṣiṇi kāma-vilocani  
(ambā ..)

śṛṅgāra-rasapāna-vāṇi gīrvāṇi  
sarva-veda-rasapāna-sarasa ullāsini  
(ambā ..)

saṅgīta-nādapriya nāda-tanū-mayi  
ratnahāra-śobhini rājīva-locani  
(ambā ..)

vāgme-vācāli vācām-agocari  
phulla-locani phullāva-nandini  
(ambā ..)

haṃsalolini sadāvāṇi  
phaṇigaṇa-bhūṣiṇi ṛṣigaṇa-sevita  
(ambā ..)

saccidānandini sādhu-rakṣiṇi  
nandini ānandini saccidānandini  
(ambā ..)

O mother, consort of Siva, śārada , mother of the universe. Sporting in the lake of the essence of harmony/literary composition, the one adorned/decorated by wise men, with a glance of love. Goddess

who is the container of the essence of love, Goddess sporting in the lake of the essence of veda-s. One who loves music and tone, embodiment of sound, resplendent like a string of diamonds, lotus-eyed. My speech, full of sound/speech, the one who cannot be reached by speech, with wide-open eyes. Moved by swans, the eternal sound, adorned by groups of serpents, worshipped by groups of sages.  
Existence-Consciousness-Bliss the protector of the virtuous, the one who gladdens, the blissful,  
Existence-Consciousness-Bliss.

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## **de006 hamsa-vāhini-devi**

**hamsa-vāhini-devi amba sarasvati  
(yen) nāvil vandu naḍanamāḍum amba sarasvati  
amba sarasvati yen tāye sarasvati**

**vīṇā-pāṇi pustaka-dhariṇi amba sarasvati  
amba sarasvati yen tāye sarasvati**

**nāda-gāna-vinodini amba sarasvati  
amba sarasvati yen tāye sarasvati**

O Mother Sarasvati, the goddess with swan as vehicle,  
The one who comes and dances on my tongue,  
Mother Sarasvati, my Mother Sarasvati.

With Veena and book in her hand, Mother Sarasvati,  
Mother Sarasvati, my mother Sarasvati.

Who delights in sound and music,  
O Mother Sarasvati, my mother Sarasvati.

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## **de007 amba śaṃkari parameśvari**

**amba śaṃkari parameśvari śaśi-śekhari amba  
sarveśvari jagadīśvari māheśvari amba  
amba sundari guṇa-mañjari śivaśaṃkari amba  
kādambari śvetāambari hari-sodari amba**

The mother, the bestower of happiness, the Supreme Goddess, the one with moon on head,  
The Goddess of all, Goddess of the world, the great Goddess,  
The one with various good qualities, the beautiful, the one who delights Shiva,  
The essence of Cadamba flowers, the one with white robes, the sister of Hari.

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## de008 jagadīśvari

jagadīśvari dayā karo mā  
śiva-śaṃkari kṛpā karo mā  
parameśvari rakṣā karo mā  
śaśi-śekhara bhalā karo mā  
amba-sarveśvari bhala karo mā  
śiva-śaṃkari kṛpā karo mā

O Goddess of the world, be merciful.  
O Shivasamkari, be compassionate.  
O Supreme Goddess please protect me.  
O the one bearing moon, please do us good.  
O Mother, the Goddess of all please do us good.  
O Shivasamkari, be compassionate.

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## de009 kāmākṣi karuṇā-vilāsini

(all - if not indicated specifically)

kāmākṣi (c)  
kāmākṣi karuṇā-vilāsini (c)  
kāmākṣi karuṇā-vilāsini  
kāmakoti-pīṭha-vāsini  
saṃjīvinī kāmakoti-pīṭha-vāsini  
kāmākṣi karuṇā-vilāsini  
kāmakoti-pīṭha-vāsini  
saṃjīvinī kāmakoti-pīṭha-vāsini

manda-hāsini (c)  
manda-hāsini madura-bhāṣini (c)

manda-hāsini madura-bhāṣini  
candra-locani śāpa-vomocani (c)  
candra-locani śāpa-vomocani  
bhava-tāriṇi pari-pūraṇi (c)  
bhava-tāriṇi pari-pūraṇi  
sakala-loka-saukhya-kāraṇi  
sanñjīvini kāmakoṭi-pīṭha-vāsini

kṛṣṇa-sodari (c)  
kṛṣṇa-sodari kanaka-sundari (c)  
kṛṣṇa-sodari kanaka-sundari  
divya-mañjari deva-manohari (c)  
divya-mañjari deva-manohari  
parameśvari pañcākṣari (c)  
parameśvari pañcākṣari  
ananta-jñāna-amṛta-sāgarī  
sanñjīvini kāmakoṭi-pīṭha-vāsini

kāmākṣi karuṇā-vilāsini  
kāmakoṭi-pīṭha-vāsini  
sanñjīvini kāmakoṭi-pīṭha-vāsini

The one with loving eyes, beaming with compassion, the one who dwells in the throne of Kamakoti, the one who revives.

The one with a gentle smile, with sweet speech, face like moon, who releases from sins, who helps cross the ocean of samsara, the completely full, the one makes everyone happy.

Sister of Krishna, beautiful as gold, divine blossom, capturing the mind of god-s, Supreme goddess, of the nature of pañcākṣara (om namaḥ śivāya)| The ocean of nectar of the infinite Knowledge.

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## de010 vāgadhīśvari śārade

vāgadhīśvari śārade varadāyini  
caturveda-rūpini vaṅmayi amṛteśvari

deva-deva manohari danujāntaki  
śata-koṭi-bāla-divākarojjvala-rūpini

nāma-kīrtana-lolupe sura-pūjite



**śuka-nāradādi-bhirārcite nata-pālike**

**caṇḍa-muṇḍa niṣūḍini raṇa-caṇḍike  
jaya-śaṃkarāṅga-nivāsini lalitāmbike**

**śuṃbha-daitya-vināśini śiva-rañjini  
bhava-bhīti-bhañjini dehi me karuṇamṛtaṃ**

**maṅgalaṃ tava cintanaṃ jagadambike  
mama vandanaṃ padapaṅkaje bhuvanāmbike**

The goddess of speech, Sarade, the one who grants boons,  
Of the nature of four veda-s, full of speech, the immortal goddess.

God of gods, the beautiful, the destroyer of demons,  
Who brightness is of the nature of hundred crore young suns.

Desirous of chanting [her] names, worshipped by gods,  
Praised by Suka, Narada and others, the protector of the depressed.

The slayer of Canda and Munda (demons), the Candika of battlefield,  
Victory to you who reside as a part of Sankara, O Mother Lalita.

The destroyer of Shumbha demon, the one who delights Siva,  
The destroyer of the fear of samsara, please grant me the nectar of compassion.

O mother of universe, your remembrance is auspicious.,  
My prostrations to your lotus feet O Mother of the world.

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**de011 amba-parameśvari**

**amba-parameśvari akhilāṇḍeśvari  
ādi-parāśakti pālaya māṃ**

**śrī bhuvaneśvari rāja-rajeśvari  
ānanda-rūpiṇi pālaya māṃ**

O Mother, the Supreme goddess, goddess of the universe,  
The primordial Supreme Shakti, protect me.

The revered goddess of the world, goddess of the king of kings,  
Of the nature of Bliss, protect me.

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## de012 velavanai peṭṭra-vale

velavanai peṭṭra-vale veṇḍuṁ varam taruvavale  
veṇḍi unnai nāḍi vanden veṇḍāmai tand-arule

kālanai udai-tiṭṭa mukkaṇṇan arumai manayāle  
kāṇa unnai nāḍi vanden jñāna-kaṇ tand-arule

mahiṣanai vadaitta-dināl mahiṣāsura-mardini-yānavale  
mātā unnai nambi vanden ennai māsaṭṭavan-ākkiḍuvai

kāmakoti pīṭhattil kaninda-tavam sey-bavale  
kāñcīpura kṣetram vāzhuṁ kāmākṣī umayavale

madurai mā nagar mevum mātā śrī mīnākṣī  
magan nān seyyum kuṭṭam mannittu nī rakṣi

kāśī nagar uṇaiyum gauri viśālākṣi  
kālan varum taruṇam nī varuvāy sakṣi

aḍi-ttālum aṇaittalum annai nī-ye gati  
aḍai-kkalam pugunden haridāsanin perum nidhi

oṁ śakti oṁ śakti oṁ  
oṁ śakti oṁ (parā-śakti oṁ)

śrī ādi parāśakti mātā kī jai

O! the one who gave birth to the one holding the Vel (Skanda), who grants the desired boons,  
I have come seeking to you. Grant me with the absence of desire.

The great wife of the three-eyed one who kicked Yama.  
I have come to see you. Bless me with the eyes of Knowledge.

You became Mahishasura mardini because you killed Mahisha.  
O! mother, with faith I have come to you, make me pure.

O! you who did intense tapas in Kamakoti Pitham.  
O! Kamakshi, Uma, who dwells in Kancipuram.

O! Mother you dwell in the great City Madurai as the great Minakshi.  
Forgive the faults that I commit and protect me, your son.

O you reside in the city of Kashi as Gauri Vishalakshi.

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## **de013 jaya jaya devi dayā lahari**

jaya jaya devi dayā lahari  
janani sarasvati pālaya mām  
jaya jaya devi dayā lahari  
janani sarasvati pālaya mām

amale kamalāsana-sahite (x2)  
adbhuta-carite pālaya mām (x2)

jaya jaya devi dayā lahari  
janani sarasvati pālaya mām

māta maṅgala-guṇa-śīle  
manojña-śīle pālaya mām  
māta maṅgala-guṇa-śīle  
manojña-śīle pālaya mām  
sarasvati pūrṇa-kaṭākṣa vīkṣaṇi (x2)  
vara-pradāyini pālaya mām (x2)

jaya jaya devi dayā lahari  
janani sarasvati pālaya mām  
amale kamalāsana-sahite  
adbhuta-carite pālaya mām (x2)

jaya jaya devi dayā lahari  
janani sarasvati pālaya mām

Victory, victory goddess, the billow of compassion,  
O! mother, Sarasvati please protect me.

O! the pure one, together with the one sitting on the lotus,  
Whose acts are marvelous, please protect me.

O! Mother, full of auspiciousness, with virtues  
Agreeable to mind, please protect me.  
O! Sarasvati, the one whose glance is fullness.  
The one who grants boons, please protect me.

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## **de014 akhila-loka-nāyaka**

**akhila-loka-nāyaka sām̐ba-parameśvara**  
**ānanda-dāyaka sām̐ba-jagadīśvara**  
**śaila-girīśvara naṭana-manohara**  
**ānanda-dāyaka sām̐ba-parameśvara**

**akhila-loka-nāyaki devi tripura-sundari**  
**ānanda-dāyini devi jagadīśvari**  
**ādi-mahā-kālī-lakṣmi vāg-devi rūpiṇi**  
**ānanda-dāyini devi-jagadīśvari**

O the chief of all the worlds, with Amba (Mother), the Supreme Lord,  
The one who bestows happiness, with Amba the Lord of the universe,  
The Lord of the mountain, whose dance captivates the mind,  
The one who bestows happiness, with Amba the Supreme Lord.

O the chief of all the worlds, the Goddess, the tripura-sundari (the most beautiful in the three worlds),  
The one who bestows happiness, the goddess of the universe.  
The primeval great Kali, Lakshmi, the goddess of speech, the beautiful,  
The one who bestows happiness, the goddess of the universe.

\*\*\*\*\*

## **de015 sarasvati namo nama**

**sarasvati namo nama sarveśvari namo nama (c/r)**

om śakti parāśakti-rūpiṇi namo nama (c/r)  
ambike namo nama mūkāmbike namo nama (c/r)  
sakala-veda-rūpiṇi nādāmbike namo nama (c/r)

haṁsa-vāhini tozhunnu nityavum  
nāda-rūpiṇi anugrahikkaṇe (x2 c)

sarasvati namo nama sarveśvari namo nama (c/r)  
om śakti parāśakti-rūpiṇi namo nama (c/r)  
śārade namo nama śāmbhavi namo nama (c/r)  
sakala-mantra-rūpiṇi sarvātmike namo nama (c/r)

haṁsa-vāhini tozhunnu nityavum  
nāda-rūpiṇi anugrahikkaṇe (x2 c)

śārade śārade divya-mahite śārade (many times)

Prostrations to Sarasvati, prostrations to the Goddess of all,  
Prostrations to the one of the nature of Supreme Shakti,  
Prostrations to Mother, prostrations to Goddess Mukambika,  
Prostrations to the one of the nature of all the veda-s, prostrations to mother of all nada-s.

I prostrate you ever O the one with hamsa (swan as vehicle), O one of the nature of nada, please protect me.

Prostrations to Sarasvati, prostrations to the Goddess of all,  
Prostrations to the one of the nature of Supreme Shakti,  
Prostrations to Sarada, prostrations to Sambhavi,  
Prostrations to the one of the nature of all mantra-s, prostrations to the Self of all.

I prostrate you ever O the one with hamsa (swan as vehicle), O one of the nature of nada, please protect me.

\*\*\*\*\*

**de016 madurā-puri nilaye mīnākṣi**

madurā-puri nilaye mīnākṣi  
kāmakōṭi nilaye kāmākṣi  
kāśi-purādhīśvari viśveśvari  
jagadīśvari amba parameśvari

O! Minakshi who dwells in the city of Madura.  
O! Kamakshi who dwells in Kamakoti.  
O! the Supreme Goddess of the city of Kashi.  
The Lord (Lady) of the universe, O Mother, the Supreme Lord (Lady).

\*\*\*\*\*

## **de017 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

\*\*\*\*\*

## **de018 om devī mā**

(c/r 2x)  
om pārvati, pārvati, pārvati om

oṃ pārvati, pārvati, pārvati  
oṃ pārvati, pārvati, pārvati, pārvati

oṃ durgā mā, durgā mā, durgā mā, oṃ  
oṃ durgā mā, durgā mā, durgā mā  
oṃ durgā mā, durgā mā, durgā mā, durgā mā

oṃ lakṣmī mā, lakṣmī mā, lakṣmī mā, oṃ  
oṃ lakṣmī mā, lakṣmī mā, lakṣmī mā  
oṃ lakṣmī mā, lakṣmī mā, lakṣmī mā, lakṣmī mā

oṃ sarasvati, sarasvati, oṃ  
oṃ sarasvati, sarasvati  
oṃ sarasvati, sarasvati, sarasvati

oṃ annapūrṇā, annapūrṇā, oṃ  
oṃ annapūrṇā, annapūrṇā  
oṃ annapūrṇā, annapūrṇā, annapūrṇā

oṃ śakti mā, śakti mā, śakti mā, oṃ  
oṃ śakti mā, śakti mā, śakti mā  
oṃ śakti mā, śakti mā, śakti mā, śakti mā

oṃ devī mā, devī mā, devī mā, oṃ  
oṃ devī mā, devī mā, devī mā  
oṃ devī mā, devī mā, devī mā, devī mā

oṃ devī mā (c/r)  
oṃ devī mā (c/r)  
oṃ devī mā (c/r)  
oṃ devī mā (c/r)  
oṃ devī mā, devī mā, devī mā, oṃ (c)

\*\*\*\*\*

**de019 jai jai bhavāni mā**

jai jai bhavāni mā ambe bhavāni mā  
jai jai bhavāni mā devi bhavāni mā

devi bhavāni mā kālī bhavāni mā  
kālī bhavāni mā durge bhavāni mā

jai jai bhavāni mā ambe bhavāni mā

jai jai bhavāni mā ambe bhavāni mā  
ambe bhavāni mā devi bhavāni mā  
jagadambe bhavāni mā kālī bhavāni mā

jai jai bhavāni mā ambe bhavāni mā

devi bhavāni mā durge bhavāni mā  
devi bhavāni mā durge bhavāni mā  
ātma-nivāsi mā ambe bhavāni mā  
hṛdaya-nivāsi mā ambe bhavāni mā

jai jai bhavāni mā ambe bhavāni mā  
jai jai bhavāni mā devi bhavāni mā

bhole ki jai jai śivji ki jai jai  
pārvati-pati śivji ki jai jai

\*\*\*\*\*

## de020 śrī śiva-kāma-sundarī-nāmāvalī

om mahādevyai ca vidmahe śivakāmyai ca dhīmahi ।  
tannobrāhmī pracodayāt॥

OM, to that great Goddess we know and to the One desirous of śiva, may we direct our minds (meditate).  
May that divine/holy/spiritual one inspire (impel) us.

### 1. om śivāyai namaḥ

OM! prostrations to the auspicious

### 2. om vismaya-rūpyai namaḥ

OM! prostrations to the one of wonderful form

### 3. om viśva-vandyāyai namaḥ

OM! prostrations to the one who is worshipped by the universe

### 4. om sarva-bhūta-hita-pradāyai namaḥ



OM! prostrations to the one who gives welfare to all beings

**5. oṃ bhavānyai namaḥ**

OM! prostrations to the the consort of śiva

**6. oṃ jñānaśakti-svarūpiṇyai namaḥ**

OM! prostrations to the one whose nature is the power of knowledge

**7. oṃ nirmalāyai namaḥ**

OM! prostrations to the one free from impurities

**8. oṃ niṣkalāyai namaḥ**

OM! prostrations to the undivided

**9. oṃ nirupamāyai namaḥ**

OM! prostrations to the unequalled

**10. oṃ moha-nāśinyai namaḥ**

OM! prostrations to the one who dispels delusion

**11. oṃ ambikāyai namaḥ**

OM! prostrations to the mother of the universe

**12. oṃ veda-vedyāyai namaḥ**

OM! prostrations to the one who can be known through the veda-s

**13. oṃ cidambara-vāsyai namaḥ**

OM! prostrations to the one who dwells in the space of Consciousness (cidambaram temple)

**14. oṃ sarva-tattva-svarūpiṇyai namaḥ**

OM! prostrations to the one of the nature of all tattva -s

**15. oṃ parāśaktyai namaḥ**

OM! prostrations to the Supreme power

**16. oṃ śiva-jñāna-pradāyinyai namaḥ**

OM! prostrations to the one who confers the knowledge of śiva

**17. oṃ saccidānanda-vigrahāyai namaḥ**

OM! prostrations to the form of Existence-Consciousness-Bliss

**18. oṃ śrī śiva-kāma-sundaryai namaḥ**

OM! prostrations to the beautiful one desirous of śiva

\*\*\*\*\*

**de021 aruṇācaleśvari jaya jaya mā**

aruṇācaleśvari jaya jaya mā apītakucāmbā jaya jaya mā (x2) (c/r)  
jaya jaya mā jaya jaya mā jaya jaya mā jaya jaya mā (c/r)

pārvati śaṃkari jaya jaya mā apītakucāmbā jaya jaya mā (x2) (c/r)  
jaya jaya mā jaya jaya mā jaya jaya mā jaya jaya mā (c/r)

śiva-kāma-sundari jaya jaya mā apītakucāmbā jaya jaya mā (x2) (c/r)  
jaya jaya mā jaya jaya mā jaya jaya mā jaya jaya mā (c/r)

\*\*\*\*\*

## de022 jai ambe jagadambe

jai ambe jagadambe mātā bhavāni jai ambe  
durgati nāśini durgā jai jai kāla vināśini kālī jai jai  
umā ramā brahmāni jai jai radhā rukamaṇi sītā jai jai

ambe=mother, jagadambe=mother of the world,  
durgati nasini=destroyer of evil, kala vinasini=destroyer of Kala (Death), umā=name of Parvati, ramā=name  
of Sita, brahmāni=who is Brahman

\*\*\*\*\*

## de023 durge durge

durge durge durge jaya jaya mā  
jaya durge durge durge jaya jaya mā

karunā sāgari mā  
ambā kālī kapālīni mā  
ambā prema svarūpini mā  
jagadoddhārini mā  
jagadambe jaya jaya mā  
jagadambe jaya jaya mā

durge durge durge jaya jaya mā  
jaya durge durge durge jaya jaya mā

Durga=Inaccessible One, jaya=victory, ma=mother,  
Karuna sagari= Ocean of compassion, kali=one who is beyond Kala (Time), Kapalini=one who wears a  
garlands of skulls, amba=mother, prema svarupini=of the nature of love, jagadoddharini=the uplifter of the  
world, jagadambe=mother of the universe

\*\*\*\*\*

## de024 de darshan ma

de darśan mā devi mā ambe mā bhavāni mā  
de darśan mā devi mā ambe mā bhavāni mā

rište nāte bandhana jhūṭe saccā hai bas pyār terā mā  
sthān mān dhan ye bhī cūṭe mā saccā hai bas sāth terā mā  
jai jai mā jai jai mā jai jai mā jai jai mā jai jai mā jai jai mā

bhava sāgara se hum ko bacā lo is jīvan ko dhanya banā do  
god mein tere humko basā lo mā param prem mā hum mein jagā do  
jai jai mā jai jai mā jai jai mā jai jai mā jai jai mā jai jai mā

Grant us your darshan, O! Mother Goddess,

Relations, attachments are false, only your love is true, O Mother.  
Position, fame, wealth all these will fall away, only your support is true, O Mother.  
Save us from this ocean of samsara, make this life blessed,  
Let us sit in your lap, Mother, let the supreme love well up in us.

\*\*\*\*\*

## **de025 bhavāni śankari pārvati**

bhavāni śankari pārvati  
parama dayākari pārvati  
śivā śivaṁ 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 rakṣaki 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 janani**

**om jaga janani mātā bhavāni  
tripura-sundarī rāja rājeśvari**

**om jaga janani 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 kāmēśvari = Beautiful Goddess of Kanchi (sacred city)

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## de027 bhavānī aṣṭakam

(By: Adi Sankaracarya)

na tāto na mātā na bandhurna dātā  
na putro na putrī na bhrtyo na bhartā  
na jāyā na vidyā na vrttir mamaiva  
gatistvam gatistvam tvam ekā bhavānī

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

na jñāmi dānam na ca dhyāna yogam  
na jñāmi tantram na ca stotramantram  
na jñāmi pūjām na ca nyāsa yogam  
gatistvam gatistvam tvam ekā bhavānī

na jñāmi puṇyam na jñāmi tīrtham  
na jñāmi muktīm layam vā kadācit  
na jñāmi bhaktīm vratam vāpi mātār  
gatistvam gatistvam tvam ekā bhavānī

ku karmī ku saṅgi ku buddhiḥ kudāśah  
kulācāra hīnaḥ kadācāra līnaḥ  
ku draṣṭiḥ ku vākya prabandhaḥ sadāham  
gatistvam gatistvam tvam ekā bhavānī

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

vivāde viśāde pramāde pravāse

jale cānale parvate śatru madhye  
araṇye śaraṇye sadā mām prapāhi  
gatistvam gatistvam tvam ekā bhavānī

anatho daridro jarā roga yukto  
mahākṣīṇadīnaḥ sadā jādya vaktrah  
vipattau praviṣṭah praṇaṣṭah sadāham  
gatistvam gatistvam tvam ekā bhavānī

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).

[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.

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.

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.

[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

[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

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

[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

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## **de028 Adi Shakti**

### **Call Only**

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō  
Kundalini Mata Shakti, Mata Shakti, Namō Namō

### **All**

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō  
Kundalini Mata Shakti, Mata Shakti, Namō Namō

### **Call Only**

Namō Namō, Namō Namō, Namō Namō Namō Namō, Namō

### **Call / Response each line**

Adi Shakti, Adi Shakti, Adi Shakti, Namō Namō  
Sarab Shakti, Sarab Shakti, Sarab Shakti, Namō Namō  
Pritham Bhagvati, Pritham Bhagvati, Pritham Bhagvati, Namō Namō  
Kundalini Mata Shakti, Mata Shakti, Namō Namō

### **Call Only**

Namō Namō, Namō Namō, Namō Namō Namō Namō, Namō

### **Repeat from begining**

First force, of all creation, to you I bow,  
Divine force, everywhere, to you I bow,  
Creative force, primal force, to you I bow,  
Rising up, divine mother, to you I bow.

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## **de029 īśvari kṛpākari**



**īśvari kṛpākari śivakāma-sundari (c/r)**  
**sadīśvari manohari śivakāma-sundari (c/r)**  
**akhila-loka-nāyaki śāmbhavi śubhaṃkari (c/r)**  
**bhakta-hṛdaya-rañjini bhava-pāśa-bhañjini (c/r)**

Goddess, the merciful one, ShivaKamasundari (the beautiful one desirous of Siva). The real/true goddess (goddess at SAT temple), ShivaKamasundari. The chief of the entire world, the beneficent one, who makes everything auspicious, one who delights the heart of her devotees, who breaks the bondage of mundane existence.

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## **de030 śrī sarasvati-nāmāvalī**

**oṃ 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 oṃ vāgdevatāyai namaḥ**  
OM Salutations to the goddess of speech
- 2 oṃ ātma-vidyāyai namaḥ**  
OM Salutations to the Self Knowledge
- 3 oṃ mahā-vidyāyai namaḥ**  
OM Salutations to the great Knowledge
- 4 oṃ śrī-vidyāyai namaḥ**  
OM Salutations to the revered Knowledge
- 5 oṃ 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 sadīśvaryai 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

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**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.

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**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)  
sande hamunu andamugā tīrpumantini (c/r) (bālā ...)

vāsi kekki yunnadāna vanucu nammiti (c/r)

**rāsiga siri sampadalicci brovu-maṇṭini (c/r) (bālā ...)**

**om klīm śrīm yanucu madini talacucuṇṭini (c/r)  
āpadaleḍa bāpavamma ativa-sundari (c/r) (bālā ...)**

**sthira-muga-śrī-kaḍali yandu velasiti-vamma (c/r)  
dharaṇilo śrī rangadāsuni dayanu cūḍumā (c/r) (bālā ...)**

Beautiful Lady, Bala Tripura Sundari, please accept the harathi (camphor offering). Enjoyer of music, what is the delay, please show me the way. O Beautiful-limbed One (or, simply Beautiful Lady), no one can match you. Please resolve my doubt in a beautiful way. I trust that you are most glorious. I request you to bless me with plenty of wealth. I have been silently chanting Om Klim Srim in my mind. O beautiful lady please remove my dangers. You are incarnate in "Sri Samudra" (Ocean of Wealth). On this earth, please look at Sri Rangadasa with compassion.

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### **de033 rāja rājeśvarī**

**rāja rājeśvarī jagan-mohinī  
jaganmohinī manamohinī  
manamohinī māyāmohinī  
māyāmohinī māyāmohinī māyāmohinī**

**jai jai bhavānī mā ambe bhavāni mā  
jai jai bhavānī mā durge bhavāni mā  
jai jai bhavānī mā devi bhavāni mā  
jai jai bhavānī mā gauri bhavāni mā  
jai jai bhavānī mā candī 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

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### **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 jagadoddhārīnī niraṇjanī nārāyaṇī mā  
devī om devī om devī om devī om  
devī om devī om devī om devī om

duṣṭa samhāriṇī durita nivāriṇī dākṣāyaṇī 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, jagadoddhārīnī=uplifter of the world, niraṇjanī=stainless, duṣṭa samhāriṇī=destroyer of evil, durita nivāriṇī=remover of difficulties, dākṣāyaṇī=daughter of Daksha (name for Parvati)

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**de035 jaya jaya devi jaya jaya devi**

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
jaya jaya devi jaya jaya devi durgā-devi śaraṇaṃ  
jaya durgā-devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
jaya jaya devi jaya jaya devi lakṣmī-devi śaraṇaṃ  
jaya lakṣmī-devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
jaya jaya devi jaya jaya devi śāradā-devi śaraṇaṃ  
jaya śāradā-devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
jaya jaya devi jaya jaya devi lalitā-devi śaraṇaṃ  
jaya lalitā-devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
jaya jaya devi jaya jaya devi pārvatī-devi śaraṇaṃ  
jaya pārvatī-devi śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ

jaya jaya devi jaya jaya devi śiva-kāma-sundari śaraṇaṃ  
śiva-kāma-sundarī śaraṇaṃ śiva-kāma-sundarī śaraṇaṃ

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## 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

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## 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

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## de038 śivakāma-sundarī nava-maṇi-mālā stotram

śaṃkari parameśvari jagadīśvari bhuvaneśvari |  
śāśvati śānta-rūpiṇi śivakāma-sundari pahi mām || 1 ||

śāṃbhavi 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-prabhāvatī |  
bhūri-kāruṇya-varṣiṇi śivakāma-sundari pahi mām || 7 ||

saccidānanda-rūpiṇi nitya-satya-bodha-prasāriṇi |  
śāśvatānanda-dāyini śivakāma-sundari pahi mām || 8 ||

yoga-piṭha-nivāsini śiva-jñāna-bodha-prakāśini |  
sohaṃ-bhāvena-śeṣiṇi śivakāma-sundari pahi mām || 9 ||

Necklet of nine gems on Sivakamasundari

1 The beneficent one, the Supreme Goddess, the Goddess of the universe, the Goddess of beings, the eternal, of the nature of peace, the one desirous of Siva, please protect me.

2 One who exists for happiness, fascinates Shambhu (Siva), destroys deceit, releases from bondage, grants happiness, the mother of the Universe, the one desirous of Siva, please protect me.

3 Parvati, the lotus-eyed, who destroys sins, protects her devotees, helps cross the ocean [of samsara], of the nature of complete, the one desirous of Siva, please protect me.

4 The fish-eyed one, with a gentle smile, with lovely limbs, beautiful, the consort of Lord of the mandiram (the mother of the family of the temple) (Sadishvara), the one desirous of Siva, please protect me.

5 The large-eyed one of Vishvanatha (the Lord of the universe), who gladdens the universe, the sister of Vishnu, the Goddess of the universe, the one who bears the universe, the one desirous of Siva, please protect me.

6 Praised daily by gods, gandharvas, yaksas, humans and kinnara-s, worshipped by acarya Nome, the one desirous of Siva, please protect me.

7 The one embracing Candrasekara (who has a moon on his head, Siva), radiant like a crore (ten million) moon discs, who abundantly showers compassion, the one desirous of Siva, please protect me.

8 Of the nature of Existence-Consciousness-Bliss, who spreads the knowledge of the eternal Truth, grants the eternal Bliss, the one desirous of Siva, please protect me.

9 Who stays in the throne of yoga (union), shines as the wisdom of the Knowledge of Siva, remains with the bhava “I am That”, the one desirous of Siva, please protect me.

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## **de039 vandē mīnākṣi**

(Composer: Sri Muttusvami Dikshitar)

(A11)

vandē mīnākṣi tvāṃ sarasija vaktrē'parṇē durgē nata sura  
br̥ndē'saktē guru guha pā-lini jala-ruha caraṇē  
vandē mīnākṣi tvāṃ sarasija vaktrē'parṇē durgē nata sura  
br̥ndē'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.

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## vi001 jagannāthāṣṭakam

(Composed by: Adi Sankaracharya)

kadācit-kāḷindī-taṭavipina-saṃgīta-karavo  
mudā gopī-nārī-vadana-kamalāsvāda-madhupaḥ |  
ramā-śambhu-brahmāmarapati-gaṇeśārcita-pado  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 1 ||

bhuje savye veṇuṃ śirasi śikhipiñchaṃ kaṭitaṭe  
dukūlaṃ netrānte sahacara-kaṭākṣaṃ vidadhat |  
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 2 ||

mahāmbhodhes-tīre kanaka-rucire nīla-śikhare  
vasan-prāsādāntaḥ sahaja-balabhadreṇa balinā |  
subhadrā-madhyasthaḥ sakala-sura-sevāvasarado  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 3 ||

kṛpāpārāvāraḥ sajala-jalada-śreṇi-ruciro  
ramā-vāṇī-soma-sphuradamala-padmodbhava-mukhaiḥ |  
surendrair-ārādhyaḥ śruti-gaṇa-śikhā-gītacarito  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 4 ||

rathārūḍho gacchan-pathi milita-bhūdeva-paṭalaiḥ  
stuti-prādurbhāvaṃ pratipadam-upākarṇya sadayaḥ |  
dayā-sindhur-bandhuḥ sakala-jagatāṃ sindhu-sutayā  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 5 ||

parabrahmāpīḍaḥ kuvalayadalotphulla-nayano  
nivāsī nīlādrau nihita-caraṇo'nanta-śirasi |  
rasānando rādhā-sarasa-vapurāliṅgana-sukho  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 6 ||

na vai prārthyaṃ rājyaṃ na ca kanakatā bhoga-vibhavaṃ  
na yāce'haṃ ramyāṃ nikhila-janakāmyāṃ varavadhūṃ |  
sadā kāle kāle pramatha-patinā gīta-carito  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me || 7 ||

hara tvam saṃsāraṃ drutataram-asāraṃ surapate



**hara tvam pāpānām vitatim-aparām yādavapate ।  
aho dīnānāthaṁ nihitam-acalaṁ pātum-anīśaṁ  
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me ॥ 8 ॥**

1. Sometimes, in a grove on the bank of the Yamuna (river), kavara=variegated [playing] excellent music, in joy; he tastes with pleasure the lotus mouths (faces) of the cowherd women [like] a honey-drinker (i.e. a bee); his feet are worshiped by Lakshmi, Sambhu, Brahma, the Lord of the immortals (the gods, i.e. Indra) and Ganesa. The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
2. In the left hand a flute; on the head a crest of a peacock tail feather; on the declivity of the hips a fine cloth; from the corner of his eye, he bestows upon the accompanying followers (friends) a sidelong glance; ever, in holy Vrindavana, he shines in the height of his intimate play (in his play of complete knowledge). The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
3. On the brilliant, golden shore of the great ocean, on the blue mountain peak, within a lofty temple (palace), he dwells, with his strong brother Balabhadra (“powerful”); Subhadra (“very auspicious, fortunate”) stands in the middle [of them]; he bestows on all the gods the favorable opportunity for worship (service). The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
4. The ocean (“from far shore to near”) of grace, splendid and beautiful like a row of rain-laden (watery) rain clouds; praised very much by (shining brilliantly for) Lakshmi (goddess of good fortune), Sarasvati (goddess of speech), [and] Soma (the moon), [like] a spotless lotus, his face becoming visible; to be worshiped by the best of the gods, the crest of the Vedas sing the song of [his] exploits. The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
5. Mounted on a chariot, he goes along the way, met by a multitude of brahmins (“divinity on Earth”); the manifestation becoming visible, [they] commence praise; hearing, [he] is compassionate; the ocean of compassion, the friend of all the worlds, [he] brought forth [this] ocean (this ocean is his offspring). The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
6. The Supreme Brahman is the crowning adornment (head ornament); [like] blue lotuses with petals blown wide open the eyes; he dwells on the blue mountain, his feet laid on the head of Ananta (“endless,” Shesha); he is the bliss-essence, embracing the body, like a lake (pond), of Radha, [in] happiness. The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
7. [I do] not, indeed, ask for a kingdom, and not for gold, pleasure, power or wealth; I do not ask for a delightful, beautiful, excellent wife, desirable for all men; always, continually (in time after time, in death upon death), [the one whose] deeds are the song of the Lord of the pramathas (i.e. Siva) ; the Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.
8. You are the one who removes this worthless samsara very quickly, Lord of the gods. You are the one who removes sins extensive having no rival, Lord of the Yadavas. Ah! Upon the weak, afflicted, helpless and fallen, he bestows the uninterrupted and the unmoving. The Lord of the universe, the Master, may the range of [my] vision reach (be directed toward him, extend to him), for me.

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## vi002 vanamālī rādhāramaṇa

vanamālī rādhā-ramaṇa giri-dhārī govinda  
nīla-megha-sundara nārāyaṇa govinda  
vanamālī rādhā-ramaṇa giridhārī govinda  
bhakta-hṛdaya-mandāra bhānu-koṭi sundara  
nanda-nanda gopa-vṛnda nārāyaṇa govinda  
vanamālī rādhā-ramaṇa giri-dhārī govinda  
nīla-megha-sundara nārāyaṇa govinda  
hari nārāyaṇa govinda  
vanamālī rādhā-ramaṇa giridhārī govinda

vanamālī = The one wearing garland out of wild flowers; rādhā-ramaṇa = The Lord of Radha; giridhārī = The one who carried the mountain (Govardhana); govinda = cowherd/finder of cows; nīlamegha-sundara = as beautiful as the blue sky; nārāyaṇa = the son of original man; bhaktahṛdaya mandāra = Mandara flower of devotee's heart; bhānukoṭi sundara = as beautiful as crores of suns; nanda-nanda = the son/joy of Nanda; gopa-vṛnda = group of Gopa-s

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## vi003 nīla-megha-śyāma

nīla-megha-śyāma rādhe gopāla (x2)  
nityānanda-mūrte rādhe gopāla  
nīla-megha-śyāma rādhe gopāla  
nityānanda-mūrte rādhe gopāla

śaṅgha-cakra-gadādhārī rādhe gopāla (x2)  
he rādhe gopāla  
he rādhe rādhe gopāla  
he rādhe gopāla  
nityānanda mūrte rādhe gopāla

nanda-kumāra navanīta-cora rādhe gopāla (x2)  
he rādhe gopāla  
he rādhe rādhe gopāla

he rādhe gopāla  
nityānanda mūrte rādhe gopāla

nīla-megha-śyāma=having dark colored complexion like the [dark] blue sky, nityānanda-mūrte=the embodiment of eternal Bliss, śaṅgha-cakra-gadādhāri=bearing the conch, disc and club, nanda-kumāra=the son of Nanda, navanita-cora=the one who stole butter

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## vi004 kuṛai oṇḍrum illai

kuṛai oṇḍrum illai marai mūr̥ti kaṇṇa  
kuṛai oṇḍrum illai kaṇṇa  
kuṛai oṇḍrum illai govinda (x2)

kaṇṇukku-tteriyāmal nir̥kinṛāy kaṇṇa  
kaṇṇukku-tteriyāmal niṇḍṛālum enakku  
kuṛai oṇḍrum illai marai mūr̥ti kaṇṇa

caraṇam 1  
veṇḍiyatai tandiḍa veṅkaṭeśan niṇḍṛirukka  
veṇḍiyatu veṇillai marai mūr̥ti kaṇṇa  
maṇivaṇṇa malayappa govinda govinda

caraṇam 2  
tiṛaiyinpin nir̥kinṛāy kaṇṇa  
kaṇṇa  
tiṛaiyinpin nir̥kinṛāy kaṇṇa  
unnai maṛayoḍum jñāniyaṛ maṭṭume kāṇpār  
tiṛaiyinpin nir̥kinṛāy kaṇṇa  
unnai maṛayoḍum jñāniyaṛ maṭṭume kāṇpār  
eṇḍṛālum kuṛai oṇḍrum enakkillai kaṇṇa (x2)

caraṇam 3  
kuṇḍṛinmel kallāgi nir̥kinḍṛa varada (x2)  
kuṛai oṇḍrum illai marai mūr̥ti kaṇṇa (x2)  
maṇivaṇṇa malayappa govinda govinda

caraṇam 4

kalinālu-kiraṅgi kallile iṛaṅgi  
nilayāga koyilil nirkiṇḍrāy keśava  
kalinālu-kiraṅgi kallile iṛaṅgi  
nilayāga koyilil nirkiṇḍrāy keśava  
kuṛai oṇḍrum illai marai mūr̥ti kaṇṇa

caraṇam 5

yādum marukkāda malayappa  
yādum marukkāda malayappa un mār̥bil  
edum tara nirkkum karuṇai kaḍalannai  
eṇṇum irundiḍa edu kuṛai enakku (x2)  
oṇḍrum kuṛai illai marai mūr̥ti kaṇṇa (x2)  
maṇivaṇṇa malayappa govinda govinda

No complaints have I my Lord, None.

Lord of the Written Word, my light, my sight, my very eyes No complaints,  
None.

Though you stand Where I behold you not My light, my very eyes, Protector of all earthlings I know you  
sustain me

Lord of the Venkata Hill so pure

You meet my hunger, my thirst

My hope, my prayer

You keep me from harm,

Lord of the Sparkling Gems,

I need naught else

Father of the Seven Hills,

Naught else.

You stand — do you not? —

Veiled by a screen

Only the learned can part

For they are the learned

Which I am not

But no, no complaints have I.

Crowning this hill

You stand as rock

Giver of Boons

Immutable God

Father to these hills

No complaints have I

Govinda!

In this benighted Age of ours

Lord —  
The worst of all the Four —  
You have entered  
The sanctum  
A shaft of granite  
Where though I see you not  
No complaints have I.  
Boulder of strength  
With the Ocean,  
Heaving on your breast,  
Of the purest compassion —  
My Mother,  
My very own, who grants  
Anything I ask of her  
Can I possibly have complaints?  
The two of you, I know,  
Stand there for me  
Eternally  
No complaints have I my Govinda  
None, none whatsoever  
Govinda! Govinda!  
Govinda! Govinda!

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## **vi005 jaya rādhā-mādhava kuñja-vihāri**

jaya rādhā-mādhava kuñja-vihāri (x2)  
gopi-jana vallabha vimala-dhāri (x2)

jaya rādhā-mādhava kuñja-vihāri (x2)  
gopi-jana vallabha vimala-dhāri (x2)

yaśoda-nandana vraja-jana rañjana (x2)  
yamuna-tīra vana-cāri (x2) ka

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## **vi006 śrī kṛṣṇa nāmāvali**

**1. om viṣṇave namaḥ**

OM Prostrations to the all pervasive

**2. om bhūtātmane namaḥ**

OM Prostrations to the Self of all beings

**3. om pūtātmane namaḥ**

OM Prostrations to the pure one/saint

**4. om paramātmane namaḥ**

OM Prostrations to the Supreme Self

**5. om muktānām paramā gataye namaḥ**

OM Prostrations to the Supreme happiness of the liberated ones

**6. om avyayāya namaḥ**

OM Prostrations to the changeless

**7. om sākṣiṇe namaḥ**

OM Prostrations to the witness

**8. om kṣetrajñāya namaḥ**

OM Prostrations to the knower of fields

**9. om akṣarāya namaḥ**

OM Prostrations to the imperishable

**10. om yogavidāṃ netre namaḥ**

OM Prostrations to the eye of the knowers of yoga

**11. om pradhāna-puruṣeśvarāya namaḥ**

OM Prostrations to the Supreme Lord of purusa

**12. om puruṣottamāya namaḥ**

OM Prostrations to the best among purusa

**13. om sarvasmai namaḥ**

OM Prostrations to the one who is all

**14. om śivāya namaḥ**

OM Prostrations to the auspicious one

**15. om sthāṇave namaḥ**

OM Prostrations to the immovable

**16. om bhūtādaye namaḥ**

OM Prostrations to the originator of all beings

**17. om nidhaye avyayāya namaḥ**

OM Prostrations to the imperishable treasure

**18. om bhartre namaḥ**

OM Prostrations to the protector

**19. om svayam-bhuve namaḥ**

OM Prostrations to the one came into existence by himself

**20. om śambhave namaḥ**

OM Prostrations to the one who brings happiness

**21. om anādi-nidhanāya namaḥ**

OM Prostrations to the one who has neither beginning or end

22. **oṃ aprameyāya namaḥ**  
OM Prostrations to the unfathomable
23. **oṃ amara-prabhava namaḥ**  
OM Prostrations to the immortal Lord
24. **oṃ agrahyāya namaḥ**  
OM Prostrations to the ungraspable one
25. **oṃ śāśvatāya namaḥ**  
OM Prostrations to the eternal one
26. **oṃ sarva-buddhi-dṛge namaḥ**  
OM Prostrations to the seer of intellects of all
27. **oṃ maṅgalāya parasmai namaḥ**  
OM Prostrations to the Supreme Bliss
28. **oṃ ajāya namaḥ**  
OM Prostrations to the unborn
29. **oṃ sarveśvarāya namaḥ**  
OM Prostrations to the Lord of all
30. **oṃ siddhāya namaḥ**  
OM Prostrations to the accomplished
31. **oṃ sarvādaye namaḥ**  
OM Prostrations to the beginning of all
32. **oṃ acyutāya namaḥ**  
OM Prostrations to the imperishable
33. **oṃ anāvṛtāya namaḥ**  
OM Prostrations to the veil-less
34. **oṃ vasave namaḥ**  
OM Prostrations to the excellent
35. **oṃ satyāya namaḥ**  
OM Prostrations to the truth
36. **oṃ samātmāne namaḥ**  
OM Prostrations to the one who is equally in all
37. **oṃ kevalānubhavānandāya namaḥ**  
OM Prostrations to the Bliss of experience alone/of that which alone is
38. **oṃ param-dhāmne namaḥ**  
OM Prostrations to the Supreme abode
39. **oṃ nārāyaṇāya namaḥ**  
OM Prostrations to Narayana
40. **oṃ śrī kṛṣṇāya namaḥ**  
OM Prostrations to Krishna

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## vi007 rādhe rādhe rādhe rādhe

rādhe rādhe rādhe rādhe rādhe govinda  
rādhe govinda  
vṛndāvana canda  
anātha-nātha dīna-bandho rādhe govinda

nanda-kumāra navanīta-cora rādhe govinda  
rādhe govinda  
vṛndāvana canda  
anātha-nātha dīna-bandho rādhe govinda

rādhe rādhe rādhe rādhe rādhe govinda  
rādhe govinda  
vṛndāvana canda  
anātha-nātha dīna-bandho rādhe govinda

yaśoda-bāla yadukula-tilaka rādhe govinda  
rādhe govinda  
vṛndāvana canda  
anātha-nātha dīna-bandho rādhe govinda

rādhe govinda (rādhe rādhe)  
govinda

vṛndāvana canda=The moon of Vrindavan, anātha-nātha=The Lord of the supportless, dīna-bandho=the friend of the poor, nanda-kumāra=the son of Nanda, navanīta-cora=the one who stole butter, yaśoda-bāla=the son of Yashoda, yadukula-tilaka=the ornament of Yadu race

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## vi008 śrī kṛṣṇa-maṅgalam

maṅgaḷaṃ mañjulaṃ kṛṣṇapādāmbujaṃ  
maṅgalya-dāyakaṃ kṛṣṇapādāmbujaṃ

saṅkaṭa-nāśanaṃ kṛṣṇapādāmbujaṃ  
santoṣa-dāyakaṃ kṛṣṇapādāmbujaṃ



duṣṭa-vināśanam kṛṣṇapādāmbujam  
śiṣṭa-janapriyam kṛṣṇapādāmbujam

mukti-pradāyakam kṛṣṇapādāmbujam  
śakti-pradāyakam kṛṣṇapādāmbujam

sanmayam cinmayam kṛṣṇapādāmbujam  
kalmaṣa-nāśanam kṛṣṇapādāmbujam

niṣkaḷam nistulam kṛṣṇapādāmbujam  
nitya-nirāmayam kṛṣṇapādāmbujam

ānada-dāyakam kṛṣṇapādāmbujam  
ākula-nāśanam kṛṣṇapādāmbujam

moda-pradāyakam kṛṣṇapādāmbujam  
moha-vināśanam kṛṣṇapādāmbujam

śrī guru-vāyupureṣa-pādāmbujam  
śrīyekiṭunnorā divya-pādāmbujam

nityam namikkuka nityam bhajikkuka  
nityam stutikkuka kṛṣṇapādāmbujam

maṅgaḷam mañjulaḷam kṛṣṇapādāmbujam  
maṅgalya-dāyakam kṛṣṇapādāmbujam

kṛṣṇapādāmbujam=the Lotus feet of Krishna, maṅgaḷam=auspicious, mañjulaḷam=beautiful/pleasing, maṅgalya-dāyakam=confers happiness, saṅkaṭa-nāśanam=removes difficulties, santoṣa-dāyakam=confers happiness, duṣṭa-vināśanam=destruction of the wicked, śiṣṭa-janapriyam=the beloved of the wise, mukti-pradāyakam=confers liberation, śakti-pradāyakam=confers strength, sanmayam=entirely Real, cinmayam=full of Consciousness, kalmaṣa-nāśanam=destruction of darkness, niṣkaḷam=undivided, nistulam=incomparable, nitya-nirāmayam=ever untainted, ānada-dāyakam=confers bliss, ākula-nāśanam=destroys confusion, moda-pradāyakam=confers joy, moha-vināśanam=destroys delusion, śrī guru-vāyupureṣa-pādāmbujam=the lotus feet of the revered Lord of the city of airs (refers to body with the vital airs), śrīyekiṭunnorā divya-pādāmbujam=That divine lotus feet which confers grace, nityam namikkuka=prostrate daily, nityam bhajikkuka=worship daily, nityam stutikkuka=praise daily

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vi009 śrī rāma-candra kṛpālu

(Composed by: Sant Tulsidas)

śrī rāma-candra kṛpālu-bhajaman haraṇa bhava-bhaya dāruṇam  
navakaṃja locana kaṃja mukhakara kaṃjapada kañjāruṇam  
śrīrām jayarām śrīrām jayarām śrīrām jayarām śrīrām jayarām 1

kandarpa agaṇita amita chavi nava nīla nīrada sundaram  
paṭapīta mānahu taḍita ruci suci naumi janaka sutāvaram  
śrīrām jayarām śrīrām jayarām śrīrām jayarām śrīrām jayarām 2

bhaja dīna bandhu dīnēśa dānava daitya-vaṃśanikṛndanam  
raghunanda ānanda-kanda kosala canda daśaratha-nandanam  
śrīrām jayarām śrīrām jayarām śrīrām jayarām śrīrām jayarām 3

sira mukuṭa kuṇḍala tilaka cāru udāra aṅga vibūṣaṇam  
ājāṇu bhuja śara-cāpa-dhara saṃgrāma-jīta-khara-dūṣaṇam  
śrīrām jayarām śrīrām jayarām śrīrām jayarām śrīrām jayarām 4

iti vadati tulasīdās śaṃkara śeṣa muni mana-rañjanam  
mama hṛdaya-kañja nivāsa kuru kāmādi khaladala-gaṇjanam  
śrīrām jayarām śrīrām jayarām śrīrām jayarām śrīrām jayarām 5

1. O mind, worship, Sri Ramachandra, the compassionate, the one who severs the fear of mundane existence, with lotus [bud] eyes, lotus-face, lotus-feet, the sun-lotus/red-lotus.
2. I prostrate the bridegroom of Janaka's daughter, beautiful like uncounted Kama (god of love), infinite ever fresh splendor, like blue clouds. whose yellow robe glowing like lightning struck.
3. Worship, the friend of the poor, the destroyer of the race of dānavā-s and daityā-s, the son/delight of Raghu race, the root of joy, the moon of Kosala, the son/delight of Dasharatha.
4. With crown on [his] head, earrings, mark on the forehead with sandalwood paste, body parts liberally [and] beautifully adorned, with arm extending as far as knees, wearing bow and arrow, the one who won the battle with khara and dūṣaṇa.
5. Thus says tulasīdās the one delighting śaṃkara and the remaining sages, the one who resides in my heart, remove the heaps of dirt of desires and such.

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**vi010 he rām he rām**

he rām he rām (c/r)  
jaga me sēcā tero nām (c)

he rām he rām (c/r)

tūhi mātā tūhi pitā hai (c/r)

tūhi to he rādhā kā śyām (c)

he rām he rām (c/r)

tū antaryāmi jaga kā svāmi (c/r)

tere caraṇom cāro dhām (c)

he rām he rām (c/r)

tūhi bigāḍe tūhi savāre (c/r)

is jaga ke sāre kām (c)

he rām he rām (c/r)

tū jaga dātā viśva-vidhātā (c/r)

tūhi subah tūhi śyām (c)

he rām he rām (c/r)

O Ram, in this world only truth is your name.

You alone are the mother, you alone are the father.

You indeed are Radha's Krishna.

You are the Consciousness, Master of the world.

At your feet are the four holy places.

You alone spoil (cause failure), you alone set right (cause success)

All works in this world

You are the giver in this world, the Lord of the universe.

You alone are the dawn, you alone are the dusk.

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## **vi011 paśupati-rañjana**

paśupati-rañjana-pāpa-vināśana-patīta-pāvana śrī rāma

śrī rāma jaya śrī rāma sīta-pate śrī raghu-rāma

candrakiraṇa-kula-maṇḍana-rāma śrīmad-daśaratha-nandana-rāma

kausalyā-sukha-varadhana-rāma viśvāmitra-priyadana-rāma

rāma rāma jaya rājārāma rāma rāma jaya sītārāma

hanumat-sevita-nija-pada-rāma nata-sugrīvābhīṣṭada-rāma  
garvita-bāli-saṃhāraka-rāma vānara-dūta-preṣaka-rāma

rāma rāma jaya rājā-rāma rāma rāma jaya sītārāma

hare rām hare rām

The one delighting Pasupati (Lord Siva), the destroyer of sins, who raises the one fallen (into samsara).

Victory to Sri Rama, the Lord of Sita, Rama of Raghu lineage.

Rama who is the adornment to the rays of Candra lineage, Rama who is the son of revered Dasharatha, Rama,

Who enhances the happiness of Kausalya, Rama, who is dear to Vishvamitra. Rama,

Whose abode is worshipped eternally by Hanuman, Rama, who granted the desire of Sugriva who bowed to him,

Rama who killed the proud Bali, Rama who send monkey messenger.

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## vi012 śrī rāma-bhujāṅga-prayāta stotram

viśuddhaṃ paraṃ saccidānanda-rūpaṃ  
guṇādhāra-ādihāra-hīnaṃ vareṇyaṃ  
mahāntaṃ vibhāntaṃ guhāntaṃ guṇāntaṃ  
sukhāntaṃ svayaṃ dhāma rāmaṃ prapadye || 1 ||

śivaṃ nityamekaṃ vibhuṃ tārakākhyam  
sukhākāramākāra-śūnyaṃ sumānyam  
maheśaṃ kaleśaṃ sureśaṃ pareśaṃ  
nareśaṃ nirīśaṃ mahīśaṃ prapadye || 2 ||

yadāvarṇayat-karṇamūle'ntakāle  
śivo rāma rāmeti rāmeti kāśyām  
tadekaṃ paraṃ tāraka-brahmarūpaṃ  
bhaje'haṃ bhaje'haṃ bhaje'haṃ bhaje'ham || 3 ||

1. The supremely pure, of the nature of Existence Consciousness and Bliss, the repository of the innumerable good qualities, devoid of support, who is to be revered, the all-pervading, the resplendent, who is [resides] in the hearts, the conclusion/end of all the guṇas, the conclusion/aim/end of all pleasures, whose abode is Himself, in that Rama, I take refuge.

2. The auspicious, the eternal, the One, the omnipresent, called as Taraka (the one who helps cross the samsara), of the form of happiness itself, devoid of form, well worthy of honor,

the great Lord, the Lord of all skills/material world, the Lord of the gods, the highest Lord, the Lord of humans, who has not Lord, the Lord of the world, I take refuge.

3. That mantra “Rama Rama” which Lord Shiva whispers into the ears at the time of death in Kashi, that one Supreme of the nature of Taraka (that which can help cross) Brahman, I worship, I worship, I worship, I worship.

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## **vi013 rāmacandra raghu-vīra**

**rāmacandra raghu-vīra rāmacandra raṇa-dhīra  
rāmacandra raghu-rāma rāmacandra paraṃdhāma  
rāmacandra mama bandho rāmacandra dayā-sindho**

Ramacandra, the hero of Raghu lineage, Ramacandra, the brave one in the battle,  
Ramacandra, the delight of Raghu lineage, Ramacandra, the Supreme abode,  
Ramacandra, my kinsman, Ramacandra, the ocean of compassion.

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## **vi014 śrī rāma-maṅgalam**

**rāma-candrāya janaka-rājajā-manoharāya  
māmakā-bhīṣṭadāya mahita maṅgalam  
kosalen-drāya manda-hāsa dāsa-poṣaṇāya  
vāsavādi vinuta sarva-rāya maṅgalam ||**

**cāru-kuṅku-mo-peta candanādi carcitāya  
hāra-kaṭaka śobhitāya bhūri maṅgalam  
lalita-ratna-kuṇḍalāya tulasīvana-mālikāya  
jalaja-saṇḍa-dehāya cāru maṅgalam ||**

**devakī suputrāya deva-devatottamāya  
chāvajāta guruvarāya bhavya maṅgalam  
puṇḍarī-kākṣāya pūrṇa can-drānanāya  
aṇḍajāta vāhanāya atula maṅgalam ||**

**vimalarū-pāya vividha vedānta-vedyāya  
sumukha-citta-kāmitāya śubhra-maṅgalam  
rāmadāsāya mṛdula-hṛdaya-kamala-vāsāya**

**svāmi-bhadra-giri-varāya sarva-maṅgalam ||**

Felicitation to Ramacandra, the one who captures the mind of the daughter of King Janaka.  
To the one who fulfils my desires, honored felicity.  
To the chief of Kosala, with a gentle smile, the one who protects/nourishes his devotees,  
Worshipped by Vasu-s and such, the king of all felicity.  
To the one with beautiful vermillion, smeared with sandal paste and such,  
Shinning with garlands of pearl and golden bracelets, many felicitations.  
Lovely diamond studded earrings, wearing a garland of tulasi (holy basil),  
Whose body resembles a lotus, esteemed felicity.  
To the excellent/true son of Devaki, the best among godhead of gods,  
To the lotus-eyed, head resembling full moon,  
Whose vehicle is that born from egg (Garuda) peerless felicity.  
To the one of blemishless nature, the knower of multitude of Vedanta,  
The handsome, the one desired by mind, pure felicitations.  
To the gentle one who resides in the heart lotus of Ramadasa (devotee of Rama),  
The revered Lord of Bhadra mountain, all felicitations.

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## **vi015 nārāyaṇaṁ bhaje**

**nārāyaṇaṁ bhaje nārāyaṇaṁ  
lakṣmi nārāyaṇaṁ bhaje nārāyaṇaṁ**

**vṛndāvana-sthitaṁ nārāyaṇaṁ  
deva-vṛndair-abhīṣṭitaṁ nārāyaṇaṁ  
dinakara-madhyagaṁ nārāyaṇaṁ  
divya-kanakāmbara-dharam nārāyaṇaṁ**

**nārāyaṇaṁ bhaje nārāyaṇaṁ  
lakṣmi nārāyaṇaṁ bhaje nārāyaṇaṁ**

**pañkaja-locanaṁ nārāyaṇaṁ  
bhakta-saṁkaṭa-mocanaṁ nārāyaṇaṁ  
karuṇā-payonidhiṁ nārāyaṇaṁ  
bhavya-śaraṇāgata-nidhiṁ nārāyaṇaṁ**

**nārāyaṇaṁ bhaje nārāyaṇaṁ  
lakṣmi nārāyaṇaṁ bhaje nārāyaṇaṁ**

rakṣita-jagatrayaṃ nārāyaṇam  
cakra-śikṣītāsuracayaṃ nārāyaṇam  
ajñāna-nāsakaṃ nārāyaṇam  
suddha-vijñāna-bhāsaṃ nārāyaṇam

nārāyaṇam bhaje nārāyaṇam  
lakṣmi nārāyaṇam bhaje nārāyaṇam

śrīvatsa-bhūṣaām nārāyaṇam  
nanda-govatsa-poṣaṇam nārāyaṇam  
śṛṅgāra-nāyakaṃ nārāyaṇam  
pada-gaṅgā-vidhāyakaṃ nārāyaṇam

nārāyaṇam bhaje nārāyaṇam  
lakṣmi nārāyaṇam bhaje nārāyaṇam

Worship Narayana (the all-pervading One),  
Laksmi (spouse of Narayana), Worship Narayana.

Dwelling in Vrindavan, Narayana  
Wearing divine golden ornaments, Narayana.

Lotus-eyed, Narayana,  
Remover of the troubles of the devoted, Narayana,  
Treasure of the nectar of compassion, Narayana  
Auspicious treasure for those who surrender, Narayana.

Protector of the three worlds, Narayana,  
One who punishes the acts of asuras (evil-minded) with his discus, Narayana,  
Light of pur Knowledge, Narayana.

Adorned with the SriVatsa gem, Narayana,  
Nourisher of Nanda's calves, Narayana,  
Lord with beautiful adornments, Narayana,  
From the feed of whose Ganga (river) flowed, Narayana.

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**vi016 hari mukhe mhaṇā**

(Composed by: Sant Jnanadeva)

hari mukhe mhaṇā hari mukhe mhaṇā  
puṇyā cā gaṇanā kona kari

devāciyā dvāri ubhā kṣaṇa bhari  
tene mukti cāri sadhilyeyā

asoni saṃsāri jihve vegu kari  
veda śāstra ubhāri bāhya sadā

gnānadeva mhaṇe vyāsā ciyā khūṇe  
dvārake ce rāṇe pāṇḍava ghari

jaya jaya rām jaya jaya rām jaya jaya rām  
jaya jaya rām jaya jaya rām kṛṣṇa hari

Say [the name of] “Hari” (one who takes away ignorance, also another name of Lord Vishnu, the all-pervading One) with your mouth, Who can count the merit [gained by it]?

Standing at the doorstep (dvāri) of the Lord even for a moment, one attains all the four kinds of Liberation (living in the same world as Him, living near Him, being of the same nature as Him, complete union with Him)

One living in samsara (worldly life) should make the tongue enthusiastically take the Name. This is what the Vedas and Shastras with raised hands say (call to attention).

Jnanadev says that Vyasa gives this hint (in Mahabharata),

Through the leader of Dwaraka (Lord Krishna) being at Pandavas house.

(Pandavas being very devoted to Krishna, Krishna was always with them through all their good and bad times)

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## **vi017 andara rāmā**

(Composed by: Sant Kabir)

andara rāmā oh oh bāhara rāmā (c/r)  
jahan dekhen vahān rāmā pūrana kāmā oh oh pūrana kāmā (c/r)

andara rāmā oh oh bāhara rāmā andara rāmā oh oh bāhara rāmā (all)

guru kripānjana pāyo mere bhāi andara rāmā oh oh bāhara rāmā (c/r)  
andara rāmā oh oh bāhara rāmā andara rāmā oh oh bāhara rāmā (all)



rāma binā kachu dekhata nāhi andara rāmā oh oh bāhara rāmā (c/r)  
andara rāmā oh oh bāhara rāmā andara rāmā oh oh bāhara rāmā (all)

jāgata rāmā oh oh sovata rāmā (c/r)  
sapane me dekhata rājā rām rājā rām rājā ram (c)  
andara rāmā oh oh bāhara rāmā andara rāmā oh oh bāhara rāmā (all)

kahata kabīrā oh oh anubhava nīkā (c/r)  
jahan dekhe vahan rāma rāma sarīkhā oh oh rāma sarīkhā (c)  
andara rāmā oh oh bāhara rāmā andara rāmā oh oh bāhara rāmā (all)

(Rama=The delightful Self, Lord Rama)  
Rama within, Rama without, Rama within, Rama without.  
Wherever I see, I see Rama, the complete (perfect) love.

Rama within, Rama without, Rama within, Rama without.

Oh brother, I have found the collyrium of Guru's grace, Rama within, Rama without.  
Rama within, Rama without, Rama within, Rama without.

I do not see anything other than Rama, Rama within, Rama without.  
Rama within, Rama without, Rama within, Rama without.

Rama in waking, Rama in sleep,  
In dream I see the King Rama, King Rama, King Rama,  
Rama within, Rama without, Rama within, Rama without.

Kabir says, this experience is unique,  
Wherever I see, I see Rama, and nothing different from Rama.  
Rama within, Rama without, Rama within, Rama without.

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## **vi018 atma nivāsi rām**

ātma nivāsi rām ātma nivāsi rām  
daśaratha nandana rām jaya jaya jānaki jīvana rām

ayodhya vāsi rām ayodhya vāsi rām

daśaratha nandana rām jaya jaya jānaki jīvana rām

araṇya vāsi rām araṇya vāsi rām

daśaratha nandana rām jaya jaya jānaki jīvana rām

ahalyo uddhāraka rām ahalyo uddhāraka rām

daśaratha nandana rām jaya jaya jānaki jīvana rām

daśa mukha mardana rām daśa mukha mardana rām

daśaratha nandana rām jaya jaya jānaki jīvana rām

bhakta vatsala rām bhakta vatsala rām

daśaratha nandana rām jaya jaya jānaki jīvana rām

Living in the Self, Ram,

Son of Dasaratha, victory, victory, life of Janaki (Sita), Ram.

Resident of Ayodhya, Ram,

Forest dweller, Ram.

Uplifter of Ahalya, Ram.

Killer of the ten headed one (Ravana), Ram.

Dear to the devotees, Ram.

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## vi019 prema mudita man se

prema mudita mana se kaho

rāma rāma rāma rāma rāma rāma rāma rāma rāma

śrī rāma rāma rāma śrī rām rām rām

pāpa kaṭe duaḥkha miṭe leta rāma nāma

bhava samudra sukhada nāva eka rāma nāma

parama śānti sukha nidāna divya rāma nāma

nirādhāra ko ādhāra eka rāma nāma

parama gopya parama iṣṭa mantra rāma nāma

santa hrdaya sadā basata eka rāma nāma

**mahādeva satata japata divya rāma nāma  
kāśī marata mukti karata kehata rāma nāma**

**māta pitā bandhu sakhā saba hi rāma nāma  
bhakta janana jīvana dhana eka rāma nāma**

(Rama=The delightful Self, Lord Rama)

With mind filled with love say,

Ram, Ram, Ram.

Sins are destroyed, sorrow ends, by taking Rama's name,  
The boat of happiness in the ocean of worldly life, the one, Rama's name.

Treasure of supreme peace, happiness, the divine Rama's name,  
Support of the supportless, the one, Rama's name.

Extremely secret, extremely dear, the mantra, Rama's name,  
Residing ever in the hearts of the saints, the one, Rama's name.

Mahadeva (Siva) ever repeats the divine, Rama's name,  
Death in Kashi (city of Light), confers liberation, when uttered, Rama's name.

Mother, father, companion, friend, all is Rama's name,  
The wealth of a devotee's life, the one, Rama's name.

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## **vi020 jaya rādhā-mādhava**

<b>jaya rādhā mādhava jaya kuṇja-bihāri</b>	<b>(c-1x)</b>
<b>jaya gopī jana vallabha giri vara dhāri</b>	<b>(c-2x)</b>
<b>yaśodā nandana vraja jana raṇjana</b>	<b>(c/r-2x)</b>
<b>jamunā tīra vana cāri</b>	<b>(c-1x)</b>

<b>jaya rādhā mādhava jaya kuṇja-bihāri</b>	<b>(c/r-1x)</b>
<b>jaya gopī jana vallabha giri vara dhāri</b>	<b>(c/r-1x)</b>
<b>yaśodā nandana vraja jana raṇjana</b>	<b>(c/r-2x)</b>
<b>jamunā tīra vana cāri</b>	<b>(c/r-1x)</b>

jaya rādhā mādharma jaya kuṇja-bihāri	(all-1x)
jaya gopī jana vallabha giri vara dhāri	(all-1x)
yaśodā nandana vraja jana raṇjana	(c/r-2x)
jamunā tīra vana cāri	(c-1x)

jaya rādhā mādharma jaya kuṇja-bihāri	(all-1x)
jaya gopī jana vallabha giri vara dhāri	(all-2x)
yaśodā nandana vraja jana raṇjana	(all-2x)
jamunā tīra vana cāri	(all-2x)

All glories to Sri Radha-Madhava!

All glories to Kunja-Bihari, who is the gopis' dearmost beloved.

He lifted Govardhana Hill and is the darling son of Yasoda-maiya.

He wanders in the forests along the banks of the Yamuna, where He enjoys with the many different gopis in their own groves.

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## vi021 govinda bolo hari

govinda bolo hari gopāla bolo  
rādhā ramaṇ hari gopāla bolo

govinda bolo hari gopāla bolo  
govinda bolo gopāla bolo  
rādhā ramaṇ hari gopāla bolo  
govinda bolo hari gopāla bolo

śrī kṛṣṇa govinda hare murāre he nātha nārāyana vāsudevā  
śrī kṛṣṇa govinda hare murāre  
he nātha nārāyana vāsudevā

hare rāmā hare rāmā rāmā rāmā hare hare  
hare kṛṣṇā hare kṛṣṇā kṛṣṇā kṛṣṇā hare hare

Govinda= one who brings joy to the cows/senses (or cowherd/finder of cows), bolo=say, Gopala=the protector of cows, Hari=the one who takes away evil or ignorance, Narayana=the all-pervading One, radha raman = one who delights Radha (or devotees), murari=the destroyer of the demon Mura (or dull mind), natha=Lord, vasudeva=son of Vasudev, the indwelling God, Krishna=one who is dark [skinned].

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## vi022 śrī govindāṣṭakam

(By: Adi Sankaracharya)

(govindam paramānandam bhaja govindam paramānandam) (x2)

satyam jñānam-anantam nityam-anākāśam param-ākāśam  
goṣṭha-prāṅgaṇa-riṅgaṇa-lolam-anāyāsam paramāyāsam  
māyā kalpita nānākāram-anākāram bhuvanākāram  
kṣmāmā nātham-anātham praṇamata govindam paramānandam 1

mṛt-snāmat-sīheti yaśodā-tāḍana-śaiśava saṁtrāsam  
vyādita-vaktrā-lokita-lokā-loka-caturdaśa-lokālim  
loka-trayapura-mūla-stambham lokā-lokam-anālokaṁ  
lokeśam parameśam praṇamata govindam paramānandam 2

traī-viṣṭa-paripuvīraghnam kṣiti-bhāraghnam bhava-roga-ghnam  
kaivalyam navaṇīt-āhāram-anāhāram bhuvanāhāram  
vaimalya-sphuṭa-ceto-vṛtti-viśeṣ-ābhāsa-manābhāsam  
śaivam kevala-śāntam praṇamata govindam paramānandam 3

gopālam prabhulilā-vigraha-gopālam kulagopālam  
gopī-khelana-govardhana-dhṛti-līlā-lālita gopālam  
gobhir-nigadita govinda-sphuṭa-nāmānam bahu-nāmānam  
gopī-gocara-dūram praṇamata govindam paramānandam 4

gopī-manḍala-goṣṭi-bhedam bhedāvastham-abhedābham  
śaśvad-gokhura-nirdhūtodgata-dhūlī-dhūsara-saubhāgyam  
śraddhā-bhakti-grhītānandam-acintyam cintita-sadbhāvam  
cintāmaṇi-mahimānam praṇamata govindam paramānandam 5

snāna vyākula-yośid-vastram-upādāyāgam-upārūḍham  
vyādit-saṁtiratha dig-vastrā-dātam-upākarṣaṁtam tām  
nirdhūtat-vayaśokavimoham buddham buddher-antastham  
sattā-mātra-śarīram praṇamata govindam paramānandam 6

kāntam kāraṇa-kāraṇam-ādi-manādim kāla-ghanābhāsam

kālindi-gata-kāliya-śirasi su-nṛtyantaṁ muhuratyantaṁ  
kālaṁ kāla-kalā-tītaṁ kalitā-śeṣaṁ kali-doṣaghnaṁ  
kāla-traya-gati-hetuṁ praṇamata govindaṁ paramānandaṁ 7

vṛndāvana-bhuvi vṛndāra-kagaṇa-vṛndārādhita vandyāya  
kundā-bhāmala-mandasmera-sudhā-nandaṁ sumahānandaṁ  
vandyā-śeṣa-mahāmuni-mānasa-vandyā-nanda-padadvandvaṁ  
nandyā-śeṣa-guṇābdiṁ praṇamata govindaṁ paramānandaṁ 8

govind-āṣṭakam-etad-adhīte govind-ārpita-cetā yo  
govindācyuta mādharma viṣṇo gokula-nāyaka kṛṣṇeti  
govind-āṅghri-saroja-dhyāna-sudhā-jala-dhauta-samastādhō  
govindaṁ paramānandāmṛtamantasthaṁ sa tamabhyeti 9

1. The Truth, Knowledge, Infinite, eternal, not in space, supreme Space,  
Who is happy to crawl in cow sheds, is beyond problems and is the end of problems,  
Who due to illusion appears as without any form and with many forms,  
And who is of the universe, consort of Lakshmi and is without any lord, I salute Govinda, who is supremely blissful.

2. Who with a child like fear of Yasoda's punishment when he ate mud,  
Showed her in his open mouth visible and invisible part of fourteen worlds,  
Who is the ultimate basis of the three worlds which are visible and not visible,  
Who is the Lord of the worlds and the Supreme Lord, I salute Govinda, who is supremely blissful.

3. Who killed the valorous enemies of devas, reduced the burden of earth, who destroys the disease of  
samsara,  
Who is ever detached, who eats butter, who eats no food, who eats the earth,  
Who shines in the mind when it is clear but cannot be revealed by anything else,  
Who is auspicious, only peace, I salute Govinda, who is supremely blissful.

4. Who looks after all beings in his playful form of cowherd,  
Who protects those who look after cows, who playfully lifted the Govardhana where gopis play and made  
gopa lads happy,  
Whose name "Govinda" is clearly by the cows\*, who has many names,  
And who always is beyond the reach of the ignorant, I salute Govinda, who is supremely blissful.

5. Who is present in every group of gopis, who appears in differing forms but actually is without difference,  
Whose pretty form is covered by the dust raised by the hooves of cows,  
Who is attained blissfully with faith and devotion, who is beyond thought, attained by pious thoughts,

And whose greatness is determined by the gem of individual's thought, I salute Govinda, who is supremely blissful.

6. Who climbed the tree along with clothes of women taking bath in the pond,  
Who wanted those who want their clothes back, to come close to the tree leaving everything,  
Who destroyed sorrow and passion, who is wise, who is at the end of wisdom,  
Whose body is not disturbed by senses, I salute Govinda, who is supremely blissful.

7. Who is beautiful , cause of causes, primeval , without beginning, who is the time in the mind,  
Who danced beautifully again and again on the head of serpent Kaliya,  
Who is black in colour, ever present in time and destroys the evil effects of Kali,  
And who is the cause of the passage of time, I salute Govinda, who is supremely blissful.

8. Who in the land of Brindavan is being worshipped by crowd of worshipful devas,  
Whose nectar like smile is as pretty as jasmine flower, who gives happiness to his friends,  
Whose twin feet are worshipped in the heart of great and worshipful sages,  
Who is the sea of good qualities which are worshipped by all, I salute Govinda, who is supremely blissful.

9. He who reads this octet on Govinda, and dedicates his mind to Govinda,  
[And chants] Govinda, Achyuta, Madhava, Vishnu, Lord of Gokula and Krishna,  
Will get drenched by the nectar of meditation on the lotus feet of Govinda,  
Reach the blissful world of Govinda, and attain the nectar of Supreme Bliss.

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## **vi023 śrīrāma-gayatri**

**om nṛpottamāya vidmahe viṣṇu-rūpāya dhīmahi | tanno ramaḥ pracodayāt ||**

OM, the best among kings we know, to the One of the nature of Visnu (all pervading) may we direct our minds (meditate). May that Rama inspire (impel) us.

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## **vi024 śrīrāma-nāmāvalī**

1. **om śrīrāmāya namaḥ**  
OM! Salutation to the revered Rama
2. **om rāma-bhadrāya namaḥ**  
OM! Salutation to the auspicious Rama
3. **om śāśvatāya namaḥ**

OM! Salutation to the eternal

4. **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 bhavarogāśya 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-kārakāya namaḥ**

OM! Salutation to the one who makes the world happy

20. **oṃ viśvāmitra-priyāya namaḥ**

OM! Salutation to the one dear to sage Visvamisra

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-devādhidevāya 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 paramātmāne namaḥ**  
OM! Salutation to the Supreme Self
50. **oṃ parasmai brahmaṇe namaḥ**  
OM! Salutation to the Supreme Brahman
51. **oṃ saccidānandāya namaḥ**  
OM! Salutation to the Existence Consciousness Bliss
52. **oṃ parasmai 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

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## **vi025 śrī-rāma-nīrājana mantrāḥ**

(Shri Ramastavaraja from Sanatkumarasamhita)

**nirañjanam niṣ-pratimam nirīham nirāśrayam niṣkalam-aprapañcam |  
nityam dhruvam nirviṣaya-svarūpam nirantaram rāmam-aham bhajāmi || 55||**

**sarvādhipatyam samarāṅga-dhīram satyam cidānanda-maya-svarūpam |  
satyam śivam śānti-mayam śaraṇyam sanātanam rāmamaham bhajāmi || 57||**

55. Blemishless, formless, motionless, supportless, undivided, unmanifest, eternal, fixed, of the nature of non-object, I ever/constantly worship that Rama.

57. The chief of all, heroic in war, the true, of the nature of Consciousness-Bliss, the truth, Shiva (auspicious), full of peace, in whom to take refuge, the everlasting, I worship that Rama.

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## vi026 narahari deva janārdhanā

(By: Bhadrachala Ramadas)

narahari deva janārdhanā  
keśava nārāyana kanakāmbara dhāri  
narahari deva janārdhanā

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

pannaga śayanā patīta pāvanā  
satya pālanā karunā sāgara

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

pankaja locana parama dayālā  
śaṅkara sannuta sarveśvara hari

rāma rāma rāma rāma rāma rāma rām  
rāma rāma rāma śrī raghu rāma rāma rām

bhānu kuleśā bhava bhaya nāśā  
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 Bhadrageiri

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## vi027 raghupati raghava

raghupati rāghava rājā rāma patīta pāvana sītā rām  
sitārām sitārām bhaja pyāre tu sitārām  
raghupati rāghava rājā rāma patīta pāvana sītā 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 sitā 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

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## **vi028 bhaja govindam (dvādaśamanjarikā)**

(By: Adi Sankaracharya)

**bhaja govindam bhaja govindam govindam bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛñkaraṇe     1**

Worship Govinda (epithet for Lord Krishna; One known through Vedas; one who guides the ignorant),  
worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

**mūḍha jahīhi dhanāgama-tr̥ṣṇām 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-nābhīdeśaṁ dr̥ṣtvā mā gā mohāveśaṁ  
etan-māmsavasādi-vikāraṁ manasi vicintaya vāraṁ vāraṁ 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.

**nalīnī-dalagata-jalam-ati-taralaṁ tad-vaj-jīvitam-atiśaya-capalam  
viddhi vyādhy-abhimāna-grastaṁ lokaṁ śoka-hataṁ 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 vārtaṁ 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 kuśalaṁ 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-stāvac-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!

**satsaṅgate nis-saṅgatvaṁ nis-saṅgate 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-akhilaṁ buddhvā brahmapadaṁ tvaṁ praviśa veditvā 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 śiśira-vasantau punarāyātaḥ  
kālaḥ krīḍati gacchat-yāyuḥ tadapi na muñcaty-āśā-vāyuḥ 12**

Day and night, dusk and dawn, winter and spring, come again,  
Time plays (and) life goes away (never to come), and yet one does not leave the winds of desires.

**kā te kāntā dhana-gata-cintā vātula kiṁ tava nāsti niyantā  
tri-jagati sajjana-sangatir-ekā bhavati bhavārṇava-taraṇe naukā 13**

Why worry about your wife, and pertaining to wealth, O! Crazy headed? Is there not for you the Ordainer?  
In the three worlds, association with the good people is the only boat to cross the ocean of samsara (cycle of birth and death).

**bhaja govindaṁ bhaja govindaṁ govindaṁ bhaja mūḍhamate  
saṁprāpte sannihite kāle na hi na hi rakṣati ḍukṛṇkaraṇe**

Worship Govinda, worship Govinda, worship Govinda, O foolish one!  
When the appointed Time (of death) comes, rules of grammar will not, will not, save you.

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**vi029 hari bol**

hari bol hari bol hari hari bol  
mukunda mādharma govinda bol

rāmā bol rāmā bol rāmā rāmā bol  
sītā sameta 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  
arunācalaśa śri ramaṇā ramaṇā bol

Hari= One who steals ignorance, bol=say, Mukunda= The conferrer of salvation, Madhava=The Lord of Knowledge, Govinda=the One known through the Vedas, sameta=alongwith, Krishna=Existence and Bliss, Radha=ardent devotee of Lord Krishna, Skanda=Lord Siva's son who dries up ignorance, valli=consort of Skanda, Subrahmanya=name for Skanda, one who is dear to those devoted to Brahman, Siva=auspicious, gauri=consort of Siva, samba=alongwith Amba (Parvati).

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## vi030 bālamukundāṣṭakam

karāravindena padāravindaṃ mukhāravinde vini-veśayantam |  
vaṭasya patrasya puṭe śayānaṃ bālaṃ mukundaṃ manasā smarāmi || 1||

saṃhr̥ṭya lokān-vaṭapatra-madhye śayānam-ādyanta-vihīna-rūpam |  
sarveśvaraṃ sarva-hitāvatāraṃ bālaṃ mukundaṃ manasā smarāmi || 2||

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

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



śikye nidhāyādyā-payodadhīni bahir-gatāyām vraja-nāyikāyām |  
bhuktvā yatheṣṭam kapaṭena suptaṁ bālam mukundaṁ manasā smarāmi || 5||

kalindajānta-sthita-kāliyasya phaṇāgra-raṅge naṭana-priyantam |  
tat-puccha-hastaṁ śaradindu-vaktraṁ bālam mukundaṁ manasā smarāmi || 6||

ulūkhale baddham-udāra-śauryaṁ uttuṅga-yugmārjuna bhaṅga-līlam |  
utphulla-padmāyata cāru-netraṁ bālam mukundaṁ manasā smarāmi || 7||

ālokya mātur-mukham-ādareṇa stanyaṁ pibantaṁ sarasīruhākṣam |  
saccin-mayaṁ devam-ananta-rūpaṁ bālam mukundaṁ manasā smarāmi || 8||

|| iti bālamukundāṣṭakam sampūrṇam ||

1. I meditate upon child Mukunda (the one who liberates) in my heart, lying on the fold of the banyan leaf, holding his lotus feet with his lotus hand and his toe inside his lotus mouth.
2. I meditate upon child Mukunda (the one who liberates) in my heart, who draws the entire world in the center of the banyan leaf, while resting on it, of the nature devoid of beginning and end, the Lord of all, whose incarnation is for the welfare of all.
3. I meditate upon child Mukunda (the one who liberates) in my heart, whose limbs are beautiful like a blue lotus, whose lotus feet are worshipped by Indra and such, the wish fulfilling tree to those who take refuge in him.
4. I meditate upon child Mukunda (the one who liberates) in my heart, who has a long curly hair, wearing a long garland, whose rows of teeth are marked with love sport, lips like bimba fruit, eyes wide and beautiful.
5. I meditate upon child Mukunda (the one who liberates) in my heart, who pretends to sleep after stealing milk and curd today from the hanging pots when the girls of Vraja went out.
6. I meditate upon child Mukunda (the one who liberates) in my heart, who dances joyfully on the hood of snake, Kaliya, who dwells in Kalinda (Yamuna river), holding Kaliya's tail with his hand, whose face is bright as the moon in autumn.
7. I meditate upon child Mukunda (the one who liberates) in my heart, who is tied to the mortar, with his ample valor uproots the lofty Arjuna trees, with beautiful eyes like wide open lotus.

8. I meditate upon child Mukunda (the one who liberates) in my heart, who looks at his mother's face with reverence while drinking breast milk, with eyes like lotus, full of Existence-Consciousness, the God of infinite nature.

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## **vi031 devaki nandana**

(By: Purandara Dasa)

**devaki nandana nanda mukundā  
vandita munijana nityānandā  
nigamottārā navanita chorā  
khagapati vāhana jagadoddhārā**

**makara kuṇḍala dhara mohana vesā  
rukmini vallabha pāṇḍava poshā  
sankha cakra dhara sri govindā  
paṇkaja 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.

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## vi032 āratī kunj bihāri ki

āratī kunj bihāri ki ke giridhara kṛiṣṇa 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)

āratī kunj bihāri ki ke giridhara kṛiṣṇa murāri ki

gagana sama ang kānti kālī  
rādhikā camaka rahi āli  
latān me ṭhaḍhe vanamālī  
bhramar si alaka kasturī tilaka candra si jhalak lalita cavi śyāmā pyāri ki  
(2)

āratī kunj bihāri ki ke giridhara kṛiṣṇa murāri ki

kanakamaya mora mukuṭa bilase  
devatā darasana ko tarase  
gagana se sumana rāśi barase  
baje muracanga madhura miradanga gvālīni sanga atula rati gopa kumāri ki  
(3)

āratī kunj bihāri ki ke giridhara kṛiṣṇa murāri ki

carana se prakāṣa 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)

āratī kunj bihāri ki ke giridhara kṛiṣṇa murāri ki

camakati ujjala taṭa renu  
baja rahi yamunā taṭa venu  
cahu diśi gopa gvāla dhenu  
hasata madhu manda gagana me canda kaṭata bhava bhanda bhakt priya kṛiṣṇa  
murāri ki

(5)

**ārati kunj bihāri ki ke giridhara kṛiśna murāri ki**

Arati to the one who enjoys in Vrindavan

To the one who lifted the Govardhan hill, Krishna, Murari (one who killed the demon Mura).

With a garland of vaijanti flowers around [his] neck,

One playing the sweet flute as a child,

With shining earrings in his ears,

Joy of Nanda, the moon of glorious Gokul, whose moon-like face is the joy of Yashoda,

to that child [lets offer]

Whose body glows like the sky,

Radhika [too] comes along shining,

Who is standing among forest flowers,

Whose locks are like a bee, wearing a turmeric mark on his forehead,

Whose glance is like the moon, with tender face, to the dark skinned, and beloved [lets offer]

Whose golden crown with peacock feathers is shining,

Whom the Gods are eager to have darshan of,

Who is showered with a rain of flowers from the sky,

With the harp and sweet drums playing, along with the cow maids,

who has immeasurable charm, the child of a gopa [lets offer]

From whose feet the Ganga appeared,

The destroyer of all the evils of Kali, Ganga,

Remembrance of which destroys all sins,

Ganga which is contained in Lord Siva's head, in his matted locks, destroys all impurities,

To that feet of the glorious Banvari (one who roams in the forest) [lets offer]

The flowers are shining on the banks [of Yamuna],

The flute is playing on the banks of Yamuna,

On all four directions are milkmaids, milkmen, cows,

Whose gentle smile, like the moon in the sky, cuts the noose of samsara of the devotee,

to the beloved Krishna, Muruari [lets offer]

Arati to the one who one who enjoys in Vrindavan

To the one who lifted the Govardhan hill, Krishna, Murari (one who killed the demon Mura).

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## **vi033 shri ram**

sri Ram, jai, jai jai Ram (call only 2x)  
sri Ram, jai Ram jai jai Ram (call only)  
sri Ram, jai Ram jai jai Ram (call only)

1.

sri Ram, jai Ram jai jai Ram (c/r)  
sri Ram, jai Ram jai jai Ram (c/r)  
sri Ram, jai Ram jai jai Ram (call only)  
repeat #1

2.

Krishna Krishna Krishna, Krishna Krishna Krishna, Krishna Krishna Govinda (c/r)  
Krishna Krishna Govinda, (c/r)  
Krishna Krishna Govinda, Krishna Krishna Govinda (call only)  
repeat #1

3.

Hari Rama (c/r)  
Ram Ram Ram (c/r)  
Ram Ram Ram Ram (c/r)  
Ram Ram Ram Ram (c/r)  
Rama Rama Sita Ram (c/r)  
Rama Rama Sita Ram (call only)

repeat #1  
repeat #2  
repeat #1  
repeat #3  
repeat #1  
end with #2

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## **vi034 bhajo madhura hari nām**

**bhajo madhura hari nām nirantara**

bhajo madhura hari nām  
hari nām hari nām  
bhajo hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām (x2)

sarala bhāva se hari bhaje jo  
pāve so sukh dhām  
sarala bhāva se hari bhaje jo pāve so sukh dhām  
pāve so sukh dhām (x2)  
pāve so sukh dhām nirantara bhajo madhura hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām

hari hi sukh hai hari hi śanti  
hari to prān ārām  
hari hi sukh hai hari hi śanti hari to prān ārām  
hari to prān ārām (x3)  
hari to prān ārām nirantara bhajo madhura hari nām

bhajo madhura hari nām nirantara bhajo madhura hari nām

gopālā govindā radhe kṛiśna hari  
radhe kṛiśna hari jai jai radhe kṛiśna hari

nārāyana nārāyana nārāyana nārāyana

Sing (bhajo) the sweet (madhura) name (nām) of Hari constantly (nirantara),  
Sing the sweet name of Hari.

One who sings of Hari with a feeling of devotion (sarala bhāva) ,  
He attains the abode (dhām) of joy (sukh).  
He attains the abode of joy, constantly sing the sweet name of Hari.

Hari is joy (sukh), Hari is peace (śanti),  
Hari is the [place of] rest (ārām) for the life (prān)  
Hari is the place of rest for the life, constantly sing the sweet name of Hari.

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## **vi035 guruvāyūr pura śrī hari kṛṣṇā**

**guruvāyūr pura śrī hari kṛṣṇā nārāyana gopāl  
mukunda mādḥava muralidhāri nārāyana gopāl**

**keśava mādḥava govindā hari nārāyana gopāl  
mukunda mādḥava 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

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## **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-mādḥava 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

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## vi037 jai jai govinda

jai jai govinda jai hari govinda (x4 c/r)

dhumuka dhumuka бага (c)  
tumuka tuṅga maha (c)  
kapala caraṇa hari āye (x3 c)  
mere prāṇa bulāvane āye (c)  
mere nayana lupāvane āye (c)

jai jai govinda jai hari govinda (x2 all)

jhimika jhimika jhima (c)  
jhimika jhimika jhama (c)  
nartana pada vraja āye (x2 c)

jai jai govinda jai hari govinda (x2 all)

aruṇa karuṇa sama (c)  
cinna bhinna sama (c)  
karaṇa pāla ravi āye (x2 c)

jai jai govinda jai hari govinda (x2 all)

amala kamala gara (c)  
murali madhura tara (c)  
bansi bajāvane āye (x2 c)

jai jai govinda jai hari govinda (x2 all)

puñja puñja-kara (c)  
kuñja kuñja-bala (c)  
brṅga raṅga hari āye (x2 c)

jai jai govinda jai hari govinda (x2 all)



juṇa juma tula tula (c)  
majjula pula pula (c)  
pulla mukulahari āye (x2 c)

jai jai govinda jai hari govinda (x2 all)

jai jai govinda jaya hari govinda (c/r many times)

jai jai govinda (c) - jaya hari govinda (r)

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## **vi038 garuḍa gamana**

(By: Swami Bharathi Tirtha, Sringeri Matt)

garuḍa gamana tava charana kamalamiha manasi lasatu mama nityaṁ  
(manasi lasatu mama nityaṁ)  
mama tāpamapā kuru devā mama pāpamapā kuru devā

jalaja-nayaṇa vidhinamuciharaṇamukha vibudhavinuta-padapadma  
(vibudhavinuta-padapadma)  
mama tāpamapā kuru devā mama pāpamapā kuru devā

bhujagaśayana bhava madana-janaka mama jananamaraṇa-bhayahārī  
(jananamaraṇa-bhayahārī )  
mama tāpamapā kuru devā mama pāpamapā kuru devā

śaṅkhacakradhara duṣṭadaityahara sarvaloka-śaraṇā  
(sarvaloka-śaraṇā)  
mama tāpamapā kuru devā mama pāpamapā kuru devā  
agaṇita-guṇagaṇa aśaraṇaśaraṇada vidalita-suraripujāla  
(vidalita-suraripujāla)  
mama tāpamapā kuru devā mama pāpamapā kuru devā

bhaktavaryamiha bhūrikaruṇayā pāhi bhāratītīrtham  
(pāhi bhāratītīrtham)  
mama tāpamapā kuru devā mama pāpamapā kuru devā

[Oh Lord] who travels on Garuda, [let] your lotus feet shine always in my mind,

Oh God, remove my sufferings, remove my sins.

[Oh Lord] with lotus like eyes, whose lotus feet are worshipped by Brahma, and all Gods led by Indra,  
Oh God, remove my sufferings, remove my sins.

[Oh Lord who lies] on a bed of snake, became the father of Kama, destroyer of the fear of birth and death,  
Oh God, remove my sufferings, remove my sins.

[Oh Lord] holding the conch and discus, destroyer of the wicked asuras, refuge of the entire world,  
Oh God, remove my sufferings, remove my sins.

[Oh Lord] possessed of innumerable good qualities, giving protection to the helpless, destroyer of the  
enemies of the Gods (asuras),  
Oh God, remove my sufferings, remove my sins.

Protect this eligible devotee, out of your boundless compassion, Bharati Teetha,  
Oh God, remove my sufferings, remove my sins.

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## **vi039 pāṇḍuraṅga viṭṭale**

**viṭṭala hari viṭṭala (c)**

**pāṇḍuraṅga viṭṭale hari nārāyaṇa  
purandara viṭṭale satya nārāyaṇa  
hari nārāyaṇa bhajo nārāyaṇa  
hari nārāyaṇa satya nārāyaṇa**

**viṭṭala hari viṭṭala  
viṭṭala hari viṭṭala  
viṭṭala hari viṭṭala**

**viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala viṭṭala**

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## **vi040 hare kṛṣṇa hare kṛṣṇa**

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

hare rāma, hare rāma, rāma rāma, hare hare

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## vi041 śrīnivāsa govinda

śrīnivāsa govinda śrī veṅkaṭeśa govinda

tirupati vāsa govinda tirumalai vāsa govinda  
(śrīnivāsa)

pāṇḍu-raṅga govinda paṇḍari-nātha govinda  
(śrīnivāsa)

veṅkaṭa-ramaṇa govinda saṅkaṭa-haraṇa govinda  
(śrīnivāsa)

purāṇa-puruṣa govinda puṇḍarikākṣa govinda  
(śrīnivāsa)

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## vi042 rāma-candra raghu-vīra - 2

rāmacandra 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

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## 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-sundaram samasta-pāpakhaṇḍanam |  
svabhakta-citta-rañjanam sadaiva rāmam-advayam || 1 ||

jaṭā-kalāpa-śobhitam samasta-pāpa-nāśakam |  
svabhakta-bhīti-bhañjanam bhajeha rāmam-advayam || 2 ||

nija-svarūpa-bodhakam kṛpākaram bhavāpaham |  
samam śivam nirañjanam bhajeha rāmam-advayam || 3 ||

saha-prapañcakalpitaṁ hyanāma-rūpa-vāstavam |  
nirākṛtiṁ nirāmayaṁ bhaje ha rāmam-advayam || 4 ||

niṣprapañca-nirvikalpa-nirmalam nirāmayaṁ |  
cideka-rūpa-santataṁ bhajeha rāmamadvayam || 5 ||

bhavābdhipota-rūpakam hyaśeṣa-deha-kalpitaṁ |  
guṇākaram kṛpākaram bhajeha rāmamadvayam || 6 ||

mahāvākya-bodhakair-virājamāna-vākpadaih |  
param brahma-vyāpakam bhajeha rāmam-advayam || 7 ||

śiva-pradam sukha-pradam bhava-cchidaṁ bhramāpaham |  
virājamāna-deśikam bhajeha rāmamadvayam || 8 ||

rāmāṣṭakam paṭhati yaḥ sukhadam supuṇyam  
vyāsenā bhāṣitamidaṁ śṛṇute manuṣyaḥ  
vidyāṁ śriyam vipulā-saukhyam-anantakīrtiṁ  
saṁprāpya dehavilaye labhate ca mokṣam || 9 ||

iti śrī vyāsa-viracitaṁ śrī rāmāṣṭakam saṁpūrṇam

1 I worship every day the distinctly/excellently beautiful one, who destroys all the sins, who delights the minds of his devotees, Rama, the non-dual.

2 Shining with braided hair, who destroys all the sins, who destroys the fears of his devotees, I worship, Rama, the non-dual.

3 He who awakens one to the innate nature, the compassionate, the one who removes mundane existence, the equanimous, the auspicious, the stainless, I worship, Rama, the non-dual.

4 In whom the universe is fabricated, indeed that which is truly without name and form, the formless the complete, I worship, Rama, the non-dual.

5 Devoid of manifestation, devoid of differentiation, blemishless, complete, the one of the nature of the One Consciousness ever, I worship, Rama, the non-dual.

6 Like a ship in the ocean of samsara, indeed without any remainder of what is made/assumed with a body, with a multitude of virtues, the compassionate, I worship, Rama, the non-dual.

7 The one who shines in the phrases of those who illuminate the meaning of the Mahavakya-s, the omnipresent Supreme Brahman, I worship, Rama, the non-dual.

8 He who grants auspiciousness, grants happiness, destroys samsara, removes confusion, the shining spiritual teacher, I worship, Rama, the non-dual.

9 He who studies/recites this octet on Rama, that which grants happiness, abundant merits, composed by sage Vyasa, a human being who listens to this stotram, acquires knowledge, prosperity, many comforts and fame, and, at the time of leaving the body attains liberation.

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## **vi044 Bhagavad Gita, Selected verses**

(trans. By Swami Chidbhananda)

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

**(arjuna uvāca)**

**svayam-evātmanātmānaṃ vettha tvaṃ puruṣottama  
bhūta-bhāvana bhūteśa deva-deva jagat-pate (10:15)**

**vistareṇātmano yogaṃ vibhūtiṃ ca janārdana  
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam (10:18)**

**govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)**

**śrībhagavānuvāca |**

**aham-ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ  
aham-ādiśca madhyaṃ ca bhūtānām-anta eva ca (10:20)**

**gatiḥ-bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṃ suhṛt  
prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījaṃ-avyayaṃ (9:18)**

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

ananyāścintayanto mām ye janāḥ paryupāsate  
teṣāṃ nityābhilyuktānāṃ yogakṣemaṃ vahāmyaham (9:22)

samo'haṃ sarva-bhūteṣu na me dveṣyo'sti na priyaḥ  
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham (9:29)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

manmanā bhava madbhakto madyājī mām namaskuru  
māmevaiśyasi yuktvaivam-ātmānaṃ matparāyaṇaḥ (9:34)

yo mām-ajam-anādiṃ ca vetti loka-maheśvaram  
asammūḍhaḥ sa martyeṣu sarva-pāpaiḥ pramucyate (10:3)

govindaṃ ādi-puruṣaṃ tam-ahaṃ bhajāmi (c/r 1x)  
govindam (call only)  
ādi-puruṣaṃ tam-ahaṃ bhajāmi (all)

teṣāṃ satata-yuktānāṃ bhajatām 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)

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## **vi045 hari sundara nanda mukunda**

(composed by Dr. Manikantan Menon)

**hari sundara nanda mukundā hari nārāyaṇa hari om  
hari keśava hari govindā hari nārāyaṇa hari om**

**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,

Vanamālī = The one wears garland of flower, Vaijayanti, symbolizing subtle elements, Muralidhārī=one holding the flute; Govardhana girivaradhārī=one holding the Govardhana hill;  
nīt nīt=again and again; mākhana cori = one who steals butter (symbolic of stealing the pure light mind);  
gopi mana hārī= 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



## ot001 śivo'haṃ śivo'haṃ

śivo'haṃ śivo'haṃ śivasvarūpam  
nityo'haṃ śuddho'haṃ buddho'hāṃ muktoham

advaitam-ānanda rūpaṃ arūpam  
brahmo'haṃ brahmo'haṃ brahmasvarūpam

cido'haṃ cido'haṃ saccidānandam  
śivo'haṃ śivo'haṃ śivasvarūpam

Shiva am I, Shiva am I, of the nature of Shiva, I am the eternal, I am the pure, I am the awakened, I am the liberated.

Non-dual, of the nature of Bliss, the formless, I am Brahman, I am Brahman, of the nature of Brahman.

I am of Consciousness, I am of Consciousness, the Existence-Consciousness-Bliss. Shiva am I, Shiva am I, of the nature of Shiva.

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## ot002 sarvaṃ brahmamayam

sarvaṃ brahma-mayaṃ re re sarvaṃ brahma-mayam

kiṃ vacanīyaṃ kim-avacanīyam  
kiṃ racaniyaṃ kim-aracanīyam (sarvaṃ...)

kiṃ paṭhanīyaṃ kim-apaṭhanīyam  
kiṃ bhajanīyaṃ kim-abhajanīyam (sarvaṃ...)

kiṃ bodhavyaṃ kim-abodhavyam  
kiṃ bhoktavyaṃ kim-abhoktavyam (sarvaṃ...)

sarvatra sadā haṃsa-dhyānam  
kartavyaṃ bho mukti-nidānam (sarvaṃ...)

All is full of Brahman, O All is full of Brahman.

What is to told, what is not to be told.

What is to be composed/made, what is not to be made.

What is to be studied, what is not to be studied.

What is to be worshipped, what is not to be worshipped.

What is to be understood, what is not to be understood.  
What is to be experienced, what is not to be experienced.  
Everywhere, at all times, meditation should be on the  
Supreme Spirit, the essence of liberation.

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### ot003 hastamālakīyam

(Composed by: Adi Sankaracharya)

kastvaṃ śiśo kasya kuto'si gantā  
kiṃ nāma te tvaṃ kuta āgato'si |  
etan-mayoktaṃ vada cārbhakas-tvaṃ  
mat-prītaye prīti vivardhano'si || 1 ||

hastāmalaka uvāca |

nāhaṃ manuṣyo na ca deva-yakṣau  
na brāhmaṇa-kṣatriya-vaiśya-śūdrāḥ |  
na brahmacārī na grhī vanastho  
bhikṣurna cāhaṃ nijabodha rūpaḥ || 2 ||

nimittaṃ manaś-cakṣur-ādi pravṛttau  
nirastākhilopādhir-ākāśa-kalpaḥ |  
ravir-loka-ceṣṭā-nimittaṃ yathā yaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 1 ||

yamagny-uṣṇavan-nitya-bodha svarūpaṃ  
manaścakṣurādīnyabodhātmakāni |  
pravartanta āśritya niṣkampamekaṃ  
sa nityopalabdhi-svarūpo'ham-ātmā || 2 ||

mukhābhāsako darpaṇe dṛśyamāno  
mukhatvāt prthaktvena naivāsti vastu |  
cidābhāsako dhīṣu jīvo'pi tadvat  
sa nityopalabdhi-svarūpo'ham-ātmā || 3 ||

yathā darpaṇābhāva ābhāsahānau  
mukhaṃ vidyate kalpanā-hīnam-ekam |

tathā dhī viyoge nirābhāsako yaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 4 ||

manaś-cakṣurāder-viyuktaḥ svayaṃ yo  
manaś-cakṣurāder-manaś-cakṣur-ādiḥ |  
manaś-cakṣurāder-agamya-svarūpaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 5 ||

ya eko vibhāti svataḥ śuddha-cetāḥ  
prakāśa-svarūpo'pi nāneva dhīṣu  
śarāvodakastho yathā bhānur-ekaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 6 ||

yathā'neka-cakṣuḥ-prakāśo ravirna  
krameṇa prakāśī-karoti prakāśyam |  
anekā dhiyo yastathaikaḥ prabodhaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 7 ||

vivasvat prabhātaṃ yathā rūpam-akṣaṃ  
pragr̥hṇāti nābhātamevaṃ vivasvān |  
yadābhāta ābhāsayatyakṣamekaḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 8 ||

yathā sūrya eko'psvanekaścalāsu  
sthirāsvapyananyadvibhāvyasvarūpaḥ  
calāsu prabhinnaḥ sudhīṣveka eva  
sa nityopalabdhi-svarūpo'ham-ātmā || 9 ||

ghanacchanna-dr̥ṣṭir-ghanacchannam-arkam  
yathā niṣprabhaṃ manyate cātimūḍhaḥ |  
tathā baddhavadbhāti yo mūḍha-dr̥ṣṭeḥ  
sa nityopalabdhi-svarūpo'ham-ātmā || 10 ||

samasteṣu vastuṣv-anusyūtamekaṃ  
samastāni vastūni yanna spr̥śanti |  
viyadvat-sadā śuddhamaccha-svarūpaṃ  
sa nityopalabdhi-svarūpo'ham-ātmā || 11 ||

upādhau yathā bhedaṭā sanmaṇīnāṃ

tathā bhedaṭā buddhi-bhedeṣu te'pi |  
yathā candrikāṇāṃ jale cañcalatvaṃ  
tathā cañcalatvaṃ tavāpīha viṣṇo || 12 ||

|| iti śrīmad śaṅkarācāryakṛta  
hastāmalakasaṃvādaślokaṃ sampūrṇam ||

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## ot004 dīpa-stutiḥ

dīpa-jyotiḥ para-brahma dīpa-jyotir-jaṇārdanaḥ |  
dīpo haratu me pāpaṃ dīpa-jyotir-namostute ||

The light of the lamp is Supreme Brahman, the light of the lamp is Visnu. The light destroys my sins,  
prostrations to the light of the lamp.

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## ot005 What is the Light?

Oh my disciple tell me, what is the light for you? (x2)  
By day it is the sun, Master, by night it is a lamp (x2)  
What is the light that perceives that light? (x2)  
It is my eyes, Master, it is my eyes (x2)  
What is the light that illumines your eyes? (x2)  
It is my mind, Master, it is my mind (x2)  
What is the light that knows your mind? (x2)  
It is my Self, Master, it is my Self (x2)  
You are the Supreme light of all lights; therefore  
You are the Supreme light of all lights  
I am that light, Master, I am that light (x2)  
I am that light (x8)  
Oh my disciple tell me, what is the light for you? (x3)  
I am that light  
You are that light - I am that light (x3)

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## ot006 dīpāvali

From: Guru vācāka kovai (translation by Sri Sadhu Om)

narakanai māittanan nāraṇanenapaṛ  
narakuḍal nānā naḍappo narakan  
narakan evaṇ ena nāḍi tolaittoṛ  
narakanai māittavan nāraṇan āre 181

narakan uraipula nāḍi naḍantu  
narakanai māittumey jñānanīrāḍal  
naraka jayattukku aṛikuṛiyāna  
naraka caturdaśi snānamatāme 182

narakuḍal nānā narakula kālum  
narakan engendṛ usāi jñānattikiriyāl  
narakanai koṇḍṛavan nārāṇanandṛe  
naraka caturdaśi naldinamāme (composed by Bhagavan)

ūnonḍṛu uḍaluvām ūttai narakattai  
nāneḍṛazhinda narakanai tān ucāi  
āpādam ceṛttolīrpel āṇmasadodayame  
dīpāvaliyāi teḷi 183

naraka uruva naḍalai uḍala  
kirakaṇ akamenave keṭṭa narakanām  
māpāviyai nāḍi māittu ttānāyoliṛtal  
dīpāvaliyāi teḷi (composed by Bhagavan)

(From: ramaṇa sannidhimurai)

dīpakaṅgalākappal jīvattokai toṛuṇ ceṛ  
epagava āṇḍa iṛai ramaṇa sthāparamām  
śrīpādam sera terindeṭṭu kollutiyen  
dīpāvali vandanam 1231

181. The Puranas say that Lord Narayana has killed the demon [of misery], Naraka Asura. This demon is none other than the one who lives as “I am this body, the source of misery”. One who seeks Naraka Asura’s [i.e., the ego’s] source, and thus annihilates him, is truly Lord Narayana Himself.

182. The Deepavali-bath, which is taken by all people on the fourteenth moon in remembrance of the conquest of Naraka, signifies the bath of Jnana, which is taken after destroying the ego Naraka Asura, by searching for his source.

182. (Composed by Bhagavan) He who kills Narakasura (the ego) with the Wheel [i.e. weapon] of Jnana, by enquiring, “Where is the source of Narakasura who rules over Narakaloka, this wretched body, as ‘I’?”, is Lord Narayana; and that day [of the ego’s destruction] is the auspicious day of the fourteenth moon.

183. Deepavali signifies the great Self-Effulgence which shines after destroying the reflected light [i.e. the ego], Narakasura, who was ruling this filthy body, which is the form of hell, as ‘I’.

183. (Composed by Bhagavan) Deepavali signifies the shining of Self after the destruction, through enquiry, of the greatest sinner, Naraka [the ego], who took the abode of this filthy body, which is the form of hell, as ‘I’.

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## ot007 eka śloki

kiṃ jyotistava bhānu-mānahani me rātrau pradīpādikaṃ  
syādevaṃ ravi-dīpa-darśana-vidhau kiṃ jyotirākhyāhi me ।  
cakṣus-tasya nimīlanādi-samaye kiṃ dhīr-dhiyo darśane  
kiṃ tatrāhamato bhavān-paramakaṃ jyotis-tad-asmi prabho॥

What is your light? “From the sun (locative), for me at night lamp and such.” It may be so, what light is means for seeing this sun, lamp? Please explain. “My eye.” What at the time of closing and such of that (eyes)? “The mind.” What for seeing the mind? “There/Then/In that case I.” You are therefore the Supreme Light. “That I am O Lord.”

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## ot008 śrīgaṅgāstotram

(Composed by: Adi Sankaracharya)

devi sureśvari bhagavati gaṅge tribhuvana-tāriṇi tarala taraṅge ।  
śaṅkara-mauli-vihāriṇi vimale mama mati-rāstāṃ tava padakamale ॥1॥

bhāgirathi sukha-dāyini mātā-tava jala-mahimā nigame khyātaḥ ।  
nāhaṃ jāne tava mahimānaṃ pāhi kṛpāmayi mām-ajñānam ॥2॥

hari-pada-pādyā-taraṅgiṇi gaṅge himavidhu-muktā-dhavalā-taraṅge ।  
dūrī-kuru mama duṣkṛti-bhāraṃ kuru kṛpayā bhava-sāgara-pāram ॥3॥

tava jalam-amalaṃ yena nipītaṃ parama-padaṃ khalu tena gṛhītaṃ ।  
mātar-gaṅge tvayi yo bhaktaḥ kila taṃ draṣṭuṃ na yamaḥ śaktaḥ ॥4॥

patitoddhāriṇi jāhnavi gaṅge khaṇḍita-girivara-maṇḍita-bhaṅge |  
bhīṣma-janani he munivara-kanye patita-nivāriṇi tribhuvana-dhanye ||5||

kalpa-latām-iva phaladām loke praṇamati yas-tvām na patati śoke |  
pārāvāra-vihāriṇi gaṅge vimukha-yuvati-kṛta-taralāpāṅge ||6||

tava cen-mātaḥ srotaḥ snātaḥ punar-api jaṭhare so'pi na jātaḥ |  
naraka-nivāriṇi jāhnavi gaṅge kaluṣa-vināśini mahimottuṅge ||7||

punar-asadaṅge puṇya-taraṅge jaya jaya jāhnavi karuṇā-pāṅge |  
indra-mukūṭa-maṇi-rājita-caraṇe sukhade śubhade bhṛtya-śaraṇye ||8||

rogaṃ śokaṃ tāpaṃ pāpaṃ hara me bhagavati kumati-kalāpam |  
tribhuvana-sāre vasudhā-hāre tvamasi gatiṃ mama khalu saṃsāre ||9||

alakānande paramānande kuru karuṇā-mayi kātara-vandye |  
tava taṭa-nikaṭe yasya nivāsaḥ khalu vaikuṇṭhe tasya nivāsaḥ ||10||

varam-ihā nīre kamaṭho mīnaḥ kiṃ vā tīre śaraṭaḥ kṣīṇaḥ |  
athavā śvapaco malino dīnas-tava na hi dūre nṛpati-kulīnaḥ ||11||

bho bhuvaneśvari puṇye dhanye devi dravamayi muni-vara-kanye |  
gaṅgā-stavam-imam-amalaṃ nityaṃ paṭhati naro yaḥ sa jayati satyam ||12||

yeṣāṃ hṛdaye gaṅgā-bhaktis-teṣāṃ bhavati sadā sukha-muktiḥ |  
madhurā-kāntā-pañjhaṭikābhiḥ paramānanda-kalita lalitābhiḥ ||13||

gaṅgā-stotram-idaṃ bhava-sāraṃ vāñchita-phaladaṃ vimalaṃ sāraṃ |  
śaṅkara-sevaka śaṅkara-racitaṃ paṭhati sukhī stava iti ca samāptam ||14||

jaya jaya gaṅge jaya hara gaṅge jaya jaya gaṅge jaya hara gaṅge |  
jaya jaya gaṅge jaya hara gaṅge jaya jaya gaṅge jaya hara gaṅge ||

1. O Ganga, the Goddess, the Lord of gods, the divine, the one who enables to cross over the three worlds, with waves moving to and fro, the one who adorns Lord Shiva's head, the pure, may my mind remain at your lotus feet.
2. O Bhagirathi, mother who gives happiness, the significance of your holy waters is well known in the Vedas. I am incapable of comprehending your greatness. O compassionate one please protect me, the ignorant.
3. O Devi! Your waters are as sacred as "Charanamriti" of Sri Hari. Your waves are white like snow, moon and pearls. Please wash away all my sins and help me cross this ocean of Samsara.

4. O Mother! those who partake of your pure waters, definitely attain the highest state. O Mother Ganga! Yama, the Lord of death cannot harm your devotees.
5. O Jahnavi! your waters flowing through the Himalayas make you even more beautiful. You are Bhishma's mother and sage Jahnu's daughter. You are saviour of the people fallen from their path, and so you are revered in all three worlds.
6. O Mother! You fulfill all the desires of the ones devoted to you. Those who bow down to you do not have to grieve. O Ganga! You are restless to merge with the ocean, just like a young lady anxious to meet her beloved.
7. O Mother! those who bathe in your waters do not have to take birth again. O Jahnavi! You are held in the highest esteem. You destroy your devotee's sins and save them from hell.
8. O Jahnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness.
9. O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this Samsara.
10. O Ganga! those who seek happiness worship you. You are the source of happiness for Alkapuri and source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikunta.
11. O Devi ! It is better to live in your waters as turtle or fish, or live on your banks as poor "candal" rather than to live away from you as a wealthy king.
12. O Goddess of Universe! You purify us. O daughter of muni Jahnu! one who recites this Ganga Stotram everyday, definitely achieves success.
13. Those who have devotion for Mother Ganga, always get happiness and they attain liberation. This beautiful and lyrical Gangastuti is a source of Supreme bliss.
14. This Ganga Stotram, written by Shankara, the devotee of Lord Shankara, purifies us and fulfills all our desires.

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## **ot009 mohi tohi lagi kaise chūṭe**

(Composed by: Sant Kabir)

**How could the love between Thee and me sever?  
As the leaf of the lotus abides on the water,  
So Thou art my Lord and I am Thy servant.  
So Thou art my Lord and I am Thy servant.**

**As the night bird Chakor gazes all night at the moon, at the moon,  
So Thou art my Lord and I am Thy servant.  
So Thou art my Lord and I am Thy servant.**



From the beginning until the ending of time there is love between Thee and me.

And how could the love between Thee and me sever?

Mohi tohi lagi kaise chute, Mohi tohi lagi kaise chute.

As a river enters into the ocean so my heart ever touches Thee.

And how could the love between Thee and me sever?

Mohi tohi lagi kaise chute, Mohi tohi lagi kaise chute.

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## ot010 citragupta gāyatri

om tatpuruṣāya vidmahe citraguptāya dhīmahi tanno citragupta pracodayāt |

OM, to that Original/Supreme Spirit we know; to the One wondrously conspicuous secret. May that citragupta inspire (impel) us.

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## ot011 Yama-s Praise of Siva

skandapurāṇaṃ (kāśīkhaṇḍaḥ uttarārdhaḥ aṣṭasaptatitamaḥ adhyāyaḥ)

dharma uvāca

namo namaḥ kāraṇa-kāraṇānāṃ namo namaḥ kāraṇa-varjitāya |  
namo namaḥ kāryamayāya tubhyaṃ namo namaḥ kārya-vibhinnarūpa ||32||

arūpa-rūpāya samasta-rūpiṇe parāṇu-rūpāya parāparāya |  
apāra-pārāya parābdhipāra-pradāya tubhyaṃ śaśimaulaye namaḥ || 33 ||

anīśvaras-tvaṃ jagadīśvaras-tvaṃ guṇātmakas-tvaṃ guṇavarjitas-tvaṃ |  
kālāt-parastvaṃ prakṛteḥ paras-tvaṃ kālāya kālāt-prakṛte namaste || 34 ||

tvameva nirvāṇa-padaprado'si tvameva nirvāṇam-anantaśakte |  
tvam-ātmarūpaḥ paramātma-rūpas-tvam-antarātmā'si carācarasya || 35 ||

tvatto jagatvaṃ jagadevasākṣaj-jagat-tvadīyaṃ jagad-ekabandho |

hartā'vitā tvam prathamo vidhātā vidhātṛ-viṣṇvīśa namo-namaste || 36 ||

mṛḍas-tvameva śrutivartmageṣu tvameva bhīmo'śrutivartmageṣu |  
tvam śaṃkaraḥ-somasubhakti-bhājām-ugro'si rudratvam-abhaktibhājām || 37 ||

tvameva śūlī dviṣatām tvameva vinamraceto vacasām śivo'si |  
śrīkaṇṭha ekaḥ svapada-śritānām durātmanām hālahalograkāṇṭhaḥ || 38 ||

namo'stu te śaṃkara śānta śaṃbho namo'stu te candra-kalāvataṃsa |  
namo'stu tubhyaṃ phaṇi-bhūṣaṇāya pinākapāṇe-'ndhakavairiṇe namaḥ || 39 ||

sa eva dhanyas-tava bhakti-bhāgyas-tavār'cako yaḥ sukṛtī sa eva |  
tava stutiṃ yaḥ kurute sadaiva sa stūyate duṣcyavanādidevaiḥ || 40 ||

kastvāmiha stotum-anantaśakte śaknoti mādṛg-laghu-buddhi-vaibhavaḥ |  
prācām na vācāmiha-gocarō yaḥ stutis-tvayīyaṃ natireva yāvat || 41 ||

Yama's (Dharmaraja's) Praise of Siva

Skanda Purana 4:2:78:32-41

Dharma said:

32. Obeisance, obeisance to the cause of all causes. Obeisance, obeisance to the one without a cause.

Obeisance, obeisance to you who are the nature of the effect (the purpose). Obeisance to the one whose nature is different from the effects (with effects destroyed/separated from effects).

33. To the one whose form is formless, to the one who is all forms, to the one whose nature is the subtlest, to the one who is prior and after (to the one who is the higher and the lower), to the one who carries one across the boundless sea [of samsara], to the one who grants the further shore of the extensive waters [of illusion], to you, the moon-crested one, obeisance.

34. You are without a lord (having no other lord over you). You are the Lord of the universe. You are the nature of the attributes (gunas). You are without attributes. You are beyond time. You are beyond prakriti. To the one who is time, to the original nature of time (and death), to you, obeisance.

35. You alone are the bestower of the abode of Nirvana. You alone are the infinite power of Nirvana (or: you alone are Nirvana, Oh, infinite power). You alone are the nature of the Self. You alone are the nature of the Supreme Self. You are the inner Self of the moving and the unmoving.

36. Oh, sole, kinsmen of the universe, the universe originates from you, you, indeed, are directly the universe itself, and the universe is yours. You are the first creator, the protector, and the annihilator. Obeisance, obeisance [to you] Oh, Lord of Vidhatr (Brahma) and Vishnu.

37. You are the bestower of compassion to those who follow the path of the Vedas. You alone are the terrible one to those who do not follow the path of the Vedas. Oh, Soma (one with Uma), you are the benefactor of those possessing (living in) excellent devotion. Oh, Rudra, you are the fierce one to those devoid of devotion.

38. You are the trident bearer to the hateful (hostile). You alone are Siva (the auspicious) for those with humble minds and words. You are the sole glorious-throated one to those who resort to your feet. You are the fierce-throated one with the poison halahala to the wicked ones.

39. May this obeisance be to you, Oh, Sankara, the quiescent one. Obeisance to you, Oh, Shambu, adorned with a digit of the moon (the crescent moon). Obeisance to you, the one with serpents for ornaments, having pinaka (bow) in the hand. Obeisance to the enemy of Andhaka.

40. He, indeed, is blessed (fortunate) who has devotion to you. He alone who is your worshipper is meritorious and virtuous. He who always praises you shall be praised by Indra (the unshaken) and other devas (gods).

41. Oh, [Lord with] infinite power, who here like me with an insignificant intellect is capable of praising your magnificence, you here who are inaccessible to the words of the ancients? This prayer to you is only bowing with humility to you.

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## ot012 bilvāṣṭakam

(Composed by: Adi Sankaracharya)

tridalaṃ triguṇākāraṃ trinetraṃ ca triyāyudham |  
trijanma-pāpa-saṃhāraṃ eka-bilvaṃ śivārpaṇam || 1 ||

triśākhaiḥ bilva-patraiśca hyacchidraiḥ komalaiḥ śubhaiḥ |  
śiva-pūjāṃ kariṣyāmi hyekabilvaṃ śivārpaṇam || 2 ||

akhaṇḍa bilva patreṇa pūjite nandikeśvare |  
śuddhyanti sarva-pāpebhyo hyeka-bilvaṃ śivārpaṇam || 3 ||

sāḷagrāma śilāmekāṃ viprāṇāṃ jātu cārpayet |  
sodayajña mahāpuṇyaṃ hyeka-bilvaṃ śivārpaṇam || 4 ||

dantikoṭi sahasrāṇi vājapeye śatāni ca |  
koṭikanyā mahā-dānaṃ hyeka-bilvaṃ śivārpaṇam || 5 ||

lakṣmyāstanuta utpannaṃ mahādevasya ca priyam |  
bilvavṛkṣaṃ prayacchāmi hyeka-bilvaṃ śivārpaṇam || 6 ||

darśanaṃ bilva-vṛkṣasya sparśanaṃ pāpa-nāśanam |  
aghorapā-pasaṃhāraṃ hye-kabilvaṃ śivārpaṇam || 7 ||

kāśī-kṣetranivāsaṃ ca kālabhairava-darśanam |

**prayāge-mādhavam dr̥ṣṭvā hye-kabilvam śivārpaṇam || 8 ||**

**mūlato brahmarūpāya madhyato viṣṇurūpiṇe |  
agrataḥ śivarūpāya hyeka-bilvam śivārpaṇam || 9 ||**

**bilvāṣṭakam-idaṃ puṇyam yaḥ paṭhet śiva-sannidhau |  
sarvāpā vinirmuktaḥ śivalokamavāpnuyāt || 10 ||**

1. Having three leaves, of the nature of triad of qualities, three-eyed, with three kinds of weapons (astra, shastra, that which destroys the sins of three life times, offering one Bilva to Siva.
2. With Bilva leaves with three shoots, unbroken tender and beautiful, I indeed worship Siva, offering one Bilva to Siva.
3. Using unbroken Bila leaves, he who worships Nandikesvara, he is purified from all the sins, offering one Bilva to Siva.
4. The great merits of Soma yajna and offering Salagrama (a sacred stone worshipped by Vaishnava-s) to brahmana-s, [is equivalent to] offering one Bilva to Siva.
5. Offering of thousands of crores of elephants, performing hundred Vajapeya yagna-s, and the great offering of crores of daughters, [is equivalent to] offering one Bilva to Siva.
6. Born from the breasts of Goddess Lakshmi, and dear to Mahadeva, I offer a Bilva tree, [by] offering one Bilva to Siva.
7. Darshan of Bilva tree, touching of Bilva tree causes the destruction of sins, offering one Bilva to Siva.
8. Staying in Kashi temple, and darshan of Kalabhairava, seeing Madhava in Prayag indeed, [is equivalent to] offering one Bilva to Siva.
9. Root of the nature of Brahma, trunk of the nature of Vishnu, uppermost part of the nature of Siva indeed, [is equivalent to] offering one Bilva to Siva.
10. This Bilvastaam, holy, he who recites in the presence of Shiva, liberated from all the sins attains Shivaloka.

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**ot013 āñjaneya añjana-putra**

**āñjaneya añjana-putra akṣa anta hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta**

**kāmita-phalada kāla-nāma kapi-senāpati hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta**

**śatru-saṃhāra sūlādhīra śāśvata-dhīma hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta**

mārutātmaja mahākāya mahānubhāva hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

rāma-bhakta rāma-dūta rāvaṇa-mardana hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

bhakta-vatsala vīra-parākrama prabhava prākhyā hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

lakṣmaṇa-priya laṅkiṇi-bhañjana loka-pūjya hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

sītānveṣaṇa sītā-rakṣaka śaśivakulottama hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

hari-dāsa-priya hari-bhajana-priya hari-kathā-lola hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

āñjaneya añjana-putra akṣa-gandha hanumanta  
śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ śaraṇaṃ hanumanta

O Anjaneya, O the son of Anjana, who killed Aksha, O Hanumanta. I take refuge in you O Hanumanta.  
The one who fulfills desired wishes, whose name is time, the chief of the army of monkeys, O Hanumanta. I take refuge in you O Hanumanta.  
The one destroys the enemies, eternally wise, O Hanumanta. I take refuge in you O Hanumanta.  
The son of wind god, the one with great stature, the mighty Hanumanta. I take refuge in you O Hanumanta.  
The devotee of Lord Rama, the messenger of Lord Rama, who tormented Ravana, O Hanumanta. I take refuge in you O Hanumanta.  
The one who is dear to his devotees, of great valor, O Lord, Hanumanta. I take refuge in you O Hanumanta.  
The one who is dear to Lakshmana, the one destroyed [Lanka] leaping across, worshipped by people, O Hanumanta. I take refuge in you O Hanumanta.  
The one who went in search of Sita, the one who protected Sita, the best among Shashiva (?) lineage, O Hanumanta. I take refuge in you O Hanumanta.  
The one dear to the devotees of Hari, the one who likes to worship Hari, desirous of hearing the stories of Hari, O Hanumanta. I take refuge in you O Hanumanta.

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**ot014 hanumat-pañcaratnam**

(Composed by: Adi Sankaracharya)

vītākhila-viṣayecchaṃ jātānandāśru-pulakam-atyacchaṃ |  
sītāpati-dūtādyaṃ vātātmajam-adya bhāvaye hṛdyam || 1 ||

taruṇāruṇa-mukha-kamalaṃ karuṇā-rasa-pūra-pūritāpāṅgaṃ |  
saṃjīvanam-āśāse mañjula-mahimānam-añjanā-bhāgyam || 2 ||

śambara-vairi-śarāṭigaṃ ambujadala-vipula-locanodāraṃ |  
kambugalam-aniladiṣṭaṃ bimba-jvalitoṣṭham-ekam-avalambe || 3 ||

dūrīkṛta-sītārtiḥ prakāṭikṛta-rāma-vaibhava-sphūrtiḥ |  
dārīta-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrtiḥ || 4 ||

vānara-nikarādhyakṣaṃ dānava-kula-kumuda-ravikara-sadrkṣaṃ |  
dīna-janāvana-dīkṣaṃ pavana-tapaḥ pāka-puñjamadrākṣaṃ || 5 ||

etat-pavana-sutasya stotraṃ yaḥ paṭhati pañca-ratnākhyam |  
ciraṃmiha-nikhilān bhogān bhuṅktvā śrīrāma-bhaktibhāg-bhavati || 6 ||

iti śrīmat-paramahaṃsa-parivrākācāryasya  
śrī govinda-bhagavd-pūjya-pāda-śiṣyasya  
śrīmacchaṃkara-bhagavataḥ kṛtau  
hanumat-pañcaratnaṃ saṃpūrṇam ||

1. Devoid of all desire for objects, the first messenger of the Lord of Sita, the son of the wind god, with tears of joy, goosebumps, very pure, I meditate now, the inmost.
2. Whose lotus face is like the young rising sun, with glance full of compassion, who is life-giving for the desirous, whose greatness is pleasing, Anjana's good fortune.
3. Faster than the arrow shot by the enemy of Sambra demon (Indra), the noble one whose eyes are as wide/ as a lotus petal, whose neck resembles a conch and whose lips shine like the bimba fruit, I devote to.
4. Who drove away Sita's grief, revealed the greatness of Rama, tore apart Ravana's reputation, may that form of Hanuman shine before me.
5. The leader of the flock/multitude of monkeys, who was to the race of danavas (demons) like red lotus to sun, dedicated to the protection of the distressed, the result of completion of the multitude of penances by wind god.
6. He who recites this hymn to Hanuman, called/entitled "Pancharatnam," after enjoying all the worldly pleasures, becomes firmly devoted to Sri Rama.

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## ot015 loke sarvam brahma-mayam

loke sarvam brahma-mayam  
satya-jñānānda-mayam  
loke sarvam brahma-mayam  
omkāra-nāda-mayam  
Om-śiva-śakti-mayam  
prema-mayam-paramātmā-mayam  
praṇavākara-brahma-mayam

In the world all is full of Brahman,  
Full of Truth-Knowledge-Bliss.  
In the world all is full of Brahman,  
Full of Omkara sound  
Full of Om Siva and Sakti  
Full of Love, full of Supreme Self  
Of the nature of Pranava, full of Brahman.

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## ot016 Only God

God in song, God in the mind,  
Sitting or moving, only God.  
Only God, only God (x2)

God in waking, dream, and sleep,  
There is nothing, only God  
Only God, only God (x2)

When every concept of two is lost,  
You become God, only God  
Only God, only God (x2)

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## ot017 harivarāsanam

(Composed by: Kumbakudi Kulathur Iyer)

harivarāsanam viśva-mohanam

haridadhīśvaram ārādhyapādukam  
arivimardanam nitya-narttanam  
hariharātmajam devamāśraye 1

śaraṇam-ayyappa svāmi śaraṇam-ayyappa  
śaraṇam-ayyappa svāmi śaraṇam-ayyappa

śaraṇa-kīrtanam bhakhta-mānasam  
bharaṇa-lolupam narttanālasam  
aruṇabhāsuram bhūta-nāyakam  
hariharātmajam devamāśraye 2

śaraṇam-ayyappa...

praṇaya-satyakam prāṇa-nāyakam  
praṇata-kalpakam suprabhāñcitam  
praṇava-manidram kīrtana-priyam  
hariharātmajam devamāśraye 3

śaraṇam-ayyappa...

turaga-vāhanam sundarānanam  
vara-gadāyudham veda-varṇitam  
guru-kṛpākaram kīrttana-priyam  
hariharātmajam devamāśraye 4

śaraṇam-ayyappa...

tribhuvanārcitam devatātmakam  
trinayanam prabhum divya-deśikam  
tridaśa-pūjitam cintita-pradam  
hariharātmajam devamāśraye 5

śaraṇam-ayyappa...

bhava-bhayāpaham bhāvukāvaham  
bhuvana-mohanam bhūti-bhūṣaṇam  
dhavala-vāhanam divya-vāraṇam  
hariharātmajam devamāśraye 6



śaraṇam-ayyappa...

kala-mṛdusmitaṃ sundarāṇanaṃ  
kalabha-komalaṃ gātramohanam  
kalabha-kesari vājivāhanam  
hariharātmajaṃ devamāśraye 7

śaraṇam-ayyappa...

śrita-jana-priyaṃ cintita-pradaṃ  
śruti-vibhūśaṇaṃ sādhu-jīvanam  
śruti-manoharam gīta-lālasaṃ  
hariharātmajaṃ devamāśraye 8

śaraṇam-ayyappa...

1. One who is seated on the supreme throne. One who enchants the universe. One whose holy feet is worshipped by Surya. One who kills the enemies of good thought and who enacts cosmic dance every day. O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
2. One whose mind gladdens on hearing loud chanting of his name, One who is a great ruler of the universe, One who loves to dance, One who shines in the rising Sun, One who is the master of all beings, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
3. One whose soul is truth, One who is the darling of all souls, One who created universe, One who shines with a glittering halo, One who is the abode of "OM", One who loves songs, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
4. One who has horse as vehicle, One who has a pretty face, One who has the blessed mace as weapon, One who bestows grace like a teacher, One who loves songs, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
5. One who is worshiped by the three worlds, One who is the soul of all gods, One who is the lord of Shiva, One who is worshipped by devas, One who is worshipped three times a day, One whose thought is fulfilling, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
6. One who destroys fear, One who brings prosperity, One who is enchanter of universe, One who wears holy ash as ornament, One who rides a white elephant, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
7. One who blesses with enchanting smile, One who has is very pretty, One who is adorned by sandal paste, One who has a pretty mien, One who is a like a lion to the elephants, One who rides on a tiger, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.
8. One who is dear to his devotees, One who fulfills wishes, One who is praised by Vedas, One who blesses life of ascetics, One who is the essence of Vedas, One who enjoys divine music, O Son of Hari And Hara, I take refuge in you Ayyappa, I take refuge in you Ayyappa.

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## **ot018 tumhī ho mātā pitā tumhī ho**

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

tumhī ho sāthī tumhī sahāre  
koyī na apana sivā tumhāre

tumhī ho naiyā tumhī khevaiyya  
tumhī ho bandhu sakhā tumhī ho

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

jo khil sake na vo phūl ham he  
tumhāre caraṇom ki dhūl ham he

dayā ki dṛṣṭi sadā hī rakhna  
tumhī ho bandhu sakhā tumhī ho

tumhī ho mātā pitā tumhī ho  
tumhī ho bandhu sakhā tumhī ho

You indeed are the mother, father indeed are you.  
You indeed are the relative, friend indeed are you

You indeed are the the companion, you indeed are the refuge  
I have no one besides you

You indeed are the boat, you indeed are the boatman  
You indeed are the relative, friend indeed are you.

We are the flowers who cannot bloom without you  
We are the dust of your feet

[Please] have the glance of compassion [towards us]  
You indeed are the relative, friend indeed are you.

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## **ot019 śaraṇam me tava caraṇa yugam**

ekadanta vakratuṇḍa śaraṇam me tava caraṇa yugam  
vighna-vināśaka prabho-ganeśa śaraṇam me tava caraṇa yugam  
pārvati-putra vimukti-dātā śaraṇam me tava caraṇa yugam  
sanmandireśa mahāgaṇapate śaraṇam me tava caraṇa yugam

kārtikeya śaṃbhu-kumāra śaraṇam me tava caraṇa yugam  
praṇava-svarūpa skanda murugā śaraṇam me tava caraṇa yugam  
pārvati-bāla kaivalya-dāta śaraṇam me tava caraṇa yugam  
sanmandireśa subrahmanya śaraṇam me tava caraṇa yugam

uttama-bhakta śaṃkara-sevaka śaraṇam me tava caraṇa yugam  
unmukha-mānasa śamādi-pūrita śaraṇam me tava caraṇa yugam  
omkāra-rūpa śiva-priyakara śaraṇam me tava caraṇa yugam  
sanmandireśa nandikeśvara śaraṇam me tava caraṇa yugam

ādi-parāśakti kripā-sāgarī śaraṇam me tava caraṇa yugam  
pārvati-devi śiva-kāma-sundarī śaraṇam me tava caraṇa yugam  
śāmbhavi śankarī prajñāna-dāyini śaraṇam me tava caraṇa yugam  
sanmandireśvari-ambā-bhavānī 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 mahāsadīśa śaraṇam me tava caraṇa yugam

One tusked, with a curved trunk, we take refuge at your pair of feet,  
Destroyer of obstacles, Lord Ganesa, we take refuge at your pair of feet,  
Son of Parvati, granter of liberation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, the great Lord of Ganas, we take refuge at your pair of feet.

Raised by Krittikas, son of Sambhu (Siva), we take refuge at your pair of feet,  
Of the nature of Pranava (Om), destroyer of illusion, beautiful one, we take refuge at your pair of feet,  
Son of Parvati, granter of emancipation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, dear to those with the Knowledge of Brahman, we take refuge at your pair of feet.

The best among devotees, the worshipper of Shankara (Siva), we take refuge at your pair of feet,

With inward turned mind, filled with equanimity and such, we take refuge at your pair of feet,  
Of the nature of OM, who is dear to Siva, we take refuge at your pair of feet,  
Lord of mandiram at SAT, Lord Nandi, we take refuge at your pair of feet.

Primeval supreme sakti, ocean of mercy, we take refuge at your pair of feet,  
Goddess Parvati (daughter of the mountain), beautiful one desirous of Siva, we take refuge at your pair of feet,  
Beneficent one, bestower of happiness, granter of Knowledge, we take refuge at your pair of feet,  
Goddess of mandiram at SAT, divine mother, consort of Siva, we take refuge at your pair of feet.

Of the nature of Siva, the true Guru, Ramana, we take refuge at your pair of feet,  
Being, Consciousness, Bliss, supreme Acharya, we take refuge at your pair of feet,  
Destroyer of the fear of mundane existence, who awakens the (supreme) Truth, we take refuge at your pair of feet,  
Lord of mandiram at SAT, Guru of the world, Ramana, we take refuge at your pair of feet.

Dwelling in Kailasa, with snakes as ornaments, we take refuge at your pair of feet,  
With Amba, ever auspicious, bestower of happiness, the beneficent one, we take refuge at your pair of feet,  
United with Gauri, granter of Liberation, we take refuge at your pair of feet,  
Lord of mandiram at SAT, the great Lord of SAT, we take refuge at your pair of feet.