

SRIMAT BHAGAVAD GITA IS THE QUINTESENCE OF THE UPANISHADIC LITERATURE. IT IS ALSO TERMED AS GITOPANISHAD, BRAHMA VIDYA AND YOGASHASTRA. IT IS IN BHISMA PARVA OF THE GREAT HISTORICAL EPIC MAHABHARATA UTHORED BY SRI VYASA MAHARISHI. SRIMAT BHAGVAD GITA IS A HANDBOOK FOR LIFE AND LIVING.

SRIMAT BHAGVAD GITA HAS 700 VERSES CLASSIFIED IN 18 CHAPTERS. HERE GITA IS PRESENTED AS QUESTIONS AND ANSWERS. THE QUESTIONS ARE ASKED BY SRI ARJUNA AND ANSWERS ARE PROVIDED BY THE LORD AS SRI KRISHNA. SRIMAT BHAGVAD GITA IS AN AUTHORITATIVE REFERENCE FOR PEOPLE IN ALL WALKS OF LIFE.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्यो वत्सः सुधीर्भोका दुग्धं गीतामृतं महत् ॥

All the Upanishads are the cows, the milker is Krishna, the cowherd boy, Partha is the calf, men of purified intellect are the drinkers, the milk is the supreme nectar of the Gita.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपुर्णः प्रज्वालितो ज्ञानमयः प्रदीपः

Salutations to thee, O Vyasa of profound intellect and with eyes like the petals of a full blown lotus , by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

अहो वत महत्पापं कर्तुं व्यवसिता वयम्
यद्गज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १ . ४५

OH! MADHAVA I CANNOT KEEP MY BODY AND MIND STEADY.
HOW CAN WE BE HAPPY BY HURTING OUR OWN PEOPLE?
(1.30,1.37,1.45)

श्रीभगवानुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ . २

Oh! Arjuna, Why you have dejection during this crisis.(2.2)

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २ . ७

PLEASE ACCEPT ME AS YOUR DISCIPLE AND CLEAR MY
DOUBTS AND
CONFUSION .(2.7)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २ . ११

Your grievance is not appropriate and wise ones do not grieve over
neither the living nor the dead. (2.11)

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् व्रजेत किम् ॥ २ . ५४

WHAT ARE THE CHARACTERISTICS OF A 'STHITA PRAGNA' ?
(2.54)

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २ . ५५

A person of steady wisdom 'sthita prajna', having renounced all the desires of the mind is satisfied in the self (2.55)

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३ . १

IF KNOWLEDGE IS BETTER THAN ACTION, THEN WHY ACT ?
(3.1)

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ . ३

The two fold path was given by Me are the path of knowledge to the discerning and the path of action to the active (3.3)

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्पेय बलादिव नियोजितः ॥ ३ . ३६

WHAT MAKES A PERSON COMMIT SINFUL DEEDS AS IF BY
COMPULSION ? (3.36)

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुदभवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३ . ३७

The desire and anger which would result from Rajoguna are all-consuming and all-sinful. They are the enemies.(3.37)

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ . ४

HOW COULD YOU HAVE TAUGHT YOUR ANCESTORS? (4.4)

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ४ . ५

Many are the births taken by Me and you. I know them all while you know not. (4.5)

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५ . १

WHICH IS BETTER ? RENUNCIATION OF ACTION OR YOGA OF ACTION.(5.1)

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५ . २

Renunciation and performance of action both lead to freedom of the two, performance of action is superior than its

renunciation. (5.2)

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६ . ३३

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६ . ३४

HOW TO CONTROL MIND, WHICH IS RESTLESS, FICKLE
..7.(6.33, 6.34)

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६ . ३५

Mind is indeed restless and difficult to control but can be controlled by concious repetitive effort and dispassion (6.35)

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६ . ३७

कच्चिन्नोभयविभष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६ . ३८

WHAT IS THE FATE OF ONE WHO HAS FALLEN FROM YOGA
INSPIRE OF FAITH?. (6.37,6.38)

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ६ . ४०

A yogi is never destroyed, neither in this world nor in the

next. A doer of good does not tread the path of grief.(6.40)

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८ . १

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८ . २

WHAT IS BRAHMAN, ADHYATMA, KARMA, ADHIBHUTA, ADHIDAIVA, ADHIYAGNA? HOW TO KNOW YOU AT THE TIME OF DEATH ? (8.1,8.2)

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोऽध्वकरो विसर्गः कर्मसंज्ञितः ॥ ८ . ३

The imperishable is Brahman. The subjective self (adhyatma) in individual is his nature. The creative force is Karma which is the cause of existence and manifestation of all beings. (8.3).

अधिभूतं क्षरो भावः पुरुषच्छ्राधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८ . ४

Adhibhuta pertains to perishable nature and adhidaiva is the purusha. Adhiyajna is myself abiding in all beings (8.4)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्

यः प्रयाति स मभ्दावं याति नास्त्यत्र संशयः ॥ ८ . ५

One who remembers Me at the time of his or her death leaving his or her body), will attain My bhava (My awareness) without doubt (8.5).

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १० . १७

IN HOW MANY FORMS AND ASPECTS OF YOURS CAN I DWELL
UPON ? (10.17)

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १० . १९

I shall tell you My Divine glories which are prominent. However, there is no end to the details of my manifestations(10.19).

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १० . २०

I am the Self seated in heart of all beings. Also, I am the Beginning, the Middle and End of all beings (10.20).

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेष्वर तनो मे त्वं दर्शयात्मानमव्ययम् ॥ ११ . ४

IF YOU FIND ME FIT, PLEASE REVEAL TO ME YOUR
IMPERISHABLE FORM (11.4)

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११ . ५

Oh! Partha! behold My hundreds and thousands of Divine forms of different colours and shapes (11.5)

आख्याहि मे को भवानुग्रूपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यम्

न हि प्रजानामि तव प्रवृत्तिम् ॥ ११ . ३१

ADORATIONS TO YOU. WHAT IS YOUR NATURE AND ACTIVITIES ? (II.31).

श्रीभगवानुवाच
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११ . ३२

I am the mighty world-destroying Time now engaged in wiping out the world. Even with out you, the warriors assembled here shall not live (11.32)

किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ११ . ४६

PLEASE RESUME TO YOUR NORMAL FORM (FROM UNIVERSAL FORM 11.46)

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११ . ४७

Being pleased with you, I have revealed to you (through My power of yoga.) My cosmic form which is luminous, universal and endless. This form has not been seen by anyone other than you (11.17)

अर्जुन उवाच
दृष्ट्वेदं मानुषं रूपम् तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११ . ५१

NOW MY MIND IS COMPOSED AFTER SEEING YOU AGAIN IN
NORMAL FORM (II.51)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ११ . ५४

It is by single minded devotion alone that I can be known,
seen in Reality and also entered into. (11.54)

अर्जुन उवाच
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२ . १

AMONG THE TWO DEVOTED TO GOD, WITH FORM (YOU) AND
WITHOUT FORM, WHO IS BETTER IN YOGA ? (12.1)

श्रीभगवानुवाच
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२ . २

Those who having immersed their mind in Me and endowed with
faith sincerely worship Me with consistent devotion are in my opinion
best skilled yoga. (12.2)

अर्जुन उवाच
प्रकृति पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३ . १

WHAT ARE PRAKRITI: PURUSHA , KSHETRA: KSHETRAJNA,
JNANA: JNEYA ? (13.1)

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३ . १

श्रीभगवानुवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३ . २

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३ . २०

This body called Kshetra is the field and the knower of the field is Kshetrajna. Know Me as the Kshetrajna of all fields. The knowledge to be gained is that of both Kshetra and Kshetrajna. Prakriti is the cause of activity and its doer with the senses. Purusha is the cause of experiences due to pleasure and pains.(13.1, 13.2, 13.20)

अर्जुन उवाच
कैर्लिङ्गैर्गैरत्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४ . २१

WHAT ARE THE CHARACTERISTICS OF THE ONE WHO HAS
TRANSCENDED THREE GUNAS (14.21)

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४ . २२

मानापनामयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४ . २५

He does not hate the light, activity and delusion and also does not long for them in their absence. He is said to have risen above Gunas whose response is same for honor and dishonor, friend and foe and also he relinquishes (the

attachment to fruits of) action (14.22, 14.25)

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७ . १

WHAT IS THEIR POSITION WHO ACT BY FAITH RATHER BY SCRIPTURAL REFERENCE ? IS IT OF SATVA OR RAJAS OR TAMAS ? (17.1)

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७ . २

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः १७ . ४

The sraddha (faith, sincerity) are of three kinds which are natural as Satva, Rajas and Tamas. The satvic adore devas, the rajasic adore yakshas and rakshasas and the tamasic adore pretas and bhutas (17.2, 17.4)

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश प्रथक्केशिनिषूदन ॥ १८ . १

INSTRUCT ME ABOUT TRUE NATURE OP SANYASA AND TYAGA (18.1)

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८ . २

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ १८ . ४

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८ . ५

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८ . ६

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८ . ६३

The renunciation of Kamy Karma is understood as sanyasa and the tyaga is the abandonment of fruits of all actions. Tyaga is abandoning the fruits of necessary actions of yagna, dana and tapas. This is my decisive view. Thus most profound knowledge has been described to you by Me. After reflecting on this , act as you choose (18.2, 18.4, to 18.6, 18.63).

अर्जुन उवाच
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८ . ७३

MY DELUSIONS ARE CLEARED AND IDENTITY IS REGAINED. I
FOLLOW YOUR INSTRUCTIONS (18.73)

Sanjaya Said

" This wonderful dialogue that I have heard between great Partha and Lord Vasudeva is causing my hairs to stand an end" (18.74).

" Through the grace of Maharishi Vyasa I have heard this profound description on yoga directly from Lord of Yoga (Sri Krishna) himself". (18.75).

" My conviction is that wherever Partha the bearer of the bow and Lord of Yoga, Sri Krishna are, there will be prosperity, victory, happiness and steady wisdom" (18.78).

OM SHANTHIHI SHANTHIHI SHANTHIHI
SRI KRISHNARPANAMASTU

"Gita is not only the song of Life but also is the Music of the Universe and It stands like a Great Lamp"- SriRanga Sadguru

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २ . २४

The self is eternal, all-pervading, immutable, stable, and ancient. Therefore, It cannot be cut, or burnt, or drowned, or dried up.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २ . ४७

No matter what conditions you encounter in life, your right is only to the works-not to the fruits thereof. You should not be impelled to act for selfish reasons, nor should you be attached to inaction.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २ . ५६

He who is not agitated in the midst of sorrowful conditions and who is devoid of craving in the midst of pleasant circumstances, who is free from attachment, fear, and anger, such a Sage is called a person of steady wisdom.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४ . ७

Whenever virtue declines and unrighteousness arises, I manifest Myself as an embodied being.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४ . २४

One who sees Brahman as the oblation, Brahman as the clarified butter to be offered into the fire of Brahman by Brahman Himself, he verily holds the perpetual vision of Brahman in action! Thus seeing, he attains Brahman.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६ . ३०

For one who sees Me everywhere, and sees all beings in Me, I am never destroyed for him, nor is he ever destroyed for me.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९ . २२

But those who worship Me by meditating upon Me with a vision of non-separateness, and who are ceaselessly devoted to Me, I look after their Yoga and Kshema.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९ . २६

Whoever offers even a leaf, or a flower, or a fruit or just water with devotion to Me, I accept that offering of love from my pure-hearted devotee.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६ . २४

Therefore, let the Scriptures be your authority, in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the Scripture, you should act here (in this world).

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७ . १५

That speech which does not cause agitation in others, which is truthful, pleasant and helpful; and repeated study of scriptures-these constitute the austerity of speech.

मन्मना भव मभ्दक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८ . ६५

Fix your mind on Me, be devoted to Me, sacrifice to Me, offer adorations to Me, you will indeed attain Me-this I truly promise to you, because you are my dearly beloved.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८ . ६६

Having renounced all Dharmas (involvement in duties and limitations), take refuge in Me alone. I will verily free you of all sins, do not grieve.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ १८ . ७८

Whereever there is Krishna, the Lord of Yoga, and whereever there is Partha (Arjuna), the wielder of the bow, there will indeed abide, prosperity, victory, glory and righteousness; this is my firm conviction.

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

OM. All this-whatsoever moves on the earth-should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth. (Or - Do not covet for whose is wealth ?)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

By doing Karma, indeed, should one wish to live here for a hundred years. For a man, such as you (who wants to live thus), there is no way other than this, whereby Karma may not cling to you.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्वावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Matarisva allots (or supports) all activities.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

That moves, That does not move; That is far off, That is very near; That is inside all, and That is outside all.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

He who sees all beings in the very self, and the Self in all beings, feels no hatred by virtue of that (realisation).

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness ? (Or - In the Self, what delusion and what sorrow can remain for that seer of oneness ?)

स पर्यगाच्छुद्धमकायमव्रण मस्नाविरँ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भू र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; he

has duly allotted the (respective) duties to the eternal years (i.e. to the eternal creators called by that name).

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥ ९ ॥

Those who worship avidya (rites) enter into blinding darkness; but into greater darkness than that enter they who are engaged in vidya (meditation).

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

"They say that by vidya a really different result (is achieved), and they say that by avidya a different result (is achieved)", thus have we heard the (teaching of) those wise men who explained that to us.

विद्यां चाविद्यां च यस्तद्वेदोभयँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

He who knows these two, vidya and avidya, together, attains immortality through vidya, by crossing over death through avidya.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥ १२ ॥

Those who worship the Unmanifested (Prakrti) enter into blinding darkness; but those who are devoted to the Manifested (Hiranyagarbha) enter into greater darkness.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

"They spoke of a different result from the worship of the Manifested, and they spoke of a different result from the worship of the Unmanifested" - thus we have heard (the teaching of) those wise men who explained that to us.

सम्भूतिं च विनाशं च यस्तद्वेदोभयँ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

He who knows these two - the Unmanifested and Destruction (Hiranyagarbha) - together, attains immortality through the Unmanifested by crossing death through Destruction.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

The face of the Truth (Brahman in the solar orb) is concealed with a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature truthful (or am the performer of rightful duties).

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

O, thou, who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati, do remove thy rays, do gather up thy dazzle. I shall behold that form of thine which is the most benign. I am that very Person that is yonder (in the sun).

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ ऋतो स्मर कृत् स्मर ऋता स्मर कृत् स्मर ॥ १७ ॥

Let (my) vital force now attain the (all-pervading) immortal Air; (and) now let this body be reduced to ashes. Om, O my mind, remember - remember all that has been done. Remember - remember all that has been done.

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

O Fire ! O god ! Knowing, as thou do, all our deeds, lead us by the good path for the enjoyment of the fruits of our deeds; remove from us all crooked sins. We offer thee many words of salutation.

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

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यथा चित्तं तथा वाचो यथा वाचस्तथा क्रियाः ।
चित्ते वाचि क्रियायाञ्च साधूनामेकरूपता ॥

The noble ones speak what is in their mind. They act as they speak. Thus there is a unison in their thought, speech and action.

धर्मं एव हतो हन्ति धर्मो रक्षति रक्षितः ।
टस्माद् धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

The Dharma not followed leads the person to the destructio. However, Dharma followed protects the person. Hence, dharma should never be lost so destruction resulting from not following dharma, can be avoided.

धर्मोदर्थः प्रभवति धर्मोत्प्रभवते सुखम् ।

धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥

The wealth comes from dharma. The happiness comes from dharma. Evrything comes out of dharma. Thus dharma is the essence of the world.

धर्मेण हन्यते शत्रुः धर्मेण हन्यते ग्रहः ।

धर्मेण हन्यते व्याधिः यतो धर्मस्ततो जयः ॥

It is through dharma enemy is destroyed. It is through dharma, ill-fate can be dealt with. It is dharma which removes our diseases. They win who follows dharma.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Courage, Forgiveness, Discipline, Non-Stealing, Cleanliness, Control of senses, Intelligence, Knowledge, Truthfulness and Absence of anger are the ten characteristics of Dharma.

सत्यमं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

Let the truth be spoken. Let the speaking be pleasant. Let the truth not be spoken in an unpleasant way. Let the untruth although pleasant be not spoken. This is the eternal dharma.

अनुभवति हि मूध्नो पादपस्तीव्रमुष्णं ।
शमयति परितापं छायाया संश्रितानाम् ॥

The tree bears the extensive heat from the sun above, but keeps the people taking shelter from it away from the heat.

अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

Maharishi VedaVyasa has declared only two things in his eighteen puranas. They are: spiritual benefit comes from helping others and sins are committed by hurting others.

सर्वे परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतत् विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

All that is dependent on others yield suffering. All that is dependent on oneself yield happiness. In summary, these are the characteristics of suffering and happiness.

अयं निजः परो वेति गणाना लघुचेतसाम् ।
उदारचरितानान्तु वसुधैव कुटुम्बकम् ॥

It is true that the narrow-minded people think in terms of only as 'mine' and 'thine'. The broad-minded people think in terms of the world as one family.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्
भवेत् ॥

Let all beings be happy. Let all beings be free from diseases.
Let all beings see happiness. Let no one acquire suffering.

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दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥

I bow down to that peaceful and tranquil light which is beyond the realm of Time and Space, and which can be attained and measured by one's own self- experience.

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु ।
प्रकृतिरिण्यं सत्त्ववतां न खलु वयस्तेजसां हेतुः ॥

The cub of a lion is desirous of attacking the mighty elephant. It is the nature of the brave to aspire for the highest even when young. Indeed, age is no criterion for greatness.

दानं भोगो नाशस्तिस्त्रो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥

Wealth can be used for charity or for the good of others or for one's own enjoyment otherwise, it would get destroyed. A wealthy person who does not offer his wealth to others and who does not even enjoy his wealth, would get all his wealth destroyed.

दुर्जनः परिहृतव्यो विद्ययालंकृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयंकरः ॥

The wicked person should be avoided even if he is learned.
Is not a cobra dangerous even if it is wearing the jewel on
his head?

रत्नैर्महाब्धेस्तुतुषुर्न देवा न भेजिरे भीमविषेण भीतिम् ।
सधां विना न प्रययुर्विरामं न निश्चिन्ताथोरमन्ति धीरा ॥

The gods were not satisfied with the jewels they obtained
from the ocean. They were not even frightened by the poison
which came out of the ocean. They did not stop until they
gathered nectar or elixir of immortality from the ocean. Thus,
the steady-minded persons do not end their efforts until they
attain their desired goals.

यथा कन्दुकपातेनोत्पतत्यायः पतन्नपि ।
तथा त्वनायः पतति मृत्पिण्डपतनं यथा ॥

The noble person may fall on the ground like a ball but,
would rise again. However, an inferior person falls on the
ground like a lump of clay.

छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते पुनश्चन्द्रः ।
इति विमृशन्तः सन्तः सन्तप्यन्ते न लोकेषु ॥

A tree even when cut down will sprout again. The moon even after waning would again wax and rise. Therefore, the saints who are patient and tolerant do not worry or lose their patience.

set of 21 part A

उद्योगे नास्तिदारिद्र्यं जपतो नास्ति पातकम् ।
मौने च कलहो नास्ति नास्ति जागरिते भयम् ॥

Enterprise vanishes poverty and chanting of God's name dissipates sin. Silence ends embroilment and wakening removes fear.

को हि भारः समर्थानां किं दूरं व्यवसयिनाम् ।

को विदेशः सुविद्यानां कोऽप्रियः प्रियवदिनाम् ॥

Nothing is burdensome for a competent person. No place is far away for a trader, no land is foreign strand for a scholar, and no one is stranger for man with sweet tongue.

दर्शनध्यानसंस्पर्शौमत्सी कूर्मी च पक्षिणी ।

शिशु पालयते नित्यं तथा सज्जनसंगतिः ॥

Like fish, tortoise and bird rear up their infants by looking caring and touching them respectively, so does good company with respect to human-beings.

कः कालः कानि मित्राणि को देशः कौव्ययागमोः ।

कस्याहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥

What should be done in what time ? Who is a friend ? What type of this place is ? What is income and what is expenditure. What am I ? How much power I have ? One must ask all these questions with oneself, again and again.

तावद्भयेषु भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्षेद्भव्यम शङ्कया ॥

One must not fear with misfortunes. If it comes then the man must face it without fear. One must bravely face every misfortune.

दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम् ।

अज्ञाननाशिनी प्रज्ञा भावना भयनाशिनी ॥

Charity destroys poverty, right demeanor destroys distress, truth bearing wisdom destroys ignorance and the feeling destroys fear.

जन्ममृत्यू हि यात्येको भुनक्त्येकः शुभाशुभम् ।

नरकेषु पतत्येकः एको याति परां गतिम् ॥

A man comes alone in the world and meets his end alone, lonely he bears all the results of his good/bad deeds. Alone he suffers the tortures of hell and lonely he attains his ultimate state of liberation.

सत्येन धार्यते पृथ्वी सत्येन तपते रविः ।

सत्येन वाति वायुश्च सर्व सत्ये प्रतिष्ठितम् ॥

This the truth, that stabilizes the world and makes the sun to shine and allows the wind to blow. Everywhere is the truth which has established very good-things.

चला लक्ष्मीश्चलाः प्राणाश्चले जीवितमन्दिरे ।
चलाचले च संसारे धर्म एको हि निश्चलः ॥

All richness, vitality and body are fey and fickle, only the Dharma is everlasting and constant.

श्रुत्वा धर्म विजानाति श्रुत्वा त्यजति दुर्मतिम् ।
श्रुत्वा ज्ञानमवाप्नोति श्रुत्वा मोक्षमवाप्नुयात् ॥

By hearing a man does and gets everything. Through hearing a man realizes what is his real Dharma and through hearing only he gives up his ignorance. It is the hearing only by which a man acquires every knowledge and by this he attains liberation.

कालः पचति भूतानि कालः संहरते प्रजाः ।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः ॥

It's the time who devours the beings and destroy the creation. It remains active even when the beings are in deep sleep. No one can stop its incessant flow.

धनधान्यप्रयोगेषु विद्यासंग्रहणेषु ।

आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ॥

Whosoever is not ashamed of doing the business of money –matter, food and in collection of knowledge speaking clearly in his daily life, is the happiest man in the world.

सन्तोषामृततृप्तानां यत्सुखं शान्तिरेव च ।

न च तद्धनलुब्धानामितश्चेतश्च धावताम् ॥

With nectar of satisfaction those who are pleased are the happiest and peaceful man, instead of those who hanker for money from hither to thither.

उपार्जितानां वित्तानां त्यागेनैव हि रक्षणम् ।

तडागोदरसंस्थानां परिस्त्रव इवाम्भसाम् ॥

For purity, it is essential for the bound water to have a little flow. Like this it is necessary to donate a part of the earned money for it's protection.

वाचां शौचं च मनसः शौचमिन्द्रियनिग्रहः ।

सर्वभूतदयाशौचमेतच्छौचं परार्थिनाम् ॥

The greatest piety lies in keeping one's thought, speech pure, in practicing continence, in showing mercy to all beings and in doing good to others.

पुष्पे गन्धं तिले तैलं काष्ठेऽग्निं पयसि धृतम् ।

इक्षौ गुडं तथा देहे पश्यात्मानं विवेकतः ॥

God dwells in our bodies like fragrance in flowers, oil in oil-seeds, fire in wood. Ghee in milk, jaggery in sugar-cane, the wise should understand this.

काष्ठपाषाणधातूनां कृत्वा भावेन सेवनम् ।
श्रद्धया च तथा सिद्धिस्तस्य विष्णोः प्रसादतः ॥

With high feelings and devotion if one worships even the wooden, stony or metallic idols, by the grace of God he sure gets the desired object or a depthness.

शान्तितुल्यं तपो नास्ति न सन्तोषात्परं सुखम् ।
न तृष्णायाः पराः व्याधिर्न च धर्मो दयासमः ॥

No penance is greater than the act of maintaining peace, no happiness is better than satisfaction, no disease is more harmful than greed and no Dharma is better than the compassion for all.

किं कुलेन विद्याहीनेच देहिनाम् ।

दुष्कुलं चापि विदुषो देवैरपि सुपूज्यते ॥

An illiterate person is useless even if he might be from a renowned family. A scholar, despite of from a low rated family is adored even by the God.

विद्वान् प्रशस्यते लोके विद्वान् सर्वत्र पूज्यते ।

विद्यया लभते सर्व विद्या सर्वत्र पूज्यते ॥

Again Chanakya has stressed the importance of education, according to him... A scholar, an educated man gets accolades from everyone and earns reputation in every

society. Whatsoever one desired in his life he can get it b
education. Education is adored everywhere.

रूपयौवनसम्पन्ना विशालकुलसम्भवाः ।

विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥

Despite having a well endowed physique, charms, beauty,
belonging to a high family, if one is uneducated or ignorant.
He looks as useless and unimpressive as the flower of Plash
having only color and no fragrance.

Set of 21 part B

दृष्टिपूतं न्यसेत्पाद वस्त्रपूतं पिबेज्जलम् ।
शास्त्रपूतं वदेद्धाक्यं मनःपूतं समाचरेत् ॥

One should step forward after fully viewing the path of his choice, drink water after straining it through a clean cloth, talk in conformity with the scriptural dictates and act according to what one's conscience allows.

माता च कमला देवी पिता देवो जनार्दनः ।
बान्धवा विष्णुभक्तकाश्च स्वदेशो भुवनत्रयम् ॥

One who has the mother like Goddess Laxmi, father like Vishnu and brothers, other close relations like devotees of God Vishnu dwells in a house replete with all the pleasures of the three realms. (Haven, earth and nether world)

आर्तेषु विप्रेषु दयान्वितश्च यच्छ्रद्धया स्वल्पमुपैति दानम् ।
अनन्तपारं समुपैति राजन् यद्दीयते तत्र लभेद् द्विजेभ्यः ॥

One who gives and donations to the distressed and learned, gets back his these gift many times over.

साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।
कालेन फलते तीर्थः सद्यः साधु समागमः ॥

One learns and earns many good things by meeting holymen who are like the sacred places with the difference

that their holymen gives immediate good result while the visit to the scared places gives it after sometime.

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा ।
शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धवाः ॥

Truth is my mother, knowledge father, religion my brother, compassion my friend, peace my wife and forgiveness my son. These six virtues are my real relatives and rest are all false.

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

Constantly chased by death, all power and pelf are fey. Hence one should adhere to one's Dharma which is everlasting.

मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

One who treats other woman as his mother, other's money and property as lump of earth, and all other beings as himself, is the great saint.

जलबिन्दुनिपातेन कमशः पूर्यते वटः ।

स सहेतुः सर्वविद्यानांधर्मस्य च धनस्य च ॥

Drop by drop of water a pitcher can be filled. The same way we must keep on getting knowledge and collecting money, performing Dharma.

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत् ।

वर्तमानेन कालेन प्रवर्तन्ते विचक्षणाः ॥

One should not grieve for the past, and worry for the future.
Wise care for the present and chart their course accordingly.

देहाभिमाने गलिते ज्ञानेन परमात्मनः

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

The Communion and realization of God melts away the arrogance of one's physical attributes. Hence after achieving this stage he is able to concentrate easily in meditation whenever and where ever he wants.

ईत्सितं मनसः सर्वं कस्य सम्पद्यते सुखम् ।

दैवायत्तं यतः सर्वं तस्मात्सन्तोषमाश्रयेत् ॥

Who gets all that one aspires for ? Everything one gets is what is destined for him. Therefore all must seek satisfaction in whatsoever they get by their deeds.

तथा खात्वा खनित्रेण भूतले वारि विन्दति ।

तथा गुरूगतां विद्यां शुश्रूषुरधिगच्छति ॥

As one digs the ground deep by a mattock to bring out water, so should a student attempt to get knowledge from his 'Guru' (teacher)

कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणी ।

तथापि सुधियश्चार्याः सुविचार्यैव कुर्बते ॥

Although man reaps as he sows and his wisdom is also controlled by his action, still the prudent and wise men acts very thoughtfully weighing the good and bad consequences thereof.

आत्मापराधवृक्षस्य फलान्येतानि देहिनाम् ।

दारिद्र्यरोगदुःखानि बन्धनं व्यसनानि च ॥

Poverty, disease, grief, bondage and all other in fatuative addictions are the fruits of the tree of sin of the person.

बहूनां चैव सत्त्वानां समवायो रिपुञ्जयः ।

वर्षाधाराधरो मेघस्तृणैरपि निवार्यते ॥

Many tiny beings when combined vanquish even a powerful big enemy. The collective strength infinitesimal straws prevent even the fierce rain from passing through them.

उत्पन्नपश्चात्तापस्य बुद्धिर्भवति यादृशी ।
तादृशी यदि पूर्व स्यात्कस्य न स्यान्महोदयः ॥

After committing a sin one repents but if one gets such a wisdom before committing it one's progress can't be stalled.

दाने तपसि शौर्ये वा विज्ञाने विनये नये ।
विस्मयो नहि कर्तव्यो बहुरत्ना वसुन्धरा ॥

In giving donation, in penance in bravery, in knowledge, in polite manner, and in following the ethics one should not wonder because on the earth there are so many gems.

त्यज दुर्जन संसर्गं भज साधुसमागम् ।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम् ॥

One must not keep the company of wicked seek association of the noble and must keep on doing good deeds without forgetting Lord Almighty even for a moment.

विवेकिनमनुप्राप्ता गुणा यांति मनोज्ञताम् ।
सुतरां रत्नमाभाति चामीकरनियोजितम् ॥

Virtues gleam more when they are in a wise person like a gem adding to the beauty when embedded in gold.

संसार कटु वृक्षस्य द्वे फले अमृतोपमे ।
सुभाषितं च सुस्वादु संगतिः सजनैर्जनैः ॥

This world in the form of a pungent tree has two nectarous fruits: sweet speech and good company.

परोपकरणं येषां जागर्ति हृदये सताम् ।
नश्यन्ति विपदस्तेषां संपदः स्युः पदेपदे ॥

Those who have regards for others have their problems getting solved automatically and they receive benefits at their every step.

Daily Prayers

कराग्रे वसते लक्ष्मी करमध्ये सरस्वती ।

करमूले स्थिता गौरी प्रभाते करदर्शनम् ॥

In the early, one should look at both hands (after rubbing and touching eyes) thinking that Goddess Lakshmi, giver of wealth and brilliance, resides at the tip of hands, Goddess Saraswati, giver of knowledge resides in the middle of the hands and Goddess Gowri, giver of ability resides at the base of hands.

अन्नपूर्णे सदापूर्णे शंकर प्राणवल्लभे ।

ज्ञान वैराग्य सिद्धयर्थं भिक्षां देहि च पार्वती ॥

Oh! Parvati consort of Shiva, who is Goddess of food and never lacks to bless through food. Please give food so that knowledge and detachment (lack of greed) can be achieved.

दीपमूले स्थितो ब्रह्मा दीपमध्ये जनार्दनः

दीपाग्रे शंकरः प्रोक्तः संध्या दीप नमोस्तुते

Prostrations to evening lamp in which Lord Bramha resides at the base of flame, the Lord Janardana (Vishnu) resides in the middle of the flame and the Lord Shankara (Shiva) resides at the tip of the flame.

रामं स्कन्दं हनूमन्तः वैनतेयं वृकोदरम्
शयन यः स्मरेन्नित्यं दुःस्वप्नस्तस्य नश्यति ॥

One who remembers Sri Rama, Sanmukha, Hanumanta, Garuda and Bheema at night before going to sleep will not experience bad dreams.

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्व विघ्नोपशांतये ॥

The grace of God has to be prayed for peace and removal of obstacles. God (He) is omnipresent and He has four hands and clad in pure clothes. He has lustre like Moon with benevolent look on his face.

वक्रतुण्ड महाकाय कोटिसूर्य समप्रभा ।
निर्विघ्नं कुरुमे देव सर्वकार्येषु सर्वदा ॥

Oh! Lord Ganesha, who has curved tusk and strong body with luster equal to thousands of Suns. I pray for your grace to make all my endeavors succeed without obstacles.

सरस्वती नमस्तुभ्यं वरदे कामरूपिणी ।
विद्यारंभं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Oh, Goddess Saraswati, my salutation to thee, who are the fulfiller of all my wishes. I begin my studies with a prayer that let my efforts be always successful (with your grace).

गुरुर्ब्रह्मा गुरुविष्णुः गुरुर्देवो महेश्वरः ।

गुरुस्साक्षात् परब्रह्मा तस्मै श्री गुरवे नमः ॥

Guru is Bramha. Guru is Vishnu. Guru is Maheshwara. Guru is the Supreme Bramha. Thus salutations to Guru (who is the dispeller of ignorance)

वागर्थाविव संपृक्तौ वागर्थः प्रतिपत्तये ।

जगतः पितरौ वन्दे पार्वती परमेश्वरौ ॥

I offer prostrations to Parvati - Parmeshwara who are parents of the world and are harmonious like speech (words) and its meaning. I pray for their grace to obtain same harmony in my speech and its meaning.

प्राणापान मनोबुद्धि जीवात्मा परमात्मनाम् ।

अन्योन्यस्य अविरोधेन घटते ज्ञानमुत्तमम् ॥

One gains superior spiritual knowledge by achieving balance or harmony of inhaling and exhaling breath, mind and intelligence, and individual self and God.

आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्री रामं भूयो भूयो नमाम्यहम् ॥

I prostrate again and again to Sri Rama who pervades the world as joy. It is Sri Rama who removes the difficulties and who gives away the wealth (for common good).

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेव नमस्कारः केशवं प्रतिगच्छति ॥

Like all the drops of rain reaches the ocean, the prostrations offered to all Gods reaches Lord Keshava (Krishna).

मंगलाशासनपरैः मदाचार्य पुरोगमैः ।

सर्वैश्च पूर्वैराचार्यैः सत्कृतायास्तु मंगलम् ॥

Auspiciousness to Lord Srinivasa (Venkateswara) who is worshipped by my benevolent acharyas and their early acharyas and all beings.

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै

तेजस्वीनावधीतमस्तु मा विद्विषावहै

ॐ शान्तिः शान्तिः शान्तिः

Om, may He protect us together. May he enable us to prosper together. May we exert our strength together (for noble work). May our study be fruitful and brilliant. May we not quarrel with each other. Om ! Peace Peace Peace.

