A discreetly selected treasure of Sanskrit slokas and hymns, rendered with spiritually inspiring sublime melody. The bhaava instantly induces inward absorption in the listener, touching the very depth of the Soul.

read ... ruminate ... relax... and listen

The sound will take you to Silence
Song of the Soul

Compact Disc (CD) Text
with English Translation

Narayanashrama Tapovanam
Venginissery, P.O. Paralam
Thrissur, Kerala
Swami Bhoomananda Tirtha
Background

Hari: Om Tat Sat.

Sound (śabda), its disciplined and refined utterance, has been paramount in the religio-spiritual life and pursuit of this land. Right from Vedic times, the chanting of hymns and verses has held a great deal of meaning and purpose. In relaxing and purifying the mind, in cultivating attention, and in making the heart broad and light, chanting has been held to be immensely effective.

Narayanashrama Tapovanam, a place of learning and an abode for dissemination of Brahma-vidyā, has always laid special emphasis on sublime recitation as an important form of spiritual sādhanā. In fact, in all my talks and discourses, I have always made chanting an integral part. Many of the listeners and the readers also have thus developed a special attunement for sublime recitations.

With the arrival of Swami Nirviśeshānanda Tīrtha and Mā Gurupriyā, this aspect gained a greater momentum and appeal. On almost all occasions of Jñāna-yajñas and Satsangs, I used to ask them to chant some Upanishadic mantras, especially the Śānti-pāṭhas, along with some of the exquisite devotional compositions. Listening to these, many expressed a desire for a cassette of these hymns. Finally, at the
pursuance of Smt Shanti Hiranand, a renowned singer and a close disciple of mine, Mā Gurupriyā and Swami Nirviṣeshānanda went to a studio in Delhi to record *Song of the Soul*, copies of which are already with many devotees and seekers in India and abroad.

The emphasis in the whole recitation of the *Song of the Soul* is in inducing and generating a contemplative and meditative mood. Naturally, listening to the cassette leads the seekers to get into meditation. After the cassette was released about two years back, the need for its written text with meaning became pronounced. Thus is born this publication, which, it is hoped, will help earnest seekers to learn and recite the slokas themselves to their own hearts’ content. Hard work of almost everybody in the Ashram has gone into the production, especially for transliteration and almost word-to-word English translation.

Remember, a few words, or better a verse or two, from the great Sanskrit heritage, is sufficient to transform and enlighten any one. So deep and wholesome is the influence this cultured language holds for humanity. May you all be enriched and inspired by the spirit and contents of this Song of the Soul.

With love and blessings,
Swami Bhoomananda Tirtha.

Narayanashrama Tapovanam
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I  गुरुस्तोत्राणि (Stotras On the Guru)

1. जन्मानेकासंतो: सदादर्युजां भक्त्वा समाराधितो
भक्तैवंदिकलक्षणेऽन विधिना सन्तुष्ट ईश: स्वयम् ।
साक्षात्मृगुरुपमेत्य वृषया दृगोचरः सन् प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसार-दुःखार्यवात् ॥

janmānekaśatai: sadādarayujā bhaktyā samārādhito
bhaktair-vaidikalakṣaṇena vidhina santuṣṭa īśa: svayam ।
sākṣātmaṁgururūpam-etya kṛpayā dṛg-gocara: san prabhu:
tattvamḥ sādhu vibodhya tārayati tān saṁsāra-duḥkhaṁavāt ॥

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.

2. पूर्णानन्द-रसानुभूति-सहितस्मेर्प्रसंग्रानं
पूर्णन्दनुभभामात्मोध-निलयं शान्तं निरीक्षं परम् ॥
नित्यानित्य-विचारसार-चतुरं निर्मत्सरं पावनं
श्रीभूमान्नरस्माहं नतोभस्मि कलितानन्द परं श्रेयसे ॥

Track-1
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.

3.  गुरूगीता (gurugītā)

गुरुः गुरुविष्णु: गुरुदेवो महेश्वरः।
गुरु: साक्षात् परं ब्रह्म तस्मै श्रीगुरवेनामः॥

gururbrhāmā gururviṣṇu: gururdevo maheśvara: ।
guru: sākṣat paraṁ bhrama tasmai śrīgurave nama:॥

Salutations to the Guru who is brahmā, viṣṇu and Śiva; who is verily the Supreme Brahman.

अज्ञान-तिमिरान्धस्य ज्ञानान्वज्ञन-शलाकया ।
चक्षुरुन्मोलितं येन तस्मै श्रीगुरवेनामः॥

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

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

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).

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

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

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).
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.

आत्मज्ञानाग्निदाननेन तस्मे श्रीगुरवे नमः।

aneka-janma-samprāpta karmendhana-vidāhine
ātmajñānāgnidānena 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 गुरोर्धिकं तत्त्वं न गुरोर्धिकं तपः।
तत्त्वज्ञानात्तथा नास्ति तस्मे श्रीगुरवे नमः।

na guroradhikaṁ tattvaṁ na guroradhikaṁ tapa: ||
tattvajñānāt-paraṁ 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.

मन्नाथ: श्रीजगन्नाथो मद्गुरू: श्रीजगद्गुरू:।
मदात्मा सर्वभूतात्मा तस्मे श्रीगुरवे नमः।

mannātha: śrījagannātho madguru: śrījagadguru: ||
madātmā sarvabhūtātmā 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.
The focus for meditation is the Guru’s person; the focus of worship is the feet of the Guru; the real mantra is the word of the Guru and the cause of liberation is the Guru’s compassion.

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!

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 चिदानन्दे गुरुं ब्रह्म नमायमहम् ॥

nityaṁ śuddham nirābhāsaṁ nirākāraṁ nirañjanam ॥
nityabodhāṁ cidānandaṁ gurum 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.

4. गुर्वाष्टकम् (gurvaśṭakam)

शरीरं सुरूपं तथा वा कलत्रं
वशश्चारू चित्रं धनं मेहतुल्यम् ॥
मनश्चेत्रं लगं गुरोरंप्रिपये
तत: कि तत: कि तत: कि तत: किम् ॥

śarīram surūpam tathā vā kalatram
yaśaṣcăru citram dhanam merutulyam ॥
manaścenna lagnaṁ guoroñghripadme
tata: kim tata: kim tata: kim tata: kim ॥

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?

कलत्रां धनं पुत्रपोत्रादि सर्वं
गृहं बान्धवा: सर्वमेत्ति जातम्।
मन्त्रचेत्र लगनं गुरोऽर्घ्रिपवे
तत: कि तत: कि तत: कि तत: किम्॥

kalatraṃ dhanam putrapautrādi sarvam
ghraṃ bāndhavā: sarvametaddhi jātam
manaścenna lagnam guroraṅghripadme
tata: kim tata: kim tata: kim tata: kim ॥

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?

षड्यागादवेदो मुखे शास्त्रविद्या
कवित्वादि गद्यं सुपद्यं करोति।
मन्त्रचेत्र लगनं गुरोऽर्घ्रिपवे
तत: कि तत: कि तत: कि तत: किम्॥

ṣaḍaṅgādvedo mukhe śāstravidyā
kavitvādi gadyam supadyam karoti
manaścenna lagnaṃ guroraṅghripadme
tata: kim tata: kim tata: kim tata: kim ॥

Even if all the scriptural knowledge, the Vedas along with the six vedāṅgas, 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?

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?

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 दिशु दानप्रतापात्
जगद्वस्तु सर्व करे यत्प्रसादात्।

manaschetr lagnam guroaranipado

तत् किं तत्: किं तत्: किं तत्: किम् ॥

Fame might have spread in all directions because of boundless charity; also anything of the world might come in hand 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 भोगेन न योगेन न वा वाजिराजो
न कान्तामुखे नेव वित्तेषु चितम्।

manaschetr lagnam guroaranipado

तत् किं तत्: किं तत्: किं तत्: किम् ॥

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, what is the use?

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घे।
मनश्चेत्र लगनं गुरोरंग्रिप्ये
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: kiṃ
dupondahṛdaya

My mind might not be attracted to the forest, to my 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?

गुरोरंग्रिकं यः पठेत्युप्यदेहि
वतिर्भुपतिर्भ्रांत्वारिः च गेहि।
लभेद्वान्चिेत्थारथ्य पदं ब्र्न्दशंसं
गुरोरुक्तवाये मनो यस्य लग्नम्।

guroraṣṭakaṃ ya: paṭhet-puṇyadehi
yatir-bhūpatir-brahmacāri ca gehi
labhedvāṅchitārtham padaṃ brahmasaṅjñam
guroruktavākye mano yasya lagnam
dupondahṛdaya

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.

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

\[tvameva mātā ca pitā tvameva
   tvameva bandhuśca sakhā tvameva।
   tvameva vidyā draviṇaṁ tvameva
   tvameva sarvaṁ mama devadeva॥\]

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.

6. यत्रैव यत्रैव मनो मदीयं तत्रैव तत्रैव तव स्वरूपम्॥
   यत्रैव यत्रैव शिरो मदीयं तत्रैव तत्रैव पदद्वयं ते॥

\[yatraiva yatraiva mano madīyaṁ
   tatraiva tatraiva tava svarūpam।
yatraiva yatraiva śiro madīyaṁ
   tatraiva tatraiva padadvayaṁ te॥\]

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

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II अन्यस्तोत्राणि (Miscellaneous verses)

1. योजन्तःप्रविष्य मम वाचमिमां प्रसुप्ताः
   सञ्जीवयत्यखिल-शक्तिधरः स्वधाम्ना।
   अन्त्यांश्च हस्त-चरण-श्रवण-त्वगादीनैः
   प्राणाण् नमो भगवते पुरुषाय तुथ्यम्॥

yo’nta:praviśya mama vācam-imāṁ prasuptāṁ
sañjīvayatyakhil-śaktidhara: svadhāmnā।
anyāṁśca hasta-caraṇa-śravaṇa-tvagādin
prāṇān namo bhagavate puruṣāya tubhyam॥

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

2. कृष्णो रक्षतु मां चराचरगुरुः कृष्णं नमस्ये सदा
   कृष्णेनेव सुरक्षितोहमसकृत् कृष्णाय दत्तं मन:।
   कृष्णादेव समुदभवो मम गुरो: कृष्णस्य दासोऽस्यं
   कृष्णे भक्तिरचन्चलास्तु भगवन् हेकृष्ण तुथ्यं नमः॥

kṛṣṇo rakṣatu māṁ carācaraguru: kṛṣṇaṁ namasye sadā
kṛṣṇenaiva suraṅkṣito’ham-asaṅkṛt kṛṣṇāya dattaṁ mana:।
kṛṣṇādeva samudbhavo mama guro: kṛṣṇasya dāsoṅmyaham
kṛṣṇe bhaktir-aćaṅcalāstu bhagavan

he kṛṣṇa tubhyam nama:॥
Let Kṛṣṇa, the Preceptor of the sentient and insentient beings, protect me. I prostrate before Kṛṣṇa always. By Kṛṣṇa have I been redeemed and sustained every time. My mind is given over to Kṛṣṇa. My Teacher’s origin is from Kṛṣṇa alone. I am the loyal servant of Kṛṣṇa. May my devotion to Kṛṣṇa be unswerving. O Lord, O Kṛṣṇa, I prostrate before Thee. (This śloka uses in series all the seven case endings and the vocative case of the word “Kṛṣṇa”)

3. नमो नमो वाङ्मनसातिभूमये नमो नमो वाङ्मनसैकभूमये । नमो नमो नन्त-महाविभूतये नमो नमो नन्त-दयाकसिन्धवे ॥

namo namo vāṁmanasātibhūmaye
namo namo vāṁmanasaikabhūmaye ।
namo namo’nanta-mahāvibhūtaye
nenamo namo’nanta-dayaikasindhaye ॥

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.

4. नान्या स्यः रघुपते हृदयेऽस्मदीये

sत्यं वदामि च भवानिलाान्तरत्मा ।

भविः प्रययच्छ रघुपुद्राव निर्भरां मे

कामादि-दोषरहिः कुरु मानसं च ॥
Song Of the Soul

nānyā spṝhā raghupate hṛdaye’śmadīye
satyaṁ vadāmi ca bhavānakhilāntarātma
bhaktiṁ prayaccha raghupuṅgava nirbharāṁ me
kāmādi-doṣaraḥitaṁ kuru mānasāṁ ca

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; make my mind free of the taint of desires.

5. नास्था धर्मेन न वसुनिच्ये नेव नामोपयोगे
 यद्भव्यं तद्भवतु भगवन् पूर्वकर्मान्तरुपमम्।
 हेरत्स प्राथ्यं नम बहुमतं जन्मजन्मान्तरेिपि
 तत्वापास्मोरुस्वयुगता निश्चला भक्तिरस्तु।

nāsthā dharme na vasunicaye naiva kāmopabhoge
yadbhavyaṁ tad-bhavatu bhagavan pūrva-karmāntarūpam
hyetat prārthyaṁ mama bahumataṁ janma-janmāntare’pi
tvatpādāmbhorahayugagata niścalā bhaktirastu

I have no confidence in dharma; 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.

6. चेतो-दर्पण-मार्जनं भव-महा-दावानिन-निर्वायणं
श्रेयःकैरवचनित्रिका-वितरणं विद्याधू-जीवनम्।
आनन्दमुष्मु-बढ़नं प्रतिष्ठैं पूर्णामृतात्ववादनं
सर्वात्म-स्थयं परं विजयं स्रीकृष्णसंस्कृतिनम्।

Taking care of the mirror, and making the mind pure, offer to the lotus feet the fruit of knowledge which is dear, the distribution of the fruit of wisdom, the joy of the soul, and the path of the soul towards the lotus feet of Lord Krishna.
Supreme glory be to Sri Krishna saṅkīrtanam (the singing of the Lord Sri Krishna’s name) which cleanses the mirror of the mind and extinguishes the forest conflagration of worldliness; which radiates auspiciousness like the white lotus radiating the cooling moonlight; which is the life force of Knowledge, the bride; which swells the ocean of bliss and with every word brings the taste of full nectar; which bathes all the souls and makes them divine.

I always prostrate with my mind and head before 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.
8. हर त्वं संसारं दुःतरमसारं सुरपते
हर त्वं पापां वित्तिमपरं यादवपते ।
अहो दीनानाथं निहितमचलं निश्चितपदं
जगन्नाथस्वामी नयन-पथगामी भवतु मे ॥

hara tvam saṁsāraṁ drutataram-asāraṁ surapate
hara tvam pāpāṁ vitatim- aparāṁ yādavapate ।
aho dinānāthaṁ nihitam-acalaṁ niścita-padaṁ
jagannātha-svāmī nayana-patha-gāmī bhavatu me ॥

The 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.
III  शान्तिमन्त्राणि (Hymns invoking Peace)

1. ओं शनो मित्रः शं वरुणः शनो भवत्वर्यमाः। शनो इन्द्रो बृहस्पतिः शनो विष्णुरुक्रमः। नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ओहं वदिष्यामि सत्यं वदिष्यामि। तन्मामवतु। तद्वक्षरमवतु। अवतु माम्। अवतु वक्षरम्। ओं शान्ति: शान्ति: शान्ति:।

Om. May mitra be propitious to us. May varuna be propitious to us. May aryamā be propitious to us. May indra be propitious to us. (mitra, varuṇa, aryamā, indra are Vedic deities presiding over the different quarters of the sky. They are four of the twelve ādityas.) May bṛhaspati, the god of knowledge, also be propitious to us. May the all-pervading, all-powerful Lord viṣṇu and his incarnation urukrama (vāmana) be benedictory to us. Prostration to Brahman. Prostration to you, 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 proper. I shall speak
the Truth. May Brahman protect me; may Brahman protect the
teacher. May He protect me; may He protect the teacher.

Oṃ śānti: śānti: śānti:.

2. अः सह नाववतु । सह नौ भुनकु । सह वीर्यं करवाहेह ।
   तेजस्वि नावधीतमस्तु मा विद्विषावहेह ॥ अः शान्ति: शान्ति:
   शान्ति: ॥

oṃ saha nāvavatu । saha nau bhunaktu । saha vīryaṃ
karavāvahai । tejasvi nāvadhitamastu mā vidviṣāvahai ॥
oṃ śānti: śānti: śānti: ॥

Om. May Brahman protect us both (the preceptor and the
disciple). May He nourish us both. May we strive together
vigorously. May our learning become brilliant and effective.
May we not feel resentment towards each other. Oṃ śānti:
śānti: śānti:.

3. अः यश्चन्दसामृष्ट्वो विश्रुतम् । छन्दोभ्योऽध्यमृतात् सम्भूवः
   स मेंद्रो मेधया स्यृणौतु । अमृतस्य देवधारणो भूयास्मः ।
   शरीरं में विचर्यणम् । जिह्वा में मधुमत्तमा । कर्णाभ्यां भूरि
   विश्रुतम् । ब्रह्माण: कोशोक्तिस मेधया पिहित: । श्रुतं में गोपाय।।
   अः शान्ति: शान्ति: शान्ति: ॥

oṃ yaśchandasām-ṛšabho viśvarūpa: । chandobhyo’
dhyāmṛtāt sambabhūva । sa mendro medhayā sprṣotu ।
amṛtasya devadhāraṇo bhūyāsam । śarīraṃ mevicarṣāṇam ।
jiḥvā me madhumattamā । karnābhyāṃ bhūri viṣruvam ।
brahmaṇa: kośo’si medhayā pihita: । śrutaṃ me gopāya ॥
oṃ śānti: śānti: śānti: ॥

Song Of the Soul
The premier sound of the Vedas is Om whose manifest form is this universe. It emerged from the hymns of Immortality itself. 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 intellect. Protect my learning. Oṁ śānti: śānti: śānti:

4. आहूँ वृक्षस्य रेवित \ कीति: पृष्ठं गिरिरित \ उद्धुष्टित्रवित्रो \ वाजिनीव स्वपुन्तस्मि \ त्रिविष स्वर्णसम् \ सुमेधा अमुर्तोक्षित:।।
इति त्रिशान्कोवेदानुवचनम्।। आहूँ शान्ति: शान्ति: शान्ति:।।

oṁ ahaṁ vrksasya reriva \ kīrti: praṣṭham gireriva \ ūrdhva- pavito vājinīva svamṛtamasmī \ draviṇaṁ savarcasam \ sumedhā amṛtokṣita:। iti triśaṅkorvedān uvacanam।। oṁ śānti: śānti: śānti:।।

I am the seed of the tree of the 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 Trisanku. Oṁ śānti: śānti: śānti:।।

5. आहूँ पूर्णमद: पूर्णमिदं पूर्णात् पूर्णमुद्भच्छते।
पूर्णस्य पूर्णमादय पूर्णमेवाविष्ट्यते।।
आहूँ शान्ति: शान्ति: शान्ति:।।

oṁ pūrṇam-ada: pūrṇam-idaṁ pūrṇat pūrṇam-udacyate।
pūrṇasya pūrṇam-ādāya pūrṇam-evāvaśīṣyate।।
oṁ śānti: śānti: śānti:।।
That (the unmanifest Brahman) is full; This (the manifest Brahman) is also full; From the full has emerged the full. When the full is taken away from the full, the full alone is left behind. Oṃ śānti: śānti: śānti: .


Om. Let my limbs, speech, life-forces, eyes, ears, strength and all the senses, become well nourished. 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 by the Upanishads. Let these enrich me. Oṃ śānti: śānti: śānti: .
7. ओ वाँ मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम। 
आविरावीम एधि। वेदस्य म आणीस्थ।। श्रुतं मे मा प्रहासी। 
अनेनाधीतेनाहोरात्रान् सन्तथामि। क्रतं वदिष्यामि। सत्यं वदिष्यामि। 
तन्मामवतु। तद्वकारमवतु। अवतु माम्। अवतु वक्तारम्। 
अवतु वक्तारम्।। ओ शान्ति: शान्ति: शान्ति:।।

ोम vāṁ me manasi pratiṣṭhitā | mano me vāci pratiṣṭhitam | āvirāvirma edhi | vedasya ma anīṣtha: | śrutaṁ me mā prahāsi: | anenādhītenāhorātrān sandadhāmi | 
ṛtaṁ vadiṣyāmi | satyaṁ vadiṣyāmi | tanmāmavatu | 
tadvaktāramavatu | avatu mām | avatu vaktāram | avatu 
vaktāram || oṁ śānti: śānti: śānti:।।

Om. Let my speech be supported well by the mind and the 
mind by the speech. O Self-effulgent Brahman, be revealed 
to me. Let the knowledge and message of the Vedas come to 
me. Let not what I have learnt (heard from the preceptor) 
leave me. Let me spend day and night in the contemplation 
of whatever I have learnt. I shall speak what is proper. I shall 
speak the Truth. Let Brahman protect me (by infusing the right 
knowledge) and protect the teacher. Let it protect me. Let it 
protect the teacher, protect the teacher. Oṁ śānti: śānti: śānti:. 

8. ओ भद्रं नोःपिवातय मन:।।
ओ शान्ति: शान्ति: शान्ति:।।

oṁ bhadraṁ no’pivātaya mana:।।
oṁ śānti: śānti: śānti:।।

Let the mind radiate auspiciousness. Oṁ śānti: śānti: śānti:
9. ओं भद्रे कर्नेभि: गृणुवाम देवा: । भद्रे पश्येमाक्षभिर्वर्जत्रा: । स्थिररेद्गृस्तुहात्वांसस्तनूभि: । व्यशेम देवहिं सहायु: । स्वस्ति न इन्द्रे वृह्वश्रवः: । स्वस्ति न: पूषा विश्वेदेशा: । स्वस्ति नस्ताश्यो अरिष्टनेमि: । स्वस्ति नो वृह्वपितिर्द्वातु ॥
ओं शान्ति: शान्ति: शान्ति: ॥

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, pūṣa, the omniscient, tārṣya who protects us from harm, and bṛhaspati, ensure our felicity. Om śānti: śānti: śānti: ।

10. ओं यो ब्रजाण्ण विद्धाति पूर्वम्। यों वे वेदांश्च प्रहिणोति
तस्मै। तं ह देवमात्मबुद्धिप्राकाशं मुमुक्षुवं शरणमहं प्रपद्ये॥
ओं शान्ति: शान्ति: शान्ति: ॥

Om yo brahmāṇam vidadhāti pūrvam yo vai vedāṁśca prahiṇoti tasmai tāṁ ha devam-ātmabuddhi-prakāśaṁ mumukṣurvaṁ śaraṇamahāṁ prapadye 

Oṃ śānti: śānti: śānti: ॥
Om. Seeking liberation, I take refuge in the Effulgent One, who at the beginning of Creation, projected the Creator (Brahma) and delivered to him the Vedas, who illumines our intelligence with the knowledge of the Self. Oṃ śānti: śānti: śānti:.

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IV श्रीकृष्णस्तोत्राणि (Stotras on Sri Krishna)

1. लोकानुमदयनं श्रुतीमुखरयनं क्षोणीरुहानं हर्षयनं
   शैलानं विद्रवयनं मृगानं विवशयनं गोवृद्धमानदयनं।
   गोपानं सम्भ्रमयनं मुनीनं मुकुलयनं सप्तसवरानं जृम्भयनं
   ओकारार्थमुदीरयनं विजयते वंशीनिनाद: शिशोः।

lokān-unmadayan śrutir-mukharayan kṣoṇiiruhān harṣayān
śailān vidrvayān mṛgān vivaśayān govṛndam-ānandayān
gopān sambhramayan munin mukulayan saptasvarān
jṛmbhayān oṃkārārtham-udirayan vijayate vaṃśi-nināda:
śiśo:।।

The flute played by the child (Krishna) excels and triumphs, making the worlds ecstatic and the scriptures eloquent, delighting the trees, melting the mountains, captivating the deer, exhilarating the cow-herds, enchanting the cow-herd boys, making the sages close their eyes (blissfully), manifesting fully the seven svaras (musical notes), and revealing the import of omkāra.

2. करारविन्देन पदार्थिविन्दं मुखार्थिविन्दं विनिवेशयन्तम्।
   वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि।।

वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि।।
karāravindena padāravindaṁ
mukhāravinde viniveśayantam
vaṭasya patrasya puṭe śayānaṁ
bālaṁ mukundaṁ manasā smarāmi

I fondly remember the child Mukunda (Krishna) lying on a leaf of banyan tree inserting his lotus foot with his lotus hand into his lotus mouth.

sāṁsārakūpe pātiṭotyagādhe
mohāndhapūrne viśayābhitapte
karāvalambaṁ mama dehi viśṇo
govinda dāmodara mādhaveti

O Viṣṇu, extend your supporting hand to me, fallen as I am in the deep well of worldliness, filled with the darkness of delusion and heated by the sense-objects. O Govinda, Dāmodara, Mādhava!

sukhāvasāne tvidameva sāraṁ
duḥkhāvasāne tvidameva geyam
dehāvasāne tvidameva jāpyaṁ
govinda dāmodara mādhaveti

At the end of happiness, this alone survives as essence; at the end of affliction, this alone is to be sung; and when the body
falls, this alone is to be chanted — O Govinda, Dāmodara, Mādhava!

श्रीकृष्ण गोविन्द हरे मुरारे हे नाथ नारायण वासुदेव ।
जिहवे पिबस्वामृतंतंदेव गोविन्द दामोदर माधवेति ॥

śrīkṛṣṇa govinda hare murāre
he nātha nārāyaṇa vāsudeva ।
jihve pibavāmṛt-etaṣeva
govinda dāmodara mādhaveti ॥

O Kṛṣṇa, govinda, hare, murāre. O Lord, nārāyaṇa, vāsudeva.
O tongue, drink this nectar alone — Govinda, Dāmodara, Mādhava — this alone!

govinda govinda hare murāre
govinda govinda mukunda kṛṣṇa ।
govinda govinda rathāṅgapaṇe
govinda dāmodara mādhaveti ॥

Govinda, Govinda, Hare, Murāre, Govinda, Govinda, Mukunda,
Kṛṣṇa, Govinda, Govinda, Rathāṅga-paṇe (wielder of the reins of the chariot). O Govinda, Dāmodara, Mādhava! ★

3. बदन्तेनान्जलिना नतेन शिरसा गात्रे: सरोमोदगमे:
कणेन स्वरगदुःधनन नमननोदीर्ण-वास्यामुना ।
नित्यं त्वच्छरणारविन्द-युगल-ध्यानामृतस्वादिनां
अस्माकं सरसीरुहाक्ष सततं संपद्यतं जीवितम् ॥

27
baddhenāñjalinā natena śirasā gātrai: saromodgmai: kaññhena svaragadgadena nayanenodīra-bāspāmbunā
nityaṁ tvacaranāravinda-yugala-dhyānāmṛtāsvādināṁ
asmākaṁ sarasīruhākṣa satataṁ sampadyatāṁ jīvitam

O lotus-eyed Lord, may our lives be led always with folded hands and bowed head (in gratitude towards you), with horripilation all over the body, voice choked in devotion and the eyes shedding devotional tears, enjoying the nectar of ceaseless meditation on Your lotus feet.

4. वंशीविभूषित-करात्रवनीरदाभात्
   पीताम्बरादरुण-बिम्बफलाथरोप्ठात्।
   पूर्णेन्दु-सुन्दर-मुखादरविन्द-नेत्रात्
   कृष्णात् परं किमिष्ट तत्त्वमहं न जाने॥

   vamśīvibhūṣita-karāṇ-navanīradābhāt
   pītambarād-aruṇa-bimba-phalādharosthāt	pitāmbarād-aruṇa-bimba-phalādharosthāt
   pūrṇendu-sundara-mukhād-aravinda-netrāt
   kṛṣṇaḥ param kimag jatvam-ahaṁ na jāne॥

I do not know any truth higher than kṛṣṇa – his hand adorned with the flute and his complexion radiating the hue of maiden clouds, dressed in yellow cloth, lips red like the bimba fruit, face radiant like the full moon and eyes beautiful like lotus.

5. मधुराष्टकम् (madhurāṣṭakam)
    अधवं मधुरं वदनं मधुरं नयनं मधुरं हसिलं मधुरम् ।
    हृदं मधुरं गमनं मधुरं मधुराधिपतेनखिलं मधुरम् ॥
Song Of the Soul

adharaṁ madhuraṁ vadanaṁ madhuraṁ
tayanaṁ madhuraṁ hasitaṁ madhuram
ḥṛdayaṁ madhuraṁ gamanaṁ madhuraṁ
madhurādhipaterakhilaṁ madhuram

His lips are sweet, face sweet, eyes sweet, smile sweet, heart sweet, gait sweet – everything of the Lord of sweetness is sweet indeed.

 vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuram
 calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhipaterakhilaṁ madhuram

His utterance is sweet, behaviour sweet, attire sweet, actions sweet, conduct sweet, and rambles sweet – everything of the Lord of sweetness is sweet indeed.

 veṣurmadhuro reṣurmadhura:
pânirmadhura: pādau madhura
nṛtyam madhuraṁ sakhyam madhuraṁ
madhurādhipaterakhilaṁ madhuram

His flute is sweet, feet sweet, hands sweet, legs sweet, dance sweet, and friendship sweet – everything of the Lord of sweetness is sweet indeed.
Song Of the Soul

His singing is sweet, drinking sweet, eating sweet, sleeping sweet. His form is sweet and the mark on his forehead is also sweet – everything of the Lord of sweetness is sweet indeed.

His action is sweet, swimming sweet, robbing sweet. His sporting is sweet, outpouring sweet, calmness sweet – everything of the Lord of sweetness is sweet indeed.
The beads of guñjā are sweet as also the garland. The river Yamuna is sweet as are its waves. The water is sweet, as is the lotus in it. Everything of the Lord of sweetness is sweet indeed.

गोपी मधुरा लीला मधुरा युक्तं मधुरं भुक्तं मधुरम् ।
हरं मधुरं शिष्यं मधुरं मधुराधिपतेरखिलं मधुरम् ॥


gopī madhurā līlā madhurā
yuktam madhuraṁ bhuktam madhuram ॥
hṛṣṭam madhuraṁ īśitaṁ madhuraṁ
madhuraṁdhipaterakhilaṁ madhuram ॥

The Gopis are sweet, their playfulness sweet, their assembly sweet, eating sweet and enjoyment sweet. Their rejoicing is sweet as also their command. Everything of the Lord of sweetness is sweet indeed.


gopā madhurā gāvo madhurā
yaśtramadhurā srṣṭirmadhurā ॥
dalitam madhuraṁ phalitam madhuraṁ
madhuraṁdhipaterakhilaṁ madhuram ॥

The cowherd boys are sweet as are the cows and the stick. The creation is sweet as also the destruction and manifestation. Everything of the Lord of sweetness is sweet indeed.

(Because the Lord is sweet, in His world everything is sweet)
6. Where the sublime stories of the Infallible Lord are sung and discussed, there indeed is the confluence of all the holy rivers – gangā, yamunā, venī, godāvari, sindhu, sarasvatī. All the centres of pilgrimage verily reside there.

7. For them will be continuous festivity, eternal prosperity and felicity – in whose hearts resides Lord Hari, the treasure-house of all auspiciousness.

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V जगत्कल्याण-सूत्रानि (Hymns invoking world-welfare)

1. सर्वेभवन्तु सुखिनः सर्वेसनूर्निरायतः।
सर्वेभद्राणिः पश्यन्तु मा कण्ठचत् दुःखभाक्क भवेत्।

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

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

2. दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमानुयात्।
शान्तो मुच्येत बन्धेभ्यो मुक्तस्वर्गायन्ति विमोचयेत्।।

durjana: sajjano bhūyāt sajjana: sāntim-āpnuyāt।
sānto mucyeta bandhebhypo mukta:svāyān vimocayet।।

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

3. काले वर्षतु पर्जन्यः पृथिवी सस्यालिनि।
देशोऽयं क्षीरभरितं सज्जनः सन्तु नमः।।

kāle varṣatū parjanya: prthivī sasyāalinī।
deso’yaṃ kṣobharahita: sajjana: santu nirbhaya:।।

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.
4. स्वस्ति प्रजाभ्या: परिपाल्यवन्ताः
न्याय्येन मार्गेन महों महीशा: ||
गोब्राह्मणेभ्या: शुभमस्तु नित्यं
लोका: समस्ता: सुखिनो भवन्तु ||

svasti prajābhya: paripālayantāṃ
tyāyyena mārgeṇa mahiṃ mahiśā: ||
gobrāhmaṇeḥbhya: śubhamastu nityaṃ
lōkā: samastā: sukhino bhavantu ||

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.

5. असतो ना सद्गमय इत्सो ना ज्योतिर्गमयः
मृत्योर्मा अमृतं
गमयः हरि: ओऽ शान्ति: शान्ति: शान्ति: ||

asato mā sadgamaḥ || tamaso mā jyotirgamaḥ ||
mṛtyormā amṛtaṃ gamaya || hari: oṃ śānti: śānti: śānti: ||

From the unreal lead me to the Real; from darkness lead me
to Light; from death lead me to Immortality. Oṃ śānti: śānti:
śānti: .

***
Song Of the Soul

VI परमध्यानव्याकरणि (Contemplation on the Self)

1. शुद्धं विशुद्धमविचारममतन्त्रयुणं
   निर्लेपलेपमविचारममतन्त्रयुणम्।
   निष्क्षणंक्षणंविचारममतन्त्रयुणं
   ज्ञानमृ तं समरसं गगनोमोडः हम्।

śuddhaṁ viśuddham-avicāram-anantarūpaṁ
nirlepalepam-avicāram-anantarūpaṁ।
niṣkhaṇḍakhaṇḍam-avicāram-anantarūpaṁ
jñānāṁraṁ samarasaṁ gaganopamo’ham।

I am holy and pure, very pure, transcending reason, and of infinite form. I am unaffected and affected alike, beyond reason, and of infinite form. I am undivided and divided, beyond reason, and of infinite form. I am the Knowledge-ambrosia, experiential homogeneity like the expanse of the sky.

2. आकाशवल्लाप-विदूरगोङः
   आदित्यवद-भास्य-विलक्षणोऽहम्।
   अहार्यविबन्ध-विनिन्यन्त्रलोकः
   अम्भोधितप्राय-विराजितोऽहम्।

ākāśavāla-lepa-vidūrago’ham
ādityavad-bhāsya-vilakṣaṇaḥ’ham।
ahāryavan-nitya-viniścalo’ham
ambhodhivat-pāra-vivarjito’ham।

Like the sky, unstained am I. Like the sun, self-luminous am I. Like the mountain, ever unshakeable am I. Like the ocean unbounded am I.
### Key to Pronunciation

<table>
<thead>
<tr>
<th>Equivalent characters</th>
<th>Sounds like</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>a in cut</td>
</tr>
<tr>
<td>आ</td>
<td>a in father</td>
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<tr>
<td>इ</td>
<td>i in if</td>
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<tr>
<td>ऐ</td>
<td>ee in bee</td>
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<tr>
<td>उ</td>
<td>u in full</td>
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<tr>
<td>ऊ</td>
<td>oo in fool</td>
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<tr>
<td>ऋ</td>
<td>close to ry in cryptic</td>
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<tr>
<td>ए</td>
<td>ay in may</td>
</tr>
<tr>
<td>ऐ</td>
<td>y in my</td>
</tr>
<tr>
<td>ओ</td>
<td>o in go</td>
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<tr>
<td>औ</td>
<td>ow in how</td>
</tr>
<tr>
<td>क</td>
<td>k in seek</td>
</tr>
<tr>
<td>ख</td>
<td>kh in blockhead (k aspirated)</td>
</tr>
<tr>
<td>ग</td>
<td>g in jug</td>
</tr>
<tr>
<td>घ</td>
<td>gh in egghead (g aspirated)</td>
</tr>
<tr>
<td>ङ</td>
<td>ng in sing</td>
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<tr>
<td>च</td>
<td>ch in chapter</td>
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<tr>
<td>छ</td>
<td>ch h in catch him (ch aspirated)</td>
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<td>ज</td>
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<tr>
<td>ल</td>
<td>l</td>
</tr>
</tbody>
</table>
व  व  v in vow (in joint letters, it sounds almost like w in sway)

श  श  between s and sh (palatal)
  close to s in sugar

ष  ष  sh in sheath

स  s  s in sun

ह  h  h in hut

.  m  m, ng, nk, etc. depending on the succeeding consonant

:  :  half h (aspiration)
<table>
<thead>
<tr>
<th>Title</th>
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</tr>
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<tbody>
<tr>
<td><strong>Quietitude of the Mind</strong></td>
<td>Supreme Wisdom about human mind and its ultimate Quietitude based on selected verses from <em>Upaśama Prakaraṇa</em> of <em>Yogavāsiṣṭha Rāmāyaṇa</em>.</td>
</tr>
<tr>
<td><strong>Brahmavidyā Abhyāsa</strong></td>
<td>An enlightening exposition of the profound truths of <em>Vedanta</em>. The technique to perceive the Ultimate Reality presented with unique clarity and openness.</td>
</tr>
<tr>
<td><strong>Vedantic Way of Living</strong></td>
<td>Vedantic Wisdom and the Right Way of Living – A lucid comprehensive presentation of the different paths leading to man’s Supreme Goal.</td>
</tr>
<tr>
<td><strong>Prabhātaraśmiḥ Vol -1 &amp; 2</strong></td>
<td>A unique collection of daily morning guidance given by Poojiya Swamiji to the inmates and visitors at the Ashram.</td>
</tr>
<tr>
<td><strong>Essential Concepts in Bhagavadgītā Vol -1, 2 &amp; 3</strong></td>
<td>A novel exposition of the important messages of <em>Bhagavadgītā</em>, emphasizing their relationship to practical sādhana.</td>
</tr>
<tr>
<td><strong>My Beloved Baba</strong></td>
<td>The story of Baba Gangadhara Paramahamsa – Swamiji’s Gurudev. An exceptionally open narration revealing great truths from the spiritual life and pursuit of a Paramahamsa.</td>
</tr>
<tr>
<td><strong>Divinizing Every Moment</strong></td>
<td>A very rich collection of Poojiya Swamiji’s correspondence with seekers, highlighting various important aspects of a seeker’s life and pursuit.</td>
</tr>
<tr>
<td><strong>Secret of Self-Realization</strong></td>
<td>A divine key to direct experience of the Self.</td>
</tr>
<tr>
<td><strong>Words That Illumine Book 1 &amp; 2</strong></td>
<td>A collection of inspiring words and aphorisms for daily contemplation.</td>
</tr>
</tbody>
</table>
### Malayalam Version of “My Beloved Baba”

#### Books in Malayalam

<table>
<thead>
<tr>
<th>Title</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ātmānasaraniyil</td>
<td>Malayalam Version of “My Beloved Baba”</td>
</tr>
<tr>
<td>Prabhātakirāṇangal</td>
<td>Malayalam Version of “Prabhāṭa-raśmih”</td>
</tr>
</tbody>
</table>
| Bhāgavatam Nitya-Jeevitattil | An in-depth exposition of the profound truths from Sreemad Bhāgavatam, with special emphasis on their application to daily life (skandhas 1 to 4).
<p>| Bhaktiyude Sopaanattil | An in-depth exposition of the profound truths from Sreemad Bhāgavatam (skandhas 5 to 7). |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Dharmamoolyangal Bhāgavatavaakyangalil</td>
<td>An in-depth exposition of Dharma (Righteous conduct) from the 7th skandha of Sreemad Bhāgavatam.</td>
</tr>
<tr>
<td>Adrīṣṭya-shakti Drishyamaakumpol</td>
<td>An in-depth exposition of the profound truths from Sreemad Bhāgavatam (skandhas 8 &amp; 9).</td>
</tr>
<tr>
<td>Kṛṣṇajanmanaṃ avatariccappol</td>
<td>An in-depth exposition of the profound truths from Sreemad Bhāgavatam (skandha 10).</td>
</tr>
<tr>
<td>Kṛṣṇamahima Mathurayumvittu Dwārakayil</td>
<td>An in-depth exposition of the profound truths from Sreemad Bhāgavatam (skandha 10 chapters 35 to 54).</td>
</tr>
<tr>
<td>Kṛṣnanṭē- Gārhika-rājakīya prabhāvangaḥ</td>
<td>Sreemad Bhāgavatam (skandha 10 chapters 55 to 79).</td>
</tr>
<tr>
<td>Kṛtyam nirvahiccu Kṛṣnan viśramattil</td>
<td>Sreemad Bhāgavatam (skandha 10 chapters 80 to 90).</td>
</tr>
<tr>
<td>Bhaagavatavumaayi Nerkkunere</td>
<td>A rare book of six enlightening essays highlighting the salient aspects of Sreemad Bhāgavatam, inspiring and compelling readers to study Bhāgavatam.</td>
</tr>
<tr>
<td>Ātma Saayujyam</td>
<td>An endearing poetic creation explaining how the voyage of Self-seeking becoming fruitful, the Omnipresent Divinity becomes realized.</td>
</tr>
<tr>
<td>Vijñāana Muttukkal</td>
<td>Universal truths about human life, selected from Poojya Swamiji’s writings and strung together for repeated reading and contemplation.</td>
</tr>
</tbody>
</table>
## Other Publications

<table>
<thead>
<tr>
<th>Publication</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vichārasetu — The Path of Introspection</strong></td>
<td>Monthly English and Hindi Journal on Brahmavidyā, containing Swamiji’s articles, talks &amp; correspondence.</td>
</tr>
<tr>
<td><strong>Vichārasarani</strong></td>
<td>Malayalam version of the monthly Journal.</td>
</tr>
<tr>
<td><strong>Song of the Soul (CD and text of the ślokas)</strong></td>
<td>A discreetly selected treasure of Sanskrit ślokas and hymns rendered with spiritually inspiring, sublime melody by Mā Gurupriya and Swami Nirviseshananda Tirtha. Also available is the book containing the text of the ślokas, in Sanskrit with English transliteration, followed by English translation.</td>
</tr>
<tr>
<td><strong>Ātmasudhā (CD and text of the ślokas)</strong></td>
<td>A mellifluous rendering of a rare collection of Sanskrit ślokas and hymns from a variety of spiritual texts, by Mā Gurupriya and Swami Nirviseshananda Tirtha. Also available is the book containing the text of the ślokas, in Sanskrit with English transliteration.</td>
</tr>
<tr>
<td><strong>Nitya-Samarpanām</strong></td>
<td>A collection of ślokas and hymns chanted during daily prayers and satsangs in the Ashram.</td>
</tr>
<tr>
<td><strong>Discourses</strong></td>
<td>CDs and VCDs of discourses by Poojya Swamiji, Mā Gurupriya and Swami Nirviseshananda Tirtha.</td>
</tr>
</tbody>
</table>
About the Compact Disc (CD)

A discreetly selected treasure of Sanskrit slokas and hymns, rendered with spiritually inspiring sublime melody. The bhaava instantly induces inward absorption in the listener, touching the very depth of the Soul.

read ... ruminate ... relax... and listen

The sound will take you to Silence