

# मन्त्र परम

## Mantra Being

Alka Sings Traditional Mantras and the Mantras of Swami Shyam



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Alka Sings Traditional Mantras and the Mantras of Swami Shyam

1. Ganesh Mangalam\*\*
2. Guru Param\*
3. Gayatri Mantra\*\*
4. Gyaata Gyaan\*
5. Amaram Radha\*
6. Shri Nandkumaaraashtakam\*\*
7. Verses from Bhagavad Gita (II, 11-30)\*\*
8. Madhuraashtakam\*\*
9. Radhay Shyam\*
10. Amaram Hum\*
11. Amaram Shyam\*\*\*

\*Written by Swami Shyam

\*\*Traditional

\*\*\*Written & sung by Swami Shyam

**Peeyush (Peter Follett):** Musical arrangements, guitars, bass, harmonium, keyboards, sitar, santoor, flute, tambura, dotaara **Mayunk:** Tablas, drums, percussion

**Aarsee Prasad:** Dumbak, jembe **Swadarshana:** Silver flute on track 8

**Gyaan:** Photographs & cover design **Rekha:** Photograph of Alka  
Recorded & mixed by **Mayunk @** Chaytan Studios, Kullu, India  
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International Meditation Institute  
Valley of Gods, Himalayas  
Kullu, HP India 175 101

To download the words of the songs and English translations,  
visit <http://www.shyamswisdom.com/alka/mantraparam.htm>

## गणेश मंगलम्

स जयति सिन्धुरवदनो देवो यत्पादपंकजस्मरणम्।  
वासरमणिरिव तमसां राशीन्नाशयति विघ्नानाम् ॥ १ ॥

सुमुखश्चैकदन्तश्च कपिलो गजकर्णकः।  
लम्बोदरश्च विकटो विघ्ननाशो विनायकः ॥ २ ॥

धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः।  
द्वादशैतानि नामानि यः पठेच्छृणुयादपि ॥ ३ ॥

विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा।  
संग्रामे संकटे चैव विघ्नस्तस्य न जायते ॥ ४ ॥

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम्।  
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥ ५ ॥

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम्।  
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ६ ॥

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।  
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ ७ ॥

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः।  
अभाललोचनः शम्भुर्भगवान् बादरायणः ॥ ८ ॥

॥ इति मंगलम् सम्पूर्णम् ॥

## MANTRA PARAM

Sa jayati sindhur-vadano dayvo yat-paad-pankaj-smaranam  
Vaasar-manir-iva tamasaam raasheen-naashayati vighnaanaam (1)

Sumukhashch-aik-dantashcha kapilo gajakarnakah  
Lambodarashcha vikato vighna-naasho vinaayakah (2)

Dhoomra-kaytur-ganaadhyaksho bhaala-chandro gajaanah  
Dwaadashaitaani naamaani yah pathaychhrinu yaadapi (3)

Vidyaarambhay vivaahay cha pravayshay nirgamay tathaa  
Sangraamay sankatay chaiva vighnas-tasya na jaayatay (4)

Shuklaambar-dharam dayvam shashi-varnam chatur-bhujam  
Prasanna-vadanam dhyaayayt sarv-vighn-opashaantayay (5)

Vyaasam vasishtha-naptaaram shaktayh pautram-akalmasham  
Paraashar-aatmajam vanday shukataatam tapo-nidhim (6)

Vyaasaaya vishnu-roopaaya vyaasa-roopaaya vishnavay  
Namo vai brahma-nidhayay vaasishthaaya namo namah (7)

Achatur-vadano brahmaa dwibaahur-paro harih  
Abhaala-lochanah shambhur bhagawaan baadaraayanah (8)  
Iti Mangalam sampoonam

## *Prayer to Ganesh, the God of Wisdom*

Glory to the Lord of Lords, Ganesh, whose face is like that of an elephant. The very memory of his lotus feet destroys all kinds of difficulties, just as the sun destroys the darkness. If a person remembers and repeats or even hears the names of Ganesh when one begins studies, at the time of marriage, when one enters a new house, begins travel, at the start of war, or any time difficulty arises, he will never meet any problems in these or any other happenings. He will remain always glorious and victorious, knowing these twelve names of Ganesh. In order to remove all difficulties, everybody has to meditate on Bhagawaan Vishnu, Lord of Lords, who has four arms, who is always happy, whose face is bright like the moon, and who is wearing white clothes. I pray to Vyaas, who is the grandson of Vasishth, the son of Shakti and Paraashar, and the father of Shukadev. I pray to that tapo-nidhi (treasury of austerities), Vyaas. I bow down to Vyaas, who is the form of Vishnu, and to Vishnu, who is the form of Vyaas. Again and again I bow down to Shri Vyaas ji, who is in the line of Vasishth. Ved Vyaas is Brahmaa without four faces, Vishnu with only two arms, and Mahadev without a third eye.

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This prayer is sung before doing or starting any work or plan, whether it be marriage, war, building, going to the sun or moon or anywhere, or even going to heaven, because it is the prayer to the absolute wisdom in the form of Ganesh, who is the symbol of wisdom. His face is like that of an elephant, which has a trunk and big ears, and he sits in the lotus posture. With his trunk he can smell the finest fragrance of the absolute God without any trouble. At the same time, with such big ears he can listen to the most refined absolute sound, called anaahat shabd; his ears are the symbol of the greatest power of hearing. His big head is the symbol of his nature of remaining eternally balanced, holding his mind in evenness, never wavering in knowing that absolute wisdom.

## गुरु परम

गुरु परम पूरण अविनाशी  
सकल सृष्टि सब सुख की राशी ॥ गुरु परम ॥

Guru param pooran avinaashee

Sakal srishti sab sukh kee raashee

### *Indestructible Guru*

Guru is the Space which is supreme, perfect, and indestructible. It cannot be compared with forms that change and die. If one knows that Guru's manifest form is the form of Consciousness, the Light of manifestation, then one realizes that this is Oneness in essence, and it is of the nature of happiness, or Absolute Bliss Consciousness.

## गायत्री मन्त्र

ॐ भूर्भुवः स्वः। तत् सवितुर्वरेण्यं।  
भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॥ अमरम् मधुरम् ॥

Om bhoor bhuvah swah, tat savitur varaynyam

bhargo dayvasya dheemahi, dhiyo yo nah prachodayaat

Amaram Madhuram

### *Power Mantra*

We meditate on the Supreme Creator, the Supreme Father and Mother of all beings, who is God, the giver of Light in the form of Consciousness, or Knowledge. He is worth uniting with or worshipping, and is our true nature. We pray that He may inspire our intellects to unite in identity with Amaram Madhuram, which is Immortality and Bliss indivisible.

*O Lord of the universe, O Mother of the universe, O Father of the universe, O Lord of knowledge, O Lord of all powers, O Lord of all consciousness! O Lord,*

*we pray to you to please fill our lives with your light, as the sun fills the world with its light. May our intellects be enlightened, as we became confused without the light, knowledge, love, and joy that is You. Please lead us to that Being indivisible, eternal. Please lead us to that Being, Amaram Madharam, Amaram Hum Madharam Hum.*

## ज्ञाता ज्ञान

ज्ञाता ज्ञान सनातन श्याम  
गाओ, गाओ अपना गान ॥

Gyaataa gyaan sanaatan Shyam

Gaao gaao apanaa gaan

## *One Space*

The knower, knowing, and known is only one Space. Having known this, enjoy and sing. Please sing the glory of one Space again and again.

## अमरम् राधा

अमरम् राधा, अमरम् सीता  
अमरम् कृष्णा, अमरम् राम ॥

Amaram Radha, Amaram Sita

Amaram Krishna, Amaram Ram

## *Immortal Existence*

Amaram is the Immortal Existence, the source of all the forms. One may call them male, female, divine, divinity, but they all are the same Immortal Existence.

## श्रीनन्दकुमाराष्टकम्

सुन्दर गोपालम् उरवनमालं नयनविशालं दुःखहरम्।  
वृन्दावनचन्द्रमानन्दकन्दं परमानन्दं धरणिधरम्॥  
वल्लभघनश्यामं पूर्णकामम् अत्यभिरामं प्रीतिकरम्।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ १ ॥

सुन्दरवारिजवदनं निर्जितमदनम् आनन्दसदनं मुकुटधरम्।  
गुञ्जाकृतिहारं विपिनविहारं परमोदारं चीरहरम्॥  
वल्लभपटपीतं कृतउपवीतं करनवनीतं विबुधवरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ २ ॥

शोभितमुखधूलं यमुनाकूलं निपटअतूलं सुखदतरम्।  
मुखमण्डितरेणुं चारितधेनुं वादितवेणुं मधुरसुरम्॥  
वल्लभमतिविमलं शुभपदकमलं नखरुचिअमलं तिमिरहरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ३ ॥

शिरमुकुटसुदेशं कुञ्चितकेशं नटवरवेशं कामवरम्।  
मायाकृतमनुजं हलधरअनुजं प्रतिहतदनुजं भारहरम्॥  
वल्लभव्रजपालं सुभगसुचालं हितमनुकालं भाववरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ४ ॥

इन्दीवरभासं प्रकटसुरासं कुसुमविकासं वंशिधरम्।  
हतमन्मथमानं रूपनिधानं कृतकलगानं चित्तहरम् ॥

वल्लभमृदुहासं कुञ्जनिवासं विविधविलासं केलिकरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ५ ॥

अतिपरप्रवीणं पालितदीनं भक्ताधीनं कर्मकरम्।  
मोहनमतिधीरं फणिबलवीरं हतपरवीरं तरलतरम् ॥  
वल्लभव्रजरमणं वारिजवदनं हलधरशमनं शैलधरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ६ ॥

जलधरद्युतिअंगम् ललितत्रिभंगम् बहुकृतरंगम् रसिकवरम्।  
गोकुलपरिवारं मदनाकारं कुञ्जविहारं गूढतरम् ॥  
वल्लभव्रजचन्द्रं सुभगसुछन्दं कृतआनन्दं भ्रान्तिहरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ७ ॥

वन्दितयुगचरणं पावनकरणं जगदुद्धरणं विमलधरम्।  
कालियशिरगमनं कृतफणिनमनं घातितयमनं मृदुलतरम् ॥  
वल्लभदुःखहरणं निर्मलचरणम् अशरणशरणं मुक्तिकरं।  
भज नन्दकुमारं सर्वसुखसारं तत्त्वविचारं ब्रह्मपरम् ॥ ८ ॥

॥ इति श्रीमहाप्रभुवल्लभाचार्यविरचितं श्रीनन्दकुमाराष्टकं सम्पूर्णम् ॥

## MANTRA PARAM

Sundar-gopaalam uravan-maalam nayan-vishaalam dukh-haram  
Vrindaavan-chandram aanand-kandam param-aanandam dharani-dharam  
Vallabh-ghan-shyaamam pooran-kaamam atyabhiraamam preetikaram  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (1)

Sundar-vaarij-vadanam nirjit-madanam aanand-sadanam mukuṭ-dharam  
Gunjaa-kriti-haaram vipin-vihaaram param-odaaram cheer-haram  
Vallabh-paṭ-peatam krita-upaveetam kar-navaneetam vibudha-varam  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (2)

Shobhit-mukh-dhoolam yamunaa-koolam nipaṭ-atoolam sukhadataram  
Mukh-manditaraynum chaarit-dhaynum vaadit-vaynum madhurasuram  
Vallabham-ati-vimalam shubha-pad-kamalam nakharuchi-amalam timir-haram  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (3)

Shir-mukuṭ-sudaysham kunchit-kaysham naṭavar-vaysham kaam-varam  
Maayaa-krit-manujam haladhar-anujam pratihat-danujam bhaar-haram  
Vallabh-vraj-paalam subhaga-suchaalam hitam-anukaalam bhaav-varam  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (4)

Indeevar-bhaasam prakat-suraasam kusum-vikaasam vanshi-dharam  
Hrit-man-mathamaanam roop-nidhaanam krit-kal-gaanam chitt-haram  
Vallabh-mriduhaasam kunj-nivaasam vividha-vilaasam kayli-karam  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (5)

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Ati-par-pravenam paalit-deenam bhaktaa-dheenam karm-karam  
Mohanam-ati-dheeram phani-balaveeram hat-par-veeram tarala-taram  
Vallabh-vraj-ramanam vaarij-vadanam haladhar-shamanam shaila-dharam  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (6)

Jaladhar-dyuti-angam lalit-tribhangam bahu-krit-rangam rasik-varam  
Gokul-parivaaram madan-aakaaram kunj-vihaaram goodhataram  
Vallabh-vraj-chandram subhaga-suchhandam krit-aanandam bhraanti-haram  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (7)

Vandit-yug-charanam paavan-karanam jagadu-dharanam vimal-dharam  
Kaaliya-shir-gamanam krit-phani-namanam ghaatit-yamanam mridulataram  
Vallabh-duk-haranam nirmal-charanam asharana-sharanam mukti-karam  
Bhaj nand-kumaaram sarv-sukh-saaram tattwa-vichaaram brahm-param (8)

Iti Shri Mahaprabhu Vallabhaachaarya virachitam  
Shri Nandkumaaraashtakam sampoornam

## *Prayer to Shri Nandkumaar, the Blue Sky*

This is a description of the blue sky, which is never a form. But if a form is imagined, it has all the beautiful, wonderful, highest qualities and attributes, which are likeable to all hearts and mind.

1. Gopal is most beautiful; on his heart a maalaa of flowers is hanging; his eyes are very large; he is the remover of all pain. He is the moon of Vrindaavan; he is the giver of joy; he is the supreme bliss-giver; he is holding the earth (without him, the earth will tumble down). He is Shyam-blue colour, like a cloud, and he is dear to everyone; he does not desire anything (he is perfect); he is most beautiful; he is the lover of all (for no reason, one begins to love him). Now, you remember or be in tune with such a Krishna, who is the essence of all the states of happiness. You have to pay attention to the highest *tattwa*, or reality, which is Brahm Param, the highest, *swaroop*, the Absolute. No doubt, all these forms are in existence, but your thought should be always on the Supreme Reality. You should not think that Krishna was the son of some man, for he was the son of Bliss (*nand* means *aanand*, and *kumaar* means virgin, born of purity). Meditate on that absolute attraction, not on the form. Meditate on the space of Bliss.
2. Krishna's face is as beautiful as the lotus; he is the victor over Kaam Dev, or Cupid; he is the storehouse of joy and bliss; he has a crown on his head. He is wearing a maalaa of *gunjaa* flowers around his neck; he is the sporter or player in the forest; he is the most generous being (you ask for his flute and he gives it away); he is the one who stole the gopis' clothes while they were bathing in the Yamuna river. He likes a yellow scarf and clothing; he is wearing three most beautiful threads on his body (*upaveetam* is the ceremony in which the thread is put over your shoulder that brings the constant memory of the three debts. You can square any debt, but you have to be free from the debt to the mother who nursed you, *maatrin*, the father who supported you, *paatrin*, and the saints and sages who have advised you, *rishirin*. How can you repay the debt to Guru? This you cannot do easily. Keep trying to repay these debts.) He has butter in his hands, so people should remain attracted to him; he is as beautiful as the full moon itself.
3. Golden dust is sticking to his mouth, and it looks very beautiful. Whenever he would go to the Yamuna river as a boy, he would eat dirt on the banks of the river. Whatever dust he smeared on his lips looks very beautiful. Not only his lips—sometimes he would smear his whole face with dust so that the gopis

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would not come around. He has no comparison anywhere; he is the most enjoyable object. He is the grazer of the cows, and he plays the flute with the most sweet, melodious tune. He is dear to everyone and very, very pure; his feet are as beautiful as lotus flowers; the glory of his nails is very shining, beautiful, and pure; he is the remover of darkness.

4. On his forehead there is a beautiful crown; his hair is curly; he is very playful; he is even more beautiful than Cupid, he surpasses him. He incarnates as a human being by his *maayaa*; he is the younger brother of Balram; he relieves the earth of the burden of demons by killing them. He is the protector of Vraj (in relation to God, Vraj is the earth; in relation to the earth, it is the area of Vrindaavan). His gait is beautiful; every moment, he wishes well to the whole universe; he always entertains the highest sense. You meditate on, bow down to, and unite with such an essential entity of happiness, Parabrahm, *swaroop*, Shri Krishna, Nandanandan.
5. The one whose glory is like a blue lotus flower; the one who has evolved the delightful joy of the pure sport known as the *raas leela*; the one who remains forever blossomed like a flower; the one who plays the flute; the one who is beauty *par excellence*, the storehouse of beauty; the one who captures the mind by his sweet singing; the one who finishes the duality state of mind; whose smile takes the mind away and creates delight in the heart; who dwells in the forest groves and plays all kinds of delightful sports—please remember and meditate on such a being, who is the repository of all the states of happiness, the nature of Parabrahm, Nandanandan, Shri Krishna.
6. The one who is very capable, most intelligent, and who is an expert in everything; who is the supporter of the weak and the meek; who is devoted to his devotees and does that which they want him to do; who is extremely charming, attracts the mind, and is very patient; who is the incarnation of Shaysh naag, the serpent; who is the destroyer of enemies; very dynamic; the player in the land of Vraj; the one who has a face like a blue lotus; the giver of peace to his own brother, Haladhar; the supporter of the Govardhan mountain—you should remember and know such an essence of all happiness, the nature of Supreme Reality, the son of Nand, Shri Krishna, the Supreme Being.
7. The one whose glory is like the clouds (that type of cloud where a multicolored rainbow is shining); who is the giver of the supreme sport; the one who is supremely amorous; the one who has adopted his family in Gokul as his

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residence; the one whose face is more attractive than Cupid himself; the one who sports in the groves of Vrindaavan; the one who is all-permeating; the one who is the beloved moon of the people of Vraj; the one who is very fortunate; the one who is always the giver of joy; the destroyer of illusion—always remember the essence of Supreme Happiness, the nature of Reality, the son of Nand.

8. The one whose lotus feet are worshipped by his devotees; the one who purifies all; the one who liberates the whole universe; the one who is the object of worship of those devotees who are of pure heart; the dancer on the fang of the serpent Kali Naag; the one who is praised by Shaysh Naag; the destroyer of the demon Kaalyavan; the one who is very soft at heart; the destroyer of the pain of his beloved devotees; the one who has very pure feet; the one who is the shelter of those who need his protection; the one who is the giver of liberation—remember and worship such an essence of Supreme Happiness, the nature of Supreme Truth, the son of Nand.

## गीता श्लोक

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।  
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यम् य एनमजमव्ययम्।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि  
अन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥  
न दुःखिया शब्दार्थः ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयं अविकार्योऽयमुच्यते।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।  
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेनम्  
आश्चर्यवद्ब्रूति तथैव चान्यः।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

## MANTRA PARAM

Ashochyaan-anvashochas-twam pragyaa-vaadaanshcha bhaashasay  
Gataasoon-agataasoon-shcha naanushochanti panditaaha

Na twayv-aaham jaatu naasam na twam naymay janaadhipaaha  
Na chaiv na bhavishyaamaha sarvay vayam-ataha param

Dayhino-asmin-yathaa dayhay kaumaaram yauvanam jaraa  
Tathaa dayhaantar-praaptir-dheeras-tatra na muhyati

Maatraa-sparshaas-tu kauntay sheet-oshna-sukh-dukkh-daaha  
Aagam-aapaayino-anityaas-taans-titikshaswa bhaarat

Yam hi na vyathayanti-aytay purusham purusharshabh  
Sama-dukkh-sukham dheeram so-amritatwaaya kalpatay

Naasato vidyatay bhaavo naabhaavo vidyatay sataha  
Ubhayor-api drishontas-twanayos-tattwa-darshibhih

Avinaashi tu tad-viddhi yajn sarvam-idam tatam  
Vinaasham-avyayasyaasya na kashchit-kartum-arhati

Antavanta imay dayhaa nityasyoktaaha shareerinaaha  
Anaashino-apramayasya tasmaad-yudhyaswa bhaarat

## MANTRA PARAM

Ya aynam vaytti hantaaram yash-chainam manyatay hatam

Ubhau tau na vijaaneeto naayam hanti na hanyatay

Na jaayatay mriyatay vaa kadaachin

Naayam bhootwaa bhavitaavaa na bhooyaha

Ajo nityaha shaashwato-ayam puraano

Na hanyatay hanyamaanay shareeray

Vayd-aavinaashinam nityam ya aynam-ajam-avyayam

Katham sa purushaha paarth kam ghaatayati hanti kam

Vaasaansi jeernaani yathaa vihaay

Navaani grihnaati nar-oparaani

Tathaa shareeraani vihaay jeernaani

Anyaaani sanyaati navaani dayhee

Nainam chhindanti shastraani nainam dahati paavakaha

Na chainam klaydayanti-aapo na shoshayati maarutaha

Na dukhiyaa shabd-aarthaha

Achchhaydyo-ayam adaahyo-ayam

aklaydyo-ashoshya ayv cha

Nityaha sarva-gataha sthaanur-

achalo-ayam sanaatanaha

## MANTRA PARAM

Avyakto-ayam achintyo-ayam avikaaryo-ayam uchyatay  
Tasmaad-ayvam viditwainam naanushochitum-arhasi

Atha chainam nitya-jaatam nityam vaa manyasay mritam  
Tathaapi twam mahaabaaho naivam shochitum-arhasi

Jaatasya hi dhruvo mrityuh dhruvam janma mritasya cha  
Tasmaad-aparihaaryay-arthay na twam shochitum-arhasi

Avyakt-aadeeni bhootaani vyakt-madhyaani bhaarat  
Avyakt-nidhanaany-ayv tatra kaa paridayvanaa

Aashcharyavat-pashyati kashchid-aynam  
Aashcharyavad-vadati tathaiva chaanyaha  
Aashcharyavach-chainam-anyaha shrinoti  
Shrutwaapi-aynam vayd na chaiva kashchit

Dayhee nityam avadhyo-ayam dayhay sarvasya bhaarat  
Tasmaat-sarvaani bhootaani na twam shochitum-arhasi

## *Verses from Bhagavad Gita (II, 11-30)*

11 Arjun, you have spoken as a learned lecturer, yet you are upset and full of sorrow over the idea of the loss of life of those who will die while you are still alive. In my opinion, learned persons such as you do not become so upset over nothing.

12 You should be attentive to my description of the eternal Soul, or life. There has never been a time when eternal life was not, or when you and these people who are gathered for fighting were not. Their life is eternal. And it is not a fact that life will be finished after all the people now present in the world are not there, in the future.

13 You must know that the *jeevaatma*, or the soul in a human being, gets a birth and becomes a child, a youth, and old. So even when somebody dies or is killed, he gets the same type of body again. Those who are wise do not become stupid, or ignorant of this fact.

14 Arjun, as for the feelings of sorrow, heat, and cold arising from natural occurrences that come in contact with the senses, they are changeable and transitory. Therefore, if they come to you, just tolerate them for the time being. They will change.

15 It is a fact that those wise ones who do not become unhappy because of the influence of these changing effects, but rather tolerate them, are called deserving of the knowledge of liberation in their lives.

16 Arjun, that which is called unreal has no meaning or existence; that is unreal, or *asat*. And that which is called real cannot be known by any fake meaning; that is real, or *sat*, or Existence. The meaning of both *sat* and *asat* is realized only by those who have the realization of Existence. That Existence should not be called by any word that means any existing object, thing, or form, visible or invisible. This knowledge of *sat* and *asat* is known by realized persons.

17 That which is *sat* neither is born nor does it die. It is That which is manifesting itself as forms, so any form thought of by you cannot destroy That. That is indestructible.

18 That which is invisible and indestructible is said to have put on all the forms in the universe. So, when He is indestructible, why are you worried, thinking that He will be destroyed when forms are killed or destroyed? Therefore, Arjun, you should fight, and not cop out from waging war.

## MANTRA PARAM

19 Arjun, one who thinks that he will kill the Self and one who knows that *Aatma*, or Self indestructible, is dead, killed, or destroyed—both have wrong notions. Therefore, the one who wants to know the indestructibility of the Self, or *Aatma*, should not follow them.

20 This Self indestructible is never born in any age. Thus it never is destroyed or dead at any time; nor does it die and take birth, or take birth and die. It is forever pure, free, eternal. You must know this through my words, and have faith.

21 O my dear Arjun! One who has the knowledge of this indestructible Self never kills anybody, nor does he cause anybody else to kill.

22 Arjun, since this is difficult for a human being to understand, everyone feels sorry when somebody dies. So consider this example. When a human being's clothes have become old and worn out, he leaves them and gets new ones. Conceive of the *jeevaatma* as that which leaves the old body, or bodies, and puts on a new body as if it is new clothes.

23 I am talking about that *tattwa gyan*, fact, or *Aatma* which cannot be cut by weapons, burnt by fire, made wet by water, or dried by the wind.

24 Thus, Arjun, this *Aatma*, Self, or indestructible Space is not vulnerable to be cut, to be burnt, to be wet, or to be dried. You must know that it is eternal, indivisible, yet all-permeating. And, being such, it is forever. While making itself something, changing itself, and destroying itself, it always remains just the same. And I tell you that you have the potentiality and power to reach this knowledge. This is my conclusion, and I have spoken to you.

25 Again listen to Me: This Self, or *Aatma*, is invisible, unthinkable, and without modification. And, having heard Me and realized its truth, with which you are forever one, why do you think otherwise? Don't worry!

26 Arjun, if you don't understand what I have said, then, according to the standard of awareness or knowledge in your head, if you think that this *Aatma* always takes birth and always dies, why do you get upset over this fact? If it is inevitable, you should not worry.

27 According to such thinking, which all human beings have accepted—that one who is born must die, and one who dies must take birth—then, if you have understood this, you have no reason to worry. Every human being, including you, is helpless to change this flow of thinking that one takes birth and dies, and one dies and takes birth.

## MANTRA PARAM

28 Arjun, after hearing Me, you must know that before these human beings took birth they were invisible, and when they die they will be invisible. So if they appear to be visible and you do not know why, treat it that it is all illusion, and illusion is that which is not present. So, again, do not accept that your Self is worried.

29 Arjun, this fact or description of the reality of the indestructible *Aatma* is difficult for everyone to understand. There is hardly one person who knows it as indestructible, so he is surprising. And there must be hardly one person among millions who describes its nature as immortal and indestructible. And, Arjun, there is hardly any person among innumerable ones who even listens to the description about the indestructibility of the Self, so after he hears it, he is surprising.

30 Therefore, Arjun, I advise you that nobody as a human being, including you, should worry after hearing the truthful description of his Source, the very indestructible Self, or *Aatma*.

## मधुराष्टकम्

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम्।  
हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ १ ॥

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरम्।  
चलितं मधुरं भ्रमितं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ २ ॥

वेणुर्मधुरो रेणुर्मधुरः पाणिर्मधुरः पादौ मधुरौ।  
नृत्यं मधुरं सख्यं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ३ ॥

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुप्तं मधुरम्।  
रूपं मधुरं तिलकं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ४ ॥

करणं मधुरं तरणं मधुरं हरणं मधुरं रमणं मधुरम् ॥  
वमितं मधुरं शमितं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ५ ॥

गुञ्जा मधुरा माला मधुरा यमुना मधुरा वीची मधुरा।  
सलिलं मधुरं कमलं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ६ ॥

गोपी मधुरा लीला मधुरा युक्तं मधुरं मुक्तं मधुरम्।  
दृष्टं मधुरं शिष्टं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ७ ॥

गोपा मधुरा गावो मधुरा यष्टिर्मधुरा सृष्टिर्मधुरा।  
दलितं मधुरं फलितं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ ८ ॥

॥ इति श्रीमद्वल्लभाचार्यकृतं मधुराष्टकम् सम्पूर्णम् ॥

## MANTRA PARAM

Adharam madh<sup>u</sup>ram vad<sup>a</sup>nam madh<sup>u</sup>ram  
Nayanam madh<sup>u</sup>ram hasitam madh<sup>u</sup>ram  
Hridayam madh<sup>u</sup>ram gamanam madh<sup>u</sup>ram  
Madhur-aadhipatayrakhilam madh<sup>u</sup>ram (1)

Vachanam madh<sup>u</sup>ram charitam madh<sup>u</sup>ram  
Vasanam madh<sup>u</sup>ram valitam madh<sup>u</sup>ram  
Chalitam madh<sup>u</sup>ram bhramitam madh<sup>u</sup>ram  
Madhur-aadhipatayrakhilam madh<sup>u</sup>ram (2)

Vayn<sup>u</sup>ur madh<sup>u</sup>ro rayn<sup>u</sup>ur madh<sup>u</sup>rah  
Paan<sup>u</sup>ir madh<sup>u</sup>rah paadau madh<sup>u</sup>rau  
Nrityam madh<sup>u</sup>ram sakhyam madh<sup>u</sup>ram  
Madhur-aadhipatayrakhilam madh<sup>u</sup>ram (3)

Geetam madh<sup>u</sup>ram peetam madh<sup>u</sup>ram  
Bhuktam madh<sup>u</sup>ram suptam madh<sup>u</sup>ram  
Roopam madh<sup>u</sup>ram tilakam madh<sup>u</sup>ram  
Madhur-aadhipatayrakhilam madh<sup>u</sup>ram (4)

Karan<sup>u</sup>am madh<sup>u</sup>ram taran<sup>u</sup>am madh<sup>u</sup>ram  
Haran<sup>u</sup>am madh<sup>u</sup>ram raman<sup>u</sup>am madh<sup>u</sup>ram  
Vamitam madh<sup>u</sup>ram shamitam madh<sup>u</sup>ram  
Madhur-aadhipatayrakhilam madh<sup>u</sup>ram (5)

Gunjaa madhuraa maalaa madhuraa  
Yamunaa madhuraa veechee madhuraa  
Salilam madhuram kamalam madhuram  
Madhur-aadhipatayrakhilam madhuram (6)

Gopee madhuraa leelaa madhuraa  
Yuktam madhuram muktam madhuram  
Drishtam madhuram shishtam madhuram  
Madhur-aadhipatayrakhilam madhuram (7)

Gopaa madhuraa gaavo madhuraa  
Yashtir madhuraa srishtir madhuraa  
Dalitam madhuram phalitam madhuram  
Madhur-aadhipatayrakhilam madhuram (8)

### *Glory to the Invisible Oneness*

The truth is Oneness. But for human beings, who have a thinking mind, a speaking mouth, and their imagination, all the highest qualities that a highly evolved person can think of are attributed to that invisible Oneness, which is unknown to the human senses and mind. That is why so many melodies, sounds, and words have been compiled in these songs. But the sound is the eternal *sargam*, or octave, forever the same.

1. His lips are blissful, his face is blissful, his smile is blissful, his eyes are blissful, his heart is blissful, his walk is blissful. The Lord of Bliss is infinitely blissful.
2. His words are blissful, his character is blissful, his clothes are blissful, his coiled limbs are blissful, his gait is blissful, his roaming is blissful. The Lord of Bliss is infinitely blissful.

## MANTRA PARAM

3. His cows are blissful, his flute is blissful, the dust of his feet is blissful, his hands are blissful, his lotus feet are blissful, his dancing is blissful, his friendship is blissful. The Lord of Bliss is infinitely blissful.
4. His song is blissful, his golden aura is blissful, his enjoyment is blissful, his sleep is blissful, his form is blissful, the tilak on his forehead is blissful. The Lord of Bliss is infinitely blissful.
5. His actions are blissful, his swimming is blissful, his stealing is blissful, his wandering is blissful, his expression of his innermost feelings is blissful, his tranquility is blissful. The Lord of Bliss is infinitely blissful.
6. His garland is blissful, his maala is blissful, his Yamuna river is blissful, the waves of his delight are blissful, his water is blissful, his lotus is blissful. The Lord of Bliss is infinitely blissful.
7. His gopis are blissful, his sport of life is blissful, his unity is blissful, his freedom is blissful, his vision is blissful, his refined manners are blissful. The Lord of Bliss is infinitely blissful.
8. His gop, or friends, are blissful, his cows are blissful, the stick with which he guides his cows is blissful, his creation is blissful, his crushing or dissolving of the creation is blissful, all his fruits or results are blissful. The Lord of Bliss is infinitely blissful.

## राधे श्याम

राधे श्याम राधे श्याम राधे श्याम राधे ॥

Raadhay Shyam, Raadhay Shyam, Raadhay Shyam, Raadhay

## *One Truth*

Oneness, Oneness alone is. There are no two names. For creating sounds, we have to have a difference in words. But, my dear one, please know the truth—that it is all Oneness.

## ज्योति मन्त्र

अमरम् हं मधुरम् हं ॥

अमरम् हं मधुरम् हं ॥

अमरम् हं ही तुम हो प्रियवर

मधुरम् हं भी तुम ही हो।

शब्द जहाँ ये रहते नहीं

शुद्ध चेतना एकहि हो।

भूल न जाना कभी स्वयं को

अमरम् हं मधुरम् हं ॥

Amaram hum madhuram hum

Amaram hum madhuram hum

Amaram hum hee tum ho priyavar

Madhuram hum bhee tum hee ho

Shabd jahaa<sup>n</sup> yay rehetay naahee<sup>n</sup>

Shuddh chaytanaa aykahi ho

Bhool na jaanaa kabhee swayam ko

Amaram hum madhuram hum

## *Mantra of the Self*

The Self is immortal, the Self is blissful. The Self is pure, free, forever.

1. Dearest one, that which you identify as I is your immortal Self, as against the changing form of the body, mind, ego, intellect, and senses. That which you identify as I is Supreme Bliss, or Eternal Happiness, Oneness, as against the changing thoughts and ideas of changing forms, situations, and destructible elements. While you sing them on your tongue level and perceive them in your mind, it so happens that the words spoken and felt as Amaram Hum Madhuram Hum are reduced and absorbed in your Self, and that is what your source, originality, or essential Being is. That is not described in words because it is Pure Awareness, the Self, without name and form. That is your Self. While living the body-life with the senses and mind, please never forget the Reality, Truth, Bliss, Consciousness as the Self, Amaram Hum Madhuram Hum.

अमरम् श्याम

अमरम् श्याम मधुरम् श्याम

Amaram Shyam Madhuram Shyam

*Eternal Shyam*

The Source alone is, which is called Shyam blue, indivisible, eternal, ever the same.

Sung by Swami Shyam

