

Yoga Sankirtan Series



Shri Hari Dhyana

A mystic musical composition by Yogishri Sudarshan Kannan

श्री हरि ध्यान *Śrī Hari Dhyāna*



This musical composition *Śrī Hari Dhyāna* is a part of the *Yoga Saṅkīrtan* series.

Dhyāna means meditation. *Śrī Hari Dhyāna* means “Meditation on *Śrī Hari*.” *Śrī Hari* is another name of Lord *Nārayaṇa* or *Viṣṇu*. He is one among the trinity of Gods – namely *Brahmā*, *Viṣṇu* and *Śivā*. Lord *Brahmā* represents the power of creation. Lord *Viṣṇu* represents the power of sustenance or maintenance and Lord *Śivā* the power of destruction.

Careful observation reveals that these three powers work in tandem in every aspect of the universe – both at the macrocosmic level and at the microcosmic individual level.

At every moment, some aspect of the world is being destroyed and another is being created. Thus the universe is being maintained. Even if we consider the human body, old cells are being destroyed and new cells are being created. Thus, the body is maintained.

In fact, there can be no creation, destruction or maintenance independently. These powers always exist together and are inseparable. They are in effect, manifestations of the one formless reality – the Infinite divine power.

A true spiritual seeker understands the above truth and considers every manifested power as a representation of the Infinite.

Nārayaṇa mūla mantra (The root chant of *Nārayaṇa*)

ॐ नमो नारयणाय

om namo nārayaṇāya

This is called the *aṣṭākṣara mantra* i.e. the eight-syllabled sacred chant. It is considered to be a very potent chant which can purify one of all negativities and grant *mokṣa* (ultimate liberation).

Om represents the supreme God principle which is infinite and formless. It is considered very auspicious and hence usually chanted before other mantras. It is believed that it forms a protective shield of energy and ensures that no harm befalls one due to mistakes committed while chanting other mantras.

Namo means salutations – an act of bowing down with utter humility.

Nāra means water and *ayana* means abiding. So *Nārayaṇā* is commonly translated as “one who abides in water.”

But *Nāra* also means ‘multitude of beings’. So *Nārayaṇā* denotes that supreme power which abides in everyone. From a deeper perspective, it also implies that all beings abide in Lord *Nārayaṇā*.

Therefore *Om namo Nārayaṇāya* means “My salutations to Lord *Nārayaṇā*, who is a representation of that formless reality, the supreme power which abides in everyone and is the ultimate abode of all beings.”

Viṣṇu Yoga Nidrā

Lord *Narāyaṇā* is depicted as lying on a snake bed in a deep yogic trance called *Viṣṇu Yoga Nidrā*.

The special feature of this musical composition *Śrī Hari Dhyāna* is that the principle of *Viṣṇu Yoga Nidrā* has been used to infuse a continuous flow of divine energy. *Viṣṇu Yoga Nidrā* is a powerful state which yogis experience in meditation. It is a unique combination of two processes. They are :

1. Kośākāśa Viśrāmaḥ (Intra-cellular relaxation)

Relaxation of the external parts of the body can be basically achieved through physical rest. The inner organs can be relaxed by auto suggestions. But to reach the intra cellular level of relaxation, which is the deepest possible relaxation of the body, is the most difficult thing. This amazing feat is achieved by a yogi through many years of assiduous sadhana (spiritual practice).

2. Agha Bhāva Rechaka (Throwing out negative emotional blocks)

Your deeper mind contains many emotional blocks which have been gathered from various experiences of life. Every time you react adversely to a situation, the negative energy created gets stored in the deeper layers of the mind. Over a period of time they become strong emotional blocks which do not allow your mind to be tranquil and free. *Viṣṇu Yoga Nidrā* purges the mind of all these emotional blocks and brings about total peace and balance.

Viṣṇu Gāyatrī

ॐ नारयणाय विद्महे वासुदेवाय धीमही तन्नो विष्णुः प्रचोदयात्

om narāyaṇāya vidmahe vāsudevāya dhīmahī tanno viṣṇuḥ pracodayāt

This *Viṣṇu Gāyatrī mantra* is a powerful sacred chant which invokes the energy of Lord *Narāyaṇā*. It is usually chanted in the end as a mark of an auspicious completion to *sādhana* (spiritual practice).

In this musical composition it has been specially chanted in the beginning of the first four sections to give the necessary initial thrust and energy to sustain and absorb the deeper experiences in meditation.

Ātma Samarpaṇa Śloka (The verse of self-surrender)

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात्

करोमि यद्यत् सकलं परस्मै श्रीमन् नारायणायेति समर्पयामि

kāyena vācā manasendriyairvā buddhyātmanāvā prakṛteḥ svabhāvāt

karomi yadyat sakalam parasmai śrīman nārāyaṇāyeti samarpayāmi

Whatever I do with the body, speech, mind, senses or with intellect, with soul or inherent natural tendencies - everything do I surrender thus to *Narāyaṇā* the Supreme.

Verses from Para Bhakti Avasthā

क्षीराब्धि शयना नारायणा श्रीलक्ष्मी रमणा नारायणा

नारायणा नारायणा नारायणा नारायणा

kṣīrābdhi śayanā nārāyaṇā śrīlakṣmī ramaṇā nārāyaṇā

nārāyaṇā nārāyaṇā nārāyaṇā nārāyaṇā

वैकुण्ठ वासा नारायणा वैदेहि रमणा नारायणा

नारायणा लक्ष्मी नारायणा नारायणा लक्ष्मी नारायणा

vaikuṇṭha vāsā nārāyaṇā vaidehi ramaṇā nārāyaṇā

nārāyaṇā lakṣmī nārāyaṇā nārāyaṇā lakṣmī nārāyaṇā

विश्वरूपा नारायणा नारायणा नारायणा

विश्वाधारा नारायणा नारायणा श्रीमन् नारायणा

viśvarūpā nārāyaṇā nārāyaṇā nārāyaṇā

viśvādhārā nārāyaṇā nārāyaṇā śrīman nārāyaṇā

अनन्त रूपा नारायणा अनन्त नामा नारायणा
अनन्त वीर्या नारायणा अनन्त शयना नारायणा
नारायणा नारायणा नारायणा नारायणा
अनन्त वीर्या नारायणा आनन्द शयना नारायणा
नारायणा विभु नारायणा नारायणा विभु नारायणा

ananta rūpā nārāyaṇā ananta nāmā nārāyaṇā
ananta vīryā nārāyaṇā ananta śayaṇā nārāyaṇā
nārāyaṇā nārāyaṇā nārāyaṇā nārāyaṇā
ananta vīryā nārāyaṇā ānanda śayaṇā nārāyaṇā
nārāyaṇā vibhu nārāyaṇā nārāyaṇā vibhu nārāyaṇā

विश्व व्यापक नारायणा नारायणा नारायणा
विश्व तैजस नारायणा प्रज्ञ स्वरूपा नारायणा

viśva vyāpaka nārāyaṇā nārāyaṇā nārāyaṇā
viśva taijasa nārāyaṇā prajña svarūpā nārāyaṇā

योगेश्वराय नारायणा मायाधराय नारायणा
ज्ञानेश्वरा नारायणा मोक्षप्रदायक नारायणा
नारायणा प्रभो नारायणा नारायणा प्रभो नारायणा

yogeśvarāya nārāyaṇā māyādharāya nārāyaṇā
jñāneśvarā nārāyaṇā mokṣapradāyaka nārāyaṇā
nārāyaṇā prabho nārāyaṇā nārāyaṇā prabho nārāyaṇā

आदि मूला नारायणा आदि देवा नारायणा
मध्यमान्तिक नारायणा सर्वधारण नारायणा
अन्त भावुक नारायणा अत्यन्त रूपा नारायणा

*ādi mūlā nārāyaṇā ādi devā nārāyaṇā
madhyamāntika nārāyaṇā sarvadhāraṇa nārāyaṇā
anta bhāvuka nārāyaṇā atyanta rūpā nārāyaṇā*

ॐ कार रूपा नारायणा एकान्तवासा नारायणा
अज्ञाननाशक नारायणा विज्ञानदाता नारायणा
नारायणा नारायणा नारायणा नारायणा
नारायणा हरि नारायणा नारायणा हरि नारायणा

*om kāra rūpā nārāyaṇā ekāntavāsā nārāyaṇā
ajñānanāśaka nārāyaṇā vijñānadātā nārāyaṇā
nārāyaṇā nārāyaṇā nārāyaṇā nārāyaṇā
nārāyaṇā hari nārāyaṇā nārāyaṇā hari nārāyaṇā*



Stuthih trayodashah (13 Verses from Stuthi Avasthā)

देवदेवाय दामोदराय दीनरक्षका श्री हरि
धरणीधराय दुरतिक्रमाय धर्मस्थापका श्री हरि

devadevāya dāmodarāya dīnarakṣakā śrī hari
dharaṇīdharāya duratikramāya dharmasthāpakā śrī hari

भक्तवत्सला भूतभावना भयनाशना श्री हरि
भुवनमङ्गला भाग्यविधाता भूपति श्री हरि

bhaktavatsalā bhūtabhāvanā bhayanāśanā śrī hari
bhuvanamaṅgalā bhāgyavidhātā bhūpati śrī hari

आदि दैवका अद्यात्मिका अखिलात्मा श्री हरि
अनादिनिधना अम्बुजाक्षा अमृतेश्वरा श्री हरि

ādi daivakā adyātmikā akhilātmā śrī hari
anādinidhanā ambujākṣā amṛteśvarā śrī hari

जगत्कर्ताय जगदर्थाय जगन्निवासा श्री हरि
जगन् मोहना जगन् नायका जनार्दनाय श्री हरि

jagatkarthāya jagdartāya jagannivāsā śrī hari
jagan mohanā jagan nāyakā janārdanāya śrī hari

लोहिताक्षा लक्षणा चरम लोकेश्वरा श्री हरि
लक्ष्मीकान्ता लक्षणपुरुष लोकनायका श्री हरि

lohitākṣā lakṣaṇā carama lokeśvarā śrī hari
lakṣmīkāntā lakṣaṇapuruṣa lokanāyakā śrī hari

आदिकर्ता अकृत्या अप्रमेया श्री हरि
अधिष्ठाना अतीन्द्रिया अचिन्त्या श्री हरि

ādikartā akṛtyā aprameyā śrī hari
adhiṣṭhānā atīndriyā acintyā śrī hari

महातेजाय महाचित्ताय महाकाया श्री हरि
महाकीर्ते महाक्रमाया महाप्राज्ञा श्री हरि

mahātejāya mahācittāya mahākāyā śrī hari
mahākīrte mahākramāyā mahāprājñā śrī hari

कालातीता कृपार्मया कमलनयना श्री हरि
कारुण्या कमलाक्षा कृताकृता श्री हरि

kālātītā kṛpārmayā kamalanayanā śrī hari
kāruṇyā kamalākṣā kṛtākṛitā śrī hari

विश्रुतात्मा विश्वरेता विश्वमूर्ति श्री हरि
विश्वक्सेना विश्वयोनी विश्वेश्वरा श्री हरि

viśrutātmā viśvaretā viśvamūrti viśvayonī śrī hari
viśvakṣenā viśvayonī viśveśvarā śrī hari

अग्रह्या अपरजिता अनुत्तमा श्री हरि
अव्यक्ता अशङ्ख्येया अव्यङ्गा श्री हरि

agrahyā aparajitā anuttamā śrī hari
avyaktā aśankhyeyā avyāṅgā śrī hari

चतुर्भुजाय चतुर्व्यूहाय चक्रधारिने श्री हरि
चतुर्भावाय चतुरात्मने चतुरश्राय श्री हरि

caturbhujāya caturvyūhāya cakradhārīne śrī hari
caturbhāvāya caturātmāne caturaśrāya śrī hari

परात्पराय परमपुरुषाय परमात्मने श्री हरि
पुण्डरीकाक्ष पण्डरीनाथ पुरुषोत्तमाय श्री हरि

parātparāya paramapuruṣāya paramātmāne śrī hari
punḍarīkākṣa paṇḍarīnātha puruṣottamāya śrī hari

प्रमोदनाय पद्मेश्वराय प्रसन्नात्मा श्री हरि
परम पवित्र परमेश्वराय परब्रह्मणे श्री हरि

pramodanāya padmeśvarāya prasannātmā śrī hari
parama pavitra parameśvarāya parabrahmaṇe śrī hari

परब्रह्मणे श्री हरि
परब्रह्मणे श्री हरि
परब्रह्मणे श्री हरि

नारायणा नारायणा नारायणा
नारायणा नारायणा नारायणा

parabrahmaṇe śrī hari
parabrahmaṇe śrī hari
parabrahmaṇe śrī hari
nārāyaṇā nārāyaṇā nārāyaṇā
nārāyaṇā nārāyaṇā nārāyaṇā



Yoga Saṅkīrtan

The musical composition for *Śrī Hari Dhyāna* has been composed according to the principles of *Yoga Saṅkīrtan*.

Saṅkīrtan means devotional singing. It occupies an important place in *sādhana* (spiritual practice) in the *Bhakti Mārga* (the path of devotion).

Saṅkīrtan is of four types – namely *Bhajana Saṅkīrtan*, *Nāma Saṅkīrtan*, *Dhyāna Saṅkīrtan* and *Yoga Saṅkīrtan*.

In *Bhajana Saṅkīrtan*, simple *bhajans* (songs in praise of God) are sung. This whips up the higher emotion of devotion from within.

In *Nāma Saṅkīrtan*, the names of the Lord are repeated incessantly in a focussed way with utmost surrender due to which single-pointed devotion towards God is gained.

In *Dhyāna Saṅkīrtan*, the pace of the song is varied from slow to fast and back to slow. This results in calming of the mind, making it very conducive for *Dhyāna* (meditation) to happen.

Yoga Saṅkīrtan, if practised regularly, is a very effective *sādhana* (spiritual practice). It synergistically combines all the other types of *saṅkīrtans* by using devotional music and chantings to create very powerful vibrations. As a result, one's level of consciousness is raised.

The Six *Divya Avasthāḥ*



(*Divine states of Consciousness*)

Divya Avasthāḥ (Divine States)

When a seeker advances on the spiritual path, the mind becomes more and more tranquil and meditative. The individual consciousness starts rising higher and higher and experiences various divine states called *Divya Avasthāḥ*. This further intensifies the experience of meditation to such an extent that purification at all levels of the seeker's personality happens.

Musical composition

The progressive sequence of *Viṣṇu Yoga Nidrā* in this musical composition of *Śrī Hari Dhyāna* takes a seeker through the following *Divya Avasthāḥ* (divine states) :

Tanmaya Avasthā

Para Bhakti Avasthā

Madāmruta Avasthā

Stuthi Avasthā

Sharanāgati Avasthā

Sampūrna Samarpana Avasthā

Tanmaya Avasthā (The state of intense absorption)

The capacity of the mind to concentrate is directly proportional to the amount of stress and strain which one experiences in life. The more the stress, the greater is the distraction which does not allow the mind to settle down in meditation.

The first section starts with the chant of *Viṣṇu Gāyatrī mantra* at a very slow pace which instantly absorbs the seeker's attention. This, along with the slow chanting of the sacred mantra "*Om Namo Nārayaṇāya*" in different *svarāḥ* (musical notes), puts the mind in a state of meditative trance. This causes total relaxation and lays the foundation for higher experiences.

Para Bhakti Avasthā (The state of supreme devotion)

General devotion can be practiced by oneself, but *Para Bhakti* which is a higher state of selfless devotion can be obtained only by divine grace.

The second section starts with a gentle awakening of the mind without disturbing its meditateness. This is the longest portion of the composition which purifies the emotions by soaking the mind in *Para Bhakti* (the state of supreme devotion). (Refer to page no.7)

This intense purification initiates the process of releasing the inherently stored blockages at the deeper emotional level. This in turn brings about a sense of lightness and tranquility from within.

Madāmruta Avasthā (The state of nectarine intoxication)

As the emotional blockages get released the subtle astral energy centre located at the back of the head called the *bindu chakra* gets awakened.

At this stage the seeker experiences the flow of *amṛta* (divine nectar) from the *bindu chakra*. This nectarine flow brings about an intoxicating state of divine bliss.

In this section, the sacred chant “*Om Namo Nārayaṇāya*” has been sung in different patterns of musical notes which lifts the mind upwards by creating a swirl of spiritual energy.

Stuthi avasthā (The state of spontaneous eulogy)

The exhilarated state of mind from the previous section causes a spontaneous outburst of praises of the Lord.

Indeed, true devotion opens the inner eye of wisdom which can never be obtained by mere bookish study of the scriptures. The higher wisdom causes complete self-effacement and reveals to the seeker, the glories of God.

In this section, thirteen verses have been specially composed and sung in eulogy of *Śrī Hari*, who is a representation of the Infinite. (Refer to page no.10)

Sharanāgati Avasthā (The state of total surrender)

The process of self-effacement and divine eulogy causes one to surrender in totality – A state of unconditionally bowing down to the magnificence of the Supreme.

It is the ego which prevents a person from taking refuge in the higher. When one conquers the ego, it allows the universal divine grace to flow into one's life.

In this section, the names *Nārayaṇā* and *Hari* have been combined and sung at a further fast pace to form a potent combination which lifts the mind to an inspired, exalted state.

Sampūrṇa Samarpaṇa Avasthā (The state of complete offering)

The surrender is complete when one offers oneself fully at all levels - be it physical, emotional or intellectual. The very nature which defines the individual soul gets dissolved in the Infinite Ocean of bliss.

In this section, the special verse called the *Ātma samarpaṇa śloka* (the verse of self-surrender) has been chanted (Refer to page 6).

The above mentioned *śloka* captures and emphasises the principle of surrender and destroys the ego completely.

