

दश शान्ति



ŚĀNTI MANTRĀS

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VIVEKANANDA YOGA RESEARCH FOUNDATION
SWAMI VIVEKANANDA YOGA PRAKASHANA

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PROLOGUE

“Prayers go up, blessings come down” it is told. Prayer has a great power. Prayers in *Deva-Vani* (Language of the Gods), Samskrit have special effect on our mind. As per Indian tradition, a *satsang* begins with a prayer. Following are the notes on specific prayers *Dasa Shanti*. These notes are taken from the talks delivered by Swami Visharadanandaji to a small, intimate group of students in an informal atmosphere. An attempt has been made here to present them in as informal way as possible to preserve the “directness” of the talks.

Dasa Shanti is a collection of ten verses for peace. Given below is the explanation of these mantras.

INTRODUCTION

If chanting of mantras is done after understanding its meaning, then the *phala* becomes more effective. Very understanding of these verses brings *Brahma Vidya* to the mind. Even if that does not happen, it eliminates *Vignas*, the obstacles.

Let us now look into the meaning of these verses.

ॐ शन्नो मित्रः शं वरुणः । शन्नो भवत्वयमा ।
शन्न इन्द्रो बृहस्पतिः । शन्नो विष्णुरूक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।

अवतु माम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Oṃ śanno mitraḥ śaṃ varuṇaḥ / śanno bhavatvaryamā
śanna indro bṛhaspatih / śanno viṣṇururukramaḥ
namo brahmaṇe / namaste vāyo / tvameva pratyakṣam / brahmāsi

tvameva pratyakṣam brahma vadiṣyāmi / ṛtam vadiṣyāmi

satyaṃ vadiṣyām / tanmā mavatu / tadvāktaramavatu

avatu mām / avatu vaktāram / Om śāntiḥ śāntiḥ śāntiḥ.

śam – auspiciousness; naḥ – to us; mitraḥ – the sun deity; śam – auspiciousness; varuṇaḥ – the ocean deity; śam – auspiciousness; naḥ – to us; bhavatu – let him be; aryamā – the Lord of the Manes; śam – auspiciousness; naḥ – to us; indraḥ – the ruler of the devatas; brahaspatiḥ – the preceptor of the devatas; śam – auspiciousness; naḥ – to us; viṣṇuḥ – the all pervasive sustainer of the creation; urukramaḥ – the Cosmic Lord; namaḥ – salutation; brahmaṇe – to the creator; namaḥ – salutation; te – to you; vāyo – o deity of wind; tvameva – you indeed; pratyakṣam – perceptible; brahmā – the truth; āsi – are; tvameva – you indeed; pratyakṣam – perceptible; brahmā – the truth; vadiṣyāmi – I declare; ṛtam – proper understanding; vadiṣyāmi – I declare; satyaṃ – truthfulness in speech; vadiṣyāmi – I declare; tat – it; mām – me; avatu – may protect; tat – it; vaktāram – the teacher; avatu – may protect; avatu – may protect; mām – me; avatu – may protect; vaktāram – the teacher; Om śāntiḥ śāntiḥ śāntiḥ – Om peace peace peace

May the Sun deity give us auspiciousness. May the ocean deity give us auspiciousness. May the Lord of Manes give us auspiciousness. May the ruler of the Devatas and the preceptor of Devatas give us auspiciousness. May the all pervasive sustainer of creation Lord Vamana give us auspiciousness. Salutations to the creator. Salutations to you O deity of wind! You indeed are the perceptible truth. I understand you to be the perceptible truth. I declare to be the right understanding. I understand you to be the truthfulness in speech. May the truth protect me. May the truth protect the teacher. May the truth protect me. May the truth protect the teacher. Om peace peace peace.

MEANING OF SHAM

Sham means *Sukha*. *Sham Karoti iti Shamkarah*. Shiva is called *Shamkara* because he is *Sukhakarta*, *Sham Karoti*- he who brings happiness.

VARIOUS GODS FOR WHOM WE PRAY

The prayer opens with the line, “O Lord give us *Sham, sukha*.”

Who is the Lord here? We pray all types of Lords (gods). As it happens in any government/administration, the responsibility is divided. Different portfolios are allotted. Every minister does not do every job. It is different for different departments. Similarly, the Great Lord has also divided this vast creation and allotted jobs to different gods according to *Kala* (Time), *Desha* (Space) and different functions.

This time of the day, this is the god, at other time other god. There are presiding deities of Day and Night separately. So there is Morning God, there is Night God...it is time-wise.

Similarly, for *Dakshinayana*, there is a god, for *Uttaranayana* there is a god. In Indian calendar, each year has a name after a deity. There is a cycle of sixty years. Sixty deities for sixty years! Different gods for different times.

Similarly, there is space-wise classification of gods. For a particular *Desha* (place) there is an *Adhithana Devata*. For example, in the holy city of Kashi, *Vishwanatha* is the Lord. In Tirumala, It is *Balaji*. Thus, our concept of God is unique. There are presiding deities according to *Desha* and *Kala*.

And, even for various functions of the physical body, there are different deities. The presiding deity of eyes is different from that of ears. Eyes are presided over by *Surya*, the Sun God whereas the God for ears is *Dik Devata* (the Directions). The god for our feet is *Vishnu*. *Buddhi*, the intellect is presided over by Moon God (*Chandra Devata*). Each and every limb of the body is presided over by a deity, by a god. It is a complex system.

Universal administration is a complicated thing but Devas understand and divide duties among themselves.

The *Mumukshu* prays to God for system to function and for external situation to be conducive so that he can do

Brahma Vidya Abhyasa without any obstacles. There are so many obstacles that one faces while doing *abhyasa* of *Brahma Vidya*. First is problem of *Tamas*. While doing *Abhyasa*, one of the problems a *sadhaka* encounters is *nidra dosha*.

Whether headache or *nidra* or any physical or mental problem like *Raga*, *Dvesha*, etc, if one problem is there inside the mind it is enough. Mind is not available for *chintana*. What we want to do is *Atma Chintana* and what happens actually is the mind starts thinking of *shatru*, the enemy for example, Why did that person do like that? Why did he say this? All such thoughts go on in the mind and it gets distracted. Once mind gets disturbed, *prana* gets disturbed. And as a result, the organs get affected (as it happens in asthma, disturbance of *prana* leads to a disturbed breathing). Different *indriyas* get affected- pain in the eyes, pain in the ears, can't hear properly...then *satsang* cannot happen. If sense organs are not sharp then *Brahma Vidya Abhyasa* also cannot happen. Hence the need to pray to all the gods. But then the total number of gods is some thirty-three *crores* or so and we can't pray to them all. Therefore, a few main gods are taken who represent the rest of the gods and we pray to these main deities.

MITRA DEVATA

Sham no Mitra...

Here *Mitra Devata* stands for *Prana Vrtti*. *Mitra Devata* also stands for the god for the day. (As we saw earlier, there is a god for the day and there is a god for the night).

If *prana* is disturbed, we cannot study. For *prana* to be cooperative, do *Shanti Patha* and *Vigna Nivrtti* would take place.

VARUNA DEVATA

Sham Varunah...

Varuna is not only *Jala Devata*. He is deity for *Apana Vritti* as well as for night (*Tatha eva Apana Vrtteh Ratreh Cha Abhimani Devata Atma.....*). We pray to the gods who take care of *prana* and *apana*, day and night. (*Apana Vayu* is that which flows down).

ARYAMA, THE SUN GOD

Sham no bhavatu Aryama...

Let all gods bring happiness to us, let them all be favourable to us. Gods don't tend to be unfavourable. If we do something wrong then gods are helpless. Like a judge. If we want the judge to be favourable to us then we should not indulge in any *adharmic* act, then he won't be unfavourable.

Similarly, *Devatas* by themselves are not after you. They don't harass you but if people don't do right things then they have to punish. That is their job. When we pray to them, we say, "O gods! Please forgive us, we are going to lead a life of harmony and love".

That is why *paschattapa* (repentance) is the best remedy. Repentance is the best medicine. Then gods will also forgive provided you don't repeat the mistake. If you don't correct yourself then for past *karmas* gods will punish. As Sri Ramakrishna says, "If you go to *Ganga* for a bath, your sins are left on the trees on the bank and descend on you when you come back so don't come back through the same way". The meaning is the sins will leave you provided you don't allow them to enter you again. So you pray to gods to excuse you provided you don't repeat them again. Then only prayer is successful.

O *Mitra* bring happiness to me, O *Varuna* bring happiness to me. How will they bring happiness? By giving *sadbuddhi*. "Give me right thinking so that I can do the right *karma* so that happiness is bound to come. If I do *Dharma Karma* then happiness is going to come. By prayer we ask the gods to give us *sadbuddhi*, *sadvichara*,

sadchintanam. These things are prayed for. If we pray to *Surya* that means we are asking for *sadvichara*.

Aryama is *Chakshu Devata* and Sun God (*Surya Mandala*). If *chakshus* are powerful then eyes see good things, positive things.

INDRA & ACHARYA BRĀHASPATI (THE PRECEPTOR)

Sham na Indro Brahaspati....

Indra stands for strength. Both physical and mental strength.

Brahaspati stands for *buddhi*. He is *acharya* for *Devas*. He is *Devaguru*. *Vagindriya* (*Vak Indriya*) also stands for *Brahaspati*.

LORD VISHNU

Sham no Vishnururukramah....

Vishnu Urukramah. *Urukramah* means big. In His incarnation as *Vamanavatara*, Lord *Vishnu* covers whole space in one single step. That is *Urukramah*. One who is *Sarva Vyaapi*, all pervasive. He also is prayed for *sukha*. *Vishnu Urukramah* is *Padayoh Abhimani*. He is *Abhimani Devata* (One who says this is mine...). All feet belong to *Vishnu*. All movements are presided by *Vishnu*.

GRACE OF VARIOUS GODS AND OUR SYSTEM, THE HUMAN BODY

This body is like an assemblage of various spare parts. Sometimes different spare parts of a car are supplied by different companies. Similarly, different deities take care of different limbs of our body. *Vishnu* takes care of the feet. And there is another god for eyes (*chakshu*).

According to my *karma* those *Devatas* provide spare parts, organs and they take care of the same. Just like a company would send their mechanics to attend to the parts of a machinery when needed, gods look after various organs of our body. We pray to *Surya Devata* to take care of eyes day and night.

THE PURPOSE OF HUMAN BODY, OUR SYSTEM

This way when we see, we know we are not the owner of this instrument called body-system. The system is just an assemblage of different parts supplied by different agencies. We are making use of it for our welfare. One can make use of this system either for *bhoga* (sensual pleasures, the bondage) or for *apavarga* (Freedom, *Moksha*).

OUR RELATIONSHIP WITH VARIOUS GODS

Whatever way you use your system, you are not the owner. Suppose different agencies withdraw their respective parts, then you don't have anything left out! If everything has to function properly then you have to have proper relationship with every agency. You have to have harmony with them.

Surya Devata is presiding over, *Aryama Devata* is presiding over. You need to be humble with them. If you rub against them, they will not cooperate. They will not favour you. If your *buddhi* is not working that means *Lord Brahaspati* is not conferring his favour on you! If your mind (emotional self) is not working properly that means Moon God (*Chandra Devata*) is not favouring you. That is why people with mental disturbances are called lunatics. On full moon day they get to emotional heights and on *amavasya* they come down. This shows the link in our mental state and the phases of the moon. Then *Chandra Upasana* is to be done to keep the mind quiet.

If *upasana* (prayer/worship) is done on a particular *Devata*, that *Devata* gets pleased and correction happens in the associated organ.

NAMO BRAHMANE, NAMASTE VAYO

After praying gods, *Namo Brahmane, Namaste Vayo...*

Vayu is prayed. Generally *vayu* is translated as wind. But here *Vayu* is not only the wind that blows. That may be just a manifestation. Behind this wind there is a *Devata*.

The *Bhashyakara* says, when we pray these *Devas* and as a result of their being favourable, obstacles are removed, then *Vidya Sravana* takes place. Then one is available to listen to *shastras*. Listening is also an art. It is not easy for every one. Somewhere *satsang* may be going on and a person may be staying next door even then he may not be able to come if there is *pratibandhaka* (*obstacle*). Proximity does not count. A person may be very near physically and yet be as good as a person very far away if the *pratibandhaka* is present. One may come even to the classroom and yet not listen due to absent-mindedness.

Shravana (listening) has to take place and understanding also has to take place. There can be obstacles there. And suppose somehow understanding takes place then there may be problem in retaining the same. Person may hear, temporarily, but may forget soon everything. Further, even after retaining, it may not be easy to communicate the same to others. So, everywhere obstacles are there. And these obstacles have to go. So we pray to the mighty beings to remove the obstacles.

If the grace of the gods is there then everything can be done but that does not mean just taking their name I sit quiet. I will do my best... But how much can I do? I cannot dictate the *Karma Phala*. I can only do my part, millions of factors are there. If they all become favourable only then *Karma Phala* will yield the desirable fruit. *Karma Phala*, largely depends upon the *anugraha* (*grace*) of *Devas* along with self-effort. We should not

leave self-effort. If we leave that then we become fatalistic. We may move from astrologer to astrologer not doing the things that are to be done. We have been given the wonderful faculty - *buddhi*. We have to use that and act. Let us do our part well, then ask.

Vayu Devata stands for all *Karma Phala Dattva* (the giver of all the fruits of action). *Vayu* is here *Brahma* only. All *Karma Phala* is given by *Brahma*.

Having come to this world, one is bound to do some *karma* and if *karma* is done then one cannot get away without facing the consequences. Though non-Hindu communities like Christians and Muslims don't believe in *karma* theory, they do have concepts like *Judgment Day*. They accept some sort of judgment. So whatever we do there is no escape from that. This is accepted by all religions. And our *shastras* say you can't escape from your *karma*. According to that you will have rebirth. That means another chance will be given to you to correct yourself. In other religions that chance is not given at all. You are either doomed or taken to heaven. But in our religion it is not like that. You will be punished but you will be given a chance to correct. Another chance, another chance and yet another chance...endlessly. Along with punishment (hell), chances will also be given. Reward (heaven) is given, chance is also given. That is *punarjanma* (rebirth). So all the *karmas* are going to bring a definite result. Nobody is going to do a wrong thing and get away. When we know this very clearly then there will be fear in doing wrong. You can never be smart enough to deceive *Yama*. He will have the last laugh. You cannot cheat him. If you cheat him, you will be cheated.

So doing *papakarma* one cannot escape. Similarly, doing *Punya Karma* necessarily brings reward. That *Karma-Karmaphala* connection is decided by God.

Again, God is not somebody sitting with angularities deciding whatever He likes! *Karma-Karmaphla* relation is like a constitution. Everybody is bound by that constitution! Even God Himself is bound by that constitution. The constitution itself is God. This universal constitution is called *Niyati*, the Destiny. That *Niyati* is most powerful. God also does not tamper with it. That constitution is so perfect that you don't have to amend it. Everything is included in it. Man-made constitutions need amendments but universal constitution is perfect. It has all the knowledge of past, present and future. And it imparts perfect justice. Justice means *Karma-karmaphala sambandha*. You do right or wrong *karma*; you are going to be given *phala* accordingly. You cannot get away. Pure consciousness, *Brahma* is called *Ishwara* when *niyati* is included in It. *Niyati* also cannot rub against consciousness. Consciousness can be compared with the power behind a machinery. However sophisticated a machine be, it has to run on the power of electricity or battery. Energy is necessary for it to function. So also, universal *niyati* cannot function without consciousness. When consciousness and universal *niyati* function together it is called *Ishwara* and that is referred here as *BRAHMA, VAYU*.

THE PRANA DEVATA

Twameva Pratyaksham Brahmasi....

You are *pratyaksha* to me. *Pratyaksha* here is *Prana Devata*. For eyes to function, ears to function, all other organs to function, you have to have *prana* inside. If *prana* leaves, physical body is dead. *Prana* is innermost. *Prana* activates the system and if *prana* leaves, system collapses. That way, O *Vayu (prana)*, you are *Pratyaksha Brahma*.

Twamveva Pratyaksham Brahma Vadishyami....

I will call you *Pratyaksha Brahma*, O *Prana*!

SATYA AND RTA, THE TRUTH

Rtam Vadishyami, Satyam Vadishyami.....

I will also call you *Rta*. *Rta* and *Satya* these are two words used in *shastras*. Clarity about *Dharma* and *Adharma* is *Rtam*. You are That. You are *Rta* and *Satya*.

Satyam is alignment between what we speak and what we do.

O *Vayu*! You are the *Brahma*, I will call you *Pratyaksha Brahma* and I will call you *Rta* and I will call you *Satya*. I understand you to be *Satya* and *Rta*. Whatever truthfulness is there in my *vagindriya* and in my *acharana* (transactions) that also are you.

MAY THE *BRAHMA* PROTECT US

Tanmamavatu.....

That *Brahma* who is called *Vayu*, *Satya* and *Rta* who is in the form of *Pratyaksha Brahma*, may that protect me-*Tat Mam Avatu*. Praying for protection. We need protection. We cannot depend on ourselves. When you sleep how can you defend yourself? You are not there. Your mind is absent. There also you are dependent. Even when we are awake, we cannot have control over external things! So we pray God to protect us.

Tadvaktaram avatu.....

Protection only for me is not sufficient. Let Him protect my *Acharya*, my *Vakta*. When *Acharya* is there and

when he gives *Upadesha*, by his imparting knowledge to me, I will have *Brahma Jnanam* and subsequently, *moksha*.

Avatu is protection. (e.g. *Sahanau Avatu*)... *Ava Rakshane. Tadvaktaram*..... He, the disciple, thinks more of the *acharya*. Twice he says, "*Avatu Vaktaram*" "*Avatu Vaktaram*". Because only when he is protected, I am going to be protected. I am going to be saved from the *samsara* if only *acharya* is going to be protected. So, protect me please, protect me please. He knows that knowledge cannot come without *upadesha* and *upadesha* will be given by *acharya*. We need somebody to show us the path; we need somebody to inspire us to move on the path. So there has to be light on the path also. There should be inspiration to move and that source of inspiration and light is *acharya*. *Acharya* stands here for source of wisdom, light....

TRIPLE OBSTACLES

Om Shantih Shantih Shantih

Shantih Shantih Shantih three times shows the three types of *vignas* that we face. We have obstacles from within, from body mind, sense organs, *prana*. And without these obstacles also there may be other obstacles in immediate circumstances- a friend, a neighbour, a relative or some animal around.

These *vignas* are called *Adhi Bhautika*, *Adhyatmika*, and *Adhi Daivika*. *Devaatas* can also obstruct our *Brahma Vidya*. There can be floods, too much of heat, too much of cold, then also we cannot do anything. So *Bhutas* can create problem for us, celestial beings can create problems for us; our own system can create problem for us. These three sources of problems are there for us, which need to be nullified. For that we say *Shantih Shantih Shantih*.

ॐ स ह नाववतु । स ह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु ।
मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ २ ॥

Om sa ha nāvavatu / sā ha nau bhunaktu / sa ha vīryam karavāvahai / tejasvināvadhītamastu
/ mā vidviṣāvahai / Om Śāntiḥ Śāntiḥ Śāntiḥ

Saḥ – he; ha – indeed; nau – both of us; avatu – may protect; saḥ – he; ha – indeed; nau – both of us; bhunaktu – may nourish; saha – together; vīryam karavāvahai – may we acquire the capacity (to study and understand the scriptures); tejasvi – brilliant; nau – for us; adhītam – what is studied; astu – let it be; mā vidviṣāvahai – may we not disagree with each other; Om śāntiḥ śāntiḥ śāntiḥ – Om Peace Peace Peace.

May the Lord indeed protect both of us. May He indeed nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om Peace Peace Peace.

PRAYING TOGETHER

Sahanavavatu....

Sahanavavatu=Saha Nau Avatu. That means two of us, the *acharya* and the student, the master and the disciple are praying together.

Om Sahanau Avatu. We are praying *Brahman* only. *Om* stands for *Brahman*. "*Tasya Vachaka Pranavah.*" says the great master *Patanjali*. *Tasya* means *Ishwara*. *Omkara* stands for *Brahman*. So *Om* is prayed here, *Ishwara* is prayed, *Brahman* is prayed.

Sahanau Bhunaktu...

That *Brahman*, may He protect us both. Just protection is not enough. Nourishing is needed. Taking care (*palana*) is needed. Protection means allowing us to live freely. There should not be any external affliction. External affliction can be taken care of by one. Like army takes care. But then country should grow. Country should thrive. There should be production. People should not have hunger and thirst. That is not done by army. What army does? Army protects and other things are done by the Government.

So, may He not only protect us but also nourish us. *Palanam*, take care of our well being. Let Him allow us to survive and thrive. Survival is necessary. First, *avatu*, next thriving is needed i.e. *palayatu*. *Bhunaktu* means *palayatu*.

Saha Viryam Karvavahai...

Let us work for strength. *Veeryam Karvavahai*, let us become stronger.

Tejasvinau Adhitam Astu....

What we have studied that should become *tejasvi*, should shine. Not only should we be protected and taken care of but also we should grow more and more and more. What we study should illumine people. Not only I should be benefited but afterwards others should also be benefited. Refinement should come in the mind. Knowledge should become so refined that it should bless us.. Whatever we study should culminate in *sukha*.

Last phrase is very very important:

Ma Vidvishavahai....

Ma Vidvishavahai means let there be no jealousy. There is always a possibility of *dvesha*, jealousy. There can be *devsha* between Guru and *Shishya*; also misunderstanding can be there.

So many examples are there in *shastras*. Between Vaishampayan and Yajnavalkya there was a quarrel. Vaishampayana was the Guru. Yajnavalkya was asked by his Guru to give back all that he studied from him. He had to vomit everything out. Then he went to *Surya* and studied further.

How that misunderstanding took place between Guru and shishya? It seems Vaishampayana asked Yajnavalkya to go to a particular person to give a *mantra-jala*. According to the orders of the master he took the same and went to the person who was a king. But the king did not receive the *mantra jala* with respect (he had some disease) so Yajnavalkya did not give him the water. Instead, he put the *mantra jala* on an almost dead, dried tree. As a result, the dead tree recovered, foliage came on it and it became green! But then, the Guru gets angry with Yajnavalkya for not doing what was told to him. The explanation offered by Yajnavalkya did not pacify his master. He told him, "You should not have done so. You should have followed my instructions." Yajnavalkya's

argument was he wanted to follow the injunctions of *shastras* according to which the words of scriptures should not be made cheap by imparting them to one who has no respect. So the argument goes on and the Guru gets provoked and tells the disciple, "You are too headstrong, you leave and give back whatever you have taken from me." Then he gives back *Taitireya Shakha*....

Yajnavalkya also gets angry then and says, "I only followed the injunctions of *shastras*. I did not do anything...". He thought, "All this is because of *Manusya Dosha*. Whether Vaishampayana or whoever, it is nature of man. He cannot have perfection. Because of that only he cursed me and wanted me to give back his knowledge. Never mind. Now onwards I will not study from any *manusya*! I will study from gods!"

Then he does *Surya Upasana* and studies *Shukla Yajurveda* after *Krishna Yajurveda*.

So, *Guru Shishya dvesha* also happens at times. Because it is all play of mind. Mind has *Raga* and *Dvesha*. *Samskaras*, moods, all these will be there. But tuning up has to happen. Sometimes from *shishya* and sometimes from Guru also. Guru has to have more compassion. *Shishya* has to have more tolerance. Both ways it has to happen. Then only *Brahma Vidya* happens. It cannot be some type of mathematical calculation. It cannot be some type of condition imposed on each other, it won't work.

Guru has to have the mind to give *jnanam*, *upadesha*. It cannot be extracted from the Guru. It has to flow. Like how the milk flows from the cow to the calf. To extract milk, we have to keep calf in front of the cow. Without the calf, the milk cannot be obtained because that comes out of *Vatsalya Bhava*. That *Vatsalya Bhava* only gives milk, not out of manipulation. So also, Guru gives *vidya* when he thinks *shishya* deserves it and that way *shishya* also has to have that type of equation- *seva, shraddha*. Guru has to have compassion- he cannot punish.

Shishyas are not perfect so only they come to a Guru. If they were perfect why do they need to come to him? Imperfection has to be accepted by Guru. Suppose *shishya* does something wrong then Guru has to point out, “See, this is not proper, in your interest only I am telling...”. Then the student will be ready to correct. Teacher should not reject him in the first mistake and send him away. If he leaves, where will he get the opportunity to correct? Somebody has to accept him to correct him. If a patient has no health problem, he need not come to a doctor. If a doctor says, “Since you have health problem, I will not accept you” then what type of a doctor is he? Doctor has to accept and give medication. So also Guru has to show compassion.

Guru has to show compassion, *shishya* has to be cooperative. Then it works. *Dvesha* may come in between. So pray, in order to avoid that situation. May that not come between us. Let there be no misunderstanding between us, even if possibility of misunderstanding be there. Therefore we pray.

So Guru and *shishya* both pray that let there be no misunderstanding between us.



ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव ।

स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम ।

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।

कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।

श्रुतं मे गोपाय । ॐ शान्तिः शान्तिः शान्तिः ॥ ३ ॥

Om yaśchandasāmṛṣabho viśvarūpaḥ / chanobhyo'dhyamṛtāt sambabhūva sa mednro medhayā
sprṇotu / amṛtasay deva dhāraṇo bhūyāsam / śarīraṃ me vicarṣaṇam / jihvā me madhumattamā
/ karṇābhyāṃ bhūri viśruvam / brahmaṇaḥ kośo'si medhayā pihitaḥ / śrutaṃ me gopāya / Om
śāntiḥ śāntiḥ śāntiḥ.

Yaḥ – that (Omkāra); chandasām – amonth Vedic mantras; ṛsabhaḥ – is the greatest; viśvarūpaḥ
– is endowed with all forms; chandobhyaḥ – from the Vedas; amṛtāt – which are eternal; adhi –
sambabhūva – came into being; saḥ – that; mā – me; indrah – Indra, the Lord; medhayā – with
intelligence; sprṇotu – strengthen; amṛtasya – of that knowledge which is eternal; deva – O
Lord! Dhārannaḥ – the upholder; bhūyāsam – let me become; śarīram – body; me – my; vicarṣaṇam

comes is *kantha* (throat). If there is no obstacle to the first sound at *kantha*, throat level then it is A. Then comes *talū* (palate), *danta* (teeth), *oshtha* (lips), *jihva* (tongue). When these parts are brought in then we have A, E, O. Similarly, *Ka*, *Kha*, *Ga*, *Gha* etc come. Then last, after closing the lips, there is no organ to control the *sabda*. Last is M. It is *Oshthya*. with lips closed. So between A & M, all *sabdas* are covered. And in the middle is U. Entire *sabda prapancha* is covered by A U M. Om is, therefore, *Vishwaroopa*, *Sarvaroopa*. Take any word, it can be reduced to the basic components A U M only. So, *Omkaara* is *vyūpta*.

Chhandobhyo Adhyamrtat Sambabhuva. Vedas are capable of giving you immortality. Therefore they are called *amrta*. Because Vedas give you the knowledge that you are *Brahman*. Once you know that you are *Brahman* and stay with it, you are immortal. *Brahman* is always immortal. From those Vedas, this *Omkaara* has come out. (*Amrtat Adhi Sambabhuva*).

Sa Me Indro Medhaya Sprunotu...

Sometimes *Brahma* is referred as *prana*, *vayu*. *Vaishwanara* word is also used for *Brahma*- any *sabda* can be used for *Brahma* because everything is manifestation of *Brahma*.

Sa Mendro Mehdhaya Sprunotu. *Bhāsyakāra* says this mantra can be chanted by *Medhākama*. *Medhakama* is a person who wants to have *medha*. *Medha* means *Dhāraṇa Shakti*, understanding and retaining capacity. We need retaining capacity. *Medha Kamasya, Sri Kamasya Cha Tat Prapti Sadhanam*.

Sprunotu means protection...*spruna* means *preenayatu*....may I be freed, may I be strengthened and protected is the prayer. May *Indra*, the *Parmeswara* protect me, strengthen me or make me happy with knowledge. What

type of strength I need? Not physical strength. *Prajnaya Karotu. Prajna* means knowledge. I need the strength of knowledge, not physical strength.

Amrtasya Deva Dharano Bhuyasam.....

O Lord! May I be fit to carry the *Brahma Vidya* (*Amrta* is *Brahma Vidya*). I should be able to receive and carry *Brahma Vidya*; I should be proper container for *Brahma Vidya*.

Shariram Me Vicharsanam...

My body also should become fit; neglecting the body one cannot get anything. So body has to be fit, *sharira* should be fit.

Jihva Me Madhumattma..

Tongue should be very sweet. It should speak sweet words. Whatever comes out from the mouth, it should be very sweet, *priya vakya*. Jihva should become *madhu-bhashini*. *Upanisat* students also had this problem! That is why they prayed like this. *Jihva* has the *Dosha*- that has to be corrected.

Karnabhyam Bhuri Vishruvam...

May I listen more and more through the *karna, shrotra*. What to listen? About myself i.e *Brahma Vidya*.

Brahmanah Koshosi Medhaya Pihitah....

O *Om*kara! You are the *kosha*, cover, sheath for *Brahma*. When *Om*kara *Upasana* is done then *Atma Jnanam* takes place.

Medhaya Pihitah.

Here *medha* is *Laukik Jnanam*. We have so many other thoughts filling our mind. We have to be free from them all. For that we resort to *Om*. *Brahma* is *Om*, is *shubha* but hidden by *Laukik Vichara*. If mind is busy with *Laukik Vichara*, then it is going to be far away from *Shastra Vichara*.

Shrutam Me Gopaya...

This is a great prayer. May you protect my knowledge. Whatever *shravanam* I had, that has to stay, has to be retained. It should not become a clean slate. Going on listening without retaining will not be conducive to growth. So whatever I have listened, may you protect. (A person who is very smart in *Laukik Vyavahara* is far away from *Brahma Vichara*). This *Om* is as though kept away, obstructed by *laukik* (worldly) matters. So *Laukik Medha* should go. It should be less and less and *Vaidika Medha* should be more and more. Then only *Om* will be manifested.



ॐ अहं वृक्षस्य रेरिवा । कीर्त्तिः पृष्ठं गिरेरिव ।
उर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणँ सवर्चसम् ।
सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ४ ॥

Om ahaṃ vṛkṣasya rerivā / kīrttiḥ pṛṣṭhaṃ gireriva ūrdhwapavitro vājinīva svamṛtamasmī /
drviṇaṁ savarcasam / sumedhā amṛtokṣitaḥ / iti triśaṅkorvedānuvacanam / Om śāntiḥ śāntiḥ
śāntiḥ

Aham – I; vṛkṣasya – of the tree (of saṃsāra); rerivā – am the sustainer; kīrttiḥ – (my) fame;
pṛṣṭham – the peak; gireḥ – of a mountain; iva – like; ūrdhwapavitraḥ – I am absolutely pure;
vājini – the effulgence in the sun; iva – like; svamṛtam – the limitless awareness; asmi - good
(shobhan); amṛtam – atma-tattva; asmi – I am; drviṇam – the wealth; savarcasam – the most
shining (I am); sumedhāḥ – the most auspicious knowledge (I am endowed with); amṛtaḥ – free
from death; ukṣitaḥ – free from decay (I am); iti – thus; triśaṅkoḥ – of Sage Triśaṅku;
vedānuvacanam – is the declaration after the attainment of knowledge; Om śāntiḥ śāntiḥ śāntiḥ
– Om Peace Peace Peace.

After gaining self-knowledge Sage Trishanku declared: "I am the sustainer of the tree of samsara. My fame is like the peak of a mountain. I am absolutely pure. I am in the form of pure awareness which is the same as that which obtains in the sun. I am in the form of shining knowledge which is like wealth. I am endowed with the most auspicious knowledge. I am free from death and decay". Om Peace Peace Peace.

INTRODUCTION

This is a *mantra* given by Trishanku. Trishanku was a *Rishi*. After having *Brahma Sakshatkara* i.e. after he understood that his *atma* is *Brahma* and that he is everything, he roared declaring that understanding. Then this *mantra* came out from his *Vak, Udgat. Aham Vrakshasya Reriva..*

Aham Vrkshasya Reriva...

Reriva means *prerayita*, means *preraka*. *Samsara* is compared to *vrksha* (*Ashwathamenam Suviroodamulam....*). Why? Because a tree, *vrksha* starts from a seed, then it sprouts, it grows huge. Everything can be condensed to a small seed. Everything is balanced on a single trunk. Similarly, everything is balanced on *aham*. If *aham* is not there, there is no *samsara*. Like in *sushupti*, there is no *aham* and therefore no *samsara*. Whenever you see *samsara*, understand that it is balanced by *aham*. *aham* is the trunk and whole *samsara*, full of branches, leaves, flowers and fruits rests on it. And where does *ahamkara* come from? It comes from *avidya*. Because I don't know the Truth, because I don't know myself as *Brahma*, I assert to be somebody. I assert I am an individual. Individuality is a product of ignorance. Since I don't know I am everything, I conclude I am an individual. The seed of *avidya* sprouts in *aham*. Whole *samsara* is like that. When *aham* is, *samsara* is. When *aham* is not, *samsara* is not. This *Samsara Vraksha* is made to thrive, propelled by, made to grow because of consciousness. Without consciousness, *aham* would not have existed. Even *aham* cannot become gross, cannot become *Karta*,

Bhokta, Pramata. These things are not going to come without consciousness. Consciousness alone provides strength to them.

So, I am *Paramatma*, the *Antaryami*, One Who is the Inner Controller of the whole universe. Everything is controlled from within. Who is that which maintains the “hotness” of fire? Fire is hot not because of some external agency. It is maintained from within. Similarly, water is cool by nature. Air keeps moving, that is natural. And *akasha* accommodates everything. Everything that you see, you find naturality in it. When you see a plant growing, it brings leaves of same pattern, they are not different. The fruits that come out are all same. Who maintains all this order? Who creates? There is something intrinsic which controls everything. That Thing, that innermost Being is called *Antaryami*. *Antah Sthitva Yamayati Iti Antaryami*.

Here, Trishanku says I am inner controller. He is not saying I am controlled. He says I am *Controller*. In this *samsara*, there is *Controller* and there is *Controlled*. What is controlled? This physical body is controlled. Mind, our thoughts...even they are not under our control. What type of thought I will get next moment, I don't know. It just happens. And where does that thought lead to also I don't know. So how difficult is it to predict the way of thinking! It is controlled by some other being! *Atha Kena Pryuktoyam*.... This question was raised by Arjuna. Impelled by whom does a person do papa (Sin)? There is a controller within. Instead of identifying with the *controller*, I identify with the controlled. What is controlled, I identify with and then say, “I am miserable!”. I don't have the power to have my way because I identify with the controlled. But if I shift my identification to the Controller then I know that not only this physical body but in all the physical bodies *I am the Controller*. That understanding Trishanku had.

Aham Vrkshasya Reriva. I am the *prerayita* of the *samsara*. Through me only everything happens. Because of

me only everything happens. *I am* the Motivation. *I am* the Puppeteer! His identity from *upadhi* is shifted to *atma* so he sees himself as puppeteer rather than the puppet. When he was identified with *upadhi*, he viewed himself as a puppet. Once he uplifted himself from *Jiva* to *Ishwara*, the focus changed. It is a matter of identification. If you identify yourself with the puppet (*upadhi*) then you feel you are made to dance! If you identify with puppeteer then you make everything dance! *You* don't dance!! Status changes.

Then all glories belong to him. Puppet does not have any glory. If puppet performs very well, credit goes to the puppeteer. So everything is done by *Antaryami*. All the glories belong to Him! So he says:

Kirtih Prstham Gireriva..

Giri is mountain. *Girih Prstham* is like the peak of the mountain. How it is high, elevated! My *kirti* is like that! My glory is like the peak of the mountain! It is visible to all. It is dominating everything! All the *kirti* belongs to me. Now *hē* does not feel, "I am a small, little being...I want popularity...this and that..." He says, "My glory is so much that it is visible to the whole universe." Like the peak of the mountain, my glory is so much, it is visible from great distance!

Not only he knows he is *controller* of everything, he is not in need of anything. (Why should I go for small things, he thinks).

Urdhva Pavitro Vajiniva Swamrtamasmi..

Urdhva, generally, means above. Here it is *karanam*. *Urdhva Pavitram* means *My Origin is Pure!* Purity is my Nature! My *karana* is always Pure! *I am Shuddha Swarupa!* *Paramatma* is also based on Consciousness. It is another *upadhi*. That's all! This is like we are all citizens of this country. And even Prime Minister is just

another citizen! But being a citizen, he is made to sit on the chair. He is made to occupy a position. That is why he wields more power and we are controlled. If he issues an order, that is respected by all. If Government issues an order, it has to be obeyed. Why His order alone is obeyed and why not ours? Because we are not functioning from that seat. But as citizens, we are the same. If tomorrow I am made to sit there, my word will be as important as his. If you are going to sit there, your word will carry the importance. Not because of citizenship but because of special position. So, *Ishwara* also is just a position. That position is again occupied by Consciousness. Consciousness alone is functioning through that position called *Ishwara!*

Jivatva is identification with this *upadhi*. *Ishwaratva* is also identification with this *upadhi*. Leaving behind *upadhis*, what is left is only consciousness. As consciousness, we are pure, *Urdhva Pavitrah*.

Vajini Iva Swamrtamasmi.

Vajini is *Surya*. All this light is sustained by *Surya*. This entire plant kingdom is sustained by *Surya*. He is responsible for all *annam* (food). Whatever *annam* we have is all because of *Vajini*.

Trishanku says, *Surya* is blessed with knowledge. *Vivaswan* is *Surya*. *Surya* is always blessed with the Self Knowledge. In fact, when whole creation gets destroyed, knowledge gets deposited in *Surya* for next creation. Suppose earth goes away after some nuclear holocaust, it will form again after billions of years. Life will start coming and at that time knowledge will start coming. That knowledge till then is deposited in *Surya*.

Surya is always blessed with *amrta*. *Amrta* is *Jnana*. (here it is not nectar to be drunk). *Amrta* is what makes you immortal. *Mrta* is *maranam*. *Amrta* is *amaranam*. What makes us free from *martyu* is *jnanam*. One can never make *atma* mortal and *upadhi* immortal. *Atma* is immortal, *Amrta* and *upadhi* (Physical Body) is mortal. It has death, *maranam*.

Now two things are there. *Atma* is also there. Physical body is also there. If identity is with physical body, I am always mortal and if I de-identify with physical body, I am always immortal. So, I have to be made immortal or I have to see that I am immortal ! Nobody can be *made* immortal. Immortality cannot be *made*. If it is *made*, it is going to be destroyed. What is composed is going to be decomposed. What is brought together is going to fall apart. So, if *Amrt-tattva* is going to be *created*, it can be destroyed also. If it is temporary, it is not *Amrt Tattva* any more. That means I should be free from death. But I don't know that. If somebody draws my attention to that, "See, you are already *amrta*". Then as though I own up my *Amrt-tattva*.

Example is given of the necklace that is already in the neck of a lady. She had it in the neck but somehow she felt she had lost it. She went on searching everywhere but she did not find because it was in the neck. How would she find? So she went on searching desperately till somebody pointed out, "Here is the necklace in your neck only!". Then she touches and feels, "Oh! I got it!". What did she get back? It was always there! Even though necklace was there, she was suffering the loss of it because of ignorance. Similarly, we are suffering the loss of immortality because of ignorance.

Now we think we are mortal, but have we *lost* the immortality? Not really. But because of ignorance we feel so. If knowledge is brought, you see necklace is there in your neck, then person feels it. Then she says, "Yes, yes, I got it".

So, as ignorance goes away (along with that ignorance, there is fear of losing or desperate searching), everything comes to an end. That feeling of loss, sadness everything disappears. Now also we have fear of death. And we have the anxiety of death. Those fears of *marana* come to an end with *jnana*, knowledge. Knowledge means you have not lost anything, out of ignorance you feel you have lost. You have never lost, where is the question of getting back?

Trishanku says here, “What *Surya* has, I also have that knowledge”. *Vajini Iva Swamrtam Asmi*. How *Surya* is great because of *Knowledge*, so also I am great. This is the declaration of Trishanku Rishi.

Dravinagam Savarchasam...

Dravinam, dravya is dhanam. Savarchasam. What type of dhana? Atma is the dhanam here. What else is dhanam? Other dhanam is no dhanam. Atma is real dhanam and other dhanas are just shadows. They are not there. Tishanku says, “I have that wealth, I have that Atma Tattva. I know that I am the owner of the Atma Tattva. I am the atma. That is, I am the owner of the universe. Atma in you, atma in me, atma in anybody and everybody is same. Whatever you own is atma. So atma is the owner and not anatma.

That means if you own the owner himself, what else do you need? If you own the owner, everything is owned. *There is an old story of a King who offers to fulfill various wishes of people. One old lady asks, “I want you”. You should be at my disposal. Whenever I want anything, you should be able to give. I don’t want the objects. I want you. So, she asked for the owner of everything! Other people ask for this or that. But she asked for everything, like a Rajmata. Similarly, if you have atma, you have everything. If you have any thing other than atma, then you have that much limited possession only, not other things. So what is the best? Atma or anatma? If one has got Atma Dhanam, he has got everything!*

So Trishanku says, “I have that *drvaya* which is most bright! I don’t need anything else and that comes by knowledge only.

Let us now take in account the meaning of *drvaya* as *dhanam* in literal sense, the money, the wealth. Why do people go for wealth? They think that wealth will give them *sukha*. *Sukha* is real wealth or external wealth is real? For example, one may have beautiful clothes but suppose physical body is not okay, then? What is our

preference? We prefer strong, physical body, healthy body and not a weak one. If beautiful clothes can be there along with strong physical body, fine. If physical body is strong, healthy, that is much more valuable than external things. Enjoyment depends more upon physical body than upon situations around. External situation is inferior when we compare with physical body. If physical body is in order, you get *sukha*, if not, inspite of good situations, you will not get *sukha*.

What if you have strong physical body but the mind is dirty? Always jealous, quarrelsome, always angry, greedy, never happy. Then what type of mind is it? Physical body is okay but with unhealthy mind how can there be any *sukha*? So, mind becomes more essential for happiness than physical body, than material happiness. This way, as we go on seeing, *moksha-sukha* is the real *sukha*. That which does not depend upon external situation- house, money, clothes, relationship etc. Even it does not depend upon physical body. Physical body is tall or short, fair or dark, fat or lean, male or female, that does not count. *Moksha-sukha* does not depend upon that. What is necessary is *Atma Jnanam*. *Atma Jnanam* has to be there for *Moksha Sukha*.

Trishanku says, "I have that *Moksha Sukha, Dravinam Me Savarchasam*". I have that bright *Moksha Sukha-Atma Jnanam*.

Sumedha Amrtokshitah...Iti Trishankorvedanuvachanam..

Amrtah Ukshitah means sprinkled with *amrta*. Trishanku says, "My knowledge is sprinkled with *amrta*." What type of knowledge I have? *Sumedha- Shobhana Medha*. First he told I am controller of whole *Jagat- Reriva*. How can he control without any knowledge? Like a person who wants to reward or punish, has to know. If a person has to give remuneration to a worker, he has to know how much would be payment. He has to know

how much work he has done. Whether he did or not. If he does not know then he cannot pay, or he cannot punish. So far as punishing or rewarding is concerned, the master should know what he has done.

So the whole universe is taken care of by Lord. He has to be *Sarvajna*. He has to know each one, who is doing what. Who deserves what. It has to be exact. That exact knowledge is called *sarvajnatva*. That type of *medha* I have. So, I am called *sumedha*. This is again sprinkled with *amrta*. There is no *marana* here. This knowledge is not going and coming. And I am free from death. So, *amrtokshitah*.

This is not subject to destruction or decay and death. This is *vedanuvachanam* of Trishanku Rishi. When he got the knowledge, first thing he did was *udgara*. Like that *Aham Annam Aham Annam* in Taitaireya Upanisad. It flowed through his mouth.



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ५ ॥

Om Pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyate

Pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate

Om śāntiḥ śāntiḥ śāntiḥ

Pūrṇam – is fullness; adaḥ – that; pūrṇam – is fullness; idam – this; pūrṇāt – from that fullness; pūrṇam – this fullness; udacyate – has come; pūrṇasya – of that fullness; pūrṇam – this fullness; ādāya – having removed; pūrṇam – the fullness; eva – only; avaśiṣyate – remains; Om śāntiḥ śāntiḥ śāntiḥ – Om Peace Peace Peace.

This is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om Peace Peace Peace.

INTRODUCTION

This mantra reveals the secret meaning of *shastras*. That is *purnam*, this is *purnam*, and this *purna* has come out of from that *purna*. And when this *purna* is taken out from that, what is going to remain is *purna*.

Purnamadah....

Let us imagine, for example, somebody sees the clouds and fancies, in the shape of the clouds, an elephant and says, “Oh this is elephant, this is horse, camel, house, market, garden....” and so on. Fancying on cloud is called *Gandharva Nagara Bhramah*. You keep fancying things and things keep appearing as you fancy them. So, whole city is fancied upon in the clouds. A person can be engrossed for hours and hours in that and if some change takes place, then he exclaims, “Oh this happened, that happened.”

Now, what is the relationships between *Gandharva Nagara* and the cloud? In a way, we can say, *Gandharva Nagara* has come out of cloud, as though. So, if at all there is a *Gandharva Nagara*, it does not exist anywhere except the clouds. *Megha* becomes *ashraya* so *megha* is *purna* and *Gandharva Nagara* is also *purna*. There is complete creation there. Full it is, so *Purnamadah.....*

From *Purna Megha*, *Purna Gandharva Nagar* has come out. *Udachyate* means come out. And out of *Gandharva Nagara*, what is the stuff there? Stuff is only cloud. Minus cloud there is no *Gandharva Nagara*. *Purnasya Purnamadaya*. If you see *purnam*, then what remains is only cloud. *Nama Rupa* disappear. There is no *Nama Rupa* when person is out of spell, then he sees only clouds.

Purnasya, Purnamadaya.....

This whole creation is in *You*. Creation cannot be without *atma* or *Brahma*. *Atma* is the support of this entire creation. *Purnamadah* is that what *shastras* say- “*Sat Eva Saumya Idam Agra Asit....*”. *Asit* = was *Sat eva*. So it is past. It is remote. That was *Purnam*. Before fancying started, what was there was only cloud. Similarly, before *Nama Rupa* what was there was *Sat Vastu*. It means when fancying of *Gandharva Nagara*

starts, cloud disappears ! If cloud disappears, will *Gandharva Nagara* be there? Cloud has to be there. But cloud is as though covered by *Gandharva Nagara*. The person is so much carried away by *Nama Rupa* that he misses the cloud. (He misses the cloud or *Gandharva Nagara* disappears). Cloud cannot disappear. It has to be there for even *Gandharva Nagara* to stay. Similarly, the *Nama Rupa* *Prapancha* what one sees, cannot be without *Asti, Bhati, Priya*, without *Sat, Chit, Ananda*, without the consciousness. Consciousness alone was there before, afterwards also consciousness is there. Some fancy is imposed on that consciousness. When darkness is there, things don't disappear. They are all covered by darkness. What appears like is *asat*. But what is there is *Sat*. Similarly, when whole creation is in unmanifest stage, it is covered by *asat*.

This *prapancha* is upon That consciousness. Not independent of consciousness. Like *Gandharva Nagara* is upon the cloud and not independent of cloud. But because of *Gandharva Nagar*, person who sees *Gandharva Nagara* misses the cloud. Similarly, now our attention is on *Nama Rupa* therefore we miss the *Sat Chit Anand*. This also is full, complete only. So That is complete (cloud- *Asti, Bhati, Priya*) and This is Complete (*Gandharva Nagar i.e. Nama Rupa Prapancha*).

That was full. This is full. That is complete. This is complete. *Nama Rupa* fullness has come from *Asti Bhati Priya* fullness. So *Sat Chit Anand Atma* alone appears as the *Jagat*. *Jagat* has come out from *Sat Chit Anand Atma*. This coming out is not like coming out as a sprout coming out from its seed. But it is like *Gandharva Nagara* coming out of a cloud. It is like a snake coming out from rope. Coming out is not real coming out, just appears to come out. It is mere appearance, but there is no stuff for the object. If there is *Chakshu Dosh*, you see different designs in space. You try to catch at those designs or you know that it is all because of problem of eye. If eyes are corrected, then you don't see anything. This is called *Keshondrak Dosh* (hair hanging around the eye). It appears so but is not really there.

Shastras say, “This world, what you see, is kaleidoscope of mind. There is no reality. It appears shining and attractive, but no stuff is there in it.” It is a kaleidoscopic show, what you are seeing is *jagat*. And kaleidoscope happens to be the mind. Through the mind, through the sense organs you see. You think, an endless creation is projected. It is projected, but not real.

What is real? *You* are only real. And everything else is projected on you.

Purnat Purnamudachyate..

Udachyate means “It comes out from”. *Purnasya Purnamadaya.....*This creation is *purna*. But what is reality of *purna*? Reality of *purna* is *atma*, *Sat Chit Anand* i.e. *Me*. If that is taken out, what remains is ‘I’ only.

Purnam Eva Avasisyate..

If I focus my attention on the *Asti Bhati Priya*, ignoring *Nama Rupa*, what remains is only *purna*.

When we say “*Purnamadah, Purnamidam...*” what we have to think is, “This whole creation is complete” (It is not incomplete). This complete creation has come out of *Satchitananda Atma*. Just like waves come out of the ocean or as *Gandharva Nagara* comes out of the clouds. And it is also sustained by *Satchitananda Atma*. How the shadow cannot exist independent of a person, so also creation cannot exist without *Satchitananda Atma*.

Full creation has come out of *Satchitananda*. If I can focus my attention on *Satchitananda*, what remains is only fullness and *Nama Rupa* disappears.

But *Nama Rupa* going away is not a loss. Without *Nama Rupa* also it is complete. It is full only. Or else, person sitting in *samadhi* will miss out the *ananda* of *samsara* because he (*samadistha*) is not having the *ananda* of

Nama Rupa. He is not having music or watching of dance and other enjoyments. So, it may be thought that he is missing out a lot. No, he is not missing anything; everything is included in his *atma*. It is told, “*Yavanartha Udapane Sarvatha... Vijanat.*” No *ananda* is excluded. He is not missing out anything. That is why, “*Srotriyasya Cha Akama hatasya...*” *Srotriyata* and *Akamahatatvam* are in him. Then in his *ananda*, even *Prajapati Ananda* is included, *Indra Ananda*, *Brahaspati Ananda*, *Gandharva Ananda*, *Deva Ananda*, every *ananda* is included in him. He is not missing out anything. That is why *Purnam Eva Avashisyate*.

By focussing on pure consciousness, one may wrongly think that he is missing the beauty of life. This type of doubt is unfounded. All the happiness, *ananda* that we get from enjoying the world is included in that *Maha Ananda* of pure consciousness. One can be happy without focussing on the names and forms or along with them. He who enjoys the beauty of life and along with that sees *Satchitananda Atma*, that is called *Sopadhika Atma*. *Sopadhika* is with *upadhi* i.e. names and forms. He sees the glory of Lord along with various forms and names. In fact he sees Lord only in everything. He feels the world is *Shiva Rupa*, *Narayana Rupa*. He sees Narayana everywhere, in everything.

On the other hand, a person who sits is *samadhi*, sees *atma* in everything, in all the variety of names and forms. In fact he does not see the difference at all. For him there is nothing except *atma*.

So, the point is, the person who meditates on *atma*, sees fullness and also the person who sees Narayana everywhere also sees fullness. And once a person sees Narayana in everything, concentrates on *atma*, then he does not miss anything. Hence the phrase, *Purnam Eva Avashisyate*.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुःश्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदम् ।
माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म निराकरोत् ।
अनिराकरणमस्त्वनिराकरणं मे अस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ।
ते मयि सन्तु ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ६ ॥

Oṃ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥśrotramatho
Balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadam
Māhaṃ brahma nirākuryām / mā mā brahma nirākaraot
Anirākaraṇmastuvanirākaraṇaṃ me astu
Tadātmani nirate ya upaniṣatsu dharmās
Te mayi santu / te mayi santu
Oṃ śāntiḥ śāntiḥ śāntiḥ.

Āpyāyantu – may they grow (in their power); mama – my; aṅgāni – limbs; vāk – speech; prāṇaḥ – vital air; cakṣuḥ – eyes; śrotram – ears; atho – further; balam – capacity; indriyāṇi – sense organs; ca – and; sarvāṇi – all; sarvam – everything; brahma – is Brahman; aupaniṣadam – that is revealed in the Upaniṣads; mā – not; aham – I; brahma – Brahman; nirākuryām – reject; mā – never; mā – me; brahma – Brahman; nirākarot – reject; anirākaraṇam – non-rejection; astu – let there be; anirākaraṇam – non-rejection; me – for me; astu – let there be; tat – that; ātmani – in the self; nirate – in one who revels; yaḥ – what; upaniṣatsu – in the Upaniṣads; dharmāḥ – the qualities; te – them; mayi – in me; santu – let them be; te – them; mayi – in me; santu – let them be; Om śāntiḥ śāntiḥ śāntiḥ – Om Peace Peace Peace.

Let all my limbs including speech, vital air, eyes, ears and the other sense organs and my capacity grow in their power. Everything is that Brahman, unfolded in the Upaniṣads. May I not reject Brahman (for lack of sraddha). May not Brahman, the Lord, reject me.

INTRODUCTION

This prayer is for our health, for strong limbs.

Apyayantu Mama Angani...

Let my limbs be *pushta*, strong, happy and healthy. *Mama Angani Apyayantu.* The idea of this Upanishidic prayer is that we should not neglect our physical body. Never neglect your *indriyas*, the sense organs. They are the tools of knowledge and action. We pray that they should become strong, they should be healthy. Because, only when these are healthy, we can perform various functions. By doing injustice to the physical body and the

sense organs we cannot achieve anything. Suppose we have headache, then to sit quiet even for five minutes is difficult. Same is true with neck pain etc. Mind is not going to have concentration on *Atma Tattva* or any subject like that if physical body is not okay. All the attention of the mind is drawn to that and not to *Atma Vastu*. So, the *indriyas* have to be pleased. *Indriyas* have to be kept in proper order. No *indriya* should be neglected. May my *indriyas* be pleased. If the sense organs are not disturbed, they are pleased. They should be *shanta*. We cannot disturb somebody and then expect the person to be quiet. Thoughtlessly we provide more and more *Bhogy Vastu* to the *indriyas* and disturb them thus. By pampering the *indriyas*, we are disturbing and by not providing also we are disturbing, so there has to be *samatva*, how much to give and what to give, what not to give. *Yuktahara Viharasya Yukta Chestasya Karmasu...* What we have to see is that all *indriyas* are pleased, they are quiet, they don't have any demand, they have to be satisfied. We have to see how to bring about that type of balance.

Vak-prana-chakshuh Shrotram-atho balam-indriyani cha sarvani...

All the sense organs should be properly looked after. *Vak, prana, chakshu, shrotra, indriyani cha sarvani...* all other *indriyas* also *apyayantu*.

Sarvam brahmopanishadam...

We see that everything is *Aupanishad Brahma* i.e. the *Brahma* that is talked about in the *Upanisads*. That *Brahma* is to be seen. Everything in this universe, including this physical body, is *Brahma*. This knowledge should be there always. Only when I take care of physical body, mind, *indriyas* etc, I will be fit enough to see the point that everything is *Brahman*.

Anirakaranmastvanirakaranam Me Astu...

Brahma also should not give me up. I should not be given up by *Brahma* and I should not give up *Brahma*. It is repeated twice. Mutual exclusion should not happen from my side or from the other side.

Tadatmani Nirate Ya Upanishatsu Dharmaste Mayi Santu...

This way when I am busy contemplating upon *atma*, various tenets of *Dharma* mentioned in *Upanishads* viz. *Satya, Ahimsa, Aparigraha, Brahmacharya* etc should come and make my being their abode. *Upanishatsu Ye Dharmah te mayi santu*. I pray for that.

Maham Brahma Nirakuryam... Let me not reject *Brahma (Brahma Jnanam)*. *Brahma* is our *Swarupa*. That which we cannot be neglected, is *Brahma Jnanam*. If there is a possibility of getting knowledge and if I don't try for that out of *pramada* (carelessness), then I am ignoring *Brahma* that is, I am not careful about *Brahma Vidya*. As *Kenopanishat* says, "*Iha Chet Avedit Atha Satyamasti, Na Chet Iha Avedit Mahati Vinashtih*". Having this human birth, having this mind when *indriyas* are still functioning, when mind is still cooperative, if we don't use the time for *Brahma Jnanam*, what a great loss! What do we know about our next life? Anything may happen to us! We may not be even born as a human being! If we are not going to be human being, then how are we going to pursue the knowledge? Even when one takes birth as a human being, he may not pursue the path of knowledge.

So, once we miss this opportunity, we don't know what we are missing. May be we are going to get a chance or not, who knows? Hence, *Maham Brahma Nirakuryam*. But, in the first place, why do we neglect anything? Because of *Vasana Prabalya*. When *Vasana* is *prabala*, then mind goes to the object of desire only. *Bhoga* is

available, *Yoga* is available. But mind will opt for *bhoga* only. Not for *Yoga*. Because *Yoga* is not in keeping with *Vasana*. To get up early is difficult but to sleep for some more time is not difficult. That is in keeping with *Vasanas*- just to be careless, just to idle away the time. But to be up in time, to have discipline in life, is not in keeping with *vasanas*. So, *vasanas* come in the way, force us to compromise. That is *Brahma Nirakuryam*- to become careless about *Atma Jnanam*, to become careless about *Sravanā*, *Manana*, *Nidhidhyasanam*, to become careless about *Dharma*. Opportunity comes to do some *Seva*, *Dharma Karyam*, *Japa*, *Dhyanam*, but you miss that if you are careless. Then you miss the bus. Then you have to wait for next bus to come again. And even if another chance comes, one chance has gone. One chance is certainly less. So, one must not lose chances. That is told here, "From my side, let me not neglect, ignore the opportunities that come on my way".

Next is, *Ma Ma Brahma Nirakarot*. You may make use of chances if they are given, but chances may not be given to you. You may be ready to do *seva*, but *seva* opportunity may not be given to you. Then also you cannot do *Punya Karya*. You may be eager to listen, *Sravana* but *Sravana* may not come on your way. Then what will you do? So pray, "O Lord! Don't reject me, don't abandon me, don't deprive me from this opportunity. Give me plenty of opportunity to do *Sravana*, *Manana*, *Nidhidhyasana*, *Satsang*, *Seva*. Let *Brahma* not marginalise me! If there is an occasion, you should prove yourself. *Veera Bhogya Vasundhara*... Brave enjoy the earth-living or dead.

A stingy person is very mindful about his money. If he can save a few rupees somewhere, he will not miss the opportunity. As a *kami* person wants to enjoy wherever it is possible, greedy person tries to hold things! If a *Kami*, *Krodhi*, *Lobhi*, *Mohi*- they are all committed, then a *Jijnasus*, should he not be committed? So I pray to the Lord, "O Lord, I want to do my best, but the opportunity should be available for me. If it is not available,

what should I do?” So I pray, “O Lord, let me have opportunity of *Satsang*, *Mahapurusha Sanshraya*, *Manusyatvam*, *Mumukshutvam*. These are rare opportunities to be availed of in life. *Manusyatvam*, *Mumukshutvam* may come but to get proximity, company of a wise person is a rare opportunity. And if you get it, you should not miss it. So I pray, “Let opportunities keep coming.”

In *Kathopanisat* and *Mundaka*, it is told *Yame Vaisha Vrnute Tena Labhyah*- if I exclusively choose *Brahma* then *Brahma* is going to choose me. It cannot be one sided. If I don't care for *Brahma* but want *Brahma* to choose me, it won't work! If I choose *Brahma* exclusively, then there is no other way for *Brahma* except to choose me. Just like a mother has to lift a baby that cries continuously for her attention! Sometimes mother gives some toy or toffee etc to divert the attention of the baby to make her quiet but if the baby rejects all these temptations and seeks nothing less than the lap of mother then she has no other way! What happens to us? We are always ready to compromise. We become quiet if something is offered to us. We begin by asking for *Shravana*, *Manana*, *Nidhidhyasana* and in the process some little thing is given and we are happy with it!

So, if I exclusively choose *Brahma*, *Brahma* has no choice except to choose me.

Some people expect that the organization for which they work should have full commitment for them without their being fully committed. It is not a fair deal. Some people think they are smart by pretending to be committed but being otherwise inside. But then the people concerned understand through non-verbal communication! So if we can't cheat ordinary human being, what to talk of *Brahma*, the *Antaryami*, who knows all, the entire creation! Therefore, no half-hearted approach would do. It requires total commitment!

Hence the repetition *Anirakaranmastu Anirakaran Me Astu*. Let me not avoid *Brahma* and let *Brahma* not avoid me. Let there be no fault from my side and let *Brahma* not withdraw favours from me. *Daiva* should be favourable and I should also be cooperative in the process.

Tadatmani Nirate Ya Upanishatsu... Here I pray sincerely to the Lord to give me the opportunity, I want to avail every small opportunity. Praying thus, a person becomes well equipped. Different undertakings in life require different preparedness and different equipment. If a person has to climb a mountain, he needs to have physical strength, stamina, mountaineering equipment and a person who wants to acquire the skill of a carpenter, has to have different type of equipment and readiness; a person wanting to dig a well has to have well-digging equipment so on and so forth. Every work requires a set of instruments.

Atma Jnanam, is an internal journey. It is *Antar Yatra*. Here external tools are not going to be useful. Money will not help. Neither any other external source will be of any use. If you know many people, you use those contacts to get work done, but if you want to have *Jnana Nistha*, no contact, no minister can do you a favour in this area. If you want to have *Chitta Naischalya* then what these politicians are going to do for you! One may be knowing many ministers, politicians but they will be of no help in the matters of *Chitta Naischalya*!

For mundane matters external achievements are necessary but for internal matters *Dharma* is necessary! *Dharma* here is *Yama & Niyama, Ahimsa, Shanti, Arjavam, Amanitvam, Adambitvam etc.* All *Daivi Sampati!* *Dharma* is merit which is achieved because of good conduct. Good conduct earns *punya* and if *punya* is there, it should be used for *Antar Yatra*. In *Bahya Yatra*, wealth is necessary, external support is necessary, strength is necessary. For *Antaryatra* only *punya* is needed. And that comes only by a life of *Dharma*.

Hence *Tadatmani Nirate Yah Upanishatsu Dharma...* *Upanishads* talk about *Dharmas*. The *Mundakopanishat* says, "*Prashant Chittaya Samanvitaya...*". Every *Upanishad* speaks of *adhikari*. Because that is like having an entrance examination for a degree course.

If you eagerly, passionately ask for *Dharma* or any one of its components like *Ahimsa*, *Satya* etc, then you will get it. If I am earnest in earning *Bahirsampati*, I will get that. If I am earnest in earning *Antar Sampati*, I will get that also.

I pray to the Lord, "O Lord, I don't have these *Dharmas* so please grant them to me and I am ready to pay the price!" If you want to have *Satya*, then you may have to displease people. Without displeasing people, you can't have *Satya* sometimes. People want you to tell a lie! If you don't want to tell a lie then you will be displeasing them, that is the price you have to pay! If they are pleased, they will confer some favours on you and if they are not pleased, you have to face harassment, hostility. If you are afraid of harassment then you compromise with *Dharma*.

Just think! Before freedom of our country how many people suffered and fought for independence! How did they live in prison like cattle and were made to work in place of bulls! What was the need for that? They could have lived happily in their homes. But they did not compromise to face the difficulties and worked till their death for freedom.

Every facility comes with some type of sacrifice. What sacrifice you are ready to make? Without *tyaga*, without *balidana* nothing can be achieved. So prayer is an expression of willingness to make necessary changes. "I want *Satya*, Truth in my life and whatever is the price for that I am ready to pay O Lord!" is the feeling.

In the famous story of *Uncle Tom's Cabin*, the black slave is forced to torture other slaves. He agrees to die rather than torture others.

How will *mukti* come without paying any price? If you try to be straight forward, whole world will oppose you.

People from closest circle will oppose you. Beginning from there upto the end of the world, all will oppose.

Just praying and no commitment will not work. It is like giving an application to God. Anyone can apply. Along with application you have to give an undertaking that I am ready to make changes. Then when situation comes for sacrifice, if you back out, your prayer will not be heard.

This way, we have to just pick up one value and live upto it perfectly. Then all other values are going to come. They are going to come and transform. So the prayer is, "May all the *Upanishadic Dharmas* reside in me."



ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म एधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि
तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ७ ॥

Om vāṅ me manasi pratiṣṭhitā / mano me vāci pratiṣṭhitam
Āvirāvīrma edhi / vedasya ma āṇīsthaḥ
Śrutam me mā prahāsiḥ
Anenādhitēnāhorātrān sandadhāmi / ṛtam vadiṣyāmi
Satyam vadiṣyāmi / tanmā mavatu / tadvaktāramavatu
Avatu mām / avatu vaktāramavatu vaktāram
Om śāntiḥ śāntiḥ śāntiḥ

Vāk – speech; me – my; manasi – in mind; pratiṣṭhitā – let (it) abide; manaḥ – mind; me – my; vāci – in speech; pratiṣṭhitam – let (it) abide; āviḥ – O self shining Brahman; me – for me; āviḥ edhi – shine; vedasya – of the knowledge; me – to me; āṇīsthaḥ – (the speech and mind) are capable of bringing; śrutam – what is heard; me – my; mā – not; prahāsiḥ – forsake; anena – by this; adhītena – learning; ahorātrān – day and night; sandadhāmi – (may I) contemplate upon; ṛtam – truth; vadiṣyāmi – I speak (understand); satyam – that truth; vadiṣyāmi – I speak; tat – that; mām – me; avatu – protect; vaktāram – the teacher; Om śāntiḥ śāntiḥ śāntiḥ – Om Peace Peace Peace.

May my speech be in accord with my mind. Let my mind be in accord with my speech. O self-shining Brahman! May you reveal yourself to me. Let the mind and speech enable me to grasp the truth revealed in the Vedas. May not my learning forsake me. May I contemplate upon this truth day and night. I think of the truth in mind and I speak of the same. May that Brahman protect me. May it protect the teacher. May the Brahman protect me. May it protect the teacher. Om Peace Peace Peace.

INTRODUCTION

Here first two lines are very important. The two predominant *indriyas* are *manas* and *vak*. There is no coordination between the two. Mind does whatever it wants, *Vak* speaks whatever it speaks. Speaking up something and keeping it up is missing. Whatever is there in the mind that only I have to speak. Not *Manasi Anyat, Vachasi Anyat*.

What is *Swarga* and what is *Naraka*? Hell is a place where there is no trust between two people. There is no

mutual trust. Heaven is that where there is perfect trust and coordination. Because when you have trust in others, then you feel relaxed. You cannot feel relaxed when you distrust others. In a situation where people trust each other, they enjoy the relaxation of the mind. And that is *Swarga, Sukha*. In *Swarga*, there is no distrust. So there is peace of mind. When there is mutual trust then you take other person's words as true. And it should start with us. Once you give word, people should know you will not go back. For that type of integration, you need coordination between mind and *Vagindriya*. Whatever is there in the mind, that only should be expressed.

Van Me Manasi Pratishthita...

Problem of society is having no integrity, having no *Dharma*. Saying something and doing something and that starts from childhood, seeing father and mother. Child sees mother saying something but not keeping it up. All the members of the family, father, brother, sister...all behaving in same manner. Then child thinks world is like that. This is how you are supposed to behave! So it starts adopting to those ways. Child's world is home. Then he starts thinking everybody is like this. Don't have faith in anybody ! If you trust anybody, you are going to be cheated. Because he was frustrated, hurt, cheated by trusting his father and mother (and others are extension of them), he becomes too careful about himself. Then he develops a negative attitude towards the world. "Nobody is going to be with me when time comes" he thinks. In the process, he has no friends in the world left for him. That has become real problem of society.

If people trust each other that is wonderful. In this world we have to depend on each other. Even if we want to take care of ourselves totally at our own, we cannot. That is *prarabdha*. Whatever *prarabdha* has brought, you have to take it. You cannot escape from that. A person may have everything and yet, due to bad *prarabdha*, he

may die without availing of those things. On the contrary, if *prarabdha* is good, he may have nothing and yet he could be well taken care of.

Jeevatyanathopi Vane Visrastah... Even if a person is left in *jungle*, he is happy. *Krta Prayatnopi Grahe Vinasyati...* And he may die in the house itself with all the care taken for him if *prarabdha* is *prabala*. So this prayer says, "O Lord, my mind and *vagindriya*, may they not work in discordant way." They should be in concordance. *Van Me Manasi Pratishthita...* *Vagindriya* should be rooted in mind. That is, whatever is there in mind, that alone should be spoken. For nothing people tell lies. What do they get out of that? Nothing.

Mano Me Vachi Pratishthitam...

I should watch my words. Once I say a word. I need to keep it up. Others may forget or not, doesn't matter. But I should not forget. I should not be reminded by people- what about this, you told you will do etc. When will you do? *Satam Swatoh Hrih, Paratopi Gurvi- Sri Harsha*. If they do a wrong thing, the wise people are more ashamed of themselves. Whether others know or not, once *they* know, they are ashamed. If others catch him (the wise person) doing something wrong, he is not going to feel good, ofcourse. But others don't have to catch. Before that he works it out, "How come such a thing I did? How such a thought came to my mind?" He introspects and doesn't allow it to repeat again. I should see that what I speak, that alone is in my mind. What is there in the mind, that alone gets expressed through *Vak*.

Sometimes, keeping something in mind and expressing it in a smart way using tricky words, I may think I can get away serving my selfish purpose. But smartness doesn't take a person nearer to Truth. Somehow our society, our parents train the children to become smart but then ultimately children become so smart, that for parents it

becomes difficult to deal with them later on. What the *shastras* say is, “Be *sarala*, adopt simplicity in life”. It is not easy to have a simple life, to be a simple person. People will put you down, they will dub you as simpleton. They will make fun of you, you will become a laughing stock. But that is much better. To be a laughing stock before people is much better than to be a laughing stock before God. Ramakrishna Paramhansa was not smart. Ramana Maharshi was not smart in the worldly sense but they are revered as gods by everyone. Not because of their smartness but because of their simplicity.

So, simplicity is the only thing of real value for a *sadhaka*. That is why *Brahadaranyaka Upanishad* says, “*Balyena Tishthaset*”. That child like innocence should come. Transparency has to be there. There should not be an intention to cheat or to be cheated. If there is transparency then *saralata* will come. If I have things to hide then there cannot be simplicity.

Aviravirma Edhi...

O Lord, please come before me, please manifest before me.

Vedasya Ma Anisthah...

Let *Vak* and *Manas* bring *Veda* to me. *Veda* means knowledge i.e. mind and *Vagindriya* should cooperate with me, should work for bringing *Veda* and through *Veda* bring knowledge to me.

Srutam Me Ma Prahasih...

Whatever I have heard, listened, that should not give me up, that should not get away from me. This is like coming of a guest. If I am careless, the guest will decide not to come to me or he may decide to cut short his stay.

If the guest does not get a welcome feeling, he will change his plans after coming. Similarly, *Vedas* have come to you, knowledge has come to your heart, head. After they come, if they find they are not welcome, then they will go away. *Sruti*, i.e. knowledge won't stay with you if you don't have respect for it. Here, the prayer is, "I should not be deserted by knowledge". Knowledge has to have the responsibility or I should not become indifferent to it. Who has to have the responsibility here? "O Lord, give me that *sadbudhhi* so that I don't lose the respect for knowledge. I will make sacrifice for the knowledge.

Where knowledge will stay? Knowledge will stay where there is reverence for *jnanam*. Without reverential approach, knowledge will not come. So, *Srutam Me Ma Prahasih*... Knowledge should not desert me. That means, whatever is necessary to get knowledge, all those factors should remain with me. They should not give me up." I should have that type of approach towards all those *Shastras, Guru, Dharma, Punya Karyas*. My approach should be such that knowledge is not going to give me up. If I have proper approach towards those things, knowledge is bound to come and remain. It cannot go away.

To illustrate this point, there is a nice anecdote from the life of great poet saint of north Sri Surdas who was old and visually handicap. Once when he was walking with the help of the walking-stick, he was about to fall in a ditch. At that time his chosen god Lord Krsna approaches him in the form of a child and catching hold of his hand leads him out of danger saying, "O Baba, where are you going?" Surdasji could instantly recognize the divine touch but by the time he comes out of his trance and tries to catch hold of the Lord, He snatches his arm away and vanishes. Then Surdasji exclaims, "Considering me weak (physically) you wriggle away your arm from me but I will consider you really strong if you get away from my heart."

In *Krsna Karnamrita* also this episode is narrated in a nice way. The saint says, "O Lord, You are strong, I am

weak, it is not difficult for you to get away from me. But certainly I am strong in my heart. You cannot get away from my heart. Try and see!" What a challenge to Krsna! When one has *Bhava*, *Bhakti*, that type of commitment, then *Vedas' jnanam* cannot go back. It has to stay. But for that, I have to do preparation, home work !

Anena Adhitena. Ahorattran Sandadhami...

Whatever I have studied, may I spend the day and night with that knowledge. *Ahorattran Sandadhami...* May I make day and night one, combine day and night in my knowledge! That means- keep studying, keep doing *vichara*. Remaining there I should forget day and night, I should get *rasa* from *Brahma Vichara* so that day and night are not known to me. 'Making day and night one' means forgetting the day and night and remembering only *Brahma*.

When Sri Chandrashekhar Bharati of Sringeri was in his states of intense withdrawal, he used to be in his cottage leading a life of *ekanta* (solitude). While in that state, one close disciple visits him. Looking at him Swamiji smiles meaningfully. When reason was asked, he explains. As the disciple enters the room, there is a thought in his mind to share some feelings. Next moment another thought comes replacing the first, saying what if that is not shared! Nothing useful is going to happen! Looking at his own mind, he smiles at his own thoughts. If a spiritual talk can be found unnecessary, certainly what we talk can NOT be necessary at all! So there has to be a *Vak Tapas!* *Satyam Vadisyami...*

Here it is at *Vak* level. *Rtam Vadisyami...* Even at thought level, I should not have untruth. Verbally and mentally. Then he asks for protection for himself and for his *Acharya* so that he gets knowledge from him and be blessed and *Sampradaya* also remains.

Tan Mam Avatu, Tat Vaktarm Avatu...

Let Brahma protect me and let him protect my *Acharya*, twice he says: *Avatu Vaktaram, Avatu Vaktaram....*

Om Shantih Shantih Shantih!

SUMMARY

Since *Vagindriya* interacts more with the world than any other organ, if we speak what we mean and what we mean if we speak that only then it is integrity. That integrity alone creates trust in others. The prayer here is integration of the two (*Vak* and *Manas*) and not to have gap between them.



ॐ भद्रं नो अपिवातय मनः ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ८ ॥

Om bhadram no apivātaya manaḥ

Om Śāntiḥ Śāntiḥ Śāntiḥ .

Bhadram – auspiciousness; **naḥ** – for us; **apivātaya** – may you bring about; **manaḥ** – O mind! **Om śāntiḥ śāntiḥ śāntiḥ** – Om Peace Peace Peace.

O mind! May you make freedom available for us. Om Peace Peace Peace.

INTRODUCTION

This prayer is for seeking auspiciousness for the mind.

Om bhadram no apivātaya manaḥ...

O Lord, may my mind be led to *Shubha Vastu*- Bhadram is *Shubha Vastu*. Or, may *Shubha Vastu* come to my mind. I should see *shubha* (auspicious); I should hear *shubha*; I should speak *shubha*; I should think *shubha*, etc.

It is like this. Suppose you are in the company of *Sadhus*. Then you always keep hearing only prayers, chanting

of *slokas*, taking name of the God, and so on. In mundane company, you hear all other things except these!

Wise people are *Sattvic*. In their company I hear Lord's name, *atma-anatma vichara*. That only I will be doing through various *indriyas*. I see God, hear God, speak God, think God! Mind will be saturated with God and God alone!

Ashrama is a place where people talk of God, listen of God, see God, live God, sing of God and when a person from outside comes, he effortlessly gets into the company. In the outside current of worldly life, it is hard to have spiritual way. But in *ashrama*, he can adopt, imitate others' habits of Godliness. If one has that type of situation, then *bhadram* only is going to come.

But alas! Remaining there also people can think of all evils like a gutter inspector whose only work is to watch gutters! So, living in *ashrama* also one can always indulge in watching who has come, why he has come, what he is doing, why this and why that! All that gossip is possible! Even in a spiritual atmosphere mind can become that way! That should not be there. My mind should be on a *Shubha Vastu*. Let me see positive things everywhere. Let me see the glory of God. Let me see what God has given to me. Let me not complain about what I don't have. When I think about what I don't have, I forget what I have. It is a psychology. Like half filled tumbler being perceived as half full or half empty. That shows a positive and a negative mind. When a person does not possess something, then only he knows the value of it. If a person lacks eyes, he knows what it is like not having the eyes! If he does not have a kidney then he knows its value! How difficult it becomes if it is absent! How much money people spend for that! If you have a heart and that functions properly, you don't

know the value of it. People who have heart problem, they know how it is! We have so many instruments, organs in our physical body whose value cannot be measured. We have a thinking mind, for example. Apart from that, we have a place to live in, whereas there are so many people in this world who don't have a roof over their head! They don't have proper food to eat, clothing to put on. They don't have proper education nor medicines! But, fortunately, all these things are provided to us! Instead of feeling grateful, what do we say, "Oh, I don't have this, I don't have that, I want this.....". This is a negative attitude in life. What I have, I should see and take note of what is not there and work for that and not just go on complaining. That is what is required. But people have tendency to blame society, blame *karma*, blame God, blame everything on earth for their problems! They don't say what society has provided to them. If you want to complain, you can always have one thing or other to do that. On the contrary, if you want to praise, then also you can find so many points to appreciate.



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

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ९ ॥

Om bhadram karṇebhiḥ śṛṇuyāma devāh / bhadram paśyemākṣabhiryajatrāḥ

Sthirairāṅgaiṣṭuṣṭuvāmsastanūbhiḥ / vyaśema devahitam yadāyuh

Svasti na indro vṛddhaśravāḥ / svasti nah pūṣā viśvavedāḥ

Svasti nastārksyo ariṣṭanemiḥ / svasti no bṛhaspatirdadhātu

Om śāntiḥ śāntiḥ śāntiḥ

Bhadram – auspicious; karṇebhiḥ – with (our) ears; śṛṇuyāma – may we listen; devāḥ – O gods!; bhadram – auspicious; paśyema – may we see; akṣabhiḥ – with (our) eyes; yajatrāḥ – O gods!; sthiraiḥ – with strong; āṅgaiḥ – limbs; tuṣṭuvāmsaḥ – glorifying (you); tanūbhiḥ – through the Vedas; vyaśema – may we enjoy; devahitam – bestowed by the Lord; yat – that; āyuh – (our)

full life; svasti – auspiciousness; naḥ – for us; indraḥ – Indra; vṛddhaśravāḥ – of great fame; (may he bless); svasti – asupiciousness; naḥ – for us; pūṣā – sun deity; viśvavedāḥ – the omniscient; svasti – asupiciousness; naḥ – for us; tārkṣyah - Garuḍa; ariṣṭanemiḥ - of unobstructed flight (may he bless); svasti - asupiciousness; naḥ – for us; bṛhaspatiḥ - Bṛhaspati; dadhātu - may be bless; oṃ śāntiḥ śāntiḥ śāntiḥ - Om Peace Peace Peace.

O Gods! May we listen to what is meaningful with our ears. May we see with our eyes things that are free from blemish. Glorifying you with Vedic mantras, with strong limbs, may we enjoy our full lives. May Indra of great fame bless us with auspiciousness. May the omniscient sun deity bless us with auspiciousness. May Garuda of unobstructed flight bless us with auspiciousness. May Bṛhaspati of great intelligence bless us with auspiciousness. Om Peace Peace Peace.

INTRODUCTION

This prayers is for sanctifying all our senses.

Bhadram Karnebhi Smuyamah Devah....

In order to hear good things, I should live with good things. If I live with wrong things, I will not hear good things. Everywhere we can find fault if we want to. On the contrary, even if a person is hostile to you, you can see some good in him. At least you can see that the person could have been more hostile. That he is not so, itself is a better position. He could have been very harsh but he is soft towards me! If that way you see, again negative thinking will go. In society, all people are not going to be favourable. They could have been much more unfavourable but they are not so. That itself shows God's grace is there. In worst situation also we can see positive things.

Any pain, may be physical, mental, psychological or emotional, comes to make us strong. To round up our angularities. We become polished. People who go through tough situation only come out successful. As the saying goes, "When going gets tough, tough gets going!" So when situation becomes tough, the toughness in you also comes out. Tolerance, wisdom in you comes out. Only in struggling situation originality comes out. Capacity to survive and finding a way out comes when situation becomes tough. And if everything is fine, then there is no change in life. You cannot sharpen a knife with a butter slab. You need a stone for sharpening. Similarly, in life if everything is nice, there is no sharpening of mind. Sharpness comes when there is struggle, continuous struggle. Struggle is not negative. If you see what struggle has brought about in you, then you won't blame it. What is more important? Sharpness of mind or a comfortable living? Sensitivity has to come and sensitivity comes through pain. When pain is there only we understand pain of others. Only a person who has starved, understands others' starvation. What it is to be in winter without clothing. One, who has gone through it, knows it.

People become sensitive if they have gone through the pain. So what should we ask God? "O God, please give us pain so that sensitivity comes to us". Some people are so cranky, so quarrelsome because they have not gone through pain at all. They are pampered and spoilt. When they are pampered and spoilt, you cannot handle them. You tell something, they will jump, they get-a fit! You just cannot handle them. Pointing out their mistake turns out to be the greatest mistake of your life! Because they are people with zero tolerance. Think of that kind of life. Do you want that kind of life where one is pampered and spoilt? Comfort and facility can make a person highly miserable and pain and struggle can make a person highly sensitive and caring.

If you see this way, getting pain becomes a positive phenomenon.

Bhadram Pasyema Akshabhi...

May we see all that is positive and good.

Life has to be converted into a *yajna*. All actions are to be converted into a *yajna*. That means they are to be performed without selfishness. Then how is one going to enjoy life? It is like cooking food for the master. Master is the main *bhokta*. It is not that the cook who cooks for his master is not going to eat that food. He also enjoys it. But primarily it is meant for the master. The cook gets a part. But he does not intend to cook for himself. He also gets a part along with everybody. That is enough for his survival and growth.

So, while doing *yajna*, *karmas* like this, may I die. I don't want to die early. But I don't want to live without doing *karma*. I want to live full life doing *deva-hita*. That is, whatever pleases gods.

Sthirai Angaihi Tushtva...

For this I need strong body. If body is not strong what type of *karma* one can do. He will become burden to others. We need physical strength. *Indriyas* have to be strong. They need not be very beautiful, but should be fit enough.

Tushtvan Sastanubhi...

May I praise you with strong limbs.

Vyasheama Devahit Yadayuh...

Whatever life span we have, during that, let us do good to gods i.e. do what is enjoined in *shastras*. As long as I live, may I live without creating conflict with *Devatas*. *Devatas* want us to be grateful. *Devatas* provide us

everything. Water is there, sunlight is there, space is there, air is there- unasked, everything is provided. And for these things we don't pay tax. We enjoy things and what do we do in turn? We don't say anything. We never say, "O *Vayu*, because of you we are living, O *Surya* because of you we are living...". So, *Sruti* says, "Remain grateful, never be ungrateful". (*Vyashema* is: may we spend whole life, *Jivamah*). Praying earnestly to have *Shubha Buddhi* is important.

Krtagne Nasti Nishkrtih...One should not become ungrateful. *Krtaghyata* is to be grateful. *Krtagnata* is ungratefulness. In society, if this value is adopted, it will be an ideal society because people will recognise each others' contribution. What others have done to them.

Swasti Na Indro Vṛdhasravah...

Srava is the one who is praised. One who is very famous. *Indra Devata* who is very famous, may he be *swasti*, favourable. Let him (Indra) bless me.

Swasti Na Pushah Vishwa Vedah...

Pusha Devata, *Vishwa Devata* is one who knows everything. May *Pusha Devata* bless me.

Swasti Nastarkhyo Aristanemi...

Tarkhya is *Garuda*. *Devata* who does *Visha Harana*. If *Garuda Mantra* is chanted, *visha* (poison) goes. So, poison in our life can be eliminated by *Tarkshya Devata*. Poison means all that is harmful, all the toxic substances in our system. All that has to go. *Aristnemi* is one who destroys all *vignas*. *Tarkhya Devata* is interpreted by different *acharyas* differently. And one of them is *Garuda*. This *Tarkhya Devata* who is destroyer of *vignas*

should bless me with *aishwarya*. *Pusha* is also *Surya*, (*Aishwarya*). Here the prayer is how all gods should be favourable to us. Gods are going to be favourable if we live a life of harmony. Problem is, we don't live a life of *Dharma* and yet we expect gods to be favourable to us. That won't happen. If we live life of *Dharma*, gods will be willing to do what is good for us. Gods also want somebody living upto *Dharma*. Like a teacher. A teacher wants to teach somebody who is ready for that. If a student is ready, if *adhikari* is ready, he will not turn him out. Similarly, gods also will be willing to offer their blessings on favourable *adhikaris*.

So, the prayer is: "O Lord, bless me, so that I lead a life of *Dharma*."

Om Shantih Shantih Shantih.



ॐ यो ब्रह्माणं विदधाति पूर्वं यो वै वेदाँश्च प्रहिणोति तस्मै ।

तँ ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणम्हं प्रपद्ये ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १० ॥

Oṃ yo brahmāṇam vidadhāti pūrvam yo vai vedāṃśca prahiṇoti tasmai

Taṃha devamātmabuddhiprakāśam mumukṣurvai śaranamaham prapadye

Oṃ śāntiḥ śāntiḥ śāntiḥ.

Yah – he who; brahmāṇam – Brahmā; vidadhāti – creates; pūrvam – in the beginning; yah – who; vai – indeed; vadān – Vedas; ca – and; prahiṇoti – taught; tasmai – to him; tam – that; ha – certainly; devam – Lord; ātmabuddhi-prakāśam – who reveals that self-knowledge; mumukṣuh – the seeker of freedom; vai – indeed; śaraṇam – refuge; aham – I; prapadye – seek; Oṃ śāntiḥ śāntiḥ śāntiḥ – Om Peace Peace Peace.

I, seeker of freedom, seek refuge in that Lord who reveals self-knowledge, who created Brahma in the beginning of creation and who indeed taught him the Vedas. Om Peace Peace Peace.

INTRODUCTION

This prayers is for the Lord who created *Brahma*, who reveals self-knowledge.

Om yo brahmāṇaṃ vidadhāti pūrvaṃ...

In the beginning of creation Narayana created *Brahma*. *Brahma* came from the *Nabhi Kamala*. *Brahma* was first created. Then the responsibility of creation is given to him. “Now you take care of creation” he is told. So *Brahma* started this creation. He appointed the next executives and then started.

Yo Vai Vedanscha Prahinoti Tasmai...

One who gave *Vedas* to *Brahma* to him I surrender.

Tam Ha Devam Atma Buddhi Prakasham...

That *Devata* is your own *atma* in the form of light. The consciousness that is available in your *Buddhi*, that consciousness is the *atma*. That *atma* is the *Devata*. That is *Puram Brahma*. That is *Narayana*. I surrender, take shelter in that.

Sharanam Aham Prapadye...

To that *Atma Buddhi Prakasham* I surrender. The *Devata* who has created *Brahma* and gave *Vedas* to Him. *Mumukshuh Vai Saranam Aham Prapadye*. I have to be *Mumukhu* first and then I have to surrender. I take shelter in that Lord. Surrendering means living in accordance with instructions. Obedience has to be there for devotion. If obedience is not there, there is no devotion. *Narayana* has given everything in *shastras*- how to go about, what is to be done and what is not to be done. *Vidhi, Nishedha* is all given in *shastras*. If I surrender to *Narayana*, my life will be in keeping with *Dharma*, as in *shastras*. It will be a perfect *Dharmik* life. *Guru Sharanam* is surrendering to *Guru*. Whatever *Guru* says, you have to do. Surrender in real sense, not verbal. I may proclaim to surrender to *Guru* but I may not obey him, I may not listen to him. That type of surrender is no surrender. Surrender means whatever *Guru* says you have to follow. *Guru* is a person who really has your

welfare in his heart, *hitopadesta*. If you see that way, mind obeys. If you don't see that way, it won't obey. But once you accept somebody as your Guru, you have to obey his instructions properly. Before making your Guru, you examine, but after that, after getting convinced once, you cannot have dual mind whole life! Then you will be the loser. In that area there should be no doubt and after that you should follow the instructions of Guru. That is called *sharanam*. Calling him *Tvameva Mata, Pita Tvameva, Tvameva Sarvam*...concentrating everything on one source, you don't look forward to any other source. All your needs you fulfill through that source. Guru is that altar for surrender. So without surrender, without full commitment, there is no growth and without *mumukshutva*- a strong desire to become free, there will be no movement. If there is no motivating factor, there is no moving factor. By surrendering to the altar of *Ishwara*, a strong desire for freedom comes. Life should become fully *Dharmik*. Then freedom comes. Prayer is for that. So I take shelter at the feet of that Lord who is the *Atma Buddhi Prakasha*, who created *Brahma*, who taught the *Vedas* to *Brahma* and who is the light of *atma*.

Om Shantih Shantih Shantih.



APPENDIX

ॐ शन्नो॑ मि॒त्रः शं वरू॑णः । शन्नो॑ भवत्व॒र्यमा॑ ।
शन्न॑ इन्द्रो बृ॒हस्पतिः॑ । शन्नो॑ विष्णु॒रुरू॒क्रमः॑ ।
नमो॑ ब्रह्म॒णे । नम॑स्ते वायो । त्वमे॒व प्र॒त्यक्षं॑ ब्रह्मा॒सि ।
त्वमे॒व प्र॒त्यक्षं॑ ब्रह्म॒ वदिष्या॑मि । ऋ॒तं वदि॑ष्यामि ।
स॒त्यं वदि॑ष्यामि । तन्मा॑मवतु । तद्व॒क्तार॑मवतु ।
अ॒वतु॑ माम् । अ॒वतु॑ व॒क्तार॑म् ॥ ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ १ ॥

*Oṃ śanno mitraḥ śaṃ varuṇaḥ / śanno bhavatvāryamā
śanna indro bṛhaspatih / śanno viṣṇururukramah
namo brahmaṇe / namaste vāyo / tvameva pratyakṣam / brahmāsi
tvameva pratyakṣam brahma vadiṣyāmi / ṛtam vadiṣyāmi
satyaṃ vadiṣyām / tanmānavatu / tadvāktaramavatu
avatu mām / avatu vaktāram / Oṃ śāntiḥ śāntiḥ śāntiḥ.*

ॐ स॒ ह॒ ना॒व॒व॒तु । स॒ ह॒ नौ॑ भु॒न॒क्तु ।
स॒ह॒ वी॒र्यं॑ क॒र॒वा॒व॒है । ते॒ज॒स्वि॒ना॒व॒धी॒त॒म॒स्तु ।
मा वि॒द्वि॒षा॒व॒है ॥ ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ २ ॥

**Om sa ha nāvavatu / sa ha nau bhunaktu / sa ha vīryam karavāvahai /
tejasvināvadhītamastu / mā vidviṣāvahai / Om Śāntiḥ Śāntiḥ Śāntiḥ**

ॐ य॒श्छ॒न्द॒सा॒मृष॑भो वि॒श्व॒रूपः॑ । छ॒न्दो॒भ्यो॑ऽऽमृ॒तात् स॒म्ब॒भू॒व ।
स मे॒न्द्रो मे॒धया॑ स्पृ॒णोतु॑ । अ॒मृत॑स्य दे॒व धा॑रणो भू॒यास॒म ।
शरी॑रं मे॒ वि॒च॒र्ष॒णम् । जि॒ह्वा मे॒ मधु॑म॒त्त॒मा ।
कर्णा॑भ्यां भू॒रि॒ विश्रु॑वम् । ब्र॒ह्म॒णः॑ को॒शो॒ऽसि॑ मे॒धया॑ पि॒हितः॑ ।
श्रु॒तं मे॒ गोपा॑य । ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ ३ ॥

**Om yaśchandasāmṛṣabho viśvarūpaḥ / chānobhyo'dhyamṛtāt sambabhūva sa mednro
medhayā sprṇotu / amṛtasay deva dhāraṇo bhūyāsam / śārīraṃ me vicarṣaṇam / jihvā
me madhumattamā / karṇābhyāṃ bhūri viśruvam / brahmaṇaḥ kośo'si-medhayā
pihitāḥ / śrutam me gopāya / Om śāntiḥ śāntiḥ śāntiḥ.**

ॐ अ॒हं वृ॒क्षस्य॑ रे॒रिवा । की॒र्तिः पृ॒ष्ठं गि॒रेरि॑व ।
ऊ॒र्ध्वप॑वि॒त्रो वा॒जिनी॑व स्व॒मृत॑मस्मि । द्र॒विणं॑ स॒र्वस॑म् ।
सुमे॒धा अ॑मृतो॒क्षितः॑ । इति॑ त्रि॒शङ्को॑र्वेदा॒नुव॑चनम् ।
॥ ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ ४ ॥

Om aham vṛkṣasya rerivā / kīrtiḥ pṛṣṭhaṁ gireṛivā ūrdhvapavitro vājinīva svamṛtamasmī
/ drviṇaṁ savarcasam / sumedhā amṛtokṣitaḥ / iti triśaṅkorvedānuvacanam /
Om śāntiḥ śāntiḥ śāntiḥ

ॐ पू॒र्णम॑दः पू॒र्णमि॑दं पू॒र्णात्पू॑र्णमुद॒च्यते॑ ।
पू॒र्णस्य॑ पू॒र्णमा॑दाय पू॒र्णमे॒वावशि॑ष्यते ॥
॥ ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ ५ ॥

Om Pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyate
Pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate
Om śāntiḥ śāntiḥ śāntiḥ

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुःश्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदम् ।
माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म निराकरोत् ।
अनिराकरणमस्त्वनिराकरणं मे अस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ।
ते मयि सन्तु ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ६ ॥

**Om āpyāyantu mamāṅgāni vākprāṇaścākṣuḥśrotramatho
Balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadam
Māhaṃ brahma nirākuryām / mā mā brahma nirākaraot
Anirākaraṇmastuvanirākaraṇam me astu
Tadātmani nirate ya upaniṣatsu dharmās
Te mayi santu / te mayi santu
Om śāntiḥ śāntiḥ śāntiḥ.**

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म एधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि
तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ७ ॥

Om vāṅ me manasi pratiṣṭhitā / mano me vāci pratiṣṭhitam

Āvirāvīrma edhi / vedasya ma āṇīsthaḥ

Śrutam me mā prahāsīḥ

Anenādhitēnāhorātrān sandadhāmi / ṛtam vadiṣyāmi

Satyam vadiṣyāmi / tanmā mavatu / tadvaktāramavatu

Avatu mām / avatu vaktāramavatu vaktāram

Om śāntiḥ śāntiḥ śāntiḥ

ॐ भद्रं नो अपिवातय मनः ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ८ ॥

Om bhadram no apivātaya manah

Om Śāntiḥ Śāntiḥ Śāntiḥ .

ॐ भद्रं कर्णेभिः श्रुणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैः स्तुष्टुवाग्ँसस्तनूभिः । व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ९ ॥

Om bhadram karṇebhiḥ śṛṇuṇyāma devāh / bhadram paśyemākṣabhiryajatrāḥ

Sthirairāṅgaiṣṭuṣṭuvāṃsastanūbhiḥ / vyaśema devahitaṃ yadāyuh

Svasti na indro vṛddhaśravāḥ / svasti naḥ pūṣā viśvayedāḥ

Svasti nastārksyo ariṣṭanemiḥ / svasti no bṛhaspatirdadhātu

Om śāntiḥ śāntiḥ śāntiḥ

ॐ यो ब्रह्माणं विदधाति पूर्वं यो वै वेदाँश्च प्रहिणोति तस्मै ।
तँ ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १० ॥

**Oṃ yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṁśca prahiṇoti tasmai
Taṁha devamātmabuddhiprakāśaṃ mumukṣurvai śaranamaham prapadye
Oṃ śāntiḥ śāntiḥ śāntiḥ.**





