

Om saha navavatu
Saha nau bhunaktu
Saha viryam karavivahai
Tejasvi nava dhî tamastu
ma vidvi sha vahai
Om shanti, shanti, shanti

Krishna Yajur Vedataittiriya Upanishad 2.2.2

Om. May we be protected together. May we be nourished together. May we create strength among one another. May our study be filled with brilliance and light. May there be no enmity between us.

Or

May the Divine protect us while we are together. May all obstacles be removed which stand in the way of our understanding the truth that all is One: and that there is no division or separation between us. May we grasp this understanding with full comprehension and without doubt so that all misunderstanding dissolves within us. May we not cherish hatred, anger or displeasure. May our hearts be full of Love. May perfect friendship reign between us. May we be free of fear.

-Taittiriya Upanishad, Bhrahmavalli & Bhrgu Valli, Shanti Mantra

Prayer to Lord Ganesha, the Remover of Obstacles and Bestower of Siddhi and Buddhi:

Among the Hindu deities Lord Ganesha occupies a most prominent place. There is no Hindu worship without first performing Puja to Lord Ganesha. He is also known as Vighneshwara or Vinayaka, and is considered the embodiment of Pranavaswarup Omkara. Iconographically, Ganesha is represented by a big bellied human body with four arms and elephant face. He is the eldest son of Lord Siva and Goddess Parvati. He is worshipped by Hindu devouts, as the bestower of Siddhi (achievements) and Buddhi (intellect). He is most popularly known and worshipped as the Remover of obstacles. The following 5 stanzas, known as Five Gems, are in adoration to Lord Ganesha. Those who recite or hear these slokas during daily worship, with full faith, focussing attention on His lotus feet, will attain Siddhi. All their obstacles are annihilated and ambitions in life fulfilled.

*Mudā karāṭṭa-mōdakam sadā-vimukti sādhakam
Kalā-dharā-vatam-sakam vilā-silōka-rakśakam
Anāya-kaika-nāyakam vinā-śitēbha-daityakam
Natā-śubhā-śunā-śakam namāmi-tam vināyakam.*

*Natē-tarāti-bhīkaram navō-ditārka bhās-varam
Namat-surāri-nirjaram natā-dhika paduddharam
Surēsvaram nidhīsvaram Gajēsvaram Ganēsvaram
Mahēsvaram tamāśrayē parāt-param nirantaram.*

*Samasta-lōka-śankaram nirasta-daitya-kunjaram
Darē-tarō-daram varam varēbha-vaktram-akśaram
Krpākaram kśamākaram mudākaram yaśaskaram
Manaskaram namaskrtām namaskarōmi bhāsvaram.*

*Akincanārti-mārjanam cirantanōkti-bhājanam
Purāri-purva-nandanam surāri-garva-carvañam
Prapanca-nāśa bhīsañam dhanan-jayādibhusañam
Kapōla-dāna-vārañam bhajē purāña-vārañam.*

Nitānta-kānta-danta-kāntim-anta-kānta-kāt-majam
Acintya rupam-antahīna mantarāya krntanam
Hrdantarè nirantaram vasantamèva yōginām
Tam-èka-dantam-èvatam vicintayāmi santatam.

Mahā-gañèśa panca-ratnam ādarèña yō'nvaham
Pragāyati prabhātakè hrdismaran Gañèśvaram
Arōgatāma-dōśatām susāhitīm suputratām
Sama-hitāyur-aśta-bhutim-abhyupaiti sōcirāt.

Iti Sri Mahā-gañèśa panca-ratna stotram samaptam

<http://www.wintipz.com/Spiritual/Vighnanatha.htm>

Bhagavad Gita Invocation - Meditation on the Gita -bhagavad gita dhyanam

AUM

Pārthāya pratibodhitām bhagavatā nārāyaṇena svayaṁ
vyāsenā grathitām purāṇa-muninā madhye mahābhāratam
advaitāmṛta-varṣiṇīm bhagavatīm aṣṭadaśādhyāyinīm
amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm

Namo'stu te vyāsa viśāla-buddhe
phullāravindā' yāta-patra-netra
yena tvayā bhārata-taila-pūrṇaḥ
prajvalito jñāna-mayaḥ pradīpaḥ

Prapanna-parijātāya
totra-vetra' ika-pāṇaye
jñāna-mudrāya Kṛṣṇāya
gītāmṛta-duhe namaḥ

Sarvo' paṇiṣado gāvo
dogdhā Gopāla-nandanah
pārtho vatsaḥ sudhīr bhoktā
dugdham gītāmṛtam mahat

Vasudeva-sutaṁ devaṁ
Kāṁsa-Cāṇūra-mardanam
Devakī-paramānandaṁ
Kṛṣṇaṁ vande jagad-gurum

Bhīṣma-droṇa-taṭā jayadratha-jalā Gāndhārī-nīlotpalā
śalya-grāhavatī Kṛpeṇa vahinī Karṇena velākula
Aśvattāma-vikarṇa-ghora-makarā Duryodhanā' vartinī
s' ottīrṇā khalu pāṇḍavāi rana-nadī kaivartakaḥ Keśvaḥ

Pārāśarya-vacaḥ sarojam amalaṁ gītārtha-gandhotkaṭaṁ
nānā' khyānaka-keśaraṁ Hari-kathā-sambodhanā-bodhitam
loke sajjana-ṣaṭpadair aharahaḥ pepīyamānaṁ mudā
bhūyād bhārata-pankajaṁ kalimala-pradhvaṁsanaṁ śreyase

Mūkaṁ karoti vācālaṁ
paṅguṁ laṅghāyate girim
yat-krpā tam ahaṁ vande
paramānanda-mādhavam

Yaṁ Brahmā Varuṇe' ndra-Rudra-Marutaḥ stuvanti divyaiḥ stavaiḥ
vedaiḥ sāṅga-pada-kramo'paniṣadaiḥ gāyanti yaṁ sāma-gāḥ
dhyānā' vasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

courtesy: <http://kksongs.org/songs/o/omparthayapratibodhitam.html>

Bhagavad Gita: Chapter 1 - Arjuna's Spiritual Conversation

Dhṛtarāṣṭra uvāca:

Dharmakṣetre kuru-kṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavās cai 'va kim akurvata, sañjaya 1.1

Sañjaya uvāca:

Dṛṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanas tadā
ācāryam upasaṅgamyā rājā vacanam abravīt 1.2

Paśyaitāṁ pāṇḍu-putrāṇām ācārya mahatīṁ camūm
vyūḍhāṁ drupada-putreṇa tava śiṣyeṇa dhīmatā 1.3

Atra śūrā maheṣvāsā Bhīmārjuna-samā yudhi
Yuyudhāno Virāṭasca Drupadaś ca mahā-rathaḥ 1.4

Dhṛṣṭaketuś Cekitānaḥ Kāśi-rājaś ca vīryavān
Puruḥit Kuntibhojaś ca śaibyaś ca nara-pungavaḥ 1.5

Yudhāmanyuś ca vikrānta Uttamaujās ca vīryavān
Saubhadro Draupadeyās ca sarva eva mahā-rathāḥ 1.6

Asmākaṁ tu viśiṣṭā ye tān nibodha dvij' ottama
nāyakā mama sainyasya saṁjñ' ārthaṁ tān bravīmi te 1.7

Bhavān Bhīṣmaś ca Karṇaś ca Kṛpaś ca samitiṁ-jayaḥ
Aśvatthāmā Vikarṇaś ca Saumadattir tathai 'va ca 1.8

Anye ca bahavaḥ śūrā mad-arthe tyakta-jīvitāḥ
nānā-śastra praharaṇāḥ sarve yuddha-viśāradāḥ 1.9

Aparyāptaṁ tad asmākaṁ balaṁ Bhīṣm' ābhirakṣitam
paryāptaṁ tv idam eteṣāṁ balaṁ Bhīm' ābhi rakṣitam 1.10

Ayaneṣu ca sarveṣu yathā-bhāgam avasthitāḥ
Bhīṣmam evā 'bhirakṣantu bhavantaḥ sarva eva hi 1.11

Bhagavad Gita, Chapter II, Sloka 15

*yam hi na vyathayanty ete
purusham purusharsabha
sama-duhkha-sukham dhiram
so 'mrtatvaya kalpate*

Translation

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

Bhagavad Gita, Chapter II, Sloka 48

*yoga-sthaḥ kuru karmāṇi
saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate*

yoga-sthaḥ — equipoised; *kuru* — perform; *karmāṇi* — your duties; *saṅgam* — attachment; *tyaktvā* — giving up; *dhanañjaya* — O Arjuna; *siddhi-asiddhyoḥ* — in success and failure; *samaḥ* — equipoised; *bhūtvā* — becoming; *samatvam* — equanimity; *yogaḥ* — yoga; *ucyate* — is called.

Engage yourself in action with the mind steadfast in Yoga. Abandon attachments. O Arjuna, and be unperturbed in success and failure. This unperturbed sameness in all conditions is Yoga.

Bhagavad Gita, Chapter 6, Sloka 47

*yoginām api sarveṣhām
mad-gatenā ntarātmanā
śhraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

6:47 *yoginām*—of all yogis; *api*—however; *sarveṣhām*—all types of; *mat-gatena*—absorbed in me (God); *antaḥ*—inner; *ātmanā*—with the mind; *śhraddhā-vān*—with great faith; *bhajate*—engage in devotion; *yaḥ*—who; *mām*—to me; *saḥ*—he; *me*—by me; *yukta-tamaḥ*—the highest yogi; *mataḥ*—is considered

Of all yogis, those whose minds are always absorbed in me, and who engage in devotion to me with great faith, them I consider to be the highest of all.

Bhagavad Gita, Chapter II, Sloka 20

*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato `yaṁ purāṇo
na hanyate hanyamāne śarīre*

SYNONYMS

na—never; *jāyate*—takes birth; *mriyate*—never dies; *va*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayam*—this; *bhūtvā*—came into being; *bhavitā*—will come to be; *va*—or; *na*—not; *bhūyah*—or has come to be; *ajah*—unborn; *nityah*—eternal; *śāśvataḥ*—permanent; *ayam*—this; *purāṇah*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—by the body.

TRANSLATION

The Atman is neither born nor does it die. Coming into being and ceasing to be do not take place in it. Unborn, Eternal, Constant and Ancient, it is not killed when the body is slain

sa tu dīrghakāla nairantarya
satkāra-āsevito dr̥ḍhabhūmiḥ ||14||

“But that practice only becomes firmly established when it has been executed with great attention and without interruption over a long period of time”

mairī-karuṇā-muditā-upekṣānām
sukha-duḥkha-puṇya-apuṇya-viṣayāṇām
bhāvanātaḥ citta-prasādanam ||33||

**The psyche can be calmed by cultivating as an object
friendliness, compassion, gladness and disinterest
within happiness, suffering, virtue and vice.**

mairī - friendliness

karuṇā - compassion

muditā - gladness

upekṣā - disinterest, overlooking, disregard, indifference

sukha - pleasure; happiness; agreeable; ease; comfortable; pleasant

duḥkha - suffering, pain, sorrowful

puṇya - propitious; virtuous; meritorious

apuṇya - non-meritorious; wicked; unvirtuous

viṣaya - object

bhāvana - cultivation; imagining, fancying; forming in the mind; to occupy
one's imagination with

citta - psyche (the totality of the human mind, conscious and
unconscious); mind; heart

prasādana - calming

Pandava Gita

Tvameva Mata cha Pita Tvameva, Tvameva
Bandhu cha Sakha Tvameva, Tvameva Vidya
Dravinam Tvameva,

Tvameva Sarvam Mama Deva Deva.

Elucidation by Jai Maha Dev

Tvameva Mata: You are my Mother, the Supreme One Without a Second, Who nourishes me with Divine Love and graces my life with Self-Respect (the perception of my self as the Soul-Self, and not just as a body, mind, intellect, or ego).

Cha Pita Tvameva: And you are my Father, the Supreme Being Who protects me by raising my consciousness and transforming my mind into a receptacle of the divine; Who instills in me the sterling qualities of Divine Consciousness.

Tvameva Bandhu cha Sakha Tvameva: You are my True Relative with Whom I am eternally related as Atman (Soul-self) with Paramatman (the Supreme Self), and You are my Best Friend, my Eternal Companion and Dearest Confidant Who will never leave me.

Tvameva Vidya: You are the Divine Wisdom, the Essence of everything I know, everything I am learning, and everything I do not know but seek to understand and realize (actualize).

Dravinam Tvameva: You are the Highest Wealth (Laxmi) and the Bestower of all the best things in this life and the next. You are the Source of everything good and the Bestower of all Resources we require for our physical sustenance and spiritual enlightenment. You are the Wealth of Wisdom and the Gift of Liberation (Moksha).

Tvameva Sarvam Mama Deva Deva: You are All-in-All; You are Everything to me, You are the core of my being, the Heart of my heart, the Source of my Self, the Soul of my soul, the Ultimate Reality devoid of duality and partiality; Indivisible, Immutable, Immaculate, the Ultimate Knower and the Absolute Perfect Incomparable Supreme Being.

Brihadaranyaka Upanishad

asato mā sad gamaya,

tamaso mā jyotir gamaya,

mṛtyor mā amṛtaṃ gamaya,

Om shanti~ shanti~ shanti hi~~

Lead me from falsehood to [truth](#), Lead me from darkness to light, Lead me from death to the immortality Om peace peace peace

Om saha navavatu

Saha nau bhunaktu

Saha viryam karavivahai

Tejasvi nava dhî tamastu

ma vidvi sha vahai

Om shanti, shanti, shanti

Krishna Yajur Vedataittiriya Upanishad 2.2.2