

## || prārthanā ślokaṃ ||

śuklāmbara<sup>dharaṃ</sup> viṣṇuṃ śaśi<sup>varṇaṃ</sup> catur<sup>bhujaṃ</sup> |  
prasanna<sup>vadanam</sup> dhyāyet sarva<sup>vighna</sup> upaśāntaye |

We have to meditate (**dhyāyet**) on the all-pervading force (**viṣṇuṃ**) who wears white (**śuklā**) clothes (**ambara** + **dhara**), has the color (**varṇaṃ**) of the Moon (**śaśi**), has four (**catuḥ**) arms (**bhujaṃ**), a bright (**prasanna**) face (**vadanam**), and who reduces (**upaśāntaye**) all (**sarva**) obstacles (**vighna**).

Nous devons méditer (**dhyāyet**) sur la force supérieure qui est partout présente (**viṣṇuṃ**), qui est revêtue (**ambara** + **dhara**) de blanc (**śuklā**), a la couleur (**varṇaṃ**) de la Lune (**śaśi**), a quatre (**catuḥ**) bras (**bhujaṃ**), un visage (**vadanam**) lumineux (**prasanna**) et détruit (**upaśāntaye**) tous (**sarva**) les obstacles (**vighna**).

yasya<sup>dviradavaktradyāḥ</sup> pāriṣadyāḥ paraśśa<sup>tam</sup> |  
vighnaṃ nighnanti<sup>satataṃ</sup> viśvaksenaṃ tamāśraye |

We take refuge (**āśraye**) in **viśvaksenaṃ**, the One having an elephant face (**vaktradyāḥ**), with two (**dvi**) tusks (**rada**), surrounding (**pāriṣadyāḥ**) by hundreds of disciples (**paraśśatam**), the One who always (**satataṃ**) destroys (**nighnanti**) obstacles (**vighnaṃ**).  
Nous prenons refuge (**āśraye**) auprès de **viśvaksenaṃ**, Celui qui a une tête d'éléphant (**vaktradyāḥ**) à deux (**dvi**) défenses (**rada**), qui est entouré (**pāriṣadyāḥ**) de centaines de disciples (**paraśśatam**), Celui qui détruit (**nighnanti**) toujours (**satataṃ**) tous les obstacles (**vighnaṃ**).

jñānā<sup>namayaṃ</sup> devaṃ nirmala<sup>sphaṭikākṛtim</sup> |  
ādhāraṃ sarva<sup>vidyānāṃ</sup> haya<sup>grīva</sup> mupāsmāhe |

We meditate (**upāsmāhe**) on **haya<sup>grīva</sup>**, the One who has a horse (**haya**) face (**grīva**), who is full of knowledge (**jñānā**) and full of continuous joy (**ānanda**), who is an all-pervading force (**mayam**), who is without (**nir**) impurities (**mala**), with a body (**ākṛtim**) like a crystal (**sphaṭika**), and who is Source (**ādhāraṃ**) of all (**sarva**) knowledge (**vidyānam**).

Nous méditons (**upāsmāhe**) sur **haya<sup>grīva</sup>**, Celui qui a une tête (**grīva**) de cheval (**haya**), qui est plein de connaissance (**jñānā**) et de joie éternelle (**ānanda**), Celui qui est présent en toute chose (**mayam**), qui est sans (**nir**) impureté (**mala**), a un corps (**ākṛtim**) comme le cristal (**sphaṭika**) et qui est Source (**ādhāraṃ**) de toute (**sarva**) connaissance (**vidyānam**).

pūṇḍarīkāśanāsinam pāṇḍurābhrendusannibham |  
akhaṇḍa bodha janakam hayagrīva mupāśmahe ||

We meditate (**upāśmahe**) on the horse faced One (**hayagrīva**) who is sitting (**āsanā + āsinam**) on a lotus flower (**pūṇḍarikā**), who is white (**pāṇḍuḥ**) in color, full covered (**ābhra**) and continuously shining like the Moon (**indu**), who is unlimited (**akhaṇḍa**), and from whom all knowledge (**bodha**) is generated (**janakam**).

Nous méditons sur Celui qui a une tête de cheval (**hayagrīva**), qui est assis (**āsanā + āsinam**) sur une fleur de lotus (**pūṇḍarikā**), qui est de couleur blanche (**pāṇḍuḥ**), complètement recouvert et rayonnant sans discontinuer (**sannibham**) telle la Lune (**indu**), Celui qui est sans limite (**akhaṇḍa**), et de qui toute connaissance (**bodha**) est générée (**janakam**).

gurubhyaṣṭadgurubhyaśca nāmo vākamādhīmahe |  
vṛṇīmahe ca tatrādyau dāmpatī jagatāmpatī ||

We salute (**namo**), surrender to (**adhīmahe**), and praise (**vṛṇīmahe**) our teachers (**gurubhya**) and (**ca**) their (**tad**) teachers (**gurubhya**), and as well the first (**tatra + ādyau**) teacher with his consort, who is couple, ruler (**dāmpatī**) of the world (**jagatām**).

Nous saluons (**namo**), nous soumettons (**adhīmahe**) et nous prions (**vṛṇīmahe**) nos professeurs (**gurubhya**), (**ca**) leurs (**tad**) professeurs (**gurubhya**), et ainsi que le premier (**tatra + ādyau**) professeur et son épouse, le couple souverain (**dāmpatī**) du monde (**jagatām**).



Figure 1 hayagrīva et lakṣmī.



Figure 2 viśvakṣena

## || guru dhyānam ||



śrī kṛṣṇavāgīśa yaśisvarābhyām |  
saṁprāpta cakrāṅkaṇa bhāṣya sāram ||  
śrī nūtnaraṅendra yaṭau samarpitasvam |  
śrī kṛṣṇamāryam guruvaryamīde |

We salute (**guruvaryamīde**) respectfully **śrī krishnamacharya**'s teachers (**guru**): **śrī kṛṣṇa brahmantra parakāla svāmi** from whom he was initiated in the vaisnavite tradition – whose symbols are the wheel (**cakrā**) and the conch shell (**kaṇa**) – **śrī vāgīśa brahmantra parakāla svāmi**, from whom he received the essence (**sāram**) of the commentaries [of the **vedānta**] (**bhāṣya**), and **śrī raṅendra brahmantra parakāla svāmi**, the latter (**nūtna**) from whom he was introduced to the art of how (**yaṭau**) to surrender to the Highest Force (**samarpitasvam**).

Nous saluons (**varyamīde**) les professeurs (**guru**) de **śrī krishnamacharya** : **śrī kṛṣṇa brahmantra parakāla svāmi**, de qui il reçut son initiation dans la tradition visnouite (dont les symboles sont la roue (**cakrā**), et la conque (**kaṇa**)), **śrī vāgīśa brahmantra parakāla svāmi**, de qui il reçut l'essence (**sāram**) des commentaires (**bhāṣya**) [du **vedānta**], **śrī raṅendra brahmantra parakāla svāmi**, par qui il fut initié à l'art de s'en remettre à la Force Supérieure (**samarpitasvam**).

vīrodhe kār̥tike māse śatatārā kṛtodayam |  
yogācāryam kṛṣṇamāryam guruvāryamaham bhaje ||

We salute humbly **śrī krishnamacarya**, born in the year **virodhe (1888)**, Durant the **kartike** month (15 November to 15 December), under the **śatabhiṣak** (the "hundred healers" or **śatatārāka**) star; Master (**ācāryam**) in the science of **Yoga**, attracting (**kṛṣṇa**) people to him [by his knowledge], very learned (**varyam**), master (**guru**).

Nous saluons humblement **śrī krishnamacharya**, né l'an **virodhe (1888)**, durant le mois **kartike** (du 15 novembre au 15 décembre), sous l'étoile **śatabhiṣak** (les "cent guérisseurs" or **śatatārāka**), Maître (**ācāryam**) dans la science du **Yoga**, attirant (**kṛṣṇa**) les hommes à lui [par sa connaissance], lettré (**varyam**), maître (**guru**).

śrī gurubhyo namaḥ ||

Salutation (**namaḥ**) and surrender to the **guru-s**!

Salutation (**namaḥ**) et abandon aux **guru-s** !

## ॥ प्रार्थना श्लोकम् ॥

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।  
 प्रसन्नवदनं ध्यायेत् सर्वं विघ्नोपशान्तये ॥  
 यस्य द्विरदवक्राद्याः पारिषद्याः परश्शतम् ।  
 विघ्नं निघ्नन्ति सततं विश्वक्सेनं तमाश्रये ॥  
 ज्ञानानन्दमयं देवं निर्मलं स्फटिकाकृतिम् ।  
 आधारं सर्वं विद्यानं हयग्रीवमुपास्महे ॥  
 पुण्डरीकासनासीनं पाण्डुराभ्रेन्दुसन्निभम् ।  
 अखण्डं बोधं जनकं हयग्रीवमुपास्महे ॥  
 गुरुभ्यस्तद्गुरुभ्यश्च नमो वाकमधीमहे ।  
 वृणीमहे च तत्राद्यौ दंपतीं जगतांपती ॥

## ॥ गुरु ध्यानम् ॥

श्री कृष्णवागीशं यतिश्चराभ्याम् ।  
 संप्राप्तं चक्राङ्गणं भाष्यं सारम् ॥  
 श्री नूतरङ्गेन्द्रं यतौ समर्पितस्वम् ।  
 श्री कृष्णमार्यं गुरुवर्यमीडे ।  
 विरोधे कार्तिके मासे शततारा कृतोदयम् ॥  
 योगाचार्यं कृष्णमार्यं गुरुवर्यमहम् भजे ॥

## श्री गुरुभ्यो नमः ॥



## || prārthanā śloka ||

śuklāmbāradharam viṣṇum śaśivarṇam caturbhujam |  
prasannavadanam dhyāyet sarvā vighnopasāntaye |  
yasya dviradavaktrādyāḥ pariśadyāḥ paraśśatam |  
vighnam nighnanti satatam viśvaksenam tamāśraye ||  
jñānānandamayam devam nirmalā sphatikākṛtim |  
ādharam sarvā vidyānām hayagrīvamupāsmāhe ||  
puṇḍarikāsanāsīnam pāṇḍurābhrendusannibham |  
akhaṇḍa bodha janakam hayagrīvamupāsmāhe ||  
gurubhyaḥstadgurubhyaśca nāmo vākamādhīmahe |  
vṛṇīmahe ca tatrādyau dāmpatī jagatāmpatī ||

## || guru dhyānam ||

śrī kṛṣṇavāgīśa yatīśvarābhyām |  
sāṁprāpta cakrāṅkaṇa bhāṣya sārām ||  
śrī nūtnaraṅgendra yatau sāmarpitaśvam |  
śrī kṛṣṇamāryam guruvaryāmīde |  
vīrodhe kārtike māse śatatārā kṛtodayam |  
yogācāryam kṛṣṇamāryam guruvaryamāham bhaje ||

śrī gurubhyo namaḥ ||