मनमाला

(GARLAND OF MIND FLOWERS)

Compiled by

Swami Bhoomananda Tirtha
मननमाला

(GARLAND OF MIND FLOWERS)

Compiled by

Swami Bhoomananda Tirtha

Narayanashrama Tapovanam
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 : ।; ङ = jh; च = n; ठ = dh; 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:

<table>
<thead>
<tr>
<th>अ</th>
<th>आ</th>
<th>इ</th>
<th>ई</th>
<th>उ</th>
<th>ऊ</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
<td>i</td>
<td>ī</td>
<td>u</td>
<td>ū</td>
</tr>
</tbody>
</table>

under  army  in  equal  put  moot
son  master  if  feel  full  rood

<table>
<thead>
<tr>
<th>ऋ</th>
<th>ऋ</th>
<th>ए</th>
<th>ए</th>
</tr>
</thead>
<tbody>
<tr>
<td>ō</td>
<td>ō</td>
<td>e</td>
<td>ai</td>
</tr>
</tbody>
</table>

Rhythm  wrangle  delayed  my
evade  kind

<table>
<thead>
<tr>
<th>ओ</th>
<th>ओ</th>
<th>.</th>
<th>:</th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td>au</td>
<td>m</td>
<td>ō</td>
</tr>
</tbody>
</table>

over  now  hum  huh
orange  sound  pump
Consonants – root-sounds:

<table>
<thead>
<tr>
<th>क्</th>
<th>ख्</th>
<th>ग्</th>
<th>घ्</th>
<th>ङ्</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>kh</td>
<td>g</td>
<td>gh</td>
<td>ŋ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>cut</th>
<th>khadi</th>
<th>get</th>
<th>ghastly</th>
<th>song</th>
</tr>
</thead>
<tbody>
<tr>
<td>king</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>च्</th>
<th>छ्</th>
<th>ज्</th>
<th>झ्</th>
<th>ञ्</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>ch</td>
<td>j</td>
<td>jh</td>
<td>ŋ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>chant</th>
<th>swaccha</th>
<th>jack</th>
<th>jhanjhat</th>
<th>jñāna</th>
</tr>
</thead>
<tbody>
<tr>
<td>(स्वच्छ)</td>
<td>(झान)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ट्</th>
<th>ठ्</th>
<th>ड्</th>
<th>ढ्</th>
<th>ण्</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>ŋ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>tough</th>
<th>thākur</th>
<th>nod</th>
<th>mūdha</th>
<th>fun</th>
</tr>
</thead>
<tbody>
<tr>
<td>(मूढ)</td>
<td>guṇa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>āṣādha</th>
<th>(गुण)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(आषाढ)</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>th</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>thank</td>
<td>sthān</td>
</tr>
<tr>
<td>(स्थान)</td>
<td>(साधु)</td>
</tr>
<tr>
<td>p</td>
<td>ph</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>punch</td>
<td>phūl</td>
</tr>
<tr>
<td>(भय)</td>
<td>(माला)</td>
</tr>
<tr>
<td>mother</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>y</th>
<th>r</th>
<th>l</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>yadu</td>
<td>very</td>
<td>love</td>
<td>vande</td>
</tr>
<tr>
<td>(यदु)</td>
<td></td>
<td>(वन्दे)</td>
<td></td>
</tr>
<tr>
<td>yellow</td>
<td></td>
<td>value</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ś</th>
<th>s</th>
<th>h</th>
<th>kṣ</th>
</tr>
</thead>
<tbody>
<tr>
<td>śiva</td>
<td>shy</td>
<td>song</td>
<td>hamara</td>
</tr>
<tr>
<td>(शिव)</td>
<td></td>
<td>(सौं)</td>
<td>(हमरा)</td>
</tr>
<tr>
<td>show</td>
<td>satya</td>
<td>height</td>
<td>kṣama</td>
</tr>
<tr>
<td>(राम)</td>
<td>(सत्य)</td>
<td>(क्षमा)</td>
<td></td>
</tr>
<tr>
<td>śanka</td>
<td></td>
<td>suction</td>
<td></td>
</tr>
<tr>
<td>(शंका)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 (ङ), cannot be represented in English. Its sound has to be learnt with another’s help.
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
सूर्य सुन्दरलोकनाथममृतम् वेदान्तसारां शिवम्
ज्ञानं ब्रह्मायं सुरेशममलम् लोकेकचित्तं स्वयम्।
इन्द्रादित्य नराधिपं सुरगुरुम् त्रैलोक्य चूड़ामणिम्
विष्णु ब्रह्म शिव स्वरूप हृदयम् वन्दे सदा भास्करम्॥

Sūryam sundara-lokanātham-amṛtam
vedānta-sāram śivam
Jñānaṁ brahmamayam sureśam-amalam
lokaika-cittam svayam
Indrāditya-narādhipam 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
“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.”

SWAMIJI
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 Vairaagya – 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
# CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swami Bhoomananda Tirtha – An Introduction</td>
<td>iii</td>
</tr>
<tr>
<td>Guide to transliteration and pronunciation</td>
<td>iv</td>
</tr>
<tr>
<td>Shloka on Poojya Swamiji</td>
<td>vii</td>
</tr>
<tr>
<td>Shloka on Surya (Sun God)</td>
<td>viii</td>
</tr>
<tr>
<td>Foreword by Swamiji</td>
<td>ix</td>
</tr>
<tr>
<td>Thoughts to Inspire</td>
<td>xi</td>
</tr>
<tr>
<td>About Mananamala</td>
<td>xii</td>
</tr>
<tr>
<td>Shlokas on Guru</td>
<td>1</td>
</tr>
<tr>
<td>Shlokas on Sri Krishna and Vishnu</td>
<td>18</td>
</tr>
<tr>
<td>Shlokas on Rama</td>
<td>44</td>
</tr>
<tr>
<td>Shlokas on Siva</td>
<td>47</td>
</tr>
<tr>
<td>Shlokas on Devi</td>
<td>56</td>
</tr>
<tr>
<td>Shlokas from Srimad Bhaagavatam</td>
<td>70</td>
</tr>
<tr>
<td>Shlokas on Nirguna Brahman, Jnaana, Vairagya and Moksha</td>
<td>100</td>
</tr>
<tr>
<td>Shlokas on Mataji Sulabha Devi</td>
<td>185</td>
</tr>
<tr>
<td>Books written by Poojya Swamiji</td>
<td>187</td>
</tr>
</tbody>
</table>
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.
Madīya hṛdayākāśe  
Cidananda-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.
Guru Stotrāṇi

Nārāyaṇāṁ padmabhuvam vasiṣṭham
Śaktim ca tatputraparasāram ca
Vyāsaṁ śuкаṁ gauḍapadam mahāntam
Govinda-yogindram-athāsya śisyam
Śrīśaṅkaracāryam-athāsya padmapādaṁca hastāmalakāṁ ca śisyam
Tām troṭakaṁ vārtikakāram anyānasmadgurūnsantatam-ānato'smi

We prostrate ever and ever before the entire hierarchy of preceptors, beginning from Lord Nārāyanā, 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 Śrī Śankarāchāryā, then Padmapāda, along with the other disciple Hastamalaka, that Trotaka, the author of Vārtika, and finally all the rest of our preceptors.
वन्दे गुरुःणां चरणारविन्दे
सन्दर्शितस्वात्मसुखावाबोधे।
जनस्य ये जांगुलिकायमाने
संसारहालाहलमोहशान्त्ये॥ ४ ॥

Vande gurūṇāṁ caraṇāravinde
Sandarśitasvātma-sukhāvabodhe
Janasya ye jāṅgulikāyamāne
Samsārahālāhala-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.
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.
Prabuddham vimuktaṁ vikārādi-hirnam
Prasannam sadā nityabodha-svarūpam
Param niścalam nirguṇam sarvarūpam
Bhaje'ham 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.
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!
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.

अखण्डमण्डलाकारं व्यासं येन चराचरम्।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः॥ ८ ॥

Akhaṇḍa-maṇḍalākāram vyāptam yena carācaram
Tatpadaṃ darśitam yena 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.
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 मदुरूः श्रीजगदुरूः ।
मदात्मा सर्वभूतात्मा तस्मै श्री गुरुवे 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 कर्मेन्द्रन विदाहिने।
आत्मज्ञानाश्रिदानेन तस्मै श्री गुरवे नमः॥ १२॥

Aneka janma samprāpta karmendhana vidāhine
Ātma-jñānāgni-dānena tasmāi 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.
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.
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.
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!
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.
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.
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.
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!
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 Śaṅkhapāṇi, are the source of protection for me, this humble seeker.
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.
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.
Nīco'pi pāpa-valito'pi vinindito'pi
Brūyāttavāhamīti yastu kilāikavāram
Tam yacchasīśa nijalokamiṭi vrataṃ te
Tasmāttvameva śaraṇam mama śaṅkhapāṇa

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.
Krṣṇo rakṣatu māṁ carācara-guruḥ krṣṇam
namasye sadā
Krṣṇenaiva suraṅgito'ham-asakṛt krṣṇāya
dattam manaḥ
Krṣṇādeva samudbhavo mama guroḥ krṣṇasya
dāso'smyaham
Krṣṇe bhaktir-acaṅcalāstu bhagavan he krṣṇa
tubhyam 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.
Janana-koṭi-kṛtam duritam nara-
starati nāmani te manite manāk
Tadapi mādhava māṁ kimupekṣase
bhavadave vada vedanayā'ṇayā

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?
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.
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.
Pitā tvam mātā tvam dayita-tanayastvām priya-suhṛt
tvameva tvam mitraṁ gururasi gatiścāsi jagatāṁ
Tvadiya-stvad-bhṛtya-stava pariṣjana-stvadgatiraham
Prapannaś-cāivaṁ satyahamapi 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!
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 Canto 1-8-22*
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.
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.
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, Vibhisānā, Gajendra, Draupadi, Ahalyā and Dhruva – all of whom bear witness to this fact.
‘O Kṛṣṇa, the unfailing protector, the ocean of supreme kindness, O sure friend of the Pāṇḍava 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.
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.
Acyutānanta-govinda saccidānanda-śāśvata
Macceto ramatām samyak tvaccāru-caraṇāṁbuje

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.
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.
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.
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.
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.
Nāsthā dharme na vasunicaye naiva kāmopabhoge
Yad-bhavyāṁ tad-bhavatu bhagavan pūrva-karmānurūpaṁ
Hyetat-prārthyaṁ mama bahumataṁ janmajanmāntare'pi
Tvāt-pādāmbhoruha-yuga-gatā niścalā bhaktir-asti

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.
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 unforgettable of your feet.
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.
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.
Fortunate are those who are always able to drink the nectar of Śri 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.
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.
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 Raghūs, such devotion which is exclusive and all-engulfing, making my mind rid of the taint of desire and greed.
ŚIVA STOTRĀṆI

Āyur-naśyati paśyatāṁ pratidināṁ
yāti kṣayam yauvanaṁ
Pratyāyānti gatāḥ punar-na divasāḥ
kālo jagad-bhakṣakaḥ
Lakṣmī-stoya-taraṅga-bhaṅga-capalā
vidyu-ccalam jīvitaṁ
Tasmān-māṁ śaraṇāgataṁ śaraṇaṁ
 tvāṁ rakṣa rakṣādhnunā

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.
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.
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.
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.
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
दिवं केवलं भासकं भासकानाम्।
तुरीयं तमः पारमाचन्ततहीनम्
प्रपचे परं पावनं द्वैतहीनम्॥ ५२ ॥

Ajaṁ śāśvataṁ kāraṇaṁ kāraṇaanāṁ
Śivam kevalam bhāsakam bhāsakānāṁ
Turīyam tamaḥ-pāram-ādyanta-hīnaṁ
Prapadye param 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 विश्वमूर्तेः
नमस्ते नमस्ते चिदानन्दमूर्तेः।
नमस्ते नमस्ते तपोयोगमम्य
नमस्ते नमस्ते श्रुतिज्ञानगम्य॥ ५३॥

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

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.
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.
Mārgāvartita-pādūkā paśupater-aṅgasya kūrcāyate
ganḍūśāmbu-niśecanāṁ puraripor-divyābhiṣekāyate
kiṁcid-bhakṣita-māṁsaśeṣa-kabalam navyopahārāyate
bhaktiḥ kim na karotyaho vanacaro bhaktāvatamsāyate

The sandals worn out by use on forest paths became the mark between the eye-brows on the body of Lord Śiva – the Paśupathi; 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?)
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.
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.
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).
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.
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 sphaṭika, who is seated gracefully in the lotus pose (padmāsana).
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.
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.
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.
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 (puñya) 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?
Na mantraṁ no yantram tadapi ca na jāne stutim-aho
Na cā-hvānaṁ dhyānam 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!
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!
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?
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, Rudrāṇi, Śiva, Śiva, Bhavānī – all your names and those alone.
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!
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.

Canto 2-3-21
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.

*Canto 2-3-22*
Yo'ntaḥ praviśya mama vācam-imāṁ prasuptāṁ
Sañjīvayat-yakhila-śakti-dharaḥ svadhāmnā
Anyāṁśca hasta-caraṇa-śravaṇa-tvagādīn
Prāṇān naṁo bhagavate puruṣāya tubhyāṁ

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_
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.

*Canto 6-11-24*
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, Canto 7-10-13
Kāyena vācā manasendriyair-vā
Buddhyātmanā vānumārtta-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
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_
That one is indeed the middle-level devotee, who fosters love (prema) to the Lord, friendship to His devotees, kindness to the undiscriminating and indifference (upekṣā) for the enemies around.

_Cānto 11-2-46_
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_
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*
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).

_Cânto 11-2-55_
Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
Na kīṅkaro nāyamṛṇī ca rājan
Sarvātmanā yaḥ śaraṇāṁ śaraṇyāṁ
Gato mukundāṁ parihṛtya kartāṁ

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
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.

_Canto 11-5-42_
Sarva-bhūta-suhṛcchānto jñāna-vijñāna-niścayāḥ
Paśyān-madātmakam viśvam 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 Kåñëa to Uddhava: Cānto 11-7-12
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 Kåñëa to Uddhava: Cänto 11-7-16
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: Canto 11-7-19*
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_
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
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_
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: Canto 11-12-1 and 2*
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: Canto 11-14-13_
Na pārameśṭhyam na mahendra-dhiśnyam
Na sārva-bhauśam na rasādhipatyaṁ
Na yoga-siddhir-apunabhavaṁ 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: Canto 11-14-14_
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: Canto 11-14-16_
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: Canto 11-14-17*
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: Canto 11-14-24_
Yathā yathātmā parimṛjayate'sau
Mat-puṇya-gāthā-śravaṇā-abhidhānaiḥ
Tathā tathā paśyati vastu sūkṣmam
cakṣur-yathāivāñjana-samprayuktaṁ

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*
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: Canto 11-14-27_
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.

Canto 10-10-38
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.
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.
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.
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 Dakṣiṇāmūrti, taking the form of Guru, is this my salutation.
Yasyaiva sphuraṇaṁ sadātmakam-asat-kalpārthakaṁ bhāsate
Sākṣāt-tattvam-asīti veda-vacasā
yo bodhayaty-āśritān
Yat-sākṣāt-karaṇād-bhaven-na
punar-āvṛttir-bhavāṃbhonidhau
Tasmai śrī-guru-mūrtaye
nama idam 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 Śri Dakṣiṇāmūrti, who takes the glorious form of the Teacher, let this my prostration be.
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 prostrations.
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 Śri Dakṣiṇāmūrti, who puts on the blessed form of Teacher, may this my prostration be.
Viśvam paśyati kārya-kāraṇatayā
da-svāmi-sambandhataḥ
Śiṣyā-cāryatayā tathaiva
pitṛ-putrādyātmanā bhedataḥ
Svapne jāgrati vā ya eṣa puruṣo
māyā-paribhrāmitaḥ
Tasmai śrī-guru-mūrtaye
nama idam 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.
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.
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.
I prostrate before God Dakṣiṇāmūrti, 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.
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!
Oṃ namaḥ praṇavārthāya
Śuddha-jñānaika-rūpīṇe
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 Oṃ.
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.
Mauna-vyākhyā-prakāśita-para-brahma-tatvam yuvānam
Varṣiṣṭhānte  vasad-ṛṣigaṇaṁ-āvṛtam
brahma-niṣṭhaiḥ
Ācāryendraṁ  kara-kalita-cin-mudram-
ānanda-rūpaṁ
Svātmārāmaṁ  mudita-vadanaṁ
dakṣiṇāmūrtim-īde

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.
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.
सर्वन्यापकाकम्बितीयम्जरं　वेदान्तविज्ञापितम्
द्वन्द्वाभासिविवर्जितं भवहरं शान्तिप्रदं देहिनाम्।
कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकम्
ध्यायेद्न्द्रह्म सदा प्रशान्तमनसा भक्तया च सत्यद्वया॥ ११५ ॥

Sarva-vyāpakam-advitīyam-ajarah
vedānta-vijñāpitaṁ
Dvandvābhāsa-vivarjitaṁ 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.
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.
Prātar-bhajāmi manaso vacasām-agamyam
Vāco vibhānti nikhilā yad-anugraheṇa
Yan-neti neti vacanair-nigamā avocuḥ
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’.
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.
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).
Tyaktvā mamāham-iti bandha-kare pade dve
Mānā-vamāna-sadṛśāḥ 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.
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.
To the one who has realized Brahman in all aspects, the whole world becomes the heavenly garden; all the objects the *kalpavṛkšās* (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 *Vedāntavākyās*; the entire earth, Vārānasi. Every thought or awareness of his reveals to Him only Brahman.
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.
I bow to Brahman which experiences during the waking state gross objects by covering the universe with the tendril-like rays of its consciousnes, 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.
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 ādīgangā. I am that kāśikā which is in the nature of Self-awareness.
This body is the temple of Kāsi, 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?
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.
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.
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.
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.
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 ṣūkṛñ-karāṇe!
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)?
रस्तवं कोशं कुत आयातः
का मे जननी को मे तातः।
इति परिभावय सर्वमस्मार्मः
विश्वं त्यत्वा स्वप्नविचारम्॥ १३३ ॥

Kastvaṁ ko'ham kuta āyataḥ
Ka me jananī ko me tātaḥ
Iti pari-bhāvaya sarvam-asāram
Viśvaṁ tyaktvā svapna-vicāram

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.
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.
Geyaṁ  gītā-nāma-sahasraṁ
Dhyeyam śrī-pati-rūpam-ajasraṁ
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.
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.
Labdhvā kathaṅcin-nara-janma durlabham
Tatrāpi puṃstvam śruti-pāra-darśanam
Yastv-ātma-muktau na yateta mūḍha-dhīḥ
Sa hyātmahā svam vínihantyasad-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.
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.
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?
The expressions of pure sattva are cheerfulness of disposition, experience of the Self, profound peace, contentment, jubilance, paramātma-niṣṭha (the wholesome abidance in the truth of the Self) by virtue of which is begotten the taste of bliss continuously.
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.
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.
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.
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?
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.
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.
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.
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.
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.
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.
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.
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.
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.
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.
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.
Snāta-stīrthe jahnu-jādau tataḥ kim
Dānam dattam dvyaṣṭa-saṅkhyām tataḥ kim
Japtāḥ mantrāḥ koṭiśo vā tataḥ kim
Yena svātmā naiva sākṣāt-krīto'-abhūt

Taking regular bath in the holy Ganges, the giving of numerous gifts to many, the chanting in crores of a host of mantras, all these can be of no avail to one if he is unable to gain direct experience of the Self within.
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’.
Dayālum gurum brahmaniṣṭham praśāntam
Samārādhyā matyā vicārya svarūpam
Yad-āpnoti tatvam nīdīdhyāsyam vidvān
Param brahma nityam 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.
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.
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.
Pūrne manasi sampūrṇam
Jagat-sarvam 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?
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.
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).
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)’.
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.
'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.
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.
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.
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.
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).
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.
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.
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.
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.
He who neither appreciates nor deprecates, neither grieves nor desires, and is also free from istāniṣṭās (desirables and undesirables), never gets pained or afflicted by the worldly life.
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.
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.
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)
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.
Pratyak-brahma-vicārya-pūrvam-ubhayor-ekatva-bodhādvinā

Kaivalyam puruṣasya sidhyati para-brahmātmatā-lakṣaṇaṁ

Na snānair-āpi kīrtanair-āpi japairn-no kṛcchra-cāndrāyaṇaiḥ

No vāpyadhvara-yajñā-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.
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.
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 *equality with Himself*. Their interaction, devoid of any exemplar for this reason, is therefore strictly unworldly, nay, supra-worldly.
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).

Brahma to Narada
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.
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?
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.
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.

* * *
Narayanashrama Tapovanam
Venginissery, P.O. Ammadam, Trichur,
Kerala - 680563, India
Email: ashram1@gmail.com;
Website: http://www.swamibhoomanandatirtha.org