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शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥	1: Who is wearing white clothes, Who is all-pervading, Who is bright in appearance like the moon and Who is having four hands, 2: Who is having a compassionate and gracious face, Let us meditate on Him to ward off all the obstacles.
वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ । निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥	(Salutations to Sri Ganesha) Who has a curved trunk, Who has a large body and Whose splendour is similar to million Suns; 2: O Deva, Please make my undertakings free of obstacles, by extending your blessings in all my works, always.
ॐ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् । ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत आ नः शृण्वन्नूतिभिःसीदसादनम् ॥ ॐ महागणाधिपतये नमः ॥	1: Om, O Ganapati, to you who is the Lord of the Ganas (celestial attendants/followers), we offer our sacrificial oblations. 2) You are the wisdom of the wise and the uppermost in glory, 3: You are the eldest lord (i.e. ever unborn) and is of the nature of Brahman (Absolute consciousness); You are the embodiment of the sacred Pranava (Om), 4: Please come to us by listening to our prayers and be present in the seat of this sacred sacrificial altar. 5: Om, our prostrations to the महागणाधिपतये (the great Lord of the Ganas).
गजाननं भूतगणादि सेवितं कपिलजम्बूफलसार भक्षितम् । उमासुतं शोकविनाशकारणं नमामि विघ्नेश्वर पादपङ्कजम् ॥	1: One who is having the face of an elephant, One who is served by the Bhutaganas (celestial attendants) & others 2: By whom is partaken the juice of Kapiththa (wood-apple) and Jambu (rose-apple) fruits (offered by the devotees); 3: Who is the son of Devi Uma (Devi Parvati), and the cause of the destruction of sorrows, 4: I reverentially salute the Lotus-feet of that Vighneshwara (the Lord who removes the obstacles).
ॐ सरस्वती नमस्तुभ्यं वरदे कामरूपिणि । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥	O Goddess Saraswati, I bow down humbly before you, the bestower of all wishes; As I commence my studies, may there be success for ever.
ॐ या कुन्देन्दु तुषारहार धवला या शुभ्र वस्त्रावृता । या वीणा वर दण्ड मण्डितकरा या श्वेत पद्मासना ॥ या ब्रह्माच्युत सङ्कर प्रभृतिभिः देवैः सदा वन्दिता । सा मां पातु सरस्वती भगवती निःशेष जाड्यापहा ॥	Oh Goddess Saraswati, pure and radiant as the full moon and frost, wearing a garland of jasmine flowers, in your white robes, seated on lotus throne; with the veena on your lap; O one who is worshiped by Brahma, Vishnu and Maheswara (Shiva), may you bless and protect me and remove the laziness and sloth in me.
हरिं दाता हरिं भोक्ता हरिं अन्नं प्रजापति । हरिः सर्व शरीरस्थो भोक्ते भुज्यते हरीः ॥ ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥	Lord Hari is the Giver. Lord Hari is the enjoyer. Hari is the food and the Creator. He, while residing in all beings, is the one who feeds himself as well as the body. The act of offering is God, the oblation is God. By God it is offered into the fire of God. God is that which is to be attained by him who performs action pertaining to God.
कृष्णाय वासुदेवाय देवकी नन्दनाय च । नन्दगोप कुमाराय गोविन्दाय नमो नमः ॥	Salutations to Sri Krishna who is the son and the joy of father Vasudeva and mother Devaki, Salutations to Him who is the boy of cowherd Nanda and Who is Himself the Lord Govinda; Salutations, Salutations to Him again and again.
श्री राम राम रामोते रमे रामे मनोरमे । सहस्रनाम तत्तुल्यं रामनाम वरानने ॥	1: By meditating on "Rama Rama Rama" (the name of Rama), my mind gets absorbed in the divine consciousness of Rama, which is transcendental, 2: The name of Rama is as great as the thousand names of God (Vishnu Sahasranama).
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् । लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ (I meditate upon Vishnu) Who has a serene appearance; Who is lying on (the bed of) serpent (Ananta or Adishesha, representing the eternal Primal Energy (Mula Prakriti)); From whose navel is springing up a lotus (the source of all creations through Brahma); and Who is the Lord of the Devas, 2: Who is the substratum of the whole universe (as consciousness); and (boundless and infinite) like the sky; with a form bluish in colour like the cloud, which is radiating auspiciousness 3: Who is the beloved of Devi Lakshmi with eyes beautiful like lotus petals; Who is attainable by the yogis only through meditation, 4: I Worship that all-pervading Vishnu who removes the fear of worldly existence (by making us realize that we are not isolated beings internally but are eternally connected to Him); I worship that Vishnu who is the one Lord of all the Lokas.	
वासुदेव सुतं देवं कंस चाणूर मर्दनम् । देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥	I offer my obeisance's to Lord Kṛṣṇa, the beloved son of Vasudeva, who killed the great demons Kāṁsa and Cāṇūra, who is the source of great joy to Mother Devaki; and who is indeed a world teacher and spiritual master of the universe.
कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् । करोमि यद्यत्सकलं परस्मै । नारायणयेति समर्पयामि ॥	(Whatever I do) with my Body, Speech, Mind or Sense Organs, (Whatever I do) using my Intellect, Feelings of Heart or (unconsciously) through the natural tendencies of my Mind, Whatever I do, I do all for others (i.e. without the sense of attachment to the results), (And) I Surrender them all at the Lotus Feet of the Supreme Lord.
नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते । शङ्खचक्रगदाहस्ते महालक्ष्मि नमोऽस्तुते ॥	1: I worshipfully salute Devi Mahalakshmi, who is the Mahamaya (the Primordial cause of creation); And who is worshipped in Sri Pitha (Her abode) by the Suras. 2. Who is adorned in Her beautiful form with Shankha (Conch), Chakra (Disc) and Gada (Mace) in her hands; I worshipfully salute Devi Mahalakshmi.
नमस्तुलासे कल्याणि नमो विष्णुप्रेये शुभे । नमो मोक्षप्रदे देवि नमः सम्पत्प्रदायिके ॥२॥	(Salutations to Devi Tulasi) Who brings goodness in life, Salutations to Devi Tulasi who is the beloved of Sri Vishnu and who is auspicious, Salutations to Devi Tulasi who grants liberation, and Salutations to Devi Tulasi who bestows prosperity.
ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान् मृत्योर् मुक्षीय माऽमृतात् ॥ [Recite this mantra (3 to 108 times) early morning] त्रि + अम्बकम् = tri + ambakam = three + eye यजामहे = in yagya in worship, सुगन्धिम् = to fragrance, पुष्टि = nourishment, sustenance वर्धनम् = increasing, flourishing पुष्टि-वर्धनम् = nourishment-increasing उर्वारुकमिव = cucumber as. uru: big, large; ārukam: peach; iva: as, बन्धनान् bandhanān = "from bondage {i.e. from the stem of cucumber}; read with urvārukam iva, it means 'as cucumber from bondage (of vine) (to a vine)' मृत्योः + मुक्षीय = mṛtyoh + mukṣīya= from death + free माऽमृतात् = by amrita, by immortality.	
नमस्ते रुद्र मन्यव उतीत इषवे नमः । नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥	रुद्र- Parameswara! ते- your, मन्यवे- to anger, नमः- prostration. उती- Further, ते- your, इषवे- to the arrow, नमः - prostration, ते- your, धन्वने- to the bow, नमः- अस्तु- may my prostration be. उत- Further, ते- your, बाहुभ्यां- to the two arms, नमः- prostration.

<p>करचरणकृतं वाक् कायजं कर्मजं वा । श्रवणनयनजं वा मानसंवापराधं । विहितं विहितं वा सर्वं मेतत् क्षमस्व । जय जय करुणाब्धे श्री महादेव शम्भो ॥</p> <p>Whatever sins have been committed by actions performed by my hands and feet, produced by my speech and body, or my works, produced by my ears and eyes, or sins committed by my mind, while performing actions which are prescribed (duties in one's station of life), as well as all other actions which are not explicitly prescribed (i.e. actions done by self-judgement, by habit, without much thinking, unknowingly, etc.), please forgive them all. Victory, victory to you, O Sri Mahadeva Shambho, I surrender to you! You are an ocean of compassion.</p>	
<p>सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके । शरण्ये त्र्यम्बके गौरि नारायणे नमोऽस्तु ते ॥ (Salutations to You O Narayani) Who is the auspiciousness in all the auspicious, auspiciousness herself, complete with all the auspicious attributes, and who fulfills all the objectives of the devotees (Dharma, Artha, Kama and Moksha), who is the giver of refuge, with three eyes and a shining face.</p>	
<p>या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥</p>	<p>To that Devi who in all beings is abiding in the form of memory, Salutations to Her, Salutations to Her, Salutations to Her, Salutations again & again.</p>
<p>कराग्रे वसते लक्ष्मिः करमध्ये सरस्वति । करमूले तु गौरी प्रभाते करदर्शनम् ॥</p>	<p>1: At the top of the hand dwells Devi Lakshmi and at the middle of the hand dwells Devi Saraswati, 2: At the base of the hand dwells Gowri; Therefore one should look at one's hands in the early morning and contemplate on them.</p>
<p>मनोजवं मारुततुल्यवेगं । जितेन्द्रियं बुद्धिमतां वरिष्ठ । वातात्मजं वानरयूथमुख्यं । श्रीरामदूतं शरणं प्रपद्ये । (I take Refuge in Sri Hanuman) Who is swift as the mind and fast as the wind, who is the master of the senses, and honoured for His excellent intelligence, learning and wisdom, who is son of the wind God and chief among the Vanaras (Devas incarnated in the species of the monkeys to serve Sri Rama during His incarnation), to that messenger of Sri Rama, I take refuge (by prostrating before him).</p>	
<p>बुद्धिर् बलम् यशो धैर्यम् निर्भयत्वम् अरोगताम् अजाड्यम् वाक् पटुत्वम् च हनुमत् स्मरणात् भवेत् ॥</p>	<p>बुद्धि - intelligence, बलम् - strength, यश् - fame, धैर्यम् - courage, निर्भयत्वम् - fearlessness, अरोगताम् - disease-free health, अजाड्यम् - Free from Laziness, वाक् पटुत्वम् - articulate speech, will all last forever (भवेत्), if you meditate (स्मरणात्) on Lord Hanuman.</p>
<p>अतुलितबलधामं हेमशैलाभदेहं दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् । सकलगुणनिधानं वानराणामधीशं रघुपतिप्रियभक्तं वातात्मजं नमामि ॥</p>	<p>(I Salute Sri Hanuman) Who is an Abode of Unparallel Power, and Whose Huge Body is like a Golden Mountain, Who is like a raging Fire over the Forest of Demons, and the Foremost among the Jnanis (the Wise ones), Who is a Storehouse of All Good Qualities and the Master of the Monkeys, Who is a Dear Devotee of Raghupati (Sri Rama) and the Son of Vayudeva; I Salute Sri Hanuman.</p>
<p>अन्नपूर्णं सदापूर्णं शङ्करप्राणवल्लभे । ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥</p>	<p>1: Mother Annapoorna, you who are always full (with the gift of food and blessings), you who is the beloved of Shankara, 2: O Parvati, please grant me the alms of your grace, to awaken in me, spiritual knowledge and dispassion towards worldly desires.</p>
<p>ज्ञानानन्दमयं देवं निमलं स्फटिकाकृतिम् आधारं सर्वं विद्वानां हयग्रीवं उपास्महे ॥</p>	<p>I worship Lord Hayagreeva, who is the very form of knowledge, pure as a crystal, and who is the support of all knowledge</p>
<p>ॐ नमो भगवते वासुदेवाय धन्वन्तरये अमृतकलश हस्ताय सर्वं भय विनासाया सर्वं रोक निवारनाया त्रैलोक्यनाथाय ॐ श्री महाविष्णवे नमः ॥</p>	<p>We pray to the God, who is known as Sudarshana Vasudev Dhanvantari. He holds the Kalasha full of nectar of immortality. Lord Dhanvantri removes all fears and removes all diseases. He is the well-wisher and the preserver of the three worlds. Dhanvantari is like Lord Vishnu, empowered to heal the Jiva. We bow to the Lord (of Ayurveda).</p>
<p>शरीरे जर्जरी भूते व्याधिग्रस्ते कलेबरे । औषधं जाह्नवीतीयं वैद्यो नारायणो हरिः ॥</p>	<p>When all vital life forces leave the body, when the whole being is seized by incurable diseases, what medicine is there, than river ganga(Jahnavi), who else but Lord nArAyaNA, Hari, would come as physician!</p>
<p>पूज्याय राघवेन्द्राय सत्यधर्मरताय च । भजतां कल्पवृक्षाय नमतां कामधेनवे ॥</p>	<p>The worship of Sri Raghavendraswamy, who is the embodiment of Sathya and Dharma (truth and righteousness), bestows whatever boon one aspires like Kalpavruksha, the celestial tree, and Kamadhenu, the celestial cow.</p>
<p>ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥</p>	<p>1: O Devas, may we hear with our ears what is auspicious, 2: O (Devas who are) worthy of worship, may we see with our eyes what is auspicious, 3: With (sense) organs steady and body praying (due to Hearing and Seeing the Auspicious) 4: May we attain the lifespan allotted by the Devas (thus finding fulfillment in our lives).</p>
<p>ॐ शुभं कुरुत्वं कल्याणं आरोग्यं धनसंपदः । शत्रुबुद्धिविनाशाय दीपज्योतिनमोऽस्तु ते ॥ दीपज्योतिः परब्रह्म दीपज्योति जनार्दनः । दीपो हरतु मे पापं संध्यादीप नमोऽस्तु ते ॥</p>	<p>(Salutations to the Light of the Lamp) Which brings auspiciousness, health and prosperity, Which destroys inimical feelings; Salutations to the light of the lamp. The light of the lamp represents the Supreme Brahman, the light of the lamp represents Janardhana (Sri Vishnu), Let the light of the lamp remove my sins; Salutations!</p>
<p>रामस्कंदं हनुमंतं वैनतेयं वृकोदरम् । शयने यस्मिन्नेति दुःस्वप्नं तस्य नश्यति ॥</p>	<p>When I pray to Lords Rama, Skanda , Hanumantha, Vainateya and Mahabharatha's Vrukodara (Bhima), before going to bed daily, all the bad dreams will vanish.</p>
<p>अच्युतं केशवं विष्णुं हरिं सत्यं जनार्दनं । हंसं नारायणं कृष्णं जपितं दुःस्वप्नं शान्तयेतः ॥</p>	<p>When you do japa of Achyutha , Kesava , Vishnu , Hari , Sathya and Janardhana, Hamsa , Narayana and Krishna, bad dreams become peaceful.</p>
<p>गङ्गे च यमुने चैव गोदावरी सरस्वति । नर्मदा सिन्धु कावेरी जलेऽस्मिन् संनिधिं कुरु ॥</p>	<p>O Holy Rivers Ganga and Yamuna, and also Godavari, Saraswati, Narmada, Sindhu and Kaveri; Please be present in this water near me (and make it Holy).</p>
<p>ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥</p> <p>1: Om, May God protect us both (the teacher and the student) (during the journey of awakening our knowledge), 2: May God nourish us both (with that knowledge which nourishes life when awakened), 3: May we work together with energy and vigour (cleansing ourselves with that flow of energy for the knowledge to manifest), 4: May our study be enlightening (taking us towards the true essence underlying everything), and not giving rise to hostility (by constricting the understanding of the essence in a particular manifestation only), 5: Om, Peace, Peace, Peace!</p>	
<p>ॐ यदक्षरपदभ्रष्टं मात्राहीनं तु यद् भवेत् । तत् सर्वं क्षम्यतां देव नारायण नमोऽस्तुते ॥ विसर्गं बिन्दुमात्राणि पदपादाक्षराणि च । न्यूनानि चातिरिक्तानि क्षमस्व पुरुषोत्तम ॥ अपराध सहस्राणि क्रियन्तेऽहनिशं मया । दासोऽयमिति मां मत्वा क्षमस्व माधव । अन्यथा शरणं नास्ति त्वमेव</p>	<p>Whenever any letter, phrase or phonetics are corrupted (in my pronunciation of mantras), I pray to you, O Lord Narayana, to please forgive all those! I pay my obeisance to thee, please forgive me for the error in visarga (: sound), bindu (n sound) or intonation of alphabet, including words and composite words. Please forgive the grammatical rules as well.</p>

शरणं मम । तस्मात् कारुण्य भावेन रक्ष रक्ष केशव॥ ॐ शान्ति शान्ति शान्तिः	I make thousand mistakes without my knowledge every minute. I am a mere servant of yours. Please forgive me. There is no other refuge for me, except you; therefore, O Lord with compassion, protect me. Protect me, Keshava! Om Peace, Peace, Peace
अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् । श्रीधरं माधवं गोपिकावल्लभं जानकीनायकं रामचंद्रं भजे ॥ I praise Shri Hari through the different names achutam, keshavam...	
1. ॐ मित्राय नमः। (One who is friendly to all) 2. ॐ रव्ये नमः। (The radiant one) 3. ॐ सूर्याय नमः। (The dispeller of darkness, one responsible for generating activity) 4. ॐ भानवे नमः। (One who illuminates) 5. ॐ खगाय नमः। (One who is all-pervading, one who moves through the sky) 6. ॐ पुष्णे नमः। (Giver of nourishment, fulfillment and strength) 7. ॐ हिरण्यगर्भाय नमः। (One who has a golden colored brilliance) 8. ॐ मरीचये नमः। (Giver of light with infinite rays) 9. ॐ आदित्याय नमः। (The son of Aditi, the cosmic divine mother) 10. ॐ सवित्रे नमः। (One who is responsible for life) 11. ॐ अर्काय नमः। (One who is worthy of praise and glory) 12. ॐ भास्कराय नमः। (Giver of wisdom and cosmic illumination) 13. ॐ श्री सवितुर्सूर्यनारायणाय नमः।	
ॐ भूभुवः स्वः [ॐ महः ॐ जनः ॐ तपः ॐ सत्यम्] तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ [ॐ आपो ज्योती रसोऽमृतं ब्रह्म भूभुवः स्वरोम् ॥] Parts written within [] are recited along with the rest of the shloka while doing pranayama.	1: Om, (that divine illumination/sound which pervades the) Bhu loka (physical plane, consciousness of the physical plane),Bhuvar loka (life force, consciousness of the prana) and Swar Loka (the soul/spiritual realm, heaven, consciousness of the divine mind), 2: Mahar, Janar, tapo, satyam are other higher planes of consciousness 3: On that(tat) Savitur (divine illumination/the Sun) which is the most adorable (Varenyam), 4 and which is of the nature of divine (Devasya) effulgence (Bhargo), I meditate(dhimahi), 5: May this(yo) divine intelligence (Dhiyah) awaken/ inspire (Pracodyat) our(nah) (spiritual consciousness). 6: Apah (All-Pervading), Jyoti (Divine Effulgence), Rasa (Divine Essence), Amritam (Immortal and Nectar-like Blissful), Brahma (Sachchidananda Brahman) (has manifested in grosser forms as) Bhu Loka , Bhuvar Loka and Swar Loka... (but which is) Om (in essence).
योगेन चित्तस्य पदेन वाचां । मलं शरीरस्य च वैद्यकेन ॥ योऽपाकरोत्तमं प्रवरं मुनीनां । पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥	1: (I bow down to him who purifies the impurities) of the Mind (by removing the Chitta Vrittis) by Yoga, (who purifies the expression of) Speech by Pada (Grammar) ... 2: and (who purifies the) impurities of the body through Vaidya (medical science), 3: He who is an expert in removing (the impurities of the Body, Mind and Speech), to that most excellent of Munis, 4: (Who is) Patanjali, I bow down with folded hands.
वन्दे गुरुणां चरणारविन्दे सन्दिशित स्वात्म सुखावबोधे । निःश्रेयसे जाडलिकायमाने संसर हालाहल मोहशान्ये ॥ आबाहु पुरुशाकारं शंखचक्रासि धारिणम् । सहस्र शिर्समं श्वेतमं प्रणमामि पतञ्जलिम् ॥	I bow to the lotus feet of the Supreme Guru which awaken insight into the happiness of pure Being, which are the refuge, the jungle physician, which eliminate the delusion caused by the poison of Samsara . I prostrate before the sage Patanjali who has thousands of radiant, white heads (as the divine serpent, Ananta) and who has, as far as his arms, assumed the form of a man holding a conch shell (divine sound), a wheel (discus of light or infinite time) and a sword (discrimination).
ॐ प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितं । मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ज्ञाश्च विदेहि न इति ॥	With the help of 'Prana' – the 'vital force' we can conquer all that is in existence in this three worlds. May that prana, protect us like the mother who protects her child; May that prana grant us wealth (knowledge) & wisdom (intellect).
त्वमेव माता च पिता त्वमेव, त्वमेव बन्धुश्च सखा त्वमेव । त्वमेव विद्या द्रविणं त्वमेव । त्वमेव सर्वं मम देव देव ॥	(Oh Guru!) You are my mother and father; you are my brother and companion; you alone are knowledge and wealth. O Lord, you are everything to me.
गुरुब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः । गुरु साक्षात् परब्रह्मा तस्मै श्रीगुरवे नमः ॥	योगः कर्मसु कौशलम् ॥ Excellence in action is yoga.
ध्यानमूलं गुरुर्मातेः । पूजामूलं गुरुर्पदम् । मन्त्रमूलं गुरुर्वक्त्रं । मोक्षमूलं गुरुर्कृपा ॥	The root of meditation is the form of the Guru. The root of worship is the feet of the Guru. The root of mantra is the word of the Guru, The root of liberation is the Grace of the Guru.
अनेकजन्मसंप्राप्त कर्मबन्धविदाहिने । आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥	Salutation to the noble Guru, who by bestowing the knowledge of the Self burns up the bondage created by accumulated actions of innumerable births.
ॐ अखण्डमण्डलाकारं व्याप्तं येन चराचरम् तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः	Lord he whose form is one whole which is indivisible present everywhere, pervades both moving (living) & non-moving (non-living) manifestation. Guru, he who has seen the feet of such Lord (he who has experienced Oneness with the ultimate), Salutations, O blessed One!
काले वर्षन्तु पजेत्यः पृथिवी शस्यशालिनी । देशोयं क्षीभरहिताः ब्राह्मणाः संतु निर्भयः ॥	Let the rains shower in time, let the earth brim with food grains, let this country be full of auspiciousness and be free from agitation and affliction, let the righteous people be free from fear.
दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् । शान्तो मुच्येत बन्धेभ्यो मुक्तश्चान्यान् विमोचयेत् ॥	May the wicked become virtuous; may the virtuous attain peace; may the peaceful get liberated; may the free help others to gain freedom.
ॐ स्वस्ति प्रजाभ्यः परिपालयन्ताम् । न्यायेन मार्गेण महीं महीशाः । गोब्राह्मणेभ्यश्शुभमस्तु नित्यम् । लोकास्समस्तास्सुखिनो भवन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	May there be abundance for all. May leaders wisely protect the earth. May there always be well-being for animals and the wise. May the entire world be joyful. OM Peace, Peace, Peace
काममय एवायं पुरुष इति । स यथाकामो भवति तत्क्रतुर्भवति । यत्क्रतुर्भवति तत्कर्म कुरुते । यत्कर्म कुरुते तदभिसंपद्यते ॥	Brihadaranyaka Upanishad : You are what your deep, driving desire is. As your desire is, so is your will. As your will is, so is your deed. As you deed is, so is your destiny.
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	1: Om, That (outer world) is Purna (full with Divine Consciousness); This (inner world) is also Purna (Full with divine consciousness); From Purna comes Purna (From the fullness of divine consciousness the world is manifested), 2: Taking Purna from Purna, Purna indeed remains (DC is Infinite). 3: Om Peace, Peace, Peace!

ॐ सर्वे भवन्तु सुखिनः। सर्वे सन्तु निरामयाः। सर्वे भद्राणि पश्यन्तु मा कश्चिददुःखभाग्भवेत् । ॐ शान्तिः शान्तिः शान्तिः Om, May all become happy. May all be free from illness. May all see auspiciousness. May no one suffer. Om Peace, Peace, Peace.		
ॐ सर्वेषां स्वस्तिभवतु सर्वेषां शान्तिर्भवतु । सर्वेषां पूर्णं भवतु सर्वेषां मङ्गलं भवतु॥ ॐ शान्तिः (3x)	May all become fortunate, may all attain peace, May all achieve perfection, and may all be blessed. Om Peace, Peace, Peace.	
ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय । ॐ शान्तिः शान्तिः शान्तिः ॥	O Lord, lead me from the unreal to the ultimate truth, from the darkness to light, and from the death of ignorance to the immortality of knowledge. Om!! Peace Peace Peace!	
मैत्री करुणा मुदितापेक्षाणां सुखदुःख पुण्यापुण्यविषयाणां भावनातः चित्तप्रसादनम् ॥ All that is mutable in human beings (chitta) is harmonized through the cultivation of friendliness(maitri), compassion(karuna), delight (mudita) and disregard (upeksha) in situations that are happy, unhappy(painful), successful(virtuous) or unfortunate (wicked) respectively.		
जानामि धर्मं न च मे प्रवृत्तिः- जानामि पापं न च मे निवृत्तिः । केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥	I know what is dharma, yet I cannot get myself to follow it! I know what is adharma, yet I cannot retire from it! O Lord of the senses! You dwelt in my heart and I will do as you impel me to do. (Dhuryodana in Mahabharatha)	
उत्तमो ब्रह्मसन्दावो ध्यानभावास्तु मध्यमः। जप स्तोत्रः अधमो भावः बाह्य पूजा अधमाधमः	Best is to have union with Brahman. Meditation is the mediocre state. Japa and chanting of hymns is inferior. External worship is the lowest.	
यम नियमासन प्राणायाम प्रत्याहार धारणा ध्यान समाधयोऽष्टावङ्गानि ॥	The limbs of the eight-fold path are respect for others (yama) and yourself (niyama); harmony with your body (asana), your energy (pranayama), your thoughts (dharana), and your emotions (pratyahara); contemplation (dhyana); ecstasy (samadhi).	
नित्यं हिताहार विहार सेवी, समिक्षकारी विषयेष्वसक्तः। दातासमः सत्यपरः क्षमावान्, आप्तोपसेवी च भवत्य रोगः॥ A person who practices regularly a wholesome lifestyle, eats wholesome food, is deliberate in all his actions, not involved in the objects of the mind (i.e, over indulgence in sense pleasures), who is generous, just and truthful, forgiving in nature, who is service-minded and helpful to one's own kin – will remain unaffected by disease.		
The ten yamas listed by Śāṇḍilya Upanishad and Svātmārāma: अहिंसा (nonviolence), सत्य (truthfulness), अस्तेय (not stealing), ब्रह्मचर्य (chastity, marital fidelity or sexual restraint), अपरिग्रह (non-avarice, non-possessiveness), क्षमा (patience and forgiveness), धृति (fortitude (courage in pain or adversity)), दया (compassion), आर्जव (non-hypocrisy, sincerity) and मिताहार (measured diet).		
The ten niyamas: शौच (cleanliness (in thoughts, words & deed)), संतोष (contentment), तपः (self-discipline), स्वाध्याय (self-learning (of scriptures)), ईश्वरप्रणिधान (accepting your fate/ self-surrender), दान (sharing with others) , ह्री (remorse and acceptance of one's past mistakes, modesty, humility), जप (reciting prayers/mantras), व्रत (Fulfilling religious vows/ observances faithfully) and मति (think and reflect to understand, reconcile conflicting ideas).		
स तु दीर्घकाल नैरन्तर्यं सत्कारा अदरा असेवितो दृढभूमिः ॥	Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.	You suffer more in imagination than in reality.
चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये । वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥	Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts.	
“Wanting to reform the world without discovering one's true self is like trying to cover the world with leather to avoid the pain of walking on stones and thorns. It is much simpler to wear shoes.” – Ramana		Praise is like the golden gallows!- Basaweshwara
The mind is the cause of bondage as well as freedom. Strive to know the truth of the self as distinct from the mind.		
Of what use is learning or study of scriptures, if one is still in fear of death, separation from friends, relatives and possessions.		
सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यम् अप्रियम् । प्रियं च नानृतम् ब्रूयात् एष धर्मः सनातनः ॥	Speak truth in such a way that it should be pleasing to others. Never speak truth, which is unpleasant to others. Never speak untruth, which might be pleasant. This is the path of eternal morality, sanatana dharma.	
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥	1) You have a right to work only 2) but have no right to the fruits thereof 3) let not the fruits be the motive of doing karmas 4) let yourself not be attached to inaction.	
श्लोकाधेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः। परोपकारः पुण्याय पापाय परपीडनम् ॥	What is stated by cores of volumes, I shall present by half a stanza - 'doing good to others is for merit and causing pain to others is for sin.'	
मूर्खस्य पंच चिह्नानि गर्वो दुर्वचनं तथा । क्रोधश्च दृढवादश्च परवाक्येष्वनादरः ॥	Five characteristics of a fool are haughtiness, wicked statements, anger (for nothing), strong arguments (without support) & lack of respect/tolerance to others' opinion.	
सन्तोषः परमो लाभः सत्सङ्गः परमा गतिः । विचारः परमं ज्ञानं शमो हि परमं सुखम् ॥	Contentment is the highest gain, good company the highest course, enquiry the highest wisdom, and peace the highest enjoyment.	Freedom is the ability to break out of compulsions, both internal and external.
उद्यमेनैव सिद्ध्यन्ते कार्याणि न मनोरथैः । न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥	Things are achieved by doing and not by desiring alone; deers by themselves don't go into a lion's mouth.	Do everything with utmost dedication with least seriousness.
गते शोको न कतव्यो भविष्यं नैव चिंतयेत्। वर्तमानेन कालेन वर्तयति विचक्षणाः॥	One should not regret the past. One should not worry about the future. Wise men act by the present time.	Pain is compulsory; suffering is optional.
रत्नेमहाब्धेस्तु पुनर्देवा न भोजिरे भीमविषेण भीतिम्। सुधां विना न प्रययुर्विरामं न निश्चिताथीद्विरमन्ति धीराः ॥ While churning the ocean for nectar, Gods were not pleased with gems secured from ocean. Nor did they entertain fear when they secured the terrible poison. They churned the ocean until they got nectar. Thus persons with determination do not swerve from their goal.		
Definition of progress from Vendanta Kesari: In the world inside, it means to harmoniously develop and attain perfection in our faculties of thought, discrimination and emotions. It is to cultivate an independent thinking, a brazen intellect and a heart that can feel for every living being. It also means to be aware and to function from a deeper or higher level of consciousness. In the world outside, it is progressive development towards excellence in action and harmony in relationships.		
The development of humanity is a journey of breaking free. All spiritual progress is breaking free from psychological defects like anger, jealousy, greed, arrogance, fear, sorrow, attachment (hoarding), laziness, hostility, pleasure...etc.		
The obstacles to attain vidhya are misapprehensions, confused values, excessive attachment, unreasonable dislikes and insecurity.		
Whatever your goal in life, unless you develop a great urgency, what could be near will always be far away.		
“Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent.” – Ramana Maharshi		
“Eventually, all that one has learnt will have to be forgotten.” – Ramana Maharshi		