ASTROBHAVA

SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

Meditation Mantra

Upanishads

THE COMPLETE HYMN · SANSKRIT (DEVANAGARI)

Eight single verses taken from three Upanishads, each headed with its chapter and verse, printed without Vedic accent marks.

VERSE 1

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

Taking up the great weapon, the bow of the Upanishads, one should fix on it an arrow sharpened by meditation. Drawing it with a mind absorbed in That, dear one, strike that target, the Imperishable.

VERSE 2

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

Om is the bow, the self is the arrow, and Brahman is called the target. It is to be struck by one who is not distracted; like the arrow lodged in its mark, one should become one with it.

VERSE 3

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥

Where the channels of the body meet like spokes in the hub of a wheel, there he moves within, born in many forms. Meditate on the Self as Om. May you fare well in crossing to the far shore beyond darkness.

VERSE 4

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

It is not grasped by the eye, nor by speech, nor by the other senses, nor by austerity or ritual work. When the mind is made pure by the clearness of knowledge, then, meditating, one sees That, which has no parts.

VERSE 5

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥

Making one's own body the lower fire-stick and Om the upper fire-stick, by the steady practice of churning them in meditation one should see the divine, hidden within like fire in wood.

VERSE 6

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।
अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ।
हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥

In a secluded place, seated at ease, clean, with neck, head and body held in line, standing beyond the stages of life, restraining all the senses and bowing with devotion to one's own teacher, one contemplates within the lotus of the heart, which is spotless, pure, clear and free of sorrow.

VERSE 7

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥

Beyond thought, unmanifest, of endless form, auspicious, utterly calm, immortal, the source of Brahma; that One without beginning, middle or end, all-pervading, consciousness and bliss, formless and wonderful.

VERSE 8

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥

Meditating on the Supreme, companion of Uma, the mighty one, three-eyed, blue-throated and serene, the sage reaches the source of all beings, the witness of all, beyond darkness.

Read it on its page

The Meditation Mantra with its meaning, how and when it is recited, and the same text in five more scripts: astrobhava.com/mantra/meditation-mantra/



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