

EKATA MANTRA

The EKATA MANTRA is a special unity hymn which describes the various names of God that we have used in prayers since times immemorial. The One God was addressed by sages with different names. This stotra conveys the message that God is one, but the names and forms are many.

It makes us aware of the whole Hindu society as ONE and inspires us to work for its UNITY.

**Yam Vaidikaa Mantradrashah Puraanaa,Indram Yamam Maatarishvaan-mahuh,
Vedaantino Nirvachaneeyamekam,Yam Brahma Shabdena Vinirdishanti. 1**

**Shaivaa Yameesham Shiva Ityavochan,Yam Vaishnavaa Vishnuriti Stuvanti,
Buddhastathaarhan Iti Baudhajainaah,Sat-Shri-Akaleti Cha Sikkha Santah. 2**

**Shaasteti Kechit Katichit Kumaarah,Swaameeti Maateti Piteti Bhaktyaa,
Yam Prarthayante JagadeeshitaaramSa Eka Eva Prabhuradviteeya. 3**

यम् वैदिका मन्त्रद्रुशः पुराणा,इन्द्रं यमं मातरिश्वान्-माहुः,
वेदान्तिनो निर्वचनीयमेकं, यं ब्रह्मशब्देन विनिर्दिशन्ति ।१

शैवा यमीशं शिव इत्यवोचन्,यं वैष्णवा विष्णुरिति स्तुवन्ति,
बुद्धस्तथारन्निति बौद्धजैनाः,सत्-श्री अकालेति च सिक्ख-सन्तः ।२

शास्तेति केचित् कतिचित् कुमारः,स्वामीति मातेति पितेति भक्त्या,
यम् प्रार्थयन्ते जगदीशितारं,स एक एव प्रभुरद्वितीयः ।३

Meaning:

Some call him Brahm, Some call him Indra, Some call Shiva, Some call Vishnu, Some call Buddha, Some call Arhant and some call Sat Shri Akal. He is the same and the only One.

Whom (Yam) the Vaidika Mantradrashah (those who have understood the Vedas and to whom the mantras were revealed), the Puranas (stories and history of ancient times) and other sacred scriptures call: Indram (Indra, the God of Gods), Yamam (Yama, the eternal timeless God) and Maatrishva (present everywhere like air). Whom the Vedantins (philosophy developed towards the end of the Vedas), indicate by the word Brahma as the one (ekam) which cannot be described or explained (Nirvachaniya).

Whom the Shaivites call (Avochan) the Omnipotent (Yamisham) Shiva and Vaishnavas praise (stuvanti) as Vishnu, the Buddhists and Jains (Baudhajainaha) respectively call as Buddha and Arhant (without any end), whom the Sikh sages (Sikh-santaha) call Sat Sri Akal (the timeless Truth).

Some (kechit) call whom as Shasta, others (katichit) Kumar, some call Him Swami (Lord of the Universe and protector of all), some Mata (divine mother) or Pita (father). To whom they offer prayers, He (Sa) is the same and the only One (Eka Eva), without a second (advitiah).

|| saṅgha prārthana ||
sarvamaṅgala māṅgalyām
devīm sarvārtha sādḥikām |
śaraṇyām sarvabhūtānām
namāmo bhūmimātaram ||1

saccidānanda rūpāya
viśvamaṅgala hetave |
viśvadharmāika mūlāya
namostu paramātmane ||2

viśvadharmā vikāsārtham
prabho saṅghaṭitā vāyam |
śubhām āśiṣamāsmabhyam
dehi tat paripūrtaye ||3

ajayyamātma sāmāthyam
suśīlam loka pūjitam |
jñānam ca dehi viśveśa
dhyeya mārga prakāśakam ||4

samutkarṣostu no nityam
niḥśreyasa samanvitaḥ |
tatsādḥakam sphuratvantāḥ
suvīravratamujvalam ||5

viśvadharmā prakāśena
viśvaśānti pravartake |
hindusaṅghaṭanā kārye
dhyeyaniṣṭhā sthiraṣṭunāḥ ||6

saṅghaśaktirvijetrīyam
kṛtvāsmaddharma rakṣaṇam |
paramam vaibhavam prāptum
samarthāstu tavāśiṣā ||7

tvadiye puṇya kāryesmin
viśva kalyāṇa sādḥake
tyāga sevā vratasyāyam
kāyo me patatu prabho ||8

॥ संघ प्रार्थना ॥

सर्वमंगल मांगल्यां देवीं सर्वार्थ साधिकाम् ।
शरण्यां सर्वभूतानां नमामो भूमिमातरम् ॥१

सच्चिदानन्द रूपाय विश्वमंगल हेतवे ।
विश्वधर्मैक मूलाय नमोस्तु परमात्मने ॥२

विश्वधर्म विकासार्थं प्रभो संघटिता वयम् ।
शुभामाशिषमस्मभ्यम् देहि तत् परिपूर्यते ॥३

अजय्यमात्म सामर्थ्यं सुशीलं लोक पूजितम् ।
ज्ञानं च देहि विश्वेश ध्येय मार्ग प्रकाशकम् ॥४

समुत्कर्षोस्तु नो नित्यं निःश्रेयस समन्वितः ।
तत्साधकं स्फुरत्वन्तः सुवीरव्रतमुज्वलम् ॥५

विश्वधर्म प्रकाशेन विश्वशान्ति प्रवर्तके ।
हिन्दुसंघटना कार्ये ध्येयनिष्ठा स्थिरास्तुनः ॥६

संघशक्तिर्विजेत्रीयं कृत्वास्मद्धर्म रक्षणम् ।
परमं वैभवं प्राप्तुं समर्थास्तु तवाशिषा ॥७

त्वदीये पुण्य कार्येस्मिन् विश्व कल्याण साधके ।
त्याग सेवा व्रतस्यायम् कायो मे पततु प्रभो ॥ ८

॥ विश्व धर्म की जय ॥