



मननमाला

(GARLAND OF MIND FLOWERS)

Compiled by

Swami Bhoomananda Tirtha

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Narayanashrama Tapovanam

Mananamala

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GUIDE TO TRANSLITERATION AND PRONUNCIATION

The following table shows how Sanskrit verses have been transliterated, using English letters, together with diacritical marks wherever required, to represent the necessary Sanskrit equivalents. Each letter has only one fixed pronunciation. (According to the table, five letters are not required at all: f, q, w, x, and z). With diacritical marks where needed, the remaining English alphabet of 21 letters completes the whole of Sanskrit letters and sounds. This is certainly a considerable advantage. The scheme was approved in 1912 by an International Congress of Orientalists. It has been in vogue since then.

To show what Sanskrit pronunciation the English letters indicate, we have mostly used English words themselves. (Exceptions Visarga : = ḥ; झ = jh; ञ = ñ; ढ = ḍh ; फ = ph; and श = ś for which no English words could be found; therefore a Sanskrit or Hindi word has been selected). The readers may have to consult some one who knows Hindi/Sanskrit pronunciation before being able to read the transliteration with ease.

Vowels – short and long:

अ	आ	इ	ई	उ	ऊ
a	ā	i	ī	u	ū
<i>under</i>	<i>army</i>	<i>in</i>	<i>equal</i>	<i>put</i>	<i>moot</i>
<i>son</i>	<i>master</i>	<i>if</i>	<i>feel</i>	<i>full</i>	<i>rood</i>

ऋ	ॠ	ए	ऐ
ṛ	ṝ	e	ai
<i>Rhythm</i>	<i>wrangle</i>	<i>delayed</i>	<i>my</i>
		<i>evade</i>	<i>kind</i>

ओ	औ	ऋ	ॠ
o	au	ṛ	ṝ
<i>over</i>	<i>now</i>	<i>hum</i>	<i>huh</i>
<i>orange</i>	<i>sound</i>	<i>pump</i>	

Consonants – root-sounds:

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
cut	khadi	get	ghastly	song
king				
च्	छ्	ज्	झ्	ञ्
c	ch	j	jh	ñ
chant	swaccha	jack	jhanjhat	jñāna
	(स्वच्छ)			(ज्ञान)
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
tough	thākur	nod	mūdha	fun
			(मूढ़)	guṇa
			āṣādha	(गुण)
			(आषाढ़)	

त्	थ्	द्	ध्	न्
t	th	d	dh	n
<i>thank</i>	<i>sthān</i>	<i>then</i>	<i>sādhu</i>	<i>number</i>
	(स्थान)	<i>this</i>	(साधु)	<i>noun</i>
			<i>pradhān</i>	

प	फ	ब	भ	म्
p	ph	b	bh	m
punch	phūl	book	bhaya (भय)	mālā (माला) mother

य	र्	ल्	व्
y	r	l	v
yadu (यदु) yellow	very	love	vande (वन्दे) value

श्	ष्	स्	ह्	क्ष्
ś	ṣ	s	h	kṣ
śiva (शिव)	shy show	song satya (सत्य)	hamara height	kṣama (क्षमा) suction
śanka (शंका)				

Remember

1. 'c' is used to represent 'च', as 'k' is used to represent 'क'.
2. 'ṭ' is used to represent 'ट', putting a dot below and, without dot, to represent 'त'.
3. For visarga (:), there is no English word pronunciation. Understand it with relevance to Sanskrit itself.
4. Using 's', three sounds are represented, i.e., with no mark, with accent mark, and with a dot below.
5. The letter 'ञ' denoted by 'n', with a tiadle above (ñ), cannot be represented in English. Its sound has to be learnt with another's help.

पूर्णानन्दरसानुभूतिसहितस्मेरप्रसन्नाननम्

पूर्णेन्दुप्रभमात्मबोधनिलयं शान्तं निरीहं परम् ।

नित्यानित्यविचारसारचतुरं निर्मत्सरं पावनम्

श्रीभूमानन्दमहं नतोऽस्मि कलितानन्दं परं श्रेयसे ॥

श्री गुरुदेव चरणार्पणमस्तु

Pūrṇānanda-rasānubhūti-sahita-smera-prasannānanam

Pūrṇenduprabham-ātmabodhanilayaṃ śāntaṃ nirīhaṃ param

Nityānitya-vicāra-sāra-caturam nirmatsaram pāvanam

Śrī Bhūmānandam-ahaṃ nato'smi kalitānandaṃ paraṃ śreyase

Śrī Gurudeva caraṇārpaṇamastu

In deep reverence, I prostrate before Swami Bhoomananda Tirtha, my Guru, who is Absolute Bliss personified, whose ever-smiling countenance is as effulgent as the full moon, who is the abode of Self-awareness (Ātma Bodha), who is ever-tranquil, desire-free and supreme, who is extremely adept in discriminating between the Real and the unreal, who is without the spirit of competition, whose very look is sanctifying and whose Grace I seek for my spiritual unfoldment.

Offered at the holy feet of Sri Gurudev

सूर्यं सुन्दरलोकनाथममृतम् वेदान्तसारं शिवम्
ज्ञानं ब्रह्ममयं सुरेशममलम् लोकैकचित्तं स्वयम् ।
इन्द्रादित्य नराधिपं सुरगुरुम् त्रैलोक्य चूडामणिम्
विष्णु ब्रह्म शिव स्वरूप हृदयम् वन्दे सदा भास्करम् ॥

Sūryaṁ sundara-lokanātham-amṛtam
vedānta-sāraṁ śivam
Jñānaṁ brahmamayaṁ sureśam-amalam
lokaika-cittaṁ svayam
Indrāditya-narādhipaṁ suragurum
trailokya cūḍāmaṇim
Viṣṇu-brahma-śiva svarūpa hṛdayam
vande sadā Bhāskaram

FOREWORD

PONDER, BEFORE YOU PROCEED

Literature at any time marks the growth of man's understanding and the sublimity he is able to gain in the process. When one's understanding deepens, one's skill of expression also widens. To set forth ideas in sweet and elevating poetry calls for much greater skill and harmony on the part of a writer.

Science is perhaps considered the graded display of reason, while poetry is the facile gift of emotion. It is remarkable that in this country creative works of science and literature have mostly been rendered in splendid poetry, thereby adding beauty and grace to the effects they produce. If prose lives, poetry lives and relives. When the intelligence of the thinker evolves to reach the zenith of wisdom and inspiration with felicity, the outcome called poetry flows in a powerful current, flooding the readers' minds with joy, hope and strength.

Poetry has been my special fascination. The delight, guidance, correction, as well as the sublimation which poetry affords, are not to be found elsewhere. Nothing makes my heart and intelligence sing and dance as much as poetry. To form character and preserve it, to strengthen the mind to scale heights of heroism and excellence, to impel man towards the highest ideas and ideals, poetry's power is supreme. The great philosophy of our country which revels in reason, would not have caught on and lived in the minds of our people but for the sweet poetic style in which it was presented, right from the beginning. When the poetic depth dwindles, society too tends to decline.

As the title signifies, these hymns are meant to be a garland made of flowers collected from the tree of your own mind. By reciting them and reflecting upon their contents, you will, every time, be stringing the garland of your choicest thoughts, to offer to the Lord you love.

Remember, many things can be collected from outside, bought or made, for laying at the altar of the Creator. None of them, though, will have

the value or sublimity of what you can prepare in the hearth of your own body, making use of the fire of *prāṇa* within.

To recite a hymn is a simple but most fruitful habit. It demands no special qualification. Sing or recite these verses in your own style, but do so to your own liking. Make sure that you listen attentively to what the mouth utters, every time. If you can also associate the meaning of every word or phrase as it becomes audible, the effect will be still more sublime. It will be a three-fold fusion – singing, hearing and introspection, all done together – which, in itself, is a significant Yoga.

The verses selected belong to every kind, level and order. Devotee, devotion, disciplines, dispassion, values and virtues, wisdom, meditation, Self, God – varied are the ideas which they represent and inculcate. Dedicated learning of even a few of these verses and the practice of the same – whether regular or irregular – (spending the necessary time and effort for the purpose) will surely purify, strengthen and illumine any one. The process will lead the mind to better emotional health and welfare, as well as the illumination of the intellect. The realization of God and the Truth is, undoubtedly, the marked outcome of all this pursuit.

Make your choice from what is presented in this book. Make the choice your intimate friend and delighter. Make it then yield for you the earthly as well as heavenly benefits you so much cherish and look for. May your love for the pursuit of devotion and wisdom, enrich you every day.

Many devotees, readers and listeners of my discourses have long wanted me to make available to them a book of this kind, which will generate and strengthen their devotion and seeking. The idea was lingering in my mind for quite sometime. Only during my recent visit to Delhi, Balan Subramanian insisted that I complete the work and mail it to him for production. I got committed and on returning to the Ashram on the 8th of this month, the task was taken up. Each completed portion was mailed to Delhi the same day so that the printing could proceed. Everything obviously is being done in a hurry.

Viswam, Saraswati and Jayasri have helped me in producing this work. A great deal of effort on the part of the Subramanian family will be necessary to complete the production on time, at the same time making the finished book as error-free as is humanly possible. May all this be rewarded and the venture bless all those connected with it.

For the first time, we have prepared an English transliteration also for each verse. This is for those who do not know Sanskrit. I am happy that the use of diacritical marks is going to make the reading and recitation perfect and that nothing of the Devanagari script will be left out.

Harih Om Tat Sat.

Ashram, November 23, 1981

Swami Bhoomananda Tirtha

THOUGHTS TO INSPIRE

“To live and move with people in a world, which is heterogeneous, you will need great tolerance and a spirit of reconciliation. Appreciate and accommodate others, whatever their nature. Do not harp on their shortcomings.”

“Become humans first, before aspiring to become divine. Love, sympathy and sacrifice are the basic virtues, which make and fulfill a human.”

“Devotion to God and renunciation of the ego are two sides of the same coin.”

“In truth, human life is more a process of unfoldment than one of achievement.”

“The nature of the Self is such that It neither suffers through activity nor gains by inactivity. It is the same, Itself, in any state. He alone is the Knower who actualizes and experiences this Truth.”

“Meditation is the effort undergone by the mind, alone, for the sole purpose of experiencing, first hand, that which exists within the body, ever animating and permeating it. When you are able to merge yourself with the luminous Consciousness, you will get the experience of that indwelling Presence.”

“Knowledge is many and various, but the Knower is only One. Know and realize the Knower---the source of *all* Knowledge.”

“God-realization is really the realization of That which realizes everything. It is you knowing the Knower in you. It is the intelligence or awareness knowing its own content and nature.”

ABOUT MANANAMALA

This Mala (garland) of Shlokas (verses) is unique in many respects. A careful perusal and constant repetition will help your *manana* (deliberate introspection) and *dhyaana* (contemplation of Truth).

This collection of verses from our rich spiritual literature in India's most ancient language, Sanskrit, has been lovingly culled by Swamiji for the benefit of devotees and ardent seekers. Our debt to Swamiji is indeed great.

The Guru Shlokas are meant for the seeker to culture his mind, to foster in him an attitude of surrender and wholesome devotion to the Guru, who alone can redeem him or her in the quest for fulfillment.

The hymns on Siva, Devi, Vishnu, Sri-Rama and, finally, on Sri-Krishna, will offer incalculable spiritual joy and comfort as the seeker recites and ponders deeply over their meaning.

The selections from that scripture par excellence, the Srimad Bhagavatam, are a class by itself. A master at the exposition of this noble scripture, Swamiji's unique selection should delight and inspire each devotee as he or she progresses in *Bhakti*, *Jnaana* and *Vairagya* – devotion, knowledge and dispassion – stepping stones to the realization of the one and only Self. The Shlokas containing Sri Krishna's advice to his chosen and closest minister-disciple, Uddhava, contain some of the most inspiring advice from the lips of Sri Krishna, comparable in depth and profundity to the Bhagavad Gita itself.

The remaining Shlokas in this collection reflect, as it were, the progressive evolution the seeker has to attain – they help him in cultivating *viveka* and *Vairagya* – discrimination and dispassion – leading him to Knowledge and Bliss Absolute. The Supreme Truth is mostly exposed in these Shlokas in the *Nirguna* aspect, leading to the

final *moksha* or liberation of the *jiva*. Sankaracharya's *Dakshinamurti-Astakam*, *Bhaja-govindam*, *Viveka-chudamani*, are a few of the classic examples. The Shlokas from that crowning spiritual-philosophical work so dear to the students of *Vedanta* – Maharsi Valmiki's *Yoga-Vasistha* (on which Swamiji has brought out a book called 'Quietitude of the Mind'), are further help to reinforce the seeker's dedication and commitment.

This book will not be complete if we do not add two important verses, given at the beginning and in the end. The first was placed in the year 1960 at the feet of Swamiji by a devotee-seeker at Trivandrum, Kerala, after he listened to Swamiji and got initiated into *Brahma Vidya* at that time. The Shloka at the end is, appropriately, Swamiji's own composition, made at the specific instance of Smt. Ammini Madhavan, on the Mother at the Ashram, Mataji Sulabha Devi, who dedicated her life over two decades ago to the service of Swamiji and an outcome of whose dedication is Narayanasrama Thapovanam – its growth and continued existence.

May every seeker benefit fully from this feast. May all obtain unfoldment with Swamiji's and Mataji's blessings and grace.

New Delhi, December 9, 1981
Disciples and Devotees of Swamiji

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॥ हरिः ॐ तत् सत् ॥

प्रफुल्लदेवं प्रणतोऽस्मि नित्यम्

दयासमुद्रं नतलोकबन्धुम् ।

संभ्रान्तचित्ताय समाश्रिताय

समादिशद्यः परमात्मतत्त्वम् ॥ १ ॥

Prafulla-devaṁ praṇato'smi nityam
Dayāsamudraṁ natalokabandhum
Sambhrānta-cittāya samāśritāya
Samādiśadyaḥ paramātma-tattvam

I prostrate incessantly before Praphulla Deva, who is a sea of mercy, a friend of those who seek refuge under him, who gave instruction on the essential nature of the Paramātma to the one with distressed mind, that sought protection at his feet.

मदीयहृदयाकाशे चिदानन्दमयो गुरुः ।

उदेतु सततं सम्यक् अज्ञानतिमिरारुणः ॥ २ ॥

Madīya hṛdayākāśe
Cidānanda-mayo guruḥ
Udetu satataṁ samyak
Ajñāna-timirāruṇaḥ

In the sky of my heart, may the Guru, in the nature of blissful Consciousness, shine constantly and well, destroying, like the twilight brilliance, the darkness caused by spiritual ignorance.

गुरु स्तोत्राणि

नारायणं पद्मभुवं वसिष्ठम् शक्तिं च तत्पुत्रपराशरं च ।
व्यासं शुकं गौडपदं महान्तम् गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥
श्रीशंकराचार्यमथास्य पद्मपादञ्च हस्तामलकं च शिष्यम् ।
तं त्रोटकं वार्तिककारमन्यानस्मद्गुरून्सन्ततमानतोऽस्मि ॥३॥

Guru Stotrāṇi

Nārāyaṇam padmabhuvan̄ vasiṣṭham
Śaktim̄ ca tatputraparāśaram̄ ca
Vyāsam̄ śukam̄ gauḍapadam̄ mahāntam
Govinda-yogīndram-athāsya śiṣyam
Śrīśaṅkarācāryam-athāsya padma-
pādaṅca hastāmalakam̄ ca śiṣyam
Tam̄ troṭakam̄ vārtikakāram anyā-
nasmadgurūnsantatam-ānato'smi

We prostrate ever and ever before the entire hierarchy of preceptors, beginning from Lord Nārayanā, descending to the lotus-born Brahmā, then Vasistha, Goddess Śakti and Her son Parāśara; Vyāsadev, Sukamuni, the great-souled Gaudapāda, the head of Yogis, then his disciple Śri Śaṅkarācāryā, then Padmapāda, along with the other disciple Hastamalaka, that Trotaka, the author of Vārtika, and finally all the rest of our preceptors.

वन्दे गुरूणां चरणारविन्दे
सन्दर्शितस्वात्मसुखावबोधे ।
जनस्य ये जांगुलिकायमाने
संसारहालाहलमोहशान्त्यै ॥ ४ ॥

Vande gurūṇāṃ caraṇāravinde
Sandarśitasvātma-sukhāvabodhe
Janasya ye jāṅgulikāyamāne
Saṁsārahālāhala-mohaśāntyai

We worship at the feet, which resemble lotuses, of our Gurus whose brilliance reveals to us the bliss arising from the perception of the Inmost Self, which acts like the jaangulika (snake-doctor) in the manner of curing the deadening effects of the powerful cobra-poison of worldliness.

सनन्दनं श्रीसनकं सनातनम्
सनत्कुमारं च सनत्सुजातम् ।
श्रीवामदेवं च शुकं महान्तम्
नमामि भक्त्या निजबोधसिद्धयै ॥५॥

Sanandanam śrīsanakam sanātanam
Sanatkumāram ca sanatsujātam
Śrīvāmadevam ca śukam mahāntam
Namāmi bhaktyā nijabodhasiddhyai

Sanandana, Sri Sanaka, Sanātana, Sanatkumāra and Sanatsujāta; Sri Vāmadeva, Suka the exalted; all of them I prostrate in piety, beseeching the fruition of my efforts at Self-realization.

प्रबुद्धं विमुक्तं विकारादिहीनम्
प्रसन्नं सदा नित्यबोधस्वरूपम् ।
परं निश्चलं निर्गुणं सर्वरूपम्
भजेऽहं सदानुस्मरामि प्रणौमि ॥ ६ ॥

Prabuddham vimuktaṁ vikārādi-hīnam
Prasannaṁ sadā nityabodha-svarūpam
Paraṁ niścalaṁ nirguṇaṁ sarvarūpam
Bhaje'haṁ sadānusmarāmi praṇaumi

Ever-awakened ever-liberated, free of all transformations, ever-cheerful, of the nature of conscious brilliance; the transcendental, unmoving, devoid of specific qualities, all-formed; such a one is whom I worship, remember always and prostrate before, in humility.

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥ ७ ॥

Gurur-brahmā gurur-viṣṇuḥ gurur-devo maheśvaraḥ
Gurureva paraṁ brahma tasmai śrī gurave namaḥ

The Spiritual Teacher (Guru) is Brahma, He is
Vishnu, He is the Lord Shiva – the Guru is verily
the Supreme Brahman. Salutations to that Guru!

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ ८ ॥

Akhaṇḍa-maṇḍalākāraṁ vyāptaṁ yena carācaram
Tatpadaṁ darśitaṁ yena tasmai śrī gurave namaḥ

Salutations to the Guru who has very graciously made it possible to realise Him, by whom this universe of movable and immovable objects is pervaded.

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनादकलातीतः तस्मै श्री गुरवे नमः ॥ ९ ॥

Caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ
Bindu-nāda-kalātītaḥ tasmai śrī gurave namaḥ

Salutations to the Guru who is the Supreme Spirit,
eternal and serene, who is beyond akasa, pure,
beyond Bindu, Nada and Kala.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥ १० ॥

Ajñāna-timirāndhasya jñānā-añjana śalākayā
Cakṣur-unmīlitaṁ yena tasmai śrī gurave namaḥ

Salutations to the Guru, who with the collyrium
stick of Knowledge, has opened the eyes of one
made blind by the disease of ignorance.

मन्नाथः श्रीजगन्नाथो मदुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्री गुरवे नमः ॥ ११ ॥

Mannāthaḥ śrī-jagannātho madguruḥ śrī jagadguruḥ
Madātmā sarva bhūtātmā tasmai śrīgurave namaḥ

My lord is the Lord of the universe, my Guru is the
preceptor and teacher of the universe, and my Self is
the Self of everything. Salutations to that Guru!

अनेक जन्म सम्प्राप्त कर्मेन्धन विदाहिने ।

आत्मज्ञानाग्निदानेन तस्मै श्री गुरवे नमः ॥ १२ ॥

Aneka janma samprāpta karmendhana vidāhine
Ātma-jñānāgni-dānena tasmai śrī gurave namaḥ

Salutations to the Guru who, by lighting the fire of
self-knowledge, completely burns away the fuel of
Karma accumulated through many past lives.

स्थावरं जङ्गमं व्याप्तं येन कृत्स्नं चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ १३ ॥

Sthāvaram jaṅgamaṁ vyāptam
yena kṛtsnaṁ carācaram
Tatpadaṁ darśitam yena
tasmai śrī gurave namaḥ

Salutations to the Guru who has made it possible to realise Him, by whom all this world, animate and inanimate, movable and immovable, is pervaded.

चिद्रूपेण परिव्याप्तं त्रैलोक्यं सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ १४ ॥

Cidrūpeṇa parivyāptaṁ trailokyam sacarācaram
Tatpadaṁ darśitaṁ yena tasmai śrī gurave namaḥ

Salutations to the Guru who has made it possible to realise Him who, as consciousness, pervades the three worlds with all the movable and immovable objects.

गुरुरादिरनादिश्च गुरुः परम दैवतम् ।

गुरोः परतरं नास्ति तस्मै श्री गुरवे नमः ॥ १५ ॥

Gurur-ādir-anādiśca guruḥ-parama daivatam
Guroḥ-parataram nāsti tasmai śrī-gurave namaḥ

The Guru is the beginning of the universe, yet He himself is without beginning (anādi); the Guru is the highest deity; there is truly none higher than the Guru. Salutations to that Guru!

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिम्
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥ १६ ॥

Brahmānandaṁ parama-sukhadaṁ
kevalaṁ jñāna-mūrtim
Dvandvā-tītaṁ gaganasadrśaṁ
tat-vam-asyādi-lakṣyaṁ
Ekaṁ nityaṁ vimalam-acalaṁ
sarvadhī-sākṣi-bhūtaṁ
bhāvātītaṁ triguṇa-rahitaṁ
sadguruṁ taṁ namāmi

Salutations to the true Guru who is the personification of the bliss of Brahman and the bestower of Supreme happiness, who is himself detached, Knowledge in human form and beyond duality, who is like the sky and who is indicated by such Vedic truths (vākyās) 'Thou Art That', and who is One, eternal, pure, immovable, the witness of all the changes in the intellect (Buddhi) beyond all states and devoid of the three Guṇās.

श्रुतीनां सूत्राणां स्मृतिनिखिलवेदानुवचसाम्
परं हार्दं युक्तं ह्यखिलचिदचिद्भिन्नमपि च ।
अभिन्नं स्वाभाव्याद्गुणि च परमं ब्रह्मकमिदम्
समादिष्टं यैस्तानपि सततमीडे गुरुवरान् ॥ १७ ॥

Śrutinām sūtrāṇām
smṛti-nikhila-vedānu-vacasām
Param̄ hārdam̄ yuktam̄
hyakhila-cidacid-bhinnaṁ-api ca
Abhinnaṁ svābhāvyād-guṇi ca
paramaṁ brahmakamidam
Samādiṣṭam̄ yais-tānapi
satatam-īḍe guru-varān

With humility we always worship the entire row of noble Teachers, by whom has been revealed this absolute and Supreme Reality, namely Brahman – which constitutes the inmost essence of the Scriptures, the Sūtrās and the Smṛitis as well as of the other dissertations given to reveal the Vedic dicta – which is well founded upon reason, which is distinct from the visible sentient and insentient entities and, at the same time which, by virtue of its nature, is not so totally different from them, whose expression is associated with the three Gunās.

कृष्ण विष्णु स्तोत्राणि

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १८ ॥

KṚṢṆA VIṢṆU STOTRĀṆĪ

Śuklāmbara-dharaṁ viṣṇuṁ
Śaśivarṇaṁ caturbhujam
Prasannavadanam dhyāyet
Sarvavighnopaśāntaye

HYMNS ON KṚṢṆA AND VIṢṆU

For the attenuation of all obstacles in your path, contemplate upon that God who is wearing the white dress, looks like the brilliant moon, possesses four hands, who shines with a brilliant face.

ध्येयं वदन्ति शिवमेव हि केचिदन्ये
शक्तिं गणेशमपरे तु दिवाकरं वै ।
रूपैस्तु तैरपि विभासि यतस्त्वमेव
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ १९ ॥

Dhyeyaṁ vadanti śivameva hi kecidanye
Śaktim gaṇeśam-apare tu divākaraṁ vai
Rūpaistu tairapi vibhāsi yatastvameva
Tasmāttvameva śaraṇaṁ mama śaṅkha-pāṇe

Some hold the object of worship to be the Lord Siva; others regard it as the Goddess of Power, while some others state that it should be Lord Ganesha; some feel it should be the brilliant sun. In truth, you alone shine in and through all these forms and shapes and therefore I consider you alone, O the wielder of the Conch, as the one source of refuge for me!

नो सोदरो न जनको जननी न जाया
नैवात्मजो न च कुलं विपुलं बलं वा ।
संदृश्यते न किल कोऽपि सहायको मे
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ २० ॥

No sodaro na janako janani na jāyā
Naivātmajo na ca kulam vipulam balam vā
Sandṛśyate na kila ko'pi sahāyako me
Tasmāttvameva śaraṇam mama śaṅkhapāṇe

Neither brother, nor father, nor mother and wife;
neither indeed son, nor a wide family strong and
dependable; nowhere is any one helpful to me seen;
you alone, O Śaṅkhapāni, are the source of
protection for me, this humble seeker.

दुर्वासना मम सदा परिकर्षयन्ति
चित्तं शरीरमपि रोगगणा दहन्ति ।
संजीवितं च परहस्तगतं सदैव
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ २१ ॥

Durvāsanā mama sadā parikarṣayanti
Cittam śarīramapi rogagaṇā dahanti
Sañjīvitam ca parahastagataṁ sadaiva
Tasmāttvameva śaraṇam mama śaṅkhapāṇe

Vicious desires pull my mind asunder always; a host of ills scorch my body; my source of livelihood always lurks in the hands of another; and hence I find none else than you, O wielder of the Conch, as the sure source of redemption for me.

पूर्व कृतानि दुरितानि मया तु यानि
स्मृत्वाखिलानि हृदयं परिकम्पते मे ।
ख्याता च ते पतितपावनता तु यस्मा-
त्तस्मात्त्वमेव शरणं मम शंखपाणे ॥ २२ ॥

Pūrvam kṛtāni duritāni mayā tu yāni
Smṛtvākhilāni hṛdayam parikampate me
Khyātā ca te patitapāvanatā tu yasmāt-
Tasmāttvameva śaraṇam mama śaṅkhopāṇe

Remembering whatever vices have been
perpetrated by me in the past, my heart is reeling
pitiably; your skill in elevating the depressed is well
known to the world and so I seek refuge, O Conch-
wielding Lord, under you alone.

नीचोऽपि पापवलितोऽपि विनिन्दितोऽपि
ब्रूयात्तवाहमिति यस्तु किलैकवारम् ।
तं यच्छसीश निजलोकमिति व्रतं ते
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ २३ ॥

Nīco'pi pāpa-valito'pi vinindito'pi
Brūyāttavāhamiti yastu kilaikavāraṁ
Taṁ yacchasiśa nijalokamiti vrataṁ te
Tasmāttvameva śaraṇaṁ mama śaṅkhapāṇe

Be he one low born, one encircled in vices or an utter outcaste even; should he but one day utter 'I am yours, O Lord', him do you give without reservation your precious kingdom. Such indeed is your declared vow; hence, to me, O wielder of the Conch, there is no other source of refuge than yourself.

कृष्णो रक्षतु मां चराचरगुरुः कृष्णं नमस्ये सदा
कृष्णेनैव सुरक्षितोऽहमसकृत्कृष्णाय दत्तं मनः ।
कृष्णादेव समुद्भवो मम गुरोः कृष्णस्य दासोऽस्म्यहम्
कृष्णे भक्तिरचञ्चलास्तु भगवन् हे कृष्ण तुभ्यं नमः ॥ २४ ॥

Kṛṣṇo rakṣatu mām carācara-guruḥ kṛṣṇam
namasye sadā
Kṛṣṇenaiva surakṣito'ham-asakṛt kṛṣṇāya
dattaṁ manaḥ
Kṛṣṇādeva samudbhavo mama guroḥ kṛṣṇasya
dāso'smyaham
Kṛṣṇe bhaktir-acañcalāstu bhagavan he kṛṣṇa
tubhyaṁ namaḥ

May Krishna, the Teacher of the sentient and the insentient beings, protect me. I prostrate before Krishna always. By Krishna, have I been redeemed and sustained every time. My mind is given over to Krishna. My Teacher is born of Krishna. I am the loyal servant of Krishna. May unswerving devotion to Krishna be bestowed upon me. O Krishna, I again prostrate before you.

जननकोटिकृतं दुरितं नर-
स्तरति नामनि ते मनिते मनाक् ।
तदपि माधव मां किमुपेक्षसे
भवदवे वद वेदनयाऽनया ॥ २५ ॥

Janana-koṭi-kṛtaṁ duritaṁ nara-
starati nāmani te manite manāk
Tadapi mādhava mām kimupekṣase
bhavadave vada vedanayā'nayā

Man crosses the effects of evil committed even in a crore of Janmaas (births) if your name is remembered but for a second. Being so, tell me O Madhava, why do you abandon me thus, to be afflicted by the tortures of worldliness?

नमो नमो वाङ्मनसातिभूमये
नमो नमो वाङ्मनसैकभूमये ।
नमो नमोऽनन्तमहाविभूतये
नमो नमोऽनन्तदयैकसिन्धवे ॥ २६ ॥

Namo namo vānmanasātibhūmaye
Namo namo vānmanasaika-bhūmaye
Namo namo'-nanta-mahā-vibhūtaye
Namo namo'-nanta-dayaika-sindhve

Prostration to Him who transcends the ken of speech and mind; prostration to Him who alone is the originating source of speech and mind. Prostration to the One, to whom belong the infinitude of great and exceptional glories; prostration to the One who is the ocean of unbounded mercy.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ।
अकिञ्चनोऽनन्यगतिः शरण्यम्
त्वत्पादमूलं शरणं प्रपद्ये ॥ २७ ॥

Na dharma-niṣṭho'smi na cātmavedī
Na bhaktimāṁ-stvaccaraṇāravinde
Akiñca-no'nanyagatiḥ śaraṇyaṁ
Tvatpādamūlaṁ śaraṇaṁ prapadye

I am neither empowered by the grace of morality nor do I have the merit of self-knowledge. I have no devotion to your lotus feet either. Having nothing in my possession, finding no other source of protection, I beseech in surrender the bottom of your own lotus feet.

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृत्
त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ।
त्वदीयस्त्वद्भृत्यस्तव परिजनस्त्वद्गतिरहम्
प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥ २८ ॥

Pitā tvaṁ mātā tvaṁ dayita-tanayastvaṁ priya-suhṛt
Tvameva tvaṁ mitraṁ gururasi gatiścāsi jagatām
Tvadīya-stvad-bhṛtya-stava parijana-stvadgatihraṁ
Prapannaś-caivaṁ satyahaṁapi tavaivāsmi hi bharaḥ

You are the Father, you are the Mother; you are also the beloved son; You alone are the close benefactor. You are the friend as well. You are the Teacher. You are the source of refuge for the world. Being yours, as your loyal servant and attendant, your dependent as well, I, having sought full protection under you, have turned out to be a heavy burden on you!

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २९ ॥

Namaḥ paṅkaja-nābhāya
Namaḥ paṅkaja-māline
Namaḥ paṅkaja-netrāya
Namaste paṅkajāṅghraye

Obeisance to Him who has lotus-like navel, who is
lotus garlanded, lotus-eyed and has lotus-like feet.

*Kunti's praise of Sri Krishna in
Srimad Bhaagavatam Cānto 1-8-22*

श्रियाश्लिष्टो विष्णुः स्थिरचरवपुर्वेदविषयो
धियां साक्षी शुद्धो हरिरसुरहन्ताब्जनयनः ।
गदी शंखी चक्री विमल वनमाली स्थिररुचिः
शरण्यो लोकेशो मम भवतु कृष्णोऽक्षिविषयः ॥ ३० ॥

Śriyāśliṣṭo viṣṇuḥ sthiracaravapur-veda-viṣayo
Dhiyām sākṣī śuddho hari-rasura-hantābja-nayanaḥ
Gadī śaṅkhī cakrī vimala vanamālī sthira-ruciḥ
Śaraṇyo lokeśo mama bhavatu kṛṣṇo'kṣi-viṣayaḥ

Lord Viṣṇu who is embraced by Goddess Lakshmi, who has his being extending to the whole mobile and immobile creation, who is the sole subject of the Vedic revelations, who is the witness of all intellects, who is pure, who acts as the destroyer of evil-minded; who is lotus-eyed, who wears the mace, conch, the discus and the serene garland made of wild leaves and flowers, who is the constant taste of my heart, is the Lord of the world, is to be sought after by one and all; be such a lordly Kṛṣṇa present conspicuously before my eyes.

यदा धर्मग्लानिर्भवति जगतां क्षोभकरणी
तदा लोकस्वामी प्रकटितवपुः सेतुधृगजः ।
सतां धाता स्वच्छो निगमगणगीतो व्रजपतिः
शरण्यो लोकेशो मम भवतु कृष्णोऽक्षिविषयः ॥ ३१ ॥

Yadā dharma-glānir-bhavati jagatām kṣobhakarāṇī
Tadā lokasvāmī prakaṭita vapuḥ setu-dhṛgajāḥ
Satām dhātā svaccho nigama-gaṇa-gīto vrajapatih
Śaraṇyo lokeśo mama bhavatu kṛṣṇo'kṣi-viṣayaḥ

Whenever the course of morality is impeded, causing widespread chaos and agitation to the world, right then the Lord of the world, though unborn, reveals Himself as the bridge-maker. The protector of the noble, ever-holy, extolled by the Scriptures, the leader of the cowherd community, the Lord of the worlds, the only redeemer known to humanity; may such an attractive form, that of Kṛṣṇa, appear visibly in front.

वात्सल्यादभयप्रदानसमयादातार्तिनिर्वापणात्

औदार्यादधशोषणादगणितश्रेयःपदप्रापणात् ।

सेव्यः श्रीपतिरेक एव जगतां सन्त्यत्र षट्साक्षिणः

प्रह्लादश्च विभीषणश्च करिराट् पाञ्चाल्यहल्या ध्रुवः ॥ ३२ ॥

Vātsalyādabhaya-pradāna-samayā-dārtārti-nirvāpaṇāt
Audāryād-adhaśoṣaṇāt aḡaṇita-śreyah-pada-prāpaṇāt
Sevyah śrīpatir-eka eva jagatām santyatra ṣaṭśākṣiṇah
Prahādāśca vibhīṣaṇaśca karirāṭ pañcālyahalyā dhruvaḡ

Motivated by affection or the urge for winning fearlessness; for getting relieved from affliction or on account of supreme humility, for the sake of attenuating sins or in order to gain incalculable wealth and blessings, the consort of Lakshmi alone has to be worshipped. The world has produced six exemplary beings – Prahladā, Vibhisanā, Gajendra, Draupadi, Ahalyā and Dhruva – all of whom bear witness to this fact.

हा कृष्णाच्युत हा कृपाजलनिधे हा पाण्डवानां सखे
 क्वासि क्वासि सुयोधनादपकृतां हा रक्ष मामातुराम् ।
 इत्युत्तवाक्षय वस्त्रसंवृततनुं योऽपालयद्रौपदीम्
 आर्तत्राणपरायणः स भगवान्नारायणो मे गतिः ॥ ३३ ॥

Hā kṛṣṇācyuta hā kṛpā-jala-nidhe
 hā pāṇḍavānām sakhe
 Kvāsi kvāsi suyodhanād-apakṛtām
 hā rakṣa mām-āturām
 Ityuktvākṣaya vastra-saṁvṛta-tanuṁ
 yo'pālayadraupadīm
 Ārta-trāṇa-parāyaṇaḥ sa bhagavān
 nārāyaṇo me gatiḥ

'O Kṛṣṇa, the unfailing protector, the ocean of supreme kindness, O sure friend of the Pāndava brothers; where are you now, where? Come to my rescue. I, mauled cruelly by Suyodhana in this open assembly, am in utter affliction,' hearing Draupadi cry like this, who rescued her by making the body stay wrapped in interminable dress; He, Lord Nārāyaṇa, bent always on redeeming the afflicted, is my sole refuge.

विपरीतेषु कालेषु परिक्षीणेषु बन्धुषु ।

त्राहि मां कृपया कृष्ण शरणागतवत्सल ॥ ३४ ॥

Viparīteṣu kāleṣu parikṣīṇeṣu bandhuṣu
Trāhi mām kṛpayā kṛṣṇa śaraṇāgata-vatsala

When times go adverse and the relations dwindle and flee, O Krishna, taking pity on me, surely come to my aid, affectionate as you are to those who look to you for support.

अच्युतानन्त गोविन्द सच्चिदानन्द शाश्वत ।

मच्चेतो रमतां सम्यक् त्वच्चारु चरणांबुजे ॥ ३५ ॥

Acyutānanta-govinda saccidānanda-śāśvata
Macceto ramatām samyak tvaccāru-caraṇāmbuje

Oh Lord, who is infallible and infinite, attainable only through supreme wisdom, who being the essence of existence, consciousness and bliss, is imperishable, may my mind delight well on your beautiful lotus-like feet.

अद्वैतबोधाब्जसहस्ररश्मिः

शान्तेर्लतायाः किल कल्पवृक्षः ।

संसारसंतापविनाशचन्द्रः

कृष्णः सदाह्लादकरो ममास्तु ॥ ३६ ॥

Advaita-bodhābja-sahasra-raśmiḥ
Śānter-latāyāḥ kila kalpavṛkṣaḥ
Saṁsāra santāpa vināśa-candraḥ
Kṛṣṇaḥ sadāhlādakaro mamāstu

May Krishna, the brilliant beam of rays emanating in thousands from the lotus of non-dual awareness, who is the Kalpaka tree, on which grows the creeper of peace, who is the moon that redresses the scorching heat generated by the worldly life, remain constantly the delighter of my heart.

श्रीकृष्णं योगिवर्यं प्रियजनसुखदं गोपिकानन्दकन्दं
गीतातत्वैकवेद्यं भवहरणपटुं बुद्धमुक्तस्वभावम् ।
पार्थ खिन्नं प्रपश्य स्थिरमतिमकरोदात्मतत्वोपदेशात्
यः प्रेमात्मा प्रभुं तं स्थिरसुखनिलयं भक्तिवश्यम् स्मरामि ॥ ७ ॥

Śrīkr̥ṣṇam yogivaryam priyajana-sukhadam
gopikānanda-kandam
Gītā-tatvaika-vedyam bhavaharaṇa-paṭum
buddha-mukta-svabhāvam
Pārtham khinnam prapaśya sthiramati-
akarod-ātma-tatvopadeśāt
Yaḥ premātmā prabhum taṁ sthira-sukha-nilayam
bhaktivaśyam smarāmi

I remember Sri Krishna, the distinguished Yogi, the bestower of delight to those who are dear to him, the cause of joy for the Gopikas, who can be understood only through the truths taught by the Gita, who is skilled in robbing mankind of worldliness, whose nature is ever-illumined and free, who, on seeing Arjuna agitated, rendered him resolute and wise through his startling gospels about the Self, who has a very dear and moving heart, who is lordly in many ways, who is the abode of ever-abiding happiness, who gets enslaved on seeing devotion.

पीतं वासो दधानं विजयरथगतं ब्रह्मरुद्रादिवन्द्यम्
भूमेभारं जिहीर्षुं नवजलदरुचं शंखचक्राब्जहस्तम् ।
पार्थव्याजेन लोकं निगममतसृतौ योजयन्तं महेशम्
ध्यायेन्नित्यं सुसेव्यं सुजनमतिगृहं कृष्णमानन्दकन्दम् ॥ ३८ ॥

Pītaṁ vāso dadhānaṁ vijayaratha-gataṁ
brahmarudrādi-vandyaṁ
Bhūmer-bhāraṁ jihīrṣuṁ navajalada-rucaṁ
śaṅkha-cakrābja-hastaṁ
Pārtha-vyājena lokaṁ nigama-mata-sṛtau
yojayantaṁ maheśaṁ
Dhyāye-nnityaṁ susevyaṁ sujana-mati-grhaṁ
kṛṣṇam-ānanda-kandaṁ

I beseech in utter surrender Sri Krishna alone, that infinite measure who is ever holy, free from the blemishes of dualities, is hiding in the heart, who wears the yellow silk, is seated in the chariot of Arjuna, is worshipped by Brahma and Rudra, who is bent on undoing the excess burden of this earth, who looks like the new monsoon cloud, who holds the conch, discus and lotus in his hands, who, using Partha as a cloak, sets mankind on to the path of virtue earmarked in the Vedas, who is the great Lord of the universe.

शुद्धो बुद्धो विमुक्तः श्रुतिशिखरगिरां मुख्यतात्पर्यभूमिः
यस्माज्जातं समस्तं जगदिदममृताद् व्याप्य सर्वं स्थितो यः ।
यस्यांशांशावतारैः सुरनरवनजैः रक्षितं सर्वमेतत्
तं भूमानं मुकुन्दं हृदि गतममलं कृष्णमेव प्रपद्ये ॥ ३९ ॥

Śuddho buddho vimuktaḥ śruti-śikhara-girām
mukhya-tātparya-bhūmiḥ
Yasmājjātaṁ samastaṁ jagadidam-amṛtād-vyāpya
sarvaṁ sthito yaḥ
Yasyāṁśāṁśāvātāraiḥ sura-nara-vanajair-
rakṣitaṁ sarvam-etat
Taṁ bhūmānaṁ mukundaṁ hṛdi gatam-amalaṁ
kṛṣṇaṁ-eva prapadye

Pure, illumined, free, the entire basis for the sole theme revealed and inculcated in the declarations of the Upanishads; from whom is the whole universe born, who abides permeating the world through his immortality; by whose greatly small descents in the form of Gods, humans and wild creatures all this is protected; through my mind, speech and head I worship Him, the beloved of the Vrajā women, Lord Hari.

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद्भव्यं तद्भवतु भगवन् पूर्वकर्मानुरूपम् ।
ह्येतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ ४० ॥

Nāsthā dharme na vasunicaye naiva
kāmopabhoge
Yad-bhavyaṁ tad-bhavatu bhagavan pūrva-
karmānurūpaṁ
Hyetat-prārthyāṁ mama bahumataṁ
janmajanmāntare'pi
Tvat-pādāmbhоруha-yuga-gatā niścalā
bhaktir-astu

I have no interest in dharma, neither in acquiring property nor in enjoying the objects of greed and passion. Let whatever is destined, O Lord, according to the karma of the earlier lives, take its course. There is, however, this supremely cherished prayer of mine; in as many times as I am born, may unflinching devotion dwell in me towards the lotus-like feet of yours.

मुकुन्द मूर्ध्ना प्रणिपत्य याचे
भवन्तमेकान्तमियन्तमर्थम् ।
अविस्मृतिस्त्वच्चरणारविन्दे
भवे भवे मेऽस्तु तव प्रसादात् ॥ ४१ ॥

Mukunda mūrdhnā praṇipatya yāce
Bhavantam-ekāntam-iyantam-arthaṁ
Avismṛtis-tvaccaraṇāravinde
Bhave bhave me'stu tava prasādāt

O Mukunda, bending my head low, I beg of you for this, the ultimate object of my heart's desire – that, by dint of your blessings, let me, in as many births as there will be, remain forgetful of your feet.

दिवि वा भुवि वा ममोऽस्तु वासो
नरके वा नरकान्तकप्रकामम् ।
अवधीरितशारदारविन्दे
चरणौ ते मरणेऽपि चिन्तयामि ॥ ४२ ॥

Divi vā bhuvi vā mamo'stu vāso
Narake vā narakāntaka prakāmaṁ
Avadhīrita-śāradāravinde
Caraṇau te maraṇe'pi cintayāmi

Wherever my further life may be, according to your own choosing, in the heavens above or upon this earth, O destroyer of hell, even at the time of death, it will be my supreme want to think of your two feet, which are like the enchanting lotuses blooming in the śarat season.

यत्कृतं यत्करिष्यामि तत्सर्वं न मया कृतम् ।

त्वया कृतं तु फलभुक् त्वमेव मधुसूदन ॥ ४३ ॥

Yatkṛtaṁ yat-kariṣyāmi tatsarvaṁ na mayā kṛtaṁ
Tvayā kṛtaṁ tu phalabhuk tvameva madhusūdana

Whatever has so far been done and whatever will hence be done, all that is, in truth, not done by me at all. Processed by your own Self, you alone are the enjoyer or sufferer of the result thereof, O Madhusūdana.

श्री राम स्तोत्राणि

ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं चाव्ययम्
श्रीमच्छम्भुमुखेन्दुसुन्दरवरे संशोभितं सर्वदा ।
संसारामयभेषजं सुमधुरं श्रीजानकीजीवनम्
धन्यास्ते कृतिनः पिबन्ति सततं श्रीरामनामामृतम् ॥ ४४ ॥

1

ŚRĪ - RĀMA STOTRĀṆĪ

Brahmāmbhodhi-samudbhavaṁ kalimala-
pradhvaṁsanaṁ cāvyaṁ
Śrīma-cchambhu-mukhendu-sundaravare
saṁśobhitaṁ sarvadā
Samsārāmaya-bheṣajaṁ sumadhuraṁ
śrī-jānakī-jīvanaṁ
Dhanyāste kṛtinaḥ pibanti satataṁ
śrī-rāma-nāmāmṛtaṁ

HYMNS ON SRI RAMA

Fortunate are those who are always able to drink the nectar of Śrī Rāma's name, which has emerged from the immeasurable depths of the vedic ocean, whose content is imperishable, which has the power to destroy the impurities of the Kali Age, whichever adorns the lips of the moon-faced Śambhu, which is the only known medicinal cure for the disease of worldly life, which is supremely sweet and which constitutes the core of Jānaki (Sītā)'s life.

शान्तं शाश्वतमप्रमेयमनघं निर्वाणशान्तिप्रदम्
 ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं वेदान्तवेद्यं विभुम् ।
 रामाख्यं जगदीश्वरं सुरगुरुं मायामनुष्यं हरिम्
 वन्देऽहं करुणाकरं रघुवरं भूपालचूडामणिम् ॥ ४५ ॥

Śāntaṃ śāśvataṃ-aprameyaṃ-anaghaṃ
 nirvāṇaśāntipradaṃ
 Brahmā-śambhu-phaṇīndra-sevyam-anīśaṃ
 vedāntavedyaṃ vibhuṃ
 Rāmākhyam jagadīśvaraṃ suraguruṃ
 māyā-manuṣyaṃ hariṃ
 Vande'haṃ karuṇākaraṃ raghuvaraṃ
 bhūpālacūḍāmaṇiṃ

I bow down to the great one of the Raghu family, the rich mine of mercy, the crest jewel of the rulers of our land, whose presence is constant and immeasurable, who is sinless and is ready to give peace and liberation, who is served lovingly by Brahmā, Śambhu and the King of serpents (Ādiśeṣa), whose all-pervading nature can be glimpsed only by the insight of the Vedas, who is the Guru of the Devās and also the Lord of the universe, who, casting his illusion, manifests before us as a human, bearing the name Rāma, but who is no other than Lord Hari Himself.

नान्या स्पृहा रघुपते हृदयेऽस्मदीये
सत्यं वदामि च भवानखिलान्तरात्मा ।
भक्तिं प्रयच्छ रघुपुङ्गव निर्भरां मे
कामादिदोषरहितं कुरु मानसं च ॥ ४६ ॥

Nānyā sprhā Raghupate hṛdaye'-asmadiye
Satyaṁ vadāmi ca bhavān-akhilāntarātmā
Bhaktiṁ prayaccha raghupuṅgava nirbharāṁ me
Kāmādi-doṣa-rahitaṁ kuru mānasaṁ ca

O Lord of the Raghūs, let me tell you this, the truth. No other desire do I entertain any time in my heart; you, being the Inner Self of all, know it too well. I have, however, but one request: grant me, O best of all the Raghus, such devotion which is exclusive and all-engulfing, making my mind rid of the taint of desire and greed.

शिव स्तोत्राणि

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनम्
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितम्
तस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥ ४७ ॥

ŚIVA STOTRĀṆĪ

Āyur-naśyati paśyatām pratidinaṁ
yāti kṣayaṁ yauvanaṁ
Pratyāyānti gatāḥ punar-na divasāḥ
kālo jagad-bhakṣakaḥ
Lakṣmī-stoya-taraṅga-bhaṅga-capalā
vidyu-ccalam jīvitam
Tasmān-mām śaraṇāgataṁ śaraṇada
tvam rakṣa rakṣādhunā

HYMNS ON ŚIVA

While we are looking on, our age advances every day, youth declines, the days that have gone by do not return at all; time verily devours the world. Fortunes of this earth are transitory like the bubbles and foam, which the chain of waves brings in the wake of huge waters. Our life-span itself is fleeting as the stroke of lightning. Therefore, O bestower of Salvation, salvage me now itself, for I am, in utter despair, come to you in all faith and surrender.

करचरणकृतं वाक्कायजं कर्मजं वा
श्रवणनयनजं वा मानसं वापराधम् ।
विहितमविहितं वा सर्वमेतत्क्षमस्व
शिव शिव करुणाब्धे श्रीमहादेव शंभो ॥ ४८ ॥

Kara-caraṇa-kṛtaṁ vāk-kāyajaṁ karmajaṁ vā
Śravaṇa-nayanajaṁ vā mānasaṁ vā-aparādham
Vihitaṁ-avihitaṁ vā sarvam-etatkṣamasva
Śiva śiva karuṇābdhe śrī-mahādeva śambho

Whatever guilt has been incurred by me by hands and feet or by speech and body, through activities of other kinds, by means of ears and eyes, or by the mind; be they orderly or disorderly, bear with me for everything done, spoken and thought; O lord Śiva, the sea of mercy, O Śiva, Mahādeva, Śambho, bear with me surely.

अयं दानकालस्त्वहं दानपात्रम्
भवान्नाथ दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यम्
कृपाशील शंभो कृतार्थोऽस्मि तस्मात् ॥ ४९ ॥

Ayaṁ dāna-kāla-stvahaṁ dāna-pātraṁ
Bhavān-nātha dātā tvad-anyaṁ na yāce
Bhavad-bhaktim-eva sthirāṁ dehi mahyaṁ
Kṛpāśīla śambho kṛtārtho'smi tasmāt

Surely now is the opportune time to bestow your gift and I surely am the apt recipient for the purpose. You indeed, O Lord, are the great giver and I do not propose to beg of anyone else. Give me the gift of unswerving devotion to your being, O Śambhu. You are by habit compassionate and I shall feel fulfilled by it. I look to no other gain from you or another.

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहम्
त्वामीशं शरणं ब्रजामि वचसा त्वामेव याचे विभो ।
वीक्षां मे दिश चाक्षुषीं सकरुणां देवैश्चिरं प्रार्थिताम्
शंभो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥ ५०

Tvat-pādāmbujam-arcayāmi paramaṁ
tvāṁ cintayāmyanvahaṁ
Tvām-iśaṁ śaraṇaṁ vrajāmi vacasā
tvām-eva yāce vibho
Vikṣāṁ me diśa cākṣuṣīm sakaruṇām
devai-ściraṁ prārthitām
Śambho loka-guro madiya-manasaḥ
saukhyo-padeśaṁ kuru

I worship in devotion the magnificent lotus feet of yours. My mind thinks day after day of you. You, the Lord, I betake to in refuge through prayers piously uttered; you alone I beg of in humility, O Vibhu. Grant me, O Sambhu, the sole teacher of the entire world, the benedictory glance of your eyes, the glance noted for its compassion, which is besought even by the denizens of the heaven. With your mind given to me, instruct me on the path leading to lasting contentment.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ ५१ ॥

Ātmā tvaṁ girijā matiḥ saha-carāḥ
prāṇāḥ śarīraṁ gṛhaṁ
Pūjā te viṣayopabhoga-racanā
nidrā samādhi-sthitiḥ
Sañcāraḥ padayoḥ pradakṣiṇa-vidhiḥ
stotrāṇi sarvā giro
Yad-yat-karma karomi tat-tad-akhilaṁ
śambho tavārādhanam

You are the Self in my body; your consort, the daughter of Himavan, the intellect within. The life forces are your attendants, the body itself your residence; the assorted objects of delight represent the colourful Pūjā for you; deep sleep is verily the state of Self-absorption, samādhi; the rambling of my feet constitutes the pradakṣiṇa (circumambulation) for you; whatever speech issues forth from my mouth becomes praises, uttered in your honour. In short, whatever act is done, all that, O Śambhu, goes to make your celebrated worship.

अजं शाश्वतं कारणं कारणानाम्
शिवं केवलं भासकं भासकानाम् ।
तुरीयं तमःपारमाद्यन्तहीनम्
प्रपद्ये परं पावनं द्वैतहीनम् ॥ ५२ ॥

Ajam śāśvataṁ kāraṇaṁ kāraṇānām
Śivaṁ kevalaṁ bhāśakaṁ bhāśakānām
Turiyaṁ tamaḥ-pāram-ādyanta-hīnaṁ
Prapadye paraṁ pāvanaṁ dvaita-hīnaṁ

I seek in full surrender and worship
the most holy and auspicious source,
the unborn and the permanent, the
cause of all causes, the unconditioned
Bliss, singular by nature, the
illuminer of the illumining, which is
the fourth state of awareness as well
as the other shore of darkness
(ignorance), devoid of both beginning
and end.

नमस्ते नमस्ते विभो विश्वमूर्ते
नमस्ते नमस्ते चिदानन्दमूर्ते ।
नमस्ते नमस्ते तपोयोगगम्य
नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥ ५३ ॥

Namaste namaste vibho viśva-mūrte
Namaste namaste cidānanda-mūrte
Namaste namaste tapo-yoga-gamyā
Namaste namaste śruti-jñāna-gamyā

Prostration to you, prostration again, O, the all-formed, whose being the universe is. Prostration again and again to you, O, the Consciousness-Bliss-bodied. Prostrations to you, O Lord, who is accessible to austerity as well as yoga. Time and again obeisance to Him, who is attainable through the pure wisdom imparted by the scriptures.

अंकोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयम्
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥ ५४ ॥

aṅkolam nija-bīja-santatir-
ayaskāntopalam sūcikā
sādhvī najjavibhum latā kṣitiruham
sindhuḥ saridvallabham
prāpnotī-ha yathā tathā paśupateḥ
pādāravinda-dvayam
ceto-vṛttir-upetya tiṣṭhati sadā
sā bhaktir-ity-ucyate

In the same manner as the ankola seed finds its way to the mother tree from which it has fallen, for its growth, as the iron needle irresistibly moves to the magnet placed nearby, as the devoted married woman looks solely to her husband for delight, as the growing creeper rests fully upon the tree for its support, as the flowing river rushes to meet the oceans below to become still, when the mind feeling restless, seeks out ardently the two lotus-like feet of Pashupati, and finding them at last, remain devoutly given to the delight born of their company, then indeed is devotion, in truth, declared to be.

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषाम्बुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किञ्चिद्भक्षितमांसशेषकबलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥ ५५ ॥

Mārgāvartita-pādukā paśupater-aṅgasya kūrcāyate
Gaṇḍūṣāmbu-niṣecanam puraripor-divyābhiṣekāyate
Kiñcid-bhakṣita-māmsaśeṣa-kabalam navyopahārāyate
bhaktiḥ kiṁ na karotyaho vanacaro bhaktāvataṁsāyate

The sandals worn out by use on forest paths became the mark between the eye-brows on the body of Lord Śiva – the Paśupati; the offering of water carried in the mouth became the divine bath – the abhiṣeka; the partly eaten meat became the divine food offering – the naivedya. An illiterate hunter became the best of devotees – what can devotion not do?

(The allusion in this Shloka by Śankara in Śivānanda Lahari is to Kannappar, a paragon among devotees. This hunter worshipped Lord Siva in his own unique, if somewhat bizarre, way. Not knowing the Shastras, the rules of formal ritualistic worship were a closed book to him. Even of the need for bodily purity while offering worship, he did not have an inkling. One would regard Kannappar's worship as an act of desecration. However, it was this worship, which moved the Lord most and earned for the hunter the name Kannappar because he had given one eye to Him and was equally ready to give the other one also. Who could exceed this foremost Bhakta in devotion?)

देवी स्तोत्राणि

अंगं हरेः पुलकभूषणमाश्रयन्ती
भृंगांगनैव मुकुलाभरणं तमालम् ।
अंगीकृताऽखिलविभूतिरपांगलीला
मांगल्यदास्तु मम मंगलदेवतायाः ॥ ५६ ॥

DEVĪ STOTRĀṆĪ

Āṅgaṁ hareḥ pulaka-bhūṣaṇam-āśrayanti
Bhṛṅgāṅganaiva mukulābharaṇaṁ tamālaṁ
Āṅgīkṛtā-akhila-vibhūtir-apāṅgalilā
Māṅgalyadāstu mama maṅgala-devatāyāḥ

HYMNS ON GODDESSES

May the sweet and gracious glances, which are held to be the repository of all fortunes of Goddess Lakshmi, who, like the female-bee (bhramara) in the greenery covered by the fragrant flower-buds, veer round Lord Hari's person, decked by horripilation, shed their benedictions on me.

संपत्कराणि सकलेन्द्रियनन्दनानि
साम्राज्यदानविभवानि सरोरुहाक्षि ।
त्वद्वन्दनानि दुरिताहरणोद्यतानि
मामेव मातरनिशं कलयन्तु मान्ये ॥ ५७ ॥

Sam̐pat-karāṇi sakalendriya-nandanāni
Sāmrājya-dāna-vibhavāni saroruhākṣi
Tvad-vandanāni duritā-haraṇodyatāni
Mām-eva mātaraṇiśaṃ kalayantu mānye

O esteemed Mother, the hymns sung and the worship offered in your honour have the unique power to bestow luck and prosperity, conducive to the delight of all the senses, as well as the fortunes of Kingship. They are, O Goddess, with eyes resembling lotus petals, efficient in robbing one of all sin and vice. May these enthuse my heart and mind always.

यत्कटाक्षसमुपासनाविधिः
सेवकस्य सकलार्थसंपदः ।
संतनोति वचनांग मानसैः
त्वां मुरारि हृदयेश्वरीं भजे ॥ ५८ ॥

Yat-kaṭākṣa-samupāsanā-vidhiḥ
Sevakasya sakalārtha-sāmpadaḥ
Santanoti vacanāṅga mānasaiḥ
Tvām murāri-hṛdayeśvarīm bhaje

The procedures of worship, designed to win your graceful glimpses, are such as to shower on the worshipper all kinds of prosperity. Using, therefore, my speech, action and thought, I worship you, the controller of the heart of Murāri (Mahāviṣṇu).

कमले कमलाक्षवल्लभे त्वम्

करुणापूरतरंगितैरपागैः ।

अवलोकय मामकिञ्चनानाम्

प्रथमं पात्रमकृत्रिमं दयायाः ॥ ५९ ॥

Kamale kamalākṣa-vallabhe tvam
Karūṇāpūra-taraṅgitair-apāṅgaiḥ
Avalokaya mām-akiñcanānām
Prathamam pātram-akṛtrimam dayāyāḥ

O, Devi, the consort of Vishnu, take a look, casting your alluring glances, which are like the gentle waves in the full waters of kindness, at me, the first amongst those having nothing to their credit or possession, the guileless recipient of your esteemed compassion.

शुक्लां ब्रह्मविचारसारपरमामाद्यां जगद्व्यापिनीम्
 वीणापुस्तकधारिणीमभयदां जाड्यान्धकारापहाम् ।
 हस्ते स्फाटिकमालिकां च दधतीं पद्मासने संस्थिताम्
 वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदां शारदाम् ॥ ६० ॥

Śuklām brahmavicāra-sāra-paramām-
 ādyām jagadvyāpinīm
 Vīṇā-pustaka-dhāriṇīm-abhayadām
 jāḍyāndhakārāpahām
 Haste sphāṭikamālikām ca dadhatīm
 padmāsane samsthitām
 Vande tām parameśvarīm bhagavatīm
 buddhipradām śāradām

I worship that Goddess, Sarada, the supreme Governess of the universe, who possesses all the six-fold (bhāga) excellences, who grants intelligence, who is whiteness incarnate, is the first-born, who constitutes the absolute essence of the reflection upon the ultimate Reality, who permeates the whole universe, holding the veena, and book in Her hands, who awards fearlessness to the seekers, who destroys idleness and ignorance in our minds, who also keeps in Her hand a garland of sphatika, who is seated gracefully in the lotus pose (padmāsana).

वीणाधरे विपुलमङ्गलदानशीले
भक्तार्तिनाशिनि विरिञ्चहरीशवन्द्ये ।
कीर्तिप्रदेऽखिलमनोरथदे महाहर्षे
विद्याप्रदायिनि सरस्वति नौमि नित्यम् ॥ ६१ ॥

Vīṇā-dhare vipula-maṅgala-dāna-śīle
Bhaktārti-nāśini viriñca-harīśa-vandye
Kīrti-prade-akhila-manorathade mahārhe
Vidyā-pradāyini sarasvati naumi nityam

Every day and hour I prostrate before you, O Sarasvati. Who instills wisdom into our being, who, holding the veena, is by habit given to distribute an abundance of fortunes, who redresses the afflictions of the devoted, who is worshipped by Brahmā and Lord Hari, who alone is the bestower of fame, who is the fulfiller of all desires of the heart and who is therefore highly esteemed.

मोहान्धकारभरिते हृदये मदीये
मातः सदैव कुरु वासमुदारभावे ।
स्वीयाखिलावयवनिर्मलसुप्रभाभिः
शीघ्रं विनाशय मनोगतमन्धकारम् ॥ ६२ ॥

Mohāndhakāra-bharite hr̥daye madīye
Mātaḥ sadaiva kuru vāsam-udāra-bhāve
Svīya-akhila-avayava-nirmala-suprabhābhiḥ
Śīghraṁ vināśaya manogatam-andhakāraṁ

Out of generosity, O Mother, make your dwelling in my heart, which is filled to the full by the darkness of delusion. By means of the brilliant gentle rays issuing from your several limbs, eliminate expeditiously the dense darkness interpenetrating the mind's working.

सरस्वति महाभागे विद्ये कमललोचने ।

विद्यारूपे विशालाक्षि विद्यां देहि नमोऽस्तु ते ॥ ६३ ॥

Sarasvati mahābhāge Vidye kamala-locane
Vidyārūpe viśālākṣi Vidyām dehi namo'stu te

O lotus-eyed Sarasvati, the abode of excellent fortunes,
of wisdom Supreme! Grant me the gift of knowledge, O
Devi, whose nature is Knowledge itself, who is
endowed with eyes graciously wide, I prostrate before
you.

शिवः शक्त्यायुक्तो यदि भवति शक्तः प्रभवितुम्
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ ६४ ॥

Śivaḥ śaktyāyukto yadi bhavati śaktaḥ prabhavitum
Na ced-evam devo na khalu kuśalaḥ spanditum-api
Ata-stvām-ārādhyām harihara-viriñcādibhirapi
Praṇantum stotum vā katham-akṛta-puṇyaḥ prabhavati

Even the Lord Siva finds himself empowered to function only when united with your being. Being so, devoid of your close partnership, he, in spite of being Godly, is unable to breathe in vibration or activity. How can, as such, one, devoid of the requisite measure of previously earned religious merit (puṇya) rise up to prostrate before you or praise your person – You who deserves to be worshipped by the lords Hari and Hara, as well as Brahmā, the creator?

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
न जाने मुद्रास्ते तदपि च न जाने विलपनम्
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥ ६५ ॥

Na mantram no yantram tadapi ca na jāne stutim-aho
Na cā-hvānaṁ dhyānaṁ tadapi ca na jāne stuti-kathāḥ
Na jāne mudrā-ste tadapi ca na jāne vilapanam
Param jāne mātaḥ tvad-anusaraṇam kleśa-haraṇam

How pitiable! I do not know either the Mantra (words symbolizing you) or the figure and diagram depicting your person; nor again the special praises relating to you. Neither am I in the knowledge of the procedures connected with inviting your presence or meditating upon your essence or reciting the mystical formulae containing your praises. The hand and finger combinations (mudrās) relating to your form and pose are little known to me. I am too ignorant of the style of calling you out in distress. Nonetheless, this much do I certainly know: living in obedience to you, dedicating myself to your devotion, is the panacea for all kinds of affliction in the world!

पृथिव्यां पुत्रास्ते जननि बहवः सन्ति सरलाः
परं तेषां मध्ये विरलतरलोऽहं तव सुतः ।
मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥ ६६ ॥

Pr̥thivyāṁ putrā-ste janani bahavaḥ santi saralāḥ
Param teṣāṁ madhye virala taralo'ham tava sutaḥ
Madīyo'-yaṁ tyāgaḥ samucitam-idaṁ no tava śive
Kuputro jāyeta kvacidapi kumātā na bhavati

You, O Mother, have several virtuous and valuable sons upon this earth; amongst them all, I, this humble self, your son, is the most unfortunate and inglorious. Yet, does it behove you, O auspicious and kind one, to neglect and abandon me? For in the world an ignoble son may get born, but never does a mother prove to be ignoble before him !

श्वपाको जल्पाको भवति मधुपाकोपमगिरा
निरातङ्को रङ्को विहरति चिरं कोटिकनकैः ।
तवापर्णे कर्णे विशति मनुवर्णे फलमिदम्
जनः को जानीते जननि जपनीयं जपविधौ ॥ ६७ ॥

Śvapāko jalpāko bhavati madhupākopamagirā
Nir-ātāṅko raṅko viharati ciraṁ koṭi-kanakaiḥ
Tavā-parṇe karṇe viśati manubarṇe phalam-idaṁ
Janaḥ ko jānīte janani japanīyaṁ japavidhau

Even an outcaste or a vain babbler begins to speak sweetly with elegance; likewise, one, be he a beggar, turns suddenly fortunate to roll in riches mounting to crores of gold pieces; O sinless One, should your name but enter the ears of one, such indeed is the incalculable result! Who amongst the humans verily knows what all can fruition from chanting your names or worshipping you in the prescribed manner?

न मोक्षस्याकांक्षा भवविभववाञ्चापि च न मे
न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः ।
अतस्त्वां संयाचे जननि जननं यातु मम वै
मृडानी रुद्राणी शिव शिव भवानीति जपतः ॥ ६८ ॥

Na mokṣasyā-kāṅkṣā bhava-vibhava-vāñcāpi ca na me
Na vijñānāpekṣā śāsimukhi sukhecchāpi na punaḥ
Atastvāṁ saṁyāce janani jananaṁ yātu mama vai
Mṛḍānī Rudrāṇī Śiva Śiva Bhavānīti japataḥ

No desire do I entertain for liberation. Nor is the greed for worldly prosperity prevailing in me. O moon-faced Goddess, neither the craving for winning spiritual wisdom nor happiness agitates my heart. Yet I do beseech you, O Mother, in full humility, that my lifetime here be spent uttering solely words like Mṛḍānī, Rudrāṇī, Śiva, Śiva, Bhavānī – all your names and those alone.

जगदम्ब विचित्रमत्र किम्
परिपूर्णा करुणाऽस्ति चेन्मयि ।
अपराधपरम्परावृतं
न हि माता समुपेक्षते सुतम् ॥ ६९ ॥

Jagadamba vicitram-atra kim
Paripūrṇā karuṇā'sti cen-mayi
Aparādha-paramparāvṛtaṁ
Na hi mātā samupekṣate sutam

O the Mother of the universe, what is the wonder here that you show full mercy on me! The mother never condescends to relinquish the son, be he caught up in the spiral of sins, guilt and slips!

श्रीमद्भागवत स्तोत्राणि

भारः परं पट्टकिरीटजुष्टम्
अप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
शावौ करौ नो कुरुते सपर्याम्
हरेर्लसत्काञ्चनकङ्कणौ वा ॥ ७० ॥

ŚRĪMAD-BHĀGAVATA STOTRĀṆĪ

Bhāraḥ param paṭṭa-kirīṭa-juṣṭam
Apyuttamāṅgaṁ na namen-mukundaṁ
Śāvau karau no kurute saparyām
Harer lasat-kāñcana-kañkaṇau vā

VERSES FROM ŚRĪMAD-BHĀGAVATA

The head, decked though by beautiful turban or crown, is verily a sheer load, should it not fall at the feet of Lord Mukunda. However good-looking by wearing sparkling bangles made of gold the hands be, should they not betake to worshipping Lord Hari, verily are they like the ones in a dead body.

Cānto 2-3-21

बर्हायिते ते नयने नराणाम्
लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ
क्षेत्राणि नानुव्रजतो हरेर्यौ ॥ ७१ ॥

Barhāyite te nayane narāṇām
Liṅgāni viṣṇor-na nirīkṣato ye
Pādau nṛṇām tau druma-janma-bhājau
Kṣetrāṇi na-anuvrajato harer-yau

The eyes of those men will be like the ones on the peacock's feather should they not be given to seeing the idols of Vishnu and the moving devotees of His; the legs and feet of men are like the protruding roots of trees if they be devoid of the habit of going to the temples of Lord Hari and doing pradakṣiṇa (circumambulation) there.

Cānto 2-3-22

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्ताम्
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥ ७२ ॥

Yo'ntaḥ praviśya mama vācam-imām prasuptām
Sañjīvat-yakhila-śakti-dharaḥ svadhāmnā
Anyāmśca hasta-caraṇa-śravaṇa-tvagādīn
Prāṇān namo bhagavate puruṣāya tubhyaṁ

Prostration to you, O Bhagavān, the Supreme Puruṣa, who, possessing as He does, the six-fold spiritual excellences (bhaga), has entered and, by virtue of His mere presence, which embodies within it the entire infinitude of powers, does activate my speech, which is otherwise dormant, and likewise has empowered the other organs such as the hands, feet, ears, skin and life-forces.

Dhruva in Cānto 4-9-6

अहं हरे तव पादैकमूल-
दासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासुपतेर्गुणांस्ते
गृणीत वाक् कर्म करोतु कायः ॥ ७३ ॥

Ahaṁ hare tava pādaika-mūla-
Dāsānudāso bhavitāsmi bhūyaḥ
Maṇaḥ smaret-āsupater-guṇāṁste
Gṛṇīta vāk karma karotu kāyaḥ

May I be the most humble attendant of your attendants, who veer round your holy feet, waiting to hear your bidding; let this be so for as many times as I shall be born. Let my mind remember the qualities and virtues relating to you, who are the Lord of my very life forces. May my tongue praise your glories and the body remain engaged in loyal service to you.

Cānto 6-11-24

भोगेन पुण्यं कुशलेन पापम्
कलेबरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीताम्
विताय मामेष्यसि मुक्तबन्धः ॥ ७४ ॥

Bhogena puṇyaṁ kuśalena pāpaṁ
Kalebaraṁ kāla-javena hitvā
Kīrtiṁ viśuddhāṁ sura-loka-gītāṁ
Vitāya māmeṣyasi mukta-bandhaḥ

You will reach me, relieved of all kinds of bondage, after exhausting virtue by enjoying the comforts of royal life, vice by bearing the burden of people's welfare and the body by undergoing the passage of time, consequently by spreading spotless fame, to be sung in the world of Gods.

Lord Narasimha to Prahlāda, Cānto 7-10-13

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।
करोति यद्यत्सकलं परस्मै
नारायणायेति समर्पयेत्तत् ॥ ७५ ॥

Kāyena vācā manasendriyair-vā
Buddhyātmanā vānusṛta-svabhāvāt
Karoti yad-yat-sakalam parasmai
Nārāyaṇāyeti samarpayet-tat

Whatever is performed by the body, speech, mind, senses or intelligence, or by dint of the force emerging from one's own nature, dedicate and surrender all that to Lord Nārāyaṇa, who is the Supreme Source of everything.

Cānto 11-2-36

सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ ७६ ॥

Sarva-bhūteṣu yaḥ paśyet
Bhagavad-bhāvam-ātmanaḥ
Bhūtāni bhagavatyātman-
Yeṣa bhāgavato-ttamaḥ

Who perceives the unmistakable presence of the Lord, Who is no other than the Self in all beings and likewise, all the beings in the Lord, he is the best of devotees.

Cānto 11-2-45

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥ ७७ ॥

Īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
Prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ

That one is indeed the middle-level devotee, who fosters love (prema) to the Lord, friendship to His devotees, kindness to the indiscriminating and indifference (upekṣā) for the enemies around.

Cānto 11-2-46

अर्चयामेव हरये पूजां यः श्रद्धयेहते ।

न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ ७८ ॥

Arcāyām-eva haraye pūjām yaḥ śraddhayehate
Na tad-bhakteṣu cā-nyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

He, who assiduously performs the worship intended for Hari in the idol alone and at the same time ignores Hari's own devotees and the other noble people around, is a devotee, no doubt, but is uncultured and of low wit.

Cānto 11-2-47

गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न काङ्क्षति ।

विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥ ७९ ॥

Gṛhītvā-pīndriyair-arthān yo na dveṣṭi na kāṅkṣati
Viṣṇor-māyām-idaṁ paśyan sa vai bhāgavatottamaḥ

That devotee is par excellent, who, while admitting the objects of the world to his senses, refrains from undergoing undue hatred or greed, for he considers all this to be the illusory display of Lord Viṣṇu. His is the state of uniformity, freed from the thrust of ups and downs. In such a state of the mind is the Lord best embraced and experienced.

Cānto 11-2-48

विसृजति हृदयं न यस्य साक्षात्

हरिवशाभिहितोऽप्यघौघनाशः ।

प्रणयरशनया धृतांग्रिपद्मः

स भवति भागवतप्रधान उक्तः ॥ ८० ॥

Visrjati hrdayam na yasya sākṣāt
Harir-avaśā-bhihito'-pyaghaugha-nāśaḥ
Pranaya-raśanayā dhṛtāṅghri-padmaḥ
Sa bhavati bhāgavata-pradhāna uktaḥ

That one truly is said to be the most valuable among the devotees of the Lord, whose heart Lord Hari, given to destroying all the sins of one who speaks out His Name but once in distress, is obviously unable to leave, for reason of His lotus feet being held firmly by the chord of love (emanating from the devotee's heart).

Cānto 11-2-55

देवर्षिभूताप्तनृणां पितृणाम्
न किङ्करो नायमृणी च राजन् ।
सर्वात्मना यः शरणं शरण्यम्
गतो मुकुन्दं परिहृत्य कर्तम् ॥ ८१ ॥

Devarṣi-bhūtāpta-nṛṇām pitṛṇām
Na kiṅkaro nāyamṛṇī ca rājan
Sarvātmanā yaḥ śaraṇam śaraṇyam
Gato mukundaṁ parihṛtya kartam

He, O King, who, having relinquished all obligations, secular as well as religious, has taken refuge with the whole of his being under the most adorable and dependable source, is neither a servant nor a debtor to any one – the Gods, the Rishis, the beings, his own dependants, or the manes – in short to none indeed, either here or hereafter.

Cānto 11-5-41

स्वपादमूलं भजतः प्रियस्य
त्यक्तान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथंचित्
धुनोति सर्वं हृदि सन्निविष्टः ॥ ८२ ॥

Sva-pādamūlaṁ bhajataḥ priyasya
Tyaktā-nya-bhāvasya hariḥ pareśaḥ
Vikarma yaccotpatitaṁ kathañcit
Dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

Seated safely in the heart of that beloved devotee, who, forsaking all considerations – addictions and loyalties – betakes himself exclusively to the worship of His feet, Hari, the supreme controller of the universe, washes away the effects of whatever actions, forbidden or unwelcome, have somehow been incurred by him.

Cānto 11-5-42

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः ।

पश्यन्मदात्मकं विश्वं न विपद्येत वै पुनः ॥ ८३ ॥

Sarva-bhūta-suhṛcchānto jñāna-vijñāna-niścayaḥ
Paśyan-madātmakaṁ viśvaṁ na vipadyeta vai punaḥ

Feeling friendly towards all beings, resolute because of the definiteness derived from spiritual wisdom and realization, beholding the extensive universe as identical with My Being, the devotee never gets tormented by grief.

Sri Kāñēa to Uddhava: Cānto 11-7-12

सोऽहं ममाहमिति मूढमतिर्विगाढ-
स्त्वन्मायया विरचितात्मनि सानुबन्धे ।
तत्त्वञ्जसा निगदितं भवता यथाहम्
संसाधयामि भगवन्ननुशाधि भृत्यम् ॥ ८४ ॥

So'ham mamāham-iti mūḍha-matir-vigāḍhaḥ
Tvan-māyayā viracitātmani sānubandhe
Tatvañjasā nigaditaṁ bhavatā yathāham
Samsādhayāmi bhagavan-nanuśādhi bhṛtyam

Immersed in the delusion 'I am this' with regard to this body, which is your illusory creation, and 'this is mine' in respect of the body's belongings (like house, property, etc.), overpowered by your own inscrutable power, I am but a fool. Therefore, O Lord, instruct me, your loyal servant, that I may straightaway attain the great goal you have just now set before me.

Sri Kāñēa to Uddhava: Cānto 11-7-16

प्रायेण मनुजा लोके लोकतत्वविचक्षणाः ।

समुद्धरन्ति ह्यात्मानं आत्मनैवाशुभाशयात् ॥ ८५ ॥

Prāyeṇa manujā loke loka-tatva-vicakṣaṇāḥ
Samud-dharanti hyātmānaṁ ātmanaivāśubhāśayāt

Men of the world, as a rule, liberate themselves from the hold of evil tendencies with the help of their own mind and intelligence, by cultivating keenness and discrimination, and for that purpose observing carefully the nature and composition of the world and its principles.

Sri Kṛṣṇa to Uddhava: Cānto 11-7-19

सुखमैन्द्रियकं राजन् स्वर्गे नरक एव च ।

देहिनां यद्यथा दुःखं तस्मान्नेच्छेत तद्बुधः ॥ ८६ ॥

Sukham-aindriyakam rājan
svarge naraka eva ca
Dehinām yad-yathā duḥkham
tasmā-nneccheta tad-budhaḥ

The enjoyment, O King, which results from the contact of the senses, is available in heaven as well as in hell (not alone on this earth), in the same way as suffering is. Therefore, no intelligent man need strive specifically for it (as if it were rare.)

Cānto 11-8-1

सन्तं समीपे रमणं रतिप्रदम्
वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयाधिशोक-
मोहप्रदं तुच्छमहं भजेऽज्ञा ॥ ८७ ॥

Santaṁ samīpe ramaṇaṁ rati-pradaṁ
Vitta-pradaṁ nityam-imaṁ vihāya
Akāmadaṁ duḥkha-bhayā-dhi-śoka-
moha-pradaṁ tuccham-ahaṁ bhaje jñā

Surely I am a fool in that, neglecting all along the dear one who lives closest to me and constantly, ever ready to give delight as well as wealth, including the thrills of romance, I have been wooing the trifling of a man who, incapacitated as he is to satisfy my desires, has been giving me instead affliction, fear, ill-health, agitation and infatuation.

(From Pingalā's story – her introspection):

Cānto 11-8-31

आशा हि परमं दुःखं नैराश्यं परमं सुखम् ।
यथा संछिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ॥ ८८ ॥

Āśā hi paramaṁ duḥkhaṁ
nairāśyaṁ paramaṁ sukhaṁ
Yathā sañchidya kāntāśāṁ
sukhaṁ suṣvāpa piṅgalā

Expectation is the paramount misery; to be free of all expectations is the highest form of comfort. Bidding good-bye to the desire for getting lovers, Pingala (the courtesan of Mithilāpuri) slept happily, relieved of all anxieties and infatuation.

Cānto 11-8-44

न रोधयति मां योगो न सांख्यं धर्म एव च ।

न स्वाध्यायस्तपस्त्यागो नेष्टापूर्त न दक्षिणा ॥ ८९ ॥

व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।

यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥ ९० ॥

Na rodhayati mām yogo na sāṅkhyam dharmā eva ca
Na svādhyāya-stapas-tyāgo neṣṭā-pūrtam na dakṣiṇā
Vratāni yajñāś-chandāmsi tīrthāni niyamā yamāḥ
Yathā-varundhe sat-saṅgaḥ sarva-saṅgā-paho hi mām

Yoga, discrimination, piety, study of the Vedas, austerities, renunciation, rites such as Agnihotra, works of public utility, charity, vows, sacrifices of various kinds, chanting of Mantras, places of holiness and pilgrimage, moral and ethical codes; none of these will be able to bind me, entangle me, so well as the association of Saints, which has the power of uprooting all attachment.

Sri Kṛṣṇa to Uddhava: Cānto 11-12-1 and 2

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।

मया सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥ ९१ ॥

Akiñcanasya dāntasya śāntasya samacetasaḥ
Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

Verily all places and directions are laden with happiness for the one who is having nothing at all to feel as his own, who, with his senses well under control and the mind appeased, is given always to equal vision and whose mind is filled with the delight springing from Me.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-13

न पारमेष्ठ्यं न महेन्द्रधिष्यम्
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
मय्यर्पितात्मेच्छति मद्दिनान्यत् ॥ ९२ ॥

Na pārameṣṭhyam na mahendra-dhiṣṇyam
Na sārva-bhaumam na rasādhipatyam
Na yoga-siddhīr-apunarbhavam vā
Mayyarpitātmecchati mad-vinā-nyat

The abode of Brahmā or that of Indra; the status of an emperor here or the administration of the nether region; the great mystic powers derived through Yoga or the acclaimed freedom from all further births; none of these, verily none, does one whose mind is absorbed in devotion and surrender to Me, desire the least.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-14

निरपेक्षं मुनिं शान्तम्
निर्वैरं समदर्शनम् ।
अनुव्रजाम्यहं नित्यम्
पूयेत्यङ्घ्रिरेणुभिः ॥ ९३ ॥

Nir-apekṣaṁ munim śāntaṁ
Nir-vairaṁ samadarśanaṁ
Anuvrajāmy-ahaṁ nityaṁ
Pūyeyet-yaṅghri-reṇubhiḥ

I cherish to follow incessantly that rare soul, given to quietness and composure, who is non-expectant by habit, who bears no unfriendliness to any one and who preserves the lofty equal vision, so that I may be purified by the dust of his feet.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-16

निष्किञ्चना मय्यनुरक्तचेतसः
 शान्ता महान्तोऽखिलजीववत्सलाः ।
 कामैरनालब्धधियो जुषन्ति यत्
 तन्नैरपेक्ष्यं न विदुः सुखं मम ॥ ९४ ॥

Niṣkiñcanā mayyanurakta-cetasah
 Śāntā mahānto'-khila-jīva-vatsalāh
 Kāmair-anālabdha-dhiyo juṣanti yat
 Tan-nairapekṣyam na viduḥ sukham mama

Those exalted souls who have not a speck to feel as theirs, whose minds are lost in the romance of devotion to Me and hence are given to composure, who are filled with affection towards all creatures, whose intelligence is salvaged from the total lack of desire, incessantly taste the bliss emerging from the state of non-expectation. That is the unique bliss born sublimely of Me. How can the others get to know of it?

Sri Kṛṣṇa to Uddhava: Cānto 11-14-17

वाग्गद्गदा द्रवते यस्य चित्तम्
रुदत्यभीक्षणं हसति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च
मद्भक्तियुक्तो भुवनं पुनाति ॥ ९५ ॥

Vāg-gadgadā dravate yasya cittam
Rudaty-abhīkṣṇam hasati kvacicca
Vilajja ud gāyati nṛtyate ca
Madbhakti-yukto bhuvanam punāti

When imbued with devotion to Me, the speech gets intercepted by sobs, the heart begins to melt, eyes trickle profusely; sometimes there ensue smiles and laughter; in joyful exuberance, casting aside the sense of shame such a one sings aloud and sometimes dances too; by these several ways the devotee purifies the entire world.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-24

यथा यथाऽऽत्मा परिमृज्यतेऽसौ
मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति वस्तु सूक्ष्मम्
चक्षुर्यथैवाञ्जनसंप्रयुक्तम् ॥ ९६ ॥

Yathā yathātmā parimṛjyate'sau
Mat-puṇya-gāthā-śravaṇā-abhidhānaiḥ
Tathā tathā paśyati vastu sūkṣmam
Cakṣur-yathaivāñjana-samprayuktam

To which extent is the mind, treated by listening to My holy stories and the recital of My names, gets purified, to that extent is it enabled to perceive the subtle spiritual Reality, as are the eyes helped by the application of collyrium.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-26

विषयान्ध्यायतश्चित्तं विषयेषु विषज्जते ।
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥ ९७ ॥

Viṣayān-dhyāyataś-cittaṁ
Viṣayeṣu viṣajjate
Mām-anusmarata-ścittaṁ
Mayyeva pravilīyate

That mind which is given to remembrance of the objects of the world gets sunk in them, whereas the one fostering My memory gets dissolved into My being.

Sri Kṛṣṇa to Uddhava: Cānto 11-14-27

वाणी गुणानुकथने श्रवणौ कथायाम्
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ १८ ॥

Vāṇī guṇānukathane śravaṇau kathāyām
Hastau ca karmasu mana-stava pādayornaḥ
Smṛtyām śira-stava nivāsa-jagat-praṇāme
Dṛṣṭiḥ satām darśane-astu bhavat-tanūnām

May our tongue remain engrossed in relating your qualities and virtues, ears in your stories, hands in doing your service, mind in the remembrance of your feet, head in prostrating before the world which is your abode and the eyes in seeing your devotees, who are no other than your won Self personified.

Cānto 10-10-38

न काष्ठे विद्यते देवो पाषाणे न च मृण्मये ।
भावे हि विद्यते देवो तस्माद्भावो हि कारणम् ॥ ९९ ॥

Na kāṣṭhe vidyate devo
Pāṣāṇe na ca mṛṇmaye
Bhāve hi vidyate devo
Tasmād-bhāvo hi kāraṇam

Not in the wood does God abide, nor in stone or clay born idols. In the zeal and piety (bhāva) of the mind alone is the Lord truly subsisting. The right cause, which leads to Godliness, is hence bhāva, the depth and fullness of feeling and fervour.

एतावानेव लोकेऽस्मिन्
पुंसः स्वार्थः परः स्मृतः ।
एकान्तभक्तिर्गोविन्दे
यत्सर्वत्र तदीक्षणम् ॥ १०० ॥

Etāvān-eva loka'-smin
Puṁsaḥ svārthaḥ paraḥ smṛtaḥ
Ekānta-bhaktir-govinde
Yat-sarvatra tad-īkṣaṇam

Devotion, exclusive and endless, to Lord Govinda, which consists in seeing Him everywhere, this indeed is considered in this world the object of supreme benefit for man.

निर्गुण ब्रह्म । ज्ञान । वैराग्य । मोक्ष स्तोत्राणि

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०१ ॥

Nirguṇa-Brahma, Jñāna, Vairāgya, Mokṣa Stotrāṇi

Viśvaṁ darpaṇa-dṛśyamāna-nagarī-tulyaṁ nijāntar-gataṁ
Paśyannātmani māyayā bahir-ivodbhūtaṁ yathā nidrayā
Yaḥ sāksāt-kurute prabodha-samaye svātmānamevādvayaṁ
Tasmai śrī-guru-mūrtaye nama idaṁ śrī-dakṣiṇā-mūrtaye

**HYMNS ON NIRGUṆA-BRAHMAN, JÑĀNA,
VAIRĀGYA AND MOKṢA**

Visualizing like the city seen in a mirror, the universe, which looks as if it were outwardly born and existing, as inhering but in the Self, as for instance the dream issuing forth from sleep, He who perceives it easily by dint of his spiritual awakening as verily non-dual and no other than the inward Self, to Him, the God Dakṣiṇāmūrti who comes in the form of Guru, is this salutation.

बीजस्यान्तरिवांकुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०२ ॥

Bijasyā-ntar-ivāṅkuro jagadidaṁ
prāṅ-nirvikalpaṁ punar-
Māyā-kalpita-deśa-kāla-kalanā-
vaicitrya-citrīkṛtaṁ
Māyāvīva vijṛmbhayatyapi
mahāyogīva yaḥ svecchayā
Tasmai śrī-guru-mūrtaye
nama idaṁ śrī-dakṣiṇā-mūrtaye

He who, like a mighty juggler (illusion-producer), manifests out of His own pure will this extended world, which before its evolution remained indistinct like the sprout within the seed and which, in conjunction with space, time and imagination –all brought into being by the inscrutable power of illusion – became this, wonderfully distinct and manifold; to Him, God Dakṣiṇāmūrṭi, taking the form of Guru, is this my salutation.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०३ ॥

Yasyaiva sphuraṇam sadātmakam-
asat-kalpārthakam bhāstate
Sākṣāt-tattvam-asīti veda-vacasā
yo bodhayaty-āśritān
Yat-sākṣāt-karaṇād-bhaven-na
punar-āvṛttir-bhavāmbhonidhau
Tasmai śrī-guru-mūrtaye
nama idaṁ śrī-dakṣiṇā-mūrtaye

He, whose expression is the essence and core of Reality, who nevertheless reveals Himself as the objects displaying unreal characteristics, who awakens by means of the Vedic dictum (Mahāvākya) 'That thou art' (tat-tvam-asi), those that seek Him for instruction and who imparts direct realization (of the Self) by the merit of which the chance for further birth in this mighty sea of worldly life gets eliminated; to Śrī Dakṣiṇāmūrti, who takes the glorious form of the Teacher, let this my prostration be.

नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरम्
 ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिस्पन्दते ।
 जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०४ ॥

Nānā-chidra-ghaṭodara-sthita-
 mahā-dīpa-prabhā-bhāsvaraṁ
 Jñānaṁ yasya tu cakṣur-ādi-
 karaṇa-dvārā bahi-spandate
 Jānāmīti tameva bhāntaṁ-anubhāty-
 etat-samastaṁ jagat
 Tasmai śrī-guru-mūrtaye
 nama idaṁ śrī-dakṣiṇā-mūrtaye

He, whose awareness, like the beam of rays emanating from a powerful lamp placed inside a mud pot with several holes, spreads forth outward through the instruments of perception like the eyes etc., whose lustre is evidenced in the awareness 'I know' and who, shining alone, is this whole universe shining; to the glorious Dakṣiṇāmūrti, incarnate as the blessed Teacher, is this my prostration.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०५ ॥

Bālyādiṣvapi jāgradādiṣu tathā
sarvāsvavasthās-vapi
Vyāvṛttās-vanuvartamānam-aham-
ityantaḥ sphurantaṁ sadā
Svātmānaṁ prakāṭīkaroti
bhajatāṁ yo mudrayā bhadrayā
Tasmai śrī-guru-mūrtaye
nama idaṁ śrī-dakṣiṇā-mūrtaye

He who shines inmost incessantly as the 'I' in all the states such as childhood, wakefulness, etc., as also in the several other facets of our transaction and activity; who illustrates the self-luminous nature of the Self by showing the auspicious finger-symbol (mudra); to Śrī Dakṣiṇāmūrti, who puts on the blessed form of Teacher, may this my prostration be.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०६ ॥

Viśvaṁ paśyati kārya-kāraṇatayā
sva-svāmi-sambandhataḥ
Śiṣyā-cāryatayā tathaiva
pitṛ-putrādyātmanā bhedataḥ
Svapne jāgrati vā ya eṣa puruṣo
māyā-paribhrāmitaḥ
Tasmai śrī-guru-mūrtaye
nama idaṁ śrī-dakṣiṇā-mūrtaye

He, who as the human being, suffering under the agitation caused by māyā, perceives the world as the succession of cause and effect, as the bond of relationships such as the owner and the owned, the disciple and the teacher, parent and the child, etc. – in such distinct sequences – whether it be in dream or wakefulness, to Him, the venerable Dakṣiṇāmūrti, manifest as the blessed Teacher, be this prostration.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-
 नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
 नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १०७ ॥

Bhūr-ambhāmsyanalo-anilo'mbaramahar-
 nātho himāṁśuḥ pumān-
 ityābhāti car-ācarātmakam-idaṁ
 yasyaiva mūrt-yaṣṭakam
 Nānyat-kiñcana vidyate vimṛśatām
 yasmāt-parasmād-vibhoḥ
 tasmai śrī-guru-mūrtaye
 nama idaṁ śrī-dakṣiṇā-mūrtaye

To those that are given to reflection, there is none the least beside Him, the Supreme, the omnipresent, whose visible eight-fold being alone manifests as the earth, water, fire, air, space (ākāśa), sun, moon and man, which together constitute the entire mobile and immobile creation; to such a one, the glorious Dakṣiṇāmūrti, whose visible form is the Teacher before me, let this prostration be.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे
 तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
 सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
 सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥ १०८ ॥

Sarvātmadvam-iti sphuṭīkṛtam-idaṁ
 yasmād-amuṣmimstave
 Tenāsyā śravaṇāt-tadartha-mananād-
 dhyānācca saṅkīrtanāt
 Sarvātmatva-mahāvibhūti-sahitaṁ
 syād-īśvaratvaṁ svataḥ
 Sidhyet-tatpunar-aṣṭadhā pariṇataṁ
 caiśvaryaṁ-avyāhataṁ

The universality of the Self having been clearly set forth in this prayerful hymn, by listening to it, pondering over its import, meditating upon it and reciting it loudly, one will automatically attain the lofty state of Lordship, the supreme greatness rendered by sarvaatmatva, as also the eight-fold power undisturbed by anything whatever.

वटविटपिसमीपे भूमिभागे निषण्णम्
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवन गुरुमीशं दक्षिणामूर्तिदेवम्
जननमरणदुःखच्छेददक्षं नमामि ॥ १०९ ॥

Vaṭa-viṭapi-samīpe bhūmi-bhāge niṣaṇṇam
Sakala-muni-janānām jñāna-dātāram-ārāt
Tribhuvana gurum-īśam dakṣiṇāmūrṭi-devam
Janana-maraṇa-duḥkha-ccheda-dakṣam namāmi

I prostrate before God Dakṣiṇāmūrṭi, who is the Teacher of the three worlds, an adept in exterminating the miseries of birth and death, and who, seated on the ground near the bottom of the banyan tree, is engaged in imparting wisdom to the Rishis (sages) assembled around Him.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥ ११० ॥

Citraṁ vaṭa-taror-mūle vṛddhāḥ
śiṣyā gurur-yuvā
Gurostu maunaṁ vyākhyānaṁ
śiṣyāstu chinna-saṁśayāḥ

Striking indeed, the Teacher seated below the banyan tree is quite young, while the disciples are well advanced in age! The language of the Guru's tuition is silence; yet, the disciples became free of all doubts!

ओं नमः प्रणवार्थाय शुद्धज्ञानैकरूपिणे ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ १११ ॥

Om namaḥ praṇavārthāya
Śuddha-jñānaika-rūpiṇe
Nirmalāya praśāntāya
Dakṣiṇā-mūrtaye namaḥ

Obeisance to Dakṣiṇāmūrti, who is serene and calm, who is the embodiment of pure wisdom, who represents the meaning and import of Praṇava, the mystic monosyllable; I prostrate before Him through the utterance of Om.

गुरवे सर्वलोकानाम्
भिषजे भवरोगिणाम् ।
निधये सर्वविद्यानाम्
दक्षिणामूर्तये नमः ॥ ११२ ॥

Gurave sarva-lokānām
Bhiṣaje bhavarogiṇām
Nidhaye sarva-vidyānām
Dakṣiṇāmūrtaye namaḥ

To Dakṣiṇāmūrti, the teacher of all the worlds, the doctor for all the patients suffering from the infection of worldliness, the treasure house of all knowledge, may this prostration be.

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानम्
 वर्षिष्ठान्ते वसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
 आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपम्
 स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ ११३ ॥

Mauna-vyākhyā-prakaṭita-para-brahma-
 tatvaṁ yuvānaṁ
 Varṣiṣṭhānte vasad-ṛṣigaṇair-āvṛtaṁ
 brahma-niṣṭhaiḥ
 Ācāryendram kara-kalita-cin-mudram-
 ānanda-rūpaṁ
 Svātmārāmaṁ mudita-vadanaṁ
 dakṣiṇāmūrtim-īḍe

I worship Dakṣiṇāmūrti, the distinguished leader of teachers, who is young, cheerful-faced, who sports freely in the Self, is blissful, who demonstrates the Cinmudra by his hand, who reveals the truth of Parabrahman by means of his typical silence, who is surrounded by a host of elegant souls, the Rishi inmates, immersed in the practice of Brahma niṣṭhā.

रूपं रूपविवर्जितस्य भवतो ध्यानेन यत्कल्पितम्
 स्तुत्याऽनिर्वचनीयताऽखिलगुरो दूरीकृता यन्मया ।
 व्यापित्वं च निराकृतं भगवतो यत्तीर्थयात्रादिना
 क्षन्तव्यं जगदीश यद्विकलतादोषत्रयं मत्कृतम् ॥ ११४ ॥

Rūpaṁ rūpa-vivarjitasya bhavato
 dhyānena yat-kalpitaṁ
 Stutyā-anirvacanīyatā-akhila-guro
 dūrikṛtā yan-mayā
 Vyāpitaṁ ca nirākṛtaṁ bhagavato
 yat-tīrtha-yātrādinā
 Kṣantavyaṁ jagadīśa yad-vikalatā-
 doṣatrayaṁ mat-kṛtaṁ

To you, devoid of all forms, I have, O Lord, ascribed, by my meditation, many a form. That you, O Teacher of one and all, are indescribable was cast aside by me, because of my assorted praises about you. Your nature is all-pervading but this was disregarded by me in that I had been in your search to several chosen places of pilgrimage. May these three faults, implying impropriety in conduct incurred by me, be forborne by you.

सर्वव्यापकमद्वितीयमजरं वेदान्तविज्ञापितम्
 द्वन्द्वभासविवर्जितं भवहरं शान्तिप्रदं देहिनाम् ।
 कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकम्
 ध्यायेद्ब्रह्म सदा प्रशान्तमनसा भक्त्या च सश्रद्धया ॥ ११५ ॥

Sarva-vyāpakam-advitīyam-ajaram
 vedānta-vijñāpitam
 Dvandvābhāsa-vivarjitam bhava-haram śānti-
 pradam dehinām
 Karmākarma-vikarma-hīnam-amalam
 traiguṇya-vicchedakam
 Dhyāyed-brahma sadā praśānta-manasā
 bhaktyā ca saśraddhayā

Meditate with devotion and devoutness, with your mind collected for the purpose, upon Brahman; the Supreme Reality, which pervades everywhere and all, gives no room for a second entity, is revealed repeatedly by Vedānta, is devoid of the semblance of dvandvās (pairs of opposites), is capable of robbing worldliness, which bestows quietitude to the embodied, is most pure, freed from right action, wrong action, as well as the absence of action, which exterminates the outcome produced by the three guṇās.

प्रातस्मरामि हृदि संस्फुरदात्मतत्त्वम्
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तमवैति नित्यम्
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥ ११६ ॥

Prāta-smarāmi hṛdi saṁsphurad-ātma-tatvaṁ
Sac-cit-sukhaṁ parama-haṁsa-gatiṁ turīyaṁ
Yatsvapna-jāgara-suṣuptam-avaiti nityaṁ
Tad-brahma niṣkalam-ahaṁ na ca bhūta-saṅghaḥ

In the early morning I contemplate 'I am that Reality', Brahman, the partless one, and not this, the aggregate of the elements, that Reality which is the essence called the Self, shining clearly in the heart as Existence, Consciousness and Bliss, the refuge of the parama-haṁsās, which, present constantly, apprehends the triplets of dream, wakefulness and sleep, and is reckoned as the fourth by numerical sequence.

प्रातर्भजामि मनसो वचसामगम्यम्
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेति नेति वचनैर्निगमा अवोचुः
तं देवदेवमजमच्युतमाहुरग्रयम् ॥ ११७ ॥

Prātar-bhajāmi manaso vacasām-agamyam
Vāco vibhānti nikhilā yad-anugraheṇa
Yan-neti neti vacanair-nigamā avocuh
Tam deva-devam-ajam-acyutam-āhur-agryam

I worship during these hours of the morning that God of Gods, the infallible, spoken of as the first to be and hence the unborn, who is inaccessible to words as well as to the mind, by whom are the words empowered to come forth audibly, whose existence the Vedās have proclaimed by means of the dictum 'not this, not this'.

प्रातर्नमामि तमसः परमर्कवर्णम्
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेषमूर्तौ
रज्वां भुजंगम इव प्रतिभासितं वै ॥ ११८ ॥

Prātar-namāmi tamasah param-arka-varṇam
Pūrṇam sanātana-padam puruṣottamākhyam
Yasmin-nidam jagad-aśeṣam-aśeṣa-mūrtau
Rajvām bhujāṅgama iva prati-bhāsitaṁ vai

I offer obeisance to Him, described as the Purushottama, who reigns at the edge of darkness as the supreme brilliance, independent like the sun, who is fullness itself, is the eternal abode on whom, the all-filling, sparkles the illusory display of the universe, as does the snake on the rope.

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणाम्
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्या भुवि परमार्थनिश्चितेहाः
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥ ११९ ॥

Taj-jñānaṁ praśama-karaṁ yad-indriyāṇāṁ
Taj-jñeyaṁ yad-upaniṣatsu niścītārthaṁ
Te dhanyā bhuvi paramārtha-niścitechāḥ
Śeṣāstu bhrama-nilaye paribhramanti

That alone is the right Knowledge, which pacifies the turbulent nature of the senses. That alone, which the Upanishads have resolved to be the Real, is the object to be known. They alone are blessed whose actions ever remain rooted in Truth. All the others are just struggling inside a deluding arena (the world).

त्यक्त्वा ममाहमिति बन्धकरे पदे द्वे
मानावमानसदृशाः समदर्शिनश्च ।
कर्तारमन्यमवगम्य तदर्पितानि
कुर्वन्ति कर्मपरिपाकफलानि धन्याः ॥ १२० ॥

Tyaktvā mamāham-iti bandha-kare pade dve
Mānā-vamāna-sadrśāḥ sama-darśinaśca
Kartāram-anyam-avagamya tad-arpitāni
Kurvanti karma-paripāka-phalāni dhanyāḥ

'I' and 'mine' are the two vicious notions, which bind man. Casting them afar, try to become even-minded in praise and blame. Be a samadarshin. Know that someone besides you is the causer of your actions. Recognize your enjoyment as well as suffering to be the fruit of your own past karma. Knowing this truth, dedicate all that you do as an offering to that someone, the Lord. Then indeed will your life be noble.

त्यक्तवैषणात्रयमवेक्षितमोक्षमार्गाः

भैक्षामृतेन परिकल्पितदेहयात्राः ।

ज्योतिः परात्परतरं परमात्मसंज्ञम्

धन्या द्विजा रहसि हृद्यवलोकयन्ति ॥ १२१ ॥

Tyaktvaiṣaṇātrayam-avekṣita-mokṣamārgāḥ
Bhaikṣ-āmṛtena pari-kalpita-deha-yātrāḥ
Jyotiḥ parāt-para-taraṁ paramātma-sañjñam
Dhanyā dvijā rahasi hṛd-yavalokayanti

Those educated men who, renouncing the desires for progeny, wealth and fame (these are the *Eṣaṇātrayās*), fixing their gaze on the path of liberation, sustaining the body with the nectar-like food obtained by begging, sitting solitarily in a place, look to the secret chamber of their heart and see the (mystic) effulgence known as the *Paramātma*, greater than the great, are blessed indeed.

संपूर्णं जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमाः
 गाङ्गं वारि समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः ।
 वाचः प्राकृतसंस्कृताः श्रुतिशिरो वाराणसी मेदिनी
 सर्वावस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ॥ १२२ ॥

Sampūrṇam jagad-eva nandana-vanam
 sarve'pi kalpadrumāḥ
 Gāṅgam vāri samasta-vāri nivahāḥ
 puṇyāḥ samastāḥ kriyāḥ
 Vācaḥ prākṛta-saṃskṛtāḥ śruti-śiro
 vārāṇasī medinī
 Sarvā-vasthitir-asya vastu-viṣayā
 dṛṣṭe para-brahmaṇi

To the one who has realized Brahman in all aspects, the whole world becomes the heavenly garden; all the objects the *kalpavṛkṣās* (the wish-yielding trees); every water-flow the holy Ganges; all his actions, virtue and auspiciousness; the elevated as well as the foolish talks (words) the *Vedāntavākyaś*; the entire earth, Vārānasī. Every thought or awareness of his reveals to Him only Brahman.

आराधयामि मणिसन्निभमात्मलिङ्गम्

मायापुरीहृदयपङ्कजसन्निविष्टम् ।

श्रद्धानदीविमलचित्तजलाभिषेकैः

नित्यं समाधिकुसुमैरपुनर्भवाय ॥ १२३ ॥

Ārādhayāmi maṇi-sannibham-ātma-liṅgaṃ

Māyā-purī-hṛdaya-paṅkaja-sanniviṣṭaṃ

Śraddhā-nadī-vimala-citta-jala-abhiṣekaiḥ

Nityaṃ samādhi-kusumair-apunarbhavāya

I worship every day for achieving redemption from further birth, the *linga* (idol) of Ātma, luminous like the mani (the heavenly gem), installed in the lotus growing in the inmost chamber of the city built by *Māyā* by bathing it with the water of my mind constituted by the flow of the river of *śraddhā*, followed by the offer of the flowers of *samādhi*.

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिव्याप्य लोकान्
भुक्त्वा भोगान् स्थविष्ठान् पुनरपि धिषणोद्भासितान् कामजन्यान् ।
पीत्वा सर्वान् विशेषान् स्वपिति मधुरभुक् मायया भोजयन्नो
मायासंख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मि ॥ २४ ॥

Prajñānāṁśu-pratānaiḥ sthira-cara-nikara-
vyāpibhir-vyāpya lokān
Bhuktvā bhogān sthaviṣṭhān punar-api
dhiṣaṇodbhāsītān kāmajanyān
Pītvā sarvān viśeṣān svapiti madhura-bhuk
māyayā bhojayanno
Māyā-saṅkhyā-turīyaṁ param-amṛtam-ajam
brahma yat-tan-nato'-smi

I bow to Brahman which experiences during the waking state gross objects by covering the universe with the tendril-like rays of its consciousness, enfolding all movable and immovable entities; which, further, experiences during the dream state the objects produced by the mind due to desires; and which, again, in deep sleep, absorbs the various particulars and enjoys bliss, and makes us also experience, through *māyā*, the same bliss, I bow to the supreme, immortal and birthless Brahman, designated in terms of *māyā* as *Turīya* the Fourth.

मनोनिवृत्तिः परमोपशान्तिः
सा तीर्थवर्या मणिकर्णिका च ।
ज्ञानप्रवाहा विमलादिगंगा
सा काशिकाऽहं निजबोधरूपा ॥ १२५ ॥

Mano-nivṛttiḥ paramopāśāntiḥ
Sā tīrtha-varyā maṇikarṇikā ca
Jñāna-pravāhā vimalādi-gaṅgā
Sā kāśikā'haṁ nija-bodha-rūpā

The recession of the mind's functions is the supreme peacefulness; that is the most adorable of all pilgrim spots as well as Manikarnika (the holy ghāt in Vārānasī). The continuous stream of Knowledge (Consciousness in which the Reality is shining unbroken) is the immaculate *ādigangā*. I am that *kāśikā* which is in the nature of Self-awareness.

काशीक्षेत्रं शरीरं त्रिभुवनजननी व्यापिनी ज्ञानगंगा
 भक्तिः श्रद्धा गयेयं निजगुरुचरणध्यानयोगः प्रयागः ।
 विश्वेशोऽयं तुरीयः सकलजनमनःसाक्षिभूतोऽन्तरात्मा
 देहे सर्वं मदीये यदि वसति पुनस्तीर्थमन्यत्किमस्ति ॥ १२६ ॥

Kāśī-kṣetram śarīram tribhuvana-janānī
 vyāpinī jñānagaṅgā
 Bhaktiḥ śraddhā gayeyam nija-guru-carāṇa-dhyāna-
 yogaḥ prayāgaḥ
 Viśveśo'yam turīyaḥ sakala-jana-manāḥ-
 sākṣi-bhūto'ntarātmā
 Dehe sarvaṁ madīye yadi vasati punas-
 tīrtham-anyat-kimasti

This body is the temple of Kāśi, the ever-permeating current of spiritual wisdom is the Goddess, the Mother of the three worlds; devotion coupled with the keenness of application (śraddhā) is Gaya; the assiduous meditation at the feet of the Guru is Prayāga; the turiya (fourth state of Consciousness) is the Universal Lord; the Inner Self, the Witness of the minds of one and all; should all these be present in my own body, what other temples, holy rivers or other purifying sources need there be?

यं शैवास्समुपासते शिव इति ब्रह्मेति वेदान्तिनो
 बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
 अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
 सोऽयं नो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥ १२७ ॥

Yam śaivāssamupāsate śiva iti
 brahm-eti vedāntino
 Bauddhā buddha iti pramāṇa-
 paṭavaḥ karteti naiyāyikāḥ
 Arhannityatha jaina-śāsanaratāḥ
 karmeti mīmāṃsakāḥ
 So'yam no vidadhātu vāñchita-phalaṃ
 trailokya-nātho hariḥ

May He, whom the Śaivites worship as Śiva, the Vedāntins as Brahman, the Buddhists as Buddha, the followers of the Nyāya system of thought (experts in logic) as the Agent, those given to the Jaina doctrines of religion and philosophy as Arhat, the votaries of ritualism as Karma, may the Lord Hari, the protector of the three worlds, grant us fruition of all that we desire and need.

सत्यं ज्ञानमनन्तमेकमजरं नित्योदितं शाश्वतम्
प्रत्यग्ब्रह्मरसायनं सुख-घनं पूर्णं परं पावनम् ।
स्वात्मज्योतिरनादिमध्यनिधनं मायाविलासैर्मुहुः
विश्वाकारमपास्तमायमभयं वन्दे विशुद्धं परम् ॥ १२८ ॥

Satyam jñānam-anantam-ekam-ajaram
nityoditam śāśvatam
Pratyag-brahma-rasāyanam sukha-ghanam
pūrṇam param pāvanam
Svātma-jyotir-anādi-madhyā-nidhanam
māyā-vilāsair-muhuḥ
Viśvākāram-apāsta-māyam-abhayaṃ vande
viśuddham param

I adore in humility that absolute Reality which is the essence of Knowledge, is endless, non-dual by nature, never getting old, ever-fresh in its expression, eternal, is the sweet elixir known as Ātman and Brahman, which is happiness and comfort solidified, fullness itself, supremely purifying, is verily the lamp shedding the brilliance, namely 'I am' (awareness), which, by means of its illusory projection, displays as well as dissolves the visible form of the universe (outside us and also within our minds) and consequently eliminates the effects produced by *Māyā*, thereby fostering fearlessness in the seeker.

शान्तस्वभावमजरात्मकमेकसत्यम्
संवित्पदं निरुपमं कलनाविहीनम् ।
अन्तर्बाहिश्च बहुधा व्यवहार्यमाणम्
तदैवमेव मम सर्वमहं तदेव ॥ १२९ ॥

Śānta-svabhāvam-ajarātmakam-eka-satyam
Samvitpadam nirupamam kalanā-vihīnam
Antar-bahiśca bahudhā vyavahāryamāṇam
Tad-daivam-eva mama sarvam-aham tadeva

Placid by nature, with its essence never subjected to decline or aging, the only Truth known to be, the abode and content of awareness, unparalleled, devoid of all attributes, interacted with internally as well as externally in various ways; such a one indeed is my God. That verily is to me all this – perceived, thought about and known.

सुषुप्तवज्जाग्रति यो न पश्यति
द्वयं तु पश्यन्नपि चाद्वयत्वतः ।
तथा च कुर्वन्नपि निष्क्रियश्च यः
स आत्मविन्नान्य इतीह निश्चयः ॥ १३० ॥

Suṣuptavaj-jāgrati yo na paśyati
Dvayaṁ tu paśyan-napi cādvaya-tvataḥ
Tathā ca kurvannapi niṣkriyaśca yaḥ
Sa ātmavinnānya itiha niścayaḥ

He, who in the wakeful state, sees not, as if he were one asleep, who, likewise, does not slip from the position of non-dualness while yet seeing the dual display in front, who, while acting and moving, realizes that he does not act or cause anything; such a one is verily the Knower and Experincer of the Self, not any one else. This indeed is the proven finding.

भज गोविन्दं भज गोविन्दम्
भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले
न हि न हि रक्षति ढुकृञ्करणे ॥ १३१ ॥

Bhaja govindam bhaja govindam
Bhaja govindam mūḍha-mate
Samprāpte san-nihite kāle
Na hi na hi rakṣati ḍukṛñ-kaṛaṇe

Worship and praise Govinda, worship and praise
Govinda; worship Govinda, O you, of poor wit.
When the God of Death is nearing, never indeed,
never surely, does protect the indulgence in
grammar---the study of sūtrās like ḍukṛñkaṛaṇe!

भगवद्गीता किञ्चिदधीता

गङ्गाजललवकणिका पीता ।

सकृदपि येन मुरारिसमर्चा

तस्य यमः किं कुरुते चर्चा ॥ १३२ ॥

Bhagavad-gītā kiñcid-adhītā

Gaṅgājala-lava-kaṇikā pītā

Sakṛdapi yena murāri-samarcā

Tasya yamaḥ kiṁ kurute carcā

If Bhagavad-Gita has been studied a little, a drop of the water of Ganges taken in, the worship of Lord Kṛṣṇa done but once indeed, can the God of Death ever discuss his affairs (the issue of taking him away prematurely or in distressing ways)?

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम्
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ १३३ ॥

Kastvaṁ ko'haṁ kuta āyātaḥ
Kā me jananī ko me tātaḥ
Iti pari-bhāvaya sarvam-asāraṁ
Viśvaṁ tyaktvā svapna-vicāraṁ

Who are you? Who am I? Whence have I come? Who is my mother? Who is my father? Finding everything to be non-essential and hollow, like the things activated in dream, reflect upon soundly like this, bidding good-bye to the world.

कुरुते गङ्गासागरगमनम्
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीने सर्वमनेन
मुक्तिर्भवति न जन्मशतेन ॥ १३४ ॥

Kurute gaṅgā-sāgara-gamaṇam
Vrata-paripālanam-athavā dāṇam
Jñāna-vihīne sarvam-anena
Muktir-bhavati na janma-śatena

No matter whether one treks to the holy Gaṅgāsāgar, (the source of the Ganges) preserves vows or gives away gifts; in the absence of true spiritual wisdom, liberation will not accrue to him even in a hundred lives.

गेयं गीतानामसहस्रम्
ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तम्
देयं दीनजनाय च वित्तम् ॥ १३५ ॥

Geyam gītā-nāma-sahasram
Dhyeyam śrī-pati-rūpam-ajasram
Neyam saj-jana-saṅge cittam
Deyam dīna-janāya ca vittam

Sing aloud the thousand Names of the Lord and also the Bhagavad Gītā; meditate continuously upon the form of Lord Viṣṇu; lead the mind to association with wise and saintly people; give away wealth for the sake of the poor.

दुर्लभं त्रयमेवैतत् देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ १३६ ॥

Durlabham trayam-evaitat
Devānugraha-hetukam
Manuṣyatvaṁ mumukṣutvaṁ
Mahā-puruṣa-saṁśrayaḥ

To be born a human being, to be inspired by the urge for getting liberation, and then to be able to obtain the loving protection from a Great Saint, these three, derived only through the blessing of God, are indeed rare.

लब्ध्वा कथञ्चिन्नरजन्म दुर्लभम्
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ १३७ ॥

Labdhvā kathañcin-nara-janma durlabham
Tatrāpi puṁstvam śruti-pāra-darśanam
Yastv-ātma-muktau na yateta mūḍha-dhīḥ
Sa hyātmahā svaṁ vinihantyasad-grahāt

Somehow having gained the rare human birth and in that too, manhood, what more, an insight into the Scriptures and the goal they set forth, he, who, due to sheer foolishness, does not strive for liberation himself, is a murderer of his Self, for he kills himself by holding on to the things fleeting and trifling.

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जना-
नहेतुनान्यानपि तारयन्तः ॥ १३८ ॥

Śāntā mahānto nivasanti santo
Vasantaval-loka-hitam carantaḥ
Tīrṇāḥ svayam bhīma-bhavārṣavam janān-
ahetunā-anyān-api tārayantaḥ

There indeed live the greatly noble people, with quietened minds, cherishing the highest ideals, distributing, like the wind of the spring season, the good of the world. Having themselves crossed the dreadful sea of worldly life, they are impelled to taking, without any specific cause, the others, too, across.

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्क-कर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥ १३९ ॥

Ayaṁ svabhāvaḥ svata eva yat-para-
śramāpanoda-pravaṇaṁ mahātmanāṁ
Sudhāṁśu-reṣa svayam-arka-karkaśa-
Prabhā-bhi-taptām-avati kṣitim kila

This habit, namely, relieving the stress and strain of the others, is characteristic of the high-souled (Mahātmās)! Does not the moon, by its cool and soothing rays, relieve the earth, scorched all day long by the exceedingly hot rays of the sun?

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ १४० ॥

Viśuddha-satvasya guṇāḥ prasādaḥ
Svātmānubhūtiḥ paramā praśāntiḥ
Tṛptiḥ praharṣaḥ paramātma-niṣṭhā
Yayā sad-ānanda-rasaṁ samṛcchati

The expressions of pure sattva are cheerfulness of disposition, experience of the Self, profound peace, contentment, jubilation, paramātma-niṣṭha (the wholesome abidance in the truth of the Self) by virtue of which is begotten the taste of bliss continuously.

अतीव सूक्ष्मं परमात्मतत्त्वम्
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्त सुसूक्ष्मवृत्तिना
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ १४१ ॥

Atīva sūkṣmaṁ paramātma-tatvaṁ
Na sthūla-dṛṣṭyā pratipattum-arhati
Samādhinā-atyanta susūkṣma-vṛttinā
Jñātavyam-āryair-ati-śuddha-buddhibhiḥ

The essence and truth of the paramātma are extremely subtle and hence by the gross-seeing vision it cannot be apprehended. Only by the noble ones, whose intelligence is exceedingly pure and sublime, is it to be known, through the help of the mind's composure and inward absorption, in which its function becomes exceedingly fine and subtle.

निर्विकल्पकसमाधिना स्फुटम्
स्वात्मतत्त्वमवगम्यते ध्रुवम् ।
नान्यथा चलतया मनोगतेः
प्रत्ययान्तरविमिश्रितं भवेत् ॥ १४२ ॥

Nirvikalpaka-samādhinā sphuṭam
Svātma-tatvam-avagamyate dhṛuṣam
Na-anyathā calatayā mano-gateḥ
Pratyayāntara-vimiśritam bhavet

By nirvikalpa samādhi is the truth and essence of one's own Self perceived definitely and clearly. Or else, if the mind is allowed to be in a state of flux, it is apt to get mingled with other object-associations.

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ १४३ ॥

Sādhubhiḥ pūjya-māne'-asmin-pīḍya-
māne'-pi durjanaiḥ
Sama-bhāvo bhaved-yasya sa
jīvan-mukta-lakṣaṇaḥ

When adored by the good people and disparaged by the bad ones, he, for whom prevails an equal outlook, is the one bearing the jīvanmukta-characteristics.

कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रे महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥ १४४ ॥

Kastām para-ānanda-rasānubhūtim-
utsṛjya śūnyeṣu rameta vidvān
Candre mahāhlādini dīpyamāne
Citrendum-ālokayitum ka icchet

Who, being wise, will, after leaving aside that transcendental state of bliss, delight in the vainful objects of the world? While the moon, exceedingly delightful, is shining visibly above, who will aspire to look at the painted image of it?

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयम्
निरन्तरानन्दरसेन तृप्तः ॥ १४५ ॥

Na khidyate no viṣayaiḥ pramodate
Na sajjate nāpi virajyate ca
Svasmin sadā krīḍati nandati svayam
Nirantar-ānanda-rasena tṛptaḥ

He is not vexed or unduly delighted by the objects of the senses; nor is he attached to or detached from them. Always sporting and exulting, all by himself, in his own Self, he remains contented by virtue of the taste of bliss springing forth unhinderedly

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ १४६ ॥

Digam̄baro vāpi ca sām̄baro vā
Tvagam̄baro vāpi cidam̄barasthaḥ
Unmattavadvāpi ca bālavad-vā
Piśācavad-vāpi carati-avanyām

With space as the apparel to cover the body or putting on some piece of cloth, or may be wearing the bark of a tree, nevertheless rooted well in the inward realm of Consciousness (cidākāśā); he rambles on this earth looking like a child, or one off his wits, or even like a ghoul.

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्ररत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ १४७ ॥

Kvacin-mūḍho vidvān kvacidapi mahārāja-vibhavaḥ
Kvacid-bhrāntaḥ saumyaḥ kvacid-ajagarācāra-kalitaḥ
Kvacit-pātrībhūtaḥ kvacid-avamataḥ kvāp-yaviditaḥ
Caratyevaṁ prājñaḥ satata-paramānanda-sukhitaḥ

At times a fool or a thundering scholar, sometimes with great royal elegance; rarely a mad man, now soft and composed; at times lying motionless like a python; at other times respected and worshipped, yet at other times spurned mercilessly; thus indeed does the Knower move about, enjoying all through the unique happiness of supreme measure.

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीम्

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ १४८ ॥

Prārabdha-karma-pari-kalpita-vāsanābhiḥ
Saṁsārivac-carati bhuktiṣu mukta-dehaḥ
Siddhaḥ svayam vasati sāksivad-atra tūṣṇīm
Cakrasya mūlam-iva kalpa-vikalpa-śūnyaḥ

Due to the momentum of desires engendered by the actions performed before this birth, the one liberated, while yet living, takes to the objects of the world apparently like the one bound and active; but being one of perfection, he lives in the world by himself, as a mere witness, mute and unreacting, as does the pivot of a wheel, devoid of creative as well as distractive imaginations.

पाषाणवृक्षतृणधान्यकडङ्कराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासु मन आदि समस्तदृश्यम्

ज्ञानाग्निदग्धमुपयान्ति परात्मभावम् ॥ १४९ ॥

Pāṣāṇa-vṛkṣa-tṛṇa-dhānya-kaḍaṅkar-ādyā

Dagdhā bhavanti hi mṛdeva yathā tathaiiva

Dehendriyāsu mana ādi samasta-dṛśyam

Jñānāgni-dagdham-upayānti parātma-bhāvaṁ

The manner in which stone, tree, grass, paddy, husk, etc., on getting burnt, get transformed uniformly to mere earth, in the same way the body, senses, life-forces, mind, etc., nay the whole range of the visibles, on getting treated by the fire of Self-knowledge, are turned into the Supreme Self itself.

आकाशवल्लेपविदूरगोऽहम्
आदित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽहम्
अम्बोधिवत्पारविवर्जितोऽहम् ॥ १५० ॥

Ākāśaval-lepa-vidūrago'ham
Ādityavad-bhāsyā-vilakṣaṇo'ham
Ahāryavan-nitya-viniścalo'ham
Ambodhivat-pāra-vivarjito'ham

Like the broad and deep space, I am free of all taints; like the sun aloft I am different from all the things illumined or cognized; like the mountain I am always motionless; like the seas I am devoid of any boundary or limit.

निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविर्लोकचेष्टानिमित्तं यथा यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १५१ ॥

Nimittam manaś-cakṣur-ādi-pravṛttau
Nirasta-akhilopādhir-ākāśa-kalpaḥ
Ravir-loka-ceṣṭā-nimittam yathā yaḥ
Sa nityopalabdhi-svarūpo'ham-ātmā

I am the Ātma which reveals itself incessantly, which is the cause for the activities of the mind, eye, etc., but which is devoid of all limiting adjuncts (upādhis), hence pure like the sky, and which is the foundation for our entire life and activity, as is Ravi, the Sun, the foundation for all world activity.

मुखाभासको दर्पणे दृश्यमानो
मुखत्वात्पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १५२ ॥

Mukhā-bhāsako darpaṇe dṛśya-māno
Mukhatvāt-pṛthaktvena naivāsti vastu
Cidābhāsako dhīṣu jīvo'pi tadvat
Sa nityopalabdhi-svarūpo'ham-ātmā

Just as the face produced by the mirror as a reflection has no existence separate from the real face, there is no real existence of the jīvas (embodied souls), which are no more than reflections of the cit (Consciousness) produced by numerous buddhīs. The self-revealing substance, the Ātmā, which is the one source from which all these reflections emanate, am I.

मनश्चक्षुरादेर्वियुक्तः स्वयं यो
मनश्चक्षुरादेर्मनश्चक्षुरादिः ।
मनश्चक्षुरादेरगम्यस्वरूपः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १५३ ॥

Manasçakṣur-āder-viyuktaḥ svayaṁ yo
Manas-çakṣur-āder-manas-çakṣurādih
Manas-çakṣur-āder-agamya-svarūpaḥ
Sa nityopalabdhī-svarūpo'ham-ātmā

I am that single Ātma, the ever-abiding Consciousness, which is the mind, eye, etc. of the mind, eye, etc., but which is ever dissociated from the mind, eye, etc., which has a nature inaccessible to the mind, eye, etc.

समस्तेषु वस्तुष्वनुस्यूतमेकम्
 समस्तानि वस्तूनि यं न स्पृशन्ति ।
 वियद्वत्सदा शुद्धमच्छस्वरूपम्
 स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १५४ ॥

Samasteṣu vastuṣ-vanusyūtam-ekam
 Samastāni vastūni yaṁ na spr̥ṣanti
 Viyad-vat-sadā śuddham-accha-svarūpaṁ
 Sa nityopalabधि-svarūpo'ham-ātmā

I am the ever-shining Consciousness, the Ātmā, which is ever-pure and taintless like the sky and which, hence, though existing interpenetrating the entire things of the world, the latter (the things) do not touch the least.

दृष्टा नाना चारुदेशास्ततः किम्
पुष्टाश्चेष्टा बन्धुवर्गास्ततः किम् ।
नष्टं दरिद्र्यादि दुःखं ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ १५५ ॥

Dr̥ṣṭā nānā cāru-deśās-tataḥ kiṁ
Puṣṭāś-ceṣṭā bandhu-vargā-stataḥ kiṁ
Naṣṭam daridryādi-duḥkham tataḥ kiṁ
Yena svātmā naiva sākṣāt-kṛto'-abhūt

Visit any number of places of your choice; look after all your dear ones and relatives; by hard effort even eliminate poverty from your midst. Even then life's purpose will not be fulfilled as long as direct realization of the Self is not had.

स्नातस्तीर्थे जह्नुजादौ ततः किम्
दानं दत्तं द्व्यष्टसंख्यं ततः किम् ।
जप्ताः मन्त्राः कोटिशो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ १५६ ॥

Snāta-stīrthe jahnu-jādau tataḥ kim
Dānaṁ dattaṁ dvyaṣṭa-saṅkhyāṁ tataḥ kim
Japtāḥ mantrāḥ koṭiśo vā tataḥ kim
Yena svātmā naiva sākṣāt-kr̥to'-abhūt

Taking regular bath in the holy Ganges, the giving of numerous gifts to many, the chanting in crores of a host of mantrās, all these can be of no avail to one if he is unable to gain direct experience of the Self within.

किं ज्योतिस्तव भानुमानहनि मे रात्रौ प्रदीपादिकम्
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे ।
चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दशनि
किं तत्राहमतो भवान् परमकम् ज्योतिस्तदस्मि प्रभो ॥ १५७ ॥

Kim jyotistava bhānumān-ahani me rātrau
pradīpādikaṁ
Syād-evaṁ ravi-dīpa-darśana-vidhau kim jyotir-
ākhyāhi me
Cakṣustasya nimīlanādi-samaye kim dhīr-dhiyo
darśane
Kim tatrāham-ato bhavān paramakaṁ jyoti-stad-asmi
prabho

What is the source of light for you? It is to me, during the day, the lofty sun, at night, the lamp and the like. Let it be so. In seeing the sun and the lamp, what is the source of light, illumination? Tell me that. O, that is the eye, my own! What then, when that (the eye) is closed? O, it is the intelligence (within the body)! All right. What reveals, then, the intelligence, its own existence and function? Ah, coming to that, it is my own being, the 'I'! Well, your own Self, is then the supreme brilliance, the ultimate light, the first and the last source of illumination! It is not? Yes, O Lord, it is so. 'I am'.

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तम्
समाराध्य मत्या विचार्य स्वरूपम् ।
यदाप्नोति तत्त्वं निदिध्यास्य विद्वान्
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ १५८ ॥

Dayālum gurum brahmaniṣṭham praśāntam
Samārādhyā matyā vicārya svarūpaṁ
Yad-āpnoti tatvaṁ nididhyāsyā vidvān
Param brahma nityaṁ tad-evāham-asmi

The truth which is experienced by the wise by taking recourse to meditation, after duly worshipping the Guru, who is kind and established firmly in Brahman, and further by doing vichara on one's own nature; that eternal supreme Brahman am I.

यदज्ञानतो भाति विश्वं समस्तम्
विनष्टं च सद्यो यदात्मप्रबोधे ।
मनोवागतीतं विशुद्धं विमुक्तम्
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ १५९ ॥

Yad-ajñānato bhāti viśvaṁ samastaṁ
Vinaṣṭaṁ ca sadyo yad-ātma-prabodhe
Mano-vāg-atītaṁ viśuddhaṁ vimuktaṁ
Paraṁ brahma nityaṁ tad-evāham-asmi

I am that eternal Brahman, the Supreme, due to the ignorance about which shines this whole universe, on the dawning of the Knowledge of which the universe dissolves in itself and whose abode is beyond the ken of the mind and word and which is holy and free.

दिवि भूमौ तथाकाशे बहिरन्तश्च मे विभुः ।

यो विभात्यवभासात्मा तस्मै सर्वात्मने नमः ॥ १६० ॥

Divi bhūmau tathākāśe
Bahir-antaśca me vibhuḥ
Yo vibhāti-avabhāsātmā
tasmai sarvātmāne namaḥ

In the heavens, upon the earth, likewise in the surrounding and interpenetrating space, also outside as well as inside me, that all-becoming Presence, who shines, by His own self-revealing nature; to Him, the all-Self, be this prostration.

पूर्णं मनसि संपूर्णं जगत्सर्वं सुधाद्रवैः ।

उपानद्गूढपादस्य ननु चर्मास्त्रिधैव भूः ॥ १६१ ॥

Pūrṇe manasi sampūrṇam
Jagat-sarvaṁ sudhā-dravaiḥ
Upānad-gūḍha-pādasya
nanu carmās-tridhaiva bhūḥ

When the mind becomes full (pūrṇa), with that becomes laden the entire world with the flow of nectar. For one who walks with leather-made slippers covering his feet, are not the three worlds a continuous stretch of leather sheet?

सीमानं सर्वदुःखानामापदां कोशमुत्तमम् ।
बीजं संसारवृक्षाणां प्रज्ञामान्द्यं विनाशयेत् ॥ १६२ ॥

Sīmānaṁ sarva-duḥkhānām
āpadām kośam-uttamaṁ
Bijaṁ saṁsāra-vṛkṣāṇām
Prajñā-māndyaṁ vināśayet

Aviveka (lack of discrimination) is the breeding ground for all miseries, a storehouse for all dangers, and the seed of the tree of worldliness. First and foremost you have to destroy it.

न दैवं न च कर्माणि न धनानि न बान्धवाः ।

शरणं भवभीतानां स्वप्रयत्नादृते नृणाम् ॥ १६३ ॥

Na daivaṁ na ca karmāṇi
na dhanāni na bāndhavāḥ
Śaraṇaṁ bhava-bhītānām
Sva-prayatnād-ṛte nṛṇām

Not God, not rituals, neither riches, nor relatives; none indeed can be of any source of refuge for those afflicted by worldly life. The only source, if at all, is their own intelligent efforts (sva-prayatna).

नाहं ब्रह्मेति सङ्कल्पात्सुदृढात् बद्धयते मनः ।
सर्वं ब्रह्मेति सङ्कल्पात्सुदृढान्मुच्यते हि तत् ॥ १६४ ॥

Nāham brahmeti saṅkalpāt-
sudṛḍhāt baddhyate manaḥ
Sarvaṁ brahmeti saṅkalpāt-
sudṛḍhān-mucyate hi tat

Mind courts bondage by imagining 'I am not the Sentient Spirit'. The same mind attains freedom by imagining, with feeling and realism, 'everything is indeed the Sentient Spirit (Brahman)'.

सुन्दर्या निजया बुद्ध्या प्रज्ञयैव वयस्यया ।

पद्मासाद्यते राम न नामक्रिययान्यया ॥ १६५ ॥

Sundaryā nijayā buddhyā
Prajñayaiva vayasyayā
Padam-āsādyate rāma
Na nāma-kriyayā-nyayā

One's own handsome intellect and one's trusted friend, namely discrimination – with the help of these two alone does man, O Rāma, reach the ultimate abode. Not through (the chanting of) Names, nor through rituals and the like.

अयं बन्धुरयं नेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ १६६ ॥

Ayaṁ bandhur-ayaṁ neti gaṇanā laghu-cetasāṁ
Udāra-caritānāṁ tu vasudhaiva kuṭumbakaṁ

'This one is my friend, this one is not', only one with a contracted (narrow) mind will have a differential outlook like this. For the noble and the high-souled, the entire world will indeed be their family.

पश्यामि यन्नयनरश्मिभिरिन्द्रियैर्वा
चित्तेन चेह हि तदंग न किञ्चिदेव ।
पश्यामि तद्विरहितं तु न किञ्चिदन्तः
पश्यामि सम्यगिति नाथ चिरोदयामि ॥ १६७ ॥

Paśyāmi yan-nayana-raśmibhir-indriyair-vā
Cittena ceha hi tad-aṅga na kiñcid-eva
Paśyāmi tad-virahitaṁ tu na kiñcid-antaḥ
Paśyāmi samyag-iti nātha cirodayāmi

O Lord, I see that everything perceived by the senses or conceived by the mind is really nothing. But something I see very clearly within myself, which refutes the grasp of the senses and the mind. This inner thing constitutes the completeness of vision. It is again that which makes me look bright and pleasing, like the full moon.

संकल्पजालकलनैव जगत्समग्रम्
संकल्पजालकलनात्तु मनोविलासः ।
संकल्पजालमलमुत्सृज निर्विकल्प-
माश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥ १६८ ॥

Saṅkalpa-jāla-kalanaiva jagat-samagram
Saṅkalpa-jāla-kalanāt-tu mano-vilāsaḥ
Saṅkalpa-jāla-malam-utsrja nirvikalpa-
Māśritya niścaya-mavāpnuhi rāma śāntim

The whole world is an extension of your imagination. The delight, depression and fulfillment you beget is also a result of your mind's imagination. Enough of this snare of imagination, O Rama. Bid good-bye to it and seek the state free of imagination and attain surely the quietitude within.

यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते ।
सर्ववस्तुपरित्यागे शेष आत्मेति कथ्यते ॥ १६९ ॥

Yāvat-sarvaṁ na san-tyaktaṁ
Tāvad-ātmā na labhyate
Sarva-vastu-parityāge
Śeṣa ātmeti kathyate

As long as everything (objects) is not renounced,
the Self is not gained. When everything stands
abandoned (inwardly), the remainder found is
said to be the Self.

बन्धो हि वासनाबन्धो
मोक्षः स्यात् वासनाक्षयः ।
वासनां त्वं परित्यज्य
मोक्षार्थित्वमपि त्यज ॥ १७० ॥

Bandho hi vāsanā-bandho
Mokṣaḥ syāt vāsanā-kṣayaḥ
Vāsanāṁ tvaṁ parityajya
Mokṣārthitvam-api tyaja

Desires of the mind are what go by the name of bondage. Liberation verily consists in the attenuation of desires. Therefore, O Rama, abandon all desires and thereafter cast aside even the yearning for liberation. (Then it is that you become liberated).

पूर्वं मनः समुदितं परमात्मतत्वात्
तेनाततं जगदिदं स्वविकल्पजालैः ।
शून्येन शून्यमिव तेन यथाम्बरेण
नीलत्वमुल्लसति चारुतराभिधानम् ॥ १७१ ॥

Pūrvam manaḥ samuditam paramātma-tatvāt -
Tenā-tataṁ jagadidaṁ sva-vikalpa-jālaiḥ
Śūnyena śūnyam-iva tena yathāmbareṇa
Nīlatvam-ullasati cārutarā-bhidhānaṁ

Mind was the first thing to emerge from the Paramātmā. By the mind is permeated this whole world, by virtue of its own sankalpās (creative working). From the colourless space evolves the extended sky, which then shines forth as blue, colourful and handsome. Similarly is the mind's evolution, and also the world's.

संकल्पसंक्षयवशात् गलिते तु चित्ते
संसारमोहमिहिका गलिता भवन्ति ।
शुद्धं विभाति शरदीव खमागतायाम्
चिन्मात्रमेकमजमाद्यमनन्तमन्तः ॥ १७२ ॥

Saṅkalpa-saṅkṣaya-vaśāt galite tu citte
Saṁsāra-moha-mihikā galitā bhavanti
Śuddham vibhāti śaradīva kham-āgatāyām
Cinmātram-ekam-ajam-ādyam-anantam-antaḥ

When the mind falls off due to the attenuation of desires, the delusions and allurements called the world also fall off. Then will reign the benign spiritual presence – the single, unborn, primordial, endless caitanya (pure Consciousness) – in its own natural holiness, as does the sky when arrives the autumn season.

सर्वसंकल्पसंशान्तौ
प्रशान्तघनवासनम् ।
न किञ्चिद्भावनाकारम्
तद्ब्रह्म परमं विदुः ॥ १७३ ॥

Sarva-saṅkalpa-saṁśāntau
Praśānta-ghana-vāsanam
Na kiñcid-bhāvanākāram
Tad-brahma paramam viduḥ

The quietitude, which clothes sankalpās when the gross desires decline and attenuate by themselves, leads to a state in which no deliberate imagination or thought of any kind is fostered. That state of extinction, distinct for its indistinctness, is the Supreme Truth, the Reality; so say the wise.

सर्वातीतपदालम्बी पूर्णेन्दुशिशिराशयः ।
नोद्वेगी न च तुष्टात्मा संसारे नावसीदति ॥ १७४ ॥

Sarvā-tīta-padā-lambī
Pūrṇendu-śīśirāśayaḥ
Nodvegī na ca tuṣṭātmā
Saṁsāre nāvasīdati

Focussing your attention always on the supra-worldly abode, possessing a mind as graceful and auspicious as the full moon, neither revolting nor rejoicing; he who lives thus is not tormented by worldly life.

नाभिनन्दति न द्वेष्टि न शोचति न कांक्षति ।
ईहितानीहितैर्मुक्तः संसारे नावसीदति ॥ १७५ ॥

Nābhi-nandati na dveṣṭi
Na śocati na kāṅkṣati
Īhitā-nīhitair-muktaḥ
Samsāre na-avasīdati

He who neither appreciates nor deprecates, neither grieves nor desires, and is also free from iṣṭāniṣṭās (desirables and undesirables), never gets pained or afflicted by the worldly life.

अन्तःसंत्यक्तसर्वाशो वीतरागो विवासनः ।

बहिः सर्वसमाचारो लोके विहर राघव ॥ १७६ ॥

Antaḥ-san-tyakta-sarvāśo
Vītarāgo vivāsanah
Bahih sarva-samācāro
Loke vihara rāghava

Live, O Rāma, sportfully in the world, by abandoning inwardly all kinds of desires, transcending by that the strangle-hold of ambition and rising above the usual worldly motivations, though outwardly given to all the healthy practices and formalities appropriate to one like you.

उदारपेशलाचारः सर्वाचारानुवृत्तिमान् ।

अन्तः सर्वपरित्यागी लोके विहर राघव ॥ १७७ ॥

Udāra-peśalācārah
Sarvā-cārā-nuvṛttimān
Antaḥ sarva-parityāgī
Loke vihara rāghava

Conducting yourself with grace and softness, conforming to the religious and cultural standards which guide society, but inwardly freeing your mind from the binding hold of everything, live in the world, O Rāma, effortlessly and with joy.

देहबुद्ध्या तु दासोऽस्मि जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहं इति मे निश्चिता मतिः ॥ १७८ ॥

Deha-buddhyā tu dāso'smi
Jīva-buddhyā tvad-aṁśakah
Ātma-buddhyā tvam-evāham
Iti me niścītā matiḥ

The thought of the body makes me your loving servant. The reflection on the Spirit in the body leads me to feel that I am a part of You. On still deeper introspection about the essential nature of my being, viz. the Self, I realize I am your very Self. Three-fold thus is my conclusion.

(Attributed to Sri Hanumān)

लोकान्तरे वात्र गुहान्तरे वा
तीर्थान्तरे कर्मपरम्परान्तरे ।
शास्त्रान्तरे नास्त्यनुपश्यतामिह
स्वयं परं ब्रह्म विचार्यमाणे ॥ १७९ ॥

Lokāntare vātra guhāntare vā
Tīrthāntare karma-paramparāntare
Śāstrāntare nāst-yanu-pāśyatāmiha
Svayaṁ paraṁ brahma vicāryamāṇe

The Reality (God) does not abide in the other world or in the caves here; nor is it in the holy spots and rivers. It is neither available in the multitude of rituals nor in the mere learning of the Scriptures. Right here, within the body, is It to be apprehended, solely by means of vicāra (enquiry) done upon the Supreme Brahman.

प्रत्यक्ब्रह्मविचार्यपूर्वमुभयोरेकत्वबोधाद्विना
 कैवल्यं पुरुषस्य सिध्यति परब्रह्मात्मतालक्षणम् ।
 न स्नानैरपि कीर्तनैरपि जपैर्नो कृच्छ्रचान्द्रायणैः
 नो वाप्यध्वरयज्ञदाननिगमैर्नो मन्त्रतन्त्रैरपि ॥ १८० ॥

Pratyak-brahma-vicārya-pūrvam-ubhayor-
 ekatva-bodhādvina
 Kaivalyaṁ puruṣasya sidhyati para-
 brahmātmatā-lakṣaṇaṁ
 Na snānair-api kīrtanair-api japairn-no kṛcchra-
 cāndrāyaṇaiḥ
 No vāpyadhvara-yajña-dāna-nigamair-nno
 mantra-tantrairapi

For man, *kaivalya* (*mokṣa*) will not result except by doing *vicāra* about the nature of Atman and Brahman and thereby realizing that the two are in reality *the same* in substance. It cannot be had by holy baths, loud recitations, silent mutterings, the vows of *kṛcchra* and *cāndrāyaṇa*, the different types of *yajñās*, the giving of gifts, the study of Vedas, the chanting of *mantrās* or the performance of *mudrās*. For, the essence and fruition of *kaivalya* consists in experiencing the oneness of the Atman and Brahman.

जन्मानेकशतैस्सदादरयुजा भक्त्या समाराधितो
 भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम्।
 साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः
 तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥ १८१ ॥

Janmā-neka-śatais-sadādara-yujā bhaktyā
 sam-ārādhito
 Bhaktair-vaidika-lakṣaṇena vidhinā santuṣṭa
 īśaḥ svayam
 Sākṣāc-chrīguru-rūpam-etya kṛpayā
 dṛg-gocaraḥ san prabhuḥ
 Tatvaṁ sādhu vibodhya tārayati
 tān saṁsāra-duḥkhārṇavāt

When the Lord is pleased by means of the elaborate and traditional ways of worship pursued by earnest devotees with adequate purity and piety over several hundreds of lives, He, out of His volition, assumes the form of the Guru and, moved by compassion, stands visibly before the seekers. By explaining variously to them the subtle nature of the Supreme Truth and making them realize the secrets, He takes them safely across the sea of worldly afflictions.

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
 स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
 न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
 स्वीयं साम्यं विधत्ते भवति निरुपमः तेन वाऽलौकिकोऽपि ॥ १८२ ॥

Dr̥ṣṭānto naiva dr̥ṣṭaḥ tribhuvana-jāṭhare
 sad-guror-jñānadātuḥ
 Sparśaś-cet-tatra kalpyaḥ sa nayati yad-aho
 svarṇatām-aśma-sāraṁ
 Na sparśatvaṁ tathāpi śrita-caraṇa-yuge
 sad-guruḥ svīyaśiṣye
 Svīyaṁ sāmyaṁ vidhatte bhavati nir-upamaḥ
 tena vā'laukiko'pi

The example to illustrate the role which the Sat-guru, who imparts spiritual wisdom, plays is hardly found in all the three worlds. If the instance of 'touch' is considered, does not the philosopher's stone, on touching a piece of iron, convert it into gold? No, it falls short of our requirement. What the Sat-guru does with his disciple implies far more than such a *magic touch*. He infuses into the śiṣya the unique benefit of *equalness with Himself*. Their interaction, devoid of any exemplar for this reason, is therefore strictly unworldly, nay, supra-worldly.

एतन्मनोमयं चक्रं
मया सृष्टं विसृज्यते ।
यत्रास्य शीयते नेमी
स देशस्तपसः शुभः ॥ १८३ ॥

Etan-manomayaṁ cakram
Mayā sṛṣṭam visṛjyate
Yatrā-sya śīryate nemī
Sa deśa-stapasaḥ śubhaḥ

This wheel made by me out of the mind (mind-substance) is being projected, released, reaching where, which spot, its felly (the rim of a wheel) gets worn out and disabled, that place is the most suited for *tapas*. (When the mind, set to motion by the spokes of thoughts, gets tired by thinking, to find itself unable to move any more, like the worn out wheel disabled and falling, then indeed will result the best of austerity, its fruition, conducive to the highest religious and spiritual good).

Brahmā to Nārada

कर्मयज्ञसहस्रेभ्यस्तपोयज्ञो विशिष्यते
 तपोयज्ञसहस्रेभ्यो जपयज्ञो विशिष्यते ।
 जपयज्ञसहस्रेभ्यो ध्यानयज्ञो विशिष्यते
 ध्यानयज्ञात्परो नास्ति ध्यानं ज्ञानस्य लक्षणम् ॥ १८४ ॥

Karma-yajña-sahasrebhyas-tapo-yajño viśiṣyate
 Tapo-yajña-sahasrebhyo japa-yajño viśiṣyate
 Japa-yajña-sahasrebhyo dhyāna-yajño viśiṣyate
 Dhyāna-yajñāt-paro nāsti dhyānaṁ jñānasya lakṣaṇaṁ

Tapo-yajña (the sacrifices in the nature of austerity and discipline) is more effective than *Karma-yajña* (rituals and ceremonies). *Japa-yajña* far excels hundreds of such *tapo-yajñas*. Superior still to hundreds of *Japa-yajñās* is *dhyāna-yajña* (practice of meditation). Nothing is more effective than meditation. *Dhyāna* alone is the sure feature expressive of wisdom.

धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं गेहिनी
 सत्यं सूनुरयं दया च भगिनी भ्राता मनःसंयमः ।
 शय्या भूमितलं दिशोऽपि वसनं ज्ञानामृतं भोजनम्
 एते यस्य कुटुम्बिनो वद सखे कस्माद्भयं योगिनः ॥ १८५ ॥

Dhairyaṁ yasya pitā kṣamā ca jananī
 śāntiś-ciram gehinī
 Satyaṁ sūnur-ayaṁ dayā ca bhaginī
 bhrātā manaḥ-saṁyamaḥ
 Śayyā bhūmi-talaṁ diśo'-pi vasaṇaṁ
 jñānāmṛtaṁ bhojanaṁ
 Ete yasya kuṭumbino vada sakhe
 kasmād-bhayaṁ yoginaḥ

With fortitude his father, patience his mother, calmness the house-mistress, truthfulness his son, compassion the sister, mind-restraint his brother, the earth's own surface his bed, the four directions his dress and the nectar afforded by wisdom his food; for that *yogi*, who lives with such a set of relatives, wherefrom can fear arise?

त्यक्त्वा विष्णुप्रसादात् स्वगृहपतिसुतान् बन्धुवर्गान् समस्तान्
 गत्वा मोक्षप्रसिद्धयै गुरुवरनिकटे पुत्रिभावेन भक्त्या ।
 लब्ध्वा तत्रात्मसिद्धिं पुनरपि जननीभावमाश्लिष्य सम्यक्
 नीत्वा सच्छिष्यवर्यान् विजयति सुलभादेविवर्या गुणाढ्या ॥ १८६ ॥

Tyaktvā viṣṇu-prasādāt svagr̥ha-pati-sutān
 bandhu-vargān samastān
 Gatvā mokṣa-prasiddhyai guruvaranikaṭe
 putri-bhāvena bhaktyā
 Labdhvā tatrātma-siddhiṁ punarapi
 janani-bhāvamāśliṣya samyak
 Nītvā sac-chiṣya-varyān vijayati
 sulabhā-devi-varyā guṇāḍhyā

Empowered by the blessings of Vishnu, leaving the entire host of relations including home, husband and children, and bent on attaining Moksha, going to the presence of the Great Teacher, motivated by the love and piety engendered by the thought of daughterhood; on begetting there (in that Presence) the desired measure of self-fulfilment, and embracing, therefore, the position of mother once again; lives gloriously the adorable Sulabhā Devi, endowed with elegance born of excellent qualities, protecting and guiding the disciples and seekers.

हरिः ॐ तत्सत् ।
ब्रह्मविदाप्नोति परम् ।
सर्वं ब्रह्ममयं जगत् ।

Hariḥ Om Tat Sat
Brahmavid Āpnoti Param
Sarvaṁ Brahma-mayaṁ Jagat

Hariḥ Om Tat Sat
Knower of Truth attains the Supreme.
Everything and all, this universe is laden
with Brahman.

* * *



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