

गणपति प्रार्थन

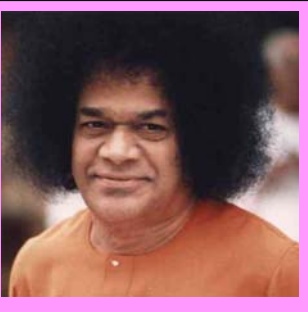
gaṇapati prārthana

ॐ गणानां त्वा गणपतिं हवामहे

कविं कवीनामुपमश्रवस्तमम् ।

om gaṇānām tvā gaṇapatim havāmahe
kaviṁ kavīnāmupamaśravastamam ।

I pray to You Ganapati, the Lord of groups of demigods, who removes obstacles. You are omniscient with complete knowledge; You know more than anybody else. I have come to You, recognizing Your greatness. You are the Emperor of Emperors.



गणपति प्रार्थन

gaṇapati prārthana

ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत

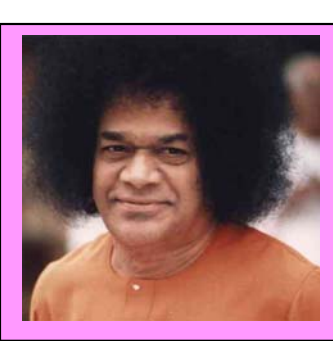
आ नः श्रुण्वन्नूतिभिस्सीद सादनम् ॥

jyeṣṭharājaṃ brahmaṇām

brahmaṇaspata

ā naḥ śruṅvannūtibhissīda sādānam ॥

You are Brahma. I have propitiated You with my chanting of adoring hymns. I salute You for the fulfillment of my desires. You are the highest treasure among all treasures. You grant Your devotees both the treasures of food and wisdom.



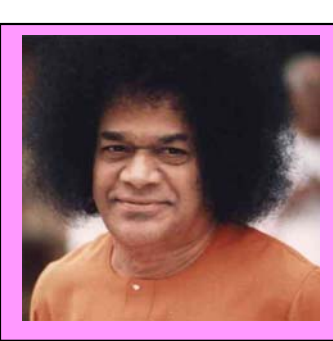
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gaṇapati prārthana

प्र॒णो॑ दे॒वी सर॑स्वती वाजे॑भिर्वा॒जिनी॑वती ।

praṇo devī sarasvatī vājebhirvājinīvatī ।

We invoke Saraswati, the Goddess of speech with hymns. May She be pleased with us and inspire our intelligence (to pronounce hymns properly).



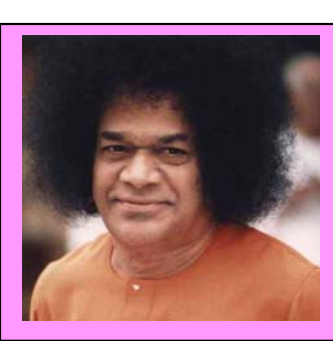
गणपति प्रार्थन

gaṇapati prārthana

धीनामवित्र्यवतु । गणेशाय नमः । सरस्वत्यै नमः । श्री
गुरुभ्यो नमः । हरिः ओम् ॥

dhīnāma¹vitry¹avatu¹ | gaṇeśāya¹ namaḥ¹ |
sarasvatyai¹ namaḥ¹ | śrī gurubhyo¹ namaḥ¹ |
hariḥ om¹ ||

Prostrations to Lord Ganesha, Goddess Saraswati and Sri Guru. Hari Om.



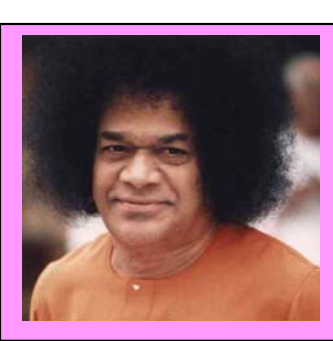
गणपति प्रार्थन

gaṇapati prārthana

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind, and the soul.



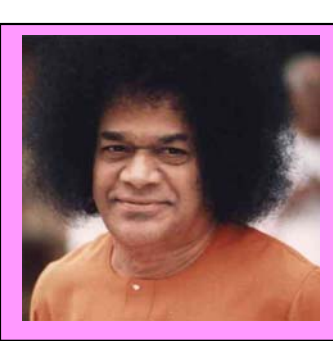
मन्त्र पुष्पम्

mantra puṣpam

Introduction

The stanzas in Mantra Pushpam are based on the truth of the creation. It says that from Atman or the Self emerged the Sky. From the Sky came Air. From the Air came Fire. From the Fire came Water. And from the Water emerged the Earth. The source of all the elements is the Atman itself.

Mantra Pushpam is a collection of select verses from major scriptures, generally the first or the first few verses.

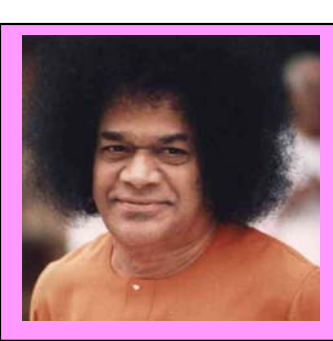


मन्त्र पुष्पम्

mantra puṣpam

1.

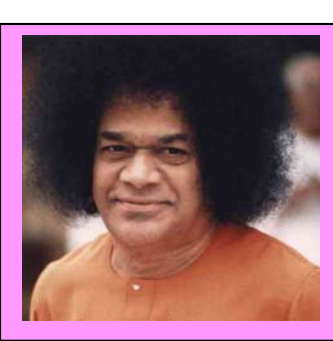
When one knows the secrets of waters and flowers, one's heart blossoms and he becomes rich in progeny and cattle. When one knows the sacred and mysterious relationship that exists between the moon, the water, and the flowers, one's heart blossoms and he becomes rich in progeny and cattle.



मन्त्र पुष्पम्

mantra puṣpam

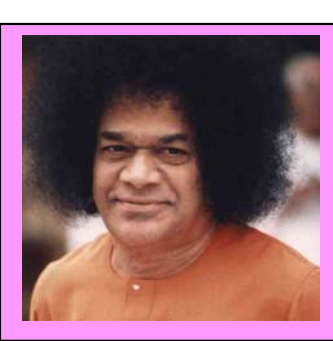
2.
One who knows the source of water, attains the Supreme Abode of water. One who knows the origin of water and fire attains their abode. One who knows the source of Fire, attains the Supreme Abode. One who knows the sacred relationship of water and fire shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

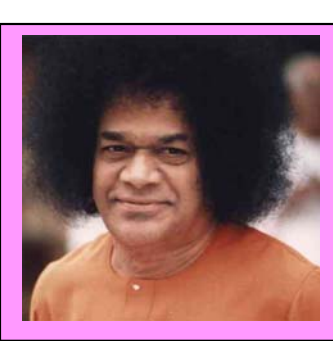
3.
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Air attains their abode. One who knows the source of Air, attains the Supreme Abode. One who knows the sacred relationship of Water and Air shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

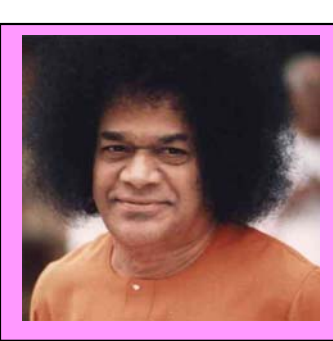
4.
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Sun attains their abode. One who knows the source of Sun, attains the Supreme Abode. One who knows the sacred relationship of Water and Sun shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

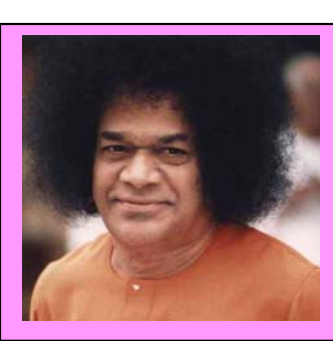
5.
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Moon attains their abode. One who knows the source of Moon, attains the Supreme Abode. One who knows the sacred relationship of Water and Moon shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

6.
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Stars attains their abode. One who knows the source of Stars, attains the Supreme Abode. One who knows the sacred relationship of Water and Stars shall attain the ultimate abode – the Atman.

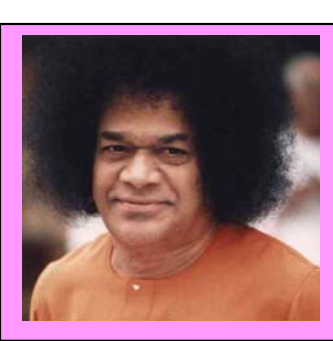


मन्त्र पुष्पम्

mantra puṣpam

7.

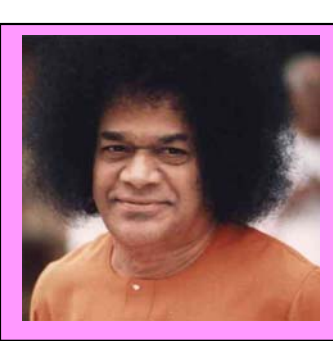
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Clouds attains their abode. One who knows the source of Clouds, attains the Supreme Abode. One who knows the sacred relationship of Water and Clouds shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

8.
One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Seasons attains their abode. One who knows the source of Seasons, attains the Supreme Abode. One who knows the sacred relationship of Water and Seasons shall attain the ultimate abode – the Atman.

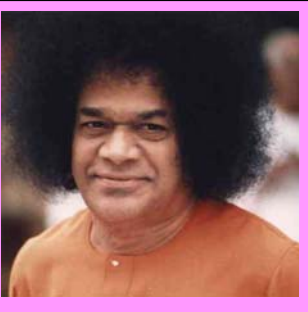


मन्त्र पुष्पम्

mantra puṣpam

9.

One who knows all the worlds stays like the boat on water (one who knows that water is the basis of life in all the worlds) and thus attains the Supreme Abode. According to Bhagawan Baba, the water of life is “Love”. Therefore, Love is the origin of everything, and the one who knows and sees that everything is a manifestation of that Love attains the highest divine abode. We salute Vaishravana, the king of kings. We do his biddings. We pray to Vaishravana, the fulfiller of our desires to grant us all our desires. We again salute the Emperor Vaishravana, who is Kubera himself – the Lord of Wealth.



मन्त्र पुष्पम्

mantra puṣpam

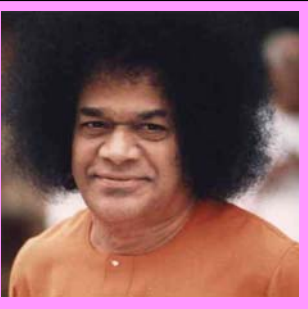
ॐ

योऽपां पुष्पं वेद । पुष्पवान् प्रजावान् पशुमान् भवति ।

om

yo'pām puṣpam vedā puṣpavān
prajāvān paśumān bhavati ।

When one knows the secrets of waters and flowers, one's heart blossoms and he becomes rich in progeny and cattle.



मन्त्र पुष्पम्

mantra puṣpam

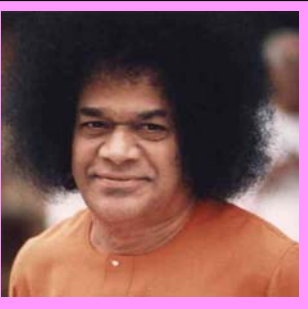
चन्द्र॑मा वा॒ अपां॑ पु॒ष्पम्॑ । पु॒ष्प॑वा॒न् प्र॒जा॑वा॒न् प॒शु॑मा॒न् भ॑वति ।

य॒ ए॒वं वे॒द । योऽ॑पा॒मा॒य॒त॒नं॑ वे॒द । आ॒य॒त॒न॑वा॒न् भ॑वति ॥ १ ॥

cāndramā vā apāṁ puṣpam | puṣpavān prajāvān
paśumān bhavati |

ya evaṁ veda | yo'pāmāyatanam veda | āyatanavān
bhavati || 1 ||

When one knows the sacred and mysterious relationship that exists between the moon, the water, and the flowers, one's heart blossoms and he becomes rich in progeny and cattle.



मन्त्र पुष्पम्

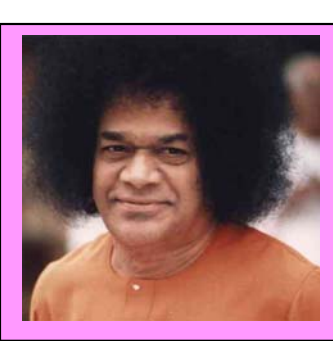
mantra puṣṭam

अग्निर्वा अपामायतनम् । आयतनवान् भवति ।

योऽग्नेरायतनं वेद । आयतनवान् भवति ।

agnirvā apāmāyatanam | āyatanavān bhavati |
yo'gnerāyatanam veda | āyatanavān bhavati |

One who knows the source of water, attains the Supreme Abode of Water. One who knows the origin of Water and Fire attains their abode.



मन्त्र पुष्पम्

mantra puṣpam

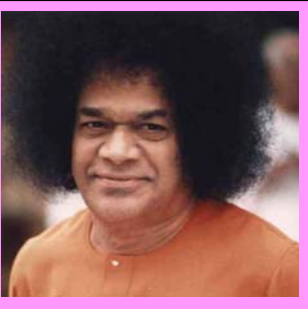
आपो वा अग्नेरायतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vā agnerāyatanam । āyatanavān bhavati ।

ya evaṁ veda । yo'pāmāyatanam veda । āyatanavān
bhavati ॥

One who knows the source of Fire, attains the Supreme Abode. One who knows the sacred relationship of water and fire shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

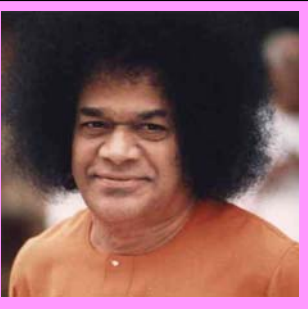
वा॒यु॒र्वा॑ अ॒पा॒मा॒य॒त॒न॒म् । आ॒य॒त॒न॒वा॒न् भ॒व॒ति॑ ।

यो वा॒यो॒रा॒य॒त॒नं॑ वे॒द । आ॒य॒त॒न॒वा॒न् भ॒व॒ति॑ ।

vāyurvā apāmāyatanaṁ | āyatānavān bhavati |

yo vāyorāyatanaṁ veda | āyatānavān bhavati |

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Air attains their abode.



मन्त्र पुष्पम्

mantra puṣpam

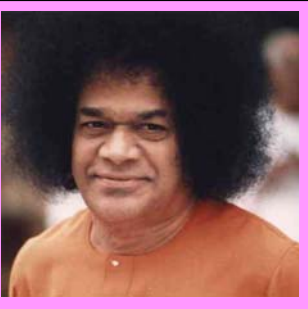
आपो वै वायोरायतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vai vāyorāyatanaṁ | āyatanaṁ bhavati |

ya evaṁ veda | yo'pāmāyatanaṁ veda | āyatanaṁ
bhavati ||

One who knows the source of Air, attains the Supreme Abode. One who knows the sacred relationship of Water and Air shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

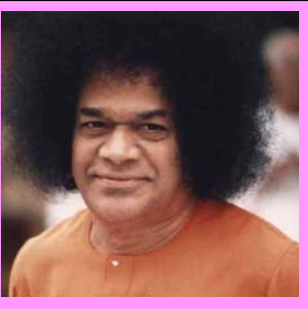
mantra puṣpam

असौ वै तपन्नपामायतनम् । आयतनवान् भवति ।

योऽमुष्य तपत आयतनं वेद । आयतनवान् भवति ।

asau vai tapannapāmāyatanam | āyatanavān bhavati |
yo'muṣya tapata āyatanam veda | āyatanavān bhavati

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Sun attains their abode.



मन्त्र पुष्पम्

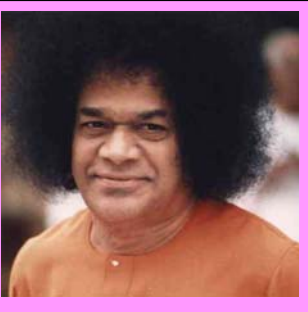
mantra puṣṭam

आपो वा अमुष्य तपत आयतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vā amuṣya tapata āyatanaṁ | āyatānavān bhavati
ya evaṁ veda | yo'pāmāyatanam veda | āyatānavān
bhavati ||

One who knows the source of Sun, attains the Supreme Abode. One who knows the sacred relationship of Water and Sun shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣṣam

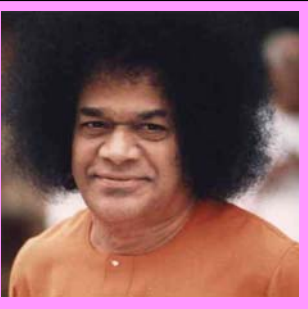
चन्द्रमा वा अपामायतनम् । आयतनवान् भवति ।

यश्चन्द्रमस आयतनं वेद । आयतनवान् भवति ।

cāndramā vā apāmāyatanam । āyatanavān bhavati ।

yaścāndramasa āyatanam veda । āyatanavān bhavati

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Moon attains their abode.



मन्त्र पुष्पम्

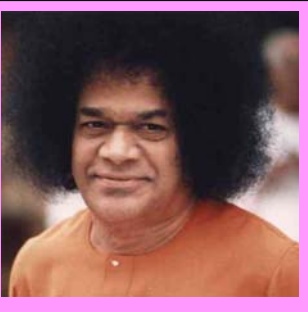
mantra puṣpam

आपो वै चन्द्रमस आयतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vai cāndramasa āyatanam | āyatānavān bhavati |
ya evaṁ veda | yo'pāmāyatanam veda | āyatānavān
bhavati ||

One who knows the source of Moon, attains the Supreme Abode. One who knows the sacred relationship of Water and Moon shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

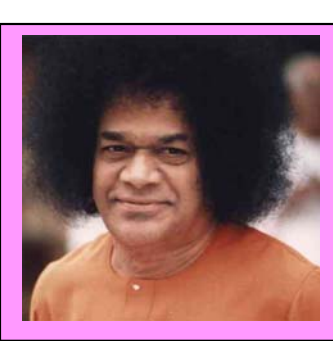
mantra puṣṣam

नक्षत्राणि वा अपामायतनम् । आयतनवान् भवति ।

यो नक्षत्राणामायतनं वेद । आयतनवान् भवति ।

nakṣatrāṇi vā apāmāyatanam | āyatanavān bhavati |
yo nakṣatrāṇāmāyatanam vedā | āyatanavān bhavati

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and Stars attains their abode.



मन्त्र पुष्पम्

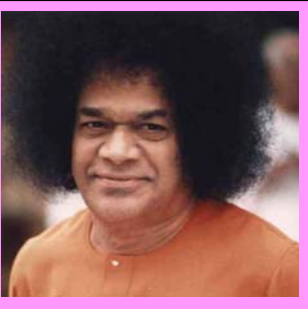
mantra puṣṣam

आपो वै नक्षत्राणामायतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vai nakṣatrāṇāmāyatanam | āyatanavān bhavati |
ya evaṁ veda | yo'pāmāyatanam veda | āyatanavān
bhavati ||

One who knows the source of Stars, attains the Supreme Abode. One who knows the sacred relationship of Water and Stars shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣṣam

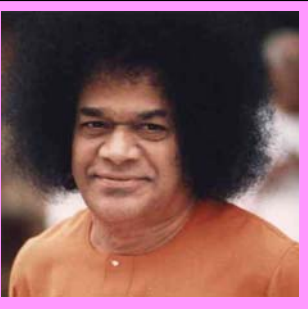
प॒र्जन्यो॑ वा॒ अपा॑मायतनम् । आय॑तनवान् भवति ।

यः प॒र्जन्य॑स्यायतनं वेद॑ । आय॑तनवान् भवति ।

parjanyaḥ vā apāmāyatanaṁ | āyatānavān bhavati |

yaḥ parjanyaśyāyatanaṁ veda | āyatānavān bhavati

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Clouds attains their abode.



मन्त्र पुष्पम्

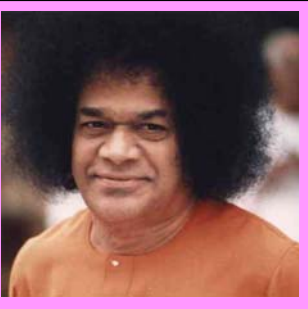
mantra puṣpam

आपो वै पर्जन्यस्याऽऽयतनम् । आयतनवान् भवति ।

य एवं वेद । योऽपामायतनं वेद । आयतनवान् भवति ॥

āpo vai parjanyaśyā''yatānam | āyatānavān bhavati |
ya evaṁ veda | yo'pāmāyatānaṁ veda | āyatānavān
bhavati ||

One who knows the source of Clouds, attains the Supreme Abode. One who knows the sacred relationship of Water and Clouds shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

mantra puṣpam

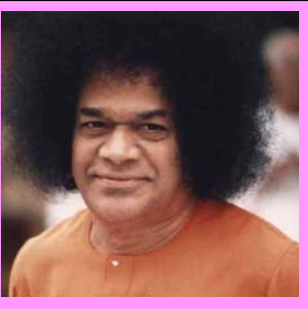
संवत्सरो वा अपामायतनम् । आयतनवान् भवति ।

यस्संवत्सरस्यायतनं वेद । आयतनवान् भवति ।

saṁvatsaro vā apāmāyatanam । āyatanavān bhavati ।

yassamvatsarasyāyatanam veda । āyatanavān bhavati

One who knows the source of Water, attains the Supreme Abode of Water. One who knows the origin of Water and the Seasons attains their abode.



मन्त्र पुष्पम्

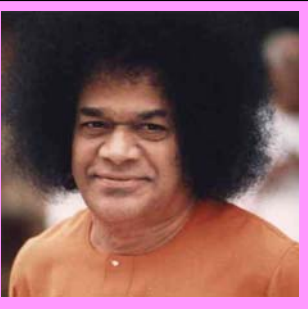
mantra puṣpam

आपो वै संवत्सरस्यायतनम् । आयतनवान् भवति ।

य एवं वेद । योऽप्सु नावं प्रतिष्ठितां वेद । प्रत्येव तिष्ठति ॥

āpo vai samvatsarasyāyatanam । āyatanavān bhavati ।
ya evaṁ veda । yo'psu nāvaṁ pratiṣṭhitāṁ veda ।
pratyeva tiṣṭhati ॥

One who knows the source of Seasons, attains the Supreme Abode. One who knows the sacred relationship of Water and Seasons shall attain the ultimate abode – the Atman.



मन्त्र पुष्पम्

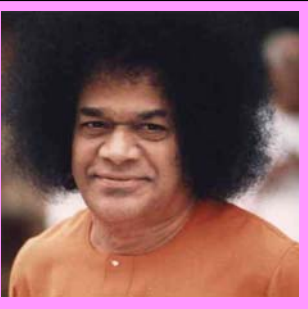
mantra puṣṭam

राजाधिराजाय प्रसह्यसाहिने॥ नमो वयं वैश्रवणाय
कुर्महे । स मे कामान्कामकामाय मह्यम् ।

rājādhirājāya prasahyasāhineeḥ namoo vayaṁ
vaiśravaṇāya kurmaheeḥ

sa mee kāmāṅkāmākāmāya mahyamḥ

We salute Vaishravana, the king of kings who possesses great endurance / patience. We do his biddings.



मन्त्र पुष्पम्

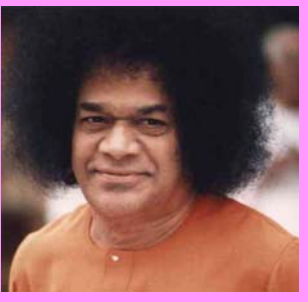
mantra puṣṭam

कामेश्वरो वैश्रवणो ददातु । कुबेराय वैश्रवणाय ।

महाराजाय नमः ॥

kāmeśvaroo vaiśravaṇoo dadātu | kubērāya
vaiśravaṇāya | mahārājāya namaḥ ||

We pray to Vaishravana, the fulfiller of our desires to grant us all our desires. We again salute the Emperor Vaishravana, who is Kubera himself – the Lord of Wealth.



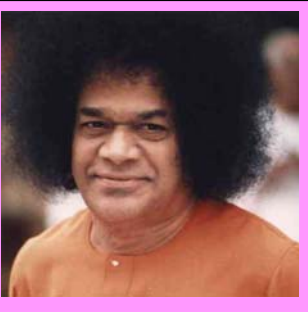
मन्त्र पुष्पम्

mantra puṣṣam

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind, and the soul.



शिवोपासन मन्त्राः śivopāsana mantrāḥ

निधनपतये नमः

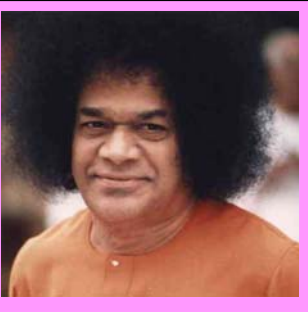
nidhanapatayee namah

Salutations to Nidhanapati – the Lord of the dissolution of the Universe

निधनपतान्तिकाय नमः

nidhanapatāntikāya namah

Salutations to Nidhanapataantika (Lord Shiva) who puts an end to the God of Death (Yama)



शिवोपासन मन्त्राः śivopāsana mantrāḥ

ऊर्ध्वाय नमः

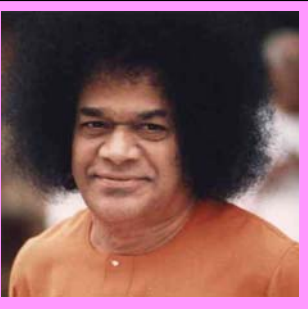
—
ūrdhvāya namah

Salutations to Urdhva who is the Unity of Power and Power Holder

ऊर्ध्वलिङ्गाय नमः

—
ūrdhvaliṅgāya namah

Salutations to Urdhva linga, the principle of Sadashiva, embodying the power of intelligence



शिवोपासन मन्त्राः śivopāsana mantrāḥ

हिरण्याय नमः

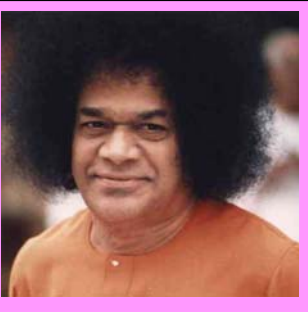
hiranya_{ya} namaḥ

Salutations to Hiranya who is beneficial and charming to creatures

हिरण्यलिङ्गाय नमः

hiranyalinga_{ya} namaḥ

Salutations to Hiranya linga, who is visualized as a linga made of Gold



शिवोपासन मन्त्राः śivopāsana mantrāḥ

सुवर्णाय नमः

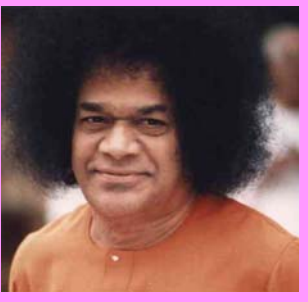
suvarṇāya namaḥ

Salutations to Suvarna who is endowed with attractive splendor

सुवर्णलिङ्गाय नमः

suvarṇalingāya namaḥ

Salutations to Suvarna linga, who is of the form of Suvarna (Gold)



शिवोपासन मन्त्राः śivopāsana mantrāḥ

दिव्याय नमः

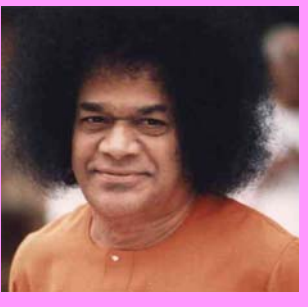
divyāya namah

Salutations to Divya, who is the source of Bliss in Heaven

दिव्यलिङ्गाय नमः

divyalingāya namah

Salutations to Divya linga who is worshipped as the Divine emblem



शिवोपासन मन्त्राः śivopāsana mantrāḥ

भवाय नमः

—

bhavāya namah

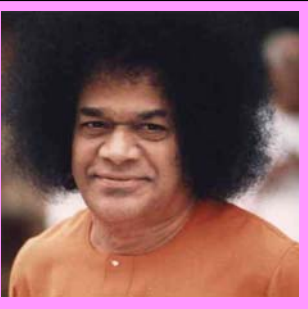
Salutations to Bhava, who is the source of cycle of birth and death

भवलिङ्गाय नमः

—

bhavalīṅgāya namah

Salutations to Bhava linga, who is worshipped as linga by human beings



शिवोपासन मन्त्राः śivopāsana mantrāḥ

शर्वाय नमः

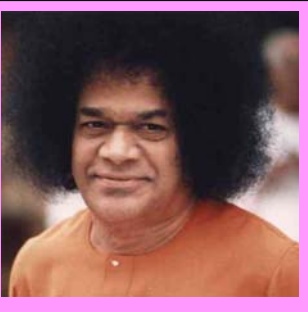
śarvāya namah

Salutations to S'arva who is the suppressor of the Universe at the time of final dissolution

शर्वालिङ्गाय नमः

śarvaliṅgāya namah

Salutations to S'arva linga, who is worshipped as the linga (emblem of S'arva) , who gives Bliss



शिवोपासन मन्त्रः śivopāsana mantrāḥ

शिवाय नमः

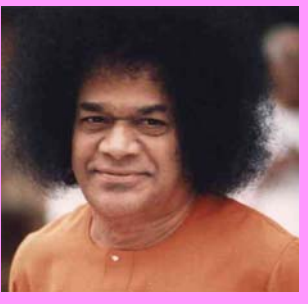
śivāya namah

Salutations to Shiva, who is most auspicious

शिवलिङ्गाय नमः

śivaliṅgāya namah

Salutations to Shiva linga who is worshipped in the form of linga



शिवोपासन मन्त्राः śivopāsana mantrāḥ

ज्वलाय नमः

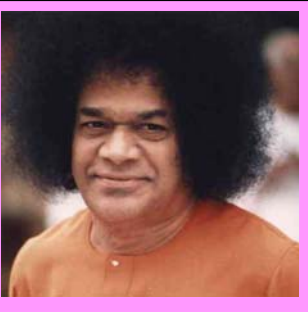
jvalāya namah

Salutations to Jvala who is as splendid as a flame

ज्वललिङ्गाय नमः

jvalalingāya namah

Salutations to Jvala linga, who is the form of brilliant linga



शिवोपासन मन्त्रः śivopāsana mantrāḥ

आत्माय नमः

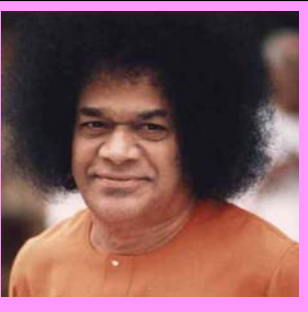
—
ātmāya namah

Salutations to Atma who is the Spirit (Atma) dwelling in all beings

आत्मलिङ्गाय नमः

—
ātmalingāya namah

Salutations to Atmalinga who is concealed in the hearts of all beings, being their innermost self



शिवोपासन मन्त्रः śivopāsana mantrāḥ

परमाय नमः

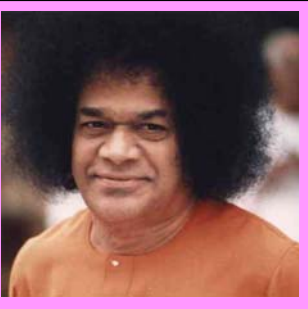
paramāya namah

Salutations to Parama who is unsurpassed

परमलिङ्गाय नमः

paramaliṅgāya namah

Salutations to Parama linga who is the supreme Lord of Bliss and Liberation (indicated by the linga emblem)

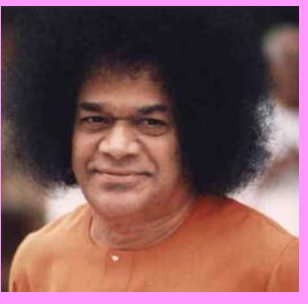


शिवोपासन मन्त्राः śivopāsana mantrāḥ

ए॒त॒त्सो॒मस्य॑ सू॒र्यस्य॑ सर्वा॒लिङ्ग॑ग्
स्था॒पय॑ति पा॒णिम॑न्त्रं पवि॒त्रम् ।

etathsoomasya sūryasya sarvaliṅgagg
sthāpayati paṇimantram pavitram |

By these 22 names ending with Salutations, they consecrate the Shivalinga for all – this Linga which is representative of Soma and Surya, and by holding this in the hands, holy formulas are repeated, which is a source that purifies all. (The Lord described here is the embodiment of all knowledge and it refers to Mahadeva, visualized as having five faces, facing the four quarters and upwards)

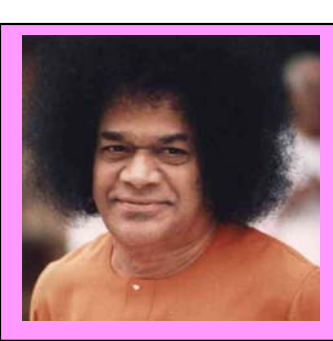


शिवोपासन मन्त्रः śivopāsana mantrāḥ

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind, and the soul.



क्षमा प्रार्थन

kṣamā prārthana

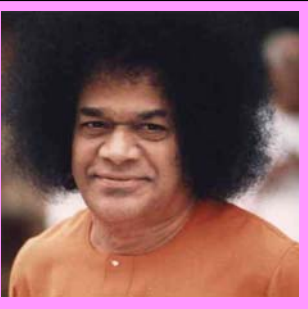
ॐ यदक्षरपदभ्रष्टं मात्राहीनं तु यद् भवेत् ।

om yadākṣarapadabhraṣṭam mātrāhīnam tu yad bhaveet ।

तत्सर्वं क्षम्यतां देव नारायण नमोस्तुते ।

tatsarvam kṣamyatām deeva nārāyaṇa namoostutee ।

Prostrations to You, O Lord Narayana. Forgive me for all the mistakes in letter or phrase or for any phonetic aberration that may have occurred in my chanting



क्षमा प्रार्थन

kṣamā prārthana

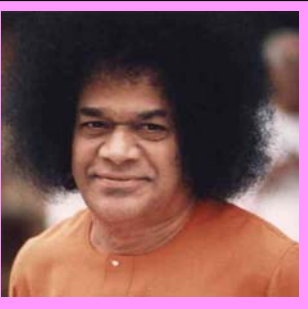
विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।

visargabindumātrāṇi padapādākṣarāṇi ca ।

न्यूनानि चातिरिक्तानि क्षमस्व साईश्वर ।

nyūnāni cātiriktāni kṣamasva sāīśvara ।

Forgive me, O Sayeeshwara, for any mistake in my pronunciation (of visarga and bindu) or intonation of alphabet, word, or phrase and any other mistakes.



क्षमा प्रार्थन

kṣamā prārthana

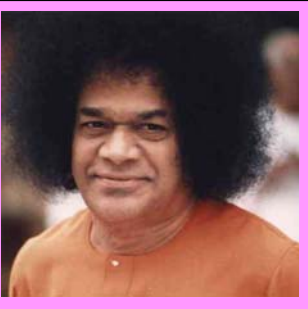
अपराध सहस्राणि क्रियन्तेऽहर्निशं मया ।

aparādha sahasrāṇi kriyantee'harniśaṁ mayā ।

दासोऽयमिति मां मत्वा क्षमस्व साईश्वर ।

dāsoo'yamiti māṁ matvā kṣamasva sāīśvara ।

O Sayeeshwara, considering me as your devotee forgive the thousands of sins committed by me throughout the day and night.



क्षमा प्रार्थन

kṣamā prārthana

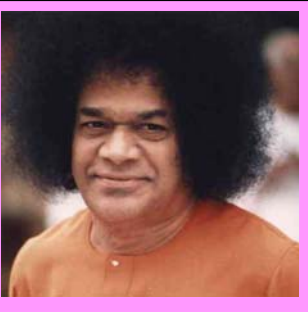
अन्यथा शरणं नास्ति त्वमेव शरणं मम

anyathā śaraṇaṁ nāsti tvameeva śaraṇaṁ mama

तस्मात् कारुण्य भावेन रक्ष रक्ष साईश्वर ।

tasmāt kāruṇya bhāveena rakṣa rakṣa sāīśvara ।

You are my only refuge for there is none. Therefore in your compassion O Sayeeshwara protect me.



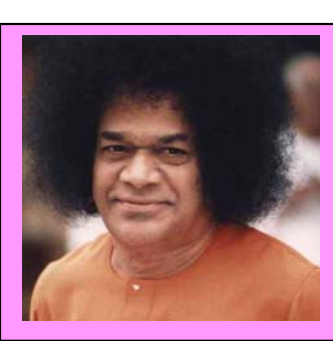
क्षमा प्रार्थन

kṣamā prārthana

हरिः ॐ तत्सत् श्री साईश्वरार्पणमस्तु ।

hariḥ om tatsat śrī sāīśvarārpaṇamastu ।

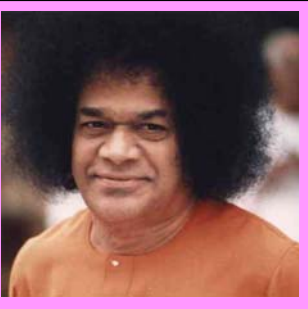
May this prayer be an offering to Sri Sayeeshwara



ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind, and the soul.



नारायण सूक्तम् nārāyaṇa sūktam

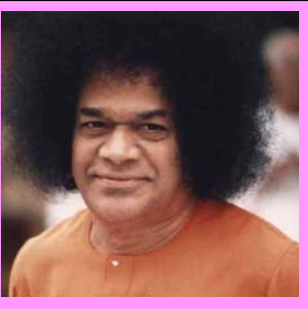
ॐ ॥ सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

Om ॥ sahasraśīrṣam devam viśvākṣam
viśvaśambhuvam ।

विश्वं नारायणं देवमक्षरं परमं पदम् ॥

viśvam nārāyaṇam devamakṣaram paramam
padam ॥

This Universe is the Eternal Being Narayana. He is the imperishable, the supreme, and the goal. He is the countless headed and countless eyed – omnipresent and omniscient, the resplendent, the source of delight for the whole Universe.



नारायण सूक्तम् nārāyaṇa sūktam

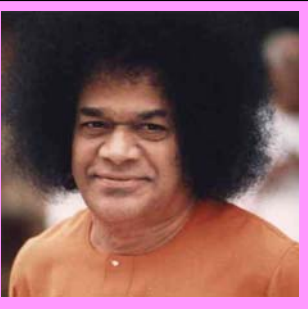
विश्वतः परमान्नित्यं विश्वं नारायणगं हरिम् ।

viśvataḥ paramānityaṁ viśvaṁ
nārāyaṇagṁ harim ।

विश्वमेवेदं पुरुष-स्तद्विश्व-मुपजीवति ॥

viśvamevedam puruṣa-stadviśva-
mupajīvatii ॥

This Universe is the Supreme Being (Purusha) alone; hence it subsists on Him. I meditate on this Eternal, Omnipresent God Narayana who destroys all our sins.



नारायण सूक्तम् nārāyaṇa sūktam

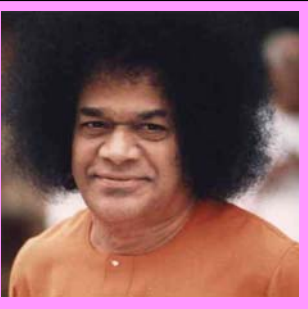
पतिं विश्वस्यात्मेश्वरगुं शाश्वतगुं शिव-मच्युतम् ।

patim viśvasyātmeśvaragm̄ śāśvatagm̄ śiva-
macyutam ।

नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

nārāyaṇam mahājñeyam viśvātmānam parāyaṇam ॥

He is the protector of the Universe, the Lord of all Souls (or Lord over Self), the perpetual one, the auspicious, the indestructible, and the goal of all Creation. He is the Supreme object worthy of being known, the Soul of all beings and the unfailing refuge. I meditate on You O Narayana!



नारायण सूक्तम् nārāyaṇa sūktam

नारायणपरोज्योति-रात्मा नारायणः परः ।

nārāyaṇaparojyoti-rātmā nārāyaṇaḥ paraḥ ।

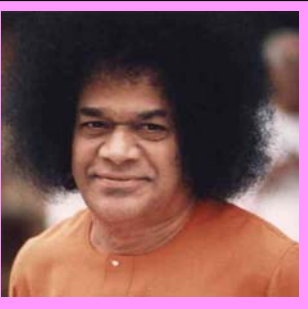
नारायण परं ब्रह्म तत्त्वं नारायणः परः ।

nārāyaṇa paraṁ brahma tattvaṁ nārāyaṇaḥ paraḥ ।

नारायण-परो ध्याता ध्यानं नारायणः परः ॥

nārāyaṇa-paro dhyātā dhyānaṁ nārāyaṇaḥ paraḥ ॥

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self. Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.



नारायण सूक्तम् nārāyaṇa sūktam

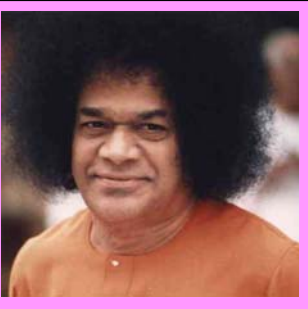
यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपिवा ।

yacca kiñcijjagatsarvaṃ dṛśyate
śrūyate'pivā

अन्तर्बाहिश्च तत्सर्वं व्याप्य नारायण-स्थितः ॥

antarbaḥiśca tatsarvaṃ vyāpya nārāyaṇa-
sthitah ॥

Whatever in this Universe is, - seen or heard of, -pervading all this from inside and outside alike, stands supreme the Eternal Divine Being - Narayana.



नारायण सूक्तम् nārāyaṇa sūktam

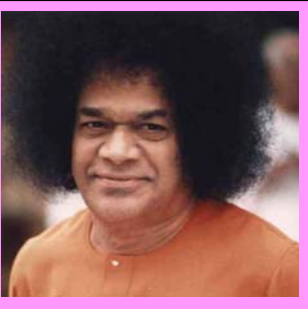
अनन्तमव्ययं कविग्ं समुद्रेऽन्तं विश्वशम्भुवम् ।

anantamavyayaṁ kavigṁ samudre'ntaṁ
viśvaśambhuvam ।

पद्मकोश-प्रतीकाशग्ं हृदयं चाप्यधोमुखम् ॥

padmakōśa-pratīkāśagṁ hṛdayaṁ
cāpyadhomukham ॥

He is the limitless, imperishable, omniscient, residing in the ocean of the heart, the cause of the happiness of the Universe, the Supreme end of all striving. He manifests Himself in the ether of the heart which is comparable to an inverted bud of the lotus flower.



नारायण सूक्तम् nārāyaṇa sūktam

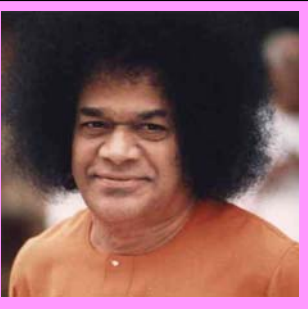
अधो॑नि॒ष्ट्या॑ वि॒तस्त्या॑न्ते॒ नाभ्या॑मुपरि॒ तिष्ठ॑ति ।

adhoni॑ṣṭyā vitastyā॑nte nābhyā॑mupari॒ tiṣṭhati॑ ।

ज्वा॒लमा॑लाकु॒लं भा॑ति॒ विश्व॑स्याय॒तनं॑ महत् ॥

jvālamā॑lākulaṁ bhāti॒ viśvasyā॑yatanaṁ॑ mahat ॥

Below the Adams apple, at a distance of a span, and above the navel is the heart which is the relative seat of the manifestation of Pure Consciousness in the human being. It effulges the Great Abode of the Universe, as if adorned with garlands of flames.



नारायण सूक्तम् nārāyaṇa sūktam

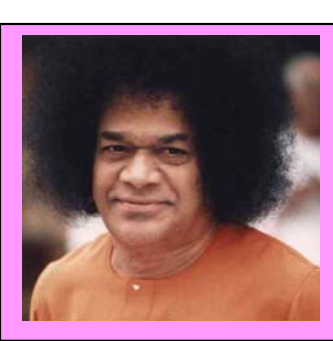
सन्ततगुं शिलाभिस्तु लम्बत्याकोशसन्निभम् ।

santātagm̄ śilābhīstu lambatyākośasannibham ।

तस्यान्ते सुषिरगुं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥

tasyānte suṣiragm̄ sūkṣmaṁ tasmiṅ sarvaṁ
pratiṣṭhitam ॥

Surrounded on all sides by nerve-currents (or arteries), suspends the lotus-bud of the heart in an inverted position. It is in a subtle space (a narrow aperture, the Sushumna-Nadi) and there in is to be found Substratum of all things.



नारायण सूक्तम् nārāyaṇa sūktam

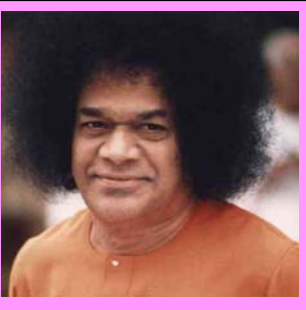
तस्य मध्ये महानग्नि-विश्वार्चि-विश्वतोमुखः ।

tasya madhye mahānagni-rviśvārci-rviśvatomukhaḥ ।

सोऽग्रभुग्विभजन्तिष्ठ-न्नाहारमजरः कविः ॥

so'grabhugvibhajantiṣṭha-nnāahāramajaraḥ kavīḥ ॥

In that space within the heart resides the great flame of fire, undecaying, all-knowing, with tongues spread out in all directions, with faces turned everywhere, consuming food presented before it, and assimilating it unto itself.



नारायण सूक्तम् nārāyaṇa sūktam

तिर्यगूर्ध्व-मधश्शायी रश्मयस्तस्य सन्तता ।

tiryagūrdhva-madhaśśāyī raśmayastasya santatā ।

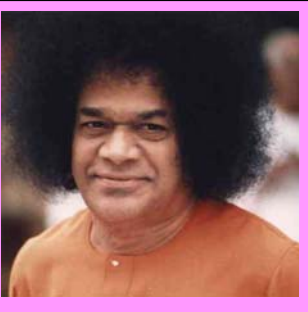
सन्तापयति स्वंदेहमापादतलमस्तकः ।

santāpayati svandehamāpādatalamastakaḥ ।

तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ॥

tasya madhye vahniśikhā aṇīyōrdhvā vyavasthitaḥ ॥

His rays, spreading all around, side ways, as well as above, and below, warm up the whole body from head to foot. In the center of that Flame abides the Tongue of Fire as the topmost of all subtle things.



नारायण सूक्तम् nārāyaṇa sūktam

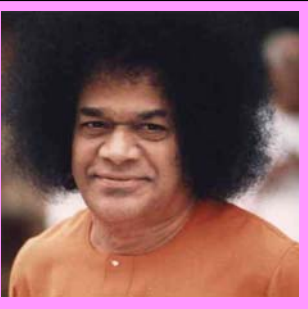
नी॒लतो॑-यद॒म॒ध्य॒स्था-द्वि॒द्युल्ले॑खेव भास्वरा ।

**nīlato-yadamadhyasthā-dvidyullekheva
bhāsvarā**

नी॒वार॑शूकवत्तन्वी पी॒ताभा॑स्वत्यणूप॒मा ॥

**nīvāraśūkavattanvī
pītābhāsvatyaṇūpamā**

Slender like the awn of a paddy grain, yellow (like gold) in color, in subtlety comparable to the minute atom, this Tongue of Fire grows splendid brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds.



नारायण सूक्तम् nārāyaṇa sūktam

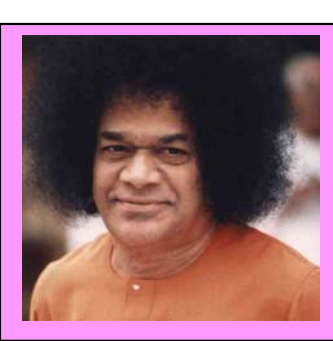
॥ तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ ।

स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

sa brahma sa śivaḥ sa hariḥ sendraḥ so'kṣaraḥ
paramaḥ svarāṭḥ ॥

In the Middle of That Flame, the Supreme Self dwells. This (Self) is Brahma (the Creator), Siva (the Destroyer), Hari (the Protector), Indra (the Ruler), the Imperishable, the Absolute, the Autonomous Being. Prostrations again and again to the Omni-Formed Being.



नारायण सूक्तम् nārāyaṇa sūktam

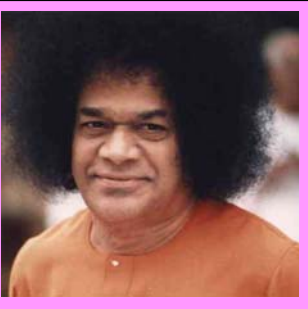
ऋ॒त॒गं॑ स॒त्यं॑ प॒रं॑ ब्र॒ह्म॑ पु॒रु॒षं॑ कृ॒ष्ण॑पि॒ङ्ग॒ल॒म् ।

ṛtagm̐ satyam̐ param̐ brahma puruṣam̐
kṛṣṇapiṅgalam̐

ऊ॒र्ध्व॑रे॒तं॑ वि॒रू॒पाक्षं॑ वि॒श्व॑रू॒पाय॑ वै न॒मो॑ न॒मः॑ ॥

ūrdhvaretam̐ virūpākṣam̐ viśvarūpāya vai namo
namah̐ ॥

Prostrations again and again to the Omni-Formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue. He is the Centralized-Force, Power, the All-Seeing One.



नारायण सूक्तम् nārāyaṇa sūktam

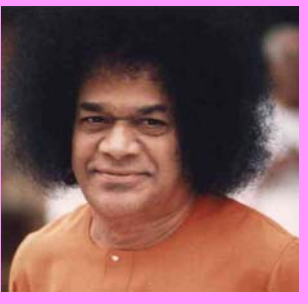
ॐ नारायणाय विद्महे वासुदेवाय धीमहि ।

om nārāyaṇāya vidmahe vāsudevāya
dhīmahī

तन्नो विष्णुः प्रचोदयात् ॥

tanno viṣṇuḥ pracodayāt ॥

We commune ourselves with Narayana, and meditate on Vasudeva, may that Vishnu direct us (to the Great Goal)

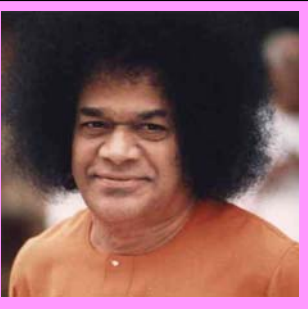


नारायण सूक्तम् nārāyaṇa sūktam

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind, and the soul.



नारायण सूक्तम् nārāyaṇa sūktam

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

om saha nāvavatu | saha nau bhunaktu |

saha vīryam karavāvahai |

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

tejasvināvadhītamastu mā vidviṣāvahai ||

May He protect both of us. May He nourish both of us. May we both acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not argue with each other.