

# Vedic Chanting Self-Study

The Companion Booklet  
Part Two



॥ श्रीः ॥

ॐ Press

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# Vedic Chanting Self-Study

## The Companion Booklet - Part Two

This booklet series is designed to be used with the MP3 series by the same name. This MP3-booklet combination has been designed to help those who do not have access to a traditional teacher. It cannot pretend to take the place of direct instruction, which would be needed for those of you who are blessed with a musical ear and have the ability to refine your articulation in order to master the precise nuances of Sanskrit phonetics.

This instruction booklet (part two) contains traditional prayers in praise of the lineage of teachers and teachings. The mantras contained in part two do not have intonation marks and are rendered in a tune that may be altered without any detriment to the effectiveness of the prayer.

These prayers are recited with the intention to earn the grace of the Lord. This grace is earned in order to help us acquire emotional maturity and wisdom, not for mere material gain. There is no doubt that these prayers will bless the listener profoundly when assimilated and recited with this intention.

My best wishes and love to all of you who are now learning and invoking the Lord's grace through the chanting of these sacred prayers. It is ever a blessing to share them with you. I bow with deep gratitude and reverence to all my teachers; Śrī Parama Pūjya Svāmī Dayānanda Sarasvatī, Śrī Pūjya Svāmī Paramārthānanda Sarasvatī, Ghanapāṭhi Śāstrigal Vedic Paṇḍit Śrī Ravicandran Ayar and Śrī Svāmī Omkārananda Sarasvatī. May the grace of their knowledge flow to all of you as you prayerfully listen to, and chant these sacred mantras.

Śrī Svāmī Vāgīśānanda Sarasvatī

## Invocation

### Guruśiṣyaparampara Prārthanā

hariḥ om śrī gurubhyo namaḥ hariḥ om

॥ हरिः ॐ श्री गुरुभ्यो नमः हरिः ॐ ॥

Oh, Lord! We now bow our heads in reverential salutations unto all teachers and to the sacred lineage of teachers. We invoke their grace to remove our self-ignorance.

## Guruvandanam

om̐ atha guruvandanam

om̐ śrutismṛtiparāṇānām̐ alayam̐ karuṇālayam̐

namāmi bhagavatpādam̐ śaṅkaram̐ lokaśaṅkaram̐ (1)

sadaśivasamārambhām̐ śaṅkarācāryamadhyamām̐

asmadācryaparyantām̐ vande guruparamparām̐ (2)

śaṅkaram̐ śaṅkarācaryam̐ keśavam̐ bādarāyaṇam̐

sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ (3)

īśvarogururātmeti mūrtibhedavibhāgine

vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ (4)

gukārastvandhakārovai rukārastannivartakaḥ

andhakāranirodhitvād gururityabhidhīyate om̐ (5)

## गरुवन्दनम्

ॐ अथ गुरुवन्दनम्

ॐ श्रुतिस्मृतिपराणानां आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ २ ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ ३ ॥

ईश्वरोगुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ४ ॥

गुकारस्त्वन्धकारोवै रुकारस्तन्निवर्तकः ।

अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॐ ॥ ६ ॥

I salute Śaṅkarabhagavatpāda; the abode of śruti (Vedas),  
smṛti and the Purāṇas; the wellspring of compassion;  
the one who blesses the world with happiness. (1)  
I salute the lineage of teachers which began with Śiva, the Lord,  
down through the ages to Śaṅkarācārya, extending to the  
present day and my own revered teacher. (2)  
I salute again and again Śaṅkarācārya who is Lord Śiva and  
Bādarāyaṇa (Vyāsa) who is Lord Viṣṇu. I salute  
Him who embodies⇒

⇒ the venerable ones; they who wrote the aphorisms  
(Brahmasūtras) and commentaries thereon (bhāṣya). (3)  
Salutations to Lord Dakṣiṇāmūrti who is all-pervasive  
like space; who appears (as-though) subdivided  
as Lord, teacher and self. (4)  
The words 'gu' mean darkness and 'ru' means destruction.  
A guru is so-called because that person destroys the  
darkness of ignorance which has limited the student. (5)

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## Gurustutiḥ

om brahmānandaṃ paramasukhadaṃ  
kevalaṃ jñānamūrtim

dvandvātītaṃ gaganasadrśaṃ tattvamasyādilakṣyam

ekaṃ nityaṃ vimalamacalaṃ sarvadhīśākṣibhūtaṃ

bhāvātītaṃ triguṇarahitaṃ sadguruṃ taṃ namāmi om

The one whose nature is absolute-fullness; that is Brahman.  
The one who gives me self-knowledge and happiness with no  
reason; who is 'non-dual'; who is of the nature of limitless-  
awareness; who is 'in-and-through' and yet transcends all  
pairs of opposites; who is all-pervasive like space; who is the  
implied meaning of the mahāvākya 'That Thou Art'; ⇒

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## गरुस्तुतिः

ॐ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं

द्वन्द्वतीतं गगनसदृशं तत्तमस्यादिलक्ष्यम्

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं

भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॐ

⇒ who is 'one without a second'; who is timeless and yet  
unopposed to time; who is pure, free from binding likes and dislikes;  
who is motionless; who is the witness to the presence and absence  
of thought; who is free from all ignorance-caused suffering; who is  
free from all qualities, yet 'in-and-through' all qualities. I salute that  
revered teacher who is quality-less-existence.

## Śrīgurustotram

akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ (1)

ajñānatimirāndhasya jñānāñjanaśalākayā

cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ (2)

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ

gurureva paraṁ brahma tasmai śrīgurave namaḥ (3)

sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcitsacarācaram

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ (4)

cinmayaṁ vyāpi yatsarvaṁ trailokyam sacarācaram

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ (5)

sarvaśrutiśiroratnavirājitapadāmbujah

## श्रीगुरुस्तोत्रम्

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥

चिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।

vedāntāmbujasūryo yaḥ tasmai śrīgurave namaḥ (6)  
caitanyaśśāsvataśśāntaḥ vyomātīto nirañjanaḥ  
bindunādakalātītaḥ tasmai śrīgurave namaḥ (7)  
jñānaśaktisamārūḍhaḥ tattvamālāvibhūṣitaḥ  
bhuktimuktipradātā ca tasmai śrīgurave namaḥ (8)  
anekajanmasamprāptakarmabandhavidāhine  
ātmajñānapradānena tasmai śrīgurave namaḥ (9)  
śoṣaṇam bhavasindhośca jñāpanam sārasampadaḥ  
guroḥ pādodakam samyak tasmai śrīgurave namaḥ (10)  
na guroradhikam tattvam na guroradhikam tapaḥ  
tattvajñānāt param nāsti tasmai śrīgurave namaḥ (11)  
mannāthaḥ śrījagannāthaḥ madguruḥ śrījagadguruḥ

वेदान्ताम्बुजसूर्यो यं तस्मै श्रीगुरवे नमः ॥ ६ ॥  
चैतन्यश्शाश्वतश्शान्तः व्योमातीतो निरञ्जनः ।  
बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥ ७ ॥  
ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।  
भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥  
अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने ।  
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥  
शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः  
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥  
न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः  
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥  
मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः

madātmā sarvabhūtātmā tasmai śrīgurave namaḥ (12)

gururādiranādiśca guruḥ paramadaivatam

guroḥ parataram nāsti tasmai śrīgurave namaḥ (13)

tvameva mātā ca pitā tvameva

tvameva bandhuśca sakhā tvameva

tvameva vidyā draviṇam tvameva

tvameva sarvam mama deva deva

tvameva sarvam mama deva deva om̐ (14)

Salutations to that guru who teaches me pure-knowledge (the only knowledge to be known). Whose form is the entire universe and by whom all moving beings and nonmoving beings are pervaded. (1) Salutations to that guru who, bearing the needle coated with the ointment of knowledge, removes the cataracts of ignorance from the eyes of those who are blind. (2) Salutations to the guru manifest as creator, sustainer and destroyer; who is the limitless Brahman. (3) Salutations to that teacher who shows me the 'One to be known'; who permeates all manifestation as movable and immovable; sentient and insentient. (4) Salutations to that ⇒

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥

गुरुरादिरनादिश्च गुरुः परमदैवतम्

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव

त्वमेव सर्वं मम देव देव

त्वमेव सर्वं मम देव देव ॐ ॥ १४ ॥

⇒ teacher who shows me the 'One to be known'; awareness pervading all three worlds, manifesting as sentient and insentient. (5) Salutations to that guru; the sun to the lotus of Vedānta, whose feet are made radiant by the jewel of all śrutis (Upaniṣads). (The guru is established in the vision of the Upaniṣads and is the one by whom the Upaniṣads blossom). (6) Salutations to that guru who is awareness; changeless and beyond time. Salutations to the one who is peace; beyond space; pure (free from binding likes and dislikes); beyond manifest and un-manifest. (7) Salutations to the guru who is perfectly clear in knowledge (that being the greatest of powers). Salutations to the guru

⇒ adorned with the garland of Truth; the revealer of liberation, measureless-fullness and absolute freedom. (8) Salutations to that guru who, by bestowing the knowledge of the Self, burns through the bondage created by accumulated actions from infinite births. (9) Salutations to that guru; the enduring flow of wisdom from one rooted in the vision of the śruti. Salutations to that guru who makes arid the ocean of transmigration (reduces saṁsāra to ashes), and teaches the essence of all wealth (existence-awareness-fullness). (10) ⇒

⇒ There is nothing greater than the knowledge of Truth; no Truth higher than Truth; no purifying austerity better than Truth. Salutations to the guru. (11) Prostrations to that guru, my Lord and Lord of the universe. Prostrations to my teacher, the teacher of the universe; the Self that is me; the same Self that is all beings. (12) Salutations to that guru who is the beginning and the beginning-less; the highest deity to whom there is none superior. (13) Oh, God of all gods! You alone are my mother, father, kinsman, friend, knowledge and wealth. To me you are everything; om̐. (14)

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## Gītādhyānam

om̐ pārthāya pratibodhitām bhagavatā nārāyaṇena svayam  
vyāsenā grathitām purāṇamuninā madhyemahābhāratam  
advaitāmṛtavarṣinīm bhagavatīm aṣṭādaśādhyāyinīm  
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣṇīm  
(1)

namostu te vyāsa viśālabuddhe

phullāravindāyatapatranetra

yena tvayā bhāratatāilapūrṇaḥ

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## गीताध्यानम्

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्  
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।  
अद्वैतामृतवर्षिणीं भगवतीम् अष्टादशाध्यायिनम्  
अम्ब त्वामनुसन्दधामि भगवद्गीते भगवद्वेषिणीम् ॥ १ ॥  
नमेऽस्तु ते व्यास विशालबुद्धे  
फुल्लारविन्दायतपत्रनेत्र ।  
येन त्वया भारततैलपूर्णः



prajvālito jñānamayaḥ pradīpaḥ (2)

prapannapārijātāya totravetraikapāṇaye

jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ (3)

sarvopaniṣado gāvo dogdhā gopālanandanaḥ

pārtho vatsassudhīrbhoktā dugdhamḥ gītāmṛtam mahat (4)

vasudevasutam devam kamsacāṇūramardanam

devakīparamānandam kṛṣṇam vande jagadgurum (5)

bhīṣmadroṇataṭā jayadrathajalā gāndhāranīlotpalā

śalyagrāhavanī kṛpeṇa vahanī karṇena velākulā

aśvatthānavikarṇaghoramakarā duryodhanāvartini

sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ (6)

प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सस्सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

वसुदेवसुतं देवम् कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

pārāśaryavacassarojamamalaṃ gītārthagandhotkaṭaṃ  
nānākhyānakakesaraṃ harikathā sambodhanābodhitam  
loke sajjanaṣaṭpadairahrahaḥ pepīyamānaṃ mudā  
bhūyādbhāratapaṅkajaṃ kalimala pradhvamsi naśśreyase  
(7)  
mūkaṃ karoti vācālam paṅguṃ laṅghayate girim  
yatkrpā tamahaṃ vande paramānandamādhavam (8)  
yaṃ brahmā varuṇendrarudramarutaḥ stuvanti divyaiḥ  
stavaiḥ  
vedaiḥ sāṅgapadakramopaniṣadaiḥ gāyanti yam sāmagāḥ  
dhyānāvasthitatadgatena manasā paśyanti yam yoginaḥ  
yasyāntaṃ na viduḥ surāsuragaṇāḥ  
devāya tasmai namaḥ om (9)

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं  
नानाख्यानककेसरं हरिकथा सम्बोधनाबोधितम् ।  
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा  
भूयाद्भारतपङ्कजं कलिमल प्रध्वम्सि नश्श्रेयसे ॥ ७ ॥  
मूकं करोति वाचालम् पङ्गुं लङ्घयते गिरिम्  
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥  
यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः  
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यम् सामगाः ।  
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यम् योगिनः  
यस्यान्तं न विदुः सुरासुरगणाः  
देवाय तस्मै नमः ॐ ॥ ९ ॥

Oh, Goddess Mother; Oh, Bhagavad Gītā, taught by Bhagavan Nārāyaṇa himself – for the spiritual growth of Arjuna, the son of Prthā (Kuntī) – faithfully collected and reported by the ancient sage Vyāsa, and placed in the middle of the Mahābhārata in eighteen chapters; You shower upon the listener the nectar of non-duality. You are indeed the destroyer of the 'life of becoming' (saṁsāra).  
Again and again, I invoke You. **(1)**

Oh, Vyāsa! You whose intellect is vast. You whose eyes are as clear and as pleasing to look upon as a fully bloomed lotus. You, who beautifully lit the lamp of knowledge by filling it with the oil of the Mahābhārata; to you my salutations. **(2)**

Unto the one who is the wish-fulfilling tree for those who have surrendered; who has the whip in one hand and the symbol of knowledge in the other; unto the one who milks the nectar that is the Gītā; unto that Kṛṣṇa, my salutations. **(3)**

The Upaniṣads are the cow; the son of the cowherds (Kṛṣṇa) is the farmer; Arjuna is the calf; the one whose mind is clear is the drinker; the invaluable, timeless Gītā is the milk. **(4)**

I salute Kṛṣṇa, the Lord; teacher to the world; son of Vasudeva; destroyer of Kāṁsa and Cāṇūra; the greatest joy of Devakī. **(5)**

With Bhīṣma and Droṇa as its banks; Jayadratha as its waters; Gāndhāra as the blue lily; Śalya as the shark; Kṛpa as the speed of the waters' flow; Karṇa as its waves; Aśvatthāma and Vikarṇa as its killer whales; Duryodhana as its whirlpool – the river of battle was crossed by the Pāṇḍavas, whose boatman was Kṛṣṇa. **(6)**

May the spotless lotus, the Mahābhārata, born of the waters of the words of the son of Parāśara (Vyāsa); may the meaning of the Gītā with its sweet fragrance, with its many tales as stamens, fully revealing the glories of the Lord Hari; relished happily day after day by the honey bees which all right-thinking people of the world wish to emulate; may these pure words of wisdom guide those who wish to transcend the snares of Kali-yuga. **(7)**

I salute Kṛṣṇa, the Lord of Lakṣmī (wealth), whose nature is fullness; whose grace makes the mute eloquent and gives the ones with broken bodies the means to scale mountains. **(8)**

To the Lord, about whom Brahmā-jī, Varuṇa, Indra, Rudra and Marut sing divine songs and hymns of praise; the one who the devotees of the Sāma Veda praise by singing with a full complement in the order of pada, karma and the Upaniṣads; the one who is seen clearly by the contemplative people with minds resolved in Him in a state of meditation; whose nature the celestials and daemons do not know of; unto Him, the Lord, my salutations. **(9)**

hariḥ om śrī gurubhyo namaḥ hariḥ om

॥ हरिः ॐ श्री गुरुभ्यो नमः हरिः ॐ ॥

Oh, Lord! We now bow our heads in reverential salutations unto all teachers and to the sacred lineage of teachers.  
We invoke their grace to remove our self-ignorance.

# श्री स्वामी वागीशानन्द सरस्वती

## Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called sampradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional samnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī has traveled the world teaching Sanskrit, Vedic chanting and Vedānta.

ॐ Press

॥ हरिः ॐ ॥