

# Kirtan

## Sivananda Book of Chants

Sivananda Yoga Vedanta Centre





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## Editor's Note

The chants in this book are for the most part in Sanskrit, and we have chosen to use the international system of transliteration for the Sanskrit letters in the chants themselves. However, in the introductory texts at the beginning of each chapter, we have been less strict in using the correct transliteration, since most readers will not be familiar with it and may find it awkward to read. For example, we have decided to write 'Swami Sivananda' rather than 'Swā mī Śivā nanda'. This seemed an acceptable compromise between encouraging the correct pronunciation of the chants and the easy reading of accompanying text.





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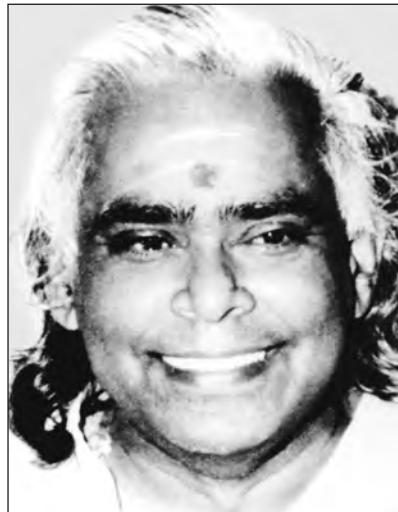


TRUE WORLD ORDER

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International Sivananda Yoga Vedanta Centres



Swami Sivananda  
(1887–1963)



Swami Vishnudevananda  
(1927–1993)

Dedicated to our beloved Masters Swami Sivananda and Swami Vishnudevananda, who introduced us to the divine splendour of Kirtan



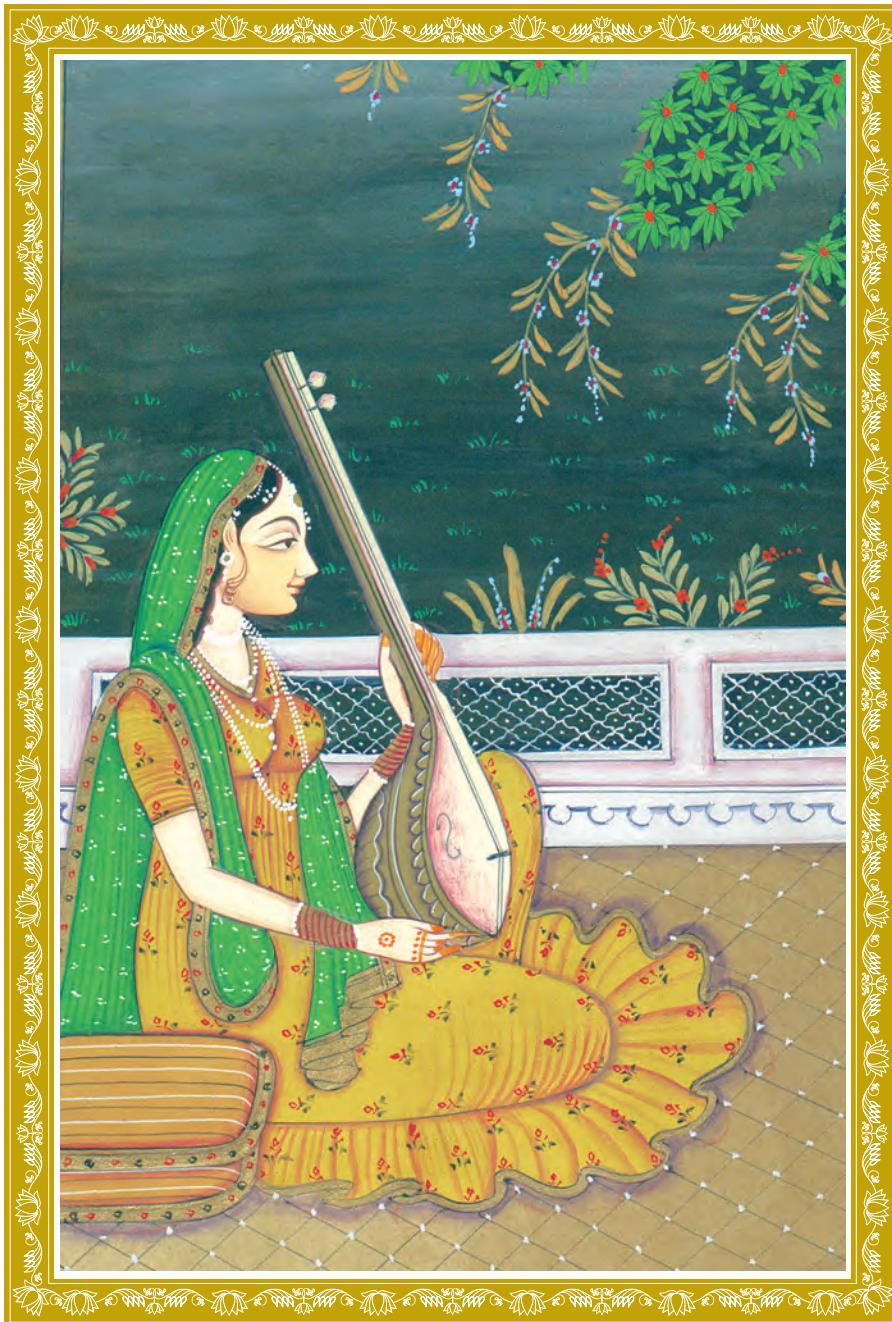


Śrī Kṛṣṇa



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"Kirtan is singing of the Lords' glories" – Swami Sivananda



# Introduction

Kirtan is the singing of God's name with faith, love and devotion. In Sañ kirtan, people join together and sing God's name in unison, to the accompaniment of musical instruments such as the harmonium, cymbals and tabla. The Sanskrit verb 'kīrt' means praise.

Such singing has a benign effect on both the physical and subtle bodies. It is an excellent method for soothing the nerves and directing our emotions towards a positive goal. During kirtan, a special spiritual power arises from the indweller of your heart, thus purifying the heart and mind. Sattva (purity) flows from the Lord to your mind. Kirtan gives you the strength to face life's difficulties; it is a powerful mental tonic.

Kirtan melts the heart, fills the mind with purity and generates harmony and divine love. He who chants the name of God with faith and devotion transcends the body and the world. The devotee enters into the superconscious state by singing devotional music. Although most of the chants are in Sanskrit, Kirtans can be sung in any language. For example, the Christian hymns are Kirtan. The harmonious vibrations produced by singing the names of the Lord help devotees to gain control over their mind. They immediately elevate the mind, uplifting it from its old grooves to sublime heights of divine splendour and glory. If one does Sañ kirtan, with full devotion from the bottom of one's heart, even the trees, birds and animals are affected. The whole world benefits. Such is the powerful influence of Kirtan.

If there is anything at all that can rapidly change the heart of a man, it is music. Music melts the heart of even a stone-hearted person. In Kirtan, however, the mind is turned towards God instead of towards sensual enjoyments. Kirtan is sweet and pleasant and it easily changes and purifies the heart. In this Kali Yuga (Iron Age), Kirtan singing is the easiest, surest and quickest path to God realisation. One can realise God through Kirtan alone.



## The Power of Sanskrit Mantras

Sanskrit, the most ancient of human languages, is also known as 'Devanā gari' (language of the Gods). Sound, made up of vibrations, is energy. A Sanskrit mantra is a mystical energy encased in a sound structure. It is made up of root sounds, which are the actual vibrations arising from the object or action for which it is used. For example, in all languages, 'Ma', or some variation of this sound, means 'mother', and this is the sound by which the child naturally calls its mother.

Since the Sanskrit words are the actual sound manifestations, we use them when chanting. Mantras can be translated, but their translations do not have the same power. To release the energy from the sound, we learn to repeat it in a certain rhythm. When you start repeating a mantra, it creates a specific thought pattern. The energy literally manifests itself. When you repeat the name, a form comes to mind.

Although you may not consciously know the form connected with a certain mantra, it still creates a specific thought pattern in the mind. The thought patterns created by mantras are positive, beneficial and calming. Mantras take the form of praise and appeal to the deities. By constant repetition of the mantra, the devotee imbibes the virtues and powers of the deity which presides over the specific mantra.

Mantra chanting is the easiest of all modes of approach to God. There is power in every word. Just as the name of an object in this world generates the consciousness of the object within the mind, the name of God generates God-consciousness in the purified mind and becomes the direct cause of the realisation of the highest perfection of God. At the same time, the musical element of Kīrtan has a powerful influence on the mind.

Music is Nā da Yoga. The various musical notes have their own corresponding nā dīs or subtle channels in the Kundalinī Chakras. The music vibrates these nā dīs, purifies them, and awakens the psychic and spiritual power dormant in them. Purification of the nā dīs not only ensures peace and happiness of mind, but goes a long way in Yoga Sā dhanā and helps the aspirant to reach the goal of life very easily.



The power of the gentle, sweet sounds of the chants melts even the hardest of hearts. Music comforts, soothes and cheers people when they are afflicted. It comforts the lonely and distressed. It calms and elevates the mind and removes all cares, worries and anxieties. The chanting of Sanskrit Kirtan, even if it is done mechanically, produces certain effects. When sung with faith and devotion, and awareness of the meaning, its benefits are immeasurable.

## Bhakti Yoga

Devotion is ingrained in every being. Even an atheist is devoted to his atheism. Love dwells in the heart of every creature. Without love, life cannot exist. Turn your gaze within. Look into your own heart. Find the love within you. Cultivate it consciously and deliberately. The love of God is liberating. It will lead you to eternal bliss and immortality. It is Bhakti (devotion) which will bring about your eternal union with the supreme Lord of the universe. It will enable you to realise your identity with Him.

It would be a mistake to consider Bhakti a state of emotionalism. It is actually a discipline and training of one's will and mind, a sure path to the intuitive realisation of God through intense love. It is a means to attaining true knowledge of reality, beginning with idol worship and continuing up to the highest, cosmic form of realisation, the realisation of oneness with God.

In pure love lies the salvation of all beings. Love is the light of hope in this dark and lonely world. The cultivation of cosmic love is the path to individual spiritual happiness, the welfare of the community and peace throughout the world. Set to work and build a shrine of love in your own heart. Spread the gospel of cosmic love throughout the whole world.





# Sanskrit Alphabet

अ a   आ ā   इ i   ई ī   उ u   ऊ ū

ऋ r   ॠ ṛ   लृ l   लू ṥ

ए e   ए ai   ओ o   औ au   अं am   अः ah

क ka   ख kha   ग ga   घ gha   ङ na

च ca   छ cha   ज ja   झ jha   ञ ña

ट ṭa   ठ ṭha   ड ḍa   ढ ḍha   ण na

त ta   थ tha   द da   ध dha   न na

प pa   फ pha   ब ba   भ bha   म ma

य ya   र ra   ल la   व va

श śa   ष ṣa   स sa   ह ha

क्ष kṣa   त्र tra   ज्ञ jñā



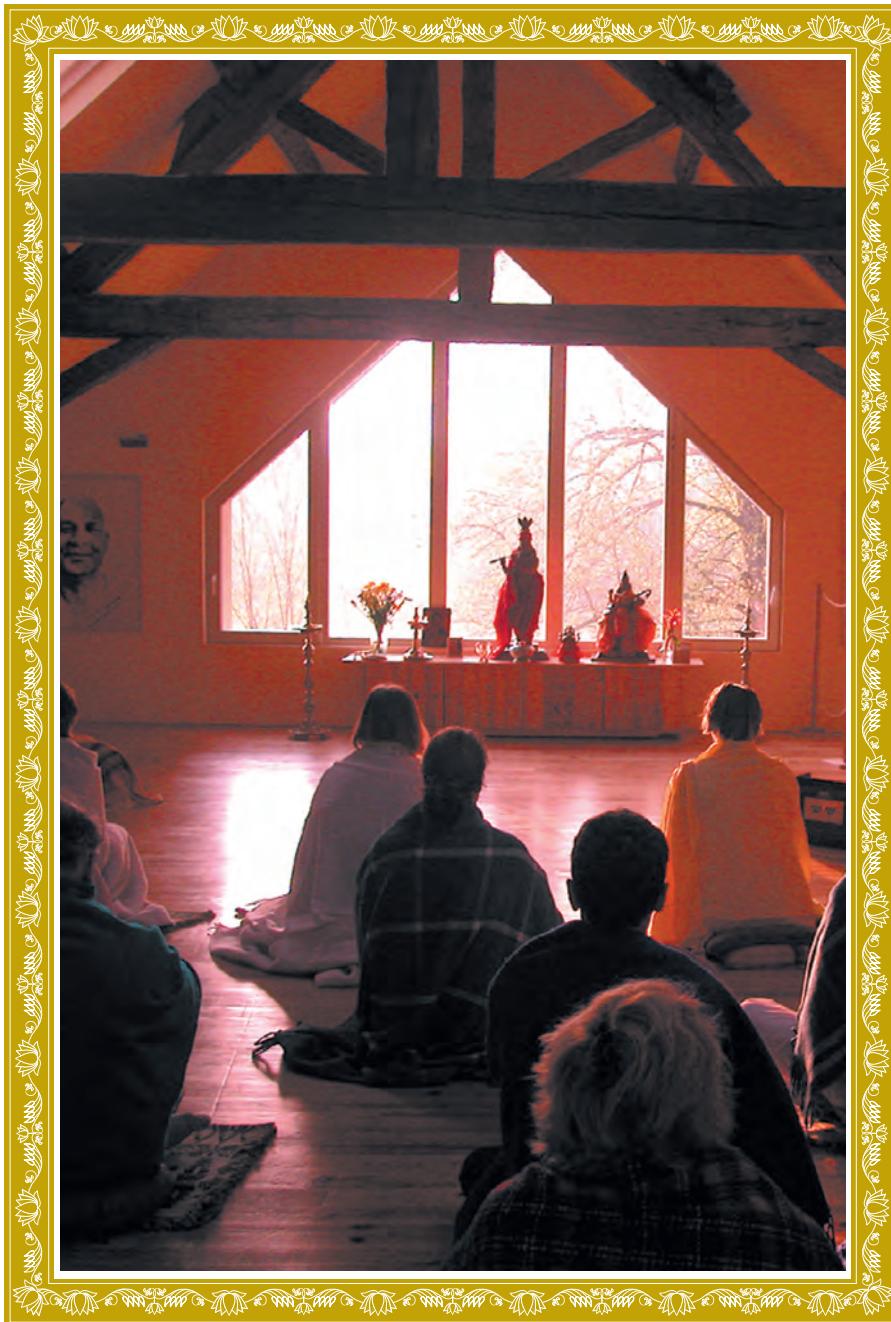
# Sanskrit Pronunciation

1.	a	pronounced as	u	in	sun
	ā	pronounced as	a	in	far
	i	pronounced as	i	in	it
	ī	pronounced as	ea	in	please
	u	pronounced as	u	in	put
	ū	pronounced as	u	in	crude
	ṛ	pronounced as	ṛ	in	river
	e	pronounced as	e	in	grey
	ai	pronounced as	ai	in	aisle
	o	pronounced as	o	in	no
	au	pronounced as	au	in	loud

2. h is slightly aspirated and echoes a vowel that precedes it.
3. k, g, c, j, t̪, d̪, t, d, p, b (all consonants) are pronounced with minimal breath, much less than is used in the release in English.
4. The h which follows the consonants (kh, gh, etc.) designates additional breath released simultaneously with the consonant.
5. t̪, t̪h, d̪, d̪h, n̪ are cerebral – pronounced by turning the tip of the tongue up towards the very front of the upper roof of the mouth (not on the slope down to the teeth as in English).
6. t, th, d, dh, n are dental – pronounced with the tongue at the back of the upper teeth.
7. r and ṛ are cerebral (see note 5) and are created by lightly touching the tip of the tongue to the palate, rather than by shaping the mouth as in the English r.
8. ś is palatal, pronounced as ‘shh’ with the tongue at the same position as y or c. ṣ is cerebral (see note 5), like ‘sh’ with the tongue the same as in r.
9. The regular letters m, y, l, v, m, s, h are pronounced the same as in English.



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Satsang at the Ashram de Yoga Sivananda, Orleans, France

# Satsang

Satsang is a Sanskrit word which means 'association with the wise.' This includes being in the company of the 'highest truth', the company of a Guru or with persons who have gathered together to hear or discuss the truth. Satsang can include listening to or reading from scriptures, discussing the meaning, meditating on the source of the words and then bringing the meaning into one's daily life. Satsang can also include meditation, mantra repetition, a lecture, prayers and Ārati. The purpose of Satsang is more than the passing on of information.

Satsang is very much a part of the daily schedule at the International Sivananda Yoga Vedanta Centres and Ashrams and includes the following:

- ✿ A thirty-minute silent meditation
- ✿ The chanting of Jaya Ganēśa, followed by a few Kirtans to various deities
- ✿ A reading from one of the books of Swami Sivananda or another yoga scripture
- ✿ The chanting of the Mahā Mrityuñjaya mantra for the peace of the world and the Universal Prayer of Swami Sivananda
- ✿ Ārati and the offering of Prasad (consecrated food)







## Daily Kīrtans

The 'Jaya Gaṇeśā' is the first chant that is chanted after morning or evening meditation practice at the Sivananda Yoga Centres and Ashrams. In this chant, the different aspects and qualities of God are invoked for help on the spiritual path. This practice creates a strong feeling of devotion and a very uplifting and calming vibration. While chanting, one should give importance to the correct pronunciation of the mantras, have a devotional attitude and awareness of the meaning.





## Daily Kīrtans

### Jaya Gaṇeśā

Jaya Gaṇeśā jaya Gaṇeśā jaya Gaṇeśā pā hi mā m  
 Śrī Gaṇeśā śrī Gaṇeśā śrī Gaṇeśā rakṣa mā m

*Victory (jaya) to Lord Gaṇeśā, save me (pā hi mam)  
 Oh holy (śrī) Gaṇeśā, protect me (rakṣa mam)*

'Jaya', victory to Lord Gaṇeśā (the elephant headed deity). Dear Ganesha, Lord of Auspiciousness (śrī), please save and protect us from all obstacles. 'Pā hi mā m' means save me, and 'rakṣa mā m' means protect me. Visualise an elephant moving through the jungle; he easily removes any obstacles which may block his path. Thus, on any venture, we ask the Lord to remove all obstacles on our path.

Śaravaṇ abhava Śaravaṇ abhava Śaravaṇ abhava pā hi mā m  
 Subrahmaṇ ya Subrahmaṇ ya Subrahmaṇ ya rakṣa mā m

*Oh Lord Śaravaṇ abhava, save me (pā hi mā m)  
 Oh Lord Subrahmaṇ ya, protect me (rakṣa mā m)*

Śaravaṇ abhava (also known by the names Subrahmaṇ ya, Kārtikeya, Śanmukha and Murugan) is the leader of the army of the gods whose job it is to destroy all demons. Lord Śaravaṇ abhava drives away all evil influences such as lust, anger, greed etc. He ensures victory in both inner and outer battles.

Jaya Sarasvatī jaya Sarasvatī jaya Sarasvatī pā hi mā m  
 Śrī Sarasvatī śrī Sarasvatī śrī Sarasvatī rakṣa mā m

*Victory to Goddess Sarasvatī, save me  
 Oh Venerable Sarasvatī, protect me*



Sarasvatī is the patroness of the arts and wisdom. Invoking her name bestows creativity, intelligence, a pure intellect, self-control and success in studies and scholarly projects. She is Brahmā's (the Lord of creation) consort and partakes in the creation of new ideas and things.

**Jaya guru Śiva guru Hari guru Rāma  
Jagad guru paramā guru sadguru Śyāma  
  
Om ādi guru advaita guru ānanda guru om  
Cid guru cidghana guru cinmaya guru om**

Next, the Guru is saluted. We see him as the personification and transmitter of the teachings of God in the form of Śiva (the auspicious), Hari (Viṣṇu the preserver), and Rāma. He is the world (jagad) teacher, the highest (paramā) Guru, true (sad) Guru and who is Kṛṣṇa (Śyāma). He is beginningless (ādi), the Guru of Oneness (advaita = non-dual), the bestower of Bliss (ānanda), Knowledge Absolute (cid, cidghana), and the one who is an embodiment of Pure Consciousness (cinmaya). Knowledge, in this case spiritual knowledge, is inherited, or passed on from the spiritual preceptor to the student, or from the Guru to the disciple. The Guru is an embodiment of God and all His divine qualities.

**Hare Rāma Hare Rāma Hare Rāma Hare Hare  
Hare Kṛṣṇa Hare Kṛṣṇa Hare Kṛṣṇa Hare Hare**

*Oh Hari (Lord Viṣṇu), Oh Joy (Rāma), Oh Kṛṣṇa*

This is known as 'Mahā Mantra' meaning 'Great Mantra'. Hari (Viṣṇu) in the forms of Rāma and Kṛṣṇa is repeatedly addressed. It is said to be the most powerful one in this Iron Age (Kali Yuga). It is for this reason that the mantra should always

be sung in its entirety and not broken in any way. This mantra can be chanted to help bring about peace in the world. It also brings purity to the mind and the heart of the chanter.

**Sadguru nātha śrī guru nātha Jaya guru nātha Śivānanda  
Śivānanda Śivānanda Śivānanda sadguru deva**

*Salutations to the Guru, who realised the truth (Sadguru),  
Holy (śrī) Master (Nātha)  
Victory (Jaya) to the Guru, Master Sivananda, the Divine (deva) Sadguru*

**Viṣṇu udevānanda Viṣṇu udevānanda  
Viṣṇu udevānanda śrī guru nātha**

*Salutations to Swami Vishnu Devananda, Oh holy (śrī) Master*



**Hare Rā ma Hare Rā ma Rā ma Rā ma Hare Hare  
Hare Kṛṣṇa a Hare Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Hare Hare**

**Om namah Śivāya Om namah Śivāya  
Om namah Śivāya Om namah Śivāya**

*Prostrations to Lord Śiva*

Śiva is the Lord of ascetics and recluses. Śiva, the cosmic dancer, presides over the destructive energies which break up the universe at the end of each age. This is the process of the old making way for the new. In a more personal sense, it is Śiva's energy which destroys one's lower nature, making way for positive growth. He is part of the Hindu Trinity. Brahmā and Viṣṇu, the other two parts, are associated with creation and preservation respectively.

**Om namo Nā rā yanā ya Om namo Nā rā yanā ya  
Om namo Nā rā yanā ya Om namo Nā rā yanā ya**

*Prostrations to Lord Nārāyanā*

Nārāyanā is a name of the preserver of the world. After the creation, it is the energy of Viṣṇu which maintains order in the universe. It is Viṣṇu who regularly takes on a human form and incarnates on earth to benefit mankind. It is through His grace that righteousness is able to prevail. Repetition of this mantra confers love, prosperity, power, glory and harmony. We often chant this mantra to bring more harmony and peace to the world.

**Om namo bhagavate Vā sudevā ya  
Om namo bhagavate Vā sudevā ya**

*Prostrations to Lord Vāsudeva*

Bhagavān means Lord, referring to Viṣṇu. Vāsudeva, meaning the son of Vāsudeva, is a name of Kṛṣṇa. Kṛṣṇa is one of the most loved of all deities because he draws the hearts of all people towards him. He is considered a world teacher, since he is the source of the Bhagavad Gītā, one of the classic yogic texts. People are drawn to Kṛṣṇa because of his simplicity, playfulness and joyful nature.

**Om namo bhagavate Śivā nandā ya  
Om namo bhagavate sadguru nā thā ya**

*Salutations to Master Sivananda*

*Salutations to our Divine Master, an embodiment of Truth*



**Om namo bhagavate Viṣṇu udevā nandaya  
Om namo bhagavate śrī guru nā thā ya**

*Salutations to Swami Vishnu Devananda*

**Śrī Rām jaya Rām jaya jaya Rām om  
Śrī Rām jaya Rām jaya jaya Rām om**

*Salutations to Rāma*

Salutations to Rāma, the seventh incarnation of Lord Viṣṇu, the incarnation of righteousness and divine conduct.

**Āñjaneya Āñjaneya Āñjaneya pā hi mā m  
Hanū manta Hanū manta Hanū manta rakṣa mā m**

*Oh Son of Añjanā devī, save me. Oh Hanūmān, protect me*

Hanūmān is also called Āñjaneya and he is the epitome of devotion and virtue. He is the perfect Karma Yogi. He symbolises energy, strength and courage and is known for his devotion to righteousness, performance of duties and service to his master, Lord Rāma.

**Dattā treya Dattā treya Dattā treya pā hi mā m  
Dattaguru Dattaguru Dattaguru rakṣa mā m**

*Oh Dattā treya, save me (pā hi mā m). Oh Dattā treya, protect me (rakṣa mā m).*

Dattā treya is an incarnation of the Divine Trinity, Brahmā, Viṣṇu and Śiva, and is depicted with three heads, symbolising the three gods; past, present and future; and the three states of consciousness – waking, dreaming and deep sleep. He is recognised as one of the original Gurus of Advaita Vedānta, which states that man's essential nature is divine.

**Śaṅkarācārya Śaṅkarācārya Śaṅkarācārya pā hi mā m  
Advaita guru advaita guru advaita guru rakṣa mā m**

*Oh, Great Master (ācārya) Śaṅkara, save me.*

*Oh, Master of nondualistic (Advaita) Vedānta, protect me.*

Śaṅkara, the great Master (ācārya), was the great propagator of Kevala (unconditioned) Advaita (nondualistic) Vedānta.



**Kṛṣṇ am vande jagad gurum  
Śrī Kṛṣṇ am vande jagad gurum**

*Salutations (Vande) to Kṛṣṇ a, the world teacher (Jagad Guru)*

Kṛṣṇ a is addressed as the world teacher. We salute him and say, "It is to Thee that we owe all the knowledge."

**Ā nandoĀham ā nandoĀham ā nandam brahm ā nandam  
I am bliss, I am bliss, bliss absolute, bliss I am**

**Om namah Śivā ya Om namah Śivā ya  
Om namah Śivā ya Om namah Śivā ya**

*Prostrations to Lord Śiva (the auspicious)*



## Sacarā cara

**Sacarā cara cara pū rṇ a ŚivoĀham  
Nityā nanda svarū pa ŚivoĀham**

**Ā nandoĀham ā nandoĀham ā nandam brahm ā nandam  
Ā nandoĀham ā nandoĀham ā nandam brahm ā nandam**

**Sā kṣī caitanya kū ṭasthoĀham  
Nitya nitya svarū pa ŚivoĀham**

*I am omnipresent, perfect auspiciousness, I am ever Śiva (the Absolute)  
I am Bliss, I am the bliss of Brahman.  
I am the witness, the unchangeable spirit.  
I am ever Śiva (the Absolute)*



## Ś ivā ya Namaḥ Om

Om namaḥ Ś ivā ya Om namaḥ Ś ivā ya  
Om namaḥ Ś ivā ya Om namaḥ Ś ivā ya

Ś ivā ya namaḥ Om Ś ivā ya namaḥ  
Ś ivā ya namaḥ Om namaḥ Ś ivā ya

Ś iva Ś iva Ś iva Ś ivā ya namaḥ om  
Hara hara hara hara namaḥ Ś ivā ya

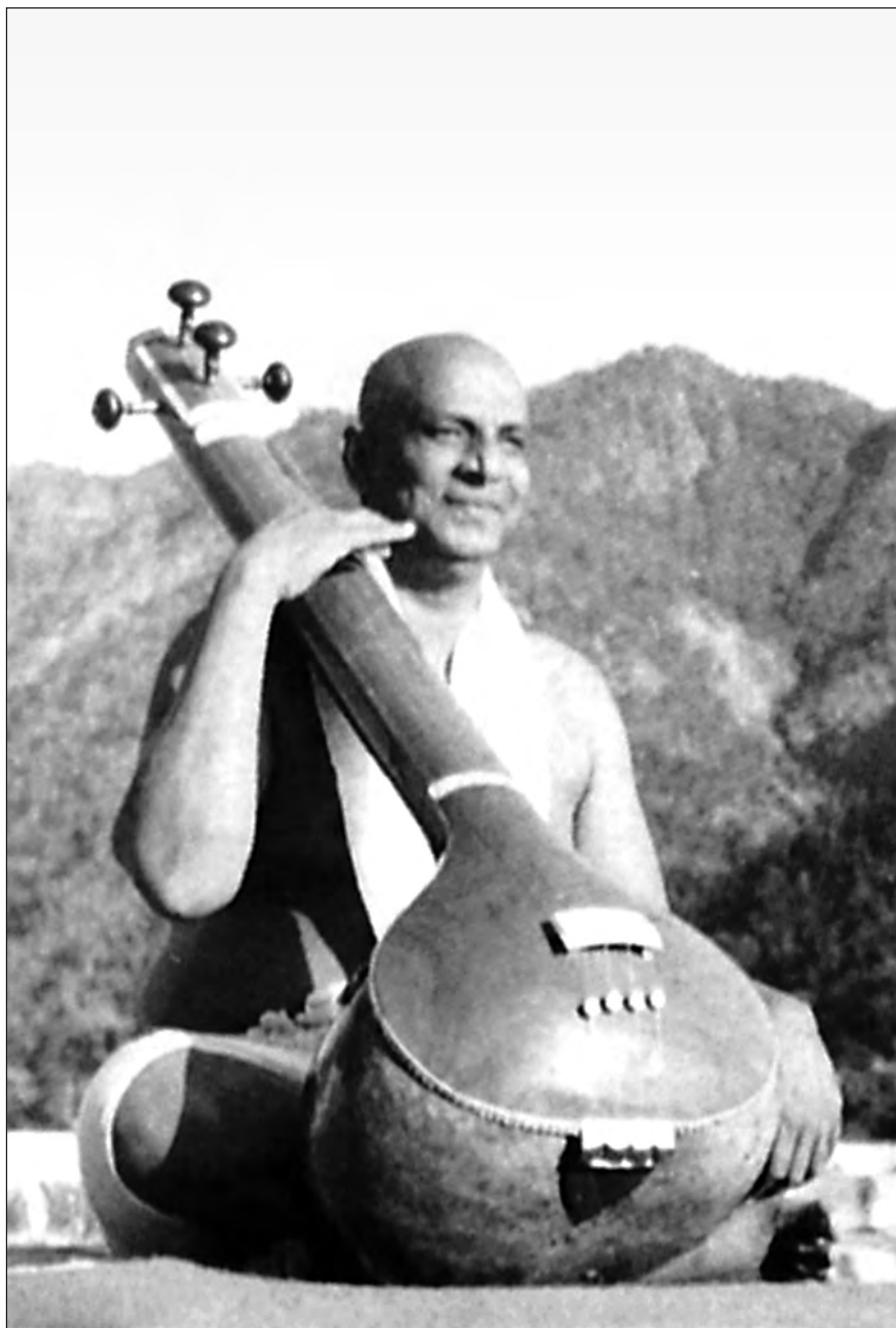
Sā mba Sadā śiva sā mba Sadā śiva  
Sā mba Sadā śiva sā mba Ś iva om hara

Ś iva Ś iva Ś aṇ kara hara hara Ś aṇ kara  
Jaya jaya Ś aṇ kara namā mi Ś aṇ kara

Ś ivā ya namaḥ Om Ś ivā ya namaḥ  
Ś ivā ya namaḥ Om namaḥ Ś ivā ya

*I prostrate to Ś iva, the destroyer (hara), the ever auspicious (Sadā śiva), the one who is ever with his spouse, Ambā (Sā mba), the bringer of joy (Ś aṇ kara).*





Swami Sivananda playing the Tambura



## Is There not a Nobler Mission?

Hare Rā ma Hare Rā ma Rā ma Rā ma Hare Hare  
Hare Kṛṣṇa a Hare Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Hare Hare

Is there not a nobler mission,  
Than eating, drinking and sleeping?

It is difficult to get a human birth,  
Therefore try your best to realise in this birth.

How can you expect real sānti, If you waste your time  
In cards and cinemas? In cards and novels?  
In scandal backbiting? In idle gossiping?

When your throat is choked at the time of death  
Who will help you with your salvation?

Time sweeps away kings and barons.  
Where is Napoleon? Where is Nehru?

Time sweeps away presidents, vice presidents  
Where is Gandhiji? Where is Kennedy?

Be up and doing Yogic Sādhanā ,  
You will attain immortality.

Be up and doing Japa and Meditation,  
You will attain supreme peace.

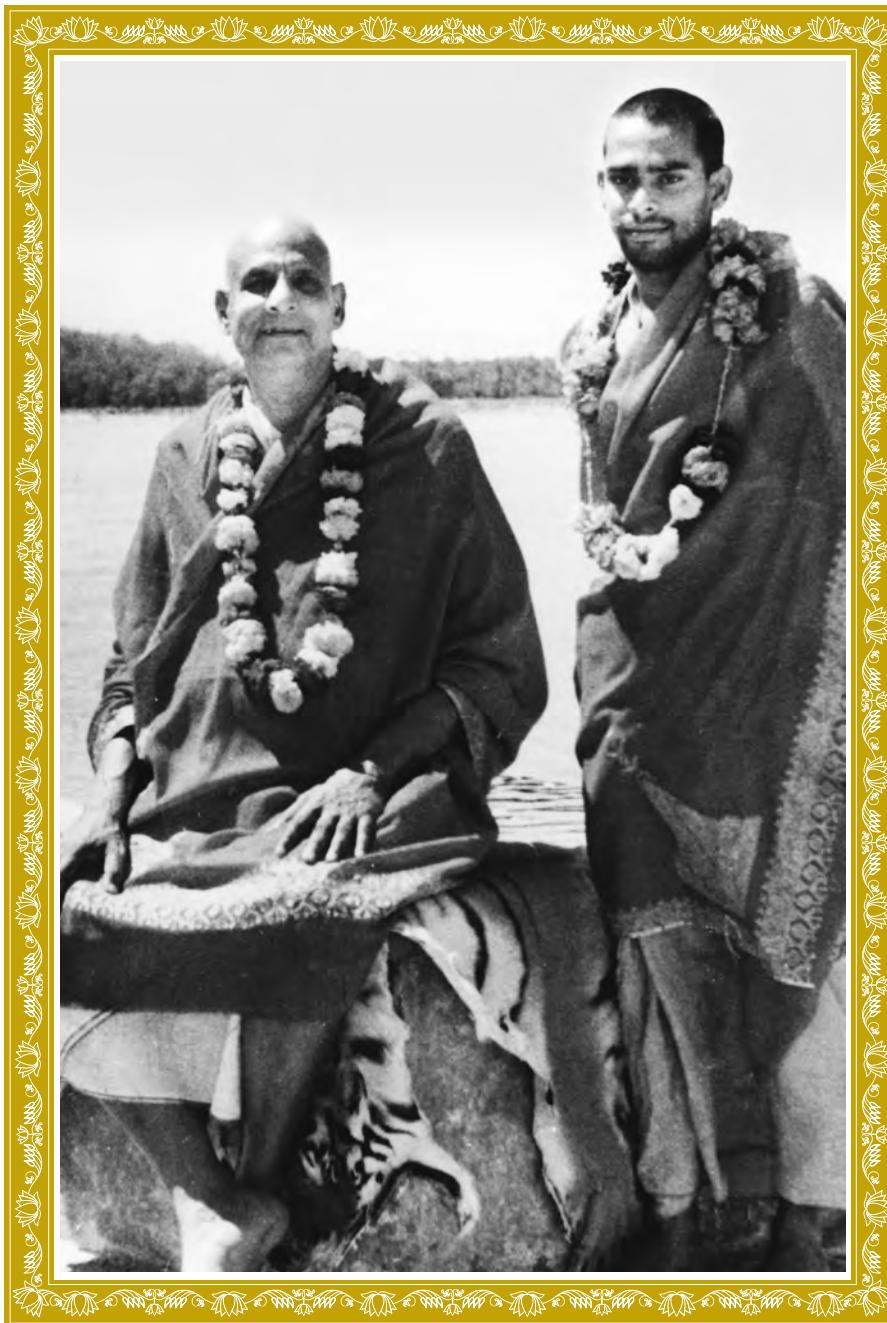
Be up and doing Āsanās and Prāṇāyāma,  
You will attain supreme health.

Eat a little, Drink a little  
Talk a little, Sleep a little.

Do Asanas a little, Pranayama a little  
Do Japa a little, Meditate a little.

Meditate a little, have Satsang a little  
Read a little, Reflect a little.

Hare Rā ma Hare Rā ma Rā ma Rā ma Hare Hare  
Hare Kṛṣṇa a Hare Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Hare Hare



Swami Sivananda (seated) and Swami Vishnudevananda



## Guru Kīrtans

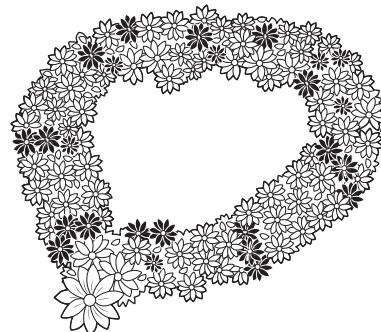
Guru means the one who dispels the darkness of ignorance and helps you to realise the light of Truth. For a beginner on the spiritual path, a Guru is necessary. To light a candle, you need a burning candle. An illumined soul alone can enlighten another soul. Only the man who has already been to Badrinath will be able to tell you the road leading to it.

On the spiritual path, it is difficult to find your way. The Guru will help to remove pitfalls and obstacles, and lead you along the right path. The Guru is God himself, manifesting in a personal form to guide the aspirant.

The Guru is verily a link between the individual and Immortality. He is the gateway to the transcendental Truth-consciousness. However, it is the aspirant who must enter through this gateway. The Guru is there to help, but the actual task of practical Sā dhanā falls upon the aspirant himself. Your Guru incarnates the ideal of perfection. He represents the model upon which you wish to mould yourself. Your mind will readily be convinced that such a great soul is fit to be worshipped and revered.

In the beginning, aspirants should direct their whole attention towards the removal of selfishness through serving the Guru. You must look for opportunities. Do not wait for an invitation. Serve your Guru humbly, willingly, ungrudgingly, untiringly and lovingly. The more you spend your energy in serving your Guru, the more divine energy will flow into you. He who serves the Guru serves the whole world.





## Guru Kīrtans

### Deva Deva Śivā nanda

**Deva deva Śivā nanda dīnabandho pā hi mā m  
Candravadana mandahā sa premarū pa rakṣa mā m**

*Sivananda is the god of gods, brother of the humble, save me.  
Moon-like face, mild smile, embodiment of love, protect me.*

**Madhura gīta gā nalola jṭā narū pa pā hi mā m  
Samastaloka pū jitā ṅ ga mohanā ṅ ga rakṣa mā m**

*He who delights in singing sweet songs, the embodiment of wisdom, save me.  
He who is adored by all beings, who is of charming limbs, protect me.*

**Divya gaṇ gā tīravā sa dā naśīla pā hi mā m  
Pā paharaṇ a puṇ yaśīla parama puruṣa rakṣa mā m**

*He who resides on the banks of the Gaṇ gā, and who is generous, save me.  
He who removes sins, who is full of virtues, Supreme Spirit (puruṣa),  
protect me.*

**Bhaktaloka hṛdayavā sa swā mīnā tha pā hi mā m  
Citsvarū pa cidā nanda namah Śivā ya rakṣa mā m**

*He who abides in the hearts of devotees, save me.  
He who is the embodiment of consciousness and bliss, salutations to Śiva,  
protect me.*



## Gurudeva

**Gurudeva gurudeva jaya gurudev  
Śivā nanda gurudeva jaya gurudev**

*Victory to the Divine Guru Sivananda.*

**Not my will but thy will my Lord  
Not my will but thy will**



## Gurur Brahmā

**Gurur Brahmā gurur Viṣṇ u rū gurur devo Maheśvā rāḥ  
Guruḥ sā kṣā t paramā Brahma tasmāi śrī gurave namaḥ**

*Prostrations to that Śrī Guru, who is himself the gods, Brahmā, Viṣṇ u and Maheśvara, and who is verily the supreme Absolute itself.*

**Śivā nanda Śivā nanda Śivā nanda pā hi mā m  
Sadguru deva sadguru deva sadguru deva rakṣa mā m**

*Sivananda, save me. Divine Sadguru (who realised the truth), protect me.*

**Viṣṇ u Swā mī Viṣṇ u Swā mī Viṣṇ u Swā mī pā hi mā m  
Śrī guru nā tha śrī guru nā tha śrī guru nā tha rakṣa mā m**

*Viṣṇ u Swā mī, save me. Oh holy (śrī) Master (Nā tha), protect me.*



## Jaya Jaya Gurudeva

**Jaya jaya gurudeva Śrī Kālī mahā deva  
Brahmā Viṣṇ u Maheśvara Śrī Kālī mahā deva**

*Victory to the divine Guru, to śrī Kālī and Śiva (mahā deva).  
Brahmā, Viṣṇ u, Śiva (Maheśvara), śrī Kālī and Śiva (mahā deva).*



## Namah Kīrtan

Jaya\* guru jaya guru jaya guru jaya  
Jaya guru jaya guru jaya guru jaya

*Victory to the Guru.*

Śrī Rām jaya Rām jaya jaya Rām  
Śrī Rām jaya Rām jaya jaya Rām

*Victory to Lord Rāma.*

Sītā Rām jaya rājā Rām jaya  
Gaurī Śaṅkara Sītā Rām

*Victory to king Rāma and Sītā (his wife)*  
*Praise to Gauri, Śaṅkara, Sītā and Rāma.*

Gauri is a name for Parvati, the wife of Śiva. The meaning of the name is she who is brilliant and shining because of her purity. The meaning of the name Śaṅkara is the one who is the cause of Self-realisation or the doer of good deeds.

Śiva Durgā Śiva Durgā Durgā Durgā Śiva Śiva  
Śiva Kālī Śiva Kālī Kālī Kālī Śiva Śiva

*Victory to Śiva, Durgā and Kālī.*

Jaya mā jaya mā jaya mā jaya  
Jaya mā jaya mā jaya mā jaya

*Victory to the Divine Mother.*

Jaya Śaṅkarā cārya jaya jaya Śivā nanda  
Viṣṇu udevā nanda jaya Viṣṇu udevā nanda

*Victory to śrī Śaṅkarā cārya, Swami Sivananda and Swami Vishnu Devananda.*

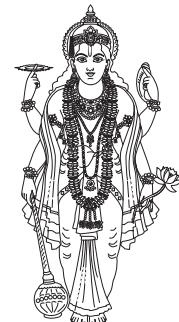
Jaya guru rājā Rām hare Kṛṣṇa a hare Rām  
Jaya guru rājā Rām hare Kṛṣṇa a hare Rām

*Victory to the Guru, king (Rājā) Rāma and Kṛṣṇa a.*



**Jaya bhagavā n jaya jaya bhagavā n  
Jaya bhagavā n jaya jaya bhagavā n**

*Victory to the Lord.*



**Lakṣmī Nā rā yaṇ a Lakṣmī Nā rā yaṇ a  
Lakṣmī Nā rā yaṇ a Rā m**

*Victory to Lakṣmī and Nā rā yaṇ a (Lord Viṣṇu).*

**Rā dhe Govinda Rā dhe Govinda Rā dhe Govinda Śyā m  
Rā dhe Govinda Rā dhe Govinda Rā dhe Govinda Śyā m**

*Victory to Rā dhā and Govinda*

Rā dhā is the beloved of Kṛṣṇa and Govinda is a name of Kṛṣṇa, meaning the keeper of cows or also the protector of his devotees. Go means cow, vinda means possessor.

**Hare Rā ma Hare Rā ma Rā ma Hare Hare  
Hare Kṛṣṇa a Hare Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Hare Hare**

*Victory to Viṣṇu, in the forms of Rā ma and Kṛṣṇa a.*

**Amī tomā rī amī tomā rī amī tomā rī priya hai amī tomā rī**

*I am yours, my Lord, I am yours, my Lord.*

**Tumī amā re tumī amā re tumī amā re nā tha hai tumī amā re**

*You are mine, my Lord, you are mine, my Lord.*

**Śrī Rā ma Rā ma Rā ma Śrī Rā ma Rā ma Rā ma  
Śrī Rā ma Rā ma Rā ma Śrī Rā ma Rā ma Rā ma**

*Victory to Lord Rā ma.*

**\*Editor's note:** When chanting this Bhajan, the word 'jaya' is normally pronounced 'jai'.





## Jaya Gurudev

Jaya gurudev jaya jaya gurudev jaya  
Jaya gurudev jaya jaya gurudev jaya

*Victory to the Divine Guru.*

Jaya Sītā Rā m jaya jaya Hanū mā n jaya  
Jaya Sītā Rā m jaya jaya Hanū mā n jaya

*Victory to Sītā, Rāma and Hanūmān.*

Jaya Ś iva Ś aṅ kara jaya Ś iva Ś aṅ kara  
Jaya Ś iva Ś aṅ kara Hara Hara Ś aṅ kara

*Victory to Lord Śiva, the bringer of joy and the destroyer of sins.*



## Guru Paramparā

Om Sadā śīva samā rambham  
Ś aṅ karā cā rya madhyamā m  
Asmadā cā rya paryantā m  
Vande guruparamarā m

Om Nā rā yaṇ am̄ padmabhavam̄ vasiṣṭham̄  
Ś aktim̄ ca tatputra parā śaram̄ ca

Vyā sam̄ śukam̄ gaudapā daṇ̄ mahā ntam̄  
Govinda yogīndramathā sya śiṣyam̄

Ś rī Ś aṅ karā cā ryamathā sya padmapā daṇ̄ ca  
Hastā malakam̄ ca śiṣyam̄

Taṇ̄ troṭakam̄ vā rtikakā ramanyā n  
Asmadgurū n santatamā nato'smi

*I always bow down to Nārāyaṇa, Brahmā Padmabhava and Vaśiṣṭha, his son, to Śakti and her son Parāśara, and his son Vyāsa, and Vyāsa's son Śuka and great Gaudapāda, and his disciple Govinda, a great Yogi, and to his disciple Śaṅkarācārya and his disciples Padmapāda, Hastāmalaka and Troṭak, who composed the commentary (Vārtika), and to our Gurus, I bow down to thee.*

These are the Guru Parampara verses which salute the prominent Gurus of Advaita Vedānta, starting with Nārāyaṇa through Śaṅkarācārya and his disciples, up to the ācāryas of today. In Indian religious and philosophical traditions, all knowledge is



traced back to the gods and the rishis who received the knowledge of the Vedas. Thus the Advaita Guru parampara begins with the Daiva-parampara, followed by the

Rishi-parampara, which includes Vaishnava, Shakti, Vyasa and his son Suka. After Suka, we come to more recent times in the Mānava-paramparā, which includes those Gurus who are considered to be incarnations of various deities. Shaṅkarā wrote commentaries on the Upaniṣads, Brahma Sūtras and the Bhagavad Gitā, and he and his disciples are considered the most important philosophers in the Advaita tradition. He also established the Daśanāmū, the religious tradition of Sannyās (renunciation), which allows the philosophical tradition and entire lineage to continue.



## Om Bhagavān

**Om bhagavān śrī bhagavān  
Ānanda bhagavān Śivānanda Bhagavān**

*Oh Lord, holy Lord. Lord of Bliss, Master Sivananda.*

Śrī in Sanskrit means splendour, majesty and is used as a title for a deity or holy man.



## Śivānanda Namah Om

**Śivānandā namah om jaya gurudeva  
Om guru jaya guru deva**

**Om guru jaya guru deva  
Om guru jaya guru deva**

**Viṣṇu Swāmī namah om jaya gurudeva  
Om guru jaya guru deva**

**Om guru jaya guru deva  
Om guru jaya guru deva**

*Glory to the Gurus Swami Sivananda and Swami Vishnu Devananda.  
I prostrate to these Gurus.*



## Saccidānanda

**Saccidānanda guru saccidānanda (x 2)  
Ānanda guru om Śivānanda guru om (x 2)**

*Praise to the Guru, an embodiment of truth, pure consciousness and bliss.*

You can replace guru with: Kṛṣṇa, Rāma, Viṣṇu...





## Guru Deva Deva

Guru Deva Deva (x2)

Guru Sivananda Deva (x2)

Guru Viṣṇu Swāmī Deva (x2)



## Guru Hamāre Man Mandir Me

Guru Hamāre Man Mandir Me

Guru Hamāre Pyar

Sare Visva Ka Vo Hai

Data Nārāyaṇa Bhagavān

Om Guru Dev Jaya Guru Dev

Guru Hamāre Tan Man Sab Hai

Guru Hamāre Pyar

Jīāna Bhakti Ka Vo Hai

Data Nārāyaṇa Bhagavān

Om Guru Dev Jaya Guru Dev

Guru Hamāre Dhan Dhaulat

Hai Guru Hamāre

Pyar Sare Viśva Ka

Jīānapradata Nārāyaṇa Bhagavān



## Guru Mahima

**Guru Mahima Guru Mahima**

**Apāra Mahima Guru Mahima (x2)**

**Kimvachaniyam Guru Mahima**

**Kimvachaniyam Guru Mahima**

**Guru Mahima...**

**Anoraniyan Guru Mahima**

**Mahato Mahiyan Guru Mahima**

**Guru Mahima...**

**Satchidānanda Guru Mahima**

**Śrī Sivananda Guru Mahima**

**Guru Mahima...**

**Satchidānanda Guru Mahima**

**Viṣṇudevananda Guru Mahima**

**Guru Mahima...**



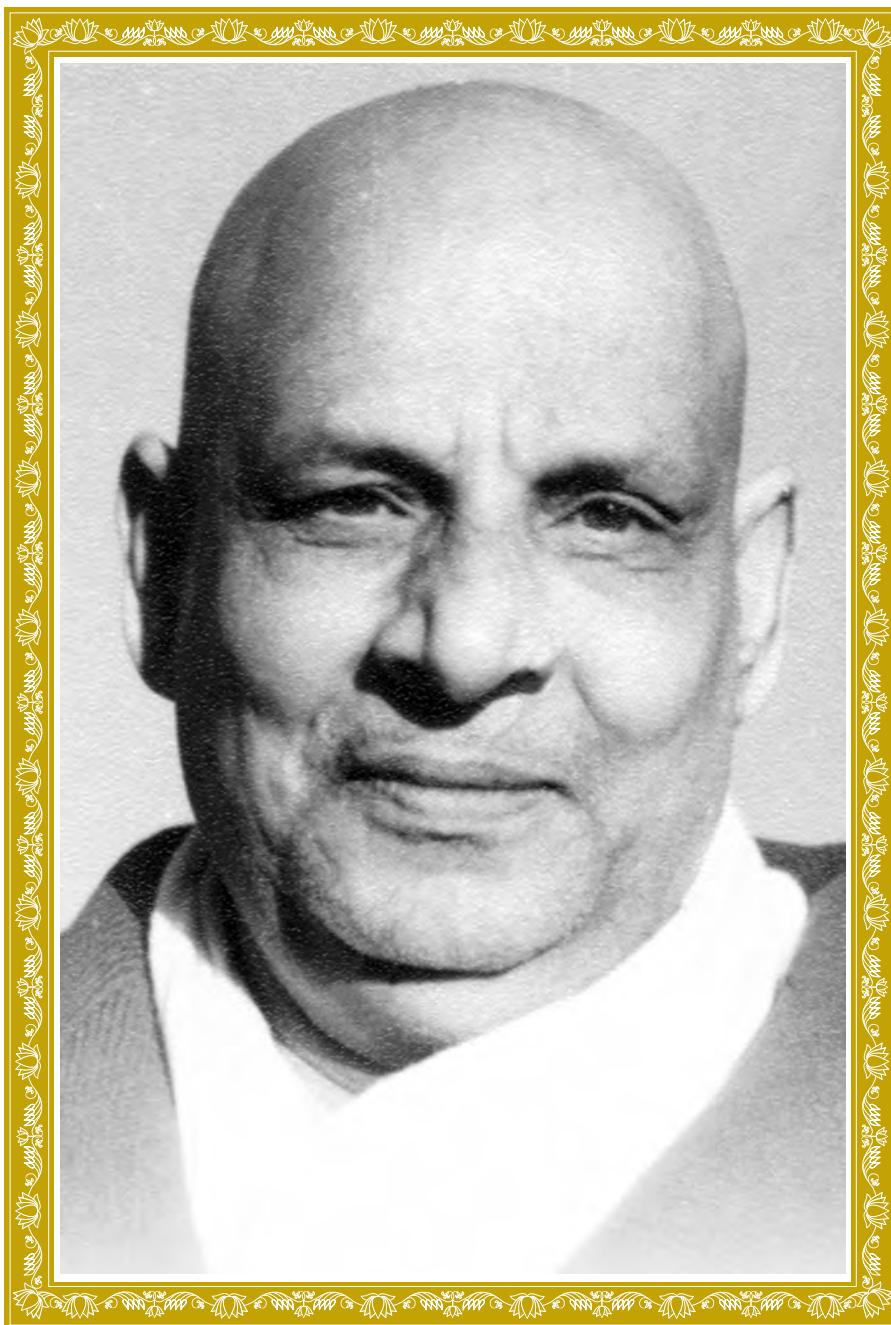
## Jaya Guru Omkāra

**Jaya Guru Omkāra**

**Jaya Jaya Sadguru Omkāra**

**Brahma Viṣṇu Sadāsiva**

**Hara Hara Hara Hara Mahādeva**



Swami Sivananda



## Swami Sivananda's Favourite Kīrtans

Swami Sivananda's life was a radiant example of service to humanity, both during his years as a doctor and later as a world-renowned sage and jivanmukta (liberated sage). To serve all, to love all, to mix with all and to see God in all beings were the ideals that he taught and lived by. Born on September 8, 1887, to an illustrious family in Tamil Nadu, South India, he displayed spiritual tendencies even as a young boy. Although fun-loving and mischievous, he was also loving and generous. He had natural flair for a life devoted to the study and practice of Vedanta, along with an inborn eagerness to serve and an innate feeling of unity with all. Though born into an orthodox family, his piety was balanced by an unusual broad-mindedness and lack of prejudice.

Even as a young man, his driving force was the service of humanity. For this reason, he became a medical doctor. He served the poor in Malaysia for many years. He also edited a health journal and wrote extensively on many health issues, but felt that this was not enough. It was divine dispensation and God's blessing that this doctor of body and mind gave up his medical career and took to a life of renunciation. He returned to India and spent a year wandering before settling in Rishikesh, Himalayas, in 1924. There he practised intense austerities. The young man found his Guru, Swami Vishwananda, and was initiated into sannyas, with the name Swami Sivananda Saraswati.

For the next seven years, Swami Sivananda spent most of his time in meditation. Yet even during this period he served the sick in a small medical clinic which he established. Slowly disciples started to gather around him. From the early 1930s onwards, Swami Sivananda embarked on frequent and extensive tours of India and



Sri Lanka, stirring the hearts and souls of thousands with his spiritual magnetism, strong vibrant voice and great power of oratory. Wherever he went, he conducted Sankirtan (chanting), delivered lectures and taught people how to keep strong and healthy by practising yoga asanas, pranayama and kriyas. Above all, he exhorted his audiences to strive constantly for spiritual development. In Rishikesh, meanwhile, an increasing number of disciples had begun to congregate and an ashram grew up around him. With his unrestrained generosity, spirit of service, deep devotion, and his constant good humour, Swami Sivananda set a supreme example to his students. In 1932, he started the Sivananda Ashram; in 1936 the Divine Life Society was born. The Yoga Vedanta Forest Academy was organised in 1948. Dissemination of spiritual knowledge and the training of people in Yoga and Vedanta was his aim.

Swami Sivananda's teaching crystallised the basic tenets of all religions, combining all yoga paths into one – the Yoga of Synthesis. This he summed up with, "Serve, Love, Give, Purify, Meditate, Realise". His own life was a shining example of the ideal of selfless service, of karma yoga. To Swami Sivananda, all work was sacred, no task was too menial. He searched tirelessly for opportunities to serve and to help others, never postponing what needed to be done. Swami Sivananda was the author of over two hundred books, which spread his message of love and service. He had disciples around the world, belonging to all nationalities, religions and creeds. Swami Sivananda entered maha samadhi (left his physical body) on July 14, 1963.





## Swami Sivananda's Favourite Kīrtans

### Sunā jā

Sunā jā sunā jā sunā jā Kṛṣṇ a  
 Tū gītā vā lā jṭā na sunā jā Kṛṣṇ a  
 Pilā jā pilā jā pilā jā Kṛṣṇ a  
 Tū prema bharā pyālā pilā jā Kṛṣṇ a

Dikhā jā dikhā jā dikhā jā Kṛṣṇ a  
 Tū mujhe mū rti terī dikhā jā Kṛṣṇ a  
 Sunā jā sunā jā sunā jā Kṛṣṇ a  
 Tū gītā vā lā jṭā na sunā jā Kṛṣṇ a

*Please let us hear your instructions from the Gītā.  
 Please let us drink a cup full of your love.  
 Please show us your visible figure.*

In this way Lord Kṛṣṇ a is prayed to by his devotees in this chant.



### Song of Avidity

Avidity, cupidity, stupidity  
 Audacity, turbidity, instability  
 Angularity, eccentricity, irritability  
 These are the obstacles to Samā dhi  
 These are the impurities of the mind



## Song of Eighteen Ities

Serenity, regularity, absence of vanity  
 Sincerity, simplicity, veracity  
 Equanimity, fixity, non-irritability  
 Adaptability, humility, tenacity  
 Integrity, nobility, magnanimity  
 Charity, generosity, purity

Practise daily these eighteen æitiesÆ  
 You will soon attain Immortality  
 Brahman is the only real entity  
 Mister So-and-so is a false non-entity

You will abide in eternity and infinity  
 You will behold unity in diversity  
 You cannot attain this in the university  
 By Yoga Sā dhanā you can attain immortality



## Song of Salutation

In this Kirtan we recount the lives of many great Avatārs (incarnations of the Divine) and saints, including our Masters Swami Sivananda and Swami Vishnudevananda.

Rā ma  
 Śrī Rā ma Rā ma Rā ma jaya jaya Rā ma  
 Rā ma Rā ma Rā ma Rā ma Rā ma Rā ma Rā ma Sītā Rā ma

*Praise to Lord Rā ma and his wife Sītā.*

He who dwells in the heart of bhaktas  
 He who destroyed Laṇ kā Rā van  
 He who ate the fruit of śabarī  
 To him I give my salutations

Rā ma destroyed Laṇ kā, an island off India where the demon Rā van a lived, in order to get back his wife Sītā who had been abducted by Rā van a. Śabarī was a great devotee of Rā ma. Rā ma and his brother Lakṣmaṇa came to visit her in her hut and she offered them berries, each of which she had tried herself to make sure that they were good enough for them. This would have normally been seen as a big insult, but Rā ma knew that it was done out of purest devotion and granted salvation to Śabarī.



**(Chorus with Rā ma...)**

**He who dwells in Vṛndā vana  
He who destroyed demon Kamsa  
He who ate the grain of Sudā mā  
To him I give my salutations**

Vṛndā vana (a forest of Tulasi) is the region in which Krṣṇa spent his childhood. Krṣṇa destroyed Kamsa, the demon king of Mathurā, the town in which Krṣṇa was born. Kamsa was the brother of Krṣṇa's mother, Devakī, and he knew that the child of his sister would be his killer, so from the time when Krṣṇa was still in his mother's womb, Kamsa spent his life plotting ways to kill him. Finally, Krṣṇa destroyed Kamsa. Sudā mā is the name of one of Krṣṇa's best friends. When he and Krṣṇa were young, they studied together in the āśrama with the same guru. Later on in his life, Sudā mā, who was a very poor but very good man, came to visit Lord Krṣṇa in his palace with a humble offering of some simple grains of rice. Sudā mā was very ashamed, but Krṣṇa was overwhelmed with joy and welcomed him with much love.

**(Chorus with Śyāma Śyāma Śyāma... Rā dhe Śyāma)**

**He who dwells in the Mount of Kailās  
He who is called Tripurā ri  
He who drank the cup of poison  
To him I give my salutations**

Mount Kailās is a mountain in Tibet where Lord Śiva resides. Tripurā ri is another name of Śiva which he was given because he had killed a demon called Tripura. Śiva had drunk the poison which was found when the ocean was churned by the gods and demons. He did this out of compassion to save humanity.

**(Chorus with Rā ma...)**

**He who dwells in the holy land  
He who is called Jesus the Christ  
He who taught on the shores of Galilee  
To him I give my salutations**

**(Chorus with Rā ma...)**



He who dwelt in Ā nanda Kuṭir  
 He who is Swā mī Ś ivā nanda  
 He who is our beloved gurudev  
 To him I give my salutations

Ā nanda Kuṭir is the name of the small house in which Swami Sivananda was living in Rishikesh.

(Chorus with Rā ma...)

He to whom the whole world is his family  
 He who is called Swā mī Viṣṇ u  
 He who works for the peace of humanity  
 To him I give my salutations

(Chorus with Rā ma...)



## Cidā nanda

Cidā nand cidā nand cidā nanda hum̄  
 Hara hā la mem̄ almasta saccidā nanda hum̄

Knowledge bliss, knowledge bliss, bliss absolute  
 In all conditions I am knowledge, bliss absolute

Ajarā nand amarā nand acalā nanda hum̄  
 Hara hā la mem̄ almasta saccidā nanda hum̄

I am without old age, without death, without motion  
 In all conditions I am knowledge, bliss absolute

I am without fear, without worry, without anger  
 Bliss absolute, existence absolute, knowledge absolute

Independent, unchanging, non-dual Ā tman  
 Immortal Ā tman, Advaita Ā tman

Eternal, pure, perfect, knowledge absolute  
 Bliss absolute, existence absolute



## Serve, Love, Give, Purify, Meditate and Realise

Cidā nand cidā nand cidā nanda hum  
Hara hā la mem almasta saccidā nanda hum

Serve, Love, Give, Purify, Meditate, Realise  
Be Good, Do Good, Be Kind, Be Compassionate

Adapt, Adjust, Accommodate  
Bear Insult, Bear Injury, Highest Sā dhanā  
Bear Insult, Bear Injury, Highest Yoga

Om Tat Sat Om Tat Sat Om Tat Sat Om  
Om Śānti, Om Peace, Om Shalom, Om



## Diene, Liebe, Gib, Reinige dich, Meditiere und Verwirkliche

Cidā nand cidā nand cidā nanda hum  
Hara hā la mem almasta saccidā nanda hum

Diene, liebe, gib, reinige dich, meditiere und verwirkliche dich  
Sei gut, tue Gutes, sei mitleidig

Pass dich an, gleich dich an, füge dich ein,  
Ertrage Unrecht, ertrage Schaden, hoechstes Sadhana  
Ertrage Unrecht, ertrage Schaden, hoechster Yoga



## Sers, Aime, Donne, Purifie, Mṛḍite et Rṛalise

Cidā nand cidā nand cidā nanda hum  
Hara hā la mem almasta saccidā nanda hum

Sers, aime, donne, purifie, mṛḍite et rṛalise  
Sois bon, fais le bien, sois doux, sois compatissant

Adapte-toi, ajuste-toi à chaque situation  
Supporte les insultes, supporte les injures, c'Est la Sadhana  
suprême  
Supporte les insultes, supporte les injures, c'Est le Yoga  
suprême





## Song of Will

**Bhajo Rā dhe Kṛṣṇ a bhajo Rā dhe Ś yama (x2)**

*Chant the name of Rā dha and Kṛṣṇ a.*

**Om om (x2)**

**SoĀham soĀham soĀham śivoĀham (x2)**

**I am that I am, I am that I am (x2)**

**I am neither body nor mind, Immortal Self I am (x2)**

**I am not this body, this body is not mine**

**I am not this mind, this mind is not mine**

**I am not this prāṇ a, this prāṇ a is not mine**

**I am not these senses, these senses are not mine**

**I am not this intellect, this intellect is not mine**

**I am not these emotions, these emotions are not mine**

**I am that I am, I am that I am (x2)**

**I am witness of three states, existence absolute**

**I am witness of three states, knowledge absolute**

**I am witness of three states, bliss absolute**

**I am saccidā nanda, saccidā nanda, saccidā nanda, saccidā nanda**

**Existence absolute, knowledge absolute, bliss absolute, saccidā nanda**

**I am mind of all minds, prāṇ a of all prāṇ as**

**I am Soul of all Souls, Self of all Selves**

**I am ātman in all Beings, apple of all eyes**

**I am sun of all suns, light of all lights**

**I am prāṇ ava of all vedas, brahman of upaniṣads**

**I am silence in forests, thunder in all clouds**

**I am velocity in electrons, motion in science**

**I am effulgence in the sun, wave in the radio**

**I am support of this world, soul of this body**

**I am ear of all ears, eye of all eyes**



I am power in electricity, intelligence in mind  
I am brilliance in fire, penance in ascetics

I am reason in philosophers, will in jñanis  
I am prem in bhaktas, samā dhi in yogis

**Bhajo Rā dhe Kṛṣṇa a bhajo Rā dhe Śyāma (x2)**

Will is ātmabala, Will is dynamic  
Have a strong will and realise ātman

Your will has become weak through various desires  
Destroy them to the root by viveka, vairāga and tyāga

My will is powerful, I can blow up mountains  
I can stop the ocean waves, I can command elements

I can command nature, I am one with the Cosmic Will  
I can dry up the ocean like Muni Agastya (a sage in South India)

My will is pure and strong, no-one can resist  
I can influence people, I always get success

I am whole and hearty, I am always joyful  
I radiate joy and peace to a million distant friends

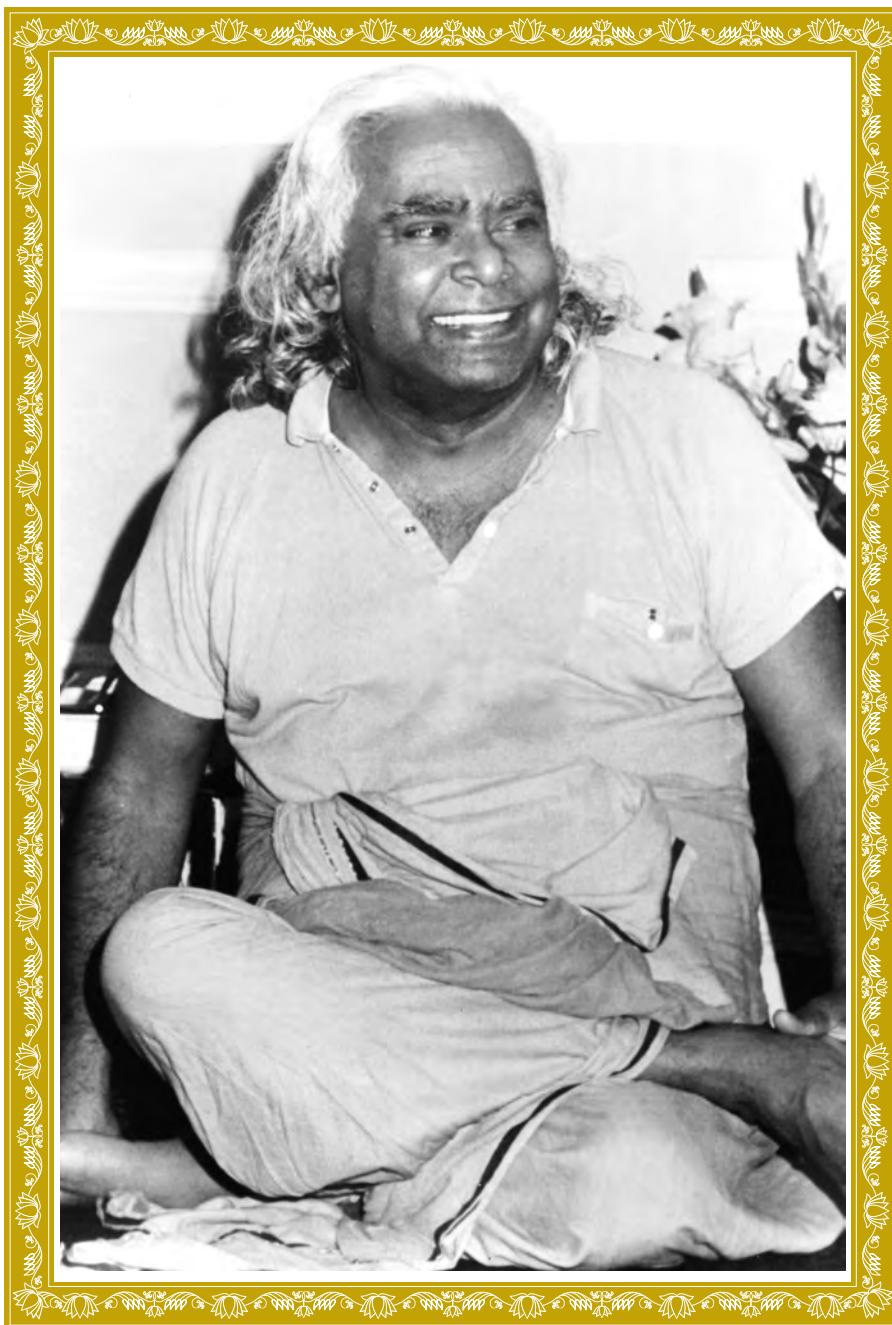
I am Yogī of Yogīs, I am Emperor of Emperors  
I am King of all Kings, Shah of all Shahs

I can heal millions from a long distance  
This is due to will, therefore develop attention

Develop patience and have command of temper  
Control the indriyas and practise meditation

Have power of endurance and practise celibacy  
All these will help you to develop your will

**Bhajo Rā dhe Kṛṣṇa a bhajo Rā dhe Śyāma (x2)**



Swami Vishnudevananda



## Swami Vishnudevananda's Favourite Kīrtans

A close disciple of Swami Sivananda, Swami Vishnudevananda was born in Kerala, South India, on December 31, 1927. After a short career in the army, he 'accidentally' came to know of the teachings of Swami Sivananda through a copy of *Sadhana Tattwa* (Spiritual Instructions) which began, "An ounce of practice is worth tons of theory. Practise yoga, religion and philosophy in daily life and attain Self-realisation". This impressed him so much that he went to Rishikesh to meet his Master.

There he had an intense experience that changed his life. It took place on the stairs of the ashram leading to the Gaṇ gā (Ganges River). Swami Sivananda was walking up the stairs and, as is the custom, people were prostrating to the saint. The young army officer (later

to become Swami Vishnudevananda) did not want to bow his head to anyone. He therefore hid in a doorway so that no one would see him. A moment later, Swami Sivananda appeared unexpectedly and prostrated to the arrogant young man. This was a great lesson in humility, the first lesson given to Swami Vishnudevananda by his Guru.

Swamiji entered the Sivananda Ashram in Rishikesh in 1947, at the age of twenty. He took sannyas (became a monk) and was appointed the first professor of hatha yoga at the Sivananda Yoga Vedanta Forest Academy. There he trained thousands of students, both Indian and western. At the same time he continued his own practice, mastering difficult, advanced hatha yoga techniques. When asked how he perfected these ancient practices, which to a great extent had



been lost to the modern world, Swamiji would say, "My master touched me and opened my eye of intuition. All this knowledge returned to me from past lives". For ten years, he lived and worked under the direct guidance of his master.

In 1957, Swami Sivananda sent Swamiji to the west with the words "people are waiting", to spread the ancient teachings of yoga. Swami Vishnudevananda travelled throughout North America, teaching yoga and observing the western lifestyle.

He established the first Sivananda Yoga Vedanta Centre in Montreal. The first yoga camp, in 1961, was at the summer home of some students. It was amazing for Swamiji to see westerners, with all material comforts, willing to give them up to sleep on the floor and take cold showers. In February 1962, Swamiji came to the present site of the Yoga Camp in Val Morin, Quebec. Although it was a dense forest, he intuitively knew that this was the spot. That summer, the Sivananda Ashram Yoga Camp was opened. Since that time, the Camp has expanded both its boundaries and its facilities.

The ashram is located on 300 acres of woodland in the beautiful Laurentian Mountains. The region is dotted with hundreds of clear lakes. Its air is fresh, cool and unpolluted, cleaned and purified by the green forests. It is a refuge of peace and quiet. Many years of meditation, chanting, and spiritual practice have given the Camp a strong spiritual vibration. From its modest beginnings of a few small cottages and tents, the Sivananda Ashram Yoga Camp has grown dramatically. The present facilities include several temples, a yoga hall, guest lodge, kitchen, dining hall, office buildings, swimming pool and sauna. Visitors and residents experience a peaceful, spiritual atmosphere which encourages a life of yogic discipline and service.

In 1967, Swami Vishnudevananda established the Sivananda Ashram Yoga Retreat in Nassau, Bahamas. Here is a peaceful and serene atmosphere with a healthy, refreshing change of pace. The Yoga Retreat is situated on four acres of tropical beauty on the world-famed Paradise Island, a short boat ride away from Nassau. The ocean and tropical skies provide a fitting setting for the infinite extension of the mind through yoga.



In the foothills of California's Sierra Mountains, where calm farmlands nestle into the mountains, the most peaceful of all Sivananda Ashrams, Vrindavan Yoga Farm, was established. It is surrounded by rolling hills, forests of oak and pine, and clear streams. Here are 60 acres of peace and solitude where the sounds of nature soothe the mind and the body.

A fourth ashram, located in Woodbourne, New York, is within easy driving distance of New York City. The view is unsurpassed, with lush green fields and an abundance of untouched natural flora and fauna. This 77-acre haven of peace in the beautiful Catskill Mountains offers a truly tranquil retreat from the fast pace and stresses of modern life. Swamiji named it the Sivananda Yoga Ranch Colony in the hope that some day it would grow into a colony of people who would live and bring up their families in a yogic environment.

In February of 1978, Swamiji inaugurated the Sivananda Yoga Vedanta Dhanwanthari Ashram in Neyyar Dam, near Thiruvananthapuram, Kerala, South India. The ashram is set amid ten acres of tropical splendour in the quiet foothills of the Sahyadri Mountains. The natural beauty of the lake and the peaceful surroundings lift the mind to higher realms, making the ashram an ideal place to practice yoga and meditation. The ashram represents the first step in Swamiji's dream of reviving the ancient teaching of yoga in its homeland of India.

A small, very beautiful Himalayan ashram, known as Sivananda Kutir, was established in Netala, just outside of Uttar Kashi. It is situated on the banks of the Ganga and became the site of Swamiji's jala-samadhi. Swamiji left his body on November 9th, 1993, near Mookambika, South India. On November 11th, as per the Sannyas tradition and Swamiji's wish, the body was immersed into the Holy Ganga. This ceremony is called jala-samadhi.

Since Swamiji's Mahasamadhi, two very scenic Sivananda Ashrams have been founded: The Sivananda Yoga Vedanta Retreat in Reith, near Kitzbühel, Tyrol, Austria, and the Ashram de Yoga Sivananda near Orleans, France.



Working tirelessly, Swami Vishnudevananda tried to instill a strong, practical understanding of yoga and Vedanta into the people who came to him. His students have gone to countless cities and countries to awaken others to these ancient truths. Swamiji taught a synthesis of yoga designed to work on all aspects of the personality. Author of the long-time best-selling *The Complete Illustrated Book of Yoga*, Swami Vishnudevananda was recognised as a world authority on hatha and raja yoga. His other books are: *Meditation and Mantras*, *A Commentary on the Hatha Yoga Pradipika*, and *Karma and Disease*. Swamiji was also the inspiration behind the *Sivananda Companion to Yoga* (also known as *The Book of Yoga*).

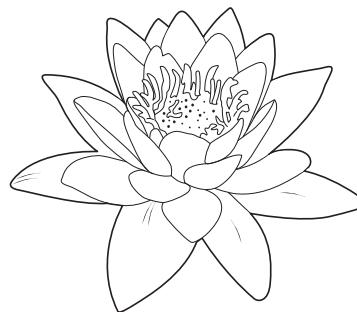
One day, Swami Vishnudevananda had a vision whilst meditating at the Yoga Retreat in Nassau. He 'saw' people running in terror from a giant ball of fire. Although he could not immediately understand this awesome vision, he knew from past experience that whatever he saw in the form of a revelation would eventually materialise. For this reason he founded the T.W.O. (True World Order), which aims at promoting world peace and understanding. He felt the need to train the future leaders and responsible citizens of the world in yogic disciplines. True brotherhood and peace can exist only when there are strong, self-controlled leaders who possess an inner awareness of peace. If there is no inner peace within the individuals of a society, there cannot be external peace.

For this reason Swamiji began the Sivananda Yoga Teachers' Training Course in 1969. Hopefully, each person who is trained will, in turn, teach the knowledge to others. The other work of T.W.O. included Swamiji's peace missions to the troubled spots of the world: Northern Ireland, the Middle East, etc. This work continues. Conferences and symposia are held yearly at Sivananda Ashrams around the world, drawing people's awareness to the need for peace, as well as supplying practical and philosophical techniques for finding this peace.

Swami Vishnudevananda attained maha-samadhi on November 9, 1993. His body was placed into the Gaṇgā (Ganges River) at the Sivananda Kutir near Uttar Kashi.



Swami Vishnudevananda playing the Tabla



## Swami Vishnudevananda's Favourite Kīrtans

### Yamunā Tīra Vihā rī

Yamunā tīra vihā rī  
Vṛndā vana sancā rī

Govardhana giridhā rī  
Gopā la Kṛṣṇ a Murā ri

*He who sports on the banks of the Yamunā River. He who moves in Vṛndā vana. He who lifted the Govardhana Mountain (Giridhā rī means 'one who holds the mountain'). He is the protector of the cows and his devotees (Gopā la) and the destroyer of demon Murā .*

Daśaratha nandana Rā m Rā m  
Daśamukha mardana Rā m Rā m

Paśupati raṭjana Rā m Rā m  
Pā pa vimocana Rā m Rā m

*Rāma is the son of Daśaratha. Rāma is the destroyer of the ten-headed demon Rāvaṇa.*

*Rāma is the delight of Lord Śiva. Rāma is the dispeller of all sins.*



**Maṇ imaya bhū ṣana Rā m Rā m  
Maṭjula bhā ṣana Rā m Rā m**

**Raṇ a jaya bhīṣaṇ a Rā m Rā m  
Raghu kula bhū ṣaṇ a Rā m Rā m**

*That Rāma who is adorned with jewels. That Rāma whose speech is so melodious. That one who is victorious on the battlefield, who is a terror to all on the battlefield. He who is the crest jewel of the Raghu clan.*



## Vande Gurudev

**Vande gurudev jaya jaya gurudev  
Jaya śrī gurudev jaya jaya gurudev**

**Vande gurudev Ś ivā nanda gurudev  
Jaya śrī gurudev Ś ivā nanda gurudev**

**Vande gurudev Viṣṇ u Swā mī gurudev  
Jaya śrī gurudev Viṣṇ u Swā mī gurudev**

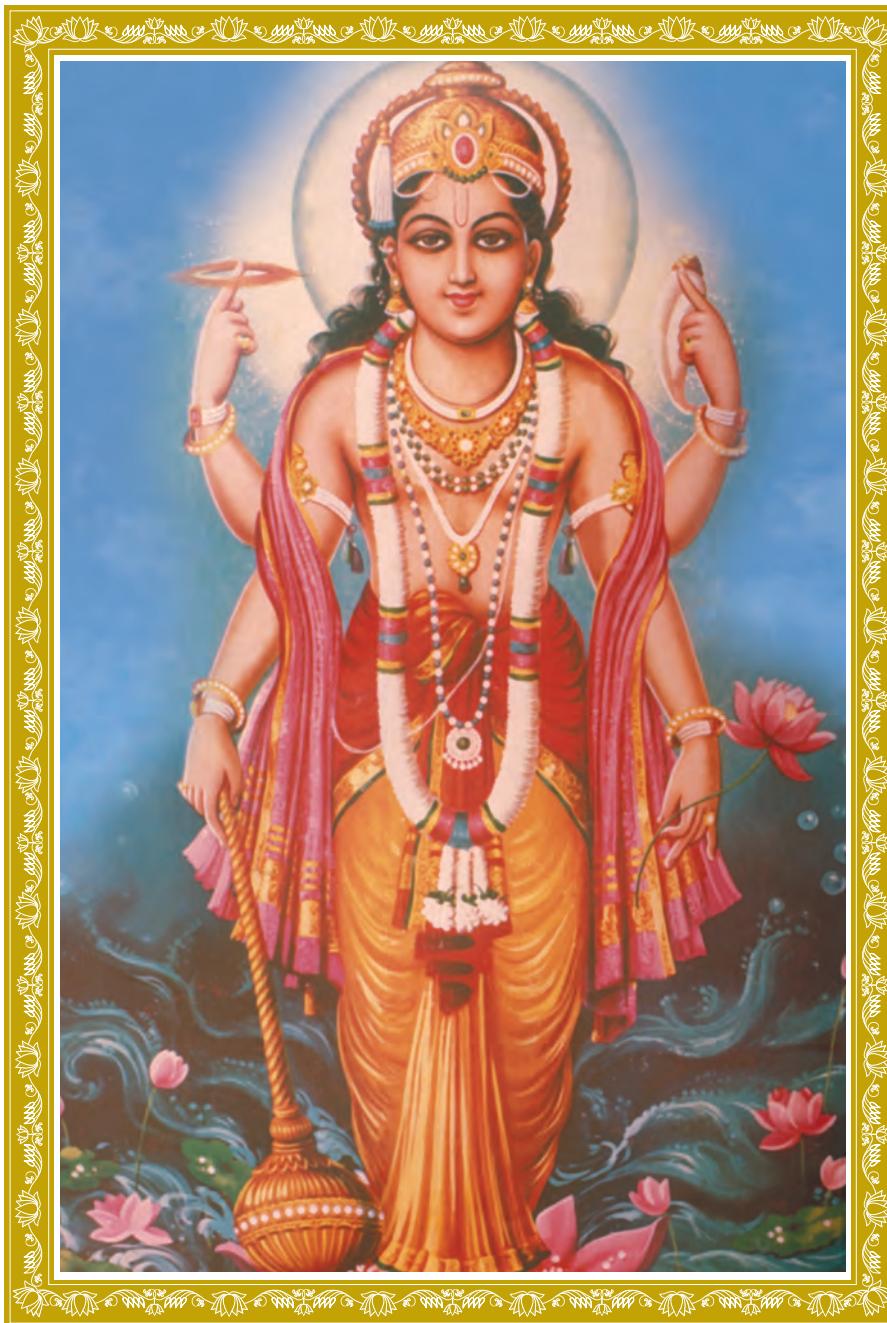
*Salutations (Vande) to the Guru.*

*Victory (Jaya) to the Gurus, Master Sivananda and Swami Vishnudevananda.*

*"When you know God, you know yourself,  
and when you know yourself, you know God,  
because God is not different from you. When you  
pray, you pray to the Self within you."*

*– Swami Vishnudevananda*





Sri Viṣṇu



## Viṣṇ u Kīrtans

Lord Viṣṇ u is the God of Peace. He is the maintainer of the universe. He is pure existence, omniscience, bliss, infinity and truth. He embodies grace, goodness and Dharma, the all-pervading force that sustains the universe and protects the cosmic order. The name Viṣṇ u is derived from the Sanskrit root ‘viś’ to pervade, and Viṣṇ u is said to infuse his essence into all created things.

Viṣṇ u always appears blue in colour and clothed in yellow. The colour blue indicates Viṣṇ u’s infinite nature. Blue is associated with infinity, since the sky and ocean, which are both immeasurable, appear blue in colour. Yellow is usually connected with the earth, for several reasons. First, earth glows with a yellow colour when introduced into a colourless flame; and second, anything that is buried in the earth for a long period of time becomes yellowish in colour. Therefore, Viṣṇ u, who is blue in colour and clothed in yellow, represents the descent of the infinite, immeasurable, transcendental Truth to the earthly plane, i.e., God in a human form.

He is the balance between creation and destruction (Brahmā and Śiva). He has four hands. In his left hands he holds the symbols of creation: the lotus flower, the matter of the universe, and the conch, the pure creative energy. The lotus represents the final goal of human evolution, perfection, a perfect bloom open to the light of truth. In showing the lotus, Viṣṇ u is inviting mankind to reach the goal of perfection by realising his true Self within. In blowing his conch, the sound ‘AUM’ is created and this is the first vibration which created the universe. The Lord blows his conch, calling the people of the world to lead a pure and noble life, so that they may shift their attention and interest from the material world to the supreme Self within.



In his right hands he holds the symbols of destruction: the sceptre symbolising gross destruction and the discus symbolising a subtle destructive energy. The conscience of man tells him to give up sensuous cravings and extrovert living and directs him to the higher life. But man does not listen to this sacred voice from within. He continues with his passionate living until he experiences knocks and blows leading to disappointment and dissatisfaction with life. The mace in the third hand signifies a warning, drawing man's attention to this stern law of nature. If, despite the growing sense of restlessness and agitation in his heart and mind, man persists in sensual indulgence and does not turn towards the spiritual path, he meets with total disaster. The discus represents the inevitable end that will befall him if he does not heed nature's warnings. Viṣṇu uses all these tools for the protection of righteousness and to help his devotees on the path to perfection.

Viṣṇu sometimes incarnates as a human being, called an Avatāra, to teach aspirants, to protect the good and to destroy the wicked, in order to restore peace and harmony in the world when there is a decline in righteousness. His ten incarnations (Daśa Avatāra) are described in the scripture Śrīmad Bhāgavatam, the most well known being Rāma and Kṛṣṇa.

One very familiar image is of Viṣṇu lying on a great serpent, in an ocean of milk. Viṣṇu is said to be in yoganidrā, a yogic sleep. The body of the serpent is coiled to form Viṣṇu's bed. The serpent has a thousand heads and its hood is turned inward looking at Lord Viṣṇu. Viṣṇu's consort, Lakṣmī, sits at his feet.

Viṣṇu represents the supreme Self within the human body, mind and intellect. The picture of Viṣṇu lying on the serpent bed in the milky ocean suggests the means for recognising the ātman, the innermost core of man's personality.

The serpent is the ego with its many desires. In a pure mind the ego is turned inward. An extroverted ego loses sight of the Divinity within. When the same ego turns its attention inward, and concentrates upon the inner Self instead of the outer objects of the



world, it recognises the supreme Self, ātman. The thousand heads of the serpent turning inward indicate that the thoughts are directed towards the Self. When man's mind is in deep meditation upon his supreme Self, he realises Viṣṇu, the all-pervading reality.

Viṣṇu is shown to be in yogic sleep – yoganidrā.. A man who is totally absorbed in the supreme Self is asleep, as it were, to the happenings of the world, revelling in the infinite bliss of Self-realisation. He is disinterested in the experiences of the finite world.

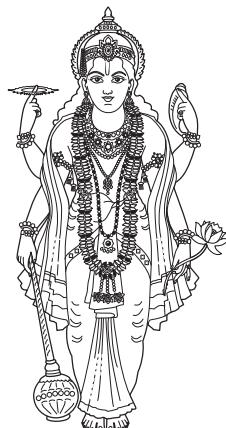
People who are closely involved in the running of the world and maintaining the harmony of life are drawn to this aspect of God. Swami Vishnudevananda gave great importance to the Viṣṇu Mantra, 'Om Namo Nārāyaṇāya'. Nārāyaṇā is another name of Viṣṇu, the preserver of the world. Swami Vishnudevananda recommended that people write the mantra as a Sādhanā (Likhita Japa).

He established the 'Om Namo Nārāyaṇāya' Bank in the Himalayas, where thousands of pages of this mantra are stored to radiate peace to the world.

*"The mind has to transform its emotional attachment, so you practise Bhakti Yoga to transform the lower thought waves, or vrittis, into higher vrittis."*

– Swami Vishnudevananda





## Viṣṇ u Kīrtans

**Lakṣmī Nā rā yan a**

Śrīman Nā rā yan a Nā rā yan a Nā rā yan a  
Lakṣmī Nā rā yan a Nā rā yan a Nā rā yan a<sup>x2</sup>

Sū rya Nā rā yan a Nā rā yan a Nā rā yan a  
Lakṣmī Nā rā yan a Nā rā yan a Nā rā yan a<sup>x2</sup>

Sītā Rā ma kaho Rā dhe śyā ma kaho

Sītā Rā ma kaho jaya Rā dhe śyā ma kaho

Sītā Rā m jaya Rā dhe śyā m

*That Supreme Divinity (Nā rā yan a), the protector (Śrīman)  
Goddess of wealth (Lakṣmī), consort of Nā rā yan a  
Nā rā yan a the visible God, the sun (Sū rya)  
Say (kaho) Rā ma's name (Sītā Rā m)! Say Kṛṣṇ a's name (Rā dhe Śyā m)!  
Victory to Sītā and Rā ma (Sītā Rā m) and Kṛṣṇ a (Śyā ma)!*

Nā rā yan a is an important name of Lord Viṣṇ u which means 'eternal man'. Any human being who knows his true nature and who works for the welfare of humanity is considered a Nara-Nā rā yan a, an incarnation of Lord Viṣṇ u on earth working for the preservation of Dharma, or righteousness. Rā ma and Kṛṣṇ a were the seventh and eighth incarnations of Lord Viṣṇ u. Lakṣmī is the consort of Lord Viṣṇ u and the goddess of material and spiritual wealth.



## Nā rā yan a

Nā rā yan a Nā rā yan a jaya Govinda Hare  
Nā rā yan a Nā rā yan a jaya Gopā la Hare

*Nā rā yan a, Victory to Govinda  
Nā rā yan a, Victory to Gopā la*

Nā rā yan a is an important name of Lord Viṣṇu which means 'eternal man'.



## Rā makṛṣṇ a Hari

Rā makṛṣṇ a Hari mukunda murā ri  
Pāṇḍ uraṇ ga pāṇḍ uraṇ ga pāṇḍ uraṇ ga Hari

Mukunda is a name for Kṛṣṇa and means Lord of Liberation. Murāri is a name for Kṛṣṇa meaning the flute player. Hari is a name for Lord Viṣṇu and means 'the one who takes away all our worries'. Pāṇḍ uraṇ ga is again a name for Kṛṣṇa, means 'white-coloured one'. In some traditions, Hari is a name of both Kṛṣṇa and Viṣṇu which means 'one who steals, or takes away' referring to how Kṛṣṇa takes away all worries and steals the hearts of his devotees.



## Śrīman Nā rā yan a

Śrīman Nā rā yan a Nā rā yan a Nā rā yan a  
Śrīman Nā rā yan a Nā rā yan a Nā rā yan a

Bhagavān Nā rā yan a Nā rā yan a Nā rā yan a  
Bhagavān Nā rā yan a Nā rā yan a Nā rā yan a

Lakṣmī Nā rā yan a Nā rā yan a Nā rā yan a  
Lakṣmī Nā rā yan a Nā rā yan a Nā rā yan a

Guru Nā rā yan a Nā rā yan a Nā rā yan a  
Guru Nā rā yan a Nā rā yan a Nā rā yan a

Nā rā yan a is the Supreme Divinity, Śrīman means Protector.

Bhagavān means Lord or God.

Lakṣmī is the goddess of wealth and the consort of Nā rā yan a.

Guru is the master or dispeller of darkness.



## Hari Bol

**Hari Bol Hari Bol Hari Hari Bol**

**Keśava Madhava Govinda Bol**

**Gopālā Bol Govinda Bol**

**Śiva Bol Śiva Bol Śiva Śiva Bol**

**Śiva Śaṅkara Śrī Mahadeva Bol**

**Nilakantha Bol Mahadeva Bol**







Śrī Kṛṣṇa



# Kṛṣṇa Kīrtans

## Om Śrī Kṛṣṇāya Namaḥ

Śrī Kṛṣṇa was an Avatāra, or an incarnation of the Lord. He is said to be the highest incarnation of Lord Viṣṇu and probably one of the most loved and well-known of all Hindu deities. The purpose of his incarnation was not only to destroy Adharma, unrighteousness, but also to reveal to the world the magnificence of God.

Kṛṣṇa in Sanskrit means dark. Kṛṣṇa represents the inner Self, ātman. The ātman is dark in the sense that it is unknown in man until we allow the Divine Self within us to reveal itself through sincere spiritual practice.

Lord Kṛṣṇa was exemplary in knowledge, emotion and action. He was the perfect Master of all the Yogas. His life was an embodiment of all the teachings of the Bhagavad Gītā, which was the message he delivered to Arjuna on the battlefield. Bhagavad Gītā is the celestial Song of God. In his discourse to Arjuna, Kṛṣṇa revealed to him the profound, sublime and soul-stirring spiritual truths and the essence of all yoga teachings. All these teachings were recorded in the Bhagavad Gītā by the Sage Vyāsa, for the benefit of all humanity. The Bhagavad Gītā remains today one of the most popular spiritual texts.



The incarnation of Kṛṣṇa represents the descent of God to earth. This idea of the limitless, formless Reality being constricted and restricted to a limited human form is suggested by Kṛṣṇa's birth in a prison. However, the divine child was not confined to the prison. No sooner was Kṛṣṇa born than the prison doors miraculously flew open. His father, Vasudeva, carried him out of the prison

in spite of the severe restrictions imposed on him. This episode is meant to convey that the infinite Being can never be restricted or limited to a human form. A God-man is eternally free. Kṛṣṇa represents such a God-man.

Kṛṣṇa was born in Mathurā and grew up in Vṛndāvan. His maternal uncle, Kamsa, was a wicked man. He reigned over Mathurā with the help of his minister Cāṇūra, who was equally wicked and cruel. Under the rule of these two tyrants, Mathurā suffered great upheaval. Kṛṣṇa destroyed both men and restored peace and order throughout the land.

Kṛṣṇa is often shown playing a flute. The enchanting music emanating from the flute of the Lord is the bliss of Godhood enjoyed by a man of Realisation. The flute is hollow but it can produce enchanting music. So too, when a man empties himself of all ego, lower thoughts and desires and fills himself with thoughts of God, the Divinity within him flows forth with enchanting bliss.

The milkmaids of Vṛndāvan were called Gopīs. When Kṛṣṇa played his flute, the Gopīs became enchanted by the Divine music. They loved Kṛṣṇa and always longed to be with him. When he played,

the milkmaids danced in ecstasy around Kṛṣṇa. The dance of the Gopīs is known as the Rāsa-Līlā. Kṛṣṇa represents the Divine Self and the Gopīs represent individual souls or jīvas. In the presence of the Divine, one becomes filled with ecstasy and loses one's sense of individuality. We become one with Him. Rādhā, also a Gopī, was Kṛṣṇa's beloved. She was completely devoted to him and whenever she was not with him, she would be thinking of him. She represents complete devotion to the Divine.



Lord Kṛṣṇa had great love for all humanity. As a child he was mischievous and through his games he would capture everyone's heart. He would find joy in stealing butter with his friends.

The stealing of the butter was a sort of sport, or Līlā, when he was a boy, to instil delight in the hearts of the Gopīs, who were his devotees. Kṛṣṇa steals or captivates the hearts of all his devotees; he makes them forget the world and draws their minds towards his blessed feet, so that they may enjoy everlasting peace and happiness.

As he grew older, Kṛṣṇa showed his love by defending the villagers from oppressors. He always stood up for justice and righteousness. He was the friend and benefactor of the poor and helpless. He was extremely sweet and kind towards everyone. This is why he was loved so much by everyone. Kṛṣṇa was the embodiment of Supreme Knowledge and Divine Love.





## Kṛṣṇa Kīrtans

### Bā nsurī

Bā nsurī bā nsurī bā nsurī śyā makī (x 2)  
He Rā ma... He Kṛṣṇa a... He Jesus... He Buddha...

Oh my Lord, oh my Lord, oh my Lord, be with me  
Oh my Lord, oh my Lord, oh my Lord, set me free

Bā nsurī is a flute made of bamboo wood, which Kṛṣṇa (Śyāma) was very fond of playing. The chant continues by singing the glories of the different forms of God in all religions. You can add the names as you choose.



### Bhajo Rā dhe Govinda

Bhajo Rā dhe Govinda  
Gopā la terā pyā rā nā ma hai (x 2)  
Nanda lā lā terā pyā rā nā ma hai

*Oh man, chant the name of Rādhā and Govinda!  
Oh dear Gopāla, how dear is Your name!  
Oh beloved child of Nanda, how dear is Your name!*



## Gopā la Gopā la

**Gopā la Gopā la Gokulanandana Gopā la  
Yadukula tilaka Gopā la yā davanandana Gopā la**

*Gopā la, loved by all in Gokula, the best in the Yadu family and a joy for all Yādavas.*

Gokula is the name of a town and region where Gopā la lived. Yādavas descended from Yadu, a name of Kṛṣṇa's ancestor.

**Gopā la Gopā la devakīnandana Gopā la  
Veṇ uvilola Gopā la vijaya Gopā la Gopā la**

*Gopā la, the son of Devakī, the player of the flute, is victorious.*

**Gopā la Gopā la Rā dhā vallabha Gopā la  
Navanī tacora Gopā la nandakumā ra Gopā la**

*Gopā la is the beloved of Rādhā, He is the one that steals butter and who is the son of Nanda.*



## Gopā la Gopā la

**Gopā la Gopā la Gokulanandana Gopā la  
Gokulanandana Gopā la Gokulanandana Gopā la**

**Gopā la Gopā la Devaki Nandana Gopā la  
Devaki Nandana Gopā la Devaki Nandana Gopā la**

**Gopā la Gopā la Navanī tacora Gopā la  
Navanī tacora Gopā la Navanī tacora Gopā la**



## Acyuṭā ṣṭakam

This chant is composed of eight verses (acyuṭā = imperishable, ṣṭakam = a collection of eight verses) and is dedicated to Rā ma and Kṛṣṇa, who are both incarnations of Viṣṇu, and thus are one and the same. The final, extra verse explains the rewards given to the chanter for chanting the other eight verses.

**Acyutam Keśavam Rā ma Nā rā yaṇ am  
Kṛṣṇa Dā modaram Vā sudevam Harim**

**Śrī dharam Mā dhavam Gopikā vallabham  
Jā nakī nā yakam Rā macandram bhaje**

*I worship Rāma (Rāmacandra), the Lord of Sītā (Jānakī) and Kṛṣṇa, who can be called by the following names: firm, solid, imperishable (Acyuṭa), having luxurious hair (Keśava), the one who delights (Rāma), Supreme Divinity (Nārāyaṇa), the one on whose belly a string was bound by his mother to stop him from creating mischief (Dāmodara), the son of Vāsudeva (Vāsudeva), the one who takes away all distress and anxieties (Hari)*

*(in this case: Viṣṇu, Kṛṣṇa or Rāma), the holder of Lakṣmī (Śridharaṁ), descendant of Madhu (Mādhava), and the beloved of the milkmaids and devotees of Kṛṣṇa (Gopīs).*

**Acyuṭam Keśavam satyabhā mā dhavam  
Mā dhavam śrī dharam Rā dhikā rā dhitam**

**Indirā mandiram cetasā sundaram  
Devakīnandanaṁ Nandajam sandadhe**

*I meditate on the Imperishable (Acyuṭa), Keśava, the husband of one of the eight queens of Kṛṣṇa (Satyabhāmā), Mādhava, Śridhara, worshipped by Rādhā, the beautiful hearted temple of Lakṣmī, the son of Devakī and the foster son of Nanda.*

**Viṣṇu ave jiṣṇu ave śāṇ khine cakriṇ e  
Rukminī rā giṇ e jā nakī jā naye**

**Vallavī vallabhā yā rcitā yā tmane  
Kamsavi dhvamsine vanśine te namah**

*Oh Viṣṇu, the victorious, the holder of the conch, the bearer of a disc, the lover of one of Kṛṣṇa's queens (Rukminī), husband of Sītā (Jānakī), the life and soul of the Gopīs, who is worshipped by them, the flute player and*



*destroyer of the demon Kamsa. Salutations to You.*

**Kṛṣṇa Govinda he Rā ma Nā rā yaṇ a  
Śrīpate Vā sudev ā jita śrīnidhe**

**Acyutā nanta he Mā dhavā dhokṣaya  
Dvā rikā nā yaka Draupadī rakṣaka**

*May Kṛṣṇa a, the cowkeeper (Govinda), Rā ma, Nā rā yaṇ a, Śrīpati (Viṣṇu u), Vā sudeva, the unconquerable, Viṣṇu u (Śrīnidhi), the infallible (Acyuṭa), infinite (Ā nanta), Mā dhava, Viṣṇu u (adhokṣaya), Lord of Dvā rakā (a name of a town and region), protector of the wife of the Pandava brothers and great devotee of Lord Kṛṣṇa a (Draupadī), protect me.*

**Rā kṣasak ṣobhitāḥ Sītayā ṣobhito  
Daṇḍ akāraṇa yabhū puṇ yatā kāraṇa ah**

**Lakṣmaṇ e nā nvito vā naraiḥ sevito  
Agastya sam pūjito Rā ghavāḥ pātu mā m**

*May Rā ma, disturbed by demons, adorned by Sītā, a cause of sanctification of a forest in India (Daṇḍ akaranya), accompanied by his brother (Lakṣmaṇ a), served by monkeys and worshipped by the celebrated riṣi – seer, sage (Agastya), protect me.*

**Dhenukā riṣṭako anisṭakṛd dveśinā m  
Keśīhā kamsahṛ dvam sīkā vā dakaḥ**

**Pū tanā kopakaḥ surajā khelano  
Bā lagopā lakaḥ pātu mā m̄ sarvadā**

*May Kṛṣṇa a, enemy of demons (Dhenuka and Ariṣṭaka), killer of a demon named Keśi, and Kamsa, player of a flute, furious with the demoness named Pū tanā and He that plays on the banks of the Yamunā, and who is a child cowherd, always protect me.*

**Vidyudu dyotavat prasphurad vā sasam  
Prā vṛḍ am bhodavat prollasad vigraham**

**Vanyayā mā layā ṣobhito rassthalam  
Lohitā n̄ ghridvayam vā rijā kṣam bhaje**

*I worship Kṛṣṇa a, wearing a garment which vibrates like the lustre of lightning, having a body which shines like a silver rain cloud, whose bosom*



*is adorned with white forest flower garlands, with red-coloured feet and lotus eyes.*

Kuṭcitaiḥ kūntalair bhrājāmā nānanam  
Ratnamau līm̄ lasat kūn̄ d alam̄ gaṇ̄ d ayoh

Hārakey ūrakam̄ kaṇ̄ kaṇ̄ aprojvalam  
Kiṇ̄ kiṇ̄ īmatjulam̄ śyā malam̄ taṇ̄ bhāvaye

*I worship Kṛṣṇa with curly locks, a gleaming face, a crown studded with jewels, with shining earrings and wearing a garland as an arm bracelet, and with lovely tinkling ornaments as wrist bracelets.*

Acyutā syā ṣṭakam̄ yaḥ paṭhediṣṭadam  
Premataḥ pratyaham̄ pūruṣaḥ sasprham

Vṛttataḥ sundaram̄ kartṛviś vambharam  
Tasya vaśyo Harir jāyate satvaram

*Viṣṇu, the beautiful all-sustaining, supreme spirit, will be influenced swiftly by that person who recites Acyutā ṣṭakam everyday, thoroughly and with devotion.*

## Govinda Jaya Jaya

Govinda jaya jaya Gopāla jaya jaya  
Rādhā Ramaṇa Hari Govinda jaya jaya

*Victory! Victory to Govinda.*

*Victory! Victory to Gopāla*

*Kṛṣṇa (Hari), is the Lord of Rādhā,  
victory to Govinda!*





## Govinda Kṛṣṇa a Jaya

Govinda Kṛṣṇa a jaya Gopā la Kṛṣṇa a jaya  
Gopā la Balarā ma Rā dhā Kṛṣṇa a jaya

Kṛṣṇa a jaya Kṛṣṇa a jaya Kṛṣṇa a jaya  
Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a jaya

Sphaṭika mā lā dhā rī premamaya Mīrā manovihā rī  
Mā dhava Murā ri muralīdhara Kṛṣṇa a jaya

Kṛṣṇa a jaya Kṛṣṇa a jaya Kṛṣṇa a jaya  
Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a jaya

*Glory to Kṛṣṇa a, Govinda. Praise to Kṛṣṇa a, Gopāla. Praise to the brother of Kṛṣṇa a (Balarā ma) and Rā dhā, His beloved. He has put on a garland of crystal, is full of love and He who pleases the mind of Mīrā , His great devotee, carrying a flute in his Hands.*



## Govinda Nā rā yan a

Govinda Nā rā yan a Gopā la Nā rā yan a  
Govinda Gopā la Nā rā yan a  
Hari Govinda Gopā la Nā rā yan a

*Govinda and Gopāla are names for Kṛṣṇa a, the incarnation of the Supreme Divinity Lord Nā rā yan a.*



## Hari Hari Bol

Hari Hari bol Hari Hari Hari bol  
Keśava Mā dhava Govinda bol

Śrī Kṛṣṇa a Govinda Hare Murā re  
He nā tha Nā rā yan a Vā sudeva

*Sing the names of Hari (Kṛṣṇa a), ‘the killer of the demon Keśi’. Mā dhava means the Sweet Lord. Śrī Kṛṣṇa a was also the killer of the demon Mura and He is an incarnation of the great Lord Nā rā yan a.*





## Hari Bol

**Hari bol Hari bol Hari Hari bol**

**Keśava Mā dhava Govinda bol**

**Gopā la bol Govinda bol**

**Keśava Mā dhava Govinda bol**

*Sing or speak (bol) the different names of Viṣṇu (Hari) in His incarnation as Kṛṣṇa. Keśava, the Lord with long, curly locks.*

**Śiva bol Śiva bol Śiva Śiva bol**

**Śiva Śaṅkara śrī Mahā deva bol**

**Nīlakanṭha bol Mahā deva bol**

**Śiva Śaṅkara śrī Mahā deva bol**

*Sing the names of Śiva. The auspicious (Śiva), who brings joy and happiness (Śaṅkara), the great god (Mahā deva), the blue-throated one (Nīlakanṭha).*

The name Nīlakanṭha was given to Śiva when He drank the cup of poison to save humanity. He held the poison in His throat and His throat turned blue.



## Kṛṣṇa Govinda

**Kṛṣṇa Govinda Govinda Gopāla**

**Kṛṣṇa Murāri manohara Nandalālā**

*Lord Kṛṣṇa, keeper (Govinda) and protector (Gopāla) of our senses.*

*Oh Kṛṣṇa, You enchant the mind and bring happiness to Nanda with Your beautiful music.*



## Kṛṣṇa Kṛṣṇa Govinda

**Kṛṣṇa Kṛṣṇa Govinda Janārdana**

**Kṛṣṇa Govinda Nārāyaṇa Hare**

**Acyutā nanda Govinda Mā dhava**

**Saccidā nanda Narāyaṇa Hare**

This chant is in praise of Kṛṣṇa with his names Govinda, Janārdana, which means an enemy to wicked people, Saccidānanda means existence, knowledge and bliss absolute.





## Kṛṣṇa Keśava Pā hi Mā m

Kṛṣṇa Keśava Kṛṣṇa Keśava Kṛṣṇa Keśava pā hi mā m  
Kṛṣṇa Keśava Kṛṣṇa Keśava Kṛṣṇa Keśava rakṣa mā m

Raghu Rā m raghu Rā ma raghu Rā m raghu Rā ma  
Raghu Rā m raghu Rā ma pā hi mā m

Raghu Rā m raghu Rā ma raghu Rā m raghu Rā ma  
Raghu Rā m raghu Rā ma rakṣa mā m

Candraśekhara Candraśekhara Candraśekhara pā hi mā m  
Candraśekhara Candraśekhara Candraśekhara rakṣa mā m

Śiva Śaṅkara Śiva Śaṅkara Śiva Śaṅkara pā hi mā m  
Śiva Śaṅkara Śiva Śaṅkara Śiva Śaṅkara rakṣa mā m

Gurudev Śivā nanda gurudev Śivā nanda  
Gurudev Śivā nanda pā hi mā m

Gurudev Śivā nanda gurudev Śivā nanda  
Gurudev Śivā nanda rakṣa mā m

Gurudev Viṣṇu Swāmī gurudev Viṣṇu Swāmī  
Gurudev Viṣṇu Swāmī rakṣa mā m

Gurudev Viṣṇu Swāmī gurudev Viṣṇu Swāmī  
Gurudev Viṣṇu Swāmī rakṣa mā m

*Oh beloved Kṛṣṇa, Lord with the long, curly locks (Keśava), save me, protect me.*

*Oh Rāma, descendent of the Solar Race (Raghu Rāma), save me, protect me!*

*Oh, Lord Śiva, master of the moon, save me, protect me.*

*Oh Lord Śiva, bringer of joy (Śaṅkara), save me, protect me.*

*Oh Masters Swami Sivananda and Swami Vishnudevananda, save me, protect me.*



## Śrī Kṛṣṇa Govinda

Śrī Kṛṣṇa Govinda Hare murare

He nā tha Nā rā yaṇ a Vā sudeva

He nā tha Nā rā yaṇ a Vā sudeva (x2)

Gurudev gurunā th sāraṇ am mama om (x2)

*Holy Kṛṣṇa (Govinda, Hare), killer of the demon Mura. Oh Lord Vāsudeva (Kṛṣṇa), who is none other than our great Lord Nārāyaṇa (Viṣṇu), our dear Guru and Master, who is a refuge for all (sāraṇ am).*



## Kṛṣṇa Kṛṣṇa

Dehi mudā m dehi me śrī Kṛṣṇa Kṛṣṇa a  
Pā hi mā m Gopā la bā la Kṛṣṇa Kṛṣṇa a

Nanda gopa nandana śrī Kṛṣṇa Kṛṣṇa a  
Vṛndavanacandra śrī Kṛṣṇa Kṛṣṇa a

Rā dhā manamohana śrī Kṛṣṇa Kṛṣṇa a  
Mā dhava dayā nidhe śrī Kṛṣṇa Kṛṣṇa a

Bhakta paripālana śrī Kṛṣṇa Kṛṣṇa a  
Bhakti mukti dā yaka śrī Kṛṣṇa Kṛṣṇa a

Gopijanavallabha śrī Kṛṣṇa Kṛṣṇa a  
Gopakulapā laka śrī Kṛṣṇa Kṛṣṇa a

Sarva loka nā yaka śrī Kṛṣṇa Kṛṣṇa a  
Sarva jaganmohana śrī Kṛṣṇa Kṛṣṇa a

*Give (dehi) me bliss, Oh child Kṛṣṇa, protect me, Oh protector of cows, I take refuge in Thee. Oh Kṛṣṇa, the happiness of Nanda and the Gopas, the moon of Vṛndāvan! Oh Kṛṣṇa, enchanter of Rādhā's mind, ocean of compassion. Protector of devotees, You who give devotion and liberation. Beloved of the Gopis, protector of the Gopas. You who are leader of the whole world. You who enchant the whole universe.*



## Bhaja Mana Govinda Gopā la

**Bhaja mana Govinda Gopā la**

**Govinda Gopā la Gopā la**

**Bhaja mana Govinda Gopā la**

**Govinda bolo Hari Gopā la bolo**

**Govinda bolo Hari Gopā la bolo**

**Govinda Gopā la Gopā la Gopā la**

**Bhaja mana Govinda Gopā la**

*Oh mind! Worship (bhaja) Kṛṣṇa having the names of Gopā la and Govinda. Speak (bolo) His names Hari and Gopā la.*



## He Rā dhe

**He Rā dhe Rā dhe Rā dhe śyā m**

**Govinda Rā dhe śrī Rā dhe**

**Govinda Rā dhe Rā dhe śyā m**

**Gopā la Rā dhe Rā dhe śyā m**

*Śyā m (Kṛṣṇa) is the beloved of Rādhā.. Glory to Śyā m.  
Hey (He) Rā dhe and Kṛṣṇa (Govinda, Gopā la).*



## Rā dhā Kṛṣṇa a

**Rā dhā Kṛṣṇa a karṇ alola Rā dhe Govinda**

**Rā dhe Govinda Murā ri Govinda**

**Rā dhe Rā dhe Govinda Murā ri Gopā la**

**Rā dhe Govinda Murā ri Gopā la**

*My ears are longing to hear (Karṇ alola) the names of Rādhā and Kṛṣṇa a.*

Murā ri means Kṛṣṇa a as the destroyer of the demon Mura.



## Rā dhe Bolo

**Rā dhe Rā dhe Rā dhe bolo Rā dhe Govinda bolo**

**Śiva Śiva Śiva bolo Śiva Śaṅkara bolo**

**Viṣṇu Viṣṇu Viṣṇu bolo Viṣṇu Nārāyaṇa bolo**

*Sing the different names of Rādhā, Govinda, Śiva and Viṣṇu u.*





## **Gopālā Ganalolā Muralimohana Nandālalā**

**Gopālā Radha Lolā Murali Lola Nandālalā**

**Keśava Mādhava Janārdana**

**Vana Malā Vrindāvanam Pala**

**Murali Lola Nandalālā**



## **Govinda Bolo Hari Gopālā Bolo**

**Govinda Bolo Hari Gopālā Bolo**

**Radha Ramana Hari Gopālā Bolo**



## **Harī Rāma**

**Harī Rāma Harī Rāma Rāma Rāma Harī Harī**

**Harī Kṛṣṇa Harī Kṛṣṇa Kṛṣṇa Kṛṣṇa Harī Harī**

**Kṛṣṇa Keśava Kṛṣṇa Keśava Kṛṣṇa Keśava**

**Madhava Rāma Raghava Rāma Raghava Rāma Rāma Harī Harī**



## **Harī Rāma Gopālā**

**Harī Rāma Gopālā**

**Bhaja Govindam Mama Kevalam**

**Bhaja Govindam Mama Kevalam**

**Bhaja Govindam Mama Jivanam**





## Keśava Mādhava Nārāyaṇa

Keśava Mādhava Nārāyaṇa

Śrī Ramana Vedapārayana

Bhavabhaya Harana Nārāyaṇa

Śrī Lakṣmī Rāmana Nārāyaṇa

Ātmārāma Nārāyaṇa

Ananta Śayanā Nārāyaṇa

Keśava Mādhava Nārāyaṇa

Śrī Ramana Vedapārayana



## Mukunda Mādhava Hari Hari Bol

Mukunda Mādhava Hari Hari Bol

Keśava Mādhava Hari Hari Bol

Rāma Bol Rāma Bol Rāma Rāma Bol

Kṛṣṇa Bol Kṛṣṇa Bol Kṛṣṇa Kṛṣṇa Bol

Rādhe Bol Rādhe Bol Rādhe Rādhe Bol

Hara Bol Hara Bol Hara Hara Bol

Hari Bol Hari Bol Hari Hari Bol



## Panduranga Vithalā Hari Nārāyaṇa

Panduranga Vithalā Hari Nārāyaṇa

Bhajo Nārāyaṇa Govinda

Hari Narāyana Bhajo Nārāyaṇa

Nārāyaṇa Hari Govinda





## Rādhe Rādhe Govinda

Rādhe Rādhe Rādhe Rādhe Rādhe Govinda

Vrindāvana Candra

Anantanātha Dinabandhu Rādhe Govinda

Pandarinātha Pānduranga Rādhe Govinda

Vrindāvana Candra

Anantanātha Dinabandhu Rādhe Govinda



## Rāmakṛṣṇa Hari Mukhunda Murāri

Rāmakṛṣṇa Hari Mukhunda Murāri

Panduranga Panduranga Panduranga Hari



## Śrī Kṛṣṇa Chaitanya

Śrī Kṛṣṇa Chaitanya Prabho Nityananda

Harī Rām Rādhe Śyām Rādhe Govinda

Harī Rāma Harī Rāma Rāma Rāma Harī Harī

Harī Kṛṣṇa Harī Kṛṣṇa Kṛṣṇa

He Rādhe Rādhe Rādhe Śyām Govinda Rādhe Śrī Rādhe

Govinda Rādhe Rādhe Śām Gopālā Rādhe Rādhe Śām





## **Vithalā Hari Vithalā**

Vithalā Hari Vithalā (x4)

Panduranga Vithale Hari Nārāyaṇa (x2)

Panduranga Vithale Hari Nārāyaṇa (x2)

Hari Nārāyaṇa Bhajo Nārāyaṇa (x2)

Hari Nārāyaṇa Suno Nārāyaṇa (x2)

Hari Nārāyaṇa Likho Nārāyaṇa (x2)

Hari Nārāyaṇa Japo Nārāyaṇa (x2)

Hari Nārāyaṇa Tapo Nārāyaṇa (x2)

Hari Nārāyaṇa Gavo Nārāyaṇa (x2)

Hari Nārāyaṇa Kahō Nārāyaṇa (x2)

Vithalā Vithalā Vithalā Vithalā (x4)

Panduranga Vithale Hari Nārāyaṇa (x2)



## **Vithalā Vithalā Hari Vithalā**

Vithalā Vithalā Hari Vithalā

Vithalā Vithalā Hari Vithalā

Panduranga Vithalā Vithalā Vithalā Nām

Vithalā Vithalā Nāma Bhajo Hari Vithalā

Vithalā Vithalā Hari Vithalā





Sri Rāma



## Rā ma Kīrtans

Śri Rā ma is the seventh incarnation of Lord Viṣṇu and, alongside Kṛṣṇa, one of the two most popular incarnations. The great epic Rāmāyaṇa, written by the illustrious sage Vālmiki, is the story of Rā ma's incarnation on earth. In the Rāmāyaṇa, Rā ma is an ideal of perfection.

Sage Vālmiki once asked Rishi Nārada, "Oh Venerable Rishi. Please tell me whether there is a perfect man in this world who is virtuous, brave, dutiful, truthful, noble, and steadfast in duty and kind to all beings."

Nārada replied, "There is such a one, named Rā ma. He is virtuous, brave, gentle and wise. He is a great hero. He loves his subjects immensely. He is a practitioner of Dharma. He is firm and steadfast. He is just and liberal. He is well-versed in the Vedas and in the science of arms. He is unique in the virtues he possesses and unequalled in beauty. He is an obedient son, a kind brother, loving husband, a faithful friend, an ideal king, a merciful enemy and a lover of all beings. All people adore him".



Vālmīki received divine intuition about the greatness of Rāma and thus became the author of the first Rāmāyaṇa.

The human personality consists of different facets, for example, the heart, the intellect and the hand. In most human beings, only one or two of these facets are well developed. However, every part of Rāma's personality was perfect. Thus, in the various roles he played during his lifetime, Rāma incarnated absolute perfection. Herein lies the beauty of Rāma's character as a guiding influence in human life.

Being an incarnation of Lord Viṣṇu, his duty on earth was to re-establish harmony and righteousness in the world. Rāvana, the King of Lanka, was a very greedy and evil king and he spent his time killing people and wreaking destruction. Brahmā and Śiva looked on helplessly and finally asked Viṣṇu to help. Viṣṇu agreed to descend as a human in the Avatāra of Rāma. So Rāma's incarnation was specifically for the purpose of destroying Rāvana.

This is why Rāma is usually pictured carrying his bow and arrows. They symbolise his alertness and readiness to fight against evil and lower forces, in order to re-establish justice and peace. One should not be weak and passively accept unrighteousness, but be above anything that is contrary to righteousness or morality. By his example, Rāma gives mankind strength and conviction to fight against the lower self. Throughout the Rāmāyaṇa there are many examples of his bravery and divine brilliance.

Rāma was married to Sītā, who was an incarnation of Lakṣmī, Viṣṇu's consort, and an embodiment of sweetness, purity and devotion. She stayed with Rāma throughout all his trials, remaining steadfastly devoted and loyal to him. She is an example of a perfect wife for all householders. Rāma is often shown with Sītā and Lakṣmaṇa (his loyal brother) on either side. He is blue in colour, representing the infinite, and dressed in yellow with a crown on his head. He has only two arms as a human incarnation, with one hand holding the bow and the other holding the arrow, as most of his life was spent fighting the armies of Rāvana. Often he is pictured with Hanūmān kneeling at his feet with palms folded. Hanūmān, half-



monkey, half-man, was one of his main devotees and the leader of the monkey army.

Rā ma's life is still very much celebrated and the Rā mā yan a is often read as a source of guidance and inspiration. The festival Divali, which marks Rā ma and Sītā 's triumphant return to the city of Ayodhya after the destruction of Rā van a and his kingdom, is an important festival in the Hindu calendar.

*"The easy way to create devotion is by singing Kirtan. God's name has the peculiar power to channel emotion into devotion."*

*– Swami Vishnudevananda*





## Rā ma Kīrtans

### Ayodhyā Vā sī Rā m Rā m

Ayodhyā vā sī Rā m Rā m  
 Daśaratha nandana Rā m Rā m  
 Patita pā vana jā nakī jīvana Sītā mohana Rā m

*Rā ma lived in the city of Ayodhyā.. He was the son and joy of King Daśaratha.*

*He is the sanctifier of the fallen. Sītā, his wife, walked into fire to prove her loyalty to her husband. She was Rā ma, life force and was enchanted by Rā ma.*

### Rā macandra

Rā macandra raghuvīra Rā macandra rāṇ adhīra  
 Rā macandra raghunā tha Rā macandra jagannā tha

Rā macandra raghurā ma Rā macandra param dhā ma  
 Rā macandra mama bandhu Rā macandra dayā sindhu

*Rā macandra was the hero of the Raghu clan. He was firm on the battlefield. The Lord of the Raghus. The Lord of the universe. The delight of the Raghus. The Supreme abode. He is my brother, an ocean of mercy.*



## Jaya Sītā Rā m

Jaya Sītā Rā m jaya Sītā Rā m  
Jaya Hanū mā n Hari Hari bol

*Victory to Lord Rā ma, Sītā and Hanū mā n.*



## Raghupati Rā ghava Rā jā Rā m

Raghupati rā ghava rā jā Rā m patīta pā vana Sītā Rā m  
Sītā Rā m Sītā Rā m Sītā Rā m jaya Rā dhe Śyā m

Rā dhe Śyā m Rā dhe Śyā m Rā dhe Śyā m jaya Sītā Rā m  
Iśvara allā h tere nā m sabako sanmati de Bhagavā n

*He, who was master of the Raghu lineage, He is Lord Rā ma. The purifier of sins. The beloved of Sītā. Śyā m (Kṛṣṇa) is the beloved of Rā dhā.*

*Glory to Śyā m.*

*Iśvara and Allā h are His names. Give us the wisdom to see Thee in all Beings.*

**Jesus Kṛṣṇa is Thy name, love thy neighbour as Thy Self**

**Jesus Moses is Thy name, love thy neighbour as Thy Self**

**Moses Buddha is Thy name, love thy neighbour as Thy Self**

**Buddha Allah is Thy name, love thy neighbour as Thy Self**

**Allah Kṛṣṇa is Thy name, love thy neighbour as Thy Self**

**Durgā Mary is Thy name, love thy neighbour as Thy Self**

**Mary Rā dhā is Thy name, love thy neighbour as Thy Self**

**Rā dhā Sītā is Thy name, love thy neighbour as Thy Self**

**The names are many but God is one**

**Love thy neighbour as Thy Self**

**The forms are many but the truth is one**

**Love thy neighbour as Thy Self**

**Raghupati rā ghava rā jā Rā m patīta pā vana Sītā Rā m**



## Rā ma Bolo

Rā ma bolo Rā ma bolo bolo bolo Rā m (x2)

Sītā bolo Sītā bolo bolo Sītā Rā m (x2)

Hanū mā n bolo Hanū mā n bolo bolo Hanū mā n (x2)

Ś iva bolo Ś iva bolo bolo Ś iva Rā m (x2)

*Sing (speak = bolo) the name of Rā ma, Sītā, Hanū mā n and Ś iva.*



## Ś rī Rā m Jaya Rā m

Ś rī Rā m jaya Rā m jaya jaya Rā m om

Ś rī Rā m jaya Rā m jaya jaya Rā m

Jaya Sītā Rā m jaya jaya Hanū mā n

Sadguru Ś ivā nanda Bhagavā n

Ś rī guru Viṣṇ udevā nanda Bhagavā n

*Victory to Rā ma, Sītā, Hanū mā n and Masters Swami Sivananda and Swami Vishnu Devananda.*



## Ātmarāma Ānanda Nāma

Ātmarāma Ānanda Nāma

Ānanda Mohana Śrī Parāmdhāma

Māyā Virāma Mānasa Prema

Sundara Nāma Sagunabhirāma

*The name Rāma gives bliss to the soul and attracts the mind; it is the highest abode of bliss, where illusion stops and the mind is filled with love. The beautiful name possesses positive qualities.*





## Ātmarāma Ānandarāma

Ātmarāma Ānandarāma  
 Achyuta Keśava HariNārāyaṇa  
 Bhavabhaya-Harana Vandita-Charana  
 Raghukula-Bhūṣaṇa Rajiva Lochana  
 ĀdiNārāyaṇa ĀnantaŚayana  
 Satchidānanda SatyaNārāyaṇa  
 Ātmarāma Ānandarāma  
 Acyuta Keśava HariNārāyaṇa



## Bolo Śrī Rām

Bolo Śrī Rām Jaya Rām Jaya Jaya Rām  
 Śrī Rām Jaya Rām Jaya Jaya Rām  
 Bolo Śrī Rām Jaya Rām Jaya Jaya Rām



## Rām Rām Bhajamana

Rām Rām Bhajamana Harḥ Harḥ Harḥ Rām  
 Rām Bhajamana Harḥ Harḥ Raghupathi  
 Rāghava Rājā Rām Patita Pāvana Sitārām



## Sitārām Nāma Bhajo

Sitārām Nāma Bhajo  
 Mādhura Mādhura Rāma  
 Nāma Bhajo  
 Sitārām Hari Nāma Bhajo  
 Rām Rām Rām Hari Nāma Bhajo





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## Śrī Raghunātha

Śrī Raghunātha

Jai Raghunātha

Śaraṇam Śaraṇam

Śrī Raghunātha

Śrī Rām Jaya Rām

Jaya Jaya Rām Om (x2)

*Victory to Rāma of Raghu Dynasty. I take refuge in you.*



## Tumi Bhaja

Tumi Bhaja Re Mana

Tumi Japa Re Mana

Om Śrī Rām Jaya Rām

Japa Re Mana

*Let our minds worship and chant the name of Rama.*



## Hari Nārāyaṇa

Hari Nārāyaṇa Hari Nārāyaṇa

Hari Nārāyaṇa Hari Rām Rām Rām

Ayodhyā Vāsi Śrī Rāmacandra

Ānanda Rupa Jaya Jaya Rām





Rāma, Sītā , Lakṣmaṇa and Hanūmān



Hanūmān carries the Sanjivani Mountain in his hand



## Hanū mā n Kīrtans

Hanū mā n, the monkey god, was the chief of the monkey army of Rā ma. His devotion and untiring, selfless dedication to Rā ma forms a major part of the Rā mā yan̄ a. Hanū mā n was always by Rā ma's side during battle and his strength and devotion helped in the conquest of Rā vaṇ̄ a's armies.

The god of wind, Vayū , once saw Añjanā (a celestial being) who had been condemned to live in the form of a monkey queen due to a curse. Vayū was infatuated with her and soon became father to her son, Hanū mā n. This is why he is half-monkey, half-man and why he is known as the son of the wind and recognised for his agility and speed.

Hanū mā n is also known for his great strength, energy and ability. He possessed great military prowess, a noble, stout heart which overflowed with kindness and humility, and he embodied moral principles of the highest order. He also had special siddhis (powers) to alter his size and to make himself invisible, which he used for righteous purposes, such as crossing the ocean to Lanka in order to find and help rescue Sītā from the demon Rā vaṇ̄ a. He is as strong as he is wise and has a heart filled with devotion. Hanū mā n is often represented in various postures. When in the company of Rā ma, Sītā and Lakṣmaṇ a, he is shown standing humbly at a distance or sitting devotedly at the feet of Rā ma. In shrines erected specifically for him, he strikes a heroic pose, usually carrying a mace in one hand and the Sanjivani Mountain in the other hand. In most depictions of Hanū mā n, he is seen flying across the continent, carrying a mountain balanced on his palm. Lakṣmaṇ a was wounded in battle and on the point of death; the only thing that could save him was the Sanjivani plant that grew on the Himalayan Mountains. Hanū mā n promptly rushed from Lanka to the other end of the country but, not being able to recognise the plant, in his impatience he uprooted a whole mountain and bore it across the sky in order to bring Lakṣmaṇ a back to life. Lakṣmaṇ a was saved by this medicinal plant and, to this day, it is still used in Ayurvedic medicines.

Wherever there is enterprise, right effort, devotion to duty and singleness of purpose, there abides the spirit of Hanū mā njī.



## Jaya Sītā Rā m

Jaya Sītā Rā m jaya Sītā Rā m  
Jaya Hanū mā n Hari Hari bol  
*Victory to Lord Rā ma, Sītā and Hanū mā n.*



## Rāma Pujari Jaya Hanūmān

Rāma Pujari Jaya Hanūmān  
Brahmacari Jaya Hanūmān  
Dukha Samhari Jaya Hanūmān  
Bhava Bhaya Hari Jaya Hanūmān



## Vira Māruti Gambhīra Māruti

Vira Māruti Gambhīra Māruti  
Dhira Māruti Ati Dhira Māruti  
Dhuta Māruti Rāma Dhuta Māruti  
Bhakta Māruti Parama Bhakta Māruti



## Rāma Lakṣmaṇa Jānaki

Rāma Lakṣmaṇa Jānaki  
Jaya Bolo Hanumāna Ki  
Rāma Rāma Bol Jaya Rām  
Rāma Bol Sītā Rām Jaya Rām  
Pāvana Rāma Rāma Bol  
Śrī Raghu Rāma Rāma Bol





## Hanūmān Chalisa

**Śrī Guru Carana Saroja Raja Nija Manu Mukuru Sudhari**  
 Baranaun Raghubara Bimala Jasu Jo Dāyaku Phala Cāri  
 Buddhi Hina Tanu Jānikē Sumiraun Pavana Kumāra  
 Bala Buddhi Vidyā Dehu Mohin Harahu Kalesa Bikāra  
 Jaya Hanumān Gyāna Guna Sāgara, Jaya Kapiśa Tihun Loka  
 Ujāgara  
 Rāma Duta Atulita Bala Dhāmā, Anjani Putra Pavanasuta Nāmā  
 Mahābira Bikrama Bajarangi, Kumati Nivāra Sumati Ke Sangi  
 Kancana Barana Birāja Subesā, Kānana Kundala Kuncita Kesā  
 Hāta Bajra Aura Dvajā Birājai, Kāndhe Munja Janeu Sājai  
 Śaṅkara Suvana Kesari Nandana, Teja Pratāpa Mahā Jaga  
 Bandana  
 Bidyāvāna Guni Ati Chātura, Rāma Kāja Karibe Ko Ātura  
 Prabhu Charitra Sunibe Ko Rasiyā, Rāma Lakhana Sītā Mana  
 Basiyā  
 Sūkṣma Rupa Dhari Siyahin Dikhāvā, Bikata Rupa Dhari Lankā  
 Jarāvā  
 Bhima Rupa Dhari Asura Sanghāre, Rāmacandra Ke Kāja  
 Sanvāre  
 Lāya Sajīvana Lakhana Jiyāye, Śrī Raghubira HaraŚi Ura Lāye  
 Raghupati Kinhī Bahuta Barāi, Tuma Mama Priya Bharatahi  
 Sama Bhāi  
 Sahasa Badana Tumharo Jasa Gāvain, Asa Kahi Śrīpati Kanta  
 Lagāvain  
 Sanakādika Brahmādi Munisā, Nārada Sārada Sahita Ahisā  
 Yama Kubera Digapāla Jahānte, Kabi Kobida Kahi Sake Kahānte  
 Tuma Upakāra Sugrivahin Kinhā, Rāma Milāya Rāja Pada  
 Dinhā



Tumharo Mantra Vibhīṣaṇa Mānā, Lankeśvara Bhaye Saba Jaga  
Jānā

Yuga Sahasra Yojana Para Bhānu, Lilyo Tāhi Madhura Phala  
Jānū

Prabhu Mudrikā Meli Mukha Māhin, Jaladhi Lānghi Gaye  
Acharaja Nāhin

Durgāma Kāja Jagata Ke Jete, Sugama Anugraha Tumhare Tete  
Rāma Duāre Tuma Rakhavāre, Hota Na Āgyā Binu Paisāre  
Saba Sukha Lahai Tumhāri Śaranā, Tuma Rakṣaka Kāhu Ko  
Dara Nā

Āpana Teja Samhāro Āpai, Tinon Loka Hānka Ten Kānpai  
Bhuta Pisācha Nikata Nahin Āvai, Mahābira Jaba Nāma Sunāvai  
Nāsai Roga Hare Saba Pirā, Japata Nirantara Hanumata Birā

Sankata Ten Hanumāna Churāvai, Mana Krama Bachana  
Dhyāna Jo Lāvai

Saba Para Rāma Tapasvi Rājā, Tina Ke Kāja Sakala Tuma Sājā  
Aura Manorata Jo Koi Lāvai, Soi Amita Jivana Phala Pāvai  
Chāron Juga Paratāpa Tumhārā, Hai Parasidha Jagata Ujiyārā  
Sādhu Santa Ke Tuma Rakhavāre, Asura Nikandana Rāma  
Dulāre

Aṣṭa Siddhi Nau Nidhi Ke Dātā, Asa Bara Dina Jānaki Mātā  
Rāma Rasāyana Tumhare Pāsā, Sadā Raho Raghupati Ke Dāsā  
Tumhare Bhajana Rāma Ko Pāvai, Janāma Janāma Ke Dukha  
Bisarāvai

Anta Kāla Raghubara Pura Jāi, Jahān Janāma Hari Bhakta Kahāi  
Aura Devatā Chitta Na Dharai, Hanumata Se-i Sarva Sukha Karai  
Sankata Katai Mite Saba Pirā, Jo Sumire Hanumata Bala Birā  
Jai Jai Jai Hanumāna Gosāi, kripā Karahu Gurudeva Ki Nāi



**Jo Sata Bāra Pāta Kara Koi, Chutahi Bandi Mahā Sukha Hoi**  
**Jo Yaha Parai Hanumāna Chalisa, Hoya Siddhi Sākhi Gaurisā**  
**Tulasi Dāsa Sadā Hari Cerā, Kijai Nāta Hridaya Mahān Derā**  
**Pavanatanaya Sankata Harana Mangala Murati Rupa**  
**Rāma Lakhana Sītā Sahita Hridaya Basahu Sura Bhupa**





Śiva



## Śiva Kīrtans

Śiva is one of the gods of the Hindu trinity, Brahmā , Viṣṇu and Śiva. He is said to be the God of Destruction. Lord Śiva sits in a meditative pose against the white background of the snow-capped Himalayas on Mount Kailā s. His posture symbolises the perfect inner harmony and poise experienced by a man of Realisation. He is rooted in the Self. Nothing disturbs him. All the challenges of life with its trials and tribulations do not affect him whatsoever.

The snow-white background of the Himalayas symbolises absolute purity of mind. When the mind is absolutely pure and steady, you recognise your true Self. This is the state of Śiva on Mount Kailā s.

Śiva has his eyes half closed. This indicates that his mind is absorbed in the inner Self, ever rooted in the Bliss of the Self.

He is usually pictured with a Triśū la, a trident, in his hand, with snakes around his neck and the river Gaṅgā flowing from his head. The trident represents the three gunas, sattva, rajas and tamas, which he has fully under his control. He sits on a tiger skin, which symbolises that he has conquered the lower passionate nature.

A man of Realisation is one who has conquered his ego. In the Hindu scriptures, the ego is represented as a serpent. So wearing the snakes around his neck symbolises that he has destroyed all the lower desires of the individual self and has become one with his supreme Self. The snakes (desires) now serve as ornaments. The snakes also show that Śiva welcomes everybody, even the lowliest of devotees.

Śiva carries the river Gaṅgā in his locks. This is why he also has the name Gaṅgā dhara, meaning the carrier of Gaṅgā.. Gaṅgā stands for the ultimate truth, which flows from the heavens into the consciousness

of a realised soul, a man of perfection such as Śiva. Gaṅgā represents the spiritual wisdom which flows from Śiva's locks. Śiva is also



all-compassionate, as he caught the river Gaṇgā in his hair in order to break her fall and prevent her from splitting the earth in two with her force.

Śiva's vehicle, Nandī, the bull, symbolises the instincts which often overrule the rational self; Śiva, since he has conquered all desire, rides on the bull, signifying that only those who have acquired knowledge are masters of themselves.

Sometimes Śiva is also seen in the form of Naṭarāja. Naṭarāja (king of dancers) is Lord Śiva in the dance pose.

He is the God of rhythm. Dance is the glory of Lord Śiva, causing movement in the universe. According to physicists, energy is never static or inert but is continuously dancing and vibrating. Energy does not dissolve, but moves and forms different patterns. Naṭarāja symbolises the dancing energy of Śiva, which helps us to break down the old in order to make way for the new. In a more personal sense, it is Śiva's energy which destroys one's lower nature, making way for positive growth.

Śiva and Pārvatī have two sons, Gaṇeśa and Subrahmaṇya, who are also very much loved and respected in Hindu mythology.





## Śiva Kīrtans

### Hara Hara Mahā deva

Hara Hara Mahā deva Śambho  
Kaśī viśvanā tha Gaṇ ge

*I pray to the great Lord Śiva (Hara, Mahā deva and Śambhu). Who abides in a temple in Kāśī, a city on the banks of the River Gaṇgā. He is the Lord of the universe.*



### Jaya Śiva Śaṅkara

Jaya Śiva Śaṅkara bham bham Hara Hara  
Hara Hara Hara Hara Hara bol Hara

Śiva Śiva Śiva Śiva Śiva ā di sundara  
Hara Hara Hara Hara Hara ā di sundara

He Parameśvara dayā karo

*Victory to Lord Śiva, the bringer of joy (Śaṅkara) who is pleased by 'Bham, Bham', the sound of Lord Śiva's drum.*

*Sing the name of Śiva, the destroyer 'Hara'. Śiva is the first, the original and the most beautiful. Oh Supreme Lord! Have mercy upon us.*



### Naṭarāja

Naṭarāja Naṭarāja Śivā nanda Naṭarāja  
Śivarāja Śivarāja Śivā nanda Śivarāja

*Śaṅkara is the king of the cosmic dancers. He is the king of kings.*



## Sā mba Sadā śīva

Sā mba Sadā śīva sā mba Sadā śīva

Sā mba Sadā śīva sā mba Śīva om Hara

Om mā tā om mā tā om śī mā tā jaganmā tā

Om mā tā om mā tā om śī mā tā jagadambā

Ūmā Parameśvarī śī Bhuvaneśvarī

Adi parā Śakti Devī Maheśvarī

*The eternal Śīva, the husband of Ambā. Oh dear Mother. Mother Ambā, you are the Mother of the world. You are Ūma (the wife of Śan kara), the Supreme Goddess, the great Goddess, Goddess of the Earth, the primordial, supreme energy.*



## Śīva Śīva Mahā deva

Śīva Śīva Mahā deva namaḥ Śīvā ya Sadā śīva (x2)

Hare Rā ma Hare Rā ma Rā ma Rā ma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa a Kṛṣṇa a Kṛṣṇa a Hare Hare

Nā rā yan a Hari Nā rā yan a Hari Nā rā yan a Hari Om (x2)

Om Hari... Om Kṛṣṇa ... Om Devī... Om Jesus...

Bhagavā n śī Śīvā nanda Bhagavā n śī Śīvā nanda

Bhagavā n śī Śīvā nanda Om (x2)

Bhagavā n śī Viṣṇu Swā mī Bhagavā n śī Viṣṇu Swā mī

Bhagavā n śī Viṣṇu Swā mī Om (x2)

Guru mahā rāj gurudevo guru mahā raj gurudevo

Guru mahā rāj gurudevo sadguru Śīvā nanda (x2)

Guru mahā rāj gurudevo guru mahā raj gurudevo

Guru mahā rāj gurudevo sadguru Viṣṇu udevā nanda (x2)

*Prostrations to Śīva, the Great God. Praise to Rāma, Kṛṣṇa, Lord Viṣṇu, the Divine Mother and Jesus. Praise to Master Sivananda and Swami Vishnudevananda.*



## Śambho Mahā deva

Śambho Mahā deva candraśū ḍ a  
Śaṇ kara Hara sā mba Sadā śiva

Gaṇ gā dhara Hara Kailā savā sa  
Pā hi mā m Pā rvatī ramaṇ a

*Oh Lord Śiva, Supreme Lord. It is you who holds the moon in your head of hair. You are the source of the Gaṇ gā who lives in Mount Kailās. You are the beloved of Pā rvatī. Protect me.*



## Śivā ya Namah Om

Śivā ya namaḥ Om Śivā ya namaḥ  
Śivā ya namaḥ Om namaḥ Śivā ya

Om namaḥ Śivā ya Om namaḥ Śivā ya (x2)

Śivā Śivā Śivā Śivā ya namaḥ Om  
Hara Hara Hara Hara namaḥ Śivā ya

Sā mba Sadā śiva sā mba Sadā śiva  
Sā mba Sadā śiva sā mba Śiva Om Hara

Śiva Śiva Śaṇ kara Hara Hara Śaṇ kara  
Jaya jaya Śaṇ kara namaḥ te Śaṇ kara

Śivā ya namaḥ Om Śivā ya namaḥ  
Śivā ya namaḥ Om namaḥ Śivā ya

*Prostrations to Lord Śiva.*

The different names in this chant have been explained in the previous chants.



## Śaṇ kara Karunā kara

Śaṇ kara Karuṇā kara Parameśvara Jagadīśvara  
Śaṇ karī Karuṇā karī Parameśvarī Jagadīśvarī

*Śaṇ kara is all-compassionate, the Supreme Lord, the Lord of the world. Śaṇ karī (Parvatī) is the all-compassionate mother, the Supreme Goddess, the Mother of the world.*



## Bolo Bolo Sabmil Bolo

Bolo Bolo Sabmil  
 Bolo Om Namah Śivāya  
 Om Namah Śivāya      Om Namah Śivāya  
 Jut Jatā Me Gangā Dhāri  
 Trīśūla Dhāri Damaru Bajāve  
 Dama Dama Dama  
 Dama Damaru Bajā  
 Goonj Uttao Namah Śivāya  
 Gunj Uttao Namah Śivāya  
 Om Namah Śivāya      Om Namah Śivāya  
 Hara Om Namah Śivāya  
 Hara Om Namah Śivāya



## Om Namah Śivāya

Om Namah Śivāya Śivāya Namah Om  
 Nandi Vahana Namah Śivāya  
 Sada Lola Hara Namah Śivāya

*I bow to Śiva, who has Nandi (the bull) as his vehicle.  
 I bow to siva, the destroyer of restlessness*



## Śaṅkara Śaṅkara

Śaṅkara Śaṅkara Pārvati Manohara  
 Candramouli Śekhara Candra Śekhara Nandi  
 Vāhana He Nāga Bhūṣana (x2)  
 Pāhi Pāhi Pāhi Pāhi Śaṅkara (x2)



## Śiva Śiva Śiva Śambho

Śiva Śiva Śiva Śambho  
 Śiva Śiva Śiva Śambho (x2)  
 Mahādeva Śambho Mahādeva Śambho (x2)





## Śambho Śaṅkara Sadāśiva

Śambho Śaṅkara Sadāśiva  
 Ambuja Nayana Nārāyaṇa  
 Kailāsa Vāsā Sadāśiva  
 Vaikuntha Vāsā Nārāyaṇa  
 Pārvati Ramana Sadāśiva  
 Lakṣmī Ramana Nārāyaṇa  
 Nandi Vāhana Sadāśiva  
 Garuda Vāhana Nārāyaṇa  
 Naga Bhūṣana Sadāśiva  
 Naga Sayana Nārāyaṇa  
 Hara Om Hara Om Sadāśiva  
 Hari Om Hari Om Nārāyaṇa



## Śiva Śiva Śambho Śaṅkara

Śiva Śiva Śambho Śaṅkara  
 Hara Hara Hara Mahādeva  
 Gangājata Dhara Gauri Manohara  
 Parthi Puri Pārameśvara

*Śiva is the auspicious (Śiva), the mild (shambo) one, the bringer of joy (Shankara), the destroyer (Hara), the Great God (Mahadeva). He holds the Ganga in his hairs and conquers the heart of Gauri (Durga). He is the highest Lord (Parameshwara)*



## Śivāya Pārameśvaraya

Śivāya Pārameśvaraya  
 Candraśekarāya Namah Om  
 Bhavāya Guna Sambhavāya  
 Śiva Tāndavāya Namah Om

*Salutations and prostrations to Śiva, having the names: Parameshwara (supreme God), Candrashekara (a form of Śiva, who has the moon (Candra) as his crown), Gana (Śivāśeśas attendants), Sambhava (the producer of attendants), and Tandava (the dancer of violent dancing).*





Gan̄ esa



## Gaṇeśa Kīrtans

Gaṇeśa is perhaps the most popular of all Hindu deities. Gaṇah, in Sanskrit, means multitude. Iśa means Lord. Gaṇeśa therefore literally means 'Lord of all beings'.

Gaṇeśa is known by other names as well. Gaṇapati, Gajānana, Vināyaka, Vighneśvara. Gaṇapati has the same literal meaning as Gaṇeśa. Gajānana means elephant-faced. Vināyaka means the Supreme Leader. He is always worshipped at the beginning of Hindu rituals and ceremonies.

As his name suggests, Vighneśvara (the Lord of all obstacles) removes obstacles and overcomes all challenges in life. There is a belief that no undertaking will meet with failure if the blessings of Gaṇeśa are invoked. If he is pleased, all the obstacles on our path will be removed. If displeased, he may thwart our efforts and put more obstacles in our way. Therefore, it is necessary that we please him.

Hindu mythology depicts Gaṇeśa as having a human form with an elephant's head. One of his two tusks is broken. He has a very large belly, decorated with a snake, worn as a belt. He sits with one leg folded in. He is usually seen helping himself to liberal quantities of sweet balls. A mouse sits near him, nibbling at his share of the sweets. All the different aspects of his appearance have a deeper symbolic significance for the spiritual aspirant in his quest for perfection.

His long, bent trunk is a representation of the Om symbol, Omkāra or Praṇava, which is the sound of creation, or the symbol of the absolute, declaring that Gaṇeśa is the absolute Himself. Gaṇeśa's large belly indicates that all the created worlds are contained in him. It also indicates that he can consume or digest whatever experiences he undergoes. Heat or cold, pleasure or pain, birth or death or any other trials and tribulations do not affect him. Figuratively, he is said to be able to stomach and digest all types of experiences.

Gaṇeśa has four arms. In one hand he holds a noose which stands for attachment. Like the noose, attachment binds us. Gaṇeśa holding the



noose symbolises that he has overcome all attachments. In another hand he holds an axe, which he uses to destroy all desires and attachments and their consequent agitations and sorrows. In his third hand he holds a modaka-rice ball (sweet ball). The sweet ball represents the sweet, joyous rewards of spiritual practice, which Gaṇeśa is constantly enjoying. In his fourth hand he holds a padma, a lotus flower. The lotus represents the perfect state of being to which all aspire and which Gaṇeśa embodies.

Gaṇeśa is sitting with one leg folded in and his other leg on the ground. The one leg on the ground indicates that one part of him is dealing with the world, while the other part is ever-rooted in the Self. At Gaṇeśa's feet is a tiny mouse. The word for mouse in Sanskrit is Muṣaka, which is derived from the root 'muṣ' which means to steal. A mouse stealthily enters into things and destroys them from within. Similarly, our ego and desires enter into our mind, and destroy our peace and happiness. Only when they are controlled by divine wisdom can our peace be restored. Gaṇeśa represents the divine knowledge through which we can attain control over our ego and desires.

Of Gaṇeśa's two tusks, the one that is whole stands for the Truth, since it is perfect and untouched. Whereas the one that is broken represents the material world, which is imperfect. However, the imperfect and the perfect are both attributes of the one Absolute Gaṇeśa.

Gaṇeśa, the elephant-god, is the son of Śiva and Pārvatī and the brother of Subrahmaṇya. The most famous story of Gaṇeśa, explaining how Gaṇeśa came to have an elephant head, can be found in the Śiva Pūrāṇa. It is familiar to most Hindus and is often told by grandmothers to their grandchildren.

Pārvatī was bathing and did not want to be disturbed. She scraped the dirt off her body and fashioned a little boy from it, infusing it with life. She ordered him to guard her door and forbade him to allow anyone to enter. Unfortunately, it was Śiva who arrived and was stopped at the gate by this boy. Impatient and impulsive as he always was, Śiva felt insulted, so he cut off the boy's head. Pārvatī grieved for her lost son and would not be pacified until Śiva ordered the first head that could be found to be brought back and placed on Gaṇeśa's body. This happened to be an elephant's head, which was then fixed onto the boy's headless body.



## Gaṇeśa Kīrtans

### Gaṇeśa Śaraṇam

Gaṇeśa śaraṇām śaraṇām Gaṇeśa

*I take refuge in Lord Gaṇeśa (the son of Śiva), who removes all obstacles.*

### Jaya Gaṇeśa Deva

Jaya Gaṇeśa jaya Gaṇeśa jaya Gaṇeśa deva  
Mātā tumi Pārvatī pitā Mahā deva

*Victory to Lord Gaṇeśa, whose Mother is Pārvatī and whose Father is the great Lord Śiva (Mahā deva).*

*"Praise be to thee Gaṇapati! Whoever meditates upon his figure, never will be impeded by difficulties." – Gaṇapati Pūrṇāṇa*





Lord Subrahman ya with a spear in his hand and his vehicle, the peacock



## Subrahmaṇ ya Kīrtans

The second son of Lord Śiva is Subrahmaṇ ya. He is also known as Kā rtikeya and Ś aṇ mukha.

Lord Subrahmaṇ ya is a ray born of the Caitanya (consciousness) of Lord Śiva. He is the energy of Lord Śiva. Valli and Devayā nī are his two wives. They represent the Icchā Śakti and the Kriyā Śakti (power of will and action) of the Lord.

Lord Subrahmaṇ ya has six faces. He has a spear in his hand and is sitting on a peacock. He has manifested from the third eye of Śiva in the form of pure light (Jyoti).

Subrahmaṇ ya is the Lord incarnated to illuminate the intelligence of human beings and liberate them from ignorance of various kinds, which hides the truth from them. That Subrahmaṇ ya came out of Śiva's third eye is symbolic of his being the incarnation of pure intelligence, since Śiva's third eye is known to be the eye of knowledge. Thus, only Lord Subrahmaṇ ya is the Pratyakṣa Devatā (direct perception) of this Kali Yuga (Iron Age).

Most of the Hindu gods wield weapons of destruction. These weapons are used to attack; that is, in a spiritual sense, to destroy desires within oneself. By destroying desires you attain your Divine state. Holding the spear, Subrahmaṇ ya proclaims the destruction of all his desires.



Subrahmaṇ ya defeated the terrible demon Tā raka in battle and so is known for his great strength and courage. In fact, he is known as the deity of war and the general of the celestial armies.

The peacock is the vehicle of Subrahman ya. The significant characteristic of a peacock is its vanity, as he likes to display his beautiful coloured feathers to catch the attention of others. The peacock is blue in colour, which represents the infinite, like the sky. Subrahmaṇ ya riding the peacock symbolises that one must lose the false vanity of his individual self, the ego and develop the true 'vanity' of his Infinite Being. He must constantly remember the Truth – I am God, the infinite consciousness. If he practises this and concentrates on his real Self, he becomes the Ā tman or the absolute. He attains the state of Subrahmaṇ ya.





## Subrahmaṇ ya Kīrtans

### Subrahmaṇ ya Subrahmaṇ ya

Subrahmaṇ ya Subrahmaṇ ya Ś aṇ mukhanā tha Subrahmaṇ ya  
 Ś ivā nanda Ś ivā nanda sadguru deva Ś ivā nanda  
 Viṣṇ u Swā mī Viṣṇ u Swā mī śrī guru nā tha Viṣṇ u Swā mī

*Praise to Lord Subrahmaṇ ya. The six-faced one (Ś anmukha).  
 Salutations to Masters Swami Sivananda and Swami Vishnudevananda.*

### Subrahmaṇ ya

Subrahmaṇ ya Subrahmaṇ ya  
 Ś aravaṇ abhava Subrahmaṇ ya

Subrahmaṇ ya Subrahmaṇ ya  
 Kā rtikeya Subrahmaṇ ya

Hara Hara Hara Hara Subrahmaṇ ya  
 Ś iva Ś iva Ś iva Ś iva Subrahmaṇ ya

Subrahmaṇ ya Subrahmaṇ ya  
 Ś aṇ mukhanā tha Subrahmaṇ ya

Ś iva Ś aravaṇ abhava Subrahmaṇ ya  
 Guru Ś aravaṇ abhava Subrahmaṇ ya

Vel Vel Murugan Ś akti Vel Murugan  
 Vel Vel Murugan Ś akti Vel Murugan

**Hara Haro Hara Swā mī**  
**Hara Haro Hara (2x)**

These are repetitions of the different names of Lord Subrahmaṇ ya.



Yantra Pūjā , worship with mantras and mudras (gestures) and sacred drawings.



# Devī Kīrtans

## The Divine Mother

The Vedic tradition of India accords women the highest recognition and respect. Devī, or the Divine Mother, is the conscious power of God, otherwise known as Śakti. The universe that we see and experience is a bundle of energy. When this energy is static, it is called Brahman. When it starts evolving, it is called Śakti. In Hindu mythology, this energy is always depicted as a female deity, or Devī, as the consort of her counterpart male deity. Each member of the Hindu Trinity has his Śakti or Devī as consort. Sarasvatī is the consort of Brahmā, Lakṣmī is the consort of Viṣṇu, and Pārvatī or Durgā is the consort of Śiva.

### Devī Devī Devī Jaganmohinī

Devī Devī Devī jaganmohinī  
Chaṇ ḍ ikā Devī Caṇ ḍ amuṇ ḍ ahā riṇ ī  
Cā muṇ ḍ eśvarī Ambikā Devī

*Devī (the Divine Mother) is fascinating to the whole world. Chaṇ ḍ ikā is a name for Goddess Durgā. She is the destroyer of the demons named Caṇḍa and Muṇḍa. She is the Goddess with a terrifying form. She is Ambikā (Mother).*



### Om aim hrīm klīm

Om aim hrīm klīm cā muṇ ḍ ā yai viccaye namah

This is the mantra of the Divine Mother's energy (Śakti). Aim is the seed energy of the mantra (bija mantra) of Sarasvatī. Hrīm is the bija of Lakṣmī and Klīm is the bija mantra of Durgā or Kālī. Cā muṇ ḍ ā is a name of Kālī. So this mantra invokes the energy of the three main aspects of the Divine Mother.





Durgā



## Durgā

Of all the aspects of the Divine Mother, it is perhaps Durgā who is worshipped most. Durgā means literally 'one who is difficult to approach' or 'difficult to know'. However, being the Mother of the universe, when she is pleased she embodies tender love.

Durgā is usually depicted dressed in red, with a magnificent crown on her head, riding a lion and carrying different weapons in her eight hands. Durgā is the fiercest form of the Divine Mother. All her weapons are used to destroy evil and protect good. This goddess is a form of Pārvatī, the consort of Śiva, who presides over the power of destruction. She is invoked by the seeker to destroy all desires and lower thoughts in order to unveil the Supreme Self.

Man is constantly tormented by his own negative thoughts and feelings such as anger, greed, jealousy, lust, etc. These have to be totally destroyed in order to have perfect peace. They have to be rooted out. Therefore, by worshipping Durgā the aspirant invokes her strength to help annihilate all desires and allow the divinity within to unfold.

Durgā rides a lion, which represents the king of all animals. To become divine one has to keep one's animal nature completely under control. Durgā riding the lion symbolises that she has achieved this.

### Kā lī Durgā yai Namo Namah

Kā lī Durgā yai namo namaḥ Kā lī Durgā yai namo namaḥ  
 Umā Pārvatī ā nanda Mā Kā lī Durgā yai namo namaḥ  
 Rājarājeśvarī ā nanda Mā Kā lī Durgā yai namo namaḥ  
 Tripurasundarī ā nanda Mā Kā lī Durgā yai namo namaḥ  
 Mā Kā lī Durgā yai namo namaḥ Kā lī Durgā yai namo namaḥ

In this chant the Divine Mother is saluted many times in Her forms as Kālī, Durgā, Umā, Pārvatī, damsels of Śiva (Rājarājeśvari), damsels of Tripurasundar or Śiva (Tripurasundarī) and mother (Mā). In all Her forms She is full of Bliss (ānandamayī).





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Lakṣmī

## Lakṣmī

Lakṣmī is the consort of Lord Viṣṇu. Lakṣmī is the goddess of wealth. Where there is Lakṣmī, there is prosperity, fortune, power and beauty.

Lakṣmī is usually depicted as enchantingly beautiful and seated on a lotus, holding lotuses in each of her two hands. The lotus is a common symbol in Hindu mythology. Lakṣmī holding the lotuses signifies that she is an embodiment of perfection and peace.

Very often, elephants appear on either side of Lakṣmī, emptying pitchers of water over her, the pitchers being presented by celestial maidens. Lakṣmī usually wears the colours pink, golden yellow or white.

Wealth is usually associated with money and riches; real wealth, however, consists in moral and ethical values. Usually she has one hand in the abhaya mudrā, the palm held up with the fingers pointing upwards, which is the gesture of fearlessness, while the other hand is in the varada mudrā, bestowing grace and prosperity.

Lakṣmī favours a beautiful, clean environment, which is why one should clean and prepare the room nicely before worshipping her. A clean, beautiful, healthy home is one of the blessings of Śrī Lakṣmī.

Viṣṇu himself said that if anyone wished to have his darśan he must worship Lakṣmī, since Lakṣmī is his innermost life and without her he could not exist even for a moment. This is why everytime Viṣṇu is incarnated, Lakṣmī is born too. For example, Rāma is always with Sītā and Kṛṣṇa always dances with his beloved, Rādhā. Both are incarnations of Lakṣmī.





Sarasvatī

## Sarasvatī

Sarasvatī is the Śakti, the power and the consort of Brahmā , the creator. Hence, she is the Mother of all of creation. Creation is not possible unless the creator has knowledge of what to create. Knowledge, therefore, is an essential prerequisite for creation.

Sarasvatī means literally ‘the flowing one’ or ‘the one who gives the sāra, essence of sva, own Self’. She is the goddess of creativity which includes all the fine arts such as poetry, music, dance, arts and crafts. She is worshipped by all poets, writers, musicians and students so that they may be blessed with her divine knowledge and creativity. Knowledge brings one out of the darkness of ignorance. Hence she is depicted as pure white, radiating the light of true knowledge.

Being the goddess of arts and creativity, she is extraordinarily beautiful and graceful and rides a peacock or a swan. The peacock symbolises the beautiful attraction of the world (Māyā) which pulls us away from the search for truth, and which Sarasvatī has completely under her control. On the other hand, the swan, which is supposed to have the ability to separate milk from water, represents Viveka (discrimination), which we need to determine the Real from the unreal, an important quality for a spiritual aspirant.

In her left hand Sarasvatī holds a book, which symbolises learning or knowledge. It is through knowledge of the scriptures that we come closer to our true Self. In her right hand she holds a rosary (mālā), which emphasises the importance of prayer or the repetition of God’s name as the path to true knowledge or realisation. In her other two hands she holds a Vīṇā, an Indian lute. The beautiful music which she creates with the Vīṇā demonstrates the necessity of cultivating the fine arts as an expression of the deep, higher sentiments of the soul, which can bring us closer to the Divine. In the Vedās, it is said that Sarasvatī created the universe by playing the original sound, Om, on her Vīṇā.

Sarasvatī is also the goddess of speech, since speech is the power through which knowledge is manifested, and the inventor of the original Devanāgarī (Sanskrit) script.





## Devī Kīrtans

### Ambā Ambā

Ambā Ambā jaya Jagadambā  
Jaya Bhuvaneśvarī jaya jaya Mū kā mbā = chorus

Mā tā Mā tā jaya Jaganmā tā  
Jaya Parameśvari jaya Viśvamā tā

Śakti Śakti jaya Śiva Śakti  
Jaya Kā meśvarī jaya Mahā śakti

Devī Devī jaya Mahā devi  
Jaya Cā muṇ ḍ eśvari jaya Gaurīdevi

*Victory to Mother Ambā, having the different names: the mother of the world (Jagadambā), goddess of the three worlds (Bhuvaneśvarī), the silent mother (Mū kambā), the supreme goddess (Parameśvari), the mother of the universe (Viśvamā tā), cosmic energy (Śakti), the goddess of love (Kā meśvarī), great energy (Mahā śakti), the goddess with a terrifying form (Cā muṇ ḍ eśvari) and young goddess (Gaurīdevi).*



## Durgā Lakṣmī Sarasvatī Mā

**Durgā Lakṣmī Sarasvatī Mā Kā lī Mahā devā  
Śrī Kā lī Mahā devā Śrī Kā lī Mahā devā**

This is a chant in praise of the Divine Mother as Durgā, Lakṣmī, Sarasvatī and the terrible Kā lī, the great goddess.



## Gaurī Gaurī Gaṇ ge Rajeśvarī

**Gaurī Gaurī Gaṇ ge Rajeśvarī  
Gaurī Gaurī Gaṇ ge Pūrṇeśvarī**

**Gaurī Gaurī Gaṇ ge Mā heśvarī  
Gaurī Gaurī Gaṇ ge Jñāneśvarī**

**Gaurī Gaurī Gaṇ ge Mahā kā lī  
Gaurī Gaurī Gaṇ ge Mahā lakṣmī**

**Gaurī Gaurī Gaṇ ge Pārvatī  
Gaurī Gaurī Gaṇ ge Sarasvatī**



*Gaurī, you are Gaṇ ga, you are chief of all goddesses (Rajeśvarī), you are perfect (Purṇeśvarī), you are the greatest goddess (Mā heśvarī). You are the goddess of wisdom (Jñāneśvarī), you are the great Kā lī (Mahā kā lī), the goddess having a terrifying form. You are great Lakṣmī (Mahā lakṣmī), Pārvatī and Sarasvatī. To you we offer our prayers.*

Gaurī is another name for Pārvatī, the consort of Śaṅkara (Śiva).



## Jaya Ho Mā tā

**Jaya ho Mā tā jaya Jagadambā  
Rājarājeśvarī Śrī Parātparī**

*Oh Mother (Mā tā). May you be victorious. You are the mother of the whole world. You are the chief of all goddesses. And you are the greatest of all beings.*



## Kā lī Mā

Kā lī Mā Kā lī Mā Kā lī Mā Kā lī Mā

This is a chant repeating the different names of the Divine Mother.  
You can substitute Kā lī, with Durgā , Lakṣmī, Sarasvatī, Umā , Devī, Mary...



## Om Śakti Om

Om Śakti Om Śakti Om Śakti Om (x2)

Brahmā śakti Viṣṇu śakti Śivaśakti Om  
Om Śakti Om Śakti Om Śakti Om

Icchāśakti kriyā śakti jñānaśakti Om  
Om Śakti Om Śakti Om Śakti Om

Devīśakti māyā śakti guruśakti Om  
Om Śakti Om Śakti Om Śakti Om

Om Śakti Om Śakti Om Śakti Om (x2)

*The Divine Mother is the energy (Śakti).*

*She is the energy of Brahmā, Viṣṇu and Śiva.*

*She is the energy in will power (icchā), action (kriyā) and wisdom (jñāna).*

*She is the energy of the goddess (Devī). She is the energy that creates the illusion of this world (māyā) and She is the energy in the Guru.*



## Namo'stu Te

Namo'stu te namo'stu te jaya śrī durge namo'stu te  
Namo'stu te namo'stu te jaya śrī śakti namo'stu te

Namo'stu te namo'stu te jaya śrī kāli namo'stu te  
Namo'stu te namo'stu te jaya śrī lakṣmi namo'stu te

*My salutations to Durgā , Śakti, Kālī, Lakṣmī. Victory to Durgā , Śakti, Kālī, Lakṣmī.*

Please add different names of the Divine Mother, such as Sarasvatī, Jagadambā , Devī, Mary...



## Tantroktaṁ Devī Sūktam

Hymn to the Divine Mother, taken from the Devī Māhātmyam, a classical text on Her.

**Namo devyai Mahā devyai Śivā yai satatam namah  
Namah prakṛtyai bhadrā yai nityataḥ praṇ atā h sma tā m**

*Constant salutations to the Goddess who is the Great Goddess and who is auspicious. Constant salutations and prostrations to her, who is nature and propitious.*

**Raudrā yai namo nityayā i Gauryai dhātryai namo namah  
Jyotsnā yai cendurū piṇ yai sukhā yai satatam namah**

*Salutations to Her who is ferocious, eternal, Gaurī and supporter (of the universe). Constant salutations to Her, who is moonlight, who is in the form of the moon and who is happiness (Herself).*

**Kalyan̄ yai praṇ atā vṛddhyai siddhyai kurmo namo namah  
Nairṛtyai bhū bhṛtā m Lakṣmyai śarvā n̄ yai te namo namah**

*We salute and prostrate before the Goddess who is auspicious, supreme affluence and success. Salutations to the one who is the terrible Goddess to the (wicked) kings, the Goddess of wealth and the consort of Śiva.*

**Durgā yai Durgā parā yai sārā yai sarvakā riṇ yai  
Khyā tyai tathaiva Kṛṣṇ ā yai dhū mrā yai satatam namah**

*Continuous salutations to Her, who is Durgā, who takes (Her devotees) beyond tribulations, who is essence and author of everything, who is knowledge and also blue-black and smoky in colour.*

**Atisaumyā tiraudrā yai natastasyai namo namah  
Namo jagatpratiṣṭhā yai devyai kṛtyai namo namah**

*Salutations and prostrations to Her, who is very gentle and (at the same time) very terrible. Salutations to Her, who is the support of the world and again salutations to the Goddess, who is creation (Herself).*



**Yā devī sarva bhū teṣu Viṣṇu umā yeti sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to Devī, the power of Lord Viṣṇu, who abides in all beings.*

**Yā devī sarva bhū teṣu cetanetyabhidhīyate  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to Devī who abides as the eternal consciousness in all beings.*

**Yā devī sarva bhū teṣu buddhi rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to the Divine Mother who abides in all beings in the form of intelligence.*

**Yā devī sarva bhū teṣu nindrā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to Devī who abides in all beings in the form of sleep.*

**Yā devī sarva bhū teṣu kṣudhā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to Devī who abides in all beings in the form of hunger.*

**Yā devī sarva bhū teṣu chā yā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to the Devī who abides in all beings as the power of reflection.*

**Yā devī sarva bhū teṣu śakti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to Devī who abides in all beings in the form of power.*

**Yā devī sarva bhū teṣu trṣṇ ā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namah̄**

*Salutations to the Devī who abides in all beings in the form of thirst.*



**Yā devī sarva bhū teṣu kṣā nti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to the Divine Mother who abides in all beings in the form of forgiveness.*

**Yā devī sarva bhū teṣu jā ti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to Śakti who abides in all beings in the form of production.*

**Yā devī sarva bhū teṣu lajjā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to the Goddess who abides in all beings in the form of modesty.*

**Yā devī sarva bhū teṣu sā nti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to Devī who abides in all beings in the form of peace.*

**Yā devī sarva bhū teṣu śraddhā rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to Devī who abides in all beings in the form of faith.*

**Yā devī sarva bhū teṣu kā nti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to the Goddess who abides in all beings in the form of luminous beauty.*

**Yā devī sarva bhū teṣu vṛtti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to the Śakti who abides in all beings in the form of activity.*

**Yā devī sarva bhū teṣu smṛti rū peṇ a sam̄ sthitā  
Namas tasyai namas tasyai namas tasyai namo namaḥ**

*Salutations to the Śakti who abides in all beings in the form of memory.*



**Yā devī sarva bhū teṣu dayā rū peṇ a sam̄ sthitā**  
**Namas tasyai namas tasyai namas tasyai namo namah**

*Salutations to Devī who abides in all beings in the form of compassion.*

**Yā devī sarva bhū teṣu tuṣṭi rū peṇ a sam̄ sthitā**  
**Namas tasyai namas tasyai namas tasyai namo namah**

*Salutations to Devī who abides in all beings in the form of contentment.*

**Yā devī sarva bhū teṣu matṛ rū peṇ a sam̄ sthitā**  
**Namas tasyai namas tasyai namas tasyai namo namah**

*Salutations to Devī who abides in all beings in the form of mother.*

**Yā devī sarva bhū teṣu bhrā nti rū peṇ a sam̄ sthitā**  
**Namas tasyai namas tasyai namas tasyai namo namah**

*Salutations to Devī who abides in all beings in the form of delusion.*

**Indriyā ḥ ā m̄ adhiṣṭhā trī bhū tanā m̄ cā khileṣvapi**  
**Bhū teṣu satataṁ tasyai vyā ptidevyai namo namah**

*Salutations to Her, who presides over all the senses of beings and all the elements and who is the all-pervading Goddess.*

**Citirupeṇ a yā kṛtsnametad vyā pya sthitā jagat**  
**Namas tasyai namas tasyai namas tasyai namo namah**

*Salutations to Her. Salutations to Her. Salutations to the Goddess, who is established, pervading this entire world in the form of understanding.*

## Bhaja Mā



**Bhaja Mā Mā Mā Mā**

**Ananda Mā Mā Mā Mā Mā**

**Ananda Mā Ananda Mayi Mā**

**Ananda Mā Mā Mā Mā Mā Mā Mā Mā**

**Mā Mā Mā Mā Ananda**

**Mā Mā Mā Mā Mā Mā Mā**

**Śrī Guru Jai Mā Śrī**

**Guru Mā Mā Mā Mā Mā**

**Ananda Mā**



## Amba Pārameśvari

Amba Pārameśvari Akhilāndeśvari

Ādi Parāśakti Pālayamām

Śrī Bhuvaneśvari Rāja Rājeśvari

Ānanda Rupini Pālayamām

Satchidānanda Rupini

Pālayamām Mā Mā Mā Mā

Ānanda Mayi Mā Pālayamam

Satchidānanda Mayi Mā Pālayamam

*Amba, oh highest Goddess, Goddess of the whole universe, primordial energy of the universe, take care of me.*

*Goddess of the universe, great queen, whose form is bliss.*



## Amme Nārāyaṇa

Amme Nārāyaṇa Devi Nārāyaṇa

Lakṣmī Nārāyaṇa Badri Nārāyaṇa



## Bhajamana Mā

Bhajamana Mā Mā Mā Mā (x2)

Ānanda Mayi Mā Mā

Ānanda Rupi Mā Mā

Ānanda Rupi Mā Mā

Ānanda Mayi Mā Mā



## Durge Durge Durge Jaya Jaya Mā

Durge Durge Durge Jaya Jaya Mā (x2)

Karuna Sagari Mā (x2)

Kali Kapalini Mā (x2)

Jagadodharini Mā (x2)

Amба Jagadodharini Mā (x2)



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## Durge Jaya Jaya

Durge Jaya Jaya Durge Jaya Jaya  
Durita Nivarini Durge Jaya Jaya  
Durge Jaya Jaya Durge Jaya Jaya  
Bhava Bhaya Harini Bhavani Jaya Jaya



## He Amba

He Amba He Amba  
He Amba Bol Iśvara  
Satya Chit Ānanda Bol  
Sāmba Sadāsiva Sāmba Sadāsiva  
Sāmba Sadāsiva Bol  
Pālaka Preraka Satya Pathi Bol  
Amba Amba Jai Jagadamba  
Akhilāndeśvari Jai Jagadamba He Amba



## Jai Jai Bolo Ananda Amba Mataki Jaya

Jai jai Bolo Ananda Amba Mataki Jaya  
(Durge... Lakṣmī... Sarasvatī... Ganga... Śakti...) Mataki Jaya  
Amba Mataki Jaya (x2)



## Jaya Durge Kali

Jaya Durge Jaya Durge Jaya  
Durge Kali Jaya Mata Jaya  
Mata Jaya Maha Kali Jaya  
Amba Kali Jagadamba Kali



## Jaya Mā

Jaya Mā Jaya Kali Durge Mā  
Kali Mā Jaya Māà Durge Mā



## Om Durgā Pāhimām

Om Durgā Pāhimām Om Durgā

Rakṣamām Om Durgā

Pāhimām Om Durgā Rakṣamām

... Devi... Śakti... Kali... Lakṣmī... Mother... Mary

*Oh Mother save me, oh Mother protect me*

*Oh Mother save me, oh Mother bless me*



## Om Mata Om Kali Durge Devi Namo Namaha

Om Mata Om Kali Durge Devi Namo Namaha (x2)

Śakti Kundalini Jagadambe Mata (x2)

Hey Mā Durgā Hey Mā Durgā (x2)

Kali Durge Namah Śivāya (x2)



## Om Om Om

Om Om Om Om Om Om Om Om Om Om Om Om

... Devi... Śakti... Kali... Lakṣmī... Mother... Mother... Mary (x14)



## Vina Pustaka

Vina Pustaka Dharini Amba Vani Jaya Jaya Pāhimām

Śakti Dayini Pāhimām Bhukti Dayini Pāhimām

Bhakti Dayini Pāhimām Mukti Dayini Pāhimām



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Durgā



Lakṣmī



Sarasvatī





## Navarā tri

Navarā tri is a nine-night festival in worship of the Divine Mother, which is traditionally celebrated in all the Sivananda Yoga Centres. In a spiritual sense, it represents the journey of man towards the Divine, from the state of individualisation to the state of Self-realisation.

On the first three nights, the Divine Mother is worshipped in the form of Durgā , the powerful aspect of the Mother who destroys all negativity. The aspirant prays to Mother Durgā to destroy all impurities and faults. Durgā will fight with and annihilate the spiritual aspirant's baser qualities, that is, his lower nature. She is also the power that protects the aspirant's spiritual practice against the various pitfalls along the way. By invoking Durgā , the devotee is said to draw on her power to destroy all negative tendencies.

Once the aspirant has accomplished this task of breaking down old, negative thoughts and habits, the next step is to build a positive personality, that is, to cultivate qualities such as self-control, tolerance, love, etc. This is accomplished by Mother Lakṣmī who is worshipped for the next three nights. She bestows inexhaustible divine wealth upon her devotees. She embodies purity.

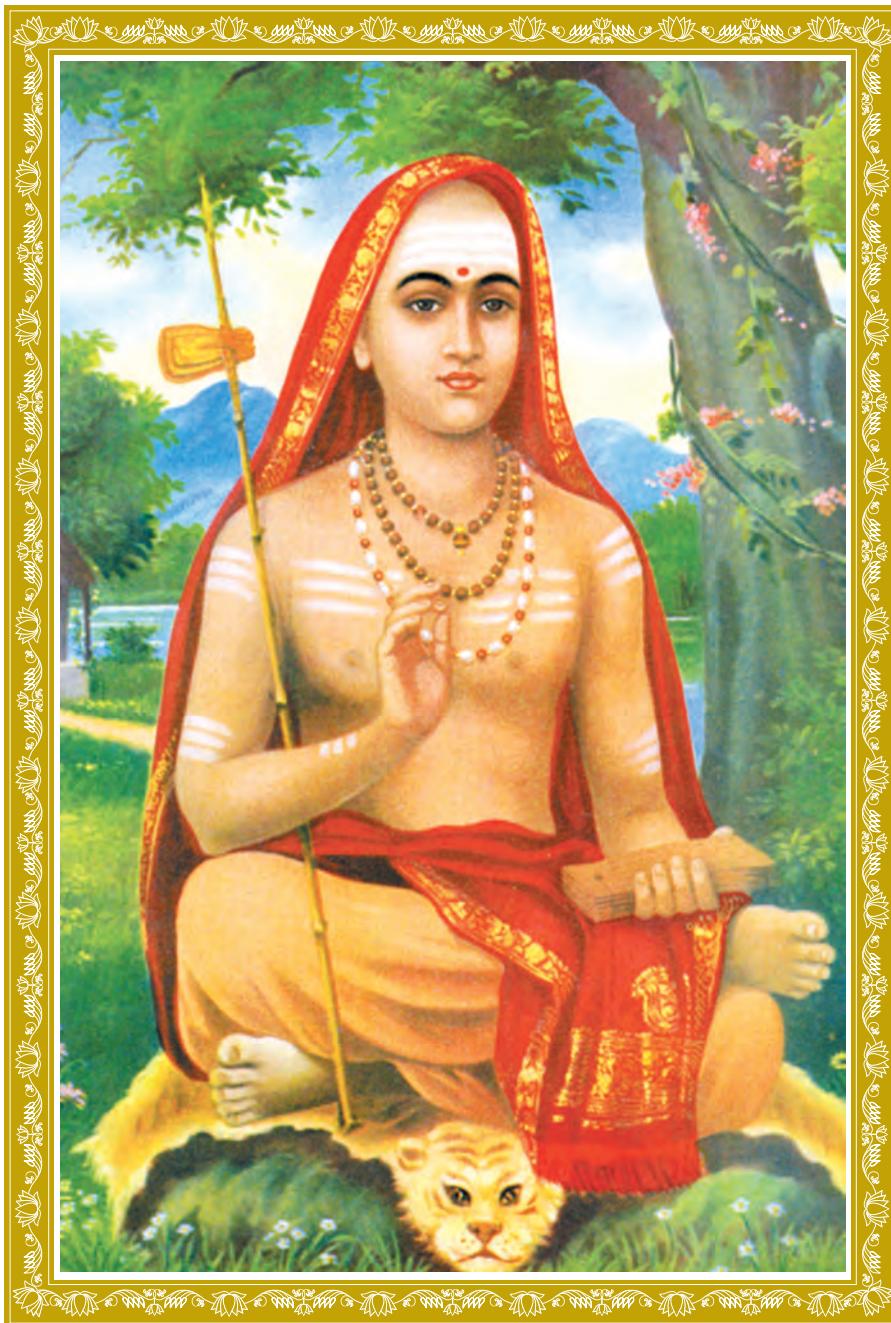
Once the aspirant succeeds in rooting out negative propensities and developing sāttvic or pure, divine qualities, he becomes competent to attain wisdom. He is fit to receive divine knowledge. Therefore, the last three nights are devoted to the worship of Mother Sarasvatī, who is an embodiment of divine knowledge and wisdom.

The tenth day, Vijaya Daśami, celebrates the triumphant victory of the soul at having attained liberation. It is the day of victory or enlightenment, the goal of all spiritual aspirants.





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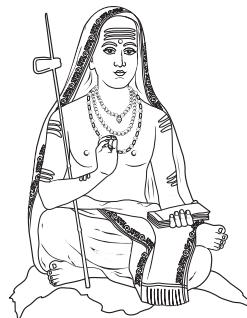
Śrī Śāṅ karā cā rya



## Vedā ntic Kīrtans

Vedā nta means the end of knowledge. Vedā nta states that we are not this body nor this mind or limited personality, but the universal all-pervading Self, untouched by suffering. Vedā nta asserts that Brahman alone exists, this world is unreal, and the individual Self is one with Brahman, the Absolute.





## Vedā ntic Kīrtans

### Nirvā ḥā ṣatakam

Six verses of liberation, by Jagadguru (world teacher) Śaṅ karā cā rya

Mano buddhyahamkā ra cittā ni nā ham  
 Na ca śrotrajihve na ca ghrā ḥ anetre  
 Na ca vyomabhū mir na tejo na vā yuh  
 Cidā nanda rū paḥ śivo ham śivo ham

Na ca prā ḥ asaጀjæe na vai paጀcavā yuh  
 Na vā saptadhā tur na vā paጀcakoṣah  
 Na vā kpā ḥ ipā dau na copasthapā yū  
 Cidā nanda rū paḥ śivo ham śivo ham

Na me rā gadveśau na me lobhamohau  
 Mado naiva me naiva mā tsaryabhā vah  
 Na dharmo na cā rtho na kā mo na mokṣah  
 Cidā nanda rū paḥ śivo ham śivo ham

Na puṇ yam na pā pam na saukhyam na duḥkham  
 Na mantro na tīrtham na vedā hna yajæā h  
 Aham bhojanam naiva bhojyam na bhoktā  
 Cidā nanda rū paḥ śivo ham śivo ham

Na me mr̄tyuśaṇ kā na me jā tibhedah  
 Pitā naiva me naiva mā tā na janma  
 Na bandhur na mitram gurur naiva śiṣyah  
 Cidā nanda rū paḥ śivo ham śivo ham

Aham nirvikalpo nirā kā ra rū po  
 Vibhutvā cca sarvatra sarvendriyā nā m  
 Sadā me samatvam na muktir na bandhah  
 Cidā nanda rū paḥ śivo ham śivo ham



Translation (to be sung to the tune of "so ham so ham")

I am neither ego nor reason; I am neither mind nor thought.  
I cannot be heard nor cast into words, nor by sight, nor smell ever caught.  
In light and wind I am not found, nor yet in earth and sky.  
Consciousness and Joy incarnate, Bliss of the Blissful am I.

I have no name, I have no life, I breathe no vital air,  
No elements have moulded me; no bodily sheath is my lair:  
I have no speech, no hands and feet, nor means of evolution  
Consciousness and joy am I, and Bliss in dissolution.

I cast aside hatred and passion; I conquered delusion and greed,  
No touch of pride caressed me, so envy never did breed,  
Beyond all faiths, past reach of wealth, past freedom, past desire,  
Consciousness and Joy am I, and Bliss is my attire.

Virtue and vice, or pleasure and pain are not my heritage,  
Nor sacred texts, nor offerings, nor prayer, nor pilgrimage:  
I am neither food nor eating, nor yet the eater am I  
Consciousness and Joy incarnate, Bliss of the Blissful am I.

I have no misgiving of death; no chasms of race divide me,  
No parent ever called me child; no bond of birth ever tied me,  
I am neither disciple nor master; I have no kin, no friend  
Consciousness and Joy am I, and merging in Bliss is my end.

Neither knowable, knowledge, nor knower am I, formless is my form,  
I dwell within the senses but they are not my home:  
Ever serenely balanced, I am neither free nor bound,  
Consciousness and Joy am I, and Bliss is where I am found.



## I and my Father are One

I and my father are one, said he, so ham so ham  
So ham so ham so ham, I and my father are one

I am the way, the truth and the life, so ham so ham  
So ham so ham so ham so ham



## Ś uddhosī Buddhosī

Ś uddho si buddho si nirājano si  
Samsāra māyā parivarjito si

*Thou art pure, Thou art enlightened, Thou art stainless. Thou art untouched by birth and death (samsāra) and the great illusory power (māyā).*







## English Kīrtans

Swami Sivananda and Swami Vishnudevananda liked to sing English Kīrtans as well as the more traditional Sanskrit chants.

The following Kīrtans are very beautiful English devotional songs that help to uplift and elevate the mind.





## English Kīrtans

### Most Blessed Mother

Most blessed Mother my heart is on fire  
To love and to serve Thee is my only desire  
Ave ave ave Maria ave ave ave Maria

Most blessed Master my heart is on fire  
To love and to serve Thee is my only desire  
Ś iva Ś iva Ś ivā nanda gurudev Ś iva Ś iva Ś ivā nanda gurudev



### Rejoice in the Lord Always

(to be chanted in canon)

Rejoice in the Lord always and again I say rejoice (x2)  
Rejoice rejoice and again I say rejoice (x2)



## Prayer of Saint Francis of Assisi

Make me a channel for Your peace  
 Where there is hatred let me bring You love  
 Where there is injury Your pardon Lord  
 And where there s doubt, true faith in You

Make me a channel for Your peace  
 Where there s despair in life, let me bring hope  
 Where there is darkness, only light  
 And where there is sadness every joy

Oh, Master grant that I may never seek  
 So much as to be consoled as to console  
 To be understood, as to understand  
 To be loved as to love with all my soul

Make me a channel for Your peace  
 For it is in pardoning that we are pardoned  
 In giving that we receive  
 And in dying that we are born to eternal life

Saint Francis of Assisi



## We are Walking in the Light

We are walking in the light, in the light, in the light  
 We are walking in the light, in the light of God

In the light, in the light, in the light, in the light,  
 In the light, in the light, in the light, in the light of God

Nous marchons dans la lumiÈre... de Dieu

Caminando en la luz... de Dios

Komm und geh im Licht... des Herrn





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## Dhyā na Ślokas

It is a tradition at the Sivananda Yoga Centres to begin any activity with the chanting of the Dhyā na Ślokas. This helps us to tune the mind to God and to the teachers. The ego is set aside and one feels like an instrument. Offering all activities to God helps to spiritualise them.

The Dhyā na Ślokas follows almost the same sequence as the daily chants (Jaya Gaṇeśa).

First, Gaṇeśa is invoked to remove all obstacles, then Subrahmanya to give us strength to remove all forms of negativity. Next comes Sarasvatī, the bestower of divine knowledge. Then we ask the teacher to give continuous guidance. Finally, we invoke the Divine Mother Nārāyaṇī to bring auspiciousness for all our undertakings.





## Dhyā na Ślokas

### Gajā nanam

Gajā nanaṁ bhū ta gaṇ ā di sevitam  
 Kapittha jambū phala sā ra bhakṣitam  
 Umā sutam śoka vinā śā kā rāṇ am  
 Namā mi vighneśvara pā da paṇ kajam

*I prostrate myself before the lotus feet of Gaṇeśa (Vighneśvara), the son of Umā, the cause of destruction of sorrow, who is served by the host of angels (Bhūta-Ganas), who has the face of an elephant and who partakes of the essence of Kapittha and Jambū fruits.*

Ś ad ā nanaṁ kuṇ kuma rakta varṇ am  
 Mahā matim divya mayū ra vā hanam  
 Rudrasya sūnum surasainya nā tham  
 Guhaṁ sadā ham śaraṇ am̄ prapadye

*I always take refuge in Guha of six faces (Subrahmaṇya), who is a deep red colour like Kuṇḍalī, who possesses great knowledge, who rides the divine peacock, who is the son of Rudra (Śiva), and who is the leader of the army of the gods, angels (Devas).*

Yā kundendu tuṣā ra hā ra dhavalā  
 Yā śubhra vastrā vṛṭtā  
 Yā viṇ ā vara daṇ ḍ a maṇ ḍ ita karā  
 Yā śveta padmā sanā  
 Yā brahmā cyuta śāṇ karaḥ prabhṛtibhir  
 Devais sadā pū jitā  
 Sā mā ṣ pā tu sarasvatī bhagavatī  
 Niśeṣa jā ḍ yā pahā



*May the Goddess Sarasvatī, who wears a white garland like the Kunda flower, the moon and the snow, who is adorned with pure white clothes, whose hands are ornamented with the vīṇā and the gesture of blessings, who is seated on a white lotus, who is always worshipped by Brahmā, Viṣṇu, Śiva and other gods, and who is the remover of all inertness and laziness, protect me.*

**Om namaśśivā ya gurave saccidā nanda mū rtaye  
Niṣprapaaēcā ya sā ntā ya śrī Śivā nandā ya te namah  
Śrī Viṣṇu udevā nandā ya te namah**

*Salutations to Guru Śiva (Sivananda) who is the embodiment of existence, knowledge and bliss absolute, in whom worldliness does not exist, who is ever peaceful. Salutations to Sivananda, salutations to Swami Vishnudevananda.*

**Om sarva mañ gala mā n galye Śive sarvā rtha sā dhike  
Śaran ye tryam̄ bike Gaurī Nā rā yan̄ i namo stu te  
Nā rā yan̄ i namo stu te**

*I salute the Divine Mother, who is addressed as the spouse of Nā rā yan̄a (Nā rā yan̄ī), the spouse of the protector Śiva (Śaran ye), the spouse of the three-eyed Lord Śiva (Tryam̄ bike) and Gaurī, who brings auspiciousness and who fulfils all the desires of the devotee.*

**Om saha nā vavatu saha nau bhunaktu  
Saha vīryam̄ karavā vahai tejasvi nā vadhitamastu  
Mā vidviṣā vahai**

**Om sā ntiś sā ntiś sā ntiḥ**

*Om. May that protect us both, teacher and disciple. May that cause both to enjoy (the Bliss of Liberation). May we both exert (to find out the true meaning of the scriptures). May our learning be brilliant. May we never quarrel with each other.*

*Om, Peace, Peace, Peace.*





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Rā ma is worshipped by Hanū mā n



# Sunday Prayers

The following chants are traditionally chanted on Sundays at the Sivananda Centres and Ashrams. They are beautiful chants, praising the various aspects of the Divine. Initially, they may seem difficult to chant, but with practice and concentration they become easier to follow and bring much happiness and joy.





## Sunday Prayers

### Prema Mudita

This is a chant in praise of Lord Rā ma. The very repetition of his name is said to bring all happiness and joy.

**Prema mudita manase kaho  
Rā ma Rā ma Rā m  
Śrī Rā ma Rā ma Rā m (x3) = chorus**

*Repeat the name of God (Rā ma) with a mind filled with love and joy.*

**Pā pa kaṭe duḥkha miṭe  
Lete Rā ma nā m  
Bhavasamudra sukhada nā va  
Eka Rā ma nā m (chorus)**

*By repeating His name, sins and miseries are removed. The name of Rā ma is the only boat to cross the ocean of Samsā ra.*

**Parama sā nti sukhanidhā na  
Divya Rā ma nā m  
Nirā dhā ra ko ā dhā ra  
Eka Rā ma nā m (chorus)**

*The divine name Rā ma is the abode of supreme peace and bliss. Rā ma Nā m is the only support of the supportless.*



**Parama gopya parama iṣṭa  
Mantra Rā ma nam  
Santahṛdaya sadā vasata  
Eka Rā ma nā m (chorus)**

*Rā ma Nā m is the most secret and fruitful mantra.  
Rā ma ever dwells in the hearts of sages.*

**Mahā deva satata japata  
Divya Rā ma nā m  
Kā ū marate mukti karata  
Kahata Rā ma nā m (chorus)**

*Mahā deva (Lord Śiva) always chants the divine name Rā ma. Śiva grants liberation to those who die at Kā ū (a town on the banks of the river Gaṇgā) or who chant the name of Rā ma.*

**Mā tā pitā bandhu sakhā  
Saba hi Rā ma nā m  
Bhakta janana jīvana dhana  
Eka Rā ma nā m (chorus)**

*The divine name of Rā ma is our mother, father, brother, friend and Rā ma is in all. Rā ma Nā m is the life treasure of His worshippers.*



## Ā di Divya

(It may be chanted once slowly and then once faster.)

This is a chant in praise of the Divine Mother Kā li, asking for Her protection.

**Ā di divya jyoti Mahā kā li mā namah (x2)  
Madhu śumbha mahiṣa mardinī mahā śaktaye namah (x2)  
Brahmā Viṣṇu Śiva svarū pa tvam na anyathā (x2)  
Carā carasya pā like namo namah sadā (x2)**

*Salutations to the great Mother Kā li who is the first divine light to shine in the universe. We prostrate unto you, the great power and destroyer of the demons named Madhu, Śumbha and Mahiṣa. Oh Mother! You are a form of Brahmā, Viṣṇu and Śiva and you are the protector of animate and inanimate beings. Many salutations to you.*



## Rā manā ma Nā ma Rā mā yan a

This chant of 108 verses is a very condensed narration of the life story of Lord Rā ma as told in the *Rā mā yan a*.

Rā mā yan a literally means the course of the life of Rā ma, and it is one of the oldest epics in Sanskrit literature. It recounts the lives of Rā ma and Sītā , Sītā s abduction by Rā van̄ a, the war with the demons, the return to Ayodhya and finally, their

death and ascension to heaven. The *Rā mā yan a* is one of the most highly revered masterpieces of Indian literature.

The *Rā mā yan a*, narrated in stanzas, is a glorious epic and traditionally it is always sung on Sunday evenings.

The *Rā mā yan a* is a wonderful book containing the essence of all Vedas and the Holy Scriptures. It is a precious, infinite source of wisdom, containing the nectar of immortality. The main feature of the *Rā mā yan a* is its unpretentiousness. Pathos and modesty are its traits from beginning to end. Poetry and ethics are beautifully and intelligently interwoven, lending a natural quality to its ethics.

For centuries, the *Rā mā yan a* has served as a source of inspiration in the lives of millions of people, and it will continue to do so.

**Ś rī Rā m jaya Rā m jaya jaya Rā m (x8)**

**Ś uddha Brahma parā tpara Rā m  
Kā lā tmaka parameśvara Rā m  
Ś esa talpa sukha nidrita Rā m  
Brahmā dyamara prā rthita Rā m  
Caṇ ḍ a kiraṇ a kula maṇ ḍ ana Rā m  
Ś rīmad daśaratha nandana Rā m  
Kausalyā sukha vardhana Rā m  
Viśvā mitra priya dhana Rā m**



*Oh Supreme Self! Greater than the great! Rā ma!*

*Nature of Time! Great Lord! Rā ma!*

*Rā ma, sleeping happily on Ā diśeṣa bed*

*Rā ma, worshipped by Brahmā and the other gods*

*Rā ma, jewel of the solar race*

*Rā ma, son of blessed king Daśaratha*

*Rā ma, enhanced happiness of Kausalyā*

*Rā ma, protector of Viśvāmitras Yajea*



**Ghora tā ṭakā ghā takā Rā m  
Mā rīcā di nipā takā Rā m  
Kauśika makha sam̄ rakṣaka Rā m  
Śrīmad ahalyoddhā raka Rā m  
Gautama muni sampū jita Rā m  
Suramuni vara gaṇ a sam̄ stuta Rā m**

*Rā ma, killer of the fearful demoness Tā ṭakā  
Rā ma, killer of demons Mā rīca and others  
Rā ma, who gave protection while Kaushika (the sage Vishwamitra)  
performed the Yajna  
Rā ma, reviver of blessed Ahalyā  
Rā ma, worshipped by the sage Gautama  
Rā ma, raised by all the gods and sages*

**Nā vika dhā vita mṛdu pada Rā m  
Mithilā pura jana mohaka Rā m  
Videha mā nasa raጀjaka Rā m  
Tryambaka kā rmuka bhaጀjaka Rā m  
Sītā rpita vara mā lika Rā m  
Kṛta vaivā hika kautuka Rā m  
Bhā rgava darpa vinā śaka Rā m  
Śrīmad ayodhyā pā laka Rā m**

*Rā ma, with soft feet washed by the boatman  
Rā ma, the enchanter of the people in Mithilā  
Rā ma attracted the mind of Janaka  
Rā ma broke the bow of Śiva  
Rā ma has the garland offered by Sītā  
Rā ma celebrated his marriage  
Rā ma, remover of Paraśurā ma's pride  
Rā ma, protector of the blessed Ayodhyā*

**Ś uddha Brahmā parā tpāra Rā m  
Kā lā tmaka parameśvara Rā m**

*Oh Supreme Self! Greater than the great!  
Soul of entire time! Great Lord! Rā ma!*



Agaṇ ita guṇ a gaṇ a bhū ṣita Rā m  
 Avanī tanayā kā mita Rā m  
 Rā kā candra samā nana Rā m  
 Pitṛ vā kyā śrita kā nana Rā m  
 Priya guha vinivedita pada Rā m  
 Tat kṣā lita nija mṛdu pada Rā m

*Rā ma, embodying countless good qualities  
 Beloved of the daughter of the earth (Sītā)  
 Rā ma, with a face like a full moon  
 Rā ma, exiled to the forest on fathers word  
 Rā ma with feet adored by dear Guha  
 Rā ma with tender feet washed by him*

Bharadvā ja mukhā nandaka Rā m  
 Chitrakū ṭā dri niketana Rā m  
 Daśaratha santata cintita Rā m  
 Kaikeyī tanayā rthita Rā m  
 Viracita nija pitṛ kā rmaka Rā m  
 Bharatā rpita nija pā duka Rā m

*Rā ma, pleasure to the sage, Bharadvā ja  
 Rā ma had a place to live on Chitrakū ṭā hill  
 Rā ma always thought of father Daśaratha  
 Rā ma, requested by the son of Kaikeyī  
 Rā ma performed funeral rites of his father  
 Rā ma gave his sandals to Bharata*

Daṇ ḍ akā vana jana pā vana Rā m  
 Duṣṭa virā dha vinā śāna Rā m  
 Śarabhaṇ ga sutīkṣṇ ā rcita Rā m  
 Agastyā nugraha vardhita Rā m  
 Gṛdhṛā dhipa sam̄ sevita Rā m  
 Paæcavaṭī tata susthita Rā m

*Rā ma, uplifting the dwellers of Daṇ ḍ akā forest  
 Rā ma destroyed the evil demon Virā dha  
 Rā ma, served by Śarabhaṇ ga and Sutīkṣṇ a  
 Rā ma, nourished by sage Agastya's well-wishes  
 Rā ma, served by the king of vultures  
 Rā ma resided happily in Paæcavaṭī*



Śū rpaṇ akhā rti vidhā yaka Rā m  
Khara dū ṣaṇ a mukha sū daka Rā m  
Sītā priya hariṇ ā nuga Rā m  
Mā rīcā rti kṛdā śuga Rā m  
Vinaṣṭa sītā nveṣaṇ a Rā m  
Gṛdhra dhīpa gati dā yaka Rā m

Rā ma caused pain to demoness Śū rpaṇ akhā  
Rā ma killed Khara, Dū ṣaṇ a and other demons  
Rā ma went after the deer, dear to Sītā  
Rā ma killed Mā rīca with the arrow  
Rā ma searched for his lost wife, Sītā  
Rā ma gave salvation to the vulture king

Ś abarī datta phalā śāna Rā m  
Kabandha bā hū cchedana Rā m  
Hanumat sevita nijapada Rā m  
Nata sugrīvā bhīṣṭada Rā m  
Garvita vā lī pramathā na Rā m  
Vā nara dū ta preṣaka Rā m

Rā ma ate the fruits offered by the lady hermit Ś abarī  
Rā ma cut off the arms of the demon Kabandha  
Rā ma, with feet served by Hanumān  
Rā ma blessed the noble Sugrīva  
Rā ma killed the proud Vā lī  
Rā ma sent the monkey messenger

Hitakara lakṣmaṇ a sam̄ yuta Rā m  
Kapivara santata sam̄ smṛta Rā m  
Tadgati vighna dhvam̄ saka Rā m  
Sītā prā ḥā dhā raka Rā m  
Duṣṭa daśā nana dū ṣita Rā m  
Śiṣṭa hanū mad bhū ṣita Rā m

Rā ma, together with good-natured Lakṣmaṇ a  
Rā ma, constantly remembered by Hanū mān  
Rā ma removed all obstacles in his path  
Rā ma, the life-support of Sītā  
Rā ma, insulted by the evil ten-headed Rā van̄ a  
Rā ma, worshipped by virtuous Hanū mān





Sītā vedita kā kā vana Rā m  
 Kṛta cū ḍ ā maṇ i darśana Rā m  
 Kapivara vacanā śvā sita Rā m  
 Rā vaṇ a nidhana prasthita Rā m  
 Vā nara sainya samā vṛta Rā m  
 Ś oṣita śaradhiśā rthita Rā m

*Sītā narrated the story of the crow saved by Rāma  
 Rāma did behold Cū ḍ ā maṇi (jewel) sent by Sītā  
 Rāma was consoled by Hanūmāns words  
 Rāma marched on, destroying evil Rāvaṇa  
 Rāma was surrounded by the monkeys  
 Rāma frightened the Lord of the Ocean*

Vibhīṣaṇ ā bhaya dā yaka Rā m  
 Parvata setu nibandhaka Rā m  
 Kumbhakarṇ a śiracchedaka Rā m  
 Rākṣasa koṭi vimardaka Rā m  
 Ahimahi Rāvaṇ a māraṇ a Rā m  
 Saṁ hṛta daśamukha Rāvaṇ a Rā m

*Rāma gave refuge to Vibhīṣaṇ a  
 Rāma built the bridge with hills and stones  
 Rāma cut off Kumbhakarṇ as head  
 Rāma killed millions of demons  
 Rāma killed Ahimahi Rāvaṇ a  
 Rāma killed the ten-headed Rāvaṇ a*

Vidhi bhava mukha sura saṁ stuta Rā m  
 Svāḥsthitā daśaratha vikṣita Rā m  
 Sītā darśana modita Rā m  
 Abhiṣikta vibhīṣaṇ anata Rā m  
 Puṣpaka yā nā rohaṇ a Rā m  
 Bharadvāja di nisevita Rā m

*Rāma, praised by all the gods, like Brahmā and Śiva  
 Rāma, watched by father Daśaratha in heaven  
 Rāma was pleased to see Sītā  
 Rāma bowed by coronated Vibhīṣaṇ a  
 Rāma climbed the aerial vehicle, Puṣpaka  
 Rāma worshipped by Bharadvāja*



Bharata prā ṇ a vitaraṇ a Rā m  
 Sā keta purī bhū ṣaṇ a Rā m  
 Sakala svīya samā vṛta Rā m  
 Ratna lasat piṭhā sthita Rā m  
 Paṭṭā bhiṣekā laṇ kṛta Rā m  
 Pā rthiva kula sammā nita Rā m

*Rā ma is Bharata's life and pleasure  
 Rā ma bedecked the city of Sāketa  
 Rā ma, surrounded by all his own people  
 Rā ma sitting on a diamond-studded seat  
 Rā ma, bejewelled for the coronation  
 Rā ma was honoured by all the rulers*

Vibhīṣaṇ ā rpita raṇ gaka Rā m  
 Kīśa kulā nugrā hakara Rā m  
 Sakala jīva saṁ rakṣaka Rā m  
 Samasta lokoddhā raka Rā m

*Rā ma was given an image of Raṇ ganātha by Vibhīṣaṇ a  
 Rā ma blessed the race of monkeys  
 Rā ma, saviour of all beings  
 Rā ma, supporter of all worlds*

Rā ma Rā ma jaya Rā jā Rā m  
 Rā ma Rā ma jaya Sītā Rā m

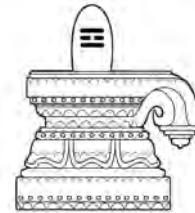
Śrī Rā m jaya Rā m jaya jaya Rā m (x10)



## Liṅ gā ṣṭakam

This is a chant composed of eight verses in praise of the Śivaliṅ gam. Liṅ ga in Sanskrit means symbol. Śivaliṅ gam is a symbol of Śiva or the infinite reality which Śiva represents.

The Narmadā River contained marble-like stones which, owing to the rivers flowing waters, had the beautiful shape of an ellipsoid. An ellipsoid resembles an elongated sphere.



The Śivaliṅ gam is fixed in such a way that one half of it lies embedded in the earth while the other half remains above the ground. The upper half represents Śakti, the seen, visible, manifest world of diversity. The lower half represents Śiva, the unseen, invisible substratum, the supporter of the upper half. Thus, the two sections of the Liṅ ga represent the two aspects of reality: Śiva, the immanent and unmanifest, and Śakti, the manifest.

**Brahmā murā ri surā rcita liṅ gam  
Nirmala bhā sita śobhita liṅ gam  
Janmaja duḥkha vinā śaka liṅ gam  
Tat praṇ amā mi Sadā śīva liṅ gam**

*Liṅ gam, the symbol of Lord Śiva, is adored by Brahmā, Viṣṇu and all gods. Taintless, shining, beautiful is the Liṅ gam. Destroyer of the miseries that follow birth. I salute the Liṅ gam of the eternal Śiva.*

**Deva muni pravarā rcita liṅ gam  
Kā ma dahana karuṇ ā kara liṅ gam  
Rā vaṇ a darpa vinā śaka liṅ gam  
Tat praṇ amā mi Sadā śīva liṅ gam**

*The Liṅ gam is adored by the gods and the great sages. It brings the destruction of the god of lust, is an ocean of mercy, Rā vaṇ as pride, to that Liṅ gam of the omnipresent Śiva, I prostrate.*

**Sarva sugandhi sulepita liṅ gam  
Buddhi vivardhana kā raṇ a liṅ gam  
Siddha surā sura vandita liṅ gam  
Tat praṇ amā mi Sadā śīva liṅ gam**

*To the Liṅ gam that is anointed with fragrant substances, such as sandal paste, that enhances the intellect, and that is worshipped by seers (Siddhas), gods and demons (Ā suras), I offer my salutations.*



**Kanaka mahā maṇi bhūṣita liṅ gam  
Phaṇipati veṣṭita śobhita liṅ gam  
Dakṣa suyajāa vināśana liṅ gam  
Tat praṇamā mi Sadāśiva liṅ gam**

*The Liṅgam that is adorned with gold ornaments and precious items, that shines with the Lord of the serpents encircling it, and that destroyed the sacrifice performed by Dakṣa, to That I offer my salutations.*

**Kuṇikuma candana lepita liṅ gam  
Paṇkaja hāra suśobhita liṅ gam  
Saæcita pāpa vināśaka liṅ gam  
Tat praṇamā mi Sadāśiva liṅ gam**

*The Liṅgam that is smeared with vermillion and sandalwood paste, that shines with garlands of lotuses, and dispels the accumulated sins of devotees, to That I offer my salutations.*

**Deva gaṇārcita sevita liṅ gam  
Bhāvairbhaktibhireva ca liṅ gam  
Dinakara koṭiprabhākara liṅ gam  
Tat praṇamā mi Sadāśiva liṅ gam**

*The Liṅgam that is worshipped by the host of gods with great devotional feelings, and that shines with the brilliance of scores of suns, to That I offer my salutations.*

**Aṣṭadalopari veṣṭita liṅ gam  
Sarva samudbhava kāraṇa liṅ gam  
Aṣṭādāridrya vināśaka liṅ gam  
Tat praṇamā mi Sadāśiva liṅ gam**

*The Liṅgam that is seated on an eight-petalled lotus, that is the cause of all creations, that destroys all forms of destitution, to That I offer my salutations.*

**Suraguru suravara pūjita liṅ gam  
Suravana puṣpa sadārcita liṅ gam  
Parātparamātmaka liṅ gam  
Tat praṇamā mi Sadāśiva liṅ gam**

*The Liṅgam that is worshipped by the preceptor (Bṛhaspati) of the gods, and the chief of the gods (Indra) who are always offering flowers from the heavenly gardens to Thee, the greatest of all beings, having the nature of supreme spirit, to That I offer my salutations.*



## He Prabho

This is a very beautiful kirtan, in the form of a prayer to God to receive help and guidance on the spiritual path.

**He prabho ā nandadā tā jæā na hamako dījiye**  
*Oh Lord, giver of bliss, give me knowledge.*

**Śīghra sā re durguṇ om̄ ko dū ra hamase kījiye**  
*Quickly take my bad habits very far from me.*

**Lījiye hamako śaraṇ amem̄ ham sadā cā rī bane**  
*Let us take refuge in Thee. Make us virtuous.*

**Brahmā carī dharmarakṣaka vīra vrata dhā rī bane**  
*May we become brahmā rīs, protectors of righteousness, heroic and observers of vows.*

**He prabho ā nandadā tā jæā na hamako dījiye**  
*Oh Lord, giver of bliss, give me knowledge.*

**Premase hama guru janom̄ kī nitya hī sevā kare**  
*May we always serve our Gurus (teachers) lovingly.*

**Satya bole jhū ṭha tyā ge mela apasamem̄ kare**  
*May we speak the truth, reject untruth and may we live unitedly.*

**He prabho ā nandadā tā jæā na hamako dījiye**  
*Oh Lord, giver of bliss, give me knowledge.*

**Nindā kisīkī hama kisīse bhū lakara bhīnā kare**  
*May we never hurt or disrespect anyone, even by mistake.*

**Divya jīvana ho hamā rā tere yaśa gā yā kare**  
*May our life be always divine and let us sing Your praises.*

**He prabho ā nandadā tā jæā na hamako dījiye**  
*Oh Lord, giver of bliss, give me knowledge.*





## Jaya Jagadīśa Harī

**Om Jaya Jagadisha Harī**

**Swami, Jaya Jagadisha Harī**

**Bhakta Jano Ke Sankata (repeat)**

**Kshana Men Dur Kare    Om Jaya Jagadisha Harī**

*Oh Lord of the Universe, Victory be to you.*

*Of Liberator of sins, Glory be unto you.*

**Jo Dhyave Phala Pave**

**Dukha Vinase Mana Ka**

**Swami, Dukha Vinase Mana Ka**

**Sukha Sampati Ghara Ave (repeat)**

**Kashta Mite Tana Ka    Om Jaya Jagadisha Harī**

*You dispel the troubles of your devotees in just a moment. Those who worship you reap the fruits of their actions, and all their sufferings are taken away.*

**Matapita Tuma Mere**

**Sharana Gahumai Kisaki**

**Swami, Sharana Kisaki**

**Tuma Bina Aur Na Duja (repeat)**

**Āsa Karumai Kisaki    Om Jaya Jagadisha Harī**

*Let the happiness and the wealth reach our home, the mind liberated of its sufferings. You are the mother and the father for me. I have no one else but you for shelter.*

**Tuma Purana Paramatma**

**Tuma Antarayamni**

**Swami, Tuma Antarayami**

**Parabrahma Parameshvara (repeat)**

**Tuma Saba Ke Swami**

**Om Jaya Jagadisha Harī**

**Tuma Karuna Ke Sagara**

**Tuma Palana Karata**

**Swami, Tuma Palana Karata**



**Mai Murakha Khala Kami (repeat)**

**Kripa Karo Bharata**

**Om Jaya Jagadisha Harī**

*You are the infinite Lord and you are in my heart. You are the Ultimate Source and Lord of all.*

**Tuma Ho Eka Agochara**

**Sabe Ke Pranapati**

**Kis Vidhi Milun Dayamaya (repeat)**

**Tumako Mai Kumati                    Om Jaya Jagadisha Harī**

*You are the ocean of compassion and Ruler of the Universe. I am ignorant and a seeker of pleasures. Grace me.*

**Dina Bandhu Dukha Harata**

**Tuma Rakashaka Mere**

**Swami Tuma Rakashaka Mere**

**Apame Hatha Badhao (repeat)**

**Dvara Padamai Tere                    Om Jaya Jagadisha Harī**

*You are the unseeable and Lord of All I am evil-minded. How do I get in tune with you?*

**Vishaya Vikara Mitao**

**Papa Haro Deva**

**Swami, Papa Haro Deva**

**Shraddha Bhakti Badhao (repeat)**

**Santana Ki Seva                        Om Jaya Jagadisha Harī**

*You take away the problems of innocent ones. You are my saviour. Please raise your hands and bless me. I have fallen at your door.*

**Jaya Jagadisha Ke Arati**

**Jo Koye Nara Gave**

**Swami, Jo Koye Nara Gave**

**Kahat Sivananda Swami (repeat)**

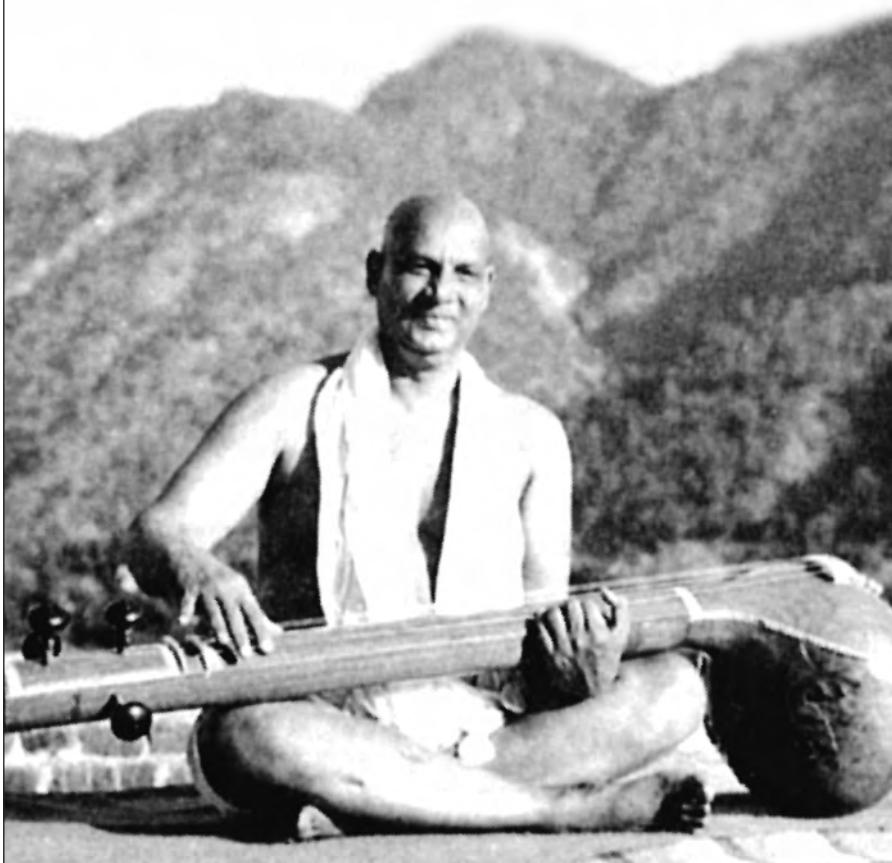
**Sukha Sampati Ghar Avī                Om Jaya Jagadisha Harī**

*Erase all instinctual impulses and sins from me. Let me be more sincerely devoted to you and help me to serve my Master Sivananda.*



"The harmonious vibrations produced by the singing of the names of the Lord help the devotees to control the mind easily. They elevate the mind at once from its old ruts and grooves to magnanimous heights of divine splendour and glory".

– *Swami Sivananda*



Swami Sivananda playing the Tambura



*Om. May the Sun be good to us. May the God of the Waters be good to us. May Aryamā (the head of manes) be good to us, may the King of Gods and the Preceptors of Gods be good to us. May Visu u of great strides be good to us. Prostrations to the Supreme. Prostrations to Thee, Oh Wind! You are indeed the visible Brahman. I shall proclaim Thee as the visible Brahman. I shall call Thee just. I shall call Thee Truth. May That protect me. May That protect the teacher.*

*Om, Peace, Peace, Peace .*

*Taittiriya Upanishad*



## Śānti Mantras

The Śānti Mantras help to create a vibration of peace; peace with all living beings, with our own body, with our spiritual guide and with the beings of the astral plane as well.





## Śānti Mantras

Om śāṁ no mitrah śām varuṇ ah  
 Śāṁ no bhavatvaryamā  
 Śāṁ na indro bṛhaspatih  
 Śāṁ no viṣṇ ur urukramah  
 Namo brahmaṇ e namaste vā yo  
 Tvaṁ eva pratyakṣam brahmā si  
 Tvaṁ eva pratyakṣam brahma vadīṣyā mi  
 Rtaṁ vadīṣyā mi satyam vadīṣyā mi  
 Tan mā m̄ avatu tad vaktā ram̄ avatu  
 Avatu mā m̄ avatu vaktā ram

### Om sā ntiś sā ntiś sā ntiḥ

*Om. May the Sun be good to us. May the God of the Waters be good to us. May Aryamā (the head of manes) be good to us, may the King of Gods and the Preceptors of Gods be good to us. May Viṣṇ u of great strides be good to us. Prostrations to the Supreme. Prostrations to Thee, Oh Wind! You are indeed the visible Brahman. I shall proclaim Thee as the visible Brahman. I shall call Thee just. I shall call Thee Truth. May That protect me. May That protect the teacher.*

*Om, Peace, Peace, Peace.*

**Om saha nā vavatu saha nau bhunaktu**  
**Saha vīryam karavā vahai tejasvi nā vadhitamastu**  
**Mā vidviṣā vahai**

### Om sā ntiś sā ntiś sā ntiḥ

*Om. May That protect us both, teacher and disciple. May that cause both to enjoy (the Bliss of Liberation). May we both exert (to find out the true meaning of the scriptures). May our learning be brilliant. May we never hate each other.*

*Om, Peace, Peace, Peace.*



Om āpyā yantu mamā n̄ gā ni  
 Vā k prāṇāś cakṣuh śrotram  
 Atho balaṁ indriyā n̄ i ca sarvā n̄ i  
 Sarvam̄ Brahma upaniṣadam  
 Mā haṁ Brahma nirākuryā m  
 Mā mā Brahma nirākarot  
 Anirākaraṇam̄ astu  
 Anirākaraṇam̄ me astu  
 Tadā tmani nirate  
 Ye upaniṣatsu dharmā h  
 Te mayi santu te mayi santu

### Om sāntiś sāntiś sāntiḥ

*Om. May my limbs, speech, life-force, eyes, strength and all my senses grow vigorous. All these are the Brahman of the Upaniṣads. May I never deny Brahman. May Brahman never reject me. May there be no rejection by Brahman. Let all virtues cited in the Upaniṣads abide in me, delighting in the Self. May they abide in me.*

*Om, Peace, Peace, Peace.*

Om bhadram̄ karṇebhiḥ Śṛṇuyā ma devāḥ  
 Bhadram̄ paśyema akṣabhir yajatrāḥ  
 Sthirair an̄gais tuṣṭuvā m̄ sas tanū bhiḥ  
 Vyaśema devahitam yadā yuḥ  
 Svasti na indro vṛddhaś ravāḥ  
 Svasti nah pūṣā viṣva vedāḥ  
 Svasti nas tā rkṣyo arisṭanemih  
 Svasti no bṛhaspatir dadhā tu

### Om sāntiś sāntiś sāntiḥ

*Om. Gods! May we, with our ears, hear what is auspicious. Oh may we, with our eyes, behold what is auspicious. May we enjoy the life allotted to us by the gods, offering our praise with our body strong of limb. May Indra, the powerful, of hoary fame, grant us prosperity. May he, the nourisher and possessor of all wealth, give us what is good for us. May the Lord of swift motion be propitious to us, and may Bṛhaspati (Guru of Gods) give us what is auspicious.*

*Om, Peace, Peace, Peace.*



## Guru Parampara (Nārāyaṇa Padmabhavam)

Nārāyaṇa Padmabhavam Vāsiṣṭham, Śaktim Ca Tatputra  
Parāśaram Ca. Vyasm Śukam, Gaudapadam Mahantam, Govinda  
Yogindramathasya Śiṣyām.

Śrī Saṅkaracaryamathasya Padmapadam Ca Hastāmalakam Ca  
Śiṣyām.

Tam Trotakam Vārtikakaramanyān, Asmad Gurum, Kartika  
Karam Anyan Santatam Ānatosmi.

Śruti Smriti Puranam Alayam Karunalayam Namami  
Bhagavadpādam, Saṅkaram Lokaśaṅkaram Saṅkaram  
Saṅkaracharyam, Keśavam Badarayanam, Sutrabhaśyakritau,  
Vandī Bhagavantau Punah Punah Iśvaro Gurur Atmeti,  
Murtibheda Vibhagine, Vyomavad Vyapta Dehaya, Śrī<sup>1</sup>  
Dakśinamurtaye Namah.



## Loka Samasta

Loka Samasta Sukhino Bhavantu (x3)



## Surya Namaskar

### **Om Mitraya Namaha**

*Prostrations to Him who is affectionate to all.*

### **Om Ravaye Namaha**

*Prostrations to Him who is the cause for change.*

### **Om Suryaya Namaha**

*Prostrations to Him who induces activity.*

### **Om Bhanave Namaha**

*Prostrations to Him who diffuses light.*

### **Om Khagaya Namaha**

*Prostrations to Him who moves in the sky.*

### **Om Pushne Namaha**

*Prostrations to Him who nourishes all.*

### **Om Hiranyagarbhaya Namaha**

*Prostrations to Him who contains all wealth.*

### **Om Marichaye Namaha**

*Prostrations to Him who possesses rays.*

### **Om Savitre Namaha**

*Prostrations to Him who is fit to be worshipped.*

### **Om Arkaya Namaha**

*Prostrations to Him who is the reproducer of everything.*

### **Om Adityaya Namaha**

*Prostrations to Him who is the son of Aditi.*

### **Om Bhaskaraya Namaha**

*Prostrations to Him who is the cause of lustre.*



## Guru Stotra

The Guru prayers are hymns dedicated to the spiritual teacher. The true teacher is our own Self. However, as long as we do not recognise this fact, guidance from a teacher is necessary. Honouring the teacher as the remover of darkness is very much part of the yoga tradition.

Brahmā nandam̄ parama sukhudam̄  
 Kevalam̄ jæā na mū rtim̄  
 Dvandvā tītam̄ gaganasadṛśam̄  
 Tattvamasyā di lakṣyam̄

*I prostrate myself before the venerable Guru, who is Brahman, who is Bliss, who is the giver of supreme happiness, who is the Absolute, who is Knowledge, who is beyond the duality of opposites, who is (vast) like ether, who is attainable through assertions like Tat Tvam Asi That Thou Art .*

Ekaṁ nityam̄ vimalamacalam̄ sarvā dhīsā kṣibhū tam̄  
 Bhā vā tītam̄ triguṇ arahitam̄ sadgurum̄ tam̄ namā mi

*I prostrate to that Sadguru, who is one, eternal, pure and changeless, who is the witness of all the states of mind, who transcends modifications, who is devoid of the three modes (of Nature/Prakṛti).*

Caitanyaṁ sā śvatam̄ sā ntam̄ nirā kā ram̄ nirahjanam̄  
 Nā da bindu kalā tītam̄ tasmai śīgurave namaḥ

*Prostrations to that Śrī Guru, who is Consciousness, eternal, peaceful, formless, spotless and beyond sound (Nā da), point or space (Bindu) and time (Kā la).*



**Gururbrahmā gururviṣṇ uḥ gururdevo maheśvaraḥ  
Gurussā kṣā t param brahma tasmai śrīgurave namaḥ**

*Prostrations to that Śrī Guru, who is himself the gods Brahmā, Viṣṇu and Maheśvara, and who is verily the Supreme Absolute itself.*

**Ajæā na timirā ndhasya jæā nā æjana śalā kayā  
Cakṣurunmīlitam yena tasmai śrīgurave namaḥ**

*Prostrations to that Guru, who with an anointing stick of knowledge, opens the eye of him who is blinded by the gloom of ignorance.*

**Dhyā namū lam guror mū rtih pū jā mū lam guroḥ padam  
Mantramū lam gurorvā kyam mokṣamū lam guroḥ kṛpā**

*The form of Guru is the root of meditation. The feet of Guru are the root of worship. The word of the Guru is the root of all Mantras. The Grace of Guru is the root of salvation.*

**Om namaśśivā ya gurave saccidā nanda mū rtaye  
Niṣprapahcā ya sā ntā ya śrī Ś ivā nandaya te namaḥ  
Ś rī Viṣṇ udevā nandaya te namaḥ**

*Om. Prostrations to Guru Swami Sivananda, who is Śiva (bliss and auspiciousness), who is the embodiment of existence, knowledge and bliss, who is free from world-consciousness, who is peaceful. We offer prostrations to you and to Swami Vishnudevananda.*

**Mā tā ca Pā rvatī Devī pitā devo maheśvaraḥ  
Bā ndhvavā ś Ś ivabhaktā ś ca svadeśo bhuvanatrayam  
Namaḥ Pā rvatī pataye, Hara hara mahā deva**

*Goddess Pārvatī is my mother. God Śiva is my father. All the devotees of God are my friends. Salutations to the husband of Pārvatī, who is Śiva.*





## Mantras

### Excerpt from *Meditation and Mantras* by Swami Vishnudevananda

Sound, made up of vibrations, is energy. A Sanskrit mantra is a mystical energy encased in a sound structure. To release the energy from the sound, we learn to repeat it as a certain rhythm. When you start repeating a mantra, it creates a specific thought pattern. The energy literally manifests itself.

Name and form are like the two sides of a coin; you cannot have one without the other. When you repeat a name, the form comes to mind. Although you may not consciously know the form connected with a certain mantra, it still creates a specific thought pattern in the mind. The thought patterns created by mantras are positive, beneficial, calming ones.

No one ever sat down and wrote a mantra, as people write songs. Mantras are energies which have always existed in the universe, and can neither be created nor destroyed. They were discovered by certain realised saints, who handed them down to us over the centuries.

Mantra chanting is an exact science and it is important that you pronounce the mantra correctly. Mantra repetition will help the mind to steady itself. The mantra will in this way lead you to true meditation, to a state of oneness with God, to a state of non-duality.





## Peace Mantras

**Om namo Nā rā yañ ā ya daso hañ tava Keśava**

*Salutations to Lord Nā rā yañ ā, Keśava! I am your servant.*

**Om dum Durgā yai namah**

*Salutations to Mother Durgā.*

**Om hrīm mahā Lakṣmyai namah**

*Salutations to Mother Lakṣmī.*

**Om aim Sarasvatyai svā hā**

*Salutations to Mother Sarasvatī.*

**Om namo bhagavate Ś ivā nandaya**

*Salutations to Master Sivananda.*

**Om namo bhagavate Viṣṇ udevā nandaya**

*Salutations to Swami VishnuDevananda.*

**Ś rī Rā ma Rā ma Rā meti Rame Rā me manorame**

**Sahasra nā ma tattulyam Rā ma nā ma varā nane.**

Lord Siva said of this verse to Pārvati: Reciting Rāma's name three times is equal to reciting the thousand names of Lord Vishnu (Vishnu Sahasranāma).



## Lokas Samasta

**Lokā s samastā sukhino bhavantu (x3)**

*May the whole world attain peace and harmony.*



## Gā yatrī Mantra

**Om bhū r-bhuvas-svah tat-savitur-vareṇ yam  
Bhargo devasya dhīmahi dhiyo yo naḥ pracodayā t**

*We meditate on Iśvaras glory, who has created the universe, who is fit to be worshipped, who is the embodiment of knowledge and light, who is the remover of all sins and ignorance. May He enlighten our intellects.*

*We meditate upon the radiant light of that adorable Sun. May it awaken our consciousness.*



## Meal Prayer

**Brahmā rpaṇ am brahmahavir brahmā gnau brahmaṇ ā hutam  
Brahmā iva tena gantavyam brahmakarmasamā dhinā**

*Brahman (God) is the oblation; Brahman is the melted butter (the offering); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.*

This verse from the Bhagavad Gītā (IV, 24) is traditionally chanted before meals. This verse likens the food that is eaten to an oblation poured into the fire during rituals. By chanting this prayer before meals, the food that is eaten is offered to Brahman.





## Mahā Mṛtyuæjaya Mantra

The Mahā Mṛtyuñjaya Mantra is a life-giving mantra. In today's complex life, accidents are an everyday affair. This mantra wards off death caused by all types of accidents. In addition, it has a great curative effect for diseases. It should be repeated before travelling. It invokes the grace of Lord Śiva in order to conquer death. This mantra is traditionally chanted by family and friends for a person who is ill or approaching death.

This mantra can be repeated three, nine, twenty-seven, fifty-four, or one hundred-eight times. It should be repeated before any travel. Repeat it as many times as possible on your birthday. This will bestow upon you health, long life, prosperity, peace and total freedom.

Verses two onwards are prayers for peace in the world and the well-being of all. Praying for others opens the heart and fills our mind with compassion. The positive vibrations created by these mantras help to uplift the psychic atmosphere, and bring peace and solace to all.





## Mahā Mr̥tyuæjaya Mantra

Om tryambakam̄ yajā mahe  
Sugandhim̄ puṣṭi vardhanam̄  
Urvā rukamiva bandhanā n̄  
Mr̥tyor mukṣiya mā mr̥tā t̄

*Om. We worship the three-eyed One (Lord Śiva) who is fragrant and who nourishes well all beings. May He liberate us from death for the sake of immortality even as a cucumber is severed from its bondage (to the creeper).*

Om sarveṣā m̄ svastir bhavatu  
Sarveṣā m̄ sā ntir bhavatu  
Sarveṣā m̄ pū rṇ am̄ bhavatu  
Sarveṣā m̄ maṇ galam̄ bhavatu

*Om. May auspiciousness be unto all. May peace be unto all.  
May fullness be unto all. May prosperity be unto all.*

Sarve bhavantu sukhinah̄  
Sarve santu nirā mayā h̄  
Sarve bhadrā n̄ i paśyantu  
Mā kaś cid duḥkhabhā ḡ bhavet

*May all be happy. May all be free from disabilities.  
May all look to the good of others. May none suffer from sorrow.*

Asato mā sad gamaya  
Tamaso mā jyotir gamaya  
Mr̥tyor mā amṛtam̄ gamaya

*Lead me from the unreal to the Real, from darkness to light,  
from mortality to immortality.*

Om pū rṇ amadaḥ pū rṇ amidam̄  
Pū rṇ ā t pū rṇ amudacyate  
Pū rṇ asya pū rṇ amā dā ya  
Pū rṇ amevā vaśīsyate

*Om. That is whole. This is whole. From the whole the whole becomes manifest. From the whole when the whole is negated, what remains is again the whole.*

Om sā ntiś sā ntiś sā ntiḥ  
*Om, Peace, Peace, Peace.*



# Universal Prayer

The Universal Prayer was written by Swami Sivananda. It reminds us that God is a living presence within us. It is also a prayer to help us develop all the necessary qualities to come closer to the Truth. It is a prayer that may be used by followers of any religion.

## Universal Prayer (English)

O Adorable Lord of Mercy and Love  
 Salutations and prostrations unto Thee  
 Thou art Omnipresent, Omnipotent and Omniscient  
 Thou art **Saccidā nanda**  
 Thou art Existence, Knowledge and Bliss Absolute  
 Thou art the Indweller of all beings.  
 Grant us an understanding heart, equal vision,  
 Balanced mind, faith, devotion and wisdom.  
 Grant us inner spiritual strength  
 To resist temptation and control the mind.  
 Free us from egoism, lust, anger, greed, hatred and jea  
 Fill our hearts with Divine Virtues.  
 Let us behold Thee in all these names and forms.  
 Let us serve Thee in all these names and forms.  
 Let us ever remember Thee.  
 Let us ever sing Thy glories.  
 Let Thy name be ever on our lips.  
 Let us abide in Thee for ever and ever.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!**



## Universelles Gebet (German)

Oh, anbetungsw rdiger Herr, voll Barmherzigkeit und Liebe  
Gru Dir, in Demut gebeugt  
Sein ist Dein Wesen, Wissen und Seligkeit  
Allgegenw rtig bist Du, allm chtig, allwissend  
Im Innern aller Wesen wohnst Du  
Gib uns ein verstehendes Herz,  
Die rechte Einsicht, ausgeglichenes Gem t,  
Vertrauen, Hingebung und Weisheit  
Lege in uns geistige Kraft,  
Versuchungen zu widerstehen,  
Denken und Wollen zu beherrschen  
Befreie uns von Selbstsucht, Gier, Zorn und Ha ,  
Erf lle unser Herz mit g ttlichen Tugenden  
La uns Dich erschauen in all den Namen und Gestalten  
La uns Dir dienen in all den Namen und Gestalten  
La uns allezeit Deiner gedenken  
La uns stets Deine Herrlichkeit singen  
La Deinen Namen stets auf unseren Lippen sein  
La uns in Dir bleiben allezeit.

Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!

Om bolo śī guru Viṣṇ udevā nanda mahā rā ja kī Jai!





## Prière Universelle (French)

O Seigneur adorable de miséricorde et d amour,  
Nous te saluons et nous nous prosternons devant toi.  
Tu es omniprésent, omnipotent, omniscient.

Tu es **saccidā nanda**.

Tu es existence, connaissance, bøatitude.

Tu es l Øtre intime de tous les Øtres.

Donne-nous une comprøhensif,

Une vision sereine, un esprit harmonieux,

La foi, la døvotion et la sagesse,

Donne-nous la force spirituelle intØrieure,

Pour røsister la tentation et ma triser notre esprit

Dølivre de l Øgo sme, de tous les døsirs immodørøs,

De la colØre, de la haine et de la jalouseie.

Emplis nosœurs de vertus divines.

Que nous te voyions dans tous les noms et toutes les fo

Que nous te servions dans tous les noms et toutes les fo

Que toujours nous pensions toi.

Que nous chantions toujours ta gloire

Que ton nom soit toujours sur nos lÈvres.

Que nous demeurions en toi pour l'Øternitø.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**

**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Oracion Universal (Spanish)

Oh Adorable Dios de Misericordia y Amor,

Te saludamos y nos postramos ante Ti.

Tú eres Omnipresente, Omnipotente y Omnisciente;  
**Tú eres Saccidā nanda**

Tú eres Existencia, Conocimiento, y Bienaventuranza  
absolutos.

Tú estás en el corazón de todos los seres.

Danos visión clara, mente equilibrada, fe, devoción  
y controlar la mente

Líbranos de la celeridad, la avaricia, la lujuria, el odio,  
los deseos y los celos

Llena nuestros corazones con virtudes divinas

Dójanos adorarte bajo todos los nombres y todas las formas

Dójanos servirte bajo todos los nombres y todas las formas

Dójanos recordarte siempre.

Dójanos cantar tus glorias.

Deja que tu nombre esté siempre en nuestros labios.

Dójanos morar en Ti por los siglos de los siglos.

**Om bolo sat guru Śivā nanda mahā rā ja kī Jai!**

**Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!**





## Preghiera Universale (Italian)

Oh adorabile Signore di misericordia e amore  
Ti salutiamo e ci prostriamo davanti a te  
Tu sei onnipresente, onnipotente e onnisciente  
Tu sei Sat Chid Ananda  
Tu sei esistenza, conoscenza e beatitudine assoluta  
Tu sei l'essere intimo in tutti gli esseri  
Donaci un cuore comprensivo, una visione serena,  
uno spirito armonioso, la fede, la devozione e la saggia  
Donaci la forza spirituale per resistere alla tentazione  
e controllare la nostra mente.  
Liberaci dall'egoismo, la lussuria, la collera, l'avidità,  
l'odio e la gelosia.  
Riempি i nostri cuori con le virtù divine.  
Fai che ti vediamo in tutti i nomi e tutte le forme  
Fai che ti serviamo in tutti i nomi e tutte le forme  
Fai che ti ricordiamo sempre  
Fai che cantiamo le tue glorie  
Fai che il tuo nome sia sempre sulle nostre labbra  
Fai che viviamo in te per l'eternità.

**Om bolo sat guru Śivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!**





## Universelle Bön (Danish)

Aa Aerevaerdige Herre af Barmhjertighed og kaerlighed  
Hils dig i ydmyg hengivenned

Du er allestedts naervaerende, almaegtig, alvidende.

Du er **Saccidā nanda**

Du er eksistens, visdom og salighed

Du er tilstede i alle vaesner

Skaenk os et forstaende hjerte, den rette indsigt,

En sjael i balance, tillid, troskab og visdom

Skaenk os indre andelig styrke,

For at medstaa fristelser og beherske tankerne.

Befri os fra egoisme, lyst, vrede, gradighed, næg og jalou

Fyld vore hjerter med Guddommelig kraft

Lad os bevare Dig i alle disse navne og forme

Lad os altrd huske Dig

Lad os altrd huske Dine herligheder

Lad altid Dit navn vaere pa vore laeber

Lad os forblive i Dig altid.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**

**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Universeel gebed (Dutch)

O Aanbiddelyke heer, vol barmhartigheid en Liefde.  
Wy groeten en buigen met toewyding voor U.  
U bent alomaanwezig, almachtig, en alweten  
U bent **Saccidā nanda**.  
U bent waarachtig wetend en zaligheid.  
U bent Aanwezig in alle wezens.  
Geef ons een begripvol hart, gelykwaardige visie  
Harmonieuze gedachten, vertrouwen, toewyding  
en wysheid.  
Geef ons innerlyke spirituele kracht om verleidingen  
te weerstaan en onze gedachten te controleren.  
Bevryd ons van egoisme, lust, booshe, gierigheid,  
haat en jalouzie.  
Vul ons hart met goddelyke oleugdzaamheid.  
Laat ons u aanschouwen in alle namen en vormen.  
Laat ons u altyd herinneren.  
Laat ons uw heerlykheid altyd zingen.  
Laat uw naam altyd op onze Lippen zyn.  
Laat ons in u zyn, voor eeuwig.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!**





## Universelles Gebet (Lithuanian)

Mes sveikiname Tave, gailestingasis meilės Dieve  
 Garbiname Tave ir Tau lenkiamės.  
 Tu esi visagalis, visur esantis ir viska žinąs,  
 Tu esi Saccidānanda  
 Tavo esmė yra būtis, žinojimas ir palaima,  
 Tu viską laikai savyje ir esi manyje.  
 Suteik mūsų širdžiai supratimo, tikrovės suvokimą,  
 Ramybę, tikėjimą, pasišventimą ir išmintį.  
 Suteik mūsų dvasiai stiprybęs, kad atsispirtume pagundoms  
 Ir valdytume savo mintis.  
 Išlaisvink mus nuo savanaudiškumo, aistrų, godumo ir pykčio,  
 Pavydo ir neapykantos.  
 Pripledyk mūsų širdis dieviškųjų dorybių.  
 Leisk mums regėti tave visuose varduose ir pavidaluose  
 Leisk mums tarnauti Tau visuose varduose ir pavidaluose  
 Leisk mums visad Tave prisiminti  
 Leisk mums visad giedoti Tau garbę  
 Leisk mūs lūpoms kartot Tavo vardą  
 Leisk mums likt Tavyje visada ir per amžius.

Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
 Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!





## Modlitwa uniwersalna (Polish)

O CZCIGODNY PANIE ŁASKI I MĄDROŚCI  
POZDRAWIAMY CIĘ KŁANIAMY SIĘ TOBIE  
TY JESTEŚ WSZECHOBECNY,  
WSZECHPOTĘŻNY, WSZECHWIEDZĄCY  
TY JESTEŚ SACCIDÂNANDA  
TY JESTEŚ ISTNIENIEM, WIEDZĄ, SZCZĘŚCIEM ABSOLUTNYM  
TY MIESZKASZ W KAŻDYM STWORZENIU.  
DAJ NAM ZROZUMIENIE SERCA, WŁAŚCIWY WGLĄD,  
WYWAŻONY UMYSL, WIARĘ, ODDANIE I MĄDROŚĆ  
DAJ NAM WEWNĘTRZNĄ SIŁĘ DUCHOWĄ  
BY OPRZEĆ SIĘ POKUSOM I KONTROLOWAĆ UMYŚL  
UWOLNIJ NAS OD EGOIZMU, ŻADZY, GNIEWU, CHCIWOŚCI  
NIENAWIŚCI I ZAZDROŚCI  
NAPEŁNIJ NASZE SERCA BOSKIMI CNOTAMI.  
POZWÓŁ NAM WIDZIEĆ CIEBIE WE WSZYSTKICH  
IMIONACH I FORMACH  
POZWÓŁ NAM SŁUŻYĆ TOBIE WE SZYSTKICH  
IMIONACH I FORMACH  
POZWÓŁ NAM ZAWSZE PAMIĘTAĆ O TOBIE  
POZWÓŁ NAM ZAWSZE OPIEWAĆ TWA CHWALE  
NIECH TWOJE IMIĘ BĘDZIE ZAWSZE NA NASZYCH USTACH  
POZWÓŁ NAM ZAMIESZKAĆ W TOBIE NA WIEKI.

Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!





## Универсальная молитва (Russian)

О Возлюбленный Господь Милосердия и Любви,  
Приветствуя Тебя и поклоняюсь Тебе.  
Ты Вездесущий Всемогущий Всеведающий  
Ты есть Сат Чит Ананда  
Существование, Знание и Абсолютное Блаженство  
Ты пребываешь во всех существах.  
Одари нас понимающим сердцем  
беспристрастным видением, уравновешенным умом,  
верой, преданностью и мудростью.  
Одари нас внутренней силой духа  
Чтобы контролировать ум и не поддаться искушениям  
Освободи нас от эгоизма, похоти, алчности, гнева и  
ненависти  
Наполни наши сердца божественной добродетелью.  
Разреши нам видеть Тебя во всех Твоих именах  
и формах.  
Разреши нам служить Тебе во всех Твоих именах  
и формах.  
Позволь нам всегда помнить Тебя.  
Позволь нам всегда прославлять Тебя.  
Пусть Твое имя будет всегда на наших устах.  
Позволь нам пребывать в Тебе вечно.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Universalnaya Molitva (Transliterated Russian)

O Obojaemiy Gospod Miloserdiya E Lubvi,  
Privetstvie E Pokloneneeye Tebe.  
Tee Vezdesutshiy, Vsemogutshiy EVsevedutshiy.  
Tee Saccidā nanda,  
Tee Absolutnoye Beetiye, Poznaniye E Blajenstvo.  
Tee Prebeevautshiy vo vsech sozdaniyach.  
Odaree nas ponimautshim serdtzem, ravneem veedeniyem,  
Uravnoveshenneem razumom, veroy, nabojnostyu  
E mudrostyu.  
Odaree nas vnutrenney duchovnoy seloy protivostoyat  
eeskushenyam  
E Vlastvovat nad razumom.  
Osvobodee nas ot egoyezma, pochotee,  
Zlobee, alchnostee, nenavistee E revnostee  
Napolnee nashee serdtza Svyatoy Dobrodetelyu.  
Pozvol nam videt Tyebya vo vsech eteech eemenach  
E formach.  
Pozvol nam slujeet Tyebe vo vsech eteech eemenach  
E formach.  
Pozvol nam vsegda pomneet Tyebya.  
Pozvol nam vsegda vospevat Tvoyu Slavu.  
Pozvol Tvoyemu E menee beet vsegda na nashich Ustach.  
Pozvol nam prebeevat v Tyebye na Vekee Vekov.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Tfila Universalit (transliterated Hebrew)

**Ho Eli ha neeratz, Elohey ha rachamim ve ha ahava  
Anu kadim u mishtachavim lefanecha.**

**Ata hove ba chol, kol yachol ve yodea kol.  
Ata hu Sat Chit Ananda.**

**Ata hu kiyum, da at ve noam muchlat.**

**Ata hu ze ha'shochen be lev kol.**

**Ha anek lanu lev mevin, reiya shava, hakara meuzenet,  
Emuna, dvekut ve'chochma.**

**Ha anek lanu koach ruchani pnimi la amod bifney  
ha pituyim ve lishlot ba hakara**

**Shachrerenu me anochiyut, ta avat betza, ka as,  
chamdanut, sin a ve kin a.**

**Male et libeynu be midot elohiyot**

**Afsher lanu lirotcha be chol ha shemot ve ha tzurot halalu**

**Afsher lanu leshartecha be chol ha shemot ve ha tzurot halalu**

**Afsher lanu lezochrecha le olam va ed**

**Afsher lanu lezamer et tfilotecha le olam va ed**

**Afsher lanu laset et shimcha al dal siftotenu le'olam va ed**

**Afsher lanu lishkon be tochecha le olam va ed.**

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**

**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Oracao Universal (Portuguese)

Adorável Senhor de Misericórdia e Amor!  
Saudaçoess e Prostracoess diante de Ti.  
Tu Øs Onipresente, Onipotente e Onisciente.  
**Tu ØSaccidā nanda.**  
Existencia, Consciencia, Bem-aventuranca Absolutas.  
Tu Øs o Residente Interior de todos os seres.  
Conceda-nos um coracão comprehensivo, visão imparcial,  
Mente equilibrada, fô, devocao, e sabedoria.  
Conceda-nos força espiritual interior  
Para resistir as tentacoess e controlar a mente.  
Livra-nos do egoísmo, do desejo descontrolado,  
Da ganancia, do ódio, da raiva e da inveja.  
Preencha nossos coraçoess com virtudes divinas.  
Deixe-nos adorar-Ti em todos esses nomes e formas.  
Deixe-nos servi-Lo em todos esses nomes e formas.  
Deixe-nos sempre relembrar de Ti.  
Deixe-nos sempre cantar Tuas Glórias.  
Deixe que Teu nome esteja sempre em nossos lábios.  
Deixe-nos permanecer em Ti para sempre e sempre.

**Om bolo sat guru Šivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!**





## Evrensel Dua (Turkish)

**Merhamet ve sevgi dolu saygıdeğer Tanrım  
 Selam Sana.. Önünde saygıyla eğiliyorum.  
 Varlık, bilgi ve sonsuz mutluluksun.  
 Sonsuz mevcudiyetinle her şeyi bilensin ve her şeye kadirsin.  
 Yarattıklarının içindedir yerin.  
 Bizlere anlayışlı bir yürek,  
 Adaletli bir görüş gücü, dengeli bir zihin,  
 Güven, bağlılık ve bilgelik bahset.  
 Kötülüğe teşvik edenlere karşı durabilmemiz,  
 Düşünce ve isteklerimize hükmedebilmemiz için  
 Bizlere zihin gücünü ver.  
 Bizleri ihtiras, öfke, hırs, kıskançlık ve nefret  
 duygularından kurtar.  
 Kalplerimizi ilahi erdemlerle doldur.  
 Her ne şekle ve isme sahip olursan ol, yüce varlığını  
 hissetmemizi sağla.  
 Her ne şekle ve isme sahip olursan ol, Sana hizmet  
 etmemizi sağla.  
 Daima seni anmamızı sağla.  
 Her zaman senin yükseliğini terennüm etmemizi sağla.  
 Adının her zaman dudaklarımızdada kalmasını sağla.  
 Daima seninle kalmamızı sağla.**

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
 Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Az Egyetemes Ima (Hungarian)

Ó, a könyörületesség és a szeretet imádnivaló Ura!  
Mélyen leborulva légy üdvözölve.  
Te vagy a mindenható, a mindenhol Jelenlévő.  
Te vagy a Lét, a Tudás és a tökéletes Boldogság.  
Te lakozol minden lényben.  
Áldj meg minket megértő szívvel, jó belátással,  
Tiszta elmével, hittel, odaadással és bölcsességgel.  
Áldj meg minket lelki erővel, hogy ellenálljunk a kísértésnek  
És uralkodjunk az akaraton.  
Szabadíts meg az önzéstől, a vágytól, a haragtól,  
A kapzsiságtól, a gyűlölettől és a féltékenységtől.  
Töltsd meg szívünket isteni erényekkel.  
Hadd lássunk Téged minden névben és formában.  
Hadd szolgálunk Téged minden névben és formában.  
Hadd emlékezzünk minden Rád.  
Hadd énekeljük örökké a Te dicsőséged.  
Hadd legyen a neved örökké az ajkunkon.  
Hadd maradjunk örökön-örökké Tebenned.

**Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!**  
**Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!**





## Universal Prayer (Doaie Hamegani) Persian

O, Khodaja, Por as, bakhschesch, va, eschgh  
 Salam, bar, to, dar, forutani  
 Budaney vojude, to, ast, danaii, va, rohaniat  
 Dar, hame, ja, to, hasti, ghader, va, dana  
 Dar, darune, tamame, mojudat, hasti  
 Be, ma, jek, ghalbe, schenava, bede  
 Nasare, dorost, tabe, tavason  
 Etemad, as, Khod, gosaschtegi, va, danaii  
 Dar, ma, ruhe, nirumandi, bogsar  
 Schahvat, ra, moghabele, konim  
 Afkar, va, vasvase, ra, ghalabe, konim  
 Ma, ra, as, khodkhahi, khastehaje, siad, khaschm va,  
 tanafor, raha, kon  
 Ghalbe, ma, ra, bam Eschghe, khodaii, porkon  
 Bogsar, ma, to, ra, dar, tamame, asamiat, dar, tamame,  
 aschkalat, bebinim  
 Bogsar, ma, khedmat, be, to, dar, tamame, asami, va,  
 aschkalat, bekonom  
 Bogsar, ma, hamische, aliatat, ra, bekhanim  
 Bogsar, name, to, dar, tamame, modat, ruye, sabaneman,  
 baschad  
 Bogsar, ma, hamische, dar, to bemanim

Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
 Om bolo śrī guru Viṣṇ udevā nanda mahā rā ja kī Jai!





## Universal Prayer (Ukrainian)

O Vozlyublennyi Gospod Miloserdiya I lyubvi  
Privetstvuyu Tebya I poklonyayus Tebe  
Ty Vezdesushyj Vsemohushyi Vsevedayushyi  
Ty est Saccidā nanda  
Sushestvovanie, Znanie I absolyutnoe Blazhenstvo  
Ty prebivaesh vo vsekh sushestvakh  
Odari nas ponimayushim serdzem bespristrastnym  
videniem,  
Uravnoveshennym umom, veroi, predannost yu  
I mudrost yu.  
Odari nas vnutrenney siloy duha  
Chtoby kontrolirovat um i ne poddat sya iskusheniyam  
Osvobodi nas ot echoizma, pohoti, alchnosti, hneva,  
nenavisti  
Napolni nashi serdzca bozhestvennoi dobrodetel yu  
Razreshi nam videt Tebya vo vseh Tvoih imenah I formah  
Razreshi nam sluzhit Tebe vo vsekh Tvoikh imenakh  
I formakh  
Pozvol nam vsehda pomnit Tebya  
Pozvol nam vsehda proslavlyat Tebya  
Pust Tvooyo imya budet vsehda na nashikh ustakh  
Pozvol nam prebyvat v Tebe vechno  
  
Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!





## Universal Prayer (Hindi)

He Sneha aur Karuna Ke Aaradhyा Deva  
Tumhe Namaskaar Hai, Tumhe Namaskaar Hai  
Tum Satchidaananda Ho  
Tum Sarvavyaapak, Sarvashaktimaan aur Sarvagya Ho  
Tum Sabke Antarvaasi Ho.  
Hame Udaarata, Samadarshita Aur Mana Kaa Samatva  
Pradaan Karo  
Shraddha, Bhakti aur Pragya se Kritaarthaa Karo  
Hame Aadhyaatmika, Antarshakti Kaa Vara Do  
Damana Kara Manojaya Ko Praapta Ho  
Ham Ahamkaara, Kaama, Krodha Aur Dwesha Se Rahit Ho  
Hamara Hridaya Divya Guno Se Poorna Karo  
Saba Naama Roopo Me Tumhaare Darshan Kare  
Tumhaari Archana Ke Hee Roopa Me in Naama Roopo  
Ki Seva Kare  
Sada Tumhaaraa Hee Smarana Kare  
Keval Tumhaara Hee Kalikalmashahaari Naam  
Hamaare Adharpusto Par Ho  
Sada Ham Tumme Hee Nivaas Kare.

Om bolo sat guru Š ivā nanda mahā rā ja kī Jai!  
Om bolo śrī guru Viṣṇu udevā nanda mahā rā ja kī Jai!

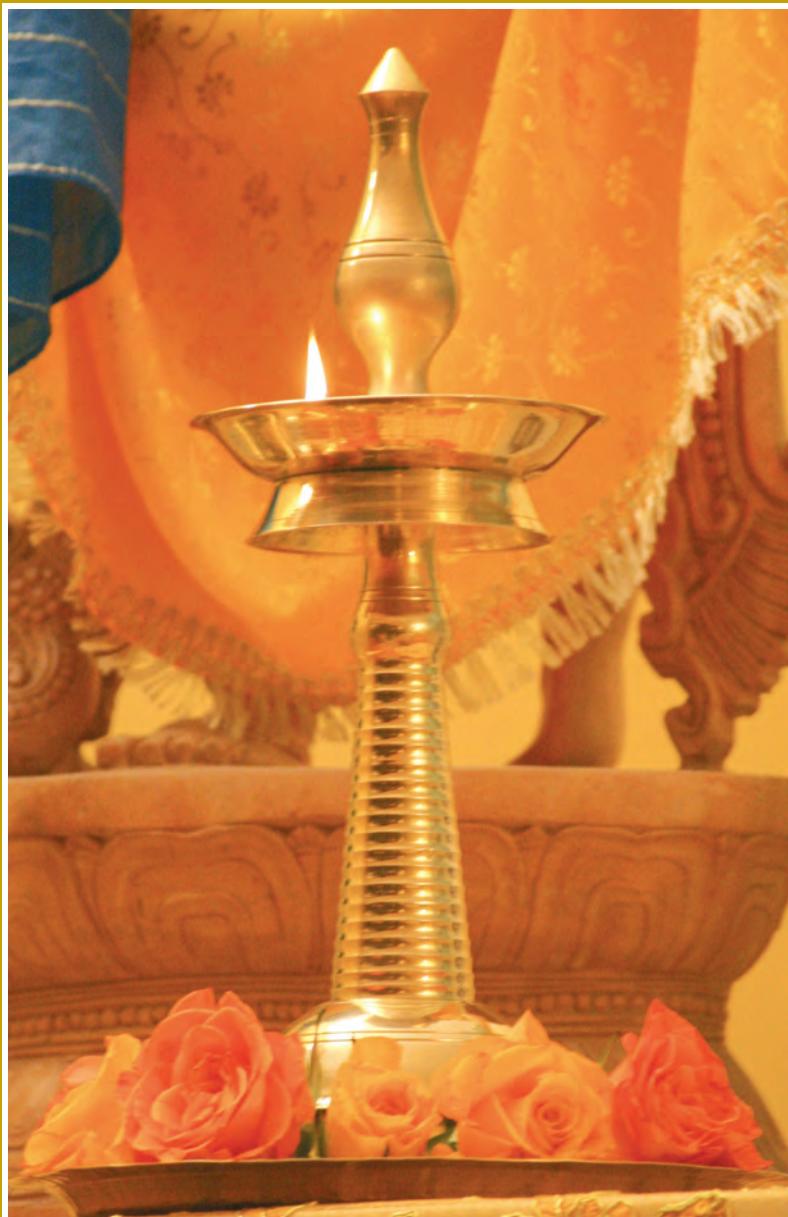


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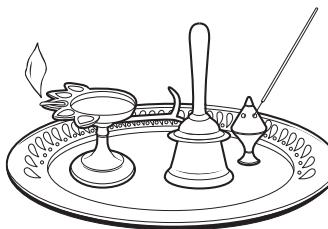
## Ā ratī

### Ceremony of Light

Ā ratī is a ceremony of light performed at the end of a satsang. Lights are waved before the different representations of the Divine. The Divine is light itself. Camphor is usually used during this ceremony, which has a symbolic significance; the lighting of camphor (which melts as it burns) denotes that the individual ego should melt like the camphor, and the Jivatman (individual soul) should become one with the supreme Light of Lights.

After the ā rati, the prasad—consecrated food, usually sweets—is distributed to all attending the satsang.





â ratā

**Jaya jaya à ratā Vighnavinà yaka  
Vighnavinà yaka रां Gaō eःa**

We wave the light of victory to Gaō eःa (Vighnavinà yaka), who is the remover of calamities and who is all-auspiciousness.

**Jaya jaya à ratā Subrahmaō ya  
Subrahmaō ya का॒ rtikeya**

We wave the light of victory to Subrahmaō ya, whose other name is Kà rtikeya.

**Jaya jaya à ratā Veō ugopà la  
Veō ugopà la वे॒ उगोपा॑ ला॒  
Pà pavidâ ra navanāta cora**

We wave the light of victory to Veō ugopà la (Gopà la, a form of Kçüō a, the player of the flute), who longs for his flute. He is the remover of sins and stole butter (from the Gopis, when he was a child.)

**Jaya jaya à ratā Venkañaramaō a  
Venkañaramaō a साँ॑ कान्हारामा॑ ा॒  
Sātā Rà ma Rà dhe या॑ मा॒**

We wave the light of victory to the remover of calamity (Venkañaramaō a, a form of Viùō u, whose temple is on the Venkaña mountain), and to Sātā rà ma and Rà dhe या॑ मा॒ (different incarnations of Viùō u with their consorts – Sātā and Rà ma, Rà dhà and Kçüō a or øyà ma).

**Jaya jaya à ratā Gaurā manohara  
Gaurā manohara bhavà nā ा॑ करा॒  
Sà mba Sadà ा॑ िवा॒ Umà Mahe-vara**

We wave the light of victory to Gaurā manohara (ø aī kara) and various other forms of Lord ø iva.

**Jaya jaya à ratā Rà ja Rà jeःvarā  
Rà ja Rà jeःvarā Tripura Sundarā  
Mahà Lakùmā Mahà Sarasvatā  
Mahà Kà lā Mahà ा॑ अक्ति॒**

We wave the light of victory to Rà ja Rà jeःvarā.

The other names are different names of the Divine Mother.

**Jaya jaya à ratā ा॑ न्जनेया॒  
â न्जनेया॑ Hanâ मा॑ न्ता॒**

We wave the light of victory to the son of Añjanà (â न्जनेया), Hanâ mà n.



**Jaya jaya à ratā Dattā treya  
Dattā treya Trimā rti avatā ra**

*We wave the light of victory to Dattā treya, Trimā rti avatā ra – a sage who is an incarnation of the trinity Brahmā , Viùō u and øiva.*

**Jaya jaya à ratā â dityā ya  
â dityā ya Bhā skarā ya**

*We wave the light of victory to the Sun (â ditya, Bhā skara).*

**Jaya jaya à ratā Senā ÷varaya  
Senā ÷varaya Bhā skarā ya**

*We wave the light of victory to the planet Saturn (Senā ÷varaya).*

**Jaya jaya à ratā ø aï karā cà rya  
ø aï karā cà rya advaita gurave**

*We wave the light of victory to ørā ø aï karā cà rya, the celebrated Guru of non-duality.*

**Jaya jaya à ratā Sadguru nà tha  
Sadguru nà tha ø ivà nanda**

*We wave the light of victory to Swami Sivananda.*

**Jaya jaya à ratā Viùō udevà nanda  
Viùō udevà nanda Viùō udevà nanda**

*We wave the light of victory to Swami Vishnudevananda.*



**Jaya jaya à ratā Agastya munaye  
Agastya munaye +rārā mapriyā ya**

*We wave the light of victory to the sage Agastya, who was very dear to Lord Rāma.*

**Jaya jaya à ratā Ayyapā svā miye  
Ayyappā svā miye dharma+ā stave**

*We wave the light of victory to Ayyapā Swāmā, who was the son of both Viùō u and øiva, and ruled the religions.*

**Jaya jaya à ratā Jesus gurave  
Moses gurave Buddha gurave  
Jaya jaya à ratā Mohammed gurave  
Guru nā nak gurave  
Samasta gurubhyo namaḥ**

*We wave the light of victory to Jesus, Moses, Buddha, Mohammed, Guru Nanak (the Guru of the Sikh religion) and to all Gurus and prophets.*

**Jaya jaya à ratā Veō ugopā la**

*We wave the light of victory to Veō ugopā la (Gopā la, a form of Kçūō a, the player of the flute).*

**Om na tatra sā ryo bhā ti  
Na candraṭā rakam  
Nemā vidyuto bhā nti kuto'yamagniḥ  
Tameva bhā ntam anubhā ti sarvam  
Tasya bhā sā sarvamidam vibhā ti**

**Om gaï ge ca yamune caiva  
Godā vari Sarasvatā  
Narmade sindhu kā veri  
Namastubhyaü namo namaḥ**

*"Neither the sun shines there, nor the moon, stars, and lightning. So from where does its light come? When That shines everything shines after That. By its light everything else is lit."*

*Seven holy rivers are invoked: Gaï gā, Yamunā, Godā varā, Sarasvatā, Narmadā, Sindhu, Kā veri.*

#### **Dedication Song**

**Tvameva mā tā ca pitā tvameva  
Tvameva bandhu+ ca sakħā tvameva  
Tvameva vidyā draviō aū tvameva  
Tvameva sarvaü mama devadeva**

*O god of gods, Thou alone art my mother, father, relative, friend, learning, wealth and everything.*



Kà yena và cà manasendriyairvà  
Buddhyà tmanà và prakṭessvabhà và t  
Karomi yadyat sakalaü parasmai  
Nà rà yaō à yeti samarpayà mi

*Whatever actions I perform with my body, speech, mind, senses, intellect, my nature or my emotions, all these I dedicate to the Supreme Lord.*

Sarva dharmà n parityajya  
Mà mekaü ḍaraō aü vraja  
Ahaü tvà sarva pà pebhyaḥ  
Mokùayiüyà mi mà ḍucaḥ

*Abandoning all duties, take refuge in Me (the Lord) alone, I will liberate thee from all sins, grieve not. From Bhagavad Gātā XVIII, 66.*



**Gaī gā à ratā**

The Gaī gā is the most sacred river in India. Lord Kṣūō a says in the Bhagavad Gātā; "I am the Gaī gā among rivers".

The flow of a river symbolises the spiritual path; the river will encounter many obstacles on its way to the ocean, but will always find its way through them. Similarly, the spiritual aspirant should never give up his effort, however insurmountable the obstacles on his path may appear.

If he is sincere in his Yogic practices, all difficulties and obstacles will be removed by the grace of the Lord, and the aspirant will reach his goal.

**Om jaya Gaī ge maiyyà  
Maiyyà jaya Gaī ge mà tà  
Jo nara tumako dhyà tà  
Jo nara tumako dhyà tà  
Manavà ñchita phala pà tà  
Om jaya Gaī ge maiyyà  
Maiyyà jaya Gaī ge mà tà**

*Oh Mother Gaī gā, Victory to you Divine Mother (it is you that gives us the power to destroy the lower passions, such as lust, anger, greed and jealousy).*

*If a person meditates on you, all their desires will be fulfilled. Victory unto you.*

**Candra sā jyoti tumhà rā  
Jala nirmala à tà  
Maiyyà jala nirmala à tà  
ø araō a paó e jo terā  
ø araō a paó e jo terā  
So nara tara jà tà  
Om jaya Gaī ge maiyyà  
Maiyyà jaya Gaī ge mà tà**

*Oh Mother Gaī gā, Victory to you Divine Mother, your light is like the moon. It is from you that the pure waters flow. If we surrender unto you, you will help us to transcend the wheel of birth and death (Samsāra), and attain liberation. Victory unto you.*



**Putra sagara ke tà re  
Saba jaga ko jñà tà  
Maiyà saba jaga ko jñà tà  
Kçpà dçùñi tumhà rã  
Kçpà dçùñi tumhà rã  
Tribhuvana sukhadà tà  
Om jaya Gaï ge maiyyà  
Maiyyà jaya Gaï ge mà tà**

*Oh Mother Gaï gà, Victory to you Divine Mother. It is you that brought back to life the hundred sons of King Sagar who were burnt to ashes, and the whole world knows this. Through your compassionate glance, you make the three worlds happy. Victory unto you.*

**Eka hã bà ra jo ~araō à gati à tà  
Maiyà ~araō à gatā à tà  
Yama kã trà sa miñà kara  
Yama kã trà sa miñà kara  
Parama gati pà tà  
Om jaya Gaï ge maiyyà  
Maiyyà jaya Gaï ge mà tà**

*Oh Mother Gaï gà, Victory to you Divine Mother. If we take refuge in you just once, you will remove our fear of Lord Yama (Lord of death), and help us find the final beatitude. Victory unto you.*

**â ratā mà tà tumhà rã  
Jo nara nita gà tà  
Maiyyà jo nara nita gà tà  
Dà sa vahā sahaja me  
Bhakta vahā sahaja me  
Mukti ko pà tà  
Om jaya Gaï ge maiyyà  
Maiyyà jaya Gaï ge mà tà**

*Oh Mother Gaï gà, Victory to you Divine Mother. If any person sings your â ratā, he will be your sinless servant and without any effort he will attain liberation. Oh Mother Gaï gà, Victory unto you Divine Mother.*





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# Kirtan

Sivananda Book of Chants



"Kirtan melts the heart, fills the mind with purity and generates harmony and Divine Love. He who chants the name of God with faith and devotion transcends the body and the world".

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