

॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्
निजान्तर्गतम्
पश्यन्नात्मनि मायया
बहिरिवोद्भूतं यथा निद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये
स्वात्मानमेवाह्वयम्
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्कुरो जगदिदम्
प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलना-
वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव
यस्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ २ ॥

viśvaṃ darpaṇadr̥śyamānanagarītulyam
nijāntargatam
paśyannātmani māyayā
bahirivodbhūtaṃ yathā nidrayā
yassākṣātkurute prabodhasamaye
svātmānamevādvayam
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅkuro jagadīdam
prāṅnirvikalpaṃ puṇaḥ
māyākālpitadeśakālakalanā-
valcitrīyacitrīkṛtam
māyāvīva vijṛmbhayatyapi mahāyogīva
yassveccchayā
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (2)

This salutation to Śrī Dakṣiṇāmūrti (Lord Śiva facing south) who is manifest in the form of my teacher, who on account of māyā (self-ignorance) sees the universe which is like a city seen in the mirror (i.e. mithyā) and which really exists within the self but who (on account of māyā), sees it as though existing without, as in a dream, and who upon waking up (to his true nature) beholds it as his own nondual self.

This salutation to Śrī Dakṣiṇāmūrti who is manifest in the form of my teacher, who by his own will projects outside, again and again like a magician or like a mighty yogī, this universe, undifferentiated in the beginning like a sprout within the seed, and which after creation, is made variegated by the power of time and space created by māyā.

Śanti Mantra

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

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvināvadhītamastu | mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ || 1 ||

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

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

BHAGAVADGĪTĀ

GĪTĀ-DHYĀNAM

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

*om pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhāratam
advaitāmṛtavarṣiṇīṃ bhagavatīmaṣṭādaśādhyāyiniṃ
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm (1)*

Om. Oh! Goddess Mother, Oh! Bhagavadgītā, (you who were) taught by Bhagavān Nārāyaṇa himself for the sake of Arjuna, the son of Pṛthā (Kuntī), (you who were) faithfully collected and reported by the ancient sage, Vyāsa, (and placed) in the middle of the Mahābhārata, (you who are) in eighteen chapters, you who have the nature of showering the nectar of non-duality, who is the destroyer of the life of becoming (saṃsārā), again and again I invoke you.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ १ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagaḥ
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na viduḥ surāsuragaṇā devāya tasmai namaḥ (9)*

To the Lord about whom *Brahmā, Varuṇa, Indra, Rudra*, and the *Marut-devatās* praise with divine hymns, the one whom the singers of the *Sāmaveda* praise by singing with a full complement of the limbs (of singing) in the order of *pada* and *krama* and the *Upaniṣads*, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.