

।हरिस्तुतिः॥

HYMN TO HARI

(1)

स्तोष्ये भक्त्या विष्णुमनादिं जगदादिं
यस्मिन्नेतत्संसृतिश्चक्रं भ्रमतीत्यम्
यस्मिन्हृष्टे नश्यति तत्संसृतिचक्रं
तं संसारध्वान्तविनाशं हरिमीडे ॥

I praise, with devotion, the All-pervading (Vishnu), who, Himself without origin, is the origin of the universe, in Whom this wheel of samsara Phenomenal existence; the succession of births and deaths revolves in this wise, and, on realising whom, this wheel of samsara is destroyed - that Hari, the destroyer of the darkness of samsara, I praise.

(2)

यस्यैकांशादित्थमशेषं जगदेतत्
प्रादुर्भूतं येन पिनद्धं पुनरित्थम् ।
येन व्याप्तं येन विबुहं सुखदुःखैः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, from a single aspect of Whom this whole universe has sprung into existence, by Whom again it is held together in this manner, by whom it is pervaded, and by Whom it is illumined through pleasure and pain, - that Hari, the destroyer of the darkness of samsara, I praise.

(3)

सर्वज्ञो यो यश्च हि सर्वः सकलो यो
यश्चानन्दोऽनन्तगुणो यो गुणधामा ।
यश्चाव्यक्तो व्यस्तसमस्तः सदसद्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, Who is all-knowing, Who is indeed all and perfect, who is bliss itself, Who resides in the qualities Sattva, Rajas and Tamas and has therefore endless attributes, Who is Unamamifest that differentiates the undifferentiated, and Who is both the real and unreal, - that Hari, the destroyer of the darkness of samsara, I praise.

(4)

यस्मादन्यन्नास्त्यपि नैवं परंमार्यं
दृश्यादन्यो निर्विषयज्ञानमयत्वात् ।
ज्ञातृज्ञानज्ञेयांविहीनोऽपि सदा ज्ञः
तं संसारध्वान्तविनाशं हरिमीडे ॥

There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-object consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the knower, - that Hari, the destroyer of the darkness of samsara, I praise.

(5)

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वाः
वैराग्येणाभ्यासबलाद्यैव द्रढिम्ना ।
भक्त्यैकाग्रप्रयध्यानपरा यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of the Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion, - that Hari, the destroyer of the darkness of samsara, I praise.

(6)

प्राणानायम्योमिति चतं हृदि रुध्वा
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणे चित्ते भावशिरस्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as "I am the self- resplendent Self" when, by the control of the life-forces, the mind is confined within the heart amidst the repetition of the sound Om and, all other memory being excluded, is merged therein and is finally dissolved,-that Hari, the destroyer of the darkness of samsara, I praise.

(7)

यं ब्रम्हाख्यं देवमनन्त्यं परिपूर्णं
हृत्स्थं भक्तैर्लम्भमजं सूक्ष्मतर्क्यम् ।
ध्यात्वाऽऽत्मस्थं ब्रह्मविदो यं हरिमीडे
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Whom the knowers of Brahman realise by meditation as the Supreme Lord within themselves known as Brahman, as the secondless, infinite, unborn, subtle, inscrutable Resplendence residing in the heart and attainable only by devotees, - that Hari, the destroyer of the darkness of samsara, I praise.

(8)

मात्रातीतं स्वात्मविकासात्मविबोधं
ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्य ।
भावप्राह्यानन्दमनन्यं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is understood as the unsurpassable bliss realisable only by the spirit by those who perceive within their own hearts. That which is beyond the senses, being realisable only by the expansion of the individual self, and beyond the cognisable, being cognition itself, - that Hari, the destroyer of the darkness of samsara, I praise.

(9)

यद्यद्वेद्यं वस्तुसतत्त्वं विषयाख्यं
तत्तहृद्भवेति विदित्वा तद्रहं च ।
ध्यायन्त्येवं यं सनकाद्या मुनयोऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Whom, the Unborn, sages like Sanaka meditate upon by understanding that every object of perception has an

underlying reality and is identical with Brahman and by realising "I am That", - that Hari, the destroyer of the darkness of samsara, I praise.

(10)

यद्यद्वेद्यं तत्तदहं नेति विहाय
स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य ।
तस्मिन्नस्मीत्यात्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Whom the knowers of the Self know as the Supreme Lord "in whom I am" by eliminating as not-I whatever is perceptible, and by realising that bliss which is self-replenient consciousness, - that Hari, the destroyer of the darkness of samsara, I praise.

(11)

हित्वा हित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भादृशिमात्रं गगनाभम् ।
त्यक्त्वा देहं यं प्रविशन्त्यच्युतभक्ताः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him in Whom the devotees of the Immutable, forsaking their bodies, merge themselves by realising Him as the pure self resplendent Self, infinite like space, as that which alone remains when all that is cognisable and differentiated is eliminated step by step, - that Hari, the destroyer of the darkness of samsara, I praise.

(12)

सर्वत्रास्ते सर्वशारीरी न च सर्वः
सर्वं वेत्येवेह न यं वेत्ति च सर्वः ।
सर्वत्रान्तर्यामितयेत्थं यमयन्त्र्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is in all, Whose body is this all, and yet who is not this all, Who knows all, but Whom none knows at all, and who, as stated above, holds all this together, being the inner spirit thereof, - that Hai, the destroyer of the darkness of samsara, I praise.

(13)

सर्वं दृष्ट्वा स्वात्मनि युक्त्या जगदेतत्
दृष्ट्वाऽऽत्मानं चैवमजं सर्वजनेषु ।
सर्वात्मैकोऽस्मीति विदुर्यं जनहृत्स्थं
तं संसारध्वान्तविनाशं हरिमीडे ॥

To Him Who is realised as "I am the One that is the All" by those who see, by their reason, all this universe as existing within themselves and their ownself as the Urbon residing in the heart of all beings - that Hari, the destroyer of the darkness of samsara, I praise.

(14)

सर्वत्रैकः पश्यति जिघ्रत्यथ भुङ्क्ते
स्पष्टा श्रोता बुध्यति चेत्याहुरिमं यम् ।
साक्षी चास्ते कर्तृषु पश्यन्निति चान्ये
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is described by some as the One in all beings that sees and smells and tastes and touches and hears and knows, and by others as the witness that is the seer in all soers, - that Hari, the destroyer of the darkness of samsara, I praise.

(15)

पश्यन्शृण्वन्नत्र विजानन्नसयन्सं -
चिघ्नद्विभ्रदेहमिमं जीवतंसत्थम् ।
इत्यात्मानं यं विदुरीशं विषयज्ञं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is realised as the Supreme Lord, the Self that is the knower of objects, who sees and hears and knows and tastes and smells and holds this body together as the individual self therein, to that Hari, the destroyer of the darkness of samsara, I praise.

(16)

जाग्रदृष्ट्वा स्थूलपदार्धानथ मायां
दृष्ट्वा स्वप्नेऽथापि सुषुप्तौ सुखनिद्राम् ।
इत्यात्मानं वीक्ष्यं मुदाऽऽस्ते च तुरीये
तं संसारध्वान्तविनाशं हरिमीडे ॥

He who sees objects of gross matter in the waking state, illusion in dream, and blissful repose in deep sleep and himself in the fourth state and is happy, - that Hari, the destroyer of the darkness of samsara, I praise.

(17)

पश्यञ्छुद्धोऽप्यक्षर एको गुणाभेदान्
नानाकारान्स्फाटिकवद्भाति विचित्रः ।
भिन्नश्छन्नश्चायमजः कर्मफलैर्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who, through pure, imperishable, one and unborn, nevertheless imposes upon Himself Lit: Sees different qualities and different shapes and, like a crystal Reflecting external colours, shines variegated, differentiated and hidden by the fruits of action - that Hari, the destroyer of the darkness of samsara, I adore.

(18)

ब्रह्माविष्णु रुद्रहुताशौ रविचन्द्रौ
इन्द्रो वायुर्यज्ञ इतीत्थं परिकल्प्य ।
एकं सन्तं यं बहुधाऽऽहुर्मतिभेदात्
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is the one Reality, but Who owing to the diversity of intellects, is conventionally spoken of in various ways as Brahman, Vishnu, Rudra, Fire, the Sun, the Moon, Indra, Vayu (the God of Wind), and sacrifice, - that Hari, the destroyer of the darkness of samsara, I praise.

(19)

सत्यं ज्ञानं शुद्धमनन्तं व्यतिरिक्तं
शान्तं गूढं निष्कलमानन्दमनन्यम् ।
इत्याहादौ यं वरुणोऽसौ भृगवेऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the Unborn, Whom, at the beginning of the Taittiriya - Upanishad, Varuna explained the Bhrigu son of varuna as being uncontradictable, conscious, pure, imperishable, transcendental unperturbed, unperceivable, without parts, blissful, and without a second, - that Hari, the destroyer of the darkness of samsara, I extol.

(20)

कोशानेतान्पञ्च रसादीनतिहाय
ब्रह्मस्मीति स्वात्मनि निश्चित्य दृशिस्थम् ।
पित्रा शिष्टो वेद भृगुर्यं यजुरन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Whom, as stated at the end of the Taittiriya- Upanisad, Bhrigu, taught by his father, realised as the witness in everything after having determined with himself ""Iam the Brahman beyond these five Sheaths of taste, etc. The five kosas, namely, annamaya, pranamaya, manmomaya, vijnanamaya, and anandamaya."" - that Hari, the destroyer of the darkness of samsara, I praise.

(21)

येनाविष्टो यस्य च शक्त्या यदधीनः
क्षेत्रज्ञोऽयं कारयिता जन्तुषु कर्तुः ।
कर्ता भोक्ताऽऽत्माऽत्र हि यञ्छक्त्यधिरूढः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him by Whose inspriration; by whose power, Maya-sakti, the power of illusion, and on whom depending, the knower of the field Kshetrajna, the individual conscious self directs the active principle in all creatures, and by whose power is impelled the self that is the doer and enjoyer in this world, - that Hari, the destroyer of the darkness of samsara, I adore.

(22)

सृष्ट्वा सर्वं स्वात्मतयैवेत्थमतर्क्य
व्याप्याथान्तः कृत्स्नमिदं सृष्टमशेषम् ।
सच्च त्यच्चाभूत्परमात्मा स य एकः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the one Supreme Self, Who created all this indescribable universe and Who fully permeates every part of that creation, being identical therewith, and thus becomes all that is manifest and unmanifest, - that Hari, the destroyer of the darkness of samsara, I extol.

(23)

वेदान्तैश्चाध्यात्मिकशाखैश्च पुराणैः
शाखैश्चान्यैः सात्वततन्त्रैश्च यमीशम् ।
दृष्ट्वाऽथान्तश्चेतसि बुध्वा विविशुर्य
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Whom, by the help of the Vedantas, the sciences treating of the self, the Puranas, the cults of Vishnu-worship and other sciences, many have realised as the Supreme Lord within their own selves and, knowing thus, have merged themselves into Him, - that Hari, the destroyer of the darkness of sansara, I praise.

(24)

श्रद्धाभक्तिध्यानशमाद्यैर्यतमानैः
ज्ञातुं शक्यो देव इहैवाशु य ईशः
दुर्विज्ञेयो जन्मशतैश्चापि विना तैः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the resplendent Lord, who is speedily realisable even in this world by those who strive to seek him by means of faith, devotion, meditation, self-control and other expédients, but Who is hard to realise even through hundreds of lives for those who are devoid of those expédients, - that Hari, the destroyer of the darkness of samsara, I adore.

(25)

यस्यातर्कर्यं स्वात्मविभूतेः परमार्थं
सर्वं स्वत्वित्यत्र निरुक्तं श्रुतिविद्धिः ।
तज्जादित्वादब्धितरङ्गाभमभिन्नं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the indescribable glory of whose manifestation has been defined by the Vedic seers in the passage "All this indeed is Brahman", this is, all this, being born of Him, being in Him and dissolving in Him, is identical with him, like the waves of the ocean, - that hari, the destroyer of the darkness of samsara, I praise.

(26)

दृष्ट्वा गीतास्वक्षरतत्त्वं विधिनाऽजं
भक्त्या गुर्व्या लम्भ हृदिस्थं दृशिमात्रम् ।
ध्यात्वा तस्मिन्नस्म्यहमित्यत्र विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is realised by intense devotion as the unborn and indestructible principle, the pure intelligence residing as

witness in the heart, and by meditating ""I am in Him"", as taught in the Gita and the manner laid down therein, - that hari, the destroyer of the darkness of samsara, I extol.

(27)

क्षेत्रज्ञत्वं प्राप्य विभुः पञ्चमुखैर्यो
भुङ्क्तेऽजस्रं भोग्यपदार्थान्प्रकृतिस्थः ।
क्षेत्रे क्षेत्रे ऽप्स्विन्दुवदेको बहुधाऽऽस्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the Infinite, who, assuming the condition of the individual self and dwelling in nature, incessantly enjoys the objects of enjoyment through the five gateways of the senses, and who, through one, appears as different in different bodies like the moon reflected in the waters, - that hari, the destroyer of the darkness of samsara, I praise.

(28)

युक्त्याऽऽलोड्य व्यासवचांस्यत्र हि लम्भः
क्षेत्रक्षेत्रज्ञान्तरावीद्भिः पुरुषाख्यः ।
योऽहं सोऽसौ सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is named Purusha and who is realised, even in this world, as ""He who is I is that Supreme Lord and I am verily he"" by those who intelligently investigate the teachings of Vyasa the Brahma- Sutras of Vyasa and understand the

distinction between the field and the knower of the field, Kshetra, the field or the body, and Kshetrajna, the knower of the field or the individual self - that hari, the destroyer of the darkness of samsara, I praise.

(29)

एकीकृत्यानेकशरीरस्थमिमं ज्ञं
यं विज्ञायेहैव स एवाशु भवन्ति ।
यस्मिन्लीना नेह पुनर्जन्म लभन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the conscious principle residing in innumerable bodies, whose oneness realising, men speedily become Himself in this very life, and, in whom merged, they come no more to birth in this world,- that hari, the destroyer of the darkness of samsara, I adore.

(30)

द्वन्द्वैकत्वं यच्च मधुब्राह्मणावाक्यैः
कृत्वा शकोपासनमासाद्य विभूत्या ।
योऽसौ सोऽहं सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as "He that is the Supreme Lord is I and I am verily He" by those who understand the unity in duality taught by the passages of the Madhu-Brahmana Brih.

Up., II.5. and attain a supremacy that exacts veneration even at the hands of Indra, - that hari, the destroyer of the darkness of samsara, I praise.

(31)

योऽयं देहे चेष्टयिताऽन्तः करणास्थः
सूर्ये चासौ तापयिता सोऽस्म्यहमेव ।
इत्यात्मैक्योपासनया यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as the Supreme Lord by whose who meditate on the dwelling in the mind, impels the body to action, He too that, residing in the sun, causes him to radiate heat, I am verily he," - that hari, the destroyer of the darkness of samsara, I praise.

(32)

विज्ञानांशोर्यस्य सतः शक्त्यधिरूढो
बुद्धेर्बुध्यत्पत्र बहिर्बोध्यपदार्थान् ।
नैवान्तःस्थं बुध्यति यं बोधयितारं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the ultimate reality, a spark of whose consciousness reflected in nature I.e. the individual self cognises the objects of the cognition outside the mind, but does not cognise Him that dwells within the mind and inspires the cognition, - that hari, the destroyer of the darkness of samsara, I adore.

(33)

कोऽयं देहे देव इतीत्थं सुविचार्य
ज्ञाता श्रोता मन्तयिता चैष हि देवः ।
इत्यालोच्य ज्ञांश इहारस्मीति विदुर्य
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as "Iam that concious principle in this body" by those who intelligently enquire "who is this Shinning One in the body?" and determine that this shining One is indeed the knower, the destroyer of the darkness of samsara, I praise.

(34)

को ह्येवान्यादात्मनि न स्यादयमेष
ह्येवानन्दः प्राणिति चापानिति चेति ।
इत्यस्तित्वं वक्त्युपपत्या श्रुतिरेषा
तं संसारध्वान्तविनाशं हरिमीडे ॥

Who indeed can live, if he do not reside in the body? He alone, therefore, is the Supreme Bliss and he is the incoming and outgoing life. By such reasoning does the Scripture the Taittiriya - Upanishad declar that he is, - that hari, the destroyer of the darkness of samsara, I extol.

(35)

प्राणो वाऽहं वाक्श्रवणादीनि मनो वा
बुद्धिर्वाऽहं व्यस्त उताथापि समस्तः ।
इत्यालच्य ज्ञप्तिरिहारस्मीति विदुर्य
तं संसारध्वान्तविनाशं हरिमीडे ॥

"Am I the vital energy Prana? Or speech? Or the senses of hearing etc? Or the mind Mans? Or the intellect? Buddhi Am I a particular entity or the collective whole?" Him, who by thus meditating, is realised as "Iam the conscious principle in this body", - that hari, the destroyer of the darkness of samsara, I praise.

(36)

नाहं प्राणो नैव शरीरं न मनोऽह
नाहं बुद्धिर्नाहमहङ्कारधियौ च ।
योऽत्र ज्ञांशस्सोऽस्म्यहमेवेति विदुर्य
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as "Iam not the vital energy Prana, nor the body, nor the mind Mans, nor the intellect Buddhi, nor the ego Ahankara, nor the understanding Dhi, but am verily He that is the conscious principle in this body", - that hari, the destroyer of the darkness of samsara, I adore.

(37)

सत्तामात्रं केवलविज्ञानमजं सत्
सूक्ष्मं नित्यं तत्त्वमसीत्यात्मसुताय ।
साम्नामन्ते प्राह पिता यं विभुमाद्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him whom, in the Upanishad of the Samaveda chhandogya - Upanishad, the father Uddalaka explains to his son Svetaketu as pure eistence, pure consciousness, the unborn,

the real, the transcendental, the eternal, the infinite, the first cause, and by declaring "That thou art", - that hari, the destroyer of the darkness of samsara, I praise.

(38)

मूर्तोमूर्ते पूर्वमपोह्याथ समाधौ
दृश्यं सर्वं नेति च नेतीति विहाय ।
चैतन्यांशे स्वात्मनि सन्तं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is realised as the ultimate reality by those who, through perfect absorption of thought samadhi, attain to the knowledge of the conscious principle within themselves by first excluding all conditioned and unconditioned existence and then eliminating all that is perceptible as "Nor this" "Not this," - that hari, the destroyer of the darkness of samsara, I praise.

(39)

अप्रोतं प्रोतं यत्र च सर्वं गगनान्तं
योऽस्थूलानण्वादिषु सिद्धोऽक्षरसंज्ञः ।
क्षाताऽतो यो नेत्युपलभ्यो न च वेश्चः
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is the wrap and woof of the web of this universe including the undifferentiated ether, who is established under the designation of the Indestructible in such passages as "It is not gross, It is not atomic etc.", Who can only be understood as

"There is no knower but he", but who is not the object of cognition, - that hari, the destroyer of the darkness of samsara, I adore.

(40)

तावत्सर्वं सत्यमिवाभाति यदेतत्
यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।
दृष्टे यस्मिन्सर्वमसत्यं भवतीदं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him, the knower, without realising Whom within one's self as "Iam he", all this appears a real, but, who being realised, all this becomes unreal, - that hari, the destroyer of the darkness of samsara, I praise.

(41)

रोगामुक्तं लोहयुतं हेम यथाऽग्नौ
योगाष्टाङ्गैरुज्जलितज्ञानमयाग्नौ ।
दग्ध्वाऽऽत्मानं ज्ञं परिशिष्टं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him Who is realised as the consciousness that ultimately remains when the self that is not free from impurity is burnt in the fire of knowledge kindled by eightfold Yoga Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, like gold alloyed with iron in the furnace, - that hari, the destroyer of the darkness of samsara, I extol.

(42)

यं विज्ञानज्योतिषमाद्यं सुविभान्तं
हृद्यर्केन्द्रग्न्यो कसमीड्य तटिदाभम् ।
भक्त्याऽऽराध्येहवै विशन्त्यात्मनि सन्तं
तं संसारध्वान्तविनाशं हरिमीडे ॥

Him who is the resplendent light of consciousness, the first cause, the praiseworthy, who shines like lightning within the heart amidst the spheres of the sun, moon and fire, this is a technicality of the higher Yoga in whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life,- that hari, the destroyer of the darkness of samsara, I Praise.

(43)

घायाद्भक्तं स्वात्मनि सन्तं पुरुषं यो
भक्त्या स्तौतीत्याङ्गिरसं विष्णुरिमं माम् ।
इत्यात्मानं स्वात्मनि संहृत्य सदैकः
तं संसारध्वान्तविनाशं हरिमीडे ॥

May he, the all-pervading (Vishnu), protect this devotee who is an individual self Purusha, existing in himself, considering "" This devotee praises Me who am the essence of all organs with constant devotion and single - mindedness and withdrawing himself within his own self'' - that hari, the destroyer of the darkness of samsara, I adore.

(44)

इत्थं स्तोत्रं भक्तजनेड्यं भवभीति -
ध्वन्तार्काभं भगवत्पादीयमिदं यः ।
विष्णोर्लोकं पठति शूणोति व्रजति ज्ञो
ज्ञानं ज्ञेयं स्वात्मनि चाप्नोति मनुष्यः ॥

He who recites or hears this huymn of the venerable teacher, valuable to devotees and resembling the sun in dispelling the darkness of the fear of samsara, attains the state of the All-pervading (Vishnu) and, becoming a seer, realises both knowledge and the object of knowledge the supreme being within himself.

इति हरिस्तुतिः समाप्ता ॥

Thus ends the hymn to Hari.

