

Puja and Prayer Guidebook

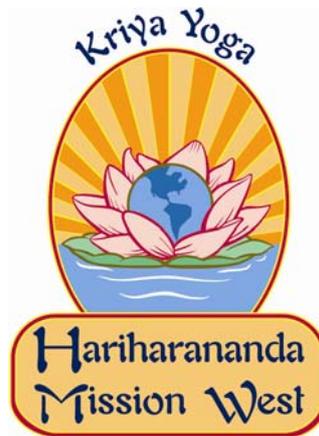
**Excerpts for distribution in the
Hariharananda Mission West centers**

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Puja and Prayer Guidebook

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Hariharananda Mission West centers



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Heartfelt Thanks

I humbly dedicate this collection of sacred chants, hymns and prayers to my master Paramahansa Hariharananda (1907-2002), the last realized master of Kriya Yoga on this auspicious day of his 98th birthday, May 27, 2005. This offering of love is attempting to further promote the broadness and open-mindedness of Paramahansa Hariharananda's vision. With a heart full of love and an open mind, he taught the ancient and non-sectarian technique of Kriya Yoga and the profound unity of all religions all over the world. This collection of sacred songs branches out from different countries and religions all over the world, both ancient and contemporary. The languages and origins may differ, but they are all firmly rooted in the soil of devotion and Truth.

This Guidebook comes with a companion CD containing a recording of all the chants and prayers contained herewith, for easier pronunciation practice and for learning the melodies. Some of these chants have been also featured in two additional CDs, "Sacred Chants for Innocent Hearts" and "Peace I Leave with You". All these CDs are available through [Hariharananda Publishing](http://www.hariharananda.org/english/publications/publishing_index.html) (www.hariharananda.org/english/publications/publishing_index.html). The proceeds of this booklet and all CDs go towards financing the humanitarian projects undertaken by the [Ark of Love](http://www.arcadelamor.org/e_index.html) (www.arcadelamor.org/e_index.html).

Many dedicated students and ardent lovers of God contributed to the compilation, translation, composition, arrangements, recording, performance and financing of this collection of Divine songs over the years. My profound thanks to Carmen and Billy Tucker, Marc Cheval, Jelena Jovetic, Jill Palmer, Ben Chavez, Guillermo Klepacz, Terry Less, Ariel Remos, Matthew Carlton, Sheela Chandrashekhara, Dustin Drews, Joshua Miller, Sara Fendelman, Yvette Gonzalez, Lili Galván, Kurt Hengstebeck, Jill McCormick-Palmer, Gundula Mueller, Einar Scheving, Srinidhi and Prathima Hassan, Freddie Wyndham... and all the many other souls who have contributed to weaving this musical tapestry of Universal Spirit.

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Many thanks to Carmen Ortega and her team for the [Spanish translation](http://www.hariharananda.org/spanish/s_daily_prayers/s_PujaAndPrayerGuidebook.pdf) (available at www.hariharananda.org/spanish/s_daily_prayers/s_PujaAndPrayerGuidebook.pdf), and to Céu d'Ellia and his team for the [Portuguese translation](http://www.hariharananda.org/port/p_daily_prayers/p_PujaAndPrayerGuidebook.pdf) (available at www.hariharananda.org/port/p_daily_prayers/p_PujaAndPrayerGuidebook.pdf).

May God bless you all and hold you all forever.

Haridwar, India
May 27, 2005



Introduction

Sacred chanting is the lubricant of our spiritual practice—it prevents us from becoming too dry and rigid in our love affair with the Divine. As the classic *On the Invocation of the Name of Jesus* explains, “As you repeat the Holy Name, gather quietly, little by little, your thoughts and feelings and will around it; gather around it your whole being. Let the Name penetrate your soul as a drop of oil spreads out and penetrates a cloth. Let nothing of yourself escape. Surrender your whole self and enclose it within the Name.”

If chanting is the oil, *puja* or ritual worship is its container. It gathers all devotional aspects of our practice into a continuous flow of worship, and gradually elevates the mind towards the Divine—an ideal transition between the busy-ness of the world and the stillness of the soul.

A *puja* can be practiced at many different levels—for attainment of spiritual or material goals, to propitiate deities for favors and protection, to develop devotion, to master our lower nature, etc. In its highest form, a *puja* is designed to purify all aspects of our existence, to make it a fit instrument for the Divine. This process is achieved by taking ordinary objects of the everyday world – water, flowers, incense, bells, etc.—and infusing them with spiritual energy through the use of particular mantras and mudras, to use them as offerings of the different aspects of our consciousness.

This is the approach that we follow in Kriya Yoga and in our Hariharananda Mission West centers—a yogic service which can be practiced by people of any religion. These prayers and simple ritual embody the essence of all religions. We are not advocating syncretism (mixing of different religious practices), but an appreciation of the richness and complementarity of all religions through the medium of prayer and universal worship.

The suggested *puja* presented in this booklet takes only 15 minutes to perform (or longer if one desires), and can be practiced every evening at home, either individually as a family activity (children love to participate in it!), as well as in a group, during the weekly group *satsang* preceding Kriya meditation, for instance. Anybody can perform this daily worship, man or woman, lay person or priest; children who have achieved a certain degree of concentration can also perform it (usually from age 12 and up). One different person in turn will lead the service each day. If on a particular day one does not have time to conduct a full *puja* at home, one can at least offer a flower at the altar with inner concentration and devotion.

Articles Needed for the Puja

Place of Worship and Altar

Designate a particular room or portion of a room in your house for your daily worship and meditation, and reserve it for spiritual activities. Spiritual energy gathers in very subtle forms with repeated practice, and gets deposited in the location used for that purpose. That is the reason why one should always use the same cushion or blanket for meditating, and always sit in the same location of the house if possible.

Maintain a simple altar on which you may place a picture of one’s guru (for instance Baba Hariharananda in the lineage of Kriya Yoga), images and/or statues representing the Divine which appeal to you the most—Jesus, Mother Mary, Krishna, Guru Nanak, etc..., as well as pictures of gurus whom you feel particularly connected with. In the case of home worship, one should also place a photo of one’s family members.

Symbolical offerings

Gather the following elements, and use them exclusively for the performance of the ritual worship:

- ❖ a small bowl with fresh water in it
- ❖ one freshly plucked flower (rose or carnation is best, if available)
- ❖ one incense stick in its holder
- ❖ one votive candle or oil/*ghee* lamp (with matches at hand)
- ❖ one small hand-bell
- ❖ one large offering plate (to contain all the afore-mentioned articles)
- ❖ one conch shell for blowing sound, small gong, bells, finger-cymbals (optional)

Each element symbolizes a different sense perception, sense organ, element, and chakra:

- ❖ the *flower* symbolizes the earth element; it represents the sense of *smell* and the organ of the nose, which is associated with the first chakra (money or survival center)
- ❖ *water* symbolizes the water element; it represents the sense of *taste* and the organ of the tongue, which is associated with the second chakra (family life and reproduction)
- ❖ the *candle* symbolizes the fire element; it represents the sense of *sight* and the organ of the eyes, which is associated with the third chakra (power and digestion center)
- ❖ the *incense* stick symbolizes the air element; it represents the sense of *touch* and the organ of the skin, which is associated with the fourth chakra (heart or emotion center)
- ❖ the *bell* symbolizes the ether element; it represents the sense of *hearing* and the organ of the ears, which is associated with the fifth chakra (religion and communication center)
- ❖ Finally, the *plate* which gathers all the elements symbolizes the *mind*, which holds together all our senses.

Consecrated Food (*prasad*)

In addition, one should place a plate of sweets, freshly cut fruits, or chocolates at the foot of the altar—these will become consecrated food (*prasad*) and shared among the participants at the end of the ceremony.

How to Conduct a Simple Yogic Service

A ritual service moves through a series of steps, each designed to achieve a certain level of purification before moving on to deeper communion with the Divine. These steps may be summarized as follows:

1. Invocation of God's grace, to pray for an auspicious beginning and a successful completion of the ritual worship
2. Purification prayers, to attune the mind to the Divine and remove negative influences from the mind and environment
3. Praises, to evoke a feeling of adoration
4. Lighting of the evening lamp, to symbolize the presence of God in our heart
5. Prayers of protection and universal welfare—an expression of compassion towards all of God's creation
6. Universal prayers, to develop a universal appreciation of religion
7. Waving of the lights (*arati*), to dedicate our mind and senses to the Lord
8. Dedication prayers, for surrender
9. Distribution of consecrated food (*prasad*), to partake of God's blessings
10. Meditation or contemplative prayer, to enter in deep silent communion with the Lord and renew our life

Choose from among this booklet which prayers and chants to use within this structure, and enjoy experimenting with various combinations.

Sample Sequence

As a starting point, you will find below a sample sequence. Practice it in this exact fashion until you become comfortable with its process, then modify it as per your understanding and feeling:

1. Invocation of God's Grace

All stand up, palms joined, facing the altar, and together:

- pray inwardly: Psalm 70:1 (*O Lord come to my assistance...* p. 12)
- chant *om* three times (p. 12)
- chant the Invocation to the Divine (*om gam ganapataye namah...* p. 12)

2. Purification Prayers

The celebrant takes the flower in his right hand and dips it in the bowl of water, then uses the flower to sprinkle the altar, the four directions, the audience, and himself, while chanting:

- the Mantra to Purify the Environment—long form or short form (*om ganga, om ganga, om ganga...* p. 15)

3. Praises

All participants chant (or read aloud) together:

- Seeking the Grace of the Master (*yasya prasadat... / samsara davanalalidhaloka...* p. 16)
- Salutation to the Lineage of Gurus (*om gurave namah...* p. 17)
- The Master is the Root of Meditation (*dhyana mulam...* p. 17)
- The Master is the Supreme God (*gururbrahma gurur vishnu...* p. 17)
- He is the Eye-Opener (*ajñatimirandhasya...* p. 17)
- Psalm 23 (*The Lord is my Shepherd...* p. 18)

4. Lighting of the Evening Lamp

The celebrant lights the candle (or oil lamp) and incense stick, while all together chant (or read aloud):

- Psalm 36:9 or 35:10 (*In You is the source or light...* p. 20)
- I Bow to the Lamp Symbolizing God the Absolute (*om dipajyoti param brahma...* p. 20)

5. Prayers of Protection and Universal Welfare

All participants chant (or read aloud) together:

- May He Protect Us Both (*om saha navavatu...* p. 21)
- the Gayatri Mantra – three times (*om bhur bhuvah svah* p. 23)
- the Supreme Mantra to Conquer Death – three times (*om tryambakam yajamahe...* p. 23)
- Let All Be Established in the Self (*om sarvesham svastir bhavatu...* p. 24)
- May All Be Happy (*sarve bhavantu sukhinah...* p. 24)
- Lead Me from Darkness to Light (*asato ma...* p. 24)
- That Is Full, This Is Full (*om purnamadah...* p. 22)

6. Universal Prayers

All participants chant (or read aloud) together:

- A Simple Prayer (*Lord, make me an instrument of thy peace...* p. 25)
- The Universal Prayer (*O Adorable Lord of mercy and love...* p. 26)

7. Waving of the Lights (*arati*)

The celebrant takes the plate of offerings in the right hand, the bell in the left hand, and waves the plate of six symbolical offerings in front of the deities and masters, while ringing the bell continuously. Optionally other members may blow the conch shell, ring bells, and sound the gong during the *arati*.

The waving of the light is done by imitating the shape of an aum (ॐ) or giant figure 3. Meanwhile, all participants chant or read aloud:

- the Prayer of All Religions (*om tat sat shri narayana tu...* p. 28)

Afterward, if the group of participants is small, the celebrant will pass around the plate with the lit candle so that each can briefly touch the light with the tips of their fingers and bring the light to their eyes, then over the top of the head, and the third time to the heart.

If it is a large group of people, the celebrant holds up the light high so that all can see it and from a distance bring the light to their eyes, head and heart.

8. Dedication Prayers

The celebrant places the plate of offerings at the foot of the altar, and all participants chant (or read aloud) together:

- Thou Art My Mother (*twameva mata...* p. 30)

- Dedication (*kayena vaca...* p. 30)

Then all bow to God in front of the altar.

9. Distribution of Consecrated Food (*prasad*)

The celebrant distributes the *prasad* (consecrated food) to all participants (receiving it with their right hand only) who eat it with inner concentration on its divine qualities.

10. Meditation or Contemplative Prayer

Following this simple ceremony, people sit down for silent meditation, or contemplative prayer, for 30 to 45 minutes.

Sanskrit Pronunciation Guide for Beginners

The following table gives the name of the Sanskrit letter, the letter by which it is transcribed, and an approximate pronunciation (for non-experts).

Vowels

The pronunciation of vowels is very precise in Sanskrit, closer to the German or French usage than to English.

Letter name	Transliterated as	Pronounced as
<i>akāra</i>	<i>a</i>	short <i>a</i> , as in <i>cat</i>
<i>ākāra</i>	<i>ā</i>	long <i>a</i> , like the <i>a</i> in <i>father</i>
<i>ikāra</i>	<i>i</i>	short <i>i</i> , as in <i>bit</i>
<i>īkāra</i>	<i>ī</i>	long <i>i</i> , like the <i>ee</i> in <i>seen</i>
<i>ukāra</i>	<i>u</i>	short <i>u</i> , as in <i>put</i>
<i>ūkāra</i>	<i>ū</i>	long <i>u</i> , like the <i>oo</i> in <i>root</i>
<i>rikāra</i>	<i>ṛ</i>	rolled <i>r</i> followed by a very short <i>i</i>
<i>ṛīkāra</i>	<i>ṛī</i>	same as above, with a long <i>ī</i> at the end
<i>lrikāra</i>	<i>ṛ</i>	short <i>l</i> followed by a rolled <i>r</i> , almost like the <i>lry</i> in <i>jewelry</i> (rarely used)
<i>lṛīkāra</i>	<i>LL</i>	same as above, with a long <i>ī</i> at the end (never used)
<i>ekāra</i>	<i>e</i>	like the <i>a</i> in <i>fate</i>
<i>aikāra</i>	<i>ai</i>	like the <i>i</i> in <i>rice</i>
<i>okāra</i>	<i>o</i>	short <i>o</i> , like the <i>o</i> in <i>oblation</i>
<i>aukāra</i>	<i>au</i>	like the <i>ow</i> in <i>cow</i>
<i>anusvara</i>	<i>m</i> or <i>n</i>	(nasalization)
<i>visarga</i>	<i>ḥ</i>	final unvoiced aspirated <i>h</i> sound. However, if it comes after a short vowel, the vowel is lightly “echoed” after the <i>h</i> sound, i.e. <i>ah</i> is pronounced like “ <i>Aha</i> ”, <i>ih</i> like “ <i>Ihi</i> ”, etc. Example: <i>śāntiḥ</i> is pronounced “ <i>shantIhi</i> .”

Consonants

Letter name	Transliterated as	Pronounced as
<i>kakāra</i>	<i>k</i>	<i>k</i>
<i>khakāra</i>	<i>kh</i>	the <i>th</i> in <i>teakhouse</i>
<i>gakāra</i>	<i>g</i>	<i>g</i>
<i>ghakāra</i>	<i>gh</i>	the <i>gh</i> in <i>bighouse</i>
<i>ṅakāra</i>	<i>ṅ</i>	guttural sound like the <i>n</i> in <i>sing</i>
<i>cakāra</i>	<i>c</i>	the <i>ch</i> in <i>chant</i>
<i>chakāra</i>	<i>ch</i>	the <i>chh</i> in <i>ranchhouse</i>
<i>jakāra</i>	<i>j</i>	the <i>j</i> in <i>Jack</i>
<i>jhakāra</i>	<i>jh</i>	the <i>dgeh</i> in <i>hedghehog</i>
<i>ṅakāra</i>	<i>ṅ</i>	the <i>ny</i> in <i>canyon</i>
<i>ṭakāra</i>	<i>ṭ</i>	<i>t</i> pronounced with the tongue rolled up
<i>ṭhakāra</i>	<i>ṭh</i>	as above, ending with a breath
<i>ḍakāra</i>	<i>ḍ</i>	<i>d</i> pronounced with the tongue rolled up
<i>ḍhakāra</i>	<i>ḍh</i>	as above, ending with a breath

<i>ṅakāra</i>	<i>ṅ</i>	<i>n</i> pronounced with the tongue rolled up
<i>takāra</i>	<i>t</i>	<i>t</i>
<i>thakāra</i>	<i>th</i>	the <i>th</i> in <i>lighthouse</i>
<i>dakāra</i>	<i>d</i>	<i>d</i>
<i>dhakāra</i>	<i>dh</i>	the <i>dh</i> in <i>redhouse</i>
<i>nakāra</i>	<i>n</i>	<i>n</i>
<i>pakāra</i>	<i>p</i>	<i>p</i>
<i>phakāra</i>	<i>ph</i>	the <i>ph</i> in <i>upheaval</i> (never like an “f” sound)
<i>bakāra</i>	<i>b</i>	<i>b</i>
<i>bhakāra</i>	<i>bh</i>	the <i>bh</i> in <i>rubharb</i>
<i>makāra</i>	<i>m</i>	<i>m</i>

Semi-vowels

Letter name	Transliterated as	Pronounced as
<i>yakāra</i>	<i>y</i>	the <i>y</i> in <i>yellow</i>
<i>repha</i>	<i>r</i>	rolled <i>r</i>
<i>lakāra</i>	<i>l</i>	<i>l</i>
<i>vakāra</i>	<i>v</i>	<i>v</i>

Sibilants

Letter name	Transliterated as	Pronounced as
<i>śakāra</i>	<i>ś</i>	the <i>sh</i> in <i>shack</i> (palatal sound)
<i>ṣakāra</i>	<i>ṣ</i>	the <i>c</i> in <i>efficient</i> (retroflex sound)
<i>sakāra</i>	<i>s</i>	<i>s</i>
<i>hakāra</i>	<i>h</i>	an aspirated <i>h</i> as in <i>heaven</i>

Compounds

Letter name	Transliterated as	Pronounced as
<i>kṣakāra</i>	<i>kṣ</i>	the <i>ksh</i> in <i>backshift</i>
<i>jñakāra</i>	<i>jñ</i>	the <i>gy</i> in <i>egg</i> olk

Punctuation and other marks

Letter name	Transliterated as	Pronounced as
	;	(hiatus)
	.	(compound break up)
<i>avagraha</i>	‘	[ellipsis (an elided “a”)]

PUJA AND PRAYER GUIDEBOOK

I. Invocation of God's Grace

1. O Lord Come to My Assistance

From Psalm 70:1

O Lord come to my assistance;
O Lord make haste to help me.

2. Seed-syllable *aum* (*Omkara*)

The aum (also spelled om) is considered to be the most sacred of mantras, the very Name of God. It evokes the Supreme Being devoid of any form, attribute or name. Aum is derived from the Sanskrit verbal root av, meaning "to protect." Thus we chant om for protection against unhealthy temptations and base desires.

According to the yogic scriptures, this holiest mantra is made of three letters: A-U-M. 'A' represents the causal body, the primordial sound, and the deep sleep stage. 'U' represents the astral body, the original vibration of creation, and the dream stage. 'M' represents the physical body, the visible light, and the waking stage. Chanting aum thus connects us with all that exists and with the substratum of all that exists—God.

The aum of the Vedas became the amen of the Jews, Christians, Egyptians, Greeks and Romans; the amin of the Muslims; and the hum of the Tibetan Buddhists. Amen in Hebrew means "sure", "faithful."

Aum aum aum

3. Invocation to the Divine

A Vedic invocation

Om gam gaṇapataye namaḥ

Om and salutations to Ganapati (the remover of obstacles) for which *gam* is the mystical seed-syllable.

om aim saraswatyai namaḥ

Om and salutations to Saraswati (the goddess of learning and arts) for which *aim* is the mystical seed-syllable.

om gum gurubhyoḥ namaḥ

Om and salutations to all gurus for which *gum* is the mystical seed-syllable.

4. Lord, Come (*Maranatha*)

This ancient Aramaic prayer from the New Testament was first uttered by Lord Jesus, and later used as a formula for contemplative prayer by the Fathers of the Desert. The Latin equivalent is Veni, Domine.

Maranatha

Lord, come

5. The Jesus Prayer (a.k.a. Prayer of the Heart)

Seven-word version:

Lord Jesus Christ have mercy on me.

Ten-word version:

Lord Jesus Christ, Son of God, have mercy on me.

Twelve-word version (used in some Russian traditions):

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

6. Lord Have Mercy (*Kyrie eleison*)

Kyrie eleison is a pre-Christian prayer. With the addition of “*Christe eleison*”, it quickly became a standard Christian hymn. This is one of the earliest examples of a Western mantra.

The version with harmonium can be heard on Swami Sarveshwarananda’s [Sacred Chants for Innocent Hearts CD](#).

<i>Kyrie eleison</i>	Lord have mercy
<i>Christe eleison</i>	Christ have mercy.

7. The Lord’s Prayer (*Pater Noster*)

Matthew 6:9-13 and Luke 11:2-4. Please note that the Catholic liturgy adds at the end:

“For thine is the kingdom, and the power, and the glory, for ever. Amen.”

<i>Pater noster qui in caelis es</i>	Our Father which art in heaven,
<i>sanctificetur nomen tuum</i>	Hallowed be thy name.
<i>veniat regnum tuum</i>	Thy kingdom come,
<i>fiat voluntas tua sicut in caelo et in terra</i>	Thy will be done in earth, as it is in heaven.
<i>panem nostrum supersubstantialem da nobis</i>	Give us this day our daily bread.
<i>hodie</i>	
<i>et dimitte nobis debita nostra sicut et nos</i>	And forgive us our debts, as we forgive our
<i>dimisimus debitoribus nostris</i>	debtors.
<i>et ne inducas nos in temptationem sed libera</i>	And lead us not into temptation, but deliver us
<i>nos a malo</i>	from evil.

8. Praise to the Jewel in the Lotus (*Om mani padme hum*)

This is the most popular Buddhist mantra, used to invoke the blessings of the Bodhisattva Avalokiteshwara, the great incarnation of compassion, as well as for evoking a feeling of dynamic compassion in the reciter. It is said that Avalokiteshwara, also known as Chenrezig in Tibetan buddhism, incarnates in the uninterrupted lineage of the Dalai Lamas until today. Some followers of Kuan Yin, the goddess of healing and compassion, use this mantra to invoke her as an emanation of Avalokiteshwara, while others use the mantra Namu Kuan Shi Yin Pu Sa.

<i>Om mani padme hum</i>	Om, salutations to the Jewel of Consciousness (the mind) which has reached the heart's lotus.
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Other possible translation:

“The manifested form of God is like a jewel in the middle of a lotus which manifests in my heart.”

Metaphorical interpretation by Paramahansa Hariharananda:

“This mantra means ‘Yes, I am remaining within you’ (*hum* means ‘yes’).”

Deep meaning by the 14th Dalai Lama:

“The meaning of the six syllables is great and vast.

The first, OM, is composed of three pure letters, A, U, and M. These symbolize the practitioner’s impure body, speech, and mind; they also symbolize the pure exalted body, speech and mind of a Buddha (...) The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure.

How is this done? The path is indicated by the next four syllables.

MANI, meaning “jewel,” symbolizes the factor of method—the altruistic intention to become enlightened, compassion, and love (...)

The two syllables, PADME, meaning “lotus,” symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction where as there would be contradiction if you did not have wisdom (...)

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable, HUM, which indicates indivisibility.”

9. Hear, O Israel (*Shema` yisrâ`êl*)

Deuteronomy 6:4

*Shema` yisrâ`êl Adonay `elohêynu
Adonay `echâdh*

Hear, O Israel: The Lord our G-d,
the Lord is one.

10. The Qâdhosh Hymn (*Yod Hay Vav Hay*)

Yod Hay Vav Hay are the four Hebrew letters “YHVH” constituting the Tetragrammaton or Ineffable Name of G-d. The second line comes from Isaiah 6:3

*Yod Hay Vav Hay
qâdhosh qâdhosh qâdhosh Adonay tsebhâ`oth*

YHVH
Holy, holy, holy, is the Lord of hosts.

11. Turn Thou Us Unto Thee (*Hashiybhênu*)

Lamentations 5:21

The version with guitar and choir can be heard on Swami Sarveshwarananda’s [Peace I Leave with You](#) CD.

*Hashiybhênu hashiybhênu Adonay `eleykha
venâshubhâh venâshubhâh
chaddêsh chaddêsh yâmêynu keqedhem*

Turn Thou us unto Thee, O Lord,
and we shall be turned;
renew our days as of old.

12. Opening Prayer of the *Qu'ran* (*al-Fatihah*)

A Muslim prayer

Bismi Allahi alrrahmani alrraheemi
Alhamdu lillahi rabbi alAAalameena
Alrrahmani alrraheemi
Maliki yawmi alddeeni
Iyyaka naAAbudu wa-iyyaka nastaAAeenu
Ihdina alssirata almustaqeema
Sirata allatheena anAAamta AAalayhim
ghayri almaghdoobi AAalayhim wala
alddalleena

In the Name of God, the merciful Lord of mercy. Praise be to God, the Lord of all being, the merciful Lord of mercy, Master of the day of judgment. You alone we serve: to You alone we come for aid. Guide us in the straight path, the path of those whom You have blessed, not of those against whom there is displeasure, nor of those who go astray.

II. Purification Mantras and Prayers

1. Mantra of Self-Purification

A Hindu mantra

*Acyutāya namaḥ
anantāya namaḥ
govindāya namaḥ*

Salutations to the Immovable (Indestructible)
Salutations to the Infinite
Salutations to He Who gives joy to the
Universe

2. Mantra to Purify the Environment

A Hindu mantra

Long form:

*Om gaṅgā, om gaṅgā, om gaṅgā
om suci, om suci, om suci
om mādḥava, om mādḥava, om mādḥava
om keśava, om keśava, om keśava
om puṇḍarikākṣa, om puṇḍarikākṣa, om
puṇḍarikākṣa
om viṣṇu, om viṣṇu, om viṣṇu
om tat viṣṇo paramapadam sada paśyanti
suraya divi iva cakṣurātataṁ
om śāntiḥ, om śāntiḥ, om śāntiḥ*

O Ganga,
O purity,
O Krishna,
O Lotus-Eyed One,
O God!
These are the supreme feet of the Lord. I am
seeing Your presence in me, but when I open
my eyes as an all-knower, I also perceive Your
presence in the empty space (i.e. both in the
form and in the formless)

Short form:

*Om gaṅgā, om gaṅgā, om gaṅgā
om suci, om suci, om suci
om viṣṇu, om viṣṇu, om viṣṇu
om śāntiḥ, om śāntiḥ, om śāntiḥ*

O Ganga,
O purity,
O God
O peace, peace, peace

3. Cleanse Me (Asperges me)

From Psalm 50:7 or 51:7

*Asperges me Domine, hyssopo, et mundabor:
lavabis me, et super nivem dealbabor*

Thou shalt sprinkle me, Lord, with hyssop and
I shall be cleansed;
thou shalt wash me, and I shall be made whiter
than snow.

4. O Divine Sanctifier

A Christian prayer

O spirit supreme,
O source of all life,
O Divine sanctifier,
Be present in this water,
May all that is sprinkled with it
Be made sacred for divine worship.

III. Praises

A. Oriental Hymns

1. Seeking the Grace of the Master

A yogic prayer

*Yasya prasādāt bhagavat prasādo
yasya prasādāt na gatiḥ kuto'pi
dhyāyan stuvan tasya yaśaḥ trisandhyam
vande guroḥ śrīcaraṇāravindam
vande guroḥ śrīharīharānandam
vande guroḥ śrīcaraṇāravindam*

I take refuge at the lotus feet of the guru, Shri Hariharananda. I pray and meditate on his glories, because the grace of God can only be obtained through his grace. Indeed, there is no other way to gain His grace.

*Samsāra dāvānalalīḍhaloka-
trāṇāya kāruṇya ghanāghanatvam
prāptasya kalyāṇaguṇārnāvasya
vande guroḥ śrīcaraṇāravindam
vande guroḥ śrīharīharānandam
vande guroḥ śrīcaraṇāravindam*

I take refuge at the lotus feet of the guru, Shri Hariharananda who is an ocean of goodness and who has been turned into a cluster of clouds for the redemption of the world which is surrounded, as it were, by the conflagration of the forest of the world of transitoriness.

2. Hail to the Mother (*Jai ambe*)

One of the most popular bhajans (devotional songs) to praise the Divine Mother in Her various forms.

*Jai ambe jagad ambe
mata bhavani jai ambe
durgati nashini durga jai jai
kala vinashini kali jai jai
uma rama brahmani jai jai
radha rukmini sita jai jai*

Hail to the Mother, Goddess of the Universe;
Hail to Mother Bhavani.
Hail to Durga, the destroyer of miseries;
Hail to Kali, the destroyer of time.
Hail to Uma, Rama, Brahmani,
Radha, Rukmini and Sita.

3. Gopala

A short and joyous devotional song in Sanskrit sang all over India, either acapella or accompanied with musical instruments..

*Gopala, Gopala,
Devakinanda Gopala*

O Gopala, O Gopala,
O son of Devaki, O Gopala.

“Gopala” literally means protector (*pala*), of the cow (*go*). Metaphorically, it alludes to the Lord who protects (*pala*) the entire universe (*go*).

4. There is But One God (*Ek ong kar*)

The most important Sikh prayer

*Ek ong kar
sat nām
kartā purakh
nirbhau nirvair
akāl mūrat ajūnī sehbhang
gur prasād
jap-
ād sac
jugād sac
hai bhī sac
nānak hosī bhī sac*

There is but one God,
Truth is His Name.
Maker of all things,
Free of fear and hate,
Timeless, Birthless, Self-existent,
He is known by the grace of the guru. Meditate
on the True Name.
He was true in the beginning,
He has been true in all ages,
He is true now,
and He shall ever be true, says Nanak.

B. Excerpts from the Guru Gita (“Song of the Guru”)

This hymn, from the Uttara Khanda portion of the Skanda Purana, is chanted to recollect and worship the qualities of the guru-preceptor.

1. Salutation to the Lineage of Masters

*Om gurave namaḥ
om parama gurave namaḥ
om parāpara gurave namaḥ
om parameṣṭhi gurave namaḥ
om jagad gurave namaḥ
om ātma gurave namaḥ
om viśva gurave namaḥ
om ātmane namaḥ
om antarātmane namaḥ
om paramātmane namaḥ
guruḥ kṛpāhi kevalam
bhagavad kṛpāhi kevalam
om tat sat om*

I bow to the guru.
I bow to the highest guru
I bow to the guru’s guru
I bow to the supreme guru.
I bow to the guru of the universe (i.e. God).
I bow to the soul as the guru.
I bow to the cosmic guru.
I bow to the soul.
I bow to the inner Self.
I bow to the supreme Self.
I only seek the grace of the guru.
I only seek the grace of the Lord.
God is the only Truth.

2. The Master is the Root of Meditation

*Dhyāna mūlam guror-mūrtiḥ
pūjā mūlam guroḥ padam
mantra mūlam guror-vākyam
mokṣa mūlam guroḥ kṛpā*

The root of meditation is the guru’s form. The root of worship is the guru’s feet. The root of mantra is the guru’s word. The root of liberation is the guru’s grace.

3. The Master is the Supreme God

*Gurur-brahmā gurur-viṣṇuḥ
gurur-devo maheśvaraḥ
guruḥ sākṣāt parambrahmā
tasmai śrī-gurave namaḥ*

The guru is Brahma, the guru is Vishnu, the guru is Lord Shiva. The guru is indeed the Supreme God. Salutations to that revered guru

4. He is the Eye-Opener

*Ajñāna-timirāndhasya
jñānāñjana-śalā-kayā
cakṣur-unmīlitam yena
tasmai śrī-gurave namaḥ*

To the one who, with the collyrium of knowledge, opens the eyes of one who is blinded by the darkness of ignorance. Salutations to that revered guru.

5. He is Pure Consciousness

*Caitanyaḥ śāśvataḥ śānto
nirākāram nirañjanaḥ
nāda bindu kalātītam
tasmai śrī-gurave namaḥ*

He is pure consciousness, ever existing, ever calm, formless, without blemishes.
He is beyond sound, light, and qualities.
Salutations to that revered guru.

6. He Reveals All

*Akhaṇḍa-maṇḍalākāram
vyāptam yena carācaram
tat-padam darśitam
yena tasmai śrī-gurave namaḥ*

He has revealed that state which pervades the entire sphere of this universe, which is composed of animate and inanimate objects.
Salutations to that revered guru.

C. Western Hymns

1. The Lord is My Shepherd

Psalm 23

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: He leadeth me beside the still waters.
He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

Singing version:

The Lord is my shepherd, I shall not want
He lies me down in green pastures
He leads me beside still waters
He restores my soul.
Here though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.

2. Where there is Charity (*Ubi caritas*)

Extract from the popular 9th century Gregorian hymn in latin.

*Ubi caritas et amor
Ubi caritas Deus ibi est*

Where there is charity and love
God is there.

3. Other Psalms

Make a collection of your favorite Psalms from the Bible—to evoke a feeling of adoration.

Choose for instance:

- Psalm 17:8 (“Keep me as the apple of the eye...”),
- Psalm 24 (“The earth is the Lord’s...”)
- Psalm 30:1-5 (“Thou hast lifted me up...”)
- Psalm 100 (“Serve the Lord with gladness...”)

Psalm 102:1-2, 11 (“Hear my prayer, O Lord...”)

4. God is Great (*Allahu akbar*)

*Allahu Akbar
Sub’hana Allah ua
Al’hamdu li Llah ua
La Ilaha illa Allah ua
Allahu akbar*

God is great
Praised be the Lord
We give praise to God
There is no god greater than God
God is great

5. Hail Mary (*Ave Maria*)

The Ave Maria is the most popular of all the Marian prayers. The first two paragraphs blend the words of the Angel Gabriel at the Annunciation (Luke 1:28) with Elizabeth’s greeting to Mary at the Visitation (Luke 1:42). The last paragraph is an addition from the mystical tradition of the Middle Ages.

The version with guitar and voices can be heard on Swami Sarveshwarananda’s [Sacred Chants for Innocent Hearts](#) CD.

*Ave Maria, gratia plena,
Dominus tecum,
benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus.
Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae. Amen.*

Hail Mary, full of grace.
The Lord is with thee.
Blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

IV. Lighting of the Lamp

These “lamp prayers” symbolize lighting the lamp of knowledge in our hearts, and establishing the presence of God as the light of our life.

1. In You is the Source of Life

From Psalm 36:9 or 35:10

In You is the source of life,
and in Your light we see light.

2. I Bow to the Lamp Symbolizing God the Absolute

A Hindu prayer

*Dīpa-jyotiḥ parabrahma
dīpa-jyotiḥ janārdanaḥ
dīpa-jyotiḥ haret pāpam
sandhyā-dīpo namo 'stu-te*

I bow to that lamp (light) which brings auspiciousness, prosperity, health, and abundance of wealth, for the destruction of the intellect's enemy.

*śubham karoti kalyāṇam
ārogyam dhana-sampadaḥ
śatru-buddhi-vināśāya
sandhyā-dīpo namo 'stu-te*

Inner light, outer light, visible light—all are the Supreme Being alone. The light of all lights is the light of the Self-manifested. I am the light of the soul, I am Shiva.

*om antar-jyotiḥ-vahirjyotiḥ
pratyak jyotiḥ parātparaḥ
jyotiḥsvayamjyotiḥ
ātmajyotiḥ śivo 'smyaham*

The light of the soul, the light of the mind, the light by which the eyes see, the outer light as well as the inner light—it is all the light of the soul, so auspicious!

*ātmajyotiḥ-manojyotiḥ
jyotiścakṣus sa paśyati
sa vāhyābhyantara jyotiḥ
tad jyotiḥ śivamucyate*

In the evening I bow to the lamp symbolizing God the Absolute,
Who removes all difficulties and helps to overcome the weaknesses of life.

3. Eternal Light

An ecumenical prayer

Eternal light, shining beyond the heavens¹
Radiant sun, illumining all regions, above, below and across²,
True light enlightening every man coming into the world³,
Dispel the darkness of our hearts
And enlighten us with the splendor of your glory.

¹ Chhandogya Upanishad 3:13:7

² Shvetashvatara Upanishad 5:4

³ John 1:9

V. Prayers of Protection and Universal Welfare

A. Vedic Peace Invocations

Peace invocations are used for the elimination of all obstacles in one's pursuit of spiritual knowledge. They may be recited before one begins one's scriptural studies or at the commencement of spiritual discourses. These mantras all come from the *Upanishads*, representing the four *Vedas*. They always start with the *omkara* (seed letter *aum*), and end with the triple repetition of the word *shanti* (peace), to ward off dangers on the physical, astral, and causal planes.

1. May He Protect Us Both

This important prayer is found in the invocation of both the Kena Upanishad and the Katha Upanishad. It is also found in the Taittiriya Upanishad 2:1. It is chanted at the beginning of all spiritual functions or meetings, as well as during meals.

*Om saha nāv-avatu
saha nau bhunaktu
saha vīryam karavā-vahai
tejasvi nāv-adhītamastu
mā vidviṣāvahai
om śāntiḥ, śāntiḥ, śāntiḥ*

May He protect us both (the teacher and the disciple), may He be pleased with us both; may we work together with vigor, may our study make us illumined; may there be no dislike between us. Om peace, peace, peace.

2. May I Be Well Established in God

From the Aitareya Upanishad invocation

*Om vāñ me manasi pratiṣṭitā
mano me vāci pratiṣṭhitam
āvīr-āvīr ma edhī vedasya ma āñīsthaḥ
śrutam me mā prahāsiḥ anenādhītenāhorātrān
samdadhāmi
ṛtam vadiṣyāmi satyam vadiṣyāmi
tan-mām-avatu, tad vaktāram-avatu
avatu mām, avatu vaktāram
om, śāntiḥ, śāntiḥ, śāntiḥ*

My speech is well established in my mind. My mind is well established in my speech. O Thou manifest one, be manifest for me. Be a nail for my Veda. Do not let go my learning. By this that has been studied, I maintain days and nights. I will speak of the right, I will speak of the true. May that protect me; may that protect the speaker. Let that protect me; let that protect the speaker.

3. May All Be Propitious to Us

From the Taittiriya Upanishad 1:1:1

*Om śam no mitraḥ śam varuṇaḥ
śam no bhavatvāryamā
śam na indro bṛhaspatiḥ
śam no viṣṇur-uru-kramaḥ
namo brahmaṇe, namaste vāyo
twam-eva pratyakṣam brahmāsi
twām-eva pratyakṣam brahma vadiṣyāmi
ṛtam vadiṣyāmi, satyam vadiṣyāmi
tan mām-avatu, tad vaktāram avatu
avatu mām, avatu vaktāram
om śāntiḥ, śāntiḥ, śāntiḥ*

Om, may Mitra (the sun) be propitious to us, may Varuna be propitious to us. May Aryaman (a form of the sun) be propitious to us. May Indra and Brihaspati be propitious to us. May Vishnu, of wide strides, be propitious to us. Salutation to Brahma, salutation to thee, O Vayu (breath). Thou, indeed, art the perceptible Brahman. Of thee, indeed, the perceptible Brahman, will I speak. I will speak of the true; I will speak of the right, may that protect me; may that protect the speaker. Let that protect me; let that protect the speaker.

4. May I Grow in Strength, Dedicated to God

From the Kena Upanishad invocation

*Om āpyāyantu mamāṅgāni
vāk-prāṇas-cakṣuḥ śrotram
atho balam-indriyāni ca sarvāni
sarvam brahmopaniṣadam mā'ham brahma
nirākuryām mā mā brahma nirākarot
anirākaraṇam astu anirākaraṇam me'stu
tad-ātmani nirate ya upaniṣatsu dharmāste
mayi santu, te mayi santu
om śāntiḥ, śāntiḥ, śāntiḥ*

May my limbs grow vigorous, my speech, breath, eye, ear, as also my strength and all my senses. All is Brahman of the *Upanishads*. May I never discard Brahman. May the Brahman never discard me. May there be no discarding. May there be no discarding of me. Let those truths which are (set forth) in the *Upanishads* live in me dedicated to the Self, may they repose in me. Om, peace, peace, peace.

5. May I Perceive Auspicious Things through All My Senses and Body

From the Prashna Upanishad invocation

*Om bhadram karṇebhiḥ śruṇuyāma devāḥ
bhadram paśyemā-kṣabhir-yajatrāḥ
sthira-ir-aṅgais-tuṣṭuvāmsas-tanūbhiḥ
vyaśema devahitam yadāyuh
svasti na indro vṛddha-śravāḥ
svasti naḥ pūṣā viśva-vedāḥ
svasti na-tārksyo ariṣṭanemiḥ
svasti no bṛhaspatir-dadhātu
om śāntiḥ, śāntiḥ, śāntiḥ*

O Gods! May we hear auspicious words with the ears, may we see auspicious things with the eyes, may we have steady limbs, calmness in the body, and enjoy life that is beautiful for all noble purposes. May the glorious Indra bless us! May the all-knowing sun bless us! May Garuda, the thunderbolt for evil, bless us! May Brihaspati grant us well-being! Om, peace, peace, peace.

6. That Is Full, This Is Full

From the Brihadaryanaka Upanishad 5:1:1

*Om pūrṇam-adah pūrṇam-idam
pūrṇāt pūrṇam-udacyate
pūrṇasya pūrṇam-ādāya
pūrṇam-evāvaśiṣyate
om śāntiḥ, śāntiḥ, śāntiḥ*

That is full; this is full.
The full comes out of the full.
Taking the full from the full the full itself remains.
Om, peace, peace, peace.

7. Blow My Mind Like a Hurricane Towards Thee

This concluding Vedic invocation encapsulates the entire teachings of the Vedas.

*Om bhadram no'pivātaya manaḥ
om śāntiḥ, śāntiḥ, śāntiḥ*

Blow my mind like a hurricane towards Thee, O Lord. Om, peace, peace, peace.

B. Protection Mantras and Prayers

1. Brahma Gayatri mantra (a.k.a. Savitri Gayatri mantra)

Gayatri in its primary sense refers to a particular meter in which various hymns of praise are written. The Brahma Gayatri, more simply known as the Gayatri, is considered to be the mother of all mantras, and is the most famous and revered of all Vedic mantras. To this day, it is given during the thread ceremony by the guru to the young boy (aged between 9 and 12) during this important rite of passage (known as yajñopavita samskara) in Hindu life. To this day, millions of Hindus still recite it as part of the sandhya vandana—a short ritual performed three times a day: at sunrise, noon, and at sunset, while facing the sun.

The Brahma Gayatri can be heard on Swami Sarveshwarananda's [Sacred Chants for Innocent Hearts](#) CD.

*Om bhūḥ bhuvah svaḥ
tat savitur vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt*

We meditate on the self-effulgent Being Who has created the three worlds, and provides Light to the sun—may He enlighten our intellect to reach the divine goal.

2. Guru Gayatri mantra

*Om gurudevaya vidmahe
parabrahmane dhīmahi
tanno guruḥ pracodayat*

We meditate on the guru—the personification of the formless Supreme Being. May that guru enlighten us.

3. Narayan Gayatri mantra

*Om nārāyaṇāya vidmahe
vāsudeva dhīmahi
tanno viṣṇuḥ pracodayat*

We meditate on Lord Narayana, on Lord Vasudeva. May that Vishnu enlighten us.

4. Supreme Mantra to Conquer Death (*Maha mrityuñjaya mantra*)

From the Rig Veda, Taittiriya Upanishad, Rudra mantra, first book. The maha mrityuñjaya mantra is the supreme mantra to protect against the fear of death. It is traditionally chanted for a person who is ill or approaching death.

*Om tryambakam yajāmahe
sugandhim puṣṭivardhanam
urvārukamīva bandhanāt
mṛtyor mukṣīya māmṛtāt*

We worship the three-eyed One (Lord Shiva) Who is fragrant and who nourishes well all beings. As the cucumber is severed from its bondage (to the creeper), may He liberate us from death for the sake of immortality.

5. The Great Mantra (*Mahamantra*)

*Hare krishna hare krishna
krishna krisna hare hare
hare rama hare rama
rama rama hare hare*

Hail to Krishna (Lord Vishnu's 8th incarnation)
Hail to Rama (Lord Vishnu's 7th incarnation)

6. The Lord is Your Protector

From Psalm 121:5-7-8

The Lord is your protector.
The Lord is your guard.
He will keep you safe from all dangers.
He will protect you as you come and go.
Now and forever.

C. Welfare Invocations

These invocations are asking for blessings of the whole of humanity. They may be recited in the morning after cleaning one's body, or at the end of the day before retiring to bed.

1. May People Be Healthy / Wherever My Mind Goes

A Vedic prayer

*Svasti prajābhyaḥ paripālayantām
nyāyena mārgēṇa mahīm mahīśāḥ
go-brāhmaṇebhyaḥ śubham-astu nityam lokās-
samastāḥ sukhino bhavantu*

May people be healthy. May the kings protect their subjects with full vigor and righteously rule the earth. May the cows and brahmins (learned people) be always auspicious (contented). May all people be happy.

*Yatreva yatreva manomadeyam
tatreva tatreva tava svarūpam
yatrena yatrena śiromadeyam
tatreva tatreva tava pādapañkajam*

Wherever my mind goes, there is Your presence
Wherever my head rests, it is at Your lotus feet.

2. Let All Be Established in the Self

A Vedic prayer

*Om sarveṣām svastir-bhavatu
sarveṣām śāntir-bhavatu
sarveṣām pūrṇam bhavatu
sarveṣām maṅgalam bhavatu*

Let all be established in the Self,
all attain peace,
all realize their perfection,
all remain in auspiciousness.

3. May All Be Happy

A Vedic prayer

*Sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadrāṇi paśyantū
mā kaścīd duḥkha-bhāg bhavet*

May all be happy,
may all be healthy,
may all see only auspicious sights.
May no one have a share in sorrow.

4. Lead Me from Darkness to Light

From the Brihadaranyaka Upanishad 1:3:28

*Asato mā sad gamaya
tamaso mā jyotir-gamaya
mṛtyor-mā amṛtam gamaya
om śāntiḥ, śāntiḥ, śāntiḥ*

Lead me from unreality to Reality.
Lead me from darkness to light.
Lead me from death to immortality.
Om, peace, peace, peace.

5. May All Beings Be Happy (Loka samastha)

*Lokāḥ samasthāḥ sukhino bhavantu
Om śāntiḥ śāntiḥ śāntiḥ*

May all beings be happy in all places.
Om, peace, peace, peace.

VI. Universal Prayers

1. A Simple Prayer (*Preghiera semplice*)

Attributed to St. Francis of Assisi. Original in Italian.

*Oh Signore, fa' di me uno strumento della tua
pace.*

*Dov'è odio fa' ch'io porti amore
Dov'è offesa ch'io porti il perdono
Dov'è discordia ch'io porti l'unione
Dov'è il dubbio ch'io porti la fede
Dov'è errore ch'io porti la verità
Dov'è la disperazione ch'io porti la speranza
Dov'è la tristezza ch'io porti la gioia
Dove son le tenebre ch'io porti la Tua luce*

*Oh Maestro fa' ch'io non cerchi tanto ad esser
consolato quanto a consolare
ad essere compreso quanto a comprendere
ad essere amato quanto ad amare
poiché si è dando che si riceve
è perdonando che si è perdonati
ed è morendo che si rinasce a vita eterna.*

Lord, make me an instrument
of thy peace.

Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is discord, union;
Where there is doubt, faith;
Where there is error, truth;
Where there is despair, hope;
Where there is sadness, joy;
Where there is darkness, light;

Lord grant that I may not so much seek to be
consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
in pardoning that we are pardoned,
and in dying that we are born to eternal life.

2. The Universal Prayer

By Swami Shivananda

O Adorable Lord of mercy and love
Salutations and prostrations unto Thee
Thou art omnipresent and omniscient
Thou art *satchidananda*
Thou art existence knowledge and bliss absolute
Thou art the indweller of all beings.

Grant us an understanding heart equal vision
Balanced mind faith devotion and wisdom
Grant us inner spiritual strength to resist temptation
and to control the mind
Free us from egoism, lust, anger, greed, hatred and jealousy
Fill our hearts with Divine virtues

Let us behold Thee in all these names and forms
Let us serve Thee in all these names and forms
Let us ever remember Thee
Let us ever sing Thy glories
Let Thy name be ever on our lips
Let us abide in Thee for ever and ever.

3. Seek Ye First the Kingdom of God

Matthew 6:33, 4:4, 6:28-29, and 6:26 (chanted to the tune of Halleluiah)

Seek ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you. Halleluiah halleluiah.

Man shall not live by bread alone, but by every word that
proceedeth out of the mouth of God. Halleluiah halleluiah.

Behold the lilies of the field, they neither toil nor spin:
But Solomon in all his glory was not arrayed like these.

Behold the fowls of the air: for they sow not, neither do they reap;
yet your heavenly Father feedeth them. Are ye not much better than they?

4. Let Nothing Disturb Thee (*Nada te turbe*)

By St. Teresa of Avila. Original in Spanish.

<i>Nada te turbe</i>	Let nothing disturb thee,
<i>Nada te espante</i>	Nothing affright thee;
<i>Todo se pasa,</i>	All things are passing;
<i>Dios no se muda</i>	God never changeth;
<i>La paciencia</i>	Patient endurance
<i>Todo lo alcanza</i>	Attaineth to all things;
<i>Quien a Dios tiene</i>	Who God possesseth
<i>Nada le falta</i>	In nothing is wanting;
<i>Solo Dios basta</i>	Alone God sufficeth.

5. Brother Sun, Sister Moon

Written and composed by British troubadour Donovan, this soul-stirring song was directly inspired by St Francis of Assisi's "The Canticle of the Creatures", and was featured in Franco Zeffirelli's movie Brother Sun, Sister Moon. The Spanish version (translated by Guillermo Klepacz) can be heard on Swami Sarveshwarananda's [Sacred Chants for Innocent Hearts](#) CD.

Brother Sun and Sister Moon I seldom see you seldom hear your tune Preoccupied with selfish misery	<i>Hermano sol y hermana luna No puedo verlos ni oigo su canción Preocupado me pierdo en mi sufrir.</i>
Brother Wind and Sister Air Open my eyes to visions pure and fair That I may see the glory around me.	<i>Hermano viento hermana brisa Abran mis ojos a la visión sutil Para encontrar la gloria que hay en mi.</i>
I am God's creature, of Him I am part I feel His love awakening my heart.	<i>Soy Dios eterno soy fruto de su amor Siento su luz aquí en mi corazón.</i>
Brother Sun and Sister Moon I now do see you, I can hear your tune So much in love with all that I survey.	<i>Hermano sol y hermana luna Ya puedo verlos y oigo su canción Con tanto amor por todo lo que hallé.</i>

5. Ancient Mother

Hymn to celebrate Mother Nature.

Ancient Mother
I hear your calling
Ancient Mother
I hear your song
Ancient Mother
I feel your laughter
Ancient Mother
I taste your tears.

6. He He Govinda

<i>He he Govinda</i>	O O Govinda
<i>He he Gopala</i>	O O Gopala
<i>He Vasudeva</i>	O Vasudeva
<i>He Nityananda</i>	O Nityananda
<i>He Radhe Radhe Radhe</i>	O Radha Radha Radha
<i>Radhe Radhe Radhe Shyama</i>	Radha Radha Radha Shyama.

VII. Waving of the Lights (*arati*)

1. Prayer of All Religions (*Om tat sat shri narayan*)

This magnificent hymn, written by Acharya Vinoba Bhave, the great freedom fighter and disciple of Mahatma Gandhi, worships the One Lord of all religions through some of His Names as found in Vaishnavism (Narayana, Vishnu, Rama, Krishna, Vasudeva, Hari), Shaivism (Skanda, Vinayaka, Rudra, Shiva, Self-Manifested), Shaktism (Shakti), Vedanta (om tat sat—“God is the only Truth”, Brahman, the Non-Dual), Sikhism (Akaala—“The Timeless One”), Jainism (Siddha), Zoroastrianism (the Holy Fire, Ahura Mazda), Buddhism (Buddha), Judaism (Yahweh), Christianity (Jesus, Father), Islam (Raheem), Taoism (the Tao), etc.

*Om tat sat śrī nārāyaṇa tu
puruṣottama guru tu
siddha buddha tū skanda vināyaka
savitā pāvaka tū
brahma mazdā tu jāhve śakti tu
jīsu pitā prabhu tu
rudra viṣṇu tu rāma kṛṣṇa tu
rahīma tāo tu
vāsudeva go viśvarūpa tu
cidānanda hari tu
advitīya tu akāla nirbhaya
ātma liṅga śiva tu*

Thou art the only Truth, Narayana,
the Supreme Self, the Divine Master,
Siddha, Buddha, Skanda, Vinayaka,
the Sun, the Holy Fire,
Brahman, Ahura Mazda, Yahweh, Shakti,
Jesus, Father, Lord,
Rudra, Vishnu, Rama, Krishna,
Raheem, the Tao,
Vasudeva, the Universe, Vishvarupa,
Chidananda, Hari,
the Non-Dual, the Timeless One, the Fearless
One, the Self-manifested, Shiva.

2. He Is the Bliss of God

From the Guru Gita

*Brahmānandam paramasukhadam
kevalam jñānamūrthim
dvandvātītam gaganasadrśam
tattvamasyādilakṣyam
ekam nityam vimalam-acalam
sarvadhī-sākṣi-bhūtam
bhāvātītam triguṇarahitam
sad-gurum tam namāmi*

One who is the bliss of God and the bestower
of the highest joy, who is absolute, who is
knowledge personified, beyond duality, (all-
pervasive) like the sky, and the object of (the
great Upanishadic dictum) ‘Thou art That’,
who is one, eternal, pure, steady, the witness of
all thoughts, beyond all modifications and free
from the three qualities of nature—I bow to
that true guru.

3. Victory to the Master / Victory to Spirit and Nature

Sang to the tune of “He is the Bliss of God”

Jai guru jai guru jai guru jai (6 x)

Victory to the master!

Radhe govinda jai radhe govinda jai (6 x)

Victory to Radha (Krishna’s consort, or Mother
Nature) and to Govinda (Krishna, or Spirit)

VIII. Dedication Prayers

1. Thou Art My Mother (*Twameva mata*)

From the Prapanna Gita, Verse 28

*Twameva mātā ca pitā twameva
twameva bandhuśca sakhā twameva
twameva vidyā draviṇam twameva
twameva sarvam mama deva deva.*

You are my mother, my father,
my companion, my friend.
You are my knowledge, my wealth.
You are everything to me, O God of gods.

2. Dedication (*Samarpanam*)

From the Pandava Gita, Anusvarana Parva, in the Mahabharata

*Kāyena vācā manasīndriyairvā
buddhyātmanāvā prakṛter svābhāvāt
karomi yadyat sakalam parasmai
nārāyaṇāyeti samarpayāmi*

My body, word, mind, senses, intellect, self-
effort or the tendency of nature. Whatever
actions I perform through all these I dedicate
all to the Supreme Lord Narayana (God)

3. Surrender to the Lord

From the Bhagavad Gita 18:66

*Sarva dharmān parityajya
mām ekam śaraṇam vraja
aham tvā sarva pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

Resigning all your duties (*dharmā*), take refuge
in Me alone.
I shall liberate you from all evils—
do not fear.

4. All I Ask of You (*Ishk'Allah*)

A Sufi chant evoking all the tenderness and blessedness of the relationship between God (Allah) and His creation... as God is speaking to His beloved children directly. The last line— Ishk' Allah mabud lillah—means “God is Love, the Lover and the Beloved.”

The Spanish version (translated by Guillermo Klepacz) with guitar and voices can be heard on Swami Sarveshwarananda's [Sacred Chants for Innocent Hearts](#) CD.

All I ask of you
Is forever to remember Me
As loving you
Ishk' Allah mabud lillah

*Todo lo que pido de ti
Es que siempre me recuerdes
amándote
Ishk' Allah mabud lillah*

5. May the Blessings of God Rest Upon You

Another traditional Sufi chant.

The Spanish version (translated by Guillermo Klepacz) with guitar and voices can be heard on Swami Sarveshwarananda's [Sacred Chants for Innocent Hearts](#) CD.

May the blessings of God rest upon you
May His peace abide with you
May His presence illuminate your heart
Now and forever more.

*Que las bendiciones de Dios te conozcan
Que la paz contigo pueda estar
Que Su presencia ilumine tu corazón
Ahora y por la eternidad.*

6. Christ Has No Body Now on Earth but Yours

By St. Teresa of Avila

Christ has no body now on earth but yours;
Yours are the only hands with which he can do his work,
Yours are the only feet with which he can go about the world,
Yours are the only eyes through which his
Compassion can shine forth upon a troubled world.
Christ has no body on earth now but yours.

Singing version:

Christ has no body now but yours
No hands, no feet on earth but yours
Yours are the eyes through which He moves compassion in this world
Yours are the feet with which he walks to do good.
Yours are the hands with which he blesses all the world.
Yours are the hands
Yours are the feet
Yours are the eyes
You are His body.

IX. Appendices

A. Morning Prayers

1. Vision of the Palm (*Kara darshanam*)

In India, it is considered very auspicious to look at one's palm of the right hand upon waking up. A beautiful prayer accompanies this simple act, which hides a deep metaphorical meaning. The palm which is the source of the five fingers, refers to God, the Divine Controller of the five karmendriyas (organs of action). Here God is evoked in its triple aspect of creation (Saraswati, the consort of the god of creation, Brahma), preservation (Lakshmi, the consort of the god of protection and sustenance, Vishnu), and destruction (Parvati, the consort of the Lord of dissolution and regeneration, Shiva). Thus it is a supplication for sanctification of all actions performed by all organs during the day.

*Karāgre vasate lakṣmīḥ
karamadhye sarasvatī
karamūle sthita gaurī
prabhāte karadarśanam*

Early in the morning look at your palm and perceive that Lakshmi is at the tip of your fingers, Saraswati is in the middle of your palm, and Gauri is at the base of your palm.

2. Prayer to Mother Earth (*Bhumi namaskara*)

Following the Kara darshanam, this second prayer is chanted before placing one's feet on Mother Earth before sunrise. Its deep metaphorical meaning is the recognition of an establishment of polarity. The feet are considered impure, because corresponding to the negative pole, while the head corresponds to heaven, the positive pole.

*Samudravasane devi
parvatastanamandale
viṣṇupatni namastubhyam
pādasparśam kṣamasva me*

I bow to Mother Earth, the effulgent one, the wife of Lord Vishnu, who has the ocean as her garment and mountains as her chest to forgive me for treading on her with my feet.

3. Mantra for Protection from the Planets and Other Obstacles

*Om graha doṣa śāntiḥ
gṛha doṣa śāntiḥ
rāja bhaya śāntiḥ
chora bhaya śāntiḥ
sarva roga sarva śoka
sarva āpata śāntiḥ
brahmā gum śāntiḥ
om swastiḥ, swastiḥ, swastiḥ*

O Lord please remove the negative effects of stars and planets. Please remove all discords from family life and home. Please remove fear and dangers from government. Please remove fear and dangers from thefts and burglars. Please remove all diseases, sufferings and unhappiness from our lives. Remove all dangers of any kind. May there be peace in the abode of Brahma. May there be peace and calmness

4. Prayer to the Trinity and to the Nine Planets (*Navagraha Smarana*)

*Brahmā murāristripurāntakārī
bhānuḥ śaśī bhūmisuto budhaśca
guruśca śukraḥ śani rāhu ketavaḥ
kurvantu sarve mama suprabhātam*

Early in the morning I pray to the triple aspects of God—Brahma the creative force, Vishnu the preserving power, and Shiva the renewing aspect—and to the nine planets—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu.

B. Mealtime Prayers

To pray before eating one's meal brings awareness of the many blessings one enjoys in life and prepares the mind to partake of the meal in a meditative mood—not just as an expediency to satisfy the urge of hunger.

1. Traditional Hindu prayer

The traditional Hindu mealtime prayer is to chant the three following verses from the Bhagavad Gita (4:24, 9:27, and 15:14) followed by one verse from the Sannyas Gita. A longer form consists in chanting the entire fifteenth chapter of the Bhagavad Gita.

*Brahmārpaṇam brahma-havir
brahmāgnāu brahmaṇā hutam
brahmaiva tena gantavyam
brahmakarmasamādhinā*

Brahman is the offering, Brahman is the oblation, poured out by Brahman into the fire of Brahman. Brahman is to be attained by him who always sees Brahman in action.

*Aham vaiśvānaro bhūtvā
prāṇinām deham-āśritaḥ
prāṇāpānasamāyuktaḥ
pacāmy-annam caturvidham*

Having become the digestive fire of all men, I abide in the body of all living beings; and joining with the *prana* and *apana*, I (digest) the four kinds of food.

*Yat karoṣi yad-aśnāsi
yaj-juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva madarpaṇam*

Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerities you perform, Arjuna, do that as an offering to Me.

*Harir-dātā harir-bhoktā
harir-annam prajāpatiḥ
hariḥ sarva śarīreṣu
bhunkte bhojayate hariḥ*

Hari is the giver, the enjoyer,
Hari is the enjoyment;
Hari is in all bodies,
Hari is the eater and the feeder.

2. Other Mealtime Prayers

a. Food Gatha

A Buddhist prayer

First, seventy-two labors brought us this food,
We should know how it comes to us.
Second, as we receive this offering,
We should consider
Whether our virtue and practice deserve it.
Third, as we desire the natural order of mind,
To be free from clinging,
We must be free from greed.
Fourth, to support our life, we take this food.
Fifth, to attain our way we take this food.
First, this food is for the Three Treasures.
Second, it is for our teachers, parents, nation,
And all sentient beings.
Third, it is for all beings in the three worlds.
Thus, we eat this food with everyone,
We eat to stop all evil, to practice good,
To save all sentient beings,
And to accomplish our Buddha Way.

b. Heavenly Father, Receive this Food

By Paramahansa Yogananda

Heavenly Father...
Receive this food, make it holy,
Let no impurity of greed defile it.
The food comes from Thee.
It is used to build Thy temple.
Spiritualize it.
Spirit to Spirit goes.
We are the petals of Thy manifestation,
But Thou are its flower, its life,
Beauty and loveliness.
Permeate our souls with
The fragrance of Thy presence.

c. Birkat Ha-Mazon

A Jewish meal blessing. The last line comes from Deuteronomy 8:10

We thankfully acknowledge You, O Lord our God,
for granting our ancestors the inheritance of a pleasant, good, and spacious land,
for taking us out of the land of Egypt, O Lord our God, and redeeming us from the house of bondage,
for the covenant which You have implanted in our flesh,
for the *Torah* which You have taught us, for the laws which You have revealed to us, for life, grace,
and kindness which You have bestowed upon us,
and for the food with which You always provide us, every day, at all seasons and times.

For all this do we thankfully acknowledge You and bless You
—may Your name be continually blessed by all living beings forever and ever—as it is written:
“When you have eaten your fill, bless the Lord your God for the good land which He has given you.”

d. The Food which We Are about to Eat

Unitarian prayer

The food which we are about to eat
Is Earth, Water and Sun, compounded through the alchemy of many plants.
Therefore Earth, Water and Sun will become part of us.
This food is also the fruit of the labor of many beings and creatures.
We are grateful for it.
May it give us strength, health, joy.
And may it increase our love.

e. Mealtime Prayer

Mealtime prayer of the Santo Daime church of Mestre Raimundo Irineu Serra (who wrote the second part of the hymn). Original in Portuguese.

*Em nome do Pai, em nome do Filho,
em nome do Espírito Santo, Amém.
Agradecemos os alimentos ao Sol e a Terra.
E a Força Divina que em tudo está!
Bom apetite!*

*Papai do céu, do coração,
que hoje neste dia é quem dá o nosso pão.
Graças à Mamãe.
Papai do céu, do coração,
que hoje neste dia é quem dá o nosso pão.
Graças à Mamãe.
Mamãe do céu, do coração,
que hoje neste dia é quem dá o nosso pão.
Louvado seja Deus!
Mamãe do céu, do coração, que hoje neste
dia é quem dá o nosso pão.
Louvado seja Deus!*

In the name of the Father, in the name of the
Son, in the name of the Holy Spirit, Amen.
We give thanks to Sun and Earth for the food
And to the Divine Force in everything!
Enjoy your appetite!

Father of Heaven, of the heart, who today in
this day gives us our bread.
Thank you Mummy.
Father of Heaven, of the heart, who today in
this day gives us our bread.
Thank you Mummy.
Mother of Heaven, of the heart, who today in
this day gives us our bread.
Praise be to God!
Mother of Heaven, of the heart, who today in
this day gives us our bread.
Praise be to God!

X. Bhajans

1. Glory of Achyuta (*Achyutashtakam*)

By Adi Shankaracharya

*Acyutam keśavam rāma-nārāyaṇam
kṛṣṇa-dāmodaram vāsudevam harim
śrīdharam mādham gopikā-vallabham
jānakī-nāyakam rāmacandram bhaje*

*Acyutam keśavam satyabhā-mādhamam
mādhamam śrīdharam rādhikā ‘rādhikam
indirā-mandiram cetasā sundaram
devakī-nandanam nandajam sandadhe*

*Viṣṇave jīṣṇave śankhīṇe cakriṇe
rukmiṇī-rāgiṇe jānakī-jānaye
vallavī-vallabhā-yārcitā-yātmane
kamsa-vidhvamsine vamaśīṇe te namaḥ*

*Kṛṣṇa govinda he rāma nārāyaṇam
śrīpate vāsudevā-jite śrīnidhe
acyutānanta he mādhamā-dhokṣaja
dvārakā-nāyaka draupadī-rakṣaka*

*Rākṣasakṣobhitah sītayā śobhito
daṇḍa-kāraṇyabhū-puṇyatā-kāraṇah
lakṣmane-nānvito vānarais-sevito
‘gastya-sampūjito rāghavaḥ pātu mām*

*Dhenukā ‘riṣṭakā ‘niṣṭakṛddveṣiṇām
keśihā kamsa-hṛdvanśikovādakah
pūtanā-kopakah sūrajākhelano
bāla-gopālakah pātu mām sarvadā*

I bow to Achyuta, who never abandons His devotees, who removes all the sorrows, who is Krishna and Damodara, the son of Vasudeva, who has Lakshmi in his heart and the beloved Lord of Gopis. I bow to Ramachandra, the Lord of Janaki.

I bow to the handsome son of Devaki, Shri Gopala, who is deathless, who removes the distresses of the devotees, the Lord of Satyabhama, the Lord of Lakshmi—and who, is worshipped by Radha—Him do I adore.

My adorations to thee, the sweet flutist the slayer of Kamsa, the soul of the whole universe; My prostrations to the lover of Rukmini who has the conch and discus in His hands who is omnipresent, the divine victorious one and who is ever worshipped by the devotees.

My prostrations to Sri Govinda who is the Lord of Lakshmi, O Rama, Narayana and Vasudeva, Unconquerable Ananta, the Lord of Dwaraka, the Protector of Draupadi, I bow to Thee.

Let Raghava, worshipped by the great saint Agastya save me. Rama who smashed the demons, who is adorned by Sita, who made Dandaka forest a sacred place, who is ever with Lakshmana, may He protect me.

May the young boy Gopala protect me, He who is the slayer of the demons Dhenuka and Keshi, who killed Kamsa, who is harmful to His foes, who made Putana furious, who plays on the flute and who sports on the banks of the Yamuna—may He protect me.

*Vidyuddhotavān-prasphuradvāsasam
prāvṛḍambhodavat prollasadvi Graham
vanyayā mālayā śobhitorahsthālam
lohitānighradvayam vārijākṣam bhaje*

I adore the lotus-eyed Krishna, whose yellow cloth shines like lightning, whose body shines like the clouds of the rainy season, whose bosom is adorned with the *vanamala* and whose feet are reddish, to Him are my prostrations!

*Kuñcitaiḥ kuntalair-bhrājamānānanam
ratna-maulim lasatkuṇḍalam gaṇḍayoḥ
hārakeyūrakam kankaṇaproyjvalam
kinikanīmañjulam śyāmālam tam bhaje*

I bow to the Blue Gopala, whose tresses are curly, who wears a crown full of precious stones, whose earrings shine by the side of His cheeks, who wears anklets and in whose belt there are ringing bells, Him do I adore.

*Acyutasyā-ṣṭakam yaḥ paṭhediṣṭadam
premataḥ pratyaham puruṣaḥ sasprihan
vṛttataḥ sundaram karṭṛviśvambharas
tasya vāsyo harir-jayate satvaram*

[Optional ending]

2. The Lord of Sweetness (*Madhurastakam*)

This charming hymn by Shripad Vallabhacharya describes the Lord and all His attributes as being imbued with sweetness.

*Adharam madhuram vadanam madhuram
nayanam madhuram hasitam madhuram
hṛdayam madhuram gamanam madhuram
madhurādi-pater-akhilam madhuram*

His lips are sweet, His face is sweet. His eyes are sweet, His smile is sweet. His heart is sweet, His walk is sweet. Everything is sweet about the Lord of sweetness

*Vacanam madhuram caritam madhuram
vasanam madhuram valitam madhuram
calitam madhuram bhramitam madhuram
madhurādi-pater-akhilam madhuram*

His words are sweet, His character is sweet. His garments are sweet, His navel is sweet. His movement is sweet, His wanderings are sweet. Everything is sweet about the Lord of sweetness.

*Veṅur madhuro reṅur madhuraḥ
pāñir-madhuraḥ pāḍau madhuru
nṛtyam madhuram sakhyam madhuram
madhurādi-pater-akhilam madhuram*

His flute is sweet, His dust is sweet. His hands are sweet, His feet are sweet. His dancing is sweet, His friendship is sweet. Everything is sweet about the Lord of sweetness.

*Gītam madhuram pītam madhuram
bhuktam madhuram sūptam madhuram
rūpam madhuram tilakam madhuram
madhurādi-pater-akhilam madhuram*

His singing is sweet, His yellow dress is sweet. His eating is sweet, His sleeping is sweet. His form is sweet, His *tilaka* (mark on the forehead) is sweet. Everything is sweet about the Lord of sweetness.

*Karaṇam madhuram taraṇam madhuram
haraṇam madhuram rāmaṇam madhuram
vamiṭam madhuram śamitaṃ madhuram
madhurādi-pater-akhilam madhuram*

*Guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilam madhuram kamalam madhuram
madhurādi-pater-akhilam madhuram*

*Gopī madhurā līlā madhurā
yuktam madhuram bhuktam madhuram
dṛṣṭam madhuram śiṣṭam madhuram
madhurādi-pater-akhilam madhuram*

*Gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛstir madhurā
dalitam madhuram phalitam madhuram
madhurādi-pater-akhilam madhuram*

His activities are sweet, His liberation is sweet. His thieving is sweet, His loving sports are sweet, His offerings are sweet, His peacefulness is sweet. Everything is sweet about the Lord of sweetness.

His beads of *gunja* are sweet, His flower-garland is sweet. His Yamuna is sweet, His ripples are sweet. His water is sweet, His lotuses are sweet. Everything is sweet about the Lord of sweetness.

His *gopis* (cowherd girls) are sweet, their pastimes are sweet, their meeting the Lord is sweet, their enjoyment is sweet, their look is sweet, their obedience is sweet. Everything is sweet about the Lord of sweetness.

His *gopas* (cowherd boys) are sweet, His cows are sweet. His herding-stick is sweet, His creation is sweet. His trampling is sweet, His fruitfulness is sweet. Everything is sweet about the Lord of sweetness.

3. Hymn to the Lingam (*Lingashtakam*)

This hymn worships God as Lord Shiva, through the formless representation of the lingam, a smooth stone without any markings or attributes.

*Brahmamuraṛi surārcitaliṅgam
nirmala bhāsita śobhitaliṅgam
janmajaduḥkha vināśakaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

*Devamuni pravarārcitaliṅgam
kāmadaham karuṇākaraliṅgam
rāvaṇadarpa vināśanaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

*Sarvasugandhi sulepitaliṅgam
buddhi vivardhana kāraṇaliṅgam
siddha surāsura vanditaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* is adored by Brahma, Vishnu, and all Gods. Taintless, shining, beautiful is the lingam; destroyer of the miseries that follow birth; I salute that *lingam* of the eternal Shiva.

The *lingam* that is adored by the Gods and great sages, that denotes the destruction of the god of lust, ocean of mercy, and vanquishment of Ravana's pride, to that *lingam* of the omnipresent Shiva I prostrate.

To the *lingam* that is anointed with fragrant materials like sandal-paste, that enhances the intellect, and that is worshipped by *siddhas* (perfect beings), gods and demons, I offer salutations.

*Kanakamahā mañibhūṣitaliṅgam
phanipati veṣṭita śobhitaliṅgam
dakṣasu yajña vināśanaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* that is adorned with ornaments of gold and precious items, that shines with the lord of the serpents that encircles it, and that obstructed the sacrifice performed by the evil Daksha, to That I offer salutations.

*Kunkuma candana lepitaliṅgam
pankajahāra suśobhitaliṅgam
sañcita pāpa vināśanaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* that is smeared with vermilion and sandal paste, that shines with the garland of lotuses, and dispels the sins of devotees, to That I offer salutations.

*Devagaṇārcita sevitaliṅgam
bhāvairbhakti bhirevacaliṅgam
dinakarakoṭi prabhākaraliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* that is worshipped by the gods with great devotional feelings, and that shines with the brilliance of millions of suns, to That I offer salutations.

*Aṣṭadalopari veṣṭitaliṅgam
sarvasamudbhava kāraṇaliṅgam
aṣṭadaridra vināśitaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* that is seated on an eight-petaled lotus, that is the cause of all creations, that destroys all forms of destitution, to That I offer salutations.

*Suraguru suravara pūjitaliṅgam
suravana puṣpa sadārcitaliṅgam
parātparam paramātmakaliṅgam
tatpraṇamāmi sadāśivaliṅgam*

The *lingam* that is worshipped by the preceptor (Brihaspati) of the gods, and the gods themselves, offering flowers from the heavenly gardens, that is the supreme soul, to That I offer salutations.

*Liṅgāṣṭakam idam puṇyam
yaḥ paṭhet-chiva-sannidhau
śiva-loka-mavāpnoti
śivena saha modate om tat sat*

He who reads this sacred Hymn to the *lingam* before Shiva, attains the sphere of Shiva and enjoys eternal bliss with Him. God is the only Truth.

4. My Worship Is a Rare Worship (*Amar puja shristi chhara*)

By Shyamacharan Lahiri Mahasaya (*the father of modern Kriya Yoga*), in Bengali

*Āmār pūjā śṛsti chhara
setha neiko ganga jaler chhora
āmār pūjā śṛsti chhara*

My worship is a rare worship
I no longer sprinkle Ganga water
My worship is a rare worship

*Phullagena rashi rashi
amar hariye gyacche kosha kushi
phullagena rashi rashi
amar hariye gyacche kosha kushi
hariye gyacche shiva kali tara
hariye gyacche shiva kali tara
ami atma niye atma hara*

I do not need any fruits or flowers
I have lost all my utensils of worship
I do not need any fruits or flowers
I have lost all my utensils of worship
I have forgotten Shiva, Kali and Tara
I have forgotten Shiva, Kali and Tara
I have drowned in the Almighty Father

*Āmār pūjā śṛsti chhara
setha neiko ganga jaler chhora
āmār pūjā śṛsti chhara*

My worship is a rare worship
I no longer sprinkle Ganga water
My worship is a rare worship

*Dev devi shab gyachhi bhuli
āmār atmar sange kola koli
dev devi shab gyachhi bhuli
āmār atmar sange kola koli
yukta mukta trivenite
yukta mukta trivenite
evar ami dube mori
hari ye jabar ullashe tai
nijer puja nijer kuri.*

I have forgotten male and female deities
I am absorbed in my indwelling Soul
I have forgotten male and female deities
I am one with my indwelling Self
Attached and engrossed in Trinity
Attached and engrossed in Trinity
I have dived deep in my spinal canal
My body-sense is gone, I am in Joy
I worship my body with my divine power.

5. My Mind is Always Floating

My mind is always floating
On the thoughts of my Lord.

Krishna is playing his flute
On the banks of the blue river.

6. O God Beautiful (*He hari sundar*)

By Guru Nanak, in Hindi

*He hari sundar, he hari sundar
tere caraṇ par sir namo!*

*Ban ban men śyāmal śyāmal
giri giri men unnat unnat
saritā saritā cancal cancal
sāgar sāgar gambhīr, he hari!*

*Sevak jan ke sevā sevā kar
premik jan ke prem prem kar
dukkhī jan ke hari vedan vedan
yogī jan ke anand, he hari!*

O God beautiful, O God beautiful,
At Thy feet, oh I do bow!

In the forest Thou art green;
In the mountain Thou art high;
In the river Thou art restless;
In the ocean Thou art grave.

To the serviceful Thou art service;
To the lover Thou art love;
To the sorrowful Thou art sympathy;
To the yogi Thou art Bliss.