

नित्यसमर्पणम्
Nitya-samarpaṇam
(2nd edition with English Translation)

Daily Prayers
at Narayanashrama Tapovanam



Narayanashrama Tapovanam

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A few words about the book

“Poetry recited with bhāva has the magical effect of redressing grief and generating bliss. It also facilitates learning, memorization and introspection. The word śloka means that which alleviates śoka (grief).”

- Swamiji

In the Ashram, the morning and evening prayers as well as various other daily functions are associated with enlightening ślokas chanted in devotionally inspiring tunes, mostly set by Ma Gurupriya. A booklet containing all these ślokas has been a need for devotees following the Ashram prayers at home or at our Institutions in India and abroad.

“Stotramālā”, published in 1984 and revised in 1990, did not include many of these ślokas and contained many others that are not generally chanted in the Ashram. “Song of the Soul” audio CD containing deep and sublime ślokas sung by Mā Gurupriya and Swami Nirvisheshananda Tirtha, released in 1998, was particularly intended to help seekers get absorbed in the Self. The ślokas contained in it along with English translation, published in 1999, were again partly different from those of the daily routine.

Nitya-samarpaṇam published in 2001 was a compilation of all the ślokas necessary to follow the Ashram routine and annual observances. But it contained only the ślokas, without meaning. Now that more and more seekers are interested in learning the ślokas with meaning, the present edition (**Nitya-samarpaṇam - 2nd Edition**) is being brought out with English translation of all the verses.

The arrangement of ślokas remains the same as in the previous edition, following the **sequence in which they appear in the Ashram routine**

from dawn to dusk. Chapter I and Chapter IV contain the ślokas recited respectively during the morning and evening prayers. Chapter II contains the *Guru-vandanā* sung during *Puṣpa-samarpaṇam* while we offer flowers at the lotus feet of our Poojya Gurudeva. Chapter III contains the ślokas sung during *Bhojana-pavitreekaraṇam* (when Poojya Swamiji purifies the food to be served during meals), the mantras chanted before taking food, and the ślokas chanted at the beginning and conclusion of each satsang.

Chapter V contains the 108 epithets (with English translation) composed by Late Sri Balan Subramanian in adoration of Poojya Swamiji. These are chanted whenever we perform the *pāda-poojā* of our Poojya Gurudeva. Chapter VI is a reproduction of chapter 15 of Bhagavadgītā (with English translation) to help devotees participate in the chanting before meals.

“Samarpaṇam” means offering. *“Nitya”* means always, constant, eternal. *“Nitya-samarpaṇam”* contains eternal flowers, to be offered everyday. They never wither. The more we offer them, the more fragrant and radiant they become. Also they make us more resplendent and pure.

Harih Om Tat Sat. Jai Guru

Swami Nirvisheshananda Tirtha

Gurupoornima 2017
Narayanashrama Tapovanam

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प्रातःप्रार्थना

Morning Prayers

I.1 स्तोत्राणि - Ślokas

वन्दे गुरूणां चरणारविन्दे
 संदर्शितस्वात्मसुखावबोधे ।
 जनस्य ये जाङ्गुलिकायमाने
 संसारहालाहलमोहशान्त्यै ॥

*vande gurūṇāṃ caraṇāravinde
 sandarśita-svātma-sukhāvabodhe ।
 janasya ye jāṅgulikāyamāne
 saṃsāra-hālāhala-mohaśāntyai ॥*

Śrī Śaṅkarāchārya's Yogatārāvalī 1

I prostrate at the lotus feet of all my Gurus, which reveal the bliss of the Self within, which are like the expert physician who alleviates the delusion caused by the severe poison of worldliness.

मदीय हृदयाकाशे चिदानन्दमयो गुरुः ।
 उदेतु सततं सम्यक् अज्ञानतिमिरारुणः ॥

*madiya hṛdayākāśe cid-ānandamayo guru: ।
 udetu satataṃ samyak ajñāna-timirāruṇa: ॥*

May the chidānandamaya (conscious being full of bliss), Guru arise wholesomely in the sky of my heart, as the sun destroying the darkness of ignorance.

पृथ्वी सगन्धा सरसास्तथापः
स्पर्शी च वायुर्ज्वलितं च तेजः ।
नभः सशब्दं महता सहैव
कुर्वन्तु सर्वेऽपि च सुप्रभातम् ॥

*pr̥thvī sagandhā sarasās-tathāpa:
sparśī ca vāyur-jvalitaṃ ca teja: ।
nabha: saśabdaṃ mahatā sahaiva
kurvantu sarve'pi ca suprabhātam ॥*

Prātaḥ Smaraṇa Stotram

May the fragrant earth, the sapid water, the touching wind, the brilliant light, the sky full of sounds along with the Cosmic Intelligence make every one's dawn auspicious.

लोकेश चैतन्यमयादिदेव
श्रीकान्त विष्णो भवदाज्ञयैव ।
प्रातः समुत्थाय तव प्रियार्थं
संसारयात्रामनुवर्तयिष्ये ॥

*lokeśa caitanyamayādideva
śrīkānta viṣṇo bhavad-ājñayaiva ।
prātaḥ samutthāya tava priyārthaṃ
saṃsāra-yātrām-anuvartayiṣye ॥*

Prātaḥ Smaraṇa Stotram

O, the controller of the world, who is of the nature of Consciousness, the causeless Creator, O Mahāvishṇu, the consort of Śree, waking up by your command in the morning, I undertake this journey through worldly activities, for the sake of your pleasure alone.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥

*prātaḥ smarāmi hṛdi saṃsphurad-ātmatattvaṃ
saccit-sukhaṃ paramahaṃsa-gatiṃ turīyam ।
yat-svapna-jāgara-suṣuptam-avaiti nityaṃ
tadbrahma niṣkalam-ahaṃ na ca bhūtasāṅgha: ॥*

Śrī Śaṅkarāchārya's Prātaḥ Smaraṇa Stotram 1

At dawn, I meditate on the real nature of my Self, shining in my heart, which is verily the Truth-Consciousness-Bliss - the Goal of the realized souls, the transcendental state that constantly impels the three states of waking, dream and sleep. That partless Brahman am I, and not the aggregate of matter and energy.

प्रातर्भजामि मनसो वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेति नेति वचनैर्निगमा अवोचुः
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥

*prātar-bhajāmi manaso vacasām-agamyam
vāco vibhānti nikhilā yad-anugraheṇa ।
yan-neti neti vacanair-nigamā avocu:
taṃ deva-devam-ajam-acyutam-āhuragryam ॥*

Śrī Śaṅkarāchārya's Prātaḥ Smaraṇa Stotram 2

At dawn, I worship That which is unreachable by mind and speech, by whose blessings all words manifest, which the Vedas have spoken about as "not this, not this", and which is

spoken of as God of gods, birthless, infallible and primordial.

प्रातर्नमामि तमसः परमर्कवर्णं
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेषमूर्तो
रज्ज्वां भुजंगम इव प्रतिभासितं वै ॥

*prātar-namāmi tamaśaḥ param-arka-varṇaṃ
pūrṇaṃ sanātana-padaṃ puruṣottama-ākhyam ।
yasminn-idaṃ jagad-aśeṣam-aśeṣa-mūrtau
rajjvāṃ bhujāṅgama iva pratibhāsitaṃ vai ॥*

Śrī Śaṅkarāchārya's Prātaḥ Smaraṇa Stotram 3

At dawn, I bow humbly to that Brilliance, which shines like the sun beyond darkness (ignorance), which is full and the eternal abode called the Purushottama. In that Infinite being, this endless Universe appears as does the snake in the rope.

I.2 Viṣṇu-sahasranāma-stotra recitation followed by:

यदक्षरपदभ्रष्टं मात्राहीनं तु यद्भवेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

*yad-akṣara-pada-bhraṣṭaṃ mātrā-hīnaṃ tu yad-bhavet ।
tat-sarvaṃ kṣamyatāṃ deva nārāyaṇa namo'stu te ॥*

O Lord Narayana, prostration to you. Kindly excuse all the mistakes, including the letters and words that have been missed, and the pronounciational notes that have been lost.

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्यभावेन रक्ष रक्ष महाप्रभो ॥

*anyathā śaraṇaṃ nāsti tvam-eva śaraṇaṃ mama ।
tasmāt kāruṇya-bhāvena rakṣa rakṣa mahā-prabho ॥*

For me, there is no other refuge, you are the sole refuge.
Therefore, protect me mercifully, O great Lord, protect
me.

I.3 Reciting one or two chapters of Śrīmad Bhagavadgītā.

गीतापारायणारम्भे - At the beginning of Gītā Chanting

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

*yaṃ brahmā-varuṇendra-rudra-maruta:
stunvanti divyai: stavai:
vedai: sāṅga-pada-kramopaniṣadai:
gāyanti yaṃ sāmagā: ।
dhyānāvasthita-tad-gatena manasā
paśyanti yaṃ yogino
yasyāntaṃ na vidu: surāsura-gaṇā
devāya tasmai nama: ॥*

Śrīmad Bhāgavatam 12.13.1

Prostrations to that Divine Being, whom Brahma, Varuṇa,
Indra, Rudra and Maruta praise by means of divine hymns,
whom sāma-veda singers praise in the proper order of

pada and *aṅga* through Upanishads, whom yogis established in meditation perceive with their minds fixed into the Truth, whose nature Devas and Asuras do not know.

गीतापारायणावसाने - At the conclusion of Gītā Chanting

एकं शास्त्रं देवकीपुत्रगीतं
एको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि
कर्माप्येकं तस्य देवस्य सेवा ॥

ekaṃ śāstraṃ devakī-putra-gītāṃ
eko devo devakī-putra eva ।
eko mantras-tasya nāmāni yāni
karmāpy-ekaṃ tasya devasya sevā ॥

Śrī Śaṅkarāchārya's Gītā Māhātmyam 7

Whatever is sung by Devakīputra (Krishna) is the only scripture. The son of Devakī is the only God. Whatever are his names, are the only mantra. Service to that God alone is the only one activity.

श्रीकृष्णं योगिवर्यं प्रियजनसुखदं गोपिकानन्दकन्दं
गीतातत्त्वैकवेद्यं भवहरणपटुं बुद्धमुक्तस्वभावम् ।
पार्थ खिन्नं प्रपश्य स्थिरमतिमकरोदात्मतत्त्वोपदेशाद्-
यः सर्वात्मा प्रभुं तं स्थिरसुखनिलयं भक्तिवश्यं स्मरामि ॥

śrīkṛṣṇaṃ yogi-varyaṃ priya-jana-sukhadaṃ
gopikānanda kandaṃ
gītā-tattvaika-vedyaṃ bhava-haraṇa-paṭuṃ
buddha-mukta-svabhāvam ।

*pārthaṃ khinnaṃ prapaśya sthira-matim-akarod-
ātma-tattvopadeśād
ya: sarvātmā prabhuṃ taṃ sthira-sukha-nīlayaṃ
bhakti-vaśyaṃ smarāmi ॥*

Swami Bhoomananda Tirtha

I repeatedly think of that Lord Sri Krishna, who is the best of Yogis, who bestows happiness to those dear to him, who is the source of joy for the Gopikas, who can be understood only by the truth exposed in Gītā, who is clever in robbing worldliness, who is by nature illumined and liberated, who on seeing the son of Pṛthā (Arjuna) afflicted, instructed him the truth of the Self making him stable-minded, who is the Self of all, the Master, and the abode of permanent happiness, who can be won over by devotion.

I.4 दीपाराधना - Dīpārādhana

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

*na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam-agniḥ ।
tam-eva bhāntam-anubhāti sarvaṃ
tasya bhāsā sarvam-idaṃ vibhāti ॥*

Muṇḍakopaniṣad 2.2.10, Kaṭhcopaniṣad 2.2.15

There sun shines not, nor do moon and stars, nor lightning, how then can this fire? By That shining alone all become manifest. By Its brilliance all this shines.

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥

*yo vedādaṁ svaraḥ prokto vedānte ca pratiṣṭhitaḥ ।
tasya prakṛti-līnasya yaḥ paraḥ sa mahēśvaraḥ ॥*

Taittirīya Araṇyaka 10.12.3.17

Maheśvara is the Supreme Lord who transcends the svara (Om), which is declared in the beginning of the Vedas, and is well established in Vedanta (Upanishads), and is dissolved in the prakṛti (the primal cause).

यथा नद्यः स्यन्दमानाः समुद्रे
अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥

*yathā nadyaḥ syandamānāḥ samudre
astaṁ gacchanti nāmarūpe vihāya ।
tathā vidvān nāma-rūpād-vimuktaḥ
parāt-param puruṣam-upaiti divyam ॥*

Muṇḍakopaniṣad 3.2.8

As the flowing rivers merge into the sea abandoning individual names and forms so does the realised Knower, freed from name and form, reach the supreme self-effulgent (divyam) Puruṣa that is transcendental (beyond the highest).

I.5 शान्तिमन्त्राणि - Śānti Mantras

ॐ शन्नो मित्रः शं वरुणः शन्नो भवत्वयमा । शन्न इन्द्रो बृहस्पतिः
शन्नो विष्णुरुक्रमः । नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं
ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् ।
अवतु वक्तारम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ śanno mitra: śaṃ varuṇa: śanno bhavatvayamā | śanna
indro bṛhaspati: śanno viṣṇur-urukrama: | namo brahmaṇe
namaste vāyo tvam-eva pratyakṣaṃ brahmāsi | tvām-eva
pratyakṣaṃ brahma vadiṣyāmi | ṛtaṃ vadiṣyāmi | satyaṃ
vadiṣyāmi | tanmām-avatu | tadvaktāram-avatu | avatu mām |
avatu vaktāram ॥*

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: Kṛṣṇa Yajurveda; Upaniṣad: Taittirīya

Om. May *mitra* be propitious to us (bring tranquility, fulfillment to us). May *varuṇa* be propitious to us. May *aryamā* be propitious to us. May *indra* be propitious to us. May *bṛhaspati* (the god of knowledge) be propitious to us. May *viṣṇu* (the all-pervading, all-powerful Lord) and *urukrama* (one of long strides; the *vāmana* incarnation of *viṣṇu*) be benedictory to us. Prostration to Brahman. Prostration to you, O *vāyu* (the controller of life forces); you are verily the perceptible Brahman, and I shall extol you as the perceptible Brahman. I shall speak what is true, in the mind. I shall speak what is true and proper. May Brahman protect me; may Brahman protect the teacher. Protect me. Protect the teacher. *Oṃ śānti: śānti: śānti:* (May there be peace relieving us from the three-fold

disturbances *ādhidaivika* (providential), *ādhibhautika* (from animals), and *ādhyātmika* (from our own body, mind and intelligence).

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ saha nāv-avatu | saha nau bhunaktu | saha vīryaṃ
karavāvahai | tejasvināv-adhītamastu | mā vidviṣāvahai ||
|| Oṃ śānti: śānti: śānti: ||*

Source: *Kṛṣṇa Yajurveda; Upaniṣad: Kaṭhopeniṣad*

Om. May Brahman protect us both (the preceptor and the disciple). May He nourish us both. May we strive together, with righteous courage and vigour. May our learning become brilliant (powerful; not bookish). May we not be intolerant or hateful (towards each other). *Oṃ śānti: śānti: śānti:*

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् सम्बभूव ।
स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवधारणो भूयासम् । शरीरं
मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ yaś-chandasām-ṛṣabho viśva-rūpa: | chandobhyo'-
dhy-amṛtāt sambabhūva | sa mendro medhayā sprīṇotu |
amṛtasya deva-dhāraṇo bhūyāsam | śarīraṃ me
vicarṣaṇam | jihvā me madhumattamā | karṇābhyāṃ*

*bhūri viśruvam | brahmaṇa: kośo'si medhayā pihita: |
śrutaṃ me gopāya |*

॥ *Om śānti: śānti: śānti: ॥*

Source: Kṛṣṇa Yajurveda; Upaniṣad: Taittirīya (1.4.1)

The premier sound of the Vedas is Om whose manifest form is this Universe. It emerged from the Immortality itself that transcends the Vedas. May that brilliant *praṇava* (Om) give me intelligence so that I may become the bearer of wisdom that bestows Immortality. May my body be fit for the purpose and my tongue speak sweetly. With both my ears let me amply hear the spiritual truths. O *praṇava*, you are the cell of the supreme Spirit hidden within the intelligence. Protect my learning. *Om śāntiḥ śāntiḥ śāntiḥ*

ॐ अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो
वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Om ahaṃ vṛkṣasya rerivā | kīrti: pṛṣṭhaṃ girer-iva |
ūrdhva-pavitro vājinīva svamṛtam-asmi | draviṇaṃ
savarcasam | sumedhā amṛtokṣita: | iti triśaṅkor-
vedānu-vacanam ॥*

॥ *Om śānti: śānti: śānti: ॥*

*Source: Kṛṣṇa Yajurveda; Upaniṣads: Taittirīya 1.10.1;
Nārada-parivrājakopaniṣad.*

I am the seed (originator) of the tree (world). My glory rises like the peak of the mountain. High and pure as the sun, I am verily immortal. My wealth is the effulgence of Brahman. I am the immutable and immortal brilliance.

This is the message of wisdom from Sage Triśanku.
Oṃ śāntiḥ śāntiḥ śāntiḥ

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ pūrṇam-ada: pūrṇam-idam pūrṇāt-pūrṇam-udacyate ।
pūrṇasya pūrṇam-ādāya pūrṇam-evāvaśiṣyate ॥*

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: Śukla Yajurveda; Upaniṣads: Bṛhadāraṇyaka, Īśāvāsya

That (the supreme Brahman) is full. This (the manifest Brahman; Creation; individual soul) is also full (infinite). From the full has emerged the full. When full (infinite Creation; individual soul) is taken from the full (supreme Brahman), what remains is verily full. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि
च सर्वाणि । सर्वं ब्रह्मौपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा
ब्रह्म निराकरोदनिराकरणमस्तु अनिराकरणं मेऽस्तु । तदात्मनि
निरते य उपनिषत्सु धर्मास्ते मयि सन्तु । ते मयि सन्तु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ āpyāyantu mamāṅgāni vāk prāṇas-chaṣu: śrotramatho
balam-indriyāṇi ca sarvāṇi । sarvaṃ brahmaupaniṣadaṃ ।
mā'haṃ brahma nirākuryāṃ mā mā brahma nirākaro-
danirākaraṇamastu anirākaraṇaṃ me'stu । tadātmani nirate
ya upaniṣatsu dharmāste mayi santu. । te mayi santu ॥*

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: Sāmaveda; Upaniṣads: Kena, Chhāndogya

Om. May my limbs, speech, life-forces, eyes, ears, strength elements (muscles, etc) and all the senses, become well nourished (with sattva-guṇa). Everything is indeed the Brahman extolled by the Upanishads. Let me not deny the Brahman. Also let not the Brahman disown me. Let there be no denial from me. Let me, who is devoted to the Self, be enriched with all the virtues extolled in the Upanishads. Let these enrich me. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीः
अनेनाधीतेनाहोरात्रान् संदधामि । ऋतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु
वक्तारम् । अवतु वक्तारम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ vāṅ me manasi pratiṣṭhitā | mano me vāci pratiṣṭhitam |
āvīrāvīrma edhi | vedasya ma aṅīsthā : | śrutam me mā
prahāsī : anenādhitena-ahorātrān sandadhāmi | ṛtam
vadiṣyāmi | satyam vadiṣyāmi | tanmām-avatu | tad-
vaktāram-avatu | avatu mām | avatu vaktāram | avatu
vaktāram ॥*

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: *R̥gveda; Upaniṣad; Aitareya*

Om. May my speech be well-established in my mind and the mind be well-established in my speech. (May there be complete identity and harmony between the mind and speech.)

O self-effulgent Brahman, be revealed to me (as the self-effulgent). May you both, mind and speech together, be able to bring the essence of the Vedas for me. Whatever

I have learnt or heard (from the teacher), may it not leave me. May I unite day and night by the study (contemplate incessantly throughout day and night). I shall speak what is true, in the mind. I shall speak what is true and proper. May Brahman protect me (by infusing the right knowledge) and protect the teacher (by enabling him to communicate). May It protect me. May It protect the teacher, protect the teacher. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

ॐ भद्रं नोऽपिवातय मनः ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ bhadraṃ no'pivātaya mana: ॥

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: *R̥gveda X.20.19.*

Om. May our mind radiate auspiciousness. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥ स्वस्ति न
इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो
अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devā: | bhadraṃ paśyemākṣabhiryajatrā: | sthirairaṅgais-tuṣṭuvāṃsastanūbhi: | vyaśema devahitaṃ yadāyu: ॥ svasti na indro vṛddhaśravā: | svasti na: pūṣā viśvavedā: | svasti nastārṣyo ariṣṭanemi: | svasti no bṛhaspatirdadhātu ॥

॥ *Oṃ śānti: śānti: śānti: ॥*

Source: *Atharva Veda; Upaniṣads: Muṇḍaka, Māṇḍūkya, Praśna*

Om. O the brilliant Powers, may our ears hear what is auspicious. May we see with our eyes what is auspicious. May we live our allotted span of life in good health and strength, singing your praise. May indra, extolled in the scriptures, pūṣā, the omniscient, tārksya who protects us from harm, and bṛhaspati, ensure our felicity. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

ॐ यो ब्रह्माणं विदधाति पूर्वम् । यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ yo brahmāṇaṃ vidadhāti pūrvam | yo vai vedāṃśca
prahiṇoti tasmai | taṃ ha devam-ātmabuddhi-prakāśaṃ
mumuṣurvai śaraṇam-ahaṃ prapadye ||*

॥ Oṃ śānti: śānti: śānti: ॥

Source: Atharva Veda; Upaniṣad: Śvetāśvataropaniṣad 6.18

Om. Seeking liberation, I truly take refuge in that Effulgent One, who at the beginning of Creation, projected the Creator (Brahmā, the Cosmic being), and revealed to Him the Vedas, and who indeed illumines our intelligence with the knowledge of the Self. *Oṃ śāntiḥ śāntiḥ śāntiḥ*

When you recite a verse properly, activating the sound from the naval region, and also listen to it attentively, contemplating on the meaning conveyed by the words, it becomes a great discipline bringing convergence, integration and harmony. It will virtually lead you to samādhi - the inward poise and bliss.

- Swamiji

II

पुष्पसमर्पणम्

Offering flowers at the Lotus Feet of Sri Gurudeva

II. 1 गुरुस्तोत्राणि - Stotras on the Guru

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

janmānekaśatai: sadādarayujā
bhaktiyā samārādhito
bhaktair-vaidika-lakṣaṇena vidhinā
santuṣṭa īśa: svayam ।
sākṣāc-chrīgururūpam-etya kṛpayā
dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān
saṃsāra du:khārṇavāt ॥

Śrī Śaṅkarāchārya's Sarvavedāntasiddhāntasārasaṅgrahaḥ 254

Pleased with the traditional Vedic ways of worship, performed by the devotee in hundreds of lives with piety and devotion, the Lord out of his own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

पूर्णानन्दरसानुभूतिसहित-स्मेरप्रसन्नाननं
पूर्णेन्दुप्रभमात्मबोधनिलयं शान्तं निरीहं परम् ।
नित्यानित्यविचारसार-चतुरं निर्मत्सरं पावनं
श्रीभूमानन्दमहं नतोऽस्मि कलितानन्दं परं श्रेयसे ॥

pūrṇānanda-rasānubhūti-sahita-
smera-prasannānanaṃ
pūrṇendu-prabham-ātmabodha-nilayaṃ
śāntaṃ nirīhaṃ paraṃ ।
nityānitya-vicārasāra-caturaṃ
nirmatsaraṃ pāvanaṃ
śrībhūmānandam-ahaṃ nato'smi
kalitānandaṃ paraṃ śreyase ॥

By a devotee

Seeking spiritual fulfillment, I prostrate before Sri Bhoomananda, my Guru, who has a smiling countenance resulting from the experience of full bliss; who sheds lustre like the full-bloom moon; who is the treasure-house of Self-knowledge, is ever tranquil, desire-free and supreme in every way; who is adept in discriminating between the Real and the unreal, and is freed from the spirit of competition; who is ever pure and bliss incarnate.

II.2 गुरुगीता - Gurugītā

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

*gurur-brahmā gurur-viṣṇuḥ gurur-devo maheśvaraḥ ।
guruḥ sākṣāt paraṃ brahma tasmai śrīgurave namaḥ ॥*

Salutations to the Guru who is Brahmā, Viṣṇu and Śiva; who is verily the Supreme Brahman.

अज्ञान-तिमिरान्धस्य ज्ञानाञ्जन-शलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

ajñāna-timirāndhasya jñānāñjana-śalākayā |
caḅsur-unmīlitaṃ yena tasmai śrīgurave nama: ||

Salutations to the Guru, who with the collyrium stick of Knowledge, has opened the eyes blinded by ignorance.

**अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥**

akhaṇḍa-maṇḍalākāraṃ vyāptaṃ yena carācaram |
tatpadaṃ darśitaṃ yena tasmai śrīgurave nama: ||

Salutations to the Guru who has made it possible to realise That which is of the form of undivided space and which pervades all the living and non-living creation.

**चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।
बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥**

caitanya: śāśvata: śānto vyōmātīto nirañjana: |
bindu-nāda-kalātīta: tasmai śrīgurave nama: ||

Salutations to the Guru who is the supreme Consciousness, eternal and serene; who is beyond space, is devoid of any blemish and is beyond *bindu*, *nāda* and *kalā* (beyond the three states of awareness).

**स्थावरं जङ्गमं व्याप्तं येन कृत्स्नं चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥**

sthāvaram jaṅgamaṃ vyāptaṃ yena kṛtsnaṃ carācaram |
tatpadaṃ darśitaṃ yena tasmai śrīgurave nama: ||

Salutations to the Guru who has made it possible to realise That, by which all the mobile and immobile, as well as the animate and inanimate creation is pervaded.

अनेकजन्म-संप्राप्त कर्मन्धन-विदाहिने ।

आत्मज्ञानाग्नि-दानेन तस्मै श्रीगुरवे नमः ॥

*aneka-janma-saṃprāpta karmendhana-vidāhine ।
ātma-jñānāgni-dānena tasmai śrīgurave nama: ॥*

Salutations to the Guru who, by infusing the fire of Self-knowledge, completely burns away the fuel of karma collected over many lives.

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात्परं नास्ति तस्मै श्रीगुरवे नमः ॥

*na guror-adhikaṃ tattvaṃ na guror-adhikaṃ tapa: ।
tattva-jñānāt-param nāsti tasmai śrīgurave nama: ॥*

There is no Truth higher than the Guru, no penance higher than remembering and serving the Guru, and there is nothing superior to the Realization of Truth. Salutations to the Guru.

मन्नाथः श्रीजगन्नाथो मद्गुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥

*mannātha: śrījagannātho madguru: śrījagadguru: ।
madātmā sarva-bhūtātmā tasmai śrīgurave nama: ॥*

My Lord is the Lord of the universe, my Guru is the Universal Teacher and my Self is the Self of everything. Salutations to the Guru.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥

*dhyāna-mūlaṃ guror-mūrtiḥ pūjā-mūlaṃ guroḥ padam ।
mantra-mūlaṃ guror-vākyaṃ mokṣa-mūlaṃ guroḥ kṛpā ॥*

The focus for meditation is the Guru's form; the focus of worship is the feet of the Guru; the real mantra is the instruction of the Guru and the cause of liberation is the Guru's compassion.

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥

*gurur-ādiranādiśca guruḥ parama-daivatam ।
guroḥ parataram nāsti tasmai śrīgurave namaḥ ॥*

The Guru is the beginningless beginning, (the source of everything and all). The Guru is the supreme destiny, there is no one greater than the Guru. Salutations to the Guru!

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

*brahmānandaṃ parama-sukhadaṃ kevalaṃ jñāna-mūrtiṃ
dvandvātītaṃ gagana-sadṛśaṃ tattvam-asyādilakṣyam ।
ekaṃ nityaṃ vimalam-acalaṃ sarvadhī-sākṣi-bhūtaṃ
bhāvātītaṃ triguṇa-rahitaṃ sadguruṃ taṃ namāmi ॥*

Salutations to the Sadguru, who is verily the bliss of Brahman and the bestower of supreme happiness; who is

One and the personification of supreme Knowledge; who transcends the pairs of opposites, resembles the sky and is revealed by such Vedic aphorisms as Thou Art That; who is single, eternal, pure, immovable, and the witness of the intelligence of all; who is beyond all states and is devoid of the three *guṇas*.

नित्यं शुद्धं निराभासं निराकारं निरञ्जनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्म नमाम्यहम् ॥

*nityaṃ śuddhaṃ nirābhāsaṃ nirākāraṃ nirañjanam ।
nitya-bodhaṃ cid-ānandaṃ guruṃ brahma namāmyaham ॥*

I prostrate before the Guru who is everlasting, ever-pure, and is devoid of all illusory appearances; who is formless, blemishless, ever present awareness, and blissful consciousness.

II. 3 गुर्वष्टकम् - Gurvaṣṭakam (Śrī Śaṅkarāchārya)

शरीरं सुरूपं तथा वा कलत्रं
यशश्चारु चित्रं धनं मेरुतुल्यम् ।
मनश्चेन्न लगनं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*śarīraṃ surūpaṃ tathā vā kalatraṃ
yaśāścāru citraṃ dhanaṃ meru-tulyam ।
manaścenna lagnaṃ guroraṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥ 1*

The body may be beautiful, so also the wife; there might be attractive and diverse fame along with riches as huge as the mount Meru; yet, if the mind is not focussed on

the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use, what is the use?

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम् ।
मनश्चेन्न लगनं गुरोरंघ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*kalatraṃ dhanaṃ putra-pautrādi sarvaṃ
gṛhaṃ bāndhavāḥ sarvam-etaddhijātam ।
manaścenna lagnaṃ guror-aṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥* 2

Be there the wife, wealth, children, grandchildren and the like; be there home, relatives and everything born out of these; yet, if the mind does not get fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use, what is the use?

षडङ्गादिवेदो मुखे शास्त्रविद्या
कवित्वादि गद्यं सुपद्यं करोति ।
मनश्चेन्न लगनं गुरोरंघ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*ṣaḍaṅgādi-vedo mukhe śāstravidyā
kavitvādi gadyaṃ supadyaṃ karoti ।
manaścenna lagnaṃ guror-aṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥* 3

Even if all the scriptural knowledge, the Vedas along with the six *vēdāṅgas*, are right on the lips; the ability to compose prose as well as good poetry is also there; yet

if the mind is not fixed to the lotus feet of the Guru,
what is the use, what is the use, what is the use, what is
the use?

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचारवृत्तेषु मत्तो न चान्यः ।

मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥

videśeṣu mānya: svadeśeṣu dhanya:

sadācāra-vṛtteṣu matto na cānya: ।

manaścenna lagnaṃ guroraṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥ 4

Honoured abroad, and famous in the homeland; in good
conduct too there is no one excelling; even then if the
mind is not focussed on the lotus feet of the Guru, what
is the use, what is the use, what is the use, what is the
use?

क्षमामण्डले भूपभूपालवृन्दैः

सदा सेवितं यस्य पादारविन्दम् ।

मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥

kṣamā-maṇḍale bhūpa-bhūpālavṛndai:

sadā sevitaṃ yasya pādāravindam ।

manaścenna lagnaṃ guroraṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥ 5

Maybe his holy feet are worshipped by the kings of the
earth, if the mind is not fixed to the lotus feet of the

Guru, what is the use, what is the use, what is the use,
what is the use?

यशो मे गतं दिक्षु दानप्रतापात्
जगद्वस्तु सर्वं करे यत्प्रसादात् ।
मनश्चेन्न लगनं गुरोरंग्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

yaśo me gataṃ dikṣu dāna-pratāpāt
jagad-vastu sarvaṃ kare yat-prasādāt ।
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥ 6

Fame might have spread in all directions because of
boundless charity; also any worldly attainment can come
within reach by His grace; even then, if the mind is not
fixed to the lotus feet of the Guru, what is the use, what
is the use, what is the use, what is the use?

न भोगे न योगे न वा वाजिराजौ
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लगनं गुरोरंग्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

na bhoge na yoge na vā vājirājau
na kāntā-mukhe naiva vitteṣu cittam ।
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥ 7

The mind might have turned away in dispassion from
worldly pleasures, hard austerities, the best of horses,
wealth and the face of the beloved; even then, if the mind

is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

अरण्ये न वा स्वस्य गोहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लगनं गुरोरंग्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye ।
manaścenna lagnaṃ guroraṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim ॥* 8

The mind might not be drawn to the forest, to one's own home, to any activity, to the body or to anything invaluable; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

गुरोरष्टकं यः पठेत्युण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गोही ।
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं
गुरोरुक्तवाक्ये मनो यस्य लगनम् ॥

*guroraṣṭakaṃ ya: paṭhet-puṇyadehī
yatir-bhūpatir-brahmacārī ca gehī ।
labhed-vāñchitārthaṃ padaṃ brahma-sañjñam
guror-ukta-vākye mano yasya lagnaṃ ॥* 9

The noble Soul who regularly reads these eight verses on the Guru, be he an ascetic or a king, a celibate or a householder, will attain his object of desire as well as

the abode of Brahman, provided his mind clings to the words of the Guru.

II. 4 समापन-स्तोत्राणि - Concluding Ślōkas

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

*tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva ।
tvameva vidyā draviṇaṃ tvameva
tvameva sarvaṃ mama devadeva ॥*

Pāṇḍava Gītā 28

You are my mother. You are my father. Equally so, You are the relative as well as the friend. Knowledge and wealth alike are You. O my Lord of lords, you are to me everything and all.

यत्रैव यत्रैव मनो मदीयं
तत्रैव तत्रैव तव स्वरूपम् ।
यत्रैव यत्रैव शिरो मदीयं
तत्रैव तत्रैव पदद्वयं ते ॥

*yatraiva yatraiva mano madīyaṃ
tatraiva tatraiva tava svarūpam ।
yatraiva yatraiva śiro madīyaṃ
tatraiva tatraiva padadvayaṃ te ॥*

Śrī Śaṅkarāchārya's Tripurasundarīvedapādastotram 110

Wherever is my mind, I find your real form. Wherever is my head, there reign your holy feet.

यस्यान्तर्नादिमध्यं न हि करचरणं नामगोत्रं न सूत्रं
नो जातिर्नैव वर्णं न भवति पुरुषो नो नपुंसं न च स्त्री ।
नाकारं नो विकारं न हि जनिमरणं नास्ति पुण्यं न पापं
नोऽतत्त्वं तत्त्वमेकं सहजसमरसं सद्गुरुं तं नमामि ॥

yasyāntar-nādimadhyam na hi kara-caraṇam
nāma-gotraṃ na sūtram
no jātir-naiva varṇam na bhavati puruṣo
no napuṃsaṃ na ca strī̄ ।
nākāram no vikāram na hi jani-maraṇam
nāsti puṇyam na pāpam
no'tattvam tattvam-ekam sahaja-samarasaṃ
sadguruṃ tam namāmi ॥

Gurugītā

I prostrate before the Sadguru who is endless, beginningless and also without the middle; who has no hand, no foot, and is devoid of name, lineage or any other connection; who has no caste or colour and is neither masculine nor neutral nor again feminine. He has no form and undergoes neither change nor birth nor death. He has neither virtue nor sin. Devoid of all falsehood, He is the only Reality. He is verily the joy of natural *samatva* (uniformity).

III**Ślokas related to other daily events****III.1 सत्सङ्गारम्भे - At the beginning of Satsang**

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

janmānekaśatai: sadādarayujā
bhaktyā samārādhito
bhaktair-vaidika-lakṣaṇena vidhinā
santuṣṭa īśa: svayam ।
sākṣāc-chrīgururūpam-etya kṛpayā
dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān
saṃsāra du:khārṇavāt ॥

Śrī Śaṅkarāchārya's Sarvavedāntasiddhāntasārasaṅgrahaḥ 254

Pleased with the traditional Vedic ways of worship performed by the devotees in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru, and mercifully awakens the devotees by explaining the supreme Truth sufficiently well and takes them across the sea of worldly afflictions.

सर्वव्यापकमद्वितीयमजरं वेदान्तविज्ञापितं
द्वन्द्वाभासविवर्जितं भवहरं शान्तिप्रदं देहिनाम् ।
कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकं
ध्यायेत् ब्रह्म सदा प्रशान्तमनसा भक्त्या च सश्रद्धया ॥

sarva-vyāpakam-advitīyam-ajaraṃ
vedānta-vijñāpitaṃ
dvandvābhāsa-vivarjitaṃ bhavaharaṃ
śānti-pradaṃ dehinām ।
karmākarma-vikarma-hīnam-amalaṃ
traiguṇya-vicchedakaṃ
dhyāyet brahma sadā praśānta-manasā
bhaktyā ca saśraddhayā ॥

Swami Bhoomananda Tirtha

One should meditate upon Brahman always with a peaceful mind and with devotion and śraddhā (assigning greatest value) - Brahman that is all-pervading, one without a second, devoid of decline or decay, and defined in the Upanishads; Brahman that does not allow any semblance of duality, robs worldliness, and bestows peace (to the embodied); Brahman that is free from action, non-action and wrong action and is free of all impurities; Brahman that transcends the three guṇas (sattva, rajas and tamas).

III. 2 सत्सङ्गावसाने - At the conclusion of Satsang

प्रबुद्धं विमुक्तं विकारादिहीनं
प्रसन्नं सदा नित्यबोधस्वरूपम् ।
परं निश्चलं निर्गुणं सर्वरूपं
भजेऽहं सदानुस्मरामि प्रणौमि ॥

prabuddhaṃ vimuktaṃ vikārādihīnaṃ
prasannaṃ sadā nitya-bodha-svarūpaṃ ।
paraṃ niścalaṃ nirguṇaṃ sarva-rūpaṃ
bhaje'haṃ sadānusmarāmi praṇaumi ॥

Swami Bhoomananda Tirtha

I always worship, remember and prostrate before one who is ever-awakened, ever-liberated, ever-free of all modifications and ever-cheerful; whose essential nature is Consciousness, who is transcendental, unmoving, transcending all attributes and revealer of all forms.

III. 3 भोजनपवित्रीकरणम् - Bhojanapavitrikaraṇam

Before each meal, the prepared food is offered to Poojya Swamiji, chanting these ślōkas in chorus. Poojya Swamiji holds the food in his hands, blesses and purifies the food with his glance. Also, he has a saṅkalpa that those who take this food, may become purer, physically, mentally intelligentially and spiritually.

यस्य पादप्रभाध्यस्तः प्रपञ्चो भाति भासुरः ।
तमहं सद्गुरुं वन्दे भूमानन्दं चिदात्मकम् ॥

*yasya pāda-prabhādyasta:
prapañco bhāti bhāsura: |
tamahaṃ sadguruṃ vande
bhūmānandaṃ cidātmakam ||*

Appearing in the radiation from whose feet the world shines brilliantly, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

नन्दितानि दिगन्तानि यस्यानन्दाश्रुबिन्दुना ।
तमहं सद्गुरुं वन्दे भूमानन्दं चिदात्मकम् ॥

*nanditāni digantāni
yasyānandāśrubindunā |
tamahaṃ sadguruṃ vande
bhūmānandaṃ cidātmakam ||*

By the drops of whose blissful tears, all the horizons rejoice, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

III. 4 Before taking food

Recitation of 15th Chapter of Bhagavadgītā continues while serving food. Then the following ślokas are chanted before taking food:

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

*brahmārpaṇaṃ brahma havi:
brahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṃ
brahma-karma-samādhinā ॥*

Bhagavadgītā 4.24

The offering is Brahman, the material offered is Brahman, offered by Brahman into the fire of Brahman. Brahman is to be attained by him whose all actions are established in Brahman.

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥
माता मे पार्वती देवी पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥

*annapūrṇe sadāpūrṇe
śaṅkara-prāṇavallabhe ।
jñāna-vairāgya-siddhyarthaṃ
bhikṣāṃ dehi ca pārvati ॥*

*mātā me pārvatī devī
pitā devo maheśvara: |
bāndhavā: śiva-bhaktāśca
svadeśo bhuvana-trayam ||*

Śrī Śaṅkarāchārya's Annapūrṇāṣṭakam 11,12

O Annapūrṇā! You are ever full, dear to Śaṅkara. O Pārvati devi, give me alms so that I may attain Knowledge and Dispassion.

Pārvati devi is my mother, my father is Lord Maheśwara. Devotees of Śiva are my kin, and all three worlds are my motherland.



The spirituo-religious civilization of India has been evolved and sustained through poetry. The ancient Vedas were taught, learnt, memorized and preserved only through the culture of recitation. To recite verses with correct accent and pronunciation, while focussing the mind on their meaning, is to ingrain them indelibly in memory and sublimate our life and behaviour through their message.

- Swamiji

IV.1 स्तोत्राणि - Ślōkas

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

janmānekaśatai: sadādarayujā
bhaktyā samārādhito
bhaktair-vaidika-lakṣaṇena vidhinā
santuṣṭa īśa: svayam ।
sākṣāc-chrīgururūpam-etya kṛpayā
dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān
saṃsāra-du:khārṇavāt ॥

Śrī Śaṅkarāchārya's Sarvavedāntasiddhāntasārasaṅgrahaḥ 254

Pleased with the traditional Vedic ways of worship performed by the devotee in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru and, mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

सर्वव्यापकमद्वितीयमजरं वेदान्तविज्ञापितं
 द्वन्द्वाभासविवर्जितं भवहरं शान्तिप्रदं देहिनाम् ।
 कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकं
 ध्यायेत् ब्रह्म सदा प्रशान्तमनसा भक्त्या च सश्रद्धया ॥

sarva-vyāpakam-advitīyam-ajaraṃ
vedānta-vijñāpitaṃ
dvandvābhāsa-vivarjitaṃ bhavaharaṃ
śānti-pradaṃ dehinām ।
karmākarma-vikarmahīnam-amalaṃ
traiguṇya-vicchedakaṃ
dhyāyet brahma sadā praśāntamanasā
bhaktyā ca saśraddhayā ॥

Swami Bhoomananda Tirtha

One should meditate upon Brahman always with a peaceful mind and with devotion and śraddhā (assigning greatest value) - Brahman that is all-pervading, one without a second, devoid of decline or decay, and defined in the Upanishads; Brahman that does not allow any semblance of duality, robs worldliness, and bestows peace (to the embodied); Brahman that is free from action, non-action and wrong action and is free of all impurities; Brahman that transcends the three guṇas (sattva, rajas and tamas).

अयं दानकालस्त्वहं दानपात्रं
भवानेव दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यं
कृपाशील शम्भो कृतार्थोऽस्मि तस्मात् ॥

ayaṃ dāna-kālas-tvahaṃ dāna-pātraṃ
bhavāneva dātā tvad-anyaṃ na yāce ।
bhavad-bhaktim-eva sthirāṃ dehi mahyaṃ
kṛpā-śīla śambho kṛtārtho'smi tasmāt ॥

Śrī Śaṅkarāchārya's Śivabhujaṅgastotram 11

O, merciful Śambhu, this indeed is the time for dāna (giving). I am the deserving receptacle for it. You are the

giver. I do not beg, beseech from anyone but you. Give me unswerving devotion to You alone. By that I am fulfilled.

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

*no sodaro na janako janani na jāyā
naivātmajo na ca kulam vipulam balam vā ।
sandṛśyate na kila ko'pi sahāyako me
tasmāt tvam-eva śaraṇam mama śaṅkha-pāṇe ॥*

Śrīhariśaraṇāṣṭakam 2

I have no brother, no father, no mother and no wife. I have no son either. Equally so, I do not have a distinguished lineage or great power. There is no visible support or help. Therefore, O wielder of the conch (Viṣṇu), you alone are my refuge.

IV. 2 नामावली

Repeated singing of the couplet (Composed by Poojya Swamiji) :

ओं नमः सदाशिवाय ओं नमो नारायणाय
ओं नमः सदाशिवाय ओं नमो नारायणाय ...

*Oṃ nama: sadāśivāya Oṃ namo nārāyaṇāya
Oṃ nama: sadāśivāya Oṃ namo nārāyaṇāya..*

IV.3 स्तोत्राणि - Ślokas

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

*kṛṣṇo rakṣatu māṃ carācara-guru:
kṛṣṇaṃ namasye sadā
kṛṣṇenaiva surakṣito'ham-asakṛt
kṛṣṇāya dattaṃ mana: ।
kṛṣṇād-eva samudbhavo mama guro:
kṛṣṇasya dāso'smyahaṃ
kṛṣṇe bhaktir-acañcalāstu bhagavan
he kṛṣṇa tubhyaṃ nama: ॥*

Let Krishna, the Preceptor of the sentient and insentient beings, protect me. I prostrate before Krishna always. By Krishna have I been redeemed and sustained everytime. My mind is given over to Krishna. My Teacher's origin is from Krishna alone. I am the loyal servant of Krishna. May my devotion to Krishna be unswerving. O Lord, O Krishna, I prostrate before Thee.

सर्वभूतात्मभूतस्थं सर्वाधारं सनातनं
सर्वकारणकर्तारं निदानं प्रकृतेः परम् ।
निरामयं निराभासं निरवद्यं निरञ्जनं
मनसा शिरसा नित्यं प्रणमामि रघूत्तमम् ॥

*sarvabhūtātma-bhūtasthaṃ sarvādhāraṃ sanātanaṃ
sarva-kāraṇa-kartāraṃ nidānaṃ prakṛte: param |
nirāmayam nirābhāsaṃ niravadyaṃ nirañjanaṃ
manasā śirasā nityaṃ praṇamāmi raghūttamam ||*

Sanatkumāra Samhitā

I always prostrate with my mind and head in front of the best of Raghus who abides in all beings as the Self of all, who is the support for all and is eternal; who is the Master of all causes and the supreme abode of Nature, who is guileless, free of false appearances, uncondemnable and blemishless.

IV. 4 नामावली

Repeated singing of the Mahāmantra:

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

*hare rāma hare rāma rāma rāma hare hare |
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare ||*

IV. 5 स्तोत्राणि - Śloka

वन्दे गुरुणां चरणारविन्दे
सन्दर्शितस्वात्मसुखावबोधे ।
जनस्य ये जांगुलिकायमाने
संसारहालाहलमोहशान्त्यै ॥

vande gurūṇaṃ caraṇāravinde
sandarśīta-svātma-sukhāvabodhe ।
janasya ye jāṅgulikāyamāne
saṃsāra-hālāhala mohaśāntyai ॥

Śrī Śaṅkarāchārya's Yogatārāvalī 1

I prostrate at the lotus feet of all my Gurus, which reveal the bliss of the Self within, which are like the expert physician who alleviates the delusion caused by the severe poison of worldliness.

मदीय हृदयाकाशे चिदानन्दमयो गुरुः ।
उदेतु सततं सम्यक् अज्ञानतिमिरारुणः ॥

madīya hṛdayākāśe cid-ānandamayo guruः ।
udetu satataṃ samyak ajñāna-timiraruṇaः ॥

May the chidanandamaya (conscious being full of bliss) Guru arise wholesomely in the sky of my heart, as the sun destroying the darkness of ignorance.

स्वाराज्य साम्राज्य विभूतिरेषा
भवत्कृपा श्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥

svārājya sāmrajya vibhūtireṣā
bhavat-kṛpā śrīmahima-prasādāt ।
prāptā mayā śrīgurave mahātmane
namo namaste'stu punarnamo'stu ॥

Vivekachūḍāmaṇi 517

This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Prostrations to thee, O glorious, noble-minded Teacher, prostrations again and again!

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥

*namastasmai sadaikasmai kasmaicin-mahase nama: |
yadetad-viśvarūpeṇa rājate gururāja te ॥*

Vivekachūḍāmaṇi 519

O great Teacher, it is you the singular Presence, the indescribable great Sentience, that ever shines as the extensive Universe. Prostration to you, the king of all Gurus.

योऽन्तःप्रविश्य मम वाचमिमां प्रसुप्तां

संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्तचरणश्रवणत्वगादीन्

प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥

*yo'nta:praviśya mama vācamimāṃ prasuptāṃ
sañjīvayaty-akhilāśaktidhara: svadhāmnā |
anyāṃśca hasta-caraṇa-śravaṇa-tvagādīn
prāṇān namo bhagavate puruṣāya tubhyam ॥*

Śrīmad Bhāgavatam 4.9.6

Prostration to you O Bhagavān, the Supreme Puruṣa, who entering within me, activates the dormant speech as well as the other organs like hands, feet, ear, skin etc, and also the life forces, merely by virtue of His presence, holding as He does infinite powers.

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

*namo namo vāṅmanasātibhūmaye
namo namo vāṅmanasaikabhūmaye ।
namo namo'nanta-mahāvibhūtaye
namo namo'nanta-dayaikasindhave ॥ (Twice)*

Śrī Yamunāchārya's Stotraratna 21

Prostration to Him who transcends the sphere of speech and mind; Prostration to Him who alone manifests as speech and mind. Prostration to Him who is the source of the infinite magnificent creation. Prostration to Him, the ocean of endless mercy.

नास्था धर्मो न वसुनिचये नैव कामोपभोगे
यद्भव्यं तद्भवतु भगवन् पूर्वकर्मानुरूपम् ।
ह्येतत् प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥

*nāsthā dharme na vasunicaye naiva kāmopabhoge
yad-bhavyaṃ tadbhavatu bhagavan pūrva-karmānurūpam ।
hyetat prārthyaṃ mama bahumataṃ janmajanmāntare'pi
tvat-pādāmbho-ruhayugagatā niścālā bhaktirastu ॥*

Rāja Kulaśekhara's Mukundamālā Stotram 7

I have no confidence in dharma (moral codes); neither in property nor in enjoying the objects of desires. Let whatever is destined, O Lord, take its course according

to the previous karma. However, I have this supremely cherished prayer: in all my lives let there be unflinching devotion to Thy lotus feet.

हर त्वं संसारं द्रुततरमसारं सुरपते
हर त्वं पापानां विततिमपरां यादवपते ।
अहो दीनानाथं निहितमचलं निश्चितपदं
जगन्नाथस्वामी नयनपथगामी भवतु मे ॥

*hara tvam saṃsāraṃ drutataram-asāraṃ surapate
hara tvam pāpānāṃ vitatim-aparāṃ yādavapate ।
aho dīnānāthaṃ nihitam-acalaṃ niścita-padaṃ
jagannāthasvāmī nayana-pathagāmī bhavatu me ॥*

Śrī Chaitanya Mahāprabhu's Jagannāthāṣṭakam 8

O supreme Lord, take away from me as fast as possible this worthless world. O the Lord of Yadus, take away my sins spread far and wide. O the unfailing abode of the poor and tormented, O the supreme Lord of the Universe, be always before my eyes, wherever my vision goes.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

*bhoge rogabhayam kule cyutibhayam
vitte nṛpālādbhayam
māne dainyabhayam bale ripubhayam
rūpe jarāyā bhayam ।*

śāstre vādibhayaṃ guṇe khalabhayaṃ
kāye kṛtāntādbhayaṃ
sarvaṃ vastu bhayānvitaṃ bhuvī nṛṇāṃ
vairāgyam-evābhayaṃ ॥

Vairāgya-śatakam 31

In enjoyment, there is fear of disease; in family reputation, there is fear of decline; in wealth, there is fear of kings; in honour there is fear of dishonour; in strength there is fear of enemy or adversary; in beauty there is fear of old age; in scriptural erudition there is fear of learned opponents; in virtue there is fear of slanderer; in body, there is fear of death. For human beings, everything in this world is coupled with fear. Vairāgya (non-possessiveness and not clinging to worldly enjoyments) alone is the abode of fearlessness.

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

nānyā spṛhā raghupate hṛdaye'smadīye
satyaṃ vadāmi ca bhavān-akhilāntarātmā ।
bhaktiṃ prayaccha raghupuṅgava nirbharāṃ me
kāmādidoṣa-rahitaṃ kuru mānasaṃ ca ॥

Tulasi Rāmāyaṇa 5.2

O Raghupate, there is no other desire in my heart. I am speaking the truth, of course, you, being the Inner Self of all, will also know it well. Grant me, O best of Raghus, unflinching devotion that unburdens me; makes my mind free of the taint of desires.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥

*satyena labhyas-tapasā hyeṣa ātmā
samyak jñānena brahmacaryeṇa nityam ।
anta:śarīre jyotirmayo hi śubhro
yaṃ paśyanti yatayaḥ kṣīṇa-doṣā: ॥*

Muṇḍakopaniṣad 3.1.5

This Self whom ascetics freed from stains experience ceaselessly within their body as brilliant and pure, is attainable through truthfulness, austerity, well-refined wisdom and celibacy.

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

*viśuddha-sattvasya guṇāḥ prasāda:
svātmānubhūti: paramā praśānti: ।
tṛpti: prahaṛṣa: paramātma-niṣṭhā
yayā sadānanda-rasaṃ samṛcchati ॥*

Vivekachūdāmaṇi 119

The qualities of a pure being are: placidity of mind, Self-experience, supreme peacefulness, contentment, delight and Self-abidance, by virtue of which the constant bliss emerging from the supreme Reality is attained.

नित्योत्सवो भवेत्तेषां नित्यश्रीर्नित्यमंगलम् ।
येषां हृदिस्थो भगवान् मङ्गलायतनं हरिः ॥

*nityotsavo bhavet-teṣāṃ nitya-śrīr-nityamaṅgalam ।
yeṣāṃ hṛdi-stho bhagavān maṅgalāyatanaṃ hari: ॥*

Pāṇḍava Gītā 45

In whose heart Lord Hari - the embodiment of auspiciousness - abides, for them there is continuous festivity (elevation), constant prosperity and eternal felicity.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ।
अकिञ्चनोऽनन्यगतिः शरण्यं
त्वत्पादमूलं शरणं प्रपद्ये ॥

*na dharma-niṣṭho'smi na cātmavedī
na bhaktimāṅstvac-caraṇāravinde ।
akiñcano'nanyagati: śaraṇyaṃ
tvat-pāda-mūlaṃ śaraṇaṃ prapadye ॥*

Śrī Yamunāchārya's Stotraratna 22

I am not dedicated to righteousness; neither am I a Knower of Truth. I am not devoted to your Lotus feet. Having nothing, with no other refuge, I seek refuge under your lotus feet where one should seek refuge.

IV. 6 Concluding Ślokas

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाक् भवेत् ॥

sarve bhavantu sukhina:
sarve santu nirāmayā: |
sarve bhadrāṇi paśyantu
mā kaścit du:khabhāk bhavet ||

Jagat-kalyāṇa sūktam

May all be happy; may all be free from disease; may all see auspiciousness; let not anyone be a victim of affliction.

**दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ।
शान्तो मुच्येत बन्धेभ्यो मुक्तश्चान्यान् विमोचयेत् ॥**

durjana: sajjano bhūyāt
sajjana: śāntim-āpnuyāt |
śānto mucyeta bandhebhyo
muktaścānyān vimocayet ||

Jagat-kalyāṇa sūktam

May the vicious become good, the good attain peace and the peaceful be redeemed from all bondages. May the liberated ones redeem others.

**काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः सज्जनाः सन्तु निर्भयाः ॥**

kāle varṣatu parjanya:
ṛthivī sasyaśālinī |
deśo'yaṃ kṣobharahita:
sajjanā: santu nirbhayā: ||

Jagat-kalyāṇa sūktam

May the clouds shed at the proper time and the earth become fertile. May the country remain free of agitations and the noble souls be free from fear.

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥

*svasti prajābhyaḥ paripālayantāṃ
nyāyyena mārgēṇa mahīṃ mahīśāḥ ।
gobrāhmaṇebhyaḥ śubham-astu nityaṃ
lokāḥ samastāḥ sukhino bhavantu ॥*

Jagat-kalyāṇa sūktam

Let there be well-being for the people; may the rulers rule the earth adhering to the righteous path; may there always be well-being for the learned and the cattle; may all the worlds be happy.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ॥
हरिः ओं शान्तिः शान्तिः शान्तिः ॥

*asato mā sad-gamaya । tamaso mā jyotirgamaya ।
mṛtyormā'ṛtaṃ gamaya ॥
Hariḥ Oṃ śāntiḥ śāntiḥ śāntiḥ ॥*

Bṛhadāraṇyaka Upanishad 1.3.28

From the unreal lead me to the Real; from darkness lead me to Light; from death lead me to Immortality. Om śāntiḥ śāntiḥ śāntiḥ

अष्टोत्तरशतनामावली

Aṣṭottara-śatanāmāvalī

Aṣṭottara-śatanāmāvalī: 108 holy epithets composed by a devotee in adoration of our Poojya Gurudeva. These are chanted while offering flowers at Poojya Gurudeva's Lotus Feet during the ceremonial Pādapoojā.

ॐ श्रीपरमहंस-करकमलसंजात अस्मद् श्रीगुरुभ्यो नमः ।

*Oṃ śrīparamahaṃsa-kara-kamala-sañjāta asmad
śrīgurubhyo nama:*

1

Prostrations to our Gurus who are born of the lotus-hand of Paramahansa (who belong to the Paramahansa lineage)

ॐ अकिंचनाय नमः ।

Oṃ akiñcanāya nama:

2

Prostrations to the One who is free of possessiveness.

ॐ अखण्ड-मण्डलाकाराय नमः ।

Oṃ akhaṇḍa-maṇḍalākārāya nama:

3

Prostrations to the unfragmented Whole.

ॐ अजाय नमः ।

Oṃ ajāya nama:

4

Prostrations to the Unborn.

ॐ अज्ञान-हरणाय नमः ।

Oṃ ajñāna-haraṇāya nama:

5

Prostrations to the One who removes ignorance.

ॐ अधियज्ञाय नमः ।

Oṃ adhiyajñāya nama: 6

Prostrations to the Self that is the support of all yajñas.

ॐ अनन्ताय नमः ।

Oṃ anantāya nama: 7

Prostrations to the Infinite.

ॐ अनादिनिधनाय नमः ।

Oṃ anādinidhanāya nama: 8

Prostrations to the One without beginning and end (birth and death) .

ॐ अमराय नमः ।

Oṃ amarāya nama: 9

Prostrations to the Deathless.

ॐ अमृतात्मने नमः ।

Oṃ amṛtātmane nama: 10

Prostrations to the Immortal Self.

ॐ अत्याश्रमिने नमः ।

Oṃ atyāśramine nama: 11

Prostrations to the One who has transcended all āshramas (the 4 stages of life).

ॐ अव्ययाय नमः ।

Oṃ avyayāya nama: 12

Prostrations to the Changeless.

- ॐ आनन्दमूर्तये नमः ।
Oṃ ānandamūrtaye nama: 13
 Prostrations to the One who is Bliss personified.
- ॐ आत्मक्रीडाय नमः ।
Oṃ ātmakrīḍāya nama: 14
 Prostrations to the One who delights in the Self.
- ॐ आत्मसंस्थिताय नमः ।
Oṃ ātma-saṁsthitāya nama: 15
 Prostrations to the One who is well established in his Self.
- ॐ आर्तजन-परित्राण-परायणाय नमः ।
Oṃ ārtajana-paritrāṇa-parāyaṇāya nama: 16
 Prostrations to the One whose ultimate dedication is to relieve the distressed.
- ॐ आशुतोषिणे नमः ।
Oṃ āśutoṣiṇe nama: 17
 Prostrations to the One who is easily pleased.
- ॐ कर्मयोगिने नमः ।
Oṃ karmayogine nama: 18
 Prostrations to the Karma Yogi.
- ॐ कूटस्थाय नमः ।
Oṃ kūṭasthāya nama: 19
 Prostrations to the Immovable (seated at the top).

ॐ कैवल्यानुभव-प्रदायकाय नमः ।

Oṃ kaivalyānubhava-pradāyakāya nama: 20

Prostrations to the One who bestows the experience of the Absolute.

ॐ कार्य-कारण-रूपाय नमः ।

Oṃ kārya-kāraṇa-rūpāya nama: 21

Prostrations to the One who manifests as cause and effect.

ॐ गुरुमूर्तये नमः ।

Oṃ guru-mūrtaye nama: 22

Prostrations to the One who is embodied as the Guru.

ॐ गुरुश्रेष्ठाय नमः ।

Oṃ guru-śreṣṭhāya nama: 23

Prostrations to the best of the Gurus.

ॐ गुणसिन्धवे नमः ।

Oṃ guṇa-sindhave nama: 24

Prostrations to the ocean of virtues.

ॐ चैतन्य-मूर्तये नमः ।

Oṃ caitanya-mūrtaye nama: 25

Prostrations to the personified Consciousness.

ॐ चिद्घनाय नमः ।

Oṃ cid-ghanāya nama: 26

Prostrations to the Unfragmented Consciousness.

ॐ जरामरणवर्जिताय नमः ।

Oṃ jarā-maraṇa-varjitāya nama: 27

Prostrations to the One who is free from old age and death.

ॐ जितेन्द्रियाय नमः ।

Oṃ jitendriyāya nama: 28

Prostrations to the One who has won over his senses.

ॐ जीवन्मुक्ताय नमः ।

Oṃ jīvan-muktāya nama: 29

Prostrations to the Jīvanmukta (liberated while living).

ॐ ज्ञानगम्याय नमः ।

Oṃ jñāna-gamyāya nama: 30

Prostrations to the One attainable by Knowledge.

ॐ ज्ञानपूर्णाय नमः ।

Oṃ jñāna-pūrṇāya nama: 31

Prostrations to the One who is full with Knowledge.

ॐ ज्ञानप्रभाय नमः ।

Oṃ jñāna-prabhāya nama: 32

Prostrations to the effulgence of Knowledge.

ॐ ज्ञानभास्कराय नमः ।

Oṃ jñāna-bhāskarāya nama: 33

Prostrations to the Supreme radiance of Knowledge.

ॐ त्रिगुणातीताय नमः ।

Oṃ triguṇātītāya nama:

34

Prostrations to the One who has transcended the three Guṇas.

ॐ दयासागराय नमः ।

Oṃ dayāsāgarāya nama:

35

Prostrations to the ocean of mercy.

ॐ दयामूर्तये नमः ।

Oṃ dayāmūrtaye nama:

36

Prostrations to the mercy personified.

ॐ दक्षिणामूर्ति-स्वरूपाय नमः ।

Oṃ dakṣiṇāmūrti-svarūpāya nama:

37

Prostrations to the One who is of the essential nature of Dakṣiṇāmūrti.

ॐ द्वन्द्व-रहिताय नमः ।

Oṃ dvandva-rahitāya nama:

38

Prostrations to the One who has transcended duality.

ॐ धर्माधर्म-विवर्जिताय नमः ।

Oṃ dharmādharma-vivarjitāya nama:

39

Prostrations to the One who is not bound by dharma or adharma.

ॐ निर्गुणाय नमः ।

Oṃ nirguṇāya nama:

40

Prostrations to the One who is free of attributes.

ॐ नित्यबोधाय नमः ।

Oṃ nityabodhāya nama: 41

Prostrations to the One who is constant Awareness.

ॐ नित्याय नमः ।

Oṃ nityāya nama: 42

Prostrations to the Eternal.

ॐ निरपेक्षाय नमः ।

Oṃ nirapekṣāya nama: 43

Prostrations to the One who has no expectations.

ॐ निरीहाय नमः ।

Oṃ nirīhāya nama: 44

Prostrations to the One who is free of worldiness.

ॐ निस्पृहाय नमः ।

Oṃ nispr̥hāya nama: 45

Prostrations to the desireless.

ॐ निःश्रेयस-निधये नमः ।

Oṃ niःśreyasa-nidhaye nama: 46

Prostrations to the treasure of supreme auspiciousness.

ॐ नित्यानित्य-विवेक-प्रबोधकाय नमः ।

Oṃ nityānitya-viveka-prabodhakāya nama: 47

Prostrations to the One who awakens the discrimination between permanent and impermanent.

- ॐ परब्रह्मणे नमः ।
Oṃ parabrahmaṇe nama: 48
Prostrations to the Supreme Brahman.
- ॐ परतत्त्व-प्रबोधकाय नमः ।
Oṃ paratattva-prabodhakāya nama: 49
Prostrations to the One who awakens the knowledge of the Supreme Truth.
- ॐ प्रसन्नवदनाय नमः ।
Oṃ prasanna-vadanāya nama: 50
Prostrations to the One with a cheerful countenance.
- ॐ परात्पराय नमः ।
Oṃ parātparāya nama: 51
Prostrations to the Transcendental.
- ॐ पवित्रता-स्वरूपिणे नमः ।
Oṃ pavitratā-svarūpiṇe nama: 52
Prostrations to the purity personified.
- ॐ परिपूर्ण-स्वरूपाय नमः ।
Oṃ paripūrṇa-svarūpāya nama: 53
Prostrations to the essence of fullness.
- ॐ परिव्राजकाय नमः ।
Oṃ parivrājakāya nama: 54
Prostrations to the Wanderer (a spiritual mendicant).

- ॐ परमात्मने नमः ।
Oṃ paramātmane nama: 55
 Prostrations to the Supreme Self.
- ॐ पावनाय नमः ।
Oṃ pāvanāya nama: 56
 Prostrations to the Purifier.
- ॐ पुरुषोत्तमाय नमः ।
Oṃ puruṣottamāya nama: 57
 Prostrations to the Supreme Purusha.
- ॐ प्रेमस्वरूपाय नमः ।
Oṃ prema-svarūpāya nama: 58
 Prostrations to the essence of love.
- ॐ ब्रह्मविद्या-प्रचारकाय नमः ।
Oṃ brahmavidyā-pracārakāya nama: 59
 Prostrations to the One who disseminates Brahavidyā.
- ॐ ब्रह्मानन्द-प्रदायकाय नमः ।
Oṃ brahmānanda-pradāyakāya nama: 60
 Prostrations to the One who bestows the bliss of Brahman.
- ॐ भगवन्नाम-पारायण-प्रियाय नमः ।
Oṃ bhagavannāma-pārāyaṇa-priyāya nama: 61
 Prostrations to the One who exults in chanting
 the holy names of the Lord.

ॐ भक्ताभीष्ट-प्रदायकाय नमः ।

Oṃ bhaktābhīṣṭa-pradāyakāya nama: 62

Prostrations to the One who fulfils the wishes of the devotees.

ॐ भक्ति-ज्ञान-वर्धकाय नमः ।

Oṃ bhakti-jñāna-varḍhakāya nama: 63

Prostrations to the One who enhances our devotion and knowledge.

ॐ भागवतधर्म-प्रचारकाय नमः ।

Oṃ bhāgavatadharmā-pracārakāya nama: 64

Prostrations to the One who expounds the virtues of a devotee.

ॐ भावातीताय नमः ।

Oṃ bhāvātītāya nama: 65

Prostrations to the Incomprehensible.

ॐ मुक्तिप्रदात्रे नमः ।

Oṃ muktīpradātre nama: 66

Prostrations to the bestower of liberation.

ॐ मोक्षमार्ग-प्रदर्शकाय नमः ।

Oṃ mokṣamārga-pradarśakāya nama: 67

Prostrations to the One who shows us the path to liberation.

ॐ यतीश्वराय नमः ।

Oṃ yatīśvarāya nama: 68

Prostrations to the Lord of all ascetics.

ॐ युवजन-हित-जागरूकाय नमः ।

Oṃ yuvajana-hita-jāgarūkāya nama: 69

Prostrations to the One who is aware of the welfare of youth.

ॐ योगीन्द्राय नमः ।

Oṃ yogīndrāya nama: 70

Prostrations to the greatest of Yogis.

ॐ लोकनाथाय नमः ।

Oṃ lokanāthāya nama: 71

Prostrations to the Lord of the Universe.

ॐ लोकसंग्रह-कांक्षिणे नमः ।

Oṃ lokasaṅgraha-kāṅkṣiṇe nama: 72

Prostrations to the One who is given to Lokasaṅgraha (world welfare).

ॐ वेदान्त-तत्त्व-प्रबोधकाय नमः ।

Oṃ vedānta-tattvā-prabodhakāya nama: 73

Prostrations to the One who awakens the Vedantic Truth in us.

ॐ विद्या-स्वरूपिणे नमः ।

Oṃ vidyā-svarūpiṇe nama: 74

Prostrations to the One who is the essence of all learning.

ॐ विवेक-चक्षुषे नमः ।

Oṃ viveka-cakṣuṣe nama: 75

Prostrations to the One who is the eye of discrimination.

ॐ विवेक-वैराग्य-निधये नमः ।

Oṃ viveka-vairāgya-nidhaye nama: 76

Prostrations to the Source of Viveka and Vairāgya.

ॐ विश्वबन्धवे नमः ।

Oṃ viśvabandhave nama: 77

Prostrations to the friend of the whole universe.

ॐ शाश्वताय नमः ।

Oṃ śāśvatāya nama: 78

Prostrations to the Eternal.

ॐ शिवात्मने नमः ।

Oṃ śivātmane nama: 79

Prostrations to the Soul of auspiciousness.

ॐ शिवाय नमः ।

Oṃ śivāya nama: 80

Prostrations to the Auspicious.

ॐ शुद्धाय नमः ।

Oṃ śuddhāya nama: 81

Prostrations to the Pure.

ॐ शुभाङ्गाय नमः ।

Oṃ śubhāṅgāya nama: 82

Prostrations to the One with auspicious limbs.

ॐ शुभेक्षणाय नमः ।

Oṃ śubhekṣāyā nama: 83

Prostrations to the One with auspicious gaze.

ॐ श्रीशंकराचार्य-गुरुपरम्परानुवर्तिने नमः ।

Oṃ śrīśaṅkarācārya-guruparamparānuvartine nama: 84

Prostrations to the One who follows the lineage of Śrī Śaṅkarācārya.

ॐ सज्जन-हितैषिणे नमः ।

Oṃ sajjana-hitaiṣiṇe nama: 85

Prostrations to the well-wisher of all noble people.

ॐ सच्चिदानन्द-स्वरूपिणे नमः ।

Oṃ saccidānanda-svarūpiṇe nama: 86

Prostrations to the One who is the embodiment of Sachchidananda (Truth-Consciousness-Bliss).

ॐ सच्चित्सुखात्मने नमः ।

Oṃ saccitsukhātmane nama: 87

Prostrations to the essence of Truth, Consciousness and Bliss.

ॐ सत्संग-पोषकाय नमः ।

Oṃ satsaṅga-poṣakāya nama: 88

Prostrations to the One who nourishes Satsaṅga

ॐ सतांगतये नमः ।

Oṃ satāṅgataye nama: 89

Prostrations to the refuge of the noble.

ॐ सत्यानन्द-स्वरूपाय नमः ।

Oṃ satyānanda-svarūpāya nama: 90

Prostrations to the One whose nature is the bliss of Truth.

ॐ सदाचार-तत्पराय नमः ।

Oṃ sadācāra-tatparāya nama: 91

Prostrations to the One who is dedicated to virtuous behaviour.

ॐ सदानन्दाय नमः ।

Oṃ sadānandāya nama: 92

Prostrations to the ever-blissful.

ॐ सदाशिवाय नमः ।

Oṃ sadā-śivāya nama: 93

Prostrations to the ever-auspicious.

ॐ सदैकरूपाय नमः ।

Oṃ sadaika-rūpāya nama: 94

Prostrations to One whose only form is the Truth.

ॐ संपूर्णाय नमः ।

Oṃ saṃpūrṇāya nama: 95

Prostrations to the One who is Full (in all sense).

- ॐ समदर्शिने नमः ।
Oṃ samadarśine nama: 96
 Prostrations to the One who has equal vision.
- ॐ संयमिने नमः ।
Oṃ saṃyamine nama: 97
 Prostrations to the One to whom discipline is natural.
- ॐ सर्वभूतात्मने नमः ।
Oṃ sarva-bhūtātmane nama: 98
 Prostrations to the Indweller of all beings.
- ॐ सर्वसंग-विवर्जिताय नमः ।
Oṃ sarvasaṅga-vivarjitāya nama: 99
 Prostrations to the One who is free of all attachment.
- ॐ सर्वात्मने नमः ।
Oṃ sarvātmane nama: 100
 Prostrations to One who is the Self of all.
- ॐ संसारार्णव-सेतवे नमः ।
Oṃ saṃsārāṇava-setave nama: 101
 Prostrations to One who is a bridge across the ocean of worldliness.
- ॐ साकार-निराकार-वर्जिताय नमः ।
Oṃ sākāra-nirākāra-varjitāya nama: 102
 Prostrations to the One who is beyond form and formlessness.

ॐ साधुजन-वत्सलाय नमः

Oṃ sādhujana-vatsalāya nama: 103

Prostrations to the One who is affectionate to the noble.

ॐ स्थितधिये नमः ।

Oṃ sthitadhiye nama: 104

Prostrations to the One with stable intelligence.

ॐ स्वतन्त्राय नमः ।

Oṃ svatantrāya nama: 105

Prostrations to the Ever-free.

ॐ स्वस्वरूपप्रकाशकाय नमः ।

Oṃ svasvarūpa-prakāśakāya nama: 106

Prostrations to One who reveals his own Self.

ॐ क्षेत्रज्ञाय नमः ।

Oṃ kṣetrajñāya nama: 107

Prostrations to the Knower of the Field.

ॐ नारायणाश्रमतपोवन-प्रतिष्ठापक-

श्रीभूमानन्द-तीर्थपादेभ्यो नमः ।

*Oṃ nārāyaṇāśrama-tapovana-pratiṣṭhāpaka-
śrībhūmānanda-tīrtha-pādebhyo nama:* 108

Prostrations at the holy feet of Swami Bhoomananda Tirtha who is the founder of Narayanashrama Tapovanam.

॥ हरिः ॐ तत् सत् ॥

॥ Hari: Oṃ Tat Sat ॥



श्रीमद्भगवद्गीता

Śrīmadbhagavadgītā - 15th Chapter

अथ पञ्चदशोऽध्यायः

Sri Bhagavan uvacha

ऊर्ध्वमूलमधःशाखमश्वत्थंप्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

*ūrdhvamūlam-adha: śākhamaśvattham
prāhuravyayam ।
chandānsi yasya parṇāni
yastam veda sa vedavit ॥*

1

The undying Peepal Tree, whose leaves are the Vedas, has its roots upward and branches downward. Whosoever knows this, knows verily the import of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥

*adhaścordhvam prasṛtāstasya śākhā
guṇapravṛddhā viṣaypravālā: ।
adhaśca mūlānyanusantātāni
karmānubandhīni manuṣyaloke ॥*

2

Branches of this tree, nourished by the guṇas, and sensory enjoyments as tender leaves, issue forth downwards and

upwards. Its (secondary) roots are spread forth below in the human world in all directions, giving rise to bondage in the form of activities (through rāga and dveṣa) and the results thereof.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल -
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥

*na rūpam-asyeha tathopalabhyate
nānto na cādir-na ca sampratiṣṭhā ।
aśvattham-enaṃ suvirūḍhamūlam-
asaṅga-śastreṇa dṛḍhena chittvā ॥*

3

Neither its constitution nor beginning nor end nor details of prevalence can be known by us in this world. This firmly rooted asvattha tree should be felled using the strong, sharp weapon of disattachment.

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥

*tata: padaṃ tat-parimārgitavyaṃ
yasmingatā na nivartanti bhūya: ।
tameva cādyam puruṣaṃ prapadye
yata: pravṛtti: prasṛtā purāṇī ॥*

4

Thereupon one should enquire into that abode, on reaching which the earthly denizens take no rebirth. The

way of enquiry being "I seek that supreme primordial Purusha, from whom has emanated this most ancient process of creation."

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

*nirmānamohā jita-saṅgadoṣā
adhyātma-nityā vinivṛtta-kāmāḥ ।
dvandvair-vimuktāḥ sukhadu:khasanjñair-
gacchantyamūḍhāḥ padam-avyayaṃ tat ॥ 5*

Those, who are free of pride and enchantment, having won over the evil of attachment, given to constant reflection on the supreme Reality, turning away from desires, get delivered from the pairs of opposites in the form of sukha and dukha. They attain that supreme imperishable Abode.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

*na tad-bhāsayate sūryo
na śaśāṅko na pāvakaḥ ।
yad-gatvā na nivartante
tad-dhāma paramaṃ mama ॥ 6*

That, which neither sun nor moon nor fire illumines, is the supreme abode of Me, on reaching which they do not return.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

*mamaivāṃśo jīvaloke
jīvabhūta: sanātana: ।
mana:-ṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati ॥*

7

The soul (jīva) manifesting the power called life abiding in the body is eternal and a part of Me (the supreme Reality). It draws the five senses and the mind from the elemental nature.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

*śarīraṃ yad-avāpnoti
yac-cāpyutkrāmatisvara: ।
gṛhītvaitāni saṃyāti
vāyur-gandhānivāśayāt ॥*

8

And like wind carrying fragrances from their seats, it takes away these six powers while exiting the body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

*śrotraṃ cakṣu: sparśanaṃ ca
rasanaṃ ghrāṇam-eva ca ।
adhiṣṭhāya manaścāyaṃ
viṣayān-upasevate ॥*

9

By presiding over the ear, eye, skin, tongue and nose and also the mind, it enjoys the multiple qualities of world objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

*utkrāmantam sthitam vāpi
bhuñjanaṃ vā guṇānvitam ।
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣa: ॥*

10

The deluded do not perceive the Soul either while departing from or residing in the body or while experiencing the sensory objects, associated with the three guṇas. But those with the eye of wisdom do perceive it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

*yatanto yoginaścainaṃ
paśyanty-ātmany-avasthitam ।
yatanto'py-akṛtātmāno
nainaṃ paśyanty-acetasa: ॥*

11

Striving yogis (seekers) do perceive the supreme Reality in themselves. But, those lacking purity and discrimination, even if they strive, fail to realize it.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

*yad-ādityagataṃ tejo
jagad-bhāsayate'khilam |
yac-candramasī yac-cāgnau
tat-tejo viddhi māmakam ||* 12

Know the brilliance of the sun that illumines the world, that (brilliance) which is in the moon and the fire, to be from Me.

**गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥**

*gāmāviśya ca bhūtāni
dhārayāmy-aham-ojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
somo bhūtvā rasātmakaḥ ||* 13

Permeating earth, I (the supreme Self) with My splendour sustain the beings. Becoming the lunar lustre, I nourish all herbs and plants with sap.

**अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥**

*ahaṃ vaiśvānaro bhūtvā
prāṇināṃ deham-āśritaḥ |
prāṇāpāna-samāyuktaḥ
pacāmy-annaṃ caturvidham ||* 14

Manifesting as life-fire in the bodies of creatures and uniting prāṇa and apāna, I digest the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

*sarvasya cāhaṃ hr̥di sanniviṣṭo
matta: sm̥tir-jñānam-apohanaṃ ca ।
vedaīśca sarvair-ahameva vedyo
vedāntakṛd-vedavidēva cāham ॥*

15

I am embedded in the heart of all, giving rise to memory, wisdom and their absence. Four Vedas speak of Me alone. The Author as well as the Knower of Vedanta also is indeed I.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

*dvāvimau puruṣau loke
kṣaraścākṣara eva ca ।
kṣara: sarvāṇi bhūtāni
kūṭastho'kṣara ucyate ॥*

16

There are in this world two kinds of purushas, the perishable and imperishable. All these that exist come under the perishable, called kshara purusha, while the unchanging and unaffected support (consciousness) is called the akshara purusha.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

*uttama: puruṣastvanya:
paramātmety-udāhṛta: ।
yo lokatrayam-āviśya
bibhartavyaya īśvara: ॥*

17

The supreme Purusha is still different, known as the supreme Self, Paramātmā. It is the one permeating all the three worlds and sustaining them, thereby becoming the all-controller.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

*yasmāt-kṣaram-atīto'ham-
akṣarād-api cottama: |
ato'smi loke vede ca
prathita: puruṣottama: ||*

18

As I transcend the perishable as well as the imperishable, I am established both in the world and the Veda, as the supreme Purusha, the Purushottama.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥

*yo māmevam-asammūḍhō
jānāti puruṣottamam |
sa sarvavid-bhajati māṃ
sarvabhāvena bhārata ||*

19

O Bharata, whosoever, thus freed of delusion, being an all-knower, knows Me as Purushottama, worships Me in and through all thoughts, feelings and emotions.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

*iti guhyatamaṃ śāstram-
idamuktaṃ mayā'nagha |
etadbuddhvā buddhimānsyāt-
kṛtakṛtyaśca bhārata ||*

20

Thus is revealed to you by Me, the greatest secret of all scriptures, O sinless soul. Knowing this well does the seeker become wise and fulfilled.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः

*Oṃ tatsad-iti śrīmad-bhagavad-gītāsūpaniṣatsu
brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjuna-saṃvāde
puruṣottama-yogo nāma pañcadaśo'dhyāya:*



Key to Pronunciation

| Equivalent characters | | Sounds like |
|-----------------------|-----------|---|
| अ | <i>a</i> | u in <i>cut</i> |
| आ | <i>ā</i> | a in <i>father</i> |
| इ | <i>i</i> | i in <i>if</i> |
| ई | <i>ī</i> | ee in <i>bee</i> |
| उ | <i>u</i> | u in <i>full</i> |
| ऊ | <i>ū</i> | oo in <i>fool</i> |
| ऋ | <i>r̄</i> | close to ry in <i>cryptic</i> |
| ए | <i>e</i> | ay in <i>may</i> |
| ऐ | <i>ai</i> | y in <i>my</i> |
| ओ | <i>o</i> | o in <i>go</i> |
| औ | <i>au</i> | ow in <i>how</i> |
| क | <i>k</i> | k in <i>seek</i> |
| ख | <i>kh</i> | kh in <i>blockhead</i> (k aspirated) |
| ग | <i>g</i> | g in <i>jug</i> |
| घ | <i>gh</i> | gh in <i>egghead</i> (g aspirated) |
| ङ | <i>ṅ</i> | ng in <i>sing</i> |
| च | <i>c</i> | ch in <i>chapter</i> |
| छ | <i>ch</i> | <u>ch</u> <u>h</u> in <i>catch him</i> (ch aspirated) |

| | | |
|---|-----------|---|
| ज | <i>j</i> | j in major |
| झ | <i>jh</i> | dgeh in <u>hedg</u> ehog (j aspirated) |
| ञ | <i>ñ</i> | close to n in hunch |
| ट | <i>ṭ</i> | t in to |
| ठ | <i>ṭh</i> | th in ant- <u>h</u> ill (t aspirated) |
| ड | <i>ḍ</i> | d in god |
| ढ | <i>ḍh</i> | dh in adhere |
| ण | <i>ṇ</i> | close to n in hunting(Lingual n) |
| त | <i>t</i> | French t |
| थ | <i>th</i> | th in thin |
| द | <i>d</i> | th in then |
| ध | <i>dh</i> | close to <u>th</u> <u>h</u> in smooth <u>h</u> inge |
| न | <i>n</i> | n in then |
| प | <i>p</i> | p in per |
| फ | <i>ph</i> | ph in loophole |
| ब | <i>b</i> | b in but |
| भ | <i>bh</i> | bh in abhor |
| म | <i>m</i> | m in mum |
| य | <i>y</i> | y in yak |
| र | <i>r</i> | r in run |
| ल | <i>l</i> | l in luck |
| व | <i>v</i> | v in vow (in joint letters, it sounds almost like w in sway) |

| | | |
|---|---|--|
| श | ś | between s and sh (palatal) close to s in <i>sugar</i> |
| ष | ṣ | sh in <i>sheath</i> |
| स | s | s in <i>sun</i> |
| ह | h | h in <i>hut</i> |
| . | ṃ | m, ng, nk, etc. depending on the succeeding consonant |
| : | : | half h (aspiration) |

