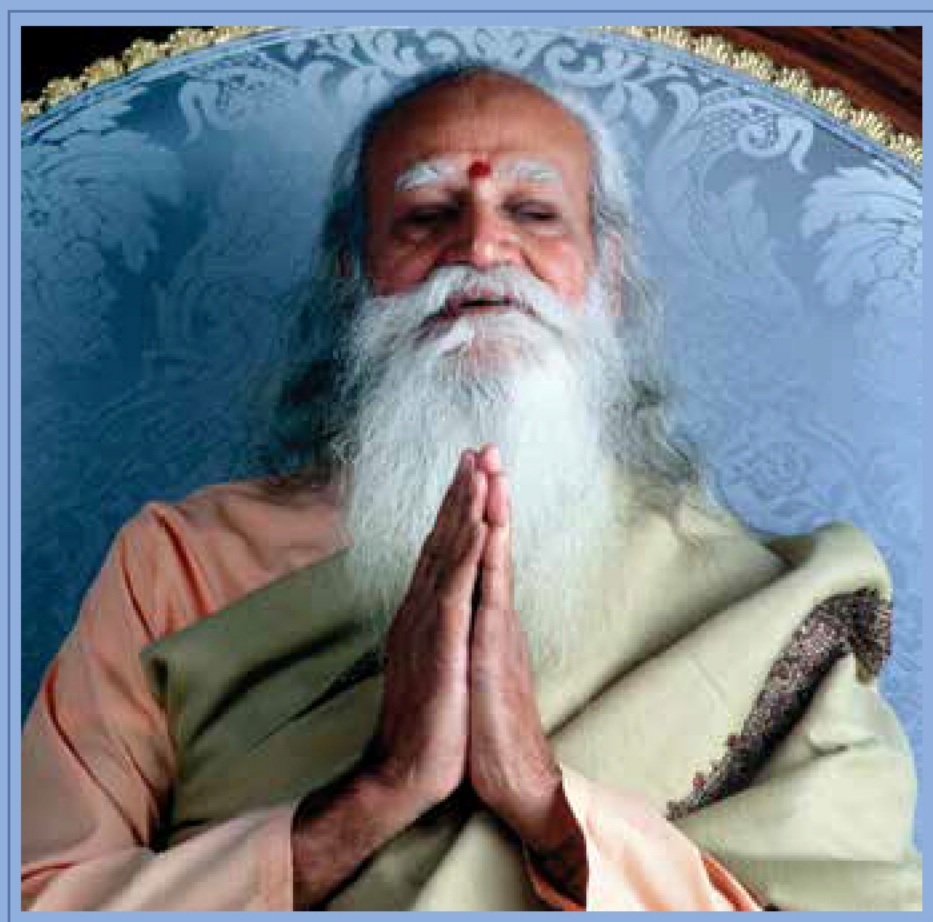




Integral Yoga® Kīrtan



As taught by
Sri Swami Satchidananda

Integral Yoga®

Kīrtan

As taught by

Sri Swami Satchidananda

INTEGRAL YOGA® PUBLICATIONS
108 Yogaville Way
Buckingham, Virginia 23921 USA

Copyright© 1987, 2007 by Satchidananda Ashram –
Yogaville®. All rights reserved.

No portion of this publication may be reproduced in
any form without permission from the publisher.

Printed in the United States of America.

www.YogaAndPeace.org

Introduction

Kīrtan is the chanting of divine sounds or names.

Throughout the ages individuals have sought to realize the spirit within through music and sound vibration. This practice can be found in many of the world's faiths and traditions. Generations of ancient and modern Yogis have also developed this practice, calling it kīrtan and using the Sanskrit language.

Chanting can be seen as an expression of the yearning of the devotee to commune with the Divine. It can be done as a joyful song of praise or as a calling out for protection and guidance. Chanting done in a devotional manner is transformative; it lifts the emotions and fills the heart with pure love.

Kīrtan is primarily a devotional practice, but there is a subtle science underlying its effectiveness. While in deep meditation, Yogis in tune with the higher spiritual reality have experienced occult sounds. Each of these sound vibrations, called mantras, corresponds to a particular form or quality of the Divine. By repeating these mantras to oneself, or through chanting them aloud, one can experience greater health, happiness, peace and prosperity. Chanting calms the nerves, purifies the emotions and opens the heart. It elevates the mind, preparing one for silent mantra repetition and meditation. It is a joyful practice leading to God-realization.

Acknowledgments

We offer our humble gratitude to His Holiness Sri Swami Satchidananda Maharaj for bringing us the understanding of the great proclamation: “Truth is One, Paths are Many,” and for the gift of this unique kīrtan. It offers an opportunity to draw closer to the Divine Presence within each of us.

We would also like to thank Swami Jyotirmayananda for researching the chants for the various faiths and for assisting with the production of this booklet; Rev. Prem Anjali for overseeing the production.

Special thanks to Rev. Lakshmi Barsel, Ph.D. and Paul Alix for their assistance with Sanskrit pronunciation, International Sanskrit Transliteration and preparation of the manuscript; Ananda Shiva Hervé for the layout; Peter Petronio for the cover design and Abhaya Thiele for copyediting.

Contents

Introduction	1
Integral Yoga Kīrtan.....	4
Melodies for Chants.....	6
Opening Ślokas.....	9
Salutations to OM.....	9
Prayers to the Guru	9
Universal Prayer to the Divine	11
Sanskrit Chants.....	12
Multifaith Chants.....	14
Universal Chants	16
Closing Ślokas and Chants for World Peace	16
Mahā Mr̥tyuñjaya Mantra	18
Maṅgalam Chant.....	19
Jyoti Ārati Chant.....	20
Additional Chants	22
Guide to Sanskrit Pronunciation.....	24
Integral Yoga Kīrtan Index of First Lines.....	26
Guidelines for Integral Yoga Kīrtan Leaders.....	29
Glossary.....	31
The Goal of Integral Yoga.....	38
His Holiness Sri Swami Satchidananda	38

Integral Yoga Kīrtan

In the beginning God as the Cosmic Consciousness manifested as the Word or vibration. That vibration produced a hum which gave rise to the syllable OM. This first and universal mantra OM is the source of all other mantras. It represents the entire creation. The Integral Yoga Kīrtan opens with this cosmic syllable.

Following the OM chanting are the Guru ślokas. These are prayers to invoke the presence and guidance of the guru. Guru literally means “remover of darkness” and refers both to one’s spiritual guide and to the Divine Light within each of us.

The kīrtan continues with a series of Sanskrit chants designed to invoke other aspects of the Divine and to bring out our own divine nature. They can bring about a very special and profound experience: the experience of oneness, harmony and inner peace.

This section is followed by multifaith chants using holy names of various world faiths set to the basic Hari OM melody.

Toward the end of the kīrtan are some chants of a more universal nature which produce a very powerful spiritual vibration within. These are the main Integral Yoga chants and more time is spent repeating them.

An interval for silent meditation follows these chants. Some recommended meditation techniques are the silent repetition of one of the preceding chants or of any divine name, observing the breath, mentally focusing on

an image that is pleasing and spiritually uplifting to you, and witnessing the mind. As the mind becomes more and more concentrated, it becomes increasingly steady and eventually rests in the perfect stillness that reflects the one God beyond all names and forms.

The kīrtan concludes by offering ślokas and chants for the peace and well-being of the entire creation. The last chant is an offering to the Light, a universal symbol of the Divine that is recognized by all the different faiths and traditions.

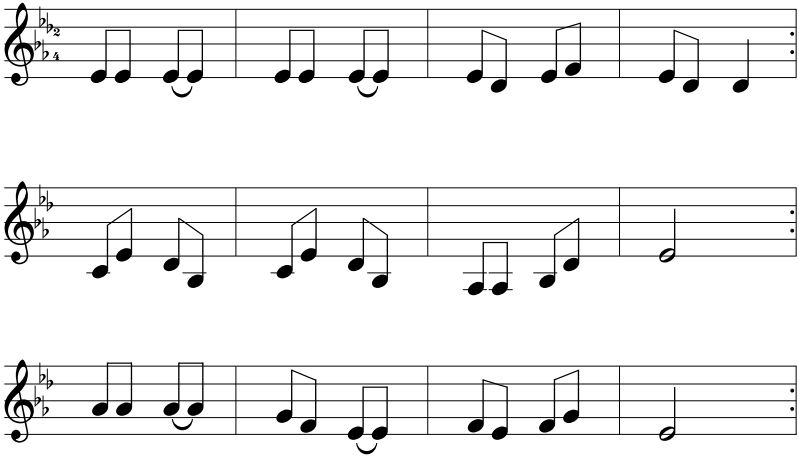
The “Integral Yoga Kīrtan” CD is available on CD. It is led by the world-renowned Yoga master and interfaith leader, His Holiness Sri Swami Satchidananda. We are grateful to him for teaching us these chants and for lending his own powerful vibration of peace to the recording of the kīrtan.

For greater in-depth study of the ślokas or for more detailed instruction in meditation, please consult the following CDs: “Sri Swami Satchidananda Teaches the Sanskrit Ślokas” and “Guided Meditation” led by Sri Swami Satchidananda.

Thank you for chanting with us.

OM Śhantiḥ, OM Peace.

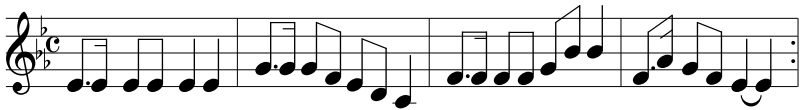
A. The melody for “Hari OM” (31) and chants 8–11, 16, 18–34 and 41



B. The melody for “Sāmbha Sadāśiva” (12) and Ambā Parameśvarī (17)

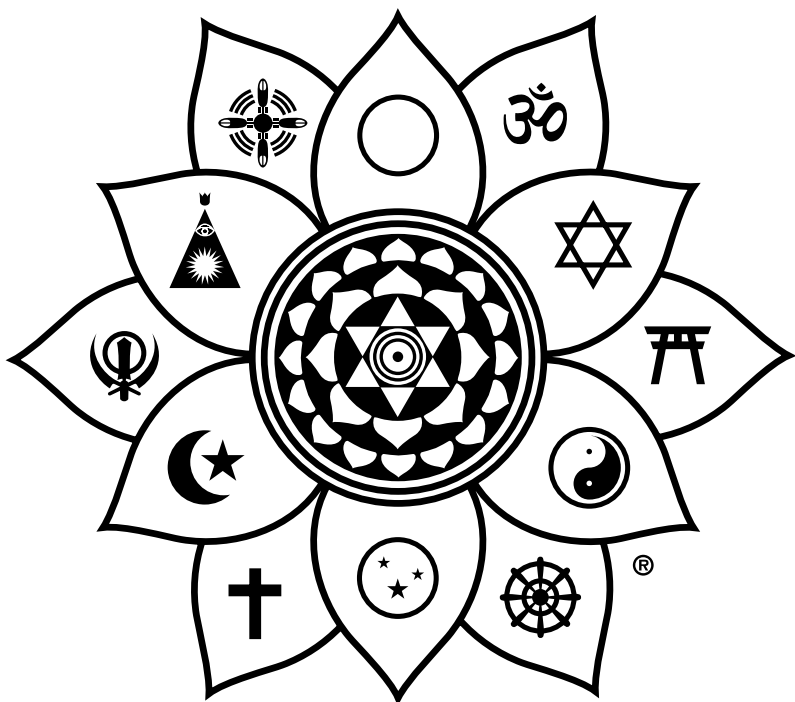


C. The melody for “OM Namaḥ Śivāya” (13) and OM Namo Nārāyaṇāya (14)



D. The melody for “Hare Rāma, Hare Kṛṣṇa” (15)





Integral Yoga Kīrtan

OPENING ŚLOKAS

Salutations to OM

- 1 OM, OM, OM
- 2 OMkāram Bindu Saṃyuktam
Nityaṃ Dhyāyanti Yoginaḥ
Kāmadam Mokṣadam Caiva
OMkāraya Namō Namaḥ

*OM united with the Source
On which the Yogis ever dwell
Grants desires and liberation,
Salutations to the OMkāram.*

Prayers to the Guru

- 3 Gurur Brahmā Gurur Viṣṇuḥ
Gurur Devo Maheśvaraḥ
Guruḥ Sākṣāt Param Brahma
Tasmai Śrī Gurave Namaḥ

*The Guru creates. The Guru preserves.
The Guru dissolves the Universe.
The Guru, in fact, is the Absolute.
Salutations to the Sadguru.*

- 4 Brahmānandam Parama Sukhadam
 Kevalam Jñāna Mūrtim
 Dvandvātītam Gagana Sadṛśam
 Tattvamasyādi Lakṣyam
 Ekam Nityam Vimalam Acalam
 Sarvadhī Sākṣi Bhūtam
 Bhāvātītam Triguṇa Rahitam
 Sadgurum Taṁ Namāmi

*The greatest bliss, the highest joy,
Embodiment of Wisdom Absolute,
Non-dual, boundless like the sky,
You are the goal of "Thou art That,"
One, eternal, pure, and still,
Witness of the whole universe,
Beyond mind's grasp, of gunas free
To you, O Guru, may my worship be.*

- 5 OM Namaḥ Śivāya Gurave
 Saccidānanda Mūrtaye
 Niṣprapañcāya Śāntāya
 Nirālambāya Tejase

*The Guru is Auspiciousness,
Embodiment of Truth-Knowledge-Bliss.
Salutations to the One who is beyond the worlds,
Peaceful, independent and radiant.*

- 6 Dhyāna Mūlam Guror Murtiḥ
 Pūjā Mūlam Guroḥ Padam
 Mantra Mūlam Guror Vākyaṁ
 Mokṣa Mūlam Guroḥ Kṛpā

*The root of meditation is the Guru's form
The root of worship, the Guru's feet.
The root of mantra, the Guru's word.
The root of freedom, the Guru's grace.*

Universal Prayer to the Divine

- 7 Tvameva Mātā Ca Pitā Tvameva
 Tvameva Bandhuś Ca Sakhā Tvameva
 Tvameva Vidyā Draviṇam Tvameva
 Tvameva Sarvaṃ Mama Devadeva

*Thou art my mother, my father Thou art.
Thou art my family, my friend Thou art.
Thou art my knowledge, my wealth Thou art.
Thou art my all, O the Light of all Lights Thou art.*

SANSKRIT CHANTS

- 8 Jaya Guru Śiva Guru Hari Guru Rām
Jagad Guru Param Guru Sad Guru Syām
Ādi Guru Advaita Guru Ānanda Guru OM
Cidguru Cidghana Guru Cinmaya Guru OM
- 9 Śivānanda Śivānanda Śivānanda Pāhi Mām
Śivānanda Śivānanda Śivānanda Rakṣa Mām
- 10 OM Namō Bhagavate Śivānandāya
OM Namō Bhagavate Śivānandāya
- 11 Saccidānanda* Guru Saccidānanda
Saccidānanda Guru Saccidānanda
Śri Guru Jaya Guru Saccidānanda
Jaya Guru Jagad Guru Saccidānanda
Jagad Guru Param Guru Saccidānanda
Param Guru OM Guru Saccidānanda
Saccidānanda Guru Saccidānanda
Saccidānanda Guru Saccidānanda
- 12 Sāmba Sadāśiva Sāmba Sadāśiva
Sāmba Sadāśiva Sāmba Śivom
- 13 OM Namaḥ Śivāya OM Namaḥ Śivāya
OM Namaḥ Śivāya OM Namaḥ Śivāya
Śivāya Nama OM Śivāya Nama OM
Śivāya Nama OM Namaḥ Śivāya
Śiva Śiva Śiva Śiva Śivāya Nama OM
Hara Hara Hara Hara Namaḥ Śivāya

* Saccidānanda is the International Sanskrit Transliteration pronunciation of Satchidananda.

- 14 OM Namo Nārāyaṇāya
OM Namo Nārāyaṇāya
OM Namo Nārāyaṇāya
OM Namo Nārāyaṇāya
- 15 Hare Rāma Hare Rāma
Rāma Rāma Hare Hare
Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
- 16 Rāma Rāma Rāma Rāma
Rāma Rāma Rāma Rām
Rāma Rāma Rāma Rāma
Rāma Rāma Rāma Rām
- 17 Ambā Parameśvarī Akhilāndeśvarī
Ādiparaśakti Pālaya Mām
OM Mātā OM Mātā OM Śrī Mātā Jagadambā
OM Mātā OM Mātā OM Śrī Mātā Lalitāmbā
- 18 OM Śakti, OM Śakti, OM Śakti OM
OM Śakti, OM Śakti, OM Śakti OM
- 19 Śivoham Śivoham Śivoham Soham
Sat Cid Ānanda Svarūpoham

I am Śiva, I am Śiva, Śiva I am;
I am Truth, I am Knowledge, Bliss I am.
- 20 Cidānand Cidānand Cidānandāham
Hara Hālume Alumastu Saccidānandāham
Knowledge-Bliss, Knowledge-Bliss, Bliss Absolute;
In all conditions I am Knowledge-Bliss Absolute.

MULTIFAITH CHANTS*

Judaism:

- 21 Adonoi Adonoi Adonoi Echod
(Ah-doh-noy Ah-doh-noy Eh-chawd**)
Adonoi Adonoi, The Lord is One.

Shinto:

- 22 Kami Kami Hara E Tama E
(Kah-mee Kah-mee Hah-rah** Eh Tah-mah Eh)
Kami Kami, Purify our hearts.

Taoism:

- 23 Lu Sun-Yang Lu Sun-Yang,
(Loo Soon-Young Loo Soon-Young)
Lu Tung Peen
(Loo Toong Peen)
Lu Sun-Yang, Lu Sun-Yang, Majestic Master.

Buddhism:

- 24 Buddha Bhagavan Buddha Bhagavan
(Bood-dhuh** Bhuh-guh-vun)
Buddha Bhagavan Pāhi Mām (Pah-hee Mahm)
Lord Buddha, Lord Buddha,
Lord Buddha guide us.

Christianity:

- 25 Lord Jesus, Lord Jesus, Lord Jesus Amen;
Mother Mary, Mother Mary, Mother Mary Amen.

Islam:

- 26 Allah Allah Allahu Akbar
(Ahl-lah Ahl-lah Ahl-lah-hoo Ahk-bar**)
Allah Allah Allah Almighty.

Sikhism:

- 27 Wahe Guru Wahe Guru
(Wah-heh** Goo-roo Wah-heh Goo-roo)
Wahe Guruji
(Wah-heh Goo-roo-jee)
Wahe Guru Wahe Guru, Great is He.

African Faiths:

- 28 Chineke Chineke Onye Di-Nso
(Chee-neh-keh** Oh-nyeh Deen-soh)
O Creator, O Creator, the Holy One.

Native American Faiths:

- 29 Wakan-Tanka, Wakan-Tanka,
(Wah-kahn-Tong-kah Wah-kahn-Tong-kah)
Wakan-Tanka Hay-Ya
(Wah-kahn-Tong-kah Hi-yah)
Great Spirit, Great Spirit, Thanks, So Be It.

Other Faiths, Known and Unknown

- 30 Truth is One, Paths are Many,
Let us live in Peace and Joy;
Truth is One, Paths are Many,
Let us live in Love and Light.

* The phonetic pronunciation is in parantheses.

** See pronunciation notes on multifaith chants on page 21.

UNIVERSAL CHANTS

- 31 Hari OM, Hari OM, Hari Hari Hari OM
Hari OM, Hari OM, Hari Hari OM
- 32 OM OM, OM OM, OM OM OM
OM OM, OM OM, OM OM OM
- 33 OM Tat Sat, OM Tat Sat, OM Tat Sat OM
OM Tat Sat, OM Tat Sat, OM Tat Sat OM
- 34 OM Śantiḥ, OM Śantiḥ, OM Śantiḥ OM
OM Śantiḥ, OM Śantiḥ, OM Śantiḥ OM

INTERVAL FOR SILENT MEDITATION

CLOSING ŚLOKAS AND CHANTS FOR WORLD PEACE

- 35 OM Sarveṣāṃ Svastir Bhavatu
Sarveṣāṃ Śāntir Bhavatu
Sarveṣāṃ Pūrṇam Bhavatu
Sarveṣāṃ Maṅgalam Bhavatu

*Auspiciousness be unto all,
Perfect peace be unto all,
Fullness be unto all,
Prosperity be unto all.*

- 36 Sarve Bhavantu Sukhinaḥ
Sarve Santu Nirāmayāḥ
Sarve Bhadrāṇi Paśyantu
Mā Kaścīd Duḥkha Bhāg Bhavet.

*Happiness be unto all,
Perfect health be unto all,
May all see good in everyone,
May all be free from suffering.*

- 37 Asato Mā Sad Gamaya
Tamaso Mā Jyotir Gamaya
Mṛtyor Māmṛtam Gamaya.

*Lead us from unreal to Real,
Lead us from darkness to the Light,
Lead us from the fear of death, to knowledge
of Immortality.*

- 38 OM Pūrṇaṃ Adaḥ Pūrṇam Idam
Pūrṇāt Pūrṇam Udacayate
Pūrṇasya Pūrṇamādāya
Pūrṇamevāvaśiṣyate
OM Śantiḥ Śantiḥ Śantiḥ.

*That is full, this also is full.
This Fullness came from that Fullness.
Though this Fullness came from that Fullness.
That Fullness remains forever full.
OM Śantiḥ Śantiḥ Śantiḥ.*

- 39 OM Saha Nāvavatu
Saha Nau Bhunaktu
Saha Vīryaṃ Karavāvahai
Tejasvi Nāvadhītam Astu
Mā Vidviṣāvahai
OM Śantiḥ Śantiḥ Śantiḥ.

*May God protect us,
Grant us Wisdom's fruit,
May we gain Energy to know the Truth,
May our intellects grow clear and bright,
May we cherish no ill feeling toward anyone.
OM Śantiḥ Śantiḥ Śantiḥ.*

Mahā Mr̥tyuñjaya Mantra

(To be chanted three times for world peace and the welfare of the entire universe.)

- 40 OM Tryambakaṃ Yajāmahe
Sugandhiṃ Puṣṭi Vardhanam
Urvārukamiva Bandhanān
Mr̥tyor Mukṣīya Māmṛtāt.

*We worship You, All-Seeing One.
Fragrant, You nourish bounteously.
From fear of death may You cut us free,
To realize Immortality.*

Maṅgalam Chant

- 41 Śaṅkarāya Śaṅkarāya Śaṅkarāya Maṅgalam
Śaṅkari Manoharāya Śāsvatāya Maṅgalam
Sadguru Maṅgalam Cidguru Maṅgalam
Ānanda Guru Maṅgalam Akhaṇḍa Guru Maṅgalam
Ādi Guru Maṅgalam Anādi Guru Maṅgalam
Jaya Guru Maṅgalam Jagad Guru Maṅgalam
Śiva Guru Maṅgalam Hari Guru Maṅgalam
Śuddha Guru Maṅgalam Buddha Guru Maṅgalam
Moses Guru Maṅgalam Jesus Guru Maṅgalam
Nābhi Guru Maṅgalam Nānak Guru Maṅgalam
Satya Guru Maṅgalam Śānta Guru Maṅgalam
Siddha Guru Maṅgalam Mukta Guru Maṅgalam
Vidyā Guru Maṅgalam Vijaya Guru Maṅgalam
Mātā Guru Maṅgalam Pitā Guru Maṅgalam
Veda Guru Maṅgalam Nāda Guru Maṅgalam
Yoga Guru Maṅgalam Loka Guru Maṅgalam
Sarva Guru Maṅgalam Sadguru Jaya Maṅgalam
Maṅgalam Maṅgalam Maṅgalam Maṅgalam
Maṅgalam Maṅgalam Maṅgalam Jaya Maṅgalam
Maṅgalam Maṅgalam Maṅgalam Śubha Maṅgalam

Jyoti Ārati Chant

- 42 Jyoti Jyoti Jyoti Svayam
Jyoti Jyoti Jyoti Param
Jyoti Jyoti Jyoti Arul
Jyoti Jyoti Jyoti Śivam

*Light O Light of Self-Effulgence,
Light O Light of Absoluteness,
Light O Light of Gracefulness,
Light O Light of Auspiciousness.*

Vāma Jyoti Soma Jyoti
Vāna Jyoti Jñāna Jyoti
Māha Jyoti Yoga Jyoti
Vāta Jyoti Nāda Jyoti

*Light of Śiva, Light of Moon,
Light Divine, Light of Wisdom,
Light of Heaven, Light of Yoga,
Light of Wind, Light of Sound.*

Ema Jyoti Vyoma Jyoti
Eru Jyoti Vīru Jyoti
Eka Jyoti Eka Jyoti
Eka Jyoti Jyotiye

*Light Delight, Light of Water,
Rising Light, Vital Light,
The Only Light, The Only Light,
Give us Light, O Light of Lights.*

- 43 Kāyena Vācā Manasendriyair Vā
Buddhyātmanā Vā Prakṛteḥ Svabhāvāt
Karomi Yad Yat Sakalam Parasmai
Guruvarāyeti Samarpayāmi

*Whatever actions I may perform
Impelled by the forces of Nature,
By body, word, mind, senses, intellect, soul,
I offer to the feet of my Sadgurudev.*

- 44 Lokāḥ Samastāḥ Sukhino Bhavantu

*May the entire Universe be filled with Peace and Joy,
Love and Light.*

- 45 May the Light of Truth overcome all darkness!

Victory to that Light!

Jai Śrī Sadguru Mahārāj Ki

Jai!

ADDITIONAL CHANTS*

46 **Sadguru Chant**

(Main chant used during our daily pūjā at Chidambaram and for Jayanthi and Guru Pūrṇima)

Sadguru Jaya Guru Saccidānanda Guru,
Guru Caraṇam Guru Caraṇam,
Sadguru Caraṇam Bhava Haraṇam

*Sadguru, Victorious Guru
Guru who is Existence, Knowledge and Bliss
When I take refuge at the Feet of my Guru
All my troubles melt away.*

47 **Śambo Mahādeva Chant**

(Main chant used during our Śivarātri celebration)

Śambo Mahādeva Candra Cūta
Śaṅkara Sāmba Sadāśiva
Gaṅgadharahara Kailasavāsa
Pāhi Mām Pārvatī Ramanan

*Oh Lord Śiva, Great Lord, He who wears the
Moon in His hair, supporter of the Ganges who
dwells on Mount Kailāś. O bliss of the Goddess
Parvati, protect me.*

48 **O Mā Pāhi Mām Chant**
(Main chant used during our Navarātri celebration)

O Mā Pāhi Mām
O Mā Raksha Mām
O Mā Pāhi Mām
O Mā Raksha Mām

Mother Guide Us, Mother Protect Us
Mother Guide Us, Mother Protect Us

Guide to Sanskrit Pronunciation

Vowels:

- a as the “a” in “soda” or the “u” in “but”
- ā as the “a” in “father”
- i as the “i” in “bit”
- ī as the “ee” in “feet”
- u as the “u” in “put”
- ū as the “oo” in “boot”
- ṛ not found in English; pronounced as “ri” is accepted
- e as the “ai” in “bait” but held longer
- ai as the “ai” in “aisle”
- o as the “o” in “go”
- au as the “ou” in “out”

Long Consonants:

Double consonants such as “tt” or “ddh” indicate consonants that are held momentarily before being released.

Consonants:

- k as the “k” in “skid”
- kh as the “k-h” in “black hat”
(strongly pronounce “h” in “hat”)
- g as the “g” in “gift”
- gh as the “gh” in “doghouse”
- c as the “ch” in “arch”
- ñ as the “n” in the Spanish word “mañana” or the “ny” in “canyon”
- ś as the “s” in “ship”
- s as the “s” in “see”
- t as the “t” in “steep” but with the tongue in back of the teeth

- d as the “d” in “dog” but with the tongue in back of the teeth
- n as the “n” in “nice” but with the tongue in back of the teeth
- t, th, d, dh, ñ, ṣ are pronounced like the above but with the tip of the tongue curled back and touching the front of the hard palate
- r as the “dd” in “ladder” but lightly tapped
- l as the “l” in “light” but with the tongue in back of the teeth
- p as the “p” in “spill”
- ph as the “ph” in “uphill”
- bh as the “bh” in “abhor”
- m̐ as “m” when followed by a vowel or at the end of a stanza; takes on the sound of “ñ, ñ, ṇ, n or m,” depending on the following consonant
- ḥ reduplicates the preceding vowel sound with a slight aspiration

Notes on the Multifaith Chants

The “ch” in the Hebrew word “Echod” is pronounced like a rapsy “h” such as in the Hebrew word “Chanukah” or the German word “Bach.”

The “r” in the Japanese word “Hara” and in the Arabic word “Akbar” is pronounced like the Sanskrit “r” described above.

The “u” in the Sanskrit (Buddhist) word “Buddha” is pronounced like the “oo” in the English word “hood.”

The first syllable in the Hindi (Sikh) word “Wahe” and the Igbo (African) word “Chineke” are accented.

Integral Yoga Kīrtan Index of First Lines

OPENING ŚLOKAS

Salutations to OM

- 1 OM, OM, OM
- 2 OMkāram Bindu Saṃyuktam

Prayers to the Guru

- 3 Gurur Brahmā Gurur Viṣṇuḥ
- 4 Brahmānandam Parama Sukhadaṃ
- 5 OM Namaḥ Śivāya Gurave
- 6 Dhyāna Mūlaṃ Guror Mūrṭiḥ

Universal Prayer to the Divine

- 7 Tvameva Mātā Ca Pitā Tvameva

SANSKRIT CHANTS

- 8 Jaya Guru Śiva Guru Hari Guru Rām
- 9 Śivānanda Śivānanda Śivānanda Pāhi Mām
- 10 OM Namō Bhagavate Śivānandāya
- 11 Saccidānanda Guru Saccidānanda
- 12 Sāmba Sadāśiva Sāmba Sadāśiva
- 13 OM Namaḥ Śivāya OM Namaḥ Śivāya
- 14 OM Namō Nārāyaṇāya OM Namō Nārāyaṇāya
- 15 Hare Rāma Hare Rāma
- 16 Rāma Rāma Rāma Rāma
- 17 Ambā Parameśvari Akhilandeśvari
- 18 OM Śakti OM Śakti OM Śakti OM
- 19 Śivoham Śivoham Śivoham Soham
- 20 Cidānand Cidānand Cidānandāham

MULTIFAITH CHANTS

- 21 Adonoi Adonoi Adonoi Echod
- 22 Kami Kami Hara E Tama E
- 23 Lu Sun Yang Lu Sun Yang Lu Tung Peen
- 24 Buddha Bhagavan Buddha Bhagavan
- 25 Lord Jesus, Lord Jesus, Lord Jesus Amen
- 26 Allah Allah Allahu Akbar
- 27 Wahe Guru Wahe Guru Wahe Guruji
- 28 Chineke Chineke Onye Di-Nso
- 29 Wakan-Tanka, Wakan-Tanka, Wakan-Tanka Hay-Ya
- 30 Truth is One, Paths are Many

UNIVERSAL CHANTS

- 31 Hari OM, Hari OM, Hari Hari Hari OM
- 32 OM OM, OM OM, OM OM OM
- 33 OM Tat Sat, OM Tat Sat, OM Tat Sat OM
- 34 OM Śantiḥ, OM Śantiḥ, OM Śantiḥ OM

INTERVAL FOR SILENT MEDITATION

CLOSING ŚLOKAS AND CHANTS FOR WORLD PEACE

- 35 OM Sarveṣāṃ Svastir Bhavatu
- 36 Sarve Bhavantu Sukhinaḥ
- 37 Asato Mā Sad Gamaya
- 38 OM Pūrṇam Adaḥ Pūrṇam Idam
- 39 OM Saha Nāvavatu
- 40 Mahā Mr̥tyuñjaya Mantra

Maṅgalam Chant

41 Śankarāya Śankarāya Śankarāya Maṅgalam

Jyoti Ārati Chant

42 Jyoti Jyoti Jyoti Svayam

43 Kāyena Vācā Manasendriyair Vā

44 Lokāḥ Samastāḥ Sukhino Bhavantu

45 May the Light of Truth overcome all darkness!

Guidelines for Integral Yoga Kīrtan Leaders

It is best to thoroughly familiarize yourself with the melody for each of the chants.

In order to accurately pronounce the ślokas and chants, listen carefully to Sri Gurudev's voice on the "Integral Yoga Kīrtan" CD, and study the Sanskrit pronunciation guide in the *Integral Yoga Kīrtan* booklet. For a more in-depth study, the "Sri Swami Satchidananda Teaches the Sanskrit Ślokas" CD and the "Integral Yoga Meditation" CD contain the ślokas led responsively by Sri Gurudev.

The ślokas can be led responsively—line by line—particularly if your group is not familiar with them. Hari OM, and the chants using that melody, should begin at the middle pitch, followed by low, and then high. The high pitch part of the melody can be repeated. Finish with the middle followed by the low pitch.

The rhythm is set by the leader and should be continuous, without break between chants. The tempo can increase and decrease mainly with the Hari OM chant, and decrease with the remaining universal chants.

Instruments used, such as the harmonium, tabla, cymbals, or hand clapping, should embellish, not overpower the kīrtan. People using the instruments should be skilled with them. After the Hari OM chant is finished, instruments may be phased out or used very softly for the remaining universal chants.

The closing Jyoti Chant is chanted together instead of responsively. This chant is usually accompanied by an āratī.

At an altar, slowly wave, in large clockwise circles (with the right hand), an offering of light: votive candle, camphor, or ghee. The group should stand for the āraṭi and bells can be rung during the chant.

The complete kīrtan, as chanted on the tape, takes approximately 55 minutes with the śloka done in unison and Hari OM emphasized. The interval for silent meditation is approximately 5 minutes. For a shorter kīrtan, do the opening śloka in unison, chant the shorter chants a few times and the longer chants only twice. Still emphasize Hari OM, and close the kīrtan with the śloka only. Most importantly, lead the chants from your heart with joy.

GLOSSARY

A

ādi:	original, primordial
ādinanda(m):	bliss
Ātma(n):	the Self
Ambā:	Mother
acalam:	unchanging, immovable
adaḥ:	That, i.e. the Absolute
Adonoi:	Lord (Hebrew)
advaita:	non-dual
aham:	I
akhandā:	indivisible
akbar:	great (Arabic)
Akhilandeśvari:	The ruling Goddess of the universe
Allah(u):	Arabic name for God
amṛtam:	[to] immortality
anādi:	having no beginning
arul:	grace (Tamil)
astu:	[may it] be
atītam:	beyond, gone beyond
avaśiṣyate:	remains

B

bāndhavāḥ:	relatives
bandhanān:	from [its] binding
bandhu:	relative
bhāvātītam:	beyond the mental states of existence or mind
bhadrāṇi:	good or auspicious things
Bhagavate:	to the Lord
bhaktāḥ:	devotees
bhavatu:	[may] be
bhikṣām:	alms
bhuvanam:	world(s)

bindu:	dot, beginning point of the universe
Brahma(n):	the Absolute
Brahmā:	God as the creator
Brahmānandam:	Bliss of the Absolute
Brahmārpanam:	offering to the Absolute
Buddha:	the Enlightened One; founder of Buddhism

C

Chineke:	Sacred Creator in the Igbo tradition of Nigeria
Cidānanda:	Knowledge-Bliss
cidghana:	nothing but pure Consciousness
cidguru:	the guru who is pure Consciousness
cinmaya:	consisting of pure Consciousness
cit:	consciousness

D

Deva:	the Divine, God, luminousness
Devadeva:	Light of lights; God of gods
dhyānam:	meditation
draviṇam:	wealth
duḥkham:	unhappiness
dvandvātītam:	beyond the pairs of opposites, (e.g. pleasure and pain, gain and loss, praise and blame)

E

echod:	Hebrew word for one
eka(m):	one
ema:	delight
eru:	raising

G

gagana:	space, sky
---------	------------

gum: sound expressing of the guru principle
guru: spiritual teacher or guide

H

Hara: name of Lord Śiva meaning the Destroyer
Hare or Hari: The Remover personified as Lord Viṣṇu

I

Indriyaiḥ: by senses

J

jagad or jagat: universe
jai or jaya: victory
jñāna: [of] wisdom, knowledge
jyoti: light

K

kāyena: by body
Kami: Shinto guardian of the Great Universe
karavāvagai: [may we both] attain, accomplish
kevalam: alone, sole
Kṛṣṇa: the eighth incarnation of Lord Viṣṇu, character in the Mahābhārata
Kṛpā: grace

L

lakṣyam: goal
lalita: lovely, gentle, innocent
Lalitāmbā: lovely, gentle, innocent mother
loka: world
Lu Sun Yang: Taoist master of the 8th century

M

mātā:	mother
Maheśvaraḥ:	the great Lord; a name of Lord Śiva
manasā:	by mind
manasendriyaiḥ:	by mind [and] by senses
maṅgalam:	auspiciousness, wealth
Manoharāya:	to the captivator of the mind
mantra:	sound formula
mokṣa:	liberation
mokṣadam:	granting liberation
mūlam:	the root
mūrtiḥ:	the embodiment, form
Moses:	great Hebrew prophet and lawgiver
mukṣīya:	may we be released
mukta:	liberated

N

nāda:	sound
Nānak:	founder of Sikhism
Nabhi:	the Prophet, title of Mohammed, the founder of Islam
namaḥ:	salutation
namo (Namaḥ):	salutation
nirālambāya:	to the One without support
nirāmayāḥ:	diseaseless
niṣprapañcāya:	to the worldless (literally: “to the expansionless”), not confined by any space
nityam:	ever, eternal

O

OM:	the primordial or original vibration of the Universe
OMkāram:	the word OM
OMkārāya:	to the word OM

P

pāhi mām:	guard me
pālaya:	protect
padam:	feet
param:	the supreme
Parameśvarī:	supreme sovereign Goddess
Paraśakti:	supreme divine energy or Goddess
parasmai:	unto the supreme
pasyantu:	[may they] see
pitā:	father
pūjā:	worship
pūrṇam:	fullness
prakṛti:	the manifest universe
puṣṭi:	welfare

R

Rām(a):	the seventh incarnation of Lord Viṣṇu, whose story is told in the Rāmāyana
rahitam:	devoid
rakṣa mām:	protect me

S

sākṣi:	witness
Sāmba:	one with the Mother
Sadāśiva:	name of God as the eternally auspicious
Sadṛśam:	like
sakhā:	friend
samarpayāmi:	I offer
sarva(m):	all
sat:	truth, existence, reality, holy
Saccidānanda:	Existence-Knowledge-Bliss Absolute (Satchidananda)
satya:	truth
siddha:	an accomplished master

Soham:	I am That
sugandhim:	having an excellent or divine fragrance
Sukhadam:	giver of happiness or bliss
Sukhinaḥ:	happy
svabhāvāt:	due to [the manifest universe's] own nature
Svarūpoham:	I am the True Self (Svarūpaḥ + aham)
Svayam:	self-effulgent

Ś

Śānti(ḥ):	peace
Śakti:	Divine Energy or Power
Śaṅkara:	Doer of Good
Śaṅkarāya:	to Sankara, the Beneficent, name of Lord Śiva
Śaṅkarā:	consort of Lord Śiva, Goddess Pārvatī
Śiva:	name of God as the Auspicious One
Śivānanda:	name of a great 20th century saint and spiritual teacher, founder of the Divine Life Society, Guru of Sri Swami Satchidananda
Śivoham:	I am Śiva (Śiva + aham)
Śrī:	illustrious
Śubhā:	luster, light
Śuddha:	pure
Śyām:	black or dark one

T

tamaso/tamasaḥ:	from darkness
tejase:	to the effulgent or self-luminous
triṅṇa:	[of] the three qualities of nature (i.e. tamas, rajas, sattva)

Tryambakam: the Three-eyed, having the third eye of pure Knowledge, name attributed to Lord Śiva

U

udacyate: proceeds
urvārukam: cucumber

V

vācā: by speech
vākyaṃ: word, speech
Vāma: noble, benign; name of Lord Śiva
vāna: celestial
vāta: wind
vardhanam: increaser
Veda: ancient Hindu scripture
vīryam: vigor
vīru: vital
vidyā: knowledge
vijaya: victorious
vimalam: immaculate
Viṣṇu: name of God as the Preserver or Protector
vyoma: water

W

Wahe Guru: Sikh name for God
Wakan-Tanka: Lakota Sioux name for the Great Spirit

Y

Yoga : union of the individual with the Absolute

The Goal of Integral Yoga

“A body of perfect health and strength, mind with all clarity and calmness, intellect as sharp as a razor, will as pliable as steel, heart full of love and compassion, life full of dedication and realization of the True Self.”

—H. H. Sri Swami Satchidananda

His Holiness Sri Swami Satchidananda (Sri Gurudev), Founder and Spiritual Head

His Holiness Sri Swami Satchidanandaji Maharaj (Sri Gurudev) is the founder of Integral Yoga. In 1966, he established the worldwide Integral Yoga Institutes and, later, Satchidananda Ashram-Yogaville, a dynamic Yoga community. He is regarded by many as an apostle of peace and served as a living example of the teachings of Yoga and its goal of Self-Realization. Dedicated to the principle that “Truth is One, Paths are Many,” his teachings bring together people of all backgrounds and beliefs so they can learn to respect all different paths and to realize their common spirit and the universality of their spiritual goals. Sri Gurudev served on the advisory boards of numerous peace and interfaith organizations and authored many books including *To Know Your Self*, *The Living Gita* and *The Golden Present*. Among the many awards and honors he received are the Albert Schweitzer Humanitarian Award, the Humanitarian Award of the Anti-Defamation League of B’nai B’rith, the Juliet Hollister Interfaith Award and the U Thant Peace Award.



Kirtan is the chanting of divine sounds or names. Chanting calms the nerves, purifies the emotions and opens the heart. It elevates the mind, preparing one for silent mantra repetition and meditation. It is a joyful practice leading to God-realization. The Integral Yoga Kirtan, developed by Sri Swami Satchidananda, is unique in its inclusive and multifaith approach.

Integral Yoga Publications

Yogaville, Virginia