

ĀRATĪ

Om jaya jagadīśa hare, swāmi jaya jagadīśa hare,
bhakto janom̐ ke sankāṭa, dāsa janom̐ ke sankāṭa
kṣaṇa men dūra kare, om jaya jagadīśa hare



Jo dhyāve phala pāve, duḥkha binase manakā
sukha saṁpati ghara āve, kaṣṭa miṭe tanakā
om jaya jagadīśa hare

mātā -pitā tuma mere, śaraṇa gahuṁ me kisakī
tuma bina aura na dūjā,āsa karuṁ main jisakī

tuma pūraṇa paramātmā ,svāmī ! tuma antaryāmī
pāra -brahma parameśvara ,tuma sabake svāmī

tuma karuṇā ke sāgara, tuma pālana -kartā ..svāmī ! tuma
pālana -kartā
mair̐ mūrakha khala kāmī ,mair̐ sevaka tuma svāmī , kṛpā
karo bhartā

tuma ho eka agocara, saba ke prāṇapati ,swāmī ! saba ke
prāṇapati
kisa bidhi milūṁ dayāmaya , kisa bidhi milūṁ kṛpāmaya
tuma ko main kumati

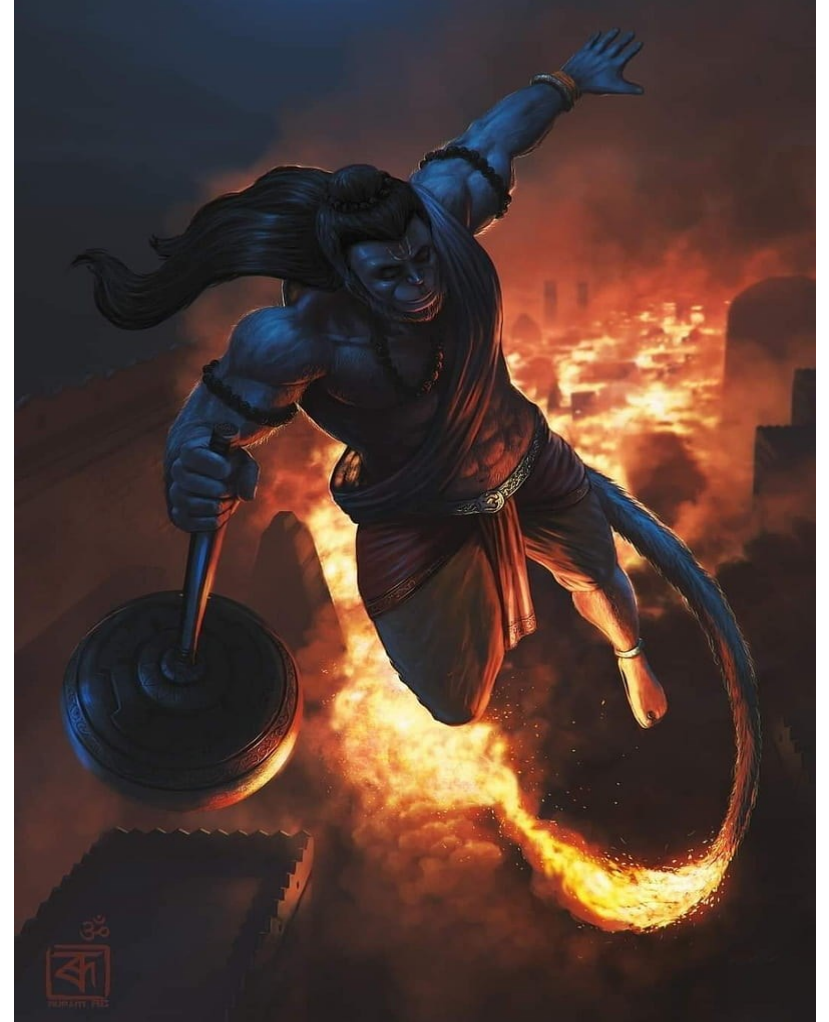
dīna - bandhu dukha - hartā, tuma rakṣaka mere, swāmī tu-
ma rakṣaka mere,
apane hātha uṭhāo , apane caraṇa baḍhāo , dvāra paḍa tere

viṣaya vikāra miṭāo , pāpa haro devā, svāmī pāpa haro devā
sraddhā bhakti baḍhāo, sraddhā prem baḍhāo
santana kī sevā

tana mana dhana saba terā, saba kucha hai terā
svāmī saba kucha hai terā
terā tujhako arpaṇa (2) kyā lāge merā Hare

Trivenī Mandir

2023



Vijayī Bhava Be Victorious

Opening prayer

gajānanam bhūta- gaṇādi- sevitam
kapittha - jambhū- phala - sāra - bhakṣitam,
umā- sutam śoka vināśa -kāraṇam
namāmi vigheśvara- pāda-paṅkajam

Sarasvati Namastubhyaṃ Varade Kāmarūpiṇi
Vidyārambhaṃ Kariṣyāmi Siddhirbhavatu Me Sadā
Gururbrahmā Gururviṣṇuḥ Gururdevo Maheśvaraḥ
Gurueva Paraṃ Brahma Tasmai Śrīgurave Namaḥ

Om Bhūrbhuvāḥ suvāḥ
tat sāviturvarēṇyam
bhargó devasyá dhīmahi
dhiyo yo naḥ pracodayāt

Closing prayer

Aum kāyēna vācā manasēndiyairvā
buddhyāmanā vā prkrtairsvabhāvāt
karōmi yadyatsakalāṃ paraṣmaj
nārayāṇayeti samārpayāmi

Aum āsato mā sadgamaya, tamaso mā jyotirgama-
ya, mṛtyormā-amṛtaṃ gamaya

twameva mātā ca pitā twameva,
twameva bandhuśca sakhā twameva
twameva vidyā draviṇam twameva,
twameva sarvam mama deva deva

Rāmāyaṇa Sumiran

Jo sumirata siddhi hoī, gana nāyaka karivara vadana
Karau anugraha soī, buddhi rāsī śubha guna sadana
Mūka hoi vācāla, paṅgu caṛahi girivara badana
jāsu kṛpā sudayāla dravahu sakal kalimala dahana
Nīlā saroruha śyāma, taruna aruna vārija nayana
Karahu so mama ura dhāma, sadā kṣhīra sāgara śayana
Kunda indu sama deha, umā raman karunā ayana
Jāhi dīna para neha, karau kṛpā mardan mayana
Baṅdau guru pada kanja kṛpā sindhu nara rūpa hāri
Mahā moha tama puñja jāsu vacana ravi kara nikara

ārati śrī rāmāyaṇajī kī

ārati śrī rāmāyaṇajī kī

kīrati kalita lalita siya pī kī

gāvata brahmādika muni nārada,
bālamīka bigyāna bisārada
suka sanakādi śeṣa aru sārada,
barani pavana suta kīrati nīkī

gāvata beda purāṇa aṣṭadaśa,
chao śāstra saba granthana ko rasa
muni jana dhana santana ko sarabasa,
sāra anśa sammata sabahi kī

gāvata santata sambhu bhavānī,
aru ghatasambhava muni bigyāni
vyāsa ādi kabibarja bakhāni,
kāgabhusuṇḍi garuḍa ke hī kī

kalimala harani biṣaya rasa phīkī,
subhaga siṃgāra mukati jubati kī
dalana roga bhava murī amī kī,
tāta māta saba bidhi tulasī kī

Vijayī Bhavaḥ

ŚRĪ RĀM

Sītārāma Sītārāma Sītārāma Kahiye
 Jāhi Vīdhi Rākhe Rāma Tāhi Vidhi Rahiye
 Mukha men ho Rāma Nāma ,Rāma Sevā Hātha Men
 Tū Akelā Nahīn Pyāre, Rāma Tere Sātha Men
 Vidhi Ka Vidhāna Jāna Hāni Lābha Sahiye
 Kiyā Abhimāna To Phira Māna Nahīn Pāyegā
 Hogā Pyāre Vahīn Jo Śrī Rāmājī Ko Bhāyegā
 Phala Āśā Tyāga Śubha Kāma Karate Rahiye
 Zindagī Kī Ḍora Saunpa Hātha Dīnanātha Ke
 Mahalon Men Rākhe Cāhe Jhopaḍī Men Bāsa De
 Dhanyavāda Nirvivāda Rāma Rāma Kahiye
 Āśā eka Rāmājī se Dūjī Āśā Choḍa De
 Nātā Eka Rāmājī se Dūjī Nāthā Toḍa De
 Sādhu Saṅga Rāma Raṅga Aṅga Aṅga Raṅgiye
 Kāma Rasa Tyāga Pyāre Rāma Rasa Pījiye

ŚRĪ HANUMĀN

Bolo Sadā Jayakāra, Pavanasuta Mahābalī Kī
 Kesarī Nandana Baladhārī kī (2)
 Māruti Nandana Upakārī kī (2)
 Āo Karo Sevā Āj, Pavanasuta Mahābalī Kī
 Bolo Sadā Jayakāra, Pavanasuta Mahābalī Kī
 Apane Kapīsa Ko Mana Me Basā Ke (2)
 Niśa Karo Pūjan Dara Pe Āke (2)
 Āo śaraṇa subaha śyāma, Pavanasuta Mahābalī Kī
 Sankaṭa Mocana Nāma Jo Dhyāve (2)
 Sankaṭa Usake Pāsa Nā Āve, Pavanasuta Mahābalī Kī
 Mahimā Gāe Dina Rāta
 Bolo Sadā Jayakāra, Pavanasuta Mahābalī Kī

“Not all dreamers are winners, but all winners are dreamers.”

Mark Gorman

Tinakā- Tinakā Tha Hamane Śāvārā
Apanī Vo Māṭī Aura Ghara - Bārā
Luṭa Rahā ...Ye Caman, Apanā Vatan, Ākhon Se Apanī (2)
Saṅkalpa Bol Ke, Ham To Nikala Paṛe
Hara Dvāra Kholā Ke, Gagana Kahe
Vijayī Bhavaḥ...Vijayī Bhavaḥ
Gagana Kahe ...Vijayī Bhavaḥ

We built with love, Our haven, our home...Ruined! Our country before our eyes. We vow to protect her. and the heavens shower us with blessings. Victory be yours! The heavens say, “Victory be yours!”.

Aba Lapaṭa Lapaṭa Ka Tāra Bane, Aura Agni Sitāra Bane
Aba Cale Āndhiyā sanana sanana , Gūnje jayakāra bane
Hara Naina -Naina Mein Jvālā Ho
Hara Hrdaya Hrdaya Mein Bhālā Ho
Hara Kadama Kadama Me
Sena Kī Saccī Lalakāra Bane,
Aba Bhaṭaka Bhaṭaka Aṅgāron Ko, Uratā Cingāra Bane,
Hain Rāta Kī,Suranga
Bhaṭakī Hai Rośanī, Hai Chaṭapaṭā rahīrośanī
Gagana Kahe ...Vijayī Bhavaḥ

Our passion turns to fury. Unleashing a storm, Hear hear! Every eye dreams of freedom. Every heart becomes a weapon. Every step marches towards freedom, Resonates through every man. Carrying the torch of freedom. The darkness of the night is waiting to break into a dawn. Hear! Hear.

Saundhī Saundhī Miṭṭī, Barudhī Ho Gayī Bāvare
Oo..Aha, Bholī Sī Terī Bāsuri , Kho Gayī Śāvare
Ghāyal Hai Terā Jala, Tū Nadī Hai Rāha Badal
Pānī Bulabulā Rahā Hai, Kala- Kala- Kala
Tū Nikal,Tū Nikal,
Māṭī Ne Terī Āj Pukārā, Dharatī Ye Pūche, Bārambārā
Luṭa Rahā ...Ye Caman,Terā Vatan, Ākhon Se Apanī (2)

Mother Earth sent out a plea for help. Your land demands of you. Ruined! Our country before our eyes. Ruined! Our country before our eyes. We vow to protect her. and the heavens shower us with blessings. Victory be yours! The heavens say, “Victory be yours!”

“Satisfaction lies in the effort, not in the attainment, full effort is full victory.”

Mahatma Ghandi

Om Ekadantāyā vidmahé
vaktratunḍāyā dhīmahi
Tannó dantiḥ pracodayāt

Let us meditate on Shri Ganesha, the Lord with one tusk. May that great Lord with the curved trunk inspire and illumine our mind and understanding.

Om haṁsa haṁsāya vidma-
hé paramhaṁsāya
dhīmahi tannó haṁsaḥ
pracodayāt

May we realize the Goddess of Intellect, Saraswati Devi. Let us meditate upon the Supreme Self. May the Goddess of intellect illumine and inspire us.

Om akhaṇḍa- maṇḍalākāram
vyāptam yena carācaram
tatpadam darśitam yena
tasmai śrī gurave namaḥ

My Salutations to that Guru, who revealed to me that truth which is unfragmented, infinite, timeless divinity and which pervades the entire universe, movable or unmovable.

Om ādityāya somāya
maṅgalāya budhāya cha |
guru śukra śanibhyaścha
rāhave ketave namaḥ

I give salutations to the Naugrahaas. The Sun, The Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

Om kātyāyanāyā vidmahé
kanyakumārī dhīmahi tannó
durgīḥ pracodayāt

Oh! The ever brilliant Kanya Kumari. Who is worshipped by Brahma, Vishnu and Mahesh. Whom the Rakshaas fear. May you oh Durga illumine and inspire us.

Om tatpuruṣāya vidmahé
mahādevāyā dhīmahi
tannó rudraḥ pracodayāt

Let me meditate on the Great Purusha. Oh greatest God, give me higher intellect. And let Rudra illuminate my mind.

Om daśarāthaya vidmahé
sītavallabhāya dhīmahi
tannó ramāḥ pracodayāt

I meditate on the son of Dasaratha, Oh consort of Sita, Give me higher intellect, May Lord Rama illuminate my mind.

Om rāmadūtāya vidmahé
vāyuputrāya dhīmahi
tannó hanumat pracodayāt

I meditate upon the servant of Lord Raam, Oh son of the God of wind, give unto me higher intellect, May you Hanumanji, illuminate my mind.

ŚRĪ KRṢNA

Mere Baṅke Bihāri Lāl
Tu Itanā Na Kario Śṅgara
Nazar Tohe Laga Jāegī

Terī Suratīya Pe Mana Morā Aṭakā
Pyārā Lāge Terā Pīlā Paṭakā
Terī Ṭerī Meṛī Cāla , Tu Itanā
Terī Muraliyā Pe Mana

Terī Muraliyā Pe Mana Merā Aṭakā
Pyārā Lāge Terā Nīlā Paṭakā
Tere Gungāra Vāle Bāla Tu Itanā

Terī Kamariyā Pe Mana Morā Atakā
Pyārā Lāge Terā Kālā Paṭakā
Tere Gala Mein Vaijayantī Māla

ŚRĪ RĀM

Merī Man Mein Rāma, Meri Tan Mein Hai Rāma,
Merī Roma Roma Me Samāya Ram Hai
Merī Sāso Mein Tera Nāma Hai
Merī Rāma, Mere Rāma

Tumho Swāmī Antaryāmī, Mai Tu Dāsa Tihāra
Tere Lagan Me Tere Dhun Me, Bītai Jivan Sāra

Jaise Phūl me rang, jaise jal me taraṅga
Mere ātma me tuhi āthoyām hai

Tu hai thakur mai tera jhakar, jāgo tere dwāre o niṣidīn
Har sankāṭa me vigan vikat me ,āwo kām tihāra o swāmī

Jaise naino me til sāso me hai jhil lil
Mere hrdaya hai mai tera dhāma hai barāyī

"Abandon weakness and ideas of impossibilities.
Cling fast to faith in Divine possibilities"

Swami Sivananda

ŚRĪ GANEŚA

Om Namo Siddhi Vināyaka, Viśva Vināyaka Namaḥ
Śrī Aṣṭa Vināyaka Namaḥ Śrī Varadāya Vināyaka Namaḥ
Śrī Omkārya Namaḥ Śrī Mahā Prāṇāya Namaḥ
Pratameśvarāya Namaḥ, Śrī Deva Devāya Namaḥ
Śrī Aṣṭa Vināyaka Namaḥ Śrī Varadāya Vināyaka Namaḥ
Śrī Gajamukhāya Namaḥ Śrī Herambhāya
Vakratuṇḍāya Namaḥ Ekadantāya Namaḥ

DURGA MĀ

Dum Dum Dum Dum Durgā, Laṁ Laṁ Laṁ Laṁ Lalitā
Durgatināśini durmati bhedani, Duṣṭaniśūḍini durgāmba
Raviśata bhāsini rajani caraśini, Rakta Sutoṣiṇi lalitāmba
Gaṇapati toṣiṇi gaṇaśata modini, Gandha Vilepiṇi Durgāmbā
Pāvana Rūpiṇi Pāpa Niśūḍini, Pālaya Pāvani Lalitāmba
Himagiri Vāsini Hita Śata Dāyini, Hari Hara Kāriṇi Durgāmbā
Guruvara rūpiṇi durata viśoṣiṇi, Saccidānande lalitāmba

ŚRĪ MAHĀDEVA

Hara Hara Śāmbhū, Śāmbhū Śāmbhū Śāmbhū Śiva Mahādevā
Śāmbhū Śāmbhū Śāmbhū Śiva Mahādevā
Karpurāgauram Karuṇāvatāram Saṁsārasāram Bhujagendrahāram
Sadā Vasantaṁ Hṛdayāravinde Bhavaṁ Bhavānīśahitaṁ namāmi
Sānandamānandavane Vasantamānandakandaṁ, Hatapāpavṛndam (2)
Vārāṇasīnathanāthanātham, Śrīviśvanātham śaraṇam prapadye (2)
Avantikāyām Vihitāvatāram, Muktipradānāya Ca Sajjanānām (2)
Akālamṛtyoḥ Parirakṣaṇārtham (2)
Vande Mahākālamahāsureśam
Nāgendrahārāya Trilocanāya, Bhasmāṅgarāgāya Maheśvarāya
Nityāya Śuddhāya Digambarāya, Tasmai Nakārāya Namaḥ Śivāya

MANTRA RECITATION

Om nārāyaṇāya vidmahé
vāsudevāya dhīmahi
tannó viṣṇuḥ pracodayāt

I meditate upon Narayana, Oh Lord
Vaasudeva, give me higher intellect.
May you Lord Vishnu, illuminate my
mind

Om mahādevyai ca vidmahé
viṣṇupatnī ca dhīmahi
tannó lakṣmīḥ pracodayāt

I meditate upon the greatest god-
dess, Oh, wife of Lord Vishnu, give
me higher intellect, Lakshmi, please
illuminate my mind.

Om kṛṣṇāya vidmahé dāmo-
darāya dhīmahi
tannó kṛṣṇaḥ pracodayāt

Let me meditate on the god whose
belly was tied by a rope. Oh, consort
of Rukmini, give me higher intellect,
Oh Shri Krishna, illuminate my mind.

Om Bhūrbhuvāḥ suvāḥ
tat sāviturvarēnyam
bhargó devasyā dhīmahi
dhiyo yo nāḥ pracodayāt

O thou existence Absolute, Creator
of the three dimensions, we con-
template upon thy divine light. May
He stimulate our intellect and be-
stow upon us true knowledge

Aum Saha Nāvavatu, Saha Nau Bhunaktu, Saha Vīryam Karavāvahai
Tejasvinā Vadhī Tamastu Mā Vidviśāvahai, Om Śāntiḥ Śāntiḥ Śāntiḥ
Let us together be protected, let us be nourished together. Let us join our
mental forces in strength for the benefit of humanity, Let our efforts at learn-
ing be luminous. and endowed with the force of purpose. Let us never be
poisoned with the seeds of hatred for anyone. Let there be peace and sereni-
ty in all the three universe.

Bhūmi Maṅgalam , Udakā Maṅgalam , Agni Maṅgalam, Vāyu
Maṅgalam, Gagana Maṅgalam, Sūrya Maṅgalam, Candra Maṅgalam,
Jagat Maṅgalam, Jīvā Maṅgalam Dehā Maṅgalam
Mano Maṅgalam Ātmā Maṅgalam Sarva Maṅgalam
Bhavatu Bhavatu Bhavatu
Om Śāntiḥ Śāntiḥ Śāntiḥ
Śrī Gurubhyoḥ Namaḥ Hariḥ Om

May there be auspiciousness and tranquility in the earth, on water, in the
fire, in the wind, in the sky, in the sun, on the moon, on our planet, in all
living beings, in the body, in the mind and in the soul. May that auspicious-
ness and tranquility be everywhere and in everyone.

"Abandon weakness and ideas of impossibilities.
Cling fast to faith in Divine possibilities"

Swami Sivananda

**prabhuṃ prāṇanāthaṃ vibhuṃ viśvanāthaṃ
jagannātha nāthaṃ sadānanda bhājāṃ |
bhavadbhavya bhūteśvaraṃ bhūtanāthaṃ,
śivaṃ śaṅkaraṃ śambhu mīśānamīḍe | |**

I pray You, Siva, Sankara, Sambhu, Who is the Lord, Who is the Lord of our lives, Who is Vibhu, Who is the Lord of the world, Who is the Lord of Vishnu (Jagannatha), Who is always dwelling in happiness, Who imparts light or shine to everything, Who is the Lord of living beings, Who is the Lord of ghosts, and Who is the Lord of everyone.

**gaḷe ruṇḍamālaṃ tanau sarpajālaṃ
mahākāla kālaṃ gaṇeśādi pālam |
jaṭājūṭa gaṅgottaraṅgai rviśālaṃ,
śivaṃ śaṅkaraṃ śambhu mīśānamīḍe | |**

I pray You, Siva, Sankara, Sambhu, Who has a garland of skull around the neck, Who has a net of snakes around His body, Who is the destroyer of the immense-destroyer Kala, Who is the lord of Ganesa, Whose matted-hair are spread-out by the presence of the waves of Ganga falling on His head, and Who is the Lord of everyone.

**mudāmākaraṃ maṇḍanaṃ maṇḍayantaṃ
mahā maṇḍalaṃ bhasma bhūśādharmaṃ tam |
anādiṃ hyapāraṃ mahā mohamāraṃ,
śivaṃ śaṅkaraṃ śambhu mīśānamīḍe | |**

I pray You, Siva, Sankara, Sambhu, Who scatters happiness [in the world], Who is ornating the universe, Who is the immense universe Himself, Who is possessing the adornment of ashes, Who is without a beginning, Who is without a measure, Who removes the greatest attachments, and Who is the Lord of everyone.

**vaṭādho nivāsaṃ mahāṭṭāṭṭahāsaṃ
mahāpāpa nāsaṃ sadā suprakāsaṃ |
girīsaṃ gaṇeśaṃ sureśaṃ maheśaṃ,
śivaṃ śaṅkaraṃ śambhu mīśānamīḍe | |**

I pray You, Siva, Sankara, Sambhu, Who resides below a Vata (Banyan) tree, Who possesses an immense laughter, Who destroys the greatest sins, Who is always resplendent, Who is the Lord of Himalaya, various Gana and the demi-gods, Who is the great Lord, and Who is the Lord of everyone .

“In reading the lives of great men, I found that the first victory they won was over themselves... self-discipline with all of them came first.”

Harry S. Truman

**ōṃ namaḥ śivāya śivāya namaḥ ōṃ, ōṃ namaḥ śivāya śivāya namaḥ ōṃ
nāgēndrahārāya-trilōchanāya, bhasmāṅgarāgāya-mahēśvarāya
nityāya-śuddhāya-digambarāya, tasmai "na" kārāya namaḥ śivāya || 1 ||**

The one who wears snakes as his ornaments, the three-eyed god who applies the holy ash all over his body, the greatest god (Maheshwara) who is forever, pure and wears directions as his clothes (Digambara). Salutations to the god Shiva who is represented by syllable NA in Namah Shivaya

**mandākinī-salila-chandana-charchitāya, nandīśvara-pramathanātha-mahēśvarāya
mandāra-mukhya-bahupuṣpa-supūjitāya, tasmai "ma" kārāya namaḥ śivāya || 2 ||**

The god who wears sandalwood paste prepared with the waters of Mandakini (Heavenly Ganges). Who is lord of Nandi, ganas, and others, who is the greatest god Who is worshipped with Hibiscus and other flowers. I salute to that god Shiva, who is represented by syllable MA in Namah Shivaya

śivāya-gaurī-vadanābja-br̥nda, sūryāya-dakṣādhvara-nāśakāya |

śrī-nīlakaṇṭhāya-vṛṣabhadhvajāya, tasmai "śi" kārāya namaḥ śivāya || 3 ||

The god who blossoms lotus like face of Gowri as a sun. The destroyer of Daksha's sacrifice. The one with blue throat and has a bull symbol on his flag. Salutations to the god Shiva who is represented by syllable SI in Namah Shivaya

vaśiṣṭha-kumbhōdbhava-gautamārya, munīndra-dēvārchita-śēkharāya |

chandrārka-vaiśvānara-lōchanāya, tasmai "va" kārāya namaḥ śivāya || 4 ||

The one who is worshipped by Vasistha, Agastya, Gowthama and other great sages The one who is worshipped by the Gods and has the crown of matted hair who has sun, moon, and fire as his three eyes. My Salutations to the god Shiva, represented by syllable VA in Namah Shivaya

yajna-svarūpāya-jaṭādharāya, pināka-hastāya-sanātanāya |

divyāya-dēvāya-digambarāya, tasmai "ya" kārāya namaḥ śivāya || 5 ||

The one who is the embodiment of yagna and has tufted hair, Who has bow named Pinaka in his hand, who is natural and eternal, Who is divine and wears directions as his clothes. My salutations to you God Shiva, who is represented by syllable YA in Namah Shivaya.

pañchākṣaramidaṃ puṇyaṃ yaḥ paṭhēchChiva sannidhau |

śivalōkamavāpnōti śivēna saha mōdatē ||

One who recites this Panchakshara Stotram in the abode of God Shiva will get the punya of attaining the Shivaloka and enjoys the God's compassion.

"Only the timid and the weak leave things to destiny but the strong AND the self-confident never bank on destiny or luck."

brahmamurāri surārcita liṅgaṁ
nirmala bhāsita śōbhita liṅgaṁ |
janma jaduḥkha vināśaka liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 1 ||

I bow before that Lingam, which is the eternal Shiva, Which is worshipped by Brahma, Vishnu and other Devas, Which is pure and resplendent, And which destroys sorrows of birth

dēvamuni pravārārcita liṅgaṁ
kāmadahana karuṇākara liṅgaṁ |
rāvaṇadarpa vināśana liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 2 ||

I bow before that Lingam, which is the eternal Shiva, Which is worshipped by great sages and devas, Which destroyed the god of love, Which showers mercy, And which destroyed the pride of Ravana

sarvasugandha sulēpita liṅgaṁ
buddhivivardhana kāraṇa liṅgaṁ |
siddhasurāsura vandita liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 3 ||

I bow before that Lingam, which is the eternal Shiva, Which is anointed by perfumes, Which leads to growth of wisdom, And which is worshipped by sages, devas and asuras

kanakamahāmaṇi bhūṣita liṅgaṁ
phaṇiparivēṣṭita śōbhita liṅgaṁ |
dakṣhasuyajña vināśana liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 4 ||

I bow before that Lingam, which is the eternal Shiva, Which is ornamented by gold and great jewels, Which shines with the snake being with it, And which destroyed the Yagna of Daksha

kuṅkuma chandalēpita liṅgaṁ
paṅkajahāra suśōbhita liṅgaṁ |
sañchitapāpa vināśana liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 5 ||

I bow before that Lingam, which is the eternal Shiva, Which is adorned by sandal paste and saffron, Which wears the garland of lotus flowers, And which can destroy accumulated sins

dēvagaṇārchita sēvita liṅgaṁ
bhāvairbhakti bhirēvacha liṅgaṁ |
dinakarakōṭi prabhākara liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 6 ||

I bow before that Lingam, which is the eternal Shiva, Which is served by gods and other beings, Which is the doorway for devotion and good thought, And which shines like billions of Suns

aṣṭadalō parivēṣṭita liṅgaṁ
sarvasamudbhava kāraṇa liṅgaṁ |
aṣṭadaridra vināśana liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 7 ||

I bow before that Lingam, which is the eternal Shiva, Which is surrounded by eight petals, Which is the prime reason of all riches, And which destroys eight types of poverty

suragurusuravara pūjita liṅgaṁ
suravanapuṣpa sadārcita liṅgaṁ |
parāmapadam paramātmaka liṅgaṁ
tatpraṇamāmi sadā śiva liṅgaṁ || 8 ||

I bow before that Lingam, which is the eternal Shiva, Which is worshipped by the teacher of gods, Which is worshipped by the best of gods, Which is always worshipped by the flowers, From the garden of Gods, Which is the eternal abode, And which is the ultimate truth

liṅgāṣṭakamidaṁ puṇyaṁ yaḥ paṭēc-
chiva sannidhau |
śivalōkamavāpnōti śivēna saha
mōdatē ||

Any one who chants the holy octet of the Lingam,
In the holy presence of Lord Shiva,
Would in the end reach the world of Shiva,
And keep him company

girīndrātmajā saṅgrhītārdhadehaṁ girau
saṁsthitaṁ sarvadāpanna gehaṁ |
parabrahma brahmādibhir-vandyamānaṁ,
śivaṁ śaṅkaraṁ śambhu mīśānamīde | |

I pray You, Siva, Sankara, Sambhu, Who shares half of His body with the daughter of Himalaya, Who is situated in a mountain (Kailasa), Who is always a resort for the depressed, Who is the Atman, Who is revered by (or Who is worthy of reverence by) Brahma and others, and Who is the Lord of everyone.

kapālaṁ triśūlaṁ karābhyāṁ dadhānaṁ
padāmbhoja namrāya kāmaṁ dadānaṁ |
balīvardhamānaṁ surāṇāṁ pradhānaṁ,
śivaṁ śaṅkaraṁ śambhu mīśānamīde | |

I pray You, Siva, Sankara, Sambhu, Who holds a skull and a trident in the hands, Who endows the desires of those who are humble to His lotus-feet, Who uses an Ox as a vehicle, Who is supreme and above various demi-gods, and Who is the Lord of everyone.

śaraccandra gātraṁ gaṇānandapātraṁ trinetraṁ
pavitraṁ dhaneśasya mitraṁ |
aparṇā kaḷatraṁ sadā saccaritraṁ,
śivaṁ śaṅkaraṁ śambhu mīśānamīde | |

I pray You, Siva, Sankara, Sambhu, Who has a face like the Winter-moon, Who is the subject of happiness of Gana, Who has three eyes, Who is pure, Who is the friend of Kubera (controller of wealth), Who is the consort of Aparna (Parvati), Who has eternal characteristics, and Who is the Lord of everyone.

haraṁ sarpahāraṁ citā bhūvihāraṁ bhavaṁ
vedasāraṁ sadā nirvikāraṁ |
śmaśāne vasantaṁ manojaṁ dahantaṁ,
śivaṁ śaṅkaraṁ śambhu mīśānamīde | |

I pray You, Siva, Sankara, Sambhu, Who is known as Hara, Who has a garland of snakes, Who roams around the cremation grounds, Who is the universe, Who is the summary of the Veda (or the One discussed by Veda), Who is always dispassionate, Who is living in the cremation grounds, Who is burning desires born in the mind, and Who is the Lord of everyone

“It is better to conquer yourself than to win a thousand battles. Then the victory is yours. It cannot be taken from you, not by angels or by demons, heaven or hell.”

Buddha

dēvi! surēśvari! bhagavati! gaṅgē tribhuvanatāriṇi taraḷatarāṅgē |

śaṅkaramauḷivihāriṇi vimalē mama matirāstām tava padakamalē || 1 ||

O Devi Bhagavati Ganga, the Goddess of the Devas, You liberate the Three Worlds with the (merciful) waves of Your Liquid Form, O the Stainless Pure One Who resides in the Head of Shankara, May my Devotion remain firmly established on Your Lotus Feet.

bhāgīrathisukhadāyini mātastava jalamahimā nigamē khyātaḥ |

nāhaṃ jānē tava mahimānaṃ pāhi kṛpāmayi māmajñānam || 2 ||

O Mother Bhagirathi, You give Joy to All, and the Glory of Your Water is praised in the Scriptures, I do not know Your Glory fully, but inspite of my Ignorance, please protect me, O Compassionate Mother

haripadapādyatarāṅgiṇi gaṅgē himavidhumuktādhavaḷatarāṅgē |

dūrikuru mama duṣkṛtibhāraṃ kuru kṛpayā bhavasāgarapāram || 3 ||

O Mother Ganga, You originate from the Feet of Hari, and flow down with Pure White Waves resembling the Whiteness of Frost, the Whiteness of Moon, as well as the Whiteness of Pearl, O Mother, Please remove the burden in my Mind created due to Evil deeds, and by Your Grace finally make me cross the ocean of Samsara (Worldly Existence).

tava jalamamalaṃ yēna nipītaṃ paramapadaṃ khalu tēna grhītam |

mātargaṅgē tvayi yō bhaktaḥ kila taṃ draṣṭuṃ na yamaḥ śaktaḥ || 4 ||

He who has drunk Your Pure Water, Indeed he will obtain the Highest Abode, Yama is not able to cast his glance on him (i.e. he goes to Your Abode and not Yamaloka).

patitōddhāriṇi jāhnavi gaṅgē khaṇḍita girivaramaṇḍita bhaṅgē |

bhīṣmajanani hē munivarakanyē patitanivāriṇi tribhuvana dhanyē || 5 ||

O Jahnavi Ganga, You are the uplifter of the fallen, and You flow meandering through the Great Mountains (of Himalayas), cutting through them and adorning them, O the Mother of Bhisma and the daughter of the great Jahnu Muni, You save the fallen and bring prosperity to the three Worlds

kalpalatāmiva phaladāṃ lōkē praṇamati yastvām na patati śōkē |

pārāvāravihāriṇi gaṅgē vimukhayuvati kṛtataralāpāṅgē || 6 ||

You bestow Fruits to the Worlds like the Kalpalata (Wish-Fulfilling creeper); He who reverentially bows down to You does not fall into Grief, O Mother Ganga, You flow into the ocean with the sportiveness of a young Maiden turning away with side glances.

tava chēnmātaḥ srōtaḥ snātaḥ punarapi jaṭharē sōpi na jātaḥ |

naranivāriṇi jāhnavi gaṅgē kaluṣavināśini mahimōttuṅgē || 7 ||

(Salutations to Devi Ganga) O Mother, he who has bathed in the flow of Your Pure Water, he will not again take birth from the womb of a mother (i.e. have rebirth), O Jahnavi Ganga, You save people from falling in the Naraka (Hell) and destroy their Impurities; O Mother Ganga, Your Greatness stands High.

**Ratnaiḥ kalpitamāsanam himajalaih snānam ca divyābaram
nānāratnavibhūṣitam mṛgamadāmodāṅkitam candanam |
Jātīcampakabilvapatraracitam puṣpaṃ ca dhūpaṃ tathā dīpaṃ deva
dayānidhe paśupate hṛtkalpitam grhyatām || 1 ||**

I offer a seat studded with Gems for You to Sit on; I Bathe You in Cool Waters from the Himalayas; and then Offer Five types of different Food preparations, and a special preparation composed of Payas for drinking I Offer You Tasty Water scented with various Fruits and Vegetables; then I wave a piece of Lighted Camphor before You and finally offer a Tambula and complete my Food Offering; O Lord, please Accept my Food Offerings I created in my Mind through Devotional Contemplation.

**Sauvarṇe navaratnakhaṇḍaracite pātre ghṛtaṃ pāyasaṃ bhakṣyaṃ
pañcavidhaṃ payodadhiyutaṃ rambhāphalam pānakam |
Śākānāmayutaṃ jalam rucikaram karpūrakhaṇḍojjvalam tāmbūlam
manasā mayā viracitam bhaktyā prabho svīkuru || 2 ||**

I Offer You Ghee and Payasa in a Golden Bowl studded with Nine types of Gems, and then Offer Five types of different Food preparations, and a special preparation composed of Payas for drinking I Offer You Tasty Water scented with various Fruits and Vegetables; then I wave a piece of Lighted Camphor before You and finally offer a Tambula and complete my Food Offering; O Lord, please Accept my Food Offerings I created in my Mind through Devotional Contemplation.

**Chatram cāmarayoryugam vyajanakam cādarśakam nirmalam
vīṇābherimṛdaṅgakāhalakalā gītam ca nṛtyam tathā |
Sāṣṭāṅgam praṇatīḥ stutirbahuvīdhā hyetatsamastam mayā saṅkal-
pena samarpitam tava vibho pūjām grhāṇa prabho || 3 ||**

I Offer You a Canopy for Cool Shade and with a Pair of hand Fans made of Chamara, I Fan You; I Offer You a Shining Clean Mirror. I fill the Place with Divine Songs and Dances accompanied by Music from Veena, a kettle drum, Mridanga and Kaahala. In this Divine surroundings, I do Full before You and then Sing various Hymns in Your Praise; All these are by me created in my Heart and Offered to You.

**Ātmā tvam girijā matiḥ saharāḥ prāṇāḥ śarīram grham pūjā te viṣay-
opabhogaranā nīdrā samādhisthitiḥ |
Sañcārah padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro yadyatkarma
karomi tattadakhilam śambho tavārādhnam || 4 ||**

O Lord, You are my Soul, the Divine Mother is my Buddhi (Pure Intellect), the Shiva Ganas are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi, My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu.

**Karacaraṅakṛtam vākkāyajaṃ karmajaṃ vā śravaṇanayanajaṃ vā
mānasaṃ vāparādhnam |
Vihitamavihitam vā sarvamatatṣamasva jaya jaya karuṇābdhe
śrīmahādeva śambho || 5 ||**

Whatever Sins have been Committed by Actions Performed by my Hands and Feet, Produced by my Speech and Body, Or my Works, Produced by my Ears and Eyes, Or Sins Committed by my Mind, While Performing Actions which are Prescribed (i.e. duties prescribed by tradition or allotted duties in one's station of life), As Well as All other Actions which are Not explicitly Prescribed (i.e. actions done by self-judgement, by mere habit, without much thinking, unknowingly etc); Please Forgive Them All, Victory, Victory to You, O Sri Mahadeva Shambho, I Surrender to You, You are an Ocean of Compassion.

**tejaḥ kṣamā dhṛtiḥ śaucam, adroho nāti-mānitā
bhavanti sampadaṁ daivīm, abhijāasya bhārata Bg 16:3**

Sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem these are the marks of him, who is born with the divine gifts Arjuna

**dambho darpo 'bhimānaś ca, krodhaḥ pārūṣyam eva ca
ajñānaṁ cābhijāasya, pārtha sampadam āsurīm Bg 16:4**

Hypocrisy, arrogance, and pride, and anger, sternness and ignorance too— these are the marks of him, who is born with demonic properties.

**daivī sampad vimokṣāya, nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm, abhijāto 'si pāṇḍava Bg 16:5**

The divine gift has been recognized as conducive to liberation, and the demonic gift as conducive to bondage. Grieve not Arjuna; for you are born with the divine endowment.

**pravṛttim ca nivṛttim ca, janā na vidur āsurāḥ
na śaucam nāpi cācāro, na satyaṁ teṣu vidyate Bg 16:7**

Men possessing a demonic disposition know not what is right activity and what is right abstinence from activity. Hence they possess neither purity (external or internal) nor good conduct not even truthfulness.

**etāṁ dṛṣṭim avaṣṭabhya, naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ, kṣayāya jagato 'hitāḥ Bg 16:9**

Clinging to this false view these slow-witted men of a vile disposition and terrible deed, these enemies of mankind, prove equal only to the destruction of the universe.

**tri-vidhaṁ narakasyedaṁ, dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas, tasmād etat trayam tyajet Bg 16:21**

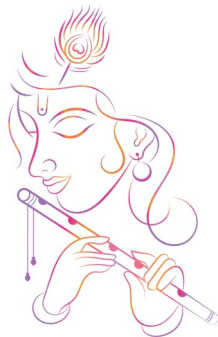
Desire, anger and greed— this triple gate of hell brings about the ruination of the soul. Therefore one should avoid all three.

**om tat sad iti nirdeśo, brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedās ca, yajñās ca vihitāḥ purā
Bg 17:23**

OM, TAT and SAT—this has been declared as the three-fold appellation of the Absolute who is Truth, Consciousness and Bliss solidified, By that were the Brahmanas and the Vedas as well as sacrifices were created at the cosmic dawn.

““Victory is not won in miles but in inches. Win a little now, hold your ground, and later win a little more.”

Louis L'Amour.



punarasadaṅgē puṇyatarāṅgē jaya jaya jāhnavi karuṇāpāṅgē |

indramukuṭamaṇirājitačaraṅgē sukhadē śubhadē bhṛtyaśaraṅyē || 8 ||

O Jahnavi Ganga, Victory to You, You make the Impure Body Pure again by Your Holy Waves and Compassionate Glance, O Mother Ganga, Your Feet is adorned with the Crown-Jewel of Indra; You give Joy and bestow Auspiciousness to the servant who takes Your Refuge.

rōgaṁ śōkaṁ tāpaṁ pāpaṁ hara mē bhagavati kumatikalāpam |

tribhuvanasārē vasudhāhārē tvamasi gatirmama khalu saṁsārē || 9 ||

O Bhagavati Ganga, Please take away my Diseases, Sorrows, Afflictions and Sins & Evil-Tendencies from my Mind, O Mother Ganga, You are the Prosperity of the Three Worlds and the Garland of the Earth, You verily are my Refuge in the Samsara (Worldly Existence)

alakānandē paramānandē kuru karuṇāmayi kātaravandyē |

tava taṭanikaṭē yasya nivāsaḥ khalu vaikuṇṭhē tasya nivāsaḥ || 10 ||

O Alakananda, O the giver of Great Joy, Please listen to my Prayers and be Gracious to me, O the Merciful One Who is adored by the Helpless, He, who resides near Your River Bank, is indeed residing in Vaikuntha

varamiha nīrē kamaṭhō mīnaḥ kiṁ vā tīrē śaraṭaḥ kṣīṇaḥ |

athavāśvapachō malinō dīnastava na hi dūrē nṛpatikulīnaḥ || 11 ||

O Mother, It is better to live in Your Waters like a Tortoise or Fish, or in Your River Bank like a feeble Chameleon, or be an unclean and miserable Low born (but living near You), rather than be a King or High Born but being far away from You.

bhō bhuvanēśvari puṇyē dhanyē dēvi dravamayi munivarakanyē |

gaṅgāstavamimamamaḥ nityaṁ paṭhati narō yaḥ sa jayati satyam || 12 ||

O Bhuvaneshwari (Goddess of the World), You are the bestower of Holiness and Prosperity; O Devi, You are the daughter of the great Jahnu Muni in Liquid Form, He who regularly recites this Pure Ganga Stava (Hymn), he truly becomes successful

yēśāṁ hrdayē gaṅgā bhaktistēśāṁ bhavati sadā sukhamuktiḥ |

madhurākantā pañjhaṭikābhiḥ paramānandakalitalalitābhiḥ || 13 ||

He who fills his Heart with Devotion to Devi Ganga, he always feels the Joy of Freedom (within his Heart), This Ganga Stotram which is Sweet and Pleasing is composed in Pajjhatika meter; It is like a Great Joy formed with Artless Innocence (of Devotion).

gaṅgāstōtramidaṁ bhavasāraṁ vāñChitaphaladaṁ vimalaṁ sāram |

śāṅkarasēvaka śāṅkara rachitaṁ paṭhati sukhīḥ tava iti cha samāptaḥ || 14 ||

This Ganga Stotram is the true substance in this Samsara, giving desired Fruits, and is the essence of Purity, This hymn is composed by Shankara (Adi Shankaracharya), the servant of Shankara (Shiva); those who read it will be filled with Joy; thus ends this Stava (Hymn) (with good wishes for all).

“The means by which we achieve victory are as important as the victory itself.”

Brandon Sanderson

Srī-bhagavān uvāca,

kutas tvā kaśmalam idaṁ, viṣame samupasthitam

anārya-juṣṭam asvargyam, akīrti-karam arjuna Bg 2:2

Sri Bhagavan said: Arjuna, how has this infatuation overtaken you at this hour? It is shunned by noble souls, neither will it bring heaven, nor fame, to you.

klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate

kṣudraṁ hṛdaya-daurbalyaṁ, tyaktvottiṣṭha paran-tapa Bg 2:3

Yield not to unmanliness, Arjuna; ill does it become you. Shaking off this paltry faint-heartedness stand up, O scorcher of enemies.

kārpaṇya-doṣopahata-svabhāvaḥ, pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ

yac chreyaḥ syān niścitaṁ brūhi tan me, śiṣyas te 'haṁ śādhi mām

tvāṁ prapannam Bg 2:7

With my very being tainted by the vice of faint-heartedness and my mind puzzled with regard to duty. I am asking You. Tell me that which is decidedly good; I am your disciple. Pray instruct me, who have put myself into your hands.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi Bg 2:47

Your right is to work only, but never to the fruit thereof. Be not instrumental in making your actions bear fruit, not let your attachment be to inaction.

yoga-sthaḥ kuru karmāṇi, saṅgaṁ tyaktvā dhanañ-jaya

siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyat Bg 2:48

Arjuna, perform your duties established in Yoga, renouncing attachment, and even-tempered in success and failure; evenness in temper is called Yoga.

dūreṇa hy avaraṁ karma, buddhi-yogād dhanañ-jaya

buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ Bg 2:49

Action (with a selfish motive) is far inferior to this Yoga in the form of equanimity. Do you seek refuge in this equipoise of mind, Arjuna; for poor and wretched are those who are instrumental in making their actions bear fruit.

buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte

tasmād yogāya yujyasva, yogaḥ karmasu kauśalam Bg 2:50

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in (the practice of this) Yoga.

karma-jaṁ buddhi-yuktā hi, phalaṁ tyaktvā manīṣiṇaḥ

janma-bandha-vinirmuktāḥ, padaṁ gacchanty anāmayaṁ Bg 2:51

For wise men possessing an equipoised mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state.

na prahṛṣyet priyaṁ prāpya, nodvijet prāpya cāpriyam

sthira-buddhir asammūḍho, brahma-vid brahmaṇi sthitaḥ Bg 5:20

He who, with reason firm and free from doubt rejoices not on obtaining what is pleasant and does not feel perturbed on meeting with the unpleasant, that knower of Brahma lives eternally in identity with Brahma.

śaknotīhaiva yaḥ soḍhum, prāk śarīra-vimokṣaṇāt

kāma-krodhodbhavaṁ vegam, sa yuktaḥ sa sukhī naraḥ Bg 5:23

He alone who is able to stand, in this very life before casting off this body, the urges of lust and anger is a Yogi; and he alone is a happy man.

yo 'ntaḥ-sukho 'ntar-ārāmas, tathāntar-jyotir eva yaḥ

sa yogī brahma-nirvāṇaṁ, brahma-bhūto 'dhigacchati Bg 5:24

He who is happy within himself, enjoys within himself the delight of the soul, and even so is illumined by the inner light (light of the soul) such a yogi (Sankhyayogi) identified with Brahma attains Brahma who is all peace.

uddhared ātmanātmānam, nātmānam avasādayet

ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ Bg 6:5

One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy.

bandhur ātmātmanas tasya, yenātmaivātmanā jitaḥ

anātmanas tu śatrutve, vartetātmaiva śatru-vat Bg 6:6

One's own self is the friend of the soul by whom the lower self (consisting of the mind, senses and body) has been conquered; even so the very self of him who has not conquered his lower self behaves antagonistically like an enemy.

śrī-bhagavān uvāca, abhayaṁ sattva-saṁsuddhir,

jñāna-yoga-vyavasthitih

dānaṁ damaś ca yajñaś ca, svādhyāyas tapa ārjavam Bg 16:1

Absolute fearlessness, perfect purity of mind, constant fixity in the Yoga of meditation for the sake of self-realization, and even so charity in its Sattvika form, control of the senses, worship of God and other deities as well as one's own elders including the performance of Agnihotra and other sacred duties study and teaching of the Vedas and other sacred books as well as chanting of God's names and praises, suffering hardships for the discharge of one's sacred obligations and straightness of mind as well as the body and senses.

ahimsā satyam akrodhas, tyāgaḥ śāntir apaiśunam

dayā bhūteṣv aloluptvaṁ, mārđavaṁ hrīr acāpalam Bg 16:2

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from malicious gossip compassion towards all creatures, absence of attachment to the object of senses even during their contact with the senses, mildness, a sense of shame in transgressing against the scriptures or usage, and abstaining from frivolous pursuits.