

śrīmate rāmānujāya namaḥ

Śrīvaiṣṇava Prayer Book



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Our Guru-Parampara

The Jiyars (Pontifs) of the śrī Perumbudur Yatirāja Maṭham

1. śrīman mūla mantram ādi yatirāja jīyar
2. śrīnivāsa yatirāja jīyar
3. śrīmat chinna yatirāja jīyar
4. śrīmat śaṭakopan poṇṇaḍi jīyar
5. śrīmat Bāla yatirāja jīyar
6. śrīmat Rāghava yatirāja jīyar
7. śrīmat Narasiṃha yatirāja jīyar
8. śrīmat Rāmānuja jīyar
9. ?
10. ?
11. śrīmat śaṭakopa yatirāja jīyar
12. śrīmat śaṭakopan poṇṇaḍi yatirāja jīyar
13. śrīmat śaṭakopācārya (Gṛhastha)
14. śrīmat Vīra-rāghavācārya (Gṛhastha)
15. śrīmat Tiruveṅkaṭācārya (Gṛhastha)
16. śrīmat Vīra-rāghavācārya (Gṛhastha)
17. śrīmat Tirumedyam Tiruveṅkaṭa Rāmānuja jīyar
18. śrīmat Peraruḷāḷa yatirāja jīyar
19. śrīmat Yatindra-pravaṇa Rāghava yatirāja jīyar
20. śrīmat Varada yatirāja jīyar
21. Śrīmat Govinda yatirāja jīyar (incumbent)



Sri Sri Varada Yatiraja Jiyar



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DAILY PRAYERS

Upon Awakening

Upon waking chant the name of the Lord Hari three, six or seven times.

prātaḥ smarāmi bhava bhīti mahārti-śāntyai
nārāyaṇaṃ garuḍa vāhanam añjanābham |
grāhā bhībhūta madavāriṇa mukti hetuṃ
cakrā yudhaṃ taruṇa vārijā patra netram ||



In the morning I reflect upon Lord Narayana of dark hue riding upon Garuda; he alone can dispel the great fear of transmigratory existence, he granted salvation to the Great Elephant who was caught in the grip of the mighty crocodile, he with eyes like the lotus, brandishing the discus.

aho me mahatī yātā niṣphalā janma santatiḥ |
anārādhita govinda caraṇāṃ bhoruha dvayā ||

Alas is me! I have led a wretched and wasted life, I have neglected the worship of the lotus feet of Govinda.

ita urdhvam-aham tāvad yāvaj jīvaṃ śrīyaḥ śrīyaḥ |
padayor arcaṇaṃ kartuṃ yatamānaḥ samāhitaḥ ||

From now on, as long as I live, with the grace of the Divine Mother, I shall make every effort to serve the feet of the Lord as best I can.

tvayyārādhana kamo'yam vratam caritum icchati |
saṅkalpa siddhyai bhagavan purayāsyā manorathān ||

I desire to worship you O Lord, and thus I make this vow, Please make my resolve successful and help me to fulfill this desire.

om trai-lokya caitanya-may-ādideva śrī-nātha viṣṇo bhavad ājñayaiva |
prātaḥ samutthāya tava sevārtham saṃsāra-yātram anuvartayiṣye ||
janāmi dharmam naca me pravṛttir-janāmyadharmam naca me nivṛttiḥ |
kenāpi devena hṛdisthitena yathā niyukto'smi tathā karomi ||

O Primordial Lord, the pervading consciousness of the three worlds, O Lord of lakshmi, O Vishnu, with your sanction alone have I risen this morning and in order to serve you I proceed on the journey of life.

I know full well what is my duty but I am not [naturally] inclined thereto, I know full well what is forbidden but I cannot abstain there from, I shall do your will O Lord as you being seated in my heart, are guiding me through my conscience.

Upon getting down from the bed:—

samudra vasane devī parvata stana maṇḍite |
viṣṇu patnī namas-tubhyaṃ pāda sparśaṃ kṣamasva me ||

O Mother Earth, the consort of Lord Vishnu, with the oceans as your skirts and the mountains as your breasts; salutations to you please excuse the touch of my feet.

Calling to mind the four sacred temples :—

śrīraṅga maṅgaḷa-maṇiṃ karuṇā-nivāsam |
śrī veṅkaṭādri śikharālaya kāḷa-megham |
śrī hasti śaila śikharojvala pārijātam |
śrīśaṃ namāmi śirasā yadu-śaila-dīpam ||

I prostrate before the auspicious gem in Srirangam, the abode of compassion; the dark cloud at the crest of Tirupati; the intensely bright flower of Kañci and the Light on top of the mountain at Melkote

Snānam — Bathing

Saṅkalpaḥ — Hariḥ oṃ tatsat. Bhagavad ājñayā bhagavad kaiṅkarya rūpaṃ — akṛtya karaṇa, kṛty ākaraṇa, bhagavad apacāra, bhāgavata apacārādīnām nānā vidhānāṃ sarveṣāṃ pāpānāṃ sadyaḥ apanodana dvārā, nitya naimittika karmaṇyatā siddhyartham — *snānāgāre* — prātaḥ snānam aham kariṣye ||

With the permission of the Supreme Lord and as service to Him — in order to immediately rectify all those various offences which I have committed; having done the deeds which I shouldn't have, having not done what I should've, offences to the Lord and to the other devotees, and to make myself fit to perform the daily as well as periodical duties incumbent upon me I take my morning bath in the [bathroom](#).

..... Kṣetre	<i>In the sacred place</i>
..... vimāna chāyāyāṃ	<i>In the shadow of the temple tower.</i>
..... svāmi sannidhau	<i>In presence of the Lord</i>
..... mahā-nadyāṃ	<i>In the great river</i>
..... puṣkariṇyāṃ	<i>In the temple tank</i>

Taking Permission

samasta jagadādhāra śaṅkha-cakra gadādhara |
dehi deva mamānujñāṃ yuṣmat tīrtha niṣevaṇe ||

O Lord who is the basis of the entire universe, the wielder of the conch, discus and mace, please give me permission to use your sacred waters.

Invocation of the Ganga

gaṅga ca yamuna caiva godhāvāri sarasvatī |
narmade sindhu kāveri jāle'smin sannidhiṃ kuru ||

May Ganga, Yamuna, Godhavari, Sarasvati, Narmade, Sindhu and Kavari be present here in this water.

puṣkarādyāni tīrthāni gaṅgādyās saritas tathā |
āgacchantu mahābhāgās snāna kāle sadā mama ||

O Great Beings, the Pushkara and all the sacred waters along with the Ganga always be present here at the time of bathing.

Purificatory Verses

satyaṃ śuddhaṃ tapaḥ śuddhaṃ jñāna śuddhaṃ tathaiiva ca |
sarva-bhūtā dayā śuddhaṃ jala śuddhaṅca pañcama ||

Truth purifies, austerity purifies, knowledge also purifies, compassion to all living beings purifies and water is the fifth purifying agent.

adbhiraṅgāraṇi śudhyanti buddhir-jñānena śuddhyati |
vidyā tapobhyāṃ bhūtātma manas satyena śuddhyati ||

The limbs of the body are purified by water, the intellect by knowledge, the ego by wisdom and meditation, and the mind by truth. (Baudh 31;27)

oṃ apavitraḥ pavitra vā sarvāvasthaṃ-gatopi vā |
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.

Applying Ūrdhva-puṇḍram

- *Take some water with the uddhariṇi and sprinkle it on the left palm:—*
oṃ vīryāya astrāya phaṭ - wipe the hands together.
- *Take another spoon of water and place it in the left palm:—*
oṃ jñānāya hṛdayāya namaḥ
- *Take the white clay:—*
uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā
- *Mix the water and the clay together:—*
bhūmir dhenur-dharaṇī loka-dhāraṇī
- *Apply the ūrdhva-puṇḍra in the following parts followed by the srīcūrṇa:—*

oṃ keśavāya namaḥ	<i>Forehead</i>	oṃ śrīyai namaḥ
nārāyaṇāya namaḥ	<i>Stomach</i>	amṛtodbhavāyai namaḥ
mādhavāya namaḥ	<i>Chest</i>	kamalāyai namaḥ
govindāya namaḥ	<i>Throat</i>	candra-sodaryai namaḥ
viṣṇave namaḥ	<i>Right stomach</i>	viṣṇu-priyāyai namaḥ
madhusūdanāya namaḥ	<i>Right upper arm</i>	vaiṣṇavyai namaḥ
trivikramāya namaḥ	<i>Right throat</i>	varārohāyai namaḥ
vāmanāya namaḥ	<i>Left stomach</i>	hari-vallabhāyai namaḥ
śrīdharāya namaḥ	<i>Left upper arm</i>	śārṅginyai namaḥ
hṛṣīkeśāya namaḥ	<i>Left throat</i>	deva-devikāyai namaḥ
padmanābhāya namaḥ	<i>Lower back</i>	sura-sundaryai namaḥ
dāmodarāya namaḥ	<i>Nape of neck</i>	sarva abhiṣṭa-phala-pradāyai

Śrī Venkaṭeśa Suprabhātam

kausalya suprajā rāma pūrvā sandhyā pravartate |
uttiṣṭha nara-śārdūla kartavyaṃ daivam āhnikam ||1||

*O virtuous son of Queen Kausalya! Behold the dawn is appearing.
O Lion-like-Lord, please arise and perform the daily religious rites.*

uttiṣṭho-tiṣṭha govinda uttiṣṭha garuḍa-dhvaja |
uttiṣṭha kamalā-kānta trai-lokyam maṅgalaṃ kuru || 2 ||

O Govinda (lord of the Universe), O Lord of the Garuda Ensign, O Lover of Lakshmi, Please arise and grant auspiciousness to all the three realms (the physical world, the mental world and the transcendental world).

mātas-samasta jagatāṃ madhu-kaiṭabhāreḥ
vakṣo-vihāriṇi manohara divya mūrte |
śrī svāmīni śrita-jana priya dānaśīle
śrī venkaṭeśa dayite tava suprabhātam || 3 ||

O Mother of the Universe, who sports upon the broad chest of Lord Vishnu the vanquisher of the Demons Madhu & Kaitabha (ego and "mineness") O Lady of the divine form, O Lady of Oppulence, benevolent to those who take refuge in you, O Beloved consort of Venkatesa, an auspicious morning be yours.

tava suprabhātam-aravinda-locane
bhavatu prasanna mukha-candra maṅḍale |
vidhi-śaṅkar-endra vanitābhir-arcite
vṛṣa-śaila-nātha dayite dayā-nidhe || 4 ||

O Lotus-eyed One, with a face as radiant as the Moon, who is adored by the consorts of the gods like Brahma, Siva, Indra et al, reservoir of compassion, beloved consort of the Lord of the Vrisha mountain, darling, repository of compassion.

atryādi sapta ṛṣayas-samupāsya sandhyām,
ākāśa sindhu kamalāni manoharāṇi |
ādāya pāda-yugam-arcayituṃ prapannāḥ
śeṣādri-śekhara vibho tava suprabhātam || 5 ||

O Lord of Sheshadri, behold the seven sages Atri and the others, having performed their morning rites, bearing with them the charming lotuses of the sacred river; have arrived for worshipping your lotus feet. So please arise now, may your morning be auspicious.

pañcānanābja bhava ṣaṇmukha vāsavādyāḥ
trai-vikramādi caritaṃ vibudhāḥ stuvanti |
bhāṣā-patiḥ paṭhati vāsara-śuddhimārāt
śeṣādri-śekhara vibho tava suprabhātam || 6 ||

O Lord of the summit of Sheshadri mountain, Lord Siva, Brahma, Kartikeya, Indra and the others praise you by chanting your pastimes as Vamana etc. The preceptor of the gods Jupiter stands near, reciting the astrological parameters for this day, proclaiming its auspiciousness, so please arise, may your morning be auspicious.

īśat-praphulla sarasīruha nārikela
 pūga drumādi sumanohara pālikānām |
 āvāti manda manilas-saha divya-gandhaiḥ
 śeṣādri-śekhara vibho tava suprabhātam || 7 ||

The gentle breeze blows everywhere wafting the divine fragrance of the blossoms of the lotus, as well as the coconut-nut and betel nut trees. O Mighty Lord of the Sheshadri mountain may this morning be auspicious for you.

unmīlya netra yugam-uttama pañjara-sthāḥ
 pātrā-vaśiṣṭha kadali phala pāyasāni |
 bhuktvā salīla-matha keli śukāḥ paṭhanti
 śeṣādri-śekhara vibho tava suprabhātam || 8 ||

O Mighty Lord of the Sheshadri mountain, the parrots kept for your pleasure in the best of cages, have opened their eyes and have eaten the plantains and milk pudding, and have begun calling out with joy, you too please arise now, and may this morning be auspicious for you

tantrī prakarṣa madhura-svanayā vipañcyā
 gāyaty-ananta caritaṃ tava nārado'pi |
 bhāṣā samagram-asakṛt-kara-cāra-ramyaṃ
 śeṣādri-śekhara vibho tava suprabhātam || 9 ||

O Mighty Lord of Sheshadri, the celestial sage Narada expertly plucks the strings of his vina with his delicate hands. The pleasant strains of his music resound around about. He chants your praises and sings of your glorious pastimes, so now please arise and let the morning be auspicious for you.

bhṛṅgāvalī ca makaranda rasānuviddha
 jhañkāra gīta ninadais-saha sevanāya |
 niryāty-upānta sarasī kamalodarebhyaḥ
 śeṣādri-śekhara vibho tava suprabhātam || 10 ||

Swarms of black bees praise you through their buzzing as they dip into the nectar of the flowers. Emerging from the lotus blossoms of the nearby lake they come to render service to you. O Lord of the summit of Sheshadri, let the morning be auspicious for you.

yoṣā-gaṇena vara-dadhni vimathyamāne
 ghoṣālayeṣu dadhi-manthana tīvra ghoṣāḥ |
 roṣāt-kaliṃ vidadhate kakubhaśca kumbhāḥ,
 śeṣādri-śekhara vibho tava suprabhātam || 11 ||

In the cow-sheds the women churn excellent curd, with a roar, as if the directions of space and the clay pots were engaging in a battle. O Lord of the summit of Sheshadri, let the morning be auspicious for you.

padme-śamitra śata-patra gatāli-vargāḥ
 hartuṃ śriyaṃ kuvalayasya nijāṅga lakṣmyā |
 bherī-ninādam-iva bibhrati tīvra-nādam
 śeṣādri-śekhara vibho tava suprabhātam || 12 ||

O Lord of Sheshadri, behold! The swarm of bees that was hidden in the lotus — the friend of the sun, exceed the blue water lily in their beauty, rising they make a tumultuous sound like that of the kettle-drum. Please arise and let the morning be auspicious for you.

śrīmann-abhīṣṭa varadākhila loka-bandho
 śrī śrī-nivāsa jagad-eka dayaika sindho |
 śrī-devatā-gr̥ha bhujāntara divya-mūrte
 śrī-veṅkaṭācala-pate tava suprabhātam || 13 ||

O Lord of prosperity, fulfiller of desires! Friend of the entire universe! The repository of Beauty and Wealth! You alone are the ocean of compassion. Upon your broad chest dwells Lakshmi our Mediatrix. O you of divine visage! O Lord of Mount Venkata, let the morning be auspicious for you.

śrī-svāmi puṣkariṇikā' plava nirmalāṅgāḥ,
 śreyorthino hara-viriñca sanandan-ādyāḥ |
 dvāre vasanti vara-vetra-hatottamāṅgāḥ
 śrī-veṅkaṭācala-pate tava suprabhātam || 14 ||

Having purified themselves in the Holy Lake of Pushkarini, Lord Shiva, Brahma, Sanandana and the other sages with the gate keepers bearing staves, at their head, are standing at your gate, so now please arise and may your morning be auspicious.

śrī-śeṣaśaila garuḍācala veṅkaṭ-ādri
 nārāyaṇ-ādri vṛṣabh-ādri vṛṣādri mukhyām |
 ākhyāṃ tvadīya vasater-anīṣaṃ vadanti
 śrī-veṅkaṭācala-pate tava suprabhātam || 15 ||

O Lord, your residence is called by various names such as Srishaila, Garudachala, Venkatadri, Narayanadri, Vrishabhadri, Vrishadri etc. O Lord of Mount Venkata! May your morning be auspicious.

sevā-parāś-śiva sureśa-kṛṣānu dharmā-
 rakṣombu-nātha pavamāna dhan-ādhi-nāthāḥ |
 baddhāñjali pravilas-sannija śīrṣa deśāḥ
 śrī-veṅkaṭācala-pate tava suprabhātam || 16 ||

O Lord of Mount Venkata! Behold! The regents of space, Siva, Indra, Agni, Yama, Nirrti, Varuna, Vayu and Kubera, with joined palms clasped to their heads approach you for your service. Please arise now and may your morning be auspicious.

ghāṭīṣu te vihaga-rāja mṛgādhi-rāja
 nāgādhi-rāja gaja-rāja hayādhi-rājāḥ |
 sva-svādhikāra mahimādhika-marthayante
 śrī-veṅkaṭācala-pate tava suprabhātam || 17 ||

The Regents of the animal kingdom; of birds – Garuda, of beasts — the lion, of serpents - Shesha, of elephants – Airavata, of horses - Ucchaishrava, all stand before you longing to see their own functions and greatness reflected in your pastimes. O Lord of mount Venkata please arise, may your morning be auspicious.

sūryendu bhauma budha vāk-pati kāvya
 sauri svar-bhānu ketu diviṣat-pariṣat-pradhānāḥ |
 tvad-dāsa dāsa caramāvadhi-dāsa dāsāḥ
 śrī-veṅkaṭācala-pate tava suprabhātam || 18 ||

O Lord of Mount Venkata, the principals of the heavenly host; the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu, the servants of the servants of your servants are arriving. O Lord of mount Venkata please arise, may your morning be auspicious.

tvat-pāda dhūli-bharita sphuritottamāṅgāḥ
 svargāpavarga nirapekṣa nijāntaraṅgāḥ |
 kalpāgamā kalanayā'kulatām labhante
 śrī-veṅkaṭācala-pate tava suprabhātam || 19 ||

Your devotees, have come for your Beatific Vision, decorating their foreheads with the symbol of your feet, having abandoned any thought of heavenly rewards or Liberation intent only upon your service they are becoming agitated by the delay — every moment appearing like an age. O Lord of mount Venkata please arise, may your morning be auspicious.

tvad-gopur-āgra śikharāṇi nirīkṣamāṅgāḥ
 svargāpavarga padavīm paramām śrayantaḥ |
 martyā manuṣya-bhuvane matim-āśrayante
 śrī-veṅkaṭācala-pate tava suprabhātam || 20 ||

Even those mortals who have obtained heaven or Liberation, upon seeing your temple towers, are immediately attracted to the material world (by your qualities and glory) O Lord of mount Venkata please arise, may your morning be auspicious.

śrī-bhūmi-nāyaka dayādi-guṇāmṛtābdhe
 devādhi-deva jagad-eka-śaraṇya-mūrte |
 śrīman-ananta garuḍādi-bhir-arcitāṅghre
 śrī-veṅkaṭācala-pate tava suprabhātam || 21 ||

O Husband of Lakshmi and Bhudevi, you are an ocean of mercy, and virtue. The Supreme Lord, the only saviour of the universe. O Lord whose feet are worshipped by Shesha, Garuda and others, O Lord of mount Venkata please arise, may your morning be auspicious.

śrī-padma-nābha puruṣottama vāsudeva
 vaikuṅṭha mādharma janārdana cakrapāṇe |
 śrī-vatsa-cihna śaraṇāgata pārijāta
 śrī-veṅkaṭācala-pate tava suprabhātam || 22 ||

O Holy One! Padmanabha, Supreme Person, Omnipresent One, O Lord of Illusion, O destroyer of the Wicked, Wielder of the Discus, Bearer of the foot-print of Sage Bhṛigu, O Refuge of the seekers, O Lord of mount Venkata please arise, may your morning be auspicious.

kandarpa darpa-hara sundara divya-mūrte
 kāntā kucāmburuha kuḍmala lola-dṛṣṭe |
 kalyāṇa nirmala guṇākara divya kīrte
 śrī-veṅkaṭācala-pate tava suprabhātam || 23 ||

O Lord whose divine beauty rivals that of cupid. Whose serene gaze rests upon the lotus like breasts of your beloved Lakshmi, a limitless repository of untainted virtues and congeniality, O Lord of mount Venkata please arise, may your morning be auspicious.

mīnākṛte kamaṭha kola nṛsiṃha varṇin
svāmin paraśvatha tapo-dhana rāma-candra |
śeṣāmśa-rāma yadu-nandana kalki-rūpa
śrī-veṅkaṭācala-pate tava suprabhātam || 24 ||

O Lord who has incarnated as Mina, Kurma, Narasimha, Vamana, Parasurama, Ramacandra, Balarama and Krishna, and Kalki, O Lord of mount Venkata please arise, may your morning be auspicious.

elā lavaṅ ghana sāra sugandhi tīrthaṃ
divyaṃ viyatsariti hema-ghaṭeṣu pūrṇam |
dhṛtvā'dya vaidika śikhāmaṇayaḥ prahr̥ṣṭāḥ
tiṣṭhanti veṅkaṭapate tava suprabhātam || 25 ||

The best of priests well versed in the sacred lore, carry upon their shoulders sacred waters scented with cardamon, cloves, sugar-cane juice and camphor, taken in golden jars from the Celestial Ganges await at your gate for your service, O Lord of mount Venkata please arise, may your morning be auspicious.

bhāsvānudeti vikacāni saroruhāṇi
saṃpūrayanti ninadaiḥ kakubho nihaṅgāḥ |
śrī-vaiṣṇavās-satatam arthita maṅgalāste
dhāmā śrayanti tava veṅkaṭa suprabhātam || 26 ||

O Lord of Mount Venkata! Behold, the sun is arising, the lotus are blooming, and the birds are filling the directions with their song, your devotees the Srivaishnavas who always desire your welfare, have arrived at your residence, O Lord of mount Venkata please arise, may your morning be auspicious.

brahmādayas-suravarās-sama harṣayaste
santas-sanandana mukhāsvatha yogi-varyāḥ |
dhāmāntike tava hi maṅgala vastu hastāḥ
śrī-veṅkaṭācala-pate tava suprabhātam || 27 ||

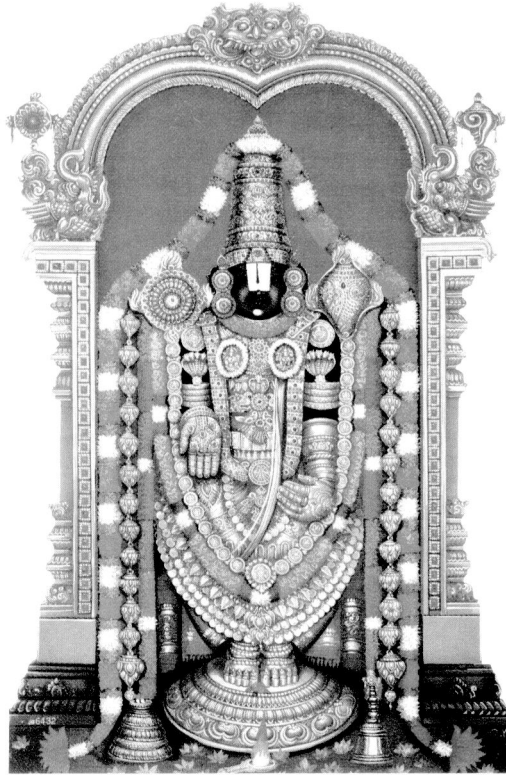
O Lord of Mount Venkata, behold! The foremost of the gods, yogis and sages such as Brahma, Sanandana and the other saints have all arrived at your residence bearing auspicious articles in their hands for your worship. O Lord of mount Venkata please arise, may your morning be auspicious.

lakṣmī-nivāsa niravadya guṇaika sindho
saṃsāra sāgara sam-uttaraṇaika seto |
vedānta vedya nija vaibhava bhakta bhogyā
śrī-veṅkaṭācala-pate tava suprabhātam || 28 ||

O Lord of Mount Venkata, the resort of Mother Lakshmi, the unfathomable ocean of pure and divine qualities. You alone are the bridge to cross over this mundane existence. You reveal yourself through the medium of the Vedas and Upanishads, and are enjoyed by your devotees. O Lord of mount Venkata please arise, may your morning be auspicious.

ittham vṛṣācala-pater-ihā suprabhātam
 ye mānavāḥ prati-dinaṃ paṭitum pravṛttāḥ |
 teṣāṃ prabhāta samaye smṛti-raṅga bhājāṃ
 prajñāṃ parārtha sulabhāṃ paramāṃ prasūte || 29 ||

All those who daily chant this morning hymn to the Lord of Mount Venkata, through this regular contemplation of Lord Venkatesvara, obtain divine wisdom through which the Supreme Goal is easily obtained.



Śrī Venkaṭeśa Stotram

kamalā kucacūcuka kuṅkumato niyatāruṇitātula nīlatanl
kamalāyata locana loka-pate vijayī bhava veṅkaṭa-śaila-pate || 1 ||

O Possessor of the blue form which became stained dark red from the saffron of Lakshmi's breasts, O Possessor of eyes expansive as lotus blossoms, O Lord of the Universe and of Venkata Mountain; may you be victorious.

sacatur-mukha ṣaṇ-mukha pañca-mukha pramukhākhila daivata maulimaṇe |
śaraṇāgata vatsala sāranidhe paripālaya mām vṛṣaśaila-pate || 2 ||

O Crest jewel of all deities, including Brahma, Kartikeya, and Siva; O lord who is full of solicitude for those who take refuge in you, Repository of all energy, O Lord of Vrisha mountain, please protect me.

ati-velatayā tava durviṣahair-anuvela kṛtair aparādha-śataiḥ |
bharitaṃ tvaritaṃ vṛṣa-śaila-pate parayā kṛpayā pari-pāhi hare || 3 ||

O Hari! Lord of Vrisha mountain, exceeding all limits, I have continuously committed hundreds of offenses, I am overcome by them! Seeking you shelter I implore you to have mercy on me and absolve me.

adhi-veṅkaṭa-śailam udāramater-janatābhimatādhika dānaratāt |
para-devatayā gaditān-nigamaiḥ kamalā dayitān-na paraṃ kalaye || 4 ||

I know no other being, except the Lord of Lakshmi, who is described by the Vedas as the best of all gods, who can exceed you in broad-mindedness and generosity? You give more than anyone can every ask for.

kalaveṇuravāvaśa gopa-vadhū śata-koṭi vṛtāt-smara koṭi samāt |
prati-vallavikābhimatāt sukhadāt vasudeva sutān-na paraṃ kalaye || 5 ||

I will consider no deity other than the Lord Krishna the son of Vasudeva, whose beauty is equal to that of a thousand cupids; surrounded by thousands of Gopis enchanted by the flute, the granter of joy to all beings.

abhirāma guṇākara dāśarathe jagad-eka dhanur-dhara dhīramate |
raghu-nāyaka rāma rameśa vibho varado bhava deva dayā jaladhe || 6 ||

O repository of all pleasing qualities, O Son of Dasaratha, O Unique and Sole Creator, O Courageous One! O Lord of the Raghus, O Lord of Lakshmi, O Delightful One! O Omnipresent One, Ocean of compassion, O God, be my benefactor.

avanītanayā kamanīya karaṃ rajanīkara cāru mukhām buruham |
rajanī-cara rāja tamo bhihiraṃ mahanīyam-ahaṃ raghu-rāmamaye || 7 ||

I take refuge at the feet of scion of the race of Raghu; Lord Rama, who is the delight of Sita; with a lotus-face like the full moon; who is like the sun in the destruction of the darkness of ignorance, most worthy of honour.

sumukhaṃ suhṛdaṃ sulabhaṃ sukhadaṃ svanujaṃ ca sukāyaṃ amoghaśaram |
apahāya raghūdvaha manyamaḥaṃ na kathañcana kañcana jātu bhaje || 8 ||

O Handsome One, O Friend easily accessible, Giver of Joy, having good brothers, O you of Beauteous Body, with the unfailing arrow, the Saviour, abandoning all others I take refuge in you alone.

vinā veṅkaṭeśaṃ na nātho na nāthaḥ sadā veṅkaṭeśaṃ smarāmi smarāmi |
hare veṅkaṭeśa prasīda prasīda priyaṃ veṅkaṭeśa prayaccha prayaccha || 9 ||

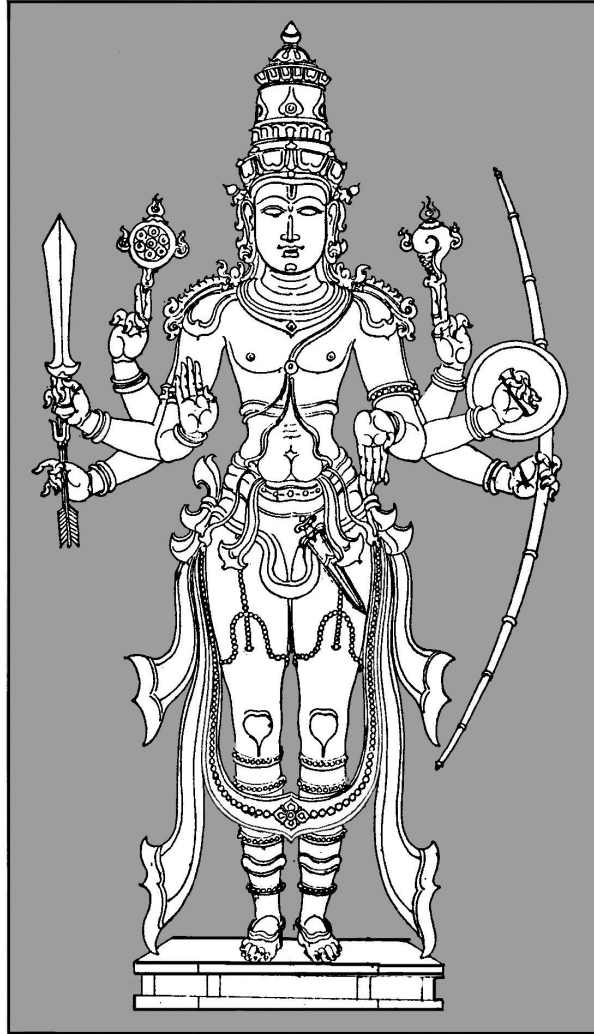
Apart from Lord Venkatesvara I have neither master nor place of rest. Again and again I remember Lord Venkatesvara. O Saviour, O Lord Venkatesvara! Be gracious towards me and bestow your compassion upon me.

ahaṃ dūrataste padāṃbhoja yugma praṇāṃ-ecchayā'gatya sevāṃ karomi |
sakṛt sevayā nitya sevā phalaṃ tvam prayaccha prayaccha prabho veṅkaṭeśa || 10 ||

O Lord Venkatesvara! I have come from afar in order to salute you lotus feet, and I have come to perform some service, by this small service, grant me the fruit of daily service.

ajñāninā mayā doṣān aśeṣān vihitān hare |
kṣamasva tvam kṣamasva tvam śeṣaśaila śikhāmaṇe || 11 ||

O Gorgeous Gem of Shesha Mountain! O Saviour! Please grant me forgiveness for all these faults which I an ignorant person have committed. Please forgive me!



Śrī Venkateśa Prapattiḥ

īśānāṃ jagot'sya venkaṭa-pater-viṣṇoḥ parāṃ preyasīm
 tad-vakṣasthala nitya vāsarasiḱāṃ tat-kṣānti saṃvardhinīm |
 padmālaṅkṛta pāṇi pallava yugāṃ padmāsanasthāṃ śriyaṃ
 vātsalyādi guṇojjvalāṃ bhagavatīm vande jagan-mātaram || 1 ||

I pay my obeisance to Lakshmi the ruler of the universe, who is the most beloved of Lord Vishnu the Lord of Mount Venkata, who rests with supreme delight upon His chest, and increases His forbearance, whose hands tender as sprouts, are decorated with lotus blossoms, whose seat is the lotus (of the mind) who is radiant with perfection of qualities such as tender solicitude etc. and who is the Mother of the Universe.

śrīman kṛpājala-nidhe kṛta sarva-loka
 sarvajña śakta nata-vatsala sarva śeṣin |
 svāmin suśīla sulabhāśrita pārijāta
 śrī venkateśa caraṇau śaraṇaṃ prapadye || 2 ||

I take refuge in the lotus feet of Lord Venkatesvara, who is opulent, and ocean of compassion, the Creator of the entire universe, omniscient, omnipotent, affectionate to the humble, the essence of the universe, the Master, amiable and receptive, fulfilling the desires of those who take refuge in him.

ānūpurarpita sujāta sugandhi puṣpa
 saurabhya saurabha karau samasanniveśau |
 saumyau sadānubhavane'pi navānubhāvya
 śrī venkateśa caraṇau śaraṇaṃ prapadye || 3 ||

I take refuge in the lotus feet of Lord Venkatesvara, which impart their fragrance to the lovely garlands of scented flowers which hang below his anklets, resting gently, although experienced constantly, the enjoyment is ever fresh.

sadyo vikāsi samuditva rasāndra rāga
 saurabhya nirbhara saroruha sāmyavartām |
 samyakṣu sāhasa padeṣu vilekhayantau
 śrī venkateśa caraṇau śaraṇaṃ prapadye || 4 ||

I take refuge in the lotus feet of Lord Venkatesvara, which resemble by their beauty newly blossomed exceedingly fragrant red lotuses. The testimony is self evident.

rekhāmaya dhvaja sudhā-kalaśāta-patra
 vajrāṅkuśāmburuha kalpaka śaṅkha-cakraiḥ |
 bhavyair-alaṅkṛta talau para-tattva cihnaiḥ
 śrī venkateśa caraṇau śaraṇaṃ prapadye || 5 ||

I take refuge in the lotus feet of Lord Venkatesvara, which are most worthy, marked with the divine and auspicious symbols of a flag, pot of ambrosia, umbrella, thunderbolt, elephant goad, conch-shell, and discus.

tāmrodara-dyuti parājita padma-rāgau
 bāhyair-mahobhir abhi-bhūta mahendra-nīlau |
 udyan-nakhāṃsubhir-udasta śaśāṅka bhāsau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 6 ||

I take refuge in the lotus feet of Lord Venkatesvara, whose redness surpasses that of a ruby, and whose eternal resplendence exceeds that of the sapphire, the radiance of the nails excels that of the moon.

sa-premabhīti kamalākara pallavā-bhyāṃ
 saṃvāhane'pi sapadi klamam ādadhānau |
 kāntāva-vāṅ-manasa gocara saukumāryau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 7 ||

I take refuge in the lotus feet of Lord Venkatesvara, so tender that they cannot bear even the gentle and careful massaging by the lotus-like hands of Lakshmi. whose charm and delicacy are beyond comprehension and expression.

lakṣmī mahī-tad-anurūpa nijānubhāva
 nīlādi divya mahiṣī kara pallavānām |
 āruṇya saṅkramaṇataḥ kila sāndra-rāgau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 8 ||

I take refuge in the lotus feet of Lord Venkatesvara, whose red hue has been contracted from the reddish hands of Lakshmi, Bhudevi and Niladevi and the other consorts, all of equal dignity and radiance.

nityānamad-vidhi śivādi kirīṭa koṭi
 pratyupta dīpta nava ratna maha prarohaiḥ |
 nīrājanā-vidhim-udāram upādadhānau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 9 ||

I take refuge in the lotus feet of Lord Venkatesvara, who are constantly receiving the adoration of lights from the crowns of the deities like Brahma, Siva etc as they repeatedly bow down and pay their daily obeisance.

viṣṇoḥ pade parama ityudita praśaṃsau
 yau madhva utsa iti bhogyatayā'pyupāttau |
 bhūyas-tatheti tava pāṇi tala pradiṣṭau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 10 ||

I take refuge in the lotus feet of Lord Venkatesvara, whose feet are described in the Vedas as a fountain of ambrosia, an object of profound mystical experience expressed in manifold ways, and whose efficacy is demonstrated by the gesture of his hand pointing downwards.

pārthāya tat-sadrśa sārathinā tvayaiva
 yau darśitau sva-caraṇau śaraṇaṃ vrajeti |
 bhūyo'pi mahyam-iha tau kara-darśitau te
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 11 ||

I take refuge in the lotus feet of Lord Venkatesvara — those feet which were resorted to by Arjuna, when you acted as his charioteer. You pointed to them with your hand as you gave the injunction — "take refuge in me alone".

man-mūrdhni kāliya-phañe vikaṭāṭi vīṣu
 śrī veṅkaṭādri śikhare śirasi śrutīnām |
 citte'py-ananya manasām samamāhitau te
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 12 ||

I take refuge in the lotus feet of Lord Venkatesvara, which are equally placed on my head as on the head of the dragon Kaliya, on the crest of Mount Venkata, on the head of the Secret Doctrine of the Upanishads and in the unwavering mind of the yogis.

amlāna hr̥ṣya davanī tala kīrṇa puṣpau
 śrī veṅkaṭādri śikharā bharaṇāyamānau |
 ānanditākhila mano-nayanau tavaitau
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 13 ||

I take refuge in the lotus feet of Lord Venkatesvara, which appear as unfading flowers, spread over the earth and the crest of Mount Venkata, an ornament of great beauty in the mind and vision of everyone.

prāyaḥ prapanna janatā pratham-āvagāhyau
 mātuḥ stanāv-iva śīśor-amṛtāyamānau |
 prāptau paraspara tulām-atulāntarau te
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 14 ||

I take refuge in the lotus feet of Lord Venkatesvara, whose attraction to those who surrender (prapannas) is like the breast of a mother for a suckling infant, spouting the incomparable spiritual ambrosia whereby they are nourished.

satvottarais-satata sevya padāmbujena
 saṃsāra tāraka dayārdra dṛgañcalena |
 saumyopayanṭṛ muninā mama darśitau te
 śrī veṅkaṭeśa caraṇau śaraṇaṃ prapadye || 15 ||

I take refuge in the lotus feet of Lord Venkatesvara, adored by the pious and virtuous, and which are a boat for crossing over this world of mundane existence: they were revealed to me by the gentle sage Manavalamuni whose eyes were moist with compassion.

śrīśa śriyā ghaṭikayā tvad-upāyabhāve
 prāpye tvayī svayam upeyatayā sphurantyā |
 nityā-śrītāya niravadya guṇāya tubhyaṃ
 syāṃ kiṅkaro vṛṣa-girīśa na jātu mahyam || 16 ||

O Lord of Opulence, you yourself are the means to final beatitude, after reaching you, mother Lakshmi herself became the Mediatrix overflowing with compassion and solicitude, I have dedicated myself to your service for no reward whatsoever, but only to please you.

Śrī Venkateśa Maṅgalam

śriyaḥ kāntāya kalyāṇa-nidhaye nidhaye'rthinām |
śrī venkaṭa-nivāsāya śrī-nivāsāya maṅgalam || 1 ||

Auspiciousness be to the Lord Venkatesa the resident of Mount Venkata, the spouse of Lakshmi, who is the repository of auspiciousness, and a treasury towards those who take refuge in Him.

lakṣmīsa vibhramaloka subhrū-vibhrama cakṣuṣe |
cakṣuṣe sarva-lokānām venkateśāya maṅgalam || 2 ||

Auspiciousness be to the Lord Venkatesa who gazes alluringly at Goddess Lakshmi with elegant eyebrows, and who observes all the worlds with His vacillating eyes. .

śrī venkaṭādri śṅgāgra maṅgalābharaṇāṅghraye |
maṅgalānām nivāsāya śrīnivāsāya maṅgalam || 3 ||

Auspiciousness be to the Lord of Lakshmi Devi, the repository of auspiciousness whose auspicious feet adorn the crest of mount Venkata.

sarvā vayava saundarya saṃpadā sarva cetasām |
sadā saṃmohanāyā'stu venkateśāya maṅgalam || 4 ||

Auspiciousness be to the Lord Venkatesa, the inestimable beauty of whose form continually enraptures all beings.

nityāya niravadyāya satyānanda cidātmane |
sarvāntarātmane śrīmad venkateśāya maṅgalam || 5 ||

Auspiciousness be to the Lord Venkatesa the Supreme Spirit, the Absolute Truth, the Ultimate Joy, who is Eternal, Immaculate, and the indweller in every soul.

svataḥ sarva-vide sarva-śaktaye sarva-śeṣiṇe |
sulabhāya suśīlāya venkateśāya maṅgalam || 6 ||

Auspiciousness be to the Lord Venkatesa who is Himself omniscient, omnipotent, the Supreme Soul, easily accessible and most amiable.

parasmai brahmaṇe pūrṇa-kāmāya paramātmane |
prayuñje para-tattvāya venkateśāya maṅgalam || 7 ||

Auspiciousness be to the Lord Venkatesa the Supreme Being, fully self-content, the Supreme Lord, the Absolute Truth that is to be known and sought.

akāla tattvam aśrāntam ātmānam anupaśyatām |
atṛpty-amṛta rūpāya venkateśāya maṅgalam || 8 ||

Auspiciousness be to the Lord Venkatesa whose ambrosial beauty is such, that devotees having the beatific vision are never satiated with gazing upon Him even for eternity.

prāyaḥ sva-caraṇau puṃsām śaraṇyatvena pāṇinā |
kṛpayā dīśate śrīmad venkateśāya maṅgalam || 9 ||

Auspiciousness be to the Lord Venkatesa who out of unbounded compassion points to His own feet as a refuge for everyone.

dayā'mṛta taraṅgiṇyās-taraṅgair-īva śītalaiḥ |
apāṅgaiḥ siñcate viśvaṃ veṅkaṭeśāya maṅgalam || 10 ||

Auspiciousness be to the Lord Venkatesa whose tears of compassion pour out like waves from his eyes and flow down upon the world like cool rivers of ambrosia.

srag-bhūṣāṃbara-hetīnāṃ suśamāvaha mūrtaye |
sarvārti śamanāyāstu veṅkaṭeśāya maṅgalam || 11 ||

Auspiciousness be to the Lord Venkatesa who appears most charming wearing beautiful garlands, gorgeous ornaments and fine silk garments, bearing the celestial weapons, dispelling all distress.

śrī-vaikuṅṭha viraktāya svāmi puṣkaraṇī taṭe |
ramayā ramamāṇāya veṅkaṭeśāya maṅgalam || 12 ||

Auspiciousness be to the Lord Venkatesa who being unattached to His Heavenly Abode of Vaikuntha, is sporting with His consort Lakshmi on the banks of this earthly lake of Pushkarini.

śrīmatsundara jāmāṭṛ munimānasa vāsine |
sarvaloka nivāsāya śrīnivāsāya maṅgalam || 13 ||

Auspiciousness be to the Lord Srinivasa, who dwells within the mind of the fortuitous and beautiful sage Manavalamamuni, and is Himself the abode of the entire universe.

maṅgalāśāsana parair-mad-ācārya purogamaiḥ |
sarvaiśca pūrvair-ācāryaiḥ sat-kṛtāyāstu maṅgalam || 14 ||

Auspiciousness be to the Lord Venkatesa who is adored by all the Spiritual Preceptors of my lineage and all those that went before them.

Tanayaṅgal Preliminary Invocations

1.a. periya jīyar taniyan (Teṅgalai)

śrī śailesa dayā-pātram dhī-bhaktyādi guṇārnavam |
yatindra-pravaṇam vande ramya-jāmātaram munim ||

I pay my obeisance to the sage Manavallamamuni who is an ocean of virtues such as intelligence and devotion and who received the mercy of his guru Sri Sailesa and is so attached to Ramanuja.

1.b. vedānta deśikan taniyan (Vaḍagalai)

rāmānuja dayā-pātram jñāna-vairāgya bhūṣaṇam |
śrīmat veṅkaṭa-nāthāryam vande vedānta deśikan ||

I salute the lineage of preceptors and Vedanta Desikan who was the recipient of the mercy of Ramanuja and is the ornament of knowledge and dispassion.

2. guru parampara taniyan

lakṣmī-nātha samārambhām nātha yāmuna madhyamām |
asmat ācārya paryantām vande guru paramparām ||

Beginning from the Supreme Lord, through Nathamuni and Yamunacharya, down to our own acarya I salute the entire lineage of spiritual masters.

3. Rāmānuja taniyan

yo nitya-acyuta padāmbuja yugma rukma
vyāmohaḥ tad itarāni tṛṇāya mene |
asmat guror bhagavato'sya dayaika sindhoḥ
rāmānujasya caraṇau śaraṇam prapadye ||

I seek refuge in the feet of Bhagavad Ramanuja, our teacher who is an ocean of compassion, who considered everything apart from the precious lotus feet of Krishna to be worthless.

4. Nammālvār taniyan

māta pitā yuvatayas tanayā vibhūtiḥ |
sarvaṃ yad-eva niyamena madan-vayānām ||
ādyasya naḥ kula-pater vakulābhirāmam |
śrīmat tad aṅghri-yugalam praṇamāmi mūrdhnā ||

Sri Nammalvar, the first of our disciplic succession, is highly venerated by all Sri Vaishnavas, and for us he is our father as concerns our welfare, our mother in affection for us, a daughter in respect of the joy that he gives us, a son in respect of the glory he gives us and in fact everything else. Bowing my head, I offer my respectful obeisance to his feet, which are as beautiful as blossoming bakula flowers.

5. Alvārgal taniyan

bhūtaṃ saraśca mahadāhvaya bhakṭa-nātha
 śrī-bhakti-sāra kula-śekhara yogi-vāhān |
 bhaktāṅghri-reṇu parakāla yatīndra miśrān
 śrīmat parāṅkusa muniṃ praṇato'smi nityam ||

I offer perpetual obeisance to the 12 Alvars; Bhuta-yogi, Saro-yogi, Bhranta-yogi, Bhaktisara, Madhurakavi, Shatakopa, Kulashekhara, Vishnucitta, Andal, Bhaktanghirenu, Yogivaha, and Parakala.

śloka guru parampara

asmad deśikam asmadīya param ācāryān aśeṣān gurūn,
 śrīmal-lakṣmaṇa yogi puṅgava mahā-pūrṇā muniṃ yāmunam |
 rāmaṃ padma vilocanaṃ muni varam nāthaṃ śaṭha dveṣiṇaṃ,
 seneśaṃ śriyam indirā saha-caraṃ nārāyaṇaṃ saṃśraye ||

Vākya guru parampara (Optional recitation)

- | | |
|-----------------------------------|---------------------------------------|
| 1. asmad gurubhyo namaḥ | <i>Salutations to our Guru</i> |
| 2. asmat parama gurubhyo namaḥ | <i>Salutations to our Guru's Guru</i> |
| 3. asmat sarva gurubhyo namaḥ | <i>Salutations to all our Gurus</i> |
| 4. śrīmate rāmānujāya namaḥ | <i>Salutations to Ramanuja</i> |
| 5. śrīmate parāṅkuśa-dāsāya namaḥ | <i>Salutations to Parankusha-dasa</i> |
| 6. śrīmad yāmuna-munaye namaḥ | <i>Salutations to Yamunacarya</i> |
| 7. śrīmate rāma-miśrāya namaḥ | <i>Salutations to Rama-mishra</i> |
| 8. śrīmate puṅḍarīkākṣāya namaḥ | <i>Salutations to Pundarikaksha</i> |
| 9. śrīman nātha-munaye namaḥ | <i>Salutations to Nathamuni</i> |
| 10. śrīmate śaṭhakopāya namaḥ | <i>Salutations to Nammalvar</i> |
| 11. śrīmate viśvaksenāya namaḥ | <i>Salutations to Vishvaksena</i> |
| 12. śriyai namaḥ | <i>Salutations to Mother Lakshmi</i> |
| 13. śrīdharāya namaḥ | <i>Salutations to Sriman Narayana</i> |

Invocatory Verses for the Jīyars of Srīperumbudur

1. Adi Yatirāja Jīyar;

tulā puṣya samudbhūtaṃ śrīmat bhūta-purādhipam |
yatirāja mahā maunim mantra ratna prathaṃ bhaje ||

2. Tiruvenkaṭa Rāmānuja Jīyar;

cāpe bharaṇī jātaṃ yatirāja kṛpāspadam |
vīra rāgaṃ mahā-bhāgaṃ venkaṭākhyā munim bhaje ||

3. Varada Yatirāja Jīyar;

kanyar-svāti bhavaṃ vande śrībhūta-puri nivāsinam |
yatirāja maṭādhīsaṃ śrīmad varada samañjakam ||

I offer my obeisance to H.H. Sriman Varada Yatiraja Jiyar, the pontiff of Yatiraja Math, the resident of Bhutapuri (Sriperumbudur), born under the constellation of Virgo on the star of Svati.

yatirāja maṭādhīsaṃ śrībhūta-pura nivāsinam |
kṛpā-mātra prasann-āryaṃ vande varada deśikam ||

I pay my obeisance to H.H. Sriman Varada Yatiraja Jiyar, the pontiff of Yatiraja Math, the resident of Bhutapuri (Sriperumbudur), who is so merciful that he will instruct those who show even the slightest interest in the teachings.





śāṭṭumurai Concluding Prayers

cittañ siru kālē vandunnai sēvittu |
 un poṭṭrā-marai aḍiyē pōṭṭrum porul kēlāy |
 peṭṭram mēyttuṇṇum kulattiḷ pirandu |
 nī kuṭṭrēval enḡaḷai koḷḷāmal pogādu |
 iṭṭrai parai kolvān anru kāṇ govindā !
 eṭṭraikkum ēḷēḷ piravikkum | undannōḍu
 uṭṭromē yāvōm unakkē nām āt ceyvōm |
 maṭṭrai nañ kāmaṅgaḷ māṭṭrēḷōr empāvāy ||

*In the early hours of the morning, we have come to worship You,
 and praise Your golden, lotus-like feet.
 Born are we in the cowherd caste, You
 should not decline our service and homage.
 Harken O Govinda! Not only for today do we seek the drum,
 but for ever more, seven times seven births, we
 would be one with You, and serve You and You alone;
 Change all our other desires O Lord !*

vaṅgak kaḍal kaḍainda mādhavanaik kesavanai |
 tiṅgaḷ tiru-mugattu seyīḷaiyār senniraiñji |
 aṅgap parai koṇḍavāṭṭai | aṇi puduvai
 painkamalat taṅ teriyal bhaṭṭa-pirān godai sonna |
 saṅgat tamiḷ mālai muppadum tappāme |
 iṅgip parisuraippār īriraṅḍu māl varai tōḷ |
 seṅgan tiru-mukkatu celva tiru-mālāl |
 eṅgum tiruvaruḷ pettinburuvar empāvāy ||

*The lovely well-bedecked and moon-faced girls sang to Kesava,
 lakshmi's Lord, Who has churned the Ocean full of ships.
 and secured the drum which they desired. This story has been retold, by Goda,
 daughter of the best of Brahmins, of Villiputur, with his garland
 fresh and cool, In a garland thirty verses of classical Tamil.
 Whoever will chant these thirty stanzas regularly and faultlessly,
 Will surely win the grace of the magnificent four armed Lord Tirumal,
 With red eyes and comely face, and be happy evermore.*

pallāṇḍu pallāṇḍu pallāyira tāṇḍu pala koṭi nûrāyiram
mallāṇḍā tiṇḍoḷ maṇivaṇṇā un śevvaḍi śevvit-tiruk kāppu ||

For many years, for everlasting years, for thousands of years; may he beauty of your red feet be blessed! O Lord of emerald-hue, with the shoulders that vanquished the wrestlers.

aḍiyo moḍum ninnōḍum pirivinṛi āyiram pallāṇḍu |
vaḍivāy nin vala mārpiniḷ vāzh ginṛa maṅgayyum pallāṇḍu ||
vaḍivār śōḍi valatturayum śuḍarāzhiyum pallāṇḍu |
paḍai pōr pukkuṁ-uzhaṅkuṁ appāñja śanniyamum pallāṇḍē ||

May no rift ever come between you and your inseparable servants. All hail to Sri who, like an ornament adorns your chest. May your radiant, sharp blazing discus in your right hand, which is capable of annihilating foes be blessed for everlasting years! May your conch whose sound pierces through the clanging din of weapons in battle be blessed for everlasting years.

sarva deśa daśa kāleṣu avyāhata parākramā |
rāmānujārya divyājñā vardhatām abhivardhatām ||

May the transcendental mandate of Ramanuja spread unobstructed to all places at all times and all conditions, maintaining its vigour and developing.

rāmānujārya divyājñā prati-vāsaram ujjvalā |
digantu vyāpinī bhuyāt sā hi loka hitaiṣiṇī ||

May the transcendental mandate of Ramanuja gather fresh glow day by day. May it pervade all directions, directed undeniably at the benefit of the entire world.

śrīman śrīraṅga śrīyam anupadravām anu-dinam saṁvardhaya ! (x 2)

May the prosperity and security of the Holy City of Srirangam develop day by day.

namas śrī śaila-nāthāya kunti nagara janmane |
prasāda labdha parama prāpya kaiṅkarya śāline ||

I pay my obeisance to Sri Shailesha who was born in Kuntinagar and who received the supreme grace (From Pillai Lokacharya) to become expert in devotional service.

śrī śaileśa dayā-pātram dhī bhaktyādi guṇārṇavam |
yatindra pravaṇam vande ramya-jāmātara munim ||

I pay my obeisance to Manavallamamuni who is an ocean of virtues such as intelligence and devotion and who received the mercy of his guru Sri Sailesha and is so attached to Ramanuja.

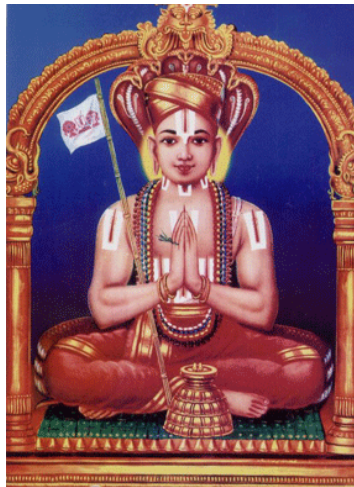
vāzhi tiru-vāi-moḷi piḷḷai mātakavāl
vāzhi maṇavāḷamāmunivan |
vāzhi -yavan māran tiru-vāi-moḷi poruḷay
mānilattōr tēṟumpaḍi yuṟaikuñjīr |

seyya tāmarai tāḷinay vāzhiye !
śelay vāḷi nāpi vāzhiye !
tuyya mārpum puri nūlum vāzhiye !
śundara tiru toḷinay vāzhiye !
kayum endiya muk-kolum vāzhiye !
karuṇay poṅgiya kaṇṇinay vāzhiye !
poyyilāda maṇavāḷa-māmuni punti vāzhi
pugaḷ vāzhi vāzhiye !

*Glory to your lotus feet, glory to your form and your navel!
Glory to the pure sacred thread upon your torso!
Glory to your beautiful skin!
Glory to the triple staff that you hold!
Glory to your eyes welling up with compassion!
Surely O Manavallamamuni may your wisdom, fame and prosperity be glorified!*

aḍiyārgaḷ vāzha araṅga nagar vāzha !
śaṭakopan taṅ tamīḷ nūḷ vāzha !
kaḍal śuzhnda mannulagam vāzha !
maṇavāḷa-māmuniyē, innum oru nūṭtaṅḍu irum !!

May all the servants of the Lord prosper and may the holy city of Srirangam prosper, May the sacred Tamil writings of Saint Nammalvar be propagated. May the teachings of Manavallamamuni be propagated for another hundred years.





Vaḍagalai

namo rāmānujāryāya vedāntārtha pradāyine |
ātreya padmanābhārya-sūtāya guṇa-śāline ||

Salutations to the virtuous son of Atreya Padmanabha, and to Ramanuja who revealed the purport of the Vedanta.

vāḷiye rāmānuja-piḷḷān mātakavāl,
vāḷumaṇi nigamānta guru - vāḷiyavan,
māran marayyumi-rāmānujan pāḍiyamum,
terum paḍiyuraykkum śīr

Praise be to beloved Ramanuja, by whose grace the Vedic tradition has been preserved. Hail to the author of the Sribhashyam, a beautiful combination of the Vedas and Prabandhas.

vañja paraśamayam mārravandon vāzhiye ,
mannupugaḷ pūdūrān manamuga pon vāzhiye ,
kañja tirumaṅgai-yugakka-vanden vāzhiye ,
kaliyanurai kuḍikoṇḍa karuttuḍaiyon vāzhiye ,
señjol tamiḷ-maraigaḷ telinduraippon vāzhiye ,
tirumalai-māl tiru-maṇiyāi cirakka vandon vāzhiye ,
tañja paragatiyai tan-taruḷvon vāzhiye ,
daṇḍamiḷ-tūppul tiruvenkaṭa vandān vāzhiye .



SIMPLE DAILY PUJA

Purification — ācamanam

Sip water three times from the base of the palm of the right hand, for the purification of body speech and mind. Recite the following mantras each time:—

1. om̐ acyutāya namaḥ
2. om̐ anantāya namaḥ
3. om̐ govindāya namaḥ

1. Tri-upacāra Pūjā

The simplest form of daily pūjā for busy householders is to offer three items:—

1. Flower (or leaf)

om̐ haṃ haṃ haṃ idam-idam-idam puṣpaṃ gr̥hāṇa svāhā

2. Water (offer a small container of water on the altar.)

om̐ haṃ haṃ haṃ idam-idam-idam jalaṃ gr̥hāṇa svāhā

3. Incense (light 2 sticks of incense and offer)

om̐ haṃ haṃ haṃ idam-idam-idam dhūpaṃ gr̥hāṇa svāhā

This can be followed by a prayer or the recitation of the Universal Prayers or a stotra etc.

2. Pañca-upacāra Pūjā

The next in complexity is the offering of 5 items:—

1. Flowers

Take a flower and offer it with love:—

turīya guṇa sampānam nānā guṇa manoharam |
ānanda saurabhaṃ puṣpaṃ gr̥hyatām idam uttamam ||

Please O Lord accept this flower of various pleasing qualities with great pleasure.

One may offer flower petals with the recitation of the 108 names of the Lord.

2. Incense

Light the incense and wave it around in a clockwise direction.

vaṇaspati rasotpanno gandhādhyo gandha uttamah |
āghreyaḥ sarva devānām dhūpo'yam pratigrhyatām ||

O Lord please accept this incense, which is agreeable to all the devas. It provides the best of all aromas, being endowed with the fragrance produced from the sap of the forest.

3. Lamp

Light the lamp and offer it to the Lord:—

sva-prakāśo mahātejaḥ sarvatas timirāpahaḥ |
sā-bāhyābhyantara jyotir dīpo'yam pratigrhyatām ||

O Lord please accept this radiant lamp which illuminates both the internal mind and the external world, revealing everything clearly and destroying the darkness of ignorance.

4. Food Offering

If offering some cooked food (dried fruit and nuts can be substituted) recite the following verse:—

śarkara khaṇḍa khādyāni dadhi kṣīram ghṛtāni ca |
āhāra-bhakṣya bhojāni naivedyam pratigrhyetām ||

O Lord please accept this food offering, made with sugar, edible roots, curd, and ghee and various tasty things.

idam phalam mayā deva sthāpitam puratas-tava |
tena me saphale avāpte bhava janmani janmani ||

This fruit I offer to you O lord, through this offering may the purpose of my birth (i.e. service to you) be accomplished

tvadīyaṃ vastu govinda tubhyam-eva samarpaye |
grhāṇa sumukho bhūtvā prasīda parameśvara ||

The object which already belongs to you O Govinda I am offering to you. Please deign to accept it and have compassion upon me.

5. Karpura Harati

Light the block of camphor and wave it around in front of the Lord in a clockwise manner with the wish that the whole world should become enlightened and liberated.

om nārāyaṇāya vidmahe vāsudevāya dhīmahi, tanno viṣṇu pracodayāt |

We cognise Lord Narayana, we contemplate Lord Vasudeva, May Lord Vishnu enlighten us.

om mahādevyai ca vidmahe, viṣṇu patnī ca dhīmahi, tanno no lakṣmī pracodayāt

We cognise the great goddess, we contemplate upon the consort of Lord Vishnu, may Lakshmi enlighten us.

om dhanurdharāya vidmahe, sarva siddhyai ca dhīmahi, tanno dharā pracodayāt

We cognise the wielder of the bow, we contemplate the giver of all success, may Mother Earth enlighten us.

Puṣpāñjali

Take some flowers in the cupped palms and offer them with the following verse:—

ahimsā prathamam puṣpaṃ puṣpaṃ indriya-nigrahaḥ |
sarva-bhūta dayā puṣpaṃ kṣamā puṣpaṃ viśeṣataḥ ||
śānti puṣpaṃ tapaḥ puṣpaṃ jñāna puṣpaṃ tathaiva ca |
satyaṃ aṣṭha-vidham puṣpaṃ viṣṇo prītikaram bhavet ||

The eight types of flowers that are pleasing to Vishnu are: non-injury in word deed or thought to any sentient being, self control, compassion to all sentient beings, and particularly forgiveness, cultivation of tranquility, restraint of speech, body and mind, and the cultivation of wisdom and truth.

Prayer for Forgiveness and Refuge

mantra hīnaṃ kriyā hīnaṃ bhakti hīnaṃ janārdana |
yat kṛtaṃ tu mayā deva paripūrṇaṃ tad-astu te ||

This liturgy, O Krishna is deficient in mantra and methodology, and lacking in devotion, Lord! let whatever little I have done be acceptable to you, as complete.

anyathā śaraṇam nāsti tvam-eva śaraṇam mama |
tasmāt kāruṇya bhāvena rakṣa rakṣa janārdana ||

I have no other recourse, you are my only refuge. Therefore out of your boundless compassion save me O Janardana!

samsāram duṣkaram ghoram dur-nirīkṣam durāsadam |
bhīto'ham dāruṇam dṛṣṭvā trāhi mām bhava sāgarāt ||

This terrible ocean of Samsara, is full of ignorance, incomprehensible, and hard to cross. Having experienced its unbearable nature, I'm terrified O Lord! Liberate me from this Ocean of transmigration.

ajñānād athavā jñānād aśubham yan mayā kṛtam |
kṣantum arhasi tat sarvaṃ dāsyena ca grahāṇa mām ||

Wittingly or unwittingly whatever offence I may have committed it behoves you to forgive them, regarding me as your servant.

jñānato 'jñānato vāpi vihitam yan mayā śubham |
tat sarvaṃ pūrṇam eva astu prīto bhava janārdana ||

Whatever virtue I have done or attempted to do knowingly or unknowingly, may it please you, O Janardana, accepting it as complete.

na dharma-niṣṭhosmi na cātma-vedhi, na bhaktimāms-tvac-caraṇāravinde |
akiñcino nānya gatiś-śaraṇye, tvāt-padā-mūle śaraṇam prapadye ||

I am not established in the practice of dharma, and I am not a Self-realised person, and I am devoid of devotion to your lotus feet, I am helpless with no other refuge but you, at your feet I surrender myself.

Universal Prayers

svasti prajābhyāḥ paripālayantām nyāyena margēṇa mahī mahīśāḥ |
go brāhmaṇebhyo śubham-astu nityaṃ lokāḥ samastā sukhino bhavantu ||

May all the citizens enjoy wellbeing, may the administrators protect them and walk in the path of justice, may the whole universe and all spiritual aspirants have perpetual auspiciousness, may all the worlds be happy.

sarveṣām mangalam bhavatu | *May all beings enjoy auspiciousness*
sarveṣām svastīr bhavatu | *May all beings enjoy wellbeing*
sarveṣām śāntir bhavatu | *May all beings enjoy peace*
sarveṣām pūrṇam bhavatu | *May all beings enjoy wholeness*
sarveṣām maṅgalam bhavatu | *May all beings enjoy auspiciousness*

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ |
sarve bhadraṇi paśyantu mā kaścid duḥkha bhāḥ bhavet ||

May all beings be happy, may all be free from disease, may all find what they seek, and may none experience sorrow.

kāle varṣatu parjanyaḥ pṛthivī sasya śālini |
deśo'yaṃ kṣobha rahito brāhmaṇāḥ santu nirbhayāḥ ||

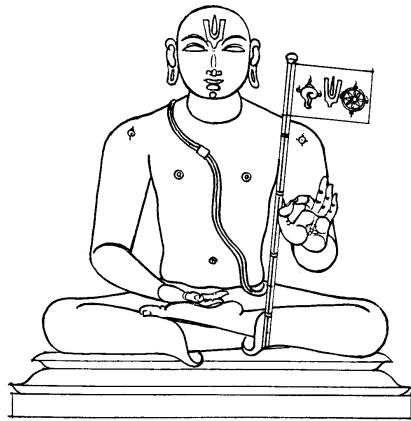
May the rains fall on time, and may the earth yield its produce in abundance, may this country be free from disturbances, and may the righteous be free from fear.

sarve taratu durgāṇi sarvo bhadraṇi paśyatu |
sarva kāmān avāpnotu sarva sarvatra nandatu ||

May all beings cross over their tribulations, and may all attain their respective goals, may all realise their aims, and may all beings, at all times and places be happy.

durjana sajjana bhūyāt sajjano śāntim āpnuyāt |
śānto mucyeta bandhebhya muktāścānya vimocayet ||

May the wicked become righteous, and may the righteous attain peace, may the peaceful attain Liberation, and may they help others to be Liberated.



Pañca-Śānti



śan-no' mītra śaṃ varuṇaḥ | śan-no' bhavatvaryamā | śan- na indro
br̥haspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo
| tvam eva pratyakṣaṃ brahmāsi | tvam eva pratyakṣaṃ brahma
vadiṣyāmi | ṛtaṃ vadiṣyāmi | satyam vadiṣyāmi | tan-mām avatu | tad
vaktāraṃ avatu | avātu mām | avātu vaktāraṃ || om śāntiḥ śāntiḥ śāntiḥ

1. May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman, You alone I shall proclaim to be the perceptible Godhead, I shall speak of the Right; I shall speak of the Truth; May that (teaching) protect me and also the preceptor. Let that protect us both, the taught and the teacher. Om, let there be peace all pervading.

śan-no' mītra śaṃ varuṇaḥ | śan-no' bhavatvaryamā | śan- na indro
br̥haspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo
| tvam eva pratyakṣaṃ brahmāsi | tvam eva pratyakṣaṃ brahmā
avādiṣam | ṛtam-āvādiṣam | satyam āvādiṣam | tan-mām-āvīt | tad
vaktāraṃ-āvīt | āvīn mām | āvīd-vaktāraṃ || om śāntiḥ śāntiḥ śāntiḥ ||

2. May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us. Salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman. You alone I proclaimed to be the perceptible Godhead, I spoke of the Right; I spoke of the Truth: that (teaching) protected me and also the preceptor. That protected us both, the taught and the teacher. Om, let there be peace all pervading.

saha-nāvavatu | saha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvi-nāvadhītam astu mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ ||

3. May Brahman protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never hate each other. May peace — physical, mental and spiritual be on us forever.

namo vāce yā cōditā yā cānuditā tasyai vāce namo namo vāce namo
vācas-patāye nama ṛṣibhyo mantra-kṛdbhyo mantra patibhyo mā mām-
ṛṣayo mantra-kṛto mantra-patāyaḥ parādurmā'hamṛṣin mantra-kṛto
mantra-patīn parādām vaiśva-devīm vācam udyāsagum śivāmadastām
juṣṭhām devebhyaś śarmā me dyauḥ śarmā pṛthivī śarmā viśvaṃ idaṃ
jagat | śarmā candraśca sūryāśca śarmā brahma prajāpati | bhūtaṃ
vadiṣye bhuvanam vadiṣye tejo vadiṣye yaśo vadiṣye tapo vadiṣye
brahmā vadiṣye satyaṃ vadiṣye tasmā aham idaṃ upastaraṇam
upastrṇa upastaraṇam me prajāyai paśūnām bhūyād upastaraṇam aham
prajāyai paśūnām bhūyāsam prāṇāpānau mṛtyor-mā-pātaṃ prāṇāpānau
mā mā hāsiṣṭhaṃ madhu maniṣye madhu janiṣye madhu vakṣyāmi
madhu vadiṣyāmi madhumatiṃ devebhyo vācam-udyāsagum
śuśrūṣeṇyām manuṣyebhyaṣtam mā devā avantu śobhāyai
pitaro'numadantu || om śāntiḥ śāntiḥ śāntiḥ ||

tacchaṃyo rāvṛṇīmahe | gātum yajñāya | gātum yajña-patāye | daivī
svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam |
śanno astu dvīpade | śaṃ catuṣpade ||

5. We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

namo brahmaṇe namo 'stvagnaye namaḥ pṛthiviyai nama auśadhībhyaḥ
| namo vāce namo vācas-patāye namo viṣṇave bṛhate kārōmi || om
śāntiḥ x 3 ||

I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.

Pañca-Sūktas



1. Puruṣa Sūktam

śrī gurubhyo namaḥ hariḥ oṃ

tacchaṃy^or āvṛṇⁱmahe | gā^tuṃ yajñā^{yā} |
gā^tuṃ yajña⁻pataye | daivī svastir astu naḥ |
svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam |
śaṃ nō astu dvipade | śaṃ catuṣpade ||

We worship the Supreme Being for the welfare of all. May all miseries and shortcomings leave us forever so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

oṃ śāntiś śāntiś śāntiḥ | hariḥ oṃ ||

sahasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasrā pāt |
sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulaḥ || 1 ||

The Supreme Being has a thousand heads, a thousand eyes, a thousand feet. Pervading the cosmos on every side He fills a space ten fingers beyond. 1.

puruṣa evedaguṃ sarvaṃ | yad bhūtaṃ yac ca bhavyaṃ |
utāmṛtatva syeśānaḥ | yad annenā tirohati || 2 ||

The Supreme Being indeed is all this, what hath been and what yet shall be. It is He who confers on all immortality by which alone they live. 2.

etāvān asya mahimā | ato jyāyāguś ca pūruṣaḥ |
pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi || 3 ||

So mighty is His grandeur, yea greater than this is the Supreme Being. All creatures comprise one fourth of Him, three fourths eternal life above. 3.

tripād ūrdhva udait puruṣaḥ | pādo'syehā'bhavāt punaḥ |
tato viśvaṃ vyākramat | sāśanānaśane abhi || 4 ||

With three fourths the Supreme Being rose up; one fourth again remained here. Thence He moved forth to every side, over what eats and what eats not. 4.

tasmād virāḍ ajāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||

*From Him was Viraj (Shining Forth) born, again from Viraj emerged the Primeval Man.
When born he spread to the east and west, beyond the boundaries of the world. 5.*

yat puruṣeṇa haṁṣā | devā yajñam atānvata |
vasanto aśyāsīd ājyam | grīṣma idhmaś śarad-haviḥ || 6 ||

*Then the devas performed a sacrifice. The Primeval Being Himself was the offering.
Spring became the ghee, summer the faggots, and the autumn the rice offering. 6.*

saptāsyāsan paridhāyaḥ | triḥ sapta samidhaḥ kṛtāḥ |
devā yad yajñam tānvānāḥ | abādhnan puruṣam paśum || 7 ||

*Then seven were the enclosing sticks, His kindling brands were three times seven.
In that sacrifice of the Devas the Primeval Being was bound as the victim. 7.*

tam yajñam barhiṣi praukṣan | puruṣam jātam āgrataḥ |
tena devā ayajanta | sādhyā ṛṣayaś ca ye || 8 ||

*This the Supreme Being, the first born being, was purified by asperitions.
Thus was performed the first sacrifice by the devas and rishis of yore. 8.*

tasmād yajñāt sarva hutāḥ | sambhṛtam pṛṣad ājyam |
paṣūguṁs tāggaś cākṛe vāyavyān | āraṇyān grāmyāśca ye || 9 ||

*From that general sacrifice the dripping ghee was gathered up.
He formed the creatures of the air and the animals both wild and tame. 9.*

tasmād yajñāt sarva hutāḥ | ṛcaḥ sāmāni jajñire |
chandāguṁsi jajñire tasmāt | yajus tasmād ajāyata || 10 ||

*From that great general sacrifice, Rik and Sama hymns were born,
There from the various metres were born, the Yajus had its birth from it. 10.*

tasmād aśvā ayajanta | ye ke cobhayādataḥ |
gavo ha jajñire tasmāt | tasmāj jātā ajā vayaḥ || 11 ||

*From it were horses born, from it all animals with two rows of teeth.
Cows were born there from, from it were goats and sheep produced. 11.*

yat puruṣam vyādadhuh | katidhā vyākālpayan |
mukham kim aśya kau bāhū | kā vūrū pādā vucyete || 12 ||

*When they contemplated the Primeval Being in how many ways did they conceive of Him? What
was His mouth? What were His arms? What were His thighs and feet called? 12.*

brāhmaṇo'sya mukham āsīt | bāhū rājanyaḥ kṛtaḥ |
ūrū tad aśya yad vaiśyaḥ | padbhyāguṃ śūdro ajāyata || 13 ||

*The brahmin was his mouth, of both His arms was the Raja made.
His thighs became the Vaishya, from His feet was the Shudra produced. 13.*

candramā manaso jātaḥ | cakṣos-sūryo ajāyata |
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata || 14 ||

*The Moon was created from His mind, and from His eye the Sun had birth.
From His mouth were Indra and Agni born, from His breath came the wind. 14.*

nābhyā āsīd antarīkṣam | śīrṣṇo dyauḥ samāvartata |
padbhyāṃ bhūmir diśaś śrotrāt | tathā lokāguṃ akalpayan || 15 ||

*From His navel came the astral world, and from His head the world beyond.
Earth from His feet and space from His ears, thus did they create the worlds. 15.*

vedāham etaṃ puruṣaṃ mahāntam | āditya varṇaṃ tamaśaś tu pāre |
sarvaṇi rūpaṇi vicitya dhīraḥ | nāmāni kṛtvā bhivadaṇ yadāste || 16 ||

*I know the mighty Supreme Being, whose color is like the Sun, beyond the reach of darkness. He the
Omniscient One, creates from Himself all the manifold forms and calls them by various names.*

dhātā purastād yam udājahāra | śakraḥ pravīdvāṃ pradiśaś-cataśraḥ |
tamevā vidvāṃ amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17 ||

*The first creator [Brahma] knew the Supreme Being, he in turn made Him known to Shakra [Indra]
who proclaimed it in the four directions. Hence even today he who knows Him and the creation
thus; as permeated, pervaded and possessed by the Supreme Being verily attains immortality.
There is no other way. [For spiritual perfection] 17.*

yajñena yajñam āyajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |
te ha nākaṃ mahimānaś sacante | yatra pūrve sādhyāś santi devāḥ || 18 ||

*The gods sacrificed through sacrifice, thus were the first ordinances established. Those great
Beings who base their lives upon sacrifice verily reaches the highest Spiritual Realm where all the
sādhyas (nitya sūris) dwell. 18.*

adbhyas sambhūtaḥ pṛthivyai rasācca | viśvakarmaṇaś samāvartatādhi |
tasya tvaṣṭā vidadhad rūpam-ēti | tat puruṣasya viśvaṃ ājānaṃ agre ||

*In the beginning this universe arose from Vishvakarma [the Universal Architect] through water,
earth, fire and the other elements. He excelled Aditya, Indra and the other gods.
Fashioning the form thereof Tvashta proceeded, thus was the universe created in the beginning
from the Primeval Being. 19.*

vedāham e₂taṃ puruṣaṃ ma₂hāntaṃ^{''} | ā₂ditya vārṇaṃ ta₂ma₂saḥ pa₂ra₂stāt |

I know this mighty Supreme Being whose splendour is like the sun, beyond the reach of darkness.

taṃ e₂vaṃ vi₂dvān a₂mṛta i₂ha bhā₂vati | nā₂nyaḥ pa₂nthā₂ vi₂dyate₂'ya₂nāya ||

He alone who knows Him becomes immortal here, there is no other path to liberation.

pra₂jā₂pa₂tīś ca₂ra₂ti ga₂rbhe₂ a₂ntaḥ | a₂jā₂ya₂mā₂no ba₂hu₂dhā vi₂jā₂yate |

ta₂sa₂ya dhi₂rāḥ pa₂ri₂jā₂na₂nti₂ yo₂niṃ^{''} | ma₂ri₂cī₂nā₂m pa₂da₂m i₂ccha₂nti ve₂dha₂saḥ ||

In the womb moves Prajapati [the Lord of Creatures], He never becoming born is manifested in variegated forms. The wise discern the Source from whence He arises, the first patriarchs sought the position which Marici and the others had obtained.

yo de₂veb₂hya ā₂ta₂pa₂tī | yo₂ de₂vā₂nā₂m pu₂ro₂hi₂taḥ |

pur₂vo yo de₂veb₂hyo jā₂taḥ | na₂mo ru₂cā₂ya₂ brā₂hma₂ye || 22 ||

He who gives light and heat to the gods, the First, Foremost agent of the gods. To Him, to the Resplendent, to the Holy One salutations be.

ru₂caṃ brā₂hmaṃ ja₂na₂ya₂ntaḥ | de₂vā agre₂ tad ā₂bruvan |

ya₂s tva₂ivaṃ brā₂hma₂ṇo vi₂dyāt | ta₂sa₂ya de₂vā a₂sa₂n va₂śe || 23 ||

Thus spake the gods at first, as they begat the Bright and Holy One; The brahmin who may know you thus, shall obtain dominion over all the gods.

hrīś ca₂ te la₂kṣmīś ca₂ pa₂tnyaū^{''} | a₂ho₂ rā₂tre pa₂rśve |

na₂kṣa₂trā₂ṇi rū₂pa₂m | a₂śvinau₂ vyā₂ttam^{''} |

i₂ṣṭaṃ ma₂niṣā₂ṇa | a₂muṃ ma₂niṣā₂ṇa | sa₂rvaṃ ma₂niṣā₂ṇaḥ || 24 ||

Beauty and Fortune are your two consorts, each side of you are day and night. The constellations are your form, the Ashvins your mouth. Being such grant me whatever I desire; yonder world and all other happiness.

ta₂ca₂cha₂myor ā₂vṛ₂ṇi₂ma₂he | gā₂tuṃ ya₂jñā₂ya₂ |
gā₂tuṃ ya₂jñā₂-pa₂taye | da₂ivī₂ sva₂stir a₂stu naḥ |
sva₂stir ma₂nuṣe₂b₂hyaḥ | ū₂rdhva₂m ji₂gā₂tu bhe₂ṣa₂ja₂m |
śa₂m nō a₂stu dvi₂pa₂de | śa₂m ca₂tuṣ₂pa₂de ||

We worship the Supreme Being for the welfare of all. May all miseries and shortcomings leave us forever so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

oṃ śā₂ntīś śā₂ntīś śā₂ntiḥ | ha₂riḥ oṃ śrī₂ gu₂ru₂b₂hyo na₂maḥ ha₂riḥ oṃ |

2. Nārāyaṇa Sūktam

sahaṣra-śīrṣaṃ devaṃ viśvākṣaṃ viśva-śambhuvam |
viśvaṃ nārāyaṇaṃ devaṃ-akṣaraṃ paramaṃ padam || 1 ||

1. This universe is truly (the body of) the Supreme Godhead only. Therefore it is dependant upon Him; the Self-effulgent Divine Being; who has countless head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.

viśvataḥ paramān-nityaṃ viśvaṃ nārāyaṇaguṇḥ harim |
viśvaṃ evedaṃ puruṣastad viśvaṃ upajīvati || 2 ||

2. He is superior to this universe, endless and multi-form. He is the goal of humanity and the Destroyer of sin. That Supreme Person is the universe and the Creator thereof.

patiṃ viśvaśyātmeśvaraḥ guṇḥ śāśvataḥ guṇḥ śivaṃ ācyutam |
nārāyaṇaṃ mahā-jñeyaṃ viśvātmānaṃ parāyaṇam || 3 ||

3. He is the Protector-of-the-universe and the Ruler-of-individual-souls, He is permanent, supremely auspicious and unchanging. He has embodied Himself in mankind as the Indwelling-spirit. He is supremely worthy of being known by creatures; the One who is embodied in the universe and who is the Supreme-goal.

nārāyaṇa paro jyotir-ātmā nārāyaṇaḥ paraḥ |
nārāyaṇa paraṃ-brahma tattvaṃ nārāyaṇaḥ paraḥ || 4 ||
nārāyaṇa paro jyotir-ātmā nārāyaṇa paraḥ |
nārāyaṇa paro dhyātā dhyānaṃ nārāyaṇaḥ paraḥ || 5 ||

4. Narayana is the Supreme-Reality designated as Brahman. Narayana is the Supreme, Narayana is the Supreme Light (described in the Upanishads), Narayana is the Supreme. Narayana is the most excellent meditator and meditation.

yaccha kiñcit jagat sarvaṃ drśyate śrūyate'pi vā |
antarbahiṣca tat sarvaṃ vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

5. Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.

anantaṃ avyāyaṃ kaviguṇḥ sāmudrentaṃ viśva śambhuvam |
padma kośa pratikāśaguṇḥ hrdayaṃ cāpyadhomukham || 7 ||

6. One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe; who is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.

adhō niṣṭyā vitastyānte nābhyāṃ upari tiṣṭhāti |
jvāla-mālā-kulam bhātī viśvasyāyatanaṃ mahat || 8 ||

7. It should be known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.

santātaguṃ śīlābhistu lambātyā kośa sannibham |
tasyānte suśiraguṃ sūkṣmaṃ tasmiṃ sarvaṃ pratiṣṭhitam || 9 ||

8. The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.

tasya madhye maḥan-āgnir viśvārcir viśvato-mukhaḥ |
so'grābhug vibhajan tiṣṭhan nāhāram ajaraḥ kaviḥ || 10 ||

9. In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.

tīryag ūrdhvaṃ adhaśśāyī raśmayas tasya santatā |
santāpayati svaṃ deham āpāda tala-mastakaḥ ||
tasya madhye vahni śikhā anīyordhvā vyavasthitaḥ || 11 ||

10. The rays of that Fire spread out, upwards and downwards warming the whole body from head to foot. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.

nīla-toyada madhyasthād vidyullekheva bhāsvārā |
nīvāra śūkavat tanvī pītā bhāsvatyaṇūpamā || 12 ||

11. It is dazzling like a flash of lightening that appears in a dark rain cloud. It is as slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.

tasyā śikhāya madhye paramātmā vyavasthitaḥ |
sa brahma sa śivas sa haris sendra so'kṣaraḥ paramas svarāt || 13 ||

12. The Supreme Soul dwells within that flame, He is Brahma, He is Siva, He is Vishnu, He is Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.

ṛtaguṃ satyaṃ paraṃ brahma puruṣaṃ kṛṣṇa piṅgalaṃ |
ūrdhvaretam virūpākṣam viśvarūpāya vai namo namaḥ || 14 ||

13. The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

oṃ nārāyaṇāya vidmahe vāsudevāya dhīmahi |
tanno viṣṇuḥ pracodayāt || 15 ||

14. May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

3. Viṣṇu Sūktam

viṣṇor nukam̐ vīryāṇi pravocam̐ yaḥ pārthivāni vimame rajāgm̐ si yo
askabhāyad uttaragm̐ sadhastham̐ vicakramāṇas tredho rūgāyo viṣṇo
rarāṭamasi viṣṇoḥ prṣṭhamasi viṣṇoḥ śnaptrestho viṣṇos yūraṣi viṣṇo
dhruvam̐ asi vaiṣṇavam̐ asi viṣṇave tvā |

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode , thrice setting down His footstep, widely striding. RV.1:154:1 Thou art the forehead of Vishnu; thou art the back of Vishnu; ye two are the corners of Vishnu's mouth. Thou art the thread of Vishnu, thou art the fixed point of Vishnu. Thou art of Vishnu; to Vishnu thee. (TS. 1:2:13)

viṣṇor nukam̐ vīryāṇi pravocam̐ yaḥ pārthivāni vimame rajāgum̐ si yo
askabhāyad uttaragum̐ sadhastham̐ vicakramāṇas tredho rūgāyaḥ || 1 ||

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. (R.V.1:154:1)

tad aṣya priyam abhipātho aśyām | narō yatra devayavo madanti |
urukram̐ aṣya sa hi bandhur̐ itthā viṣṇoḥ pado pārame madhva utsaḥ ||

May I attain to His well-beloved realm where the devotees rejoice. For there springs, close akin to the Wide-Strider; the source of immortality in Vishnu's highest footstep.

prastad viṣṇus tavate vīryāya | mṛgo na bhīmaḥ kūcaro giriṣṭhāḥ |
yosyorusu trīṣu vikramaṇeṣu | adhikṣiyanti bhuvānāni viśvā || 3 ||

For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling, roams the mountains. He within whose three wide-extending paces all living creatures have their existence.

paro mātrāyā tanuvā vṛdhāna | na te mahitvam anvaśnuvanti |
ubhe te vidma rajasi prthivyā | viṣṇo devatvam paramasya vithse || 4 ||

Humans cannot comprehend your greatness, Who expands beyond all bound and measure with your body. Both your two regions of the earth , O Vishnu we know; you O God knows the highest.

vicakrame prthivīm eṣa etām | kṣetrāya viṣṇur manuṣe daśāsyān |
dhruvāso aṣya kīrayo janāsaḥ | urukṣitagum̐ sujanim̐ ācakāra || 5 ||

Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In Him the humble people trust for refuge; He, the Nobly Born, has made them spacious dwellings.

trir devaḥ prthivīm eṣa etām | vicakrame śartācasam̐ mahitvā |
pra-viṣṇur astu tavaṣastaviyān | tveṣagum̐ hyāsyā sthavīrasyā nāma || 6 ||

Three times God strode forth in all His grandeur over this earth bright with a hundred splendours. Foremost is Vishnu, stronger than the strongest; for glorious is His name Who lives forever.

atō devā avantu no yato viṣṇur vicakrame |

prthivyāḥ sapta dhāmābhiḥ || 7 ||

The gods be gracious unto us even from the place whence Vishnu strode. Through the seven regions of the earth.

idaṁ viṣṇur vicakrame tredha nidādhe paḍam |

samūḍham asya pāgum sure || 8 ||

Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

trīṇi paḍā vicakrame viṣṇur gopā adābhyah | ato dharmāṇi dhārayan ||

Vishnu, the Protector, He whom none deceives, made three steps, thenceforth. Establishing His high ordinances.

viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe |

indrāsya yujyasya sakhāḥ || 10 ||

Look upon the deeds of Vishnu, whereby the friend of Indra, close-allied, Has let his pastimes be seen.

tad viṣṇoḥ paramaṁ paḍagum sadā paśyanti sūrayaḥ |

diviva cakṣurātataḥ || 11 ||

The nitya sūris evermore behold that loftiest place where Vishnu is, placed as it where an eye in heaven.

tad viprāso vipanyavo jāgrvāgum saḥ samindhate |

viṣṇor yat paramaṁ paḍam || 12 ||

This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up. (Rik Veda 1:22: 16-21)

4. Śrī Sūktam

hirāṇyavarṇāṃ harīṇīm suvarṇa rājata-srajām |
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha || 1 ||

1. O Jataveda! O Agni! Invite for my sake, the Goddess of good fortune, the golden-hued dame, the doe-like, moon-like maiden wreathed in gold and silver.

tām ma āvaha jātavedo lakṣmīm anāpagāmiṇīm |
yasyām hiraṇyaṃ vindeyaṃ gāmaśvaṃ puruṣān aham || 2 ||

2. O Knower-of-all-beings! Take me to the Goddess of Good Fortune - not a fickle deity, but one who is unswerving. May I obtain gold, cows, horses and men from her. May I be blessed with all the material comforts, such as wealth, cattle, conveyances, friends, servants and progeny.

aśvapūrvām ratha-madhyām haṣṭināda prabodhinīm |
śrīyaṃ devīm upahvaye śrīrmā devī juṣatām || 3 ||

3. I invoke Mother Lakshmi to approach me with horses ahead and chariots in the middle and tumultuous sounds of elephants.

kām sōsmītām hirāṇya prākārām ārdraṃ jvalantīm trptām tarpayantīm
padme sthitām padma-varṇām tām ihopahvaye śrīyam || 4 ||

4. I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She transcends all sense perception. She is absolute.

candrām prabhāsām yaśasā jvalantīm śrīyaṃ loke deva juṣtām udārām
tām padminīm śaraṇam aham prapadye lakṣmīr me naśyatām tvām
vṛṇe || 5 ||

5. I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought after by devas. May her opposite - alakshmi- denoted by desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed.

āditya varṇe tapaso dhijāto vanaspatīs tava vṛkṣo'tha bilvaḥ |
tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā alakṣmīḥ || 6 ||

6. O Deity dazzling like the Sun's orb! The bilva tree which comes to fruition without flowering has sprung from your austerity. It's fruits are the result of your penance. May the bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune.

upaitu mām deva-sakhaḥ kīrtiśca maṇinā saha |
prādurbhūto'smī rāṣṭre'smin kīrtim ṛddhiṃ dadātu me || 7 ||

7. May the friend of the Deva approach me with fame and precious stones. I am born in this country. May Kubera bless me with prosperity and celebrity.

kṣut-pipāsām malām jyēsthām alakṣmīm nāśayāmyaham |
abhūtim asamṛddhiṃ ca sarvān nirṇuda me grhāt || 8 ||

8. I shall drive away from myself impurities, hunger and thirst. O Goddess banish from my home all ill-luck, calamities and poverty.

gandha-dvārāṃ durādharṣāṃ nitya puṣṭāṃ karīṣiṇīm |
īśvarīguṃ sarvā bhūtānāṃ tām ihopahvaye śriyam || 9 ||

9. I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.

manasaḥ kāmam akūṭim vācas satyam aśimahi |
paśūnāguṃ rūpam-annasya mayi śriḥ śrayatām yaśaḥ || 10 ||

10. May all my desires be fulfilled. May all my intentions come true and my utterances be truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all all kinds of domestic animals.

kardamēna prajābhūtā mayi sambhava kardama |
śriyam vāsaya me kule mātaram padma mālinīm || 11 ||

11. O Kardama! By your advent, the Goddess has become a Mother, do reside with me. Establish the Mother, the Goddess of prosperity, wreathed with garlands of lotuses, in my habitation.

āpaḥ srjantū snigdhanī ciklīta vāsa me gr̥he |
nica devīm mātaraḡgaś śriyam vāsaya me kule || 12 ||

12. Let the waters produce friendly results. O Chiklita! (Kamadeva) Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode.

ārdrāṃ puṣkarīṇīm puṣṭim suvarṇāṃ hēma mālinīm |
sūryāṃ hiraṇmayīm lakṣmīm jātavedo ma āvaha || 13 ||

13. O Jataveda, the Divine Fire! Bring me the golden Lakshmi, moist with compassion. Endowed with tawny colour, she nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold.

ārdrāṃ yaḥ karīṇīm yaṣṭim piṅgalāṃ padma mālinīm |
candrāṃ hiraṇmayīm lakṣmīm jātavedo ma āvaha || 14 ||

14. O Jataveda, the Divine Fire! Bring me the annointed Lakshmi of golden hue. Bring the Mother who holds the mace in her hand. Lead the Deity of prosperity to my dwelling.

tām ma āvaha jātavedo lakṣmīm anapagāminīm | yasyām hiraṇyam
prabhūtaṃ gāvō dāsyo'śvān vindeyam puruṣān aham || 15 ||

15. O Mystic Fire! Bring me lakshmi who will always stay with me. May I be endowed by her grace, wealth in plenty, horses and cattle, maids and servants, friends and companions.

yaḥ śuciḥ prayato bhūtvā juhuyādājyam anvaham |
sūktaṃ pañca daśarcam ca śrī kāmā satataṃ jāpet || 16 ||

16. Whoever desire to obtain Lakshmi, should having purified himself and become equanimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.

padma¹-priye padmini padma¹-haste padmā¹laye padma¹-dalāyātākṣi |
viśva¹-priye viṣṇu mano¹'nukūle tvat pāda padmam mayi sannidhatsva ||

O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu concedes, may your lotus feet always be the object of contemplation for me.

5. Bhū Suktam

bhūmī¹r bhūmnā¹ dyaur varīṇā¹'ntarīkṣam mahitvā |
upasthe¹ te devyadite¹gnim annādam annādyāyā¹ dadhe || 1 ||

O goddess Aditi, You are the Earth in depth. sky in breadth, atmosphere in greatness. In your lap, I place Agni, the all-consumer for the consumption [of oblations].

āyaṅgauḥ pṛśnī¹r akramī¹ dasānan mātaram¹ punaḥ |
pītaram¹ ca prayant-suvaḥ || 2 ||

The spotted bull has come and sat before the mother in the east. Advancing to his Father heaven. (R.V. X :189:1)

triguṃ śaddhāma¹ virājati¹ vāk pataṅgāyā¹ śīśraye |
pratyāsya¹ vaha¹ dyabhiḥ || 3 ||

Thirty places he rules; Speech relies upon wings to fly; bear it with the days.

asya¹ prāṇād¹ apānatyantaścarati¹ rocaṇā |
vyākhyān¹ mahiṣas suvaḥ || 4 ||

With her inspiration from his expiration, She wanders between the worlds; The bull discerns the heaven.

yatvā¹ kruddhāḥ¹ pārovapā¹ manyunā¹ yad āvartyā |
sukalpam¹ agne¹ tat tava¹ punas-tvoddīpayām¹ asi || 5 ||

If in anger I have scattered you, in rage or through misadventure May that offence be rectified by you O Agni, again we rekindle you.

yatte¹ manyu¹ pāroptasya¹ pṛthivīm¹ anudadhvase |
ādityā¹ viśve¹ tad-devā¹ vasavaśca¹ samābhāran || 6 ||

Whatever of you scattered in rage, was spread over the earth, That the Adityas, the All-gods and the Vasus gathered together.

mano jyotir juṣatām ājyaṃ vicchinnaṃ yajñaguṃ samimam dadhātu |
br̥haspatis tanutām imaṃ no visve devā iha mādayantām || 7 ||

*Mind, light, rejoice in oblation. May he unite this scattered sacrifice.
May Brhaspati extend it; may the All-gods rejoice herein. (Krsna Yajur Veda 1;5;3;)*

medinī devī vasundharā syād vasudhā devī vāsavī |
brahma varcasah pitṛnāguṃ śrotraṃ cakṣur manaḥ || 8 ||
devī hiraṇya-garbhiṇī devī prasūvarī | sadane satyāyane sīda || 9 ||
samudravatī sāvitriḥ no devī mahyaṅgī |
mahī-dharaṇī mahovyathiṣṭha || 10 ||
śrṅge śrṅge yajñe yajñe vibhīṣaṇī |
indra patnī vyāpinī surasārid iha || 11 ||
vāyumatī jalaśayanī śriyaṃ dhārājā satyandhoparī medinī |
śvoparidhataṃ parigāya || 12 ||
viṣṇu-patnīm mahīm devīm mādhavīm mādhave-priyām |
lakṣmīm priya sakhīm devīm namāmyacyūta vallabhām ||13||
om dhanur-dharāyai vidmahē sarva siddhyai ca dhīmahi |
tanno dharā pracodayāt

Nīlā Sūktam

nīlām devīguṃ śaraṇam ahaṃ prapādye | gr̥ṇāhi | ghṛtavatī savitar
ādhipatyaiḥ payasvatī antirāśāno astu | dhruvā diśam viṣṇu
patnyaghorā'syeśānā sahasoyā manotā | br̥haspatir mātariśvota vāyus
sāndhuvānā vātā abhi no gr̥ṇantu | viṣṭambho divo dharuṇaḥ pṛthivyā
asyeśānā jagato viṣṇu patnī || T.S. 4;4;12

*Do be gracious unto us. Rich in ghee, O Savitr, through your sovereignty be the bounteous region
rich in milk, for us. The firm among the quarters, Lady-of Vishnu, the mild, ruling over this strength,
the desirable, Brhaspati, Matarisvan, Vayu, the winds blowing together be gracious unto us.
Supporter of the Sky, supporter of the earth, ruling this world O Lady of Vishnu. (T.S. 4;4;12)*

Nārāyaṇa Upaniṣad

om atho puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛje yeti | nārāyaṇāt
 prāṇo jāyate | manaḥ sarvendriyāṇi ca | khaṃ vāyur jyotir āpaḥ pṛthivī
 viśvāsyā dhāriṇī | nārāyaṇād brahma jāyate | nārāyaṇād rūdro jāyate |
 nārāyaṇād indro jāyate | nārāyaṇāt prajāpatayaḥ prajāyante | nārāyaṇād
 dvādaśādityā rudrā vasavas sarvāṇi ca chāṇḍāguṃsi | nārāyaṇād eva
 samūtpadyante | nārāyaṇe pravartante | nārāyaṇe praliyante || etad ṛg
 veda śiro'dhite || 1 ||

Then Narayana, the Supreme Being desired 'I shall project beings'. From Narayana emanates the prāṇa (Life Breath), mind and the sense organs, ether, air, fire, water, and the earth that supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra. From Narayana emanate the Prajapatis (The Divine Progenitors). From Narayana emanates the 12 Adityas, Rudras, Vasus and all the Vedic metres (chandās). From Narayana only do they proceed. Through Narayana do they prosper. In Narayana are they reabsorbed. This is taught as the head of the Rig Veda. 1.

om atha nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaścā nārāyaṇaḥ |
 śakraścā nārāyaṇaḥ | dyāvā pṛthivyau cā nārāyaṇaḥ | kālaścā nārāyaṇaḥ
 | diśaścā nārāyaṇaḥ | vidīśaścā nārāyaṇaḥ | ūrdhvaścā nārāyaṇaḥ |
 adhaścā nārāyaṇaḥ | antar bahiścā nārāyaṇaḥ | nārāyaṇa evedāguṃ
 sarvam | yad bhūtaṃ yacca bhavyam || niṣkalo nirañjano nirvikalpo
 nirākhyātaś śuddho deva ekō nārāyaṇaḥ | na dvitīyo'sti kaścit | ya evaṃ
 veda | sa viṣṇur-eva bhavati sa viṣṇur-eva bhavati | etad yajur veda
 śiro'dhite || 2 ||

Narayana is eternal. Brahma is Narayana. Siva is Narayana. Indra is Narayana. Time is Narayana. Space is Narayana, the intermediate quarters also are Narayana. That which is above is Narayana. That which is below is Narayana. That which is within and that which is without is Narayana. The entire Universe which existed and that which will exist is Narayana. Narayana is the only One that is partless, immaculate, inconceivable, indescribable, pure and divine. There is no second. Whosoever knows Him thus, becomes Vishnu. This the Yajur Veda teaches. 2.

om ityagre vyāharet | nama iti paścāt | nārāyaṇāyety-ūpariṣṭāt | om
 ityekākṣaram | nama iti dve akṣare | nārāyaṇāyety pañcākṣarāṇi | etad
 vai nārāyaṇasya aṣṭākṣaram padam | yo ha vai nārāyaṇasya āṣṭākṣaram

padam adhyeti | anapabruvas sarvam āyur eti | vindate prājāpatyagum
rāyas poṣaṃ gaupatyam | tato'mṛtatvam aśnute tato'mṛtatvam aśnuta iti
| ya evaṃ veda | etat sāma veda śiro'dhīte || 3 ||

One should utter Om first, then namah and thereafter narayanaya. Om is a single syllable. Namah consists of two syllables. Narayanaya consists of five syllables. This is the mantra of eight syllables (ashtakshari) pertaining to Narayana. Whoever studies this mantra and chants it constantly, becomes free from all disgrace, attains full life and hegemony. He enjoys royal pleasures and attains self-mastery, thereupon He attains Liberation, yea Final Liberation. This the Sama Veda teaches. 3.

pratyag ānandaṃ brahma puruṣaṃ praṇavaḥ svarūpaṃ | akāra ukāra
makāra iti | tan ekadhā samabharat tad-etad om iti | yam uktvā mucyāte
yogī janma saṃsāra bandhanāt | om namo nārāyaṇāyeti māntropāsakah
| vaikuṇṭha bhuvana lokam¹ gamiṣyati | tad idaṃ paraṃ puṇḍarikam
vijñāna-ghanam | tasmāt tad idāvan mātram | brahmaṇyo devakī putro
brahmaṇyo mādhūsūdan-om | sarva bhūtastham ekam nārāyaṇam |
kāraṇa puruṣaṃ akāraṇam paraḥbrahma om || 4 ||

The Yogi that recites the name of Him, who is Bliss Absolute, The Great Purusha, who is represented by Om comprised of the three letters A, U, and M, is released from the bondage of birth and repeated transmigration. He who chants the mantra om namo narayanaya reaches the realm of Vaikunta. That is this Lotus, it is replete with transcendental wisdom and bright as lightning. The son of Devaki (Krishna) is the Supreme, Madhusudana is the Supreme, Narayana who pervades all beings, who is ONE only, the Cause of all, being Himself causeless is the Supreme Being (parabrahman). 4.

etad atharva śiro yo'dhīte prātar adhiyāno rātri-kṛtam pāpam nāśayati |
sāyam adhiyāno divas- kṛtam pāpam nāśayati | madhyandinam āditya
abhimukho'dhiyānaḥ pañca pātaka-upa patakāt pramucyate | sarva
veda pārāyaṇa puṇyam labhate | nārāyaṇa sāyujyam avāpnoti nārāyaṇa
sāyujyam avāpnoti | ya evaṃ veda | ityupaniṣat || 5 ||

The Atharva Veda teaches that whoever recites this Upanisad in the morning destroys thereby the sins committed during the night. Whoever recites it in the evening destroys thereby the sins committed during the day. Whoever recites it at midday facing the sun is freed from the five heinous sins and all minor ones. He derives the same merit produced by the recitation of all the Vedas. Whoever knows this attains Union with Narayana. He attains Union with Narayana. This is the Secret Teaching. 5.

.1. Some manuscripts have bhavanam instead of bhuvana lokam.

Puṣpāñjali

yo'pām puṣpam vedā | puṣpavān prajāvān paśumān bhavati | candramā
vā apām puṣpam | puṣpavān prajāvān paśumān bhavati | ya evam vedā
| yo'pām āyatānam vedā | āyatānavān bhavati ||

The one who understands the blooming potency of the Supreme Being, is blessed with health, progeny and cattle. The Mind is certainly the blossom of that potency. One who realises the qualities of the Mind, which are nothing but the blooming divine Powers, is blessed with an unfolding of perfection, progeny and cattle. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

agnirvā apām āyatānam | āyatānavān bhavati | yo'gner āyatānam vedā |
āyatānavān bhavati | āpo vā agner-āyatānam | āyatānavān bhavati | ya
evam vedā | yo'pām āyatānam vedā | āyatānavān bhavati ||

The Fire is certainly the blossom of that potency. One who realises the qualities of the Fire, which are nothing but the blooming divine Powers, is blessed with those powers.

vāyur vā apām āyatānam | āyatānavān bhavati | yo vāyur-āyatānam
vedā | āyatānavān bhavati | āpo vai vāyor āyatānam | āyatānavān
bhavati | ya evam vedā | yo'pām āyatānam vedā | āyatānavān bhavati ||

The Breath of Life is certainly the blossom of that potency. One who realises the qualities of the Breath of Life, which are nothing but the blooming divine Powers, is blessed with those powers.

asau vai tapānnapām āyatānam | āyatānavān bhavati | yo'muṣya tapāta
āyatānam vedā | āyatānavān bhavati | āpo vā amuṣya tapāta āyatānam |
āyatānavān bhavati | ya evam vedā | yo'pām āyatānam vedā |
āyatānavān bhavati ||

The Life-giving force of the Sun is certainly the blossom of that potency. One who realises the qualities of the Sun, which are nothing but the blooming divine Powers, is blessed with those powers.

candramā vā apām āyatānam | āyatānavān bhavati | yaś-candramāsa
āyatānam vedā | āyatānavān bhavati | āpo vai candramāsa āyatānam |
āyatānavān bhavati | ya evam vedā | yo'pām āyatānam vedā |
āyatānavān bhavati ||

The Nurturing Moon is certainly the blossom of that potency. One who realises the qualities of the Moon, which are nothing but the blooming divine Powers, is blessed with those powers.

nakṣātrāṇi vā apām āyatānam | āyatānavān bhavati | yo nakṣātrāṇām
 āyatānam vedā | āyatānavān bhavati | āpo vai nakṣātrāṇām āyatānam |
 āyatānavān bhavati | ya evam vedā | yo'pām āyatānam vedā |
 āyatānavān bhavati ||

The Constellations are certainly the blossom of that potency. One who realises the qualities of the Constellations, which are nothing but the blooming divine Powers, is blessed with those powers.

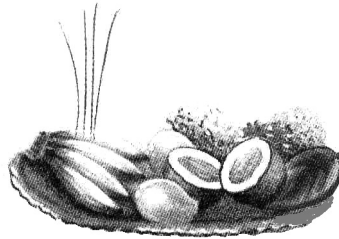
parjanya vā apām āyatānam | āyatānavān bhavati | yaḥ
 parjanyaśyāyatānam vedā | āyatānavān bhavati | āpo vai
 parjanyaśyāyatānam | āyatānavān bhavati | ya evam vedā | yo'pām
 āyatānam vedā | āyatānavān bhavati ||

The Life-giving rain is certainly the blossom of that potency. One who realises the qualities of the rain, which are nothing but the blooming divine Powers, is blessed with those powers.

samvatsaro vā apām āyatānam | āyatānavān bhavati | yas
 samvatsarasyāyatānam vedā | āyatānavān bhavati | āpo vai
 samvatsarasyāyatānam | āyatānavān bhavati | ya evam vedā | yo'psu
 nāvam pratiṣṭhatām vedā | pratyeva tiṣṭhati ||

The Force of Time is certainly the blossom of that potency. One who realises the qualities of the Time, which are nothing but the blooming divine Powers, is blessed with those powers.

Taittiriya Aranyaka.1.12.22



Prayers and Meditations on Various Mūrtis

1. Vaikuṅṭha nātha

savyaṃ pādaṃ prasārya śrita durita haram dakṣiṇaṃ kuñcayitvā |
jānunyādāya savyetaram itara bhujam nāga bhoge nidhāya ||
paścād bāhu-dvayena prati-bhaṭa-śamane dhārayan śaṅkha-cakre |
devī bhūṣādi juṣṭo janayatu jagatām śarma vaikuṅṭha-nāthaḥ ||

The Lord of Vaikunta is seated on the Serpent Throne, with His left leg hanging down, with His right which removes the distress of those who take refuge in it, bent and kept upon the throne, with His right arm hanging over His right knee, and the left hand braced upon the throne, He holds in His back hands the conch and discus which are used for quelling enemies, He sits in the company of His consorts and is well adorned; May He grant peace to the entire world.

2. Vishnu

śāntākāraṃ bhujaga-śayanam padma-nābham sureśam
viśvādhāraṃ gagana-sadṛśam megha-varṇam śubhāṅgam |
laksmī-kāntam kamala-nayanam yogibhir-dhyāna-gamyam
vande viṣṇuṃ bhava-bhaya-haram sarva-lokaikanātham ||

I offer my obeisance to Vishnu, who is the embodiment of peace, resting upon the serpent of Tine (Anantasesha). From His navel sprouts the lotus of cosmic manifestation. He is the Lord of the celestial beings. His form is the universe. He is like the sky and of the colour of clouds, auspicious of limbs. He is the Lord of the Goddess of Prosperity, His eyes are like lotuses, and He is realized by yogis through deep meditation. He is the remover of the fear of rebirth, He is the One Lord of the entire Universe.

3. Krishna

chāyāyām pārijātasya hema-siṃhāsanopari |
āśīnam ambudaśyāmam āyatākṣam alaṅkṛtam ||
candrānamam catur-bāhuṃ śrīvatsāṅkita vakṣasam |
rukmiṇī satyabhāmābhyām sahitam kṛṣṇam āśraye ||

Upon a golden throne under the shade of the heavenly Parijata tree, Is seated the adorned cloud-hued one, with wide eyes and a moon like countenance, four-armed, with the mark of Srivatsa upon his chest, I take refuge in Krishna, along with Rukmini and Satyabhama.

4. Rāma

āpadam apahartāram dātāram sarva saṃpadām |
lokābhirāmam śrīrāmam bhūyoḥ bhūyoḥ namāmyaham ||

I salute Sri Rama again and again, the One who removes tribulations and grants the achievement of all goals, the most beautiful one in the whole universe.

ārtānām ārti-hantāraṃ bhītānām bhīti-nāśanam |
dviṣantām kāla-daṇḍam taṃ rāmacandraṃ namāmyaham ||

I salute Lord Rama Chandra who removes the suffering of the afflicted and the fear of the fearful, the one who is a rod of Time to those who are malicious.

rāmāya rāma-bhadrāya rāmacandrāya vedhase |
raghu-nāthāya nāthāya sītāyaḥ pataye namaḥ ||

I salute the King Rama Chandra, the benevolent one, the Lord of the Raghus and consort of Sita.

5. Lakṣmī

yā sā padmāsanasthā vipula kaṭi taṭi padma patrāyatākṣī |
gambhīrā vartanābhir stana-bhara namitā śubhra vastrottariya ||
lakṣmīr-divyair-gajendrait-maṇi-gaṇa khacitais-snāpitā hema-kumbhaiḥ |
nityam sā padma-hastā mama vasatu gr̥he sarva māṅgalya yuktā ||

May Lakshmi who is seated upon the lotus, with broad hips and lotus leaf like eyes, with a deep and twisting navel and pendulous breasts, garbed in white raiment, bathed by divine elephants holding gem studded golden pots, may she who is the holder of the lotus always reside in my house together with all auspiciousness.

6. Dhanvantari

śankham cakram jalaukam dadhad amṛta ghaṭam cāru dorbhis caturbhiḥ |
sūkṣma svachhan hr̥dayāśmuka ḍarivilasan maulim ambhoja netram ||
kālam bhodojjvalāṅgam kaṭi taṭa vilasac cāru pitāambarāḍyam |
vande dhanvantarim tam nikhila gada vana prauḍa dāvāgni nīlam ||

Salutations to Dhanvantari, who holds with his four arms a conch (success), a wheel or disk of energy (freedom), a leech (purity) and a pot celestial ambrosia (happy, long and fulfilled life), in whose heart shines a very subtle, clear, gentle and pleasing blaze of light, this light also shines all around his head and lotus eyes, who by his mere play destroys all diseases like a mighty forest fire.

7. Viśvaksena

om̐ yasya dviradha vaktrādyā pariṣādyā paraśatam |
vighnaṃ nighnanti satatam viśvakṣenam tamāśraye ||

I take refuge in Viśvaksena who is the Leader of the entourage of the Lord comprised of those with elephant's heads etc., and who always removes obstacles.

divyākāraṃ sarojākṣam śaṅkha-cakra gadā dharam |
sarva vighna vināśāya viśvaksenam upāsmāhe ||

I contemplate for the removal of all obstacles upon Vishvaksena of divine form, lotus-eyed and bearing the conch, discus and mace.

8. Garuḍa

kumkumāṅkita varṇāya kundendu davalāya ca |
viṣṇu-vāha namastubhyaṃ pakṣi-rājāya te namaḥ ||

Salutations to you, O vehicle of Vishnu, salutations O King of Birds, of reddish colour, like the saffron flower.

9. Hayagrīva

jñānānanda-mayaṃ devaṃ nir-malaṃ sphaṭikākṛtim |
ādhāram sarva vidyānāṃ hayagrīvaṃ upāsmahe ||

I contemplate upon the Divine Hayagriva who is the foundation of all knowledge, pervaded by the bliss of wisdom and immaculate like a crystal.

10. Narasimha

ugraṃ vīraṃ mahā-viṣṇuṃ jvalantaṃ viśvato-mukham |
nṛsiṃhaṃ bhīṣaṇaṃ bhadraṃ mṛtyu mṛtyuṃ namāmyaham ||

I salute Lord Narasimha, the wrathful aspect of Maha-Vishnu, with blazing faces in every direction, the awesome one, heroic and benevolent, the death of death itself.

11. Lakṣmī narasimha dhyāna

sarascandra nibhaṃ devaṃ śaṅkha-cakra varābhayān |
bibhrānam puṇḍarikākṣaṃ lakṣmyāliṅgita vigraham ||
siṃha vaktraṃ mahākāyaṃ nṛsiṃham hṛdībhāvayet |

I contemplate in my heart upon the Lord Narasimha having a Lion face, with a huge body, with eyes like lotuses, the colour of the moon, holding the Conch and Discus, embracing mother Lakshmi.

śrīman nṛkeśari tano jagad eka bandho, śrī nīla-kaṇṭha karuṇārṇava sāmarāja |
vahnīdutīvra kara netra pināka pāṇe śītāṃśu śekara rameśvara pāhi viṣṇo ||

Protect every one O Vishnu, the glorious one, O lord of the Man-lion form, the sole benefactor of the universe, the blue-necked one, the ocean of compassion, the Lord who manifest through the sama mantras, the one who has the sun and the moon for eyes and is armed with the pinaki bow, O lord of Lakshmi, with the moon as a crest ornament.

12. Sudarśana

sudarśana mahājvāla koṭi sūrya samaprabhā |
ajñānāndhasye me deva viṣṇor mārgaṃ pradarśaya ||

O Sudarshana, great flame, as refulgent as an hundred thousand suns, lead me O Lord from the darkness of ignorance and guide me in Lord Vishnu's path.

13. Hanumān

bālārkāyuta tejasam tribhuvan prakṣobhakam sundaram |
 sugrīvādī samasta vānara-gaṇair saṃsevya pādāmbujam ||
 nādenaiva samasta rākṣasa gaṇān santrāsayantam prabhu |
 śrīmad rāma padāmbuja smṛti-ratam dhyāyāmi vātātmajam ||

I contemplate upon the son of the windgod who has the energy of a thousand young suns, the beautiful one makes the 3 realms tremble. His feet are adored by Sugriva and all the hosts of monkeys. He is the Lord who terrifies all demonic forces by his mere growl. His mind is always focussed on the lotus feet of Sri Rama.

manojavam māruta-tulya-vegam, jitendriyam buddhimatām variṣṭham |
 vātātmajam vānara yūtha mukhyam śrīrāma-dūtam śirasā namāmi ||

I bow my head to the intelligent Hanuman who is the greatest, the son of Wind who is as fast as the mind, self-controlled, the leader of the band of monkeys, the messenger of Lord Rama.



Aṣṭhottara-śata Nāmavallis — Garlands of Names

1. Rāmānuja

om̐ rāmānujāya namaḥ | puṣkarākṣāya | yatīndrāya | karuṇākarāya | kānti-
madhyātmajāya | śrīmate | līlā-mānuṣa-vigrahāya | sarva-śāstrārtha-tattva-jñāya |
sarva-jñāya | sajjana-priyāya || 10 ||

nārāyaṇa-kṛpā-pātrāya | śrī-bhūta-pura-nāyakāya | anaghāya | bhakta-mandārāya
| keśavānanda-varadhanāya | kāñci-pūrṇa-prīya-sakhāya | praṇatārti-vināśakāya |
puṇya-saṅkīrtanāya | puṇyāya | brahma-rākṣasa-mocakāya || 20 ||

yādava-pāditā-pārtha-vṛkṣa-cheda-kuṭārakāya | amoghāya | lakṣmaṇa-munaye |
śāradā-śoka-nāśanāya | nirantara-janā-jñāna-vimocana-vicakṣanāya | vedānta-
dvaya-sārajñāya | varadāmbu-pradāyakāya | parābhīprāya-tattva-jñāya | yāmuna-
aṅguli-mocakāya | devarāja-kṛpa-labdha-ṣaḍ-vākyārtha-maho-dadhaye || 30 ||

pūrṇārya-labdha-san-mantrāya | śauri-pādābja-ṣaṭ-padāya tridaṇḍa-dhāriṇe |
brahma-jñāya | brahma-jñāna-parāyaṇāya | raṅgeśa-kaiṅkarya-rathāya | vibhūti-
dvaya-nāyakāya | goṣṭi-pūrṇa-kṛpa-labdha-mantra-rāja-prakāśakāya |
varāraṅgānukampāta-drāviḍ-āmnāya-pāragāya | mālā-dharārya-sujñāta-drāviḍ-
āmnāya-tattva-dhiye || 40 ||

catus-sapta-śiśyādhyāya | pañc-ācārya-padaśrayāya | prapīta-viṣa-tīrthāmba-
prakaṭi-kṛta-vaibhavāya | praṇatārthi-harācāryāya-datta-bhīkṣaika-bhojanāya |
pavitri-kṛta-kūreśāya | bhāgīneya-tridaṇḍakāya | kūreśa-dāśarathyādi-
caramārtha-prakāśakāya | raṅgeśa-veṅkaṭeśādi-prakaṭi-kṛt-vaibhavāya |
devarāja-arcana-ratāya | mūka-mukti-pradāyakāya || 50 ||

yajña-mūrti-pratiṣṭātre | man-nāthāya | dharaṇi-dharāya | varadācārya sad-
bhaktāya | yajñeśārthi vināśakhaya | anantābhiṣṭa -phaladāya | viṭṭaleśa pra-
pūjitāya | śrīśaila-pūrṇa karuṇā-labdha rāmāyaṇārthakāya | prapatti dharmāika-
ratāya | govindārya-priyānujāya || 60 ||

vyāsa-sūtrārtha-tattva-jñāya | bodhāyana-matānugāya | śrībhāṣyādi mahā-
grantha-kārakāya | kali-nāśanāya | advaita-mata-vicchetre | viśiṣṭādvaita-
pāragāya | kuraṅga-nagarī-pūrṇa mantra-ratno-padeśikāya | vināś-itetara-matāya
| šeṣi-kṛta ramāpataye | putri-kṛta śaṭhārātaye || 70 ||

śaṭhajīte | ṛṇa-mocakāya | bhāṣā-datta haya-grīvāya | bhāṣya-kārāya | mahā-
yaśase | pavitri-kṛta bhu-bhāgāya | kūrma-nātha prakāśakāya | śrī-
veṅkaṭācalādhīśa śaṅkha-cakra-pradaya-kāya | śrī-veṅkaṭeśa śvaśurāya | śrī-
rāmasaka deśikāya || 80 ||

kṛpā-mātra-prasann-āryāya | gopikā-mokṣa-dāyakāya | samīcīnārya-sac-chīśya-sat-kṛtāya | vaiṣṇava-priyāya | kṛmi-kāṅṭha-nṛpa-dhvaṃsīne | sarva mantra mahodadhaye | aṅgī-kṛtāndhra-pūrṇāryāya | sālāgrāma-pratiṣṭhāya | śrī-bhakta-grāma-pūrṇeśāya | viṣṇu-varadhana rakṣakāya || 90

baudha-dhvānta sahasrāṃśave | śeṣa-rūpa pradarsakāya | nagarī-kṛta vedādraye | dillīśvara samarcitāya | nārāyaṇa pratiṣṭātre | saṃpat-putra vimocakāya | saṃpat-kumāra janakāya | sādhu-loka śikhāmaṇaye | supратиṣṭita govinda-rājāya | puṇa-manorathāya || 100 ||

godāgrajāya | dig-vijetre | godābhiṣṭha prapūrakāya | sarva-samśaya-vicchetre | viṣṇu-loka pradāyakāya | avyāhata mahad-vartmane | yati-rājāya | jagat-gurave || 108 || śrīmate rāmāṇujāya namaḥ

2. Śrī Viṣṇu

om viṣṇave namaḥ | lakṣmī-pataye | gopālāya | vaikunṭhāya | garuḍa-dhvajāya | para-brahmaṇe | jagan-nāthāya | vāsudevāya | tri-vikramāya | daityāntakāya || 10 ||

madhu-ripave | tārkṣya-vāhāya | sanātanāya | nārāyaṇāya | padma-nābhāya | hr̥ṣikeśāya | sudhā-pradāya | mādhavāya | puṇḍarikākṣāya | sthiti-kartre || 20 ||

parātparāya | vanamāline | yajña-rūpāya | cakra-pāṇaye | gadā-dharāya | upendrāya | keśavāya | hamsāya | samudra-mathanāya | haraye || 30 ||

govindāya | brahma-janakāya | kaiṭabhāsura- mardanāya | śrīdharāya | kāma-janakāya | śeṣa-śāyine | catur-bhujāya | pāñcajanya-dharāya | śrīmate | śārṅga-pāṇaye || 40 ||

janārdanāya | pitāmbara-dharāya | devāya | sūrya-candra-vilocanāya | matsya-rūpāya | kūrma-rūpāya | kroḍha-rūpāya | nṛkeśarini | vāmanāya | bhārgavāya || 50 ||

rāmāya | haline | kṛṣṇāya | hayānanāya | viśvambarāya | simsumārāya | śrīdharāya | kapilāya | dhruvāya | dattātreyāya || 60 ||

acyutāya | anantāya | mukundāya | dadhi-vāmanāya | dhanvantaraye | śrī-nivāsāya | pradyumnāya | puruṣottamāya | śrīvatsa-kaustubho-raskāya | murārātāye || 70 ||

adhokṣajāya | vṛṣabhāya | mohini-rūpa-dhāriṇe | saṅkarṣaṇāya | pṛthave | kṣīrābdhi-śāyine | bhūtātmane | bhagavate | bhakta-vatsalāya | aniruddhāya || 80 ||

aprameyātmane | tri-dhāmne | bhūta-bhāvanāya | śveta-dvīpe-nivāstavyāya | sūrya-maṇḍala-madhya -gāya | sanakādi-samsevitāya | gajendra-varadāya | nārāyaṇāya | nīla-kāntāya | dharā-kāntāya || 90 ||

vedātmane | bādrāyanāya | bhāgirathi-janma-bhūmi-pāda-padmāya | satām-prabhave | svabhuve | vibhove | ganaśyāmāya | jagat-kāraṇāya | avyayāya | buddhāvatarāya || 100 ||

śāntātmane | lilādhṛta-varākṛtaye | damodarāya | virāṭ-rūpāya | bhūta-bhavat-
prabhave | ādi-devāya | deva-devāya | prahlāda-paripālakāya || 108

3. Śrī Raṅganātha

om śrī-raṅga-nāthāya namaḥ | deveśāya | śrī-raṅga-brahma-samjñakāya | śeṣa-
paryaṅka-śayanāya | śrī-nivāsa-bhujāntarāya | indra-nīlotpala-śyāmāya |
puṇḍarīka-nibheksaṇāya | śrī-vatsa-lāñcitāya | hāriṇe | vana-māline || 10 ||

halā-yudhāya | pītāmbara-dharāya | devāya | narāya | nārāyaṇāya | haraye
| śrī-bhū- sahitāya | puruṣāya | mahā-viṣṇave | sanātanāya || 20 ||

siṃhāsana-sthāya | bhagavate | vāsudevāya | prabhāvṛtāya | kandarpa-koṭi-
lāvaṇyāya | kastūri-tilakāya | acyutāya | śaṅkha-cakra-gadā-padma-sulakṣita-
catur-bhujāya | śrīmat-sundara-jāmātre | nāthāya || 30 ||

deva-śikhāmaṇaye | śrī-raṅga-nāyakāya | lakṣmi-vallabhāya | tejasām-nidhaye |
sarva-śarma-pradāya | ahiśāya | sāma-gāna-priyotsavāya | amṛtatva-pradāya |
nityāya | sarva-prabhave || 40 ||

arindamāya | śrī-bhadra-kuṅkum-āliptāya | śrī-mūrtaye | citta-rañjitāya |
sarva-lakṣaṇ-sampannāya | śāntātmane | tīrtha-nāyakāya | śrī-raṅga-nāyakīśāya |
yajña-mūrtaye | hiraṇ-mayāya || 50 ||

praṇavākāra-sadanāya | praṇatārtha-pradāyakāya | godā-prāṇeśvarāya | kṛṣṇāya |
jagan-nāthāya | jayadrathāya | niculāpura-vallīśāya | nitya-maṅgala-dāyakāya |
gandha-stambha-dvayollāsa-gāyatrī-rūpa-maṇḍapāya | bhṛtya-varga-śaraṇyāya ||
60 ||

bala-bhadra-prasādakāya | veda-śṛṅga-vimāna-sthāya | vyāghrāsura niṣūdakāya |
garuḍānanta-seneśa-gaja-vaktrādi-sevitāya | śaṅkara-priya-māhātmyāya |
śyāmāya | śantanu-vanditāya | pāñcarātrārcitāya | netre | bhakta-netrotsava-
pradāya || 70 ||

kalaśāmbhodhi-nilayāya | kamalāsana-pūjitāya | sananda-nanda-sanaka-sutrām-
āmara-sevitāya | satya-loka-purāvāsāya | cakṣuṣe | aṣṭākṣarāya | avyayāya |
ikṣvāku-pūjitāya | vasiṣṭhādi-stutāya | anaghāya || 80 ||

rāghavārādhitāya | svāmine | rāmāya | rājendra-vanditāya | vibhīṣaṇ-ārcita-
padāya | laṅkā-rājya-vara-pradāya | kāverī-madhyā-nilayāya | kalyāṇa-pura-
vāstukāya | dharma-varmādi-colendra-pūjitāya | puṇya-kīrtanāya || 90 ||

puruṣottama-kṛta-sthānāya | bhū-loka-jana-bhāgya-dāya | ajñāna-damana-jyotiṣe
| arjuna-priya-sārathaye | candra-puṣkariṇī-nāthāya | caṇḍādi-dvāra-pālakāya |
kumudādi-parivārāya | pāṇḍya-sārūpya-dāyakāya | saptāvaraṇa-saṃvīta-
sadanāya | sura-poṣakāya || 100 ||

navanīta-śubhāhārāya | vihāriṇe | nārada-stutāya | rohiṇī-janma-tārāya |
kārtikeya-vara-pradāya | śrī-raṅgādhipataye | śrīmate | śrīmad-raṅga-mahā-
nidhaye || 108 || śrī-raṅga-nāthāya | śrī-raṅga-para-brahmaṇe ||

4. Śrī Venkateśa

om śrī venkateśāya namah | śrī-nivāsāya | lakṣmī-pataye | anānuyāya |
amṛtāṁśane | mādhavāya | kṛṣṇāya | śrī-haraye | jñāna-pañjarāya | śrīvatsa
vakṣase || 10 ||

jagad-vandyāya | govindāya | śāśvatāya | prabhave | śeśādri-nilāyāya | devāya |
keśavāya | madhusūdanāya | amṛtāya | viṣṇave || 20 ||

acyutāya | padminī-priyāya | sarveśāya | gopālāya | puruṣottamāya | gopīśvarāya |
parañjyotiṣe | vaikuṇṭha-pataye | avyayāya | sudhā-tanave || 30 ||

yādavendrāya | nitya yauvana rūpavate | nirañjanāya | virābhāsāya | nitya tṛptāya
| dharā-pataye | sura-pataye | nirmalāya | deva-pūjitāya | catur-bhujāya || 40 ||

cakra-dharāya | catur-vedātmakāya | tri-dhāmne | tri-guṇāśrayāya | nirvikalpāya |
niṣkalaṅkāya | nirāntakāya | ārtha-lokābhaya-pradāya | nir-upradavāya | nir-
guṇāya || 50 ||

gadā-dharāya | śārṅga-pāṇaye | nandakinī | śāṅkha-dhārakāya | aneka-mūrtaye |
avyaktāya | kaṭi-hastāya | vara-pradāya | anekātmane | dīna-bandhave || 60 ||

jagad-vyāpine | ākāśa-rāja-varadāya | yogi-hṛt-padma-mandirāya | dāmodarāya |
jagat-pālāya | pāpaghnāya | bhakta-vatsalāya | tri-vikramāya | śiṁśumārāya |
jaṭā-makuṭa śobhitāya || 70 ||

śāṅkha madyolla sanmañju kiṅkiṇyādhyā | kāruṇakāya | nīla-mogha-śyāma
tanave | bilva-patrārcana priyāya | jagat-kartre | jagat-sākṣiṇe | jagat-pataye |
cintitārtha pradāyakāya | jiṣṇave | dāsārhāya || 80 ||

daśa-rūpavate | devakī nandanāya | śauraye | haya-grīvāya | janārdhanāya |
kanyāśraṇa-tārejyāya | pītāmbara-dharāya | anaghāya | vanamāline | padma-
nābhāya || 90 ||

mṛgayāsakta mānasāya | aśvarūdhāya | khadga-dhāriṇe | dhanārjana
samutsukāya | ghanatārāla sanmadhya kastūrī tilakojjvalāya | saccitānanda-
rūpāya | jagan-maṅgaḷa dāyakāya | yajña-bhokre | cinmayāya | parameśvarāya ||
100 ||

paramārtha pradāyakāya | śāntāya | śrīmate | dordanda vikramāya | para-
brahmaṇe | śrī vibhave | jagad īśvarāya | ālivelu maṅgā sahita venkateśvarāya ||
108 ||

5. Śrī Lakṣmī

om prakṛtyai namaḥ | vikṛtyai | vidyāyai | sarva-bhūta-hita-pradāyai |
śraddhāyai | vibhūtyai | surabhyai | param-ātmikāyai | vāce | padmālayāyai || 10
padmāyai | śucaye | svāhāyai | svadhāyai | sudhāyai | dhanyāyai | hiraṇmayyai
| lakṣmyai | nitya-puṣṭāyai | vibhāvāyai || 20 ||

adityai | dityai | dīptāyai | vasudhāyai | vasu-dhāriṇyai | kamalāyai | kāntyai |
kāmakṣyai | kṣīroda-sambhavāyai | anugraha-parāyai || 30 ||

ṛddhyai | anaghāyai | hari-vallabhāyai | aśokāyai | amṛtāyai | dīptāyai | loka-
śoka-vināśinyai | dharma-nilayāyai | karuṇāyai | loka-mātre || 40 ||

padma-priyāyai | padma-hastāyai | padmākṣyai | padma-sundaryai |
padmodbhavāyai | padma-mukhyai | padma-nābha-priyāyai | ramāyai | padma-
mālā-dharāyai | devyai || 50 ||

padma-gandhinyai | padminyai | puṇya-gandhāyai | su-prasannāyai |
prasādābhi-mukhyai | prabhāyai | candra-vadanāyai | candrāyai | candra-
sahodaryai | catur-bhujāyai || 60 ||

candra-rūpāyai | indirāyai | indu-śītalāyai | āhlāda-jananyai | puṣṭyai | śivāyai |
śivaṅkaryai | satyai | vimalāyai | viśva-jananyai || 70 ||

tuṣṭyai | dāridrya-nāśinyai | prīti-puṣkariṇyai | śāntāyai | śukla-mālyāmbarāyai
| śriyai | bhāskaryai | bilva-nilayāyai | varārohāyai | yaśasvinyai || 80 ||

vasundharāyai | udārāṅgāyai | hariṇyai | hema-mālinyai | dhana-dhānya-karyai
| siddhyai | straiṇa-saumyāyai | śubha-pradāyai | nṛpa-veśma-gatānandāyai |
vara-lakṣmyai || 90 ||

vasu-pradāyai | śubhāyai | hiraṇya-prākārāyai | samudra-tanayāyai | jayāyai |
maṅgalā-devyai | viṣṇu-vakṣas-sthala-sthitāyai | viṣṇu-patnyai | prasann-ākṣyai
| nārāyaṇa-samāśritāyai | dāridrya-dhvaṃsinyai | devyai | sarvo-padrava-
vāriṇyai | nava-durgāyai | mahā-kālyai | brahma-viṣṇu-śivātmikāyai | trikāla-
jñāna-saṃpannāyai | bhuvaneśvāyai || 108 ||

6. Śrī Godā

om śrī raṅga - nāyikyai namaḥ | śrī godāyai | śrī viṣṇu-citta-ātma-jāyai | satyai |
gopī-veśa-dharāyai | devyai | bhū-sutāyai | bhoga-śālinyai | tulasī-vana-sañjātāyai
| śrī-dhanvī-pura-vāsinyai || 10 ||

śrī-bhaṭṭa-nātha-priya-karāyai | śrī kṛṣṇāyuta-bhojinyai | ābhukta-mālya-dāyai |
bālāyai | śrī raṅga-nātha-priyāyai | parāyai | viśvambharāyai | kalā-lāpāyai | yati-
raja-sahodaryai | śrī kṛṣṇa-anuraktāyai || 20 ||

subhagāyai | durlabha- śrī-su-lakṣaṇāyai | lakṣmī-priya-sakhyai | śyāmāyai | dayāñcita-dṛgañ-calāyai | phālguṇyāma-avirbhavāyai | ramyāyai | dhanur-māsa-kṛta-vratāyai | campaka-aśoka-punnaga-mālatī-bilva-śatakacāyai | ākāra-traya-sampannāyai || 30 ||

nārāyaṇa-pada-āśitāyai | śrīmad aṣṭākṣara-mantra-rāja sthita manodharāyai | mokṣa pradāna nipuṇāyai | manurāja-adhi-devatāyai | brahmaṇyai | loka-jananyai | līlā-mānuṣya-rūpiṇyai | brahma-jñāna-pradāyai | māyāyai | sac-cid-ānanda-vigrahāyai || 40 ||

mahā-pati-vratāyai | viṣṇu-guṇa-kīrtana-lolupāyai | prapanna-arti-harāyai | nityāyai | veda- sodha-vihāriṇyai | śrī raṅga-nātha maṇikyā-mañjarī-mañjula-bhāṣiṇyai | pradma-priyāyai | padma-hastayai | vedānta-dvaya-bodhinyai | suprasannāyai || 50 ||

bhagavtyai | śrī janārdana- jīvikāyai | sugandha-avayavāyai | cāru-raṅga-maṅgala-dīpikāyai | dhvaja-vajra-aṅkuśa abja-malati - mṛdu-pādata-lañcitāyai | tarkā-kāra - nakha-varāyai | pravāla-mṛdula-aṅgulyai | kūrmapameya - padordhvā-bhagāyai | somana-pārśīṭikāyai | vedārtha-bhāva-tattva-jñāyai || 60 ||

loka - ārādhyā - aṅghri - pañkajāyai | ānanda - budbudākāra - sugulphāyai | param-aṃśakāyai | atula - pratima - abhāsvad - aṅgulīyaka - bhūṣitāyai | mīna - ketana - tūṇīra - cāru - jaṅghā - virājītāyai | kubja-jānu - dvaya- adhyāyai | svara - rambhābha-śaktikāyai | viśāla - jaghanāyai | pīta - suśroṇyai | maṇi-mekhalāyai || 70 ||

ānanda- sāgara- āvarta-gambhīra-ambhojanā- trikāyai | bhāsvad- vali -trikāyai | cāru-pūrṇa-lāvaṇya-saṃyutāyai | nava-romā-valirājyai | sudhā-kumbha-stanyai | kalpa-mālā-nibha-bhujāyai | candra-khaṇḍana-khāñcitāyai | pravāla-aṅgulī-vinyasta-mahā-ratna-aṅgulauyakāyai | nava-arūṇa-pravālābha -pāṇi -deśa samāñcitāyai | kambu -kaṇṭhyai || 80 ||

su-cibukāyai | bimba-oṣṭhyai | kunda-danta-yuje | kāruṇya-rasa- niṣpanda-locana-dvaya śālinyai | kamaṇīya- prabhā-bhāsvat-cāmpeya-nibha- nāsikāyai | darpaṇa-ākāra-vipula-kapola-dvitayāñcitāyai | ananta- arka- prakāsodyan-maṇi- tāṭaṅka-śobhitāyai | koṭi- sūrya-agni-saṅkāśa-nānā-bhūṣaṇa-bhūṣitāyai | sugandha-vadanāyai | subhrave || 90 ||

ardha- candra- lalāṭikāyai | pūrṇa-candrānanāyai | nīla-kuṭila-alaka-śobhitāyai | saundarya sīmā vilasat-kastūri -tilaka-ujjalāyai | dhaga dhagāya mānodyan-maṇi bhūṣaṇa-rājītāyai | jājvalya-mānasad-ratna divya cūḍā-vataṃsakāyai | sūrya candrādi-kalyāṇa bhūṣaṇāñcita veṇikāyai | atyarka-anala-tejovat-maṇi-kañcuka-dhāriṇyai | sad-ratna -jāla-vidyota-vidyut -puñjābha-śāṭikāyai | nānā-maṇi -gaṇa-akīrṇa kāñcana- aṅgada-bhūṣitāyai || 100 ||

kumkuma-aguru-kastūri-divya-candana carcitāyai | svocita-ujvala-vidyota-
vicitra-maṇi-hāriṇyai | paribhāsvad-ratna-puñja-dīpta-svarṇa-nicolikāyai |
asaṅkhyeya-sukha-sparśa-sarva-avayava-bhūṣaṇāyai | mallika-apārijāta ādi-divya-
puṣpa-śriyāñcitāyai | śrī raṅga-nilayāyai | pūjyāyai | divya-devī-sevitāyai || 108 ||

7. Śrī Kṛṣṇa

om śrī kṛṣṇāya namaḥ | kamala-nāthāya | vāsudevāya | sanātanāya |
vāsudevātmajāya | puṇyāya | līla-mānuṣa-vigrahāya | śrīvatsa-kaustubha-dharāya
| yaśodā-vatsalāya | harāye || 10 ||

catur-bhujāta-cakrāsi-gadā-śankhād-yudā-yudhāya | devakī-nandanāya | śrīśāya
| nanda-gopa-priyātmajāya | yamunā-vega-saṃhāriṇe | bala-bhadra-priyānujāya |
pūtana-jīvita-harāya | śakaṭāsura-bhañjanāya | nanda-vraja-janānandine | saccid-
ānanda-vigrahāya || 20 ||

navanīta-vilīptāṅgāya | navanīta-naṭāya | anaghāya | navanīta-navā-hārāya |
mucukunda-prasādakāya | ṣoḍaśa-strī-sahasreśāya | tri-bhaṅgine | lalitākṛtaye |
śuka-vāg-amṛtābdhīndave | govindāya || 30 ||

yoginām-pataye | vatsa-vāṭa-carāya | anantāya | dhenukāsura-mardanāya | ṛṇi-
kṛta-ṛṇāvartāya | yama-lārjuna-bhañjanāya | uttāla-tāla-bhetre | tamāla-śyāmal-
ākṛtaye | gopa-gopīśvarāya | yogine || 40 ||

koṭi-sūrya-sama-prabhāya | ilā-pataye | parasmai-jyotiṣe | yādavendrāya | yadu-
dvahāya | vanamāline | pīta-vāsase | pārijāta-apahārakāya | govardhana-
acaloddhartre | gopālāya || 50 ||

sarva-pālakāya | ajāya nirañjanāya | kāma-janakāya | kañja-locanāya |
madhughne | mathurā-nāthāya | dvārakā-nāyakāya | baline | vṛndāvan-āntara-
sañcāriṇe | tulasī-dāma-bhūṣaṇāya || 60 ||

syāmantaka-maṇer-hartre | nara-nārāyaṇa-ātmakāya | kubja-ākṛṣṭāmbara-
dharāya | māyine | parama-pūruṣāya | muṣṭikāsura-cāṇūra-mallayudh-
viśāradhāya | saṃsāra-vairiṇe | kaṃsāraye | murāraye | narakāntakāya || 70 ||

anādi-brahma-cāriṇe | kṛṣṇā-vyaśana-karśakāya | śiṣupāla-śiras-chetre |
duryodhana-kulāntakāya | vidurākrūra-varadāya | viśvarūpa-pradarśakāya |
satya-saṅkalpāya | satya-vāce | satyabhāmā-rataye | jayine || 80 ||

subhadrā-pūrva-jāya | viṣṇave | bhīṣma-mukti-pradāyakāya | jagad-gurave |
jagan-nāthāya | veṇu-nāda-viśāradhāya | vṛṣabhāsura-vidhvamsine | bāṇāsura-
karāntakāya | yudhiṣṭhira-pratiṣṭhātre | barhi-barhāvāt-aṃsakāya || 90 ||

pārtha-sārathaye | avyaktāya | gītāmṛta-mahodadhaye | kāliya-phaṇi-māṇikyarañjita-śrī-padāmbujāya | dāmodarāya | yajña-bhoktre | dānavendra-vināśakāya | nārāyaṇāya | para-brahmaṇe | pannagāśana-vāhanāya || 100 ||

jala-krīḍā-samāsakta-gopī-vastrāpahārakāya | puṇya-ślokāya | tīrtha-pādāya | veda-vedyāya | dayā-nidhaye | sarva-bhūtātmakāya | sarva-graha-rūpiṇe | parātparāya ||108 ||

8. Śrī Rāma

om śrī rāmāya namaḥ rāma-bhadrāya rāma-candrāya śāśvatāya rājīva-locanāya śrīmate rājendrāya raghu-puṅgavāya | jānakī-vallabhāya | jaitrāya ||10 ||

jitā-mitrāya | janārdanāya | viśvamitra-priyāya | dāntāya | śaraṇa-trāṇa-tat-parāya | vāli-pramathanāya | vāgmīne | satya-vāce | satya-vikramāya | satya-vratāya || 20

vrata-dharāya | hanumad-āsritāya | kausaleyāya | khara-dhvaṃsine | virādhavadha-paṇḍitāya | vibhīṣaṇa-paritrātre | hara-kodaṇḍa-khaṇḍanāya | sapta-tālaprabhetre | daśa-grīva-śīro-harāya | jāmadagnya- mahā-darpa-dalanāya || 30 ||

tātakāntakāya | vedānta-sārāya | vedātmane | bhava-rogasya-bheṣajāya | dūṣaṇa-tri-śīro-hantre | tri-mūrtaye | tri-guṇātmakāya | tri-vikramāya | tri-lokātmane | puṇya-cāritra-kīrtanāya || 40 ||

tri-loka-rakṣakāya | dhanvine | daṇḍakāraṇya-puṇya-kṛte | ahalyā-śāpa-samanāya | piṭṛ-bhaktāya | vara-pradāya | jitendriyāya | jita-krodhāya | jitā-mitrāya | jagadgurave || 50 ||

ṛkṣa-vānara-saṅghātine | citra-kūṭa-samāśrayāya | jayanta-trāṇa-varadāya | sumitrā-putra-sevitāya | sarva-devādi-devāya | mṛta-vānara-jīvanāya | māyā-mārīca-hantre | mahā-devāya | mahā-bhujāya | sarva-deva-stutāya || 60 ||

saraṇyāya | brahmaṇyāya | muni-saṃstutāya | mahā-yogine | mahodarāya | sugrīv-epsita-rājya-dāya | sarva-puṇyādhika-phalāya | smṛta-sarvāgha-nāśāya | ādi-puruṣāya | parama-puruṣāya || 70 ||

mahā-puruṣāya | puṇyodayāya | dayā-sārāya | purāṇa-puruṣottamāya | smitavaktrāya | mita-bhāṣiṇe | pūrva-bhāṣiṇe | rāghavāya | ananta-guṇa-gambhīrāya | dhīrodātta-guṇottamāya || 80 ||

māyā-mānuṣa-cāritrāya | mahā-devādi-pūjitāya | setu-kṛte | jita-vārāśaye | sarva-tīrthamayāya | haraye | śyāmāṅgāya | sundarāya | śūrāya | pīta-vāsase || 90 ||

dhanur-dharāya | sarva-yajñādhipāya | yajvane | jarā-maraṇa-varjitāya | vibhīṣaṇa-pratiṣṭhātre | sarvāpa-guṇa-varjitāya | paramātmane | para-brahmaṇe | sac-cid-ānanda-vigrahāya | parasmai-jyotiṣe || 100 ||

parasmai dhāmne | parākāśāya | parāt-parāya | pareśāya | pāragāya | pārāya | sarva-devātmakāya | om parasmai brahmaṇe namaḥ || 108 ||

9. Sudarśana

om śrī sudarśanāya namaḥ | cakra-rājāya | tejo-vyuhāya | mahā-dyutāya | sahasra-bāhave | dīptāṅgāya | aruṇākṣāya | pratāpavate | anekāditya-saṅkāśāya | prordhva-jvala-bhirañjitāya || 10 ||

saudāmaṇi-sahasrābhāya | maṇi-kuṇḍala-śobhitāya | pañca-bhūta-mano-rūpāya | ṣaṭ-koṇa-antara-saṁsthitāya | harānta-karaṇodbhuta-roṣa-bhīṣana-vigrahāya | hari-pāṇi-lasat-padma-vihāra-maṇo-harāya | śrīkāra-rūpāya | sarva-jñānāya | sarva-loka-arcita-prabhava | catur-daśa-sahasrārāya || 20 ||

catur-veda-mayāya | analāya | bhakta-candramasa-jyotiṣe | bhava-roga-vināśakāya | rephātmakāya | makārātmane | rakṣo-sṛug-bhuṣitāṅga-kāya | sarva-daitya-grīvanāla-vibhedana-mahā-gajāya | jvala-karāya || 30 ||

bhīma-karmaṇe | tri-locanāya | nīla-vartmane | nitya-sukhāya | nirmala-śrīyai | nirañjanāya | rakta-mālyāmbara-dharāya | rakta-candana-bhūṣitāya | rajo-guṇa-kṛte | śūrāya || 40 ||

rākṣasa-kula-mohanāya | nitya-kṣema-karāya | prajñāya | pāṣaṇḍa-jana-khaṇḍanāya | nārāyaṇa-jñānuvarthine | naigamānta-prakāśakāya | bali-mandana-doraṇḍa-khaṇḍanāya | vijayākṛtaye | mitra-bhāvīne | sarva-mayāya || 50 ||

tamo-vidhvaṁsanāya | rajas-sattva-tamodhvirtine | tri-guṇātmane | triloka-dhṛte | hari-māya-guṇopethāya | avyayāya | akṣara-rūpa-bhāje | param-ātmane | parama-jyotiṣe | pañca-kṛtya-parāyaṇāya || 60 ||

jñāna-śakta-bal-aiśvarya-vīryāya | teja-prabhāmayāya | sadāsat-paramāya | pūrṇāya | vāmayāya | vardhāya | acyutāya | jīvāya | haraye | haṁsa-rūpāya | pañcaṣaṭ-pīṭa-rūpakāya ||

mātrka-maṇḍala-adhyakṣāya | madhu-dhvaṁsine | mano-mayāya | buddhi-rūpāya | citta-sākṣine | sārāya | haṁsākṣara-dvayāya | mantra-yantra-prabhavāya | mantra-yantra-mayāya | vibhave || 80 ||

sraṣṭre | kriyās-pataye | śuddhāya | mantre | bhoktre | tri-vikramāya | nirāyudhāya | asaṁraṁbhāya | sarva-yudha-samanvitāya | om-kāra-rūpāya || 90

pūrṇātmane | om-kārāt-sādhyā-bhañjanāya | aiṁ-kārāya | vāg-pradāya | vāgmīne | śrīṁ-kār-aiśvarya-varadhanāya | klīm-kār-mohan-ākārāya | huṁ-phaṭ-kṣobhan-ākṛtaye | indrārcita-mano-vegāya | dharāṇi-bhāra-nāśakāya | vīrārādhyāya || 100

viśva-rūpāya | vaiṣṇavāya | viṣṇu-bhakti-dāyakāya | satya-vratāya | satya-parāya | satya-dharmānuṣaṅgakāya | nārāyaṇa-kṛpa-vyūha-teja-cakrāya | śrī sudarśanāya || 108 ||

10. Śrī Hayagrīva

om haya-grīvāya namaḥ | mahā-viṣṇave | keśavāya | madhusūdanāya | govindāya | puṇḍarīkākṣāya | viṣṇave | viśvaṃbharāya | haraye || 10 ||

ādityāya | sarva vāgīśāya | sarvā dharāya | sanātanāya | nirādhārāya | nirākārāya | nirīśāya | nir-upadravyāya | nirañjanāya | niśkalaṅkāya || 20 ||

nitya tṛptāya | nirāmayāya | cidānandāya | sākṣine | śaraṇyāya | sarva-dāyakāya | śrīmate | loka-trayā dīśāya | śivāya | sārasvat-pradāya || 30 ||

vedoddhartre | veda-nidhaye | veda-vedhyāya | purātanāya | pūrṇāya | pūrayitre | puṇyāya | puṇya-kīrtaye | parātparasmai | paramātmaṇe || 40 ||

parasmai-jyotiṣe | pareśāya | pārakāya | parasmai | sakalopaṇiṣad vedhyāya | niśkalāya | sarva-śāstra-kṛte | akṣamālā-jñāna-mudrā-yukta-hastāya | vara-pradāya | purāṇa-puruṣāya || 50 ||

śreṣṭhāya | dharāṇyāya | parameśvarāya | śāntāya | dāntāya | jita-krodhāya | jita-mitrāya | jagan-mayāya | jarā-mṛtyu-harāya | jīvāya || 60 ||

jayadāya | jāḍya-nāśanāya | japa-priyāya | japa-stuthyāya | japa-kṛte | priya-kṛte | prabhava | vimalāya | viśva-rūpāya | viśva-goptre || 70 ||

vidhi-stuthāya | vidaye | viṣṇave | śiva-stuthāya | śāntidāya | kṣānti-pārakāya | śreya-pradāya | śruti-mayāya | śreyasām-pathaye | isvarāya || 80 ||

acyutāya | ananta-rūpāya | prāṇa-dāya | pṛthivī-pataye | avyaktāya | vyakta-rūpāya | sarva-sākṣine | tamo-harāya | ajñāna-nāśakāya | jñānine || 90 ||

pūrṇa-candra-samaprabhāya | jñāna-dāya | vāg-pataye | yogine | yogīśāya | sarva-kāma-dāya | mahā-maunine | mahā-yogine | maunīśāya | śreyasām-nidhaye || 100 ||

hamsāya | parama-hamsāya | viśva-goptre | virāje | svarāje | śudha-sphaṭika-saṅkāśāya | jaṭā-maṇḍala-samyuttāya | ādi-madhyānta-rahitāya | sarva-vāgīśvareśvarāya namaḥ 108 ||

11. Śrī Narasimha

narasiṃhāya | mahāsiṃhāya | divyasiṃhāya | mahābalāya | ugrasiṃhāya | mahādevāya | upendrāya | agnilocanāya | raudrāya | śaurāya || 10 ||

mahāvīrāya | suvikrama parākramāya | hari-kolāhalāya | cakriṇe | vijayāya | jayāya | avyayāya | daityāntakāya | para-brahmaṇe | aghorāya || 20 ||

ghora-vikramāya | jvāla-mukhāya | jvāla-māline | mahā-jvālāya | mahā-prabhava | niṭilākṣāya | sahasrākṣāya | dur-nirīkṣayāya | pratāpanāya | mahā-damṣṭrāyudāya || 30 ||

prājñāya | hiraṇyaka-niṣūdanāya | caṇḍa-kopine | surārighnāya | sadārthi-ghnāya | sadā-śivāya | guṇa-bhadrāya | mahā-bhadrāya | bala-bhadrāya | subhadrakāya || 40 ||

karālāya | vikarālāya | gatāyuṣāya | sarva kartṛkāya | bhairavā-ḍam̐bharāya | divyāya | agamyāya | sarva śatrujite | amoghāstrāya | śāstra-dharāya || 50 ||

savyacūḍāya | sureśvarāya | sahasra-bāhave | vajra-nakhāya | sarva-siddhaye | janāradanāya | anantāya | bhagavate | sthūlāya | agamyāya || 60 ||

parāvarāya | sarva mantraika rūpāya | sarva yantra vidhāranāya | avyayāya | paramānandāya | kālajite | khaga-vāhanāya | bhaktāti-vatsalāya | avyaktāya | suvyaktāya || 70 ||

sulabhāya | śucaye | lokaika-nāyakāya | sarvāya | śaraṇāgata- vatsalāya | dhīrāya | dharāya | sarvajñāya | bhīmāya | bhīma-parākramāya || 80 ||

veda-priyāya | nutāya | pūjyāya | bhava-hṛte | parameśvarāya | śrīvatsa-vakṣase | śrīvāsāya | vibhave | saṅkarṣaṇāya | prabhava || 90 ||

tri-vikramāya | tri-lokātmāya | kālāya | sarveśvar-eśvarāya | viśvambharāya | sthīrābhāya | ācyutāya | puruṣottamāya | adhokṣajāya | akṣayāya || 100 ||

sevyāya | vanamāline | prakampanāya | gurave | loka-gurave | sr̥ṣṭhre | param- jyotiṣe | parāyaṇāya || 108 ||



12. Dhanvantari

oṃ dhanvantaraye namaḥ | dharma-dhvajāya | dharā-vallabhāya | dhīrāya | dhiṣaṇa-vandyāya | dharmikāya | dharma niyāmakāya | dharma-rūpāya | dhīrodātta guṇojvalāya ||10 ||

dharma-vide | dharā-dhāriṇe | dhātre | dhāṭṛ-garva-bhide | dhātre-ḍitāya | dharā-dhara-rūpāya | dhārmika priyāya | dhārmika-vandyāya | dhārmika-jana-dhyātāya | dhanadādi-samarcitāya || 20 ||

dhanañjaya-rūpāya | dhanañjaya-vandyāya | dhanañjaya sārathaye | dhiṣaṇa rūpāya | dhiṣaṇa pūjyāya | dhiṣaṇāgraja sevyāya | dhiṣaṇādhipāya | dhiṣaṇ-ādāyakāya | dhārmika śikhāmaṇaye | dhī-pradāya || 30 ||

dhī-rupāya | dhyāna gamyāya | dhyāna dhyātre | dhyātr-dhyeya padāmbujāya |
dhī-svarūpiṇe | dhīra -sampūjyāya | dhīra samarcitāya | dhīra śikhāmaṇaye |
dhuraṃ-dharāya | dhūpa dhūpita vighrahāya || 40 ||

dhūpa-dīpādi-pūjā-priyāya | dhūmādi mārga darśakāya | dhṛṣṭa-saṃmardanāya |
dhṛṣṭadyumnāya | dhṛṣṭhadyumna stutāya | dhenukāśura sūdanāya | dhenu vraja
rakṣakāya | dhenukāśura vara-pradāya | dhairyāya | dhairya-vatām agrāṇaye || 50

dhairya-vatām dhairya-dāya | dhairya-sthirakāya | dhīyām-pataye | dhaumyāya |
dhaumyeḍita padāya | dhaumyādi muni-stutāya | dharma-marga-vighna-
sūdanāya || 60 ||

dharma-rājñai | dharma mārga paraika vandyāya | dhāma traya mandirāya |
dhanur-vātādi rogaghnāya | dhūta sarvādyā vṛndāya | dhāraṇā-rūpāya | dhāraṇā-
mārga darśakāya | dhyāna mārga tatparāya | dhyāna mārgaika labhyāya | dhyāna
mātra sulabhāya || 70 ||

dhyātr-pāpa-harāya | dhyātr-tāpa-traya-harāya | dhana-dhānya-pradāya | dhana-
dhānya-matta-sūdanāya | dhūma-ketu vara-pradāya | dharmādhyakṣāya | dhenu
rakṣādthurīṇāya | dharaṇī rakṣaṇa dhurīṇāya | dhṛta mohinī rūpāya | dhīra
samarcitāya || 80 ||

dhṛtāśvinī vodā sarūpāya | dharmābhi-vṛddhi kartre | dharma goptre dharma
bāndhavāya | dharma hetave | dhārmika vraja rakṣā dhurīṇāya | dhanañjayādi
vara-pradāya | dhanañjaya sevā-tuṣṭāya | dhanañjaya sahāyya-kṛte | dhanañjaya
stotra pātrāya || 90 ||

dhanañjaya garva hartre | dhanañjaya stuti harṣitāya | dhanañjaya viyoga
khinnāya | dhanañjaya gītopadeśa kṛte | dharmādharma vicāra parāyaṇāya |
dharma-sākṣiṇe | dharma-niyāmakāya | dharma-dhurandharāya | dhana-dṛpta
jana-dūragāya | dharma-pālakāya || 100 ||

dharma-mārgopadeśa-kṛd-vandyāya | dharma tanaya vandyāya | dharma rūpa
vidura vandyāya | dharma-tanaya stutyāya | dhī-dhṛti-smṛti-pradāya | dharma-
tanaya saṃsevyāya | dhik-kṛta-mahā-rogaṇavāya | dhārā-mṛta hastāya || 108 ||
dhṛtāmṛta kalaśa karāya śrīmad dhanvantaraye namaḥ || 108 ||



Rules For Visiting a Temple

1. Do not enter the temple without having brushed the teeth and rinsed the mouth.
2. Do not enter the temple after having touched a menstruating woman or during menstruation.
3. Do not enter the temple after having attended a funeral without having bathed.
4. Do not enter the temple directly after visiting the cemetery without having bathed.
5. After a death of a parent or guru one does not visit a temple during the period of mourning which is usually 10 days. After the purification ceremony one may visit a temple.
6. After the birth of a child the parents do not visit a temple for 10 days until the purification ceremony has been performed by the family priest.
7. Do not enter the temple wrapped in a blanket.
8. Avoid lying, gossiping, praising or deprecating another deity or person in the presence of the Lord.
9. Do not attend the temple functions in an angry mood.
10. Do not worship the Lord wearing unwashed garments. (Silk or woollen garments need not be washed everyday but only as the need arises whereas cotton garments must be washed every day.)
11. Do not worship the Lord wearing the garments borrowed from others.
12. Do not wear shoes during worship.
13. Do not taste the food or smell the flowers before they are offered.
14. Do not comb your hair, clip your nails or spit in the vicinity of the temple.
15. Do not eat meat prior to attending the temple worship.
16. Do not drink alcohol prior to worship.
17. Do not carry an umbrella while circumambulating the temple even if it is raining.
18. Avoid weeping or lamenting in the temple.
19. Avoid entering a temple after having anointed and massaged the body with oil.
20. Avoid stretching the feet towards the Icon or turning the back towards it.
21. Avoid sitting with one leg across the other during worship.
22. Avoid sitting upon an elevated seat in front of the Lord.
23. Remove the upper garment (anga-vastra or shawl) while prostrating.
24. Do not prostrate in the temple.
25. Avoid sleeping or eating in the temple.
26. Do not steal or use the temple vessels or paraphernalia for your personal use.
27. Never observe any form of untouchability during festival processions.

Visiting a Temple

Visiting a temple is quite a complex form of spiritual practice when done properly. The verses given here should be learned and recited with full concentration and devotion.

1. When the temple gopuram comes into view recite:—

śrī-raṅga maṅgala-maṇiṃ karuṇā-nivāsam |
 śrī veṅkaṭādri śikharālaya kāḷa-megham |
 śrī hasti śaila śikhar-ojvala pārijātam |
 śrīśaṃ namāmi śirasā yaduśaila-dīpam ||

I prostrate before the auspicious gem in Srirangam, the abode of compassion; the dark cloud at the crest of Tirupati; the intensely bright flower of Kañci and the Light on top of the mountain at Melkote.

2. Wash the feet and hands and rinse the mouth before entering the temple compound.

3. Prostrate full length at the Bali Pitha (Sacrificial pedestal next to the Flag Pole): —

namo namo vāsudeva tvam gatis-tvam parāyaṇam |
 śaraṇam tvam gato nātha saṃsārārṇava tāraka ||

Salutations again and again to you O Krishna, you are the goal and the means. I have taken refuge in you O Lord, please save me from the ocean of Samsara.

4. Visit the shrine of Garuda:—

kumkumāṅkita varṇāya kundendu davalāya ca |
 viṣṇu-vāha namastubhyaṃ pakṣi-rājāya te namaḥ ||

Salutations to you, O vehicle of Vishnu, salutations O King of Birds, of reddish colour, like the saffron flower.

5. Circumambulate the temple once in a clockwise direction and then enter the main hall. Proceed to the shrine of Perumal. (Some devotees go first to the Shrine of Lakshmi). The women should stand to the right and men to the left leaving the front of the shrine unobstructed. Recite the formulae of surrender and make offerings.

śrīman kṛpājala-nidhe kṛta sarva-loka
 sarvajña śakta nata-vatsala sarva śeṣin |
 svāmin suśīla sulabhāśrita pārijāta
 śrī veṅkaṭeśa caraṇau śaraṇam prapadye ||

I take refuge in the lotus feet of Lord Venkatesvara, who is opulent, and ocean of compassion, the Creator of the entire universe, omniscient, omnipotent, affectionate to the humble, the essence of the universe, the Master, amiable and receptive, fulfilling the desires of those who take refuge in him.

vinā veṅkaṭeśam na nātho na nāthaḥ
 sadā veṅkaṭeśam smarāmi smarāmi |
 hare veṅkaṭeśa prasīda prasīda
 priyam veṅkaṭeśa prayaccha prayaccha ||

Apart from Lord Venkatesvara I have neither master nor place of rest. Again and again I remember Lord Venkatesvara. O Saviour, O Lord Venkatesvara! Be gracious towards me and bestow your compassion upon me.

ahaṃ dūrataste padāṃbhoja yugma
 praṇām-ecchayā' gatyā sevāṃ karomi |
 sakṛt sevayā nitya sevā phalaṃ tvam
 prayaccha prayaccha prabho veṅkaṭeśa ||

O Lord Venkatesvara! I have come from afar in order to salute you lotus feet, and I have come to perform some service, by this small service, grant me the fruit of daily service.

ajñāninā mayā doṣān aśeṣān vihitān hare |
 kṣamasva tvam kṣamasva tvam śeṣaśaila śikhāmaṇe ||

O Gorgeous Gem of Shesha Mountain! O Saviour! Please grant me forgiveness for all these faults which I, an ignorant person have committed. Please forgive me!

6. When receiving the sacred water (tirtham), hold a cloth under the hands so as not to spill any upon the floor.

akāla mṛtyu haranam sarva vyādhi vināśanam |
 sarva-pāpa kṣaya-karam viṣṇo pādodakam śubham ||

The sacred water from the feet of Lord Vishnu, obviates the possibility of untimely death, it destroys all diseases and absolves one of all sins.

7. Go to the shrine of Lakshmi.

īśānām jagot'sya veṅkaṭa-pater viṣṇoḥ parām preyasīm
 tad-vakṣa-sthala nitya vāsarasikāṃ tat-kṣānti saṃvardhinīm |
 padmālaṅkṛta pāṇi pallava yugāṃ padmāsanasthām śriyam
 vātsalyādi guṇojjvalām bhagavatīm vande jagan-mātaram ||

I pay my obeisance to Lakshmi the mother of the universe, who is the most beloved of Lord Vishnu the Lord of Mount Venkata, who rests with supreme delight upon His chest, and increases His forbearance, whose hands tender as sprouts, are decorated with lotus blossoms, whose seat is the lotus (of the mind) who is radiant with perfection of qualities such as tender solicitude etc. and who is the Mother of the Universe.

9. Visit the Shrine of Andal

nīlā-tuṅga-stana giri-taṭi suptam udbodhya kṛṣṇam
 pārārthyam svam śruti śata-śiraḥ siddham adhyāpayantī
 svocchiṣṭhāyām sraji nigalitam yā balāt-kṛtya bhūṅkte
 godā tasyai nama idam-idam bhūya evāstu bhūyaḥ ||

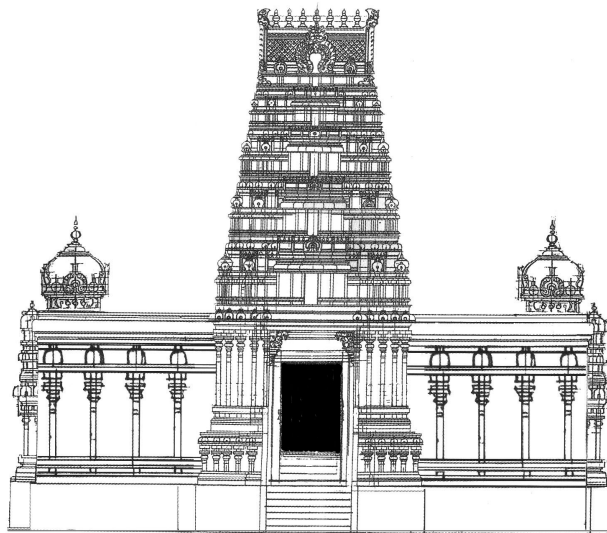
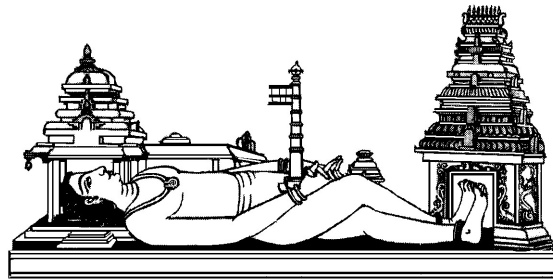
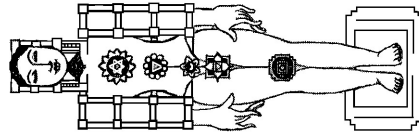
I offer my obeisance again and again to Goddess Andal, to Her alone who has awakened Lord Krishna sleeping on the mountain-like lofty breasts of Goddess Nila. Andal has informed Him her total dependence on Him in accordance with the hundreds of Vedantic texts; Andal who robustly enjoys Him: after binding Him with garlands that she had first worn.

10. Leave the temple without showing your back to the Lord and circumambulate the temple four times.

11. Now proceed to visit the shrines of Vishvakshena, the Alvars and Acharyas lastly visiting the shrine of Hanuman.

12. One should then sit for a short while doing japa or contemplating upon the glory of the Lord and then partaking of the prasada one should depart.

13. Remember that the temple is literally the “house of God” and therefore, being mindful of the perceptible presence of God, the utmost decorum must be observed at all times.



STOTRAMS

Dhātī Pañcakam

pāṣaṇḍa druma-ṣaṇḍa dāva-dahanaś-cārvāka śailāsaniḥ,
 bauddha-dhvānta nirāsa vāsara patih jainebha kaṇṭhīravaḥ
 māyāvādi bhujāṅga bhaṅga garuḍaḥ trai-vidya-cūḍāmaṇiḥ
 śrīraṅgeśa jaya-dhvajo vijayate rāmānujo'yam muniḥ ||

Victory to you O Ramanuja! The one who carries the victory banner of Lord Ranganatha. You are the conflagration which consumed the forest of the heretics and the materialists. You are the Lion who refuted the arguments of the Jains and the Buddhists. You are the crest-jewel of the three worlds; a kite who destroyed the snake of those who believe in Maya.

pāṣaṇḍa ṣaṇḍa giri khaṇḍana vajra daṇḍāḥ
 pracchan-bauddha makarālaya mantha daṇḍāḥ |
 vedānta-sāra sukha darśana dīpa daṇḍāḥ
 rāmānujasya vilasanti munes tridaṇḍāḥ ||

Victory to you O Ramanuja! The refulgent bearer of the triple staff. You are the thunderbolt which rent asunder the mountain of the impotent heretics. You are the churning staff which churned the sea of the cryptic buddhists (Advaitis). You are the lamp which illumined the world with the joyful doctrine contained in the Vedantasara.

cāritroddhāra daṇḍam catur nayapathālaṅkriyā ketu daṇḍam,
 sad-vidyā dīpa daṇḍam sakala kali-kathā saṃhr̥teḥ kāla daṇḍam |
 trayantā lamba daṇḍam tri-bhuvana vijaya cchatra sauvarṇa daṇḍam
 dhatte rāmānujāryaḥ prati-kathaka-śiro vajra daṇḍam tri-daṇḍam ||

Victory to you O Ramanuja! The bearer of the ensign marked with the foot-prints of the Lord. Your impeccable character is like the edge of the sword, and you are a beacon of light illuminating the Six Philosophical systems. You are the rod of time which removed the impurities of Kali-yuga. You are the bearer of the triple-staff, who carries the golden parasol of victory over the three worlds.

trayyā māṅgalya sūtram tri-yuga-pada yugārohaṇā lamba sūtram,
 sad-vidyā dīpa sūtram sakala kali-kathā saṃhate kāla sūtram |
 prajñā-sūtram budhānām praśama dhana manaḥ padmīnī nāla sūtram, rakṣā
 sūtram munīnām jayati yati-pater vakṣasi brahma sūtram ||

Victory to you O Lord of ascetics! The one who wears the sacred thread and is proficient in all the Six Philosophical systems. You are the rope of wisdom for the wise to grasp, the one who calms troubled minds. You are the protector of the sages, O King of Sages; and you are the propagator of the Brahma-sutras.

pāṣaṇḍa sāgara mahā baḍavā-mukhāgniḥ śrī-raṅga-rāja caraṇāmbhuja mūla
 dāsaḥ śrī viṣṇu loka maṇi maṇḍapa mārga-dāyī rāmānujo vijaya te yati-rāja rājah

Victory to you O Ramanuja! O Prince of Ascetics! O Sub-oceanic fire which consumes the sea of heresy! O primary servant of the lotus feet of Lord Ranganatha! O guide to the jewelled pavilions of the World of Vishnu!

Śrī Raṅganātha Aṣṭhakam

ānanda rūpe nija bodha rūpe, brahma svarūpe śruti mūrti rūpe |
śāsaṅka rūpe ramaṅīya rūpe, śrīraṅga rūpe ramatāṃ mano me || 1 ||

O Lord whose form is Blissful form of enlightenment personified, Whose Essential Being is Supreme, Who manifests as the Vedas, Whose Gorgeous form is the answer to all doubts. May your form O Ranganatha always delight my mind.

lakṣmī nivāse jagatāṃ nivāse, hṛt padma vāse ravi bīm̄ba-vāse |
kṛpā-nivāse guṇa vṛnda-vāse, śrīraṅgavāse ramatāṃ mano me || 2 ||

O Abode of Lakshmi, Substratum of the universe, the indweller of the lotus of the heart, the indweller of the disk of the sun, the abode of compassion, always present in an assembly of the learned, May you O Resident of Srirangam always delight my mind.

brahmādi vandye jagad eka vandye, mukunda vandye suranātha vandye |
vyāsādi vandye sanakādi vandye, śrīraṅga vandye ramatāṃ mano me || 3 ||

O Lord adored by Brahma and the other devas, the Unique and universally adorable one, the one adored by Lakshmi. the one adored by Indra the king of the gods. the one adored by Vyasa and the other sages, the one adored by the four Kumaras. May you the most venerable Lord of Srirangam always delight my mind.

brahmādhi-rāje garuḍhādhi-rāje, vaikuṅṭha rāje sura rāja rāje |
trailokya rāje akhila loka rāje, śrīraṅgarāje ramatāṃ mano me || 4 ||

O King of Brahma and the others, O Lord of Garuda, Sovereign of Vakuntha, Over-lord of Indra, The Emperor of the three worlds, The regent of the entire universe, May you O King of Srirangam always delight my mind.

amogha mudre paripūrṇa mudre, śrī yoga-nidre su-samudra nidre |
śrītaika bhadre jagad eka nidre, śrīraṅga bhadre ramatāṃ mano me || 5 ||

O Lord of infallible form, whose form is a totality, reposing in yogic trance with Lakshmi, lying upon the causal ocean, the only auspicious refuge, the single source of the entire universe, May you the auspicious Lord of Srirangam always delight my mind.

saccitta śāyī bhujagendra śāyī, nandāṅka śāyī kamalāṅka śāyī |
kṣīrābdhi śāyī vaṭa patra śāyī, śrīraṅgaśāyī ramatāṃ mano me || 6 ||

O You who dwell within the mind, and who reclines upon the King of Snakes, and rests in the lap of Nanda, and lies on the lap of Lakshmi, and reposes on the sea of milk, and reclines upon the Bandan leaf, May you who are recumbent in Srirangam always delight my mind.

kāṃsa pramāthe naraka pramāthe, abhakta pramāthe jagatāṃ nidhāne |
anātha nāthe jagad eka nāthe, śrīraṅganāthe ramatāṃ mano me || 7 ||

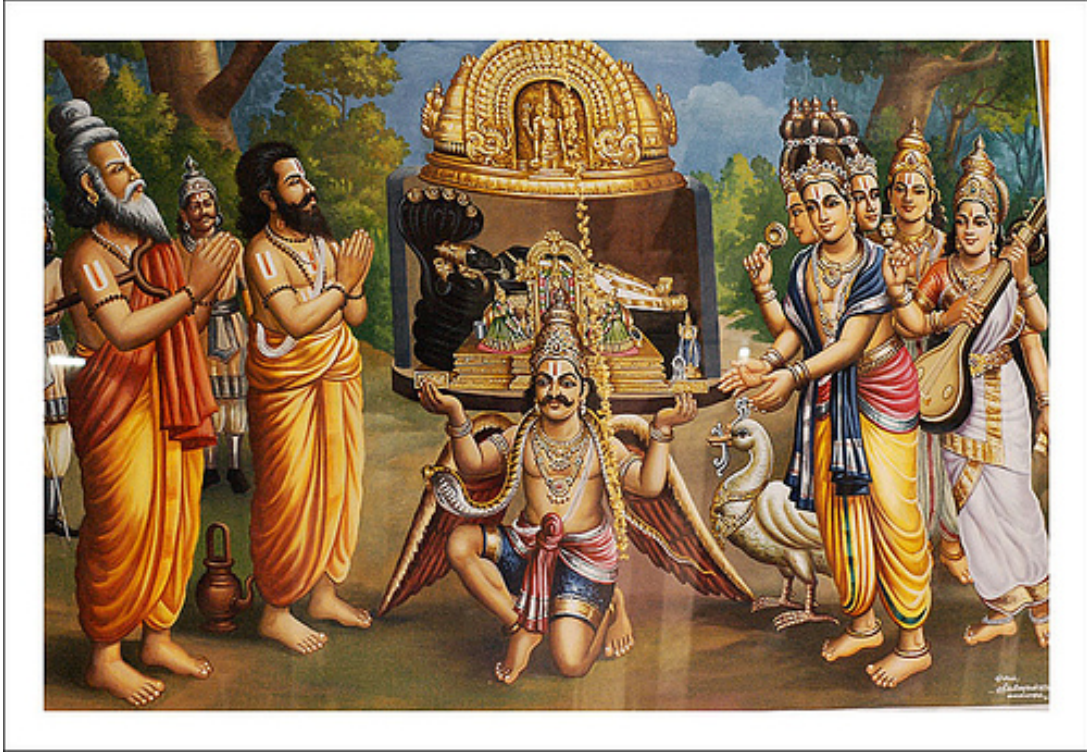
O tormentor of Kamsa, the tormentor of hell itself, the one who terrorises those devoid of devotions, the source of the universe, the refuge of the stray ones, the only Lord of the universe, May you the Lord of Srirangam always delight my mind.

kāveri-kūle karuṇāvilole, mandāra mūle dhṛta cāru cele |
daityānta kāle akhila loka līle, śrīraṅga līle ramatāṃ mano me || 8 ||

O dweller, on the banks of the Kaveri, agitated by your overwhelming compassion, O beautiful one who upheld the Great Mandara mountain, dressed in beautiful garments, The destroyer of the forces of chaos in the form of time, you who created the world through Divine Sport, May you who play in Srirangam always delight my mind.

raṅganātha aṣṭakaṃ puṇyaṃ prātar utthāya yaḥ paṭhet |
sarvān kāmān avāpnoti raṅgi sāyujyam āpnuyāt || 9 ||

Those who recite this hymn on Sriranganatha upon waking in the morning attain the fulfilment of all their goals and are completely unified with Sri Ranganatha.



Aṣṭhālakṣmī Stotram

sumanasa vandita sundarī mādHAVI candra-sahodari he mamaye | muṇi-gaṇa
vandita mokṣa-pradāyinī mañjula bhāṣinī veda-nutte || sarasija-vāsinī deva
supūjita sat-guṇa varṣinī śānta-yutte | jaya jaya he madhusūdhana kāmīnī ādi-
lakṣmī jaya pālaya mām || 1 ||

With a pleasant mind I offer my obeisance to the beautiful one, the lover of Krishna, the sister of the Moon, the one is revered by all the sages, the giver of liberation, the sweet speaking one, the one who is conveyed by the Veda, the one who dwells within the lotus, worshipped by the gods, the one who showers the sattva guna, the peaceful one, Victory to you O Beloved of Krishna, Victory O Primeval Lakshmi, please protect me.

ai kali-kalmaṣa nāṣinī kāmīnī vaidika rūpiṇī veda-maye | kṣīra-samudbhava
maṅgala rūpinī yantra nivāsinī mantra-nutte || maṅgala dāyinī aṃbuja vāsinī
deva gaṇāśrita pāda-yutte | jaya jaya he madhusūdhana kāmīnī dhānya-lakṣmī
jaya pālaya mām || 2 ||

O You beloved destroyer of the sins of quarrelling, who has become manifest through the Veda, and is pervaded by divine knowledge, born from the Milk-ocean, the form of auspiciousness, who dwells within the yantra and is conveyed through mantra. The bestower of auspiciousness, the lotus-dweller, the one in whose feet the devas take refuge, Victory to you O Beloved of Krishna, Victory O Lakshmi of Grain, please protect me.

jaya vara varminī vaiṣṇavī bhārgavī mantra-svarūpinī mantra-maye | sura-gaṇa
pūjita śīghra phala-prada jñāna vikāṣinī śāstra-nutte || bhava-bhaya-hāriṇī pāpa-
vimocanī sādhu-janāśrita pāda-yutte | jaya jaya he madhusūdhana kāmīnī
dhairya-lakṣmī jaya pālaya mām || 3 ||

Glory to you, O benefactor, the consort of Vishnu of the clan of Bhrgu, manifested through mantra and pervaded by mantra. O you who are worshipped by the host of gods, the swift giver of rewards, the spreader of knowledge conveyed through the Scriptures. The remover of the fear of continued rebirth, the redeemer of sins, the one whose feet are resorted to for refuge by the righteous. Victory to you O Beloved of Krishna, Victory O Lakshmi of Patience, please protect me.

jaya jaya durgati nāṣinī kāmīnī sarva-phala-prada śāstra-maye | ratha gaja
turaga padādī samāvṛta pari-jana maṅḍita loka-nutte || hari hara brahma supūjita
sevita tāpa nivāriṇī pāda-yutte | jaya jaya he madhusūdhana kāmīnī śrī gaja-
lakṣmī jaya pālaya mām || 4 ||

Glory to you destroyer of poverty, voluptuous one, the giver of all results predicted by the Scriptures, beloved of the world, surrounded by courtiers, the bestower of all forms of prosperity such as vehicles, elephants, horses etc. The one who is worshipped by Vishnu, Brahma and Siva, the one who gives respite from all forms of suffering to those who worship her feet. Victory to you O Beloved of Krishna, Victory O Lakshmi of Elephants, please protect me.

ai khaga vāhinī mohinī cakriṇī rāga-vivardhinī jñāna-maye | guṇa gaṇa vāriddhi
loka hitaiṣinī sapta-svara-vara gāna-nutte ||

sakala surāsura deva munīṣvara mānava vandita pāda-yuge jaya jaya he
madhusūdhana kāmīnī santāna-lakṣmī jaya pālaya mam || 5 ||

O rider of Garuda, enchantress, the wielder of the discus, the promoter of desire, the one who is permeated by wisdom, the ocean of excellent qualities, the benefactress of the universe, the one who is praised by the seven musical notes. Your two feet are adored by all the gods, antigods, sages, regents and people. Victory to you O Beloved of Krishna, Victory O Lakshmi of Progeny, please protect me.

jaya kamalāsini sad-gati dāyini jñāna-vikāsinī jñāna-maye | anudita marcita
kuṃkuma dhūsara bhūṣita vāsita bhāgya-nutte | kanaka-dhara stuti vaibhava
vandita śankara deśika mānya-pade | jaya jaya he madhusūdhana kāmīnī vijaya-
lakṣmī jaya pālaya mām || 6 ||

Glory to the one who is seated upon the lotus, the giver of liberation, the purveyor of knowledge, pervaded by consciousness. The unspoken, the cleanser, adorned with kumkum, and raiment, the one conveyed by good fortune, the one who is praised by Kubera the god of wealth, the one whose opulence is admired, the one who is well-regarded by Sankara. Victory to you O Beloved of Krishna, Victory O Lakshmi of Victory, please protect me.

praṇata sureśvarī bhārati bhārgavi śoka-vināsinī ratna-maye maṇi-maya bhūṣita
karṇa-vibhūṣana śānti samāvṛta hāsya mukhe || nava-nidhi-dāyini kali-mala-
hārinī kāmīya-phala-prada hasta-yutte | jaya jaya he madhusūdhana kāmīnī
vidya-lakṣmī jaya pālaya mām || 7 ||

O venerated Lady of the gods, O great actress, the dispeller of grief, the bejewelled one, bedecked with precious stones and with earrings, the serene one with a smiling face. The giver of the nine types of treasure, the remover of the impurities of the age of Kali, the bestower of desired rewards. Victory to you O Beloved of Krishna, Victory O Lakshmi of Learning, please protect me.

dhimidhimi dhimdhimi dhimdhima dhimdhima dundhubhi nāda supūrṇa-maye |
ghumaghuma ghumghuma ghumghuma ghumghuma śankhani-nāda sovāgya-
nutte || śruti nigamāgama śāstra supūjita vaidika mārگا pradarśayutte | jaya jaya
he madhusūdhana kāmīnī śrī-dhana-lakṣmī pālaya mām || 8 ||

Dhima Dhimi the drums roll, filling the directions with its sound. Ghuma, ghuma ghuma the conch shells reverberate, you are revered by all the Agamas, Vedas and all Scriptures, you are the one who is attested to by the Vaidika way. Victory to you O Beloved of Krishna, Victory O Lakshmi of Wealth, please protect me.



Divyasūrī Stotram

śrīmad vedānta siddhānta sthāpanā nitya dīkṣitam |
śrīmannārāyaṇam vande bhāntam sūri guruttamaiḥ || 1 ||

I worship Srīman Narayana who is ever determined to establish the genuine truth of Vedānta on earth and who shines in the midst of liberated souls and worthy preceptors.

tulāyāṃ śrāvāṇe jātaṃ kāñcyāṃ kāñcana vārijāt |
dvāpare pāñcajanyaṃsaṃ saroyogi namāśraye || 2 ||

I take refuge in Saroyogi (Poigai Alvar) who was born of a golden lotus in the month of Ashvina under the influence of the asterism Sravana in the Dvapara Yuga in the city of Kanchi, who is the incarnation of the Conch of Vishnu.

tulā śraviṣṭhā saṃbhūtaṃ bhūtaṃ kallola māliṇaḥ |
tīre phullot palān mallāpuryāmīde gadāṃśakam || 3 ||

I adore the saint Bhuta who was born in the month of Asvina under the asterism Sravishta from within the blooming lotus in Mahabalipuram on the seashore, who is the manifestation of the Club.

tulā-śatabhiṣag jātaṃ mayūra-pura-kairavāt |
mahāntaṃ mahadākhyātaṃ vande śrī-nandakāṃśakam || 4 ||

I adore the celebrated Mahatma (Pey Alvar) who was born of a waterlily blossoming within a well in Mayapur, in the month of Asvina during the asterism of Satabhisha as a manifestation of the Sword.

makhāyāṃ makare māse cakrāṃsaṃ bhārgavodbhavam |
mahīsurāpurādhiśaṃ bhakti-sāram ahaṃ bhaje || 5 ||

I worship Bhaktisara (Tirumazhisai Alvar) who was born as the son of Bhargava in Mahishapura in the month of Pausha during the asterism of Makha as a manifestation of the Discus.

vaiśāke tu viśākhāyāṃ kurukāpuri kārijam |
pāṇḍyadeśe kalerādau śaṭhāriṃ sainyaṃ bhaje || 6 ||

I worship Sathari (Nammalvar) the incarnation of Vishvaksena, born in the beginning of the Kali yuga as the son of Kari at Kurukapuri in the land of Pandya, in the month of Vaishakha during the asterism of Vishakha.

caitre citrā samudbhūtaṃ pāṇḍya deśe khagāṃśakam |
śrī-parāṅkuśa sad-bhaktam madhuraṃ kavim-āśraye || 7 ||

I take refuge in Madhurakavi Alvar who was born in the month of Chaitra during the Chitra asterism, as a manifestation of Garuda, and who had great devotion to Nammalvar.

kumbhe punar-vamśubhavam kerale colapaṭṭane |
kaustubhāṃsaṃ dharādhiśaṃ kulaśekharam-āśraye || 8 ||

I take refuge in King Kulashekhara of Kerala born in the city of Cholapattana in the month of Magha during the asterism of Punarvasu, as a manifestation of the Gem.

jyeṣṭhe svāti-bhavam viṣṇu-rathāṃsaṃ dhanvinaḥ pure |
prapadye śvaśuraṃ viṣṇor viṣṇu-cittaṃ puraḥ-śikham || 9 ||

I take refuge in Vishnucitta (Periyalvar) Who was born in Srivilliputir during the Svati asterism in the month of Jyestha, as the manifestation of the Lord's Chariot, who became the father-in-law of Vishnu, who belonged to the Brahmana community of the Purasshikas.

āṣādhe pūrva-phālgūṇyāṃ tulasī-kānan-odbhavām |
pāṇḍye viśvaṃ-bharāṃ godāṃ vande śrīraṅga nāyakīm || 10 ||

I worship the consort of Sri Ranganatha (Andal) born in a tulasi grove in the Pandyadesa in the month of Ashadha during the asterism of Purvaphalguni , who is a manifestation of Bhudevi and who is the superb artificer of language.

kodaṇḍe jyeṣṭhā nakṣatre maṇḍaṅguḍi purodbhavam |
colorvyāṃ vana-mālāṃśaṃ bhaktāṅghrīreṇum āśraye || 11 ||

I take refuge in the greatest of devotees known as the "Dust-of-the-devotees-feet", (Tandaraddipodi Alvar) born in the month of Margasirsa during the Jyestha asterism, as a manifestation of the Garland at the city of Mandangudipura in the Chola kingdom.

kārtike rohiṇī-jātaṃ śrī-pāṇaṃ nicuḷāpure |
śrīvatsāṃśaṃ gāyakendraṃ muni-vāhanam āśraye || 12 ||

I take refuge in Munivahana (Tiruppan Alvar) born in Nichilapura in the month of Kartika during the Rohini asterism, who is the manifestation of the Srivatsa and is the foremost among panegyrics.

kārtike kṛttikājātaṃ catuṣkavi śikhāmaṇim |
ṣaṭ prabandha kṛtaṃ śārṅga-mūrtiṃ kaliyam āśraye || 13 ||

I take refuge in Kaliyam (Tirumangai Alvar) born in the month of Karttika during the Krittika asterism, as a manifestation of the Bow, who was the crest-jewel of poets accomplished in the four kinds of poetry and the composer of 6 hymns.

jyeṣṭhe'nurādhā sambhūtaṃ vīra-nārāyaṇe pure |
gajavaktrāṃśaṃ ācāryamādyam nātha-muniṃ bhaje || 14 ||

I adore Nathamuni, the greatest of the preceptors, born a Viranarayanapuram in the month of Jyestha during the asterism of Anuradha as an incarnation of Gajavadana (a courtier of Vishvaksena).

āṣādhe cottaraṣādhā sambhūtaṃ tatra vai pure |
siṃhāsanāṃśaṃ vikhyātaṃ śrī yāmuna-muniṃ bhaje || 15 ||

I worship Yamunacarya born at Viranarayanapuram in the month of Ashadha during the Uttarashadha asterism and who was reputed to be the incarnation of the Divine Throne.

caitrārdraṃ saṃbhavaṃ viṣṇor darśana sthāpanotsukham |
tuṇḍīra maṇḍale śeṣa-mūrtiṃ rāmānujaṃ bhaje || 16 ||

I worship the Venerable Ramanuja, the incarnation of Ananta, born in the month of Chaitra during the asterism of Ardra in the country of Tundiradesha in order to establish the Vaishnava philosophy.

ākāra-traya saṃpannām aravinda nivāsinīm |
aśeṣa jagadīśitṛiṃ vande varada-vallabhām || 17 ||

I worship the blessed lotus feet of the beloved Consort of the Lord who is the friend of the entire universe, who dwells in the full-blown lotus (of my mind) and is endowed with three forms.

Śrī Bhāṣyakāra Maṅgalam

śrī parāṅkuśa pādābja surabhi-kṛta maulaye |
śrī vatsa cihna nāthāya yati-rājāya maṅgalam || 1 ||

nātha padmākṣa rāmārya pāda-paṅkaja sevine |
sevyāya sarva yaminām yati-rājāya maṅgalam || 2 ||

pūrṇāya pūrṇa karuṇā pātrāya amita-tejase |
mālādhāra priyā yāstu yati-rājāya maṅgalam || 3 ||

saṃsevya yāmunācārya ekalavyosmy-aham guroḥ |
ityeva vadate nityaṃ yatirājāya maṅgalam || 4 ||

śrī kāñcī-pūrṇa miśrokta rahasyārtha vide sadā |
deva-rāja priyā-yāstu yatirājāya maṅgalam || 5 ||

śrīmad goṣṭhi-purī-pūrṇa divyājñā kurvate mudā |
ślokāryam gr̥hṇate tasmāt yatirājāya maṅgalam || 6 ||

kūreśa kurukā-nātha dāśarathyādi-deśikāḥ |
yac-chiṣyā bhānti tasmai ca yatirājāya maṅgalam || 7 ||

carama-śloka tattvārthaṃ jñātvāryājñāṃ vilamghya ca |
diśate taṃ svakīyebhyaśa yatirājāya maṅgalam || 8 ||

śrīśaila pūrṇa kṛpayā śrī rāmāyaṇam arthataḥ |
bhaktyā yena śrutam tasmai yatirājāya maṅgalam || 9 ||

śaṅkarādi ku-dṛṣṭinām bāhyānām nidhanāya ca |
śrī-bhāṣyaṃ kurvate tasmai yatirājāya maṅgalam || 10 ||

kurvann-upaniṣad-bhāṣyaṃ jagad rakṣāṃ karoti yaḥ |
dāyāyāḥ para-tantrāya bhāṣyakārāya maṅgalam || 11 ||

dramiḍopaniṣad vyākhyāṃ kālayeti kṛpā-balāt |
śāsate kurukeśaṃ taṃ bhāṣyakārāya maṅgalam || 12 ||

gatvā tu śāradā-pīṭhaṃ vṛttiṃ bodhāyanasya ca |
avalokyā-gatāyāstu bhāṣyakārāya maṅgalam || 13 ||

paramāṇu mṛṣā vādi vāda-saṃhāra-kāriṇe |
tasmai bhagavate śrīmad bhāṣyakārāya maṅgalam || 14 ||

śrīmat kuraṅga pūrṇāya śrī bhāṣyam vadate svayam |
pitre saṃpatsu tasyāpi bhāṣyakārāya maṅgalam || 15 ||

dattvā vṛṣa-girīśasya śaṅkha-cakre ramāpateḥ |
parama prīti yuktāya bhāṣyakārāya maṅgalam || 16 ||

sannyāsaṃ kurvate kāñcyāṃ ananta sarasī-taṭe |
varade nyasta-bhārāya bhāṣyakārāya maṅgalam || 17 ||

śrīman mahā bhūta pure śrīmat keśava yajvanaḥ |
Kānti-matyāṃ prasūtāya yatirājāya maṅgalam || 18 ||

śeṣo vā sainyaṅātho vā śrīpatir veti sātvikaiḥ |
vitarkyāya mahā prājñaiḥ yatirājāya maṅgalam || 19 ||

prakṛṣṭa-guṇa pūrṇāya prāpyāya svāṅghri-sevinām |
prapanna sārtha-vāhāya yatirājāya maṅgalam || 20 ||

vedātmaka pramāṇena sātत्वikaiśca pramāṭṛbhiḥ |
prameyeṇa saha śrīmān vardhatāṃ yatiśekharaḥ || 21 ||



Śrī Yatirāja Vimśati

yaḥ stutim yati pati prasādinīm vyājahāra yatirāja vimśatim |
taṃ prapanna janacātakāmbhudaṃ naumi saumya varayogi puṅgavam ||

śrī mādhavāṅghri jala jadvaya nitya-sevā
premā vilāsaya parāṅkuśa pāda bhaktam |
kāmadī doṣa haram ātma padāśrtānām
rāmānujaṃ yati-patiṃ praṇamāmi mūrdhnā || 1 ||

I bow down with my head taking refuge in the feet of Ramanuja the Prince of ascetics, he himself took refuge in the feet of Nammalvar who is eternally engaged with loving devotion in service to Krishna's two lotus-like feet. May he remove desire and the other faults of the Self.

śrī raṅga-rāja caraṇāmbhujā rāja haṃsam
śrīmat parāṅkuśa padāmbhujā bhṛṅga-rājam |
śrī bhaṭṭa-nātha para-kāla mukhābja mitram
śrīvatsa cihna saraṇaṃ yatirājam īde || 2 ||

I adore Yatiraja the refuge of Kurattazhvan, the Glorious Sun that causes lotuses like Parasara Bhattar and Parakala (Tirumangai Alvar) to blossom. The beautiful King Bee at the lotus feet of Saint Nammalvar, the King swan at the Lotus feet of the King of Srirangam.

vācā yatīndraṃ manasā vapuṣā ca yuśmad
pādāravinda yugalaṃ bhajatām guruṇām |
kurādi-nātha kurukeśa mukhādya puṃsām
pādānucintana para satataṃ bhaveyam || 3 ||

O Ramanuja! May I constantly meditate upon the feet of the foremost of spiritual masters like Kuresa and Kurukesha (Tiru-kkurugaipiran Pillan). Acharyas who by speech, mind and body forever worship your lotus feet.

nityaṃ yatindra tava divya vapu smṛto me
saktaṃ mano bhavatu vāk guṇa kīrtane'sau |
kṛtyaṅca dāsya karaṇaṃ tu kara dvayasya
vṛtyantare'stu vimukhaṃ karaṇa trayam ca || 4 ||

O Ramanuja I always contemplate upon your divine form, may my mind be attached to you, and may my speech engage only in recounting your glories. May my hands be ever engaged in your service and may these three faculties (body, speech & mind) be turned away from all else.

aṣṭākṣarākhyam-anurāja pada trayārtha
niṣṭām mamātra vitarādya yatīndra-nātha |
siṣṭāgragaṇya jana sevya bhavat padābje
hrṣṭā'stu nityaṃ anubhūya mamāsya buddhiḥ || 5 ||

O lord of ascetics may I here and now obtain steadfast devotion to the meaning of the three words of the sacred mantra known as the asthakshari. Let me forever revel in the enjoyment of your lotus feet which are worthy of service by the cultured and foremost of people.

alpādi me na bhavadīya padābja bhaktiḥ
 śabdhādi bhoga rucir-anvaha me dadhe hā |
 mat pāpaṃ eva hi nidhāna mamuṣya nānyat
 tad-vārārya yatirāja dayaika sindhll 6 ||

O Noble One, prince of monks; you are the sole ocean of compassion. I do not have even the slightest devotion to your lotus feet; but alas my preoccupation with the five sensual pleasures grows intense everyday. Please deliver me from sins which are the sole cause of all this.

vṛtṭyā paśur nara vapus tvaham īdrso'pi
 śrutyādi siddha nikilātma guṇāśrayo'yam |
 ityādareṇa kṛtino'pi mitaḥ pravaktum
 ityāpi vañcana paro'tra yatīndra varte || 7 ||

In my behaviour I am a veritable animal in human form, considering my behaviour, I am an imposter, making even learned people take me seriously as the repository of Scriptural learning and Self-realisation.

duḥkhāvaho'ham aniṣaṃ tava duṣṭa ceṣṭaḥ
 sabdhādi bhoga nirataḥ śaraṇāgat ākhyah |
 tvad pāda bhakta iva siṣṭa janaugha madhye
 mityācarāmi yatirāja tatho'smi mūrkhah || 8 ||

O Prince of Ascetics! I am indeed a source of disappointment to you, committing base deeds, engrossed in sense gratification, yet I practice deceit by pretending to be a prapanna and masquerading boldly as a great devotee amongst the people, I am a fool.

nityaṃ tvahaṃ paribhavāmi gurūn ca mantram
 tad devatām api na kiñcit aho bibhemi |
 ittham śaṭo'pya śaṭavat bhavadīya saṅge
 dhr̥ṣṭhaś carāmi yatirāja tatho'smi mūrkhah || 9 ||

O Prince of Ascetics I am really rash and not in the least remorseful, flouting daily even teachers and their instructions, straying away from the Deity embodied in the mantra. Thus, I am a fraud, like an upright person in the assembly of your devotees I parade, what a fool I am.

hā hanta hanta manasā kriyayā ca vācā
 yo'haṃ carāmi satataṃ tri-vidhāpacārān |
 so'haṃ tvā apriya-karaḥ priya kṛtva deva
 kālaṃ nayāmi yatirāja tatho'smi mūrkhah || 10 ||

Alas ! O Prince of ascetics, I am constantly engaged in the three types of sins (against the Lord, against the devotees and against the Acharyas) — by my thoughts, actions and speech; whereby I do that which is displeasing to you, but still continue to masquerade as a loving servant, what a fool I am.

pāpe kṛte yadi bhavanti bhayānutāpa
 lajjāḥ punaḥ karaṇam asya katham ghaṭeta |
 mohena me na bhavat iha bhayādi leśas
 tasmāt punaḥ punarātam yatirāja kurve || 11 ||

If fear (of consequences) of sins committed arise and repentance follows; shame will not allow one to repeat those sins. But due to delusion, I have in me not the slightest trace of remorse and therefore, O Prince of Ascetics I sin repeatedly.

antar bahis sakala vastuṣu santam īsam
 andhaḥ puras-sthitam ivāham avīkṣamāṇaḥ |
 kandarpa vaśya hṛdayaḥ satataṃ bhavāmi
 hanta tvadagra gamaṇasya yatindra nārhaḥ || 12 ||

The Lord pervades all things within and without, yet I do not comprehend, like unto one born blind unable to apprehend things right in front, being perpetually driven by sex-desire, alas! I remain unworthy to present myself before you, O Prince of Ascetics!

tāpa trayā janita duḥkha nipātino'pi
 deha sthitau mama rucis tu na tān nivṛttau |
 etasya kāraṇam aho mama pāpam eva
 nātha tvam eva hara tat yatirāja śīghram || 13 ||

O Prince of Ascetics, even though this body is the source of suffering arising from the sources three (physical, mental and spiritual) still I am unable to renounce my desires which are the causes (of suffering) due to my sins. Indeed, O lord, you alone are able to absolve me of them immediately.

vācām agocara mahāguṇa deśikāgraya
 kūrādhinātha kathitākhila naicya pātram |
 eso'ham eva na punar jagat īdrśas tat
 rāmānujārya karuṇaiva tu mad gatis te || 14 ||

O Ramanuja my sole refuge, there can be no better person upon whom to bestow your grace than I, the only one replete with those [negative] traits which the great Kuratazhvan of ineffable virtue, claimed as his own, out of abject humility.

śuddhātma yāmuṇa guruttama kūranātha
 bhaṭṭākhyā deśika varokta samasta naicyam |
 adyāstysaṅku citam eva mayīha loke
 tasmāt yatindra karuṇaiva tu mad gatis te || 15 ||

O Ramanuja my sole refuge, there is no better recipient for your compassion than I, for now in this world, all those degrading traits claimed in humility by the great and pure Acharyas like Yamuna, Azhvan and Parashara Bhatta, are actually present in their totality in me and me alone.

śabdhādi bhoga viśayā ruciras madīyā
 naṣṭā bhavattvīha bhavat dayayā yatindra |
 tvad dāsa dāsa gaṇanā caramāvadhaḥ yas
 tad dāsataika rasatā'viratā mamā'stu || 16 ||

O Yatindra, by your grace may my desires for sound and the other objects of sense enjoyments be destroyed and may the keen desire arise in me to be a servant, sure and steadfast unto the one that is the lowest servant to your servants.

śruty-agra vedya nija divya guna svarūpa
 pratyakṣatām upagatas tviha raṅga-rājah |
 vaśyas sadā bhavati te yatirāja tasmāt
 śaktas svakīya jana pāpa vimocane tvam || 17 ||

The Vedas reveal the personal divine qualities of the Supreme Lord Sri Ranganatha, who is always directly manifest in His embodied form for you, indeed Sri Ranganatha always remains under your control, O Ramanuja therefore are you able to redeem your own from sins.

kāla traye'pi karaṇa traya nirmittāti
 pāpa kriyasya śaraṇaṃ bhagavat kṣamaiva |
 sā ca tvayaiva kamalā ramaṇe'rthitā yat
 kṣemasya eva hi yatindra bhavac sṛitānām || 18 ||

O Yatindra, all the sins that have been committed in the past, present and future, all those sins which are committed by means of body, speech and mind and all other sins, are forgiven by Ranganatha alone, and that forgiveness was requested by you, on behalf of all those that surrender to you.

śrīman yatindra tava divya padābja sevām
 śrīśailanātha karuṇā pariṇām adattām |
 tāvanvahaṃ mama vivardhaya nātha tasyāḥ
 kāmaṃ virudham akhilaṃ ca nivartaya tvam || 19 ||

O My Lord, Prince of Ascetics, may you daily intensify the service of your lotus feet, given to me by the grace of Srisailanatha, and root out completely all those desire which are opposed to such service.

vijñāpanaṃ yadidam adya tu māmakīnam
 aṅgī kuruṣva yatirāja dayāmbu rāśe |
 ajño'yam ātmaguna leṣa vivarjitasya
 tasmāt anyas śaraṇo bhavatīti matvā || 20 ||

Please respond to this plea of mine, O Prince of Ascetics, and give me your mandate, you are an ocean of compassion; command this soul which is devoid of virtue and completely desolate; there is no other refuge for me than you, of this I am convinced.

iti yatikula dhūrya medhamānaih śruti madhurai rudhitai praharṣyantaṃ
 vara varamunim eva cintayanti matirya meti niratyayaṃ prasādam.

Kṛṣṇāṣṭakam

vasudeva-sutaṃ devaṃ kaṃsa cānūra mardanam |
devakī-paramānandaṃ kṛṣṇaṃ vande jagat gurum || 1 ||

I pay my obeisance to Lord Krishna the Universal Preceptor the supreme joy of mother Devaki; the son of Vasudeva, and the vanquisher of Kamsa and Canura.

atasī puṣpa saṅkāśam hāra nūpura śobhitaṃ |
ratna-kaṅkaṇa keyūraṃ kṛṣṇaṃ vande jagat gurum || 2 ||

I pay my obeisance to Lord Krishna the Universal Preceptor; who is the colour of the Atasi flower, adorned with necklaces, anklets, bracelets and crown.

kṛtilālaka samyuktaṃ pūrṇa candra nibhānanam |
vilasat kuṇḍala-dharaṃ kṛṣṇaṃ vande jagat gurum || 3 ||

I pay my obeisance to Lord Krishna the Universal Preceptor with the face as beautiful as the full moon, adorned with the auspicious tilak mark on his forehead and sporting glittering earrings.

mandāra gandha samyuktaṃ cāru-hāsaṃ catur-bhujam |
bārhi-piñcāva-cūḍāṅgaṃ kṛṣṇaṃ vande jagat gurum || 4 ||

I pay my obeisance to Lord Krishna the Universal Preceptor whose crown is adorned with a peacock feather; who has a sweet and charming smile, and who is perfumed like the coral tree of Indra's paradise.

utphula padma patrākṣaṃ nīla jīmūta sannibham |
yādavānāṃ śiro-ratnaṃ kṛṣṇaṃ vande jagat gurum || 5 ||

I pay my obeisance to Lord Krishna the Universal Preceptor the crest jewel of the Yadava clan; whose eyes resemble full blown lotus flowers, who is the colour of a dark rain cloud.

rukmaṇī keḷi samyuktaṃ pītāmbara suśobhitaṃ |
avāpta tulasī gandham kṛṣṇaṃ vande jagat gurum || 6 ||

I pay my obeisance to Lord Krishna the Universal Preceptor garbed in glorious yellow silk enveloped by the sweet smell of holy basil; who sports amorously with Rukmani.

gopikānāṃ kuca-dvandva kuṅkumāṅkita vakṣasam |
śrī-niketaṃ maheśvāsaṃ kṛṣṇaṃ vande jagat gurum || 7 ||

I pay my obeisance to Lord Krishna the Universal Preceptor; the Great Archer who is the abode of Lakshmi and who lives in the hearts of the gopis whose breast are adorned with red Kumkuma powder.

śrīvatsāṅkaṃ mahoraskaṃ vanamāla virājitaṃ |
śaṅkha-cakra-dharaṃ devaṃ kṛṣṇaṃ vande jagat gurum || 8 ||

I pay my obeisance to Lord Krishna the Universal Preceptor the wielder of conch and discus; whose broad chest is marked with the Srivatsa curl and who wears the garland of forest flowers.

kṛṣṇāṣṭakam idaṃ puṇyaṃ prātaḥ utthāya yaḥ paṭet |
koṭi janma kṛtaṃ pāpaṃ smaraṇena vinaśyati || 9 ||

Whoever recites this hymn of eight stanzas upon awaking in the morning, through the remembrance of Lord Krishna is liberated from the accumulated sinful effects of many births.

Bāla-mukundāṣṭakam

karāravindena padāravindaṃ mukhāravinde viniveśayantam |
vaṭasya patrasya puṭe śayānaṃ bālaṃ mukundaṃ manasā smarāmi || 1 ||

O infant Krishna I contemplate upon you in my mind, with hands and feet the colour of lotus blossoms and a face as beautiful as a full blown lotus, lying on your back on a banyan leaf.

samhr̥tya lokān vaṭa patra madhye śayānam ādyanta vihīna rūpam |
sarveśvaraṃ sarva hitāvatāram bālaṃ mukundaṃ manasā smarāmi || 2 ||

The one who sleeps on the vata-patra after the dissolution of the worlds, the one whose form is without beginning or end, the one who is Lord of all, I think of Balamukundan who incarnated for the good of all.

indīvara śyāmala lomalāṅgaṃ indrādi devārcita pāda padmam |
santāna kalpadrumamāśritānāṃ bālaṃ mukundaṃ manasā smarāmi || 3 ||

The one who has a beautiful body that is dark like the cerulean blue lotus, the one whose lotus feet is worshipped by Indra and other devas, I think of Balamukundan who is like the kalpaka vriksha tree giving santhana-bagyam to those who bow to Him.

lambālakam laṃbita hāra yaṣṭiṃ śṛṅgāra līlānkita danta paṅktiṃ |
bimbādharmaṃ cāru viśāla netraṃ bālaṃ mukundaṃ manasā smarāmi || 4 ||

The one who has locks of hair falling in front of his face, the one who wears a long hanging chain, the one whose teeth rows shine with the nectar of shringaram, the one whose lips are like the red bimba fruit (kovai), I think of Balamukundan who has long and beautiful eyes.

śikye nidhāyādya payodadhīni barhir gatāyāṃ vraja-nāyikānām |
bhuktvā yatheṣṭam kapaṭena suptaṃ bālaṃ mukundaṃ manasā smarāmi || 5 ||

The time when Yashoda has gone out after keeping milk, curds in the pot, the one who sleeps falsely after eating all this, I think of this Balamukundan.

kalinda jānta sthita kāliyasya phanāgra raṅge naṭana priyantam |
tat puccha hastam śaradindu vaktraṃ bālaṃ mukundaṃ manasā smarāmi || 6 ||

From the rock of Kalindhi, the one who has the desire of dancing on the hoods of the snake kaliyan, the one who has the tip of the tail of kaliyan in his hand, the one whose face is like the moon during sarathrithu (december month), I think of this Balamukundan.

ulūkhale baddham udāra saurayaṃ uttuṅga yugmārjuna bhaṅga-līlam |
utphulla padmayata cāru netraṃ bālaṃ mukundaṃ manasā smarāmi || 7 ||

The one who is tied to a round boulder, the one who is great, the one who has the playfulness of pushing two Marutamaram (Arjuna-Trees) to the ground, the one who has eyes like a bloomed red lotus, I think of this Balamukundan.

ālokya mātur mukham ādhareṇa stanyaṃ pibantaṃ sarasī ruhāsyam |
sat-cin-mayaṃ devam ananta rūpaṃ bālaṃ mukundaṃ manasā smarāmi || 8 ||

The one who looks affectionately at the mother's face while sucking milk from her breasts, the one who has eyes like the red lotus, the one whose form is Truth, Intelligence and the one who has other forms and is a Lord, I think of this Balamukundan.

Jñānāmṛta Stotram

(A hymn of Lord Siva — Garuda Purana 1.232)

yasya viśvam anādyantam ajam ātmani samsthitam |
sarvajñam acalam viṣṇum sadā dhyāyet sa mucyate || 1 ||

1. One attains liberation through constant contemplation upon the All-pervading Lord; who is without beginning or end, who has the cosmos as His body, The Self Sufficient, unborn & omniscient lord.

devam garbhocitam viṣṇum sadā dhyāyan vimucyate |
aśarīram vidhātāram sarva jñāna manoritam |
acalam sarvagam viṣṇum sadā dhyāyan vimucyate || 2 ||

2. One attains liberation through constant contemplation upon the All-pervading Lord; of whom all the Devas are various emanations. One who meditates upon the Supreme Lord without form, the Creator, Omniscient, the Immovable and All-pervading becomes liberated.

nirvikalpaṃ nirābhāsam niṣprapañcam nirāmayam |
vāsudevam gurum viṣṇum sadā dhyāyan vimucyate || 3 ||

3. One attains liberation through constant contemplation upon the All-pervading Lord; who is free from doubts and contradictions, having limitless manifestations, transcending the creation, free from afflictions and imperfections; Vasudeva the Preceptor of the Universe.

sarvātmakañca vai yāvadātma caitanya rūpakam |
śubham ekākṣaram viṣṇum sadā dhyāyan vimucyate || 4 ||

4. One attains liberation through constant contemplation upon the All-pervading Lord; on Vishnu, the Most Auspicious, the One Imperishable Supreme Being, having countless manifestations.

vākyātītam trikālajñam viśveśam loka-sākṣīnam |
sarvasmād uttam viṣṇum sadā dhyāyan vimucyate || 5 ||

5. One attains liberation through constant contemplation upon the All-pervading Lord; who transcends all mundane description, the All-knowing One, the Lord of the Universe, the Supreme witness of all actions, the Most Excellent.

brahmādi deva gandharvair munibhiḥ siddhacāraṇaiḥ |
yogibhiḥ sevitaṃ viṣṇum sadā dhyāyan vimucyate || 6 ||

6. One attains liberation through constant contemplation upon the All-pervading Lord; who is served by the heavenly host led by Brahma and the other Devas, as well as by the sages and yogis.

samsāra bandhanān muktim icchamloko hyeṣataḥ |
stutvaivaṃ varadam viṣṇum sadā dhyāyan vimucyate || 7 ||

7. One attains liberation through constant contemplation upon the All-pervading Lord; All those who desire to be liberated from the bondage of worldly existence and rebirth, become free by chanting this hymn to the Supreme Lord, the Saviour.

samsāra bandhanāt ko'pi muktim icchan samāhitah |
 anantam-avyayaṃ devaṃ viṣṇuṃ viśva-pratiṣṭitam |
 viśveśvaram-ajaṃ viṣṇuṃ sadā dhyāyan vimucyate || 8 ||

8. Whoever desires liberation from the travails of transmigration should with concentration meditate upon the All-pervading Lord. One who contemplates upon the Endless Imperishable Lord Vishnu, established in the Universe, the Unborn Lord of all the Worlds, attains liberation.

Godā Stuti

śrī visnucitta kulānandana kalpa-vallim,
 śrī raṅga rāja hari-candana yoga dṛśyām |
 sākṣat kṣamām karuṇayā kamalām-ivānyām
 godām ananya śaranaḥ śaranam prapadye || 1 ||

vaideśikaḥ śruti girām-api bhūyasinām
 varṇeṣu māti mahimā na hi mādrūṣām te |
 ittham vidantam api mām sahasaiva gode
 mauna-druho mukharayanti guṇāḥ tvadīyāḥ || 2 ||

tvat preyasaś śravanayomṛtayā manānām
 tulyām tvadīya maṇi-nūpura siñjitanām |
 gode tvam eva janani tvad abhiṣṭa vārhām
 vācam prasanna madhurām mama saṃvidhehi || 3 ||

kṛṣṇān vayena dadhatīm yamunā nubhāvam
 tirthaiḥ yathāvat avagāhya sarasvatīm te |
 gode vikasvara dhiyām bhavati kaṭākṣāt
 vācaḥ sphuranti makarandam ucaḥ kavīnām || 4 ||

asmādrśām apa kṛtau cira dīkṣitānām
 anhāya devi dayate yadasau mukundaḥ |
 tan niścittam niyamitas tava maulidāmna
 tantri nināda madhuraiśca girām nikhumbhaiḥ || 5 ||

śonādar-epi kucayor api tuṅgabhadra
 vācām pravāha nivahepi sarasvatī tvam |
 aprākṛtair api rasaiḥ virajā svabhavāt
 godāpi devi gamituḥ nanu narmadāsi || 6 ||

valmīkataḥ śravanato vasudhāt manas te
 jāto babhūva sa muniḥ kavi sārva-bhaumaḥ |
 gode kim adbhūtam idaṃ yadam īśvadan te
 vaktrāravinda makaranda nibhāḥ prabandhāḥ || 7 ||

bhoktum tava priyatamam bhavatīva gode
 bhaktim nijām praṇaya bhāvanayā gr̥nantaḥ |
 ucchāvaccair virahā saṅgamajair udantaiḥ
 sṛṅgārayanti hṛdayam guravas tvadiyaḥ || 8 ||

mātas samutthita vatīm visnucittam
 viśvopajīvyam amṛtam vacasā duhānām |
 tāpa-cittam hima-ruceriva mūrtim anyam
 santa payodhi duhitus sahajam vidus tvām || 9 ||

tātas tu te matupitaḥ stuti leśa vaśyāt
 karṇāmṛtais stuti śatair anavāpta pūrvam |
 tvan mauli kanta subhagām upahr̥tya mālām
 lepe mahattara padānu guṇam prasādam || 10 ||

dik daksināpi pari paktrim apuṇya labhyāt
 sarvottarā bhavati devi tavāvatārāt |
 yatraiva raṅga-patinā bahumāna pūrvam
 nidrālunāpi niyatam nihitāḥ kaṭāksāḥ || 11 ||

prāyena devi bhavati vyapadeśā yogāt
 godāvari jagat idam payasā punīte |
 yasyām sametya samayeṣu ciram nivāsāt
 bhāgirati prabhṛtayopi bhavanti puṇyāḥ || 12 ||

nāgeśayaḥ sutanu pakṣirataḥ katham te
 jātaḥ svayam-vara patiḥ purusaḥ purānaḥ |
 evam vidhāḥ samucittam praṇayam bhavatyāḥ
 sandarśayanti parihāsa giraḥ sakhīnām || 13 ||

tvat bhukta mālya surapi kṛta cārumaule
 hitvā bhujāntara gathām api vaijayantīm |
 patyus taveśvari mitaḥ pratighāta lolāḥ
 barhāta patra ruci māracayanti bhṛṅgāḥ || 14 ||

āmodavatyapi sadā hṛdayam gamāpi
 rākānvitāpi lalitāpi gunottarāpi |
 mauli sraja tava mukunda kirīta bhāja
 gode bhavatyā dharitā khalu vaijayanti || 15 ||

tvān mauli dhāmani vibhoh śirasā gr̥hīte
 svaccandha kalpita sapīta rasa pramodā |
 manjusvana madhuliho vidadhuḥ svayam te,
 svāyamvaram kamapi maṅgala tūrya ghoṣam || 16 ||

viśvāyamāna rajasā kamalena nābhau
 vakṣasthale ca kamalā sthana candanena |
 āmoditopi nigamair vibhuraṅghri yugme
 dattena tena śirasā tava maulimālām || 17 ||

cūḍā padena parigrhya tavottariyam
 mālām api tvat alakair adhvāsya dattām |
 prāyeṇa raṅgapatir eṣabhibharti gode
 saubhāgya sampat abhiṣeka mahādhikāram || 18 ||

tuṅgair akṛtrimagiraḥ svayam uttamāṅgaiḥ
 yam sarva gandha iti sādhamam udvahanti |
 āmoda manyam adhigacchati mālikābhiḥ
 sopi tvadiya kuṭilālaka vāsītābhiḥ || 19 ||

dhanye samasta jagatām pitur uttamāṅge
 tvan mauli mālyabhara sambharenā bhūyaḥ |
 indīvara srajam ivā dadhati tvadīyāni
 ākekarāni bahumāna vilokitānīḥ || 20 ||

raṅgeśvarasya tava ca praṇayānu bandhāt
 anyonya mālya parivṛttim abhiṣṭuvantaḥ |
 vācālayanti vasudhe rasikās trilokīm
 nyūnādi gatva samatā viśayair vivādaiḥ || 21 ||

dūrva dala pratimaya tava deha kāntya
 gorocana rucirayā ca rucendirāyāḥ |
 aśīdanujjita śikhāvala kantha śobham
 māṅgalyadam praṇamatām madhuvairi gātram || 22 ||

arcam samarca niyamair nigamā prasūnaiḥ
 nātham tvayā kamalayā ca sameyivāmsam |
 mātās ciram niraviśan nija mādirājyam
 mānya manu prabhṛtayopi mahīkṣitas te || 23 ||

ārdhra paradhini janebhy abhirakṣanārtham
 raṅgeśvarasya ramayā vinivedyamāne |
 pārśve paratra bhavati yadi tatre nāsīt
 prāyeṇa devī vadanam parivartitam syat || 24 ||

gode guṇair apanayan praṇatāparadān
 bhrūkṣepa eva tava bhoga rasānukūlaḥ |
 karmānubandhī phala dānaratasya bhartuḥ
 svātantrya dūrvyasana marmabhidā nidhānam || 25 ||

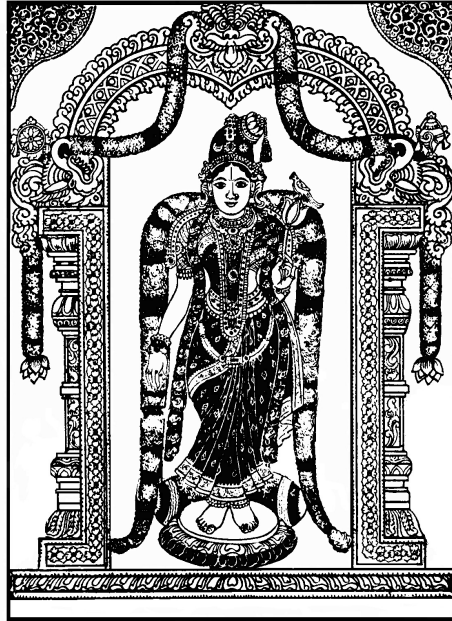
raṅge taṭit-guṇavado ramayaiva gode
 kṛṣṇām buddhasya kaḍithāma kṛpayā suvṛṣṭyā |
 daurgatya durviśa vināśa sudānadhim tvām
 santaḥ prapadya samayantya cireṇa tāpān || 26 ||

śātaparādham api mām anukampya gode
 goptrī yadi tvam asi yuktam idam bhavatyāḥ |
 vātsalya nirbharatayā janānī kumāram
 sthanyena vardhayati daṣṭa payodharāpi || 27 ||

śata makha maṇi nīlā cāru kalhāra hastā
 Sthana-bhara namitaṅgi sāntra vātsalya sindhuḥ |
 alaka-vinihitābhiḥ sragbhir ākrṣṭa nātha
 vilasatu hṛdi godā viṣṇucittātmajā naḥ || 28 ||

iti vikasita bhakter-utthitām venkateśāt
 bahu guṇa ramaniyām vakti godāstutim yaḥ |
 sa bhavati bahumā nyaḥ śrīmato raṅga bhartuḥ
 caraṇa kamala sevām śāśvatīm abhyupaiṣyan || 29 ||

kavitārkika simha kalyāṇa guṇa śāline |
 śrīmate venkateśāya vedānta gurave namaḥ ||



Miscellaneous Prayers

1. Prayer for the development of Altruistic intent.

nāhaṃ kāṅkṣaye svargam, na rājyam nacāpunar-bhavam |
kāṅkṣaye duḥkha-taptānāṃ prāṇīnāṃ arthi-nāśanam ||

O Lord I do not desire, heaven, or regal opulence nor liberation, I desire only that all beings that are tormented by suffering may be free from the causes of their suffering.

2. Prayer for the development of Compassion.

na kāmāye'haṃ gatiṃ īśvarāt parāṃ,
aṣṭarḍdhi-yuktām apunar-bhavam vā |
ārtiṃ prapadye'khila deha bhājāṃ,
antaḥ sthito yena bhavanty-aduḥkhāḥ ||

I do not ask for prosperity, celestial pleasures, nor liberation from the Lord, all I ask is that I may relieve the suffering of all beings by identifying with their misery. (S.B. 9:21:12)

3. Prayer for the Wellbeing of Another

bhadraṃ astu śivañcāstu mahālakṣmī prasīdatu |
rakṣāntu tvāṃ surā sarve sampadās-santu susthira ||

May you be well, and may Mother Lakshmi shower her grace upon you, may all the gods protect you and may all that you possess be secure.

ruṇa rogādi dāridrya pāpa kṣud-apamrtyavaḥ |
bhaya śoka manas-tāpā naśyantū tava sarvadā ||

May all your debts, ailments, poverty, cravings, potential for untimely death, fears, grief and anxiety be forever destroyed.

4. Prayers for Surrender

pāpo'haṃ pāpakarmāhaṃ pāpātmā pāpa-saṃbhavā |
trāhi mām kṛpayā devā śaraṇāgata vatsalā ||

I am a sinner, the performer of sinful deeds, a sinful soul, born from sin, Please save me O Lord, who are solicitous of those who come to you for refuge.

anyathā śaraṇaṃ nāsti tvam-eva śaraṇaṃ mama |
tasmāt kāruṇya bhāvena kṣamasva parameśvara ||

I have no other refuge but you, you are my sole refuge therefore out of compassion for me forgive me Supreme Lord.

na dharma-niṣṭho'smi na cātma-vedhi,
na bhaktimāṃs-tvac-caraṇāravinde |

akiñcino nānya gatiś-śaraṇye,
tvāt-padā-mūle śaraṇaṃ prapadye ||

I am not established in the practice of dharma, and I am not a Self-realised person, and I am devoid of devotion to your lotus feet, I am helpless with no other refuge but you, at your feet I surrender myself.

5. Dedication of Action

kāyeṇa vācā manasendriyair vā
buddhyātmanā va prakṛtair svabhāvāt |
karomi yadyat sakalam parasmai
nārāyaṇāyeti samarpayāmi ||

Whatever I achieve through action or speech, by thought or sense organ, by intellect or Self or through my natural disposition, all that I dedicate to the Supreme Lord Sriman Narayana.

6. Prayer to the Acarya

ajñāna gahanāloka sūrya somāgni mūrtaye |
duḥkha trayāgni santāpa śāntaye gurave namaḥ ||

Salutation to my preceptor, who has the form of Surya, Soma and Agni, illuminating the deep darkness of ignorance and who quenches the fire of the three types of misery.

8. Grace before meals

brahmārpaṇaṃ brahma-havir brahm-āgnau brahmaṇā hutam |
brahmaiva tena gantavyaṃ brahma karma samādhinā ||

Brahman is the instrument, Brahman is the oblation; by Brahman is the oblation offered into the fire of Brahman; Brahman alone is to be reached by one who meditates on Brahman in one's works. Gita 4:24.

ahaṃ vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ |
prāṇāpāna samāyuktaḥ pacāmyannaṃ caturvidham ||

Becoming the Vaishvanara Agni, I function within the bodies of all living beings. In association with the Prana and the Apana, I digest the four kinds of food. Gita 15:14.

9. Receiving of Holy Water

akāla mrtyu haraṇaṃ sarva vyādhi vināśanam |
sarva pāpa kṣaya-karam viṣṇu pādodakaṃ śubham ||

The auspicious water from lord Vishnu's feet removes untimely death, destroys all diseases and negates all sins.

10. Lighting the Altar Lamp

bhaktyā dīpaṃ prayacchāmi devāya paramātmāne |
trāhi mām timirāt ghorāt divya jyoti namo'stute ||

With devotion I offer you this lamp O Supreme Godhead, protect me from the terrible darkness of ignorance, I salute the divine Light of Wisdom.

śubham karoti kalyāṇam ārogyaṃ dhana sampadaḥ |
śatru-buddhi vināśāya dīpa-jyotir namo'stu te ||

I prostrate to the Light of knowledge in order to overcome negative states of mind, which in turn brings radiance, auspiciousness, health, wealth and achievement

11. Prayer for Menstruating Women

anādi madhyāntam ajaṃ purāṇaṃ rajasvalā deva-varaṃ namāmi ||

Though in my menses I offer my obeisance to the preeminent Lord, the Unborn Eternal One without origin, middle or end.

12. Before Taking a Sea-bath

apām-adhipatis-tvaṃ ca tīrtheṣu vasatis-tava |
varuṇāya namas-tubhyaṃ snānānujñāṃ prayaccha me ||

I salute you O Varuna who is the over-lord of all watery places, the one who dwells in all sacred places, please give me permission to bathe.

13. When cutting Tulsi leaves

vṛndāyai tulasī devyai priyāyai keśavasya ca |
viṣṇu bhakti prade devī satyavatyai namo namaḥ ||

I salute Tulasi Devi the beloved of Krishna, O goddess, bestow upon me devotion to Vishnu, O truthful one.

tulasy-amṛta-janmāsi sadā tvam keśava-priyā |
keśavārtham cinomi tvām vara-dā bhava śobhane ||

O Tulasi, you are born from nectar. You are always very dear to Lord Kesava. Now, to worship Lord Kesava, I am collecting your leaves and manjaris. Please bless me.

Prayers for Starting and ending a teaching session.

saha-nāvavatu | saha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvi-nāvadhītam astu mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ ||

May [Brahman] protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never be inimical to each other. May peace — physical, mental and spiritual be on us forever.

Guru Namaskāram

ajñāna gahanāloka sūrya somāgni mūrtaye |
duḥkha trayāgni saṅtāpa śāntaye gurave namaḥ ||

I salute the guru who is the embodiment of the Sun, Moon and Fire, and who removes the threefold suffering.

Hayagrīva Prārthana

jñānānanda-mayam devam nirmalam sphaṭikākṛtim |
ādhāram sarva vidyānām hayagrīvam upāsmāhe ||

I contemplate upon Hayagriva, the Divine Being, filled with knowledge and bliss, pure, in the form of a crystal —the ground of all knowledge.

Request for teaching

bhagavan maitreṇa cakṣuṣā paśya
śivena manasānugrḥāṇa
prasīda mām adhyāpaya |

*'Venerable Sir, look on me with a friendly eye,
receive me with a favourable mind,
be kind and teach me.'*

Generating the Four Therapeutic States of Mind

These are four special states of mind taught in the Yoga Sūtras called the four Great Medications to the suffering of Samsara.

*Immeasurable love (maitri) — the wish for all beings to be happy;
Immeasurable compassion (karuna) — the wish for all beings to be free from suffering;
Immeasurable joy (mudita) — the wish for all beings to attain the everlasting joy of liberation;
Immeasurable equanimity (upeksha) — the wish for all beings to be free from unbalanced attitudes such as attachment and anger.*

They are called 'immeasurables' because we generate these states of mind while thinking of all sentient beings, whose number is immeasurable.

sarveṣām mangalam bhavatu | *May all beings enjoy auspiciousness*
 sarveṣām svastīr bhavatu | *May all beings enjoy wellbeing*
 sarveṣām śāntir bhavatu | *May all beings enjoy peace*
 sarveṣām pūrṇam bhavatu | *May all beings enjoy wholeness*
 sarveṣām maṅgalam bhavatu | *May all beings enjoy auspiciousness*
 sarve bhavantu sukhinaḥ | *May all beings be happy*
 sarve santu nirāmayāḥ | *May all beings be free from maladies*
 sarva bhadraṇi paśyantū | *May all beings achieve what is good for them*
 mā kaścīd dukha bhāḡ bhavet | *May no being experience sorrow*

om asato mā sad gamaya — *From untruth lead us to truth*
 tāmaso mā jyotir gamaya — *From ignorance lead us to wisdom*
 mṛtyor mā amṛtaṃ gamaya — *From death lead us to immortality*



Tirupallāṇḍu

Invocation

guru mukhaman āditya prāha na śeśān
 narapati parikṛptaṃ śulkaṃ ādānum kāmaḥ |
 śvaśuraṃ amaravandyaṃ raṅganāthasya sākśāt
 dvija kula tilakaṃ taṃ viṣṇucittaṃ namāmi ||

pallāṇḍu pallāṇḍu pallāyira tāṇḍu pala kōṭi nūrāyiram
 mallāṇḍā tiṇḍōḷ maṇivaṇṇā un śevvaḍi śevvit-tiruk kāppu || 1.

*For many years, for everlasting years, for thousands of years; may he beauty of your red feet be blessed!
 O Lord of emerald-hue, with the shoulders that vanquished the wrestlers.*

aḍiyō mōḍum ninnōḍum pirivinṛi āyiram pallāṇḍu |
 vaḍivāy nin vala mārpinil vāz ginṛa maṅgayyum pallāṇḍu ||
 vaḍivār śōḍi valatturayum śuḍarāziyum pallāṇḍu |
 paḍai pōr pukkuṃ-uzaṅkuṃ appāñja śanniyamum pallāṇḍē || 2.

May no rift ever come between you and your inseparable servants. All hail to Sri who, like an ornament adorns your chest. May your radiant, sharp blazing discus in your right hand, which is capable of annihilating foes be blessed for everlasting years! May your conch whose sound pierces through the clanging din of weapons in battle be blessed for everlasting years.

vāzhāṭ paṭṭu ninṛir ullīrēḷ, vandu maṅṅum maṅamum koṇmin |
 kūzāṭ paṭṭu ninṛir-kaḷay, eṅgaḷ kuzuvinil pugudal oṭṭōm |
 ēzhāṭ kālum pazippilōm nāṅgaḷ, irākka darvāz ilaṅgay |
 pāzālāka paḍay porudānukku, pallāṇḍu kūrudumē || 3.

O you who are fit to do service and are ready, come and carry the sacred clay and scent for the Lord's worship. We will not admit into our fold those who serve others for their maintenance. For seven births we have not served any other. We have sung for eternal years to Him who in battle utterly destroyed Lanka; the seat of the Antigods.

ēḍu nilattil iḍuvadān munnān vandu, eṅgaḷ kuzhām pugundu |
 kūḍu maṅam uḍayyīrgaḷ varāmpozhi, vandollay kūḍuminō |
 nāḍu nagaramum naṅgariya, namo nārāyaṇāya venṛu |
 pāḍum maṅam uḍay pattarullīr, vandu pallāṇḍu kūruminē || 4.

Come all you who are so inclined and join us, giving up desires for everything else. Join us before becoming lost in the world of sorrow. Come with the desire to chant with devotion 'om namo narayanaya' so that every town and village may know. Sing eternal life to God.

anḍa kulattu kadi padi yāgi, asurar irākkataray |
 inḍai kulattai yeḍuttu kaḷainda, iruḍī kēsan tanakku |
 toṇḍa kulattil ullīr vandaḍi dozudu, āyira nāmam śolli |
 paṇḍai kulattay tavirndu, paḷḷāṇḍu pallyira tāṇḍen minē || 5.

O you who belong to the community that serves the Lord and Master-of-the-senses (Hrshiksha); who is the Ruler of all the worlds; who uprooted the whole host of demons; come and adore His Holy Feet while chanting His Holy names. Abandoning the old habits and giving up all sense of 'I' and 'mine'; sing 'may the Lord reign for thousands and thousands of years'.

enday tanday tanday tanday tam mūttappan, ēzpaḍi kāl toḍaṅgi |
 vandu vazi vazi āṭceyginṛōm, tiruvōna tiru vizavil
 andiyam pōdil ariyur uvāgi, ariyay azit-tavanay |
 pandanay tīr paḷḷāṇḍu, paḷḷāyira tāṇḍēnṛu pāḍutumē || 6.

For seven generations; grandson and sire; we do our tasks aright for Him who during the asterism Tiruvonam (Sraavana), when the demons were strong; slew the foe; taking the form of Narasimha. And we shall sing to our hearts content "Eternal life to the Lord for thousands of years".

tūyir poli-kiṇṛa seṅj cuḍarāzhi tigazh tiru cakkaratin |
 kōyir poriyālē orruṇḍu niṇṛu kuḍi kuḍiyār seyginṛōm |
 māya poru paḍay vāṇanay āyiran tōḷum pozhi gurudipāya |
 suzharṛiya āzhi vallāṇṇukku paḷḷāṇḍu kūruḍumē || 7.

All our families will serve Thee who are the abode of the discus which is more refulgent than the celestial lights. Log life eternal do we sing to Thee who art the Lord who cut asunder the shoulders of Bana, the master of the army capable of miraculous warfare; and made blood flow.

neyyiḍay nalla dōr sōrum, niyatamum attāṇi cēvakamum |
 kaiyaḍai kāyum kazuttukku pūṇōḍu, kāḍukku kuṇḍalamum |
 meyyiḍa nalla dōr śāṇdamum tandu, ēṇṇay veḷḷuyirā kavalla |
 paiyuḍai nāga pagai koḍiyānnukku, paḷḷāṇḍu kūruvaṇe || 8.

I sing hail everlasting years to you who grants me excellent food mixed with clarified butter, unceasing service, betel nuts filling my hands, flower garlands to adorn my neck, earrings for my ears, sandal paste for my body and even makes me pure. Hail to Him who has the foe-of-the-serpents for His ensign.

uḍattu kaḷainda nin pīḍa gavāḍay uḍuttu, kalatta tuṇḍu |
 toḍutta tuzhāi malar śūḍi kaḷaindana, śūḍumi toṇḍargalōm |
 viḍutta diśay karumam tirutti, tiruvōṇa tiru vizhavil |
 paḍutta pain nāgaṇai paḷḷi koṇḍāṇukku, paḷḷāṇḍu kūrudumē || 9.

Wearing the cloth which you have worn and discarded, taking the remainder after you have eaten, wearing the Tulsi garland that has adorned you; thus do we your servants who worship your feet; perform assiduously the tasks allotted to us in every place and sing your praise for thousands of years, during the period of the Tiruvonam asterism.

ennāl emperumāṅ, unranak-kaḍiyōm eṅrezhuttu
 paṭṭavanālē, aḍiyongaḷ aḍikkuḍil, vīḍu peṭṭuynda dugān |
 śennāl tōṭṭri tiru madurayuḷ śilay guṇittu | aindalaiya
 paināga pāyṅduvane, unay paḷḷāṅḍu kūrutume || 10.

O Lord when we called ourselves your servants, you liberated us and made us free, and we have prospered. Now to you who appeared in Mathura on an auspicious day, and broke the bow, and lept upon the five-hooded serpents head; all hail we say.

alvaza konrum illā aṅi kōṭi yarkōn, abhimāna tuṅgan |
 śelvanay pōla tirumāle, nānum unakku pazhavaḍiyēn |
 nal vagaiyāl namo nārāyaṅāveṅṅru nāmum pala paravi |
 pal vagayālum pavitirane, unnai paḷḷāṅḍu kūruvane || 11.

I, like the devotees of king Selva of Kottiyur, all fair with nought unfit, am your eternal servant. Ecstatically I sing 'namo narayana' and chant your thousand names. O Lord manifold in purity all hail to you for thousands of years.

paḷḷāṅḍeṅṅru pavitiranai paramēṭṭiyay | śārṅgamam
 ennum villāṅḍān tanai, villiputtur vittucittan virumpiya śol |
 nallāṅḍeṅṅru navinru raipār, namo nārāyaṅāyaveṅṅru |
 paḷḷāṅḍum paramātmanai, śūzhn tiru tēttuvar paḷḷāṅḍē || 12.

They who repeat these words of Vishnucittar's song, praising the sacred Lord on high, and realizing their good fortune; they shall throng around the Lord and unceasingly chant 'namo narayana'.

paḷḷāṅḍu paḷḷāṅḍu paḷḷāyira tāṅḍu pala kōṭi nūrāyiram
 mallāṅḍā tiṅḍōḷ maṅivaṅṅnā un śevvaḍi śevvit-tiruk kāppu ||

Uyarvaṛa

bhaktāmṛtam viśva-janānumodanam sarvārthadam śrī śaṭakopa vānmayam |
sahasra śākhopaniṣat samāgamam namāmyaham drāviḍa veda sāgaram ||

uyarvaṛa uyar nalam * uḍaiyavan yavan avan *
mayarvaṛa maḍi nalam * aruḷinan yavan avan *
ayarvaṛum amarargaḷ * adīpati yavan avan *
tuyar aṛu suḍaraḍi * tozudezen mananē 1

Who is he that has the highest good, cutting down all other heights
who is he, who bestows wisdom and love, cutting through ignorance!
who is he, who commands the tireless' immortals
worship his radiant feet that quell all sorrow, and rise, O mind.

manan agam malam aṛa * malar miśai ezu darum *
manan uṇarvu vaḷavilan * poṛi uṇarvu vavai ilan *
inan uṇar muzu nalam * eḍir nigaz kazivinum *
inan ilan enan uyir * migu narai ilanē 2

The inmost mind cleansed of all things foul, flowering, rising upward,
cannot measure him or know him;
the senses cannot grasp him; yet he is bliss most complete:
unparalleled in present, past and in times to come,
he is my life and breath and there is no one higher than him.

ilan adu vuḍaiyan idu * ena ninai variyavan *
nilaniḍai viśumbiḍai * uruvinan aruvinan *
pulanodu pulan alan * ozivilan paranda *
annalan uḍai oruvanai * naṇuginam nāmē 3

"He doesn't have that; he has this, such thought he eludes
In earth and sky, he has forms, this formless one;
In the midst of the senses, he is not of them;
Unending, he pervades, he is the Good and we have reached him.

nām avan ivan uvan * avaḷ ivaḷ uvaḷ eval *
tām avar ivar uvar * adu vidu udu vedu *
vīm avai ivai uvai * avai nalam tīngkavai *
ām avai āyavai āy * āyavai ninṛa avarē 4

We here and that man, this man, and that other in-between,
and that woman, this woman, and that other, whoever,
Those people, and these, and these others in-between,
this thing, that thing, and this other in-between whichever,
All things dying, these things, those things, those other in-between,
good things, bad things,

Things that were, that will be, being all of them, he stands there.

avar avar tam adam adu * aṛivaṛi vagai vagai *
 avar avar iṛaiy-avar * ena vaḍi aḍaivargaḷ *
 avar avar iṛaiy-avar * kuṛaiṅṅai iṛaiy-avar *
 avar avar vidi vazhi * aḍaiya ninṛanarē 5

Each according to his understanding, each in his own way,
 Each person reaches his own god's feet:
 and these gods, they lack nothing,
 For the Lord has arranged it
 that each person will attain, according to his karma.

ninṛanar irundanar * kiḍandanar tirindanar *
 ninṛilar irundilar * kiḍandilar tirindilar **
 enṛum or iyal vinar * ena ninai-vari-yavar *
 enṛum or iyal voḍu * ninṛa ven tiḍarē 6

He stands, he sits, he lies down, he wanders;
 He doesn't stand nor sit nor lie down nor wander—
 Any thought that he is any of these states he eludes
 Yet he is always one changeless quality, our Lord who is forever firm.

tiṭa viṣumb-eri vaḷi * nṛ nilam ivai miṣai *
 paḍar poruḷ muzu vadumāy * avai avai doṛum *
 uḍal misai uyir ena * karandeṅṅum paranduḷan *
 sūḍar migu surudiyuḷ * ivai uṅḍa sūranē 7

Becoming all things, spread on the certainties of sky, fire,
 Wind, water, and earth, he is in each of them;
 hidden, he pervades all, like the life-force in a body,
 Yet according to the sacred word, all flame
 he is the one who devoured them all, this god.

sūrar aṛi-varu nilai * viṅṅ mudal muzuvadum *
 varan mudalāy avai * muzuduṅḍa para paran *
 puram oru mūnṛerittu * amararkkum aṛiv-iyandu *
 aran ayan ena * ulagazittu amaittuḷanē 8

This supreme God beyond the gods' understanding,
 First one of the skies and everything beginning there
 who devoured them all—
 As Aran (Siva), he once burned the demons' three cities;
 as Ayan (brahma), he brought understanding to the gods;
 He destroys, then creates the worlds and dwells in all of them.
 Say he is, then he is: his forms are these forms.

uḷan enil uḷan * avan uruvam ivvuru-vuhal *
 uḷan alan enil * avan aruvam ivvaru-vuhal *
 uḷan ena ilan ena * ivai guṇam uḍaimaiyil *
 uḷan iru tagaimai-yoḍu * ozivilan parandē 9

Say he is not, then these non-forms are his formlessness.
 If he is and is not, if he has both qualities,
 These forms and non-forms are his form and formlessness.
 In both states, he pervades and he is without end.

paranda taṇ paravaiyuḷ * nīr toṛum paranduḷan *
 paranda aṇḍam idenā * nila viśum pozivaṛa *
 karanda śil iḍam toṛum * iḍan tigaz poruḷ toṛum *
 karandeṅum paranduḷan * ivai uṇḍa karanē 10

Pervading every drop of the cool wide sea and spread over this round wide earth,
 All lands and all of space, missing not a spot,
 Hidden in every open shining space, he pervades everything everywhere,
 The steady one who once devoured everything.

kara viśumb eri vaḷi * nīr nilam ivai miśai *
 varan navil tiṛal vali * aḷi poṛaiyāy ninṛa *
 paran aḍi mēl * kurugūr sadakōpan śol *
 niral niṛai āyirattu * ivai pattum vīḍē 11

These ten verses out of the thousand full of good words and sense
 Spoken by Kurukur Shatakopan about the feet of the great one
 Who stands in space, in fire, air, water and earth
 In sound strength, force, grace and sustenance you will obtain release.

adivaravu: uyar manan ilanadu nām avaravar ninṛanar tidavisum suraraṛi
 uḷanenil paranda karavisum vīḍu