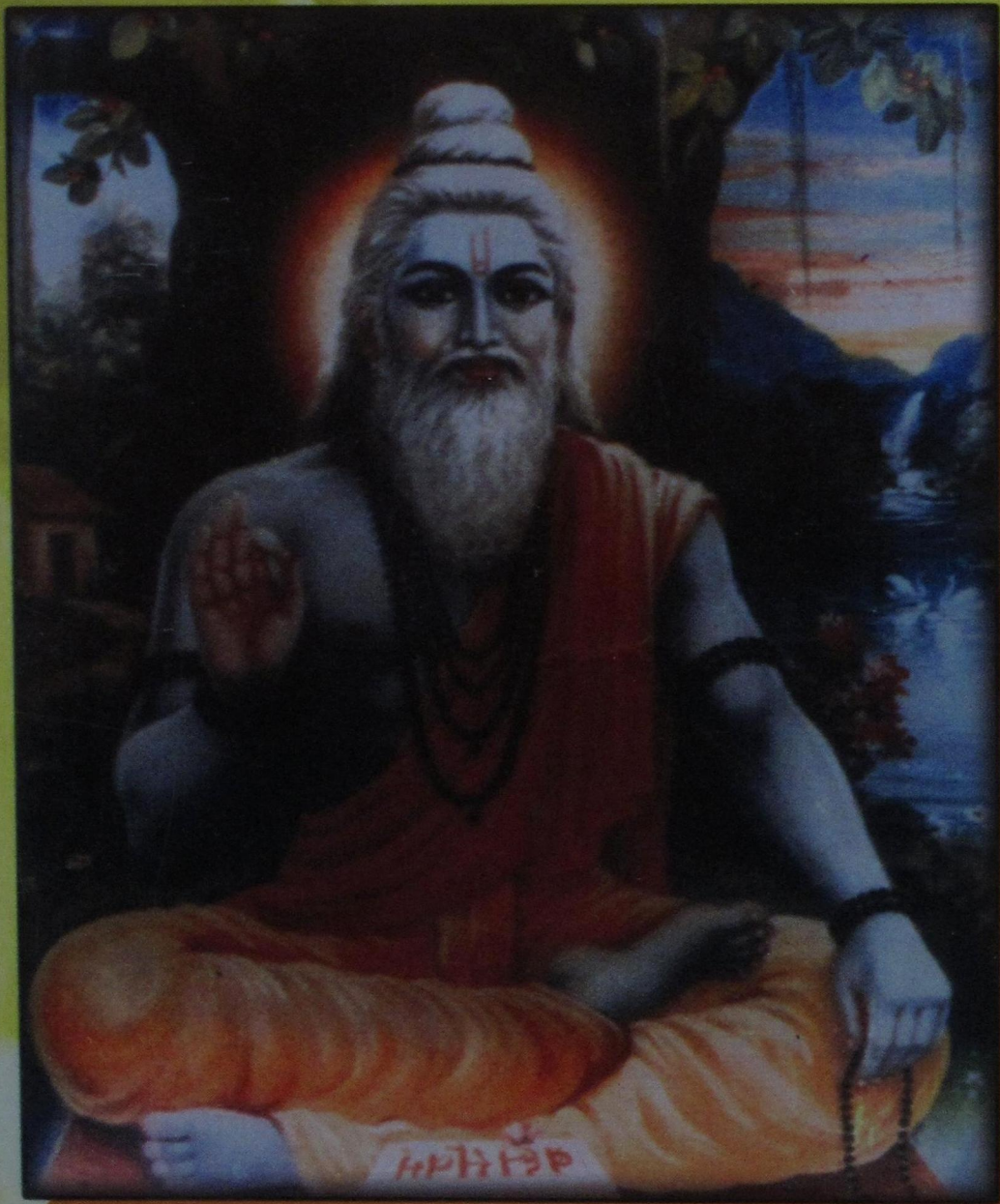


VYĀSA PUṢPĀÑJALI

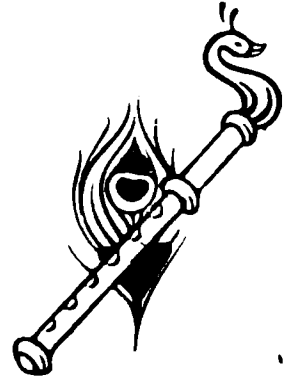


Swami Vivekananda Yoga Prakashana
Bangalore, India

VYĀSA PUṢPĀÑJALI



**The Garland of
CHANTS
PRAYERS
SONGS**



**Compiled
by
Dr H R Nagendra**



प्रज्ञानं ब्रह्म

**VIVEKANANDA YOGA RESEARCH FOUNDATION
SWAMI VIVEKANANDA YOGA PRAKASHANA
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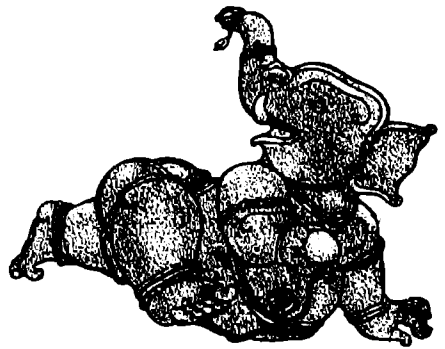
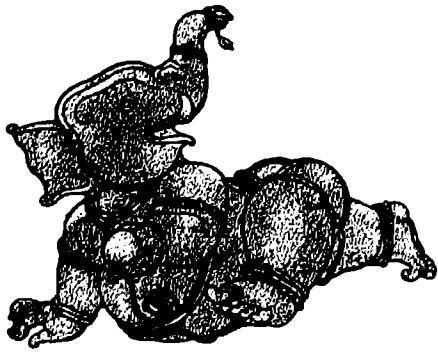
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PREFACE

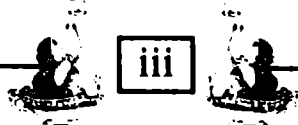
BLISS THROUGH FOUR YOGAS

No doubt, the modern era in the last century has brought great comfort to man. Science has unraveled several mysteries of nature at the physical level. Technology has utilized this knowledge to increase the comfort level of man. In the process, the human mind has grown sharp, sensitive and creative, correspondingly, the society has raised itself from slumber of laziness to activity and from superstitions to rationality.

By the end of the century, the evergrowing scientific discoveries reached a transition towards a total change. There appears to be a shake up of the foundation of the science- objective experimentation and matter-based approach. As we reach out to subtler and more encompassing phenomena of nature, the present hard core scientist's belief grounded in matter-based approach is changing to more generalised holistic worldview, probably to a consciousness - based approach.

This basic change in the world-view is bound to have a large scale influence in our value system. A more harmonizing value-system featured by love, cooperation, bliss and health as the main essence (and wealth subordinated to them) is emerging. Yoga, symbolizing this consciousness-based world-view and love-based value system developed ages ago by our Seers and Researches, is emerging as the Science for the New Millennium.

Culturing the emotions is one of the most important methods of yoga needed for this transformation. Our animal instincts and grosser emotions have to be changed to higher, softer and subtler emotions. The science of emotions' culture or Bhakti Yoga offers the means for such a change. VYASA has concretized this science of emotions' culture to be imbibed by one and all through devotional sessions bringing between head and heart.



melt, let tears roll down your cheeks freely; let go your feelings without inhibitions. You feel light in the head. Your emotional suppressions diminish, diffuse and vanish like clouds before sunshine. You come out of the session with a lightness of heart, and the gloom of unknown sorrow changes into a bright gleam of joy. The world appears a better place. Serve others, too, with this elixir of happiness by emotions culture.

The universal prayers, bhajans, nāmāvallīś dhuns and diffusing omkāra śaṭkam the end can be found in chapter seven of this booklet.

Apart from the harmonising the head and heart, the total approach of yoga brings about a total personality development. In VYASA movement we have adopted the four-fold yoga-Jnāna, Rāja, Bhakti and Karma Yoga streams. As such we have in this booklet VYASA Puṣpāñjali prayers on Vyāsa Maharshi, the author of the famous Bhagavad gītā, (the most comprehensive text of yoga), written by Swami Vivekananda - the propounder of this four fold yoga, the prayers we use before after various yoga practices in Prashanti Kutiram. Then we have included in chapter two the compiled verses of each of the four yoga streams. Chapter three contains the Upaniṣadic chants in search for Reality and Bliss. The songs to invoke spiritual urge, selfless service and patriotism are included in chapters four to six. Chapter eight includes the peace chants meant for establishing peace on earth in the new millenium.

This is a compilation of verses used in Vivekananda Kendra and from other various sources for which we are grateful.

We hope this new booklet Vyāsa Puṣpāñjali will cater to the needs of all inmates of Prashanti Kutīram undergoing four-fold yoga training and all those involved in our VYASA movement throughout the globe.

This tri-fold process of invoke-intensity-diffusion is a systematic way to gain mastery over emotions and thereby purifying the emotions.

PURIFICATION OF EMOTIONS

What is purification?

Love is one of the most powerful emotions manifest in all beings. At its grossest level it projects itself as lust (काम). This kāma is insatiable and energy-sapping. Its effect is like tempest after sun. Selfishness reigns supreme in this. But Prema (प्रेम) (pure love) is elevating. Its gentle spring always remains fresh. Featured by Tyāga (sacrifice), the lover finds his happiness in that of his beloved. 'Tat sukha sukhitvam (तत् सुक सुखित्वम्)' is the formula, says Nārada. Much greater is the bliss of Prema compared to the joy of Kāma.

Bhakti is Prema with total surrender. With the 'Saraṇāgati' (शरणागति) of himself and his ego at the feet of the Lord, man merges himself more into his Lord culminating in Saksatkara (साक्षात्कार). In that, the Bhakta experiences an ecstatic bliss.

Our devotional sessions are aimed to tune the heart-strings towards that self-elevating Bhakti Bhāva (भक्ति भाव).

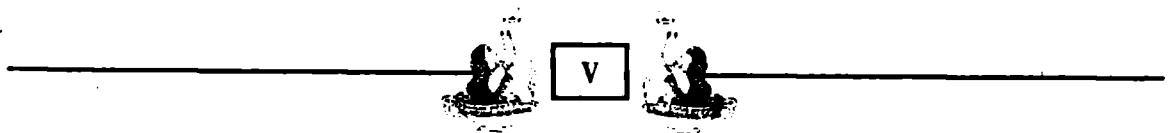
Come, join the group, sing aloud. This is the way to purify your emotions and grow towards perfection or Divinity.

SING WITH BHĀVA

In training the right brain, it is the bhāva feeling that matters more than mere words. That is why hymns, whatever be the language, have universal appeal.

There is a heavenly rhythm, a harmony and a melody in every sound and sigh. If these are fine-tuned with Prema and Bhakti, one reaches the heights of happiness-the zenith of ecstasy.

Sing loudly with the group; sway with the sound. Let your heart



HARNESSING THE 'RIGHT BRAIN'

Brain Researchers have found that the right lobe of the brain is the seat of emotions, which we have been calling the 'heart'. The 'head' representing the intellect has its abode in the left lobe of the brain. Because of science and scientific attitude, the left lobe has grown but the right one is grossly neglected. This lopsided growth is at the base of the most of the modern ailments, increasing unrest and decreasing quality of life. Thus, harnessing the right brain has become a mandate.

The science of emotions' culture develops the right brain and thereby harmonizes the left and the right parts effectively. Our emotions get purified and we elevate ourselves to experience the estatic bliss of divinity. As a result, there is release of emotions, lessening of 'heartache', better and greater Bliss.

PHYSIOLOGY OF EMOTIONS

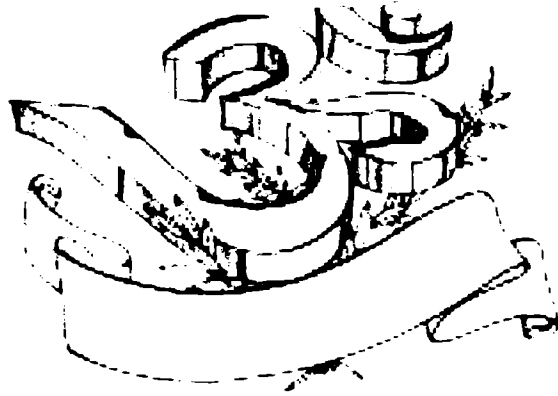
In our normal thinking, the changes are confined predominantly to the skull region. When any thought persists, it intensifies, triggering the centers of emotions in the 'right brain'; this trigger sets of chain reactions resulting in widespread -

1. hormonal changes transmitted through the blood stream, and
2. nerve impulses initiated by activation of sympathetic nervous system

The emotions are, thus, felt all over the body-tears in the eyes, lump in the throat, rushing of blood to face, gooseflesh, etc. At their termination, the parasympathetic nervous system slowly restores normalcy.

The changes due to emotions' feelings are more intense and lasting compared to mere thinking. Our devotional sessions systematically train the participants by inducing in them varieties of emotions, intensifying them and diffusing them to total silence.

1



PRAYERS



VYĀSA PRAYER

Vyāsāya Viṣṇu rūpāya Vyāsa rūpāya Viṣṇave,

Namo Vai Brahmanidhaye

Vāsiṣṭhāya namo namaḥ.

Vyāsam Vasiṣṭha naptāram

śakteḥ, pautramakalmaṣam

Parāsarātmajam vande śukatātham tapo nidhim.

Prayer to Vyasa

Salutations to Vyasa, the embodiment of Viṣṇu; to Viṣṇu embodying Vyāsa; and to Vasiṣṭha, the treasure house of creator Brahmā himself.

The lineage of saga Vyasa is described in this śloka. I offer my salutations to that grand sage who was a treasure of Austerity.

KIM NĀMA RODIŚI SAKHE

Kim nāma rodiśi sakhe

Tvayi sarvaśaktiḥ āmantrayasava

Bhagavan bhagadam svarūpam

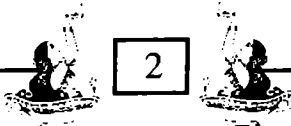
Trailokyametadakhilam tava pāda mūle

Ātmaivahi prabhavati najadaḥ kadācit.

O Dear! why weep ?

Friend! why are you crying? All powers are in you; invoke the auspicious nature of yours. All the three worlds are at your feet. Self is the Lord that shines and never the matter.

– Swami Vivekananda



VIVEKĀNANDA PRĀRTHANĀ

Namaḥ Śrī yatirājāya Vivekānanda sūraye,
Saccitsukha svarūpāya svāmine tāpahāriṇe.

Prayer to Swami Vivekananda

Salutations to the great monk, seer and Guru (teacher) Vivekananda Sūrya who is an embodiment of existence, consciousness and bliss.

PRĀTAḤSMARAṆA STOTRA

Prātaḥ smarāmi hṛdi samsphuradātmatattvaṃ
satcit sukham paramahansagatim turiyam,
Yat svapna jāgara-suṣuptamavaiti nityam
tad brahma niṣkalamaham na ca bhūtaśaṅghaḥ (1)

Prātarbhajāmi manaso vacasām agamyam
vaco vibhānti nikhilā yadanugraheṇa,
Yan 'neti neti' vacanair nigamā avouch
tam devadevamajamcyutamāhuragyam (2)

Prātarnamāmi tamaśaḥ paramārkaavarṇam
pūrṇam sanātanapadam puruṣottamākhyam,
Yasmin idam jagadaśeṣamaśeṣa mūrtau
rajjvām bhujāṅgama iva pratibhāsitam vai. (3)

Om Śāntiḥ Śāntiḥ Śāntiḥ

This is a beautiful stotra to be chanted in the early morning before sunrise, if possible. In an atmosphere which is calm, serene, fresh and full of latent energy. We, through the words of this stotra by Ādi Śaṅkarācārya, remember our real nature - the Brahman, the Ātman.

Every morning we remember our Self Ātman which is Existence-Consciousness-Bliss, Absolute, beyond all forms, eternal. It is beyond the states of waking, dream and sleep.

Every morning we tune ourselves again and again to ourself which is beyond mind and speech. It can be described only as 'NOT this', 'NOT this'. It is the God of gods, Immutable and Supreme.

Every morning we surrender to that all pervasive Reality which is as bright as the Sun. It is Immanent and Eternal. It is in that appears the world of manifold forms like a snake superimposed on a rope.

I remember, I worship and I salute Him.

Om, peace peace peace.

DHYĀNA MANTRA

Śanaiḥ Śanaiḥ uparmet buddhyā dhṛtigṛhītayā,
Ātmasaṁstham manaḥ kṛtvā na kiñcidapi cintayet

(Gita : 6.15)

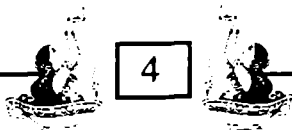
Prayer before meditation

With the intellect set in steadiness, with the mind fastened on the Self, let us calm down the mind again and again and attain (quietude by degrees), let us not think of anything.

ĀVARTANA DHAYĀNA MANTRA

Laye sambodhayet cittam
Vikṣiptam śamayet punaḥ,
Sakaṣāyam vijāniyāt samaprāptam na cālayet.

(Maṇḍūkya Kārikā : 3.44)



Prayer before Cyclic Meditation

In the state of drowsiness - awaken the mind, when agitated - pacify it; recognise the deeper mind full of desires, blocks, stagnations etc, Reaching the state of perfect equilibrium, do not disturb that state again.

DHYĀNĀNANTRA PRĀRTHANĀ

Om sarve bhavantu sukhinaḥ
sarve santu nirāmayah,
Sarve bhadraṇi paśyantu
mā kaścit duḥkhabhāg bhavet
Om Śāntiḥ Śāntiḥ Śāntiḥ

Prayer after meditation

Let all be happy, free from diseases. Let all align with reality, let no-one suffer from miseries. Om peace peace peace

SŪRYANAMASKĀRA MANTRA

Hiraṇmayena pātrena satyasyāpihitam mukham,
Tat tvam pūṣannapāvṛṇu satyadharmāya dṛṣṭaye.

(Īśā Up. : 15)

Sun Salutation

Like a lid to a vessel, O Sun! your golden orb covers the entrance to Truth. Kindly open the same and lead us to Truth.

YOGĀSANA MANTRA

Yogena cittasya padena vācām,
malam śarīrasya ca Vaidyakena,
Yo'pākarotam pravaram munīnam
Patañjalim prāñjalirānatosmi.

Prayer before Yogāsanās

I offer my salutations with folded hands to Patañjali, the renowned amongst the sages, who removed the impurity of mind through Yoga; of speech by Grammar and of body by Ayurveda.

PRĀṆĀYĀMA MANTRA

Prānasyedam vaśe sarvām tridive yat pratiṣṭhitam

Māteva putrān rakṣasva

śrīśca prajñānśca vidhehi naḥ iti

(Prašna Up. : 2.13)

Prayer for Prāṇāyāma

Whatever exists in three worlds (the heaven too) is all under the control of Prāṇa. (O Prāṇa) protect us as a mother protects her sons; give us affluence and intelligence.

BHUŚUNḌA PRĀRTHANĀ

Sa (Bhuśunḍah) viśrāntamatih

sānto vītarāgo mahāmatih,

Cirañjīvī tathā svarge na bhūto na bhaviṣyati

(Yoga Vāsiṣṭha chap. 21.3)

Prayer of Bhuśunḍa

He is the one whose thought has ceased. He is calm, free from passion, all-knower and long-lived. One like him never was or will be in heaven.

BHOJANA MANTRA

Aham vaiśvānaro bhūtvā

prāṇinām dehamāsritah,

Prāṇāpāna samāyuktah

pacāmyannam caturvidham. (Gita 15.4)



**Annapūrṇe Sadāpūrṇe
Śankara prāṇavallabhe,
Jñāna vairāgya siddhyartham
Bhikṣām dehi ca pārvati.
Brahmārpaṇam Brahmahaviḥ
Brahmāgnau Brahmaṇāhutam,
Brahmaivatena gantavyam
Brahmakarma samādhinā.
Om Śāntiḥ Śāntiḥ Śāntiḥ**

(Gita : 4.24)

Prayer before food

Abiding in the body of living beings as Vaiśvānara, associated with Prāṇa and Apāna, digest the four kinds of food.

O mother Pārvatī, you are the bestower of food Annapūrṇa, always full, the life-line of Lord Śankara; please give us both the boon of wisdom and renunciation.

The oblation is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; unto Brahman verily he goes who cognizes Brahman alone in his action.

Om Peace Peace Peace.

MṚTYUÑJAYA MANTRA

**Om tryambakam yajāmahe
sugandhim puṣṭivardhanam,
Urvārukamiva bandhanāt
mṛtyormukṣīya māmṛtāt.
Om Śāntiḥ Śāntiḥ Śāntiḥ**

Prayer For Conquering death

Om, we offer our salutations to the three-eyed lord (Śiva) for increasing the vitality and fragrance in us; to release us from the bondage of death so effortlessly as a ripe cucumber falls out of its creeper automatically.

**ŚRĪMAD BHGAVADGĪTĀ
COMPILED VERSES OF
FOUR YOGAS**

- **Jñāna Yoga Śloka Saṅgrahaḥ**
- **Rāja Yoga Śloka Saṅgrahaḥ**
- **Bhakti Yoga Śloka Saṅgrahaḥ**
- **Karma Yoga Śloka Saṅgrahaḥ**

**CONTRACTION IS DEATH
EXPANSION IS LIFE**

Swami Vivekananda



JÑĀNA YOGA

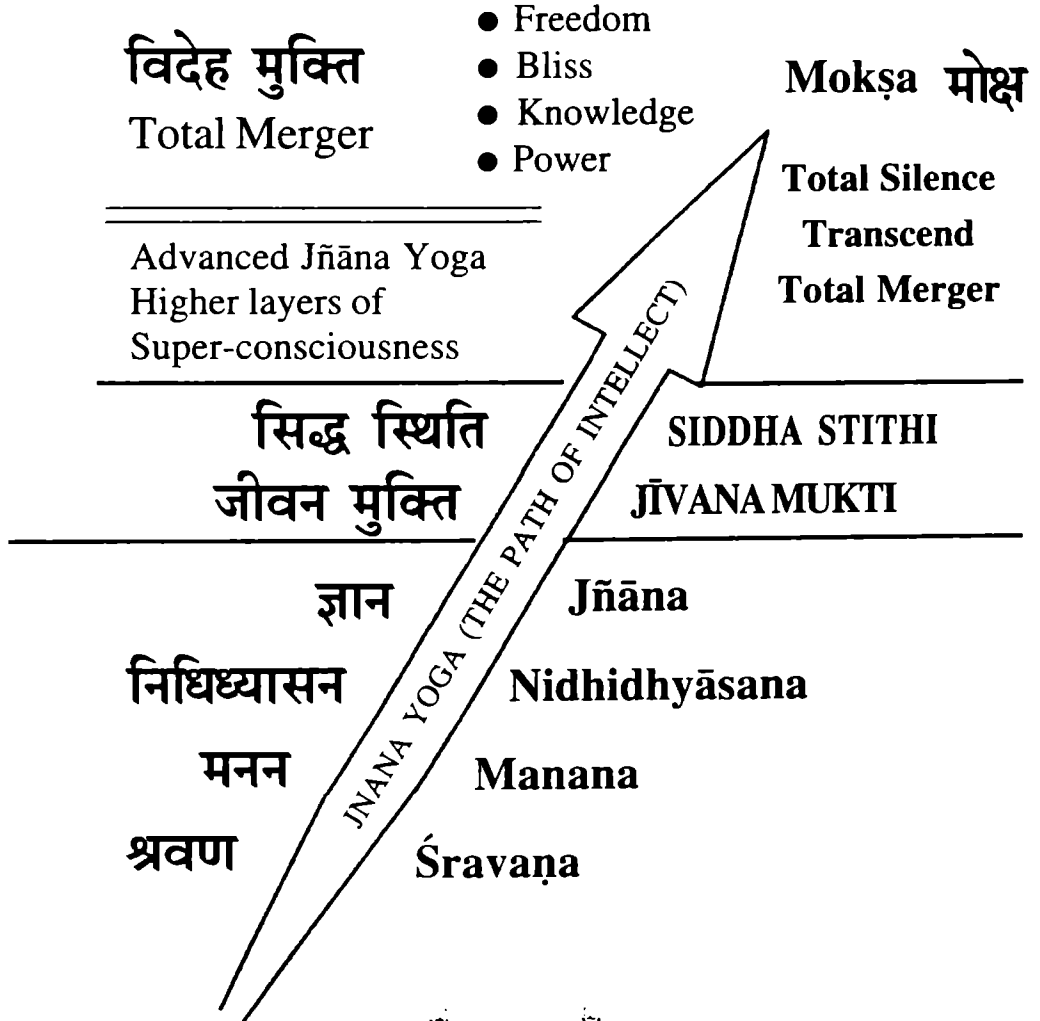


JÑĀNA YOGA

(The path of Intellect)

Arrangement of the 18 verses

	Opening prayer	
1	Introduction to Jñāna Yoga	1-3
2	Methods of Jñāna - Śravaṇa	4-7
3	Qualities of Jñāna Yogī	8-12
4	Higher dimensions of Jñāna Niṣṭhā	13-15
5	Awareness at the time of death	16
6	Ultimate goal	17-18
	Closing prayer	



Atha Śrīmad Bhagavadgītāsu

JÑĀNA YOGA ŚLOKA SAṄGRAHAH

Om pārthāya pratibodhitām
 bhagavatā nārāyaṇena svayam
 vyāsenā grathitām purāṇa muninā
 madhye Mahābhāratam,
 Advaitāmṛtavarṣinīm bhagavatīm
 aṣṭādaśādhyāyinīm
 amba tvāmanusandadhāmi
 bhagavadgīte bhavadveṣiṇīm.

*Now the Compilation of the verses of Jñāna Yoga from
 Bhagavadgīta*

Opening Prayer

Om, O Bhagavad Gītā, with which Pārtha (Arjuna) was enlightened by the Lord Nārāyaṇa Himself and which was incorporated in the Mahābhārata by the ancient Muni Vyāsa - the Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita and consisting of eighteen chapters, upon Thee, O Bhagavad Gītā! O affectionate Mother! I meditate.

It embodies 18 chapters each called by different names of Yoga. Even the melancholy of Arjuna is called Viṣāda Yoga. As it lead him to greater heights of growth. Four main streams of yoga are selected. The present is Jñāna yoga śloka saṅgraha, a compilation of 18 verses of Jñāna yoga - the path of the intellect. These 18 verses have been sequenced to elaborate Jñāna Yoga under the eight heads - Introduction, Methods 1 & 2 Jñāna, Higher dimensions of Jñāna, Awareness at the time of death and the ultimate goal and the closing prayer.

Arjuna Uvāca

1. **Aho bata mahat pāpam
kartum vyavasitā vayam,
Yadrājyasukhalobhena
hantum svajanamudyatāḥ. (1.45)**

Arjuna said

Goaded by the greed of the pleasures of a Kingdom, we are, alas! bent on penetrating the great sin of killing our kinsmen.

Srī Bhagavān Uvāca

2. **Api cedasi pāpebhyaḥ
sarvebhyaḥ pāpakṛttamaḥ,
Sarvamjñānaplavenaiva
vṛjinam santariṣyasi . (4.36)**

The Blessed Lord said

Even if you be the most sinful of all sinners, yet shall you cross over all sins by the raft of knowledge.

3. **Tadviddhi praṇipātena
paripraśnena sevayā,
Upadekṣyanti te jñānam
jñāninastattvadarśinah (4.34)**

Seek that enlightenment by prostrating, by questions and by service; the wise, the seers into the Truth will instruct you in that knowledge.

4. **Na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
Ajo nityaḥ śāśvato'yam purāṇo
na hanyate hanyamāne śarīre (2.20)**



The Atman is neither born nor does it die. Coming into being and ceasing to be do not take place in it. Unborn, Eternal, Constant and Ancient, it is not killed when the body is slain.

**5. Vedā'vināśinam nityam
ya enamajamavyayam,
Katham sa puruṣaḥ pārtha
kam ghātayati hanti kam. (2.21)**

He who cognizes the Atman as indestructible, eternal, unborn and changeless, how can he slay, O Pārtha, or cause another to slay?

**6. Nainam chindanti śastrāṇi
nainam dahati pāvakaḥ,
Na cainam kledayantyāpo
na śoṣayati mārutaḥ. (2.23)**

Weapons do not cleave the Atman, fire burns It not, water wets It not, wind dries It not.

**7. Acchedyo'yamadāhyo'yam
akledyo'śoṣya eva ca,
Nityaḥ sarvagathḥ sthāṇuḥ
acalo'yam sanātanaḥ. (2.24)**

This Self is uncleavable, incombustible and neither wetted nor dried. It is eternal, all-pervading, stable, immovable and everlasting.

**8. Traiguṇyaviṣayā vedā
nistraiguṇyo bhavārjuna,
Nirdvandvo nityasattvastho
niryogakṣema ātmavān. (2.25)**

The Vedas enumerate the three Guṇas. You transcend the three Guṇas, O Arjuna! Be free from the pairs of opposites, ever

**Yaḥ prayāti tyajandeham
sa yāti paramām gatim. (8.13)**

All the gates of the body closed, the mind confined within the heart, having fixed his life-energy in the head, engaged in firm yoga; uttering the one-syllabled 'Om', Brahman, thinking of Me, he who departs, leaving the body, attains the Supreme Goal.

**17. Śraddhāvānllabhate jñānam
tatparaḥ samyatendriyaḥ,
Jñānam labdhvā parām śāntim
acireṇādhigacchati. (4.39)**

The man of śraddhā, the devoted, the master of his senses obtains knowledge. Having obtained knowledge he goes promptly to the Peace Supreme.

**18. Eṣā brāhmī sthitiḥ Pārtha
nainām prāpya vimuhyati,
Sthitvā'syām antakāle'pi
Brahmanirvāṇamṛcchati. (2.72)**

This, O Partha, is the Brāhmī state. Attaining this, none is bewildered. Being established in it even at the death-hour, a man gets into oneness with Brahman.

**Om tat sad iti Śrīmad Bhagavadgītāsu
Upaniṣatsu Brahmavidyāyām
Yogaśāstre Sri Kṛṣṇārjuna samvāde
Jñānayoga sloka-saṅgrahaḥ
Hariḥ Om Tat Sat.**

In the Upaniṣad of the Bhagavadgītā, the Science of the Absolute, the Scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is a collection of verses on Jñāna Yoga. Hariḥ OM, that is Reality.

RĀJA YOGA

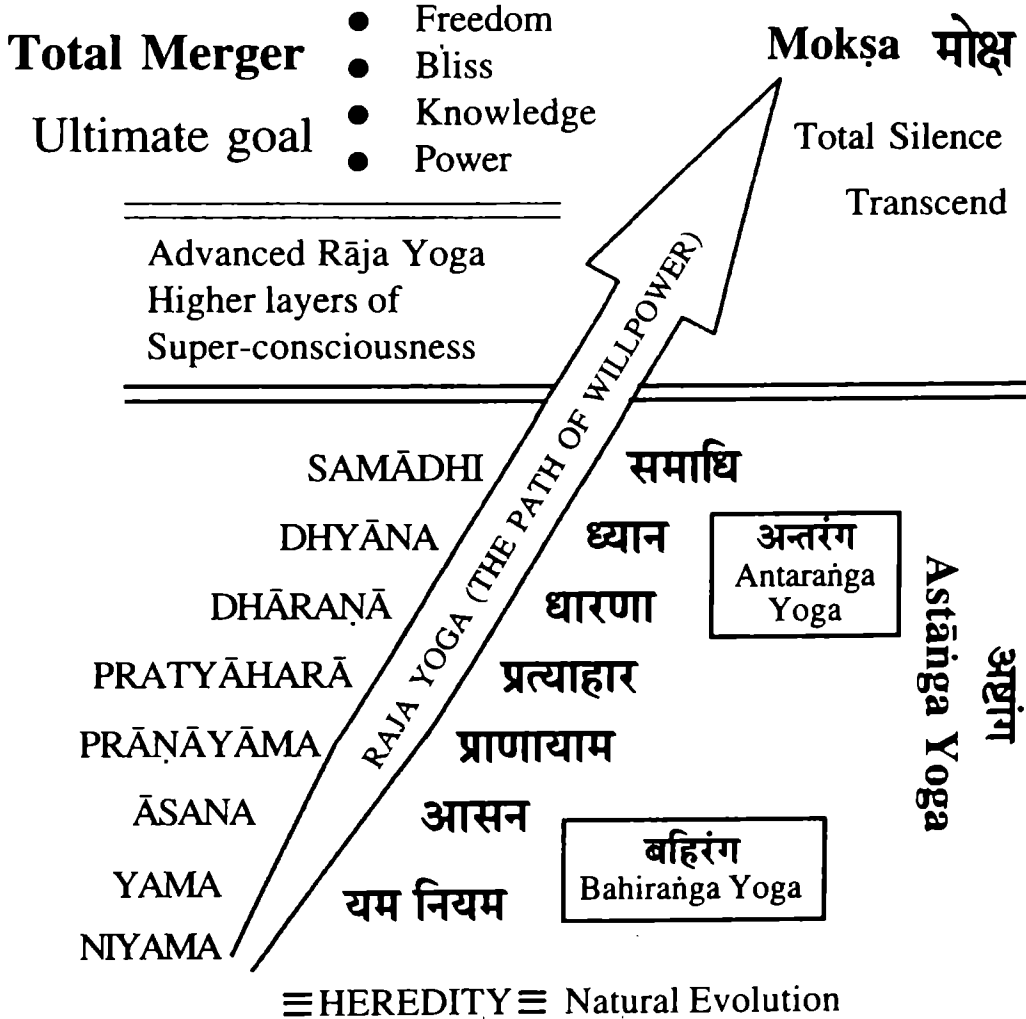


Rāja Yoga

(The path of Willpower)

Arrangement of the 18 verses

Opening prayer		
1.	Introduction	1-2
2.	Methods of Rāja Yoga	3-9
3.	Hurdles and Solutions	10-11
4.	Qualities and outcome	12-14
5.	At the time of death	15
6.	Goal of Rāja Yoga	16-18
Closing prayer		



Atha Śrīmad Bhagavadgītāsu RĀJA YOGA ŚLOKA SAṄGRAHAḤ

Dhyāna Śloka

Yam Brahmā varuṇendra rudra marutaḥ
stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopaniṣadair
gāyanti yam Sāmagāḥ,
Dhyānāvasthita tadgatena manasā
paśyanti yam yogino
yasyāntam na viduḥ surāsuragaṇā
devāya tasmai namaḥ.

*Now the Compilation of the verses on Rāja Yoga from
Bhagavadgītā.*

Opening Prayer

Salutation to that God whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise with divine hymns, whom the Sama-chanters sing by Vedas and their Aṅgas, in the Pada and Krama methods, and by the Upaniṣads, whom the yogis see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

Śri Bhagavān Uvāca

1. Uddharedātmanātmānam
nātmānamavasādayet,
Ātmaiva hyātmanobandhur
ātmaiva ripurātmanah (6.5)

The Blessed Lord said

Let a man raise himself by his own self; let him not debase himself. For he is himself his friend, himself his foe.

2. **Bandhurātmātmanastasya
yenātmaivātmanā jitaḥ,
Anātmanastu śatrutve
vartetātmaiva śatruvat. (6.6)**

To him who has conquered his (base) self by the (divine) self, his own self is the friend; but to him who has not subdued the self, his own self acts as the foe.

3. **Śucau deśe pratiṣṭhāpya
sthiramāsanamātmanah,
nātyucchritam nātinīcam
cailājinaśottaram. (6.11)**

Having firmly fixed in a clean place, his seat, neither too high nor too low, and having spread over it the kusa-grass, a deer skin and a cloth one over the others.

4. **Apāne juhvati prāṇam
prāṇe'pānam tathā'pare
Prāṇā pānagatī ruddhvā
prāṇāyāmaparāyaṇah. (4.29)**

Yet others offer as sacrifice the outgoing breath in the coming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the regulation of the life-energy.

5. **Yuktāhāravihārasya
yuktaceṣṭasya karmasu
Yukta svapnāvabodhasya
yogo bhavati duḥkhahā. (6.17)**

For him who is moderate in eating and recreation, temperate in his actions, who is regulated in sleep and wakefulness, yoga becomes the destroyer of pain.

**6. Tatraikāgram manaḥ kṛtvā
yatacittendriyakriyaḥ,
Upaviśyāsane yuñjyad
yogamātmaviśuddhaye. (6.12)**

Sitting there on his seat, making the mind one-pointed and restraining the thinking faculty and the senses, he should practise yoga for self-purification.

**7. Samam kāyaśirogrīvam
dhārayannacalam sthiraḥ,
Samprekṣya nāsikāgram svam
diśaścānavalokayan. (6.13)**

Let him hold the body, head and neck erect and still, gazing at the tip of his nose, without looking around.

**8. Śanaīḥ śanairuparanet
buddhyā dhṛtigṛhītayā,
Ātmasaṁstham manaḥ kṛtvā
na kiñcidapi cintayet. (6.25)**

With his intellect set in firmness let him attain quietitude little by little; with the mind fixed on the Self let him not think of anything.

**9. Praśāntātmā vigatabhīḥ
brahmacārivarte sthitaḥ,
Manah saṁyamya maccittaḥ
yukta āsīta matparaḥ. (6.14)**

Serene and fearless, firm in the vow of a Brahmachārī, subdued in mind, he should sit in yoga thinking on Me and intent on Me alone.



Arjuna Uvāca

**10. Cañcalam hi manaḥ kṛṣṇa
pramāthi balavaddṛḍham,
Tasyāham nigraham manye
vāyoriva suduṣkaram. (6.34)**

Arjuna said

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and obstinate. I deem it as hard to control as the wind.

Śri Bhagavān Uvāca

**11. Asaṅsayam mahābāho
mano durnigraham calam,
Abhyāsenā tu Kaunteya
vairāgyena ca gṛhyate. (6.35)**

The blessed Lord said

Doubtless, O mighty-armed, the mind is restless and hard to control; but by practice and non-attachment O son of Kuntī! it can be controlled.

**12. Ātmaupamyena sarvatra
saman paśyati yo'rjuna
Sukham vā yadi vā duḥkham
sa yogī paramo mataḥ. (6.32)**

That Yogi, O Arjuna! is regarded as the supreme, who judges pleasure or pain everywhere, by the same standard as he applies to himself.

**13. Sukhamātyantikam yattat
buddhigrāhyamatīndriyam
Vetti yatra na caivāyam
sthitaścalati tattvataḥ. (6.21)**

When he feels that supreme bliss which is perceived by the intelligence and which transcends the senses, and wherein established he never moves from the Reality.

**14. Yuñjannevaṃ sadātmānam
yogī vigatakalmaṣaḥ,
Sukhena brahmasansparśam
atyantam sukhamaśṇute. (6.28)**

Constantly engaging the mind this way, the yogī who has put away sin, attains with ease the infinite bliss of contact with Brahman.

**15. Prayāṅakāle manasā'calena
Bhaktiyā yukto yogabalena caiva,
Bhruvormadhye prāṇamāveśya samyak
sa tam param puruṣamupaiti divyam. (8.10)**

The Omniscient, the Ancient, the Ruler, Minuter than an atom, the Supporter of all, of Form inconceivable, Effulgent like the sun, and Beyond all darkness; he who meditates on this Resplendent, Supreme Puruṣa, at the time of death, with a steady mind, devotion and strength of yoga, well fixing the entire Praṇa in the middle of the eye-brows, he reaches Him.

**16. Praśāntamanasam hyenam
yoginam sukhamuttamam,
Upaiti śāntarajasam
brahma bhūtamakalmaṣam. (6.27)**

Supreme Bliss verily comes to that yogi whose mind is calm, whose passions are pacified, who has become one with Brahman and who is sinless.

**17. Prayatnādyatamānastu
yogī saṃśuddhakilbiṣaḥ,**

**Anekajanma saṁsiddhas
tato yāti parām gatim. (6.45)**

The yogī who strives with assiduity, purified from sins and perfected through many births reaches then the Supreme Goal.

**18. Yo'ntaḥ sukho'ntarārāmas
tathāntarjyotireva yaḥ
Sa yogī brahmanirvāṇam
brahmabhūto'dhigacchati (4.24)**

He whose happiness is within, whose delight is within, whose illumination is within only, that yogī becomes Brahman and gains the Beatitude of Brahman.

**Om tat sad iti
Śrīmad Bhagavadgītāsu Upaniṣatsu
Brahmavidyāyām Yogaśāstre
Śri Kṛṣṇārjunasamvāde
Rājayogaślokaśaṅgrahaḥ
Hariḥ Om Tat Sat.**

In the Upaniṣad of the Bhavadgītā, the Science of the Absolute, the Science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is a collection of verses on Rāja Yoga. Hariḥ Om that is Reality.

BHAKTI YOGA



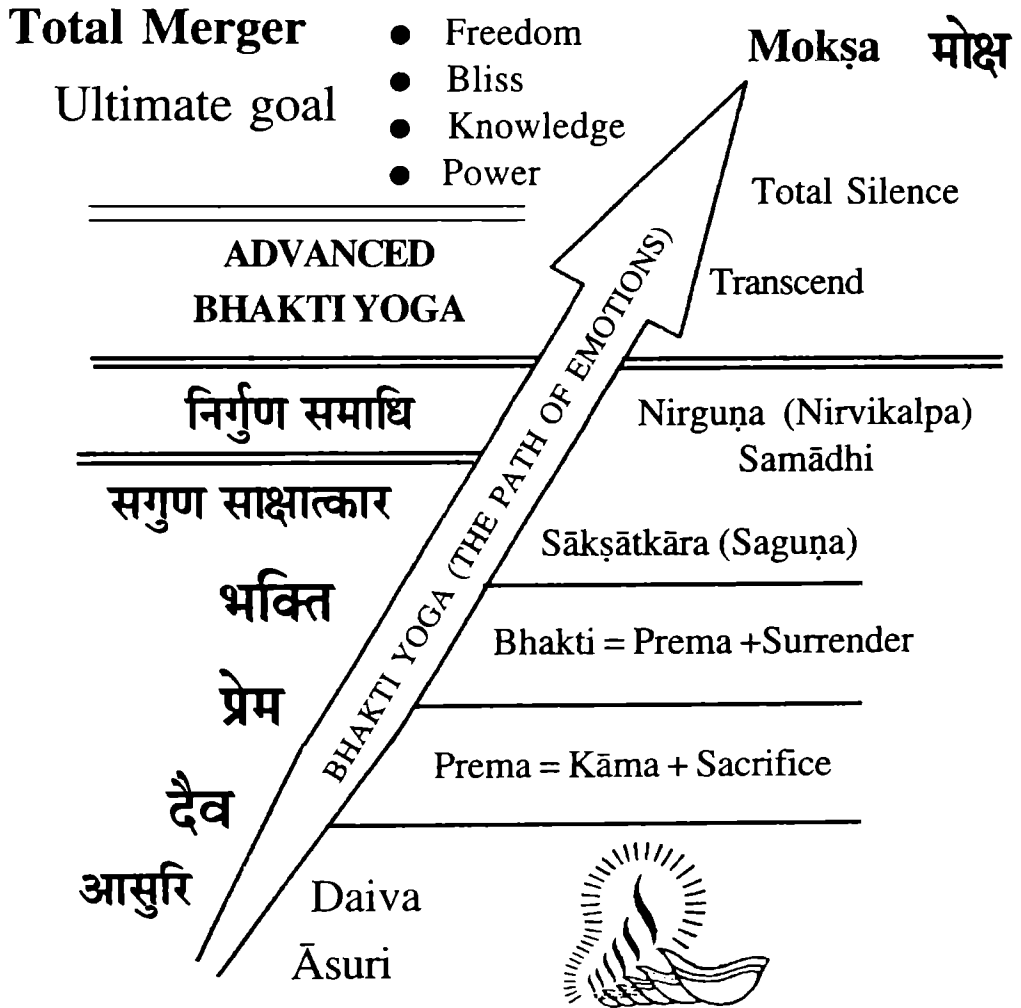
Bhakti Yoga

(The path of Emotions)

Arrangement of the 18 verses

Introduction to Bhakti Yoga

1. Kāma to Prema
2. Bhakti is Prema with surrender
3. God realisation in form(Saguṇa Sākṣātkāra)
4. Towards Nirvikalpa Samādhi
5. 1 arā-Bhakti and God Consciousness
6. Ultimate Merger Closing prayer



Atha Śrīmad Bhagavadgītāsu
BHAKTI YOGA ŚLOKA SAṄGRAHAḤ

Opening Prayer

Vasudevasutam devam
kansacāṇūramardanam
Devakīparamānandam
Kṛṣṇam vande jagadgurum.
Mūkam karoti vācālam
paṅgum laṅghayate girim,
yatkṛpā tamaham vande
paramānanda Mādhavam.

*Now the Compilation of the verses of Bhakti Yoga from
Bhagavadgītā*

I salute to Lord Kṛṣṇa, the world teacher, the son of Vasudeva,
the destroyer of Kaṁsa and Canura, the supreme bliss of Devakī.

I salute that Mādhava, the Source of Supreme Bliss, whose grace
makes the dumb eloquent and the cripple cross mountains.

Śrī Bhagavānuvāca

1. Caturvidhā bhajante mām
janāḥ sukṛtino'rjuna
Ārto jijñāsuararthārthī
jñānī ca Bharatarṣabha. (7.16)

The blessed Lord said

Four types of virtuous men worship Me, O Arjuna!! the man in
distress, the man seeking knowledge, the man seeking wealth
and the man imbued with wisdom, O the best of the Bharatas!

2. Tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānīta,
Bhavanti sampadam daivīm
abhijātasya bhārata. (16.3)

There are two types of beings in this world, the divine and the demoniacal - the divine has been described at length; hear from Me, O Pārtha, of the demoniacal.

3. Dambho darpo'bhimānaśca
krodhaḥ pārūṣyameva ca,
Ajñānam cābhijātasya Pārtha
sampadamāsurīm. (16.4)

Ostentation, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Pārtha! for a demoniac state.

4. Daivī sampadvimokṣāya
nibhandāyāsuri matā,
Mā śucāḥ sampadam daivīm
abhijāto'si pāṇḍava. (16.5)

Fix your mind on Me alone, let your thoughts dwell in Me. You will hereafter live in Me alone. Of this there is no doubt.

5. Nānto'sti mama divyānām
vibhūtīnām Parantapa,
Eṣa tūddeśataḥ prokto
vibhūtervistarō mayā. (10.40)

There is no end of My divine manifestations. O harasser of foes! this is only a brief exposition by Me of the extent of My glories.

6. Yadyadvibhūtimatsattvam
śrīmadūrjitameva vā,

**Tattadevāvagaccha tvam
mama tejo'nśasambhavam. (10.41)**

Whatever being there is glorious, prosperous or powerful, know that to have sprung but from a spark of My splendour.

**7. Mayyeva mana ādhatsva
mayi buddhim niveśaya,
Nivasiṣyasi mayyeva
ata ūrdhvam na sanśyaḥ. (12.8)**

As You have declared Yourself to be, so it is, O Lord Supreme!
(Yet) I desire to see Your Īśvara - form, O Puruṣottama!.

Arjuna uvāca

**8. Evametadyathāttha
tvam ātmānām Parameśvara,
Draṣṭumicchāmi te rūpam
aiśvaram puruṣottama. (11.3)**

Arjuna said

To them, ever devout, worshipping Me with love, I give the yoga of discrimination by which they come to Me.

Śrī Bhagavānuvāca

**9. Na tu mām śakyase draṣṭum
anenaiva svacakṣuṣā,
Divyam dadāmi te cakṣuḥ
paśya me yogamaiśvaram. (11.8)**

The blessed Lord said

But you cannot see Me with these eyes of yours; I give you divine sight; behold My Supreme Yoga.

Saṅjaya Uvāca

10. Evamuktvā tato Rājan
mahā Yogeśvaro Hariḥ,
Darśayāmāsa Pārthāya
paramam rūpamaiśvaram. (11.9)

Saṅjaya said

Having thus spoken, O King, the great Lord of yoga, Hari showed to Pārtha, His Supreme Iśvara form.

Arjuna Uvāca

11. Kirītinam gadinam cakriṇamca
tejorāśim sarvato dīptimantam
Paśyāmi tvām durnirīkṣyam samantād
dīptānalārkyadyutimaprameyam. (11.7)

Arjuna said

I see you with diadem, club and discus; a mass of radiance blazing everywhere, hard to look at, all round dazzling like flaming fire and sun, and immeasurable.

12. Adrṣṭapūrvam hr̥ṣito'smi dr̥ṣṭva
bhayena ca pravyathitam mano me,
Tadeva me darśaya Deva rūpam
Prasīda Deveśa Jagannivāsa. (11.45)

I rejoice that I have seen what was never seen before, but my mind is confounded with fear. Show me that form only, O God! have mercy, O God of gods! O Abode of the universe!

Śrī Bhagavānuvāca

13. Sudurdarśamidam rūpam
dr̥ṣṭavānāsi yanmama,



**Devā apyasya rūpasya nityam
darśanakāñkṣiṇaḥ (11.52)**

The Blessed Lord said

Very hard it is, indeed, to see this form of Mine which you have seen. Even the Devas are very eager to see this form.

**14. Brahmabhūtaḥ prasannātmā
na śocati na kañkṣati,
Samaḥ sarveṣu bhūteṣu
madbhaktim labhate parām. (18.54)**

Becoming Brahman, serene-minded, he neither grieves nor desires; the same to all beings, he obtains supreme devotion to Me.

**15. Sarvadharmānparityajya
māmekam śaraṇam vraja,
aham tva sarvapāpeb yo
mokṣayiṣyāmi mā śucaḥ. (18.66)**

Renounce all dharmas and take refuge in Me alone. I shall liberate you from all sins; grieve not.

**16. Antakāle ca māmeva
smaranmuktvā kalevaram,
Yaḥ prayāti sa madbhāvam yāti
nāstyatra sanśayaḥ. (8.5)**

And whoever, at the time of death, leaving the body, goes forth remembering Me alone, he attains My being; there is no doubt about this.

**17. Ābrahmabhuvanālokāḥ
punarāvartino'rjuna,
Māmupetya tu Kaunteya
punarjanma na vidyate. (8.16)**

All worlds including that of Brahmā are subject to return. O Arjuna! but on reaching Me, O son of Kunti, there is no rebirth.

18. Teṣāmaham samuddhartā

mṛtyusansārasāgarāt

Bhavāmi nacirāt Pārtha

mayyāveśitacetasām. (12.7)

Fix your mind on Me alone, let your thought dwell in Me. You will hereafter live in Me alone. Of this there is no doubt.

Om tat sad iti Śrīmad Bhagavadgītāsu

Upaniṣastu Brahmavidyāyām Yogaśāstre

Śri Kṛṣṇārjunasamvāde

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In the Upanisad of the Bhagavadgītā, the Science of the Absolute, the Scripture of Yoga and the dialogue between Sri Kṛṣṇa and Arjuna, this is a collection of verses on Bhakti Yoga. Hariḥ Om that is Reality.

KARMA YOGA



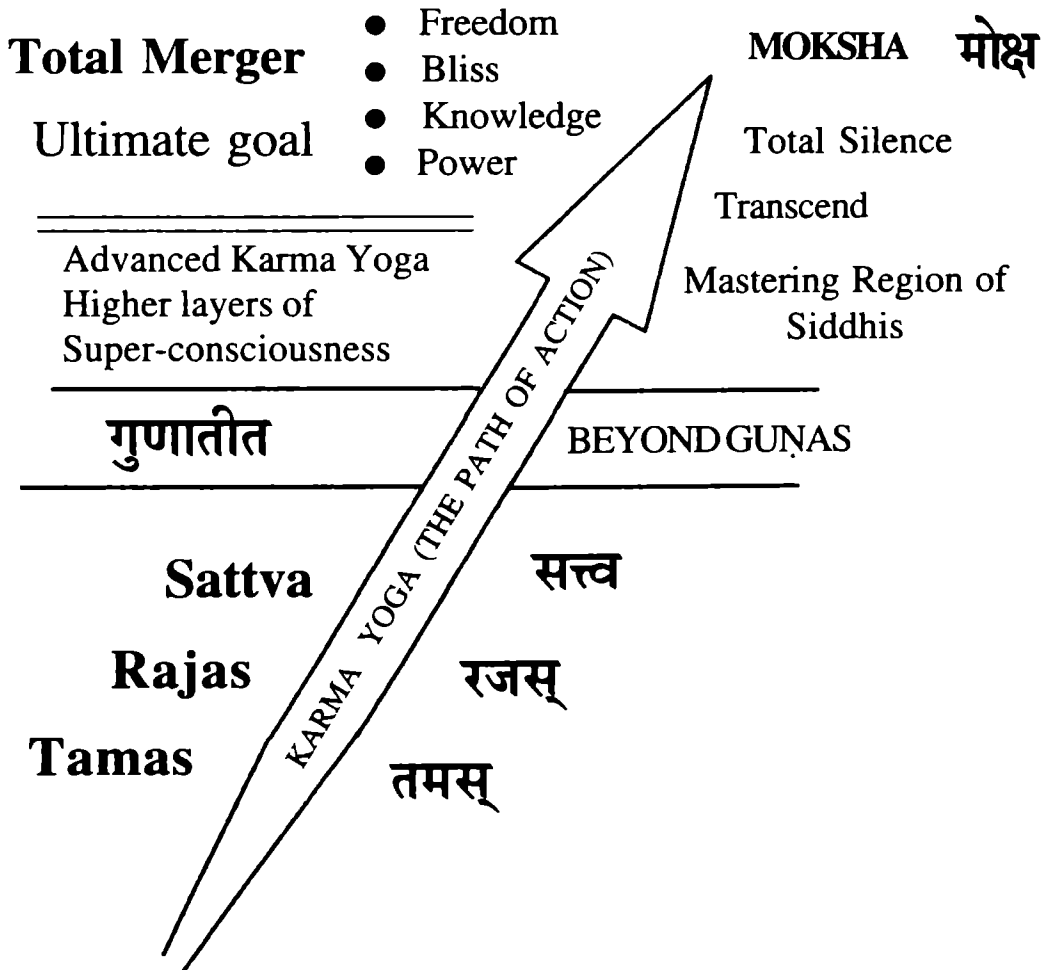
Karma Yoga

(The path of Action)

Arrangement of the 18 verses

Opening prayer

1. Introduction to Karma Yoga
2. Tamas to Rajas and to Sattva
3. Conflicts
4. Secrets 1 to 4
5. Master Karma Yogi
6. Ultimate Goal, Closing prayer



Atha Śrīmad Bhagavadgītāsu
KARMA YOGA ŚLOKA SANGRAH

Dhyāna Śloka

Pārāśaryavacaḥ sarojamamalam
 gītāthagandhotkaṭam
 nānākhyānakakesaram harikathā
 sambhodhanābodhitam,
 Loke sajjanaṣaṭpadairaharahaḥ
 pepīyamānam mudā
 bhūyādbhāratapañkajam kalimala-
 pradhvaṁsinaḥ śreyase.

*Now the Compilation of the verses of Karma Yoga from
 Bhagavadgītā*

Opening Prayer

May this lotus of the Mahābhārata, born in the lake of the words of the son of Parāśara(Vyāsa), sweet with the fragrance of the meaning of Gītā, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sins of Kali, and drunk joyously day by day, by the bees of good men in the world become the bestower of good to us.

Arjuna Uvāca

1. Jyāyasi cetkarmaṇaste
 matā buddhir Janārdhana,
 Tatkim karmaṇi ghore mām
 niyojayasi Keśava. (3.1)

Arjuna said

If it is held by you, O Janārdana! that knowledge is superior to

action, why then do you, O Kesava! enjoin on me this terrible action?

Śrī Bhagavān uvāca

**2. Na karmaṇāmanārambhāt
naiṣkarmyam puruṣo'śnute
Na ca sanyasanādeva
siddhim samadhigacchati. (3.4)**

Śrī Bhagvān said

Man gains not actionlessness by abstaining from activity, nor does he rise to perfection by mere renunciation.

**3. Na hi kaścit kṣaṇam pi
jātu tiṣṭhyakarmakṛt,
Kāryate hyvaṣaḥ karma
sarvaḥ prakṛtijairguṇaiḥ. (3.5)**

None can ever remain really actionless even for a moment; for everyone is helplessly driven to action by the Guṇas, born of Prakṛti.

**4. Karmendriyāṇi saṁyamya
ya āste manasa smaraṇ
Indriyārthān vimuḍhātmā
mithyācāraḥ sa ucyate. (3.6)**

The deluded man is called a hypocrite who sits controlling the organs of action, but dwelling in his mind on the objects of the senses.

**5. Yastvindriyāṇi manasā
niyamārabhate'rjuna,
Karmendriyaiḥ karmayogam
asaktaḥ sa viśiṣyate. (3.7)**



But he excels, O Arjuna! who restraining the senses by the mind, unattached, directs his organs of action to the path of work.

**6. Anubandham kṣayam hiṁsām
anapekṣaya ca pauruṣam,
Mohādārabhyate karma
yat tad tāmasam ucyate. (18.25)**

That action which is undertaken from delusion, without heed to the consequence, loss, injury and ability, (that) is declared to be Tāmasika.

**7. Yattu kāmepsunā karma
sāhaṅkāreṇa vā punaḥ,
Kriyate bahulāyāsam
tadrājasam udāhrtam. (18.24)**

But that action which is done by one craving for desires, or again with egoism, or with much effort, (that) is declared to be Rājasika.

**8. Niyatam saṅgar hitam
arāgadveṣataḥ kṛtam,
Aphalaprepsunā karma
yat tat sātṭvikamucyate. (18.23)**

An action which is ordained, which is free from attachment, which is done without love or hatred by one not desirous to be Sātṭvika.

**9. Karmaṇyevādhikāraṣṭe
mā phaleṣu kadācana
Mā karmaphalaheturbhūr
mā te saṅgo'stvakarmaṇi. (2.47)**

Seek to perform your duty; but lay not claim to its fruits. Be you not the producer of the fruits of Karma; neither shall you lean towards inaction.

**10. Kim karma kim akarmeti
kavayo'pyatra mohitāḥ,
Tat te karma pravakṣyāmi
yajñātvā mokṣyase'subhāt. (4.16)**

Sages, too, are perplexed as to what is action, what is inaction. Therefore I shall tell you what action is, by knowing which you shall be freed from evil.

**11. Karmaṇohyapi boddhavyam
boddhavyam ca vkarmaṇaḥ,
Akarmaṇasca boddhavyam
gahanā karmaṇo gatiḥ. (4.17)**

It is necessary to discriminate action, to discriminate forbidden action, and to discriminate inaction; inscrutable is the way of Karma.

**12. Yogastaḥ kuru karmāṇi
saṅgam tyaktvā Dhanañjaya,
Siddhyasiddhyoḥ samobhūtvā
samatvam yoga ucyate. (2.48)**

Perform action, O Dhanañjaya! being fixed in yoga, renouncing attachments, and even minded success and failure, equilibrium is verily yoga.

**13. Buddhiyukto jahātiha
ubhe sukṛtaduṣkṛte,
Tasmād yogāya yujyasva
yogaḥ karmasu kauśalam. (2.50)**

The one fixed in equanimity of mind frees oneself in this life from vice and virtue alike; therefore, devote yourself to yoga ; work done to perfection is verily yoga.

**14. Karmaṇyakarma yaḥ paśyet
akarmāṇi ca karma yaḥ,
Sa buddhimānmanuṣyeṣu
sa yuktaḥ kṛtsnakarmat. (4.18)**

He who sees inaction in action and action in inaction, he is wise among men, he is a yogī and accomplisher of everything.

**15. Tyaktvā karma phalāsaṅgam
nityatrpto nirāśrayaḥ,
Karmaṇyabhipravṛtto'pi
naiva kincit karoti saḥ. (4.20)**

Having abandoned attachment to the fruits of action, ever content, depending on nothing, though engaged in Karma, verily he does not do anything.

**16. Tasmād asaktaḥ satatam
kāryam karma samācara,
Asakto hyācāraṇ karma
paramāpnoti pūruṣaḥ. (3.19)**

Therefore, constantly perform your obligatory duty without attachment. By performing unattached action, man verily obtains the Supreme.

**17. Karmajam buddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ,
Janma-bandha-vinirmuktāḥ
padam gacchantyanāmayaṁ. (2.51)**

The wise, imbued with evenness of mind, renouncing the fruits of their actions, freed from the fetters of births, verily go to the Stainless State.

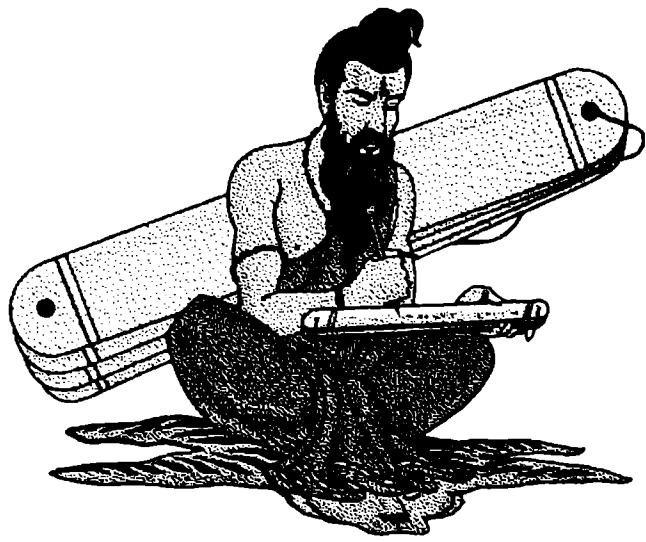
**18. Āpūryamāṇam acalapraṭiṣṭham
samudramāpaḥ praviśanti yadvati
Tadvat kāmā yam praviśanti sarve
sa śāntim āpnoti na kāmakāmī. (2.70)**

Not the desirer of desires, but that man attains Peace, in whom all desires merge even as rivers flow into the ocean which is full and unmoving.

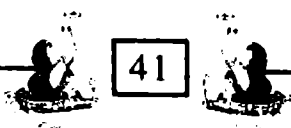
**Om tat sad iti Śrīmad Bhagavadgītāsu
Upaniṣatsu Brahmavidyāyām Yogaśāstre
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Hariḥ Om Tat Sat.**

In the Upanisad of the Bhagavadgītā, the Science of the Absolute, the Scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is a collection of verses on Karma Yoga. Hariḥ Om That is Reality.

3



UPANISADIC CHANT



TAITTIRĪYA UPANIṢAT ŚĀNTI MANTRA

Hariḥ Om, Śan no mitraḥ śan varuṇaḥ,
Śan, no bhavatvaryamā, Śan na Indro Bṛhaspatiḥ,
Śan no viṣnururukramaḥ, Namō Brahmanē
Namaste vāyo, Tvameva pratyakṣam Brahmāsi,
Tvāmeva pratyakṣam Brahma vadiṣyāmi
Ṛtam vadiṣyāmi, Satyam vadiṣyāmi,
Tanmamavatu, Tadvaktāramavatu,
Avatu mām, Avatu vaktāram,
Om Śantiḥ Śantiḥ Śantiḥ.

BRAHMĀNANDA-VALLI AṢṬAMO' NUVĀKAḤ

Bhīṣā'smād Vātaḥ pavate,
Bhīṣodeti Sūryaḥ,
Bhīṣā'smād Agniścendraśca,
Mṛtyurdhāvati pañcama iti.
Saiṣā'nandasya mīmāṅgsā bhavati,
Yuvāsyātsādhu Yuvā'dhyāyakaḥ
Āśiṣṭho dṛadhīṣṭho balīṣṭaḥ,
Tasyeyam Pṛthivī sarvā vittasya pūrnāsyāt,
Sa eko Mānuṣa-ānandāḥ,
Te ye śatam Mānusa ānandāḥ
Sa eko Manuṣyagandharvāṇāmānandāḥ,
Śrotriyasya cākāmahatsya,
Te ye śatam Manuṣyagandharvāṇām āndāḥ,
Sa eko Devagandharvāṇāmānandāḥ,
Śrotriyasya cākāmahatasya, Te ye śatam
Manuṣyagandharvāṇāmānandāḥ
Śrotiyasya cākāmahatasya,
Te ye śatam Devagandharvāṇāmānandāḥ,



Sa ekaḥ Pitṛṇām cira-loka-lokamānandāḥ,
 Śrotriyasya cākāmahatasya,
 Te ye śatam Pitṛṇām cira-loka- lokānāmānandāḥ,
 Sa eka Ājānājānām devānāmānandāḥ, (2)

Śrotriyasya cākāmahatasya,
 Te ye śatam Ājānājānām Devānāmānandāḥ,
 Sa ekaḥ Karma-devānām Devānāmānandāḥ,
 Ye Karmanā devānapiyanti,
 Śrotriyasya cākāmahatasya
 Te ye Śatam karmadevānām
 Devānāmānandāḥ,
 Sa eko devānām ānandāḥ,
 Śrotriyasya cākāmahatasya,
 Te ye śatam devānāmānandāḥ,
 Sa eka Indrasyā'nandāḥ (3)

Śrotriyasya cākāmahatasya,
 Te ye śatamindrasyā''nandāḥ,
 Sa eko Bṛhaspaterānandāḥ,
 Śrotriyasya cākāmahatasya,
 Te ye śatam Bṛhaspaterānandāḥ,
 Sa ekaḥ Prajāpaterānandāḥ,
 Śrotriyasya cākāmahatsya,
 Te ye śatam Prajāpaterānandāḥ,
 Sa eko Brahmaṇa ānandāḥ,
 Śrotriyasya cākāmahatsya (4)

Sa yascāyam puruṣe,
 Yascāsāvāditye, sa ekaḥ,
 Sa ya evam vit, Asmālokāt pretya
 Etamannamayamātmānamupasañkrāmati,



Etamprāṇamayamātmānamupasañkrāmati,
Etam,manomayamātmānamupasañkrāmati,
Etam vijñānamayamātmānamupasañkrāmati
Etamānandamayamātmānamupasañkrāmati,
Tadapyeṣa śloko bhavati. (5)

BRAHMĀNANDA-VALLI NAVAMONUVĀKAḤ

Yato vāco nivartante
Aprapya mansā saha,
Ānandam Brahmaṇo vidvān,
na bibheti kutaścaneti,
Etagm havāva na tapati,
Kimahagm sādhu nākaravam
Kimaham pāpamakaravamiti
Saya evam vidvānete ātmānaggsprṇute
Ubhe hyevaiṣaete ātmānaggsprṇute
Ya evam veda Ityupaniṣad, Hariḥ Om.

BHṚGUVALLI

Om Saha navavatu, Saha nau
bhunaktu, Saha Vīryam karavāvahai,
Tejasvi nāvadhītmastu Mā vidviṣāvahai.
Om Śantiḥ Śantiḥ Śantiḥ

(Śānti Mantra Taitt. Up. Bhṛguvalli)

May he protect us both (i.e., the teacher and the student). May he nourish us both. May we both work together with great energy. May our study be enlightening and fruitful. May we not hate each other. Om Peace, Peace, Peace.

BRAHMAJIJÑĀSĀ

Bhṛgurvai vāruṇiḥ,
 Varuṇam pitaramupasasāra,
 Adhīhi bhagavo brahmeti,
 tasmāetatprovāca,
 annam prāṇam cakṣuḥśrotram mano
 vācamiti, tam hovāca, yato vā,
 imāni Bhūtani jāyante, Yena jātāni jīvanti.
 Yatprayantyabhisamviśanti,
 tadvijijñāsasva, tad brahmeti,
 Sa tapo'tapyat, Sa tapastaptvā

(Taitt. Up. 3.1.1.)

PAÑCA KOŚA

Annam Brahmeti vyajānāt,
 Annāddhayeva khalvimāni bhūtani
 jāyante, Annena jātāni, jivanti, Annam,
 prayantyabhisamviśantī
 Tadvijñāya, Punareva-varuṇam pitara
 mupasasāra, Adhīdi bhagavo brahmeti, tam hovāca.
 tapasa brahma vijijñāsasva Tapo
 brahmeti, Sa tapo'tapyata. Sa tapastapatvā. (1)

(Taitt. Up. 3.2.1.)

Prāṇo brahmeti vyajānāt,
 Prāṇāddhye'va khalvimāni bhūtāni jāyante.
 Prāṇena jātāni jīvanti,
 Praṇam prayantyabhisamviśantī.
 Tadvijñāya, P'unareva Varuṇam
 pitaramupasasāra Adhīhi bhagavo,

Brahmeti, tam hovāca, Tapasā
Brahma vijijñāsasva Tapo brahmeti,
Sa tapo'tapyata. Sa tapastaptvā (1)

(Taitt. Up. 3.3.1.)

Mano brahmeti vyajānāt, Manaso
hyeva kalvimāni bhūtāni jāyante-
Manasā jātāni jīvanti, Manah
prayantyabhiṣamviśantīti
Tadvijñāya, Punareva Varuṇam
pitaramupasasāra Adhīhi bhagavo
brahmeti, Tam hovaca Tapasā
brahma vijijñāsasva, Tapo brahmeti,
Sa tapo' tapyata, Sa tapastapvā

(Taitt. Up. 3.4.1.)

Vijñānam brahmeti vyajānāt,
Vijñānāddheya'va khalvimāni
bhūtāni jāyante, Vijñānena jātāni
jīvanti. Vijñānam prayantyabhisam-
viśantīti, Tadvijñāya, Punareva
Varuṇam pitaramupasasāra Adhīhi
bhagavo brahmeti, Tam hovāca,
Tapasā brahma vijijñāsasva, Tapo
brahmeti, Sa tapo'tapyata, Sa tapastaptvā (1)

(Taitt. Up. 3.5.1)

Ānando brahmeti vyajānāt,
Ānandāddheya khalvimāni bhūtāni
jāyante, Ānandena jātāni jīvanti
Ānandam prayantyabhisamvi-
śantīti Saisā bhārgavi vāruṇi vidyā,

**Parame vyoman pratiṣṭhita,
Sa Ya evam veda pratitiṣṭhati,
Annavanannādo bhavati
Mahānbhavati prajayā
paśubhīr brahmavarcasena mahan kīrtyā. (1)**

ॐ Śāntiḥ śāntiḥ śāntiḥ

(Taitt. Up. 3.6.1.)

Brahmananda Valli- 8th Chapter of Taittirīya Upaniṣat

This text is adopted from the Taittirīya Upaniṣad. At the start, Śānti-pātha is chanted in which we ask for blessings from various Gods. They are also beseeched to protect us.

Quantification of Ānanda

The Brahmānanda-valli quantifies the Ānanda. It asks us to think of a man who is young; who has studied Veda; is full of desire to enjoy the world is endowed with vigour and determination; is having the world with all its wealth under his control. Then happiness of this man is one unit, called as mānuṣa ānanda. A hundred-fold of this ānanda is the ānanda of a Mānuṣa Gandharva. Continued in this fashion, the ānanda increases a hundred-fold at each level of consciousness (Loka), the ultimate being the Brahmānanda, which is 10^{20} times the ānanda of that young man.

The important thing about-all this happiness is that it is not hypothetical. The upanisad says that one who is श्रेत्रिय (well versed in Vedic lore) and अकामहत (established in desirelessness) experiences for himself the ultimate bliss - the ब्रह्मानन्द.

The Five Koṣās - Bhṛgu Valli

In Bhṛgu-valli, there is an interesting conversation between a young boy Bhṛgu and his father Varuṇa, who is also his guru.



Bhṛgu wants to know what is Brahma. His father tells him that he cannot tell him what Brahma is; Bhṛgu will have to find it out for himself by doing Tapas.

Bhṛgu, after doing some Tapas finds that अन्न (food) is Brahma. He comes with this answer to his father. Varuṇa tells his son to perform more Tapas. This happens few more times, when Bhṛgu gets the answers as Prāna is Brahma. 'Manah is Brahma' and 'Vijñāna is Brahma'. Ultimately he knows that Ānanda is Brahma'.

In Indian philosophy, the human existence is considered not only at the physical level (the Annamaya Kośa), but at 5 levels. These levels of existence are :

1. Annamaya Kośa.
2. Praṇamaya Kośa.
3. Manomaya Kośa.
4. Vijñānamaya Kośa and
5. Ānandamaya Kośa.

The Bhṛguvalli is an inspiring story of elevation of Bhṛgu from the grossest (Annamaya) to the subtlest (Ānandamaya) level.

Having realised Brahman as Ānanda he set himself in Ānanda - the abode of total silence - all pervasive silence. This process of search is akin to the search of a scientist. The reality is pure consciousness which is beyond all thoughts, beyond space time causation.

ॐ let both of us be protected. Let both of us nourish. May we both work together with great energy. May our study be enlightening and fruitful. May we never hate each-other.



**SONGS OF
SPIRITUAL GROWTH**



MŪRTAMAHEŚVARA

Mūrtamaheśvaramujjvalabhāskara
miṣṭamamaranaravandhyam,
Vande vedatanumuñjhitagarhita
kāncanakāminibanandham. (1)

Kotibhānukaradīptasiṃhamaho
kaṭitaṭakaupinavantam,
Abhīrabhīhuṅkārndiṭadinmukha
pracāṇḍa taṇḍava nṛtyam. (2)

Bhukti-Mukti-Kṛpākaṭākṣeṇa
madhadalavidalana dakṣam
Balacandradharaminduvandyamiha
noumi guru Vivekānandam.

Embodiment of God - Swami Vivekānanda

We offer our Salutations to the great master (of yoga) Swami Vivekananda who is an embodiment of Īśvara (Lord), effulgent being worthy of worship and love by all human beings, endowed with a human form freed from the bondage of sex and wealth.
(1)

Millions of suns brightening every moment, Filled with renunciation supreme.

Resonating with the fearless sound OM, Participating in the immutable dance of the Divine (2)

Blessed with the eternal freedom from bondage of all senses, with unparalleled efficiency and wisdom, dressed up and worshipped for his cool and calm of a rising moon, (we offer) salutations to that great (yoga) Guru (Swami) Vivekananda.

SUB KE LIYE KHULĀ HAI

Sub ke liye khulā hai mandir ye hamārā.

Matabheda ko bhulātā mandir hai ye hamārā. (1)

Āo koyī bhī panthi āo koyī bhī dharmī,

Deśī videśiyonkā mandir hai ye hamārā (2)

Santomkī ucca vāñī sab jana hain bhāyi bhāyi,

Sab devatā samātā mandir hai ye hamārā (3)

Matbheda hone par bhī man bheda ho nā pāye

Har ektā kāhāmi mandir hai ye hamārā. (4)

Manav kā dharma kyā hai milatī hai rāhajisme,

Cāhatā bhalā sabhī kā mandir hai ye hamārā. (5)

Āo sabhī milenge baiṭhenge prārthanā me,

Tukaḍiyā kahe amar hai mandir hai ye hamārā. (6)

Open to all

Open to all the doors of this our temple (nation). Come all creeds and castes, strangers and aliens are none.

Open to all the doors of this our temple (nation). All are our brothers said our saints, Everyone has a place here.

Be what one's God or custom. Open to all are the doors of this our temple (nation)

Views may vary, but no cause. One another to harry for Open to all are the doors of this our temple (nation)

Truth is the ultimate aim of Dharma, Commonwealth is the goal.

So prayers and pleads with all, Tukaḍoji for Open to all are the doors of this our temple (nation)

NAVĪNA PARVA KE LIYE.....

Navīna parva ke liye navīna prāṇa cāhiye
Svatantra deśa ho gayā prabhutvamaya dīśā mahī
Niśa karāla ṭal calī svatantra mān vibhāmāyi,
Mukt māṭṛbhūmi ko navīna māna cāhiye (1)

Caḍh rahā nīket hai ki svarg chū gayā saral,
Dīśa - dīśa pukāratī ki sādhanā karo safal,
Mukta gīt ho rahā navīna rāga cāhiye. (2)

Yuvak kamar kaso ki kaṣṭa kaṇṭako kī rāh hai,
Prāṇadān kā samay umaṅ hai uchāh hai,
Pagon men āndhiyān bhare prayāṅ gān cāhiye. (3)

For the New Millenium.....

For the new millenium, new energy is required. Our country has attained freedom so can lead us in the right direction.

Dark days are over and brighter days are ahead. The liberated motherland needs fresh energy and spirit. To make this a heavenly abode and easily reachable, one need to continue with our efforts.

Every direction is inviting us to continue with our fruitful Sadhana. She is singing the song of Liberation, we need a new melody for this. Oh Youth! Get ready to tread the difficult path. Be ready to offer your lives with zeal and enthusiasm.

We need a dynamic song to strengthen our feet.

DHYEYA-MĀRGA PAR

Dheya-mārga par cale vīra to
Piche ab na nihāro
Himmat Kabhī na hāro. (*Druv*)

Tuma manuṣya ho śakti tumhāre Jīvan kā sambhal
hai, Aur tumhārā atulita sāhasa Giri ke bhānti acal hai
To sāthī keval pal bhara kā Māyā moha bisāro (1)

Mat dekho kitani dūri hai Kitanā lambā mag hai,
Aur na soco sāth tumhāre Āj kahāñ tak jag hai
Lakṣya prāpti kī balivedi par Apanā tan man vāro.(2)

Āj tumhāre sāhas par hī Mukti-sudhā nirbhar hai
Āj tumhāre svar ke sāthi Koṭi kañṭha ke svar hai,
To sāthi baḍh calo mārga par Āge sadā nihāro. (3)

On The Divine Pilgrimage

O the hero, go ahead on this divine pilgrimage do not look back and lose faith.

You are a human being endowed with tremendous power. Your bravery by this immense power is steady like mountain. O dear, keep your eyes open and overcome this confusion.

Do not see how far is the goal; how long is the path; do not think how much you have tread the path. At the altar of the goal give up your selfish ends.

Today reaching the goal of eternal freedom is dependent on your bravery; your voice is endowed with a million voices.

O friend - please go ahead and never stop; ahead.

HAR DEŚ ME TU.....

**Har deś me tū har veś me tū Tere nām anek tū ek
hi hai, Terī raṅgabhūmi yahām̃ viśva bhara
Har khel me mele me tū hī tū hai.**

**Sāgar se uṭhā bādāl banakar bādāl se fūṭā jal hokar,
Kahīm nahār banā nadiyām̃ gaharī
Tere bhinna prakāra tū ek hī hai. (1)**

**Miṭṭī se aṇu-paramāṇu banā
Is divya jagat ka rūp liyā, Kahīm̃ parvat vṛkṣa viśāla
banā Saundarya tera tū ek hī hai. (2)**

**Yah dṛśya dikhāyā hai jisane Vah hai gurudev kī
pūrṇa dayā, Tukadyā kahe aur to koyi nahin
Bas tū aur main sab ek hi hai. (3)**

On every abode.....

You are in every abode and every form. You have many names but you are one. This vast universe in your stage. You exist in all the sports and festivities.

You arose from the ocean as a cloud, you came down as water from the cloud you have taken the forms of lakes and rivers.

Though they are different forms of your, but you are one and the same. You have taken the atomic and sub-atomic forms on this earth and given a wonderful shape to this earth.

You have created the huge mountains and trees. But in all these your beauty is the same. It is induced with the blessings of Gurudev that we are enjoying this beautiful mission of creation. None other than Tukadyā is saying that you are one and the same.

GALAT MAT KADAM UṬHĀVO.....

**Galat mat kadam uṭhāvo soc kar calo, Vicār kar calo,
Rāha kī musībatom̃ ko pār kar calo. (Druv)**

**Ham pe jimmedāriyāṃ haiṃ deś kī badī,
Hamane nahīṃ badali cāl hai ghaḍi ghaḍi,
Āg le calo cirāg le calo
Ye mastiyom̃ ke raṅg bhare phāg le calo (1)**

**Mañjil ke musāphir tujhe kyā rāha kī phikar,
Caṭṭān pe tūphān ke jhokom̃kā kyā asar,
Ye kaun ā rahā andherā chā rahā
Ye kaun manjilo pe manjil uṭhā rahā. (2)**

**Mil ke calo ek sāth ab nahīṃ ruko
Badhte calo ek sāth ab nahīṃ thako
Sāja karegā āvāj karegā
Hamāri vīratā pe jahāṃ nāj karegā. (3)**

Do not lift a wrong pace.....

Analyse, think, move and cross over the obstacles on the sojourn in life. We have a great responsibility towards our country.

We have not changed once attitudes according to time. Carry the fire of zeal in a joyful mood. Hey traveller! why are you bothered about the goal? When you are like a rock do not be moved by the obstacles on the path.

Who is coming to brighten the darkness? Who is inspiring to motivate our enthusiasm?

Keep moving together without stopping, keep moving in spite of the fatiguè. Let us sing and bring music in our lives. The nation will be proud of our bravery.

SWĀMIJĪ KĪ JĪVANGĀTHĀ....

Swāmījī kī Jivangātha āo sab mil gāyeṃ ham,
ye haiṃ Bhārat-bhāgyavidhātā inko gale lagāyeṃ ham,
bhaṭake pathpar ham sab ko jo
rāh batānevāle haiṃ, ye mānav kī mānavtā ko jāg
uṭhanevāle haiṃ. (1)

Nija janani ke lāl nahiṃ ye jagajanani ke pyāre haiṃ,
kyoṃ Bhārat tū bhūl gaye ho apne atīta nyāre haiṃ
gauravamayi mahāmāyā ke ham
svargik putra dulāre haiṃ Amar raho tum dharā
dhām par Bhārat sadā saṃvāre ham. (2)

The Life Story of Swamījī.....

Let us sing together the life story of Swamījī. Let us hug the destiny maker of the land. He is the guidance for those who have lost their direction, the one who awakens the humanitarian quality or the divinity in the human beings.

He is not only the son of her land but the son of the Universe.

Why have you have forgotten our glorious past? We are the dear lovable children of the respectable Mother (Mahāmāyā).

May you be immortal on this earth and build up our nation.



DIVYA DHEYA KĪ ORA TAPASVĪ

Divya dheya kī ora tapasvī
Jīvan bhar avical ca latā hai.

Saj dhaj kar āve ākarṣṇa,
Pag-pag par jhūmate pralobhana
Ho kar sabse vimukha baṭohi
Path par sambhal sambhal calatā hai. (1)

Amar tattva kī amiṭa sādhanā
Prāṇom̐ me utsarga kāmanā
Jīvan kā śaśvata vrata lekar
Sādhaka ham̐ kaṇ kaṇ galatā hai. (2)

Saphala-viphala aur āśā-nirāsā
Inakī aur kahām̐ jijñāsā
Bīhaḍatā me rāha banātā
Rāhi macala macala calatā hai. (3)

Pathajhaḍa ke jhañjhāvato mem̐
Jaga ke ghātoṃ pratighātoṃ mem̐
Surabhi luṭātā suman siharatā
Nirjanatā me bhī khilatā hai. (4)

The perfect pilgrim.....

· Straight and steady on his ideal path, Walks without stop the perfect pilgrim. Fast-fading glitter, or the cheap mirth, Holds him not; Walks he to his ideal goal, **For tempting ties bind him not.**

Burning desire for life long Sādhanā, And the eternal philosophy made him vow, To merge in them bit by bit rise and fall, Hope and despair stop him not.

Where is no way he makes one on his way And goes on and on.....

Like the autumn leaves vile abuse and ridicule. Touch him not, on and on he walks.

Spreading far and wide essence of his noble life.

As the fragrant flowers while in bloom.

On the barren land straight and steady.....

BANE HAM RĀṢṬRA KE YOGĪ

**Bane ham rāṣṭra ke yogi
Kareṅge dhyān bhārat kā
Uṭhākar dharma kā jhaṇḍa
Kareṃ utthān bhārat kā. (1)**

**Gale me sīl kī mālā
Pahan kar jñān kī kaphanī
Pakaḍ kar tyāg kā ḍaṇḍā
kareṃ utthān bhārat kā. (2)**

**Jalākar eṣṭa kī holī
Uṭhakar kaṣṭha kī jholi,
Jamākar sant kī ṭolī
Kareṃ utthān bhārat kā. (3)**

**Hamāre janm kā sārthak
Hamāre mokṣ kā kāraṇ
Hamāre svarg kā sādhan
Yahi utthān bhārat kā. (4)**



Let us beome yogīs of this nation.....

Let us become yogīs of this nation.

Let us meditate on Bhārat.

Let us carry the flag of Dharma.

Let us work towards the upliftment of our Mother land.

Wearing the garland of good character, Wearing the outfit of knowledge. Holding the stick of sacrifice, Let us work towards the upliftment of our Mother land.

Burning all desires and removing all the sorrows and gathering all the saints. Let us work towards the upliftment of our Mother land. The upliftment of Bhārat is the purpose of our birth, the cause of our liberation and the practice for our path to heaven.





SONGS OF
SELFLESS SERVICE



MANASĀ SATATAM.....

Manasā satatam smaraṇīyam,
Vacasā satatam vadaṇīyam,
Lokahitam mama Karaṇīyam. (*Dhruv*)

Na bhoga bhavane ramaṇīyam,
Na ca sukha śayane śayaṇīyam,
Aharniṣam jāgaraṇīyam (1)

Na jātu duḥkham gaṇaṇīyam,
Na ca nija saukhyam mananiyam,
Kāryakṣetre tvaraniyam (2)

Duḥkha sāgare taraṇīyam,
Kaṣṭha parvate caraṇīyam,
Vipatti vipine bhramaṇīyam (3)

Gahanāraṇye ghanāndhakāre,
Bandhu janā ye sthitā gahvare,
Tatra mayā saṅcaraṇīyam (4)

Let us Remember...

Let us remember and let our words always remind that the welfare of the society is our prime duty. (R. V.)

Not forget lost in palatial abode, Nor to sloth and sleep day in and day out. But, to be ever alert and aware of our goal. (1)

Let us not mind the discomforts or look for personal happiness but hasten to the field of work. (2)

We have to swim against the currents of pain and sorrow, climb mountains of difficulties, and wander across the forests and calamities. (3)

In the dense and dark forests and in the darker ignorance dwell our brothers and there should we go (and serve).

ŚAKTI SAMBHṚTAM

Śakti-sambhṛtam yukti-sambhṛtam,
Śakti-yukti-sambhṛtam bhavantu Bhāratam. (*Dhruv*)

Śastra-dhārakam sāstra-dhārakam,
Śastra-śāstra-dhārakam bhavatu Bhāratam. (1)

Nīti-saṁskṛtam rīti saṁskṛtam,
Nīti-rīti-saṁskṛtam bhavatu Bhāratam (2)

Karma-naisṭhikam dharma-naisṭhikam
Karma-dharma naisṭhikam bhavantu Bhāratam (3)

Bhakti-sādhakam mukti-sādhakam
Bhakti-mukhti sādhakam bhavantu Bhāratam (4)

Filled with Vitality

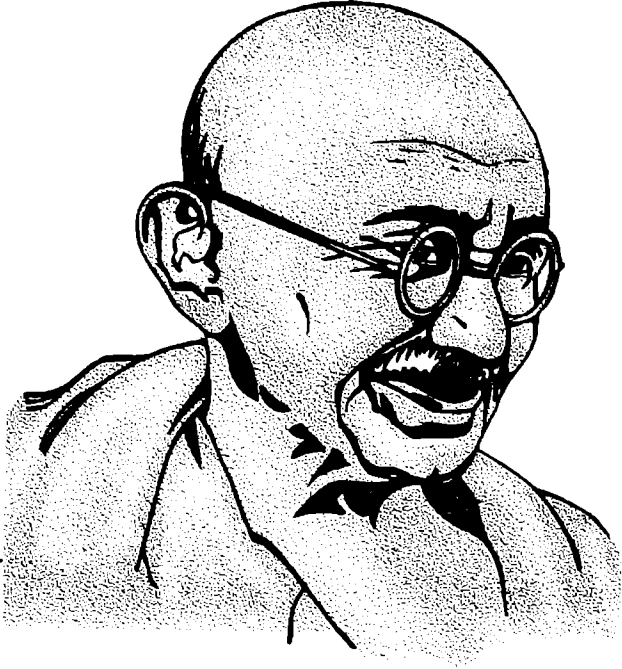
Let Bhārat be filled with vitality and skillfulness. (R.V.)

Let Bhārat be protected by the weapons and the scriptures.(1)

Let the culture and tradition of Bharat be directed by proper values and management. (2)

Let everyone of us be steadfast in selfless action adhering to the rules of Dharma. (4)

Let every one of us be staunchly devoted and be liberated.(5)



PATRIOTIC SONGS



HAM HAI SUPŪTA BHĀRATA KE...

Ham hai supūta Bhārata ke
Ham hai bande Īsvar ke. (*Dhru*)

Deś hamāra viśāl hai,
Kaum hamārī mahān hai,
Lakṣya hamārā ūñcā hai,
Mārga hamārā durgam hai. (1)

Vrata mat choḍo jīvan kā,
Path mat choḍo manjil kā,
Āge āge baḍhanā hai,
Kadam milākar calanā hai. (2)

Ho āṁdhi yā ho tūphan,
Hoṭhoṁ par ho nit musakan;
Vatan ke khātir jīnā hai,
Vatan ke khātir maranā hai. (3)

True sons of India.....

True sons of India are we
True devotees of God Almighty too (R.V.)

Vast is our country, Noble our race
Tough though the way, high is our aim. (1)

Break not our life's resolve Nor the aim of our life

Forward and forward we march
Step in step with one another. (2)

Come wind, come whirlwind Stand up, we'll against all

We've to live for India's sake
We've to die for her sake. (3)



CANDAN HAI IS DEŚ KĪ MAṬĪ....

Candan hai is deś kī māṭi
Tapobhūmi har grām hai
Har bālā devī ki pratimā
Baccā baccā Rām hai.

Har śarīr mandir- sā pāvan
Har mānav upakārī hai,
Jahāṁ simha ban gaye khiloune
Gāy jahāṁ mā-pyāri hai,
Jahāṁ saverā śaṅkha bajātā
Lorī gātī śām hai. (1)

Jahāṁ karma se bhāgaya badalate
Śramaniṣṭhā kalyāni hai,
Tyāg aur tap kī gāthāyem
Gāti Kavi ki vāṇi hai
Jñān yahāṁ kā gangājala-sā
Nirmal hai avirām hai. (2)

Iske sainik samarabhūmi me
Gāyā karate Gītā haiṁ
Jahāṁ khet me hal ke nice
Khelā karatī Sītā haiṁ
Jivan kā ādarśa jahāṁ par
Parameśvar kā dhām hai. (3)

Sandal is the Earth of this Land....

Fragrance of sandal wood in every particle of this land. Every village an abode of penance. Every girl is an embodiment of Goddess. Every boy is Rama, every body is a temple, and every person useful to others. (R. V.)



Where lions were handled as toys with the brave, and the cow worshipped as dear mother, where every morning the conch is blown and the flute of Sri Kṛṣṇa is ever heard. (1)

Where the destiny is changed by the hard work, the poets sing the stories of penance and sacrifice, the wisdom is as the waters of Ganges, pure and dynamic. (2)

The soldiers here sing Gītā even in the war field, under the fertile soil plays the divine Sita. It is here that you witness the ideal life, and an abode of Parameśvara (Lord).

JANANI JANMA BHŪMI SVARGA SE MAHĀN HAI..

**Janani janma bhūmi svarga se mahān hai
Isake vaste ye tan hai, man hai, aur prān hai. (Dhru)**

**Isaka kaṅ-kaṅ pe likhā Rāmakṛṣṇa nām hai,
Dhīr-vīr ke rudhir se bhūmi sasya-śyām hai;
Dharma kā ye dhām hai sadā ise praṇām hai,
Svatantr hai vasundharā svatantr āsmān hai. (1)**

**Isakī ān pe agar jo bāt koī ā pade,
Isake sāmāne jo julm ke pahāḍ ho khade,
Śatru saba jahān ho viruddh āsamān ho
Mukābalā kareṅge jabataka jan meṅye jān hai. (2)**

**Isakī god me hajāroṅ gaṅgā-yamunā jhūmatī,
Isakī parvatoṅ kī cotiyāṅ gagan ko cūmathī;
Bhūmi ye mahān hai niralī isakī śān hai
isakī jay-patāka pe svayam vijaya-niśān hai. (3)**

The Divine Mother Land

The mother land is superior to heaven, our whole life, body, mind is for her. (R. V.)

In every atom of this soil the names of Rama and Kṛṣṇa are embedded.

The blood shed of the brave soldiers has kept this land full of greeneries.

This is the abode of Dharma, Salutations to Thee, mother.

And this mother land is free and will remain free as sky. (1)

In her lap thousands of Gaṅgā and Yamuna flow, Her mountains kiss the skies. Great is she and her inheritance. In her success lies our growth and success. (3)

DEŚ HAI PUKĀRATA.....

Deś hai pukāratā tū so rahā javān hai,
Deś ki tū śān hai tu deś ki hī ān hai. (*Dhru*)

Deś me hai trāhi sun rahā hai tū paḍā,
Gāṁv me lagī hai āg sun rahā tu paḍā-paḍā,
Kone-kone se bhay-aśāti uṭharahā tufān hai. (1)

Koun haiṁ ve lākhōṁ log gāṁv-gāṁv jāyenge,
Bhaktigīt, sevāgīt, muktigīt gāyenge
Unakī kośiśoṁ se hogā deś prāṇavān ye. (2)

Chod de ye bhedbhāv, chod de ye rūḍhiyāṁ
Rūḍhiyāṁ se bandh sakī haiṁ kab navin piḍhiyāṁ
Sab manuj samān aur sabakā hak samān hai. (3)

Tū calā jab kabhī to āṁdhiyāṁ lajā ga-iṁ,
Sevā kī kadam-kadam pe mañajileṁ sajā ga-im,
Tere ik sahi kadam pe jhuk gayā jahāṁ hai. (4)

**Mārg kī muśibatōṃ se kab ruki javāniyāṃ
Yug cunotiyōṃ ke ḍar se kab jhuki javāniyāṃ
Uṭh kadam baḍhā ki teri sāṃs me tūphān hai. (5)**

Call of the Nation

*Oh youth ! the nation is calling, why are you sleeping? You are
teh glory and prestige of the nation. (R. V.)*

People of the land are crying and you are not responding. Fear
and violence are storming in every corner (1)

By the effort of the people, who visit the remote villages, who
sing the songs of devotion, of service and of liberation, the nation
will become energetic and glorious. (2)

Go beyond the discrimination and superstitions. Can the
superstitions ever bind the new generation? We are all equal and
we have equal rights. When you make a move, even the stomach
fell shy. All the difficulties are turned easy and you work with
the spirit of sacrifice. The nation respects every right step of yours.
The obstacles on the path cannot stop the spirit of the youth.

The steady youth is not shaken by the challenges of the world.

Fear not, take a big leap. You have great power and strength.

NIRMANO KE PĀVAN YUG ME.....

**Nirmāno ke pāvan yug me
Ham caritra nirmāṇa na bhūle,
Svārtha sādhanā kī āndhī me
Vasudhā kā kalyāṇa na bhūle. (Dhru)**

**Mānā agama agādha sindhu hai,
Saṅgharṣōṃ kā pār nahīm hai;
Kintu ḍūbanā majhadhāroṃ me,**



**Sāhasa ko svīkāra nahim̐ hai;
Jaṭil samasyā sulajhāne ko,
Nūtanem̐ anusandhāna na bhūleṃ (1)**

**Śīla vinay ādarś sreṣṭhatā,
Tār binā jhankāra nahim̐ hai;
Sikṣā kyā svara sādḥ sakegi,
Yadi naitika ādhār nahim̐ hai;
Kīrti kaumudī kī garimā me
Saṃskṛti kā sammān na bhule (2)**

**Āviskārm̐ kī kṛtiyoṃ me,
Yadi mānav kā pyār nahim̐ hai;
Sṛjanahīna vijñana vyarth hai
Prāṇi kā upkār nahim̐ hai
Bhautikatā ke utthāno me,
Jīvan kā utthān na bhuleṃ**

In this age of Nation building.....

In this age of nation building, Let's not forget our hoary history and culture.

In the speed and greed of selfishness, Let's not forget the need for common good and growth. (R. V.)

1. Struggle may be long, water may be deep But our zeal and courage will take us through, Complex may be the problems galore, But apt and new methods will take us through.
2. Not tune comes out of unstrung instrument. No achievement without integrity and ideal life; Vain is the knowledge bereft of character. And vain are the name and fame bereft of culture.
3. Let's therefore not forget self-development through internal research while in pursuit of material development through external research.

ĀO HAM SUB MILAKAR GĀYE ...

Āo ham sub milakar gāye
Jaga janani ke gān. (Dhru)

Svarṇamukūṭa mastak par bhātā,
Caraṇoṃ me sāgar laharātā;
Malaya pavana jisake guna gātī,
Sabase nyārā jag kā tārā-
Bhārat deśmahān (1)

Yahiṃ Kṛṣṇa ne janma liyā thā,
Duṣṭoṃ kā saṃhār kiyā thā;
Jag ko nav-sandés diyā thā,
Lahar-lahar yamunā bhī gātī,
Sun lo isake gān (2)

Candragupta kī janmabhūmi yah
Mahārāṇā kī mātṛbhūmi yah;
Vīr Śiva kī karmabhūmi yah
Koti koti vīroṃ ne is par
Prāṇ kiye balidān. (3)

Matṛbhūmi ham sab kī pyārī,
Janani me isakī chabi nyārī;
Koti svarg is par balihāri,
Isakī rakṣā-hit ham kar deṃ
Arpit tan-man-prāṇ (4)

A Call for Singing together....

Come let us all sing together the song of the Universal mother.
(R. V.)

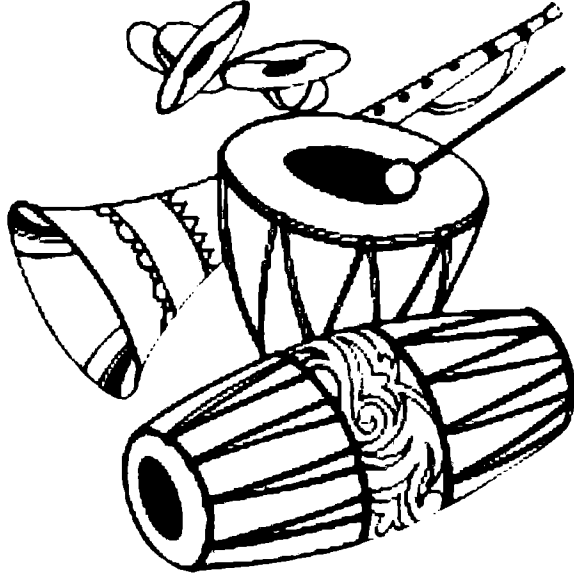
1. The golden crown shines on her head, the waves of the ocean

touch her feet. The monsoon wind sings her glory. Dear to everybody and the star of the universe.

2. Lord Kṛṣṇa and his birth here who had destroyed the wicked. He gave a new message to the universe. Every ripple of Yamunā sings his glory. Let us listen to that song.
3. This is the birth place of king Candragupta. Motherland of Mahārāṇā-Pratāp, the land of action of Siva. Brave Shivaji & crores and crores of the brave have sacrificed their lives for this Land.
4. We all love our motherland, to this world she carries a good image. Crores of people consider her as their heaven. We need to protect her by giving support physically, mentally and even with our life itself.



7



DEVOTIONAL SESSION



BHAJANS

1. Mūkam karoti vācālam paṅgum lañghayate girim;
Yat kṛpā tamaham vande paramānanda sāgaram.
2. Akhaṇḍamaṇḍalākāram vyāptam yena carācaram
Tat padam darśitam yena tasmai Śri Gurave namaḥ
3. Ajñana timirāndhasya jñānāñjana śalākayā
Cakṣurunmīlitam yena tasmai Śri Gurave namaḥ.

GURU

1. Saccidānanda guru saccidānanda,
Om guru jaya guru saccidānanda.
2. Guru hamāre man mandir me guruḥ hamāre pyār,
Sāre viśva kā vo hai dātā Nārāyaṇa Bhagvāṇ
Om guru dev jaya guru dev. (*Dhru*)
Guru hamāre tan man sab hai guru hamāre prāṇ
Jñānabhakti kā vo hai dātā Nārāyaṇ Bhagvān. (1)
Guru hamāre dhan dhaulat hai guru hamāre pyār
Sare viśva ko jñānapradātā Narāyaṇ Bhagvān. (2)
3. Guru-mahimā guru mahimā
Apāra mahimā guru mahimā. (*Dhru*)
Kim vacanīyam guru mahimā
Kima vacanīyam guru mahimā (1)
Aṇoraṇiyān guru mahimā
Mahato mahīyāh guru mahimā. (2)
Saccidānanda guru mahimā
Bhāvaya he mana guru mahimā. (3)

4. Pā liye hamne sadguru caraṇam
Sad guru caraṇam bhava bhaya haraṇam.
Srīguru caraṇam sarva duḥkha haraṇam
Sadguru caraṇam bhava bhaya haraṇam (1)
5. Om guru Om guru parātparā guru
Omkārā guru tava śaraṇam (*Dhru*)
Sukhakra duḥkhara he Parameśvara
Brahmā parātpara tava śaraṇam (1)
Namāmi Brahmā namāmi Viṣṇu
Namāmi śaṅkara bhaya haraṇam (2)
Cidākāra guru citśvarūpa guru
Cinmaya sadguru tava saraṇam (3)

GANEŚA

1. Mahāgaṇapate namostute,
Mātaṅgamukha he namostute,
Himagirijāsuta namostute,
Omkāreśvara namostute.
2. Mātaṅga-vadanā Ānanda-sadanā,
Mahādeva-śivaśambho-nandana,
Māyā-vināśaka Mūṣaka-vāhana,
Mātā-Maheśvari-Bhavāni-nandana,
Vighna-vināśaka maṅgala-caraṇā. (1)
3. Gajavadanā gaṇanāthā nāthā,
Gaurīharatanayā guṇalayā. (*Dhru*)
Vidyādāyaka buddhipradāyaka,
Siddhivināyaka he śubhadāyaka.

4. Vināyakā Vināyakā Viśvādhara Vinayakā (Dhru)
Siddhi vināyakā bhava bhaya nāśā
Suramunivandita Śri-Gaṇeśā
Gajānanā Gajānanā Gauriputrā Gajānanā (1)
Mūśaka-Vāhana Modaka-hastā
Cāmara-karṇa vilambita sūtrā (2)
5. Gaurinandana Gajānanā Girijānandana Niranjanā
Pārvati-nandana Śubhānanā, Śubhānanā Śubhānanā,
Pāhi prabho mām pāhi prasannām.
6. He Śivananda he Śivananda
He Śivananda pālaya mām,
He Girijāsuta he Girijāsuta
He Girijāsuta rakṣ mām.
7. Pāhi Pāhi Gajānanā Pārvatī-tanayā Gajānanā,
Saccidānanda Gajānanā Cinmayarūpa Gajānanā,
Lambodara he Gajānanā lamba uragadhara
Gajānanā, Gajānanā Gajānanā, Gajānana Gajānana
Pāhi Pāhi Gajānanā Parvatītanyā Gajānanā.
8. Jai Ganeśa gaṇanātha dayānidhī
Sakala vighna kare dūr hamāre (Dhru)
Pratham kare jo dhyān tumhāre
Tinke pūraṇa kāraṇa sāre (1)
Lambodara Gajavadana Vināyaka
Kar Triśula Paraśudhar nyāre (2)
Ṛddhi siddhi jo chāmara dulāve
Mūśaka-vāhan param sukhāre (3)
Brahma diksur dhyāyat marm me
Rṣimunigaṇa sab dās tumhāre (4)

Brahmānanda sahāye karo nit
Bhaktajano ke tum rakhvāre (5)

ŚIVA

Viśveśvarāya narakārṇava-nārāyaṇāya
Karnāmṛtaya Śaśīsekharā-bhūṣaṇāya (*Dhru*)

Karpūra-kundhavalāya Jatadharāya
Dāridrya-duḥkha-dahanāya Namaśśivāya (1)

Gaurīpriyāya Rajanīśa-kalādhārāya
Karlāntakāya Bhujagādhi-paṅkaṇāya (2)

Gaṅgādhārāya Gajarāja-vimardhanāya
Dāridrya-duḥkha-dahanāya Namaśśivāya (3)

1. Brahma-parātpara Pūrṇa maheśvara
Ādinātha Śrī-Kedāreśvara
Bilvalapriya Pūrṇa maheśvara
Dhimi dhimi dhimi dhimi nādahrā (1)
2. Śivāya nama Śivaliṅgāya nama Om
Bhavāya nama Bhavaliṅgāya nama Om
Rudrāya nama Rudraliṅgāya nama Om
Śarvāya nama Śarvaliṅgāya nama Om
Atmane nama Atmaliṅgāya nama Om
Nama Om nama Om nama Om nama Om.
3. Om Śiva Om Śiva Parātparā Śiva
Omkārā Śiva tava śaraṇam. (*Dhru*)
Namāmi Śaṅkar bhajāmi Śaṅkar
Umā-Maheśvar tava śaraṇam. (1)
Gaurīśaṅkar Śambho Śaṅkar
Sāmb-Sadāsīva tava śaraṇam (2)

4. Śambho Purāre Śaṅkara Purāre,
Sūladhara Phaṇidhara Śaṅkara Purāre.
Śambho Mahādeva Gaurimanohara
Gaṅgājaṭādhara Candrakalādhara. (1)
Śiva Śiva Śiva Śivāya nama Om
Hara Hara Hara Hara Harāya nama Om. (2)
5. Jaya jaya śaṅkara jaya abhayaṅkara
Pārvati-Śaṅkara Sambho Śaṅkara (*Dhru*)
Sṛṣṭi-sthiti-laya-kāraṇa-kāraṇa
Mṛtyuñjaya Gaṇanāyaka-nāyaka (1)
Umāpate Śiva Śaṅkara Śaṅkara
Gangādhara Jagadīśvara-Īśvara (2)
Deva Maheśvara Candrakalādhara
Hara hara Śambho Girijāramaṇa (3)
Sūryacandra-pralayāgni-vilocana
Sura-sthairya-karuṇāsara bhūsaṇa (4)
Damaruvādana Daityavināśana
Ḳamakoti-makarantavibhedana (5)
6. Śaṅkarā Śaṅkarā Pārvati-maheśvarā
Candramauli Śaṅkarā Candraśekarā
Nandi-vāhanā Nāgabhūṣanā
Nīlakaṇṭha Sūladhāri Gauriśaṅkarā
7. Śiva Śaṅkara Śiva Śaṅkara
Śiva Śaṅkara Rūpamaheśvara (*Dhru*)
Śiva Śaṅkara Śaṅkara Śaṅkara jaya
Kailāśa-priya Śiva Śaṅkara jaya (1)

**Naṭajana-priya Śiva Śaṅkara jaya
Śiva Śaṅkara Rūpamaheśvara jaya (3)**

**8. Ārati karo Harhar kī karo Naṭavara kī
Bhole Śaṅkar kī (Dhru)**

**Ārati karo śaṅkar kī
Sirpar śaśi ka mukuta savāre
Tāromki pāyal jhānkāre
Dharati hake ambar dole
Lelase Naṭavar kī
Phaṇi ka hār pahannevāle
Shambhu hai jag ke rakhvāle
Hai devoṃke deva mitavo
Tum vipadā ghar-ghar kī.**

**9. Śivāya Parameśvarāya
Śaśiśekharāya nama Om (Dhru)**

**Bhavāya Guṇasambhavāya
Śivatāṇḍavāya nama Om (1)**

**Śivāya Parameśvarāya
Candraśekharāya nama Om (2)**

**Bhavāya Guṇasambhavāya
Śivatāṇḍavāya nama Om (3)**

**10. Ātmaliṅgam bhajo re
Paramātmaliṅgam bhajo re (Dhru)**

**Nāgaliṅgam Navamaṇiliṅgam
Nābhikamalā udbhavaliṅgam
Parameśvaraliṅgam bhajo re
Sarveśvaraliṅgam bhajo re (1)**



11. So'ham Brahmā so'ham Viṣṇu
So'ham Śambho Śaṅkarā (Dhru)
Satyasvarūpa Premānandā
Śāntimantradāyakā
Om Namaḥ Śivāya Śivāya namaḥ Om (3)
12. Dhimita dhimita dhim dhimita
dhimita dhim Nāce bholānāth (Dhru)
Mṛdaṅga bole Śiva Śiva Śiva Om
Vīṇā bāje Hara Hara Hara Om
Ḍamarū bole Śiva Om Śiva Om
Dhimita Dhimita dhim dhimita
dhimita dhim Nāce bholānāth (1)
13. Namaḥ Pārvatīpataye Hara Hara
Hara hara Śaṅkara Mahādevā (Dhru)
Hara Hara Hara Hara Mahādevā
Śiva Śiva Śiva Śiva Sadāsivā
Śadāśivā Mahādeva! Mahādevā! Śadāśivā!
14. Śiva Śiva Bhava-bhaya haraṇam
Mama bhavatu sadā tava smaraṇam (Dhru)
Gaṅgādhara candra-cūḍa
Jaganmaṅgalā Viśvaniḍa
Kailāśācalavāsā Śivakara Purahāra Darahāsā (1)
Bhasmodhūlita-dehā Śambho
Paramapuruśa Vṛṣavāhā
Pañcānanā Phaṇibhūśa Śiva
Paramapuruśa Muniveśā (2)
Ānandanaṭana-vilolā saccidānanda Vigalata-khelā

Navavyākaraṇa-svabhāvā
Śivanārāyaṇa Tirtha-deva (3)

15. Jaya Gaṅgajaṭadhara Gauriśaṅkara

Girijā-mana-ramaṇā

Jaya mṛtyuñjaya Mahādeva Maheśvara

Maṅgala śubhacaraṇā (*Dhru*)

Nandivāhanā Nāgabhūṣanā Nirupama Guṇasadanā

Naṭana-manohara Nīlakaṇṭhaśiva

Nīraja-dala-nayanā (1)

16. Naṭarājā Natarājā Nartanasundara Naṭarājā

Śivarāja Śivarāja Śivakāmpriya Śivarājā (*Dhru*)

Parameśa Parameśa Pārvatināyaka Parameśa

Gaṅgeśa Gaṅgeśa Girijavallabha Gaṅgeśa (1)

DEVI

1. Jaya jaya jaya Devī Jagadambā

Saṅkaṭa-hāriṇī Maṅgala-kāriṇī (*Dhru*)

Jñānaśakti de Jñānamayi Prēmamayi Kalyāṇamayi

Subhade Mātā Devī Jaganmātā (1)

2. Jaya Durge jaya Durge

Mahiṣavimardinī jaya Dūrge,

Maṅgalakāriṇī jaya Durge Jagajjananī

jaya jaya Durge (*Dhru*)

Vīṇā-pāṇini Pustaka-dhāriṇī Ambā jaya jaya Vāṇi,

Jagadambā jaya jaya Vāṇī (1)

Veda-rūpiṇī Sāmagāyanī Ambā jaya jaya Vāṇi,

Jagadambā jaya jaya Vāṇī (2)

3. He Śārade māṁ he Śārade māṁ,

Ajñānatā se hamem̐ pār de māṁ. (*Dhru*)

Tū svar kī devī hai, saṅgīt tujh meṁ,
Har śabda terā har gīt tujh meṁ,
Hum haiṁ akele hum haiṁ adhūre,
Terī śaraṇa hum hamēṁ tār de māṁ. (1)

Muniyoṁ ne samajhī guṇiyon ne jānī,
Vedoṁ kī bhāsā purānoṁ kī vānī,
Hum bhī to samajheṁ hum bhī to jāneṁ,
Vidyā kā humako adhikār de māṁ. (2)

Tū śvet vānī kamal pe virāje,
Hāthoṁ me vīṇā mukut sar pe sāje,
Man se hamāre miṭā de andhere,
Hum ko ujāloṁ kā sansār de māṁ. (3)

4. Ambā Śambhavī Candramoulirabalā
Aparṇā Umā Pārvati
Kāli Hemavathī Śivātrinayanā Kātyāyani
Bhairavī (Dhru)
Sāvitrī Navayouvanā Śubhakarī Sāmrājya Sandāyini
Cidrūpī Varadevatā Bhagavatī Srīrājarājeśvari (1)
Rañjanī Nirañjanī Manorañjanī Sivarañjanī
Sambhumohinī Śambhavī Candraśekharamanoharī
Kāruṇya-lāvaṇya-kādambarī karuṇā vilāsini
Kādambarī
Kādambarī Ambā Kādambarī Maheśvari
Ambā Maheśvari
Kāruṇya lāvaṇya kādambarī Karuṇā- vilāsini
Kādambarī.
5. Dīna-dayā-paripūrṇa-katakṣiṇī
Kāñci - Kāmākṣi ṅamo ṅamo. (Dhru)

Devi Kanyākumarī namo namo
 Sarva-mantātmike Sarva-yantrātmike
 Sarva tantrātmike namo namo.
 Mātāṅgakanyā Madurāi-Minākṣi Pāndyarājā-pūtrī
 Sundara hṛdaye Somaśekhari
 Tribhuvana-janani Manonmani. (2)

6. Kālī Maheśvari Pārvati Śaṅkari
 Śaraṇam me tava caraṇayugam (Dhru)
 Jaya jaya Dūrgā jaya māṁ Tārā
 Jaya Jagadambā, Subha-ādhārā (1)
 Durgati-nāśini Durgā jaya jaya
 Kālavināśini Kālī jaya jaya (2)
 Umā Ramā Brahmāṇī jaya jaya
 Rādhā Sītā Rukmiṇi jaya jaya (3)
 Vāṇi Viṇapāṇini jaya jaya Vāgīśvari
 Jaga-īśvari jaya jaya (4)
7. Ādi-divyajyoti Mahākālī māṁ namo
 Madhuśumbha-mahiṣamardini
 Mahaśaktaye namo. (Dhru)
 Brahmāviṣṇu śivasvarūpa tvam na anyathā,
 Carācaraśya pālikā namo namaḥ sadā. (1)
8. Om Śakti Om Śakti Om Śakti Om
 Ādiśakti Mahāśakti Parāśakti Om (Dhru)
 Icchā śakti Kriyāśakti Jñānaśakti Om
 Brahmāśakti Viṣṇuśakti Śivaśakti Om (1)
9. Jagadoddhāriṇi Mātā Dūrgā
 Jagadoddhāriṇi māṁ. (Dhru)
 Jāgo jāgo māṁ jāgo jāgo māṁ,
 jāgo jāgo māṁ Janani

He Gouridevi, Raṇacaṇḍidevi,
He Śivaramaṇī jāgo māṃ Jagadoddhārini māṃ

10. Ya Kundendu tuṣāra-haradhavala
ya Śubhravastrvrata
Ya Viṇavaradaṇḍamaṇḍitakara ya Sveta padmasana
Ya Brahmacyutaṣankara-prabhritibhir
Devaissada-vandita

Sā mam pātu Saraśvati Bhagavat Nisesa-jādyapaha
Vidyam dehi Saraśvati muktim dehi Saraśvati
Jnānam dehi Saraśvati muktim dehi Saraśvati

11. Sarva-maṅgala-māṅgalye Śive Sarvārtha-sādhike
Saraṇye Tryambake Gaurī Nārāyaṇi namostute (1)

Sṛṣṭi-sthiti-vināśānām Śaktibhute Sanātani
Guṇāśraye Guṇamaye Nārāyaṇi namostute (2)

Śaraṇāgata dīnārta-paritrāna-parāyaṇi
Śarvasyartihare Devī Nārāyaṇi namostute
Jaya Nārāyaṇī namostute
Jaya Nārāyaṇī namostute
Jaya Nārāyaṇī namostute (3)

12. Jaya jaya Devī Dayālahari
Janani Bhavāni pālaya māṃ (*Dhru*)
Janani Sarasvatī pālayamām
Janani Maheśvarī pālayamām (1)

Amale Kamalā-āsana-sahite
Adbutacarite pālaya māṃ
Amale Vimale Amale Vimale
Amale Vimale pālaya māṃ



Vānchita-phalade Varade Subhade
Vāsavādi-suragaṇa-vinute
Kirīta-kunḍala-suśobhite Kinnara
gīte pālaya mām (2)

RĀMA

1. Śrīrāmā Jayarāmā Dāśarathe he Raghurāmā (*Dhru*)
Kalyāṇarāmā Kodaṇḍarāmā Jānakirāmā
Śri Raghurāmā
Kodaṇḍarāmā Karuṇyarāmā Pālitāsundara
Śītarāmā Rāma Jaya Rāma Srīrāma Jaya Rāma
Srīrāma Jaya Rāma Jaya Jaya Rāma. (1)
2. Rājārāma Sītārama bhajo re bhajo re
Ahaṅkār durācār tyajo re tyajo re (*Dhru*)
Raghuvīr Raṇasudhīr smaro re smaro re
Prabala śakti Ātmaśakti jāgrti karo re (1)
Bharata-bandhu Kṛpāsindhu likho re likho re
Sneha Bhakti Tyāga Śānti sīkho re sīkho re (2)
Ātma śuddh ho Prabuddha manaḥ paṭal Kholo re
Rāma Rāma divya nāma bolo re (3)
3. Daśarathanandan Rāma Rāma
Jaya Sītārāma Jaya Rāma Rāma (*Dhru*)
Kauśalyāsuta Rāma Rāma
Jaya Sītārāma Jaya Rāma Rāma (1)
Lakṣmaṇasevita Rāma Rāma
Jaya Sītārāma Jaya Rāma Rāma (2)

**Mārutipūjita Rāma Rāma
Jaya Sītā Rāma Jaya Rāma Rāma (3)**

**4. Ātmārāmā Ānandaramaṇā
Acyuta Keśava Harinārāyaṇā (Dhru)**

**Bhavabhaya-haraṇā Vandita-caraṇā
Raghukula-bhūśaṇa Rājīvalocana (1)**

**Ādinārāyaṇa Ānantasayanā
Saccidānanda Śrī Satyanārāyaṇa (2)**

**5. Gāte calo man meṁ Hare Kṛṣṇa Rāmā
Hare Kṛṣṇa Rāmā Sadā sukhadāmā (Dhru)**

**Nirlepa Nirupama Nirākāra Rāmā.
Anādi Anupuma Omkara Rāmā!
Saccidānanda Mukunda Ghaṇaḥ-śyāmā (1)**

**Tan man me Rāma nas-nas me Rāma
Jahāṁ Jahāṁ dekho vahiṁ prabhu-Rāmā
Bhakta-vatsala Rāma Pūrṇa Hare Rāmā
Man se kaho tum sadā śubha-nāmā (2)**

**6. Ātmanivāsī Rāma Ātmanivāsi Rāma
Daśarathanandana Rāma Jaya Jaya
Janakījivana Rāma (Dhru)**

**Ayodhyāvāsī Rāma Araṇyavāsī Rāma
Ahalyoddhāraka Rāma Adharmanāśaka Rāma
Āpadbhāndhava Rāma Ātmanivāsi Rāma (1)**

**7. Saṅkaraji kā ḍamarū bole
Raghupatirāghava Rājārama (Dhru)**

Rāmadās ki kubaḍi bole
Śrīram jaya Rāma jaya jaya Rāma (1)

Hanumānji ki vāṇī bole
Raghupatirāghava Rājārāma (2)

Tulasidās kī mālā japati
Śrīrāma Jaya Rāma Jaya Jaya Rāma

8. Rāma Raghava Jaya Śītavallabha
Lakṣmaṇasevita Hanumatpūjitha (*Dhru*)

Daśarathanandana Rāma
Paśupatirañjana Pāpavimocana
Pāvananāma Rāma (1)

Raghupatirāghava Rājārāma
Patitapāvana Śītārāma
Ranaripubhīsaṇa Raghukulabhūṣaṇa
Manimayabhūṣaṇa Rāma
Raghupatirāghava Rājārāma
Patitapāvana Śītārāma (2)

9. Premamudita man se kaho Rāma Rāma Rāma
Śrī Rāma Rāma, Śrīrāma Rāma Rāma,
Śrī Rāma Rāma Rāma (*Dhru*)

Pāpa miṭe duḥkha kaṭe lete Rāma nām
Bhavasamudra sukhadanāma eka Rāma nām (1)

Paramaśānti sukhanidhāna nitya Rāma nām
Nirādhār ko ādhār eka Rāma nām (2)

Paramāgopya parama-iṣṭa mantra Rāma nām
Santa hṛdayi sadā vasata eka Rāma nām (3)

Mahādeva satata japata divya Rāma nām
Kāśi marata mukhta karata kahata Rāma nām (4)

Māta pitā bandhu sakhā sab hī Rāma nām
Bhaktajanana jīvanadhana eka Rāma nām (5)

10. Gurukṛpā añjana payo mere bhāyī
Rāma bina kachu janat nāhi (*Dhru*)

Andar Rāma hi bāhar Rām hi
Jahāṁ dekho vahāṁ Rām hi Rām hi (1)

Jāgat Rām hi sovat Rām hi
Sapne me dekho Rājā Rām hi (2)

Eka Janārdanī bhāv hi nīka
Jo dekho so Rām Sarikhā (3)

11. Kausalyāsuprajā Rāmacandrā
Sītāmanoharā Rāghavendrā (*Dhru*)

Dinadayālu Hare Pūrṇa-kṛpālu
Jaya Jaya Bhaktavatsala Jaya Munijanapālā

12. Āvo Ham sab milkar gayeṁ
Mahāprabhu ke gān (*Dhru*)

Gāye gāye tan man khoeṁ
Kare Is kā dhyān
Bhaj re Raghupati Rāghava Rām (1)

13. Jaya Jaya Rāma Jaya Raghurāma
Sītārāma Śrīraghurāma (*Dhru*)

Paśupatirañjaka Pāvanarāma
Pāpavimocaka Tārakanāma



Rāma Rāma Rāma Rāma
Rāma Rāma Rāma Rāma (1)

14. Rāmacandra Raghuvīra
Rāmacandra Raṇadhīra (Dhru)

Rāmacandra Raghunāthā
Rāmacandra Jagannāthā (1)

Rāmacandra Raghurāmā
Rāmacandra Parandhāmā (2)

Rāmacandra Mam bandho
Rāmacandra Dayāsindho (3)

KRṢṂA

1. Kalau kalmasacittānām pāpadravyopajivinām
Vidhikriyāvihīnānām gatiṛ Govindakīrtanam (*Dhṛti*)

Harernamaiva namaiva namaiva mama jivanam
Kalau nastyeva nasteyava nasteyava gatiṛanyaha (1)

Kalaksepo na kartavyam ksinamayuh ksane ksane
Yamasaya karuna nasti kartavyam Harīkīrtanam
Govindeti sadā dhyānam Govindti sadā japam
Govindeti sadā dhyānam Sadā govinda kīrtanam

2. Smita smita sundara mukhāravinda
naco nandalālā nandalālā (*Dhru*)
Mīra ke prabhu lālā nandalālā (1)

3. Rādhāmādhavā Madanagopāla
Nandamukundā Naṭavaralālā
Mathurānāthā Dīnadayalā
Nandagovindā Giridharabālā (1)

4. Gopālā Gopālā re pyāre Nandalālā
Pyare Nandalālā Ho Bāṁsurivālā
He Dīnadayālā Ho Bhaktoṁ kā rakhavālā

5. Govindā Mādhavā Gopāla Keśava
Nanda-mukundā Nanda-govindā jaya
jaya Gopālā (*Dhru*)

Giridhārī Gīridhāri jaya Rādhe Gopāla
Ghanaḥ Śyāma Śyāma Śyāma Jaya Jaya
Rādhe Gopālā.

6. Kṣīrābdhiśayanā Narāyaṇā
Śrīlakṣmīramaṇā Nārāyaṇā (*Dhru*)

Nārāyaṇā Hari Narāyaṇā Naṭajana-paripāla
Nārāyaṇā (1)

Vaikunṭhavāsā Nārāyaṇā Vaidehīramaṇā
Nārāyaṇā (2)

Nārāyaṇā Hari Nārāyaṇā Naṭajana - paripāla
Nārāyaṇā (3)

7. Radhāmādhava Jaya Gopālā
Nandamukundā Gopaparipālā (*Dhru*)

He Madhūsudhanā, He Yadunandanā
He Manamohanā He Giridhārī (1)

Pāvanacaraṇā Pāpanivāraṇā
Tribhuvanamadanā Gopālā (2)

8. Bol Hari Bol Hari Hari Hari bol
Keśava Mādhava Govinda bol (*Dhru*)

Kaisā sundara Hai yah nām
Kṛṣṇa kaho cāhe kaho śyām

Nām kī mahimā Hai anamol
Keśava Mādhava Govindā bol (1)

9. Hari Hari Hari Hari smaraṇ karo
Haricaraṇakamal dhyān karo (*Dhru*)
Muralī Mādhava śevā karo
Murahara Giridharī bhajan karo (1)
10. Naṭavara Kṛṣṇā Naṭavara Kṛṣṇa Rādhe Nandalālā
Hare Hare Mādhava Hare Gopikāloḷa (*Dhru*)
Kṛṣṇā Ghana ghanalīlā Kṛṣṇā Gokulabālā
Hare Hare Mādhava Hare Gopikāloḷā (1)
11. Gopālā Rādhāloḷa Muralī Lola Nandalālā
Keśava Mādhava Janārdanā Vanamālā
Vṛndāvana bālā Muralī Lolā Nandalālā
12. Hari Nārāyaṇa Hari Nārāyaṇa
Hari Nārāyaṇa Bhaja Nārāyaṇa
Hari Nārāyaṇa Nāma-parāyaṇa
Hari Nārāyaṇa Durita-nivāraṇa
Indrā-ramaṇā Govindā Govindā
Govinda Jaya Govinda Gopāla Jaya Gopāla
13. Govinda Hare Gopāla Hare He Gopigopa-bālā (*Dhru*)
Govinda Hare Gopāla Hare He Muralīgāna-lolā (1)
Govinda Hare Gopāla Hare He Rādhāramaṇa-lolā (2)
Govinda Hare Gopāla Hare he Nandagopa-bālā (3)
14. Śrīnivāsa Govindā Śrī-Venkaṭeśa Govindā
Govindā Hari Govindā Rādhā-ramaṇā Govindā (*Dhru*)
Yasodābālā Govindā Yadukulatilakā Govindā
Nandakumārā Govindā Navanīta-corā Govindā (1)

Veṅu-vilolā Govinda Vṛndāvanapriya Govindā
Bhaktavatsalā Govindā Bhāgavatapriyā Govindā (2)

Paṇḍarināthā Govindā Puṇyaślokā Govindā
Puraṇapurūṣā Govindā Puṇyaśloka Govinda (3)

Rāma-Kṛṣṇa Govindā Kṛṣṇa-Rāma Govindā (4)

15. Śrī Nārāyaṇa Jaya Nārāyaṇa Śrīhari

Nārāyaṇa Nārāyaṇa (*Dhru*)

Bol Hari bol Hari Hari Hari bol

Keśava Mādhava Govindā bol (1)

Hari ke premī Hari nām bolo

Prem se bolo bhāv se bolo

Bhāv se bolo mukh se bolo

Mukh se bolo ḥṛdaya se bolo

Ḥṛdaya se bolo madhur se bolo

Hari ke premī Harinām bolo (2)

16. Mana ek bār Hari bol

Hari Hari bol Hari bol

Hari Hari Hari bolo (*Dhru*)

Bhavasindhu pār kar lo

Brahmānanda-rūpa Hari, Patitapāvana

Hari ek bār Hari Bol (1)

Hari Pitā Hari Mātā, Hari Guru Jñana-data

Cidānanda-rūpa Hari, Patitapāvana Hari

ek bār Hari bol (2)

17. Kṛṣṇa Kṛṣṇa Mukundā Janārdanā

Kṛṣṇa Govinda Narāyaṇa Hare (*Dhru*)



Acyutānanda Govindā Mādhavā
Saccidānanda Narāyanā Hare (1)

18. Nanda ke dulāre yaśodā ke pyāre (*Dhru*)

Govinda murāre dīnoṃke sahāre
Karuṇāsāgara Gīridhara nāgara
Muralīmanohara pāhi Murāre (1)

19. Cittacora Yaśoda ke bāl Navanīta-cora Gopāl

Gopāl Gopāl Gopāl Govardhanadhāra Gopāl (*Dhru*)

20. Rādhe Rādhe Rādhe Rādhe Govindā

Vṛndāvana-candā

Anātha-nāthā Dīnabandho Rādhe Govindā (*Dhru*)

Nandakumārā Navanītacorā Rādhe Govindā,
Vṛndāvana-candā (1)

Purāṇapurusa Puṇyaśloka, Rādhe Govindā,
Vṛndāvana-candā (2)

Panḍharinatha Pāṇḍuraṅgā, Rādhe Govindā,
Vṛndāvana-candā (3)

Jaya Jaya viṭṭhala, Jaya Hari Viṭṭhala
Rādhe Govindā, Vṛndāvana candā (4)

21. Rādheśyām Rādheśyām

Rādhāmādhava Meghaśyām

Ādinārāyaṇa Rādheśyām

Anādipurusa Meghaśyam

Vāsudeva Hari Rādheśyām

Vāsukiśayanā Meghaśyām (1)

Pāṇḍavaprāṇā Rādheśyām

Pāṇḍavatarāṇā Meghaśyām

Pāṇḍavarakṣakā Rādheśyām
Kauravamardakā Meghaśyām (2)

Śrīparamesā Rādheśyām
Keśava Acyuta Meghaśyām
Śeṣasayanā Hari Rādheśyām
Vāsukiśayana Meghaśyām (3)

Purāṇapuruṣā Rādheśyām
Puṇyaślokā Meghaśyām
Anātharakṣakā Rādheśyām
Āpadbāndhavā Meghaśyām (4)

Yadukulatilakā Rādheśyām
Yaśodabālā Meghaśyām
Deva Deva Jaya Rādheśyām
Devakinandanā Meghaśyām (5)

MĪŚRA

1. Sīta Rām kaho Rādhe Syām kaho
Rādhe śyam kaho Sīta Rām kaho (*Dhru*)
Sīta Rām binā uddhār nahim̃
Rādhe śyām binā koi apnā nahim̃ (1)
2. He Jagatrāta Viśvavidhātā
He Sukhaśanti nicketana He (*Dhru*)
Prema ke sindhu Dīna ke bandhu
Duḥkha daridrya nivāraṇa He (1)
Nitya Akhaṇḍa Ananta Anādi
Pūrṇabrahma Sanātana He (2)
Jaga-āśraya Jagapathi Jagavandana
Anupama Alaka Nirañjana He (3)

**Prāṇasakhā Tribhuvana Pratipālaka
Jīvana ke Avalambana He (4)**

3. **Mukunda Mādhava Govindā bol
Keśava Mādhava Hari Hari bol (*Dhruv*)
Rāma Rāma bol Rāma Rāma bol
Rāma Rāma bol Rāma Rāma bol (1)
Kṛṣṇa Kṛṣṇa bol Kṛṣṇa Kṛṣṇa bol (2)
Śiva Śiva bol Śiva Śiva bol (3)
Rāma-Kṛṣṇa bol Rāma-Kṛṣṇa bol (4)**
4. **Rāma Rāma Rāma Rāma Rāma nāma tārakam
Rāma-Kṛṣṇa Vāsudeva
Bhakti-mukti dāyakam (*Dhruv*)
Jānaki manoharam sarvaloka nāyakam
Śaṅkarādi sevyamana puṇyanāma kīrtanam (1)**

OMKĀRA ṢAṬKAM

**Omkār jap lenā, yah Jīvana banānā
yah jīvana Omkāra, yah jīvana Omkāra (*Dhru*)**

**Yah akāra hai sabda ka mūlā
Ukār madhyasthān, makāra anta hai
yah jīvan Omkāra. (1)**

**Yah jāgrat hai akārarūpī
Svapna vaicitrya ukār, suṣupti sāra makār
Yah jīvana Omkāra (2)**

**Yah Omkāra hai Para Brahmarūpā
Akār sṛṣṭi kā, ukāra sthiti kā, makara pralaya kā
Yah jīvana Omkāra (3)**

Yah jīvan hai śabda taraṅga
Deśakālarūpa, namarūpa bheda
Yah jīvana Omkāra (4)

Yah Omkāra hai deśātīta
Kāla se atīta, svarūpa-avyakta
Yah jīvan Omkāra (5)

Yah Omkāra hai mantra kā mūla,
Ajapa sādhana kā, jīvan sārthakatā
Yah jīvan Omkāra (6)

NIRVĀṆA ŚAṬKAM

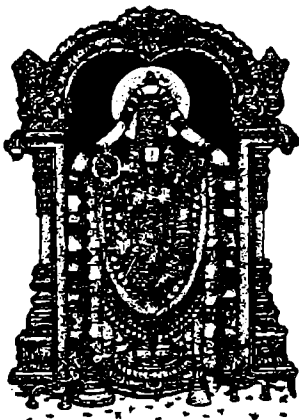
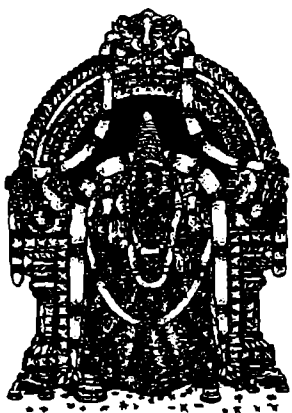
1. Mano buddhyahaṅkāra cittāni nāham,
Na ca śrotra jihve na ca ghrāṇa netre,
Na ca vyoma bhūmir na tejo na vāyuh,
Cidānandarūpaḥ Śivo'ham Śivo'ham.
2. Na ca Prāṇasañjño na vai pañca vāyuh,
Na vā saptadhātur na vā pañca-kośāḥ,
Na vākpānipādam na copasthapāyū,
Cidānandarūpaḥ Śivo'ham Śivo'ham.
3. Na me dveṣarāgau na me lobamohau,
Na me vai mado naiva mātsaryabhāvaḥ,
Na dharmo na cārtho na kamo na mokṣaḥ
Cidānandarūpaḥ Śivo'ham Śivo'ham.
4. Na puṇyam na pāpam na saukhyam na duḥkham,
Na mantro na tīrtham na vedā na yajñāḥ,
Aham bhojanam naiva bhojyam na bhoktā,
Cidānandarūpaḥ Śivo'ham Śivo'ham.

5. Na mṛtyur na śaṅkā na me jāti bhedaḥ
Pitā naiva me naiva mātā na janmaḥ,
Na bandhur na mitram gurur naiva śiṣyaḥ,
Cidānandarūpaḥ Śivo'ham Śivo'ham.
6. Aham nirvikalpo nirākārarūpo,
Vibhutvācca sarvatra sarvendriyāṇām,
Na cā saṅgatam naiva muktir na meyaḥ,
Cidānandarūpaḥ Śivo'ham Śivo'ham.

Ādi Śaṅkarācārya

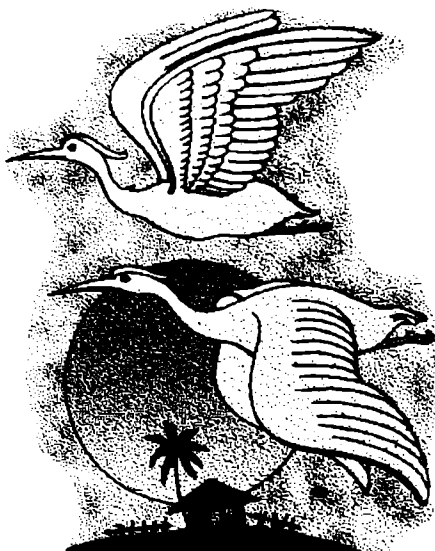
This is yet another beautiful and famous stotra by Ādi Śaṅkarācārya. It reminds us that our nature is Knowledge and Bliss Absolute. Acārya says that all that can be seen, that can be worked upon by our physical body, that which is a conception of our mind and intellect, that which is felt, that which is measurable - all that is not our nature. The Ācārya wants us to remember, "I transcend all these phenomena. I am Knowledge Absolute, Bliss Absolute".

This stotra, composed in the Bhujāṅgaprayāta meter, is very melodious. Chanted normally in the evening, it calms down our mind and takes us to a mood of blissful silence and pacification.





PEACE CHANTS



1. **Om Saha nāvavatu, saha nou bhunaktu,
Saha Vīryam karavāvahai,
Tejasvi nāvadhītamastu mā vidviṣāvahai.
Om Śāntiḥ Śāntiḥ Śāntiḥ**

(Taitt. Up. 2.1 Śānti Mantra)

[There is a tradition to chant śānti-mantra at the very start and then to go ahead with the recitation of the text.]

*May (Brahman) protect us both,
May (Brahman) be pleased with us both
May we function together with vigour,
May our study be brilliant
May we not hate each other.
Om Peace Peace Peace!*

2. **Om Yaśchāndasāmṛṣabho viṣvarūpaḥ
Chandobhyo'dhyamṛtāt sambabhūva,
Sa mendo medhayā spr̥notu.
Amṛtasya deva dhāraṇo bhūyāsam.
Śarīram me vicarṣaṇam.
Jihva me madhumattamā;
Karnābhyām bhūri viśruvam.
Brahmaṇaḥ kośo'si medhaya pihitaḥ
Śrutam me gopāya,
Āvahanti vitanvānā.
Om Śāntiḥ Śāntiḥ Śāntiḥ.**

(Taitt. Up. 1.4.1.)

May He, the Lord of all, all-prevading, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be the repository of knowledge of Brahman that leads to Immortality! or is it immortality.

May my body become strong and vigorous (for practising



meditation on Brahman!) May my tongue always utter delightful words! May I hear a lot with my ears! Thou art the scabbard of Brahman hidden in the intellect. Preserve for me what is heard. Peace Peace Peace!

3. **Om aham vṛkṣasya rerivā kīrtiḥ,
prṣṭham gireriva, ūrdhvapavitro vājinīva
svamṛtamasmī, draviṇagum savarcasam,
sumedhā amṛtokṣitaḥ, iti
triṣaṅkorvedānuvacanam.
Om Śāntiḥ Śāntiḥ Śāntiḥ**

(Taitt. Up. 1.10.1.)

I am the destroyer of the tree (of Saṁsāra). My reputation is as high as the top of the hill. I am, in essence as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisaṅku's realisation. Peace Peace Peace!

4. **Om Pūrṇamadaḥ pūrṇamidam
Pūrṇāt pūrṇamudacyate,
Pūrṇasya pūrṇamādāya
Pūrṇamevāvaśiṣyate
Om Śāntiḥ Śāntiḥ Śāntiḥ**

(Bṛh. Up. 5.1.1.)

Om. That is full. This is full. From that full this full has come. Even if this full is taken from that full, it always remains full. Peace Peace Peace!

5. **Om Āpyāyantu mamāṅgāni
vāk prāṇaścakṣuḥ śrotramatho
balamindriyāṇi cā sarvāṇi,
Sarvam brahmoupaniṣadam, mā'ham
Brahma nirākuryām mā mā**

**Brahma nirākarot anirākaraṇamastva
nirākaraṇam me astu, Tadātmani
nirate ya upaniṣatsu dharmāste mayi
santu te mayi santu.**

Om Śāntiḥ Śāntiḥ Śāntiḥ

(Kena Up. 2nd. Śānti Mantra)

May my limbs, speech, Prāṇa, eye, ear, strength and all my senses grow vigorous.

All (everything) is the Brahman of the Upaniṣads.

May I never deny the Brahman. May the Brahman never spurn me.

May there be no denial of the Brahman. May there be no spurning by the Brahman never spurn me.

May there be no denial of the Brahman. May there be no spurning by the Brahman.

Let all the virtues recited by the Upaniṣads repose in me delighting in the Ātman;

May they in me repose! Om Peace Peace Peace!

**6. Om vāṅme manasi pratiṣṭhitā
mano me vāci pratiṣṭhitamāvīrāvīrma
edhi vedasya ma āṅisthaḥ Śrutam me
mā prahāsīrnenādhītenāhorātrān
samdadhāmyṛtam vadiṣyāmi satyam
vadiṣyāmi tanmāmavatu
tadvaktāramavatvavatu māmavatu
vaktāramavatva vaktāram.**

Om Śāntiḥ Śāntiḥ Śāntiḥ

(Śānti Patha : Aitareya Up.)



Hari Om! My speech is rooted in my mind.

My mind is rooted in my speech; Brahman, reveal Thyself to me, ye mind and speech enable me to grasp the Truth that the scriptures teach.

Let what I have heard slip not from me; I join day with night in study. I think the Truth, I speak the Truth; May That protect me, may That protect the teacher, protect me, Protect the teacher, protect the teacher. Om Peace Peace Peace!

**7. Om Bhadram no apivātaya manah,
Om Śāntiḥ Śāntiḥ Śāntiḥ**

Salutations! May my mind and all these (body, Indriyas, Prāṇas, etc.) be good and well! Om Peace Peace Peace!

**8. Om Bhadram Karṇebhiḥ śṛṇuyama devā
Bhadram paśyemākṣabhiryajatrā,
Sthirairangaistuṣṭuvāṃsastanūbhiḥ
Vyaśema devahitam yadāyuh.
Svasti na Indro vṛddhaśravāh
Svasti naḥ pūsā viśvavedāḥ,
svasti nastārksyo
ariṣṭanemiḥ, svasti no bṛhaspatirdadhātu
Om Śāntiḥ Śāntiḥ Śāntiḥ**

Om! Oh Gods, may we with our ears hear what is auspicious;
Oh ye fit to be worshipped, may we with our eyes see what is auspicious;

May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limbs.

Om Peace Peace Peace!

9. Om yo vai brahmāṇam vidadhāti
pūrvam Yo vai vedāṁśca prahiṇoti tasmai,
Tam ha devamātmabuddhiprakāśam;
Mumukṣurvai śaraṇamaham prapadye.
Om Śāntiḥ Śāntiḥ Śāntiḥ

To him who ordains Brahmā in the beginning and who delivers to him the Vedas, to that God who is lighted by His own intelligence, do I, eager for liberation, resort for refuge. Om Peace Peace Peace!

10. Om asato mā sadgamaya
Tamaso mā jyotirgamaya
Mṛtyor mā amṛtaṅgamaya
Om Śāntiḥ Śāntiḥ Śāntiḥ

(Let us move) from the unreality to reality, from darkness to light and from mortality to immortality.

Om Peace Peace Peace!

11. Om Śan no Mitraḥ Śan Varuṇaḥ.
Śan no bhavatvarayamā
Śan na Indro Bṛhaspatiḥ, Śan no
Viṣṇururukramaḥ, Namō Brahmaṇe,
Namaste Vāyo, Tvameva pratyakṣam
Brahmāsi, Tvāmeva pratyakṣam
Brahma vadiṣyami, Ṛtam vadiṣyami,
Satyam vadiṣyāmi, Tanmāmavatu,
Tadvaktāramavatu, Avatu Mām,
Avatu vaktāram.
Om Śāntiḥ Śāntiḥ Śāntiḥ

(Taitt Up. 1.1.1.)

May the Sun (Mitra) be good to us!
May Varuṇa be good to us!
May the Sun (Aryama) be good to us!
May Indra and Brahaspati be good to us!
May Viṣṇu of great strides be good to us!
Prostrations to the Brahman!
I shall proclaim thee the visible Brahman
I shall call thee Just!
I shall call thee true!
May It protect me!
May It protect the teacher!
Om Peace Peace Peace!

12. Sarve bhavantu sukhinaḥ

Sarve santu nirāmayah

Sarve bhadraṇi paśyantū

Mā kaścit duḥkhabhāg bhavet

Om Śāntiḥ Śāntiḥ Śāntiḥ

May all be happy. May all be free from diseases. May all things auspicious. May none be subjected to misery. Om Peace Peace Peace.



Standard International transliteration codes
(symbols) used in this book

Vowels		
अ = a	ओ = o	ऋ = ṛ
इ = i	अं = ṁ	ऐ = ai
उ = u	आ = ā	औ = au, ou
ऌ = ṛ	ई = ī	अः = ḥ
ए = e	ऊ = ū	
Consonants		
क group	च group	ट group
क = ka	च = ca	ट = ṭa
ख = kha	छ = cha	ठ = ṭha
ग = ga	ज = ja	ड = ḍa
घ = gha	झ = jha	ढ = ḍha
ङ = ṅa	ञ = ña	ण = ṇa
त group	प group	Liquids
त = ta	प = pa	य = ya
थ = tha	फ = pha	र = ra
द = da	ब = ba	ल = la
ध = dha	भ = bha	व = va
न = na	म = ma	
With Hissing Sound	Composite Consonants	
श = śa	क्ष = kṣa	
ष = ṣa	त्र = tra	
स = sa	ज्ञ = jña	
ह = ha		

balanced, unconcerned with getting and keeping and centered in the Self.

**9. Prajahāti yadā kāmān
sarvān pārtha manogatān
Ātmanyevātmanā tuṣṭaḥ
sthitaprajñastadocyate. (2.25)**

When a man abandons, O Partha, all the desires of the heart and is satisfied in the Self by the Self, then is he said to be one stable in wisdom.

**10. Dhyāyato viṣayānpunsaḥ
saṅgasteṣūpajāyate,
Saṅgāt sañjāyate kāmāḥ
Kāmātkrodho'bhijāyate.
Krodhādbhavati sammohaḥ
sammohātsmṛtivibhramāḥ
Smṛtibhranśādbuddhināśo
buddhināśātpraṇaśyati. (2.62-63)**

Brooding on the objects of senses, man develops attachment to them; from attachment comes desire; from desire anger sprouts forth. From anger proceeds delusion; from delusion, confused memory; from confused memory the ruin of reason; due to the ruins of reason he perishes.

**11. Rāgadveṣaviyuktaistvu
viṣayānindriyaiścaran,
Ātmavaśyairvidheyātmā
prasādamadhigacchati. (2.64)**

But the self-controlled man moving among objects with senses under restraint, and free from attraction and aversion attains to tranquility.

**12. Duḥkheṣvanudvignamanāḥ
sukheṣu vigatasprhaḥ,
Vītarāgabhayakrodhaḥ
sthitadhīrmunirucyate. (2.56)**

He whose mind is not perturbed by adversity, who does not crave for happiness, who is free from fondness, fear and anger, is the Muni of constant wisdom.

**13. Prasāde sarvaduḥkhānām
hānirasyopajāyate,
Prasannacetaso hyāśu
buddhiḥ paryavatiṣṭhate. (2.65)**

In tranquility, all his sorrow is destroyed. For the Intellect of the tranquil-minded is soon anchored in equilibrium.

**14. Yaḥ sarvatrānabhisnehas
tat tatprāpya śubhāśubham,
Nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā. (2.57)**

He who is unattached everywhere, who is not delighted at receiving good nor dejected at coming by evil, is poised in wisdom.

**15. Yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī
Yasyām jāgrati bhūtāni
sā niśā paśyato muneh. (2.69)**

That which is night to all beings, in that the disciplined man wakes; that in which all beings wake, is night to the Atman-cognizing Muni.

**16. Aumityekākṣaram Brahma
vyāharanmāmanusmaran,**

The modern era of science and technology is an age of logic, intellect and left brain. This tremendous growth of intellect no doubt has brought us great dividends but has affected the balance between the 2 lobes of our brain.

The fourfold yoga brings our all round development at physical, mental, emotional and intellectual levels to lead us to the heights of spiritual growth featured by bliss, peace, knowledge, power and freedom.

This booklet is a garland of prayers, Gita sloka sangraha of 4 yogas, upanisadic chants, songs for spiritual growth, selfless service invoking patriotism devotional session and lastly the peace chants for peace and harmony of the whole world.