



1. nārāyanā vidmahe...7.49

*om namo nārāyanā vidmahe*

*vasudevāyā dhimahi*

*tanno vishnum prachodayāt*

om let us meditate on sri nārāyanā,

the lord who dwells in all beings,

and is known as the sovereign of the world.

may that sri vishnu inspire and illumine our mind and understanding.

this mantrā is also known as 'nārāyanā gāyatri' or 'gāyatri mantrā' of vishnu.

nārāyanā is the supreme being, from whom everything exists. it is a veneration

to lord vishnu, the one who supports, preserves and sustains all which was created.

it is believed that whenever evil prevails over good with an opportunity to

emerge victorious, vishnu descends to earth in some mortal form and guides

humans to act in ways that will restore proper balance between good and evil.

vishnu is worshipped widely throughout india, having one thousand names.

devotees who engage in his name recitation and repetition are believed to

accumulate great blessings.



## 2. shivoham... 10.01

written around 788-820 CE by ādi shankarāchārya, this ancient shlokā or song summarizes the basic teachings of 'advaita vedāntā' – the hindu teachings of non-dualism. a story says that when the young shankarā, seeking for his guru in himālayās, encountered a sage who asked him, "who are you?", the boy answered with these verses which are known as 'nirvāna shatakam.' they are actually a declaration of his own direct and intimate experience of the absolute bliss of self-realisation. as such, this is not a text to be explained; they are actually sacred words to be meditated upon and experienced by every sincere seeker.

*mano buddhy ahankāra chittāni nāham*

*na cha shrotra jihve na cha ghrāna netre*

*na cha vyoma bhumir na tejo na vāyuhu*

*chidānanda rupaha shivoham shivoham*

*i am not the mind, intellect, memory or ego,*

*nor the ears, the tongue, the nose or the eyes*

*nor the space, earth, fire or wind,*

*i am of the nature of consciousness, i am bliss.*



*na cha prāna sangyo na vai pancha vāyuhu  
na vā sapta dhātur na vā pancha kosaha  
na vāk pāni-pādaṁ na chopastha pāyu  
chidānanda rupaha shivoham shivoham  
i am not the breath nor the five prānās  
not the seven constituents of the body, nor the five sheaths  
not the organ of speech, nor hands and feet  
i am of the nature of consciousness, i am bliss.*

*na punyam na pāpam na saukhyam na duhkham  
na mantra na tirtham na vedā na yagyaha  
aham bhojanam naiva bhojyam na bhoktā  
chidānanda rupaha shivoham shivoham  
there is no virtue, no sins, no pleasure, no pain,  
no mantra, no holy place, no scriptures, no rituals,  
i am neither an experience, nor the object of experience, nor the experiencer,  
i am of the nature of consciousness, i am bliss.*



*na mey mrityu shankā na mey jāti bhedaha  
pītā naiva me naiva mātā na janmaha  
na bandhur na mitram gurur naiva shishyaha  
chidānanda rupaha shivoham shivoham  
i have no death, no suspicion, there is no caste difference in me,  
i have no father or mother, nor i am born.  
i have no relatives, no friends, neither master nor disciple,  
i am of the nature of consciousness, i am bliss.*

*aham nirvikalpo nirākāra rupo  
vibhuvācha sarvatra sarvendriyānam  
na chā sangatam naiva muktir na meyaha  
chidānanda rupaha shivoham shivoham  
i am free of alternatives, and having no forms.  
i am in all sense organs as i pervade everywhere.  
there is no freedom or bondage for me.  
i am of the nature of consciousness, i am bliss.*



### 3. guru brahmā... 8.48

it is said that a guru or a master has the highest place in the heart of a disciple. for me, it is simply impossible to describe the significance of a guru in my own journey. that is why probably so many songs have been created to express eternal gratitude to the guru, the dispeller of darkness. i believe each of us has a guru guiding our paths in many mysterious ways that sometimes we can't even see. personally, two spiritual masters have influenced my path endlessly... osho and gurudev (now lovingly addressed as whosoever). this mantrā is one more attempt of expressing gratitude to existence for having showered its grace in the form of a guru.

*gurur brahmā gurur vishnu*

*gurur devo maheshwaraha*

*gurur sākshāt para brahmā*

*tasmai shree gurave nahama*

the guru is brahmā (the creator), the guru is vishnu (the sustainer), the divine guru is maheswara (shivā – the destroyer); the guru is verily the para-brahman (supreme consciousness); salutations to that guru.



#### 4. jaya shiva omkāra... 7.48

a mantrā for the devotion of shivā, representing the transformational force in the universe. although the concept of 'destruction' tends to be negatively associated to shivā, i would like to praise him rather as a 'transforming' energy... as day transforms to night, as winter follows spring, as a fruit dies to give place to a new tree, as real love moves from bliss to pain and from pain to bliss again and again... probably a true prayer of acceptance. lord shivā is the lord of mercy and compassion, he protects devotees from evil forces.

*jaya jaya shiva omkāra*

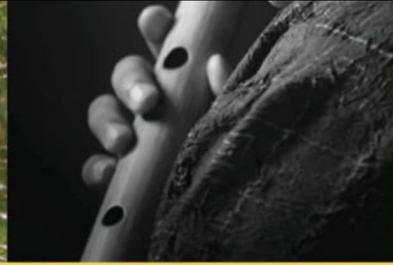
*har har omkāra*

*shivāya namaha om namaha shivāya*

victory to shiva om

har har om

i bow to shiva om



#### 5. jai radhā mādhav... 11.30

this traditional bhajan or song is a devotional prayer in the praise of lord krishna, a hindu deity who is often portrayed as a young boy playing a flute or as a handsome prince giving direction and guidance. i am personally fond of the figure of krishna because he accepts all dimensions, colors and aspects of life and yet remains untouched by them. my experience is that chanting these holy names of god brings a space of peace and protection... this song is also a tribute to jagjit singh, a beautiful singer from india, who has always been an immense inspiration in my life.

*jai rādhā mādhav, jai kunj' bihāri*

*jaya gopi jana vallabh, jaya gire-varadhāri*

*yashodā nandan, brija ja niranjan*

*yamunā tire vanachāri*

*murali manohar, karunā sāgar*

*jaya govardhan dhāri*

#### 6. sohum... 6.54

sohum simply means ' i am that.' then, a question may appear: what is 'that'? nisargadatta maharaj, an amazingly bright enlightened being describes it as follows:





'discard all you are not and go ever deeper. just as a man digging a well discards what is not water, until he reaches the water-bearing strata, so must you discard what is not your own, till nothing is left which you can disown. you will find that what is left is nothing which the mind can hook on to. you are not even a human being. you just are - a point of awareness, co-extensive with time and space and beyond both, the ultimate cause, itself uncaused. if you ask me "who are you?", my answer would be: "nothing in particular. yet, i am.'

#### 7. in search... 9.47

this sufi song was born from love. since love is a mystery, there is no way to express... the closest i was able to express the bliss of love was in silence... and through this song, which lyrics and its exquisite spirit of longing speak by themselves...

*tujhe dhoondhatā thā main chaar su , teri shān jall-e-jalālahu*

*tu milā qareeb-e-rag-e-gulu , teri shān jall-e-jalālahu*

i was searching for you all around, your awesome glory knows no bound  
just close to my heart you are found , your awesome glory knows no bound



*teri yaad mein hai kali kali , hai chaman-chaman hoo-al-ali*

*tu basā hai phool mein hoobahu , teri shān jall-e-jalālahu*

all the florets pine for you ,the garden reverberates with ali ali

you effloresce there in every bloom, your awesome glory knows no bound

*tere huqm se jo hawā chali , to chatak ke boli kali kali*

*hai kareem tuu, hai raheem tuu , teri shān jall-e-jalālahu*

when the breeze moved with your nod, every bud announced with a whirl

you are compassionate you are merciful, your awesome glory knows no bound

*terā jalawā dono jahān mein hai , terā noor kaun-o-makān mein hai*

*yahān tuu hi tuu, wahān tuu hi tuu , teri shān jall-e-jalālahu*

your effulgence pervades both the worlds, you illuminate every space

you are present here, you are present there too,

your awesome glory knows no bound



a child of this modern era of east-meets-west sensibility, a talented composer, multi-instrumentalist and singer, manish vyas knows well the inherent ambiguity between the worldly and the spiritual.

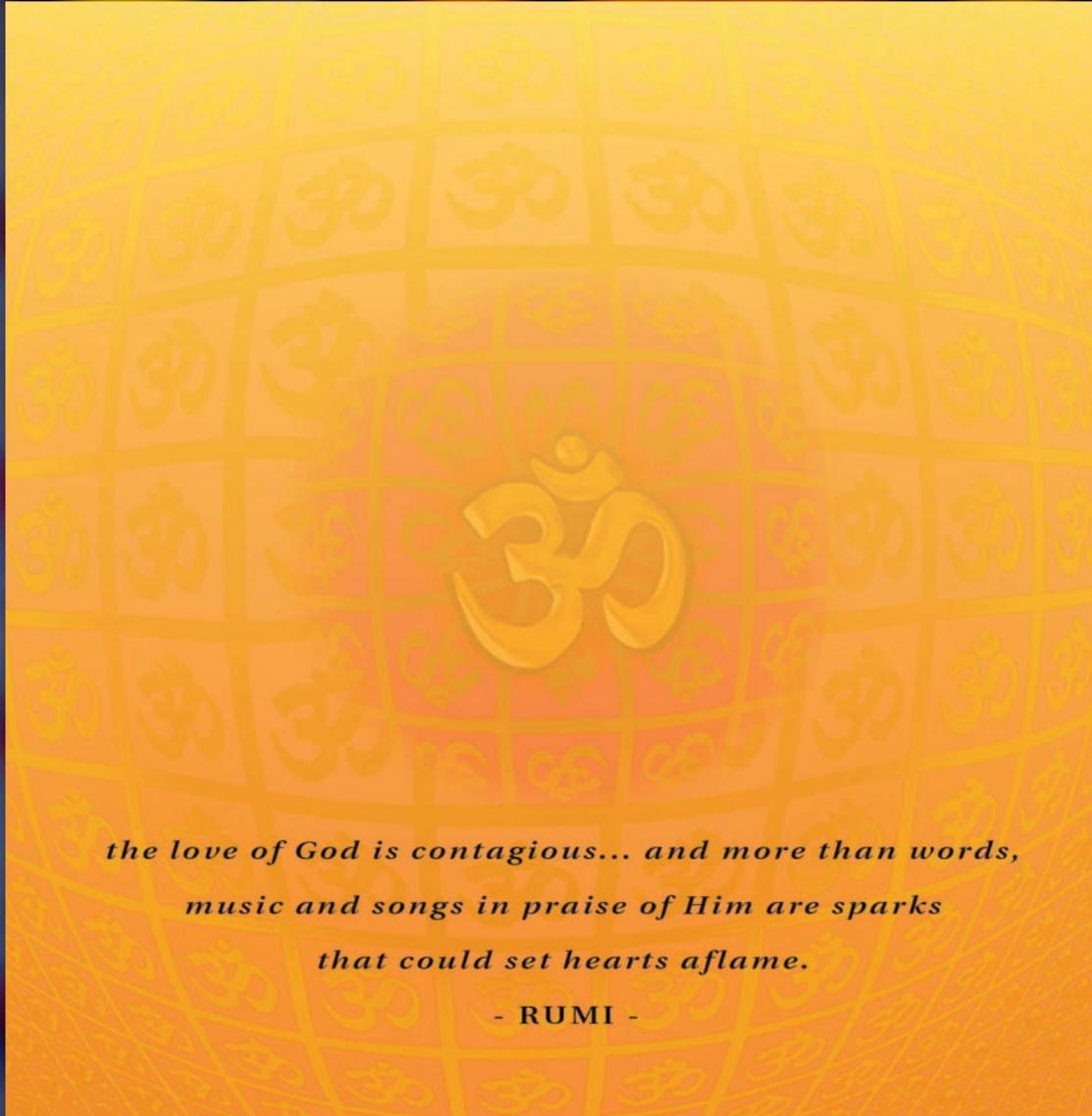
manish's signature is also in his voice – a graceful, mysterious, profound, expressive, unmistakable voice, that beautifully balances and accompanies his musical spirit with a contemporary approach.

his musical path brought him numerous opportunities to compose for top musicians as well as touring around the world with renowned artists such as prem joshua, deva premal, snatam kaur, chinmaya dunster, bikram singh. through these encounters, his musical path expanded beyond india in a very attractive and enriching way.

his music has deep grounded indian musical roots and a genuine spiritual spirit, embracing a wide diversity of musical expressions – folk, classical, kirtan, sufi, jazz, lounge... in which the spirit of his holistic worldview is always latent.

he knows well he owes this to the immense blessing of having spent most of his life in the brilliant energy of two living masters, osho and whosoever, whose energies are mysteriously absorbed and reflected in his music.





*the love of God is contagious... and more than words,  
music and songs in praise of Him are sparks  
that could set hearts aflame.*

- RUMI -



More about this album: [manishvyas.com/shivoham](http://manishvyas.com/shivoham)

***mananat trayate iti mantraha***

mantra is a sound which frees the mind from its own obsessive-compulsive thinking.  
it is a science, not a knowledge or belief, therefore  
like any science, it has to be rightly transmitted and applied.