STOTRA RATNAMALA

By
Swami Sivananda,
"ANANDA KUTIR" Rikhikesh
Dt. Dehra Dun

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STOTRA RATNAMALA
Uniform with this Edition

By Swami Sivananda

1. Ananda Lahari of Sri Sankar
   Notes and Commentary
2. Bhakti and Sankirtan with
   Sandilya Sutras
3. Lives of Saints
4. Practice of Brahmacharya
5. Stories from Yogavashistha
6. Sure Ways for Success in
   Life and God-Realisation
7. Ten Upanishads
DEDICATED

TO

BHAGAVAN AND ALL HIS BHAKTAS
30

30th August 1941

Beloved Friends,

Stotra-Ratna mala is a constant companion for you.

Repetition of stotras or hymns will elevate your mind and inspire you. It will keep your mind in tune with the Lord. It will anoint in your heart joy, peace and bliss.

Sing the hymns daily and obtain the grace of the Lord. Dwell in Him.

Simananda
Stotra Ratna Mala, as the name suggests, is a garland of spiritual hymns. It contains a good selection of very important prayers and hymns relating to Devotion, Viveka, Vairagya Philosophy and the highest truths of the Adwaita Vedanta preached by Sri Sankaracharya of revered memory. Many of the prayers are culled out from his minor works. There are a good number of his writings in both the sections of this book. It contains prayers addressed to various deities and hence is suited to Upasaks of different Devatas. Devotees of all types can find the stotras addressed to their respective Ishta-Devatas. Bhaktas as well as Vedantins can go in for this book with equal interest. It is a boon to all the aspirants in general.

This book will create interest in the minds of aspirants for quick evolution, faith in God in the atheists and supreme joy and bliss for those who study it daily without fail. It will be a guide and a whip to goad one in the spiritual path.

The importance of hymns and prayers can never be over emphasised. Prayer should be the constant and inseparable companion of the aspirant in his spiritual path till he attains the final beatitude or Jivanmukti. Prayer makes.
the mind calm and introspective. Prayer bestows peace. It turns the mind towards God. Prayer awakens the spiritual force in man. It is the master key to open the realms of eternal bliss. It is the expression of the spirit within. Prayer can efficiently help the control of mind. It is the real guide and preceptor.

These prayers and hymns are the utterances of realised seers of the past. Therefore they will surely influence, elevate and inspire the readers. These are the thoughts of devotees and Gnanis in their hour of meditation. Devotees expressed their thoughts at the time of their communion with the Lord and the Gnanis expressed their own experience of Self-realisation in these words. This Stotra Ratna Mala is a collection of such utterances. One who knows even a little of Sanskrit can well appreciate the deep thoughts contained in these prayers. The Vedantic Stotras of Sri Sankara are highly soul elevating. The expressions of Sri Vilwamangal Swami and Lila Suka who composed the Govinda Damodara Stotram and Sri Krishna Karnamritam are very inspiring. Due to want of space a few selections only have been included here.

Section I contains a collection of good prayers to different deities and they are useful for one and all. Section II contains the gist of the whole Vedanta Philosophy, in the form of Stotras. They are not merely Stotras but Sutras (Aphorisms) as well. Any one who
deeply understands these Stotras can practise
meditation nicely.

If a spiritual aspirant daily goes through
this book once, a portion even if not the whole,
he will derive great spiritual benefits. It will
help him much in his spiritual progress. It
will give him joy, peace and bliss in his spiri-
tual progress. It will give him joy, peace and
bliss in his tiring worldly activities. It con-
tains all points for meditation. If the aspirant
is able to get by heart all these Stotras he can
very easily meditate for 6 hours at a stretch.
He should be one with its spirit and real signi-
ficance. This gives the maximum benefit.

May you all attain the state of Jivanmukti
in this very birth by regular prayer, constant
Japa, Sankirtan, selfless service, study, reflec-
tion and meditation on the Supreme Atma
Tattwa ! May the blessings of Sri Sankara and
other Brahma Vidya Gurus be upon you all !!

Swami Sivananda

Ananda Kutir,
Rikhiakesh,
8th September, 1941
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SECTION I—SAGUNA STOTRAS
CHAPTER I

GURU GANESHA VANDANA
GURU VANDANA

ॐ नारायणं पद्मभवं वसिष्ठं
शङ्किच्च तत्पुत्रपराराध्यं
व्यासं श्रुकं गौडपदं महानं
शोभिनं योगिनं धर्मास्य शिष्यस्मि

श्री शंकराचार्यंमथास्य पद्मपादं च
हस्तामलकं च शिष्यस्मि
तं तृत्तकं वार्तिकं कारस्म्या नम्प
दुरुखसंतत्तमानोऽसि

I prostrate to Lord Narayana, Brahma, Vasishtha, Shakti, his son Parasara, Vyasa, Suka, Goudapada, Govindapada, his disciple Sri Sankaracharya, his disciples Sri Padmapada-
charya, Hastamalaka, Totaka, Sureswaracharya, the commentator and all other Brahmavidya Gurus.

श्रुतिस्तुतिः पुराणानांमथायं कस्मालयायम्
नममि भगवपादं शंकरं लोकशंकरम्

I salute Sri Sankara Bhagavatpada, the bestower of peace and auspiciousness to the world, at large, the ocean of mercy, and the seat of all learning inculcated in Sruti, Smriti and Puranas.
I adore Lord Siva, Lord Vishnu, Badarayana (Bhagavan Vyas) and Sri Sankaracharya. I again and again prostrate to Sri Vyasa and Sankara who wrote the Sutras (Vedanta) and the commentaries respectively.
GANESHA PANCHARATNA

1. I salute Lord Vinayaka, the only shelter for helpless devotees, the bestower of happiness to those who bow down to Him, the destroyer of Rakshasas, who has Modaka in His hand, who is ever intent on bestowing liberation to his devotees, who has the moon as his ornament and who protects this world as a mere play.

2. I always take shelter in the Lord Ganesha, the greatest of the great, the supreme Lord of the Devas, the Lord of wealth, who is shining as the rising sun, who removes all fears of His devotees and who is ever adored by the Devas (gods).
3. I prostrate before the elephant-headed Lord Ganesha, the Imperishable, with protruding belly, the destroyer of the Asuras, who brings auspiciousness to the whole world, who bestows kindness, patience, cheer, fame and strength of mind to His devotees and who is the bestower of light and destroyer of darkness.

4. I meditate on Lord Ganesha, the oldest elephant with wide and broad forehead, the remover of the cravings of the poor, the first son of Lord Siva, the destroyer of the pride of the enemy of Devas, the destroyer of the fear of Samsara.

5. I ever contemplate within the heart-lotus, that one-tusked Ganesha, the son of Lord Siva (the destroyer of death), with teeth shining like precious jewels, who is unthinkable,
nameless and formless, who brings an end to the recurring chain of worldly existence and who lives in the hearts of Yogis.

6. Whoever studies this Maha Ganesha Pancharatna with great faith and devotion in the early morning, and meditates on Sri Ganesha, from him all kinds of wealth, name, fame, powers, good health, good son, sinlessness, etc., never stand apart.
GANESHA STOTRAM

राजवर्धननमस्विन्यं तीच्छादन्तं विनेत्रं—
वहनुदर विशेषं भूतराजं पूराणम्।
अमर वर सुपुज्यं रक्षकर्षं चुरेरं—
पालितं सुतमीशं विद्यराजं नमस्मि॥१॥

1. I salute Lord Ganesha, the Lord of the Bhutas, the son of Lord Siva, the ancient, the unthinkable, with the face of an elephant, three eyes, sharp tusk and broad stomach and who is the destroyer of all calamities.

शिव(184,470),(831,545)
परशुद्रशनकन्ये श्रोमलितं मोदकेन।
स्वस्त कृत्य माला व्यालमस्वीजनेन्त्रं—
सम हृदय निवासं श्रीगोशं नमस्मि॥२॥

2. I adore Sri Ganesha seated in my heart, the son of Lord Siva, the storehouse of virtues, with lotus-like eyes, shining with Parasu (a kind of weapon) and Modaka (a kind of eatable), who wears the fresh garland of sweet smelling flowers and who is fit to be worshipped.

शं वहनेद्रान्ताविन्यं बदन्ति
परं प्रधानं पुरुषं तथान्ये।
विश्रोद्दते: कारणमीवर्ष चा
तस्मै नमोविनिविनाशनाय॥३॥

3. Salutations to Sri Ganesha, the destroyer
of all tribulations and obstacles, who is differently known as Brahma by the knowers of Vedanta, as Pradhana by others, as Ishwara, the creator of this universe, etc.

गजाननं भूतगङ्गादिसेवितं—
कपिल्य जंबूफलसार भवितम् ।
उमा सुतं शोक विनाश कार्यं—
नमासि विज्ञेश्वर पादपंकजम् ॥४॥

4. I worship the lotus feet of Ganesha, the son of Uma, destroyer of all sorrows, who is served by the host of Devas and Bhutas and who takes the essence of Kapithwa Jambu fruit (a fruit resembling Bilwa fruit).

एकदन्तं महाकायं तत्कान्त्वन सत्रिभम् ।
लंदोदरं विशालांच वन्देहं गणानायकम् ॥५॥

5. I adore Lord Ganesha of one tusk, with large stomach, huge body and wide eyes, whose colour is like that of purified gold and who is the Lord of the Ganas.

अग्रजाननपदार्कं गजाननभर्निशम् ।
अर्नेकदन्तं भक्षानामेकदन्तुमुपासमहे ॥६॥

6. I worship day and night the one tusked Gajanana, who is the sun that blossom the lotus of Parvati’s face and who bestow many a boon to His devotees.
HANUMAN STOTRAM

मनोजवं सारतुल्लयकेवः
जितेन्द्रियं बुद्धिस्मतां वरिष्ठम् ।
वातात्मजं वानरदृष्टिकस्यं
श्रीरामदूतं शिरसा नमामि ॥ ॥

1. I prostrate before Sri Rama's, messenger the son of Vayu (the wind God), the chief of monkeys, who is the chief among the wise, who has controlled his senses and who is as swift as the wind and the mind.

उद्वंध्य सिन्धोऽ सलिलं सलिलं-
च: शोकवहः जननमधजायः ।
आदायतेनेव दुःखा लक्ष्मणं-
नमामि वं प्राक्षंविराजनेयम् ॥ ॥

2. I bow before Anjaneya with folded hands who easily crossed the beautiful waters of the ocean and who burnt Lanka (the capital of King Ravana) by the fire of Sita's grief.

आञ्जनेयस्वति पाटलानवं
काङ्क्षानंदि कमनीयं विग्रहम् ।
पारिजात तस्मूल वासिनं
भावधामिः पद्माण नन्दनम् ॥ ॥

3. I meditate on Anjaneya, the son of
wind God, seated under the Parijata tree, with red face and a body as brilliant as the mountain of gold.

4. I salute Maruti (Hanuman), the terror of the demons, who is present with folded arms, bowed head and eyes full of tears wherever the Names of Lord Rama are sung.

5. I salute the son of Vayu, the precious jewel on the garland of the Ramayana, to whom the great ocean was like the cow’s footprint and in whose hands the Rakshasas met their end like the mosquitoes.

6. I bow before the brave son of Anjana, the destroyer of the grief of Janaki, the chief of monkeys and the destroyer of Akshakumara (the son of Ravana).
DHYANA STOTRAS

(Of Siva)

चन्द्रे श्यामसुमापति सुरगुरुं चन्द्रे जगज्जालस्य ।
चन्द्रे परशुरामनं सुगवरं चन्द्रे पशुनं पवित्रस्य ॥
चन्द्रे सूर्यं शिरांकं वनस्पतयं चन्द्रे सुकन्दन्दिणिः।
चन्द्रे भक्तजनाधि च च वर्धं चन्द्रे शिवं शंकरस्य ॥ ॥

1. Salutations to Sambhu, the Lord of Parvati, the Guru of Devas, the cause of the universe, who wears the serpent as ornament, who is clad in skin, who is the Lord of all Jivas, who has the sun, the moon and the fire as His three eyes, the friend of Vishnu, the refuge of Bhaktas and the bestower of boons, auspiciousness and Bliss.

(Of the Sun-God)

सूर्यं सुन्दरं लोकायथमस्तं वे दानंतरं शिचं ।
जानं प्रहमं सुरेशमलं लोकाकपितस्वयम् ॥
इन्द्रदित्यं नारायणं सुगुरुं जैलोक्य चूड़ामणिः।
प्रहारिण्युगितस्वरूपपद्मं चन्द्रे सदा भास्करस्य ॥ ॥

2. I always prostrate before the Sun-God, the beautiful Lord of the world, the immortal, the quintessence of Vedanta, the auspiciousness, the absolute knowledge, the All-full Brahman, Lord of the Devas, ever pure, the one true
consciousness of the world, the Lord of Gods and men, the preceptor of Devas, the crest jewel of the three worlds, the form of the heart of Vishnu, Brahma and Siva, the dispeller of darkness and giver of light.

(Of Gayatri)

मुक्ता विदुम्हेश्वरिनीलघवल ्ष्ट्रायेमुखेश्वरीचे:\नुक्ता विनिनवमुसुक्तां तत्त्वात्मवशक्तिमकामः
गायसौं वर्दाभयाङ्गक्षकां शुभामुक्तां गदराः:
शाखां चक्रम भारविन्दुम्गालं हस्तेः चहन्ती भजे \॥३॥

3. I meditate on the Lotus Feet of Goddess Gayatri, whose face glows with the pearl, coral, gold, blue and white jewels, with three eyes, whose crown is decorated with pearls and the moon, who is the embodiment of the Sacred Truth that signifies the essence of the Vedas, who has her two hands as the giver of boons and fearlessness, which holds the Ankusa (trident), Kasa (whip), the skull, Gada, the conch and two white lotus flowers in other hands

(Of Sri Sankaracharya)

पद्मासीनं प्रशान्तं यमनितमानंगरितुल्यप्रभावं-
फल्येभस्माक्षितामक्षितस्मिन्सन्हांश्रीमुखोजनिन्दीवराहम् इ।
कस्मुखीवं कराध्यामविद्वत्सुयस्वल्पस्वस्तकं शान्मुद्रा-
वन्यं गौरवक्षमुखः: नतजनवरदं भावं शाकरायर्म ॥४॥

4. I meditate on Sri Sankara, seated in Padma pose with Gnana Mudra, calm and endowed with Yama and other virtues, whose
glory is as great as Lord Siva, whose face blossoms like the fresh lotus with lotus-like eyes, with sacred ashes on the forehead, with the sacred scriptures in hands, who is adored by people of high learning and who fulfils the desires of his refugees.

(Of Sri Dattatreya)

माताकसमण्डलुयरः करपवघुर्म—
मध्यस्थ पाणियुगले दसस्विशुलम्।
अध्यस्थक्षर्वकर्यौ: शुभशाह्रोचके—
बन्दे तस्मातिय अजगरक्षुयक्तम्॥५॥

5. I meditate on Dattatreya, the son of Atri, who has six hands, who holds a garland and a Kamandalu in two hands, with Damaru and Trisul (trident) in the other two hands and with conch and disc in the upper two hands.

दिबस्वरं भस्मबिलेपितांगं—
बोधात्मकं मुक्तिकरं भस्त्रम्।
निम्नांसं र्यामततनुं भजेड्यं
दत्तात्रेयं व्रहस्माधियुक्तम्॥६॥

6. I adore the Avadhoota Dattatreya, of dark colour with ashes all over the body, who is ever cheerful, who bestows immortality by imparting the knowledge of Truth (to his devotees) and who has destroyed the fluctuating mind and ever rests in the state of blissful union (Samadhi).
(Of ‘OM’)

द्रोणार्यः निम्लेक्षमन्निवशायं वेदान्ततत्त्वायस्यादः
चोत्त्वत्तिष्ठिति नाशहेतुममलं विश्वस्य विश्वात्मकम्।
विश्वात्मारं परार्यां श्रुतिवस्ते सम्प्रोच्चमानं निषुं—
सत्यं ज्ञानमनन्त्मृतिममलं शुद्धात्मकं तं भजे ॥७॥

7. I always meditate on the Ever Pure, All-pervading Pranava Omkara, which is known by the various Srutis as the source and essence of all objects, the cause of creation, existence and dissolution of this universe, which is the Soul of this Universe and which is Truth, Knowledge and Infinity.

(Of Lord Subramanya)

पदानं कुक्कुमरक्तवर्षं
महामति दिव्यमयूरवाहनम्।
रुद्रस्य सूर्यसङ्केतनाथं
गुहं सदाहं शरयं प्रपचे ॥८॥

8. I always take refuge in Lord Guha of six faces, who is of deep red colour and infinite knowledge, who has the divine peacock to ride on, the son of Lord Siva and the leader of the army of the Devas.
CHAPTER II
DEVI STOTRAS
1. May that Goddess Saraswati who is as fair as the moon or the snow, or the Kunda (white Jassamine) flower; wears white dress; sits on the white lotus throne, with Veena and Varadanda (a staff) in both hands; removes all sorts of inertness; and is worshipped by Brahma, Vishnu, Sankara and other gods, protect me.

2. I worship the Goddess Saraswati, who is ever pure, all-pervading, skilled in Brahma Vichara, has Veena and books in her hands, bestows fearlessness, who removes all sluggishness, is seated in Padma pose with a garland of crystal gems and bestows on her devotees good intellect.
1. I meditate on Goddess Lakshmi, who has lotus in her hands, is of cheerful face, bestows fortune and fearlessness, fulfils the desires of Her devotees, who is decorated with precious jewels of different kinds, is worshipped by Hari, Siva and Brahma, is at all times surrounded by Shaktis and has conch and lotus by her side.

2. O Goddess, the wealth of the three worlds! Whose eyes are like the lotus, who has lotus in her hands, wearing pure white garlands, O thou! spouse of Hari, beauty of beauties, be thou ever merciful to me. Be ever pleased with me.
ANAPURNAM STOTRAM

नित्यानन्दकरी वराभवकरी
सौन्दर्यरत्नकरी ॥
निर्धृताभिलढोपावनकरी
श्रत्यश माहेश्वरी ॥
प्राक्षयाचल वंशपावनकरी
काशीपुराणिरेश्वरी ॥
भिवन्दिति कुपावलम्बनकरी
मातामपुरस्वेश्वरी ॥

1. O Goddess Annapurna, the bestower of Eternal Bliss and fearlessness, the jewel of beauties, the spouse of Lord Siva, the presiding city of Kashi (Benares), the purifier of the milky, the destroyer of even the worst sins, 0 Thou pleased to give me alms of Thy mercy.

चतुष्पुरूषोऽद्वार्तूशोऽंतरावलेच्छे ॥
ज्ञानवेत्ताय सिद्ध्यथं भिवन् देहि च पाबिंश्च ॥२॥

2. O Devi Annapurna! O Parvati! the ever-full, the beloved of Sankara, bestow on me the alms of knowledge (Gnana) and dis- sion (Vairagya).

माता च पार्वतीदेवी पिता देवोमहेश्वरः ॥
बान्धवा: शिवभक्ताश्च स्वदेशोमूचनवचयम् ॥

3. Parvati is the mother, father is the lord Siva, relatives are the devotees of Siva and the native place is the three worlds.
great memory, the great delusion, the great Goddess and the chief of the celestia Goddesses.

4. O Narayani! Devoted to the deliverance of the distressed, the meek and the shelter-seekers! Oh Devi! the destroyer of the afflictions of all, be this bow to Thee.

5. Prostrations again and again to that Devi who resides in all creatures as Vishnu-Maya.

6. Prostrations again and again to that Devi who dwells in all creatures in the form of desires.

7. Our prostrations to Thee, Oh Devi, All auspicious One, bestower of success and prosperity on those who take refuge in Thee, possessed of three eyes and of white colour and consort of Lord Narayana.
GANGASHTAKAM

भगवति: तव तीरे नीरस्त्रात्राशानोऽहं
विगतविपय तुष्या: कण्ठमाराधयामि ।
सकल कलुप भंगे स्वर्गसोपानसज्जे-
तरल तरतरज्जे देवि गंगे प्रसीद।

1. O Goddess Bhagirathi! Destroyer of all sins! Thou art the ladder for reaching heaven! Thou art full of the ever-changing waves! I worship Lord Krishna on your bank; drinking your water alone I am free from the longing for worldly pleasures. May thou be pleased with me and shower Thy blessings on me.

भगवति! भवलीलामूलिमाले तवाम्भः
कण्ठमण्डपरिमाणं प्राणिनो वे स्त्राशन्ति ।
त्वम् नराय नारिः चामर आहिर्यिनां
विगत कलि कल्क्का तंक्रमं लुढन्ति।

2. O Goddess Ganges! Thou decorateest the head of Lord Siva as if it were a beautiful garland. Those people who touch even a drop of thy waters become freed from all sins of Kali and freely play in the Devaloka devoid of all tribulations. They rest in the lap of the celestial goddesses with Chamar in hand.

अखारं खस्चियन्ती हरशिरसज्जावल्लिस्मुखः सत्यन्ती।
स्वलोकादपतन्ती कनक गिरि गुहागणेण्ड्रोपलाल्पवन्ती।
3. Cutting down the Brahmanda, giving splendour to the matted hair of Lord Si falling down from heaven and passing through Sumeru of golden hue, reaching the earth removest all the multitudes of sins and fill up the ocean with thy waters. May the sacred Ganges, the river of Devaloka, protect us and remove our sins.

4. May that sacred Ganges water ever purify us, which is filled with the bees who have drunk deep the sweet smell of Madira falling from the head of the elephants in the act of taking bath; those waters whose colour have been changed by the contact with the turmeric powder applied on the breasts of Deva ladies and filled with the flowers and Kusa grass after the morning and evening Sandhya prayers of great Munis; and whose waters come speedily disturbed by the tusks of wild elephants on the way. May the waters of the Ganges protect us from sin!

(The poetic imagination is carried very far in this verse.)
5. The Goddess Bhagirathi! the daughter of Sage Janhu, destroyer of all sins is seen (by pious souls) on earth. Her waters we first in the water-pot of Brahma the Creator they flowed down to the earth washing the lotus feet of Anantasayi Lord Narayana and which shines as the crowning jewel Lord Siva’s head.

6. The sacred Ganges rises from the holy mountains of the Himalayas. She destroys the sins of those who take bath in her waters. She plays in the great oceans. She is the dispeller of the ignorance of Samsara. She imitates the movement of Sesha-serpent. She decorates the head of Lord Siva. She passes through the sacred Benares. May the Ganga Bhagirathi ever protect us! Victory to Ganga! the joy of the heart.
7. O Mother Ganges! If a man looks thy beautiful waves, will he be any more afflicted by the waves of the ocean of Samsara? If those who drink a little of thy water the bestoweth the status of Vishnu. If a man offereth his body at thy lap, to him even the status of Indra becomes too insignificant.

8. O Goddess Mother Ganges! the essence of the three worlds! Thou art pure and sweet smelling by the bathing of the Deva ladies, thou hast an expansive store of water, thou art the Poorna Brahma! You carry the dust of Vishnu's Lotus Feet with your currents. Thou art the path to heaven! By drinking a drop of thy water even the sin of killing a brahmin is removed. Thou art the purifier of the three worlds. O Goddess Ganges! Be merciful to me. Who is able to praise thee?
O Mother Janhavi! Thou art the ornament of the head of Lord Siva! With folded hands on my head I pray to Thee that I may keep my body at Thy banks, meditating on the Feet of Lord Narayana with a cheerful mind and with equal devotion to Hari, Hara the Supreme Advaita Tattva. O Mother! utter me this prayer.

10. He who studies daily this verse of ten stanzas on the Ganges, endowed with knowledge, is freed from all sins and reaches the abode of Vishnu.
CHAPTER III
PRAYERS
SHAD PADI STOTRAM

व्रजनयमपनयविष्णो दसय मनः
शमय विषय मुगलुष्याम्।
भूतद्वां विस्तारय तारय
संसार सागरः।॥१॥

1. Oh Vishnu! Remove the immodesty in me, calm the mind, put an end to the cravings for illusive sense-objects, extend the sympathy for human beings, and save me from the ocean of Samsara.

दिव्यधुनीमकरदे परिमल
परिषोभ सचिद्रानन्दे।
श्रीपति पद्मारविन्दे भवभयः
खेदुचिष्ठे बंदे।॥२॥

2. I bow to the Lotus Feet of Sripati. Thou art the celestial stream flowing with honey of the cluster of flowers and wafting the sweet fragrance of Sat-Chit-Ananda, the destroyer of the agony caused by the fear of birth and death.

सत्यपि भेदापगमे नाथः
तवाहं न मासकीनस्तवम्।
सामुद्रो हि तरंगः कचन
समुद्रो न तारंगः।॥३॥
3. O Lord! Even after the removal of duality, I am Thine only, but Thou art no mine, just as the wave is of the ocean but never the ocean is of the wave.

4. Oh lifter of the mountain! The brot of Indra, the foe of the Asura race and the having sun and moon as his eyes, is not Samsa overpowered when Thou art directly perceived?

5. O Supreme Lord! the constant protector of the universe through incarnations of Fish, etc. ! I, who am afraid of the agony of birth and death, am fit to be protected by Thee.
6. Oh Govinda! Damodara, the abode of excellence, with face beautiful like the lotus, who art the mount Mandara in the churning of the ocean of Samsara, pray remove my excessive fear.

नारायण कर्माघात शरणं
कर्तवाखि तावं कर्षणे ।
इंति पद्मदी मद्विये
चदन सरोजे सदा वसतु ॥ ७ ॥

7. Oh Narayana! the compassionate, I take shelter at Thy feet. May this group of six stanzas ever abide in my mouth-lotus.
1. Prostrations again and again unto the Infinite Lord who is beyond the reach of mind and speech, who is to be approached by the medium of mind and speech only; salutations again and again unto Him of great and unlimited powers; salutations unto Him who is the ocean of mercy and grace.

2. O Saviour of the helpless! I am not devoted to righteousness; I have no knowledge of the Self; I have no devotion to Thy lotus feet; I am helpless and without refuge; I take refuge in Thee who alone is my redeemer.
3. There are no evil deeds in this world that have not been done by me thousands of times. When the time has come for me to reap the fruits of those actions, I cry before Thee now without any other help.

निमजजोतानृत्व भवायत्वानृते
शिरात्य मे कृलमिवासित्वः।
लघापि लघ्यं भगवनिविदानी
अतुर्वम पापसिदं द्याया।॥३॥

4. Constantly tossed about in the ocean of endless Samsara, after a long time, I have got Thee as my shore. You have also now got, O Lord, a suitable vessel (man) on whom you can show your extreme mercy.

अभूतपूर्वं सम माति किं वा
सर्व सहे से सहमं हि दुःखम्।
किन्तु लघुप्रेषर्कागतानां
पराभवो नाथ न तेभुलुर्यः॥४॥

5. Whatever may be the suffering left in store for me (in future) I am prepared to face them all; but, O Lord, it is not meet that you should discard me who has taken shelter in Thee.

निरसकस्यापि न ताप्तुस्हः
महेश हारुं तव पादुपकजस।
रथा निरस्तोति विश्वस्तनन्दनो
न जातु माहुश्रयः जिहासति॥५॥
6. Even if you abandon me, O I lords, I am not prepared to leave Thy feet just as the suckling baby does not let mother’s feet even if it is thrust aside mother.

7. How could a man think of anythin when he has placed himself at Thy Lotus I The bee never runs after sugarcane jui the presence of lotuses in abundance.

8. Whoever, in whatever condition he be, but once bows before Thy feet, frees him from all evils and miseries. He attains prosperity and peace.
9. When shall I rejoice and make my life fruitful by ceaseless obedience unto thee alone, with all my desires and cravings completely at rest? When shall I become your exclusive servant thinking of no other?


dhāvam dharma samātāh dukhṛṇīḥ.

bhagavān-bhuvāṁśiṁ paṁś:
svāhāṁ samāloka-jaññāyaḥ || 10 ||

10. Most stable Lord! Have an eye of pity on me, who has fallen from the right path and fallen into evil ways, who am blinded by the dark clouds of ignorance and caught up in the heavy rain of miseries.

naśmrpa pariśaṁśeśe

ṣrṣaṅgahāyaṁśeṣaṁṣaṁgarat: ।

yad śe na dviṣṭeṣe tato

dviṣṭaṁ naṁ duryāśaṁ || 11 ||

11. This is not untruth; it is absolutely true. Pray listen to my first appeal. If you do not take pity on me, O Lord, you can never find another person fit to be pitied.

māṁ naṁ pratyakṣaṁ yāgraṁ
dviṣṭoṁ tathāṁ tūvaiḥ māyaṁ ।
12. O Lord! Whatever I possess and whatever I am sure of are all yours alone. O spouse of Lakshmi! What shall I offer to Thee knowing that everything belongs to you alone.
BHAGAVAT SHARANA STOTRAM

1. I bow to the Lord, who is of the form of Sat-Chit-Ananda, who protects his devotees and who created this world by his own Maya.

2. Diseases afflict the body very much, passion and other evil Vrittis burn the mind; death dances at all times counting the number of days; therefore, O Lord! You are my only refuge, O Thou, friend of the distressed.

3. The physical body which always undergoes change is perishable, the Chitta suffers misery at all times by attachment to sense objects, the Buddhi plays in the sensual grooves alone and not within; therefore, O
Lord, friend of the distressed, Thou art my only refuge.

4. Life wears away gradually like the water in a broken pot; youth and wealth are so unsteady that they vanish like the lightning; old age follows on speedily like the lioness. Therefore, O Lord of the distressed, Thou art my only shelter.

5. My desires are more powerful than my good qualities like Sama, Dama etc., just as the expenses exceed the income of a spendthrift. When Death follows me hastily, what shall I say then? Therefore, O friend in distress! Thou art alone my protection.
6. Bodily Tapas have not been done by me; nor the Tapas of speech. Engaged in useless talks and idle gossips I had no time to control my mind also. Therefore, O friend of the helpless! Thou art my only refuge.

रत्मवं मनो मम सदा नहि याति सौभं्य—
चनुषामे न तव पश्यति विश्वरूपम्।
वाचा तथे व बदेनमम सौभ्यवाग्नि—
तस्मात्वमः शरणं मम दीनवन्यो ॥७॥

7. My mind never attains tranquility leaving aside sluggishness, the eyes never perceive Thy Cosmic Form; gentle words were never uttered in my speech. Therefore, O Lord of compassion! Thou art my only solace.

सत्वं नमे मनसि याति रजस्तमोभ्यां—
विद्वे तथा कथमहो शुभ कर्मवाहां।
सावितपरंपरत्या सुखसाधनं तदुः
तस्मात्वमः शरणं मम दीनवन्यो ॥८॥

8. My mind is not at all Sattwic. When Rajas and Tamas stick to one’s nature how can the thought of good actions arise, which alone is the source of true happiness? Therefore, O Lord! Thou art my only refuge.

पूजा क्ला नहि कदापि मया तद्विया—
मन्त्रं तद्वियमपि से न जपेतसज्ज।
चित्तं न मे स्मरति ते चरणो द्वाय्य—
तस्मात्वमः शरणं मम दीनवन्यो ॥९॥
9. I have never worshipped Thee, I have never uttered Thy Mantra with my tongue my mind has never thought of Thee to th exclusion of other objects. Therefore, O Lord Thou art my only refuge.

10. I have not performed any sacrificial rites which ought to be done; I am not endowed with mercy and I have not done charity. I have not attained discrimination which is foremost of the means for salvation. Without the latter how can knowledge arise and without knowledge how can Moksha be attained? Therefore, O protector of the weak, Thou art my only guide.

11. Company with the wise is said to be the cause of devotion to Thee; I never seek the company of wise persons being proud of my own learning. How can knowledge arise in me without devotion? Therefore, O Dinanath! Thou art my only protection.
12. I have no equal vision over all creatures and this defect makes me always dwell in sense objects. Without equality how can I attain calmness? Therefore, O Lord! Thou art my only refuge.

13. I am not friendly towards my equals, I have no pity for the poor and complacency towards the virtuous. I am not forgiving towards sinners, O Lord! Thou art my only refuge.

14. My eyes and other senses are always attached to external objects. They never become inward by forsaking these objects. How can real happiness result without an inner
vision? Therefore, O Lord! Thou art only refuge.

15. To get rid of the miseries of Samsa
I renounced all things like house etc., but d
to Thy Maya they are not still erased from n
mind. What Thy Maya has in store for me
know not now; therefore, Thou art alone m
refuge, Oh Deenanatha!

16. Wealth, house, family, wife, horse,
elephant, kingdom and the Devaloka have all
been acquired by me but these are all useless
and perishable. Therefore, Thou art my sole
refuge, O friend in distress!
17. The practice of Yoga was not properly done by me through control of breath etc. How can steadiness of mind come without Yoga and how can I have peace without steadiness of the mind? Therefore, O Lord! Thou art my only refuge.

18. I have not done service to the preceptors with faith so that knowledge may arise in me by their grace. Service is prescribed for the purity of the mind, therefore, Oh Lord! Thou art my saviour.

19. I did not visit holy places with due faith, Sraddha and the due observances which cause the purification of the mind. Without purity of mind how can there be destruction of rebirths? Therefore, O Lord! Thou art my only saviour.
20. For him who is endowed with good Sadhana and Vedantic Vichara, the identity of Atman and Brahman is disclosed. I have not done even a little of Sadhana, O Lord! Therefore, Thou art my only refuge.

21. Govinda, Sankara, Hari, Siva, Janardana, Mukunda—I have no other refuge except Thee, therefore take pity on me and lead me to my goal.

22. Those persons who recite this prayer based on surrender to the Lord with great devotion, prostrating to the Lord, fulfil all their earthly obligations, develop Supreme Love for God and attain eternal peace.
GURVASHTAKAM

शरीरं सुरूपं तथा वा कलं

यशांशास चिंतं धनंस्तुल्यम् ।

गुरोर्वज्ञिपशे मन्येन्त्रं लग्नं

तत: किं तत: किं तत: किं तत: किम् ॥ ॥

1. One may have a handsome form, a fair wife, vast fame and wealth as immense as Mount Meru. But what purpose do all these serve if one’s mind is not attached to the Lotus Feet of the Guru?

कलं धनं पुत्रपीतादि सर्वं–

गृहं वान्धवं: सर्वमेतद्वि जातम् ।

गुरोर्वज्ञिपशे मन्येन्त्रं लग्नम्–

तत: किं तत: किं तत: किं तत: किम् ॥ ॥

2. Wife, wealth, the whole family consisting of sons, grandsons and relatives—all this multitude is of no use if one is not devoted to the Lotus Feet of the Master.

पदंगादिवेदं चुले शास्त्रविधा–

कवित्वादि गच्छुपथं करोति ।

गुरोर्वज्ञिपशे मन्येन्त्रं लग्नं–

तत: किं तत: किं तत: किं तत: किम् ॥ ॥

3. Vedas beginning with Shad Angas as
well as lores may be at the tip of one’s tongue and one may compose poems—what good it accrue to him from these, if his thoughts not fixed on the Lotus Feet of the Guru?

विद्रेष्टे मान्य: स्वदेरेष्टे धन्य: 
सदाचारबुद्धिपुमचो न चान्य: ॥
गुरोरक्षिपत्रे समस्ते लम्बन—
तत् कि तत् कि तत् कि तत् किम् ॥४॥

4. I am commanding respect in foreign countries and esteem in motherland. Although I have the idea: “I am the only righteous one”—of what use are all these if my mind not concentrated upon the Lotus Feet of the Teacher?

सभासङ्गले भूपस्यपालतुलन्दे: 
सदा सेवितं यस्य पारारिविलं ॥
गुरोरक्षिपत्रे समस्ते लम्बन 
तत् कि तत् कि तत् कि तत् किम् ॥५॥

5. What avails if one’s feet is being adored by the hosts of emperors amidst the audience, if one’s heart is not centred on the Lotus Feet of the Guru?

यशो मे गतं दिइ दानग्रहतपात 
जगद्धर्म सर्वं करे यत्रसादात ॥
गुरोरक्षिपत्रे समस्ते लम्बन 
तत् कि तत् कि तत् कि तत् किम् ॥६॥
6. Fie on him who is not devoted to his Guru, by whose grace he is the master of all the material objects of the universe, and has earned fame far and wide by acts of charity and bravery.

न भोगे न योगे न वा वाजिराज्ये
न कान्तासुखे नैव विचेपु चित्म्
गुरोरंधिपाये सनवेंश्रे लघने—
तत् किं तत् किं तत् किं तत् किम् ॥७॥

7. A mind detached from enjoyments, Yoga, horse, kingdom, the happiness from a wife, and other riches count nothing, if it is not attached to the Lotus Feet of the Guru.

अर्घ्ये न वा स्वस्य गेहै न कारे—
न देह सनो वर्तन्ते मेहत्यनथे
गुरोरुपपितुये सनवेंश्रे लघने—
तत् किं तत् किं तत् किं तत् किम् ॥८॥

8. Your mind may be dissociated either from forest or one’s own house or duty or body, the worthless things; still of what use is it, if it is not stuck to the Lotus Feet of the Guru?

गुरोरष्ट्रकं यः पतेत्युप्पदेहि
बलिभृंपतिर्व्याचारी च गेही ।
9. Any virtuous soul, be he a Yati, a King, a Brahmachari or a householder, who recites this Gurvashtakam, shall attain his desired object—Brahman, in case his mind sticks to the words of the Guru.
CHAPTER IV
SIVA STOTRAS
SIVASHTAKAM

प्रमुखः प्राख्यानां विभुषितं विश्वानां
जगत्त्वधेनां सदानन्दभलमाः
भवन्नित्वेवैरं भूतानां
शिवं शंकरं शंभुसीकानमेदे॥१॥

1. I praise Lord Siva who is Sankara (the bestower of happiness), who is Sambhu (the source of happiness), who is the Lord of all beings, who is All-pervading, who is the Lord of the Universe, who is the Lord of Jagannath, who is the receptacle of eternal bliss, who is the Lord of the past, present and the future, and who is the Lord of the five elements.

गले संढ़मालं तनो सर्प्जालं
महाकालकालं गगोश्चार्धालमः
जुज्जूरं अंगोत्सरे विश्वालं
शिवं शंकरं शंभुसीकानमेदे ॥२॥

2. I praise Lord Siva who is Sankara, who is Sambhu, who has a garland of skulls on his neck, a hoard of serpents on his body, who is the Kala (time) of Mahakala, who is the Lord of Ganas, and who is magnificent on account of his loosened matted hair waving extensively.

मुदामाकरं मंडलं मंडयन्तं
महामंडलं भस्मभूषणं तमः।
3. I praise Lord Siva, Sankara, Sambhi who is the mine of joys, who is the orname that embellishes the great orbit, who is without beginning, who is without limit and who is the destroyer of great Moha (infatuation).

4. I sing in praise of Lord Siva, Sankara, Sambhu, whose abode is beneath the sky, who is of boisterous laughter and who is the destroyer of great sins, who ever shines brightly, who lords over the mountains, Ganas and Suras.

5. My praise to Love Siva, Sankara, Sambhu, half the body of whom is possessed by the daughter of Gireendra (Lord of mountains), whose dwelling is on the mountain, homeless, who is Supreme Brahman and who is adored by Brahma etc.
6. I praise Lord Siva, Sankara, Sambhu, the Supreme One who is the bearer of skull and trident in his hands, who is the fulfiller of all desires, to one who bows at His Lotus Feet and who is the enhancer of the oblations of the Devas.

7. I offer my praise to Lord Siva, the bestower of happiness, the source of bliss, whose body resembles the autumnal moon, who is the abode of excellence and bliss, who is three-eyed, who is holy, who is the friend of Kubera (Lord of wealth), whose wife is Parvati, and whose history is wonderful.

8. I praise Lord Siva, Sankara, Sambhu
Hara (destroyer) who has a garland of serpents who has his recreation on the funeral ground who is Bhava (the source of worldly existence) who is the essence of the Vedas, who is ever formless, who dwells in the burial ground and who is the destroyer of the God of love.

सतं ये: प्रभृते नर: श्रृङ्खलायेः —
पत्थरं सर्वं अर्थभावायुः।
स पुरुषं धर्मं धर्मोपसिनं कल्पतः
विचित्रं समासायं सोऽप्रयाति।॥८॥

9. He attains liberation having come in possession of son, wealth, grain, friend and wife, who, being devoted to the contemplation of Bharga (Siva), repeats always in the morning this praise of Sulapani (one who has trident in his hands—Lord Siva).
SIVA MANASA POOJA

रङ्गे: कल्पितमासांत हिमजले: स्नानं च दिव्याम्बरं—
नानारत्नविभूषितं मुगमदामोदात्रितं चन्द्रनम्।
जाति चम्पक विल्वपत्ररचितं पुष्पं च धूपं तथा
दीपं देव द्यानिपे पशुपते हल्कलिपं गुहालम्॥ ॥

1. O Lord! Thou ocean of mercy, O Pasupati! do accept these offerings conceived in my mind, viz., a Simhasana adored with precious rubies, a pleasant cool bath, a splendid garment adorned with various gems, sandal paste scented with musk, a garland made up of Jasamine, Champaka flowers and Bilwa leaves, incense and light.

सावर्णे नवरत्नखण्डरचिते पाले चूल्ल पायसं—
मच्चयं पद्मविंयं पयोदधियुतं रसभाषलं पानकम्।
शाकानामायुरं जलं रङ्गिचरं कपूरखरडं ज्वलं
तांबूलं सनसा समयं विरचितं मकः प्रभो स्वीकुर्॥ ॥

2. O Lord! Kindly accept ghee, Payas (sweet milk and rice), the five-fold food, plantain mixed with milk and curd, Sherbat, various kinds of vegetables, palatable water, a brilliant piece of camphor and betel—all these food offerings placed in a golden vessel which is bedecked with nine kinds of precious jewels, which are conceived in my mind out of devotion for Thee.
3. The umbrella, two Chamaras, a fan and a clean mirror, the music of the lute, the kettle-drum, the Mridanga and the horn, singing and dancing, prostrations of the eight limbs of the body, various hymns and prayers—all these which I have thought of in my mind, I duly offer to Thee. Do accept my worship, O My Lord!

4. Thou art Atma, Buddhi is Thy consort, Parvaty (who is born of mountain), the Pranas thy attendants, this body Thy temple, the action of sensual enjoyments Thy worship, deep sleep is the remaining in Samadhi, walking by my feet is the perambulation around Thee, all my speeches are Thy praise, whatever actions I perform are Thy worship, O Sambho!
5. O Lord! Forgive all the sins that are committed by the hands and feet or the tongue (speech) and the body, or the ears and eyes, or the mind whether Vihita (lawful) or Avihita (forbidden). Glory be unto Thee, Thou ocean of mercy! Glory be unto Thee, O Mahadeva (God of gods)! O Sambho (bestower of happiness)!
SIVA THANDAVA STOTRAM

1. O may'st Thou be our constant joy,
   Who dost the young moon on thy crest employ;
   Upon whose brow the triple fire,
   Blazes Dhaga, Dhaga, Dhaga,
   The river of the shining ones,
   Revolving in Thy mound of hair,
   Like wind-tossed creepers, waves, upthrows
   And glory on Thy head bestows.

2. May we find bliss within Thy Being,
   O Thou, enrobed in space alone;
   Whose mind is gladdened by the glance,
   Side-long and constant, love-entranced,
   O Parvati, sweet daughter of
   The Lord of Mountains, Himavat;
   Whose eyes compassionate, dispel,
   Our miseries insufferable.
3. O prosperous, auspicious Lord,
   Performer of the frantic dance;
O bearer of the little drum,
   Sounding Damad, Damad, Damad;
As through the forest of Thy hair
   Descends the purifying stream,
About Thy neck, from which descends
   Thy garland made of Serpent-kings.
SIVA STOTRAM

नमामीशाशविश्व निरूपिणहृष्य

विभू व्यापकं ब्रह्म वेदश्रवहम्।

विजं निगुप्तं निविन्तिकल्यं निरीक्षं।

निद्राकाशमाकाशवासं सजेद्धं ॥ ६ ॥

1. I adore the Lord of lords, the embodiment of Salvation, the Omnipresent and All-pervading Supreme Being, Absolute Knowledge, my own Atma, the unqualified, who is free from Vikalpas, the desireless, the Light of the effulgent ether of Pure Consciousness.

निराकारमोक्कर सूकं तुरीयं

गिराग्नान गोत्तिकीदीशं गिरीशम्।

करालं महाकाश कार्यं कृपायुं

गुणाकारसंसारारं नवोदमम् ॥ १२ ॥

2. I worship the formless, the root (the sound symbol) of ‘OM’, the Transcendental Absolute beyond the three states, the Lord of Kailas, beyond the reach of speech, veil of ignorance and senses, the terrible, the Death of death, and yet the All-merciful, in helping to liberate one from Samsara formed of Gunas (material elements).

उपाराद्रि संकाश गोरं गसीरं

मनोभूतकोटिप्रभा ध्री शरीरम्।
more effulgent than crores of Suns collected together; the trident in Thy hand signifies the power to dispel the three kinds of Tapa; the Lord of Parvati, Thou art obtainable by Sivoham Bhavana (meditation).

कलातीतकल्याणः कल्यांतकारी
सदा सज्जनानन्द दाता पुरारी।
चिदा नन्द संदीधो सोहावहारी
प्रसीद द द प्रभो मन्मथारी || ६ ||

6. Unchangeable and ever-blessed Purari, the consummator of world’s cycle, constant giver of peace on the pious, all joy and wisdom, the dispeller of delusion, conqueror of love, have mercy, O my Lord! have mercy.

न याबदुमानाथ पादारविन्दः
भजनतीह लोके परे वा नारायणः।
न तात्सुप्तं शान्ति सन्ताप नावं—
प्रसीद प्रभो सवं सुतापि वाससः।" || ७ ||

7. So long as one does not worship the Lotus Feet of Uma’s Lord, neither in this world nor in the next, is there any happiness for men, nor peace, nor cessation of sorrow, O My Lord! the basis of all the elements, have mercy on me.

न जानामि योगं जयं नैव पुलो
नतोषं सदा सर्वं शाम्पुत्रम्।
8. I know nothing of meditation, or prayer, or ritual, but at all times, and in all places, I bow before Thee, O Sambho! Have mercy, O my Lord, on a wretch so severely troubled by old age and life's host of troubles; for Thee only I worship, O my Lord Sambho!!
CHAPTER V

SRI RAMA STOTRAM
SRI RAMA STOTRAM

1. I prostrate again and again to Lord Sri Rama, the dispeller of all shackles of miseries, the bestower of all riches and in whom the whole world rejoices.

2. I prostrate to Sri Ramachandra, who removes the miseries of the distressed, the fears of those who are afraid and who is the noose of death to those who oppose him (his enemies).

3. Prostrations to Lord Rama, with bow in his hand and with drawn-up arrows, the destroyer of all Rakshasas, the dispeller of all calamities.

4. I prostrate to Rama, the Lord of Sita,
the chief of the Raghu kings, an incarnation of Vishnu, who is known both as Ramabhadr and also Ramachandra.

अयतु जयधु मन्यते जन्मसाधन्यमन्त्रम्।
जनना मरणा भेदं कलेशं विच्छिद्रं मन्त्रम्।
सकलं निमान्यं मन्यं सर्वशास्त्रकं मन्त्रम्।
रघुपति निजमंं रामरामेति मन्त्रम्॥५॥

5. Victory, victory to Sree Rama Mantra, which confers the goal of life, the Mantra that destroys afflictions of birth and death, the Mantra derived out of all the Vedas and Shastras, the real Mantra of Raghupathi.

श्रीरामं रामं रामेति रमे रामे मनोरमे।
सहलस्या तुल्यं रामं नाम वराने॥६॥

6. O Devi, the one who has a beautiful face, the one who plays in Rama, who gives delight to the mind, this Rama Rama Mantra is equal to the thousand names of the Lord.

सकलं भवनर्वं सर्वशास्त्रायं रत्नम्।
समरं बिजं रत्नं सचिवाननं रत्नम्॥
द्यामुखस्या रत्नं दानवाराति रत्नम्।
रघुकुलं नुपरंं परमां श्रीरामरत्नम्॥७॥

7. May the Jewel-Rama protect me always, the jewel of all the worlds, the jewel of all the Shastras, the jewel that gives success in battles, the jewel of Sat-Chit-Ananda, the jewel that
destroyed the ten headed Ravana and other Asuras, the jewel of the kings of Raghu dynasty.

मातारामो मतिता रामचन्द्रः
आतारामो सतसखा राघवेशः ।
सर्वसं मे रामचन्द्रो द्यालो—
नान्यं जाने नैव जाने न जाने ॥८॥

8. My mother is Rama, my father is Ramachandra, my brother is Rama, my friend is Lord Rama. O Ramachandra, Lord of mercy, my all in all, I know no other deity than Thee.

रामेन्लच्छरश्रूच्छिं रघुरं—
सीतापतिं सुन्दरम् ।
काकुस्यं कर्क्षार्यवं गुणानिर्धिः—
विप्रत्रियं धामिक्षम् ॥
राजेन्द्रं सत्यसन्नं दशरथ तनयं—
रघामलं शान्तमृत्तिंशु ।
वन्दे लोकाभिरः रघुकुलंतिलकं—
राघवं रघुरामिः ॥९॥

9. I bow to Lord Rama, Kakustha, Raghava, the elder brother of Laksmana, the best of Raghus, the Lord of Sita, the beautiful, the ocean of mercy, a treasure-house of virtues, the lover of Brahmins, a true follower of Dharma, the best of kings, truthful, the son of Dasaratha, blue coloured, an idol of serenity and peace, the jewel of Raghu’s family, the joy of the whole world and the enemy of Ravana.
10. O Sri Rama, be Thou my refuge who art born of the Raghu's family, the elder brother of Bharata and brave in the battlefield.

11. I meditate on the Lotus Feet of Rama, I speak of the Lotus Feet of Rama, I prostrate with my head at the Lotus Feet of Rama, I take shelter in the Lotus Feet of Rama.

12. I salute Raghunandana, whose right side is adorned by Lakshmana, left by Sita and with Hanuman in His front.

13. The roaring of "Rama Rama" is the
frying of the seeds of Samsara, getting wealth and happiness, and the terrifying of the messengers of Death.

राजमिहिनः सदाविजचरे
रामं रमेशं भजे ।
रामेश्वभिन्न निशाचर चमु
रामायतस्मै नमः ॥
रामाचारिः परायणं परतरं
रामस्य दासोभवतः ॥
राजे चिन्तलयः सदाभवतः
भो राम सामुद्र ॥१४॥

14. Prostrations be to Lord Rama, the Jewel of Kings, who triumphs always, who is the Lord of Lakshmi. There is nothing greater than Rama. I am the servant of Rama. May my mind (Chitta) be always merged in Rama. O Rama! pray lift me up, (from this quagmire of Samsara).
CHAPTER VI

HARI STUTI
MUKUNDASHTAKAM

करारविन्दे पदारविन्दे—
सुखारविन्दे विनिवेशतन्तः
बदस्य पवस्य पुः शयानं—
वालं मुकुन्दं मनसा स्मरामि ॥ १॥

1. I think of the Child Mukunda, who lying on the folded Vatapatra (Banyan leaf), keeps His lotus feet on His lotus face with the help of His lotus-like hands.

संहत्यलोकान्तपलमधः—
शयान साधनलविहीन रूपं ।
सबेच्छवरं सबे हितावतारं—
वालं मुकुन्दं मनसा स्मरामि ॥ २॥

2. I meditate upon the Child Mukunda, the Lord of all, an incarnation of all good things, who is of the form of the beginningless and the endless, who lies on the Vatapatra having withdrawn all the worlds (in Pralaya or the deluge).

प्रालोक्य मातुमुखमादरेशः—
स्तन्यं पिवन्तं सरसीर्दाचमुः ।
सचिन्मथं देवमन्तं रूपं—
वालं मुकुन्दं मनसा स्मरामि ॥ ३॥

3. I contemplate over the Child Mukunda,
with lotus-like eyes, the Lord of infinite forms, who is full of Sat and Chit, who gazing at the mother’s (Yasoda) face with grace sucks her milk.

4. I visualise mentally the Child Mukunda, with beautiful limbs, with colour as bright as the Indraneela gem, whose lotus feet are worshipped by Gods like Indra and others, who is the wish-yielding tree to those who take refuge in Him.

5. I salute the Child Mukunda, who ate away all the curd and milk and pretended to sleep when the women of Braja (Gopis) were away from the house to look after their household duties.
6. I prostrate before the Child Mukunda with the face as bright as the full moon, who takes delight in dancing on the head of Kaliya (Sesh Nag) in the Kalindi river and who has its tail in his hand.

लंबालकं लंबितहार्धारिः
शुंगार लीलांकुर दुःंतपंक्तिम्।
विवाधरापूरितं वेङ्सुनादं
बालं मुकुन्दं मनसा स्मरामि ॥७॥

7. I take refuge in the Child Mukunda, in playful sport, with hanging garlands and the stick on one side, who has beautiful rows of teeth, with red lips adorned with the playing of the flute.

उल्लुखलेवरुकुदारचौरङ्
उलुंग शुमाछौँ भंगलालम्।
उल्लुखल्ल पञ्चायत चारनेलं
बालं मुकुन्दं मनसा स्मरामि ॥८॥

8. I completely surrender unto the Child Mukunda with eyes like the full-blown lotuses, who was tied to the mortar (intended for pounding rice etc.) for the theft (of curd etc.) who felled down the two huge tall trees (Arjuna trees) as mere play.

पंच मुकुन्दाष्टकमादरेण
सक्तपदेश्वस्सलभेत् नित्यम्।
9. He who thus often reads with Sraddha and love the above eight verses on Mukunda, destructive of sins and creative of purity and virtues attains wealth, fame, knowledge and final liberation.
MADHURASHTAKAM

श्रवणं मधुरं बदनं मधुरं
नयनं मधुरं हसिनं मधुरम्
हृदयं मधुरं गमनं मधुरं
मधुराधिपतेरखिलं मधुरम् \11\

1. How sweet the lips, how sweet the face, how sweet the eyes and how sweet the smile; how sweet the heart, how sweet the act of going and how sweet is everything of the Sweetest of the Sweet!

वचनं मधुरं चरितं मधुरं
बसनं मधुरं वलितं मधुरम्
चलितं मधुरं अभितं मधुरं
मधुराधिपतेरखिलं मधुरम् \12\!

2. How sweet His words, how sweet His conduct, how sweet His clothing and how sweet His act of jumping; how sweet His movements, how sweet His walks and how sweet is everything of the Sweetest of the Sweet!

वेशमधुरं रेखमधुरं
वाक्यं मधुरं पादं मधुरं
नृत्यं मधुरं सहं मधुरं
मधुराधिपतेरखिलं मधुरम् \13\!
3. How sweet His Venu (flute), how sweet the dust of His feet, how sweet His speech and how sweet His feet; how sweet His dance, how sweet His friendship and how sweet is everything of the Sweetest of the Sweet!

शीं मधुरं पीतं मधुरं
मुखं मधुरं सुरं मधुरसः
हर्षं मधुरं तिलकं मधुरं
मधुराधिपतेरखिं मधुरसः॥

4. How sweet His singing, how sweet His drinking, how sweet His act of freedom and how sweet His act of sleeping; how sweet His appearance, how sweet the sacred marks (Tilak) on His forehead and how sweet is everything of the Sweetest of the Sweet!

कर्षं मधुरं तर्कं मधुरं
हर्षं मधुरं रसं मधुरसः
चस्मं मधुरं शास्तं मधुरं
मधुराधिपतेरखिं मधुरसः॥

5. How sweet His acting, how sweet His swimming, how sweet His act of stealing and how sweet His act of playing; how sweet His act of crying aloud, how sweet His silence and how sweet is everything of the Sweetest of the Sweet!

गुला मधुरा माला मधुरा
घमुता मधुरा वीची मधुरा।
6. How sweet His Gunja (wild fruit-beads), how sweet His garland, how sweet the Jamuna and how sweet her waves; how sweet her waters, how sweet the lotus flower in His hand and how sweet is everything of the Sweetest of the Sweet!

गोपी मधुरा लीला मधुरा
सुक्रं मधुरं सुक्रं मधुरस्।
इष्टं मधुरं निष्टं मधुरं
मधुराधिपतेरिकिं मधुरस्॥७॥

7. How sweet the milkmaids (Gopis), how sweet His act of playing with them (Lila), how sweet His act of embracing them and how sweet His act of dining with them; how sweet His act of desiring for them, how sweet the sweets and how sweet is everything of the Sweetest of the Sweet!

गोपा मधुरा गाथे मधुरा
वषिष्ठमधुरा सुषिष्ठमधुर॥
दशिं मधुरं फलिं मधुरं
मधुराधिपतेरिकिं मधुरस्॥८॥

8. How sweet the cowherd-boys (Gopas), how sweet the cows, how sweet His stick (staff) and how sweet His act of creation; how sweet His act of being divided in twain, how sweet His act of fructifying and how sweet is everything of the Sweetest of the Sweet!
KAIVALYA-ASHTAKAM

1. Sweeter than all sweet things, auspicious of all auspicious things, purer than all pure things is the Name of Hari only.

2. From Brahma down to the pillar all are creations of Maya only. The blessed Name of Hari alone is the Reality. This is true. Again this is the only Truth.

3. He alone is teacher, he alone is father, mother and relative who teaches one to remem-ber Hari’s Name only.

4. There is no certainty (as to) how long the breath will flow. It may stop at any time. Therefore, one should sing the glory of Hari
from boyhood and repeat His names at all times.

हरि: सदृ संवेचल यत्र भागवता जना: ।
गायन्ति भक्ति भावेन हरेन्मैव केवलम् ||५||

5. Hari resides there at all times, where His devotees sing His names with great devotion.

श्रहो दुःखं महादुःखं दुःखादुःखवरं यत: ।
काचार्य विष्ऎतरतं हरेन्मैव केवलम् ||६||

6. It is a matter of great pain and grief that for the sake of the shell (of worldly pleasures) the precious jewel of Hari’s name is forgotten. This is the greatest of all sorrows.

दीयतां दीयतां क्रोणं नीयतां नीयतां वचः ।
गीयतां गीयतां नित्यं हरेन्मैव केवलम् ||७||

7. Again and again hear with thy ears (Hari’s name), speak again and again with thy tongue (His name), sing again and again the names of Hari alone.

तुष्णकुत्तु जगल्लवं राजते सकलोपरि ।
चिदानन्दस्य शुद्धं हरेन्मैव केवलम् ||८||

8. That which shines above all reducing the whole world to a blade of grass, which is full of bliss and light and which is ever pure, is the name of Hari only.
ACHYUTASHTAKAM

1. I worship the Lord of Janaki, Sri Rama-chandra, (who is known by various names), Achyuta, Kesava, Narayana, Krishna, Damodara, Vasudeva, Hari, Sreedhara, Madhava and the Lord of Gopikas.

2. I meditate in my mind on Achyuta, Kesava, the Lord of Satyabhama, Madhava, Sreedhara and the deity worshipped by Sri Radhika, the son of Nanda, the very beautiful form of the Lord of Lakshmi.
3. I prostrate to Thee, O destroyer of Kamsa, the object of worship for the Gopis, the beloved of Rukmini, the life of Janaki, who art Vishnu, all-pervading, the bearer of conch and Sudarshana Chakra.

कृष्ण गोविन्द हे राम नारायणा-
श्रीपते वासुदेवाजित श्रीनिधिे।
चृघ्युतानन्द हे माधवाधोरज-
ढारका नाथका द्रौपदी रत्नक ॥४॥

4. Pity me, Hey Krishna! Govinda, Rama, Narayana, the Lord of Sri Lakshmi, Vasudeva, the Invincible, the seat of Lakshmi, Achyuta, Ananda, Madhava, Adhokshaja (the Lord of the senses), the Lord of Dwaraka, the protector of Draupadi.

राजसचीमित: सीतया शोभितो-
दशाौकारणां भू पुष्य ता कारणः।
लद्यो नानिविलो वानरः: सेवितोः
गंगा संपुजितो राघवः: पादसामसः ॥५॥

5. May Raghava protect me who shines with Sita, who is enraged by the Rakshasas, who is followed by Lakshmana and served by the monkeys, worshipped by Agastya and by whose grace Dandakaranya derived its sanctity.

घनुकारिष्कानिष्कृद्देशिका-
केशिहा कंसहद्देशिका वादकः।
6. He who destroyed Dhenuka, Aristaka and others, the destroyer of Kesi and Kamsa, who plays on the flute, who enraged Putana, who played with the Gopala at the Jamuna bank, may that Gopala-child protect me forever.

7. I worship the two lotus feet of the Lord Vishnu with lotus-like eyes, shining with Pitambar, like the glow of lightning, with body like the clouds of the rainy season and with Vanamala adorning His chest.

8. I worship the beautiful form of the Lord with long curly hairs, bedecked with pearls in the crown, with ear rings, with good green and red jewelled bangles and Kinkini (small bells) in the legs.
9. He who repeats these eight verses on Achyuta with love and devotion everyday, to him the All-pervading Hari, the protector of the universe is attracted. (Literally, he makes the Lord his own. He draws the Lord to his side).
6. He who destroyed Dhenuka, Aristaka and others, the destroyer of Kesi and Kamsa, who plays on the flute, who enraged Putana, who played with the Gopalas at the Jamuna bank, may that Gopala-child protect me forever.

7. I worship the two lotus feet of the Lord Vishnu with lotus-like eyes, shining with Pitambar, like the glow of lightning, with body like the clouds of the rainy season and with Vanamala adorning His chest.

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9. He who repeats these eight verses on Achyuta with love and devotion everyday, to him the All-pervading Hari, the protector of the universe is attracted. (Literally, he makes the Lord his own. He draws the Lord to his side).
NARAYANASHTAKAM

वाल्सत्वाद भयमद्रानसमवादार्लीनिर्माणया—
दृश्यावितर्वशंभादरमणिशित्वेयः पद्मायिकाः
सेन्यः स्त्रीकर्षश्रेः सततामोक्षमानवस्वाभिषिक्षः
प्रहारवत्र विषपक्षश्रवकरिषाण पादश्चर्यविद्यमा भ्रवः ॥ ॥

1. Lord Narayana, the spouse of Sri Lakshmi is alone to be worshipped because of His loving nature. He bestows fearlessness and protection upon His refugees. He frees them from all cravings. He is very merciful. He destroys all sins and bestows all wealth and the Highest state—for this Prahlada, Vibhisana, the elephant-king, Panchali (Draupadi), Ahalya and Dhruva bear testimony. He is the Lord of this Universe. Therefore he should be adored at all times.

महानान्तित यदीक्षरो वदन्दरिः सर्वं से दृष्टा—
स्तम्भे वैवर्मितिः मुन्नलमसुरं तत्त्वाविरेचांतिः।
व्यवस्तय विद्यावल्लभविचालस्य सामायुक्त—
जार्तर रावणपारयस्यं संगविचाराययः से माति: ॥ ॥

2. "O Prahlada! if your Lord Hari is everywhere, is He in this pillar? If so show him to me". As soon as Hiranya, the demon king uttered these words, there appeared Hari and He with His own hands (nails) tore the heart of the wicked Rakshasa and showed mercy upon
Prahlada. May that Hari the protector of the helpless and the weak, Lord Narayana, protect me. May He be my refuge.

3. “O Lord Rama! protect me, the sinless Vibhishana, who has come to you out of fear from the Rakshasas.” On hearing this, Lord Rama ordered, “O Sugriva! Bring that son of Paulasthya here and protect him who has come to Me.” Saying this the Lord gave all protection from fear to Vibhishana. May that Hari be my refuge. May He protect me.

4. Caught by the great crocodile on its legs, the king of elephants unable to bear the pain exclaimed, raising its tusks, “O hosts of Devas, protect me! protect me!” The Devas were unable to help the elephant, a devotee of the Lord. Then Sreedhara Himself with Sudarshan in His hands said, “Fear not,” ran to the spot and protected the elephant by killing the crocodile. May that Lord Narayana be my protection.
5. "O Krishna! O Achyuta! O abode of mercy! O Hari! the friend of Pandavas! Where art Thou? where art Thou? protect me (Draupadi) who am dishonoured by Duryodhana." He who gave to Draupadi the inexhaustible supply of cloth and thus protected her, may that Lord Narayana, the protector of the weak be my refuge and guide.

6. May Lord Narayana who is the protector of the helpless be my refuge, the water falling from whose lotus feet (sacred Ganges) purifies the three worlds, whose name filled with nectar removes the fear of rebirth; whose grace (of His Lotus feet’s dust) saved Ahalya from the great curse of the Sage. May He protect me.
7. Seeing his brother Uttama seated on his father’s lap, Dhruva the son of Uttanapada wished to occupy a seat just near Uttama. The father out of fear for his favourite wife did not allow Dhruva to get on to his lap and when the wicked step-mother abused Dhruva, the latter took refuge on the top of the Sumeru hills and by Tapas attained the most enviable seat by the grace of Lord Hari. May that Hari be my refuge.

8. Those who are distressed, those who are impaired in health and frightened, and those who suffer from great physical ailments, having uttered the syllable Narayana become free from pain and attain happiness. (May that Lord protect me, the weak and helpless).
VISHNU STUTI

यं शैवा समुपासते शिव इति त्रहनति वेदान्तिनः —
वैद्य उद्ध इति भगवानपदवः कर्त्ति नैयायिकः।
हरेश्वर्यथ जैन शास्त्रमः कर्मभिष्ट मौर्यस्वामः:
सबं दो विद्यातु वायुविज्ञातत्तलं शैलोक्यम् नाथं हरि॥ 11॥

1. He whom the Saivas worship as Siva; the Vedantins as the Absolute Brahman; the Buddhists as Lord Buddha; the logicians, the great demonstrators, as the Creator; those following the teachings of Jaina as the Arhat and the ritualists as Sacrifice, may that Hari, the Lord of the three worlds, give you the desired fruit.

यं ब्रह्मा वरद्यून्द्रस्त्र मस्तः स्तुन्नविति दिच्चेष्टवः —
वेदांस्वागपदकमोपनिपदः गायत्रिति यं सामगः।
ध्यायावर्षित श्रद्धालन्त मनसा पश्यतिन्ति यं योगिनोः —
वस्त्यान्तं न विद्यु सुगुरसुग्याः: देवायां तस्मै नमः॥ 12॥

2. Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine songs; whom Sama-chanters sing with the Vedas and with Angas, in Pada and Krama with the Upanishads; whose glimpse or vision the Yogis get with their minds absorbed in meditation; whose end the Gods and demons are ignorant of; to that God all hail!
3. I bow to that Lord Vishnu whose form is Peace, who is sleeping on the bed of snake, who has lotus in the navel, who is God of Suras, who is the support for this world, who is like ether, whose colour is like cloud, whose limbs are beautiful, who is the husband of the Goddess Lakshmi, whose eyes are like lotus, who is obtained by Yogins in meditation, who destroys the fear of Samsara and who is the one Lord of all the worlds.

4. I meditate on Vishnu, the Lord of the three worlds, who is of the colour of fresh cloud, adorned with yellow robes and Sreevatsa jewel, who has lotus-like eyes and who is the storehouse of virtues.
5. I prostrate before Lord Vishnu, who adorned with conch, disc, crown, ear-rings yellow robes, with garland and Kaustubha jewel.

मूकं करोति वाचालं पंचं लंघयते गिरिम्।
वच्चवातसहैं चर्मेण परमानन्दं साधवस्य ॥६॥

6. I salute the Lord Madhava, who is of the form of Supreme bliss, whose grace makes the dumb man speak fluently and makes the cripple cross mountains.

वच्चेव सार्वं चचिता वच्चेव—
वच्चेव वन्धुश्रव सर्ता वच्चेव।
वच्चेव बिश्रा दुविश्रा वच्चेव—
वच्चेव सर्वं सम देवदेव ॥७॥


असतों मा सदभय
तमसों मा ज्योतिर्गमय
सुव्योगामस्वतं गमय ॥८॥

8. From the unreal lead me to the Real, from darkness to Light, and from death to Immortality.
GOVINDA DAMODARA STOTRAM
(Selections)

अष्टे कुरुक्षेत्रमथ पारदवानां—
दुःशासनेनाहतवस्तुकेशा।
कृपा ! तद्राक्रोक्षुदण्डन्य नाथा—
गोविन्दः दामोदरः माधवेति॥१॥

1. In olden days, when Draupadi was dragged by the wicked Dussasana in a public assembly of Kauravas and Pandavas the former cried aloud to Krishna for help in the following manner, "Hey Govinda, Damodara, Madhava."

श्रीकृप्ति विष्णो मधुकेतभारे
भक्तानुकंपिनः सववन्स्यारैः।
बायस्व साँं केशव लोकनाथ—
गोविन्दः दामोदरः माधवेति॥२॥

2. "O Sri Krishna! Hey Vishno! O destroyer of Madhu and Kaitabha! O Thou who art merciful to thy devotees! O Bhagavan! the enemy of Mura, the Rakshasa, protector of the three worlds! save me, O Govinda, Damodara; Madhava."

विक्रेतुकासा किल गोपकन्या—
सुरारि पादार्पित चित्तव्रृत्तः।
3. Certain Gopis desirous of selling curd, milk, butter etc., were passing through the streets. Since their whole mind was absorbed in Lord Krishna, instead of shouting “Curd, Butter, milk” they were calling aloud, “Govinda, Damodara, Madhava.”

4. The Gopis while they were pounding grains in the grinding stone (mortar), overcome by the Love for Krishna, began singing, “Govinda, Damodara, Madhava.”

5. Once a Gopi, with eyes like the lotus flower, while at play caught a beautiful parrot with red bills, in her hand and taught the parrot to utter, “Govinda, Damodara, Madhava.”
6. The Gopis, while lulling their babies to sleep in the swinging cradle sang, “Govinda, Damodara, Madhava” in chorus to the accompaniment of musical harmony.

7. With deep affection Yasoda called Krishna who was playing with boys of his age, “Hey Govinda, Damodara, Madhava.”

8. In every house the Gopikas whenever they got time assembled together and repeated the names of the Lord, “Govinda, Damodara, Madhava.”

9. Getting up early in the morning the Gopis churn their curd. At that time they remember the deeds of the son of Yasoda and sing, “Govinda, Damodara, Madhava.”
10. Rishis like Narada and others approach the abode of Vishnu in Gokul and taking refuge in Him, pray to Him and attain the ever blissful state by repeating, “Govinda, Damodara, Madhava.”

11. Getting up from bed early morning, doing Sandhya and other rites at the end of the study of Vedas, the Brahmins repeat daily the names of the Lord, “Govinda, Damodara, Madhava.”

12. Munis and sages who live on leaves, water and air, who have purified their bodies by severe Tapas, who have matted hairs, shining as the fresh sprout of a tree, sit under the shades of forest trees and repeat, “Govinda, Damodara, Madhava.”
1. O Lord! cast thy merciful glance on me with thy cheerful face adorned with the playing of the flute. If you are pleased with me, I crave for nothing else. If you are not pleased with me, nothing else gives me joy. (Worldly pleasures serve no purpose without thy grace.)

2. O All-pervading Lord! Thou art the only hope of this world. O Krishna, O ocean of mercy, Hey Natha! He Ramana! Thy form captivates me. When shall I be blessed with thy vision? When will that day dawn when I can see you.
8. The Lord’s flute which is nothing but a piece of bamboo is so fortunate as to enjoy His company closer than any one else. Can I be so fortunate as to be born as a bamboo like that of the Lord’s, near the Jamuna river in my next birth (so that the Lord may select me for his flute).

9. O dear flute! thou who enjoys the bliss of the breath of the Lord’s mouth! I prostrate before you and beg of you to narrate my history to the Lord in His ears when you next go near His mouth.

10. Will not the All-merciful Lord protect those who take refuge in Him when He has, in days of yore, saved the cows and cow-boys from the great fire on the banks of the Jamuna when He went to graze the cows?

श्राधि मुरलि ! मुकुन्द स्वर बक्तारविन्दः
श्यसन मधुर सज्ज्या वा प्रखःस्याद्यावे।
चङ्गर मखि सस्त्रीं प्रशस्तवंश्यं भक्तवंशः
कथय रहस्य कश्चै सहशा नन्द्र सूति: ||६४||

वश्युना किल गोपगोपनार्थः
वश्युनारोधसि नन्दवनन्देन ।
वश्युनाद्वशसंभव: पपे न:
किसु नासै शरसाधिर्या शरस्यः ||१०||

घोप्रघोपशमनाय भथ्योग्योऽने—
मध्ये वधवन्ध जननी नवनीत चोरसु!
11. Once Yasoda tied Sri Krishna to a post by His waist for the alleged theft of butter to pacify the Gopa ladies of Gokul, but that act of hers proved to be the cause of great distress for the three worlds, depending on Whom the worlds exist.

12. I meditate on that Supreme Reality which is seen in human form in Brindavan, under the trees and between the cows, with a crown decorated with the feathers of the peacock, and the flute fixed to His face, and who is realised as the fruit of the study of all the Vedas.
SRI KRISHNA STOTRA

बंशीधरं सुन्दर सन्धरासं
वहांतसं बल बाल युक्तम्
वृन्दावनस्य नवरीरामं
नमस्मि छुषणं यदुवर्षानाथम् ॥१॥

1. I bow to Lord Krishna with the flute, who is sweetly smiling, wearing a peacock feathercrest, with curly hair, ever inhabiting Brindavan and looking like a fresh cloud, and Who is the Lord of the Yadus.

बंशी विभूषित करानाचनीरदाभाद्
शीतोराधस्य विकलाघरोधाद् ।
पूर्णं तु सन्दर्भवाचारनिद्राय नेताल
कृप्यालयं किमस्पर्थमि तत्वसमं न जाने ॥२॥

2. I know not anything higher than the lotus-eyed Krishna with hands adorned with flute, looking like a heavy-laden cloud, wearing a silken yellow garment, with His lower lip like a ruddy Bimba fruit and with the face shining like the full moon.

ध्यानाथ्यासं वशीक्षतेन मनसा तत्क्रियायं निषिद्धं
ज्ञाते सं किंचन योगिनो यदि परं परमिति पश्यन्तु तेन ।
आस्मानं तु तदेव लोचन चमकाराय भूम्याचिरा
कालिन्द्रे वुलिनेपु किमस्पर्थमि तत्त्वसमं धारिति ॥३॥
3. Let the Yogis with their mind controlled by the practice of meditation visualize that Nirguna, actionless, indescribable and Supreme Jyoti, if they do; but for us that blue-shining image that moves here and there on the banks of the Kalindi (Jamuna) river, ever comes before our eyes.
CHAPTER VII

SANKARA DESIKA-STOTRAM
1. O ocean of the nectar of illumined knowledge of the whole Shastras! Thou hast revealed the treasure of the meaning of the great Upanishads. I meditate on thy pure lotus feet in my heart, O Sankara Desika (spiritual teacher)! be thou my refuge.

2. O ocean of mercy! protect me who am sorely afflicted at heart by the pains of the terrible Samsara. Thou hast expounded the truth of the various schools of philosophy (Darsanas). O Sankara Desika! be thou my refuge.
3. By thee the humanity have attained happiness. Thou art very clever in the art of Self-enquiry (enquiry of true knowledge of Self). O Sankara, my spiritual guide, I meditate on thee who expounded the identity of Jiva and Ishwara, be thou my refuge.

भव पूव भवानिति मे नितरां--
समजायत चेतसिः कौतुकिता।
सस वारय मोहमहाजलांचि--
भव शंकर देशिक मे शरणम्॥३॥

4. "Thou art my God" thus thinking my mind became full of joy. Dry up the ocean filled with waters of Moha in me, O Sankara Desika (Acharya), be thou my refuge.

सुकृतेवधिकृतेव बहुभा भवतोः--
भविता पद्दश्वन्न लाभसता।
चन्द्रीनिमिमं परिपालय मां--
भव शंकर देशिक मे शरणम्॥४॥

5. It is by the result of great virtuous deeds performed by me for a long time that I have got in me a love for the vision of thy lotus feet. Protect this humble self, O Sankara Desika, and be thou my refuge.

जगतीमविविधं कलितानिश्रतयोः--
विचरिति महामह सहस्यक्षत:।
श्राहिस्मांशुदिर्वाच विमासि पुरोः--
भव शंकर देशिक मे शरणम्॥५॥
6. It is for the redemption of mankind at great souls like your good self move about from place to place. You appear before me like the bright sun, O Sankara Desika, be thou my refuge.

गुरुगुरुप्रीत्यत । पुरुषकेतन । ते- । समतामयता न न हि कोदपि सुधी । ।
शरणागतविलय ! तत्वज्ञेय ! ।
भव शंकर देशिक मे शारणाम्)॥७॥

7. O my revered Sad-Guru! O best of men! It is impossible for anyone to gauge thy mental poise. O protector of the refugees! O treasure of Truth! O Sankara Desika, be thou my refuge.

चिदिता न मया विश्वदैःकला- ।
न व किंचन काश्वनमस्ति गुरोऽ ।
दुतसेव विगीति कृप्यां सहजा- ।
भव शंकर देशिक मे शारणाम्)॥८॥

8. I have not been able to find out any better treasure than thyself worthy of possession. There is none equal to thee. Have thy merciful glance on me which is thy natural quality, O Sankara Acharya, be thou my refuge.

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This prayer is composed by Sri Totakacharya in praise of Sri Sankaracharya, his preceptor (Guru).
SECTION II—NIRGUNA STOTRAS
as the God of gods, unborn, undying and foremost.

3. I bow to Him in the morning, who is beyond ignorance, bright as the Sun, ever-full the eternal abode known as Purushottam and in whom this whole world representing all form is reflected like a snake in the rope.

4. He who repeats in the morning these three sacred verses which are the ornaments of the three worlds will reach the Supreme State.
1. I bow to that Sat-Guru, Brahman—the Bliss, the Bestower of Supreme Bliss, the One without a second, the embodiment of Wisdom, beyond the pairs of opposites, resembling the sky (in respect of all-pervasiveness and subtlety), the aim of “Tat-Twam Asi”, Pure, Eternal, Immutable, the Witness (illuminator) of all intellects, beyond meditation or feeling, and devoid of the three Gunas.

2. I salute that Sri Guru who is pure Consciousness itself, the permanent One, serene, beyond ether, spotless, who is beyond Nada, Bindu and Kala.
9. I bow to that Sri Guru, who pervades the whole Universe constituting of beings moving and unmoving and by whom is shown the state of That (Supreme Brahman).

मन्याथ श्रीजगन्नाथ महद्युर श्री जगद्युर।
समासमा सर्वभूतात्मा तस्मै श्रीयुरवे नमः॥१०॥

10. I bow to that Guru, who is my Lord, the Lord of the Universe, the Teacher of the whole Universe, my own Self, the Self of all beings.

निम्यशुद्धेऽनिराभासं निराकारं निरंजनम्।
निम्योऽर्थं चिदानन्दं गुहं वह समामयंहः॥११॥

11. I salute that Guru Brahma, the ever pure One who is other than Abhasa (reflection), formless, spotless, and who is Eternal Wisdom itself, Consciousness and Bliss Absolute.

चन्द्रान्तिसिरान्तस्य ज्ञानंजनश्लकायं।
चंपुर्न्महिलं येन तस्मै श्रीयुरवे नमः॥१२॥

12. Prostrations to that Guru, who has opened the eyes, by the collyrium-rod of knowledge, of those who are rendered blind by the darkness of ignorance.

स्वारं अंगसं व्यासं युक्तिचितं चराचरम्।
तत्पदं द्विशिष्टं येन तस्मै श्रीयुरवे नमः॥१३॥
13. Salutations to the Guru who has made possible to realise Him, by whom all this world, animate and inanimate, movable and immovable, is pervaded.

गुरुवे जगलसवं ब्रह्मविष्णु शिवातन्त्रकामः
गुरुः परतः नासित तस्मातसपूजयेद्युहम् ॥ १४॥

14. The whole world representing Brahma (Creator), Vishnu (Protector) and Siva (Destroyer) is only the Guru manifested. One should adore his Guru as there is none other than the Guru.

ॐ नमः शिवाय गुरवे सचिदानन्द सुखवे ।
निष्प्रभ्याय शान्ताय निरालंबाय तेजसे ॥ १५॥

15. Prostrations to Lord Siva, who is the Supreme Guru, who is an embodiment of Eternal life, Knowledge and Bliss, who is free from all worldliness, who is an embodiment of Peace, who is without any support and who is the Light of lights.

नमस्ते सत्ते जगत्कार्यायः
नमस्ते चिदे सर्वमोक्षायायः
नमो अश्वेतवत्वाय सुकिंन्त्रायः
नमो ब्रह्मपेत्तम व्यापिने शाश्वतायः ॥ १६॥

16. Prostrations to Brahman who is an embodiment of Truth, the cause for this world, the embodiment of wisdom, the support for
all worlds, One without a second, giver of Moksha, who is All-pervading and who is Eternal.

रुपरेखितः स्वरूपितः स्वरुपायं सर्वं जगेत्।
शरीरस्य भविष्यत गुरोरूप्तः भावेत्।

17. One should always remember the form of Guru, always repeat his Name, carry out his orders and should think of nothing else but him.

स्वरूपमेव च स्वरूपायितं च स्वरूपायितं पुष्टि धर्मम्।
एततसवी परिलक्ष्य गुरोरूप्तः भावेत्।

18. Renouncing one's own Ashram, caste, fame and all that goes to build the body, one should think of none other than the Guru.

कर्ममेव सर्वायं वाचः सर्वदेशायं शरणामः।
दीर्घेदृश्यं नमस्तुल्यं सर्वोऽसिद्धः।

19. One should always propitiate his Guru by deeds, thought and speech, prostrating before him without any bashfulness.

वर्दङ्गेऽकर्मणेन इत्यादि ताप निवारणमात्।
तासः भवसिद्धाऽश्रुः प्रकाशायमायम्।

20. I bow down to that Sat-Guru whose Lotus Feet are the destroyer of all sufferings and pairs of qualities and are as it were a ship for crossing the world ocean.
21. That Gurudeva, who is the object of knowledge, the object to be known and who is beyond knowledge, and beyond the object to be known, eternally pure, all-intelligent, liberated, beyond destruction, Truth Absolute, Existence Absolute and Bliss Absolute, the great resplendent deity—should be meditated upon.

22. To Him, who is manifested in different forms, as Ishwara, as the Guru and as the Self, who is All-pervading like ether—Sri Dakshinamurti (to the Effulgent One, facing the south) —to Him be this bow!

23. Salutations to that Guru, whose “Charanamrita” dries up the ocean of Samsara and enables one to acquire the essential wealth of Atma.
24. Salutations to the Guru who is established in Knowledge and Power, who is adorned with the garland of knowledge and who grants both worldly prosperity and liberation.

सर्व श्रविशिवरसन समुद्रासित मूर्तिये।
वेदान्तांबुज सूर्याय तस्मै श्रीयुरवे नमः ||२५||

25. Salutations to the Guru, whose form is radiant with the jewel of Vedanta and who is the Sun that causes to blossom the lotus of Vedanta.

गुकाःश्राख्यान्धकारो हि स्कारस्तेज उच्चते।
चन्द्रानाः ासकं राहु गुरुवेव न संशयः ||२६||

26. The letter ‘Gu’ is darkness of ignorance. The letter ‘Ru’ is the light that dispels the darkness. It is the Guru who removes that darkness. There is no doubt of this.

जिनमेव सर्वविद्यान्त सिपये भवरोगिश्वाम्।
युर्वेव सर्वविद्यान्त दृष्टिशा मूर्तिये नमः ||२७||

27. Salutations to Dakshinamurti, the abode of all learning, the physician to all those afflicted with the disease of worldly existence, the teacher of all.

भावारथ्य प्रविद्याय दिम्बोत् श्राविशम भेलसे।
एन सन्तुर्भित पन्याव तस्मै श्रीयुरवे नमः ||२८||
28. I bow to that Guru who shows the path to that man whose mind is bewildered in this forest of Samsara and who has lost the way on account of Moha of Dik Bhranti (illusion of direction).

गुरुरातिरिक्तदिशा गुरुः परमदेवताम्।
गुरोऽपि परतत्र नाशिता तत्स्मै श्रीगुरवे नमः॥२८॥

29. The Guru is the beginning; yet He is without a beginning; the Guru is the Supreme Lord; there is no other than the Guru: salutations to that Guru.
3. In front there is fire, at the back there is sun. In the night he suffers from cold and sleeps placing his face between the knee-caps. He uses his hands as the begging bowl. He sleeps underneath the tree. Yet the desire in him has not left him.

4. As long as one can earn money, so long will his wife, sons and other relatives love him. When there is no income, when he is afflicted by disease and old age nobody will ask him even, "Are you alright? How do you do?"

5. For the sake of this stomach, what all disguises man puts on. One grows Jata in the head, another shaves his head, another puts on orange robes. The ignorant man sees not (the Reality) though he has eyes to see.
6. What can Yama do unto the man who has studied a little of Gita, who has drunk even a little of the Ganges water, and who has worshipped Murari (Lord Vishnu) even once? Yama can do nothing to such a person.


dharmapalat pariip narud-
dushanvisahin jatam tumadmu ||
vruddro yasti gruhita dush-
tadpi n murukatvashapishadmu ||7||

7. Man has become weak. All his organs have become infirm. Hairs have become grey. All teeth have fallen. The old man walks with the help of a stick. Yet desire has not left him.

valastrastavakriyadoskhyastarsthavatsthaviyayuktah:
vruddastavabhinhtamadma: pare trahasho koipile n lagat:  ||8||

8. In childhood he is absorbed in play. In adolescence he is a slave of lust. In old age he groans under desires and care. (When will he find time to think of God?) No one is intent on the Supreme Brahman.

punarip jnanam punarip maran-
punarip jnanam jaharejyajnammu  
ich sansaar khud dusitar- 
kripadvayare pashmurare  ||9||
9. Taking birth and again dying and again lying in the mother's womb, (I suffer) O Lord! have pity on me, and save me from this terrible Samsara (of births and deaths).

पुनर्जय जननी पुनर्जय दिवसः पुनर्जय--
पचः पुनर्जय मासः ।
पुनर्ववथने पुनर्जय वर्षं तथ० न--
मृत्यूति आशामपर्म् ॥१०॥

10. Again and again days, nights, fortnights, seasons, six months, years, etc come and go; still greed does not leave the man.

वयसि गते कः कामविकारः
शुष्के नीरे कः कारारः ।
नष्टे दर्शेकः परिवारो--
ज्ञाते तत्त्वे कः संसारः ॥११॥

11. In old age where is desire and passion? When the waters have dried up what is the use of a tank? When wealth is exhausted where are the relatives? (They fly away). When the Truth is realised where is Samsara? (It vanishes instantaneously).

नारोस्तनभरः नामिनिवेदन--
भित्या मायामोहवेदाम् ।
एतन्नांसवसादि विकारं--
मनसि विचारय वार्ष्याम् ॥१२॥
6. What can Yama do unto the man who has studied a little of Gita, who has drunk even a little of the Ganges water, and who has worshipped Murari (Lord Vishnu) even once? Yama can do nothing to such a person.

श्राकों गालितं पालितं मुखं--
दशविहिंसवं जातं तुषारम्।
ब्रह्मो याति गृहीतवा दशतं--
तदृष्टिः न मुखत्याशापिवेदम् ॥७॥

7. Man has become weak. All his organs have become infirm. Hairs have become grey. All teeth have fallen. The old man walks with the help of a stick. Yet desire has not left him.

वालस्तावकोडासःस्त्रास्त्रत्वप्रतस्तस्तवत्वरुपंरः।
ब्रह्मस्तावणिष्ठानः परे ब्रह्मणि कोशि न लगनः ॥८॥

8. In childhood he is absorbed in play. In adolescence he is a slave of lust. In old age he groans under desires and care. (When will he find time to think of God?) No one is intent on the Supreme Brahman.

पुनर्पि जननं पुनर्पि मर्यं--
पुनर्पि जननी जलदशयनम्।
इह संसारे खल्लु दुःस्तारे--
कृपयास्तारे पाहिसुःरारे ॥१॥
9. Taking birth and again dying and again lying in the mother's womb, (I suffer) O Lord! have pity on me, and save me from this terrible Samsara (of births and deaths).

पुनर्जन्म: पुनर्जन्म: पुनर्विश्वासः पुनर्जन्म:-
पचः पुनर्जन्म: मासः ।
पुनर्जन्म्यनं पुनर्जन्म: वर्षं तद्भि: न-
मुद्भति त्राशास्मयम् ॥१०॥

10. Again and again days, nights, fortnights, seasons, six months, years, etc come and go; still greed does not leave the man.

व्यसिस: गते कः कामविकारः
शुष्के नीरे कः कासारः ।
नष्टे धने कः परिवारो--
ज्ञाते तत्वे कः संसारः ॥११॥

11. In old age where is desire and passion? When the waters have dried up what is the use of a tank? When wealth is exhausted where are the relatives? (They fly away). When the Truth is realised where is Samsara? (It vanishes instantaneously).

नारीस्तनभरः नाभिनिवेचाः
सित्यथा सायामोहावेचाम् ।
एतन्मात्सवसादि विकारः
सनसि विचारय वारम्भारम् ॥१२॥
12. Do not be infatuated by looking at the breasts of fair ladies. Think always that it is only a mass of flesh. Rotate this idea in the mind often and often.

कर्त्तव्य कोश्चर्कुल: श्रायतः
का में जननी को में तातः।
इति परिभाष्य सर्वसंसारं—
विशं त्यक्तवा स्वमविचारम् ||१३||

13. Who art thou? Who am I? Wherefrom have I come? Who is mother? Who is father? Thus do thou reflect leaving aside all objects which are perishable and this world which is like a mere dream.

गैयं गीता नाम सहलं
प्रेयं श्रीपति रूपमज्ञसू।
नेयं सजन संगेचित्त—
देवं द्वीनजनाय च वित्तम् ||१३||

14. Gita and the Sahasranama are to be sung. Meditate always on Vishnu. Seek the company of the wise. Distribute your wealth to the poor.

शाबजीवो निवसति देवं—
तावत्यश्चृष्टि कुशलं गेहं।
गतवति बायो तेहापाये—
भायो विभ्यति तस्मिन्नाये ||१४||
15. When man is alive people in the house enquire about his welfare. The moment the life departs even his beloved wife dreads to look at his body.

सुखतः क्रियते रामा भोगः
पश्चात् शरीरे रोगः ।
चचापि लोके मरयं शरयं—
तद्विः न सुखति पापाचरः ॥१६॥

16. In the beginning people enjoy all sensual pleasures, in the end they get incurable diseases, at last death takes them away. It is a great pity that knowing this people do not desist from evil.

रथ्याच्यपर्द विचित कन्थः
पुस्यापुर्ण विचरित पत्थः ।
नावं नवं नायं लोकस्त्वद्वि—
किमतं क्रियते शोकः ॥१७॥

17. Clad in rags of the street, having gone beyond good and bad Karmas, knowing that “neither there is ‘I’, nor thou nor this world, why do you (O child) feel grieved? Grieve not.”

कुछदि गंगासागर गमनं—
अत्यपिपलनमथवा इतः ।
ज्ञानविहीनः सर्वं स्तनं—
सुक्रिं भाजिति न जन्मश्वतेन ॥१८॥
18. One may take bath in the Ganges, go to Gangasagar, observe vows, give charity; without knowledge (of Self) all these are of no use. Liberation will not result without Gyana even after the lapse of hundreds of births.

सत्संगले निश्चंगत्वः
निश्चंगले निमोऽहलसुः।
निमोऽहले निश्चल चिर्चः
निश्चलचित्रे जीवन्मुक्ति: ॥ १६०॥

19. By the company of wise comes non-attachment to objects, from non-attachment comes absence of delusion, when delusion is destroyed the mind becomes pure and when the mind is purified Jivanmukti (liberation-while-living) ensues.

योगरत् वा भोगरत् वा—
संगरत् वा संंगविहीनः।
यस्य श्राक्षिणं रस्ते चिर्चः
नन्दिति नन्दिति नन्दवेयेव ॥ १२०॥

20. Following Yoga or enjoying Bhoga, being amidst friends and relatives or living one, if a man’s mind rests in the Brahman, he rejoices. He always rejoices. He has no grief.
DWADASA MANJARI STOTRAM

1. O foolish man! Remove the thirst for hoarding money from your mind. Entertain good thoughts. Have dispassion. Feel contented with whatever money you get by your own duty.

2. Wealth is dangerous. Feel this always. Verily, there is not even a bit of happiness in wealth. Even from his own son a wealthy man has to fear. This is the fate of all wealthy people. Everywhere this is true.
3. Who is your wife? Who is your son
Whose are you? Who are you? Wherefrom do you come? This Samsara is a great mystery
Dear brother, ponder over the Reality.

मा कुश धन जन योकन गरः
हरि नमेपालकांस सर्वसूः।
मायामयमिद्मचिलं हित्वा—
ग्रहा पदं लं प्रियस्ह्व विदित्वा।।३१।।

4. Be not proud of your wealth, relatives, youth, etc. Time will snatch away all these in a second. Leaving aside all these illusory objects, do thou enter the Brahmic state knowing it truly.

कामं क्रोधं लोभं सोहं—
व्यक्तिवत्मानं भावयं कोःसमूः।
ध्रुस्मायानविहीना सूधा: —
ते पच्चन्ते नरकनिगूढः।।३२।।


सुरमन्दितततस्मूलनिवासः
शास्त्राभूतलमजिनं वासः।।
सर्वपरिश्रं भोगलयागः कस्यसुखं—
न करोति विरागः।।३३।।
6. Living in the temple of Gods or underneath trees, lying on the ground, wearing deer skin, leaving away all enjoyable objects without reserve, will not such a kind of dispassion create great happiness in men? (surely it will).

शत्रूः मित्रे पुले वन्धो साकुर वलने—
विग्रह सन्धी ।
भव समाचित: सर्वं स्वं वाच्चस्य—
चिराद्वितिविषणुवम् नमः।

7. Do not make any effort either in acquiring friends, sons or relatives, or in removing your enemies. Have equanimity always. This is the best way to attain the status of Vishnu.

त्वमि समि सर्वत्रेकोविषणु:—
ब्यथा कुष्ंसि मत्यसहिष्णुः ।
सर्वसिद्धापि पश्यात्मानं सर्वंते—
लघु मेदुस्जानाम् नमः।

8. In me, in you, everywhere is Vishnu. Why do you vainly get angry with me? See everywhere the Self or Atman and leave off the differentiating mentality.

प्राफायां प्रत्याहारं—
नित्यानित्य विवेक विचारम् ।
ज्ञान्य समेत समाधि विधान—
कुब्ज्ञायां महद्वधानाम् नमः।
9. Do Pranayama and Pratyahara. Have discrimination between the real and the unreal. Do Japa. Having done all these (Sadhana), aspirants can attain Samadhi, the highest of all disciplines.

10. The drop of water fallen in the lotus leaf is always shaking and unsteady; so is life here unsteady. By disease, vanity and various other sorrows this Samsara is bound. The ignorant suffer from various tribulations.

11. O foolish Jiva! Why are you entertaining thoughts in a variety of objects (eighteen places)? Is there nobody to control you, who will bind you hand and foot and teach you the true knowledge which is beyond (opposed to) Samsara i.e., Atma Gyana?
12. With intense devotion to the feet of the Guru, with mind and senses under control, freed from the bondage of Samsara, thou wilt at last cognise the Self residing within thy own heart.

13. These twelve verses were the instructions to his disciples (of Sri Sankara). Those who are devoid of Viveka (discrimination) will suffer a great deal of the pangs of hell.
1. Study the Vedas daily. Do proper the actions that are enjoined there. Offer the fruits of actions as Ishwararpana and do worship of Ishwara through Karmanushtha. Remove the desire for Sakamya actions. I away from the sinful actions. Reflect on the evils of sensual pleasures of this Samsara. Cultivate firmly the desire for self-realisation. Leave the house at once.

2. Have the company of the wise. Develop firm devotion towards the Lord. Cultivate firmly virtues like Santi, etc. Give up Sakamya (selfish) actions at once. Go to the best teacher. Serve his lotus feet daily. Try to get the knowledge of the one-syllable Brahman. Hear the great sentences (Mahavakyas) of Upanishads (Vedanta).
3. Enquire into the significance of the Mahavakyas (great sentences). Take refuge in Vedanta. Save yourself from unnecessary vain discussions. Reflect by logical reasoning statements that are in agreement with the Srutis. Meditate day and night on the truth that ‘I am Brahman’. Remove the egoism. Remove the idea of self (Deha-Atma Budhi) in body. Do not argue unnecessarily with the spiritual teachers.

5. Sit comfortably in solitude. Fix the mind on the Supreme Self. Realise the All full Brahman. The world will vanish when the Self is realised. Dissolve the Sanchi Karmas in the Self by the force of Gyan. Avoid by strong will connection with the current actions. Enjoy in this life the Prarabdha. When the enjoyment of Prarabdha is over get established in Brahman.

6. The burning fire of Samsara and the terrible Tapa are freed through the grace of Brahman for those who study daily these five slokas, and who enquire with a calm mind daily into their significance.
CHAPTER IX

VEDANTA STOTRAS
ATMA PANCHAKAM

1. I am neither the body, nor the internal organs, nor the senses, nor the ego, nor the vital forces and nor the intellect. I am Siva the blissful inner Self, the Eternal witness who is far away from the worldly objects of wife, son, wealth and home.

2. Through ignorance the Atma appears to be a Jiva just as by delusion a rope appears to be a snake. By the words of a trustworthy man the illusion disappears and the snake is known to be no other than a rope. Even so, I realise that I am not Jiva (the individualised Soul) but Siva alone by the words of the preceptor.
3. This unreal world appears to exist in the Sat-Chit-Ananda Atman through delusional like things seen in dream but not in reality I am Siva the one without a second who is Eternal, Pure and Perfect.

4. There is no universe really other than myself. It is by Maya that things external are super-imposed upon me who is Advaita. They are like reflections in a mirror. So I am Siva.

5. I am neither born, nor do I grow nor die. All these so-called changes are the Dharmas (the qualities born of Nature that pertain to) of the physical body only. The idea of agency etc., belongs to the ego only, but not to Me the
Atma, (the Self which is pure Intelligence) as I am Siva, the Infinite Being Himself.

नाहं जातो जन्मस्वरूपं कुतोमे
नाहं प्राणः तुलिपासा कुतोमे ।
नाहं चित्रं शोक सोहों कुतोमे
नाहं कती वन्धमोहों कुतोमे ॥

6. I am unborn, how can I have birth and death? I am not the Prana (vital air). How can I have hunger and thirst? I am not the mind, how can I have sorrows and delusion? I am not the doer, how can I be bound or liberated?
KOWPEENA PANCHAKAM.

1. Always dwelling in the teachings of the Vedanta, contented with food received by alms, free from grief, full of mercy, with a piece of loin cloth (to cover their nakedness)—such people are really the most lucky.

2. Depending upon the trees alone as the roof, using the hands alone as vessel for eating, rejecting even the torn clothes as if it were a woman, those indeed are really lucky who wear only a Kowpeena (strip of cloth).
3. Casting off the body idea at a great distance, seeing the Self alone within themselves, who delight in Brahman day and night, they alone are lucky who have a Kowpeena only to wear.

स्वानन्दभावे परिवर्तिमन्तः
स्वशान्तसबंबन्दियवर्तिमन्तः ।
नान्तः न मध्यं न बहि: समर्न्तः
कौषीतवन्तः खलु माग्यवन्तः ॥१॥

4. Satisfied with the Self alone, calming the activities of the inner organs, having no consciousness of inside, middle or outside, such men are really lucky wearing only a Kowpeena.

पञ्चाचरं पावनसुचरन्तः
परि पशूनां हृदि माग्यवन्तः ।
भिचाशनादिद्विपरिश्रविन्तः
कौषीतवन्तः खलु माग्यवन्तः ॥

5. Uttering the sacred Panchakshara, meditating on Lord Siva, wandering from place to place living on alms, they are indeed worthy of praise who have a Kowpeena alone to wear.
MANEESHA PANCHAKAM

1. That All-knowing Self, who shines as the witnessing subject in all the three states—waking, dreaming, and deep sleep,—who permeates all objects from Brahma down to the ant,—am I and not these visible objects. Whoever has a firm and steady conviction of this Truth is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

2. This vast universe including myself is Brahman only in the form of one expanded Chit (consciousness) manifested everywhere. This world of three Gunas is superimposed on me by Avidya. Whoever has thus the steady knowledge of the ever pure and blissful reality, is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.
3. One who has been inspired by the Guru to the determination that this world of names and forms is perishable, who is free from impurity of mind, peaceful, ever engaged in the meditation of the Eternal Self, who has burnt up all past and future sins by the fire of knowledge, and who has offered this body to the Prarabdha (current experience) is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

4. That consciousness which shines as the 'I' in the hearts of all beings, man and the Devatas, by whose light the insentient objects like the intellect, mind, body, senses etc., shine in their functions—he who ever meditates on that conscious being, which is non-attached to objects like the sun who illuminates them, and ever remains happy, is my Guru. This is my strong belief.
5. Getting even a particle of the drop of the bliss of that ocean of the ever-blissful Being, Indra and others merge in happiness, by attaining which the Sage rests ever contented—one whose intellect is immersed in that blissful ocean of Brahman becomes Brahman himself and not the mere knower of Brahman, such a man is to be adored by even the Lord of the Devas. Such is my firm conviction.
NIRVANA SATAKAM

मनोबुद्धयहेकारचितानि वाहः
न च श्रोत्र जिन्हें न च ग्राहा नेत्रे ।
न च व्योम भूमिन्ते जो न वायुः
चिदानन्दः रूपः शिवोऽहः शिवोऽहम् ॥९॥

1. I am neither the mind, nor the intellect, nor egoism nor the mind-stuff (Chitta); I am neither the senses of hearing, the tongue, the nose, the eyes, nor the ether, the earth, the fire, the air; I am Existence Absolute, Knowledge Absolute and Bliss Absolute; I am Siva, I am Siva.

न च ग्राहसंजो नवेन्द्रवायुर्म्
वास्तधारुन्य वा प्रद्धकोषः ।
न वाक्याशिषि पार्वें वचोपस्थ पायू
चिदानन्दः रूपः शिवोऽहः शिवोऽहम् ॥२॥

2. I am neither the vital Prana nor the five vital airs; I am neither the seven elements that constitute the body nor the five sheaths; I am neither the five organs of action, viz., speech, hands, feet, anus and genitals. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva. I am Siva.

न में द्वेषरागो न में लोभ मोहोः
मदो नैव मे नैव मात्स्य भावः ।
3. In me there is neither love nor hatred, neither greed nor delusion, neither pride nor jealousy, neither Dharma (duty) nor Artha (wealth), Kama (desire) nor Moksha (salvation). I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

4. In me there is neither virtue nor sin; neither happiness nor misery; neither Mantra nor pilgrimage; neither scriptures nor sacrifices; I am neither the enjoyer, the enjoyed nor the enjoyment. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

5. For me there is neither death, nor doubt, nor caste distinctions; neither parents, birth, friends, nor relatives, neither Guru nor
disciple; I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

6. I am changeless and formless. I pervade everywhere. I am the Lord of the senses. I am ever the same. I have neither liberation nor bondage. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.
OMKARA STOTRAM

ॐ कारं बिन्दु संयुक्तं
नित्यं प्रायान्ति योगिनः ।
कामदं पोषदं चैव
अङ्काराय सभो नमः ॥ १॥

1. The Yogins always meditate upon OMKARA which has an Anuswara (denoted by a point) on it. This OMKARA is the bestower of all desires and salvation. We bow down to the Supreme OMKARA.

स्मरणान्तः कीर्तनाद्वापि ।
श्रवणांच्च जयादापि ।
ब्रह्म तत्वाप्यते नित्यं
ॐ इत्येवत्परायणः ॥ २॥

2. That Supreme Brahman is attained by devoted contemplation, hearing, Japa and Sankirtana of OM at all times.

ॐ इति स्मरणेनैव
ब्रह्म अन्तः परावर्तम् ।
तदेकमात्रसिद्धि च
तद्वित्यायुःसत्यते ॥ ३॥

3. By the mere thought of OM one attains the highest Brahma Gyana, the state of final liberation and Immortality.
4. He who meditates on the Pranava in a continuous stream of thought like that of oil poured from one vessel to another or the continuous sound of a bell, such a man should be considered as the knower of Vedas.

5. By the long repetition of OM the knower of the Supreme Reality who is refuged in solitude, overcomes the wandering of the mind due to the taint (of Avidya) in the intellect.

6. Concentrating on the tip of the nose with hands and feet controlled, the mind withdrawn from all activities, one should meditate on OMKARA, the Pranava.
7. By the meditation on the mono-syllabled OM, Vishnu attains the status of Vishnu; Brahma attains Brahmanhood and Siva becomes Siva.
DHYANASHTAKAM

तत्त्वान श्रवणवर्त्यता यदिनिद्विमार्थां ।
तत्रेऽव प्रतिपल्लु निधित्वार्थम् ।
ते धन्यः भुवे परमार्थ निधित्तेहाः ।
शेषार्थुभि भ्रमित्ये परिभ्रमन्ति ॥१॥

1. That is knowledge which bestows tranquility on the senses. That, which is established by the Upanishads is fit to be known. They are really the lucky people in this world, who are intent on the realisation of the Supreme Reality. All others are simply wandering in a state of delusion.

श्राद्ध विजय विप्यान्यमोहरागः ।
द्वेप्पादि शतुर्यामाहत योगराज्यः ।
ज्ञात्वामृतं समन्नमृत परात्मविद्या ।
कान्तासुखा वत गृहे विचरतर्नि धन्यः ॥२॥

2. Having at the very outset conquered the enemies like pride, delusion, craving for objects, likes, dislikes and such other enemies, attaining the highest state in Yoga having fully experienced the bliss of immortality born of the highest Brahma Vidya those lucky people move about in their houses even in the midst of the pleasures of family life.
3. Leaving one’s own house which is the cause of degradation, induced by the thirst of atomic knowledge, drinking the essence of the meaning of the Upanishads, free from desires with extreme dispassion for objects of enjoyment, lucky souls wander in solitude giving up the company of men and all attachments.

4. Lucky indeed are those who having cast off the bondage creating ideas of ‘I and mine’, equal in honour and dishonour, performances with equal vision, knowing the realiser and offering unto Him all the fruits of their actions.

5. Lucky are those Brahmins who having cast off the three desires (of wealth, children
and Heaven), treading the path to Moksha, living on alms to maintain the body. They spend their time in the meditation of the most effulgent and self-luminous Brahman in their hearts.

6. They alone are worthy persons who meditate with one-pointedness on the Brahman who is neither Sat nor Asat nor either, who is neither great nor small, neither male nor female nor a eunuch. Others wander about here and there bound by the strong cords of Samsara.

7. They alone deserve the praise of all who having found the world (Samsara) to be a great bondage, steeped in utter ignorance, without any essence, full of miseries of birth and death, cut asunder this bondage of Samsara by the strong sword of knowledge of Self.
8. Those are lucky men indeed who by their peaceful mind determine the one Reality, giving up all attachments, knowing the absolute Reality, wander with good souled Mahatmas drinking the nectar of knowledge of Self through the discourses on sacred scriptures.

9. He who renounces the company of worldly-minded persons as if a dwelling place of serpents, deserts the company of even the most beautiful lady as if she were a corpse, leaves off the enjoyment of the sense objects as if poison—such a Paramahamsa attains liberation. Glory to Him! Victory unto Him!
10. The whole world is Nandanavarna, all trees are Kalpaka (wish yielding) trees, all waters the waters of the sacred Ganges, all actions pure, words vulgar or wise the highest truth (the head of Sruti). This is the realisation of one who has realised the Brahmic splendour.
DAKSHINAMOORTY STOTRAM

विश्वं दर्पणं दर्शमान नगरी तुल्यं निजान्तगीतं—
परशुरामसि मायाय बहिरिवोद्वतं यथानिद्वया।
च: सात्ताकुल्लेष्वरोध समये स्वामनस्वाद्वयं—
तस्मै श्री गुरुमुर्तये नम इद्द्व्रीविश्वासूत्ये॥१॥

1. Who, on account of the delusion existing in the self, sees, as if in a dream, the universe as existing outside himself although it really exists within himself like the reflection of a city in a mirror, but who, at the time of the enlightenment, sees nothing but his own non-dual self—to that Teacher incarnate Lord Dakshinamoorty, be this bow.

ौजस्वान्ति विवाह्या जगदिदं
प्राह निर्विकल्पं पुनः।
माया कलित्य देश काल कलना
बैच्छ्या वित्तीकृतम्।
मायाबिन विज्ञमयत्वं महा—
योगीयं स्वच्छूया—
तस्मै श्री गुरुमुर्तये नम इद्द्वरीव
श्री द्विविश्वासूत्ये॥२॥

2. Who, like a juggler or like a ma
yogi, creates by his own will, this uni
which at the beginning was unmanifested
the sprout hidden in the seed but which subsequently became differentiated under the various conditions of space and time caused by the power of Maya, to that Teacher incarnate, facing the south, be this bow.

3. Whose light alone which is real, illumines things of this universe which are but mental creations; who directly instructs His refugees by the great Vedic sentence “That thou art”; realising which alone there is no more coming back to this ocean of Samsara—to that Teacher incarnate, the Lord Dakshinamoorty, be this bow.

4. Whose light of knowledge flows out through the eye and other senses like the light of a lamp placed inside a pot having many holes, and by that consciousness of ‘I know’ this whole universe appears to shine—to that Teacher incarnate facing the South, be this bow.
7. Who reveals to his devotees, by means of the blessed symbol, His own Self, which for ever, shines within as the ‘I’ unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep etc.,—to that Teacher incarnate, Lord Dakshinamoorty, be this bow.

8. Who is the Supreme Self that dreaming or waking, under the sway of illusion, sees the Universe under various distinctions like that of cause and effect, owner and owned, disciple and preceptor, father and son etc—to that Teacher incarnate facing the South, be this bow.
9. Whose eight-fold form alone, earth, water, fire, air, ether, sun, moon and soul manifest itself as this moving and unmoving universe; than whom, supreme and infinite, nothing else is perceived by the seekers of Truth—to that Teacher incarnate, Lord Dakshinamoorty, be this bow.

सर्वंसत्त्वंसति स्फुटे कृतमिदं
यस्मादसुखिमिस्तवे—
तेनाय संवेणात्मकार्थिथिननाद्व्यानाश
संज्ञोक्तेनात्।
सर्वंसत्त्वंमहाबिस्तृति सहितं
स्वादेश्वर त्वं स्वतः
सिद्धेऽन्ति नृपरथ्या परिणात
चैत्यवर्मायहस्य || 10||

10. Since, in these verses, the identity of the Self with the universe has been made clear, one will attain Supreme realisation of identity with the Universe, together with the Lordship of nature and the eightfold Divine power by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others.
HASTAMALAKA STOTRAM

Hastamalaka was born as the son of a Brahmin Prabhakar by name in the village called Sreebali in South India. He was very indifferent to all worldly affairs from his very boyhood. He behaved like one who was dumb and deaf. Once when Sri Sankaracharya visited this place with his followers, Prabhakar took his son Hastamalaka to him and fell at his feet. Sri Sankara lifted both the son and Prabhakar from his feet and when questioned the latter said as below:

"O Venerable Sage! This son of mine is mute and indifferent to all affairs from his very boyhood. He is now 13 years old. He understands none of our talks nor he takes any interest in them. He has not studied any scripture and the Vedas fit to be studied by a Brahmin. He knows not even the alphabets. With great difficulty I performed his thread ceremony. He never goes to play with his playmates. Observing his indifferent nature his friends sometimes beat him but he never becomes angry. He sometimes takes food, at other times he does not. But he is happy and cheerful always. What is his dull state of mind due to? Pray save my child!"
In reply Sri Sankara put the following questions to the boy. The reply given by the learned boy is incorporated in the Stotra named after the boy “Hastamalaka Stotra”. He was neither mute nor dumb; he was a fully illumined Gyani and a Jivanmukta.

कस्तं शिषो! कस्य कुतोदसि गन्ता—
किं नामतेष्वं कुत व्रागतोदसि।
पुत्रमयोक्तं वद चार्यक! लं—
सर्वमित्वे प्रीति विविधंनोदसि॥ ॥


नाहं मनुष्यो न च देवयज्ञी—
न व्राह्यं वर्गार्थाय शृःः।
न ब्रह्मचारी न गुणी वनस्थो—
भिन्न नं चाहं निजवैधरूपः॥ ॥

2. I am neither a man nor a Deva, nor a Yaksha (superhuman being); nor a Brahmin, a Kshatriya, a Vaishya nor a Sudra. I am neither Brahmachari (celibate), a householder, a Vanaprasthi (one leading a forest life prior to renunciation) nor a Vikshu (mendicant). I am myself the Eternal Self-knowledge.
3. I am Atman, the embodiment of Eternal Self-knowledge, free from the limiting adjuncts of ether etc., who induces the mind and senses to function just as the sun induces people to do their various duties.

4. I am Atman, the embodiment of Eternal Self-knowledge, the changeless, whose nature is pure consciousness just as the nature of fire is heat, depending on which the gross mind and the senses perform their respective functions.

5. I am Atman, the embodiment of Eternal Self-knowledge. Just as the reflection of the face in the mirror is no other than the face itself, even so the Jiva is no other than Atman reflected on the Buddhi or intellect.
6. I am Atman, the embodiment of Eternal Self-knowledge, who exists even when the Buddhi or intellect does not exist just as the face exists in the absence of the mirror and the reflection seen in it.

7. I am Atman, the embodiment of Eternal Self-knowledge, who is beyond the mind and the senses, who is the mind of the mind, eye of the eye, etc., who is not approachable by any of these.

8. I am Atman, the embodiment of Eternal Self-knowledge, who is ONE and shines by His own light; the one who illuminates the various intellects just as the one sun is variously reflected in different pots of water.
9. I am Atman, the embodiment of Eternal Self-knowledge, who illumines all the intellects at one and the same time like the sun which gives light to all eyes at a time and not one by one.

10. I am Atman, the embodiment of Eternal Self-knowledge, depending on whose light the eyes get the power of seeing other objects just as at the rising of the sun we perceive outside objects and not otherwise.

11. I am Atman, the embodiment of Eternal Self-knowledge, the one without a second, who illumines the intellects both steady and unsteady, just as the one sun is seen reflected differently in both steady and unsteady waters.
12. I am Atman, the embodiment of Eternal Self-knowledge, who appears to be bound to one of dull intellect just as the sun which is covered by the clouds is understood to be without brightness and lustre by the foolish.

समस्तेपुर वस्तुव्यवस्थृतमेक्कं—
समस्तानि वस्तूनि व न स्मृतः
विच्छेदस्व शुद्धमच्छेदवृत्तप—
स नित्योपलपिवस्त्रहृदयमात्मा ॥ १३॥

13. I am Atman, the embodiment of Eternal Self-knowledge, who is ever pure and untainted like the Akasa (ether), the one Self who permeates all objects whom the objects cannot touch or taint by their contact.

उपाध्यो यथा भेदते सन्न्योनां—
तथा भेदते बुद्धि भेदेपु तेवरि ।
यथा चहर्दिकाष्णं जले चहर्दलयं,
तथा चहर्दलयं तथापीह विप्रयो ॥ १३॥

14. Just as the difference between the various gems (precious stones) arises due to their peculiarities (in colour and shape), so also the Atma is seen separate by the difference of the Upadhi (limiting adjunct). Just as the
moon is seen to be many and changing in the waters in the same way, O Vishnu, thou appearest different (in different Upadhis).

(In reality thou art one, ever pure and changeless.)
3. I am that Supreme, Eternal Turiya Brahman who is comprehensible to Aham Brahma Vritti (the Vritti caused by devotional, long and uninterrupted musing over the meaning of the Mahavakya *Aham Brahma Asmi*), who is devoid of the three Parichedas (time-limit, space-limit and Vastu-limit) who is bereft of Samsara and who is Chidananda.

\[
\text{यद्वज्ञानतो भाति विद्वं समस्तं—}
\]
\[
\text{चिन्तं चस्यो यदाहं महाभवोधे।}
\]
\[
\text{सन्योगतीतं विदुहं विसुक्तं—}
\]
\[
\text{परं ब्रह्म नित्यं तदेवाहमस्मि॥३॥}
\]

4. I am that supreme Brahman, the Eternal Tattwa, which is Vishuddha (pure), which is Vimukta (liberated), which is unintelligible to mind as well as speech. It is on the dawn of His Swaroopaa Gyana this entire universe ceases to exist.

\[
\text{निपेधे कृते नेति नेतीति वाच्ये:—}
\]
\[
\text{समाधिविविधानां यदा भाति पूर्णेषु।}
\]
\[
\text{अवस्थात्रायतीतमेवं तुरिये—}
\]
\[
\text{परं ब्रह्म नित्यं तदेवाहमस्मि॥४॥}
\]

5. I am that Turiya, the Supreme and Eternal Brahman who shines in full form to one who is in Samadhi, on eliminating this visible universe (consisting of body, senses, Pranas mind etc.) by Neti Neti Vakyas (not this, not this) and who is beyond the three states (waking, dream and sleep).
6. I am that Supreme, Eternal Brahman y an iota of whose Ananda the entire universe rjoys Ananda; that on the Existence of hich everything else exists, that through the ision of which everything else is perceived.

7. I am that Supreme Brahman, Eternal, who is endless, who is All-Pervading, who is the seed of all beings, who is desireless or effortless, who is auspiciousness (Siva), who is without any contact, who is attainable by OM, who is formless, who is effulgent and who is deathless.

8. I am that Supreme Eternal Brahman; I am that wonderful Being; in whose bliss
a man who is immersed loses all cognition of
the manifold objects of this universe caused
by Avidya.

9. A man who recites, with great reverence
and devotion, this song of praise characterised
by the scrutiny of Swaroopa or hears always
with rapt attention, doubtless becomes Vishnu
in this very birth. This is vouchsafed by the
Vedas.

10. Keeping hold of the boat of Vignana,
having cut asunder the bond of desires by the
sword of knowledge, he who crosses the ocean
of Samsara and reaches the abode of Vishnu,
his alone is fit to be adored.
PARA PUJA

प्रकरणे सचिवाचांदे
निचिन्क्ल्पैक रूपिकी।
स्थितेद्वितीयं भावेद्विमन्—
कथं पूज विधीयते II 111

1. How can worship be done of that Being who is without parts, who is Existence, Consciousness and Bliss Absolute, without changes (Vikalpa) and without duality?

पूर्णस्तथावाहनं कुतः
सर्वोभावस्य चासनं।
स्वकृत्त्व पादमण्डयं च—
शुद्धस्तथास्त्रं कुतः। II 211

2. Where can one invite Him who is All full (Avahan)? Which seat is to be offered to Him who is the seat and support of all? How is it possible to offer Arghya, Padya, Acharana (purificatory Kriyas of worship performed with water) to one who is ever pure?

निर्मलस्य कुतः स्नानं—
वसन्त विश्रोदस्य च।
अगोचरस्य त्वच्छारस्य,
कुलस्त्रीयोपवीतकम्। II 311
3. Bath is needless for one who is all purity itself; of what use is clothing for him in whom the world itself exists? of one who is devoid of creed and clan where is the necessity for the sacred thread (Upavitam).

निर्लोकपत्त्य कुतो गण्यो—
पुष्पं निर्वोधसन्त्य च।
निनिश्चयपत्त्य का भूषण—
कोशलकारो निराकृते: ॥१॥

4. Of what use are incense and flowers who is ever pleased and without desires of enjoyment? How can one dress Him who is without attributes? Of what avail are decorations to one who is formless?

निरंजनस्य किं धूपी
दीपेऽवर्षी सर्दसाशियः।
निजानन्देक तुस्स्त्र—
नेवेद्यं किं भवेद्विह ॥२॥

5. What purpose would Dhupa (sweet smelling incense) serve to one who is spotless and with what one should offer lights who is himself the Light of lights? What Naivedya (sacred rice offerings) can be offered unto Him who is ever Self-contented and immersed in his own Bliss.

विश्वानन्दविविवेशस्य—
किं तांबूलं प्रकल्प्यते।
6. How can one offer Tambula (betels) unto Him who imparts bliss to all beings, who is consciousness and self-luminous, who imparts light to sun and other objects.

7. How can one go round Him who is endless, and how to prostrate unto Him who is One and devoid of duality? Of Him no praises are possible whom the four Vedas themselves fail to amply describe.

8. How can Neerajan (waving of camphor etc.) be done unto Him who is Self-luminous, and how can one replace (Udwahan) Him to His original seat who is All-full and All-pervading?
9. This Para Puja should be done by all seekers of Brahman always and at all times with a devoted and one-pointed mind.

(Note:— Avahan Asan, Padya, Arghya, Achaman, Snan Vastram, Upavita, Gandha, Pushpa, Alankaram, Dhoopa, Deepa, Aradhan, Naivedya, Tambulam, Pradakshina, Stotra, Nirajana, Udvahana are the various acts of worship to personal Gods. The purport of the above Stotra is that these are not possible to the one non-dual Brahman. The Supreme Self should be understood in the light of the above by all seekers of Brahman).
1. Be this bow to that Niranjana Brahman who has neither any abode to live in nor vehicle to ride on, who is neither the sound nor the centre, neither form nor any line of demarcation, neither the vitality nor the colour, neither the sight nor the object to be seen, neither hearing nor the object to be heard.

2. Be this bow to that Niranjana Brahman who is neither the tree nor the root, neither the foliage nor the leaves, neither the flower nor the scent (thereof), neither the fruit nor the shade, neither the form nor the demarking line, neither Rasa nor the form.

श्यानं न यानं न च बिन्दु नादं—
रूपं न रेखा न च धातुभर्गम्।
दर्शयं न दर्शं श्रवणं न श्रव्यं
तस्मै नमो ब्रह्म निरंजनाय॥

वृक्षोऽनु सूक्ष्मं न च पल्लि पल्लवं—
पुष्पं गन्धं न च फलं न च चर्या।
रूपं न रेखा न रसादि रूपं
तस्मै नमो ब्रह्म निरंजनाय॥

शास्त्रं न वेदं न च शौचसत्वं
मन्त्रं न जापं न च ध्यानम् ध्येयम्।
3. Prostrations to that Niranjana Brahman, who is neither the holy script nor the Vedas, neither purity nor the Sandhya. Neither Mantras (the chanting hymns) nor Japa, neither meditation nor the object of meditation, neither offering nor the sacrifice, neither gods nor the worship.

4. Be this bow to that Niranjana Brahman who is neither below (downwards) nor above (upwards), neither self nor energy, neither man nor woman without any symbol, whatever, neither Brahma nor Vishnu, and neither Rudra nor Gods.

5. Be this bow to that Niranjana Brahman, who is neither the whole nor the part, who is not even the sceptre of Indra, neither time (Kala) nor Jiva, neither Guru nor a
disciple, neither planets nor the stars nor the waves of the clouds.

6. Be this bow to that Niranjana Brahman who is neither white nor yellow; neither black nor red, neither gold nor silver, nor of the golden colour, neither the rising nor the setting of the moon or the sun or the fire.

7. Be this bow to that Niranjana Brahman who is neither in heaven nor in hell, neither in cities nor in fields, neither within the caste nor outside the caste, neither the difference nor anything different, neither 'I' nor you, and neither separated nor separateness.
8. Be this bow to that Niranjana Brahman, who is ever serene, firm, liberated and void, who is but the Essence of the Universe, free from sins and virtues and who is neither manifested nor unmanifested.

वेदः न लोकः न सुरः न यजः
वर्षोऽभ्रोऽमः नैव कुलं न जातिः।
न धृष्टिमाणोऽनं च दीर्घि माणोऽनं
वाहैव क्यं रूपं परमार्थं तत्वम् ॥१६॥

9. Be this bow to that Lord, the Brahman, who is neither the Veda nor the Loka, neither Gods nor sacrifices; neither the path of smoke nor the path of light. He is but one Brahman, the Supreme, the divine Truth of Reality.

मृतोऽधिव नाहं न च पशिभवोऽहम्
मौनं न वार्तं न चमे कदाचित् ॥
चितकं तकं न कथं वदामि-
स्वसृपनिर्वाणमनं मयोऽहम् ॥१०॥

10. (Likewise) I am neither fool nor am I a Pundit, for I never have silence nor any discourses; how am I to reason or to dispute? I am ever free from all diseases (hale and hearty), and absolutely free in my own Swaroopa.

न ते च माता न पिता न वन्धुः
न ते च पत्नी न च शमुभित्रमस् ॥
11. (So also), Thou hast neither the mother, the father nor the brother, nor hast thou the wife, the enemy nor the friend, thou hast neither partiality nor impartiality; then how can thou either be satisfied or be full of desires?

जितेन्द्रियोऽहं त्वजितेन्द्रियः वा
न संयस्ते मे नियस्ते न जात:।
जयाजयो भिन्न कर्थ चढासि
स्वरूपनिर्वांश मनामयोऽहम्॥१२॥

12. I am neither the master of the senses nor the slave of the senses there are no rules that bind me: I have not to observe the restrictions for Samyama (Control); how can there be victory or defeat in me, dear friend, I am the diseaseless Immortal Swaroopa or the Self.

शिवं न जानामि कर्थं चढासि
वहं शिवक्षेत्रसाधारंतवम्।
सत्यस्वभावं गनातपोऽहं—
ज्ञानास्तं शुद्धसतीन्द्रियोऽहम्॥१३॥

13. I do not know what is auspiciousness; how can I describe it when I am myself auspiciousness (Siva). My nature is Truth, I am like the pure Akasa (ether), I am Knowledge, Immortality, ever Pure and beyond the senses.
14. None of these endless objects exist in reality, the supreme reality is no particular object, Atmaswaroopa (the Supreme Brahman) alone is the Truth; there is neither wickedness nor non-injuring (from the absolute point of view).

15. It (the Atman) is not purified by the Shad Kriyas of Yoga, it is not purified by the destruction of the mind, it is not purified by the advice of the Preceptor, the Supreme Tattwa (reality) is pure by itself.
CHAPTER X

M A N G A L A M
MANGALA STOTRAM

1. That Brahman, who by the very thought of Him destroys all inauspiciousness and miseries and bestows a continuous stream of joy and happiness in men, is itself Supreme Auspiciousness.

2. The knowers of Brahman regard Brahman as All-auspiciousness because it is of the form of auspiciousness and is always connected with auspiciousness, and also because it gratifies the desires of those who think of it.
3. I remember the holy devotees like Prahlada, Narada, Parasara, Pundarika, Vyasa, Ambarisha, Suka, Saunaka, Bhishma, Dalbya, Rugmangada, Arjuna, Vasishtha, Bali, Vibhishana and others. (May they inspire me.)

4. May the kings rule the earth justly and protect the people giving them justice! May good befall cows and Brahmins! May the people of the whole world be happy!

5. May rains fall at the proper time! May the earth become the most fertile one! May the country be free from famine! May the Brahmins become fearless and rest peacefully!
6. May all become happy! May all be healthy and free from diseases! May all see good only! Let no one undergo any suffering!

Hari Om Tat Sat!
Om Santi! Santi!! Santi!!!
संकल्प—हट विचार; प्रतिभा; इच्छा; अहंचन्य की
चाष वृक्षियों में में एक।
संकल्पसाधन—विचारसाधन; केवल विचार में।
संकल्परहित—विचाररहित; विचारहीन।
संकल्प-विकल्प—विचार श्रोर संदेह; विचार श्रोर
श्रावात्तर विचार।
संकल्पशून्य निसंकल्प; संकल्परहित।
संकोच मिक्कड़े की किया या भाव; हिंचक; लफ्जा।
संघ-शास्त्रित; साथ; बिपयों के प्रति होने वाला
मनुष्य; मेल; संघ; वासना।
संगत्याग साथ या सोहबत छोड़ना।
संग्रह जमा करना; इकट्ठा करना; संचय; समाहृति।
संग्रहयुद्ध संचय की वासना वाली बुढ़ि।
संचरण गमन; चलन; गति।
संचितकर्म जो कर्म; श्रवंत जन्मों में किये गये हैं श्रोर
पर्यंत उनके भोग भोगने की वारी नहीं श्रावी हैं,
किन्तु ममतार रूप में कमालवय में हैं।
संज्ञान—ज्ञान; बुढ़ि; चेलन; बोधों के पाँच स्कंधों में
से तह जो चन्द्रु के संज्ञा के विज्ञान-प्रवाद का
नाम है।
संतोष—तृस्ति; सत्र; प्रसन्नता; जो कुछ सिले प्रभवा
जिस भवस्था में रहता हो उसमें प्रसन्न बने
रहता और सब प्रकार की तृप्ति को छोड़ देना।
संध्याबेदन—दिनों की एक प्रसिद्ध उपासना जो प्रातः
दोपहर और संध्या को होती है।
संयास—भपने लोकिक संबंधों और प्रधानकों को
निरोच्छ से त्याग देना; विहित कामों का विधिपूर्वक
र्याग; हिंदुओं के बार प्राध्यामों में से प्रतिम।
संध्यासी—संयास प्राध्याम में रहने वाला; चतुष्क्रमी।
संपत्त—पूर्णता; धन; वैभव; गुण।
संपत्ति—देखो संपत्त।
संस्थात समादित—योग की दो प्रसिद्ध समाधियों में से
एक जिसमें ध्याता, ध्येय और ध्यान की निपुणी बनी
रहती है; किसी ध्येय को सालिवंत बना कर फी
जाने वाली समाधि।
संस्रवाय—कोई विशेष धार्मिक मत; परिपाटी; रीति;
गुरुपरागत उपदेश।
संस्रवयोग—मेल; इंद्रियों का विपयों से संपन्न; संबंध।
संस्रस्वाद—सांति; गंभीर; निश्चलता; निरंगलता;
प्रसन्नता; जीव।
संबंध—संपक;—लगाव; नाता; रिस्ता; श्रुति अंतर
चतुष्पय का एक भाग।
संभूति—उत्तति; बढ़ती; उड़च।
संयम रोक; मन ठोर इंद्रियों को चक्क में रखना; मन के संतुलित होने की दशा; योग में धारणा, ध्यान तथा समाधि का एक माध्यम।

संयुक्त जुड़ा; एक में मिला हुश्रा; संबंध; साथ।

संयोग-संबंध—मेल; न्याय के अनुसार पुरावर्धन; दो वस्तुओं के मिलने से होने वाला संबंध; प्रभेद संबंध।

संबर बोधों का एक ग्रंथ; निगह।

संवित् चेतना; शानशक्ति; वोध; ज्ञान; योग की वह भूमि जिसकी प्राप्ति प्रागायाम से होती है; प्रक्ष; शक्ति।

संवृत्ति सांपेख्य सत्य; डका हुश्रा; आच्छादित।

संशय—रंदैह; अंका; अनिश्चितत्वक ज्ञान; रंदैहयुक्त ज्ञान; दो विरोधी ज्ञान; एक ही यथै में भास्मान परस्पर विरोधी नाना कोटि ज्ञान; न्याय के सोलह पदार्थों में से एक; योग में चित्र के व्याधि, स्तयान भाद्री नौ विशेषत्वों में से एक।

संशयभावना संविध विचार; अनिश्चित विचार।

संश्लेष भेंटना; प्रालिग्न; मेल; परिरंभण।

संसार जगत्; यावायमान; भवचक्; सत्यलोक; सांसारिक जीवन; नित्य परिवर्त्तनशील व परिसम्प्र-मान मायवाला।

संसारचक्र दर-दर जन्म लेने की परंपरा।
संसारी वार-वार जन्म प्रहस्त करते बाला; संसार के भागों में फूसा हुशा; संसार का; संसार-संबंधी; लोकिक।

संसृति - मर्वचक; ग्रावासयम; संसार; प्रवाह।

संस्कार - कर्मवासना; मन पर पड़ने बाला प्रभाव;
शुद्ध भोर उदळ करने के लिए विशेष धार्मिक कृत्य;
जन्मजान रुचि; वैश्विक के चीजों गुणों में ते एक।

संस्कार-संधि—संस्कार समूह; वीडों के पाँच संधियों
में से एक जा राग, द्वेष, मद, मान शादिक का नाम है।

संहार - नाश; व्यांश।

संहृता - संग्रह; वेदों के दो भागों में से वह जिसमें मन
शादिक हैं, दूसरा भाग वापस कहलाता है।

त: वह (पुरुष)।

तकल—समस्त; निर्गृह ब्रह्म तथा सुगुण प्रकृति;
श्रेष्ठ; सुगुण।

रकांमभवित - फल की इच्छा रच कर स्वार्थ भावना में
की जाने बाली भक्ति।

रकांमभाव—काम प्रथमा इच्छा से प्रेरित भाव;
कामना सहित भाव।

उक्त—मित्रता; सोहार्द; नवधा भक्ति का एक प्रकार;
भक्ति में वह भाव जिसमें सत्क अपने इद्रस्ते को
प्रवना सँखा मान कर उसकी उपासना करता है।
सत्तासाम्य —अनेक रूपों के सील एक सामान्य दृष्य का प्रतिवेद; परम सत्ता बहु।

सत्य —सच; रचा; यथार्थ; कलयुग।

सत्यकाम —सत्य का प्रेमी।

सत्यत्व —सत्यता; सच्चाई; सच्चापन।

सत्यसंकल्प —सच्चा निश्चय; पक्का विचार।

सत्य — सत्ता; प्रकाश; गुदल; सत्यत्व; प्रकृति के तीन गुणों में से एक।

सत्यगुण — प्रकृति के तीन गुणों में से वह जो सत्कर्म की उद्देश्य प्रकट करता है।

सत्यगुण प्रधान —जिसकी प्रकृति में सत्यगुण की प्रधानता हो।

सत्यसंशोधन —हत्याकांत; भावशुद्धि; प्रकाश और गुदल की विकट।

सत्यार्थ — जान की चतुर्थ भूमिका जिसमे सत्य प्रथमी प्रकाश और गुदल का आत्मसेव है; प्रहृदावित की अवस्था।

सत्यसंकल्प — उल्लत संकल्प।

सत्यगुण —साधुओं ग्रामवास सत्ताओं की संगति; भली संगत।

सत्तासाम्य —सामान्य अभिव्यक्ति या आधार; व्यापक सत्य; एक समान की सत्ता; सत्ता; गुदल।

सदाचार — ज्ञेष्टा आचरण; साधु आचरण।

सदाजाग्वत —हरेका जगा हुआ।
सदृशपरिषाम सहृप परिषाम; वस्तु का उसी वस्तु में बने रहने का परिषाम सदृशपरिषाम है जैसे दूध का दूध; साम्य परिषाम।
संकरस सदा एक सा रहने खाला; नित्य अपरिवर्तनधील।
सद्गुण प्रचंचा गुणा; प्रशस्त गुण।
सद्भाग्य उत्तम कथन।
सद्भोजित तुलन मुक्ति; तत्काल मोक्ष; देह छोड़ते ही प्राप्त होंने बाली मुक्ति; कम मुक्ति का उलटा।
सद्विचार उत्तम विचार; सत्य का भनुसंधान।
सनातन निता; याथन; अनादि; प्रत्यंत प्राचीनकाल;
चुहूत दिनों से चला यात्रा हुमा।
सनातनधर्म भनारिकालीन धर्म; भाजकल का हिदूधर्म।
सम्भाव सत्साध, वेत्तल श्रद्धन्त।
संगीत समाधि तालवन समाधि; संप्रजात समाधि;
समाधि जिनमें समकार के बीज बने उठते हैं।
सभा परिपूर्ण; नमिति; गोष्टि।
समता समान होने का भाव; तुल्यता; नमस्व; गन
की नातिन पवस्था।
समत्व तुल्यता; समता; समद्वित; निमेदरहित।
समद्वित नयं सा देखना या समझना; सबको
समान दृष्टि में देखना; किसी में भेदभाव न रखना।
समन्वय—विरोध का अभाव; कार्य और कारण की संगति; मेल; अतिरिक्त; व्यासुत्र के प्रथम अव्यय का नाम।

समभावना—समानता की भावना।

समरसत्व—सदा एक सा बना रहने का भाव।

समवाय—समूह; भूंध; व्याय में वह नित्य संबंध जो अवयवी के साथ अवयव का, गुणी के साथ गुण का अवयव जाति के साथ व्यक्ति का होता है; वैशेषिक के छ: द्रव्यों में से एक।

समवायकारण—उपादान कारण।

समिति—एक जाति या प्रकार के जितने ही उन सबका समूह; पूर्ण रूप; समस्त; निम्न का उलट।

समाधान—नियंत्रति; निराकरण; अव्यवाह; संवेद दूर करना; संख्यान; ध्यान; समाधि; मन का स्थिरीकरण; चित्त की एकाग्रता; विशेष का अभाव।

समाधि—योग का चरम फल; योगांग विशेष जिसमें ध्यान, ध्यान और ध्येय की नियुक्ति नहीं रहती, केवल ध्येय विपय के स्वस्थ का ही भाव होता है।

समान—बराबर; तुल्य; शरीरस्पष्ट पौंच बायुओं में से एक जो स्थल को पचाता है। इसका स्थान नाम है।

समानाबिधिकारण तदधिकरणास्वतंत्र; पदार्थ की अनुसूचय; एक ही अवधार या आधार वाला;
भिन्न-भिन्न प्रवृत्ततात्मक दो वाक्यों का एक वाच्य में शृंति होने ने उनमें समानाधिकरण संबंध होता है प्रथम वह वाक्य या वाक्यांश जो वाक्य में किसी गमानार्थी वाक्य का वाच्य स्पष्ट करने के लिए आता है। उदाहरणार्थ स्थान घटाकाल, (घट के भीतर का अर्थ) और स्थानात्मक में उभयनिष्ठ अर्थार (वाक्य अर्थ) सर्वब्रह्मात्मा वाक्य होने के कारण गमानाधिकरण उपस्थ होता है। उनमें केवल उपाधि का भेद है।

समिति गजकड में जालने की लकड़ी; हाम की लकड़ी; गोमय।

समुच्छयावाद यह सिद्धात कि ग्रामसाक्षात्कार के लिए हाम, उपाधि और शान तीनों का समन्वय आवश्यक है।

समयसर्वन अर्थी तरह देखना; समाधि; पूरी जानकारी, यथार्थ तथा पूर्ण ज्ञान; वाक्यों के संग्रामित मार्ग का प्रथम अंग।

रसंदेवजमाविध्वा सर्पंविध्वा; गाढ़ीमंच; देवजन विध्वा; नर्या गोमय प्रादि ललित विध्वा।

सब सब; समस्त; कुल।

सर्वकर्ता सर्वकुल करने वाला; तेस्रा।

सर्वभक्तियादं सभी गंगन गुण; सर्वनामभद्र।
सर्वशास्त्रशेषा… (२१५) सविचार

सर्वशास्त्रशेषा सब जानों के प्रयो को जानने वाला।
सर्वसंकलपरहित सब प्रकार के संकल्पों से मुक्त।
सर्वसाक्षी सर्वदर्शी सर्वश्रेष्ठ सब कुछ देखने वाला।
सर्विंद्रहस्ताविनिर्मुद्वत मानसिक वाचिक और वारिक रीक तीन प्रकार की हिसाबों से रहित।
सर्वागात्र स्थापम का एक प्रबन्ध प्रापत।
सर्वत्यासी सब के मन की बात जानने वाला; राजके निस्त करणे में सिखत होने परशा देने वाला।
सर्वातीतवादी सर्वत्रशायी सिद्धांत को मानने वाला;
यह सिद्धांत मानने वाला कि सत्य सर्वत्रशाय है।
सर्वत्रमकल्व संपूर्ण विश्व की गडासा होने का भाव;
वस्तु परिपक्व राहत्य।
सर्वनवर्तव सब का स्वामी होने का भाव; निन्दिल प्रभु।
सर्वोदिक में सब कुछ है; व्यतरितक शान।
सर्वोपाधानव सब का उपाधान कारण होने की ग्रहणशा।
सर्वकल्प संदेहगुम्म संदिग्ध संदेह गुम्म।
सर्वकल्प-समाधि वह समाधि जिसमें जाता जान.
ञांग्रुष विपुती का भान रहता है।
संग्रह वह समाधि जो किसी मूर्चम विषय को भ्रमण वना कर की जाती है और जिसमें नाम, रूप श्रोर शान के विकल्पों से मिला हुआ प्रामुरव होता है;
सचित्रकं (१२०) सहजावर्त्या

सचित्रकं विशेष तर्कवाली; विशेष शब्दमय चिता वाली; शब्द, शब्द और ज्ञान की भावना सहित।

सचित्रकं समाधि—शब्द, शब्द और ज्ञान के विकल्पों में मिली हुई समाधि; जिस समाधि प्रज्ञा में विकल्प रहता है, वह समाधि जो स्थिर मात्रतानी की सहायता से होती है; सचित्रकं समाधि का एक प्रकार।

सचित्रकं विशेषपत्यतुक; विशेषरा से युक; विशिष्ट; सचित्र।

सचित्रकं विशेषवत्व—विशेष होने का भाव; विलक्षण होने का भाव।

सचित्रकं प्रह्व—विशेषपणुता प्रह्व; सचित्र प्रह्व।

सहकारिमात्र—केवल सहायक; केवल सहयोगी; संसार-रचना में माया प्रह्व की सहकारिमात्र है।

सहज—स्वाभाविक; साथ उत्पन होने वाला; सुगम।

सहज कुम्भक—आस का सहज रूप से श्रंदर चक्कर।

सहजातिविश्वस्य समाधि—केवल भाव में स्वाभाविक शिखित।

सहजनिष्ठा—सामान्य और स्वाभाविक स्थिति; अपने स्वाभाविक सत्चिदानंदस्वस्य में रिह्वति।

सहजानंद—आत्मनिष्ठा की स्वाभाविक अवस्था।

सहजावर्त्या—समाधि की स्वाभाविक और निरंतर अवस्था।
सहस्साराः—हट्योग के प्राणुसार हार्य के भीतर के छाँ \ (221) \ सादि

चर्कों में ये एक जिसमें सहरशब्दकल आता है और जो \ मस्तिष्क के ऊपरी भाग में माना गया है। यहीं पर \ कुटलीन बाह्य विश्व से संयुत होती है।

सहास्तिथता—वह जो एक साथ रहता है।
सांत्वम्—महाभि कपिल कृत एक हिंदू दर्शन; भदर्शन- \ नाशनेन एक दर्शनशास्त्र।

सा वह (श्री)।
साकार्—रूप या श्राकार वाला, श्राकार सहित, \ श्राकार विषिष्ट; निराकार का उलटा।

साक्षात्कार्—प्रत्यक्ष दर्शन; अपरोक्षानुभूति; ब्रह्मान।
साक्षिचेतन—तद्स्थ रूप से देखने वाला; जीवालम्; \ कृतम्; धनंकरणु उपहित चेतन; चैतन्य जो \ निदिन्कार उदासीन हुष्मा बुद्धि ब्राह्मण को प्रकाशित \ करता है।

साक्ष्य—चैतन्य—देवो साक्षिचेतन।
साक्षिभाव—तद्स्थ रूप से देखने का भाव; साक्ष्य।
साक्षी—देखने वाला; द्रष्टा; असंग रहकर प्रकाश करने \ वाला; निदिन्कार अपरोक्ष द्रष्टा; कृतम् जो शरीर \ घौर मन की नियामतों को तद्स्थ भाव से देखता \ रहता है।

साक्षीद्वार्था—साक्षिभाव से देखने वाला; तद्स्थ द्वार्था।
सादि—जिसका भ्रादि हो।
साध्यता (२२२) सामान्यविज्ञा

साध्यता—सामानता; अनुरूपता; सहसता; एकरूपता
साधक—साधन करने वाला; अभ्यास करने वाला
कारण; वह जो अनुरूप और सहायक हो।
साधन—साधना; उपकरण; अभ्यास; उपाय; ब्रह्मण के तृतीय अभ्यास का नाम।
साधनचुनहट्ट—झानप्राप्ति के चार प्रकार के साधन (उपाय)—विवेक, वैराग्य, पद्मसंपत्ति तथा
फुलधुत।
साधनप्रयोग—समान धर्म प्रथम गुण होने का भाव;
एकधर्मता।
साधारण—सामान्य; सहज; मामूली।
साधारण कारण—सामान्य कारण या हेतु; अस्मावलिक
कारण; उपादानादि तीन कारणों में हो एक; वह
कारण जो कर्ममात्र का उद्देश्य हो।
साधु—धार्मिक जीवन वित्ताने बाल; संत; महाराज;
संस्कृत; अन्वर; वैश्वानर।
सान्द—आचारसहित; एक प्रकार की साधन।
सामान्य—साधारण; मामूली; जिसमें कोई विशेषता
न हो; सामान्य धर्म या गुण बाला।
सामान्य गुण—वह गुण जो किसी जाति की सभी चीज़ों
में सामान रूप से पाया जाय।
सामान्य विज्ञान—सुद्र चेतन; अपरिच्छेद चेतन;
कृदस्य; ब्रह्म।
सामान्यवस्था — विभागरहित दशा; प्रभावक रूप; प्रभ्यकृत।

सामीथय निकटता; एक प्रकार की मुक्ति जिसमें भत्त्र भपने उपास्य देव के समीप रहता है।

साध्यवस्था — संतुलित श्रवस्था; वह श्रवस्था जिसमें सत्व, रज और तम ये तीनों गुण बराबर हों; प्रकृति; प्रभ्यक्तवस्था।

साध्य — मिलन; एक प्रकार की मुक्ति जिसमें भत्त्र भपने उपास्य देव से मिल कर एक हो जाता है।

साधृष्ठ — समानरूपता; सहस्तता; एक प्रकार की मुक्ति जिसमें भत्त्र भपने उपास्य देव के रूप को प्राप्त कर लेता है।

सार्वदेशिक — सब देशों से संबंध रखने वाला; सब देशों में होने वाला; सार्वभौम।

सालोक — एक ही लोक में दूसरे के साथ रहने वाला; एक प्रकार की मुक्ति जिसमें जीव ईश्वर के लोक में निवास करता है।

साविस्थव — प्रभ्यक्तव या भ्रमों से बना हुथा।

सांस्थिता — प्रस्थिता सहित; वह समाधि जिसमें 'मैं हूँ' का विकल्प बना रहता है।

साहसु — वह (भो) में हूँ। शाक्तों का संत्र।

सिद्ध — पहुँचा हुआ महत्त्वा; जिसकी भाध्यार्थिक साधना पूरी हो मुक्ति हो; जो योग की विमूलियों
श्राद्ध कर चुका हो; जो तक या प्रभाव द्वारा निभित हो।
सिद्धांत --भली भावति सोष-विचार कर सिघर किया हुआ मत; प्रबाधित निश्रय; न्यायसाधन के सोलह पदार्थों में से एक; प्रामाणिकत्वेन प्रमुखगत धर्म।
सिद्धांतवाचवश्रवण -- किसी शास्त्र के निर्णायत धर्म को सुनना।
सिद्धासन --हत्यांग का एक शासन।
सिद्ध -- कार्य पूर्ण होना; योग-साधन के प्रलोकिक पल; योग की अभिमादि श्रृष्टिययां; निश्रयालमक ध्यान।
सुंदर—हृदयाण; खूबसूरत; अभिष्चा; मनोहर; नवव; सौम्य; चाह; रमणीक।
सुकृत—पुण्य; सत्कर्म।
सुख आनंद; प्रसन्नता; भजुङ्गल वेदनीय भोग; दुःख का उलट।
सुख चितत—सुख का विचार; प्रिय विचार; सुलभ विचार।
सुखी --आनंदित; जो सुखपूर्वक हो।
सुधामता—सरलता; सहजगम्यता।
सुगुप्त—बहुत चिप्पा हुआ; सुद्धढ़ रहस्य।
सुलोहित—सुंदर लाल रंग।
सुविचार—सुंदर विचार; अभिष्चा विचार।
सुशील—अभिष्चे धील अ; अभिष्चे भाषारण का; अभिष्चे रसभाव का; विनीत; सिद्ध।
सुपुष्पित घोर निद्रा; गहरी नींद; भ्रजान; वेदांत के भनुसार चार भवस्थाओं में से एक; योगदर्शन के भनुसार चित की एक व्रति; वह भवस्था जिसमें जीव कर्मों से उपरत होकर समस्त भ्रंक्ताक की निश्चित द्वारा भ्रजान के भ्राष्ट्र में स्वरूपांति लेता है; पुरीतत के साथ मन का संयोग।

सुपुष्पिता हस्योग के भनुसार शरीर की तीन भूख नालीयों में से वह जो भूलाहार चक्र से चलकर मेर्वद्ग के द्वारा भ्रंक्ताक तक पहुँचती है और जिससे होकर कुंडलिनी शक्ति प्रवाहित होती है।

सुखम बहुत छोटा; बहुत वारीक; बहुत पतला या महीन; लिगशरीर।

सुक्मदर्शी वारीक वात सोचने वाला; कुशाश जुंद्रि; भ्रतिशय बुद्धिमान; प्रत्युत्पत्ति मति।

सुक्मध्यान वह ध्यान जो सुक्म पदार्थ का भालंबन बना कर किया जाता है।

सुक्मभूत तुम्मारा; पंचभूत जिनका पंचीकरण न हुआ हो; पंचचक्ति भाकाशाय्दि महाभूत।

सूत्र तागा; सूत; दोहे पश्चिम में कहा हुआ पद जिसमें बहुत भोर गूढ़ प्रयं हो; वह सांकेतिक पद जिसमें किसी सिद्धांत का संक्षिप्त प्रतिपादन हो।

सूत्रधार वह नट जो नाटपथाला का प्रधान भोर नाटक की व्यवस्था करता है; हिरण्यगंभेर।
सूचात्मा—समस्त सृष्टियो तथा समस्त सत्ताओं का सभी मानवी देव;
हिरण्यगरम।
सूर्यनादी—पिघला नादी।
सृष्टि—संसार की उत्पत्ति; संसार; ब्रह्मांड।
सृष्टिउत्पत्ति—प्रमाणों तथा उपायों के अनुसार व्यवहार विशेष;
सुजन कार्य के लिए उत्सुक या उदय।
सृष्टिकल्पना—संसार की उत्पत्ति का मानसिक विच; संसार की उद्वयावना।
सृष्टिभेद—प्रारम्भ रचना में श्रीर जैसे एक जीव में सत्ता की प्रथानता होती है, इसी रचना में रजस् की भौर तीसरे में तमस् की।
सृष्टिस्थापतिय (संहार)—सुजन, पालन भौर विलय;
निर्माण, पोषण भौर विनाश; भ्राविभव, स्थिति भौर तिरोभाव।

सेवा—परिचय; पूजा।
सोवकामयत—उसने (ब्रह्म ने) कामना की।
स्तंभन—रोकने की क्रिया; प्रतारोध; स्थगन।
स्तंभावरस्था—मन की जड़ या निवेदित प्रविष्ट; ध्यान में एक बाधा।
स्तुति—किसी के गुणों का वर्णन; श्रंशासा; वाली; स्तव; प्रशस्ति; गुणि के गुण का कथन।
स्थानुसारन्द—स्थान (स्थ) के मनुष्य होने का भ्रम—मह प्रथ्यास का एक उदाहरण है।
स्थावर—ध्रुव; ध्रुव; स्थिर; जवाब का उलट।
स्थितप्रज्ञा—जिसकी विचेक बुद्धि स्थिर हो; जिसकी प्रज्ञा चलायमान न हो; समस्त मनोविकारों से रहित; मनोगत-सर्वावसात रहित।
स्थिति—ठहराव; रहना; स्थित होने का भाव;
स्थरस्था; द्वार; गति की निद्राति; चित्र का चित्र
रहित होकर जात प्रवाह में बहना।
स्थिरता —मन अथवा शरीर की निश्चलता; निश्चलता।
स्थूलबुद्धि —मंदबुद्धि।
स्थूल वैराग्य—मंद वैराग्य; मृदु वैराग्य।
स्थूल शरीर—रज-वीय से उत्पन्न होने वाला, रज से बढ़ते वाला, पाँच भूतों से बना हुआ देह; रजमय कोश; साकोशिक देह।
स्थूल समाधि—एक प्रकार की जड़ समाधि जिसमें जीव को चेतना नहीं रहती।
स्थूलार्थविद्या—मलिन प्रज्ञा जो सबको स्वाभाविक करता है।
स्नेह—प्रेम; मोह; चिकनाहट; वैभविक के चिंतों 
गुणों में से एक।
स्पंद—धीरे-धीरे हिलना; अंगों का फड़कना; प्रस्फुरण; 
कुंपन; गति।
स्पंदाभास—गति या कुंपन की प्रतिच्छया या प्रतीति।
स्पंदावस्था—गतिशीलता; प्रकुंपनावस्था।
स्पर्शं—छूता; त्वचा का विषय; वायु का गुण।
स्पर्शतम्यात्र—स्पर्शः भूत का भविष्य अरुप सूक्ष्म रूप;
शब्द के सुनने से मन पर होने वाला प्रभाव।
स्पर्शन—छूता; स्पर्श करना।
स्पृहा—पांछा; हङ्गा; धर्मिलापा; भ्याय के प्रमुख अरुप ग्रहण पदार्थ की प्राप्ति-कारण।
स्पृहा—धीरे-धीरे डालना; फढ़ना।
स्फोट—किसी वस्तु का प्रकट होना; विचारों का
एकाएक प्रकट होना; विद्यार्थी; प्रकारादि वस्तुओं के
भविष्यतः प्रकारादि वस्तुओं से भविष्यवंश शब्द का
प्रत्ययादिक नित्य शब्द; शब्दश्रु।
स्मरण—याद; स्मृति; नवाचा भक्ति में से एक; जित
नामक भविष्यवंश का विषय; प्रहार की भाषा
मुद्राओं में से एक।
स्मार्ते—स्मृति संख्या; ये क्षत्र भाषा जो स्मरणों में
बिखे हैं।
स्मृति—स्मरण; जाने हुए विषय को न मूलना; एक
प्रकार की बति; धर्मधार्मा; धर्मसंहिता।
स्मृति-हेतु—स्मृति का कारण; स्मरण का कारण।
स्वगतेर्वेद—मान प्रकार के भेदों में से एक; भविष्य का
प्रवर्याय से भेद प्रयवा एक प्रवर्यक के प्रवर्यों में
भेद; एक ही भविष्य में प्रवर्यवगत भेद।
स्वच्छ—निरंत; गुष्ठ; पवित्र; पारदस्ती; पारदशंक।
स्वजातीयवृत्तिप्रवाह (२२६)

स्वजातीयवृत्तिप्रवाह—जो ध्यान का विषय है उस विषयक ही चित्त की वृत्ति का प्रवाह रहना भन्ने दिन में विषयक नहीं; विज्ञातीय प्रत्यय से रहित वृत्ति की प्रवाहशीलता।

स्वतंत्र—स्वाच्छि; जो किसी के प्रथीन न हो।

स्वतंत्रत्व—स्वतंत्र; स्वाच्छि।

स्वतंत्रत्वसत्तार्थ—इतरसत्तार्थ सत्ता का भाव।

स्वत्: सिद्ध—स्वयंसिद्ध; भाप ही सच।

स्वधर्म—धन्य धन्य या कर्मय; स्वजातीय उत्क ध्याचार।

स्वध्या—एक अन्य ध्यान मंथ जिसका उच्चारण हम ने विर देते समय किया जाता है; पिल्लू भस्म।

स्वप्न—सप्ना; नींद में जो देखा जाय; तीन भवस्थाओं में से एक। जीवात्मा जब कर्म से उपरत होकर जायमात्वस्य के भ्रणुभवजन्य संस्कारों से विषयों को भ्रणुभव करता है।

स्वप्नसत्तार्थ—स्वप्नावस्था में निमित; स्वप्न को रचना।

स्वप्नमायास्वरूप—स्वप्न की अंत ते के रूप का।

स्वप्नवस्तु—स्वप्न की तरह।

स्वप्नावस्था—स्वप्न की दला; तीन भवस्थाओं में से एक।

स्वप्रकाश—जो धपने ही तेज दे के प्रकाश से प्रकाशित हो; स्वप्रभा; स्वयंप्रकाश; स्वाभास।
स्वभाव - प्रकृति; श्राव; स्वकीय भाव; शीत;
हेतुवंत ती की प्रमुखा न रखने वाला वस्तु धर्म विशेष।
स्वप्रमिश्रितित्व—जो अपनी ही महिमा में
प्रतिष्ठित हो।
स्वर्यायोगी—जो स्वर्य प्रकाशित हो; स्वर्यप्रकाश;
स्वप्रकाश; स्वर्यप्रकाशामान; जो अपनी दीप्ति से
देवीप्यमान हो।
स्वर्यप्रभासवित्—स्वर्यप्रकाश चेतन।
स्वर्यभाव—अपनी स्वतंत्र सत्ता की प्रतिव्ययति।
स्वर्यभु—जो अपने से ग्राप उत्पन्न हुआ हो; ब्रह्म;
स्वर्यभू।
स्वर—श्रावज; वह वर्ण जिसके उच्चारण में किसी
ग्राम्य वर्ण को सहायता की प्राववश्कता न हो।
स्वरभंग—गला बैठना; स्पष्ट स्वर न निकलना;
भक्तिभाव का एक लक्षण।
स्वरसाधन—श्रास नियमन; वह साधन जिसमें श्रास
की गति का निरीक्षण और नियमन किया जाता है।
स्वरूप—स्वभाव; निजूप; प्राप्तरूप; स्वाभाविक रूप;
ब्रह्म का उपाधिरहित रूप; सचिवदानंद; सदृप।
स्वरूपज्ञान—भात्मा के स्वरूप को पहचानना; तत्त्वज्ञान;
शुद्ध चेतन रूप का ज्ञान।
स्वरूपध्यान—प्रत्येक सदृप या प्रकृत रूप का ध्यान
करना।
स्वरूपप्रतिष्ठा——स्वरूपास्थिति; प्रात्मस्थिति; प्रारम्भ—
प्रवस्थिति; पुष्प का सहज ही, स्वाभाविक ही,
अनायास ही अपने स्वरूप में स्थित होना।

स्वरूप लक्षण——किसी वस्तु का स्वरूप लक्षण वह है जो
उस वस्तु में जब तक वह वस्तु है वर्तमान रहता है
प्रीर उसे शेष पदार्थों से पृथक् करता है। जो लक्षण
अपने लक्ष का स्वरूपभूत होकर उस अपने लक्ष को
अन्य पदार्थों से भिन्न करता है।

स्वरूपविख्याति——जड़ तत्त्व के प्रविवेकपूर्ण संयोग से
परे होकर पुष्प का अपने शुद्ध चेतन स्वरूप में
विराम।

स्वरूप संबंध——अपने शुद्ध चेतन रूप से संबंध।

स्वरूपस्थिति——निरोध की स्थिति; जब चित की
श्रृंगार का निरोध स्थायी और द्रष्ट्वृत्ति हो जाय
प्रीर विना किसी जित्या या प्रयत्न के सहज ही हर
समय वना रहें; स्वरूपस्थिति सहज भवस्था है और
यह स्वरूप प्रविवेक प्रतिष्ठि से भिन्न है जो कि प्रयत्न की
भवस्था है।

स्वरूपान्यायाभाव——अपने प्रकृत रूप को छोड़कर प्रायः
रूप की उपस्थिति।

स्वरूपावस्था——निरोध की प्रवस्था; स्वरूप प्रवधारणा;
जब व्युत्थान चित की दशा में श्रृंगार का निरोध
शिल्पाज्ञान हो, प्रयत्न से हो और स्थायी, द्रष्ट्वृत्ति,
स्वाभाविक, सहज और स्वयं होने वाला न होता वह स्वरूपावस्था है।

स्वर्गलोक—उपर के सात लोकों में से वह जहाँ सक्षम करने वाली आत्माएं निवास करती हैं; देवलोक;
इद्रलोक; स्वलोक।

स्वाधिष्ठान—हठयोग के पद्धतियों में से वह जो मूलाधार चक से उपर है।

स्वाध्याय—प्रत्युद्दालन; भ्रमण; वेदों का निरंतर और नियमपूर्वक भ्रमण; ओपकार सहित गायत्री भादि मंत्र का जप।

स्वानुभूति—प्राप्ती आत्मा की भग्नरोक्षानुभूति।

स्वाहा—एक शब्द जिसका प्रयोग हवन करते समय होता है; देवहविद्याम मंत्र; वष्णु; बौध।

स्वेदन—चार प्रकार के प्राणियों में से; एक पसीने से उत्पन्न होने वाले जीव खटमल भादि।
हुस्मंत्र—सोहं मंत्र जिसे जीव प्रत्येक भाव-भाव अंत में साथ स्थत: प्रस्ताव ही उच्चारण करता रहता है; प्रजनामंत्र।

हुस्योग—महावान हरि का वह उपदेश जिसे उन्होंने व्रह्म ओर सनत्कुमार को योग की शंका दूर करने के लिए दिया था। यह कथा भागवत महापुराण में भागी है।

हठयोग—योग का एक प्रकार जिसमें शरीर ओर प्रार्थना को वश में किया जाता है; वह योग जिसमें प्रासन, प्रासादायम, वध, मुद्रा तथा किया का विघान है; “ह” सूर्य नाडी (विन्गला) “ठ” चंद्रनाडी (इडा) का योग।

हनुमान्—एक चलवान देव; परमपुत्र; भोज अंक परम भक्त एक धीर संदर; महावीर; प्राणान्य; रामदूत; भस्मतामज।

हरि—विषु; श्रीकुंव्र; नारायण; जो प्रपने शरणागतों के पापों को हर लेता है।

हर्ष—प्रसन्नता; प्रभुत्वता; भालाद; खुशी; मुक्त, भान प्राप्ति के पश्चात प्राप्त होने वाला प्रमोद।
हलासन—हठयोग का एक प्रसिद्ध आसन।
हान—योगदर्शन के अनुसार श्रविक एम के अभाव होने पर उसके कार्य संयोग के अभाव को "हान" कहते हैं।
डुःख का निरांत्र अभाव; त्याग।
हास्य—हंसो; दिल्लगी; मजाक; हास; साहित्य के नौ रसों में से एक।
हिंसा—हानि पहुँचाना; मारना; कष्ठ देना; घात; बय।
हितनाशी—हृदय के उदम्भत वह नाड़ी जिसमें जीवाल्मा नित्रा-काल में निवास करता है।
हिरण्यगर्भ—भ्रम; वह ज्योतिष्य शंक जिससे भ्रम तथा समस्त सुध्व को उत्पत्ति हुई है; सुद्द्रमा; शंकलग्रह; कार्यक्रम; समस्त सुक्ष्म शरीरारित्यानां; समस्त सुध्व; निष्ठु; जगत्त के अभतात्मा; सुक्ष्म जगत्त सहित चेतन तत्त्व; समस्त सुक्ष्म शरीर तथा माया उपहित चैतन्य।
हृदय—दिल; कैलेज; सारसाग; मन; केंद्र; महावर्ती र्यान।
हृदय-कंपल—हृदय में स्थित पष्प; हृदय; उपनिवेद्य का पुंडरिकवेदन।
हृदयगुहा—हृदय की गुफा।
हृदयमुदय—हृदय की गांठ अर्थात् श्रविका, काम धोर कम; अस्तित्व कलेश; बिन्दुजलग्रंथ।
हृदयधौति—धौति का एक प्रकार जिसमें बंड, वमन 
अथवा वस्त्र के द्वारा हृदय, गला और छाती को शुद्ध 
किया जाता है।
हेतु—कारण; तर्क; अभिप्राय; न्याय में अवयव के 
प्रतिवा आदि पाँच भेदों में से एक।
हेतुपनथ—तर्क में कोई उदाहरण देकर उस उदाहरण 
के धर्म को फिर उपसंहरू रूप से साध्य में घटाना; 
यथा पक्षपोषण के लिए हेतु का उल्लेख करना।
हेत्वाभास—मिथ्या हेतु; असत्य हेतु; दुष्ट हेतु; ऐसा 
कारण जो किसी वात के सिद्ध करने में ठीक 
जान पड़े पर वास्तव में ठीक न हो।
होता—यज्ञ में भ्राह्मि देते समय ऋग्वेद का गायन करने 
वाला भ्राह्मण।
हृद्य—छोटा; चमन; ग्रह्य।
ही—रूज्जा; संकोच, शम।

—: समाप्त:—