नित्यसमर्पणम्

Nitya-samarpaṇam
(2nd edition with English Translation)

Daily Prayers
at Narayanashrama Tapovanam
A few words about the book

“Poetry recited with bhāva has the magical effect of redressing grief and generating bliss. It also facilitates learning, memorization and introspection. The word śloka means that which alleviates śoka (grief).”

- Swamiji

In the Ashram, the morning and evening prayers as well as various other daily functions are associated with enlightening ślokas chanted in devotionally inspiring tunes, mostly set by Ma Gurupriya. A booklet containing all these ślokas has been a need for devotees following the Ashram prayers at home or at our Institutions in India and abroad.

“Stotramālā”, published in 1984 and revised in 1990, did not include many of these ślokas and contained many others that are not generally chanted in the Ashram. “Song of the Soul” audio CD containing deep and sublime ślokas sung by Mā Gurupriya and Swami Nirviseshananda Tirtha, released in 1998, was particularly intended to help seekers get absorbed in the Self. The ślokas contained in it along with English translation, published in 1999, were again partly different from those of the daily routine.

*Nitya-samarpaṇam* published in 2001 was a compilation of all the ślokas necessary to follow the Ashram routine and annual observances. But it contained only the ślokas, without meaning. Now that more and more seekers are interested in learning the ślokas with meaning, the present edition (*Nitya-samarpaṇam – 2nd Edition*) is being brought out with English translation of all the verses.

The arrangement of ślokas remains the same as in the previous edition, following the sequence in which they appear in the Ashram routine.
from dawn to dusk. Chapter I and Chapter IV contain the ślokas recited respectively during the morning and evening prayers. Chapter II contains the Guru-vandanā sung during Puṣpa-samarpaṇam while we offer flowers at the lotus feet of our Poojya Gurudeva. Chapter III contains the ślokas sung during Bhojana-pavitreekaranaṇam (when Poojya Swamiji purifies the food to be served during meals), the mantras chanted before taking food, and the ślokas chanted at the beginning and conclusion of each satsang.

Chapter V contains the 108 epithets (with English translation) composed by Late Sri Balan Subramanian in adoration of Poojya Swamiji. These are chanted whenever we perform the pāda-poojā of our Poojya Gurudeva. Chapter VI is a reproduction of chapter 15 of Bhagavadgītā (with English translation) to help devotees participate in the chanting before meals.

“Samarpaṇam” means offering. “Nitya” means always, constant, eternal. “Nitya-samarpaṇam” contains eternal flowers, to be offered everyday. They never wither. The more we offer them, the more fragrant and radiant they become. Also they make us more resplendent and pure.

Harīh Om Tat Sat. Jai Guru

Swami Nirviseshananda Tirtha

Gurupoornima 2017
Narayanashrama Tapovanam
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I prostrate at the lotus feet of all my Gurus, which reveal the bliss of the Self within, which are like the expert physician who alleviates the delusion caused by the severe poison of worldliness.

May the chidānandamaya (conscious being full of bliss), Guru arise wholesomely in the sky of my heart, as the sun destroying the darkness of ignorance.
May the fragrant earth, the sapid water, the touching wind, the brilliant light, the sky full of sounds along with the Cosmic Intelligence make every one’s dawn auspicious.

O, the controller of the world, who is of the nature of Consciousness, the causeless Creator, O Mahāvishṇu, the consort of Śree, waking up by your command in the morning, I undertake this journey through worldly activities, for the sake of your pleasure alone.
śrī Śaṅkarāchārya’s Prātaḥ Smaraṇa Stotram 1

At dawn, I meditate on the real nature of my Self, shining in my heart, which is verily the Truth-Consciousness-Bliss - the Goal of the realized souls, the transcendental state that constantly impels the three states of waking, dream and sleep. That partless Brahman am I, and not the aggregate of matter and energy.

śrī Śaṅkarāchārya’s Prātaḥ Smaraṇa Stotram 2

At dawn, I worship That which is unreachable by mind and speech, by whose blessings all words manifest, which the Vedas have spoken about as "not this, not this", and which is
spoken of as God of gods, birthless, infallible and primordial.

\[ \begin{align*}
\text{prātar-namāmi tamaśaḥ param-arka-varṇaḥ} \\
pūrṇaḥ sanātana-padaṁ puruṣottam-ākhyaṁ \\
yasminn-idaṁ jagad-aśeṣam-aśeṣa-mūrtau \\
rajjvāṁ bhujaṅgama iva pratibhāsitaṁ vai
\end{align*} \]

\textit{Śrī Śaṅkarāchārya’s Prātaḥ Smaraṇa Stotram 3}

At dawn, I bow humbly to that Brilliance, which shines like the sun beyond darkness (ignorance), which is full and the eternal abode called the Purushottama. In that Infinite being, this endless Universe appears as does the snake in the rope.

\textbf{I. 2 Viṣṇu-sahasranāma-stotra recitation followed by:}

\[ \begin{align*}
yad-akṣara-pada-bhraṣṭaṁ mātṛa-hīnaṁ tu yad-bhavet \\
tat-sarvaṁ kṣamyatāṁ deva nārāyaṇa namo’stu te
\end{align*} \]

O Lord Narayana, prostration to you. Kindly excuse all the mistakes, including the letters and words that have been missed, and the pronunciational notes that have been lost.
anyathā śaraṇaṁ nāsti tvam-eva śaraṇaṁ mama

tasmāt kāruṇya-bhāvena rakṣa rakṣa mahā-prabho

For me, there is no other refuge, you are the sole refuge. Therefore, protect me mercifully, O great Lord, protect me.

I.3 Reciting one or two chapters of Śrīmad Bhagavadgītā.

Prostrations to that Divine Being, whom Brahma, Varuṇa, Indra, Rudra and Maruta praise by means of divine hymns, whom sāma-veda singers praise in the proper order of
pada and aṅga through Upanishads, whom yogis established in meditation perceive with their minds fixed into the Truth, whose nature Devas and Asuras do not know.

गीतापारायणावसाने - At the conclusion of Gītā Chanting

एकं शास्त्रं देवकीपुत्रगीतं
एको देवो देवकीपुत्र एव ।
एको मन्त्रसत्स साधनं यानि
कर्मायेकं तस्य देवस्य सेवा ॥

ekaṁ śāstraṁ devakī-putra-gītaṁ
eko devo devakī-putra eva ।
eko mantras-tasya nāmāni yāni
karmāpy-ekaṁ tasya devasya sevā ॥

Śrī Śaṅkarāchārya’s Gītā Māhātmyam 7

Whatever is sung by Devakīputra (Krishna) is the only scripture. The son of Devakī is the only God. Whatever are his names, are the only mantra. Service to that God alone is the only one activity.
I repeatedly think of that Lord Sri Krishna, who is the best of Yogis, who bestows happiness to those dear to him, who is the source of joy for the Gopikas, who can be understood only by the truth exposed in Gītā, who is clever in robbing worldliness, who is by nature illumined and liberated, who on seeing the son of Pṛthā (Arjuna) afflicted, instructed him the truth of the Self making him stable-minded, who is the Self of all, the Master, and the abode of permanent happiness, who can be won over by devotion.

I. 4 दीपाराधना - Dipārādhana

There sun shines not, nor do moon and stars, nor lightning, how then can this fire? By That shining alone all become manifest. By Its brilliance all this shines.
Maheśvara is the Supreme Lord who transcends the svara (Om), which is declared in the beginning of the Vedas, and is well established in Vedanta (Upanishads), and is dissolved in the prakṛti (the primal cause).

As the flowing rivers merge into the sea abandoning individual names and forms so does the realised Knower, freed from name and form, reach the supreme self-effulgent (divyam) Purusha that is transcendental (beyond the highest).
I.5  शान्तिमन्त्राणि - Śānti Mantras

ॐ शनो मित्रः शं वरुणः शनो भवत्वर्धमा । शनो इन्द्रो वृहस्पतिः ।
शनो विष्णुरुरुक्रमः । नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षः ।
ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्मा विदिषायमि । ज्ञतं विदिषायमि ।
सत्यं विदिषायमि । तन्मामवतु । तद्नामवतु । अवतु माम ।
अवतु वक्तारस् ॥

ॐ ॐ ॐ

ॐ शन्ति: शंति: शान्ति: ॥

Om ॐ शन्ति: शंति: शंति: ॥

Oṁ śanño mitra: śaṁ varaṇa: śanño bhavatvaryaṁ | śanño indro bhaṣpati: śanño viṣṇur-uruṇrama: ||

Source: Kṛṣṇa Yajurveda; Upaniṣad: Taittirīya

Oṃ. May mitra be propitious to us (bring tranquility, fulfillment to us). May varaṇa be propitious to us. May aryamaṁ be propitious to us. May indra be propitious to us. May bhaṣpati (the god of knowledge) be propitious to us. May viṣṇu (the all-pervading, all-powerful Lord) and urukrama (one of long strides; the vāmana incarnation of viṣṇu) be benedictory to us. Prostration to Brahman. Prostration to you, O vāyu (the controller of life forces); you are verily the perceptible Brahman, and I shall extol you as the perceptible Brahman. I shall speak what is true, in the mind. I shall speak what is true and proper. May Brahman protect me; may Brahman protect the teacher. Protect me. Protect the teacher. Oṁ śānti: śānti: śānti: (May there be peace relieving us from the three-fold
disturbances ādhidaivika (providential), ādhibhautika (from animals), and ādhyātmika (from our own body, mind and intelligence).

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्य करवावहे ।
तेजस्विनावधीतमस्तु । मा विधिषावहे ॥

ॐ शान्ति: शान्ति: शान्ति: ॥

Oṁ saha nāv-avatu । saha nau bhunaktu । saha vīryaṁ karavāvahai । tejasvināv-adhītamastu । mā vidviṣāvahai ॥

ॐ सांति: सांति: सांति: ॥

Source: Kṛṣṇa Yajurveda; Upaniṣad: Kaṭhopaniṣad

Om. May Brahman protect us both (the preceptor and the disciple). May He nourish us both. May we strive together, with righteous courage and vigour. May our learning become brilliant (powerful; not bookish). May we not be intolerant or hateful (towards each other). Oṁ शान्ति: शान्ति: शान्ति: ॥

ॐ यश्चन्दनस्मृष्टिभो विध्वस्तः । छन्दोभ्योध्यमुतात् सम्भूवः ।
स मेन्त्रो मेध्या स्त्रीणोतु । अमृतस्य देवधारणो भूयासम् । शरीरं विचिर्यामः ।
जित्या मे मधुसत्तमा । कर्णाभ्यां भूरि विश्रृवम् ।
त्राह्याण: कोशोससि मेध्या पिलितः । श्रुतं मे गोपाय ॥

ॐ शान्ति: शान्ति: शान्ति: ॥

Oṁ yaś-chandasāṁ-ṛṣabho viśva-rūpa: । chandobhyo’-dhy-amṛṭāt sambabhūva । sa mendro medhayā sprṇotu ।
amṛṭasya deva-dhāraṇo bhūyāsam । šāriraṁ me
tvicarṣaṇam । jihvā me madhumattām । karṇābhyāṁ
bhūri viśruvam  | brahmaṇa: kośo’si medhayā pihita:  
śrutaṁ me gopāya  
|| Oṁ śānti: śānti: śānti: ||

Source: Kṛṣṇa Yajurveda; Upaniṣad: Taittirīya (1.4.1)

The premier sound of the Vedas is Om whose manifest form is this Universe. It emerged from the Immortality itself that transcends the Vedas. May that brilliant praṇava (Om) give me intelligence so that I may become the bearer of wisdom that bestows Immortality. May my body be fit for the purpose and my tongue speak sweetly. With both my ears let me amply hear the spiritual truths. O praṇava, you are the cell of the supreme Spirit hidden within the intelligence. Protect my learning. Oṁ śāntiḥ śāntiḥ śāntiḥ

ॐ अहं वृक्षस्य रेण्विः। कीर्ति: पृष्ठ गिरेविः। उद्ध्वपवित्रो वाजिनीव स्वमृतममिः। द्रविणं सवर्चसम्। सुमेधा अमृतोक्षितः। इति त्रिश्रुकोवेदानुवचनम् ।
|| ॐ शान्ति: शान्ति: शान्ति: ||

Oṁ ahaṁ vrksasya rerivā  | kīrti: pṛṣṭham girer-iva  
ūrdhva-pavitro vājinīva svamṛtam-asmi  | draviṇaṁ savarcasam  
sumedhā amṛtokṣita:  | iti triśaṅkorvedānu-vacanam  
|| Oṁ śānti: śānti: śānti: ||

Source: Kṛṣṇa Yajurveda; Upaniṣads: Taittirīya 1.10.1; Nārada-parivrājakopaniṣad.

I am the seed (originator) of the tree (world). My glory rises like the peak of the mountain. High and pure as the sun, I am verily immortal. My wealth is the effulgence of Brahman. I am the immutable and immortal brilliance.
This is the message of wisdom from Sage Triśanku. 

Oṃ śāntīḥ śāntīḥ śāntīḥ

Source: Śukla Yajurveda; Upaniṣads: Bṛhadāraṇyaka, Ṛśvāsya

That (the supreme Brahman) is full. This (the manifest Brahman; Creation; individual soul) is also full (infinite). From the full has emerged the full. When full (infinite Creation; individual soul) is taken from the full (supreme Brahman), what remains is verily full. Oṃ śāntīḥ śāntīḥ śāntīḥ

Source: Śukla Yajurveda; Upaniṣads: Bṛhadāraṇyaka, Ṛśvāsya

Oṃ āpyāyantu mamāṅgāni vāk prāṇaś-cakṣu: śrotamatho balam-indriyāṇi ca sarvāṇi I sarvaḥ brahmaupaniṣadām I maḥaḥ brahma nirākuryāṁ mā mā brahma nirākarod-anirākaraṇamastu anirākaraṇaṁ me’stu I tadātmani nirate ya upaniṣatsu dharmāṣṭe mayi santu I te mayi santu 

Source: Śāmaveda; Upaniṣads: Kena, Chhāndogya
Om. May my limbs, speech, life-forces, eyes, ears, strength elements (muscles, etc) and all the senses, become well nourished (with sattva-guṇa). Everything is indeed the Brahman extolled by the Upanishads. Let me not deny the Brahman. Also let not the Brahman disown me. Let there be no denial from me. Let me, who is devoted to the Self, be enriched with all the virtues extolled in the Upanishads. Let these enrich me. Om śāntiḥ śāntiḥ śāntiḥ

ॐ वाचः मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविराविर्म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासी:
अनेनाधीतेनाहोरात्रान् संद्धामि । ऋतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु
वक्तारस्म । अवतु वक्तारस्म ॥

॥ ॐ शान्ति: शान्ति: शान्ति: ॥

Oṃ vān me manasi pratiṣṭhitā | mano me vāci pratiṣṭhitam|
āvirāvirma edhi | vedasya ma āṇīṣtha: | śrutaṃ me mā
prahāśī: | anenādhītena-ahorārān sandadhāmi | ṛtāṃ
vadiṣyāmi | satyaṃ vadiṣyāmi | tanmām-avatu | tadvaktāram-avatu | avatu mām | avatu vaktāram | avatu
vaktāram ॥

॥ Oṃ śānti: śānti: śānti: ॥

Source: Ṛgveda; Upaniṣad: Aitareya

Om. May my speech be well-established in my mind and the mind be well-established in my speech. (May there be complete identity and harmony between the mind and speech.)

O self-effulgent Brahman, be revealed to me (as the self-effulgent). May you both, mind and speech together, be able to bring the essence of the Vedas for me. Whatever
I have learnt or heard (from the teacher), may it not leave me. May I unite day and night by the study (contemplate incessantly throughout day and night). I shall speak what is true, in the mind. I shall speak what is true and proper. May Brahman protect me (by infusing the right knowledge) and protect the teacher (by enabling him to communicate). May It protect me. May It protect the teacher, protect the teacher. Om śāntiḥ śāntiḥ śāntiḥ

Om bhadraṁ noʿpivātaya mana: ||
| Om śānti: śānti: śānti: ||

Source: Rgveda X.20.19.

Om. May our mind radiate auspiciousness. Om śāntiḥ śāntiḥ śāntiḥ

| Om śānti: śānti: śānti: ||

Source: Atharva Veda; Upaniṣads: Muṇḍaka, Māṇḍūkya, Praśna
**Morning Prayers**

Om. O the brilliant Powers, may our ears hear what is auspicious. May we see with our eyes what is auspicious. May we live our allotted span of life in good health and strength, singing your praise. May Indra, extolled in the scriptures, Puṣa, the omniscient, Tārksya who protects us from harm, and Bṛhaspati, ensure our felicity. **Oṃ śāntiḥ śāntiḥ śāntiḥ**

ॐ यो ब्रह्माण्य विद्धाति पूर्वम्। यो वै वेदांश्च प्रहिणोति तस्मे ॥
तं ह देवमात्मबुद्धिप्रकाशयं सुमुखुर्वें शरणमहं प्रपधे ॥

॥ अः शान्ति: शान्ति: शान्ति: ॥

**Oṃ yo brahmāṇaḥ vidadhāti pūrvarm | yo vai vedaṁśca prahīṇoti tasmai | tam ha devam-ātmabuddhi-prakāśaṁ mumukṣurvai śaraṇam-ahaṁ prapadye ॥**

॥ Oṃ śānti: śānti: śānti: ॥

Source: Atharva Veda; Upaniṣad: Śvetāsvataropaniṣad 6.18

Om. Seeking liberation, I truly take refuge in that Effulgent One, who at the beginning of Creation, projected the Creator (Brahmā, the Cosmic being), and revealed to Him the Vedas, and who indeed illumines our intelligence with the knowledge of the Self. **Oṃ śāntiḥ śāntiḥ śāntiḥ**
When you recite a verse properly, activating the sound from the naval region, and also listen to it attentively, contemplating on the meaning conveyed by the words, it becomes a great discipline bringing convergence, integration and harmony. It will virtually lead you to samādhi - the inward poise and bliss.

- Swamiji
Pleased with the traditional Vedic ways of worship, performed by the devotee in hundreds of lives with piety and devotion, the Lord out of his own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

Śrī Śaṅkarāchārya’s Sarvavedāntasiddhāntasārasaṅgrahaḥ 254

Pleased with the traditional Vedic ways of worship, performed by the devotee in hundreds of lives with piety and devotion, the Lord out of his own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

Puruṣasmrñaṁ

Offering flowers at the Lotus Feet of Sri Gurudeva

II. 1  गुरुस्तोत्राणि - Stotras on the Guru

janmānekaśatai: sadādarayujā
bhaktiṣa samārādhito
bhaktair-vaidika-lakṣaṇena vidhinā
santuṣṭa īśa: svayam
sākṣāc-chṛgururūpam-etya kṛpayā
dṛg-gocara: san prabhu:
tattvaṁ sādhu vibodhya tārayati tān
saṁsāra du:khārvat

Śrī Śaṅkarāchārya’s Sarvavedāntasiddhāntasārasaṅgrahaḥ 254

Pleased with the traditional Vedic ways of worship, performed by the devotee in hundreds of lives with piety and devotion, the Lord out of his own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

Puruṣanundarasaṅkarāchārya

Offering flowers at the Lotus Feet of Sri Gurudeva
pūrṇānanda-rasānubhūti-sahita-
smera-prasannānanaṇaḥ
pūrṇendu-prabham-ātmabodha-nilayaṇaḥ
śāntaṁ nirīhaṁ param Ⅰ
nityānitya-vicārasāra-caturāṇaḥ
nirmatsaraṁ pāvanaṁ
śrībhūmānandam-ahaṁ nato’smi
kalitānandaṁ paraṁ śreyase ⅠⅠ

By a devotee

Seeking spiritual fulfillment, I prostrate before Sri Bhoomananda, my Guru, who has a smiling countenance resulting from the experience of full bliss; who sheds lustre like the full-bloom moon; who is the treasure-house of Self-knowledge, is ever tranquil, desire-free and supreme in every way; who is adept in discriminating between the Real and the unreal, and is freed from the spirit of competition; who is ever pure and bliss incarnate.

II. 2 गुरुगीता - Gurugītā
gurur-brahmā guru-rāśī: guru-deva mahēśvara: Ⅰ
guru: sākṣāt paraṁ brahma tasmāi śrīgurave nama: ⅠⅠ

Salutations to the Guru who is Brahmā, Viṣṇu and Śiva; who is verily the Supreme Brahman.

अज्ञान-तिमिरान्धस्य ज्ञानाध्य-शलाकया Ⅰ
cakṣuḥsūryaḥhitāḥ yena tasmā śrīgurave nama: ⅠⅠ
Salutations to the Guru, who with the collyrium stick of Knowledge, has opened the eyes blinded by ignorance.

Salutations to the Guru who has made it possible to realise That which is of the form of undivided space and which pervades all the living and non-living creation.

Salutations to the Guru who is the supreme Consciousness, eternal and serene; who is beyond space, is devoid of any blemish and is beyond bindu, nāda and kalā (beyond the three states of awareness).
Salutations to the Guru who has made it possible to realise That, by which all the mobile and immobile, as well as the animate and inanimate creation is pervaded.

अनेकजन्म-संप्राप्त कर्मथन-विदाहिने ।
आत्मज्ञानान्नि-दानें तस्मै श्रीगुरवे नमः ॥

aneka-janma-sampribpta karmendhana-vidahine ।
atma-jnanagni-danena tasmai shriyurave nama: ॥

Salutations to the Guru who, by infusing the fire of Self-knowledge, completely burns away the fuel of karma collected over many lives.

न गुरोरधिकं तत्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात्यरं नास्ति तस्मै श्रीगुरवे नमः ॥

na guror-adhikam tatvaṃ na guror-adhikam tapa: ।
tattva-jnanat-paraṃ nasti tasmai shriyurave nama: ॥

There is no Truth higher than the Guru, no penance higher than remembering and serving the Guru, and there is nothing superior to the Realization of Truth. Salutations to the Guru.

मन्नाथ: श्रीजगन्नाथो मदुगुर: श्रीजगदुगुर: ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥

mannatha: shrijagannatho madguru: shrijagadguru: ।
madatmā sarva-bhūtātmā tasmai shriyurave nama: ॥

My Lord is the Lord of the universe, my Guru is the Universal Teacher and my Self is the Self of everything. Salutations to the Guru.
The focus for meditation is the Guru’s form; the focus of worship is the feet of the Guru; the real mantra is the instruction of the Guru and the cause of liberation is the Guru’s compassion.

The Guru is the beginningless beginning, (the source of everything and all). The Guru is the supreme destiny, there is no one greater than the Guru. Salutations to the Guru!

Salutations to the Sadguru, who is verily the bliss of Brahman and the bestower of supreme happiness; who is
One and the personification of supreme Knowledge; who transcends the pairs of opposites, resembles the sky and is revealed by such Vedic aphorisms as Thou Art That; who is single, eternal, pure, immovable, and the witness of the intelligence of all; who is beyond all states and is devoid of the three guṇas.

I prostrate before the Guru who is everlasting, ever-pure, and is devoid of all illusory appearances; who is formless, blemishless, ever present awareness, and blissful consciousness.

II. 3 Gurvaṣṭakam (Śrī Śaṅkarāchārya)

The body may be beautiful, so also the wife; there might be attractive and diverse fame along with riches as huge as the mount Meru; yet, if the mind is not focussed on
the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

कलत्रं धनं पुत्रपौत्रादि सर्वं

गृहं बान्धवं: सर्वंमेत्तथ जातम् ।

मनश्चेत्र लग्नं गुरोंग्रिपपद्मे

ततं: किं ततं: किं ततं: किं ततं: किम् ।।

kalatram dhanam putra-pautrādi sarvam
graham bandhavam: sarvam-etaddhijātam ।
manaścenna lagna gamur-anāghripadme
tata: kim tata: kim tata: kim tata: kim ।।

Be there the wife, wealth, children, grandchildren and the like; be there home, relatives and everything born out of these; yet, if the mind does not get fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

षड्यांगादिवेदो मुखे शास्त्रविद्या

कवित्वादि गद्यं सुपद्यं करोति ।

मनश्चेत्र लग्नं गुरोंग्रिपपद्मे

ततं: किं ततं: किं ततं: किं ततं: किम् ।।

ṣaḍaṅgādi-vedo mukhe śāstravidyā
kavītvādi gadaṃ supadaṃ karoti ।
manaścenna lagna gamur-anāghripadme
tata: kim tata: kim tata: kim tata: kim ।।

Even if all the scriptural knowledge, the Vedas along with the six vēdāṅgas, are right on the lips; the ability to compose prose as well as good poetry is also there; yet
if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

विदेशेशु मान्यः स्वदेशेशु धन्यः
सदाचारवृत्तेशु मत्तो न चायन्यः ।
मन्यछेत्र लग्नं गुरोरंग्रिपदम्
ततः किं ततः किं ततः किं ततः किम् ।।

videśeṣu māṅya: svadeśeṣu dhanyā:
sadācāra-vṛtteṣu matto na cānya: ।
manaścenna lagnaḥ gūrōraṅghripadme
tata: kiṁ tata: kiṁ tata: kiṁ tata: kiṁ ।। 4

Honoured abroad, and famous in the homeland; in good conduct too there is no one excelling; even then if the mind is not focussed on the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

क्षमामण्डले भूपभूपालवृद्धे:
सदा सेवितं यथं पादार्विन्दम् ।
मन्यछेत्र लग्नं गुरोरंग्रिपदमे
ततः किं ततः किं ततः किं ततः किम् ।।

kṣamā-maṇḍale bhūpa-bhūpālavṛṇdai:
sadā sevitaṁ yasya pāḍāravindam ।
manaścenna lagnaḥ gūrōraṅghripadme
tata: kiṁ tata: kiṁ tata: kiṁ tata: kiṁ ।। 5

Maybe his holy feet are worshipped by the kings of the earth, if the mind is not fixed to the lotus feet of the
Guru, what is the use, what is the use, what is the use, what is the use?

यशो मे गतं दिक्षु दानप्रतापत्  
जगद्वस्तु सर्वं करे यथसाधात् ।
सन्तोषं लग्नं गुरोरंगिरिपद्  
तत: किं तत: किं तत: किं तत: किम् ॥

\[
yāśo me gataṃ dikṣu dāna-pratāpāt  
jagad-vastu sarvaṃ kare yat-prasādāt ।
manaścena lagnaṃ guror-aṅghripadme  
tata: kiṃ tata: kiṃ tata: kiṃ tata: kiṃ ॥ 6
\]

Fame might have spread in all directions because of boundless charity; also any worldly attainment can come within reach by His grace; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use?

न भोगे न योगे न वा वाजिराजो  
न कान्तामुखे नेव वितेषु वित्तम् ।
सन्तोषं लग्नं गुरोरंगिरिपद्  
तत: किं तत: किं तत: किं तत: किम् ॥

\[
na bhoge na yoge na vā vājirājau  
nā kāntā-mukhe naiva vīteṣu cittam ।
manaścena lagnaṃ guror-aṅghripadme  
tata: kiṃ tata: kiṃ tata: kiṃ tata: kiṃ ॥ 7
\]

The mind might have turned away in dispassion from worldly pleasures, hard austerities, the best of horses, wealth and the face of the beloved; even then, if the mind
is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

अरण्ये न वा स्वस्य गेहे न कार्ये
न वेदेह मनो वर्तते मे त्वनध्ये ॥

मनंश्वेत्रि लग्नं गुरोरंधुपद्मे
तत् किं तत्: किं तत्: किं तत्: किम् ॥

araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye ॥
manaścenna lagnaṁ guror-aṅghripadme
tata: kim tata: kim tata: kim tata: kim ॥ 8

The mind might not be drawn to the forest, to one’s own home, to any activity, to the body or to anything invaluable; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

गुरोरष्टकं या: पठेत्युष्णवेही
यतिर्भूपतिर्ब्रह्मचारी च गेही ॥
लभेहाज्ञिर्तां पदं ब्रह्मसंज्ज
गुरोरुस्तवाख्ये मनो यस्य लग्नम् ॥

guror-aṣṭakaṁ ya: paṭhet-puṇyadehi
yatir-bhūpatir-brahmacāri ca gehi ॥
labhed-vāṅchitārthaṁ padaṁ brahma-saṅjñaṁ
guror-ukta-vākye mano yasya lagnam ॥ 9

The noble Soul who regularly reads these eight verses on the Guru, be he an ascetic or a king, a celibate or a householder, will attain his object of desire as well as
the abode of Brahman, provided his mind clings to the words of the Guru.

II. 4 समापन-स्तोत्राणि - Concluding Ślokas

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva

tvameva vidyā draviṇaḥ tvameva
tvameva sarvaḥ mama devadeva

You are my mother. You are my father. Equally so, You are the relative as well as the friend. Knowledge and wealth alike are You. O my Lord of lords, you are to me everything and all.

yatṛeva yatṛeva mano mādiyam
tyatṛeva tatraiva tava svarūpaṁ
tyatṛeva yatraiva śiro mādiyam
tatraiva tatraiva padadvayaṁ te
Wherever is my mind, I find your real form. Wherever is my head, there reign your holy feet.

Gurugītā

I prostrate before the Sadguru who is endless, beginningless and also without the middle; who has no hand, no foot, and is devoid of name, lineage or any other connection; who has no caste or colour and is neither masculine nor neutral nor again feminine. He has no form and undergoes neither change nor birth nor death. He has neither virtue nor sin. Devoid of all falsehood, He is the only Reality. He is verily the joy of natural samatva (uniformity).
Pleased with the traditional Vedic ways of worship performed by the devotees in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru, and mercifully awakens the devotees by explaining the supreme Truth sufficiently well and takes them across the sea of worldly afflictions.

janmānekaśatai: sadādarayujā
bhaktā samārādhitō
bhaktair-vaibhik-lakṣaṇaṇa vidhinā
tsantuṣṭa īśa: svayam ।
sākṣāc-chṛīgurūrūpam-etya kṛpayā
dṛg-gocara: saṁ prabhu:
tattvaṁ sādhu vibodhya tārayati tān
saṁsāra du:khaḥāvāt ।

Śrī Śaṅkarāchārya’s Sarvavedāntasiddhāntasāraṅgraḥaḥ 254

III. 1  satṣaṅgarāmē - At the beginning of Satsang

janmānekaśatai: sadādarayujā
bhaktā samārādhitō
cintayā śrīmad-bhaktair-vaidika-lakṣaṇaṇa vidhinā
tsantuṣṭa īśa: svayam ।
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III  Ślokas related to other daily events

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saṁsāra du:khaḥāvāt ।

Śrī Śaṅkarāchārya’s Sarvavedāntasiddhāntasāraṅgraḥaḥ 254
One should meditate upon Brahman always with a peaceful mind and with devotion and śraddhā (assigning greatest value) - Brahman that is all-pervading, one without a second, devoid of decline or decay, and defined in the Upanishads; Brahman that does not allow any semblance of duality, robs worldliness, and bestows peace (to the embodied); Brahman that is free from action, non-action and wrong action and is free of all impurities; Brahman that transcends the three guṇas (sattva, rajas and tamas).

III. 2 सत्संगावसाने - At the conclusion of Satsang

prabuddhaṁ vimuktaṁ vikārādiḥīnaṁ
prasannanāṁ sadā nitya-bodha-svarūpaṁ
param niścalanāṁ nirguṇaṁ sarva-rūpaṁ
bhaje'haṁ sadānusmārāmi praṇaumi

Swami Bhoomananda Tirtha
I always worship, remember and prostrate before one who is ever-awakened, ever-liberated, ever-free of all modifications and ever-cheerful; whose essential nature is Consciousness, who is transcendental, unmoving, transcending all attributes and revealer of all forms.

III. 3 भोजनपवित्रीकरणम् - Bhojanapavitrikaranaṃ

Before each meal, the prepared food is offered to Poojya Swamiji, chanting these ślokas in chorus. Poojya Swamiji holds the food in his hands, blesses and purifies the food with his glance. Also, he has a saṅkalpa that those who take this food, may become purer, physically, mentally intelligently and spiritually.

यस्य पादप्रभाध्यस्तः प्रपञ्चो भाति भासुरः ।
तमहे सद्गुरुः वन्दे भूमानन्देः चिदालमकम् ॥

yasya pāda-prabhādhya-sta:
prapañcō bhāti bhāsura: ।
tamahaṃ sadguruṃ vande
bhūmānandaṃ cidātmakam ॥

Appearing in the radiation from whose feet the world shines brilliantly, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

नन्दितानि दिगान्तानि यस्यानन्दाश्रुविन्दुना ।
तमहे सद्गुरुः वन्दे भूमानन्देः चिदालमकम् ॥

nanditāni digantāni
yasyānandanāśrubindunā ।
tamahaṃ sadguruṃ vande
bhūmānandaṃ cidātmakam ॥
By the drops of whose blissful tears, all the horizons rejoice, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

III. 4 Before taking food

Recitation of 15th Chapter of Bhagavadgītā continues while serving food. Then the following ślokas are chanted before taking food:

\[ brahmārpanaḥ brahma havi: \]
\[ brahmāgnau brahmaḥaḥ hutam \]
\[ brahmaiva tena gantavyaṃ \]
\[ brahma-karma-samādhinā \]

\[ Bhagavadgītā 4.24 \]

The offering is Brahman, the material offered is Brahman, offered by Brahman into the fire of Brahman. Brahman is to be attained by him whose all actions are established in Brahman.

\[ annapūrṇe sadāpūrṇe \]
\[ śaṅkara-praṇavallabhe \]
\[ jñāna-vairāgya-siddhyartham \]
\[ bhikṣāṃ dehi ca pārvati \]

32
O Annapūrṇā! You are ever full, dear to Śaṅkara. O Pārvati devi, give me alms so that I may attain Knowledge and Dispassion.

Pārvati devi is my mother, my father is Lord Maheśwara. Devotees of Śiva are my kin, and all three worlds are my motherland.
The spirituo-religious civilization of India has been evolved and sustained through poetry. The ancient Vedas were taught, learnt, memorized and preserved only through the culture of recitation. To recite verses with correct accent and pronunciation, while focussing the mind on their meaning, is to ingrain them indelibly in memory and sublimate our life and behaviour through their message.

- Swamiji
Pleased with the traditional Vedic ways of worship performed by the devotee in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru and, mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

Śrī Śaṅkarāchārya’s Sarvavedāntasiddhāntasārāsāṅgrahaḥ 254
Nitya-samarpanam

One should meditate upon Brahman always with a peaceful mind and with devotion and śraddhā (assigning greatest value) - Brahman that is all-pervading, one without a second, devoid of decline or decay, and defined in the Upanishads; Brahman that does not allow any semblance of duality, robs worldliness, and bestows peace (to the embodied); Brahman that is free from action, non-action and wrong action and is free of all impurities; Brahman that transcends the three guṇas (sattva, rajas and tamas).

O, merciful Šambhu, this indeed is the time for dāna (giving). I am the deserving receptacle for it. You are the...
giver. I do not beg, beseech from anyone but you. Give me unswerving devotion to You alone. By that I am fulfilled.

नो सोदरो न जनको जननी न जाया
नैवात्मजो न च कुलं विपुलं बलं वा ।
संदृश्यते न किल कोंपि सहायको मे
तस्मात् त्वमेव शरणं मम शंखपाणे ॥

no sodaro na janako janani na jāyā
daivaṁjao na ca kulaṁ vipulaṁ balaṁ vā ।
sandrāṣyate na kila ko’pi sahāyako me
tasmāt tvam-eva śaraṇaṁ mama śāṅkha-pāne ॥

Śrīhariśaraṇāṣṭakam 2

I have no brother, no father, no mother and no wife. I have no son either. Equally so, I do not have a distinguished lineage or great power. There is no visible support or help. Therefore, O wielder of the conch (Viṣṇu), you alone are my refuge.

IV. 2 नामाबली

Repeated singing of the couplet (Composed by Poojya Swamiji):

ॐ नमः सदाशिवाय �ॐ नमो नारायणाय
ॐ नमः सदाशिवाय �ॐ नमो नारायणाय ...

Om nama: sadāśivāya Om namo nārāyaṇāya
Om nama: sadāśivāya Om namo nārāyaṇāya.
Let Krishna, the Preceptor of the sentient and insentient beings, protect me. I prostrate before Krishna always. By Krishna have I been redeemed and sustained everytime. My mind is given over to Krishna. My Teacher’s origin is from Krishna alone. I am the loyal servant of Krishna. May my devotion to Krishna be unswerving. O Lord, O Krishna, I prostrate before Thee.
I always prostrate with my mind and head in front of the best of Raghus who abides in all beings as the Self of all, who is the support for all and is eternal; who is the Master of all causes and the supreme abode of Nature, who is guileless, free of false appearances, uncondemnable and blemishless.

IV. 4 नामावली

Repeated singing of the Mahāmantra:

हरे राम हरे राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण हरे हरे ॥

hare rāma hare rāma rāma hare hare ।
hare krṣṇa hare krṣṇa krṣṇa hare hare ॥

IV. 5 स्तोत्राणि - Ślokas

वन्दे गुरुर्वेऽ चरणारविन्दे
सन्दर्शितत्स्वात्मसूक्तावबोधे ।
जनस्य ये जान्युलिकायमाने
संसारहालाहलमोहशान्त्ये ॥
vande gurūṇāṁ caraṇāravinde
sandarśita-svātma-sukhāvabodhe ।
janasya ye jāngulikāyamāne
saṃsāra-hālāhala mohaśāntyai ॥

Śrī Śaṅkarāchārya’s Yogatāravali 1

I prostrate at the lotus feet of all my Gurus, which reveal the bliss of the Self within, which are like the expert physician who alleviates the delusion caused by the severe poison of worldliness.

मदीय ह्रदयाकाशे चिदानन्दमयो गुरुः ।
उदेतु सतंतं सम्यक् अज्ञातिमिरारुणः ॥

madīya hṛdayākāśe cid-ānandamayo guru: ।
udetu satataṃ samyak ajñāna-timirāruṇa: ॥

May the chidanandamaya (conscious being full of bliss) Guru arise wholesomely in the sky of my heart, as the sun destroying the darkness of ignorance.

स्वाराज्य साम्राज्य विभूतिरेषा
भवत्कृपा श्रीमहिमप्रसावत् ।
प्राप्ता मया श्रीगुरवें महात्मने
नमो नमस्तेस्तु पुनर्मोऽस्तु ॥

svārājya sāmrājya vibhūtireṣā
bhavat-kṛpā śrīmahima-prasādāt ।
prāptā mayā śrīgurave mahātmane
namo namaste’stu punarnamo’stu ॥

Vivekachūḍāmaṇi 517
This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Prostrations to thee, O glorious, noble-minded Teacher, prostrations again and again!

नमस्तस्मे सदेकस्मे कस्मेचिन्महसेष नमः ।
यदेतवद्विशरपेण राजते गुरुराजः ते ॥

namastasmai sadaikasmai kasmaicin-mahase nama: ।
yadetad-viśvarūpeṇa rājate gururāja te ॥

Vivekachūḍāmaṇi 519

O great Teacher, it is you the singular Presence, the indescribable great Sentience, that ever shines as the extensive Universe. Prostration to you, the king of all Gurus.

योध्वत्तःप्रविष्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरं: स्वधामना ।
अन्यांश्च हस्तचरणश्रवणत्वगाएदीन्
प्राणान् नमो भगवते पुरुषाय तुथम् ॥

yo’nta:praviśya mama vācamimāṁ prasuptāṁ
sañjīvayaty-akhilaśaktidhara: svadhāmnā ।
anyāṁśca hasta-caraṇa-śravaṇa-tvagādīn
prāṇān namo bhagavate puruṣāya tubhyam ॥

Śrīmad Bhāgavatam 4.9.6

Prostration to you O Bhagavān, the Supreme Purusha, who entering within me, activates the dormant speech as well as the other organs like hands, feet, ear, skin etc, and also the life forces, merely by virtue of His presence, holding as He does infinite powers.
Nitya-samarpanam

स्वरूपिनी सा यज्ञां भक्तिमये
स्वरूपिनी सा यज्ञांवैक्षण्डमये ॥
स्वरूपिनी सा यज्ञांमहाविभूतिये
स्वरूपिनी सा यज्ञांदैवसिन्धुवे ॥

namo namo vānimanasātibhūmaya
namo namo vānimanasaikabhūmaya ॥
namo namo’nanta-mahāvibhūtaye
namo namo’nanta-dayaikasindhave ॥ (Twice)

Śrī Yamunāchārya’s Stotraratna 21

Prostration to Him who transcends the sphere of speech and mind; Prostration to Him who alone manifests as speech and mind. Prostration to Him who is the source of the infinite magnificent creation. Prostration to Him, the ocean of endless mercy.

नास्था धर्मेन न वसुनिच्ये नेव कामोपभोगे
यद्भवेन तद्भवतु भगवन् पूर्वकर्मातुरुपम् ॥
होत्तु प्राथ्यं सम बहुमतं जन्मजन्मान्तरेरपि
त्वत्वादास्मोरुहयुगगता निश्चला भक्तिरस्तु ॥

nāsthā dharme na vasunicaye naev kāmopabhoge
yad-bhavyam tad-bhavatu bhagavan pūrva-karmānturupam ॥
hyet prārthyaṃ mama bahumataṃ janmanjanmāntare’pi
tvat-pādāmbo-ruhayugagata niṣcalā bhaktirastu ॥

Rāja Kulaśekharā’s Mukundamālā Stotram 7

I have no confidence in dharma (moral codes); neither in property nor in enjoying the objects of desires. Let whatever is destined, O Lord, take its course according
to the previous karma. However, I have this supremely cherished prayer: in all my lives let there be unflinching devotion to Thy lotus feet.

हर त्वं संसारं दुःततरसारं सुरपते
हर त्वं पापानं वितितिमपरं यादवपते।
अहो दीनानाथं निहितमचलं निष्ठितपदं
जगन्नाथस्वामी नयनपथगामी भवतु मे।।

hara tvāṃ saṃśāraṃ drutataram-asāraṃ surapate
hara tvāṃ pāpānāḥ vitatim-aparāṃ yādavapate ।
aho dīnānāthaḥ nihitam-acalaṃ niścita-padaḥ
jagannāthasvāmī nayana-pathagāmī bhavatu me ।।

Śrī Chaitanya Mahāprabhu’s Jagannāthāṣṭakam 8

O supreme Lord, take away from me as fast as possible this worthless world. O the Lord of Yadus, take away my sins spread far and wide. O the unfailing abode of the poor and tormented, O the supreme Lord of the Universe, be always before my eyes, wherever my vision goes.

भोगे रोगभयं कुले च्युतिभयं विछे नृपालादभयं
माने देन्यभयं बले रिपुभयं रुपे जराय भयम्।
शास्त्रे वादिभयं गुणे खलभयं काये कृष्णलादभयं
सर्वेन वस्तु भयान्ति भुवि नृणां वैराज्यमेववाभयम्।।

bhoge rogabhayaṃ kule cyutibhayaṃ
vitte nṛpalādbhayaṃ
māne dainyabhayaṃ bale ripubhayaṃ
rūpe jarāyā bhayam ।
In enjoyment, there is fear of disease; in family reputation, there is fear of decline; in wealth, there is fear of kings; in honour there is fear of dishonour; in strength there is fear of enemy or adversary; in beauty there is fear of old age; in scriptural erudition there is fear of learned opponents; in virtue there is fear of slanderer; in body, there is fear of death. For human beings, everything in this world is coupled with fear. Vairōgya (non-possessiveness and not clinging to worldly enjoyments) alone is the abode of fearlessness.

Nānya śṛiḥa rathupate hṛdayeḥśmadīye
satyaṁ vadāmi ca bhavān-akhilāntarātmā  ||
bhaktiṁ prayaccha rathupūṅgava nirbharāṁ me
kāmādīdoṣa-rahitāṁ kuru mānasāṁ ca  ||

Vairōgya-śatakam 31

Tulasi Rāmāyaṇa 5.2

O Raghupate, there is no other desire in my heart. I am speaking the truth, of course, you, being the Inner Self of all, will also know it well. Grant me, O best of Raghus, unflinching devotion that unburdens me; makes my mind free of the taint of desires.
This Self whom ascetics freed from stains experience ceaselessly within their body as brilliant and pure, is attainable through truthfulness, austerity, well-refined wisdom and celibacy.

The qualities of a pure being are: placidity of mind, Self-experience, supreme peacefulness, contentment, delight and Self-abidance, by virtue of which the constant bliss emerging from the supreme Reality is attained.
In whose heart Lord Hari - the embodiment of auspiciousness - abides, for them there is continuous festivity (elevation), constant prosperity and eternal felicity.

I am not dedicated to righteousness; neither am I a Knower of Truth. I am not devoted to your Lotus feet. Having nothing, with no other refuge, I seek refuge under your lotus feet where one should seek refuge.

IV. 6 Concluding Ślokas

Na dharma-niśṭho’smi na cātmavedī
da bhaktimāṁ-stvac-carāṇāravinde
akiñcano’nanyagati: śaraṇyam
tvat-pāda-mūlaṁ śaraṇam prapadye

Śrī Yamunāchārya’s Stotraratna 22
sarve bhavantu sukhina:
sarve santu nirāmayā:

sarve bhadrāṇi paśyantu
mā kaścit du:khabhāk bhavet

Jagat-kalyāṇa sūktam

May all be happy; may all be free from disease; may all see auspiciousness; let not anyone be a victim of affliction.

durjana: sajjano bhūyāt
sajjana: śāntim-āpnuyāt
śānto mucyeta bandhebhyo
muktāscānyān vimocayet

Jagat-kalyāṇa sūktam

May the vicious become good, the good attain peace and the peaceful be redeemed from all bondages. May the liberated ones redeem others.

kāle varṣatu parjanya:
prthivī sasyāśālinī
deśo’yaṃ kṣobharahita:
sajjanā: santu nirbhayā

Jagat-kalyāṇa sūktam
May the clouds shed at the proper time and the earth become fertile. May the country remain free of agitations and the noble souls be free from fear.

स्वस्ति प्रजाभ्य: परिपालयन्ताः  
न्यायेन मार्गेण महिं महीशा: ।  
गोब्रह्माणेब्य: शुभमस्तु नित्यं  
लोकाः समस्ताः सुखिनो भवन्तु ।।

svasti prajābhya: paripālayantāṁ  
nyāyyena mārgeṇa mahīṁ mahīśā: ।  
gobrāhmaṇeṁbhy: āṣubham-astu nityaṁ  
lokāḥ: samastāḥ: sukhino bhavantu ।।

Jagat-kalyāṇa sūktam

Let there be well-being for the people; may the rulers rule the earth adhering to the righteous path; may there always be well-being for the learned and the cattle; may all the worlds be happy.

असतो मा सदगमय । तमसो मा ज्योतिर्गमय ।  
मृत्योमाःमृतं गमय ।।  
हरि: ओः शान्ति: शान्ति: शान्ति: ।।

asato mā sad-gamaya । tamaso mā jyotir-gamaya ।  
mṛtyormāṁmrtaṁ gamaya ।।  
Hari: Oṁ śanti: śanti: śanti: ।।

Bṛhadāraṇyaka Upanishad 1.3.28

From the unreal lead me to the Real; from darkness lead me to Light; from death lead me to Immortality. Om śanti: śanti: śanti: śanti:
Aṣṭottara-śatanāmāvalī: 108 holy epithets composed by a devotee in adoration of our Poojya Gurudeva. These are chanted while offering flowers at Poojya Gurudeva’s Lotus Feet during the ceremonial Pādapoojā.

1. Prostrations to our Gurus who are born of the lotus-hand of Paramahamsa (who belong to the Paramahamsa lineage)

Oṃ śrīparamahaṁsa-kara-kamala-saṅjāta asmad śrīgurubhyo nama:

2. Prostrations to the One who is free of possessiveness.

Oṃ akiṇcanāya nama:

3. Prostrations to the unfragmented Whole.

Oṃ akhaṇḍa-maṇḍalākārāya nama:

4. Prostrations to the Unborn.

Oṃ ajāya nama:

5. Prostrations to the One who removes ignorance.

Oṃ ajñāna-haraṇāya nama:
Prostrations to the Self that is the support of all yajñas.

Prostrations to the Infinite.

Prostrations to the One without beginning and end (birth and death).

Prostrations to the Deathless.

Prostrations to the Immortal Self.

Prostrations to the One who has transcended all āshramas (the 4 stages of life).

Prostrations to the Changeless.
Prostrations to the One who is Bliss personified.

Prostrations to the One who delights in the Self.

Prostrations to the One who is well established in his Self.

Prostrations to the One whose ultimate dedication is to
relieve the distressed.

Prostrations to the One who is easily pleased.

Prostrations to the Karma Yogi.

Prostrations to the Immovable (seated at the top).
Prostrations to the One who bestows the experience of the Absolute.

Prostrations to the One who manifests as cause and effect.

Prostrations to the One who is embodied as the Guru.

Prostrations to the best of the Gurus.

Prostrations to the ocean of virtues.

Prostrations to the personified Consciousness.

Prostrations to the Unfragmented Consciousness.
Prostrations to the One who is free from old age and death.

Prostrations to the One who has won over his senses.

Prostrations to the Jīvanmukta (liberated while living).

Prostrations to the One attainable by Knowledge.

Prostrations to the One who is full with Knowledge.

Prostrations to the effulgence of Knowledge.

Prostrations to the Supreme radiance of Knowledge.
Prostrations to the One who has transcended the three Guṇas.

Prostrations to the ocean of mercy.

Prostrations to the mercy personified.

Prostrations to the One who is of the essential nature of Dakshiṇāmūrti.

Prostrations to the One who has transcended duality.

Prostrations to the One who is not bound by dharma or adharma.

Prostrations to the One who has transcended the three Guṇas.

Prostrations to the ocean of mercy.

Prostrations to the mercy personified.

Prostrations to the One who is of the essential nature of Dakshiṇāmūrti.

Prostrations to the One who has transcended duality.

Prostrations to the One who is not bound by dharma or adharma.
Prostrations to the One who is free of attributes.

\[ \text{ॐ नित्यबोधाय नमः} \]

\[ Om nityabodhāya nama: \]

Prostrations to the One who is constant Awareness.

\[ \text{ॐ नित्याय नमः} \]

\[ Om nityāya nama: \]

Prostrations to the Eternal.

\[ \text{ॐ निरपेक्षाय नमः} \]

\[ Om nirapekṣāya nama: \]

Prostrations to the One who has no expectations.

\[ \text{ॐ निरीहाय नमः} \]

\[ Om nirīhāya nama: \]

Prostrations to the One who is free of worldiness.

\[ \text{ॐ निस्प्रहाय नमः} \]

\[ Om nisprhāya nama: \]

Prostrations to the desireless.

\[ \text{ॐ नि:श्रेयस-निधये नमः} \]

\[ Om ni:śreyasa-nidhaye nama: \]

Prostrations to the treasure of supreme auspiciousness.

\[ \text{ॐ नित्यानित्य-विवेक-प्रबोधकाय नमः} \]

\[ Om nityānitya-viveka-prabodhakāya nama: \]

Prostrations to the One who awakens the discrimination between permanent and impermanent.
Prostrations to the Supreme Brahman.

Prostrations to the One who awakens the knowledge of the Supreme Truth.

Prostrations to the One with a cheerful countenance.

Prostrations to the Transcendental.

Prostrations to the purity personified.

Prostrations to the essence of fullness.

Prostrations to the Wanderer (a spiritual mendicant).
Oṁ paramātmane nama: 55
Prostrations to the Supreme Self.

Oṁ pāvanāya nama: 56
Prostrations to the Purifier.

Oṁ puruṣottamāya nama: 57
Prostrations to the Supreme Purusha.

Oṁ prema-svarūpāya nama: 58
Prostrations to the essence of love.

Oṁ brahmavidyā-pracārakāya nama: 59
Prostrations to the One who disseminates Brahmavidyā.

Oṁ brahmānanda-pradāyakāya nama: 60
Prostrations to the One who bestows the bliss of Brahman.

Oṁ bhagavannāma-pārāyaṇa-priyāya nama: 61
Prostrations to the One who exults in chanting the holy names of the Lord.
Prostrations to the One who fulfils the wishes of the devotees.

Prostrations to the One who enhances our devotion and knowledge.

Prostrations to the One who expounds the virtues of a devotee.

Prostrations to the Incomprehensible.

Prostrations to the bestower of liberation.

Prostrations to the One who shows us the path to liberation.
Prostrations to the Lord of all ascetics.

Prostrations to the One who is aware of the welfare of youth.

Prostrations to the greatest of Yogis.

Prostrations to the Lord of the Universe.

Prostrations to the One who is given to Lokasaṅgraha (world welfare).

Prostrations to the One who awakens the Vedantic Truth in us.

Prostrations to the One who is the essence of all learning.
Prostrations to the One who is the eye of discrimination.

Prostrations to the Source of Viveka and Vairāgya.

Prostrations to the friend of the whole universe.

Prostrations to the Eternal.

Prostrations to the Soul of auspiciousness.

Prostrations to the Auspicious.

Prostrations to the Pure.
Prostrations to the One with auspicious limbs.

Prostrations to the One with auspicious gaze.

Prostrations to the One who follows the lineage of Śrī Śaṅkarācārya.

Prostrations to the well-wisher of all noble people.

Prostrations to the One who is the embodiment of Sachchidananda (Truth-Consciousness-Bliss).

Prostrations to the essence of Truth, Consciousness and Bliss.

Prostrations to the One who nourishes Satsaṅga
Prostrations to the refuge of the noble.

Prostrations to the One whose nature is the bliss of Truth.

Prostrations to the One who is dedicated to virtuous behaviour.

Prostrations to the ever-blissful.

Prostrations to the ever-auspicious.

Prostrations to One whose only form is the Truth.

Prostrations to the One who is Full (in all sense).
Om samadarśine nama:  
Prostrations to the One who has equal vision.

Om saṁyamine nama:  
Prostrations to the One to whom discipline is natural.

Om sarva-bhūtātmane nama:  
Prostrations to the Indweller of all beings.

Om sarvāṅga-vivarjitāya nama:  
Prostrations to the One who is free of all attachment.

Om sarvātmane nama:  
Prostrations to One who is the Self of all.

Om saṁsārārṇava-setave nama:  
Prostrations to One who is a bridge across the ocean of worldliness.

Om sākāra-nirākāra-varjitāya nama:  
Prostrations to the One who is beyond form and formlessness.
Prostrations to the One who is affectionate to the noble.

Prostrations to the One with stable intelligence.

Prostrations to the Ever-free.

Prostrations to One who reveals his own Self.

Prostrations to the Knower of the Field.

Prostrations at the holy feet of Swami Bhoomananda Tirtha who is the founder of Narayanashrama Tapovanam.

Hari: Oṁ Tat Sat
The undying Peepal Tree, whose leaves are the Vedas, has its roots upward and branches downward. Whosoever knows this, knows verily the import of the Vedas.

Branches of this tree, nourished by the guṇas, and sensory enjoyments as tender leaves, issue forth downwards and
upwards. Its (secondary) roots are spread forth below in the human world in all directions, giving rise to bondage in the form of activities (through rāga and dveṣa) and the results thereof.

Neither its constitution nor beginning nor end nor details of prevalence can be known by us in this world. This firmly rooted asvattha tree should be felled using the strong, sharp weapon of disattachment.

Thereupon one should enquire into that abode, on reaching which the earthly denizens take no rebirth. The
Those, who are free of pride and enchantment, having won over the evil of attachment, given to constant reflection on the supreme Reality, turning away from desires, get delivered from the pairs of opposites in the form of sukha and duhkha. They attain that supreme imperishable Abode.

That, which neither sun nor moon nor fire illuminates, is the supreme abode of Me, on reaching which they do not return.
The soul (jīva) manifesting the power called life abiding in the body is eternal and a part of Me (the supreme Reality). It draws the five senses and the mind from the elemental nature.

And like wind carrying fragrances from their seats, it takes away these six powers while exiting the body.
By presiding over the ear, eye, skin, tongue and nose and also the mind, it enjoys the multiple qualities of world objects.

उत्क्रामन्तः स्थितं वापि भुज्जानं वा गुणान्वितम् ।
विमूढं नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।

utkramantaṃ sthitam vāpi
bhuñjanaṃ vā guñānvitam ।
vimūḍhā nānupaśyanti
paśyanti jñānacākṣuṣa: । 10

The deluded do not perceive the Soul either while departing from or residing in the body or while experiencing the sensory objects, associated with the three guṇas. But those with the eye of wisdom do perceive it.

यतततो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतततोष्कृतात्मानो नैनं पश्यन्त्यचेतस: ।

yatanto yoginaścainaṃ
paśyanty-ātmany-avasthitam ।
yatanto’py-akṛtātmāno
naināṃ paśyanty-acetas: । 11

Striving yogis (seekers) do perceive the supreme Reality in themselves. But, those lacking purity and discrimination, even if they strive, fail to realize it.

यदादित्यगतं तेजो जगदभासयतेकिल्म् ।
यचन्द्रमसि यच्चागानो तत्तेजो विद्विष मामकम् ।
yad-ādityagataṁ tejo
jagad-bhāsayate’khilam ।
yac-candramasi yac-cāgnau
tat-tejo viddhi māmakam ॥ 12

Know the brilliance of the sun that illumines the world, that (brilliance) which is in the moon and the fire, to be from Me.

गामाविष्य च भूतानि धारयाम्यहमोजसा ॥
पुण्यामि चौषधीः सर्वः सोमो भूत्वा रसात्मकः ॥ 13

gāmāviṣya ca bhūtāni
dhārayāmy-aham-ojasā ।
puṣṇāmi cauṣadhi: sarvā:
somo bhūtvā rasātmaka: ॥ 13

Permeating earth, I (the supreme Self) with My splendour sustain the beings. Becoming the lunar lustre, I nourish all herbs and plants with sap.

अहं वैधानरो भूत्वा प्राणिनां देहमाश्वितः ॥
प्राणायामसमायुक्तः पचास्यन्त्रं चतुर्विधम् ॥ 14

ahaṁ vaisvānaro bhūtvā
prāṇināṁ deham-āśrita: ।
prāṇāpāna-samāyukta:
pacāmy-annāṁ caturvidham ॥ 14

Manifesting as life-fire in the bodies of creatures and uniting prāṇa and apāna, I digest the four-fold food.
I am embedded in the heart of all, giving rise to memory, wisdom and their absence. Four Vedas speak of Me alone. The Author as well as the Knower of Vedanta also is indeed I.

There are in this world two kinds of purushas, the perishable and imperishable. All these that exist come under the perishable, called kshara purusha, while the unchanging and unaffected support (consciousness) is called the akshara purusha.

I am embedded in the heart of all, giving rise to memory, wisdom and their absence. Four Vedas speak of Me alone. The Author as well as the Knower of Vedanta also is indeed I.

There are in this world two kinds of purushas, the perishable and imperishable. All these that exist come under the perishable, called kshara purusha, while the unchanging and unaffected support (consciousness) is called the akshara purusha.
The supreme Purusha is still different, known as the supreme Self, Paramātmā. It is the one permeating all the three worlds and sustaining them, thereby becoming the all-controller.

As I transcend the perishable as well as the imperishable, I am established both in the world and the Veda, as the supreme Purusha, the Purushottama.

O Bharata, whosoever, thus freed of delusion, being an all-knower, knows Me as Purushottama, worships Me in and through all thoughts, feelings and emotions.
Thus is revealed to you by Me, the greatest secret of all scriptures, O sinless soul. Knowing this well does the seeker become wise and fulfilled.

Thus is revealed to you by Me, the greatest secret of all scriptures, O sinless soul. Knowing this well does the seeker become wise and fulfilled.
# Key to Pronunciation

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ज j j in major
झ jh dgeh in hedgehog (j aspirated)
ञ ŋ close to n in hunch
ट t t in to
ठ th th in ant-hill (t aspirated)
ऌ Ṣ d in god
思い出 dh dh in adhere
ण ṇ close to n in hunting (Lingual n)
त t French t
थ th th in thin
द d th in then
ध dh close to th h in smooth hinge
न n n in then
प p p in per
फ ph ph in loophole
ब b b in but
भ bh bh in abhor
म m m in mum
व v y in yak
र r r in run
ल l l in luck
व v v in vow (in joint letters, it
sounds almost like w in sway)
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>श झ</td>
<td>झ between s and sh (palatal) close to s in sugar</td>
</tr>
<tr>
<td>ष ज</td>
<td>ज sh in sheath</td>
</tr>
<tr>
<td>स र</td>
<td>र s in sun</td>
</tr>
<tr>
<td>ह ल</td>
<td>ल h in hut</td>
</tr>
<tr>
<td>. म</td>
<td>म m, ng, nk, etc. depending on the succeeding consonant</td>
</tr>
<tr>
<td>: :</td>
<td>: half h (aspiration)</td>
</tr>
</tbody>
</table>