

Bala Vihar Student's Study Guide 2020-2021



Chinmaya Mission Chicago

GANGOTRI

A School of Vedantic Studies
Bennett Day School,
955 W Grand Avenue, Chicago, IL 60642
Email: chicagochinmaya@gmail.com
Web: www.chinmayagangotri.org

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1 General Information

1.0.1 Chinmaya Mission Gangotri Center

Chinmaya Gangotri welcomes you all to our 2020-2021 session. Our classes meet Online via zoom every Sunday 9.30am - 11.30 am.

Please see our website www.chinmayagangotri.org for more information.

The objective of Chinmaya Mission is, *“To provide to individuals, from any background, the wisdom of Vedanta and practical means for spiritual growth and happiness, enabling them to become positive contributors to society.”*

Missions' motto is *“To give the maximum happiness to the maximum number of people for the maximum amount of time”*.

Chinmaya Gangotri, in its 6th year, is part of Chinmaya Mission Chicago with Swami Sharanananda as our spiritual head; Shri Dhiren Khatri is our spiritual guide for this center.

Session Details:

9.30 – 10.30 AM: Bala Vihar/ Shishu Vihar / Adult Study Group

10.45 – 11.30 AM: Bhagvat Gita discourse for all adults and teachers

10.45 – 11.15 AM: Stuti Vandana / Gita Chanting for Kids (Starting Sept 27th 2020)

9.00 – 09.20 AM: Swaranjali (Starting Sept 27th 2020)

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1.0.2 Chinmaya Mission Gangotri Vedanta School Syllabus

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
1. <u>Dhruva</u> (KG)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Sankata Nashana Ganesha Stotram, Ganesha Pancha Ratnam Stories based on Values, Chinmaya Alphabets Arts, Crafts, Games & Pictorial quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Namrata Vakkalagadda</u> Vinay Prithani
Texts: Tarangini Vol. 1 & 2 Tell Me a Story – Part 1, Aha Wisdom Book Why do We Teachers' Reference: THE ALPHABET SAFARI		
2. <u>Prahalada</u> (Grades-1, 2)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Sharada Stotram (Stuti Vandana), Hanuman Chalisa Stories based on Values Arts, Crafts, Games & Pictorial quizzes Bhagavad Gita: Ch II Verses 1-38	Suyog Padoankar - Prahalada I Raji Arora - Prahalada I <u>Preya Dave - Prahalada II</u> Chitra Nair - Prahalada II
Texts: Tarangini Vol. 3 & 4 Tell me a Story - Part 1 Why Do We Hanuman Chalisa Teachers' Reference: SHRI HANUMAN THE SUPERMAN		
3. <u>Nachiketa</u> (Grades-3, 4)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Achyutashtakam, Madhurashtakam, Shree Ganga Stotram Skits, Quizzes & Geeta quiz Bhagavad Gita: Ch II Verses 1-38	<u>Dhanya Limaye</u> Nikhil Ladva
Texts: My Prayers Bala Bhagavatam Tarangini Vol. 5, 6 & 7 Tell me a Story - Part 2 Why Do We Teachers' Reference: BALA BHAGAVATAM		

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Group	Syllabus	Teachers
4. <u>Aruni</u> (Grades-5, 6)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Rama Stotram, Guru Paduka Stotram, Shree Ganga Stotram Extempore Speech, Skits, Tests & Quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Jagadish Devarajan</u>

Texts: My Prayers
Tarangini Vol. 5, 6 & 7
Tell me a Story - Part 2
Parables
Why do we?
Values (Gita Chapter XII, Shlokas 13-19)
Teachers' Reference: PO BOX MR GOD, KEY TO SUCCESS

5. <u>Shri Rama</u> (Grades 7,8,9)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotrams: Lingashatakam, Tapovana Shatkam, Ganga Stotram Extempore Speech, Skits, Quizzes & Geeta quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Hema Sundaram</u>
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Texts: I Love You Letters
Why Do We
Teachers' Reference: YATO DHARMA TATO JAYAH

Shishu Vihar

Group	Teachers
Keshava	<u>Vani Vinay</u> Neha Kale
Gopala (Shishu Vihar 1)	<u>Rutvi Shah</u> Nisha Madhan
Gopala (Shishu Vihar 2)	Monisha Polamerasetti Nisha Madhan

Group	Syllabus	Facilitators
Vishvamitra Vasistha	Self Unfoldment Bhaja Govindam	<u>Vijay Jayaraman</u> <u>Nitish Kanabar</u>

Contact: gangotri-ed-comm@googlegroups.com

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1.0.3 Chinmaya Mission Gangotri Vedanta School Calendar 2020-2021

Chinmaya Mission Gangotri Vedanta School Calendar 2020-2021		
September 2020		
13 Sep	Sunday	Bala Vihar Orientation
19 Sep	Saturday	Bhajan Sandhaya
20 Sep	Sunday	Class Photo Day (Indian Attire)
27 Sep	Sunday	Class
October 2020		
4 Oct	Sunday	Class
11 Oct	Sunday	Class
17 Oct	Saturday	Bhajan Sandhaya
18 Oct	Sunday	Class Garba
25 Oct	Sunday	Class
November 2020		
1 Nov	Sunday	Class
8 Nov	Sunday	Diwali Celebration Joint Session
15 Nov	Sunday	Class
21 Nov	Saturday	Bhajan Sandhaya
22 Nov	Sunday	Class
29 Nov	Sunday	Thanksgiving No Class
December 2020		
6 Dec	Sunday	Class
13 Dec	Sunday	Class
19 Dec	Saturday	Bhajan Sandhaya
20 Dec	Sunday	Class
27 Dec	Sunday	Winter Break No Class
January 2021		
3 Jan	Sunday	Winter Break No Class
10 Jan	Sunday	Class
16 Jan	Saturday	Bhajan Sandhaya
17 Jan	Sunday	Class
24 Jan	Sunday	Class
31 Jan	Sunday	Class
February 2021		
7 Feb	Sunday	Class
14 Feb	Sunday	Class
20 Feb	Saturday	Bhajan Sandhaya
21 Feb	Sunday	Class
28 Feb	Sunday	Class
March 2021		
7 Mar	Sunday	Class Shivratri Celebration
14 Mar	Sunday	Class
20 Mar	Saturday	Bhajan Sandhaya
21 Mar	Sunday	Class
28 Mar	Sunday	Class Holi
April 2021		
4 Apr	Sunday	Class
11 Apr	Sunday	Class
17 Apr	Saturday	Bhajan Sandhaya
18 Apr	Sunday	Class Ramnavami Celebration
25 Apr	Sunday	Class Hanuman Jayanti
May 2021		
2 May	Sunday	Class Gurudev Jayanti
9 May	Sunday	Mother's Day Picnic at Badri
15 May	Saturday	Bhajan Sandhaya
16 May	Sunday	Class
23 May	Sunday	Class
30 May	Sunday	Memorial Day Holiday
June 2021		
6 Jun	Sunday	Class
13 Jun	Sunday	Class
19 Jun	Saturday	Bhajan Sandhaya
20 Jun	Sunday	Father's Day Picnic
<p>9.30 - 10.30 AM Class Bala Vihar/ Shishu Vihar/ Adult Study Group</p> <p>10.45 - 11.30 Discourse Bhagvat Gita Discourse for all adults and teachers</p> <p>10.45 - 11.15 Stuti Vandana / Gita Chanting (Starting 27th Sept) 9.00 - 9.20 Swaranjali (Starting 27th Sept)</p>		
		<p>Regular Class</p> <p>Class Celebrations</p> <p>Bhajan Sandhaya</p> <p>No Class</p>

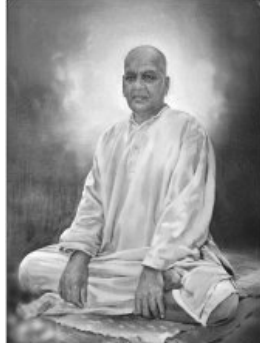
1.0.4 Zoom Session Etiquettes for Students and Parents

Zoom Session Etiquettes for Students and Parents

1. Treat these sessions with respect just like the regular onsite classes.
2. Children should be punctual; they should join only five minutes before start time and attend until the class ends.
3. Sit in a clean, proper place (study or prayer room if possible); on the floor or on a chair [no beds]; with good lighting and minimum disturbances or distractions.
4. Always join the class with video ON. Be sure teachers can see your full face clearly. Sit close to the device.
5. Keep audio on mute. Unmute only when you are required to speak.
6. Please display the kid's name on the zoom.
7. Do not eat or walk around, do not engage in other side conversations or activities while you are in class.
8. Keep your device fully charged. Use a stand/support for your device for stable video. Do not frequently move the device as it can distract the teacher and other participants.
9. Bala vihar is a place of learning and worship, so please dress appropriately and be presentable as you do for regular Bala vihar. No pajamas!
10. Children should come prepared, with their notebook, textbooks, pencil, etc.as instructed by the teacher.
11. Respect for self is respect for others. Children should be attentive and respectful in class. Use the "raise your hand" (feature) and wait for their turn before speaking.
12. Be active and refrain from multitasking while you are in the class.
13. Parents be accessible to help your child if needed.
14. Restrict conversations to only Bala vihar curriculum and related topics

1.0.5 Our Saints

GURU SHISHYA PARAMPARA



Swami Tapovanji Maharaj (Param Guru)

(1889-16th Jan, 1957)

Born: In the year 1889 at Madapallur (near Alathur) in Palghat district of Kerala in a house called "Puthan Veedu". He was called Chippukutty at birth.

Father: Shri Achutan Nair

Mother: Kunchamma came from an ancient aristocratic Nair family from Mudappallur in Malabar.

Childhood: Even as a little boy, Chippukutty exhibited taste for spiritual life. He was fascinated by the Puranic stories manifesting the glories of God. He was also delighted in worshipping idols fashioned with his own hands. His father, Achyutan Nair, had great hopes that his son would get modern education and eventually come to occupy a high position in life. While studying in an English school, Chippukutty returned one day from school declaring his decision not to go to school any more. His father, feeling extremely disappointed, expressed his surprise about his decision not to continue his education. But Chippukutty told him quietly, "I am giving up school not my studies."

True to his word, he continued his studies in English and Malayalam. He neglected no book that dealt with religion or spiritual life. He began to study Sanskrit. Under competent teachers, he mastered poetry, drama, grammar, and logic. Simultaneously, he devoted his time to the study of Vedanta. He read all the available literature in Malayalam, Tamil, English, and Sanskrit, especially about the lives of great saints such as Vivekananda, Swami Ramatirtha, Shri Shankaracharya, and Ramanuja. He was hardly eighteen when he published his first poem "Vibhakara". On the death of his father, some three years later, he wrote a memorial poem called "Vishnu Yamakam." His literary work

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was becoming popular and people were already referring to him as sanyasin. His relatives pressed him to marry, but he avoided worldly life.

How He Lived: For another twelve years, he looked after the family and supervised the administration of the properties. This continued until his younger brother who had become an advocate in Palghat, finished his education and came home. In between, Chippukutty had taken three pilgrimages around South India. All these years he had been studiously preparing himself for his great mission in life. He continued his deep studies of Vedanta directly from the original text books. Though the head of a rich family, he himself lived in a thatched shed away from home in the open field, sleeping on the ground and living with a dhoti as his sole personal possession. People thought, "The boy is extremely intelligent, but seems slightly mad." Years rolled on. During this time, the young seeker, full of book knowledge, had often wandered, seeking satsanga at the feet of Swami Satyananda, Ramana Maharshi, Avadhutha Chattambi, Swami Tiruvatigal, Brahmananda Swami and Manguraswamy of Malabar.

Transformation: After gaining significant insight, Chippukutty made a decision. One day, when his brother came back home after his education, Chippukutty quietly ordered for a small feast in his home and entrusted the responsibility of the family to him. All members of the family were invited. It was thus in 1923, when he was 34 years of age; he left the worldly life and took the life of a roaming monk. This was an ashtami Rohini day. Swamiji proceeded to Panchavati, near Nasik, and spent some time there with Swami Hridayananda. Then he went to the banks of Narmada, accepted sanyasa by taking the ochre robe and became a mendicant. Proceeding for a prayer in Ayodhya, he passed some time there in the company of mahatmas. Later he went to Rishikesh, and took up residence there. Maintaining himself through alms, he began to practice intensive meditation, samadhi. Before long, Swami Janardanagiri, who at the time was the head of the Kailash Ashram, initiated him formally into sanyasa. He continued to stay at Rishikesh in a hut thatched with grass. In the summer he trekked to Uttarkashi and higher spots in the Himalayas. He was a great devotee of Mother Ganga, ever reveling in her fabulous religious beauty and spiritual significance.

Events: The love for nature's beauty was predominant throughout Swamiji's life. Attracted by nature, he often took long walks and trips in solitude to be lifted into flights of meditation. In the beauty of nature, he found the clear reflection of the Lord. His love for nature made him undertake long journeys without any company, but his complete dependence on God often came to protect him from peril. He never carried provisions with him. There were plenty of instances in which the Lord mysteriously supplied food for him. On his way to Kailash Mountain, two robbers who came to loot him had a hearty laugh when they found nothing with him. They gave him food, showed him the way to Kailash, and disappeared. Similarly, he was once wandering in the Himalayas and was lying almost unconscious in the snow, wondering how the Lord was going to feed him that day. Suddenly he saw a man who was going back to his home. He had some boiled potatoes, which he gave to Swamiji. There were many such events in his life.

At another time, an old lady gave him some provisions and asked him to prepare his own food. Swamiji mentioned that he was unskilled in cooking. The old woman mocked him, "You are unskilled in cooking, but skilled in eating."

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Lovingly, she prepared delicious food and served him, Swamiji wrote that he enjoyed her talk and food very much, which was so rare.

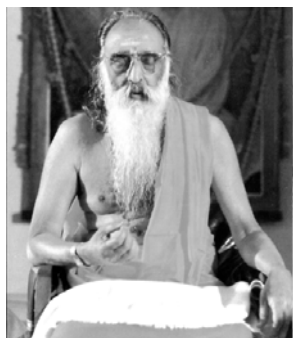
Once a severe hailstorm overtook him and other pilgrims, and the party of sadhus had to run helter skelter to safety. Swamiji humorously said that Yamadharmaraja must have pitied the poor sadhus who were dedicated to the Lord and stopped punishing them. Such severe climatic conditions often made Swamiji sick and many a time he was face to face with death. However, Swamiji was never deterred by it. He would often proclaim, "If one gives way to worry and sorrow in the face of pain, how can he know the Truth?" He was a prince of renunciation.

Teachings: The life of Swami Tapovan Maharaj is a beacon of light to all seekers of truth. His is a life of dispassion, dedication, devotion, cheerfulness, liberality, equanimity, and natural grandeur. Many came and sat at his feet to learn Vedanta. He believed that Lord Narayana himself would guide a true seeker. It was his conviction that a seeker must show bravery and courage in dire straits, forgiveness and compassion to the distressed when endowed with power, and heroism and fortitude in facing the challenges of life. He felt that the Love of God is the highest and best means to man's happiness herein and hereafter, and the peace of the soul is the eternal peace and joy.

Swamiji was a true embodiment of a sanyasin, saying that knowledge of Brahman is the highest knowledge and sanyasa, is the means to it. The knave who misuses it to indulge in sensuous pleasures commits the worst of sins. He also said, "The wise and discriminating seeker of liberation who sincerely tries to attain Brahman, whether he is a sanyasi or householder, brahmin or chandal, is entitled to the knowledge of Brahman." He was the master from whom Swami Chinmayananda acquired wealth of knowledge on Vedanta.

End: In the midst of such varied activities and extensive traveling, Swamiji began to lose his health. Indigestion was the main problem. He told nobody about it. He carried on all his observances, never giving them up until the last moment. His disciples, including Swami Chinmayananda, came to know of his ill health only when his body was very much diminished. They wanted to give him medical aid, but he told them that the physical body would have its way. On January 16th, 1957, on a full moon day, at 4:30 am, in the Brahmamuhurtam, Swami Tapovan Maharaj attained Mahasamadhi.

Works: During his four to five year stay at Rishikesh, Swamiji wrote a number of books in Malayalam. Among these was the translation of the commentaries on Isha, Kena, and Katha Upanishads, as well as a commentary on Shandilya Sutra. Swamiji's other important works in Malayalam were Himagiri Vihar (Wandering in the Himalayas) and Kailash Yatra. In 1929 he composed a book of hymns in Sanskrit on the Lord of Uttarkashi, called "Shri Soumya Kashisha Stotram". Over the years, he composed several other works to satisfy the eager desires of his devotees and wrote his spiritual autobiography in Sanskrit, called Ishwara Darshan.



Swami Chinmayananda (Puja Gurudev)

Born: on May 8th 1916 AD, in Ernakulam, Kerala.

Father: Vedekkai Kurupath Kuttan Menon, a well-known aristocrat, brother of the consort of the ruling Maharaja of Cochin. He was a prominent figure in society, holding many important positions in the judiciary of the Cochin State

Mother: Smt. Poothampilli Mankre Amma was an orthodox, spiritual lady who spent a lot of time in prayer and worship. She died at a young age leaving young Balan (the original name of Swami Chinmayananda) and his two sisters in the care of their father and her older sister (their aunt)

Childhood: A few days after the birth of their child, a swami known as Chattambi Swamigal was visiting the Poothampalli Menon's home. Chattambi Swamigal was a yogi who had mastered all branches of Yoga and was said to have the power to be in three different places at the same time. The parents asked Swamiji to bless the child and give him a name. He performed the appropriate ceremony, and the name Balakrishnan, meaning "The child Krishna", was bestowed upon the four-day old child. His full name was Pottampalli Balakrishnan Menon, Balan for short. The yogi also told them that he would be a great man and would be famous worldwide. The family was quite pleased and felt sure that he would be a great and famous lawyer one day. No one imagined that his success would be in the field of religion.

As a young boy, Balan was an unusually attractive child. Quite intelligent, he soon mastered the art of getting his way. His family members were very religious and performed pujas regularly, in which Balan also participated. This training became a part of Balan's mental and moral makeup and kindled in him the faith in the true mission of life. As a child, Balan could neither comprehend why the elaborate rituals were performed nor understand the significance of different manifestations of God.

He did very well at school, which was taught in English, and went on to Maharaja's college. Balan was a playful student who loved to play tricks on his teachers, yet at the same time was very kind and compassionate. One of his friends, Sankar Maryan, who was an orphan, could not afford the school fees. Balan used to pay his fees without telling him. Later, he went to the University of Lucknow and graduated with a degree in Law and English Literature

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Transformation: After graduating, he began a career in journalism, with interest in political, economic, and social reform in India. He had worked for some time with Mahatma Gandhi in the freedom movement, for which he even went to jail. There he fell sick and was shifted to the hospital. Those experiences made him begin to contemplate on the true meaning of life.

He then became a journalist for Nehru's National Herald newspaper. He regularly contributed articles on the social and political conditions in India. He once decided to write a series of articles on the Swamis and fakirs of India, especially the ones that lived in the Himalayas. He felt that Swamis were frauds, staying in isolation from the world and living like parasites. He was an agnostic and did not overtly exhibit any religious learnings. But in his subconscious was a religious yearning, which he had imbibed through his aunt and grandmother as a child. He went to Rishikesh to meet Swami Shivananda. Balakrishnan Menon had read articles of Swami Shivananda in prison and those seemed to strike a chord in him. A desire to know more about spirituality was awakened in him. He went to Rishikesh, whose name consisted of two parts: "Rishi" (Seer) and "Easha" (Master). This was the place in which the ancient seer (Rishi) became a master of himself and obtained enlightenment. He went to Swami Shivananda's ashram and stated his purpose - to meet a true sage and understand the workings of the mission. Menon was warmly received. Swami Shivananda himself looked after his welfare and invited him to stay as long as he needed to.

Balakrishnan soon observed that this swami was no hermit sitting in the retirement of meditation. He worked seven days a week, corresponding with spiritual seekers around the world, writing articles and books on religious subjects, receiving visitors, administering the hospital, and conducting evening satsangas with his disciples. A gradual change came over Balakrishnan Menon and he spent more and more time in the ashram, with periodic visits to the city. He eventually adopted the monastic order with the permission of his father. Swami Shivananda initiated him into sanyasa with the name Swami Chinmayananda.

Eager for further spiritual knowledge and a deeper study of Vedanta, he was sent by his guru to study in the high Himalayas in Uttarkashi, under Swami Tapovanam, who was very learned but very strict. Tapovan Maharaj had no desire to establish a big ashram or have large numbers of disciples and students. His life was one of spiritual discipline, meditation, and hard penance. Swami Chinmayananda often walked for miles without shoes in the rough, cold lands of the Himalayas with him. However, Swami Tapovanam's knowledge of the scriptures was profound and Swami Chinmayananda soon gained a great mastery over these subjects.

How He Lived: After a few years of deep study and reflection, Swamiji asked his guru, Swami Tapovanam's permission to go down from the Himalayas and spread this knowledge to the masses of India, which was then forbidden. The belief was that this knowledge could only be imparted in Sanskrit and only to a select few in the Brahmin community. Swamiji challenged this assertion of the orthodox belief.

Thus Swamiji started his journey to disseminate spiritual knowledge and to bring about a revival of moral and spiritual values in the whole nation. He gave his first spiritual discourse to a small group of people in Pune in 1951 from there he traveled to Madras, where he was met with stiff opposition from the priests of the local temples. Being

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turned down by everyone he was forced to hold his discourses in an abandoned house of a Muslim, which was without electricity and said to be haunted by female ghosts. From a small audience on the opening day, there grew a 1500-strong crowd of spiritual seekers. Swamiji expounded on the teachings of Mundakopanishad with his mischievous humor, his immaculate logic, and his total mastery of the subject. From there he traveled to Delhi and various other parts of India. The crowds grew in number to several thousand and the number of disciples and followers multiplied rapidly

Event: When Swamiji was a child, everyone in his family gathered in the evening for puja. All, including the children, were required to participate in the hours-long affair. They did the 1001 names of Lord Vishnu, Goddess Lakshmi and Goddess Lalita. Young Balan used to look at the gods and the mounds of flowers covering them and used to feel sorry for them. Then his attention would go to his favorite picture, Lord Chandrakaladhara. This picture of Lord Shiva sitting peacefully in meditation intrigued Balan. The sweet smile, the calm face, the asceticism drew him. To pass those long evening hours, Balan played a little game with himself. He'd concentrate on his lovely Lord Chandrakaladhara and try to picture him in his mind. Then he'd close his eyes and bring up the picture in his mind's eye. He would do this everyday as the rest of the family did their prayers. Pretty soon, he could recall his Lord at will and make him fill up his mind. Balan was practicing a technique of meditation called upasana without knowing it!

Works: Chinmaya Mission was founded in 1953. Its mission has been to spread this spiritual knowledge to people in India and throughout the world. The mission has centers in all major cities in India and in every corner of the globe. In 1961, the Sandeepany Sadhanalaya was formed, named after the great sage Sandeepany, guru of Shri Krishna and Sudama. Here young men and women with strong academic background are given a thorough knowledge of the scriptures for about two-and-a-half years. At the end of the study, they go out into many parts of the world to spread the divine knowledge. This monastery was built entirely through the gurudakshina collections lovingly given by Swamiji's numerous devotees.

Swamiji was also a prolific writer and has written over 30 books - commentaries on the Bhagavad Gita, the Upanishads, and other sacred texts. He carried out an exhausting schedule of travel throughout the world, conducting discourses and giving spiritual knowledge to the people. He has touched millions of people and their lives transformed - such was the power of his teachings. Even a heart attack in 1970 and ongoing heart problems did not slow him down or cause him to reconsider his backbreaking pace, besides spiritual studies, Swamiji also started social projects - schools, hospitals, women & children welfare centers, etc.

End: Swamiji continued to talk and lecture even when his heart was 'functioning less than 20%'. Swami Chinmayananda was selected by the Hindu Host Committee to be the President of the Hindu Religion at the Parliament of World Religions in Chicago (August 28 - September 4, 1993), an honor bestowed on Swami Vivekananda a century ago. He attained Mahasamadhi on August 3rd, 1993. He suffered a major heart attack in San Diego, USA, as he was getting ready to leave for a yagna in Pomona, California.

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Quotes:

1. "Learn to be happy alone. If we do not enjoy our own company, why inflict it on others?"
2. "Don't put the key to your happiness in someone else's pocket."
3. "IF I REST, I RUST."

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Swami Tejomayananda (Pujya Guruji)

The mere presence of Swami Tejomayananda (affectionately known as Guruji) radiates a feeling of warmth and love, and upon meeting him, it's hard to believe that a person who is so down to earth, so humble, and so accessible, is the head of a vast organization with more than 250 centers worldwide.

Sudhakar Kaitwade was born in Madhya Pradesh on 30th June 1950. As a student, he took a keen interest in music and drama, but ended up studying physics at university. But during his college days, he was greatly inspired by the writings of Swami Vivekananda, and even at such a young age, sought something beyond the ordinary material ambitions that most people harbor. The spiritual call came to him in 1970 when he met Pujya Gurudev Swami Chinmayananda, and attended one of his Gita discourses.

He was immediately inspired to join the Vedanta Course at Sandeepany Sadhanalaya in Mumbai, and after his graduation in 1975, he served in the field for a few years as Brahmachari Vivek Chaitanya. He was subsequently posted as Acharya for the Hindi Brahmachari Training Course in Sandeepany, Siddhabari (Himachal Pradesh, India), and in 1983, was initiated into Sanyasa by Pujya Gurudev under the name Swami Tejomayananda. He was then appointed as Acharya of Sandeepany Sadhanalaya in Mumbai, where he taught two batches of students. In 1989, Guruji was sent to San Jose (USA) as Acharya of Chinmaya Mission West.

Upon Swami Chinmayananda's mahasamadhi in August 1993, Swami Tejomayananda returned to India and was appointed as the head of the Chinmaya Mission. He assumed this new role with characteristic humility, and said "I am not in Swamiji's shoes, I am at his feet."

Since 1993, Guruji has worked tirelessly to fulfill the vision of his Master. Several major projects including the Chinmaya International Residential School (CIRS) in Coimbatore, the Chinmaya Center of World Understanding in New Delhi, and the Chinmaya International Foundation in Cochin (CIF) have been completed under his guidance. The latest vision centre-Chinmaya Vibhooti in Kolwan, Pune is Pujya Guruji's offering to his Guru Swami Chinmayananda. In recognition of this remarkable dedication 'Hinduism Today' recently honored Swami Tejomayanandaji with the prestigious "Hindu of the Year" (2005) award.

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Not only is Swami Tejomayananda a dynamic worker and able administrator, he is one of the most accomplished masters of Vedanta today. Guruji has conducted over 300 Gnana Yajnas throughout the world, and he excels in expounding upon a wide spectrum of Hindu scriptures, including Ramayana, Bhagavatam, the Bhagavad Gita, and the Upanishads.

His genius lies in his skill of combining the knowledge and clarity of Vedanta with the divine nectar of bhakti. Furthermore, his sharp wit and keen sense of humor, helps him build a quick rapport with his audience, and his easy manner and logical rendering of Vedantic texts have drawn many newcomers into the spiritual fold.

Guruji is fluent in English, Hindi, Marathi and Sanskrit, and has written commentaries on many scriptural texts, translated many of Swami Chinmayananda's commentaries into Hindi, and authored a number of original works in Sanskrit including Bhakti Sudha, Jnana Sara, Manah Sodhanam and Dhyana-svarupam. Another key contribution of his is Hindu Culture: An Introduction, a text acclaimed for its clear description of the basics of Hinduism, which has been adopted as a reference text in some American high schools.

Guruji's talent as an accomplished poet, musical composer, and soul-stirring singer adds further charm to his personality. His melodious bhajans and kirtans are filled with devotion, and often hold listeners spellbound.

This great saint has seen the establishment of Chinmaya international school in Coimbatore, Chinmaya Vibhooti near Pune and many new centers and under his loving guidance, the Chinmaya Mission continues to grow and flourish in its many spheres of activity.



Swami Swaroopananda (Head of Chinmaya Mission Worldwide)

In an era rife with scepticism and confusion about matters spiritual, Swami Swaroopananda is a rare voice that blends authenticity with accessibility; theory with self- practice; logic with heart.

Formerly the Regional Head of Chinmaya Mission Australia, United Kingdom, Middle East, Africa and Far East, and presently Chairman of the Chinmaya Vishwavidyapeeth Trust (University for Sanskrit and Indic Traditions) and Director of the Chinmaya International Residential School in Coimbatore, South India, Swami Swaroopananda has now been bestowed by Swami Tejomayananda the privilege to also serve as the Head of Chinmaya Mission Worldwide.

Born and brought up in the bustling commercial capital of India, Swamiji had always been convinced that beyond life's superficial, everyday joys and sorrows, there was something more enduring and satisfying. As a child he heard from his grandmother many religious stories based on the great Indian epics and the history of saints. These stories suddenly came to life, acquiring new meaning and depth, when as an adolescent he encountered the preeminent Master of Vedanta, Swami Chinmayananda.

His heart completely moved and inspired, in 1984 Swami Swaroopananda gave up his family's thriving business in Hong Kong to undergo intensive training under Swami Chinmayananda and Swami Tejomayananda at Sandeepany, Mumbai. He was initiated into the monastic order in 1992. Since then, he has touched thousands of lives across the world, and his tremendous work in bringing out the essential wisdom and underlying unity of all religions has garnered him a place among the vanguards of self-development philosophy.

Swamiji has authored several commentaries on such important spiritual classics as Ik Onkar, Maha Mrityunjaya Mantra and Sankat Mochan, besides numerous books on contemporary lifestyle subjects such as Simplicity and Meditation, Storm to Perform, Avatar, Managing the Manager and Journey into Health.

Swamiji is equally adept at conducting 'wholistic management' seminars for senior corporate executives. Among the well-known institutes he has been invited to speak at are The Ford, London Business School and Harvard University, to name a few. In fact, a proprietary self-development course he conceived and initially conducted, Make It Happen™, has been adapted and integrated into the human resource training programmes of various corporate organisations in India and beyond.

OUR ACHARYAS

Swami Sharanananda

Swami Sharanananda hails from Jagannath Dham (Puri) in Orissa. Being inspired by Pujya Gurudev H.H. Swami Chinmayanandji, he joined the two year brahmachari training course in Sandeepany Sadhanalaya, Mumbai, in the year 1986. He was trained by H.H. Swami Tejomayanandaji, the present spiritual head of Chinmaya Mission Worldwide. He was given Brahmachari Diksha in 1988 and was known as Br. Sharana Chaitanya. He has served different Chinmaya Mission centers in Orissa such as Anugul, Rourkela, and Berhampur and Calcutta in West Bengal. He has been the resident Acharya of Chinmaya Mission Chicago since March 1993.

On July 9, 1995 he was initiated into Sanyasa Diksha by H.H. Swami Tejomayanandaji and became Swami Sharanananda. He gives discourses on Bhagavad Geeta and Upanishads, participates in adult study group discussion forums and youth classes. Swamiji takes guided meditation sessions and loves to teach yogasanas to the children. He participates in different spiritual activities during Chinmaya Mission family camps in USA. Swamiji likes to be with children. He places great importance on paying attention to minor details and value based living.

Acharya Dhiren Khatri

Acharya Dhiren Khatri was born and raised in Mumbai, India. He came to the U.S. as a child with his family and completed his high school and university studies here.

After working for three years, he experienced a sense of discontentment that led him to seek a higher, more fulfilling purpose than a routine life of labor. With an intensified longing to know more about God, Hindu scriptures, and Vedantic philosophy, he soon learned of an opportunity to fulfill all these needs. And so he left to join the two-year course of study at 'Sandeepany Sadhanalaya' in Mumbai, India. There, under the guidance of Pujya Guruji Swami Tejomayananda, he studied under Swami Advayananda, the resident course acharya, and Swami Sharadananda, the resident upacharya.

On the successful completion of the Vedanta Course in 2013, he became an acharya of Chinmaya Mission and was posted to CM Chicago, where he currently conducts Vedanta classes.

Acharya Shanker Pillai

Shanker Pillai comes from humble beginnings, and a religious and traditional family background. His greatest influence in life has been Pujya Gurudev Swami Chinmayananda, as well as his parents and teachers. Even as a student, he was inclined toward service that benefits others.

During his college years, in 1956-57, he met Pujya Gurudev for the first time, who had arrived as a keynote speaker at a university event. As an NCC cadet, Shankerji was posted as an orderly in the home hosting Pujya Gurudev. He was riveted by his personality, appearance, and overpowering presence.

After ten years of residence in Chicago, in 1977, he received a call from someone he never met and was asked if he wanted to be part of the committee inviting Swami Chinmayananda for spiritual discourses. He agreed, and as a founding member of a Malayali cultural organization, also invited Pujya Gurudev to lecture in Chicago. After this, Shankerji became fully dedicated to Pujya Gurudev and Chinmaya Mission.

He attributes the changes in his habits, thoughts, and outlook to Pujya Gurudev and the Vedantic teachings and understanding gained through Chinmaya Study Groups.

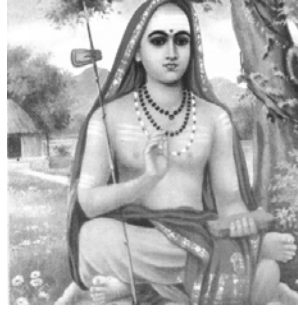
As President of Chinmaya Mission Chicago, he has been instrumental in the establishment and growth of the four Mission hubs of the Badri ashram, Yamunotri ashram, Springfield, and the new ashram soon to come up in northwest Indiana.

Because of his extraordinary devotion and selfless service to Pujya Gurudev, Pujya Guruji Swami Tejomayananda

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conferred on him the title of "Acharya"™ in 2009. Acharya Shankerji continues to serve as the president of CM Chicago and a director of CMW, conducts Chinmaya Study Groups, and administers various programs and events at the Badri and Yamunotri ashrams.

GREAT SAINTS OF INDIA



Adi Shankaracharya

श्रुतिस्मृतिपुराणानां आलयं करुणालयम् । ष्रुतिसमृतिपुराणानां आलयं करुणालयम् ।
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥ १ ॥

I salute to Bhagavan Shankara who is the embodiment of the knowledge of Shruti and Smriti, the abode of compassion, the purifier of all the worlds.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । षाङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्य कृतौवन्दे भगवन्तौ पुनः पुनः ॥ सूत्रभाष्य कृतौवन्दे भगवन्तौ पुनः पुनः ॥
aù || 1 ||

I salute again and again to Bhagavan Shankaracharya, the commentator of the Brahmasutra, who is Lord Shankara himself, and also to Lord Krishna and Bhagavan Vedavyasa.

Birth/Parents: Shankaracharya was born in the village of Kalady in Kerala in 786 AD to a devout Brahmin couple Shjvaguru and Aryamba They prayed to Lord Shiva fervently for a son. Lord Shiva appeared before Shivaguru in a dream and gave him a choice between a brilliant son with a life span of 16 years, and an ordinary child with poor intellectual ability Shivaguru opted for the brilliant son. Lord Shiva was pleased with his answer and said "I myself will be born in your house." The child when he was born was named Shankara.

Childhood: Even from an early age, Shankara's brilliance and spiritual powers shone forth. After his Upanayanam, as was customary in those days, he used to go from house to house to collect his daily meal (bhiksa). One day he

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went to a poor woman's house for bhiksha. and all that she could offer Shankara was a couple of dry amlaka fruits. Shankara in his compassion chanted the Kanaka Dhara stotra and a shower of pure gold coins fell into the hands of the poor woman. Such was the spiritual prowess of Shankara, Once, his mother was sick and could not walk the distance to the Purna river for daily bathing, Shankara willed for the river to change its path so it would run close to his house, and so did it happen.

Turning Point/Guru: At the age of eight, the spiritual thirst of this prodigious child made him long for renunciation (sanyasa), to give up all he had, to seek spiritual enlightenment Shankara's mother however did not want him to give up everything at such a tender age. Shankara respected his mother's wish. However, the Lord had decided that Shankara was ready for sanyasa. Thus very soon, one day when Shankara was bathing in the river, a crocodile caught hold of his leg, and would not let go. Shankara shouted out for his mother, and as she came out to see the terrifying scene. Shankara asked her permission to become a renunciate (sanyasin) before the crocodile had done its worst. The mother realizing that this was her best choice at that time, immediately agreed. The crocodile instantly released Shankara's leg. The mother was thankful for Shankara's life. Shankara now set out to find a fit spiritual teacher (guru), after promising his mother that he would come and see her at least once when she needed him. Near the banks of the Narmada river, he met Shri Govindapada Acharya, absorbed in deep meditation. Prostrating before this Master, he said: "I bow down before my guru, Govinda." The Acharya, who was a Master of Advaita philosophy, looked up at the bright youngster who shone with spiritual brilliance. He blessed and accepted him as his disciple. Shankara learnt the Advaita philosophy under him for many years. Later. Shri Govindapada asked Shankara to write commentaries on several scriptural works. At this point, the great Veda Vyasa (composer of Mahabharata and Bhagavata) himself appeared before Shankara and blessed him with another sixteen more years of life to continue his work.

Transformation into a Guru: Shankara now moved on to Kashi an ancient spiritual center of Bharat He was very rapidly proving himself to be a Master of Advaita Philosophy. Even at the early age of fifteen, he wrote commentaries on the Vishnu .Shasranama, the Brahma Sutras, major upanishads and the Bhagavad Gita. During this stay at Kashi, he also wrote one of his most popular works, Bhaja Govindam, whose essence is that life is short and fleeting, like a dewdrop on a lotus petal, that is ready to fall at any time. One must therefore realize one's spiritual identity before giving up the body. The text goes on to describe how one can achieve this goal.

Another spectacular incident occurred in Kashi. One day, Shankara was returning with his disciples after a bath in the Ganga when a candala (chandala) appeared before him. Shankara asked the "untouchable" (born in a community having low values of life) to "move out of the way". The untouchable spoke 'practical Vedanta' to Shankara, asking him what he meant by "move away" – "Should I move my body, which is made of the same five elements as yours, or my soul? If it is my soul, how can I move that when it is already everywhere?" thundered the "untouchable". Realizing that this "untouchable" was no ordinary being, but someone who had realized the spiritual essence, Shankara prostrated before him. The "untouchable" then revealed his true identity to be none other than Lord Shiva himself. A spontaneous outburst of total surrender emerged from Adi Shankara in a few verses, as Manisa

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Pancakam, that says that Shankara is ready to bow down before that person who is a realized soul, no matter what caste or creed he or she belongs to.

Glory Manifested through Disciples: The stories related to Shankara's disciples are very interesting. The first disciple was Sanadana and it is said that he unknowingly walked across a deep river, at the mere call of his guru. The grace of the guru, manifested in the form of lotus leaves, appeared in the river from nowhere and supported his weight as he walked towards his beloved guru. From then he was known as Padmapada (one whose feet are

supported by a lotus). Next, was Totakacharya, who was not very brilliant, but through the grace of Shankara, became a great composer of Vedantic poems. He composed the famous Totakashatakam, a garland of verses dedicated to Shri Adi Shankaracharya. Then came Hastamalaka, who was brought to Shankara as a mute child. By Shankara's mere touch he was transformed into a Self-realized soul.

The story of Shankara's last disciple is also very inspiring. Shankara often debated with many scholars and won them over. At one time a ritualistic worshipper by the name of Mandana Mishra was Shankara's opponent at a debate. The mediator was none other than Bharati (wife of Mandana Mishra) who was said to be an incarnation of Goddess Saraswati herself. Each contestant was given a flower garland. The flower garland of the loser would fade, and the winners garland would stay ever fresh. The loser would surrender and become the disciple of the winner. In Shankara's case this would mean, giving up sanyasa and becoming a householder. The debate lasted for a long time. At one point when Bharati asked Shankara a question about the secrets of family life, Shankara had to leave his body and enter that of a king who was about to lose his life. Shankara took up the duties of kingship and went through the pleasures and agonies of a king's life, and after several days, re-entered his own physical body to give an answer to Bharati's question. Sarikara won the debate, and Mandana Mishra became Shankara's disciple, and came to be called as Sureshwaracharya.

After visiting Gokarna and Mukambika (pilgrim centers in Karnataka State), Shankara visited his mother whose health was failing and she was on her deathbed. Despite objections of the community, he built a funeral pyre and performed the rites himself.

End: After much travel, and the vision of his guru's guru - Shri Gaudapada, Adi Shankaracharya who was now 32 years of age came with a few disciples to Kedarnath where he wished to give up his body. He delegated the responsibility of carrying on his work to his four main disciples by making them the heads of four institutions of Vedantic study called mathas. Sureshwaracharya was appointed as the head of the matha at Shringeri in Southern India, Padmapada at Puri, Hastamalaka at Dwaraka, and Totaka at Badrinath. He then gave out ten verses (Dasa Shloki) for contemplation, which contains the essence of all Vedantic teachings. They contemplated on these verses as Shankara chanted and they were uplifted into deep meditation. Shankara then went into deep samadhi and dissolved the five elements of his body and disappeared from the world without a trace.

Teaching: The most important aspect of Adi Shankaracharya's teaching was that Advaita alone is the true path. The

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world (jagat) as perceived by us is only a transient reality. Brahman alone is the ultimate reality.

Adi Shankaracharya was the reviver of the true essence of Hinduism the **Advita Philosophy**. Chinmaya Mission follows the tradition of Adi Shankaracharya's Advaita Vedanta as its main philosophy. Chinmaya Mission owns Adi Shankaracharya's mother's house in the outskirts of Cochin, known as Adi Shankara Nilayam where the Chinmaya International Foundation is established. This institution is mainly conducting research in ancient scriptures and the Sanskrit language.

Works: Adi Shankara was also the author of Vivekudamani, Atma Bodha and many other Vedantic treatises. He also composed devotional and Vedantic hymns like Shri Ga nesh Pancharatnam, Annapurna Stotram etc.



Swami Shivananda (Deeksha Guru of Puja Gurudev)

Birth: Born on September 8, 1887 at Pattamadai in Tirunelveli in Tamil Nadu. His parents named him Kuppuswami.

Father: Vengu Iyer, descendant of "Appayya Dikshitar", who was a great Shaivaitic scholar saint of the 16th century. Appayya Dikshitar was the author of over a hundred texts in Sanskrit dealing with philosophy, and was a bhakta, yogi and gnyani all in one. Vengu Iyer himself was very simple, devout, and conducted daily pujas and Kirtans.

Mother: Parvali Ammal was simple, noble and religious like her husband. She also was a devotee of Lord Shiva and Kuppuswami was her third son.

Childhood: As a young boy Kuppuswami possessed a marvelous physique. He was versatile both in the classroom and on the sports field. He was obedient to his parents and teachers. He had a charming and magnetic personality. He was eager to join his parents twice daily for worship and Kirtan. In his youth Kuppuswami was ever ready to serve, share, and sacrifice. He was compassionate and kind to the poor. While he did not show any sign of orthodox devotion to the Lord by way of doing japa, or sitting for hours together worshipping the Lord, he was very attentive to the Vedic recitations of his father during his father's puja and study of the Gita.

His natural selfless spirits lead him to a career in the medical field. His amazing eagerness and ability to learn and assimilate his studies earned him the respect of his professors who invited him to attend surgeries while still in his first year of medical school. As soon as he completed his study of medicine, Dr. Kuppuswami was inspired to start a medical journal. He realized that lack of knowledge of health and hygiene was causing suffering. He edited the journal himself and provided most of the finance to run it. It was entitled "Ambrosia". His illuminating articles on health and hygiene and simple remedies for all the common diseases were much valued by the public. The young

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Dr. Kuppuswami felt a strong urge to go to Malaysia where he felt there was a great need. In a short time he was given the responsibility of running a hospital. During these years Dr. Kuppuswami was renowned as being both an excellent doctor and a true humanitarian.

Very often he waived consultation fees for patients too poor to afford his services and on many occasions provided medicine for free to his neediest patients.

Transformation: As days went by Dr. Kuppuswami became more thoughtful about how to attain peace and happiness in an unhappy world full of sorrow. One day Dr. Kuppuswami had the opportunity to cure a wandering sanyasi that then gave the doctor instructions on yoga and Vedanta. From that day on, his life changed and gradually Dr. Kuppuswami became more introspective and could not stop pondering over the fundamental questions of life. He started to wonder whether the natural pleasures he was enjoying would give him lasting peace. Now he felt the need to help people on a more profound level, not just healing their physical body, but helping them to find a cure for all suffering.

He continued to render selfless service to the poor, the sick and the holy men. Thus Dr. Kuppuswami purified his heart and mind. It brought about an inner transformation, and led him to the spiritual path. To him Lord Narayana peeped through the eyes of every afflicted sufferer. This sublime mental attitude made him fit for the reception of higher divine knowledge and on an auspicious day he renounced at one stroke all he had and sailed for India. Throwing aside his worldly life, he now voluntarily embraced poverty.

Filled with a tremendous desire for spiritual growth and enlightenment, Dr. Kuppuswami went to North India in search of a guru. After spending time in Varanasi (Banaras), as a wandering mendicant, he visited Pune, Pandharpur, and other places. Even during his days of wandering, he rendered assistance to those who needed it. He was told that Rishikesh was a place for sadhus and sanyasis. He himself was thirsting for such a place where he could do intense sadhana and tapas. Within a few days of his arrival at Rishikesh while he was seated on the banks of the Ganga one evening, he met the venerable saint, Vishwananda Saraswati. This saint became Kuppuswami's guru and initiated him into the order of sanyas. Thus did Dr. Kuppuswami become Swami Shivananda Saraswati on June 1st, 1924.

Event: When he was young, Kuppuswami learnt kalari (martial arts, like fencing) from a teacher who was an untouchable by caste. One day a Brahmin who saw him learning from the untouchable, reminded Kuppuswami of his high caste and told him to stop being the student of the untouchable. When he returned home Kuppuswami pondered over what the Brahmin had said. In a moment he had an amazing mental vision in which he saw the form of Lord Shiva, whom he worshipped in his father's puja room, emerging from there and entering into the heart of the untouchable. At once Kuppuswami went with flowers, sweets, and clothes. He garlanded the untouchable, placed flowers on his feet and fell prostrate before him. Thus did God come into Kuppuswami's early life to remove the veil of caste distinction, which was very prevalent at that time. This experience also enabled him later on as a doctor to serve the sick and poor without the least distinction of caste.

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Teachings: Although Swami Shivananda was well established in the highest reality and had profound knowledge and a personal experience of the glory of Vedanta, he always emphasized simple spiritual practices over philosophy. His teachings were addressed to the average seeker. Swamiji insisted that a pure, moral and ethical way of life was a prerequisite to any higher spiritual aspiration or attainment. He put special emphasis on love, charity, and service to the poor and the needy. Such activities develop the heart, he believed. He was a great advocate of the fundamental unity of all religions. Swamiji included in his philosophy, Lord Jesus' teachings: Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despise and persecute you.

His spiritual teachings contained the very essence of all yoga sadhana: karma, bhakti, jnana and raja yoga. His teachings express that to live a divine life one needs to speak the truth at all cost, to speak sweetly with love, to practice non-violence, and to behold the one Lord in all beings. The temple of divine life has four pillars, which are meditation, purity, love, and righteousness in action. Divine life is not a rejection of life and its activities, but a transformation of it, into the divine being. To have faith and devotion, to practice meditation, to serve the preceptor and saints, and to attain self-knowledge is a supreme blessing. His teachings also insist that, the only duty for an individual is God-realization. All other duties should serve only as a means to this final goal. Sorrow and grief should be put aside. One should not identify oneself with the perishable body and mind, as one is the immortal atman. He advised his followers to obtain peace and bliss by meditating on the thought of nothing existing and nothing belonging to oneself. "You are the Immortal Self", he said.

Swamiji summarized his teachings in these few words:

"Serve, Love, Give, Purify, Mediate, and Realize. Be Good. Do Good. Attain Immortal Bliss."

How He Lived: After he got sanyas, Swami Shivananda started on extremely intense sadhana, and tapas. He lived on alms, and at night slept wherever he found some place to lie down. Charmed by the majestic Himalayas, and the sacred Ganga, Swamiji took his abode near Lakshmanjhula, where he opened a center for medical relief of the villagers and sadhus. It was called "Satya Sevashram." He served here for two years while continuing his sadhana and then shifted to Swargashram for more rigorous sadhana and yoga practice. Service being a natural part of his nature, he continued to minister to the needs of the sick sadhus, For him, work itself was worship. Deep meditation, austerities like fasting, standing in the cold waters of the Ganga during the early hours of the morning were all combined with his daily round of service to the sick and needy sadhus. He made deep meditation as the keynote of his sadhana.

During the period of austere living in Swargshram, Shivananda had visions, and the blessings of many maharishis. In the early 1930s, he was blessed with the illumination and vision of Lord Krishna asking him to share his wisdom with all. Thus was born Shivananda Ashram in 1932 and the Divine Life Society in 1936. From then on Swami Shivananda's life became a single round of tireless and loving spiritual ministration to suffering mankind. Under his guidance, Shivananda Ashram in Rishikesh became an active center for spiritual training for both full time seekers as well as householders. He initiated hundreds of bramacharis and sanyasis (including our Pujya Gurudev Chinmayanandaji). He taught them yoga and meditation. In 1938 he started the Divine Life magazine and soon

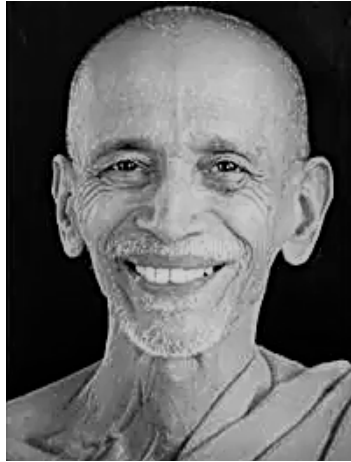
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began publishing books. At the end of each day he would distribute all the funds in the ashram's treasury to the needy, stating that the Lord would provide funds to run the ashram for the next day. These actions led many to call him "Swami Givananda". In 1952, Swamiji established the Yogan-Vedanta Forest Academy to provide serious scriptural training to all who desired. In addition to guiding the ashram's activities, Swamiji went on tours where he led ecstatic mass kirtans and delivered lectures on practical spirituality and selfless service. In 1950, he went on extensive tour through India and Sri Lanka, leading to the establishment of Divine Life Society branches throughout the Indian subcontinent. He sent his disciples to Malaysia, South Africa, USA, and Europe. Work increased on all sides but the master was never tired. Service delighted and invigorated him. He answered correspondents, spoke words of guidance and consolation to visiting devotees, trained disciples, recorded messages on tape and disc, wrote inspiring articles for innumerable Journals and published several books. He wanted to feed the people with as much spiritual knowledge as possible, in his lifetime.

He started a Printing Press in the ashram for quick publication of his endless writing and for printing the society's monthly journals. He gave his books free to all who came to his ashram. In 1953 Swamiji convened The World Parliament of Religions at his ashram.

End: From the beginning of 1963, Shivananda gave clear indications, through various incidents, of the approach of his life's end, though the disciples and devotees did not take them seriously at that time. His last satsanga was on June 21st 1963. Since then his health began to fail him. On 14th of July 1963, at 11:20 pm, Swami Shivananda attained mahasamadhi. He had shed his physical frame, and became one with the absolute. His body was interned and a samadhi shrine was built in his ashram. To date thousands of devotees go to Rishikesh to pay homage to Swami Shivananda at his samadhisthana in his ashram, where his presence is felt and the pious wishes of his devotees are fulfilled.

Work: He wrote more than 200 books about yoga and philosophy. One of his important works is Twenty Important Spiritual Instructions in which are listed twenty instructions which contain the very essence of all yoga sadhana, Karma, bhakti, jnana, and raja yoga will all come to one who follows them whole-heartedly. They are the unfailing keys to quick and effective development and culture of the physical, mental, moral and spiritual self of man.



Swami Chidananda – Divine Life Society

Childhood

Sridhar Rao, as Swami Chidananda was known before taking Sannyasa, was born on 24th September, 1916 in Mangalore, India. His parents were Srinivasa Rao and Sarojini, wealthy landowners, and he was the second of five children. During his childhood his spiritual life was shaped by Sri Anantayya, his grandfather's friend, and Krishna Rao, his maternal uncle; even at the young age of 8, doing tapas, becoming a sage, and having a vision of the Lord, had become his ideals. As a young adult, Sridhar Rao's spiritual life was deeply influenced by Sri Ramakrishna Paramahansa, Swami Vivekananda, Bhagavan Ramana Maharshi, Papa Ramadas, and Swami Sivananda.

Sridhar Rao was a brilliant student, and in 1938 he graduated from Loyola College, Madras, with a Bachelor of Arts degree. Serving the sick and homeless was a calling for him, and he personally took care of all the patients and sick people who flocked to him.

A Life of Service

“Sarvam Khalvidam Brahma” - Everything is Brahman and Brahman only, it is nothing else. Swami Chidananda saw the Divine in such humble creatures such as the ant, a little plant, a monkey, even a blind and disfigured leper.

There was once a very old leper. Leprosy had eaten away at his hands and feet, disfigured his face, and did not even spare his voice. However Swamiji treated even this old leper with tender love and compassion cleaning and feeding him. The very movement of his hands portrayed that he was worshipping Lord Narayana in the living human form of the leper. When Swamiji would visit the hospital leprosy ward, this person would make a very unique sound to convey his happiness that Swamiji was nearby. It so happened that once Swamiji was travelling abroad. At that time, Swamiji suddenly decided to return back to the Ashram, cutting his trip short. As soon as he arrived at the Ashram, Swamiji rushed to the leprosy ward of the hospital where the old patient was in pain, yet hanging on to the last few breaths, waiting for Swamiji to return. He drew his final breath in Swamiji's illumined presence. Swamiji gave equal importance to comforting a person in pain and to an important international trip.

Another time, the residents at the Rishikesh Ashram were very surprised to see Swamiji trekking down the street to use the public toilet outside the Ashram. The public toilet was filthy and foul smelling; people couldn't understand why Swamiji was using that rather than the Ashram toilet reserved for Swamiji's use. When they looked into the

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shram toilet, they found so many ants were freely roaming in it that it was impossible to use the toilet without first getting rid of the ants. Rather than disturb, much less hurt or kill the ants, Swamiji had placed a little bowl of sugar outside the toilet to lure away the ants.

Once Swamiji was invited to visit the Jobra Anicut in Orissa along with other dignitaries. Everyone was walking along, marveling at the Anicut as well as the natural scenes when suddenly they realized Swamiji was not in their midst. They went back looking for him, and found him engrossed in looking at some monkeys. When asked what he was looking at, he replied, "What is the difference between the body of the monkeys, and my body." To Swamiji, truly the whole universe was one without duality.

There was a time when Swamiji had not taken any food for 3 full days at the Rishikesh Ashram. The Ashram residents were wondering why Swamiji was not taking any food - was he sick? Had he undertaken a new fast? Finally they realized that Swamiji had not taken any food for the last 3 days because the Ashram plants had not been watered for the past 3 days. He experienced the hunger of the plants as his own hunger and took food only after the plants had been watered!

Quest for Spirituality

Even in his youth, Sridhar Rao shunned the pleasures of the world and devoted himself to seclusion and contemplation. He was engrossed by spiritual books, particularly the works of Sri Ramakrishna Paramahansa, Swami Vivekananda and Swami Sivananda. In June 1936, he disappeared from home, and was found in the secluded Ashram of a sage near the sacred mountain shrine of Tirupati. The seven years at home following his return from Tirupati were marked by seclusion, service, intense study of spiritual literature, self-restraint, simplicity in food and dress, and abandonment of all comforts.

The Study of Vedanta and Sadhana

In 1943 Sridhar Rao joined "Divine Life Society", the spiritual organization established by Swami Sivanandaji Maharaj in Rishikesh. Here he naturally took charge of the dispensary, and became the man with the healing hand. The growing reputation of his divine healing touch attracted a flood of patients to the Sivananda Charitable Dispensary.

In the first year of his stay at the Ashram, he wrote his magnum opus 'Light Fountain', an immortal biography of Swami Sivananda. Indeed, Swamiji himself once remarked: "Sivananda will pass away, but 'Light Fountain' will live". His brilliant intellect was evident in his lectures and articles, and in 1948 Swami Sivananda appointed him Vice-Chancellor and Professor of Raja Yoga of the Yoga-Vedanta Forest Academy. In 1947 he founded the Yoga Museum, in which the entire philosophy of Vedanta and all the processes of Yoga Sadhana are depicted in the form of pictures and illustrations. Towards the end of 1948, Swami Sivananda nominated him as the General Secretary of the Divine Life Society.

Sannyasa

On Guru Purnima day, the 10th of July, 1949, he was initiated into the holy order of Sannyasa by Swami Sivanandaji Maharaj. He was given the name Swami Chidananda, which means "one who is of the nature of the highest consciousness and bliss". In August 1963, after Swami Sivanandaji's Mahasamadhi, he was elected as President of the Divine Life Society.

Though he was the President, Swami Chidananda considered himself as a servant of Swami Sivananda, and fulfilled his duties as service to his Master with utmost humility.

For the rest of his life, Swami Chidananda kept alive Swamiji's teachings about renunciation, dedicated service, love and spiritual idealism. Swami Chidananda toured the length and breadth of India, and also visited the United States,

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Malaysia, South Africa and many other countries, to serve devotees and spread the message of the Divine Life Society.

The Parliament of World's Religions was first held in 1893 in Chicago, and Swami Vivekananda became the first Indian monk to speak about Indian Philosophy. In 1993, a 100 years later, Swami Chidananda was invited to represent Hinduism in the Parliament of the World's Religions in the footsteps of his ideal Swami Vivekananda.

On August 28, 2008, Swami Chidananda attained Mahasamadhi. Swami Chidananda's birth centenary was celebrated all over India and abroad in 2016; the 100 days of celebration included prachar yatras, various state and inter-state conferences, dramas and many other events organised by the Divine Life Society (DLS). India Post had also issued a commemorative postage stamp on Swami Chidananda in May this 2016.

Gurubhai of Pujya Gurudev

On August 30, 1993 Swami Chidananda visited Chinmaya Mission Chicago, exactly 27 days after Swami Chinmayanandaji's Mahasamadhi. He said of Swami Chinmayananda: "I have come here not only as his Gurubhai, but also as his friend, I cherish a great love for him. We were together for almost two years with one wall separating two rooms, side by side, in the Shivananda Ashram in 1945 and 1946. We are grateful for this privilege. He was a man of great humor. He liked to laugh and make others laugh also. He endeared himself to everyone because he cherished affectionate love for everyone." Swami Chidanandaji did not see Chinmaya Mission as an organization disconnected from Divine Life Society.

Swami Chinmayananda was very much influenced and inspired by Swami Chidananda for his enlightenment and humility.

Quotes

- Success in all undertakings is attained as a result of effort; effort put forth in the firm conviction that sincere and earnest human endeavor never goes unfulfilled. Success is not achieved by never encountering failure. Failure is often a part of success. Failure is not final. Success is final. Failure is merely incidental. In our effort to attain perfection, failure may assail us many times. This doesn't matter. Failure is not a sin. It is giving up effort that is sinful. Failing is not a great fault. But wanting to sit down where one has fallen, refusing to rise up and struggle on, that, indeed is a bad fault. Ultimately, success is built over failure, won by persevering effort.
— Swami Chidananda, *Rays from the Light Fountain*
- The grandeur of life is in dedicating it to a noble cause. If you do not win, it does not matter. It is a small mind that is always thinking of winning. Let the mind think greatly, grandly. Life should be lived nobly, based upon lofty sublime principles, with a wide vision.
— Swami Chidananda, *Rays from the Light Fountain*
- In all your endeavors, cheerfulness is of great importance. You should be in a positive frame of mind. You should be contented, serene and calm, never depressed, never dejected. If, in following the path of virtue you are easily dejected and depressed, then you are anticipating failure, "asking for it" as it were. You must enjoy what you are doing. If you don't enjoy your ideal endeavor, then don't do it; you are not yet ready for it. Engage yourself in something else, something good. Plunge yourself into social work, or volunteer philanthropic work, or selfless service of some sort.
— Swami Chidananda, *Rays from the Light Fountain*
- And who created God? This is another transcendental question. If you want to have the answer to this question too, then attain God-consciousness. Because in God there is no doubt. In the human mind these questions do arise. But if you attain to a state of God-Consciousness, then you will have no doubt. All questions will simply subside because all the answers are there in that transcendental awareness of all.
— Swami Chidananda, *Rays from the Light Fountain*

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- Be happy. Have hope. Never give up, never despair. Keep on until you attain the glorious goal and become blessed.
— Swami Chidananda, *Let Divinity Be The Keynote*
- People also suffer due to egoism, arrogance, exaggerated self-importance. If you feel that you are not getting the proper respect, or are being treated in a slipshod manner, you can be terribly upset, incensed for the whole day: "that person ignored me, or spoke to me in that way; this person did not pay me the respect I am due; they did not give me the right seat." Because you feel you are important, these things can cause misery, sorrow and torment. They are not from outside, but are self-created, coming from within yourself.
— Swami Chidananda, *Ponder these truths*
- Wake up at dawn each day to salute the Universal Being. Bow down in adoration unto Him before you start the day. Go through the day serenely, full of happiness and contentment. There is nothing to condemn in this world. Change your angle of vision. Forego a grudge. Forgive an enemy. Stop anxiety and smile gently unto yourself. Feel that the whole world is the manifestation of the Lord and you are serving the Lord in all these names and forms. Convert life into Yoga. God walks with the simple, reveals Himself through the sufferer, gives understanding to the noble and keeps His Grace from the haughty. So renounce ego, cultivate virtues and be free. Keep the mind always calm and peaceful. Be the conqueror of your mind, the subduer of your desires and a master of your destiny, for you are the master.
— Swami Chidananda

Message

- Practice honesty, love, purity, service, and devotion to God
- Perform Japa of Rama-Nama
- Serve the sick and homeless
- Be kind to animals
- Be honest with yourself.
- Be absolutely fearless knowing that you have infinite strength within. The world cannot overcome you if you have courage.
- Faith, Hope and Charity, never let go of these. Always let them be enshrined within you – faith in the Supreme, hope for yourself and charity towards all.
- Be humble
- Introspect - "Sit alone, turn your mind inward, introspect, do self-examination, try to find out what is within yourself, analyse the inner contents." This is indispensable. Otherwise you will not know yourself.



Swami Vivekananda

Born: in Calcutta on 12th January 1863, on Makara Sankranti day.

Father: His father, Shri Visvanath Datta, was a very successful and distinguished lawyer. He was a very kind hearted and generous person who never lost an opportunity to come to the rescue of a poor and needy person.

Mother: His mother, Bhuvaneshvari, was a very pious lady. Prayer of the Lord was a way of life for her! It was her keen desire that her beloved son should turn out to be an ideal child.

Childhood: Narendranath, as the son came to be known, had thus a perfect and congenial environment to develop into an ideal man. He was the darling of the family. He was bright and sharp. He was as good at his studies as in his play. He enjoyed playing all the games and yet when it came to studying, he was totally engrossed in them. He was a student with superlative talents -both innate and acquired. His range of readings was very wide and his power of understanding was remarkable. He had a very high retention power.

Transformation: Apart from academics, right from a young age he was very interested in acquiring spiritual knowledge. He had a highly inquisitive mind and he would accept anything only if he had the full conviction. Blind faith had no place in his life. He was a great thinker and wondered about this world and its Creator. He was very keen to know about Him. He approached many scholars in a quest of God, but no one could satisfy his curiosity. He started feeling that this whole talk of God was a myth. The Lord, however, had His own plans. One day, Narendra came to Shri Ramakrishna. The first question Narendra put to Swamiji was "Have you seen God?" Shri Ramakrishna told Narendra with a smile "Yes, I have seen God. I see him even now as I see you. Not only that, I can even show Him to you if you so desire." Ramakrishna further stated that he often talked to "Ma Kali", just like he was talking to Narendra. That was the day Narendra realized that he had finally found the "Guru" he was searching for and he surrendered to him fully. Shri Ramakrishna too, realizing that he had found a competent disciple poured out

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everything to him.

For nearly five years, Narendra stayed with Shri Ramakrishna and learnt everything concerning spirituality. In fact, it will not be wrong to state that he inherited the true wealth of Sri Ramakrishna.

Ramakrishna's health had started deteriorating rapidly. He knew he would not stay on this earth for much longer. A few days before passing away, Ramakrishna called Narendranath to his side, made him sit down and gazed at him steadily. Then Ramakrishna went into samadhi. Narendra felt a force like an electric shock go through his body. When he regained consciousness, the Master told him "Naren, today I have given you my all and I have become a beggar. With the power that I have given you, you will do good in the world. Shri Ramakrishna passed away when he was 50 years old. Narendranath was only 23 years of age at that time. On his young shoulders fell the gigantic task of fulfilling Shri Ramakrishna's mission. He had already renounced his home and had got himself fully involved in this mission. He came to be known as Swami Vivekananda.

Later Life\Events\Work: He wandered around the country -from the Himalayas to Kanyakumari (Cape Comorin), studying and understanding the problems of the motherland and its people. This pilgrimage was one that helped him shape his personality. When he reached Kanyakumari, he meditated deeply on what he had seen and came to the conclusion that he would have to go to the West. India had to be awakened, and that could be done only by making India's message appreciated in the West. He also had a vision in which he thought Shri Ramakrishna was blessing him. But he was still filled with a little doubt as to whether this was the will of the Lord. He wrote to the Holy Mother (Sharada Devi) seeking her blessing. Sharada Devi knew nothing of America but she saw the unmistakable finger of God directing him in his mission, and so sent her heartiest blessings.

In 1893, Swami Vivekananda sailed to America to attend the Parliament of Religions, to be held at Chicago. After a long journey, he reached Chicago in July, only to find out that the Parliament had been postponed to September. He also found out that to become a delegate to the Parliament, one needed to be sponsored by an organization. Vivekananda was here in a foreign country with very little money, but he was not ready to give up. On the train to Boston, he met Kate Sanbom. She invited Swamiji to stay at her house. There Swami Vivekananda met a friend Professor J. H. Wright. When Swami explained his problem, the professor exclaimed "Swamiji, asking you for credentials is like asking the Sun about its right to shine." He wrote to the Selection Committee of the Parliament of Religions. The credentials were accepted and Vivekananda left for Chicago.

But, in Chicago, as luck would have it, he lost all his money and papers including the address of the Parliament. He wandered the streets, but nobody could help him. That evening, on finding an empty wagon in a railroad freight yard, he spent the night in it. The next morning a policeman found him and chased him away, calling him a nigger. The insult stung Swami Vivekananda. He walked up to many a house in Chicago and was met with many insults. Finally a kind old lady, Mrs. Hale, saw his plight. She invited him in, gave him a meal, and then took him to the Parliament office in her carriage.

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When it was his turn to address the august assembly, he started his speech by addressing his audience as "Sisters and Brothers of America". That manner of addressing the delegates and the audience created an immediate rapport between the speaker and the audience. He continued "As different streams, having their source in different places, all mingle their waters in the sea, so O Lord, the different paths which men take through different tendencies, all lead to thee...." Vivekananda had succeeded in explaining what God meant to the Hindu mind. It was a lucid explanation, it moved the listeners. Rising above cramping creeds and dogmas of fanaticism, he advocated the message of universal brotherhood. His message was like a breath of life to the suffocated and choked humanity.

He stayed in America for a number of months preaching his gospel of universality and brotherhood and earned high esteem of the people. By propagating vedantic philosophy he created an urge, in the American people, to know about this great land of India and its high culture and traditions. In New York, he established the Vedanta Society and put Swami Sharanananda in charge. From America Vivekananda proceeded to England where he lectured extensively. At one of these gatherings, a young teacher named Margaret Noble came to hear him speak. She was very impressed by the young swami's ideals. She later came to India to serve in his mission. She was then named Sister Nivedita. By the end of Vivekananda's stay in Europe, he had created the same respect and reverence in the minds of Europeans towards Indian culture and thoughts,

In 1897, Swamiji finally returned to India. People in India rose, as one nation, to honor him on his return. People saw in him, a new Shankaracharya who had risen to bring new life and vigor in the minds of people of his country. He created in them! a sense of pride of being Indians. He was a very capable organizer. He put the entire subject of spirituality on a sound and formal footing. He founded the Ramakrishna Math and Ramakrishna Mission! dedicated to the task of self-realization and service of humanity. Swami Vivekananda organized his fellow sanyasis of the Mission into a band of spiritual and social workers. They nursed the sick, fed the poor and rendered help to the needy during famines and floods. "Service to man is the service to the Lord," preached Swamiji and he laid this down as the founding principle of Ramakrishna Mission.

Teaching: From Swami Vivekananda's life it is clear that his love for mankind, his sympathy for the poor and downtrodden of all lands, his great devotion to his Motherland and her depressed masses were the motivating power behind all of his actions. In his social views! Whether on caste, education, women's rights, or the conditions of the masses, the one common factor was his great sympathy, for all who suffer. Convinced as he was of the divinity of each soul and, consequently of the dignity of each individual, Swami Vivekananda waged a steady battle against all types of privilege and exploitation. In his eyes! All distinctions whereby one might distinguish one person from another, such as caste creed, race, or gender, were based, not on the true nature of the individual, but on external superimpositions. From the highest point of view, all are pure spirit and, as such, share an essential identity. Thus, all attempts to exercise exclusive rights at the expense of others were seen by him to be both an affront to the human dignity of man and a contradiction of the spiritual fact of unity.

End: Swami Vivekananda was not even 40 years of age when he attained mahasamadhi on July 4, 1902. In this short span of life! He implanted into human consciousness those ideas, which normally need thousands of years to

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germinate.

Quotations:

1. You have to grow from the inside out. None can teach you none can make you spiritual. There is no other teacher but your own soul.



Shri Ramakrishna Paramahansa

Born: On 18th February 1836 in a small village called Kamarpukur in Bengal.

Father: Shri Kshudiram Chattopadhyaya, a pious Brahmin who lived a life of nobility. He spent a lot of his time in the worship of the Lord and in the company of the saints who came to that village. He went to various places of pilgrimage. It is said that once when Kshudiram went for pilgrimage to Gaya; he met many saints and listened to their discourses. One night in a dream, he felt that the Lord had appeared before him and was telling him, "Kshudiram, I am very pleased with your devotion. I will be born to you as a son". Kshudiram suddenly got up and told Him (in the dream) "My Lord I am grateful to you for having given me your darshan. I do not think that I deserve the honor to have you as a son." Kshudiram continued to think about this dream, all along, when he was in Gaya. After a few days, Kshudiram left for his village. All through the journey, he continued to think about his dream.

Mother: Ramakrishna's mother's name was Chandramani. She was a very pious lady. Whenever Kshudiram was away, she would spend most of her time in the Siva temple, facing their house. One day, while in contemplation in the temple, she felt as if a great light was entering her womb. She became unconscious. When she regained consciousness, she shared her experience with her friends. They all told her to keep quiet and tell no one about this incident, as other ladies would make fun of her. When Kshudiram came back home, he told his wife about the dream. She, in turn, told him about her experience. Both of them felt excited at the thought that the Lord Himself was being born at their home. A few months later a sweet child was born. They named him "Gadadhar" - one of the names of Lord Vishnu.

Childhood/Event: Soon Gadadhar's parents realized that he was not an ordinary child. Kshudiram, taking his son in his lap, used to tell him stories of great men and saints. His mother – like all mothers are – was always protective of the child and wanted to ensure that no evil fell on him, (not realizing that this child was an extraordinary person and

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no harm could ever come to Him.)

At the age of five, Gadadhar - popularly known as "Gadai" was sent to the village school. He was not interested in studies very much.

As Gadadhar grew older, he began to go into a deep trance whenever his religious feelings were aroused. The first such incident occurred when he was walking through the paddy fields. The sky darkened with dense black clouds and out of nowhere a flock of snow-white cranes flew across these clouds. At the sight of this Gadadhar was lost in ecstasy. A few minutes later, finding him lying there, people gathered around him trying to arouse him. But Gadadhar was not ill at all. He consoled everyone, "You need not have worried, I was completely absorbed by the beautiful scene."

Unfortunately, Kshudiram passed away when Gadadhar was only eight years old. When Gadadhar was seventeen, he was sent to Calcutta to help his brother Ramkumar manage his Sanskrit school. When Ramkumar asked Gadadhar to continue with his studies in Calcutta, Gadadhar replied, "Brother, what shall I do with a mere bread-winning education? I want that wisdom by which I can know the Highest Truth." His feeling was that all this worldly knowledge was useless and it took one away from spiritual growth and development.

Transformation/Teachers: Around this time, an opportunity came and he lost no time in availing of it. A wealthy widow, Rani Rasmani along with her son-in-law Mathur Mohan established a Kali temple at Dakshineswar, near Calcutta. She was highly impressed with this young man – Gadadhar and she handed over the responsibility of running this temple of Mother Kali to him. It was around this time that Gadadhar came to be called Ramakrishna, Mathur is supposed to have given him this name. Worship of the Goddess was very dear to him. He took up his duties with great zeal and enthusiasm. Gradually this love of the Lord turned into a burning desire to reach Him. He prayed, day and night and wept bitterly, yearning for the vision of the Mother. At the end of the day, he would cry, "O Mother another day is gone and I have not realized thee". Unless one has such a burning desire, one cannot hope to attain the highest goal. He would not sleep for nights together and would remain in meditation. Eventually he had a vision of the Divine Mother.

While he was going through these spiritual experiences, he started getting into ecstasy, frequently. Word went round that Ramakrishna had turned mad. These rumors reached his mother and elder brother too. In order to divert his attention, they got him forcibly married to Sharada Devi, who is now venerated as the Holy Mother. But what a marriage it was! It was a marriage on the spiritual plane. Ramakrishna worshipped her as the Divine Mother.

It was around this time that a middle-aged woman in ochre robes arrived at Dakshineswar. She was called Bhairavi Brahmani. In her hand she carried a trident. When she met Ramakrishna, she said "My son, the Divine Mother has sent me to guide you in some spiritual practices". The teaching began and Ramakrishna saw God. The second guru who came to Ramakrishna was a tall yogi called Totapuri, a man who had realized God in His formless aspect. Totapuri asked Ramakrishna if he was willing to learn vedanta from him. Ramakrishna replied that he would have to

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consult his Mother. He went to the temple and prayed to Mother Kali. He then heard the Mother tell him to go learn from the yogi as this was the purpose for Totapuri's visit. Totapuri asked Ramakrishna to meditate on the formless God, but each time the blissful form of the Divine Mother came and stood before Ramakrishna. Finally his mind went beyond all forms and merged into the formless God. Ramakrishna stayed in samadhi (God consciousness) for three days.

He undertook the study of Islamic and Christian literature, to widen his horizon. After all these studies, he declared, "I have found that it is the same God towards whom all these great masters and scriptures are directing."

Teachings: Men and women from all walks of life flocked to him for spiritual guidance. There was a general feeling that whosoever came in his presence, felt a certain amount of ecstasy. He came to be known as Paramahansa – one who has attained the Highest and is totally detached from the world.

Ramakrishna had already known God through various religious paths. He had no desire for anything which ordinary people want – riches, worldly enjoyments, name or fame. But he had divine knowledge by means of which he would help others. He had seen God in so many ways and knew so much about spiritual life. He was restless to teach those who had a real thirst for God. And very soon they came, sixteen young men in all – these were the men who eventually became Ramakrishna's dedicated monastic disciples.

Among these college students who came to Ramakrishna was a young man called Narendranath Datta. He came with great skepticism. The first question the young man, Narendra asked Paramahansa Ramakrishna was "Have you seen God?" He instantly replied, "Yes I have seen God. I talk to Him and see Him just as I see you now." Narendra was very impressed with Shri Ramakrishna surrendered to him and acquired all the spiritual knowledge at his feet. Shri Ramakrishna also realized that he had at last found a disciple who would carry on his activities further. He passed on to him all the knowledge that he had acquired and prepared him fully to carry on his mission. As much as a disciple needs a true guru; the guru too yearns to have a true disciple and here was a perfect match.

The End: Shri Ramakrishna developed throat cancer and passed away peacefully on 16th August 1886, when he was 50 years old. All this goes to prove that even those who have attained the Highest cannot escape physical maladies. The difference between a common man and a saint is that the latter takes that too as the 'prasad' or a part of 'lila' of that Lord. He never complains about the tragedies of life. A few of his quotations are given below for the guidance of the devotees but these are no substitute for the full bunch of flowers that are compiled in his works. Gospel of Shri Ramakrishna is a record of the day to day events written down by one of his ardent devotees, Mahendranath Gupta known as 'M'.

Quotations:

1. "The Reality is one and the same. Difference is in the name and form only. There are 3 or 4 ghats on a lake. The Hindus, who drink water on one ghat call it "Jal". The Muslims drinking water at another ghat, call it

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"Pani" and the English, at a third place, call it 'Water'. All three denote one and the same thing, the difference being in the name only. Like wise, some address the Reality as "Allah", some as "God" and some as "Brahman", some as "Kali" and others by such names as "Rama", "Jesus", "Durga", "Hari",etc."

2. "Many are the names of God and infinite forms through which He may be approached. In whatever name and form you worship Him, through that you will realize Him."
3. "One cannot see one's face clearly in a mirror if the mirror is covered with dirt. After the purification of the heart one obtains Divine love. Then one sees God, 'through His grace'."



Sharada Devi - The Holy Mother

Born: She was born Sharadamani in a small village - Jayrambatti, in Bengal, on 22nd December 1853 AD.

Father: Her father was a poor Brahmin. His name was Ramachandra Mukherjee. He was highly virtuous and kind hearted and lived a very simple life.

Mother: Her mother - Shyamasundari - too was a very simple and kind lady. She enjoyed looking after and feeding people and would even go out of her way to help anyone in distress.

Childhood: Sharada's parents were not rich but they were happy and contented. She herself was a serious and active little girl helping her mother in the household chores. She took pains to look after her little sister and brother. She was a busy little girl, full of compassion for the poor and needy and always ready to serve.

Sharada did not spend much time playing. Instead, she would worship her little images with flowers and sacred leaves. She, particularly, loved the images of Kali, the destroyer of evil, and Lakshmi, the goddess of wealth and prosperity. At her worship, Sharada would quite often forget herself. Once she was worshipping an image of Jagaddhatri - the protector of the universe. This image shows the mother sitting on a lion. She got highly absorbed in the image and since then generally remained absorbed in the worship of the goddess.

She occasionally went to school with her brother and learnt the Bengali alphabet. But her schooling soon stopped there, for, in those days, education was not considered necessary for girls. At about that time, Shri Ramakrishna was staying in Calcutta at Dakshineswar, where he was constantly absorbed in worship and ecstasy. A stage had almost reached where nothing else but 'worship of the Mother' was important to him. Word came to be spread around that he had turned mad. To divert his attention to worldly activities, his mother and brother conspired that he should get married. They took him to their village Kamarpukur. This village was at a short distance from the village Jayrambatti where Sharada Devi's parents lived.

Marriage and life thereafter: As the Lord wished, soon the marriage of Sharada was fixed with Shri Ramakrishna.

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Sharada was just five years old then. Shri Ramakrishna was twenty-three years old. Sharada, the child bride, was adorned with ornaments and nice clothes. She was very excited and looked forward to the ceremony

After the marriage, the five-year-old Sharada returned to her parents, as it was customary for the wife to live with her parents till she attained puberty. Ramakrishna went back to Dakshineswar and once again plunged into his spiritual practices. The years rolled by. Sharada had now grown into a maiden. Ramakrishna was immersed in divine ecstasies and had totally forgotten about the marriage.

In 1872, when Sharada was 19 years old, she set out on foot for Dakshineswar, sixty miles away. Her father and a few village women accompanied her. As she went along, her legs started aching and she could walk no more. She developed a high fever 100. She was afraid that she would never reach Dakshineswar. At night, she had a vision and she felt that some divine personality had appeared. She told Sharada, "My dear child, do not despair. You will soon reach your destination." With that, the visitor suddenly disappeared. In the morning, her fever disappeared and she recommenced her journey. Later in the day, she was at Dakshineswar. Ramakrishna welcomed her lovingly. He said that he was very happy that she had come.

Transformation: Sharada's days passed in the service of Shri Ramakrishna. One day he asked her. "What do you want – worldly life or godliness?" Sharada put a counter question to Ramakrishna, "How do you look upon me?" Pat came the reply, "As a divine mother who is worshipped in the temple and like my own mother who has given birth to me. Truly do I regard you as the blissful mother of the universe" Hearing this, Sharada said, "Swami, I am also not interested in a worldly life. I shall help you in your pursuit of God."

For eight months, Sharada lived with Ramakrishna. Both of them were living in the heights of God Consciousness, without a trace of worldliness. He looked upon Sharada as the embodiment of the 'Divine Mother, On a new moon day, he decided to worship her. Ramakrishna called Sharada to his room and asked her to sit down on a special seat and did arati. Sharada was completely lost in herself. After the arati Ramakrishna prostrated before her and said. "O Mother of the Universe, I salute thee again and again." Since that day onwards, Sharada felt as if a divine power had entered into her. The simple village girl had become transformed into the "Holy Mother. Sharada Devi".

Events: One day, the Holy Mother was returning to Dakshineswar from Karampukur. The road was rather lonely and infected with dacoits. As she was walking, a dark hefty man suddenly confronted her. When he came near Sharada, she was frightened. With presence of mind, she uttered, "Father, I am your daughter Sharada. I am on way to your son-in-law, at Dakshishwar. Please do take me there. I have lost my way." The wife of that hefty man was following him at a slight distance. When she heard Sharada's remarks she said, "My child, don't be afraid. No harm will come to you. We will safely escort you to your husband," Sharada was amazed. "What forms and shapes does the Lord take. one to harm you and the other to protect you." Next day, the couple escorted Sharada Devi to Dakshineswar.

When the Holy Mother lived at the ashram, she used to stay in a small room and lived an austere life. Her whole life

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was dedicated to the service of Ramakrishna. She would spend most of her time in prayers. She would personally cook the food for him and serve him. She would eat food after Ramakrishna had finished his meals. Serving Shri Ramakrishna, heart and soul, gave her the highest joy. Many days she could not even meet him, since Ramakrishna was always surrounded by male devotees. She would envy the devotees who could spend so much time in the company of the master.

Sharada Devi's days at Dakshineswar passed happily. But unfortunately Ramakrishna developed throat cancer. His devotees took him to Cossipore where he died peacefully. Before Ramakrishna's passing, he told Sharada Devi that it was now her job to take care of his devotees. After his death when she was about to remove her ornaments like a Hindu widow is supposed to do, Ramakrishna appeared before her and said: "Am I dead that you are acting like a widow? I have just moved from one room to another." So she wore her bangles as long as she lived.

Later Life/Work: Shri Ramakrishna's passing away left a deep wound in the Holy Mother's heart. As her grief persisted, some devotees suggested that she go on a pilgrimage to the holy places in North India. Sharada Devi visited many places of pilgrimage including Varanasi, Prayag, and Brindavan,. During a pilgrimage to Bodh Gaya, she visited a big Hindu monastery and was pleased to see the monks living happily without suffering for want of necessities. The mother's heart in Sharada Devi was pained at the plight of her own children (the monastic disciples of Shri Ramakrishna) who were roaming as mendicants. She wept before her master's picture and prayed that their children would be taken care of. The Belur Math was established soon after by the master's grace

By the beginning of 1893, Swami Vivekananda had come to the conclusion that he would have to go to America to make India's message appreciated in the West. He was still filled with a little doubt as to whether this was the will Of the Lord. He wrote to the Holy Mother seeking her blessing. Sharada Devi knew nothing of America but she saw the unmistakable finger of God directing him in his mission, and so sent her heartiest blessings. Swami Vivekananda left India with a clear vision of what his goal was - and the rest is history.

Sharada Devi was like a mother to all the devotees. She was their guru and mother in one, and she attended to their personal needs as well. After the disciples had eaten, she would not allow them to remove the leaf plates. She would say, "Well, I am your mother. Who will look after the children if not their mother?" Such was the love and humility of the Holy Mother. Her all-embracing love knew no bounds of country or language. So even Western devotees who met her felt that she was their own.

End: The mother left the world on 21st July 1920, at the age of 67 years. Her body was cremated at Belur Math. Today at this very place stands a little white temple attracting thousands of devotees.

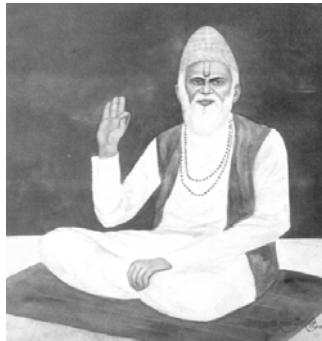
Quotations:

1. "God is not like fish or vegetables that you can buy Him for a price."
2. "It is the nature of water to flow downwards, but the sun's rays lift it up towards the sky; likewise, it is the

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very nature of mind to go to lower things, to objects of enjoyments, but the grace of God can make the mind go towards higher objects."

3. "I tell you one thing. If you want peace of mind, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child; the whole world is your own."



Sant Kabir

Birth & Parents: There is a good deal of uncertainty about the dates and early life of Kabir. Legend has it that he was born in the year 1398 AD and was abandoned by a Brahmin widow. Niru, a Muslim weaver and his wife Nima from the city of Varanasi found him near Lake Lahartara on a lotus leaf. His name means “great” in Arabic.

Childhood: Kabir grew up in Varanasi (Kashi). His parents were very kind people and raised Kabir with love. They were poor weavers and worked hard. As a child Kabir grew up near many temples and saw many holy Muslim and Hindu people around him. Since he was considered Muslim he could not enter temples but he used to put a vermilion mark on his head and loved to sing the name of Lord Rama. Though his parents were very tolerant and understood that Kabir was a very special child, Muslim neighbors used to be mad at him and sometimes beat him up for it. As a child Kabir used to be puzzled why he had to be in a certain religion to take the Lord's name. Both the Hindu and the Muslim communities shunned him. As Kabir grew older, his desire to follow the spiritual path grew stronger and he wanted a spiritual teacher.

Transformation/Guru: In those days Swami Ramanand was residing in Kashi and Kabir wanted to be accepted as his student. Kabir knew that being a low caste weaver's son and a Muslim might be a hindrance. There is a story on how Swami Ramanand accepted Kabir as his disciple. One day early in the morning Kabir lay on the steps of the banks of river Ganga. Ramanand used to go there for bathing. As he was going to take a bath, he stepped on Kabir in the darkness and uttered “Hare Ram”. Kabir sprang up and held his feet and said that his lotus feet had already touched him and he had taught him the mantra of Hare Ram. He said that this would be his initiation and since Swami Ramanand his guru, he pleaded with him not to abandon him and give him true knowledge.

How he lived: Swami Ramanand who was above worldly divisions of caste and creed accepted him as a student then and there. Kabir learned from his guru for many years. Kabir earned his living by being a weaver and was married to a woman named Loi. They lived a very simple life and believed that real happiness is not in worldly possessions but in devoting oneself to God. He was very generous to poor people and gave away whatever he could to help them. He paid little attention to worldly matters and was always immersed in the thought of God. His frank

and unconventional opinions brought him many enemies. As he did his daily chores and wove cloth, he recited couplets in praise of God. In the beginning many people opposed him but slowly people started flocking to him and thus Kabir started to preach and impart spiritual knowledge to the world.

The mission of Kabir's life was to preach the religion of love; which would unite all castes and creeds. He rejected those aspects of Hinduism and Islam, which were against this spirit and were not important for the real spiritual welfare of the individual. He emphasized the unity of God whom he called by several names as Ram, Hari, Govind, Allah, Sain, Saheb, etc. Kabir was accused of being heretic and was tried in the court of Sikander Lodi. By the grace of God, he survived all the punishments and as they were unable to kill him, he was released. But he continued to preach the truth and the greatness of the true spiritual teacher. He believed that by repeating the name of God and dwelling on it with love and devotion one could get salvation irrespective of caste, creed, or sect. He worked his loom even as he sang his dohas (couplets).

Event: One day, Jahangast, a Muslim fakir came to visit Kabir. He was jealous of Kabir's spiritual evolution and wanted to size him down. Kabir realized his intentions and quickly tied a dirty little pig to his hut's doorway. The fakir, being an orthodox Muslim, did not want to come anyway near the pig, as Muslims consider pigs to be unclean. As the fakir turned to go away, Kabir called him back and said, "O great fakir! Why are you running now? I have tied the unclean pig to my door. But you have tied what is unclean - anger, pride, greed and jealousy - in your heart." The fakir bent his head in shame. He asked for Kabir's forgiveness and immediately became his disciple.

Teaching/Work: Kabir ranks among the world's greatest poets and in India he is perhaps the most quoted poet with the exception of Tulsidas. Though he had criticized all existing sects of India in his time, his name is still mentioned with great respect and both Hindus and Muslims accept his words. Kabir's religion was the religion of simplicity. His motto was love. His home was the universe and everyone his brother. He had enormous influence on Indian philosophy.

His followers collected his sayings in a book called Bijak: The collection can be divided into three categories: Sakhi, Sabad and Ramaini. The Sakhis have been written in the popular Hindi meter 'Doha' and contain his ideas and thoughts on self-introspection, relation between the soul, the Brahman and the world. Sabads are lyrics, written in stanzas. In the saint's tradition, the sabads are the preaching of the guru imparted to the disciple and deal with the form and content of Brahman and the devotional system to attain it. The word Ramaini appears to have been derived from the Ramayana of Sant Tulsidas, as Ramainis are written in the same meter. Kabir also used another format called "ulatbansi", a form of expression, which abounds in apparently curious, untenable and abnormal statements and incidents. These ulatbansis are not easily comprehensible unless one has deep knowledge of Kabir's philosophy and teachings.

Kabir's teachings spread far and wide. His disciples moved around all over India singing the sacred songs. One of the songs goes as follows:

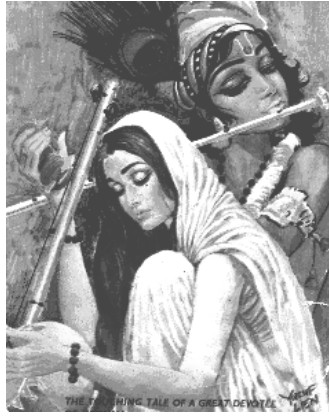
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To Hindus, Kabir was a Vaisnava -- bhakta, to Muslims a pir, to Sikhs a bhagat and to the followers of Kabir (kabir panthis) an avatar Of the Supreme Being. His ideas are in the form of small simple poems, which an average person with very little knowledge of Hinduism can understand

Final Days: It is believed that Kabir lived for more than hundred years and died in 1518 AD. However, most scholars put the date of his death around 1448 AD. When Kabir's end was near he wished to die in Maghar, unlike most Hindus who want to meet their end in Varanasi. But Kabir said that if God were in one's heart there is no difference between Varanasi and Maghar. As in life so in his death, he had to contend with Hindu and Muslim differences. His Hindu followers wanted to cremate his body and his Muslim followers wanted to bury his body. When his followers removed the sheet from his body they found flowers instead of his body. The Hindu disciples took one half of the flowers and Muslim followers took the other half. In Maghar, his tomb and samadhi stand side by side.

Quotes:

1. Virtue abides where there is compassion
Vice Where there is greed
Death where there is wrath
And the Lord Himself where there is forgiveness.
2. I am very fond of the words of my sweetheart (Beloved, God). I do not get any solace if anybody tries to console me in other ways. If you make a fish lie on a golden cot and give it ambrosia to drink, it will surely die in no time.
3. To associate with a sadhu is like sitting near a seller of perfumes; though he does not sell you anything, you still enjoy the perfume.
4. No act of devotion can equal truth; no crime is as heinous as falsehood; in the heart where truth abides there is God's abode.



Mirabai

Born: in 1504 AD, in a village Kurkni, in Merta District of Rajasthan.

Father: Her father, Ratan Singh, was the second son of Rao Dudaji, a descendant of Jodhaji Rathor, the founder of Jodhpur.

Mother & Childhood: Very little written material is available about Mira's mother or her childhood. The only reference one finds is that her mother died when Mira was just ten years old. She then came to live with her grandfather. He too died one year later.

Mira was known to be a very quiet and contemplative child. The story goes that, one day when she was still a small girl a saint came to their house from Vrindavan. Her mother took very good care of Swamiji. All this time Mira was looking intently at Swamiji, listening carefully and inquisitively to all that he was saying to her mother. She was just five years of age at that time. Looking at the small girl, Swamiji told her mother that Mira did not appear to be an ordinary child and seemed to possess some supernatural powers. When Swamiji was leaving the Village, Mira continued to follow him. At some distance, as if by way of a parting gift, Swamiji gave her a small idol of Lord Krishna. Mira preserved that image with full dedication and devotion.

Transformation/Events/Life Story: One day a marriage party was passing by their house. Mira and her mother were watching the marriage procession. Seeing the bridegroom on horseback, Mira asked "Mother, Mother where is my bridegroom?" Mira was five years of age, at that time. Her mother took her to their puja room and pointing to Lord Krishna's image, she said, "He is your bridegroom." Mira took this conversation seriously and from that day onwards, she left all her play and began to pray to achieve her Lord Krishna as her bridegroom. Many years passed and Mira was steadfast in her love for her Divine husband.

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Mira grew into a beautiful maiden. Her father's elder brother, Vikram Deo who succeeded to the throne, arranged her marriage with Prince Bhojraj – the eldest son of Rana Sanga of Chittor.

This marriage raised Mira to a very high social status, as the ruler of Chittor was considered to be the leader of the Hindu princes. While departing to her husband's place, she became very disconsolate. She wept and wept and became unconscious. She felt that she was leaving the bridegroom that her mother had shown her. Her father then gave her the image, as a part of her marriage dowry.

Mira began to devote most of her time in the prayer and worship of Her Lord. She would not take any interest in household chores, nor pay any attention to the etiquette of a royal household. Her mother-in-law and her sister-in-law did not like this. They subjected her to a lot of physical and mental torture. In fact, on one occasion her brother-in-law, who was the Rana of the state, was so fed up, that he ordered a bowl of poison to be drunk by her in the presence of his courtiers. Mira, with a smile and the name of her Lord on her lips, took the bowl of poison and drank it. It is the glory of the God - nothing happened to her at all. She continued to dance and sing the glories of her Lord in ecstasy. Everyone present in the court marveled at her devotion and her faith in the Lord.

Once, Emperor Akbar, accompanied by his court musician Tansen, came in disguise to hear Mira's devotional and inspiring songs. Both entered the temple and listened to Mira's soul stirring songs. Akbar was greatly moved. Before he departed, he touched Mira's feet and placed an emerald necklace at the feet of her Girdhar. But the Rana found out and was furious. He said "How could you, a Rajput princess allow a Muslim to touch your feet. You have brought disgrace to our family name. Go drown yourself in some river." Mira did not protest, she took her idol of Girdhar with her and wended her way to the river to drown herself. Just as she was about to jump in, a hand grasped her from behind. When she turned around, it was none other than her Lord Giridhar. She fainted. When she came to, her Lord told her, "Your life with your husband is over, go to Brindavan," So she decided to go to Brindavan where her Lord had spent his childhood among the Brij gopis who are even today remembered for their deep devotion to their Kanhaiya, Lord Krishna.

When Mira reached Brindavan, she was forty-three years old. Saint Jiva Goswami was living there at that time. She wanted to meet him. But he sent word to her that being a sanyasi, he could not grant an interview to a woman. Mira exclaimed "In Brindavan, who except my Giridhar is a purusa? If Radha were to hear your bold remarks, you might have to leave Brindavan." When Jiva Goswami heard this, his eyes were opened. He came to recognize her as a true devotee of Lord Krishna.

Mira accepted Ravidas as her guru who was a cobbler by profession but for her, he was an enlightened soul worthy of being her teacher.

Very soon, devotees started flocking around her. She sang and danced herself into ecstasy. The story of Mira's devotion to Lord Krishna spread far and wide. It is said that the Rana too repented his cruelty to Mira and came to see her in the guise of a mendicant. When Mira recognized him, she prostrated before him.

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Teaching: Mira was considered as an enlightened saint of her time and she was also known as the best among the devotees of Lord Krishna. She was a saint, a philosopher, a poet and a sage. She was a princess, but she abandoned everything and chose instead a life of poverty, austerity, sacrifice and vairagya. She was fearless in her nature, simple in her habits, joyous in her disposition, graceful in her behavior and elegant in her demeanor. She immersed herself in her love of Giridhar Gopal! The name of Giridhar Gopal was always on her lips.

During her time in the sixteenth century, the word 'woman' evoked only the image of someone physically beautiful, delicate and graceful. Mira was the first woman, who broke away the narrow bonds of tradition, rigid social and religious customs, class and caste distinctions and sought absolute freedom. She surmounted all the barriers and limitations. Her life was a translation of the protest against the accepted practices into action and the fulfillment of her ambition. Her triumph was not limited to the freedom gained from the superficial, limited materialistic levels of the physical world but extends to the spirit where the individual soul is liberated totally and merged into the universal Consciousness.

Work: Mira was a born poetess. She expressed in a beautiful style, her intense and deep love for God. She composed hundreds of poems in a simple and unpretentious style. They are full of vivacity and profound feelings. In the history of India, no poetess enjoys greater respect than Mira. Her poetic renderings have gained a unique popularity and are sung by the rich and the poor alike even to this day.

End: Many years passed and Mira knew that her end was near. So she set out on a pilgrimage to Mathura, Brindavan, and Dwarka. She stayed at Dwarka because the call of her Lord had become louder and more insistent. One day, in the middle of a prayer meeting, the call came so loud and deafening that Mira, while dancing fell into a trance and fainted at the feet of her Lord. Mira became one with her Lord at the age of 67.

Quotations: Herein below are translations of one of Mira's famous bhajans. These are, of course, no substitute for the original text in Hindi:

O Mind! Sing the Glory of Lord Govinda (Govinda Gao Man Govinda Gao):

1. O Mind! Sing the glory of Lord Govinda; sing this glory repeatedly. In this human life, we have an opportunity to sing and worship Lord Rama and Lord Krishna.
2. O man! This human birth is extremely difficult to obtain, so be eager to take the "boat" to crossover the ocean of repeated births (sufferings).
3. Listen attentively, with a pure heart, to the stories of Lord Krishna in the Bhagavatam (particularly about his childhood lila in Vraja, Vrindavan and Gokula with milkmaids). Just as one bathes in the river Ganges to be cleansed, cleanse your soul by association with saints who have realized the Truth.
4. Mira, the Beloved of Lord Krishna says: You be a devotee of Lord Hari and meditate on his holy feet.



Narsi Mehta

Birth: Narsi Mehta was born in 1414 AD in a town called Junagadh in Gujarat. His family belonged to the Nagar Brahmin community.

Father: Balaram Mehta - an Orthodox Brahmin. When he was on his deathbed, he was very troubled by the behavior of his son Narsi. He was concerned about bringing up his young son to be an ideal person.

Mother: Was a pious lady. She died when Narsi was very young.

Childhood: When Narsi was very young, he did not speak for a long time. His parents were very worried and had him checked out by many experts. Many opined that he was mute and he would never speak. One day, they took him to a saint at the Krishna temple. The saint looked at him and said, "He has so much love in his eyes and he has not found any words to speak so far." He asked him to say "Shri Krishna". Narsi tried and uttered his first words - "Shri Krishna". When Narsi was very young, he lost both his parents and went to live with his uncle Yamunadas, his uncle's son and wife. He was very playful. One day at play, he tore the shirt of a boy and wounded him. The boy approached Narsi's sister-in-law and complained to her. When Narsi came home, his sister-in-law beat him. Narsi was furious and ran away from home and left the town itself.

Transfonnation: After running away from home, he went to the forest. It was pitch dark and he had not eaten for days. He looked around and found a neglected Shiva temple. Stumbling through the darkness he found the Shivalinga. In fear, he embraced the linga tightly and started praying hoping that the Lord would protect him. He started to sing "Hara Hara Shiva Shiva". While singing, he fell asleep fully exhausted, forgetting fear and hunger. Even when he opened his eyes he kept chanting "Hara Hara, Shiva Shiva". One night, when he opened his eyes, he found Lord Shiva standing before him, asking him what he wanted. He said to the Lord, "You know what I want." Lord Shiva made the dark forest disappear and in its place was a pleasant garden where Shri Krishna, surrounded by gopis was playing His flute. Shiva took Narsi to Lord Krishna and asked Him to bless Narsi so that he may spread

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holiness. Lord Krishna took a leaf from the tulsi garland around his neck, and put it in Narsi's mouth. Hunger disappeared and sacred songs started to flow from his mouth. He began to sing and dance. Shri Krishna placed a pair of cymbals in his hand and blessed him saying, "May devotion spread through you. Lord Shiva told him, "My boy, Krishna will always help and protect you". Narsi sat in that Shiva temple and kept singing songs of Lord Krishna:

'Radhe Shyam! Govinda Hari Hari!'

His uncle Yamunadas was searching for him. He finally reached this temple and was admiring the lovely music. He saw Narsi and embracing him, he took him home.

Events: Eventually Narsi married Manekbai. They had a daughter. When she was old enough to get married, his wife told him. 'We are poor Why don't you ask some rich people for money to get our daughter married?'

Narsi replied, "Listen to me, my dear. Last night Lord Krishna of Dwarka came to me in my dream. He said, "Narsi, do not worry about your daughter's marriage. Send somebody to Dwarka with a hundi for any amount of money. Address it to Seth Samaldas. He will give you the money, and you can get your daughter married."

Manekbai was greatly relieved and asked her husband to write the hundi (a letter asking for money, with a promise that it would be repaid at once). Narsi wrote a hundi for Rs.1500 (at the time Rs. 1500 had very high value) and asked their cowherd to take it to Dwarka. At that time some merchants were staying in the cowherd's house. They were going to Dwarka. They told Narsi, 'We have some money we shall give you Rs.1500 immediately and take your hundi. As we are ourselves going to Dwarka, we shall collect the money from Seth Samaldas and give him the hundi"

Narsi agreed and took the money from the merchants and handed over the hundi. Narsi celebrated the marriage of his daughter in a grand manner, with the money he had borrowed. The merchants arrived in Dwarka. They searched for Seth Samaldas, but could not find him. They were disappointed and angry. They thought Narsi had deceived them.

At last, a man came to see the merchants. He said, "I am Seth Samaldas." The merchants stated 'We have a hundi for Rs.1500 which Narsi Mehta of Junagadh gave to us.' "Oh! I thought it was for Rs.2000. Anyway, I have brought Rs. 2000. You may take this entire money and give me the hundi" said Seth Samaldas

The merchants hesitated and said that they had given only Rs.1500 to Narsi. The Seth said. "It does not matter I shall give you Rs. 500 as a reward for helping Narsi." The merchants were pleased and took the money. Lord Krishna himself had come, as Seth Samaldas, to help His devotee!

The spiteful Nagar community laid many charges against Narsi before the ruler of Junagadh. Narsi submitted himself to the trial in the Raja's temple. A miracle took place. All those assembled, including the Raja saw the temple door open by itself and a garland came out of it and fall around the neck of Narsi. Others saw this, and seeing

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the lord Himself acting thus, Narsi fainted. The ruler was astounded at the devotion of Narsi and the Lord's love for him.

How He Lived: Narsi was not very rich, but he gave all his money to the poor and needy. His sister-in-law was a very dominating woman and caused him many problems. Even after he got married to Manekbai, they both had no peace in the house. The sister-in-law subjected them to great ridicule. Narsi bore this gracefully and even said that it was because of his brother's wife that he was blessed with the darshan of the Lord. This moved his brother's heart.

He always loved him. People came from far and wide to listen to his bhajans. His presence and his devotion to the Lord inspired them. Many lives changed by his devotion to God.

Teachings: He preached devotion and love for Lord Krishna. He also tried to bring Shiva and Vaishnava cults together. A famous song that he wrote glorifying Vaishnavism says that there is no distinction between the two. Listening to that song, men and women of both the cults were moved and they came together. He always helped the poor and needy. He gave all his money to them without worrying about his poverty.

Another great teaching of his was 'forgiveness'. He forgave his sister-in-law for beating him. He told her, "It is because of you, I had Lord Shiva's darshan and Lord Krishna's grace. You are indeed worthy of great admiration and respect. I adore you more than my mother - the one who gave me birth.

Narsi also believed that caste rules and observances should be abolished. Even though he was born in a Brahmin family, he befriended men of all castes. He held Kirtans in the houses of sweepers and men of lower caste. The other Nagar Brahmins resented Narsi for this and even outcast him. At one of their feasts, they refused Narsi admission. It took a miracle for them to see the truth. As each Brahmin man assembled at the feast looked around, he found a man of lower caste seated next to him. They realized their mistake and admitted that Narsi was a great saint.

Work: The most famous song that he wrote was "Vaisnava jan to tene he kahiye je". The song declares that "The true Vaisnava is one who shines as the very image of love, righteousness and truth." This famous song was a favorite of Mahatma Gandhi. Narsi Mehta also wrote many devotional songs devoted to "Ras Lila" which are still sung in many temples.

End: Narsi Mehta attained Mahasamadhi in 1481 AD. He showed the world the true path of devotion. He saw Lord Krishna everywhere and in everything.

Meaning of the song "Vaishnava jan to" is provided below:

One who is a vaishnav Knows the pain of others
Does good to others, esp. to those ones who are in misery
Does not let pride enter his mind Vaishnav...

A Vaishnav, Tolerates and praises the entire world
Does not say bad things about anyone Keeps his/her words, actions and thoughts pure
O Vaishnav, your mother is blessed (dhanya-dhanya) Vaishnav...

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A Vaishnav sees everything equally, rejects greed and avarice
Considers some one else's wife/daughter as his mother The tongue may get tired, but will never speak lies
Does not even touch someone else's property Vaishnav...

A Vaishnav does not succumb to worldly attachments
Who has devoted himself to staunch detachment to worldly pleasures
Who has been edicted to the elixir coming by the name of Ram
For whom all the religious sites are in the mind Vaishnav...

Who has no greed and deceit Who has renounced lust of all types and anger
The poet Narsi will like to see such a person By who's virtue, the entire family gets salvation
Vaishnav...



Sant Jnaneshwara

Birth: Born in a village called Alandi, near Pune in the state of Maharashtra, in Western India in the year 1271 AD.

Father: Vitthal Pant had a dispassionate outlook toward the world, he forsook his young wife and went to Benaras and took up sanyasa from Shri Swami Ramananda. However, as per his guru's order, he then returned to Alandi and lived with his wife as a householder. For this the community abandoned the family. Vitthal Pant dreamt that the part-manifestations of Vishnu, Shiva, Brahma, and Shakti would take incarnation in his children. His efforts to have his socially outcast children accepted by the society failed and as a final desperate measure he and his wife committed suicide in the river Indriyani.

Mother: Rakhumabai was chaste and devoted to her husband. She could not stand the separation from her husband and by heartfelt supplications moved Swami Ramananda. The guru asked his disciple, Vitthal Pant, to once again lead the life of a householder. Vitthal Pant and Rakhumabai had 4 children: the great Gyaneshwar, his older brother Nivrattinath, his younger brother Sopana, and his younger sister Muktabai.

Childhood: Jnanadev and his brother Nivrattinath studied Vedas under their father. Jnanadev made great progress in the study of spiritual books. When his parents died, he was only nine years old. The death of their parents made the lives of Jnanadev and his brothers and sister miserable in the physical sense but educative in the psychological sense. Jnanadev was very keen on wearing the holy thread in order to fulfill the desire of his parents who had sacrificed their lives for that purpose. Jnanadev and his brothers went to Paithan, the center of learning at that time, to obtain a testimonial of purity from the pundits so that the sacred thread ceremony could be performed. The priests in the monastery condemned the boys and would not allow them to meet the head priest. Jnanadev argued with the priests on the meaning of purity. After humbling their pride by performing a miracle, he got the purificatory letter, and the thread ceremony was performed.

Transformation: Sant Jnaneshwar was a born siddha. He was a yogi of high attainments and deep spiritual experiences. He received spiritual initiation from his elder brother Nivrattinath, who took to devotion at a very early age and was not seen after he left home at the age of eight. The heart of the universe was revealed

to Jnaneshwar through the mantra that Nivrittinath gave him, in the same way that a hidden city is revealed to a traveler by a flash of lightning. When the disciple is ready, all that is needed is the touch of the guru, which Jnaneshwar received from his older brother. Lightning vanishes after a while, and the city is again indarkness, but spiritual enlightenment remains forever. Jnaneshwar became an enlightened saint. After initiating him, his brother asked him to preach the message of the Gita. The great instruction that he received from his brother and guru, Nivrittinath, was to associate with the saints, as it was the gateway to the Lord.

Event: Jnanadev and his brothers went to Palthan to obtain a testimonial of purity from the pundits so that the sacred thread ceremony could be performed. The high priests condemned the boys, and Gyandev argued with them. His lucid explanation of the scriptures astonished them, but they would not yield. They were amused by his name, which means "Lord of Wisdom," and they said mockingly, if you are the Lord of Wisdom, there is no reason why that buffalo there should not also be called the Lord of Wisdom." Seeing their arrogance, the saint decided to humble their pride and quoted from the Bhagavad Gita that a realized one sees the same Lord present in a learned Brahmin, a cow, an elephant, a dog, and an untouchable. He approached the buffalo and kept his palm over its head. Performing a miracle, he asked the buffalo to chant the Vedic mantras, which it did to the priests' utter amazement. The head priest had come out to see this phenomenon and was attracted to Jnaneshwar. As long as Sant Jnaneshwar had his palm over the buffalo's head, the animal recited the mantras unfalteringly. The pundits were humbled and many of them became the saint's followers. The head priest unquestioningly gave the purificatory letter and allowed the thread ceremony to occur.

Teachings: Jnaneshwar is acclaimed as the progenitor of the bhakti school of thought in Maharashtra. He taught in Marathi. He taught that one need not leave the house in order to go in search of God; doing one's duty is itself the worship of God. Caste and creed are meaningless when one has real devotion to God, and man can reach Godhead by slow and steady steps. He generated a devotional fervor in the hearts of the unsophisticated rural people of Maharashtra. Of the three steps of sadhana - guru worship, association with saints, and the repetition and singing of God's name, Jnaneshwar laid the greatest emphasis on guru-worship.

Jnaneshwar emphasized that saints are to be worshipped as being like Gods manifested on Earth. He was very insistent on a perfectly celibate and ethical life and placed great importance on austerities. However, the path of realization that he repeatedly emphasized far above all others was bhakti and service to the enlightened Guru. He also emphasized "resignation to His will. The main theme of Bhagavad Gita, he says is karma yoga, through which one can realize God and escape rebirth. Only those activities which have for their goal, realization of God and which have been resorted to by seekers after emancipation, are to be followed.

Through his commentary of Bhagavad Gita, called Jnaneshwari, he teaches the way of devotion. Renunciation is the aim of the Gita, without it none can escape the miseries of rebirth. The one, who has gone beyond body-consciousness and is reveling in the atman, can rise above the agony of transmigration. He, who has bhakti, be it a beast, a woman or a shudra, whether low or high by birth, whether young or old by age or whether rich or poor in possessions, gets emancipated and reaches God. Through his other work Amritanubhava, he teaches that praising the

name of the Lord, chanting it with faith, renunciation and one-pointedness paves the way to realization.

How Saint Lived: Jnaneshwar reveled in the service of the saints and understood they were of the nature of Sat-Cit-Anand. He served them humbly through his elegant lectures on the Bhagavad Gita, spreading the message of devotion to Shri Krishna in the country for all times. He performed many miracles. Once a Brahmin invited Jnaneshwar and his brothers and sister to his home during the offering of funeral cakes to departed souls on the anniversary of death. Those priests who had not seen the power of the saintly brothers complained that they should not have been invited and walked out in anger. Jnaneshwar assured the concerned host and invoked his ancestors with some incantations. The ancestors in the form of beautiful lights partook of the food directly and disappeared after blessing the host. The priests who watched this were in fear, awe and admiration. This shows that Saint Jnaneshwar always lived in communion with God.

Jnaneshwar's name and fame spread everywhere and thousands came to get his blessings. Jnaneshwar humbled the wealthy and jealous Vitoba Khecher by showing him that the mystic fire aroused through the technique of yoga prepares the eternal bread or peace, which is the food for the soul. The brothers and their younger sister went to various pilgrimage centers and inspired millions of people by their divine presence. At Nevase, in Maharashtra State, he cured a man called Sachidananda-baba of an incurable disease. Jnaneshwar spoke upon the essence of Bhgavad Gita in a temple at Nevase. His commentary was taken as notes and preserved by Sachidananda-baba, who was his disciple at that time. And this commentary was later known as Jnaneshwari.

Jnaneshwar removed the ignorance and ego of the yogi Changadeva who arrogantly showed off his yogic power by riding a tiger to meet him. Saint Jnaneshwar taught him a lesson by giving life to a mud wall and riding on it. The humbled Changadeva became one of his foremost disciples. Saint Gyaneshwar visited Pandarapur and had darsan of Lord Panduranga. He wrote another great book called Amritanubhava. He wrote songs called abhangs. For daily recitation he wrote songs called Haripata, lessons on Lord Hari, the God of love.

End: Completing his mission at the age of twenty five, the great saint with permission from Lord Panduranga and all contemporary saints took jivantha (or sanjivani) samadhi by entering a cave in Alandi on 13th day of the dark half of the Kartik month, end of October 1296. He sat there in the lotus posture in meditation holding his japa-mala and reciting the ninth chapter of the Bhagavad Gila, and gave up his physical body.

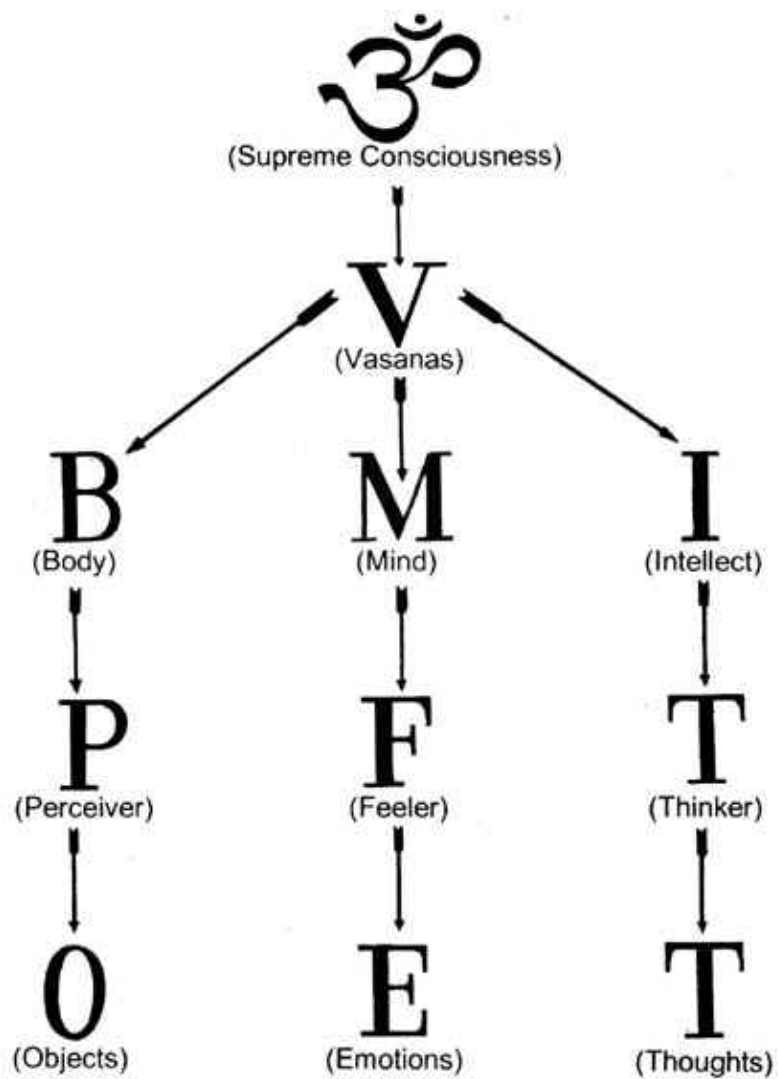
Work: Bhavartha Dipika, better known as Jnaneshwari is the most beautiful commentary on the Bhagavad Gita composed 700 years ago in 1290 AD when Saint Jnaneshwar was only 19 years of age. It is written in the "Ovis" meter, a Marathi meter he created. It is the first and foremost creation of Marathi literature. An outstanding feature of Jnaneshwari is the richness of imagery drawn from day to day life to make the abstract ideas into concrete intelligible form. Through this work, teachings of Gita were available to the masses in their mother tongue, for, in those days Sanskrit was the language of learning and scholarship. Through Jnaneshwari, the saint made philosophical doctrines lucid, gave form to the formless and caused senses to experience what is beyond their power to know. It has innumerable illustrations and 29,000 couplets. It has predominantly the bhakti element in it, and

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teaches the way of devotion. He has also authored another work Amritanubhava that is highly philosophical and deals more with the path of Jnana, the nature of avidya and allied subjects and ends with his personal experiences, in 800 couplets.

Quote: “God can be attained by bhakti alone. He is a bhakta whose sole engrossing object of attention is God. Bhakti is that in which one thinks of nothing except of God; refuses to hear anything except his name; serves none but God and contemplates on nothing except God.”

BMI CHART



2 Stotram and Prayers - Common

2.0.1 Invocation Prayer

Śāntimantraḥ

शान्तिमन्त्रः

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

- क.उ-कृष्ण यजुर्वेद

Om saha nāvavatu |
saha nau bhunaktu |
saha vīryam karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||
Om Śāntiḥ Śāntiḥ Śāntiḥ ||

- Ka.U - Kṛṣṇa Yajurveda

Om

Let Him protect both of us (Guru and Disciple).

*May He bless us with the bliss of knowledge,
so that we enjoy what we do.*

Let us put forth right effort.

May our study be brilliant.

Let there be no misunderstanding between us.

Om

Peace... Peace... Peace.

2.0.2 Daily Prayers

Daily Prayers

दैनिक प्रार्थना (Dainika Prārthanā)

Early Morning: Sitting on the bed; looking at the palms together:-

प्रातः काले (Prātaḥ kāle)

कराग्रे वसते लक्ष्मीः करमूले सरस्वती ।

करमध्ये तु गोविन्दः प्रभाते करदर्शनम् ॥

karāgre vasate Lakṣmīḥ karamūle Sarasvatī |

karamadhye tu Govindaḥ prabhāte karadarśanam ||

On the tip of the palm is Goddess Lakṣmī, on the base of the palm dwells Goddess Sarasvatī, in the middle of the palm is Lord Govinda – in this manner one should look at the palms upon waking up in the morning.

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥

namo'stvanantāya sahasramūrtaye

sahasrapādākṣīśīrorubāhave |

sahasranāmne puruṣāya śāśvate

sahasrakoṭiyugadhāriṇe namaḥ ||

Salutations unto the eternal Self, who is infinite but appears in thousands of forms, with thousands of feet, eyes, heads and names. He is the indweller of all beings and is the supporter of all yugas (time).

Before stepping down from bed; Pray to Mother Earth with folded palms:-

समुद्रवसनेदेवि पर्वतस्तनमण्डले ।
विष्णुपत्नी नमस्तुभ्यं पादस्पर्श क्षमस्व मे ॥

samudravasane devi parvatastanamaṇḍale ।

Viṣṇupatnī namastubhyaṁ pādasparsaṁ kṣamasva me ॥

O Goddess Mother Earth (consort of Lord Viṣṇu), my salutations unto Thee, whose dress is the ocean and whose bosom is the mountains. Please forgive me for touching Thee with my feet.

During Bath:-

स्नान समये (Snāna samaye)

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

Gaṅge ca Yamune caiva Godāvāri Sarasvati ।

Narmade Sindhu Kāveri jale'smin sannidhiṁ kuru ॥

I take bath in this water, which is the water from all holy rivers such as the Ganges, the Yamunā, Godāvāri and Sarasvati.

After Bath facing the Sun or in the East direction:-

सवितृ गायत्री मन्त्रः (Savitṛ Gāyatrī mantraḥ)

ॐ भूर्भुवस्सुवः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ऋग्वेद

Om bhūrbhuvassuvaḥ ।

tatsaviturvarēṇyaṁ bhargodevasya dhīmahi ।

dhiyo yo naḥ pracodayāt ॥

ऋग्वेद

We meditate on the Transcendental Divine Effulgence who is the most worshipful, who pervades the physical, astral and celestial planes. Let He guide our intellect in the right path.

Why do we chant Gāyatrī Mantra?

The Gāyatrī Mantra is one of the oldest of the divine hymns. It is the essence of all the supreme mantras. Just as all the rivers merge in the oceans, all mantras unite in the Gāyatrī mantra. The arrangement of the twenty-four seed syllables in the Gāyatrī mantra is the most wondrous and mysterious. The chanting of this mantra develops nāda, a regular subtle vibration in the nerves of the subtle body. The repetition of this mantra with the right understanding of its sacred meaning has the power to dispel all the negative tendencies in the human mind and thereby unfold the Supreme Self within. The Gāyatrī mantra is chanted early in the morning after bath.

Before doing any work:-

कार्य प्रारम्भे (Kārya prārambhe)

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।
निर्विघ्नं कुरुमे देव सर्वकार्येषु सर्वदा ॥

Vakratuṇḍa mahākāya sūryakoṭi samaprabha ।

nirvighnaṁ kurume deva sarvakāryeṣu sarvadā ॥

O Lord Gaṇeśa, with curved trunk, huge form and brilliance equal to millions of Suns, please make my endeavors free from obstacles at all times.

Before Studies:-

अध्ययनात् प्राक् (Adhyayanāt prāk)

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Sarasvati namastubhyaṁ varade kāmarūpiṇi ।

vidyārambhaṁ kariṣyāmi siddhirbhavatu me sadā ॥

O Goddess Sarasvati, my humble prostrations unto Thee, who are the fulfiller of all my wishes. I start my studies with prayer unto Thee. Let me attain success all the time.

Before Meals:-

भोजनात् प्राक् (Bhojanāt prāk)

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥

yajñāśiṣṭāśinaḥ santaḥ mucyante sarvakilbiṣaiḥ ।

bhuñjate te tvaghaṁ pāpāḥ ye pacantyātmakāraṇāt ॥

The noble people rid themselves of all the sins by taking the remnants of the sacrifice, but those who selfishly enjoy, incur sins for themselves.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

ahaṁ vaiśvānaro bhūtvā prāṇinām dehamāśritaḥ ।

prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥

As the digestive fire remaining in the human body, I (Lord) digest the four kinds of food (those that are eaten by masticating, swallowing, sucking and licking) by combining with the incoming (Prāṇā) and outgoing (Apāna) vital air.

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।

ज्ञानवैराग्यसिद्धयर्थं भिक्षां देहि च पार्वति ॥

Annapūrṇe sadāpūrṇe Śaṅkaraprāṇavallabhe ।

jñānavairāgyasiddhyartham bhikṣām dehi ca Pārvati ॥

O Beloved Consort of Lord Śiva, fullness everlasting and fully manifested as this food; O Mother of the Universe, nourish us with this gift of food so that we may attain knowledge, dispassion and spiritual perfection.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

brahmārpaṇam brahma haviḥ

brahmāgnau brahmaṇā hutam |

brahmaiva tena gantavyam

brahmakarmasamādhinā ||

The ladle is Brahman, the oblation is Brahman. The offering is offered by Brahman in the fire of Brahman. Brahman alone is to be reached by him who sees Brahman in all actions.

While Showing Lamp to the Lord:-

दीपदर्शने (Dīpadarśane)

शुभं करोति कल्याणं आरोग्यं धनसम्पदः ।

शत्रुबुद्धिविनाशाय दीपज्योतिर्नमोऽस्तु ते ॥

śubham karoti kalyāṇam ārogyam dhanasampadaḥ |

śatrubuddhivināśāya dīpajyotirnamo'stu te ||

I prostrate to the brilliance of the lamp-light, which brings auspiciousness, health, abundance of wealth; and which destroys the perverted thinking.

Before Going to Sleep: (Praying to the Lord for forgiveness):-

शयनसमये क्षमापणम् (Śayanasamaye kṣamāpaṇam)

करचरणकृतं वाक् कायजं कर्मजं वा श्रवणनयनजं वा मानसं वाऽपराधम् ।

विहितमविहितं वा सर्वमेतत् क्षमस्व जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

Karacaraṇakṛtam vāk kāyajam karmajam vā

śravaṇanayanajam vā mānasam vā'parādham |

vihitamavihitam vā sarvametad kṣamasva

jaya jaya karuṇābdhe Śrīmahādeva Śambho ||

O Lord, kindly forgive all the omissions and commissions while doing the actions enjoined or prohibited, either through my organs of action (hands, feet, speech etc.) or through my organs of perception (ears, eyes and such); or by my mind. Glory unto Thee O Lord, who is the ocean of kindness and source of happiness.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेस्स्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

kāyena vācā manasendriyairvā

buddhyātmanā vā prakṛteśsvabhāvāt ।

karomi yadyat sakalam parasmai

Nārāyaṇāyeti samarpayāmi ॥

I surrender everything to the Supreme Nārāyaṇa, whatever being done by body, speech, mind, sense organs, ego, intellect, vāsanā and habit.

महामृत्युञ्जय मन्त्रः (Mahāmṛtyuñjaya mantrah)

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

- ऋग्वेद ७ । ५९ । १२ ।

Om tryāmbakam yajāmahe sugandhim puṣṭivardhanam ।

urvārukamiva bandhanānmṛtyormukṣīya mā'amṛtāt ।

-R̥kveda

We offer our worship to the three-eyed Lord Śiva who is full of virtues, who nourishes the body, mind and intellect; to liberate us from the bondage of death as effortlessly as the ripened cucumber is separated from the vine; but not (keep away) from immortality.

2.0.3 Sri Gurustotram

Srīgurustotram

श्रीगुरुस्तोत्रम्

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः

॥ १ ॥

akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram ।

tatpadaṁ darśitaṁ yena tasmai Śrīgurave namaḥ ॥1॥

Salutations to the Guru who showed me the Supreme Truth, whose form is without parts, beginning and endless and who pervades all that is movable and immovable.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जन शलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

॥ २ ॥

ajñānatimirāndhasya jñānāñjana śalākayā ।

cakṣurunmīlitaṁ yena tasmai Śrīgurave namaḥ ॥2॥

Salutations are to the Guru who with the collyrium stick of knowledge has opened the eyes of one blinded by the darkness of ignorance.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः

॥ ३ ॥

gururbrahmā gururviṣṇuḥ gururdevo Maheśvaraḥ ।

gurureva paraṁ brahma tasmai Śrīgurave namaḥ ॥3॥

Salutations to the Guru who is the Creator, Sustainer and Destroyer, who is verily the Supreme Truth.

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित् सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः

॥ ४ ॥

sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcit sacarācaram ।

tatpadaṁ darśitaṁ yena tasmai Śrīgurave namaḥ ॥4॥

Salutations to the Guru who showed me the Supreme Reality, who permeates whatever is moveable, immovable, animate or inanimate.

चिन्मय व्याप यत्सव त्रलाक्य सचराचरम् ।

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तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः

॥ ५ ॥

Cinmayam vyāpi yatsarvam trailokyam sacarācaram ।

tatpadaṁ darśitam yena tasmai Śrīgurave namaḥ ॥5॥

Salutations to the Guru who showed me (by teaching) the Supreme Reality, who is but Awareness and pervades all the three worlds comprising the movable and immovable.

सर्वश्रुतिशिरोरत्न विराजितपदाम्बुजः ।

वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरवे नमः

॥ ६ ॥

sarvaśrutiśīroratna virājitapadāmbujaḥ ।

vedāntāmbujasūryo yaḥ tasmai Śrīgurave namaḥ ॥6॥

Salutations to the Guru who is the Sun to the lotus of Vedāntā and whose lotus feet are made radiant by the jewel of all Śruti (Upaniṣads).

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः

॥ ७ ॥

caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ ।

bindunādakalātītaḥ tasmai Śrīgurave namaḥ ॥7॥

Salutations to the Guru who is Awareness, changeless (beyond time), who is peace, beyond space, pure (free from likes and dislikes), and who is beyond the manifest and unmanifest (Nāda, Bindu etc.).

ज्ञानशक्तिसमारुढः तत्त्वमालाविभूषितः ।

भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः

॥ ८ ॥

jñānaśaktisamāruḍhaḥ tatvamālāvibhūṣitaḥ ।

bhuktimuktiḥpradātā ca tasmai Śrīgurave namaḥ ॥8॥

Salutations to the Guru who is rooted in knowledge that is power, adorned with the garland of Truth and who is the giver of enjoyment and liberation.

अनेकजन्मसम्प्राप्त कर्मबन्धविदाहिने ।

आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः

॥ ९ ॥

anekajanmasamprāpta karmabandhavidāhine ।

ātmajñānapradānena tasmai Śrīgurave namaḥ ॥9॥

Salutations to the Guru who by bestowing the knowledge of the Self burns up the bondage created by accumulated actions in innumerable births.

शाषण भवासन्धाश्च ज्ञापन सारसपदः ।

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गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः

॥ १० ॥

śoṣaṇaṁ bhavasindhośca jñāpanaṁ sārasampadaḥ ।

Guroḥ pādodakaṁ samyak tasmai Śrīgurave namaḥ ॥10॥

Salutations to the Guru; the water from whose lotus feet dries up totally the ocean of transmigration (Saṁsāra) and reveals the essence of all wealth (the freedom of want).

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः

॥ ११ ॥

na guroradhikaṁ tatvaṁ na guroradhikaṁ tapaḥ ।

tatvajñānāt paraṁ nāsti tasmai Śrīgurave namaḥ ॥11॥

Salutations to the Guru, beyond whom there is no other Truth or austerity. Nothing is superior to the knowledge of Truth.

मन्नाथः श्रीजगन्नाथः मदुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः

॥ १२ ॥

mannāthaḥ Śrījagannāthaḥ madguruḥ Śrījagadguruḥ ।

madātmā sarvabhūtātmā tasmai Śrīgurave namaḥ ॥12॥

Prostrations to that Guru who is the Lord of the Universe, my Teacher, who is the Teacher of the Universe, who is the Self in me and the Self in all beings.

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः

॥ १३ ॥

gururādiranādiśca guruḥ paramadaivatam ।

guroḥ parataraṁ nāsti tasmai Śrīgurave namaḥ ॥13॥

Salutations to the Guru who is the beginning and the beginningless, who is the highest Deity and beyond whom there is none.

त्वमव माता च ऽपता त्वमव
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त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव

त्वमेव सर्वं मम देवदेव ॥ १४ ॥

tvameva mātā ca pitā tvameva

tvameva bandhuśca sakhā tvameva ।

tvameva vidyā draviṇaṁ tvameva

tvameva sarvaṁ mama devadeva ॥14॥

O Guru! The God of all Gods, you alone are my mother, father, relative, friend, the knowledge and wealth. You are everything to me.

2.0.4 Invocation Prayers for StudyGroup

**Invocation Mantras
(For Study Group Classes)**

ध्यान श्लोकानी (Dhyāna Ślokānī)

श्रुतिस्मृतिपुराणानां आलयं करुणालयम् ।

नमामि भगवत्पादशङ्करं लोकशङ्करम्

॥ १ ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।

namāmi Bhagavātpādaśaṅkaram lokashaṅkaram ॥1॥

Salutations to Bhagavadpāda Śrī Śaṅkara, who is the storehouse of Śruti, Smṛti and Purāṇa; and abode of compassion.

शङ्करंशङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्य कृतौवन्दे भगवन्तौ पुनः पुनः

॥ २ ॥

Śaṅkaramśaṅkarācāryam Keśavam Bādarāyaṇam ।

sūtrabhāṣya kṛtauvande bhagavantau punaḥ punaḥ ॥2॥

I bow down again and again to Bhagavāna Śaṅkarācārya, the author of different commentaries and Bhagavāna Vedavyāsa (Bādarāyaṇa) the author of Brahmasutra who are the incarnations of Lord Śaṅkara (Lord Śiva) and Lord Viṣṇu (Keśava) respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः

॥ ३ ॥

Īśvaro gururātmeti mūrtibhedavibhāgine ।

vyomavadvyāptadehāya Dakṣiṇāmūrtaye namaḥ ॥3॥

Salutations to Śrī Dakṣiṇāmūrti who is all- pervading like space, but is called differently as Īśvara, Guru and the Jīva because of conditionings.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः

॥ ४ ॥

**Om namaḥ praṇavārthāya śuddhajñānaikamūrtaye ।
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ॥4॥**

*Salutations to Śrī Dakṣiṇāmūrti who is the essence of Omkāra
(Praṇava), embodiment of pure intelligence, purity and pure silence.*

समस्त जन कल्याणे निरतं करुणामयम् ।

नमामि चिन्मयं देवं सद्गुरुं ब्रह्मविद्वरम्

॥ ५ ॥

samasta jana kalyāṇe nirataṁ karuṇāmayam ।

namāmi Cinmayaṁ devaṁ sadguruṁ brahmaavidvaram ॥ 5॥

*Salutations to Guru Śrī Swami Chinmayananda (Pujya Gurudev) who
is Pure Knowledge, effulgence, established in Truth, the most exalted
knower of Brahman, the most compassionate one, ever busy in welfare
of the entire humanity.*

2.0.5 Peace Prayers

Peace Prayers

वीर मारुति गम्भीर मारुति
धीर मारुति अति धीर मारुति
गीत मारुति सङ्गीत मारुति
दूत मारुति रामदूत मारुति
भक्त मारुति परमभक्त मारुति
वीर मारुति गम्भीर मारुति (३)

vīra Māruti gambhīra Māruti

dhīra Māruti ati dhīra Māruti

gīta Māruti saṅgīta Māruti

dūta Māruti Rāmadūta Māruti

bhakta Māruti paramabhakta Māruti

vīra Māruti gambhīra Māruti (3)

Hanumānji is valorous and has deep personality. He is tranquil, extremely peaceful. He is a great singer and poet. Hanumānji is the greatest ambassador of Lord Rāma. Hanumānji is not only an ordinary devotee but the greatest devotee.

ॐ नमस्ते अस्तु भगवन्विश्वेश्वराय महादेवाय त्र्यम्बकाय
त्रिपुरान्तकाय त्रिकालाग्निकालाय कालाग्निरुद्राय नीलकण्ठाय
मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

Om namaste astu Bhagavanviśveśvarāya Mahādevāya

Tryambakāya Tripurāntakāya Trikālāgnikālāya

Kālāgnirudrāya Nīlakaṅṭhāya Mr̥tyuñjaya

Sarveśvarāya Sadāśivāya Śrīmanmahādevāya namaḥ ॥

Salutations to the auspicious Mahādevā (Lord of lords), the Lord of the universe, the three-eyed one, the destroyer of Tripura, the substratum for the three periods of time (past, present and future), the annihilator of time, the blue necked one, the conquerer of death, the Lord of all and ever auspicious.

ॐ स्वास्त प्रजाभ्यः पारपालयन्ता न्याय्यन् मागण महा महाशाः ।

गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥

Om svasti prajābhyah paripālayantām
nyāyyena mārgena mahīm mahīśāḥ ।
gobrāhmaṇebhyah śubhamastu nityam
lokāḥ samastāḥ sukhino bhavantu ॥

May there be happiness for all people. May the rulers righteously rule the earth. May there be welfare for animals and men of wisdom at all times. May all beings be happy.

काले वर्षतु पर्जन्यः । पृथिवी सस्य शालिनी ।

देशोऽयं क्षोभरहितः । ब्राह्मणाः सन्तु निर्भयाः ॥

kāle varṣatū parjanyaḥ । pṛthivī sasya śālinī ।
deśo'yaṁ kṣobharahitaḥ । brāhmaṇāḥ santu nirbhayāḥ ॥

May the clouds rain at the proper time. May the earth produce grains. May this country be free from famine. May men of contemplation be fearless.

सर्वेषां स्वस्तिर्भवतु । सर्वेषां शान्तिर्भवतु ॥

सर्वेषां पूर्णम्भवतु । सर्वेषां मङ्गलं भवतु ॥

sarveṣām svastirbhavatu । sarveṣām śāntirbhavatu ॥
sarveṣām pūrṇambhavatu । sarveṣām maṅgalaṁ bhavatu ॥
May there be wellness for all. May all be peaceful. May all be complete. Let there be auspiciousness for everybody.

सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः ॥

सर्वे भद्राणि पश्यन्तु । मा कश्चिद् दुःखभाग् भवेत् ॥

sarve bhavantu sukhinaḥ ।
sarve santu nirāmayāḥ ॥
sarve bhadraṇi paśyantu ।
mā kaścīd duḥkhabhāg bhavet ॥

May all be happy. May all enjoy health and freedom from disease. May all enjoy prosperity. May none suffer.

असता मा सदगमय । तमसा मा ज्यातामय । मृत्यामा अमृत गमय ॥

asato mā sadgamaya | tamaso mā jyotirgamaya |

mrtyormā amṛtaṁ gamaya ||

Lead me (by imparting Knowledge) from the Unreal to the Real; from darkness (of ignorance) to light (of knowledge); from death (sense limitation) to immortality (limitlessness; liberation).

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt
pūrṇamudacyate |

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

That (Supreme Lord, Creator) is whole: this (Creation) is whole. From That (Creator) Whole this (Creation) came. From That (Creator) Whole, when this (Creation) is removed what remains is Whole.

ॐ शान्तिः शान्तिः शान्तिः ।

Om Śāntiḥ Śāntiḥ Śāntiḥ |

हरिः ॐ । श्रीगुरुभ्यो नमः । हरिः ॐ ॥

Hariḥ Om | Śrīgurubhyo Namaḥ | Hariḥ Om ||

Salutations to the Truth. Salutations to the Teacher. Salutations to the Truth.

वावधाः गायत्रामन्त्राः

ॐ नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् ॥

Om Nārāyaṇāya vidmahe Vāsudevāya dhīmahī ।
tanno Viṣṇuḥ pracodayāt ॥

ॐ महादेव्यै च विद्महे विष्णुपत्नी च धीमहि । तन्नो लक्ष्मीः प्रचोदयात् ॥

Om Mahādevyai ca vidmahe Viṣṇupatnī ca dhīmahī ।
tanno Lakṣmīḥ pracodayāt ॥

ॐ देवकीनन्दनाय विद्महे वासुदेवाय धीमहि । तन्नो कृष्णः प्रचोदयात् ॥

Om Devakīnandanāya vidmahe Vāsudevāya dhīmahī ।
tanno Kṛṣṇaḥ pracodayāt ॥

ॐ वृषभानुजायायै विद्महे कृष्णप्रियायै च धीमहि । तन्नो राधा प्रचोदयात् ॥

Om Vṛṣabhānujāyāyai vidmahe Kṛṣṇapriyāyai ca dhīmahī ।
tanno Rādhā pracodayāt ॥

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

Om Tatpuruṣāya vidmahe Mahādevāya dhīmahī ।
tanno Rudraḥ pracodayāt ॥

ॐ भागिरथै च विद्महे विष्णु पदै च धीमहि । तन्नो गङ्गा
प्रचोदयात् ॥

Om Bhāgirathai ca vidmahe Viṣṇupadai ca dhīmahī ।
tanno Gaṅgā pracodayāt ॥

2.0.6 Chinmaya Mission Pledge

Chinmaya Mission Pledge

We stand as one family,
bound to each other with love and respect.

We serve as an army,
courageous and disciplined,
ever ready to fight against
all low tendencies and false values
within and without us.

We live honestly
the noble life of sacrifice and service
producing more than what we consume
and giving more than what we take.

We seek the Lord's grace
to keep us on the path of virtue, courage and
wisdom.

May thy grace and blessings flow
through us to the world around us.

We believe that the service of our country
is the service of the Lord of lords,
and devotion to the people
is devotion to the Supreme Self.

We know our responsibilities;
give us the ability and courage to fulfill them.

OM TAT SAT

चिन्मयमिषन् प्रतिज्ञा

सर्वे वयं गोत्रमिव स्म एकं

प्रेमादर-श्लक्ष्ण-गुणानुबद्धाः ।

योद्धुं सदा चाखिलदुष्प्रवृत्तिः

सेनेव सिद्धा नियताश्च धीराः ॥ १ ॥

सेवापरित्याग-मयायुषा च

प्रतिग्रहेभ्योऽधिकमेव दद्वः ।

मनस्वितात्सद्गुण-धैर्यमार्गे

यातुं प्रसादाय भजाम ईशम् ॥ २ ॥

प्रभो कृपा ते च शुभाशिषोऽस्मद्

द्वाराऽभितोऽस्मिन् जगति स्रवन्तु ।

स्वदेशसेवैव च देवसेवा

सदेति भो! विश्वसिमो दृढं च ॥ ३ ॥

जनेषु भक्तिः परमात्मभक्तिः

इति स्वकार्याणि च सुष्ठु विद्मः ।

तेषां प्रपूर्त्यै कृपया प्रभो नो

बलं च धैर्यं वितरोपयुक्तम् ॥ ४ ॥

ॐ तत् सत् ॐ तत् सत् ॐ तत् सत्

2.0.7 Sri Ganga Stotram

Srīgaṅgāstotram

श्रीगङ्गास्तोत्रम्

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे ।
शङ्करमौलिविहारिणि विमले मम मतिरास्तां तव पदकमले ॥ १ ॥

Devi Sureśvari Bhagavati Gaṅge

Tribhuvanatāriṇi taralatarāṅge ।

Śaṅkaramaulivihāriṇi vimale

mama matirāstāṁ tava padakamale ॥1॥

O Goddess Gaṅgā! You are the divine river from heaven, you are the saviour of all the three worlds, you are in the form of flowing waves, you adorn Lord Śiva's head. O Mother! May my mind always rest at Your lotus feet.

भागीरथि सुखदायिनि मातः तव जलमहिमा निगमे ख्यातः ।
नाहं जाने तव महिमानं पाहि कृपामयि मामज्ञानम् ॥ २ ॥

Bhāgīrathi sukhadāyini mātah

tava jalamahimā nigame khyātaḥ ।

nāhaṁ jāne tava mahimānaṁ

pāhi kṛpāmayi māmajñānam ॥2॥

O Mother Bhāgīrathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and incapable of comprehending your greatness. O Devi! You are full of mercy. Please protect me.

हरिपदपाद्यतरङ्गिणि गङ्गे हिमविधुमुक्ताधवलतरङ्गे ।
दूरीकुरु मम दुष्कृतिभारं कुरु कृपया भवसागरपारम् ॥ ३ ॥

Haripadapādyatarāṅgiṇi Gaṅge

himavidhumuktādhavalatarāṅge ।

dūrikuru mama duṣkṛtibhāraṁ

kuru kṛpayā bhavasāgarapāram ॥3॥

O Devi! Your waters are as sacred as “Caraṇāmṛta” of Śrī Hari. Your waves are white like snow, moon or pearls. Please wash away all my sins and help me cross this ocean of Saṁsāra.

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम् ।

मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टुं न यमश्शक्तः

॥ ४ ॥

tava jalamamalaṁ yena nipītaṁ

paramapadaṁ khalu tena gṛhītaṁ ।

Mātargaṅge tvayi yo bhaktaḥ

kila taṁ draṣṭuṁ na yamaśśaktaḥ

॥4॥

O Mother! Those who partake of your pure waters, definitely attain the highest state. O Mother Gaṅgā! Yama, the Lord of death cannot harm your devotees.

पतितोद्धारिणि जान्हवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे ।

भीष्मजननि हे मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये

॥ ५ ॥

Patitoddhāriṇi Jānhavi Gaṅge

khaṇḍitagirivaramaṇḍitabhaṅge ।

Bhīṣmajanani he Munivarakanye

Patitanivāriṇi Tribhuvanadhanye

॥5॥

O Jānhavi! Your waters flowing through the Himālayas make you even more beautiful. You are Bhīṣma’s mother and sage Jahnu’s daughter. You are the saviour of the people fallen from their path, and so you are revered in all three worlds.

कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके ।

पारावारविहारिणि गङ्गे विमुखयुवतिकृततरलापाङ्गे

॥ ६ ॥

kalpalatāmiva phaladāṁ loke

praṇamati yastvāṁ na patati śoke ।

pārāvāravihāriṇi Gaṅge

vimukhayuvatikṛtataralāpāṅge

॥6॥

O Mother! You are like the wish fulfilling tree. Fulfill all the desires of everyone. Those who bow down to you do not have to grieve. O Gaṅgā! You are eager to merge with the ocean, just like a distanced young lady anxious to meet her beloved.

तव चन्मातस्स्नातस्स्नातः पुनराप जठर साऽप न जातः ।

नरकनिवारिणि जाह्ववि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे ॥ ७ ॥

tava cenmātasstrotassnātaḥ

punarapi jaṭhare so'pi na jātaḥ ।

narakanivāriṇi jāhnavi Gaṅge

kaluṣavināśini mahimottuṅge ॥7॥

O Mother! Those who bathe in your waters do not have to take birth again. O Jānhavi! You are held in the highest esteem. You destroy the sins of your devotees and save them from hell.

पुनरसदङ्गे पुण्यतरङ्गे जय जय जाह्ववि करुणापाङ्गे ।

इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे भृत्यशरण्ये ॥ ८ ॥

punarasadaṅge puṇyatarāṅge

jaya jaya Jāhnavi karuṇāpāṅge ।

Indramukuṭamaṇirājītacaraṇe

sukhade śubhade bhṛtyaśaraṇye ॥8॥

O Jāhnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness and auspiciousness.

रोगं शोकं तापं पापं हर मे भगवति कुमतिकलापम् ।

त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे ॥ ९ ॥

rogaṁ śokaṁ tāpaṁ pāpaṁ

hara me Bhagavati kumatikalāpam ।

tribhuvanasāre vasudhāhāre

tvamasi gatirmama khalu saṁsāre ॥9॥

O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this saṁsāra.

अलकानन्द परमानन्द कुरु करुणामाय कातरवन्द्य ।

तव तटनिकटे यस्य निवासः खलु वैकुण्ठे तस्य निवासः ॥ १० ॥

Alakānande Paramānande

kuru Karuṇāmayi Kātaravandye ।

tava taṭanikaṭe yasya nivāsaḥ

khalu vaikuṇṭhe tasya nivāsaḥ ॥10॥

O Gaṅgā! Those who seek happiness worship you. You are the source of happiness for Alakāpuri and the source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikuṇṭha.

वरमिह नीरे कमठो मीनः किं वा तीरे शरटः क्षीणः ।

अथवा श्वपचो मलिनो दीनः तव न हि दूरे नृपतिकुलीनः ॥ ११ ॥

varamiha nīre kamaṭho mīnaḥ

kiṁ vā tīre śaraṭaḥ kṣīṇaḥ ।

athavā śvapaco malino dīnaḥ

tava na hi dūre nṛpatikulīnaḥ ॥11॥

O Devi! It is better to live in your waters as turtle or fish, or to live on your banks as a poor 'cāṇḍāla', rather than to live away from you as a wealthy king.

भो भुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवरकन्ये ।

गङ्गास्तवमिमममलं नित्यं पठति नरो यः स जयति सत्यम् ॥ १२ ॥

bho Bhuvaneśvari puṇye dhanye

Devi Dravamayi Munivarakanye ।

Gaṅgāstavamimamamalaṁ nityaṁ

paṭhati naro yaḥ sa jayati satyam ॥12॥

O Goddess of the Universe! The meritorious and blessed daughter of Sage Jahnū! Please purify us. One who recites this holy Gaṅgā stotram every day, definitely achieves success.

यथा हृदय गङ्गाभाक्तः तथा भवात् सदा सुखमुक्तः ।

मधुराकान्ता पञ्चाटिकाभिः परमानन्दकलितललिताभिः ॥ १३ ॥

yeṣāṃ hr̥daye Gaṅgābhaktiḥ

teṣāṃ bhavati sadā sukhamuktiḥ ।

madhurākāntā pajjhaṭikābhiḥ

paramānandakalitalalitābhiḥ ॥13॥

Those who have devotion for Mother Gaṅgā, always get happiness and they attain liberation. This beautiful and lyrical Gaṅgāstuti is a source of Supreme bliss.

गङ्गास्तोत्रमिदं भवसारं वाञ्छितफलदं विमलं सारम् ।

शङ्करसेवकशङ्कररचितं पठति सुखी स्तव इति च समाप्तः ॥ १४ ॥

Gaṅgāstotramidam bhavasāram

vāñchitaphaladam vimalam saram ।

śaṅkarasevakaśaṅkararacitam

paṭhati sukhī stava iti ca samāptaḥ ॥14॥

This Gaṅgā Stotram, composed by Śrī Ādi Śaṅkarācārya, devotee of Lord Śiva, purifies us and fulfills all our desires.

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

(2 times)

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

(2 times)

Victory to Gaṅgā! Victory to Lord Śiva!

Victory to Gaṅgā! Victory to Lord Śiva!

2.0.8 Chinmaya Aarti

श्री चिन्मय आरता

आरती श्री चिन्मय सद्गुरु की
दिव्य रूप मूर्ति करुणा की । (२)

आरती सद्गुरु की...

चरणों में उनके शान्ति समाए
शरणागत की भ्रान्ति मिटाए
पाप ताप सन्ताप हरण की ।

आरती सद्गुरु की...

वेद उपनिषद् गीता को गाया
धर्म सनातन फिरसे जगाया
शुद्ध नीति प्रीति शङ्कर की ।

आरती सद्गुरु की...

सिद्धबाडि कि तपो भूमि में
नित्य विराजे गुरु हमारे
भक्तहृदय आनन्द स्रोत की ।

आरती सद्गुरु की...

Srī Chinmaya Aratī

āratī Śrī Chinmaya sadguru kī
divya rūpa mūrati karuṇā kī | (2) āratī Sadguru kī...

caraṇom me unake śānti samāe
śaraṇāgata kī bhrānti miṭāe
pāpa tāpa santāpa haraṇa kī | āratī Sadguru kī...

veda upaniṣad gītā ko gāyā
dharma sanātana phirase jagāyā
śuddha nīti prīti Śaṅkara kī | āratī Sadguru kī...

Siddhabāḍi ki tapo bhūmi meim
nitya virāje Guru hamāre
bhaktahṛdaya ānanda srota kī | āratī Sadguru kī...

2.0.9 Jaya Jagadish Hare Aarti

Jaya Jagadīsha Arati

जय जगदीश आरती

ॐ जय जगदीश हरे
स्वामी जय दीननाथ हरे ।
भक्तजनों के सङ्कट दासजनों के सङ्कट
क्षण में दूर करे । ॐ जय जगदीश हरे ॥

Om jaya Jagadīśa hare

Svāmī jaya dīnanātha hare!

bhaktajanom ke saṅkaṭa dāsajanom ke saṅkaṭa

kṣaṇa meṁ dūra kare | Om jaya Jagadīśa hare ||

Om, Victory to Thee, Hari, the Lord of the Universe! Please remove in a moment the dangers and afflictions of Thy Devotees. Om, Victory to Thee, O Hari, the Lord of the Universe!

जो ध्यावे फल पावे
दुःख बिनसे मन का - स्वामी दुःख बिनसे मन का ।
सुख सम्पति घर आवे
कष्ट मिटे तन का । ॐ जय जगदीश हरे ॥

jo dhyāve phala pāve

duḥkha binase mana kā -

Svāmī duḥkha binase mana kāl

sukha sampati ghara āve

kaṣṭa miṭe tana kā | Om jaya Jagadīśa hare ||

Whoever meditates on You gets the result; his mental sorrows are destroyed, happiness and riches enter his abode; his physical pains are warded off. Om, Victory to Thee, O Hari, Lord of the Universe!

मातापता तुम मर
शरण गहुँ मैं किसकी - स्वामी शरण गहुँ मैं किसकी ।
तुम बिन और न दूजा
प्रभु बिन और न कोई
आस करुँ मैं जिसकी ।

ॐ जय जगदीश हरे ॥

mātapitā tuma mere

śaraṇa gahuṁ maim kīsakī -

Svāmī śaraṇa gahuṁ maim kīsakī

tuma bina aura na dūjā

prabhu bina aura na koī

āsa karuṁ maim jisakī | Om jaya Jagadīśa hare ||

You are my mother and father. Besides you in whom should I seek refuge? There is none other than You on whom my hopes would center. Om, Victory to Thee, O Hari, Lord of the Universe!

तुम पूरण परमात्मा
तुम अन्तर्यामी - स्वामी तुम अन्तर्यामी ।
परब्रह्म परमेश्वर (२)
तुम सब के स्वामी ।

ॐ जय जगदीश हरे ॥

tuma pūrana paramātmā

tuma antaryāmī - Svāmī tuma antaryāmī |

parabrahma parameśvara (2)

tuma saba ke Svāmī | Om jaya Jagadīśa hare ||

You are the complete, Supreme Soul, the Innermost Lord, the Master of All. Om, Victory to Thee, O Hari, Lord of the Universe!

तुम करुणा के सागर
तुम पालनकर्ता- स्वामी तुम पालनकर्ता ।
मैं मूर्ख खल कामी
मैं सेवक तुम स्वामी
कृपा करो भरता ।

ॐ जय जगदीश हरे ॥

tuma karuṇā ke sāgara

tuma pālanakartā - Svāmī tuma pālanakartā

mairiṁ mūrakha khalakāmī

mairiṁ sevaka tuma Svāmī

kṛpā karo bharatā |

Om jaya Jagadīśa hare ||

You are the Ocean of compassion, the Sustainer of all. I am the dullard, wicked, lustful. Have mercy on me, Master! I am Thy servant. Om, Victory to Thee, O Hari, Lord of the Universe!

तुम हो एक अगोचर

सब के प्राणपती - स्वामी सब के प्राणपती ।

किस विध मिलूँ दयामय

किस विध मिलूँ कृपामय

तुमको मैं कुमति ।

ॐ जय जगदीश हरे ॥

tuma ho eka agocara

saba ke prāṇapatī - svāmī saba ke prāṇapatī |

kisa vidha milūṁ dayāmaya

kisa vidha milūṁ kṛpāmaya

tumako mairiṁ kumati |

Om jaya Jagadīśa hare ||

You are the only one beyond sense-perception, the Lord of the Life of all. How, O Master, should I approach You? I am full of evil preperencies. Om, Victory to Thee, O Hari, Lord of the Universe!

दीनबन्धु दुःख हरता

तुम रक्षक मेरे - स्वामी तुम रक्षक मेरे ।

अपने हाथ उठाओ

अपने चरण बढ़ाओ

द्वार पडा मैं तेरे ।

ॐ जय जगदीश हरे ॥

dīnabandhu duḥkha haratā

tuma rakṣaka mere - Svāmī tuma rakṣaka mere |

apane hātha uṭhāo - apane caraṇa baḍhāo

dvāra paḍā tere |

Om jaya Jagadīśa hare ||

You are the kindred of the distressed, the remover of pain and my Master. I lie prostrate at Thy doors. Please raise me with your own hands. Om, Victory to Thee O Hari, Lord of the Universe!

विषय विकार मिटाओ

पाप हरो देवा - स्वामी पाप हरो देवा ।

श्रद्धा भक्ति बढाओ

श्रद्धा प्रेम बढाओ

सन्तन की सेवा ।

ॐ जय जगदीश हरे ॥

viṣaya vikāra miṭāo

pāpa haro devā – Svāmī pāpa haro devā

śraddhā bhakti baḍhāo

śraddhā prema baḍhāo

santana kī sevā ।

Om jaya Jagadīśa hare ॥

Make us free from lust and passion and remove our sins, O God!

Intensify our faith and devotion and service to saintly persons. Om,

Victory to Thee, O Hari, Lord of the Universe!

तन मन धन सब तेरा

सब कुछ है तेरा - स्वामी सब कुछ है तेरा ।

तेरा तुझको अर्पण (२)

क्या लागे मेरा ।

ॐ जय जगदीश हरे ॥

tana mana dhana saba terā

saba kucha hai terā - Svāmī saba kucha hai terā,

terā tujhako arpaṇa (2)

kyā lāge merā ।

Om jaya Jagadīśa hare ॥

My body, mind, wealth is all Yours. O Lord, we offer to You that which

is Yours. Nothing is mine. Om, Victory to Thee, O Hari, Lord of the

Universe!

2.0.10 Srimad Bhagavat Gita Dhyanam

Srīmadbhagavadgītādhyānam

श्रीमद्भगवद्गीताध्यानम्

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

**Om Pārthāya pratibodhitāṁ Bhagavatā Nārāyaṇena svayaṁ
Vyāseṇa grathitāṁ purāṇamuninā madhyemahābhāratam ।
Advaitāmṛtavarṣiṇīṁ Bhagavatīm aṣṭādaśādhyāyiniṁ
Amba tvāmanusandadhāmi Bhagavadgīte bhavadveṣiṇīm ॥1॥**

*Om! Bhagavad Gītā – with which Pārtha was enlightened by Śrī
Nārāyaṇa Himself and which was incorporated in the midst of
Mahābhārata by the ancient Sage Vyāsa – O Blessed Mother, who is
showering the nectarian philosophy of Advaita in the form of 18
chapters, I constantly meditate upon You, the sure antidote to the
worldly experiences.*

नमोऽस्तु ते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

**namo'stu te Vyāsa viśālabuddhe
phullāravindāyatapatranetra ।
yena tvayā Bhāratatāilapūrṇaḥ
prajvālito jñānamayaḥ pradīpaḥ ॥2॥**

*Salutations unto thee, O Vyāsa of mighty intellect, who has eyes like the
petals of a fully bloomed lotus flower, by whom the lamp of Knowledge
filled with the oil of Mahābhārata is lit.*

प्रपन्नपारजाताय तत्रवत्रकपाणय ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः

॥ ३ ॥

prapannapārijātāya totravetraikapāṇaye ।

jñānamudrāya Kṛṣṇāya Gītāmṛtaduhe namaḥ

॥3॥

Salutations to Kṛṣṇa: who is the “tree of fulfillment” to all those who totally surrender to Him, who has milked the Gītā nectar, the holder of jñānamudrā, wielder of the cane in one hand with which He drives home the herd of cattle under His protection.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्

॥ ४ ॥

sarvopaniṣado gāvo dogdhā Gopālanandanah ।

Pārtho vatsaḥ sudhīrbhoktā dugdham Gītāmṛtaṁ mahat ॥4॥

All the Upaniṣads are cows, the son of the cowherd is Kṛṣṇa the milkman, Pārtha is the calf, men of pure intellect are the enjoyers and the supreme nectar of Gītā is the milk.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम्

॥ ५ ॥

Vasudevasutaṁ Devaṁ Kaṁsacāṇūramardanam ।

Devakīparamānandaṁ Kṛṣṇaṁ vande Jagadgurum ॥5॥

I salute Kṛṣṇa, the teacher of the Universe, the divine son of Vasudeva, destroyer of Kaṁsa and Cāṇūra and the supreme joy of Devakī.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः

॥ ६ ॥

Bhīṣmadroṇataṭā Jayadrathajalā Gāndhāranīlotpalā

Śalyagrāhavatī Kṛpeṇa vahanī Karṇena velākulā ।

Aśvatthā mavikarṇaghoramakarā Duryodhanāvartinī

sottīrṇā khalu Pāṇḍavai raṇanadī kaivartakaḥ Keśavaḥ ॥6॥

The river of battle with Bhīṣma and Droṇa as its banks; with Jayadratha as its waters; with the king of Gāndhāra as the blue water-lily; Śalya as the shark; Kṛpa as the current; Karṇa as the breaker; Aśvatthāma and Vikarṇa as the terrible crocodiles; Duryodhana as the whirlpool in it – was indeed crossed over by the Pāṇḍavas with Keśava as the ferry-man.

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे

॥ ७ ॥

Pārāśaryavacassarojamamalam

Gītāthagandhotkaṭam

nānākhyānakakesaram

Harikathāsambodhanābodhitam ।

loke sajjanaṣaṭpadairaharahaḥ

pepīyamānam mudā

bhūyādbhāratapaṅkajam kalimala-

pradhvaṁsi naḥ śreyase

॥7॥

May the spotless lotus of the Mahābhārata growing in the waters of the words of Parāśara's son (Vyāsa) having for its sweet and pleasant fragrance of the Gītā, with many narratives as its inner soft petals, fully blossomed by the stories of Hari and joyously drunk day after day by the six-footed (honey bees), of the good and the pure in the world, be the destroyer of the imperfections of the material age for our supreme good.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम्

॥ ८ ॥

mūkaṁ karoti vācālam paṅguṁ laṅghayate girim ।

yatkṛpā tamahaṁ vande Paramānandamādhavam

॥8॥

I salute the Supreme Bliss, Mādhava, whose grace renders the mute eloquent and the cripple climb mountains.

य ब्रह्मा वरुणन्द्ररुद्रमरुतः स्तुन्वान्त इद्व्यः स्तवः
वैदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

yaṁ brahmā varuṇendrarudramarutaḥ
stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopaniṣadair
gāyanti yaṁ sāmagaḥ ।
dhyānāvasthitatadgatena manasā
paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsuragaṇā
devāya tasmai namaḥ ॥9॥

Salutations unto that God-head whom the Creator Brahmā, Lord Varuṇa, Lord Indra, Lord Rudra and the Lord of the Marutas invoke with their divine hymns; whom the singers of the Sāma songs invoke through their appropriate chanting, whom the Yogīs realize with their minds absorbed in the goal of their contemplation through perfect meditation and whose limits are not known even to the devas or to the asuras.

2.0.11 Bhagavat Gita Chapter 2 - Yoga of Knowledge

Yoga of Knowledge

ॐ श्रीपरमात्मने नमः

Om Śrīparamātmane Namaḥ

अथ द्वितीयोऽध्यायः

Atha Dvitiyo'dhyāyaḥ (Gītā Chapter II)

सञ्जय उवाच (Sañjaya Uvāca)

तं तथा कृपयाविष्टं अश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यं उवाच मधुसूदनः

॥ १ ॥

taṁ tathā kṛpayāviṣṭaṁ aśrupūrṇākulekṣaṇam ।

viṣīdantamidaṁ vākyaṁ uvāca Madhusūdanaḥ

॥1॥

To him who was thus overcome with pity and despondency, with eyes full of tears and agitated, Madhusūdana spoke these words:

श्रीभगवानुवाच (Śrībhagavānuvāca)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन

॥ २ ॥

kutastvā kaśmalamidaṁ viṣame samupasthitam ।

anāryajuṣṭamasvargyam akīrtikaramarjuna

॥2॥

Whence is this perilous condition come upon thee, this dejection, un-Āryan-like, heaven-excluding, disgraceful, O Arjuna?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप

॥ ३ ॥

klaibyaṁ mā sma gamaḥ Pārtha naitattvayyupapadyate ।

kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha Parantapa ॥3॥

Yield not to impotence, O Pārtha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O Parantapa (scorcher of foes)!

अजुन उवाच (Arjuna Uvāca)

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन

॥ ४ ॥

katham Bhīṣmamahaṁ saṅkhye Droṇaṁ ca Madhusūdana ।

iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana

॥4॥

How, O Madhusūdana, shall I, in battle, fight with arrows against Bhīṣma and Droṇa, who are fit to be worshipped, O Destroyer of enemies!

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान्

॥ ५ ॥

gurūnahatvā hi mahānubhāvān

śreyo bhoktuṁ bhaikṣyamapīha loke ।

hatvārthakāmāṁstu gurūnihaiva

bhuñjīya bhogān rudhirapradigdhān

॥5॥

Better indeed in this world is to eat even the bread of 'beggary'; than to slay the most noble of teachers. But, if I kill them, even in this world, all my enjoyments of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयः

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः

॥ ६ ॥

na caitadvidmaḥ kataranno garīyaḥ

yadvā jayema yadi vā no jayeyuḥ ।

yāneva hatvā na jijīviṣāmaḥ

te'vasthitāḥ pramukhe Dhārtarāṣṭrāḥ

॥6॥

I can scarcely say which will be better, that we should conquer sons of Dhṛtarāṣṭra or that they should conquer us. Those, after slaying whom we do not wish to live, now stand in confrontation with us.

कापण्यदाषापहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्

॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ

pr̥cchāmi tvāṁ dharmasammūḍhacetāḥ ।

yacchreyaḥ syānniścitaṁ brūhi tanme

śiṣyaste'haṁ śādhi mām tvāṁ prapannam ॥7॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who has taken refuge in Thee.

न हि प्रपश्यामि ममापनुद्याद्

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम्

॥ ८ ॥

na hi prapaśyāmi mamāpanudyād

yacchokamucchoṣaṇamindriyāṇām ।

avāpya bhūmāvasapatnamṛddhaṁ

rājyaṁ surāṇāmapi cādhipatyam

॥8॥

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperity and unrivalled dominion on earth or even Lordship over the gods.

सञ्जय उवाच (Sañjaya Uvāca)

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह

॥ ९ ॥

evamuktva Hṛṣīkeśaṁ Guḍākeśaḥ Parantapa ।

na yotsya iti Govindaṁ uktvā tūṣṇīm babhūva ha ॥9॥

Having spoken thus to Hṛṣīkeśa, Guḍākeśa, the destroyer of foes said to Govinda: "I will not fight"; and became silent.

तमुवाच हृषाकशः प्रहसान्नव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः

॥ १० ॥

tamuvāca Hṛṣīkeśaḥ prahasanniva bhārata ।

senayorubhayormadhye viṣīdantamidaṁ vacaḥ ॥10॥

“O descendent of Bharata”, to him who was despondent in the midst of two armies, Hṛṣīkeśa, as if smiling, said these words:

श्रीभगवानुवाच (Śrībhagavānuvāca)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः

॥ ११ ॥

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase ।

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ॥11॥

You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम्

॥ १२ ॥

na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ ।

na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥12॥

It is not that at any time (in the past), indeed, was I not, nor were you, nor these rulers of men. Nor, verily, shall we all ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति

॥ १३ ॥

dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā ।

tathā dehāntaraprāptiḥ dhīrastatra na muhyati ॥13॥

Just as in this body the embodied (jīva) passes into childhood, youth and old age, so also does he pass into another body; the learned man does not grieve at it.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत

॥ १४ ॥

mātrāsparsāstu Kaunteya śītoṣṇasukhaduḥkhadāḥ ।

āgamāpāyino'nityāḥ tāṁstitikṣasva Bhārata ॥14॥

The contacts of the senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendent of Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

yaṁ hi na vyathayantye te puruṣaṁ Puruṣarṣabha ।

sama-duḥkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate ॥15॥

O foremost among men (Arjuna), surely these do not torment the learned man to whom pleasure and pain are the same, that person is fit for realizing the Immortal Self.

नासतो विद्यते भावः नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ ।

ubhayorapi dr̥ṣṭo'ntaḥ tvanayostattvadarśibhiḥ ॥16॥

The unreal has no being; there is no non-being of the Real; the truth about both these has been seen by the knowers of the Truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

avināśi tu tadviddhi yena sarvamidam tatam ।

vināśamavyayasyāsyā na kaścitkartumarhati ॥17॥

Know That to be indestructible by which all this (world) is pervaded. None can cause the destruction of That – the Imperishable.

अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

antavanta ime dehāḥ nityasyoktāḥ śarīriṇaḥ ।

anāśino'prameyasya tasmādyudhyasva Bhārata ॥18॥

These bodies of the embodied have an end. The Self is eternal, indestructible and incomprehensible. Therefore, fight, O Bhārata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ १९ ॥

ya enaṁ veti hantāraṁ yaścainaṁ manyate hatam ।

ubhau tau na vijānītaḥ nāyaṁ hanti na hanyate ॥19॥

He who takes the Self to be the slayer and he who thinks He is slain, neither of these knows (the Self). He slays not, nor is He slain.

न जायते म्रियते वा कदाचित्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणः

न हन्यते हन्यमाने शरीरे

॥ २० ॥

na jāyate mriyate vā kadācit

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ।

ajo nityaḥ śāśvato'yaṁ purāṇaḥ

na hanyate hanyamāne śarīre

॥20॥

He is not born, nor does He ever die; after having been, He again ceases not to be. unborn, eternal, changeless and ancient, He is not killed when the body is killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम्

॥ २१ ॥

vedāvināśinaṁ nityaṁ ya enamajamavyayam ।

kathaṁ sa puruṣaḥ Pārtha kaṁ ghātayati hanti kam॥21॥

Whosoever knows Him to be indestructible, Eternal, Unborn and

Inexhaustible, how can that man slay, O Pārtha, or cause others to be slain?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

अन्यानि संयाति नवानि देही

॥ २२ ॥

vāsāṁsi jīrṇāni yathā vihāya

navāni grhṇāti naro'parāṇi ।

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṁyāti navāni dehī

॥22॥

Just as a man casts off his wornout clothes and puts on new ones, so also the embodied-self casts off its wornout bodies and enters new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापः न शोषयति मारुतः

॥ २३ ॥

nainam chindanti śastrāṇi nainam dahati pāvakaḥ |
na cainam kledayantyāpaḥ na śoṣayati mārutaḥ ||23||
Weapons cleave It not, fire burns It not, water moistens It not, wind dries It not.

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः || २४ ||

acchedyo'yamadāhyo'yaṁ akledyo'śoṣya eva ca |
nityaḥ sarvagataḥ sthāṇuḥ acalo'yaṁ sanātanaḥ ||24||
The Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयं अविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि || २५ ||

avyakto'yamacintyo'yaṁ avikāryo'yamucyate |
tasmādevaṁ viditvainaṁ nānuśocitumarhasi ||25||
The Self is said to be Unmanifest, Unthinkable and Unchangeable. Therefore, knowing This to be such, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि || २६ ||

atha cainam nityajātaṁ nityaṁ vā manyase mṛtam |
tathāpi tvam Mahābāho naivam śocitumarhasi ||26||
But even if you think of Him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि || २७ ||

jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca |
tasmādaparihārye'rthe na tvam śocitumarhasi ||27||
Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना || २८ ||

avyaktādīni bhūtāni vyaktamadyāni Bhārata |
avyaktanidhanānyeva tatra kā paridevanā ||28||

Beings unmanifest in the beginning and unmanifest again in their end seem to be manifest in the middle, O Bhārata. What then is there to grieve about?

आश्चर्यवत्पश्यति कश्चिदेनं
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित्

॥ २९ ॥

āścaryavatpaśyati kaścidenam

āścaryavadvadati tathaiva cānyaḥ ।

āścaryavaccainamanyaḥ śṛṇoti

śrutvāpyenam veda na caiva kaścit

॥29॥

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands It.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि

॥ ३० ॥

dehī nityamavadhyo'yaṁ dehe sarvasya Bhārata ।

tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi

॥30॥

This, the Indweller in the body of everyone is ever indestructible, O Bhārata; therefore, you should not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते

॥ ३१ ॥

svadharmamapi cāvekṣya na vikampitumarhasi ।

dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate ॥31॥

Even considering your own duty you should not waver; for there is nothing higher for a Kṣatriya than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्

॥ ३२ ॥

yadṛcchayā copapannaṁ svargadvāramapāvṛtam ।

sukhinaḥ kṣatriyāḥ Pārtha labhante yuddhamīdṛśam ॥32॥

Happy indeed are the Kṣatriyas, O Pārtha, who are called to fight in such a battle that comes of itself as an open door to heaven.

अथ चत्वामम धम्य सङ्ग्राम न कारष्यास ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cetvamimam dharmyam saṅgrāmaṁ na kariṣyasi ।

tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi ॥33॥

But, if you will not fight this righteous war, then, having abandoned your own duty and fame, you shall incur sin.

अकिर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ ३४ ॥

akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām ।

sambhāvitasya cākīrtiḥ maraṇādatiricyate ॥34॥

People too will recount your everlasting dishonor, and to the one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतं मन्स्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतः भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

bhayādraṇāduparataṁ mansyante tvām mahārathāḥ ।

yeṣāṁ ca tvam bahumataḥ bhūtvā yāsyasi lāghavam ॥35॥

The great battalion commanders will think that you have withdrawn from the battle through fear and you will be looked down upon by them who had thought much of you and your heroism in the past.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

avācyavādāñśca bahūn vadiṣyanti tavāhitāḥ ।

nindantastava sāmartyam tato duḥkhataram nu kim ॥36॥

And many unspeakable words will your enemies speak denigrating your powers. What can be more painful than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm

tasmāduttiṣṭha Kaunteya yuddhāya kṛtaniścayaḥ ॥37॥

Slain, you will obtain heaven; victorious you will enjoy the earth; therefore, stand up, O son of Kunti, determined to fight.

सुखदुःख सम कृत्वा लाभालाभा जयाजया ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau |

tato yuddhāya yujyasva naivam pāpamavāpsyasi ॥38॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of the battle. Thus you shall not incur sin.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

eṣā te'bhīhitā sāṅkhye buddhiryoge tvimāṁ śṛṇu |

buddhyā yukto yayā Pārtha karmabandham prahāsyasi ॥39॥

This, which has been taught to thee, is wisdom concerning Sāṅkhya. Now listen to the wisdom concerning Yoga, having known which, O Pārtha, you shall get rid of the bondage of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

nehābhikramanāśo'sti pratyavāyo na vidyate |

svalpamapyasya dharmasya trāyate mahato bhayāt ॥40॥

In this there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this Knowledge (even a little of this Yoga) protects one from great fear.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhiḥ ekeha Kurunandana |

bahuśākhā hyanantāśca buddhayo'vyavasāyinām ॥41॥

Here, O joy of the Kurus (Kurunandana) there is but a single-pointed conviction (in this path); many branched and endless are the thoughts of the irresolute.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

yāmimāṁ puṣpitāṁ vācaṁ pravadantya vipaścītaḥ |

vedavādaratāḥ Pārtha nānyadastīti vādināḥ ॥42॥

O Pārtha, flowery speech is uttered by the unwise, taking pleasure in the eulogizing words of the Vedas, saying; "There is nothing else" (other than pleasure).

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति

॥ ४३ ॥

kāmātmānaḥ svargaparāḥ janmakarmaphalapradām |

kriyāviśeṣabahulām bhogaiśvaryagatiṁ prati

||43||

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and Lordship.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते

॥ ४४ ॥

bhogaiśvaryaprasaktānām tayāpahṛtacetasām |

vyavasāyātmikā buddhiḥ samādhau na vidhīyate

||44||

For those who cling to joy and Lordship, whose minds are drawn away by such teaching, are neither determinate nor resolute, nor are they fit for steady meditation and Samādhi.

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थः निर्योगक्षेम आत्मवान्

॥ ४५ ॥

traiguṇyaviṣayā vedāḥ nistraiguṇyo bhavārjuna |

nirdvandvo nityasatvasthaḥ niryogakṣema ātmavān

||45||

The Vedas deal with the three attributes; be you above these attribute (guṇas). O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः

॥ ४६ ॥

yāvānārtha udapāne sarvataḥ samplutodake |

tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ

||46||

To the Brāhmaṇa who has known the Self, all the Vedas are of so much use, as is a reservoir of water in a place where there is flood everywhere.

कमण्यवाधकारस्त मा फलषु कदाचन ।

मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्माणि ॥ ४७ ॥

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana ।

mā karmaphalaheturbhūḥ mā te saṅgo'stvakarmani ॥47॥

The right is to work only, but never to its fruits; let not the fruit-of-action be thy motive, nor let thy attachment be to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā Dhanañjaya ।

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ॥48॥

Perform action, O Dhanañjaya, abandoning attachment, being steadfast in Yoga and balanced in success and failure. Evenness of mind is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya ।

buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ॥49॥

For lower than the Yoga-of-wisdom is action, O Dhanañjaya. Seek refuge in wisdom; wretched are those whose motivation is for the fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātiha ubhe sukṛtaduṣkṛte ।

tasmādyogāya yujyasva yogaḥ karmasu kauśalam ॥50॥

Endowed with the Wisdom of evenness-of-mind, one casts off in his life both good deeds and evil deeds; therefore, devote yourself to Yoga. Skill in action is Yoga.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ ।

janmabandhavinirmuktāḥ padaṁ gacchantyanāmayam ॥51॥

The wise, possessed of Knowledge, having abandoned the fruits of their actions, freed from the fetters of birth, go to the State which is beyond all evil.

यदा त माहकालल बुद्धव्याततारष्यात ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhirvyatitarīṣyati ।

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ॥52॥

When your intellect crosses beyond the mire of delusion, then you shall attain indifference as to what has been heard and what is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścalā ।

samādhāvacalā buddhiḥ tadā yogamavāpsyasi ॥53॥

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-realization.

अर्जुन उवाच (Arjuna Uvāca)

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

sthitaprajñasya kā bhāṣā samādhisthasya Keśava ।

sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim ॥54॥

What, O Keśava, is the description of him who has steady wisdom, who is merged in the Supreme-conscious state? How does one of steady wisdom speak, how does he sit, how does he walk?

श्रीभगवानुवाच (Śrībhagavānuvāca)

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

prajahāti yadā kāmān sarvānpārtha manogatān ।

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥55॥

When a man completely casts off, O Pārtha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.

दुःखष्वनुद्वग्मनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते

॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ ।

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate

॥56॥

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता

॥ ५७ ॥

yaḥ sarvatrānabhisnehaḥ tattatprāpya śubhāśubham ।

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

॥57॥

He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his Wisdom is steady.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता

॥ ५८ ॥

yadā samharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ ।

indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā

॥58॥

When like the tortoise which withdraws its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते

॥ ५९ ॥

viṣayā vinivartante nirāhārasya dehinaḥ ।

rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate

॥59॥

The objects of senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः

॥ ६० ॥

yatato hyapi Kaunteya puruṣasya vipaścitaḥ ।

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ

॥60॥

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man though he strives to control them.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ ।

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥61॥

Having restrained them all, he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate ।

saṅgātsañjāyate kāmaḥ kāmātkrodho'bhijāyate ॥62॥

When a man thinks of objects, attachment for them arises; from attachments desire is born; from desire anger is born.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

krodhādbhavati sammohaḥ sammohātsmṛtivilbhramaḥ ।

smṛtibhramśād buddhināśaḥ buddhināśātpraṇaśyati ॥63॥

From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्वरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

rāgadveṣaviyuktaistu viṣayānindriyaiśvaran ।

ātmavaśyairvidheyātmā prasādamadhigacchati ॥64॥

But the self- controlled man, moving among objects, with his senses under restraint and free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

prasāde sarvaduḥkhānāṁ hānirasyopajāyate ।

prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ॥65॥

In that peace all pains are destroyed; for, the intellect of the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhirayuktasya na cāyuktasya bhāvanā ।

na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ॥66॥

There is no knowledge (of the Self) to the unsteady and to the unsteady no meditation and to the unmeditative no peace; to the person without peace; how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

indriyāṇāṃ hi caratām yanmano'nuvidhīyate ।

tadasya harati prajñām vāyurnāvamivāmbhasi ॥67॥

For, the mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

tasmādyasya Mahābāho nigṛhītāni sarvaśaḥ ।

indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥68॥

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense-objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī ।

yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ॥69॥

That which is night to all beings, in that the self-controlled man wakes; where all beings are awake, that is the night for the sage (muni) who sees.

आपुयमाणमचलप्रातष्ठ

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी

॥ ७० ॥

āpuryamāṇamacalapraṭiṣṭhaṁ

samudramāpaḥ praviśanti yadvat ।

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī

॥70॥

He attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved; but not the "desirer of desires".

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति

॥ ७१ ॥

vihāya kāmānyaḥ sarvān pumāṁścarati niḥspr̥haḥ ।

nirmamo nirahaṅkāraḥ sa śāntimadhigacchati

॥71॥

The man attains peace, who, abandoning all desires, moves about without longing, without the sense of "I-ness" and "my-ness".

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति

॥ ७२ ॥

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati ।

sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati

॥72॥

This is the Brāhmic state, O Pārtha (son of Pr̥thā), attaining this, none is deluded. Being established therein, even at the end of life, one attains oneness with Brahman.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे साङ्ख्य योगो नाम द्वितीयोऽध्यायः ।

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu

brahmavidyāyāṁ yogaśāstre Śrīkṛṣṇārjunasaṁvāde

sāṅkhyayogo nāma dvitīyo'dhyāyaḥ ।

3 Stotrams and Prayers for each class

3.1 Dhruva

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
1. <u>Dhruva</u> (KG)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Sankata Nashana Ganesha Stotram, Ganesha Pancha Ratnam Stories based on Values, Chinmaya Alphabets Arts, Crafts, Games & Pictorial quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Namrata Vakkalagadda</u> Vinay Prithani

Texts:	Tarangini Vol. 1 & 2 Tell Me a Story – Part 1, Aha Wisdom Book Why do We
Teachers' Reference:	THE ALPHABET SAFARI

3.1.1 Sankata Nashana Ganesha Stotram

Saṅkaṭanāśanagaṇeśastotram

सङ्कटनाशनगणेशस्तोत्रम्

श्री नारद उवाच Śrī Nārada uvāca

प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम् ।

भक्तावासं स्मरेन्नित्यं आयुःकामार्थसिद्धये ॥ १ ॥

praṇamya śirasā devaṁ Gaurīputraṁ Vināyakam ।

bhaktāvāsaṁ smarennityaṁ āyuhkāmārthasiddhaye ॥1॥

Having bowed down one's head to Lord Vināyaka, the son of Gauri, one should contemplate daily upon Him, who is the treasure house of devotion, to accomplish long life and desired objects.

प्रथमं वक्रतुण्डं च एकदन्तं द्वितीयकम् ।

तृतीयं कृष्णपिङ्गाक्षं गजवक्त्रं चतुर्थकम्

॥ २ ॥

prathamam Vakratuṇḍam ca Ekadantaṁ dvitīyakam ।

tr̥tīyam Kṛṣṇapiṅgākṣam Gajavaktraṁ caturthakam ॥2॥

First 'Vakratuṇḍa' (who has a curved trunk), secondly, 'Ekadanta' (who has one tooth), thirdly 'Kṛṣṇapiṅgākṣa' (bluish red eyes), fourthly 'Gajavaktra' (elephant head).

लम्बोदरं पञ्चमं च षष्ठं विकटमेव च ।

सप्तमं विघ्नराजं च धूम्रवर्णं तथाष्टमम्

॥ ३ ॥

Lambodaram pañcamam ca ṣaṣṭham Vikaṭameva ca ।

saptamam Vighnarajam ca Dhūmravarṇam tathāṣṭamam ॥3॥

Fifth is 'Lambodara' (big belly), sixth is 'Vikaṭa' (huge), seventh is 'Vighnarajā' (master of obstacles), eighth is 'Dhūmravarṇa' (smoke color).

नवमं भालचन्द्रं च दशमं तु विनायकम् ।

एकादशं गणपतिं द्वादशं तु गजाननम् ॥ ४ ॥

navamaṁ Bhālacandraṁ ca daśamaṁ tu Vināyakam ।

ekādaśaṁ Gaṇapatiṁ dvādaśaṁ tu Gajānanam ॥4॥

Ninth is 'Bhālacandra' (moon on forehead), tenth is 'Vināyaka' (remover of obstacles), eleventh is 'Gaṇapati' (leader of Lord Śiva's army), twelfth is 'Gajānana' (elephant face).

द्वादशैतानि नामानि त्रिसन्ध्यं यः पठेन्नरः ।

न च विघ्नभयं तस्य सर्वसिद्धिकरं प्रभो ॥ ५ ॥

dvādaśaitāni nāmāni trisandhyaṁ yaḥ paṭhennaraḥ ।

na ca vighnabhayaṁ tasya sarvasiddhikaraṁ prabho ॥5॥

One who chants these twelve names three times daily, (morning, afternoon and evening), will have no obstacles or fear and will accomplish everything by the blessings of Lord Ganeśa.

3.1.2 Ganesha Pancha Ratnam

Srīmahāgaṇeśapañcaratnam

श्रीमहागणेशपञ्चरत्नम्

भगवान् शङ्कराचार्य कृतम्

(Bhagavāna Śaṅkarācārya kṛtam)

मुदाकरात्त मोदकं सदा विमुक्तिसाधकं

कलाधरावतंसकं विलासि लोकरक्षकम् ।

अनायकैक नायकं विनाशितेभदैत्यकं

नताशुभाशुनाशकं नमामि तं विनायकम्

॥ १ ॥

mudākarātta modakam sadā vimuktisādhakam

kalādhārāvataṁsakam vilāsi lokarakṣakam ।

anāyakaika nāyakam vināśitebhadaityakam

natāśubhāśunāśakam namāmi taṁ Vināyakam ॥1॥

I bow down to the Lord Vināyaka who is ever blissful, who has modaka in his hands, who is the bestower of salvation, who wears the moon on his head, who is above all and who has no one above him, who is slayer of the elephant-faced demon, who is the destroyer of all the evils of those who worship Him.

नतेतरातिभीकरं नवोदितार्कभास्वरं

नमत्सुरारि निर्जरं नताधिकापदुद्धरम् ।

सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं

महेश्वरं तमाश्रये परात्परं निरन्तरम्

॥ २ ॥

natetarātibhīkaram navoditārkabhāsvaram

namatsurāri nirjaram natādhikāpaduddharam ।

Sureśvaram Nidhīśvaram Gajeśvaram Gaṇeśvaram

Maheśvaram tamāśraye parātparam nirantaram ॥2॥

I take refuge in Lord Gaṇeśa, who shines like the rising Sun, who is bowed down by Gods and demons both, who is the destroyer of all the calamities in the life of those who worship Him, who is the Lord of gods, who is the Lord of all treasures, who is Gajeśvara and Maheśvara and who is the best among the best.

समस्त लोकशङ्कर नरस्तदत्यकुञ्जर
दरेतरोदरं वरं वरेभवक्रमक्षरम् ।
कृपाकरं क्षमाकरं मुदाकरं यशस्करं
मनस्करं नमस्कृतां नमस्करोमि भास्वरम्

॥ ३ ॥

samasta lokaśaṅkaram niraṣṭadaityakuñjaram

daretarodaram varam varebhavakramakṣaram ।

kṛpākaram kṣamākaram mudākaram yaśakaram

manaskaram namaskṛtām namaskaromi bhāsvaram ॥3॥

I prostrate unto the shining Lord Gaṇeśa, who bestows good on all the worlds, who is the destroyer of Gaṅāsura, who is the best, the Immortal, who is the bestower of mercy on those who bow to Him, who endures all our sins, who is full of grace and who is the giver of mercy, bliss, fame and pure mind to us.

अकिञ्चनार्तिमार्जनं चिरन्तनोक्ति भाजनं
पुरारिपूर्वं नन्दनं सुरारि गर्वचर्वणम् ।
प्रपञ्च नाशभीषणं धनञ्जयादि भूषणं
कपोलदानवारणं भजे पुराणवारणम्

॥ ४ ॥

akiñcanārtimārjanam cirantanokti bhājanam

purāripūrva nandanam surāri garvacarvaṇam ।

prapañca nāśabhīṣaṇam dhanañjayādi bhūṣaṇam

kapoladānavāraṇam bhaje purāṇavāraṇam ॥4॥

I worship the ancient elephant-faced Gaṇapati, who is the destroyer of all the pains of the poor, is the abode of Om, the ancient symbol of the Vedas, who is the eldest son of Purāri, who destroys the pride of the enemies of gods, who is the very fear at the time of deluge, who wears Dhanañjayā and other serpents as ornaments.

नितान्तकान्तदन्तकान्त मन्तकान्तकात्मज
अचिन्त्य रूपमन्तहीन मन्तरायकृन्तनम् ।
हृदन्तरे निरन्तरं वसन्तमेव योगिनां
तमेकदन्तमेव तं विचिन्तयामि सन्ततम्

॥ ५ ॥

nitāntakāntadantakānti mantakāntakātmajam

acintya rūpamantahīna mantarāyakṛntanam ।

hṛdantare nirantaram vasantameva yoginām

tamekadantameva tam vicintayāmi santatam ॥5॥

I meditate upon that single-tusked (ekadanta) Gaṇeśa who is adorned by the glistening horn, who is the son of the Lord of Death (Lord Śiva), whose form is incomprehensible, who is the remover of all the obstacles, who lives in the heart of Yogis forever.

महागणेश पञ्चरत्नमादरेण योऽन्वहं
प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।
अरोगतामदोषतां सुसाहितीं सुपुत्रतां
समाहितायुरष्टभूतिमभ्युपैति सोऽचिरात्

॥ ६ ॥

Mahāgaṇeśa pañcaratnamādareṇa yo'nvaham

prajalpati prabhātake hṛdi smaran Gaṇeśvaram ।

arogatāmadoṣatām susāhitīm suputratām

samāhitāyuraṣṭabhūtimabhyupaiti so'cirāt ॥6॥

He who chants these five gems of the great Mahāgaṇeśa with devotion, meditating on Him in the heart of hearts in the early morning, soon will he be bestowed with a healthy life and eightfold wealth.

3.2 Prahalada

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
2. <u>Prahalada</u> (Grades-1, 2)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Sharada Stotram (Stuti Vandana), Hanuman Chalisa Stories based on Values Arts, Crafts, Games & Pictorial quizzes Bhagavad Gita: Ch II Verses 1-38	Suyog Padoankar - Prahalada I Raji Arora - Prahalada I <u>Preya Dave - Prahalada II</u> Chitra Nair - Prahalada II

Texts:	Tarangini Vol. 3 & 4 Tell me a Story - Part 1 Why Do We Hanuman Chalisa
Teachers' Reference:	SHRI HANUMAN THE SUPERMAN

3.2.1 Sharada Stotram

Sāradāstotram

शारदास्तोत्रम्

नमस्ते शारदे देवि काश्मीरपुरवासिनि ।

त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे

॥ १ ॥

namaste Śārade devi kāśmīrapuravāsini ।

tvāmahaṁ prārthaye nityaṁ vidyādānaṁ ca dehi me ॥1॥

Obeisance to Thee, O effulgent Śārada worshipped in the City of Kāśmīra, I always pray Thee to bestow upon me Pure knowledge.

या श्रद्धा धारणा मेधा वाग्देवी विधिवल्लभा ।

भक्तजिह्वाग्रसदना शमादिगुणदायिनी

॥ २ ॥

yā śraddhā dhāraṇā medhā Vāgdevī vidhivallabhā ।

bhaktajihvāgrasadanā śamādiguṇadāyini ॥ 2॥

You are faith, memory, intelligence, the divinity of speech, the Spouse of Creator, Brahma. You grace the devotee's speech, You are the giver of inner peace and all other virtues.

नमामि यामिनीं नाथलेखालङ्कृत कुन्तलाम् ।

भवानीं भवसन्तापनिर्वापणसुधानदीम्

॥ ३ ॥

namāmi yāminīṁ nāthalekhālaṅkṛta kuntalām ।

Bhavānīm bhavasantāpanirvāpaṇasudhānadīm ॥3॥

I bow down to Bhavānī who is decorated with ear ornament studded with the flash of lightening, who is a river of nectar that cures the torments of worldly life.

भद्रकाल्यै नमो नित्यं सरस्वत्यै नमो नमः ।

वेदवेदाङ्गवेदान्तविद्यास्थानेभ्य एव च

॥ ४ ॥

Bhadrakālyai namo nityaṁ Sarasvatyai namo namaḥ ।

vedavedāṅgavedāntavidyāsthānebhya eva ca ॥4॥

Constant Salutations to Thee, O Mother Beneficent! You are the source of Vedas and the auxilliary branches of the Vedas, of the Vedānta and all other forms of knowledge. Salutations to You, O Goddess of learning.

ब्रह्मस्वरूपा परमा ज्यातरूपा सनातना ।

सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ॥ ५ ॥

brahmasvarūpā paramā jyotirūpā sanātanī ।

sarvavidyādhīdevī yā tasyai Vāṅyai namo namaḥ ॥5॥

O Mother, You are the personification of Brahman. You are the Supreme Spirit, the light Divine, the Eternal Being. You are the Presiding Deity of all branches of learning. Salutations to You, O Goddess of learning.

यया विना जगत्सर्वं शश्वज्जीवन्मृतं भवेत् ।

ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमो नमः ॥ ६ ॥

yayā vinā jagatsarvaṁ śaśvajjīvanmṛtaṁ bhavet ।

jñānādhīdevī yā tasyai Sarasvatyai namo namaḥ ॥6॥

But for you, the whole world would appear lifeless. You are the Presiding Deity of knowledge, Salutations unto You, O Goddess of learning.

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा ।

या देवी वागधिष्ठात्री तस्यै वाण्यै नमो नमः ॥ ७ ॥

yayā vinā jagatsarvaṁ mūkamunmattavatsadā ।

yā devī Vāgadhiṣṭhātrī tasyai Vāṅyai namo namaḥ ॥7॥

But for You the whole world would appear dumb and intoxicated. You are the Presiding Deity of speech. Salutations to You, O Goddess of speech.

3.2.2 Hanuman Chalisa

Srīhanumānacālīsā

श्रीहनुमानचालीसा

दोहा (dohā)

श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।

बरनउँ रघुबर बिमल जसु जो दायकु फल चारि ॥ १ ॥

Śrīguru carana saroja raja nija manu mukuru sudhāri ।

baranauṁ Raghubara bimala jasu jo dāyaku phala cāri ॥1॥

With a spotless (serene) mind, purified by the dust of the lotus feet of Guru, I now (proceed to) describe the unblemished glory of Śrī Hanumān, the most exalted one of Raghū family, who is capable of bestowing the fourfold fruits on his devotees.

बुद्धिहीन तनु जानिके सुमिरौं पवनकुमार ।

बल बुद्धि विद्या देहु मोहिं हरहु कलेस बिकार ॥ २ ॥

buddhihīna tanu jānike sumirauṁ Pavanakumāra ।

bala buddhi vidyā dehu mohiṁ harahu kalesa bikāra ॥2॥

Knowing that I am ignorant, I pray to you (Hanumān), the son of Wind God, to bless me with strength, wisdom and discriminating knowledge. Banish (all) my afflictions.

चौपाई (caupāi)

जय हनुमान ज्ञान गुन सागर ।

जय कपीस तिहुँलोक उजागर ॥ १ ॥

jaya Hanumāna jñāna guna sāgara ।

jaya kapīsa tihuṁloka ujāgara ॥1॥

Victory to you, O Hanumān, who is an ocean of knowledge and virtues. Victory to you, O Hanumān, (Lord of the monkeys), who is well known in all the three worlds.

रामदूत अतुलित बलधामा ।

अञ्जनिपुत्र पवनसुत नामा ॥ २ ॥

Rāmadūta atulita baladhāmā |

Añjaniputra Pavanasuta nāmā

||2||

You are the envoy of Lord Rāma, an abode of incomparable strength, the son of Añjanā known with the name pavana-suta (son of wind God).

महावीर बिक्रम बजरङ्गी ।

कुमति निवार सुमति के सङ्गी

|| ३ ||

Mahābīra bikrama Bajaraṅgī |

kumati nivāra sumati ke saṅgī

||3||

You, with the body as hard (strong) as diamond, are a great warrior of incomparable valor; you are the remover of wicked thoughts, and (you) grant me the company of the wise.

कञ्चन बरन बिराज सुबेसा ।

कानन कुण्डल कुञ्चित केसा

|| ४ ||

kañcana barana birāja subesā |

kānana kuṇḍala kuñcita kesā

||4||

Your golden complexion shines more in attractive clothes (which you are wearing) and with the glittering earrings and (your) curly hair.

हाथ बज्र और ध्वजा बिराजै ।

काँधे मूँज जनेऊ साजै

|| ५ ||

hātha bajra aura dhvajā birājai |

kāṁdhe mūṁja janeū sājai

||5||

You have the thunderbolt (in one hand) and the flag (in another), and the sacred thread across your shoulder made of Muñja grass decorates you.

सङ्करसुवन केसरीनन्दन ।

तेज प्रताप महा जग-बन्दन

|| ६ ||

Saṅkarasuvana Kesarīnandana |

teja pratāpa mahā jaga-bandana

||6||

You are an incarnation of Śiva and the son of Kesari. Everyone in this world respects you because of your lustre and great valor.

विद्यावान गुनी अति चातुर ।

रामकाज करिबे को आतुर ॥ ७ ॥

vidyāvāna gunī ati cātura |

Rāmakāja karibe ko ātura

||7||

You are well versed in all the lores; you are full of virtues; you are highly intelligent. You are ever ready to carry out the missions of Lord Rāma.

प्रभु चरित्र सुनिबे को रसिया ।

राम लखन सीता मन बसिया

|| ८ ||

Prabhu caritra sunibe ko rasiyā |

Rāma Lakhana Sītā mana basiyā

||8||

You (always take) delight in listening to the glories of Prabhu (Rāmachandra) and you have Lord Rāma, Lakṣmaṇa and Mother Sītā residing permanently in your heart.

सूक्ष्म रूप धरि सियहिं दिखावा ।

बिकट रूप धरि लङ्क जरावा

|| ९ ||

sūkṣma rūpa dhari Siyahim dikhāvā |

bikaṭa rūpa dhari Laṅka jarāvā

||9||

You assumed the minutest form (subtle form as small as an atom) when you revealed yourself to Mother Sītā, and by assuming a fierce form, you burnt down (the city of) Laṅkā.

भीम रूप धरि असुर सँहारे ।

रामचन्द्र के काज सँवारे

|| १० ||

Bhīma rūpa dhari asura saṁhāre |

Rāmacandra ke kāja saṁvāre

||10||

Assuming a dreadful form to destroy the demons, you accomplished the mission of Lord Rāma.

लाय सजीवन लखन जियाये ।

श्रीरघुबीर हरषि उर लाये

|| ११ ||

lāya sajiavana Lakhana jiyāye |

Śrīraghubīra haraṣi ura lāye

||11||

You fetched Sañjīvanī to revive Lakṣmaṇa (who had fainted on the battlefield) and made Lord Rāma happily embrace you.

रघुपात कान्हा बहुत बडाइ ।

तुम मम प्रिय भरतहि सम भाई

॥ १२ ॥

Raghupati kīnhī bahuta baḍāi ।

tuma mama priya Bharatahi sama bhāi

॥12॥

Lord Rāma praised (you) very highly and said, “You are as dear to me as my brother Bharata”.

सहस बदन तुम्हरो जस गावैं ।

अस कहि श्रीपति कण्ठ लगावैं

॥१३॥

sahasa badana tumharo jasa gāvaim ।

asa kahi Śrīpati kaṅṭha lagāvaim

॥ 13॥

Embracing you, Lord Rāma said, “ Even Śeṣa, the thousand headed serpent sings your glory”.

सनकादिक ब्रह्मादि मुनीसा ।

नारद सारद सहित अहीसा

॥ १४ ॥

Sanakādika Brahmādi munīsā ।

Nārada Sārada sahita Ahīsā

॥14॥

The (great) sages like Sanaka etc, and gods like Brahma, Śeṣa (the king of Serpents), Nārada and Goddess Śārādā...

जम कुबेर दिगपाल जहाँ ते ।

कबि कोबिद कहि सके कहाँ ते

॥ १५ ॥

Jama Kubera Digapāla jahāṁ te ।

kabi kobida kahi sake kahāṁ te

॥15॥

Yama – the God of death, Kubera – the god of wealth, the eight regents (of the directions), poets and scholars have not been able to praise you adequately.

तुम उपकार सुग्रीवहिं कीन्हा ।

राम मिलाय राजपद दीन्हा

॥ १६ ॥

tuma upakāra Sugrīvahim kīnhā ।

Rāma milāya rājapada dīnhā

॥16॥

You helped Sugrīva in regaining his (lost) kingdom by having him meet Lord Rāma.

तुम्हरा मन्त्र वभाषन माना ।

लङ्केस्वर भए सब जग जाना

॥ १७ ॥

tumharo mantra Vibhīṣana mānā ।

Lañkesvara bhae saba jaga jānā

॥17॥

Vibhīṣana heeded your advice. The entire world knows that he became the king of Lañkā.

जुग सहस्र जोजन पर भानू ।

लील्यो ताहि मधुर फल जानू

॥ १८ ॥

juga sahasra jojana para bhānū ।

līlyo tāhi madhura phala jānū

॥18॥

You leaped easily at the Sun (who is) thousands of miles away thinking him to be a sweet fruit.

प्रभु मुद्रिका मेलि मुख माहीं ।

जलधि लाँघि गये अचरज नाहीं

॥१९ ॥

Prabhu mudrikā meli mukha māhīm ।

jaladhi lāṅghi gaye acaraja nāhīm

॥19॥

Holding the Lord's (Rāma) ring in your mouth, you flew over (crossed) the ocean, which is no wonder (as you are capable of any achievement).

दुर्गम काज जगत के जेते ।

सुगम अनुग्रह तुम्हरे तेते

॥ २० ॥

durgama kāja jagata ke jetel

sugama anugraha tumhare tete

॥20॥

By your grace even the most difficult of tasks became easy to accomplish.

राम दुआरे तुम रखवारे ।

होत न आज्ञा बिनु पैसारे

॥ २१ ॥

Rāma duāre tuma rakhavāre ।

hota na ājñā binu paisāre

॥21॥

You guard the door (entry) to Lord Rāma's place where none dare to enter (or go out) without your permission.

सब सुख लह तुम्हारा सरना ।

तुम रच्छक काहू को डरना

॥ २२ ॥

saba sukha lahai tumhārī saranā ।

tuma racchaka kāhū ko ḍaranā

॥22॥

All those who seek refuge in you enjoy every kind of happiness. Why should one be afraid of anything when you are there to protect?

आपन तेज सम्हारो आपै ।

तीनों लोक हाँक ते काँपै

॥ २३ ॥

āpana teja samhāro āpai ।

tīnoṃ loka hāṅka te kāṅpai

॥23॥

You alone are capable of controlling your power. All the three worlds tremble when you roar.

भूत पिशाच निकट नहीं आवै ।

महाबीर जब नाम सुनावै

॥ २४ ॥

bhūta piśāca nikaṭa nahim āvai ।

Mahābīra jaba nāma sunāvai

॥24॥

Evil spirits dare not go near a person on hearing the name of great warrior (Śrī Hanumān) being repeated.

नासै रोग हरै सब पीरा ।

जपत निरन्तर हनुमत बीरा

॥ २५ ॥

nāsai roga harai saba pīrā ।

japata nirantara Hanumata bīrā

॥25॥

All the ailments, diseases and afflictions vanish when your name is repeated continuously.

सङ्कट ते हनुमान छुडावै ।

मन क्रम बचन ध्यान जो लावै

॥ २६ ॥

saṅkaṭa teṃ Hanumāna chuḍāvai ।

mana krama bacana dhyāna jo lāvai

॥26॥

Śrī Hanumān helps those who worship Him with sincerity and faith (by thought, action, speech and prayer) in overcoming difficulties.

सब पर राम तपस्वा राजा ।

तिनके काज सकल तुम साजा

॥ २७ ॥

saba para Rāma tapasvī rājā ।

tinake kāja sakala tuma sājā

॥27॥

You carried out all the missions of Lord Rāma, who is the Supreme Yogi ruling over everyone.

और मनोरथ जो कोई लावै ।

सोइ अमित जीवन फल पावै

॥ २८ ॥

aura manoratha jo koī lāvai ।

soi amita jīvana phala pāvai

॥28॥

You bless everyone who seeks your grace and grant him in large measure all he wants and also grant him the complete fruit of life.

चारों जुग परताप तुम्हारा ।

है परसिद्ध जगत उजियारा

॥ २९ ॥

cārom̐ juga paratāpa tumhārā ।

hai parasiddha jagata ujiyārā

॥29॥

Your glory radiates through all the four yugas and your fame shines everywhere in the universe.

साधु सन्त के तुम रखवारे ।

असुर निकन्दन राम दुलारे

॥ ३० ॥

sādhu santa ke tuma rakhavāre ।

asura nikandana Rāma dulāre

॥30॥

You are the protector of the righteous and destroyer of the wicked. You are very dear to Lord Rāma.

अष्टसिद्धि नौ निधि के दाता ।

अस बर दीन जानकी माता

॥ ३१ ॥

aṣṭasiddhi nau nidhi ke dātā ।

asa bara dīna Jānakī mātā

॥31॥

Jānaki mātā (Mother Sītā) bestowed on you the boon that you may grant the eight siddhis (supernatural powers) and the nine forms of wealth (on anyone you like).

राम रसायन तुम्हरे पासा ।

सदा रहो रघुपति के दासा

॥ ३२ ॥

Rāma rasāyana tumhare pāsā ।

sadā raho Raghupati ke dāsā

॥32॥

The elixir of devotion to Lord Rāma is with you, who always stays at the feet of Lord Rāma as his servant. (with utmost humility).

तुम्हरे भजन राम को पावै ।

जनम जनम के दुख बिसरावै

॥ ३३ ॥

tumhare bhajana Rāma ko pāvai ।

janama janama ke dukha bisarāvai

॥33॥

Singing your praise makes Lord Rāma bless (that person) and makes one forget (relieved of) one's miseries of all (previous) births.

अन्त काल रघुबर पुर जाई ।

जहाँ जन्म हरिभक्त कहाई

॥ ३४ ॥

anta kāla Raghubara pura jāi ।

jahāñ janma Haribhakta kahāi

॥34॥

At the end of one's life, when one goes to the abode of Lord Rāma, such a person will be deemed as having been born as a devotee of Hari (Lord Rāma).

और देवता चित्त न धरई ।

हनुमत सेइ सर्व सुख करई

॥ ३५ ॥

aura devatā citta na dharaī ।

Hanumata sei sarba sukha karaī

॥35॥

Even though a devotee does not bring to his memory (worship) any other deity but Hanumān, he will surely enjoy all happiness.

सङ्कट कटै मिटै सब पीरा ।

जो सुमिरै हनुमत बलबीरा

॥ ३६ ॥

sañkaṭa kaṭai miṭai saba pīrā ।

jo sumirai Hanumata balabīrā

॥36॥

All miseries and torments vanish when one remembers the brave Hanumān.

ज ज ज हनुमान गासाइ ।

कृपा करहु गुरुदेव की नाई

॥ ३७ ॥

jai jai jai Hanumāna gosāim̄ ।

kṛpā karahu Gurudeva kī nāim̄

॥37॥

*Victory to You! Victory to You! Victory to You! O God Hanumānji!
Bless us with your grace as our preceptor.*

जो सत बार पाठ कर कोई ।

छूटहि बन्दि महा सुख होई

॥ ३८ ॥

jo sata bāra pāṭha kara koī ।

chūṭahi bandi mahā sukha hoī

॥38॥

*One who recites this (Hanumānacālīsā) a hundred times, is released
from bondage (the cycle of death and rebirth) and enjoys (absolute)
Bliss.*

जो यह पढ़ै हनुमान चलीसा ।

होय सिद्धि साखी गौरीसा

॥ ३९ ॥

jo yaha paḍhai Hanumāna Calīsā ।

hoya siddhi sākhī Gaurīsā

॥39॥

*One who recites this Hanumānacālīsā (regularly) will accomplish his
goals to which Lord Śiva is witness.*

तुलसीदास सदा हरि चेरा ।

कीजै नाथ हृदय महुँ डेरा

॥ ४० ॥

Tulasīdāsa sadā Hari cerā ।

kījai Nātha hṛdaya maham̄ ḍerā

॥40॥

*O Hanumānji, I (Tulasīdās) am always the servant of the Lord (Lord
Rāma) and pray that you make your (permanent) residence in my heart.*

दोहा (dohā)

पवनतनय सङ्कट हरन मङ्गल मूरति रूप ।

राम लखन सीता सहित हृदय बसहु सुर भूप ॥

Pavanatanaya saṅkaṭa harana maṅgala mūrati rūpa ।

Rāma Lakhana Sītā sahita hṛdaya basahu sura bhūpa ॥

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O Son of wind, destroyer of all miseries! You are a symbol of auspiciousness. O King of Gods, reside in my heart along with Lord Rāma, Lakṣmaṇa and Mother Sītā!

सियावर रामचन्द्र की जय
पवनसुत हनुमान की जय
उमापति महादेव की जय
बोलो भाई सब सन्तन की जय जय जय ॥

Siyāvara Rāmacandra kī jaya

Pavanasuta Hanumāna kī jaya

Umāpati Mahādeva kī jaya

bolo bhāi saba santana kī jaya jaya jaya ॥

- श्री तुलसीदासकृत

- by Śrī Tulasīdāsa

3.3 Nachiketa

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
3. <u>Nachiketa</u> (Grades-3, 4)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Achyutashtakam, Madhurashtakam, Shree Ganga Stotram Skits, Quizzes & Geeta quiz Bhagavad Gita: Ch II Verses 1-38	<u>Dhanya Limaye</u> Nikhil Ladva

Texts:	My Prayers Bala Bhagavatam Tarangini Vol. 5, 6 & 7 Tell me a Story - Part 2 Why Do We
Teachers' Reference:	BALA BHAGAVATAM

3.3.1 Achyutashtakam

Acyutāṣṭakam

अच्युताष्टकम्

अच्युतं केशवं रामनारायणं
कृष्णदामोदरं वासुदेवं हरिम् ।
श्रीधरं माधवं गोपिकावल्लभं
जानकीनायकं रामचन्द्रं भजे ॥ १ ॥

Acyutaṁ Keśavaṁ Rāmanārāyaṇaṁ
Kṛṣṇadāmodaraṁ Vāsudevaṁ harim ।
Śrīdharaṁ Mādhavaṁ Gopikāvallabhaṁ
Jānakīnāyakaṁ Rāmacandraṁ bhaje ॥1॥

I sing in praise of Acyuta, Keśava, Rāma, Nārāyaṇa, Kṛṣṇa, Dāmodara, Vāsudeva Harī, Śrīdhara, Mādhava, Gopikāvallabha (Lord of the Gopis), Rāmachandra (Jānakī's consort).

अच्युतं केशवं सत्यभामाधवं
माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरामन्दिरं चेतसा सुन्दरं
देवकीनन्दनं नन्दजं सन्दधे ॥ २ ॥

Acyutaṁ Keśavaṁ Satyabhāmādhavaṁ
Mādhavaṁ Śrīdharaṁ Rādhikārādhitam ।

Indirāmandiraṁ cetasā sundaraṁ
Devakīnandanam Nandajam sandadhe ॥2॥

I meditate upon Acyuta, Keśava, Satyabhāmā's husband, Mādhava, Śrīdhara, the one worshipped by Rādhikā, the temple of Lakṣmī, the one who has the most beautiful mind, the darling of Devakī and the son of Nanda.

विष्णवे जिष्णवे शङ्खिणे चक्रिणे
रुक्मिणीरागिणे जानकीजानये ।
वल्लवीवल्लभायार्चितायात्मने
कंसविध्वंसिने वंशिने ते नमः ॥ ३ ॥

Viṣṇave Jiṣṇave Saṅkhiṇe Cakriṇe

Rukmiṇīrāgiṇe Jānakījānaye ।

Vallavīvallabhāyārcitāyātmane

Kaṁsavidhvamsine Vaṁśīne te namaḥ ॥3॥

Salutations unto the One who is omnipresent, the victorious, the wielder of the divine Conch and the Discus, the intense beloved of Rukmiṇī, whose devoted wife is Jānakī, the one worshipped by the Gopīs, who is very venerable, destroyer of Kaṁsa and the player of the Divine flute.

कृष्ण गोविन्द हे राम नारायण
श्रीपते वासुदेवाजित श्रीनिधे ।

अच्युतानन्त हे माधवाधोक्षज
द्वारकानायक द्रौपदीरक्षक ॥ ४ ॥

Kṛṣṇa Govinda he Rāma Nārāyaṇa

Śrīpate Vāsudevājita Śrīnidhe ।

Acyutānanta he Mādhavādhokṣaja

Dvārakānāyaka Draupadīrakṣaka ॥4॥

Please protect me, O Kṛṣṇa, Govinda, Rāma, Nārāyaṇa, Śrīpati (consort of Goddess Lakṣmī), Vāsudeva the invincible, Śrīnidhi (repository of prosperity), Acyuta, Ananta, O Mādhava, Adhokṣaja (the one beyond the sense organs), the Lord of Dvārakā and the protector of Draupadi.

राक्षसक्षोभितः सीतया शोभितो

दण्डकारण्यभूपुण्यताकारणः ।

लक्ष्मणेनान्वितो वानरैस्सेवितो

अगस्त्यसम्पूजितो राघवः पातु माम् ॥ ५ ॥

Rākṣasakṣobhitaḥ Sītayā śobhito

Daṇḍakāraṇyabhūpuṇyatākāraṇaḥ ।

Lakṣmaṇenānvito vānaraissevito

Agastyasampūjito Rāghavaḥ pātu mām ॥5॥

May Rāghava protect me, He who is angry with Rākṣasa (demons), adorned by Sītā, followed by Lakṣmaṇa, served by the monkeys and worshipped by Sage Agastya.

धेनुकारिष्टकानिष्टकृद्द्वेषिहा

केशिहा कंसहृद्वंशिकावादकः ।

पूतनाकोपकः सूरजाखेलनो

बालगोपालकः पातु मां सर्वदा

॥ ६ ॥

Dhenukāriṣṭakāniṣṭakṛddveṣihā

Keśihā Kaṁsahr̥dvamśikāvādakaḥ ।

Pūtanākopakaḥ Sūrajākhelano

Bālagopālakaḥ pātu māṁ sarvadā

॥6॥

May the young Gopāla ever protect me, He who is the destroyer of Dhenukā, Ariṣṭaka and the like, the annihilator of the enemies and Keśi (one with majestic and beautiful hair-style), the killer of Kaṁsa, player of Divine flute, the one showing ire against Pūtanā and the one playing on the banks of Yamunā river.

विद्युदुद्योतवत्प्रस्फुरद्वाससं

प्रावृडम्भोदवत्प्रोल्लसद्विग्रहम् ।

वन्यया मालया शोभितोरःस्थलं

लोहिताङ्घ्रिद्वयं वारिजाक्षं भजे

॥ ७ ॥

vidyududyotavatprasphuradvāsasaṁ

prāvṛḍambhodavatprollasadvigrahaṁ ।

vanyayā mālayā śobhitorahṣthalaṁ

lohitāṅghridvayaṁ vārijākṣaṁ bhaje

॥7॥

I sing in the praise of Him whose pītāmbara is shining like the lightning, whose body is dark-grey like the clouds of the rainy season; whose chest is decorated with the garland of the flowers of the forest, whose feet are red in the shade like the sky of the dawn and whose eyes are like the lotus.

कुञ्चितः कुन्तलभ्राजमानानन

रत्नमौलिं लसत्कुण्डलं गण्डयोः ।

हारकेयूरकं कङ्कणप्रोज्वलं

किङ्किणीमञ्जुलं श्यामलं तं भजे

॥ ८ ॥

kuñcitaiḥ kuntalairbhrājamānānanam

ratnamaulim lasatkuṇḍalam gaṇḍayoḥ ।

hārakeyūrakam kaṅkaṇaprojvalam

kiṅkiṇīmañjulam Śyāmalam taṁ bhaje

॥8॥

I sing in praise of that exquisitely beautiful Śyāma Sundara whose forehead looks beautiful by the curly hair playing on it; the head by the crown of gems; the cheeks by the dangling ear-rings; He is decorated by the dazzling necklace, the arm bands, and the band encircling the waist.

3.3.2 Madhurashtakam

Madhurāṣṭakam

मधुराष्टकम्

अधरं मधुरं वदनं मधुरं
नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरं
मधुराधिपतेरखिलं मधुरम्

॥ १ ॥

adharaṁ madhuraṁ vadaṇaṁ madhuraṁ
nayaṇaṁ madhuraṁ hasitaṁ madhuraṁ ।
hr̥dayaṁ madhuraṁ gamanaṁ madhuraṁ
Madhurādhipaterakhilaṁ madhuraṁ

॥1॥

Sweet are His lips, sweet is His face, sweet are His eyes, sweet is His smile; sweet is His heart, sweet is His gait; everything of the Lord of Sweetness is sweet and sweet alone.

वचनं मधुरं चरितं मधुरं
वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं
मधुराधिपतेरखिलं मधुरम्

॥ २ ॥

vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuraṁ ।
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
Madhurādhipaterakhilaṁ madhuraṁ

॥2॥

Sweet are His utterances, sweet is His behaviour; sweet is His attire, sweet are His actions; sweet is His conduct, sweet is His wandering; everything of the Lord of Sweetness is sweet and sweet alone.

वणुमधुरा रणुमधुरः
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पाणिर्मधुरः पादौ मधुरौ ।

नृत्यं मधुरं सख्यं मधुरं

मधुराधिपतेरखिलं मधुरम्

॥ ३ ॥

veṇurmadhuro reṇurmadhuraḥ

pāṇirmadhuraḥ pādau madhuraḥ

nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ

Madhurādhipaterakhilam madhuram

॥ 3 ॥

*Sweet is His flute, sweet is the dust of His feet; sweet are His hands,
sweet are His legs; sweet is His dance, sweet is His friendship;
everything of the Lord of Sweetness is sweet and sweet alone.*

गीतं मधुरं पीतं मधुरं

भुक्तं मधुरं सुप्तं मधुरम् ।

रूपं मधुरं तिलकं मधुरं

मधुराधिपतेरखिलं मधुरम्

॥ ४ ॥

gītaṁ madhuraṁ pītaṁ madhuraṁ

bhuktaṁ madhuraṁ suptaṁ madhuraṁ ।

rūpaṁ madhuraṁ tilakaṁ madhuraṁ

Madhurādhipaterakhilam madhuram

॥4॥

*Sweet is His song, sweet is His drinking, sweet is His taking food, sweet
is His sleep; sweet is His form, sweet is the mark on His forehead;
everything of the Lord of Sweetness is sweet and sweet alone.*

करणं मधुरं तरणं मधुरं

हरणं मधुरं स्मरणं मधुरम् ।

वमितं मधुरं शमितं मधुरं

मधुराधिपतेरखिलं मधुरम्

॥ ५ ॥

karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ

haraṇaṁ madhuraṁ smaraṇaṁ madhuraṁ ।

vamitaṁ madhuraṁ śamitaṁ madhuraṁ

Madhurādhipaterakhilam madhuram

॥5॥

Sweet is His deed, sweet is His swimming; sweet is His robbing, sweet is His remembrance, sweet is His emotional utterance. Sweet is His peaceful state; everything of the Lord of sweetness is sweet and sweet alone

गुञ्जा मधुरा माला मधुरा
यमुना मधुरा वीची मधुरा ।
सलिलं मधुरं कमलं मधुरं
मधुराधिपतेरखिलं मधुरम्

॥ ६ ॥

guñjā madhurā mālā madhurā

yamunā madhurā vīcī madhurā ।

salilaṁ madhuraṁ kamalaṁ madhuraṁ

Madhurādhīpaterakhilaṁ madhuraṁ

॥6॥

Sweet are His beads of Guñjā; sweet is His garland; sweet is the river Yamunā; sweet are Her wavelets; sweet is Her water; sweet are the lotus flowers; everything of the Lord of Sweetness is sweet and sweet alone.

गोपी मधुरा लीला मधुरा
युक्तं मधुरं मुक्तं मधुरम् ।
दृष्टं मधुरं शिष्टं मधुरं
मधुराधिपतेरखिलं मधुरम्

॥ ७ ॥

gopī madhurā līlā madhurā

yuktaṁ madhuraṁ muktaṁ madhuraṁ ।

dr̥ṣṭaṁ madhuraṁ śiṣṭaṁ madhuraṁ

Madhurādhīpaterakhilaṁ madhuraṁ

॥7॥

Sweet are the Gopīs, sweet is His sport; meeting with Him is sweet, and parting from Him is also sweet; sweet is His glance and His orderly conduct; everything of the Lord of Sweetness is sweet and sweet alone.

गापा मधुरा गावा मधुरा
Chinmaya Mission Gangotri

यष्टिर्मधुरा सृष्टिर्मधुरा ।

दलितं मधुरं फलितं मधुरं

मधुराधिपतेरखिलं मधुरम्

॥ ८ ॥

gopā madhurā gāvo madhurā

yaṣṭirmadhurā sṛṣṭirmadhurā ।

dalitaṁ madhuraṁ phalitaṁ madhuraṁ

Madhurādhīpaterakhilāṁ madhuraṁ

॥8॥

Sweet are the Gopas, sweet are the cows, sweet are their sticks, sweet is His creation. It is very sweet when He breaks something (including someone's pride). Sweet are the results of His actions, everything of the Lord of Sweetness is sweet and sweet alone.

3.3.3 Sri Ganga Stotram

Srīgaṅgāstotram

श्रीगङ्गास्तोत्रम्

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे ।
शङ्करमौलिविहारिणि विमले मम मतिरास्तां तव पदकमले ॥ १ ॥

Devi Sureśvari Bhagavati Gaṅge

Tribhuvanatāriṇi taralatarāṅge ।

Śaṅkaramaulivihāriṇi vimale

mama matirāstāṁ tava padakamale ॥1॥

O Goddess Gaṅgā! You are the divine river from heaven, you are the saviour of all the three worlds, you are in the form of flowing waves, you adorn Lord Śiva's head. O Mother! May my mind always rest at Your lotus feet.

भागीरथि सुखदायिनि मातः तव जलमहिमा निगमे ख्यातः ।
नाहं जाने तव महिमानं पाहि कृपामयि मामज्ञानम् ॥ २ ॥

Bhāgīrathi sukhadāyini mātah

tava jalamahimā nigame khyātaḥ ।

nāhaṁ jāne tava mahimānaṁ

pāhi kṛpāmayi māmajñānam ॥2॥

O Mother Bhāgīrathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and incapable of comprehending your greatness. O Devi! You are full of mercy. Please protect me.

हरिपदपाद्यतरङ्गिणि गङ्गे हिमविधुमुक्ताधवलतरङ्गे ।
दूरीकुरु मम दुष्कृतिभारं कुरु कृपया भवसागरपारम् ॥ ३ ॥

Haripadapādyatarāṅgiṇi Gaṅge

himavidhumuktādhavalatarāṅge ।

dūrikuru mama duṣkṛtibhāraṁ

kuru kṛpayā bhavasāgarapāram ॥3॥

O Devi! Your waters are as sacred as “Caraṇāmṛta” of Śrī Hari. Your waves are white like snow, moon or pearls. Please wash away all my sins and help me cross this ocean of Saṁsāra.

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम् ।

मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टुं न यमश्शक्तः

॥ ४ ॥

tava jalamamalaṁ yena nipītaṁ

paramapadaṁ khalu tena gṛhītaṁ ।

Mātargaṅge tvayi yo bhaktaḥ

kila taṁ draṣṭuṁ na yamaśśaktaḥ

॥4॥

O Mother! Those who partake of your pure waters, definitely attain the highest state. O Mother Gaṅgā! Yama, the Lord of death cannot harm your devotees.

पतितोद्धारिणि जान्हवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे ।

भीष्मजननि हे मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये

॥ ५ ॥

Patitoddhāriṇi Jānhavi Gaṅge

khaṇḍitagirivaramaṇḍitabhaṅge ।

Bhīṣmajanani he Munivarakanye

Patitanivāriṇi Tribhuvanadhanye

॥5॥

O Jānhavi! Your waters flowing through the Himālayas make you even more beautiful. You are Bhīṣma’s mother and sage Jahnu’s daughter. You are the saviour of the people fallen from their path, and so you are revered in all three worlds.

कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके ।

पारावारविहारिणि गङ्गे विमुखयुवतिकृततरलापाङ्गे

॥ ६ ॥

kalpalatāmiva phaladāṁ loke

praṇamati yastvāṁ na patati śoke ।

pārāvāravihāriṇi Gaṅge

vimukhayuvatikṛtataralāpāṅge

॥6॥

O Mother! You are like the wish fulfilling tree. Fulfill all the desires of everyone. Those who bow down to you do not have to grieve. O Gaṅgā! You are eager to merge with the ocean, just like a distanced young lady anxious to meet her beloved.

तव चन्मातस्स्नातस्स्नातः पुनराप जठर साऽप न जातः ।

नरकनिवारिणि जाह्ववि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे ॥ ७ ॥

tava cenmātasstrotassnātaḥ

punarapi jaṭhare so'pi na jātaḥ ।

narakanivāriṇi jāhnavi Gaṅge

kaluṣavināśini mahimottuṅge ॥7॥

O Mother! Those who bathe in your waters do not have to take birth again. O Jānhavi! You are held in the highest esteem. You destroy the sins of your devotees and save them from hell.

पुनरसदङ्गे पुण्यतरङ्गे जय जय जाह्ववि करुणापाङ्गे ।

इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे भृत्यशरण्ये ॥ ८ ॥

punarasadaṅge puṇyatarāṅge

jaya jaya Jāhnavi karuṇāpāṅge ।

Indramukuṭamaṇirājītacaraṇe

sukhade śubhade bhṛtyaśaraṇye ॥8॥

O Jāhnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness and auspiciousness.

रोगं शोकं तापं पापं हर मे भगवति कुमतिकलापम् ।

त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे ॥ ९ ॥

rogaṁ śokaṁ tāpaṁ pāpaṁ

hara me Bhagavati kumatikalāpam ।

tribhuvanasāre vasudhāhāre

tvamasi gatirmama khalu saṁsāre ॥9॥

O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this saṁsāra.

अलकानन्द परमानन्द कुरु करुणामाय कातरवन्द्य ।

तव तटनिकटे यस्य निवासः खलु वैकुण्ठे तस्य निवासः ॥ १० ॥

Alakānande Paramānande

kuru Karuṇāmayi Kātaravandye ।

tava taṭanikaṭe yasya nivāsaḥ

khalu vaikuṇṭhe tasya nivāsaḥ ॥10॥

O Gaṅgā! Those who seek happiness worship you. You are the source of happiness for Alakāpuri and the source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikuṇṭha.

वरमिह नीरे कमठो मीनः किं वा तीरे शरटः क्षीणः ।

अथवा श्वपचो मलिनो दीनः तव न हि दूरे नृपतिकुलीनः ॥ ११ ॥

varamiha nīre kamaṭho mīnaḥ

kiṁ vā tīre śaraṭaḥ kṣīṇaḥ ।

athavā śvapaco malino dīnaḥ

tava na hi dūre nṛpatikulīnaḥ ॥11॥

O Devi! It is better to live in your waters as turtle or fish, or to live on your banks as a poor 'cāṇḍāla', rather than to live away from you as a wealthy king.

भो भुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवरकन्ये ।

गङ्गास्तवमिमममलं नित्यं पठति नरो यः स जयति सत्यम् ॥ १२ ॥

bho Bhuvaneśvari puṇye dhanye

Devi Dravamayi Munivarakanye ।

Gaṅgāstavamimamamalaṁ nityaṁ

paṭhati naro yaḥ sa jayati satyam ॥12॥

O Goddess of the Universe! The meritorious and blessed daughter of Sage Jahnū! Please purify us. One who recites this holy Gaṅgā stotram every day, definitely achieves success.

यथा हृदय गङ्गाभाक्तः तथा भवात् सदा सुखमुक्तः ।

मधुराकान्ता पञ्चाटिकाभिः परमानन्दकलितललिताभिः ॥ १३ ॥

yeṣāṃ hr̥daye Gaṅgābhaktiḥ

teṣāṃ bhavati sadā sukhamuktiḥ ।

madhurākāntā pajjhaṭikābhiḥ

paramānandakalitalalitābhiḥ ॥13॥

Those who have devotion for Mother Gaṅgā, always get happiness and they attain liberation. This beautiful and lyrical Gaṅgāstuti is a source of Supreme bliss.

गङ्गास्तोत्रमिदं भवसारं वाञ्छितफलदं विमलं सारम् ।

शङ्करसेवकशङ्कररचितं पठति सुखी स्तव इति च समाप्तः ॥ १४ ॥

Gaṅgāstotramidam bhavasāram

vāñchitaphaladam vimalam saram ।

śaṅkarasevakaśaṅkararacitam

paṭhati sukhī stava iti ca samāptaḥ ॥14॥

This Gaṅgā Stotram, composed by Śrī Ādi Śaṅkarācārya, devotee of Lord Śiva, purifies us and fulfills all our desires.

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

(2 times)

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

(2 times)

Victory to Gaṅgā! Victory to Lord Śiva!

Victory to Gaṅgā! Victory to Lord Śiva!

3.4 Aruni

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
4. <u>Aruni</u> (Grades-5, 6)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotram: Rama Stotram, Guru Paduka Stotram, Shree Ganga Stotram Extempore Speech, Skits, Tests & Quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Jagadish Devarajan</u>

<p>Texts: My Prayers Tarangini Vol. 5, 6 & 7 Tell me a Story - Part 2 Parables Why do we? Values (Gita Chapter XII, Shlokas 13-19)</p> <p>Teachers' Reference: PO BOX MR GOD, KEY TO SUCCESS</p>
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3.4.1 Sri Rama Stotram

Srīrāmastotram

श्रीरामस्तोत्रम्

आपदामपहर्तारं दातारं सर्वसम्पदां ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ १ ॥

āpadāmapahartāraṁ dātāraṁ sarvasampadāṁ

lokābhirāmaṁ Śrīrāmaṁ bhūyo bhūyo namāmyaham ॥1॥

My salutations to Lord Rāma again and again, who is the remover of all afflictions, giver of all prosperity, and the most beautiful one in all the worlds.

आर्तानामार्तिहन्तारं भीतानां भीतिनाशनं ।

द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥ २ ॥

ārtānāmārtihantāraṁ bhītānāṁ bhītināśanaṁ

dviṣatāṁ kāladanḍaṁ taṁ Rāmacandraṁ namāmyaham ॥2॥

My salutations to Lord Rāma, the remover of afflictions of the afflicted, dispeller of fear from the scared, who is like the punishing rod for trouble makers.

सन्नद्धः कवची खड्गी चापबाणधरो युवा ।

गच्छन्ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥ ३ ॥

sannaddhaḥ kavacī khaḍgī cāpabaṇadharo yuvā

gacchanmamāgrato nityaṁ Rāmaḥ pātu salakṣmaṇaḥ ॥3॥

Let Lord Rāma with Lakṣmaṇa, full of youth, always be in front of me and be ever ready to protect me like an armor with sword, bow and arrow in hand.

नमः कोदण्डहस्ताय सन्धीकृतशराय च

खण्डिताखिलदैत्याय रामायापन्निवारिणे ॥ ४ ॥

namaḥ kodaṇḍahastāya sandhīkṛtaśarāya ca

khaṇḍitākḥiladaityāya Rāmāyāpannivāriṇe ॥4॥

My salutations to Lord Rāma, the remover of all tragedies, who has the bow with the arrow attached to it and who is the destroyer of host of demons.

रामाय रामभद्राय रामचन्द्राय वधस

रघुनाथाय नाथाय सीतायाः पतये नमः

॥ ५ ॥

Rāmāya Rāmabhadrāya Rāmacandrāya vedhase

Raghunāthāya nāthāya Sītāyāḥ pataye namaḥ

॥5॥

My salutations to Lord Rāma, Rāmabhadra, Rāmacandra, Lord of the Creator, Lord Raghunātha, who is the consort of Sītā.

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ

आकर्णपूर्णधन्वानौ रक्षेतां रामलक्ष्मणौ

॥ ६ ॥

agrataḥ pṛṣṭhataścaiva pārśvataśca mahābalau

ākaraṇpūrṇadhanvānau rakṣetām Rāmalakṣmaṇau ॥6॥

Let Lord Rāma and Lakṣmaṇa, the great warriors protect me from front, back and sides with arrow pulled upto the ear on bow string.

3.4.2 Guru Paduka Stotram

Gurupādukāstotram

गुरुपादुकास्तोत्रम्

अनन्तसंसारसमुद्रतार

नौकायिताभ्यां गुरुभक्तिदाभ्याम् ।

वैराग्यसाम्राज्यदपूजनाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ १ ॥

anantasamsārasamudratāra

naukāyitābhyāṁ gurubhaktidābhyām ।

vairāgyasāmrajyadapūjanābhyām

namo namaḥ Śrīgurupādukābhyām

॥1॥

Salutations to the holy pādūkās of the Guru, which serve as the boat to cross this endless ocean of Samsāra, which endow me with devotion to Guru, and which bestow the kingdom of renunciation.

कवित्ववाराशिनिशाकराभ्यां

दौर्भाग्यदावाम्बुदमालिकाभ्याम् ।

दूरीकृतानम्रविपत्ततिभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ २ ॥

kavitvavārāśiniśākarābhyām

daurbhāgyadāvāmbudamālikābhyām ।

dūrikṛtānamravipattatibhyām

namo namaḥ Śrīgurupādukābhyām

॥2॥

Salutations to the holy pādūkās of the Guru, which inspire poetry in one's bosom like the moon that causes the sea to rise up, quench one's misfortunes as showers put out wildfires, dispel the adversities of devotees.

नता ययोः श्रीपतितां समीयुः

कदाचिदप्याशु दरिद्रवर्याः ।

मूकाश्च वाचस्पतितां हि ताभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ ३ ॥

natā yayoh śrīpatitām samīyuh

kadācidapyāsu daridravyāh |

mūkāśca vācaspatitām hi tābhyām

namo namaḥ Śrīgurupādukābhyām ||3||

Salutations to the holy pādukās of the Guru, adoring which, the worst poverty-stricken have turned out to be great possessors of wealth; and even the mute ones have transformed into great masters of speech.

नालीकनीकाशपदाहृताभ्यां

नानाविमोहादि निवारिकाभ्याम् ।

नमज्जनाभीष्टततिप्रदाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम् || ४ ||

nālīkanīkāśapadāhṛtābhyām

nānāvimohādi nivārikābhyām |

namajjanābhīṣṭatati pradābhyām

namo namaḥ Śrīgurupādukābhyām ||4||

Salutations to the holy pādukās of the Guru, brought by Śrī Padmapādācārya, worshipping which, all desires of the devotee are granted and which destroy all delusions

नृपालिमौलिव्रजरत्नकान्ति

सरिद्विराजज्झषकन्यकाभ्याम् ।

नृपत्वदाभ्यां नतलोकपङ्केः

नमो नमः श्रीगुरुपादुकाभ्याम् || ५ ||

nṛpālimaulivrajaratnakānti

saridvirājajjhaṣakanyakābhyām |

nṛpatvadābhyām natalokapañkteḥ

namo namaḥ Śrīgurupādukābhyām ||5||

Salutations to the holy pādukās of the Guru, which confer kingdom upon the devotees. They shine like two mermaids in water when the crowns of kings who bow before them shine.

पापान्धकाराकपरम्पराभ्या

तापत्रयाहीन्द्रखगेश्वराभ्याम् ।

जाड्याब्धिसंशोषणवाडवाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥६॥

pāpāndhakārārkaparamparābhyām

tāpatrayāhīndrakhageśvarābhyām ।

jāḍyābdhisamśoṣaṇavāḍavābhyām

namo namaḥ Śrīgurupādukābhyām

॥6॥

Salutations to the holy pādukās of the Guru, which are like the great fire which dries up all sluggishness and dullness, like Garūḍa to the deadly snakes of three afflictions, like a row of Suns to remove all darkness of one's sins.

शमादिषट्कप्रदवैभवाभ्यां

समाधिदानव्रतदीक्षिताभ्याम् ।

रमाधवाङ्घ्रिस्थिरभक्तिदाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ ७ ॥

śamādiṣaṭkapradavaibhavābhyām

samādhidānavratadīkṣitābhyām ।

ramādhavāṅghristhirabhaktidābhyām

namo namaḥ Śrīgurupādukābhyām

॥7॥

Salutations to the holy pādukās of the Guru, which grant firm devotion to Lord Viṣṇu and are committed to granting samādhi and have the power to bestow the six-fold virtues of śamā (calmness of mind), dama (control of sense organs) etc.

स्वार्चापराणामखिलेष्टदाभ्यां

स्वाहासहायाक्षधुरन्धराभ्याम् ।

स्वान्ताच्छभावप्रदपूजनाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ ८ ॥

svārcāparāṇāmakhileṣṭadābhyām

svāhāśahāyākṣadhurandharābhyām ।

svāntācchabhāvapradapūjanābhyām

namo namaḥ Śrīgurupādukābhyām ॥8॥

Salutations to the holy pādukās of the Guru, that bore the weight of Ādi Śaṅkarācārya, who is Lord Śiva with fire as one of His eyes, which grant all that is desired by those intent upon the worship of the Self, the adoration of which confers on one the experience of Self within.

कामादिसर्पव्रजगारुडाभ्यां

विवेकवैराग्यनिधिप्रदाभ्याम् ।

बोधप्रदाभ्यां द्रुतमोक्षदाभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम्

॥ ९ ॥

kāmādisarpavrajagāruḍābhyām

vivekavairāgyanidhipradābhyām ।

bodhapradābhyām drutamokṣadābhyām

namo namaḥ Śrīgurupādukābhyām ॥9॥

Salutations to the holy pādukās of the Guru, worship of which drives away all passion, anger etc. as Garūḍa makes the snakes flee, which help us develop viveka (discrimination) and vairāgya (dispassion), which grant the highest knowledge and bring about instant liberation.

3.4.3 Sri Ganga Stotram

Srīgaṅgāstotram

श्रीगङ्गास्तोत्रम्

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे ।

शङ्करमौलिविहारिणि विमले मम मतिरास्तां तव पदकमले ॥ १ ॥

Devi Sureśvari Bhagavati Gaṅge

Tribhuvanatāriṇi taralatarāṅge ।

Śaṅkaramaulivihāriṇi vimale

mama matirāstāṁ tava padakamale ॥1॥

O Goddess Gaṅgā! You are the divine river from heaven, you are the saviour of all the three worlds, you are in the form of flowing waves, you adorn Lord Śiva's head. O Mother! May my mind always rest at Your lotus feet.

भागीरथि सुखदायिनि मातः तव जलमहिमा निगमे ख्यातः ।

नाहं जाने तव महिमानं पाहि कृपामयि मामज्ञानम् ॥ २ ॥

Bhāgīrathi sukhadāyini mātāḥ

tava jalamahimā nigame khyātāḥ ।

nāhaṁ jāne tava mahimānaṁ

pāhi kṛpāmayi māmajñānam ॥2॥

O Mother Bhāgīrathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and incapable of comprehending your greatness. O Devi! You are full of mercy. Please protect me.

हरिपदपाद्यतरङ्गिणि गङ्गे हिमविधुमुक्ताधवलतरङ्गे ।

दूरीकुरु मम दुष्कृतिभारं कुरु कृपया भवसागरपारम् ॥ ३ ॥

Haripadapādyatarāṅgiṇi Gaṅge

himavidhumuktādhavalatarāṅge ।

dūrikuru mama duṣkṛtibhāraṁ

kuru kṛpayā bhavasāgarapāram ॥3॥

O Devi! Your waters are as sacred as “Caraṇāmṛta” of Śrī Hari. Your waves are white like snow, moon or pearls. Please wash away all my sins and help me cross this ocean of Saṁsāra.

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम् ।

मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टुं न यमश्शक्तः

॥ ४ ॥

tava jalamamalaṁ yena nipītaṁ

paramapadaṁ khalu tena gṛhītaṁ ।

Mātargaṅge tvayi yo bhaktaḥ

kila taṁ draṣṭuṁ na yamaśśaktaḥ

॥4॥

O Mother! Those who partake of your pure waters, definitely attain the highest state. O Mother Gaṅgā! Yama, the Lord of death cannot harm your devotees.

पतितोद्धारिणि जान्हवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे ।

भीष्मजननि हे मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये

॥ ५ ॥

Patitoddhāriṇi Jānhavi Gaṅge

khaṇḍitagirivaramaṇḍitabhaṅge ।

Bhīṣmajanani he Munivarakanye

Patitanivāriṇi Tribhuvanadhanye

॥5॥

O Jānhavi! Your waters flowing through the Himālayas make you even more beautiful. You are Bhīṣma’s mother and sage Jahnu’s daughter. You are the saviour of the people fallen from their path, and so you are revered in all three worlds.

कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके ।

पारावारविहारिणि गङ्गे विमुखयुवतिकृततरलापाङ्गे

॥ ६ ॥

kalpalatāmiva phaladāṁ loke

praṇamati yastvāṁ na patati śoke ।

pārāvāravihāriṇi Gaṅge

vimukhayuvatikṛtataralāpāṅge

॥6॥

O Mother! You are like the wish fulfilling tree. Fulfill all the desires of everyone. Those who bow down to you do not have to grieve. O Gaṅgā! You are eager to merge with the ocean, just like a distanced young lady anxious to meet her beloved.

तव चन्मातस्स्नातस्स्नातः पुनराप जठर साऽप न जातः ।

नरकनिवारिणि जाह्ववि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे ॥ ७ ॥

tava cenmātasstrotassnātaḥ

punarapi jaṭhare so'pi na jātaḥ ।

narakanivāriṇi jāhnavi Gaṅge

kaluṣavināśini mahimottuṅge ॥7॥

O Mother! Those who bathe in your waters do not have to take birth again. O Jānhavi! You are held in the highest esteem. You destroy the sins of your devotees and save them from hell.

पुनरसदङ्गे पुण्यतरङ्गे जय जय जाह्ववि करुणापाङ्गे ।

इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे भृत्यशरण्ये ॥ ८ ॥

punarasadaṅge puṇyatarāṅge

jaya jaya Jāhnavi karuṇāpāṅge ।

Indramukuṭamaṇirājītacaraṇe

sukhade śubhade bhṛtyaśaraṇye ॥8॥

O Jāhnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness and auspiciousness.

रोगं शोकं तापं पापं हर मे भगवति कुमतिकलापम् ।

त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे ॥ ९ ॥

rogaṁ śokaṁ tāpaṁ pāpaṁ

hara me Bhagavati kumatikalāpam ।

tribhuvanasāre vasudhāhāre

tvamasi gatirmama khalu saṁsāre ॥9॥

O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this saṁsāra.

अलकानन्द परमानन्द कुरु करुणामाय कातरवन्द्य ।

तव तटनिकटे यस्य निवासः खलु वैकुण्ठे तस्य निवासः ॥ १० ॥

Alakānande Paramānande

kuru Karuṇāmayi Kātaravandye ।

tava taṭanikaṭe yasya nivāsaḥ

khalu vaikuṇṭhe tasya nivāsaḥ ॥10॥

O Gaṅgā! Those who seek happiness worship you. You are the source of happiness for Alakāpuri and the source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikuṇṭha.

वरमिह नीरे कमठो मीनः किं वा तीरे शरटः क्षीणः ।

अथवा श्वपचो मलिनो दीनः तव न हि दूरे नृपतिकुलीनः ॥ ११ ॥

varamiha nīre kamaṭho mīnaḥ

kiṁ vā tīre śaraṭaḥ kṣīṇaḥ ।

athavā śvapaco malino dīnaḥ

tava na hi dūre nṛpatikulīnaḥ ॥11॥

O Devi! It is better to live in your waters as turtle or fish, or to live on your banks as a poor 'cāṇḍāla', rather than to live away from you as a wealthy king.

भो भुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवरकन्ये ।

गङ्गास्तवमिमममलं नित्यं पठति नरो यः स जयति सत्यम् ॥ १२ ॥

bho Bhuvaneśvari puṇye dhanye

Devi Dravamayi Munivarakanye ।

Gaṅgāstavamimamamalaṁ nityaṁ

paṭhati naro yaḥ sa jayati satyam ॥12॥

O Goddess of the Universe! The meritorious and blessed daughter of Sage Jahnū! Please purify us. One who recites this holy Gaṅgā stotram every day, definitely achieves success.

यथा हृदय गङ्गाभाक्तः तथा भवात् सदा सुखमुक्तः ।

मधुराकान्ता पञ्चाटिकाभिः परमानन्दकलितललिताभिः ॥ १३ ॥

yeṣāṁ hr̥daye Gaṅgābhaktiḥ

teṣāṁ bhavati sadā sukhamuktiḥ ।

madhurākāntā pajjhaṭikābhiḥ

paramānandakalitalalitābhiḥ ॥13॥

Those who have devotion for Mother Gaṅgā, always get happiness and they attain liberation. This beautiful and lyrical Gaṅgāstuti is a source of Supreme bliss.

गङ्गास्तोत्रमिदं भवसारं वाञ्छितफलदं विमलं सारम् ।

शङ्करसेवकशङ्कररचितं पठति सुखी स्तव इति च समाप्तः ॥ १४ ॥

Gaṅgāstotramidam bhavasāram

vāñchitaphaladam vimalam saram ।

śaṅkarasevakaśaṅkararacitam

paṭhati sukhī stava iti ca samāptaḥ ॥14॥

This Gaṅgā Stotram, composed by Śrī Ādi Śaṅkarācārya, devotee of Lord Śiva, purifies us and fulfills all our desires.

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

(2 times)

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

(2 times)

Victory to Gaṅgā! Victory to Lord Śiva!

Victory to Gaṅgā! Victory to Lord Śiva!

3.5 Shri Rama

CHINMAYA GANGOTRI BALA VIHAR

Sep. 2020 – Jun. 2021 (Sunday 9:30 AM to 11:30 AM)

Group	Syllabus	Teachers
5. <u>Shri Rama</u> (Grades 7,8,9)	Invocation & Gurustotram (Stuti Vandana) Daily Prayers (Stuti Vandana) Stotrams: Lingashatakam, Tapovana Shatkam, Ganga Stotram Extempore Speech, Skits, Quizzes & Geeta quizzes Bhagavad Gita: Ch II Verses 1-38	<u>Hema Sundaram</u>

Texts: I Love You Letters Why Do We
Teachers' Reference: YATO DHARMA TATO JAYAH

3.5.1 Lingashtakam

Lingāṣṭakam

लिङ्गाष्टकम्

ब्रह्ममुरारिसुरार्चितलिङ्गं
निर्मलभासितशोभितलिङ्गम् ।
जन्मजदुःखविनाशकलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ १ ॥

brahmamurārisurārcitaliṅgaṃ

nirmalabhāsitaśobhitaliṅgaṃ ।

janmajaduḥkhavināśakaliṅgaṃ

tatpraṇamāmi Sadāśivaliṅgaṃ

॥1॥

I bow before the Sadāśivaliṅga (Ever auspicious symbol), which is adored by Brahma, Viṣṇu and the other Gods, which is pure and resplendent and which destroys the cycle of birth and death.

देवमुनिप्रवरार्चितलिङ्गं
कामदहं करुणाकरलिङ्गम् ।
रावणदर्पविनाशनलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ २ ॥

devamunipravarārcitaliṅgaṃ

kāmadahaṃ karuṇākaraliṅgaṃ ।

rāvaṇadarpavināśanaliṅgaṃ

tatpraṇamāmi Sadāśivaliṅgaṃ

॥2॥

I bow before Sadāśivaliṅga, the destroyer of Cupid, which the Devas and the Sages worship, which is infinitely compassionate and which subdued the pride of Rāvaṇa.

सवसुगान्धसुलापतालङ्ग
बुद्धिविवर्धनकारणलिङ्गम् ।
सिद्धसुरासुरवन्दितलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ ३ ॥

sarvasugandhisulepitaliṅgaṁ
buddhivivardhanakāraṇaliṅgaṁ ।
siddhasurāsuraṁbanditaliṅgaṁ
tatpraṇamāmi Sadāśivaliṅgaṁ

॥3॥

I bow before the Sadāśivaliṅga, which is lavishly smeared with most fragrant perfumes and scents, which elevates the power of thought and enkindles the light of discrimination and before which the Siddhas (accomplished), the Suras (Devatās) and Asuras (Demons) prostrate.

कनकमहामणिभूषितलिङ्गं
फणिपतिवेष्टित शोभितलिङ्गम् ।
दक्षसुयज्ञविनाशनलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ ४ ॥

kanakamahāmaṇibhūṣitaliṅgaṁ
phaṇipativeṣṭita śobhitaliṅgaṁ ।
Dakṣasuyajñavināśanaliṅgaṁ
tatpraṇamāmi Sadāśivaliṅgaṁ

॥4॥

I bow before the Sadāśivaliṅga, the destroyer of Dakṣa's sacrifice, which is decorated with various ornaments, studded with different gems and rubies and which glows with the garland of the Lord of serpents coiled around it.

कुङ्कुमचन्दनलेपितलिङ्गं
पङ्कजहारसुशोभितलिङ्गम् ।
सञ्चितपापविनाशनलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ ५ ॥

kuṅkumacandanalepitaliṅgaṁ

pañkajahārasuśobhitaliṅgaṁ

sañcitapāpavināśanaliṅgaṁ

tatpraṇamāmi Sadāśivaliṅgaṁ

||5||

I bow before the Sadāśivaliṅga, which is smeared with kuṅkuma(vermillion) and sandal paste, which is adorned with lotus garlands, and which wipes out all accumulated sins.

देवगणार्चित सेवितलिङ्गं

भावैर्भक्तिभिरेव च लिङ्गम् ।

दिनकरकोटिप्रभाकरलिङ्गं

तत्प्रणमामि सदाशिवलिङ्गम्

|| ६ ||

devagaṇārcita sevitaliṅgaṁ

bhāvairbhaktibhireva ca liṅgaṁ ।

dinakarakoṭiprabhākaraliṅgaṁ

tatpraṇamāmi Sadāśivaliṅgaṁ

||6||

I bow before the Sadāśivaliṅga, which is worshipped by multitude of Gods with genuine thoughts full of faith and devotion and whose splendor is like that of a million Suns.

अष्टदलोपरिवेष्टितलिङ्गं

सर्वसमुद्भवकारणलिङ्गम् ।

अष्टदरिद्रविनाशनलिङ्गं

तत्प्रणमामि सदाशिवलिङ्गम्

|| ७ ||

aṣṭadalopariveṣṭitaliṅgaṁ

sarvasamudbhavakāraṇaliṅgaṁ ।

aṣṭadaridravināśanaliṅgaṁ

tatpraṇamāmi Sadāśivaliṅgaṁ

||7||

I bow before the Sadāśivaliṅga, the remover of all poverty and misery in its eight aspects, which is the cause of all creation and which stands on the eight petalled lotus.

सुरगुरुसुरवरपूजित लिङ्ग
सुरवनपुष्पसदार्चित लिङ्गम् ।
परात्परं परमात्मकलिङ्गं
तत्प्रणमामि सदाशिवलिङ्गम्

॥ ८ ॥

suragurusuravarapūjita liṅgaṁ

suravanapuṣpasadārcita liṅgam ।

parātparam paramātmakaliṅgaṁ

tatpraṇamāmi Sadāśivaliṅgam

॥8॥

I bow before the Sadāśivaliṅga, which is the Transcendental Being and the Supreme Self, worshipped by all Suras and their Preceptor (Bṛhaspati), with innumerable flowers from the celestial gardens.

लिङ्गाष्टकमिदं पुण्यं यः पठेत् शिवसन्निधौ ।
शिवलोकमवाप्नोति शिवेन सह मोदते ॥

Liṅgāṣṭakamidaṁ puṇyaṁ yaḥ paṭhet Śivasannidhau ।

Śivalokamavāpnoti Śivena saha modate ॥

Whoever reads the meritorious Liṅgāṣṭakam sitting near Lord Śiva will attain His abode and enjoy with Him.

3.5.2 Tapovana Shatkam

Srītapovanaṣaṭkam

श्रीतपोवनषट्कम्

व्याप्तं जगद्येन चिदात्मभावाद्
रज्ज्वा यथाऽहिर्हि चराचरं यत् ।
संन्यस्य सर्वं च सदात्मभावे
स्वयं समस्तं च बभूव यस्तु ॥
निस्सङ्गनिर्मुक्तिपदं प्रपद्य
ब्रह्मात्मभावेन विराजितो यः ।
श्री सौम्यकाशीशमहेश्वराय
तस्मै नमः स्वामितपोवनाय

॥ १ ॥

vyāptaṁ jagadyena cidātmabhāvād
rajjvā yathā'hirhi carācaram yat ।
sannyasya sarvaṁ ca sadātmabhāve
svayaṁ samastaṁ ca babhūva yastu ॥
nissaṅganirmuktipadaṁ prapadya
brahmātmabhāvena virājito yaḥ ।
Śrī Saumyakāśīśamaheśvarāya
tasmai namaḥ Svāmitapovanāya

॥1॥

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, by whom the entire movable and immovable world is pervaded in the form of Consciousness; just as the snake is pervaded by the (misapprehended) rope. He, having renounced, i.e. dissolved everything in His True being, again manifests Himself as all (names and forms). Abiding in the state of total detachment and liberation, He is shining as the Self - identical with Brahman.

अखण्डभावः शिवरूपतत्त्वः

चित्तिस्वभावः परमात्मसत्यः ।

सत्यस्य सत्यः सुधियैव गम्यः

परः प्रधानात्परमेश्वरो यः ॥

आद्यन्तहीनो निरपेक्षदीप्तिः

स्वतः स्वरूपेण विफुल्लितो यः ।

श्री सौम्यकाशीशमहेश्वराय

तस्मै नमः स्वामितपोवनाय

॥ २ ॥

akhaṇḍabhāvaḥ Śivarūpatatvaḥ

citīsvabhāvaḥ paramātmāsatyah ।

satyasya satyaḥ sudhiyaiva gamyah

paraḥ pradhānātparameśvaro yah ॥

ādyantahīno nirapekṣadīptiḥ

svataḥ svarūpeṇa vipḥullito yah ।

Śrī Saumyakāśīśamaheśvarāya

tasmai namaḥ Svāmitapovanāya

॥2॥

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, who is of the nature of unbroken existence, auspiciousness, consciousness and the Absolute Reality. He is the Truth of all truths, which is experienced by the pure intellect alone and is the Supreme Lord – beyond prakṛti. He is devoid of beginning or end, the Light independent of any other source of light and is ever cheerful by His very nature.

मन्तुन्न शक्यो मनसा कदाचिद्

वक्तुन्न केनापि तथा न वाचा ।

बोद्धुञ्च बुद्ध्यादि तथा न शक्यः

बुद्ध्यादिसाक्षी खलु केवलो यः ॥

सर्वेन्द्रियातीतपदस्थितोऽपि

सर्वेन्द्रियप्रेरयिता परो यः ।

श्री सौम्यकाशीशमहेश्वराय

तस्मै नमः स्वामितपोवनाय

॥ ३ ॥

**mantunna śakyo manasā kadācit
vaktunna kenāpi tathā na vācā |
boddhuñca buddhyādi tathā na śakyaḥ
buddhyādisākṣī khalu kevalo yaḥ ||
sarvendriyātītapadasthito'pi
sarvendriyaprerayitā paro yaḥ |**

Śrī Saumyakāśīśamaheśvarāya

tasmai namaḥ Svāmitapovanāya

||3||

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, who can never be thought of by the mind; neither can He be described in words by anyone, nor can He be known by the intellect. He, even though rooted in the state beyond all senses, is the Supreme propeller of all of them.

शुद्धातिशुद्धञ्च सदा प्रबुद्धः

विश्वेश्वरो विश्वपरः प्रसन्नः ।

व्यापी परब्रह्मणि मोदमानः

वेदान्तसारः सुधियां शरण्यः ॥

एको वशी सर्वभूताधिवासः

सर्वाधिपः सर्वजीवात्मको यः ।

श्री सौम्यकाशीश महेश्वराय

तस्मै नमः स्वामितपोवनाय

॥ ४ ॥

**śuddhātīśuddhañca sadā prabuddhaḥ
viśveśvaro viśvaparaḥ prasannaḥ |
vyāpī parabrahmaṇi modamaṇaḥ
vedāntasāraḥ sudhiyām śaraṇyaḥ ||
eko vaśī sarvabhūtādhivāsaḥ
sarvādhipaḥ sarvajīvātmako yaḥ |**

Śrī Saumyakāśīśamaheśvarāya

tasmai namaḥ Svāmitapovanāya

||4||

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, ever awake to that Truth which is purer than the purest. He is the Lord of the universe and is also transcendental to it. He is the ever blissful, revelling in the all pervading Supreme Brahman. He is the essence of Vedānta and is the shelter of the man of pure intellect. He is one and only one, the controller and indweller of all beings, the Goal of all the jīvās– the master of all and is the Self of all jīvās.

अशब्दमस्पर्शमरूपवच्च

तथारसं नित्यमगन्धवच्च ।

निरञ्जनं नित्यनिरीहमेकं

बुद्धेः परं निर्गुणसद्बुवच्च ॥

गुह्यं गभीरं गगनोपमं यं

पश्यन्ति निर्धूतमला यतीन्द्राः ।

श्री सौम्यकाशीशमहेश्वराय

तस्मै नमः स्वामितपोवनाय

॥ ५ ॥

aśabdamasparśamarūpavacca

tathārasaṁ nityamagandhavacca ।

nirañjanaṁ nityanirīhamekaṁ

buddheḥ paraṁ nirguṇasaddhruvañca ॥

guhyaṁ gabhīraṁ gaganopamaṁ yaṁ

paśyanti nirdhūtamalā yatīndrāḥ ।

Śrī Saumyakāśīśamaheśvarāya

tasmai namaḥ Svāmitapovanāya

॥5॥

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, who is devoid of the qualities of sound, touch, form, taste and smell; He is the eternal, taintless, actionless, one beyond the intellect, attributeless, immutable, imperceptible, unfathomable, like space, whom the great Yogīs of pure heart see as their own Self.

तजामय इव्यममयशाक्त

सनातनं शान्तमनामयं च ।

अद्वैतमाश्चर्यमचिन्त्यरूपं

परात्परं नित्यमनन्तमाद्यम् ॥

ज्ञानप्रकाशेन विशुद्धसत्त्वः

यं पश्यति स्वात्मनि चिन्त्यमानम् ।

श्री सौम्यकाशीशमहेश्वराय

तस्मै नमः स्वामितपोवनाय

॥ ६ ॥

tejomayaṁ divyamameyaśaktiṁ

sanātanaṁ śāntamanāmayaṁ ca

advaitamāścaryamacintyarūpaṁ

parātparam nityamanantamādyam ॥

jñānaprakāśena viśuddhasatvaḥ

yaṁ paśyati svātmani cintyamānam ।

Śrī Saumyakāśīśamaheśvarāya

tasmai namaḥ Svāmitapovanāya

॥6॥

Salutations to Swami Tapovan Maharaj, who is Maheśvara, the Lord of Saumyakāśī, whom the man of pure intellect sees in his own heart by meditating on the light of knowledge as that Reality which is resplendent, divine, immeasurable power, pure, eternal, peaceful, diseaseless, non-dual, a wonder, incomprehensible, beyond the beyond, permanent, endless and the Primordial Being.

3.5.3 Sri Ganga Stotram

Srīgaṅgāstotram

श्रीगङ्गास्तोत्रम्

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे ।
शङ्करमौलिविहारिणि विमले मम मतिरास्तां तव पदकमले ॥ १ ॥

Devi Sureśvari Bhagavati Gaṅge

Tribhuvanatāriṇi taralatarāṅge ।

Śaṅkaramaulivihāriṇi vimale

mama matirāstāṁ tava padakamale ॥1॥

O Goddess Gaṅgā! You are the divine river from heaven, you are the saviour of all the three worlds, you are in the form of flowing waves, you adorn Lord Śiva's head. O Mother! May my mind always rest at Your lotus feet.

भागीरथि सुखदायिनि मातः तव जलमहिमा निगमे ख्यातः ।
नाहं जाने तव महिमानं पाहि कृपामयि मामज्ञानम् ॥ २ ॥

Bhāgīrathi sukhadāyini mātah

tava jalamahimā nigame khyātaḥ ।

nāhaṁ jāne tava mahimānaṁ

pāhi kṛpāmayi māmajñānam ॥2॥

O Mother Bhāgīrathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and incapable of comprehending your greatness. O Devi! You are full of mercy. Please protect me.

हरिपदपाद्यतरङ्गिणि गङ्गे हिमविधुमुक्ताधवलतरङ्गे ।
दूरीकुरु मम दुष्कृतिभारं कुरु कृपया भवसागरपारम् ॥ ३ ॥

Haripadapādyatarāṅgiṇi Gaṅge

himavidhumuktādhavalatarāṅge ।

dūrikuru mama duṣkṛtibhāraṁ

kuru kṛpayā bhavasāgarapāram ॥3॥

O Devi! Your waters are as sacred as “Caraṇāmṛta” of Śrī Hari. Your waves are white like snow, moon or pearls. Please wash away all my sins and help me cross this ocean of Saṁsāra.

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम् ।

मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टुं न यमश्शक्तः

॥ ४ ॥

tava jalamamalaṁ yena nipītaṁ

paramapadaṁ khalu tena gṛhītaṁ ।

Mātargaṅge tvayi yo bhaktaḥ

kila taṁ draṣṭuṁ na yamaśśaktaḥ

॥4॥

O Mother! Those who partake of your pure waters, definitely attain the highest state. O Mother Gaṅgā! Yama, the Lord of death cannot harm your devotees.

पतितोद्धारिणि जान्हवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे ।

भीष्मजननि हे मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये

॥ ५ ॥

Patitoddhāriṇi Jānhavi Gaṅge

khaṇḍitagirivaramaṇḍitabhaṅge ।

Bhīṣmajanani he Munivarakanye

Patitanivāriṇi Tribhuvanadhanye

॥5॥

O Jānhavi! Your waters flowing through the Himālayas make you even more beautiful. You are Bhīṣma’s mother and sage Jahnu’s daughter. You are the saviour of the people fallen from their path, and so you are revered in all three worlds.

कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके ।

पारावारविहारिणि गङ्गे विमुखयुवतिकृततरलापाङ्गे

॥ ६ ॥

kalpalatāmiva phaladāṁ loke

praṇamati yastvāṁ na patati śoke ।

pārāvāravihāriṇi Gaṅge

vimukhayuvatikṛtataralāpāṅge

॥6॥

O Mother! You are like the wish fulfilling tree. Fulfill all the desires of everyone. Those who bow down to you do not have to grieve. O Gaṅgā! You are eager to merge with the ocean, just like a distanced young lady anxious to meet her beloved.

तव चन्मातस्स्नातस्स्नातः पुनराप जठर साऽप न जातः ।

नरकनिवारिणि जाह्ववि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे ॥ ७ ॥

tava cenmātasstrotassnātaḥ

punarapi jaṭhare so'pi na jātaḥ ।

narakanivāriṇi jāhnavi Gaṅge

kaluṣavināśini mahimottuṅge ॥7॥

O Mother! Those who bathe in your waters do not have to take birth again. O Jānhavi! You are held in the highest esteem. You destroy the sins of your devotees and save them from hell.

पुनरसदङ्गे पुण्यतरङ्गे जय जय जाह्ववि करुणापाङ्गे ।

इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे भृत्यशरण्ये ॥ ८ ॥

punarasadaṅge puṇyatarāṅge

jaya jaya Jāhnavi karuṇāpāṅge ।

Indramukuṭamaṇirājītacaraṇe

sukhade śubhade bhṛtyaśaraṇye ॥8॥

O Jāhnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness and auspiciousness.

रोगं शोकं तापं पापं हर मे भगवति कुमतिकलापम् ।

त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे ॥ ९ ॥

rogaṁ śokaṁ tāpaṁ pāpaṁ

hara me Bhagavati kumatikalāpam ।

tribhuvanasāre vasudhāhāre

tvamasi gatirmama khalu saṁsāre ॥9॥

O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this saṁsāra.

अलकानन्द परमानन्द कुरु करुणामाय कातरवन्द्य ।

तव तटनिकटे यस्य निवासः खलु वैकुण्ठे तस्य निवासः ॥ १० ॥

Alakānande Paramānande

kuru Karuṇāmayi Kātaravandye ।

tava taṭanikaṭe yasya nivāsaḥ

khalu vaikuṇṭhe tasya nivāsaḥ ॥10॥

O Gaṅgā! Those who seek happiness worship you. You are the source of happiness for Alakāpuri and the source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikuṇṭha.

वरमिह नीरे कमठो मीनः किं वा तीरे शरटः क्षीणः ।

अथवा श्वपचो मलिनो दीनः तव न हि दूरे नृपतिकुलीनः ॥ ११ ॥

varamiha nīre kamaṭho mīnaḥ

kiṁ vā tīre śaraṭaḥ kṣīṇaḥ ।

athavā śvapaco malino dīnaḥ

tava na hi dūre nṛpatikulīnaḥ ॥11॥

O Devi! It is better to live in your waters as turtle or fish, or to live on your banks as a poor 'cāṇḍāla', rather than to live away from you as a wealthy king.

भो भुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवरकन्ये ।

गङ्गास्तवमिमममलं नित्यं पठति नरो यः स जयति सत्यम् ॥ १२ ॥

bho Bhuvaneśvari puṇye dhanye

Devi Dravamayi Munivarakanye ।

Gaṅgāstavamimamamalaṁ nityaṁ

paṭhati naro yaḥ sa jayati satyam ॥12॥

O Goddess of the Universe! The meritorious and blessed daughter of Sage Jahnū! Please purify us. One who recites this holy Gaṅgā stotram every day, definitely achieves success.

यथा हृदय गङ्गाभाक्तः तथा भवात् सदा सुखमुक्तः ।

मधुराकान्ता पञ्चाटिकाभिः परमानन्दकलितललिताभिः ॥ १३ ॥

yeṣāṁ hr̥daye Gaṅgābhaktiḥ

teṣāṁ bhavati sadā sukhamuktiḥ ।

madhurākāntā pajjhaṭikābhiḥ

paramānandakalitalalitābhiḥ ॥13॥

Those who have devotion for Mother Gaṅgā, always get happiness and they attain liberation. This beautiful and lyrical Gaṅgāstuti is a source of Supreme bliss.

गङ्गास्तोत्रमिदं भवसारं वाञ्छितफलदं विमलं सारम् ।

शङ्करसेवकशङ्कररचितं पठति सुखी स्तव इति च समाप्तः ॥ १४ ॥

Gaṅgāstotramidam bhavasāram

vāñchitaphaladam vimalam saram ।

śaṅkarasevakaśaṅkararacitam

paṭhati sukhī stava iti ca samāptaḥ ॥14॥

This Gaṅgā Stotram, composed by Śrī Ādi Śaṅkarācārya, devotee of Lord Śiva, purifies us and fulfills all our desires.

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

जय जय गङ्गे जय हर गङ्गे

(2 times)

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

jaya jaya Gaṅge jaya hara Gaṅge

(2 times)

Victory to Gaṅgā! Victory to Lord Śiva!

Victory to Gaṅgā! Victory to Lord Śiva!