Compiled by
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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 poṇḍaḍī 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 poṇḍaḍī yatirāja jīyar
13. śrīmat śaṭakopācārya (Gṛhaṇa)
14. śrīmat Vīra-rāghavācārya (Gṛhaṇa)
15. śrīmat Tiruvenkāṭācārya (Gṛhaṇa)
16. śrīmat Vīra-rāghavācārya (Gṛhaṇa)
17. śrīmat Tirumedam Tiruvenkāṭa Rāmānuja jīyar
18. śrīmat Peraruḷaḥa 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.

\[ \text{prātah smarāmi bhava bhīti mahārī-śāntyai} \]
\[ \text{nārāyaṉaṁ garuḍa vāhanam aṉjanēbham} \]
\[ \text{grāhā bhībhūta madavāriṇa mukti hetum} \]
\[ \text{cakrā yudhaṁ taruṇa vārījā patra netram} \]

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

\[ \text{aho me mahatī yātā nīṣphalā janma santatiḥ} \]
\[ \text{anārādhita govinda caraṇāṁ bhoruha dvaya} \]

\[ \text{Alas is me! I have led a wretched and wasted life, I have neglected the worship of the lotus feet of} \]
\[ \text{Govinda.} \]

\[ \text{ita urdhvam-aham tāvad yāvaj jīvaṁ śṛīyaḥ śṛīyaḥ} \]
\[ \text{padayor arcanaṁ kartuṇi yatamānaḥ samāhitaḥ} \]

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

\[ \text{tvayyārādhana kamoʿyaṁ vrataṁ caritum icchati} \]
\[ \text{saṅkalpa siddhyai bhagavan purayāsyā manorathān} \]

\[ \text{I desire to worship you O Lord, and thus I make this vow, Please make my resolve successful and} \]
\[ \text{help me to fulfill this desire.} \]

\[ \text{om trai-lokya caitanya-may-ādideva śrī-nātha viṣṇo bhavad ājñayaiva} \]
\[ \text{prātah samutthāya tava sevārthaṁ samsāra-yātraṁ anuvartayiśye} \]
\[ \text{janāmi dharmaṁ naca me pravṛttir-janāmyadharmaṁ naca me nivṛttīḥ} \]
\[ \text{kenāpi devena ṇṛdisthitaṁ yathā niyuktośmi tathā kaṛomi} \]

\[ \text{O Primordial Lord, the pervading consciousness of the three worlds, O Lord of lakṣmi, O Vishnu,} \]
\[ \text{with your sanction alone have I risen this morning and in order to serve you I proceed on the} \]
\[ \text{journey of life.} \]

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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-tubhyaṁ pāda sparśaṁ 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 maṅgala-maṇim karuṇā-nivāsam |
śrī veṅkaṭādri śikharālaya kāla-megham |
śrī hasti śaila śikharojvala pārijātam |
śrīśaṁ 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 oṁ tatsat. Bhagavad ājñayā bhagavad kaiṅkarya rūpaṁ —
akṛtya karaṇa, kṛtya kāraṇa, bhagavad apacāra, bhāgavata apacārādīnām nānā vidhānāṁ sarvāśaṁ pāpāṇaṁ sadyaṁ apanodana dvārā, nitya naimittika karmanyaṭā siddhyarthanaḥ — 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.

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<td>puṣkarinyām</td>
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</tr>
</tbody>
</table>
**Taking Permission**

samasta jagadādhāra śaṅkha-cakra gadādhara |
dehi deva mamānujaṁ 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 godhāvari sarasvati |
narmade sindhu kāveri jale’smin sannidhiṁ 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**

satyaṁ śuddham tapaḥ śuddham jñāna śuddhaṁ tathaiva ca |
sarva-bhūtā dayā śuddhaṁ jala śuddhaṅca pañcama ||

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

adbhirgātraṇi 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)_

om apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā |
yas-smaret puṇḍarikākṣaṁ sa bāhyābhhyantarā-śuciḥ ||

_Pure or impure, being in any condition whatsoever, he who mediitates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally._
Applying Ūrdhva-puṇḍram

- *Take some water with the uddharini and sprinkle it on the left palm:*—
  oṁ vīryāya astrāya phat - wipe the hands together.

- *Take another spoon of water and place it in the left palm:*—
  oṁ jñānāya ṣrīdayāya namaḥ

- *Take the white clay:*—
  uddhṛtāsi varāheṇa kṛṣṇena śatabhunā

- *Mix the water and the clay together:*—
  bhūmir dhenur-dharaṇī loka-dhāraṇī

- *Apply the ūrdhva-puṇḍra in the following parts followed by the srīcūrṇa:*—

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<th>Application</th>
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<td>oṁ śrīyai namaḥ</td>
<td></td>
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<td>nārāyaṇāya namaḥ</td>
<td>Stomach</td>
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<tr>
<td>amṛtodbhavāyai namaḥ</td>
<td></td>
</tr>
<tr>
<td>mādhavāya namaḥ</td>
<td>Chest</td>
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<td>kamalāyai namaḥ</td>
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<td>govindāya namaḥ</td>
<td>Throat</td>
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<tr>
<td>candra-sodaryai namaḥ</td>
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</tr>
<tr>
<td>viṣṇave namaḥ</td>
<td>Right stomach</td>
</tr>
<tr>
<td>viṣṇupriyāyai namaḥ</td>
<td></td>
</tr>
<tr>
<td>madhusūdanāya namaḥ</td>
<td>Right upper arm</td>
</tr>
<tr>
<td>vaiṣṇavyai namaḥ</td>
<td></td>
</tr>
<tr>
<td>trivikramāya namaḥ</td>
<td>Right throat</td>
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<tr>
<td>varārohāyai namaḥ</td>
<td></td>
</tr>
<tr>
<td>vāmanāya namaḥ</td>
<td>Left stomach</td>
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<td>hari-vallabhāyai namaḥ</td>
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<td>śrīdharāya namaḥ</td>
<td>Left upper arm</td>
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<td>Lower back</td>
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<td>sura-sundaryai namaḥ</td>
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<td>Nape of neck</td>
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Śrī Veṇkaṭeśa Suprabhātam

kausalya uprajā rāma pūrvā sandhyā pravartate ī
uttiṣṭha nara-sārdūla kartavyaṁ 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 ī
uttiṣṭha kamalā-kānta trai-lokyaṁ maṅgalaṁ 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 jagatāṁ madhu-kaitabhāreḥ
vakṣo-vihārīni manohara divya mūrte ī
śrī svāmīni śrīta-jana priya dānaśīle
śrī venkaṭeśa dayīte 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 maṇḍale ī
vidhi-śaṅkar-endra vanitābhir-arcite
vrṣa-śaila-nātha dayīte 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 Vṛṣa mountain, darling, repository of compassion.

atryādi sapta ṛṣayas-samupāṣya sandhyāṁ,
ākāśa sindhu kamalāṁ manoharāṇi ī
ādāya pāda-yugam-arcayitum prapanṇāṁ
śeṣādri-śekhara vibho tava suprabhātām \||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 ṣaṃmukha vāsavādyāḥ
trai-vikramādi caritaṁ vibudhāḥ stuvanti ī
bhāṣā-patiḥ paṭhati vāsara-śuddhimārāt
śeṣādri-śekhara vibho tava suprabhātām \||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.

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.

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.

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.

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.
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-nīvāsa jagad-eka dayāika sindho
śrī-devatā-grha bhujāntara divya-mūrte
śrī-venkaṭācala-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-svāmī puṣkariṇīkā plava nirmalāṅgāḥ,
śreyorthino hara-viriṇca sanandan-ādyāh
dvāre vasanti vara-vetra-hatottamāṅgāḥ
śrī-venkaṭācala-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 veṇkaṭ-ādri
nārāyaṇ-ādri vṛṣabh-ādri vṛṣādri mukhyām
ākhyāṁ tvadiya vasater-anīśaṁ vadanti
śrī-venkaṭācala-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-kṛśānu dharma-
rakṣombu-nātha pavamāna dhan-ādhi-nāthāḥ
baddhāṇjali pravilas-sannija śīrṣa deśāḥ
śrī-venkaṭācala-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 mrgādhi-rāja
nāgādhi-rāja gaja-rāja hayādhi-rājāḥ
sva-svādhikāra mahimādhika-marthayante
śrī-venkaṭācala-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 l
tvad-dāsa dāsa caramāvadhi-dāsa dāsāḥ
śrī-venkaṭācala-pate tava suprabhātām || 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 spuruṣottamāṅgāḥ
tsvar-gāpavarga niraṇekṣa nijāntaraṅgāḥ l
kālpāgamā kālanayā’kulatām labhante
śrī-venkaṭācala-pate tava suprabhātām || 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 śīkharāṇi nirikṣamaṇāṇāḥ
tsvar-gāpavarga padāvīṃ paramāṃ śrayantaḥ l
martyā manuṣya-bhūvane matim-āśrayante
śrī-venkaṭācala-pate tava suprabhātām || 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-guṇāṁṛtābdhe
devādhi-deva jagad-eka-śaranya-mūrte l
śrīman-ananta garuḍādi-bhir-arcitāṅghre
śrī-venkaṭācala-pate tava suprabhātām || 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
vaikuṇṭha mādhava janārdana cakra-pāne l
śrī-vatsa-cīhna śaraṇāgata pārijāta
śrī-venkaṭācala-pate tava suprabhātām || 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 Bhrigu, O Refuge of the seekers, O Lord of mount Venkata please arise, may your morning be auspicious.

kandarpa darpa-hara sundara divya-mūrte
kāntā kucāṁburuha kuḍmala lōla-dṛṣṭe l
kalyāṇa nirmala guṇākara divya kīrte
śrī-venkaṭācala-pate tava suprabhātām || 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.

minäkrte kamaṭha kola ṇrisimha varṇin
svāmin paraśvatha tapo-dhana rāma-candra l
śeṣāṃśa-rāma yadu-nandana kalki-rūpa
śrī-veṅkaṭācala-pate tava suprabhātam || 24 ||

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

elā lavaṅ ghana sāra sugandhi tīrtham
dīvyam viyatsariti hema-ghaṭeṣu pūrṇam l
dhṛtvā’dyā vaidika śikhāmanayah prahrṣṭāḥ
tiṣṭhanti veṅkaṭāpate 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 saroruhāni
sampūrayanti ninadaiḥ kakubho nihaṅgaḥ l
śrī-vaiṣṇavās-satamat 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 l
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-ṇivāsa niravadya guṇaika sindho
samsāra sāgara sam-uttaraṇaika seto l
vedānta vedya nija vaibhava bhakta bhogya
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.
itthaṃ vṛṣācala-pater-iha suprabhātam
ye mānavāḥ prati-dinaṃ paṭitum pravṛttāḥ l
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 Veṅkaṭeśa Stotram

kamalā kucacucuka kuńkumato niyatāruṇītātula niśatan̄
kamalāya locana loka-pate vijayāḥ 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 şan-mukha pańca-mukha pramukhākhila daivata maulimaṇe |
śaraṇāgata vatsala sāranidhe paripālaya māṁ vrṣaśaila-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 durviśahair-anuvela kṛtair aparādha-śataiḥ |
bharitaṁ tvaramaṁ 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 gaditāṁ-nigamaṁḥ kamalā dayitāṁ-na paraṁ 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-vallawīkābhimatāt sukhadāt vasudeva sutiṁ-na paraṁ 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 dāśarate jagad-eka dhanur-dhara dhīramate |
rāgju-nāyaka rāma rameśa vibho varado bhava deva dayā jalade | 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 Omnirepresent One, Ocean of
compassion, O God, be my benefactor.

avanītanayā kamaṇīya karaṁ rajanīkara cāru mukhām buruham |
rajanī-cara rāja bhihiraṁ mahanīyam-ahaṁ 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.

sumukhām suhṛdaṁ sulabhāṁ sukhaḍaṁ svanujaṁ ca sukāyaṁ amoghāsaram |
apahāya rāghūdvahā manyamahāṁ na kathaṅcana kaṅcana jātu bhaie || 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.
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.

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.

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!
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.

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.

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.

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.

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 parājīta padma-rāgau
bāhyair-mahobhir abhi-bhūta mahendra-nīlau |
udyan-nakhāṃśubhir-udasta śaśāṅka bhāsaupā
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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-premabhūti kamalākara pallavā-bhyāṃ
saṃvāhane’pi sapadi klamam ādadhānau |
kāntāva-vāṅg-manasa gocara saukumāryau
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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 nījānubhāva
nīlādi divya mahiśī kara pallavānām |
āruṇya saṅkramaṇataḥ kila śānḍra-rāgau
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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.

ntyānamad-vidhi śivādi kirīṭa koṭi
pratyupta dīpta nava ratna maha prarohaiḥ |
nīrājanā-vidhīm-udāram upādadhānau
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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.

viśṇoḥ pade parama ityudita prasāṁsau
yau madhva utṣa iti bhogyatayā’pyupāttau |
bhūyas-tatheti tava pāṇi tala pradiṣṭau
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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.

pāṛthāya tat-saḍṛśā sārathīnā tavaiva
yau darśitau sva-caraṇau śaṇaṇam vrajeti |
bhūyo’pi mahyam-īha tau kara-darśitau te
śrī veṅkaṭeṣa caraṇau śaṇaṇam 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-phaṇe vikaṭāṭi vīṣu
śrī veṇkaṭāḍri śikhare śirasi śrūṭinām l
citte’py-ananya manasāṁ samamāhitaun te
śrī veṇkaṭeṣa caraṇau śaraṇam 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 Kāliya, 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 hṛṣya davanī tala kīṇa puṣpau
śrī veṇkaṭāḍri śikhara bharanāyamāṇau l
ānanditākhila mano-nayanau tavaitau
śrī veṇkaṭeṣa caraṇau śaraṇam 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 śiśor-amṛtāyamāṇau l
prāptau paraspara tulām-atulāntarau te
śrī veṇkaṭeṣa caraṇau śaraṇam 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
samsāra tāraka dayārdra drgaṅcalena l
saumyopayantr muninā mama darśitau te
śrī veṇkaṭeṣa caraṇau śaraṇam 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 Manavalamamuni whose eyes were moist with compassion.

śrīśa śriyā ghaṭikayā tvad-upāyabhāve
prāpye tvai svayam upeyatayā sphurantyā l
nityā-śritāya nirayadya guṇāya tubhyām
syāṃ kiṅkaro vrṣa-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 Veṅkaṭeśa Maṅgalam

śriyaḥ kāntāya kalyāṇa-nidhaye nidhayεrthinām ǀ
śrī veṅkaṭa-nivāsāya śrī-nivāsāya maṅgalam ǁ 1 ǁ

_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._

lakṣmīṁśa vibhramaloka subhrū-vibhrama cakhūse ǀ
cakhūse sarva-lokānāṁ veṅkaṭeśāya maṅgalam ǁ 2 ǁ

_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 veṅkaṭādri śṛṅgāgra maṅgalābharaṇāṅghraye ǀ
maṅgalānāṁ nivāsāya śrīnivāsāya maṅgalam ǁ 3 ǁ

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

sarvā vaiyava saundarya sampadā sarva cetāsām ǀ
sadā saṁmohanāyā'stu veṅkaṭeśāya maṅgalam ǁ 4 ǁ

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

nityāya niravadyāya satyānanda cidātmane ǀ
sarvāṅtarātmane śrīmad veṅkaṭeśāya maṅgalam ǁ 5 ǁ

_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-śeṣine ǀ
sulabhāya suśīlāya veṅkaṭeśāya maṅgalam ǁ 6 ǁ

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

parasmai brahmaṇe pūrṇa-kāmāya paramātmane ǀ
prayuṅje para-tattvāya veṅkaṭeśāya maṅgalam ǁ 7 ǁ

_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 ātmānāṁ anupaśyatāṁ ǀ
atṛpty-amṛta rūpāya veṅkaṭeśāya maṅgalam ǁ 8 ǁ

_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 pumsaṁ śaranyatvena pāṇīnā ǀ
krpayā diṣate śrīmad veṅkaṭeśāya maṅgalam ǁ 9 ǁ
Auspiciousness be to the Lord Venkatesa who out of unbounded compassion points to His own feet as a refuge for everyone.

dayā’mṛta taraṅgīnīyās-taraṅgair-īva śītalaiḥ ।
apāṅgaīḥ siṅcate viśvaṁ 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 suśamāvahā mūrtaye ।
sarvārti śāmanāyāstu 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-vaikuṇṭha viraktāya svāmi puṣkaraṇī taṭe ।
ramayā ramamāṇāya veṅkaṭeśāya maṅgalam ॥ 12 ॥

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

śrīmatasundara jāmāṭṛ munimānasā vāsīne ।
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 purogamaḥ ।
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.
Tanayańgal
Preliminary Invocations

1.a. periya jīyar taniyan (Teṅgalai)
   śrī śailesa dayā-pātraṃ dhī-bhaktyādi guṇārnavam l
   yatindra-pravaṇaṃ vande ramya-jāmätaraṃ munim ll
   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-pātraṃ jāna-vairāgya bhūṣaṇam l
   śrīmat venkata-nāthāryaṃ vande vedānta deśikan ll
   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 samārambhāṃ nātha yāmuna madhyamām l
   asmat ācārya paryantām vande guru paramparām ll
   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
   vyāmohas tad itarāṇi tṛṇāya mene l
   asmat guror bhagavato’sya dayaika sindhoḥ
   rāmānujasya caraṇau śaraṇaṃ prapadye ll
   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 l
   sarvaṃ yad-eva niyamena madan-vayānām ll
   ādyasya nah kula-pater vakulābhīrāmam l
   śrīmat tad aṅghri-yugalaṃ praṇamāmi mūrdhnā ll
   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

bhūtaṇṭi saraśca mahādāhvaya bhaṭṭa-nāṭha
śrī-bhakti-sāra kula-śekhara yogi-vāhān ī
bhaktāṅghri-reṇu parakāla yatindra miśrān
śrīmat parāṅkusa muniṇṭ prāṇato’smi nityam ī

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

śloka guru parampara

asmad deśikam asmaḍīya param ācāryan aśeṣān gurūn,
śrīmal-lakṣmaṇa yogi puṅgava mahā-pūrṇā muniṇṭ yāmuna ī
rāmaṇḍ padma vilōcanaṇṭ muni varaṇa nāthaṁ śaṭṭha dveśiṇaṁ,
seneśṭaṁ śriyaṁ indirā saha-carṇaṁ nārāyaṇaṁ saṁśraye ī

Vākya guru parampara (Optional recitation)

1. asmad gurubhyo namaḥ Salutations to our Guru
2. asmat parama gurubhyo namaḥ Salutations to our Guru’s Guru
3. asmat sarva gurubhyo namaḥ Salutations to all our Gurus
4. śrīmate rāmānujaḥ namaḥ Salutations to Ramanuja
5. śrīmate parāṅkuśa-dāśāya namaḥ Salutations to Parankusha-dasa
6. śrīmad yāmuna-munaye namaḥ Salutations to Yamunacarya
7. śrīmate rāma-miśrāya namaḥ Salutations to Rama-mishra
8. śrīmate punḍarīkākṣāya namaḥ Salutations to Pundarikaksha
9. śrīman nātha-munaye namaḥ Salutations to Nathamuni
10. śrīmate śaṭṭhakopāya namaḥ Salutations to Nammalvar
11. śrīmate viśvaksenāya namaḥ Salutations to Vishvaksena
12. śriyaṁ namaḥ Salutations to Mother Lakshmi
13. śrīdharāya namaḥ Salutations to Sriman Narayana
Invocatory Verses for the Jīyars of Srīperumbudur

1. Adi Yatirāja Jīyar;
   tulā puṣya samudbhūtam śrīmat bhūta-purāṇdhīpam |
   yatirāja mahā maunim mantra ratna prathaṃ bhaje ||

2. Tiruvenkaṭa Rāmānuja Jīyar;
   cāpe bharaṇī jātaṃ yatirāja kṛpāspadam |
   vīra rāgaṃ mahā-bhāgaṃ venkaṭākhya munim bhaje ||

3. Varada Yatirāja Jīyar;
   kanyar-svāti bhavaṃ vande śrībhūta-puri nivāsinam |
   yatirāja maṭādhīśaṃ śrīmad varada samañjakam ||

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

   yatirāja maṭādhīśaṃ śrībhūta-pura nivāsinam |
   kṛpā-māṭra 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 (Srīperumbudur), who is so merciful that he will instruct those who show even the slightest interest in the teachings.
śāṭṭumurai

Concluding Prayers

cittāṅ siru kālē vandunnai sēvittu l
un poṭrā-marai aḍiyē pōṭrum porul kēlāy l
peṭrām mēyṭṭuṇṇum kulattil pirandu l
nī kuṭṛēval engaḷai koḷḷāmal pogādu l
iṭrāi parai kolvān anru kāṇ govindā!
ēṭrāikkum ēḷēl piravikkum l undannōdu
uṭṭromē yāvōm unakkē nām āt ceyvōm l
maṭrāi naṅ kāmangāl māṭṛēlōr empāvāy ll

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! ll

vaṅgak kaḍal kaḍainda mādhavanaik kesavanai l
tiṅgāl tiru-mugattu seyiḷaiyār senniraiṅji l
aṅgap parai koṇḍavattai l anī puduvai
paiṅkamalat taṇ teriyal bhaṭṭa-pirān godai sonna l
saṅgat tamil mālai muppadum tappāme l
iṅgip parisuraippār īriraṅḍu māl varai tōḷ l
seṅgan tiru-mukkatu celva tiru-māḷāl l
eṅgum tiruvarul petṭinburuvār empāvāy ll

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 tāṇdu pala koṭi nūrāyiram mallāṇḍā tiṇḍol maṇivaṇṇa un śeṣvaḍi śeṣvīt-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.

adiyo moḍum ninnōdum pirivinrī āyiram pallāṇḍu || vaṭivāy nin vala mārpinil vāzh ginra maṅgayyum pallāṇḍu || vaṭivār sōdi valattūrayum śudarāzhiyum paḷḷāṇḍu || paḍai pōr pukkum-uzhaṅkum appāṅja śanṇiyumum paḷḷāṇḍē ||

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 pratī-vasaram 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 śrīyan anupadravām anu-dinam saṃvardhaya! (x 2)

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

namas śrī śaila-nāthāya kunṭi 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 Lokacarya) to become expert in devotional service.

śrī śaileśa dayā-pātram dhī bhaktyādi guṇāṛṇavam || 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.
vāzhī tiru-vāi-moli pīḷai mātakavāl
vāzhī maṇavālamāmūnivan l
vāzhī -yavan māran tiru-vāi-moli poruḷay
mānīlattōr tēṟumpāḍī yuraīkuṇījīr l

seyya tāmarai tāḷīnay vāziye!
śelay vāli nāpi vāziye!
tūyya mārpum purī nūlum vāziye!
śundara tiru toliṇay vāziye!
kayum endiya muk-kolum vāziye!
karuṇay poṇgiya kaṇṇinay vāziye!
poyyilāda maṇavāla-māmuni punti vāzhi
pugal vāzhi vāziye!

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!

adiyārgaḷ vāzha araṅga nagar vāzha!
śaṭakopan taṇ tamiḷ nūḷ vāzha!
kaḍal śužhnda mannulagam vāzha!
maṇavāla-māmuniyē, innum oru nūttanḍu 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 Manavalamamuni be propagated for another hundred years.
Vaḍagalai

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

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

vāliye rāmānuja-pillān mātakavāl,
vāḷumani nigamānta guru - vāliyavan,
māran marayyumi-rāmānujan pādiyamum,
terum paṭiyuraykkum sīr

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 mārravondon vāzhīye ,
mannupugal pūdurān manamuga pon vāzhīye ,
kañja tirumāṅgai-yugakka-vanden vāzhīye ,
kaliyanurai kuḍikkoṇḍa karuttudaiyon vāzhīye ,
señjol tamil-maraigal teḻinduraippon vāzhīye ,
tirumalai-māl tiru-mañiyāi cirakka vandon vāzhīye ,
tañja paragatiyai tan-taruḻvon vāzhīye ,
daṇḍamiḷ-tūppul tiruvenkaṭa vandān vāzhīye .
**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. oṁ acyutāya namaḥ
2. oṁ anantāya namaḥ
3. oṁ govindāya namaḥ

**1. Tri-upacāra Pūjā**

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

1. **Flower** (or leaf)
   
   oṁ haṁ haṁ haṁ idam-idam-idaṁ puṣpaṁ gṛḥāṇa svāhā

2. **Water** (offer a small container of water on the altar.)
   
   oṁ haṁ haṁ haṁ idam-idam-idaṁ jalaṁ gṛḥāṇa svāhā

3. **Incense** (light 2 sticks of incense and offer)
   
   oṁ haṁ haṁ haṁ idam-idam-idaṁ dhūpaṁ gṛḥāṇa 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 sampannam nānā guṇa manoharam |
   ānanda saurabhaṁ puṣpaṁ gṛhyatāṁ 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.
vanaspati rasotpanno gandhādhyo gandha uttamaḥ l
āghreyaḥ sarva devānāṁ dhūpo’yaṁ pratigṛhyatām ll

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 mahaṭejaḥ sarvatas timirāpahaḥ l
sā-bāhyābhhyantara jyotir dīpo’yaṁ pratigṛhyatām ll

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 gṛhtāni ca l
āhāra-bhakṣya bhojāni naivedyam pratigṛhyetām ll

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 l
tenā me saphale avāpte bhave janmani janmani ll

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

tvadiyaṃ vastu govinda tubhyam-eva samarpaye l
grhaṇa sumukho bhūtvā prasīḍa parameśvara ll

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 Haratī

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 l
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 dhanurduḥkarāya 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.

Puṣpāṅjali

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

ahiṃsā prathamaṃ puṣpaṃ puṣpaṃ indriya-nigrahaḥ ||
sarva-bhūta dayā puṣpaṃ kṣamā puṣpaṃ viśeṣataḥ ||
śānti puṣpaṃ tapaḥ puṣpaṃ jñāna puṣpaṃ tathaiva ca ||
satyam āṣṭha-vidhaṃ puṣpaṃ viṃśo prītikaraṇaḥ 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 pariṣṭhānaḥ 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 śāraṇaṁ nāṣṭi tvam-eva śāraṇaṁ mama ||
tasmā 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!

samsāraṃ duṣkaraṇaḥ ghoraṃ dur-nirikṣaṇaḥ durāsadam ||
bhīto'haṃ dāruṇaṃ driftvā trāhi māṁ 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 aṣṭhaṁ yan mayā kṛtam ||
kṣantuṁ arhasi tat sarvaṁ dāsyena ca grahāṇa māṁ ||

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 sarvaṁ pūrṇaṁ 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 bhaktimāṁs-tvac-caraṇāravinde ||
aṅgicino nānya gatiś-śaraṇye, tvāt-padā-mūle śaraṇaṁ 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 praśaṣṭeḥ paripālayantām nyāyaṃ margaṇa mahī mahīśāḥ

Go brāhmaṇebhyo śubham-astu nityam lokaḥ samastā sukhiṃ 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.

sarveṣāṁ mangalam bhavatu | May all beings enjoy auspiciousness
sarveṣāṁ svasṭīr bhavatu | May all beings enjoy wellbeing
sarveṣāṁ śaṅtir bhavatu | May all beings enjoy peace
sarveṣāṁ pūrṇam bhavatu | May all beings enjoy wholeness
sarveṣāṁ maṅgalam bhavatu | May all beings enjoy auspiciousness

sarve bhavantu sukhiṇaḥ sarve santu nirāmayaḥ
sarve bhadrāṇī paśyantu mā kaścid duḥkha bhāk bhavet

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

dhāla varṣatu parjanyaḥ prthiṃ sasya śaṅkaraḥ
deśo’yaṃ kṣoṣha raḥito brāhmaṇaḥ satvā nirbhayaḥ

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 bhadrāṇi 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 śaṅtim āpnyāt
śaṅto muṣyeta bandhebhya muktāṁśaṇya 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.
śan-no mītra śaṃ varūṇaḥ | śan-no bhavatvaryaṁā | śan- na indro
brhaspatīḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namāste vāyo
| tvam eva pratyakṣaṁ brahmāsi | tvam eva pratyakṣaṁ brahmā
vadiśyāmi | ṭrām vadiśyāmi | sātyam vadiśyāmi | tan-mām āvatu | tad
vaktāram āvitu | āvīṁ mām | āvīṁ-vaktāram || oṁ śaṅtiḥ śaṅtiḥ śaṅtiḥ

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 varūṇaḥ | śan-no bhavatvaryaṁā | śan- na indro
brhaspatīḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namāste vāyo
| tvam eva pratyakṣaṁ brahmāsi tvam eva pratyakṣaṁ brahmā
avādisam | ṭrām-avādisam | sātyam avādisam | tan-mām-āvīṁ | tad
vaktāram-āvīṁ | āvīṁ mām | āvīṁ-vaktāram || oṁ śaṅtiḥ śaṅtiḥ śaṅtiḥ ||

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.

śaḥa-nāvavatu | śaḥa nau bhuṅaktu | śaḥa vīryaṁ karavāvahai |
tejasvi-nāvadhitam āstu mā vidviṣāvahai || oṁ śaṅtiḥ śaṅtiḥ śaṅtiḥ

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.

Srivaishnava Prayer Book.

Salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.

Support) and to the Herbs (that nourish me). 

Salutations to Speech and the Lord of Speech, 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.

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.

Om Peace Peace Peace.
1. Puruṣa Sūktam

śrī gurubhyo namaḥ hariḥ om

tacchaṁyor āvṛṇīmahe | gātuṁ yajñāya |
gātuṁ yajña-pataye | daivī svāstir astu naḥ |
svāstir mānuṣebhyāḥ | ūrdhvam jīgatu bheṣajam |
śaṁ no astu dvipade || śaṁ 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.

om sāntīś sāntīś sāntīḥ | hariḥ om ||

śaḥsra sīrṣa puruṣaḥ | sāhasrākṣaḥ sāhasra pāt ||

sa bhūmīṁ viśvato vṛtvā | atyātiṣṭhad daśāṅgulam || 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 evedagum sarvam" | yad bhūtam yac ca bhavyam" ||

uṭāṁr̥tavā yyesānah | 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 jyāyagūś ca pūrūṣaḥ ||

pādoʻsyā viśvā bhūtāni | tripād asyām rām 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 udaiḥ puruṣaḥ | pādoʻsyēhʻbhāvāt punah ||

tato viśvaṁ vyakrāmat | sāśanānaśane ābhi || 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 ājāyata \ virājo adhī pūruṣaḥ \n
sa jāto atyaricyata \ paścād bhūmim atho pūraḥ II 5 II

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 puruṣena haṽiśa \ devā yajñam atanvata \n
vasanto asyāśīd ājyam \ griśma īdhmaś śarad-haviḥ II 6 II

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 paridhāyāḥ \ triḥ sapta samidhāḥ kṛtāḥ \n
devā yad yajñam tāvanāḥ \ abadhnān puruṣam paśum II 7 II

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 bārhiṣi praукṣan \ puruṣam jātam āgrataḥ \n
tenā devā ayajanta \ sadhyā ṛṣayaś ca ye II 8 II

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

tasmād yajñāt sarvā hutaḥ \ sambhṛtam pṛṣad ājyam \n
paṣūguṁs tāggaś cakre vāyavyāṁ \ āraṇyān grāmyāśca ye II 9 II

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 sarvā hutaḥ \ ṛcaḥ sāmāṇi jajñire \n
chandāgūṁsī jajñire tasmāt \ yajus tasmād ajāyata II 10 II

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 āsva ayajanta \ ye ke cōbhāyādātaḥ \n
gavo ha jajñire tasmāt \ tasmāj jātā ājā vayaḥ II 11 II

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 \ kṣīḍhā vyākalpayan \n
mukhaṁ kim asya kau bāhū \ kā vūrū pāḍā vucyete II 12 II

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 rājanyah kṛtaḥ |
ūrū tad asya yad vaiśyaḥ | pādbhyāgam śudro 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.

caṇḍramā manaso jātaḥ | caकश-सुरयो अजयता |
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 antarikṣam | śīrṣno dyauḥ samāvartata |
pādbhyām bhūmīr disā śrotṛtā | tathā lokaśūṃ 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 etam puruṣam mahāntam | āditya varṇam tamaśas tu pāre |
sarvāṇi rūpāṇi viṣṇya dhīraḥ | nāmāni kṛtvabhijvādān 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 udājahārā | śakrah pravidvān prādiśas-cataśraḥ |
tamevā viḍvān āmṛtā iha bhavati | nāyaḥ 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 | tāṇi dharmāṇi prathamā-nyāsan |

teḥ nākām mahimānās sacante | yatra pūrve ṣāḍhyās 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.

ādhyās saṃbhūtaḥ prthivyai rasācca | viśvākarmaṇās samāvartatādhi |
tasya tvāṣṭā vidadhad rūpam-eti | tat puruṣasya viśvam ājānam agrē ||

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 Tvastha proceeded, thus was the universe created in the beginning from the Primeval Being. 19.
vedāham etam puruṣam māhāntam | āditya varṇat tamasaḥ parastat |

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

tam evam vidvān āmṛta iva bhāvati | nānyah panthā vidyate’yānāya ||

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

prajāpātiś caraṭi garbhe āntah | ājāyamāno bahūdhaḥ vijāyate |
tasya dhīrāḥ pariṣṭanantī yonim | maricīnām padam icchanti vedhasah ||

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 devēbhya ātapati | yo devānāṁ purohitah |
purvo yo devēbhya jātaḥ | namō rucāya brāhmaṇe || 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.

ruçāṁ brāhmaṇaḥ janayāntah | devā agrē tad abruvan |
yas tvaivism brāhmaṇo vidyāt | tasya devā asan vaśe || 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.

hriś ca te lakṣmīś ca patnyau | aho rātre pārśve |
nakṣatrāṁ rūpam | āsvinau vyāttam |

iṣṭam maniśāṇa | āmuṁ maniśāṇa | sarvāṁ maniśāṇah || 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.

    tacchāmyor āvṛṇimahe | gatūṁ yajñāya |
gatūṁ yajña-pataye | daiśī svāstir astu naḥ |
svāstir mānuṣebhāya | urdhvam jīgatu beṣajam |
śaṁ no astu dvipade | śaṁ catuspade ||

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.

    om śaṁti śaṁti śaṁtiḥ | hariḥ om śrī gurubhyo namāh hariḥ om |

2. Nārāyana Sūktam

sahasra-śirṣaṁ devaṁ viśvākṣaṁ viśva-śāṃbhuvam ī
viśvaṁ nārāyaṇaṁ devaṁ-ākṣaraṁ paramaṁ paḍaṁ ī 1 ī

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-niṭyaṁ viśvaṁ nārāyaṇagum hariṁ ī
viśvam ēvedaṁ puṛuṣaṁ paṭad viśvam upājivati ī 2 ī

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:

paṭim viśvasyātmēśvaragum śāśvatagum śivaṁ acyutam ī
nārāyaṇaṁ māhā-ţneyaṁ viśvātmānaṁ parāyaṇaṁ ī 3 ī

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-ātma nārāyaṇaḥ paraḥ ī
nārāyaṇa paro jyotir-brahma taṭtvaṁ nārāyaṇaḥ paraḥ ī 4 ī
nārāyaṇa paro jyotir-ātma nārāyaṇaḥ paraḥ ī
nārāyaṇa paro dhyaṇaṁ dhyanām nārāyaṇaḥ paraḥ ī 5 ī

4. Narayana is the Supreme-Reality designated as Brahmā. 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.

yaccā kiñcit jāgat sarvaṁ drṣyate śṛṣyate'pi vā ī
antārbaḥiśca tat sarvaṁ vyāpya nārāyaṇaḥ sthitah ī 6 ī

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

anāntam avyāyaṁ kaviṁgaṁ samudpṛntaṁ viśva śāṃbhuvam ī
paḍaṁ koša pratiḥaṁ vargaṁ ēṛdayaṁ cāpyādhoṁukham ī 7 ī

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.

adho niṣṭyā vitasyānte nābhyaṁ upari tiṣṭhaṁ ī
dvāla-mālā-kulaṁ bhāti viśvasyāyatanam mahat ī 8 ī

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.
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 mahan-agnir viśvārcir viśvato-mukhaḥ  
so'grabhug vibhajan tīṣṭhan nāhāram ajāraḥ 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 ārdhvaṁ ṛdhāśāyīṁ raśmayas tasya santatā  
santāpāyaṁi svam deham āpāḍa tala-mastakah  11

tasya madhye vahni śikhā anīyordhvā vyavasthitah  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-toyāda madhyāsthād vidyullekheva bhāṣvarā  
nīvāra śūkavat tānvī pīṭā bhāṣvatyaṇūpama  12

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

tasyā śikhāya madhye pāramātmā vyavasthitah  
sa brahmaṁ sa śivas sa haris sendrā so'kṣaraḥ paramas svarāḥ  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.

ṛtagum satyam pāram brahmaṁ puruṣāṁ kṛṣṇa pingalam  
ūrdhvaretam virūpākṣaṁ 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.

om nārāyaṇāya vidmahe vāsudevāya dhīmahi  
tanno viṣṇuḥ praṇodayāt  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 Śūktam

Viṣṇu nukāṁ vīryāṇi pravocāṁ yaḥ pārthivāni vimāme rajāgamśi yo
askabhāyaḥ uttaragmśaḥdhasṭham vicakramāṇas tṛedho rūgāyo viṣṇo
rarāṭamasī vīṣṇoḥ prṣṭhamasī viṣṇoḥ śaṇaprestho viṣṇos yūrasi viṣṇo
dhruvam asi vaiśṇavam 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)

Viṣṇu nukāṁ vīryāṇi pravocāṁ yaḥ pārthivāni vimāme rajāgamśi yo
askabhāyaḥ uttaragmśaḥdhasṭham vicakramāṇas tṛedho rūgāyah || 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. (R.V.1:154:1)

Tad asya priyam abhipātho aśyām | naro yatra devayavo madanti |
ūrakram asya sa hi bandhur āttha vīṣṇoḥ pado pārame madhva uthsah ||

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 vīrāya | mrgo na bhīmakh kucaro giriṣṭhāh |
yosyorūṣu triṣu vikramāṇesu | adhiṣṭhyanī bhuvānāni viṣvā || 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.

Paṇo māṭrayā ānusvā vṛdhāna | na te maḥītvam anvaśnuyanti |
ubhe te vidmaṇa rajasi prṛthyāyā | viṣṇo devatvam paramasyā viṭhse || 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 prṛthyīṁ eṣa etām | kṣetṛāya viṣṇur manuṣe daśasyan ||
Dhruvāśo asya kīrayo janāsaḥ | uṛukṣitagum sujaṁī śaṅkāra || 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 devāḥ prṛthyīṁ eṣa etām | vicakrame śaṛtacasaṁ maḥītvā |
Pra-viṣṇur astu tāvasastaviyān | tveṣagum hyasya sthavirasya nāmā || 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 deyā avantu no yato viṣṇūr vicakraṁe |

prthīvyāḥ sāpta dhāmabhīḥ || 7 ||

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

idaṁ viṣṇūr vicakrame tredha nidadhe pādam |

samūḍham asya pāgum'sūre || 8 ||

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

trīṇī pādā vicakrame viṣṇūr goṇā adābhyaḥ ī ato dharmāṇi dhārāyaṁ ||

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

viṣṇoḥ karmāṇi paśyata yato vrātāni paspaśe |

indrāya yuyāsyā sakhāḥ || 10 ||

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

tad viṣṇoḥ paraṁam pādagum'sadā paśyanti sūrayaḥ |

dīvīva caśurātātām || 11 ||

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

tad viprāso vipaṇyavo jāgrvāgum'saḥ samindhate |

viṣṇor yat paraṁam pādam || 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

hiraṇyavarṇāṁ hariṇīṁ suvarṇa rajata-srajam | candrāṁ hiraṇmayīṁ lakṣmīṁ 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 lakṣmīṁ anapagāminīṁ | yasyāṁ hiraṇyam vindeyam gāmaśvaṁ puruṣān āham || 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.

aśvapūrvāṁ ratha-madhyāṁ haśtināda prabodhinīm | śriyāṁ deśīṁ upāhavye śrīrma devi juṣātām || 3 ||

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

kāṁ sōsmītāṁ hiranya prākārāṁ ādrāṁ jvalantīṁ trptāṁ tarpayantīm
padme sāhitāṁ padma-varṇāṁ tāṁ ihopāhavye śriyam || 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.

candrāṁ prabhāsāṁ yāsasā jvalantīṁ šriyāṁ loke deva juṣṭāṁ udārāṁ
tāṁ padminīṁīṁ śaraṇāṁ āham prāpadye’lakṣmīṁ me naṣyatāṁ tvāṁ
vrīṇe || 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’dhijango vanaspatiṁ tava vrksa’tha bilvah |
tasyā phalani tapasā nudantu māyāntarā yāśca bāhyā lakṣmīṁ || 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 māṁ deva-sakah kṛśiṣca maṇīnā saha |
prādurbhuto’smi rāṣṭre’smin kṛtim ṛddhim dādātu 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-pipāśāṁ mālam jyeṣṭhāṁ alakṣmīṁ nāṣayāmyaham |
abhūṭhim asamṛddhim ca sarvān nirṇuda me grhat || 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 durādhaṃ nītya puṣṭam kariṣṇīṃ
īśvarīgan sarva bhūtānāṃ tāṃ īhopahvaya śriyam || 9 ||

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

manasāḥ kāmām ākūtiṃ vācas satyam aśīmahi
paśūnāgum rūpam-annasya mayī śrīḥ śrayatāṃ yaśāḥ || 10 ||

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

kardamena prajāḥūtā mayī śambhava kardama
śriyam vāsaya me kule mātaram padma mālinim || 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 śrjantu snidhāni ciklita vasa me grhe
nica deviṃ mātaraggaś 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 puṣkarinim puṣṭim suvānāṃ hema mālinim
sūrāṃ hiraṃmayīṃ lakṣmīṃ jātavedo mā āvāha || 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 kariṇim yaṣṭim pīngalāṃ padma mālinim
caṇḍrāṃ hiraṃmayīṃ lakṣmīṃ jātavedo mā āvāha || 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.

tāṃ mā āvāha jātavedo lakṣmīṃ anapagāminim
yasyāṃ hiraṃyaṃ prabhūtam gavo dāsyo'śvān vindeyaṃ 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 suciḥ prayato bhūtvā juhuyādāyiṃ anvahām
sūktam paṃca daśarcaṃ ca śrī kāma satataṃ jāpet || 16 ||

16. Whoever desire to obtain Lakshmi, should having purified himself and become equananimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.
padmā-priye padmini padmā-haste padmālaye padma-dalāyātkāśi ।
viśvā-priye viṭṭu mano’nukule tvat pāda padmam mayi sanśidhatsva ॥

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 conceeds, may your lotus feet always be the object of contemplation for me.

5. Bhū Suktam

bhūmir bhūmnā dyaur varinā’ntarikṣam mahītvā ।
upasthe te devyadite’gnim annādam ānādyāyā 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 prṣnir akrami dasanān mātaram punāḥ ।
pitaram 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)

trigum śaddhāmā virājati vāk pataṅgāya śiśraye ।
pratyāsya vaha dyabhīḥ ॥ 3 ॥

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

asya prāṇād apānatyaṁtaścarati rocaṇā ।
vyākhyan mahīṣas suvaḥ ॥ 4 ॥

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

yatvā kruddhāḥ parovapa manyunā yad āvartyāḥ ।
śukalpam agne tat tava punaś-tvoddīpayām 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.

yatte manyu paroptyasya prthivīṁ anūdadhvase ।
ādityā viṣve tad-devā vasāvaśca samābharan ॥ 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 jushatam ajyam vicchinnam yajnagum samimam dadhantu |
brhaspatis tanutam imam no visve deva iha madayantam ¶ 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;)

medini devi vasundhara sryad vasudha devi vasaavi |
brhma varcasah pitrnagum shrotram caksur manah ¶ 8 ¶
devi hiranya-garbhini devi prasuvari | sadane satyayane sida ¶ 9 ¶
samudravati savitriha no devi mahyangi |
mahi-dharani mahovathyishtha ¶ 10 ¶
srnga srnga yajne yajne vibhisha |
indra patnivyapini surasarid iha ¶ 11 ¶
vayumati jalaayanii sriyam dharaaja satyandopari medini |
svoparidhatam parigaya ¶ 12 ¶
viini-patnimmahim devim madhavim madhava-priyam |
lakshmim priyasa khim devim namanyacyuta vallabhama ¶13¶
ohm dhanur-dharayi vidmahe sarva siddhayai ca dhimahi |
tanno dhar dharmacayit

Nilau Suktam

nilam devigum sanam ahmaprapadye | grnhi | ghrtavati savitar
adhipatyaih payasvatir antirasano astu | dhruvadiism viini
patnyaghora syesanai sahasoyi manoata | brhaspati matriisvota vayus
sandhuvana vata abhino grnantu | viitambho divo dharunah prthivyai
aysesanai jagato viini patni ¶ 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 praśāḥ sṛje yeti | nārāyaṇāt praṇo jāyate | manah sarvendriyaṁ ca | kham vāyuḥ jyotir āpaḥ | pṛthivī visvasya dhārīṇī | nārāyaṇāḥ brahma jāyate | nārāyaṇāḥ rudro jāyate | nārāyaṇāḥ indro jāyate | nārāyaṇāt praṇapatayaḥ praśāyaṇe | nārāyaṇāḥ dvādaśādityā rudraḥ vāsavaḥ sarvāṇi ca chandāgūṃsi | nārāyaṇāḥ eva samuṭpadyante | nārāyaṇe pravartante | nārāyaṇe pralīyante || etad ṛg veda śiro'dhite || 1 ||

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

om atho nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaśca nārāyaṇaḥ | śakraśca nārāyaṇaḥ | dyāvā pṛthivyau ca nārāyaṇaḥ | kālaśca nārāyaṇaḥ | diśaśca nārāyaṇaḥ | vidiśaśca nārāyaṇaḥ | ūrdhvaśca nārāyaṇaḥ | adhaśca nārāyaṇaḥ | antar bāhiśca nārāyaṇaḥ | nārāyaṇa evedāgūṃ sarvam | yad bhūtam yacca bhavayam | niskalo niraṇjano nirvikalpo nirākhyaṭaś suddho deva eko nārāyaṇaḥ | na dvitiyoṣṭi kaścit | ya evam veda | sa viṣṇur-eva bhavati sa viṣṇur-eva bhavati | etad yajur veda śiro'dhīte || 2 ||

Narāyaṇa is eternal. Brahma is Narāyaṇa. Siva is Narāyaṇa. Indra is Narāyaṇa. Time is Narāyaṇa. Space is Narāyaṇa, the intermediate quarters also are Narāyaṇa. That which is above is Narāyaṇa. That which is below is Narāyaṇa. That which is within and that which is without is Narāyaṇa. The entire Universe which existed and that which will exist is Narāyaṇa. Narāyaṇa 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-upariṣṭāt | om ityekākṣaram | nama iti dve āksare | nārāyaṇāyety paṃcākṣaraṁ | etad vai nārāyaṇasya aṣṭākṣaraṁ padam | yo ha vai nārāyaṇasya aṣṭākṣaraṁ

padam adhyeti | anaprabuvas sarvam ayur eti | vindate prajapaatyagum
rāyas posam gaupatyam | tato'mrātavam aśnute tato'mrātavam aśnuta īti
| ya evaṁ veda | etat sāma veda śiro'dhitē \| 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.

pratyaṃ ānantam brahma puruṣam pranavaṃ svarūpaṃ | akāra ukāra
makāra īti | tan ekadhā samabharat tad-etād om īti | yam uktvā muacyate
yogī janmā saṃsāraṃ bandhanāt | om namo nārāyaṇāyeti māntropāsakāḥ
vaikuṇṭha bhuvana lokāṃ | gamisyati | tad idam param puṇḍarīkam
vījñāna-gahanām | tasmāt tad idāvan mātram | brahmaṇyo devakī putro
brahmaṇyo mādhusūdan-om | sarva bhūtastham ekāṃ nārāyaṇam |
kāraṇa puruṣam akāraṇam parabrāhma 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'dhitē prātar ādhiyāṇo rātri-kṛtam pāpam nāśayati |
sāyam ādhiyāṇo divas- kṛtam pāpam nāśayati | madhyandinam āditya
abhimukho'dhiyāṇanāḥ paṁca pātaka-upa pātakāt pramucyate | sarva
veda pārāyaṇa puṇyaṁ lābhave | nārāyaṇa sāyuṣyam avāpnoti nārāyaṇa
sāyuṣyam avāpnoti | ya evaṁ 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.

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1. Some manuscripts have bhavanam instead of bhuvana lokam.

Puṣpāṇjali

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.

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.

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.

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.

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.

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.

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.

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
1. Vaikuṇṭha nātha

savyaṁ pādam prasārya śrita durita haram dakṣiṇaṁ kuścayitvā 
jenunyādāya savyetaram itara bhujam nāga bhogā nidhāya ē
paścād bāhu-dvayena prati-bhaṭa-śamane dhārayan śaṅkha-cakre ē
devi bhuṣādi juṣṭo janaṇayatu jagatāṁ śarma vaikuṇṭha-nātha ē

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

śāntākāraṁ bhujaga-sayanaṁ padma-nābhama sureśaṁ 
viśvādhāraṁ gagana-sadṛśaṁ megha-varṇam śubhāṅgam ē
lakṣmī-śāntaṁ kamala-nayanam yogibhir-dhyāna-gamyam ē
vande viṣṇuṁ bhava-bhaya-haraṁ sarva-lokaikanātham ē

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

chāyāyāṁ pārijātasya hema-simhāsaṁpopari ē
āśīnāṁ ambadaśyāṁ āyatākṣam alaṅkṛtāṁ ē
caṇḍrāṇamaṇaṁ catur-bāhuṁ śrīvataraṁ vakṣāsām ē
rukaṁīṁ satyabhāmabhyāṁ sahitāṁ krṣṇaṁ āṣraye ē

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

āpadaṁ apahartāram dātāraṁ sarva sampadāṁ ē
lokābhīrāmaṁ śrīrāmaṁ bhūyoḥ bhūyoḥ namāmyaham ē

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.
ärtänāṁ ārti-hantāraṁ bhītānāṁ bhīti-nāśanam |
dvișantāṁ kāla-daṅḍāṁ taṁ rāmacandraṁ 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-bhadṛāya 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 kaṭī taṭī padma patrāyatākṣī |
gambhīrā vartanābhīr stana-bhara nāmita śubhra vastrottarīya ||
lakṣmīr-divyāgajendrā-maṇi-gaṇa khacitais-snāpitā hema-kumbhaiḥ |
nityaṁ sā padma-hastā mama vasatu grhe 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 hṛdayāśmuka ṛgarvilasā maulim ambhoja netram ||
kālam bhodojjvalāṅgam kati taṭa vilasac cāru pitāmbarādyam |
vande dhanvantarim tam nikhila gada vana prauḍa dāvāgni nilam ||

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
om yasya dviradha vaktrādyā pariṣādyā paraśatam |
vighnaṁ nighnanti satataṁ viśvakṣenaṁ 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.

divyākāraṁ sarojākṣaṁ śaṅkha-cakra gadā dharam |
sarva vighna vināśaẏa viśvaksenam upāśmahe ||

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

kuṃkumāṅkita varṇāya kundendu daivalāya ca |
viṣṇu-vāha namastubhyam paksirājāya te namaḥ  ||

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

9. Hayagrīva

jñānānanda-mayam devāṃ nir-malāṃ sphaṭikākṛtim |
ādhāram sarva vidyānāṃ hayagrīvam upāsmāhe  ||

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

10. Narasimha

ugra-vīraṃ mahā-visṇum jvalantam viśvato-mukham |
rṣimham bhīṣaṇam bhadram mṛtyu mṛtyum 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 nibhāṃ devāṃ śaṅkha-cakra varābhayān |
bibhrānam puṇḍarikākṣaṁ lakṣmyāṅgita vigraham  ||
simha vaktraṁ mahākāyaṁ rṣimham hrībhāvayet |

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 |
vahṇīduṭṭvra kara netra pīṇāka pāṇe śītāṁśu  ṣekara rameśvara pāhi viśṇo  ||

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 mārgaṁ pradarṣaya  ||

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 l
sugrīvādi samasta vānara-gaṇair saṃsevya pādāmbujam l
nādenaiva samasta rākṣasa gaṇāṇ santrāsayantam prabhu l
śrīmad rāma padāmbuja smṛti-ratam dhyāyāmi vātātmajam l

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.

manojavaṁ māruta-tulya-vegam, jītendriyaṁ buddhimatāṁ varīṣṭham l
vātātmajam vānara yūtha mukhyaṁ śrīrāma-duṭaṇi śirasā namāmi l

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.
1. Rāmānuja

ōṁ rāmānujāya namaḥ | puṣkarākṣāya | yatindrāya | karuṇākarāya | kāntimadhyātmajāya | śrīmate | līlā-mānuṣa-vigrāhāya | sarva-sāstrārtha-tattva-jñāya | sarva-jñāya | sajjana-priyāya || 10 ||
nārāyaṇa-kṛpā-pātrāya | śrī-bhūta-pura-nāyakāya | anaghaḥya | bhakta-mandārāya | keśavānanda-vardhanāya | kānci-pūrṇa-prīya-sakhāya | pranatārti-vināśakāya | puṇya-saṅkīrtanaḥ | puṇyaḥ | brahma-rākṣasa-mocakāya || 20 ||
yajña-mūrti-pratiṣṭātrey | man-nāthāya | dharaṇī-dharāya | varadācārya sadbhaktāya | yajñeśthri vināśakhaya | anantābhīṣṭa-phaladāya | viṭṭaḷesa prapūjitāya | śrīśaila-pūrṇa karuṇā-labdha rāmāyaṇārthakāya | prapatti dharmīka-ratāya | govindārya-priyānujāya || 60 ||
vyāsa-sūtrārtha-tattva-jñāya | bodhāyana-matānugāya | śrībhāṣyādi mahāgrantha-kārākāya | kāli-nāsaṇāya | advaita-maṭa-vicchetre | viśiṣṭādvaitapāragāya | kūraṅga-nagari-pūrṇa mantra-ratno-padesikāya | vināś-itetara-matāya | śeṣi-kṛta ramāpataye | putrī-kṛta śaṭhārātaye || 70 ||
śaṭṭhaṭiṣṭite | rna-mocakāya | bhāṣā-datta haya-grīvāya | bhāṣya-kārāya | mahāyaśāse | pavitṛ-kṛta bhu-bhāgāya | kūrma-nātha prakāṣakāya | śrīveṇkaṭalādhīśa śāṅkha-cakra-pradaya-kāya | śrīveṇkaṭeśa śvaṣūrāya | śrīrāmasaka desūkāya || 80 ||

baudha-dhvānta sahasrāmśave | śeṣa-rūpa pradarśakāya | nagara-kṛta vedādraye | dillīśvara samarcitāya | nārāyaṇa pratiṣṭātre | samput-putra vimocakāya | sampat-kumāra janakāya | sādhu-loka śikhāmanaye | supratīṣṭita govinda-rājāya | pūrṇa-manorathāya || 100 ||

godāgrajāya | dig-vijetre | godābhīṣṭha prapūrakāya | sarva-samśaya-vicchetre | viṣṇu-loka prādyaśakāya | avyāhata mahad-vartmane | yati-rājāya | jagat-gurave || 108 || śrīmate rāmānujāya namah

2. Śrī Viṣṇu

om viṣṇave namah | lakṣmī-pataye | gopālāya | vaikunṭhāya | garuḍa-dhvaṇi | para-brahmaṇe | jagan-nāthāya | vāsudevāya | tri-vikramāya | daitya-āntakāya || 10 ||

madhu-riṣāvē | tārṣa-yāhāya | sanātanāya | nārāyanāya | padma-nābhāya | hṛṣiśekāya | sudhā-pradāya | mādhavaṇi | puṇḍarikākṣāya | sthiti- kartre || 20 ||

parātparāya | vanamālīn | yajña-rūpāya | cakra-pānaye | gada-dhāraṇi | upendrāya | keśavaṇi | hamsāya | samudra-mathanāya | haraye || 30 ||

govindaṇi | brahma-janakāya | kaṭabhāṣura- mardanāya | śrīdhāraṇi | kāma-janakāya | śeṣa-sāyine | catur-bhujāya | pāncajanyā-dhāraṇi | śrīmate | śaṅga-pāṇaye || 40 ||

janārdanaṇi | pitāmbara-dhāraṇi | devāya | sūrya-candra-vilocaṇāya | matsya-rūpāya | kūrma-rūpāya | krodha-rūpāya | nṛkeśarini | vāmanāya | bhārgavaṇi || 50 ||

rāmāya | haline | kṛṣṇāya | hayānanāya | viśvambaraṇāya | simsumārāya | śrīdhāraṇi | kapilāya | dhruvāya | dattātreyāya || 60 ||

acyutāya | anantāya | mukundāya | dadhi-vāmanāya | dhanvantaraye | śrī-nivāsāya | pradyumnaṇi | purusottamāya | śrīvatsa-kaustubho-rakṣāya | murārātāye || 70 ||

adhokṣajāya | vrśabhāya | mohini-rūpa-dhāriṇe | saṅkarṣaṇāya | prthave | kṣīrābdhiśāyine | bhūtātmane | bhagavate | bhakta-vatsalāya | aniruddhāya || 80 ||
aprameyātmane | tri-dhāmne | bhūta-bhāvanāya | śvetā-dvīpe-nivāstavyāya | sūrya- maṇḍala-madhya -gāya | saṅkādi-samsevitāya | gajendra-varadāya | nārāyaṇāya | nīlakāntāya | dhārā-kāntāya || 90 ||

vedātmane | bādṛyaṇāya | bhāgirath-jaṇma-bhūmi-pāda-padmāya | satām-prabhave | svabhuve | vibhave | ganaśyāmāya | jagat-kāraṇāya | avyayāya | buddhāvatārāya || 100 ||

3. Śrī Raṅganātha

om śrī-raṅga-nāthāya namah | deveśaya | śrī-raṅga-brahma-samajñakāya | śeṣa-paryaṅka-śayanāya | śrī-nivāsa-bhujantarāya | indra-nilotpala-śyāmāya | puṇḍarīka-nibhekṣanāya | śrī-vatsa-lāṅcitāya | hārīne | vana-māline || 10 ||
halā-yudhāya | pīṭāmbara-dharāya | devāya | narāya | nārāyaṇāya | haraye | śrī-bhū- sahitāya | puruṣāya | mahā-viṣṇave | sanātana || 20 ||
deva-sīkhaṇḍaṇaye | śrī-raṅga-nāyakāya | lakṣmi-vallabhāya | tejasāṁ-nidhayē | sarva-śarma-pradāya | ahiśaya | sāma-gāna-priyotsavāya | amṛtatva-pradāya | nityāya | sarva-prabhave || 40 ||
arindamāya | śrī-bhadra-kūnkum-ālīptāya | śrī-mūrtaye | citta-raṇjitāya | sarva-lakṣaṇ-sampannāya | sāntātmāne | tirtha-nāyakāya | śrī-raṅga-nāyakīśāya | yajña-mūrtaye | hiraṇ-māyāya || 50 ||
pranāvākāra-sadaṇāya | pranātārtha-pradāyaṇyāya | godā-praṇesvarāya | krṣṇāya | jagan-nāthāya | jayadrathāya | niculāpura-vaddīśāya | nitya-māṅgala-dāyaṇyāya | gandha-stambha-dvayollāsa-gāyaṭṛī-rūpa-maṇḍapāya | bhṛtya-varga-śaṅkāya || 60 ||
bala-bhadra-prasādākāya | veda-śrṅga-vimāṇa-sthāya | vyāghṛasura niṣūdakāya | guruḍāṇanta-seneśa-gaja-vakrāṭi-sevitāya | śaṅkara-prīya-māhātmyāya | śyāmāya | śaṅtanu-vanditāya | pāṇcarātrārcitāya | netre | bhakta-netrotsava-pradāya || 70 ||
kalasāmbhodhi-nilayāya | kamalāsana-pūjitāya | sananda-nanda-sanaka-sutrām-āmara-sevitāya | satya-loka-purāvasāya | caḵsu心目 | aṣṭākṣarāya | avvaya | ikṣvāku-pūjitāya | vasiṣṭhādi-stutāya | anagha || 80 ||
rāghavārādhitāya | svāmine | rāmāya | rājendra-vanditāya | vibhīṣan-ārcita-padāya | lāṅkā-rājya-vara-pradāya | kāverī-madhya-nilayāya | kalyāṇa-pura-vāstukāya | dharma-varmādi-colendra-pūjitāya | puṇya-kīrtanāya || 90 ||
Srivaishnava Śrīvaishnava Prayer Book.

4. Śrī Veṅkaṭeśa

om Śrī veṅkaṭeśāya namah | Śrī-nīvāsāya | lakṣmī-pataye | anānuyāya | amṛtāmsane | mādhavāya | kṛṣṇāya | Śrī-haraye | jñāna-paṅjarāya | Śrīvatsa vakṣase || 10 ||
jagad-vandyāya | govindāya | śāśvatāya | prabhaye | śesādri-nilāyāya | devāya | keśavāya | madhusūdanāya | amṛtāya | viṣṇave || 20 ||
acyutāya | padminī-priyāya | sarvesāya | gopālāya | puruṣottamāya | gopīśvarāya | paraṇjyotiṣe | vaikuṇṭha-pataye | avyayāya | sudhā-tenave || 30 ||
yādavendrāya | nitya yauvana rūpavate | niraṅjanāya | virābhsāya | nitya tṛptāya | dharā-pataye | sura-pataye | nirmalāya | deva-pūjitāya | catur-bhujāya || 40 ||
ca kra-dharāya | catur-vedātmakāya | tri-dhāme ne | tri-guṇāśrayāya | nirvikalpāya | niṣkaḷankāya | niṁantakāya | ārtha-lokābhaya-pradāya | nir-upradavāya | nir- guṇāya || 50 ||
gadā-dharāya | Śrīṅga-pāṇaye | nandakinī | Śaṅkha-dhārakāya | aneka-mūrtaye | avyaktāya | kaṭi-hastāya | vara-pradāya | anekātmane | dīna-bandhave || 60 ||
jagad-vyāpine | ākāśa-rāja-varadāya | yogi-hṛt-padma-mandirāya | dāmodarāya | jagat-pālāya | pāpaghānāya | bhakta-vatsalāya | tri-vikramāya | śiṁśumārāya | jaṭā-makuta śobhitaḥya || 70 ||
śaṅkha madyolla sanmaṇju kīṅkiṇyādhyāya | kāruṇakāya | nīla-mogha-śyāma tanave | bilva-patirācana priyāya | jagat-kartre | jagat-sākṣine | jagat-pataye | cintitārtha pradāyakāya | jiṣṇave | dāsārḥāya || 80 ||
daśa-rūpavate | devakī nandanāya | sauraye | haya-grīvāya | janārdhanāya | kanyāśrāṇa-tārejyāya | pīṭāmbarā-dharāya | anaghāya | vanamāline | padma- nābhāya || 90 ||
mrgayāsakta mānasāya | śaṅkarūḍhāya | khaḍga-dhāriṇe | dhanārjana samutsukāya | ghanatārala sanmadhya kastūrī tilakojvalāya | saccitānanda- rūpāya | jagan-maṅgaḷa dāyakāya | yajña-bhokre | cinmayāya | paramesvarāya || 100 ||
paramārtha pradāyakāya | śāntāya | śrīmāte | dordāṇḍa vikramāya | para- brahmaṇe | Śrī vibhave | jagad iśvarāya | ālivelu maṅgā sahita veṅkaṭeśvarāya || 108 ||

5. Śrī Ṛakṣmā

om prakṛtyai namaḥ | vикṛtyai | sarvabhūta-hita-pradāyai | śraddhāyai | vibhūtyai | surabhyai | param-ātmikāyai | vāc | padmālayāyai || 10
padmāyai | sucaye | svāhāyai | svadhāyai | sudhāyai | dhanyāyai | hirānmayyai | lakṣmyai | nitya-puṣṭāyai | vibhāvaryai || 20 ||
adityai | dityai | dīptāyai | vasudhāyai | vasu-dhārinyai | kamalāyai | kāntyai | kāmākṣyai | kṣiroda-sambhavāyai | anugrahaparāyai || 30 ||
ṛddhyai | anaghaṇyai | hari-vallabhāyai | asokāyai | 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 | padmīnyai | punya-gandhāyai | su-prasannāyai | prasādābhī-mukhyai | prabhāyai | candra-vadānāyai | candraīyai | candra-sahodayai | catur-bhujaṇyai || 60 ||
candra-rūpāyai | indirāyai | indu-śītalāyai | āhāda-jananyai | puṣṭyai | śivāyai | śivānikaryai | satyai | vimalāyai | viśva-jananyai || 70 ||
tuṣṭyai | dāridrya-nāśinyai | prīti-puṣkarinyai | śāntāyai | śukla-mālyāmbarāyai | śriyai | bhāskaryai | bilva-nilayāyai | varārohāyai | yaśasvinyai || 80 ||
vāsundharāyai | udārāṅgāyai | harīnayai | hema-mālinyai | dhana-dhānyā-karyai | siddhyai | straṇa-saumyāyai | śubha-pradāyai | nṛpa-veśma-gatānandāyai | vara-lakṣmyai || 90 ||

6. Śrī Godā

om śrī raṅga - nāyikai-namaḥ | śrī godāyai | śrī viṣṇu-citta-ātma-jāyai | satyai | gopī-veṣa-dharāyai | devyai | bhū-sutāyai | bhoga-śālīnyai | tulasī-vana-saṅjātāyai | śrī-dhanvī-pura-vāsinyai || 10 ||
śrī-bhaṭṭa-nātha-priya-karāyai | śrī krṣṇāyuta-bhojinyai | ābhukta-mālā-dāyai | bālāyai | śrī raṅga-nātha-priyāyai | parāyai | viśvambhārayai | kalā-lāpāyai | yati-raja-sahodayai | śrī krṣṇa-anuraktāyai || 20 ||


nārāyaṇa-pada-aśītyāyai | śrīmad aṣṭākṣara-mantra-rāja sthita manodhārayai | mokṣa prādāna nipunāyai | manurāja-adhi-devatāyai | brahmānyai | loka-jananyai | līlā-mānusya-rūpinyai | brahma-jñāna-pradāyai | māyāyai | sac-cid-ānanda-vigrahāyai || 40 ||


kunukma-aguru-kasturi-divya-candana carcitayai | svocita- ujvala-vidyota-
vicitra-mani-harinyai | paribhav-adratna-puja-dipta-svarna-nicolikeyai | asankhyeya-sukha-sparsha-sarva avayava-bhushanayai | mallika-aparijata adi-divyayu-
pusha-sriyancitayai | sri rang-nilayayai | pujayai | divya-devi-sevitayai || 108 ||

7. Sīrī Kṛṣṇa

ōṁ sīrī kṛṣṇāya namaḥ | kamala-nāthāya | vāsudevāya | sanātanāya | vāsudevatmājaya | puṇyāya | līla-mānuṣa-vigrahāya | sīrvatsa-kastubha-dharāya | yaśodā-vatsalāya | haraye || 10 ||
navanīta-viliptāṅgāya | navanīta-naṭāya | anaghāya | navanīta-navā-hārāya | mucukunda-prasādakāya | śoḍāsa-strī-sahasresāya | tri-bhaṅgine | lalitākṛtaye | śuka-vāg-amṛtabhindave | govindāya || 30 ||
yoginām-patyaye | vatsa-vātā-carāya | anantāya | dhenukāsura-mardanāya | trī- kṛta-trṇāvartāya | yamalārjuna-bhaṇjanāya | uttāla-tāla-bhetre | tamāla-syāmal-ākṛtaye | gopa-gopīśvarāya | yogine || 40 ||
koṭi-sūrya-sama-prabhāya | iḷā-patyaye | parasmai-jyotiṣe | yādavendraśaya | yadudvahāya | vanamāline | pīṭa-vāsase | pārijāta-apahārakāya | govardhana- 
acaloddhartre | gopālāya || 50 ||
sarva-pālakāya | ajāya niraṇjanāya | kāma-janakāya | kaṇja-locanāya | madhughne | mathurā-nāthāya | dvārakā-nāyakāya | baline | vrṇḍāvan-āntara- 
śaṅcārine | tulasī-dāma-bhūṣanāya || 60 ||
syāmantaka-maṇer-hartre | nara-nārāyaṇā-ātmakāya | kubja-ākrṣṭāmbara- 
dharāya | māyine | parama-pūruṣāya | muṣṭikāsura-cāṇūra-mallayudh 
viśārādhaḥaya | saṃśāra-vairīne | kaṁśāraye | murāraye | narakāntakāya || 70
anādi-brahma-cārine | kṛṣṇā-vyāsana-karśakāya | śiṣupāla-siras-chetre | 
duryodhana-kulāntakāya | vidurākṛūra-varadāya | viśvarūpa-pradarśakāya | satya-sanākalpāya | satya-vāce | satyabhāmā-rataye | jayine || 80 ||
subhadrā-pūrva-jāya | viṣṇave | bhīṣma-mukti-pradāyakāya | jagad-gurave | 
jagan-nāthāya | venu-nāda-viśāradāya | vrṣabhāsura-vidhvamsine | bāṇāsura- 
karāntakāya | yudhiṣṭhira-pratishthātre | barhi-barhāvat-āṃsakāya || 90 ||
8. Śrī Rāma

ōṁ śrī rāmāya namāḥ rāma-bhadṛāya rāma-candrāya śāśvatāya rājīva-locanāya śrīmite rājendrāya raghu-pūṃgavāya | jānakī-vallabhāya | jaitrāya ||10||

jītā-mitrāya | janārdana-ya | viśvamitra-priyāya | dāntāya | śaraṇa-trāṇa-tat-parāya | vālī-pramathanāya | vāgmīne | satya-vāc | satya-vikramāya | satya-vratāya ||20|

vrata-dhārāya | hanumad-āsritāya | kausaleyāya | khara-dhvamsine | virādha-vadha-panḍitāya | vibhiṣaṇa-paritrātre | hara-kodanda-kaṇḍanāya | sapta-tāla-prabhetre | daśa-grīva-sīro-harāya | jāmadagnya- mahā-darpa-dalanāya ||30||

tātakāntakāya | vedānta-sārāya | vedātmane | bhava-rogasya-bheṣajāya | dūṣanā-tribhūrantre | tri-mūrtaye | tri-guṇātmakāya | tri-vikramāya | tri-lokātmane | puṇya-cāritrāya-kīrtanāya ||40||

tri-loka-rakṣakāya | ldhanvine | ldāṇakaṁraṇya-puṇya-krte | ahalyā-śāpa-samanāya | pitṛ-bhaktāya | vara-pradāya | jitendriyāya | jīta-krodhāya | jītā-mitrāya | jagad-gurave ||50||


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

mahā-puruṣāya | puṇyodayāya | dayā-sārāya | purāṇa-puruṣottamāya | smita-vakrāya | mita-bhāśiṇe | pūrva-bhāśiṇe | rāghavāya | ananta-guṇa-gambhirāya | dhīrodāṭta-gunottamāya ||80||

māyā-māṇuṣa-cāritrāya | mahā-devādi-pūjitāya | setu-krte | jīta-vārāsaye | sarva-tīrthamāyāya | haraye | śyāmāṅgāya | sundarāya | śūrāya | pīta-vāsase ||90||

dhanur-dhārāya | sarva-yaṇādhipāya | yajvane | jarā-marana-varjitāya | vibhiṣana-pratiṣṭhātre | sarvāpa-guṇa-varjitāya | paramātmane | para-brahmane | sac-cid-ānanda-vigraha | parasmai-joyiṣe ||100||

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

9. Sudarśana

om śrī sudarśanāya namah | cakra-rājāya | tejo-vyuhāya | mahā-dyutāya | sahasra-bāhave | diptāṅgāya | aruṇākṣāya | pratāpavate | anekāditya-saṅkāśāya | prordhva-jvala-bhirāṇjīṭaya || 10 ||
bhīma-karmaṇe | tri-locanāya | nīla-vartmane | nitya-sukhāya | nirmala-śrīyai | niraṇjanāya | rakta-mālyāṃbara-dharāya | rakta-candana-bhūṣitāya | rajo-guṇākṛte | śūrāya || 40 ||
rākṣasa-kula-mohanaṁya | nitya-kṣema-karāya | prajńāya | pāṇaḍa-jana-khaṇḍanāya | nārāyaṇa-jnānuvarthine | naigamanṭa-prakāṣākāya | bali-mandana-dordanḍa-khaṇḍanāya | vijayākṛtaye | mitra-bhāvine | sarva-mayāya || 50 ||
tamo-vidhvamsanāya | rajas-sattva-tamodhvartine | tri-guṇātmane | triloka-dharṣe | hari-māya-guṇopethāya | avyayāya | akṣara-rūpa-bhāje | param-ātmane | parama-jyotiṣe | paṇca-kṛtya-parāyaṇāya || 60 ||
jnāna-śakta-bal-aiśvarya-vīrāya | teja-prabhāmāyāya | sadāsat-paramāya | pūrṇāya | vāmayāya | vardhāya | acyutāya | jīvāya | haraye | haṃsa-rūpāya | paṇcaṣat-pīṭa-rūpākāya ||
mātrka-maṇḍala-adhyākṣāya | madhu-dhvāmsine | mano-mayāya | buddhi-rūpāya | citta-sākṣine | sārāya | haṃsākṣara-dvayāya | mantra-yantra-prabhavāya | mantra-yantra-mayāya | vibhave || 80 ||
sraṣṭre | kriyās-pataye | śuddhāya | mantre | bhoktre | tri-vikramāya | nirāyudhāya | asaṃrāmbhāya | sarva-yudha-samanvitāya | oṃ kāra-rūpāya || 90 ||

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

10. Śrī Hayagrīva

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

ādityāya | sarva vāgīśāya | sarvā dharāya | sanātanāya | nirādhārāya | nirākārāya | nirīśāya | nir-upadravyāya | nīrājanāya | niṣkalanāya || 20 ||

nitya trōtāya | nīrāmayāya | cidānandāya | sākṣine | saraṇyāya | sarva-dāyakāya | śrīmate | loka-trāyā diśāya | śivāya | sārasvat-pradāya || 30 ||

vedoddhartre | veda-nidhaye | veda-vedhyaaya | purātanaaya | pūrṇāya | pūrayitre | pūnyāya | puṇya-kīrtaye | parātparasmai | paramātmaṇe || 40 ||

parasmai-jyotīṣe | pareśāya | pārakāya | parasmai | sakalopanīṣad vedhyaaya | niṣkalāya | sarva-sāstra-ṛṭe | akṣamālā-jaṇā-mudrā-yukta-hastāya | vara-pradāya | purāṇa-puruṣāya || 50 ||

śreṣṭhāya | dharānyāya | parameśvaraṇaaya | śāntāya | dāntāya | jita-krodhāya | jita-mitrāya | jagan-mayaṇaaya | jaṇā-mṛtyu-harāya | jīvāya || 60 ||

jayadāya | jaṇā-nāśanāya | japa-priyāya | japa-stuthyāya | japa-ṛṣte | priy-ṛṣte | prabhaye | vimalāya | visva-rūpāya | visva-gopatre || 70 ||

vidhi-stuthāya | vidaye | viṣṇave | śīva-stuthāya | śāntidāya | kṣānti-pārakāya | śreyā-pradāya | śruti-mayaṇaaya | śreyasām-pathaye | isvarāya || 80 ||

acyutāya | ananta-rūpāya | prāṇa-dāya | prthivī-pataye | avyaktāya | vyakta-rūpāya | sarva-sākṣine | tamo-harāya | ajjāna-nāśakāya | jīnānine || 90 ||

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

hamsāya | parama-hamśāya | viśva-gopatre | virāje | svarāje | śudha-sphatika-sāṅkāsāya | jaṭā-maṇḍala-samyuttāya | ādi-madhyaṇta-rahitāya | sarva-vāgīśvāresvarāya namah 108 ||

11. Śrī Narasimha

nārāṁśhāya | mahāsīṁśhāya | divyasīṁśhāya | mahābalāya | ugrasiṁśhāya | mahādevāya | upendrāya | agnilocanāya | rauḍrāya | sauraṇe || 10 ||

mahāvīrāya | suvikrama parākramāya | hari-kolāhalāya | cakrīne | vijayāya | jayāya | avyayāya | daityaāntakāya | para-brahmane | aghorāya || 20 ||
ghora-vikramāya | jvāla-mukhāya | jvāla-māline | mahā-jvālāya | mahā- prabhāvaye | nītilāksāya | sahasrākṣāya | dur-nirīkṣayāya | pratāpanāya | mahā-damśtrāyudāya || 30 ||
prājnāya | hiraṇyaka-niṣūdanāya | caṃḍa-kopīne | surārighnāya | sadārthighnāya | sadā-śivāya | guṇa-bhadṛāya | mahā-bhadṛāya | bala-bhadṛāya | subhadṛakāya || 40 ||
karalāya | vikaralāya | gatāyuṣāya | sarva kartrkāya | bhairavā-ḍambharāya | divyāya | agamyāya | sarva śatrujite | amoghāśtrāya | śastra-dharāya || 50 ||
savyacūḍāya | sureśvarāya | sahasra-bāhave | vajra-nakḥāya | sarva-siddhayaye | janāradanāya | anantāya | bhagavate | sthūlāya | agamyāya || 60 ||
apāvarāya | sarva mantraika rūpāya | sarva yantra vidhāranāya | avyayāya | paramānandāya | kālajite | khaga-vāhanāya | bhaktāti-vatsalāya | avyaktāya | suvyaktāya || 70 ||
sulabhāya | śucaye | lokaika-nāyakāya | sarvāya | śaraṇgata- vatsalāya | dhīrāya | dharāya | sarvajñāya | bhīmāya | bhūma-parākramāya || 80 ||
veda-priyāya | nutāya | pūjyāya | bhava-hṛte | paramēśvarāya | śrīvatsa-vakṣase | śrīvāsāya | vibhave | sāṅkarṣanāya | prabhāve || 90 ||
tri-vikramāya | tri-lokātmāya | kālāya | sarveśvar-eśvarāya | viśvambharāya | sthirābhāya | ācyutāya | puruṣottamāya | adhokṣajāya | akṣayāya || 100 ||
sevyāya | vanamāline | prakampanāya | gurave | lōka-gurave | srṣṭre | paraṃ- jyotiṣe | parāyanāya || 108 ||

12. Dhanvantari

om dhanvantaraye namaḥ | dharma-dhvaṣayā | dharā-vallabhāya | dhīrāya | dhīṣaṇa-vandyāya | dharmikāya | dharma niyāmakāya | dharma-rūpāya | dhīrodātta guṇojvalāya ||10 ||
dharma-vide | dharā-dhāriṇe | dhātre | dhātre-garva-bhide | dhātre-ditāya | dharā- dhara-rūpāya | dhārmika priyāya | dhārmika-vandyāya | dhārmika-jana- dhīyatāya | dhanadādi-samarcitāya || 20 ||
dhanāṇjaṇa-rūpāya | dhanāṇjava-vandyāya | dhanāṇjava sāratheye | dhīṣaṇa rūpāya | dhīṣaṇa pūjyāya | dhīṣaṇāgraṣa sevyāya | dhīṣaṇādhipāya | dhīṣaṇ- ādāyakāya | dhārmika śikhāmanaye | dhī-pradāya || 30 ||

dhīrupāya | dhyāna gamyāya | dhyāna dhyātre | dhīṛ-dhyeya padāmbujāya | dhī-svarūpine | dhīra-sampūjyāya | dhīra samarcitāya | dhīra śikhāmaṇaye | dhuraṃ-dharāya | dhūpa dhūpita vigrāhāya || 40 ||
dhūpa-dīpā-pujā-priyāya | dhūmādi mārga darśakāya | dhṛṣṭa-sammandanāya | dhṛṣṭadyumānya | dhṛṣṭhadyumma stutāya | dhenukāsura sūdānāya | dhenu vṛaja rakṣakāya | dhenukāsura vara-pradāya | dhairīyāya | dhairyā-vatām agrānaye || 50 ||
dhairīya-vatām dhairya-dāya | dhairya-sṭhirakāya | dhīyām-pataye | dhaumyāya | dhaumyedīta padāya | dhaumyādi muni-stutāya | dharma-marga-vighna-sūdānāya || 60 ||
dharma-rājñai | dharma mārga paraika vandyāya | dhāma traya mandirāya | dhanur-vātādi rogaghnāya | dhūta sarvādyā vrṇdāya | dhāraṇā-rūpāya | dhāraṇā-mārga darśakāya | dhyāna mārga mārgaika labhyāya | dhyāna mātrā sulabhāya || 70 ||
dhyāṛ-pāpa-harāya | dhyāṛ-tāpa-traya-harāya | dhana-dhānya-pradāya | dhana-dhānya-matta-sūdānāya | dhūma-ketu vara-pradāya | dharmādhyakṣāya | dhenu rakṣādhunīṃya | dharaṇī rakṣaṇa dhunīṃya | dhṛta mohinī rūpāya | dhīra samarcitāya || 80 ||
dhṛtāśvinī vodā sarūpāya | dharmābhi-vṛddhi kartre | dharma goptre dharma bāndhāvāya | dharma hetāve | dhārmika vṛaja rakṣā dhunīṃya | dhanañjayādi vara-pradāya | dhanañjayā sevā-tuṣṭāya | dhanañjayā sahāyya-kṛte | dhanañjayā stotra pāṭrāya || 90 ||
dhanañjayā garva harte | dhanañjayā stuti harṣitāya | dhanañjayā viyoga khinnāya | dhanañjayā gītopadesa kṛte | dharmādharma vicāra parāyaṇāya | dharmā-sākṣine | dharma-niyāmakāya | dharma-dhurandharāya | dhana-dṛpta jana-dūragāya | dharma-pālakāya || 100 ||
dhṛtāṃṛta 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 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-maṇīṃ karuṇā-nivāsaṃ 
śrī vēṅkaṭādri śīkharālaya kāla-megham 
śrī hasti śaila śīkhar-ojvala pārijātam 
śrīśaṃ namāmi śīrasā 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 gatīs tvamī pāryānām 
śaraṇām tvāmī 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:—

kuṃkumāṅkita varṇāya kundendu davalāya ca 
viṣṇu-vāha namastubhyam pakṣī-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 ārtī sarva-loka 
sarvajīna ārtī nata-vatsala sarva śeṣān ārtī 
svāmīn suśīla sualabhāśrita pārijāta 
śrī veṅkaṭēśa caraṇau śaraṇāṃ 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 veṅkaṭēśaṃ na nātho na nāthaḥ 
sadā veṅkaṭēśaṃ smarāmi smarāmi ||
hare veṅkaṭēśa prasāda prasāda 
 priyaṃ veṅkaṭēśa 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.

ahaṁ dūrataste padāmbhoja yugma
prāṇam-ecchāyā' gatya sevāṁ karomi ||
sakṛt sevāyā nitya sevā phalaṁ tvāṁ
prayaccha prayaccha prabhō 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.

ajñānīṁ mayā dośāṁ aśeṣāṁ vihitān hare ||
kṣamasva tvāṁ kṣamasva tvāṁ 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 viśno 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.

īśānāṁ jagot’ sya veṅkaṭa-pater viśnoḥ parām preyasīṁ
tad-vakṣa-sthala nitya vāsarasikāṁ tat-kṣānti saṁvardhinīṁ ||
padmālaṅkṛta pāṇi pallava yugāṁ padmāsanastham śriyaṁ
vātsalyādi guṇojuvālam bhagavaṭīṁ 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 gīri-taṭi suptam udbodhya krṣṇam
pārārthyaṁ svam śṛuti śata-sirāḥ siddham adhyāpayantī
svocchiṣṭhāyāṁ sraji nīgalitaṁ yā balāt-kṛtya bhūnte
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 Vishvaksena, 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 prasad one should depart.

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

Dhāti Pañcakam

pāṣaṇḍa druma-ṣaṇḍa dāva-dahanaś-cārvāka śailāsaniḥ,
bauddha-dhvānta nirāśa vāsara patīḥ jainebha kaṇṭhīravah
māyāvādi bhujānga bhaṅga garuḍaḥ trai-vidya-cūḍāmaniḥ
śrīraṅgeśa jaya-dhvajo vijayate rāmānujo’yaṃ 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 daṇḍaḥ
pracchan-bauddha makarālaya mantha daṇḍaḥ ||
vedānta-sūtra sukha darśana dīpa daṇḍaḥ
rāmānujasya vilasanti munes tridaṇḍaḥ ||

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.

cāritrodhāra daṇḍaṃ catur nayapatālaṅkriyā ketu daṇḍaṃ,
sad-vidyā dīpa daṇḍaṃ sakala kali-kathā samhīteh kāla daṇḍaṃ ||
trayyantā lamba daṇḍaṃ tri-bhuvana vijaya cchatra sauvarṇa daṇḍaṃ
dhatte rāmānujāryah prati-kathaka-śiro vajra daṇḍaṃ tri-daṇḍaṃ ||

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 sūtraṃ tri-yuga-pada yugārohaṇā lamba sūtram,
sad-vidyā dīpa sūtraṃ sakala kali-kathā samhate kāla sūtram ||
prajñā-śūtraṃ budhānāṃ praśama dhana maṇḥ padmīṇī nāla sūtram, rakṣā
cāla sūtraṃ muniṇāṃ 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-raja caraṇāṃbhuja mūla
dāsaḥ śrī viṣṇu loka maṇḍapa mārga-dāyī rāmānujo vijaya te yati-rāja rājaḥ

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 bejewelled pavilions of the World of Vishnu!

Śrī Raṅganātha Aṣṭhakam

ānanda rūpe nija bodha rūpe, brahma svarūpe śruti mūrti rūpe l
śaśānka rūpe ramaṇīya rūpe, śrīraṅga rūpe ramatāṃ mano me l 1 l

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 jagatām nivāse, ṛṭ maṃ vāse ravi bimba-vāse l
kṛpā-nivāse guṇa vrṇda-vāse, śrīraṅgavāse ramatāṃ mano me l 2 l

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 l
vyāsādi vandye sanakādi vandye, śrīraṅga vandye ramatāṃ mano me l 3 l

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 Kumāras. May you the most venerable Lord of Srirangam always delight my mind.

brahmādi-rāje garuḍhādhi-rāje, vaikuṇṭha rāje sura rāja rāje l
tailokya rāje akhila loka rāje, śrīraṅgarāje ramatāṃ mano me l 4 l

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 l
śritaika bhadre jagad eka nidre, śrīraṅga bhadre ramatāṃ mano me l 5 l

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

saccitta śāyi bhujagendra śāyi, nandāṅka śāyi kamalāṅka śāyi l
kṣīrābdhi śāyi vaṭa patra śāyi, śrīraṅgaśāyi ramatāṃ mano me l 6 l

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 repose 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 jagatam nidhāne l
anātha nāthe jagad eka nāthe, śrīraṅganāthe ramatāṃ mano me l 7 l

O tormentor of Kāṃsa, 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 l
daiyānta kāle akhila loka līle, śrīraṅga līle ramatāṃ mano me l 8 l

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 aṣṭakam punyaṁ prātar utthāya yaḥ paṭhet ||
sarvān kāmān avāpnoti raṅgī sāuyjyam 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.
AŚṬHĀLAKŚMĪ STOTRAM

sumanasa vandita sundarī mādhavi candra-sahodari he mamaye | muṇī-gaṇa vandita mokṣa-pradāyinī maṇjula bhāṣinī veda-nutte || sarasija-vāsinī deva supūjitā sat-guṇa varṣinī śānta-yutte l jaya jaya he madhusūdhanā kāminī 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 reverenced 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 Lakṣmī, please protect me.

ai kali-kalmaṣa nāsinī kāminī vaidika rūpinī veda-maye | kṣīra-samudbhava maṅgala rūpinī yantra nivāsinī mantra-nutte || maṅgala dāyini ambuja vāsinī deva gaṇāśrīta pāda-yutte l jaya jaya he madhusūdhanā kāminī 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 Lakṣmī of Grain, please protect me.

jaya vara varmīnī vaisnavī bhārgavī mantra-svarūpinī mantra-maye | sura-gaṇa pūjita śīghra phala-prada jñāna vikāsinī śāstra-nutte || bhava-bhaya-hārinī pāpa-vimocanī sādhu-jaṇāśrīta pāda-yutte l jaya jaya he madhusūdhanā kāminī dhairyā-lakṣmī jaya pālaya mām || 3 ||

Glory to you, O benefactor, the consort of Vishnu of the clan of Bhṛgu, 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 Lakṣmī of Patience, please protect me.

jaya jaya durgatī nāsinī kāminī sarva-phala-prada śāstra-maye | ratha gaja turaga padādi samāvṛta pari-jana maṇḍita loka-nutte || hari hara brahma supūjita sevita tāpa nivārini pāda-yutte l jaya jaya he madhusūdhanā kāminī 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 Śīva, 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 Lakṣmī of Elephants, please protect me.

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

sakala surāsura deva munīṣvara mānava vandita pāda-yuge jaya jaya he madhusūdhanā kāminī santāna-lakṣmī jaya pālaya mām || 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 kamalāsinī sad-gati dāyinī jñāna-vikāsinī jñāna-maye ṭ anudita marcitā kuṃkumā dhūsara bhūṣita vāsita bhāgya-nutte ṭ kanaka-dhara stuti vaibhava vandita śankara deśika māṇya-pade ṭ jaya jaya he madhusūdhana kāminī vijaya-lakṣmī ṭ jaya pālaya māṁ

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.

praṇāta suresvarī bhāratī bhārgavi śoka-vināsinī ratna-maye maṇi-maya bhūṣita karnā-vibhūṣana śānti samāvṛta hāṣya mukhe ṭ nava-nidhi-dāyini kali-mala-hārinī kāmya-phala-prada hasta-yutte ṭ jaya jaya he madhusūdhana kāminī vidya-lakṣmī ṭ jaya pālaya māṁ

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.

dhindhi dhimdhi dhimdhi dhimdhih dundhubhi nāda supūrṇa-maye ṭ ghumaghuma ghumghuma ghumghuma ghumghuma śankhari-nāda sovāgya-nutte śruti nigamāgama śāstra supūjita vaidika mārga pradaśayutte ṭ jaya jaya he madhusūdhana kāminī śri-dhana-lakṣmī pālaya māṁ

Dhima Dhimi the drums roll, filling the directions with its sound. Ghuma, ghuma ghuma the conch shells reverberate, you are reverenced 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  
śrīmānnaṁrāyaṇaṁ vande bhāntam sūri guruttamaṁ || 1 ||

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

tulāyāṁ śrāvaṇe jātaṁ kāncyāṁ kāńcana vārījāt ||
dvāpare pāṅcajanyāṁśaṁ 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 city of Kanchi, who is the incarnation of the Conch of Vishnu.

tulā-śravīṣṭhā sambhūtaṁ bhūtam kallola mālinaḥ ||
tire phullot palān mallāpuryāmiḍē gadaṁśakam || 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.

makhāyāṁ makare māse cakrāṁśaṁ bhārgavodbhavam ||
mahīṣurāpūrādhiśaṁ bhakti-sāram aham 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 Satabhisha as a manifestation of the Sword.

vaiśākhe tu viśākhāyāṁ kurukāpuri kārījam ||
pāṇḍyadeśe kalerādau śaṭṭhāriṇī sainyapaṁ bhaje || 6 ||

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

caitre citrā samudbhūtaṁ pāṇḍya deśe khagāṁśakam ||
śrī-parānkuśa sad-bhaktaṁ madhuraṁ 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-vamśubhavāṁ kerale colapaṭṭane ||
kaustubhāṁśaṁ dharādhīśaṁ 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 Purnarvasu, as a manifestation of the Gem.

jyeṣṭhe svāti-bhavaṁ viṣṇu-rathāṁśaṁ dhanvinah pure ||
prapadye śvaśuraṁ viṣṇor viṣṇu-cittaṁ puraḥ-śikham || 9 ||

Svētāsvānā Prāṣṭānā Sūraṇītrā Sūtra 8:9
I take refuge in Vishnucitta (Periyalvar) Who was born in Srivilliputur 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 Purashhikhas.

āśādhe pūrva-phālgunyāṁ tulasī-kānan-odbhavāṁ 
pāṇḍye viśvaṁ-bharaṁ godāṁ vande śrīrāga nāyakīṁ || 10 ||

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

kodānde jyeṣṭhā nākṣatre maṇḍaṅguḍi purodbhavam 
colorvyaṁ vana-mālāṁsaṁ bhaktāṅghriṇum 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 Margasira during the Jyestha asterism, as a manifestation of the Garland at the city of Mandangudipura in the Chola kingdom.

kārtike rohini-jātaṁ śrī-pāṇaṁ niculāpure 
śrīvatsāṁsaṁ gāyakendraṁ muni-vāhanam āśraye || 12 ||

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

kārtike kṛṣṭikājātaṁ catuśkavi śikhāmaṇim 
ṣaṭ prabandha kṛtaṁ śāṅiga-mūrtiṁ 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'nuṇādhā sambhūtaṁ viṅ-aṅrāyaṇe pure 
gajavakraṁśaṁ ācāryamādyamāṁ nātha-muniṁ bhaje || 14 ||

I adore Nathamuni, the greatest of the preceptors, born a Virarayanapuram in the month of Jyestha during the asterism of Anuradha as an incarnation of Gajavadaṇa (a courtier of Vishvakṣena).

āśādhe cottaṛaśādhe sambhūtaṁ tatra vai pure 
simhāsaṁaṁśaṁ vikhyātaṁ śrī yāmuna-muniṁ bhaje || 15 ||

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

caitrārdaṁ sambhavam viṣṇor darśana sthāpanotsukham 
tuṇḍira maṇḍale śeṣa-mūrtiṁ rāmānujaṁ 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 sampanṇaṁ aravinda nivāsinīṁ 
asēṣa jagadįśirīṁ vande varada-vallabhāṁ || 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 parāṅkuṣa pādābja surabhī-kṛta maulaye || 1
śrī vatsa cihna nāthāya yati-rājāya maṅgalam || 1

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

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

saṁsevyā yāmūnācārya ekalavyosmy-aham guroḥ ||
ityeva vadate nityaṃ yatirājāya maṅgalam || 4

śrī kāncī-pūrṇa miśroka rahasyārtha vide sadā ||
deva-rāja priyā-āṣṭu yatirājāya maṅgalam || 5

śrīmad goṣṭhi-purī-pūrṇa divyājñā kurvate mudā ||
ślokaṁ gṛñṇate tasmāt yatirājāya maṅgalam || 6

küreśa kurukā-nātha dāśarathyādi-deśikāḥ ||
yac-chiṣyā bhānte tasmāi ca yatirājāya maṅgalam || 7

carāma-śloka tattvārtham jñātvāryājñāṁ vilaṃghya ca ||
dīśate taṁ svakīyebhyaśa yatirājāya maṅgalam || 8

śrīśaila pūrṇa kṛpayā śrī rāmāyanaṁ arthataḥ ||
bhaktyā yena śrutaṁ tasmāi yatirājāya maṅgalam || 9

śaṅkarādi ku-drṣṭīnāṁ bāhyānām nidhanāya ca ||
śrī-bhāṣyaṁ kurvate tasmāi yatirājāya maṅgalam || 10

kurvann-upaniṣad-bhāṣyaṁ jagad rakṣāṁ karoti yaḥ ||
dāyāyāḥ para-tantrāya bhāṣyakārāya maṅgalam || 11

dramiḍopaniṣad vyākhyāṁ kālayeti kṛpā-balat ||
sāsate kurukeśaṁ taṁ bhāṣyakārāya maṅgalam || 12

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

paramāṇu mrṣā vādi vāda-saṁhāra-kāriṇe ||
tasmāi bhagavate śrīmad bhāṣyakārāya maṅgalam || 14

śrīmat kuraṅga pūrṇāya śrī bhāṣyam vadate svayam ||
pitṛ sampṣauti tasyāpi bhāṣyakārāya maṅgalam || 15

dattvā vrṣa-girīśasya śaṅkha-cakre raṃpateḥ  
parama prīti yuktāya bhāṣyakārāya maṅgalam || 16 ||

sannyāsaṁ kurvate kāncyāṁ ananta sarasī-taṭe  
varade nyasta-bhārāya bhāṣyakārāya maṅgalam || 17 ||

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

śeṣo vā sainyanātho vā śṛīpatir veti sātvikaiḥ  
vitarkyāya mahā prājñaiḥ yatirājāya maṅgalam || 19 ||

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

vedātmaka pramāṇena sāttvikaiśca pramāṭrbhiḥ  
prameyeṇa saha śrīmān vardhatāṁ yatīṣekharāḥ || 21 ||
Śrī Yatirāja Vimśatī

yaḥ stutim yati pati prasādinīṁ vyājahāra yatirāja viṃśatīṁ I
taṁ prapanna janacātakāṁbhudam naumi saumya varayogī puṅgavam II

śrī mādhavāṅghri jala jadvaya nitya-sevā
premā vilāsaya parānkuśa pāda bhaktam I
kāmādi doṣa haram āṭma padāśṛṭānām
rāmānujaṁ yati-patīṁ prāṇamāmi mūrdhna II 1 II

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-rajan caranāmbhuja rāja haṃsām
śrīmat parānkuṣa padāmbhuja bhṛṅga-rajam I
śrī bhaṭṭa-nāthā para-kāla mukhābja mitram
śrīvatsa cihna saraṇaṁ yatirājam ēde II 2 II

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 yatindraṁ manasā vapuṣā ca yuśmad
pāḍāravinda yugalaṁ bhaṭaṭāṁ guruṇām I
kurādi-nāthā kurukṣeṣa mukhādya pumāsām
pāḍānucintana para satatāṁ bhāveyam III 3 II

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

nityaṁ yatindra tava divya vapu smṛto me
saktaṁ mano bhavatu vāk guṇa kīrtane’sau I
krṣyāṅca dāṣya karaṇaṁ tu kara dvayasya
vṛtyantareśtu vimukhaṁ karaṇa trayaṁ ca III 4 II

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
niṣṭāṁ mamātra vitarādyā yatindra-nāthā I
siṣṭāgrāgāṇya jana sevya bhavat padābje
hrṣṭāṁ nityaṁ anubhūya mamāsya buddhiḥ V 5 II

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.

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 these sins which are the sole cause of all this.

I do that which is displeasing to you, but still continue to masquerade as a loving servant, what a disappointment to you, committing base deeds, against the devotees and against the Acharyas.

Alas! 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.

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.

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.

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.

antār bahis sakala vastuṣu satam īsam
andhāḥ puras-sthitam ivāham avikṣamāṇaḥ || 12 ||
kandarpa vaśya hṛdayaḥ satataṃ bhavāmi
hanta tvadagra gamaṇasya yatindra nārhaḥ

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 l
etasya kāraṇaḥ 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
kūrādhibhāthā kathīkhila naicya pātram l
eso'ham eva na punar jagat īdṛśas 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.

śuddhāṭma yāmuṇa guruttama kūrānātha
bhaṭṭākhyā deśika varokta samasta naicyam l
adyāstyaśaṅku 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.

śabdāḍi bhoga viśayā ruciras madīyā
naṣṭā bhavattvīha bhavat dayayaḥ yatindra l
tvad dāsa dāsa gaṇanā caramāvadhau yas
tad dāsataika rasatā'vīratā 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 upagatāsviha raṅga-rājaḥ ।
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 sṛiṭānām ॥ 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 ।
tāvanvahāṃ 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 māmakīnām
aṅgī kuruṣva yatirāja dayāmbu rāṣe ।
ajño’yam ātmaguna leśa vivarjitasya
tasmāt ananyas 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 medhamānaiḥ śruti madhurai rudhitai rupahṛṣyaantam
vara varamunim eva cintayanti matriya meti niratyayaṃ prasādam.
vasudeva-sutaṁ devaṁ kaṁsa cânūra mardanam || 1 ||
devakī-paramānandaṁ kṛṣṇaṁ 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.

ataśī puspa sankāśam hāra nūpura śobhitam || 2 ||
ratna-kaṅkaṇa keyūram kṛṣṇaṁ 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.

kṛti-lāka samyuktaṁ pūrna candra nibhānanam || 3 ||
vilasat kuṇḍala-dharaṁ kṛṣṇaṁ 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 samyuktaṁ cāru-hāsaṁ catur-bhujam || 4 ||
bārhi-piṅcāva-cuḍāṅgaṁ kṛṣṇaṁ 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.

upthula padma patrākṣaṁ nīla jīmūta sannibham || 5 ||
yādavānāṁ śiro-ratnaṁ kṛṣṇaṁ 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 keśi samyuktaṁ pīṭāmbara suśobhitam || 6 ||
avāpta tulasī gandham kṛṣṇaṁ 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.

gopikānāṁ kuca-dvandva kuṅkumāṅkita vakṣasam || 7 ||
śrī-niketāṁ mahēśvāsaṁ kṛṣṇaṁ 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.

śrīvatsāṅkaṁ mahoraskaṁ vanamāla virājitam || 8 ||
śaṅkha-cakra-dharaṁ-devaṁ kṛṣṇaṁ 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.

kṛṣṇāṣṭakaṁ idaṁ puṇyaṁ prātār utthāya yah pāṭet || 9 ||
koṭi janma kṛtaṁ pāpanaṁ 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.
Jñānāmṛta Stotram
(A hymn of Lord Siva — Garuda Purana 1.232)

yasya viśvam anādyantaṁ ajam ātmani saṁsthītam |
sarvajñānaṁ acalāṁ viṣṇuṁ 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.

devaṁ garbhocitam viṣṇuṁ sadā dhyāyan vimucye |
asarīraṁ vidhātāram sarva jñāna manoritam |
acalāṁ sarvagaṁ viṣṇuṁ sadā dhyāyan vimucye || 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.

nirvikalpaṁ nirābhāsan niṣprapañcam nirāmayam |
vāsudevaṁ gurum viṣṇuṁ sadā dhyāyan vimucye || 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.

sarvātmakaṁca vai yāvadātma Caitanya rūpakam |
śubham ekākṣaraṁ viṣṇuṁ sadā dhyāyan vimucye || 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.

vākyātitaṁ trikālaṁjaṁ viśveśam loka-sākṣinam |
sarvasmād uttam viṣṇuṁ sadā dhyāyan vimucye || 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 sevitaṁ viṣṇuṁ sadā dhyāyan vimucye || 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.

saṁsāra bandhanān muktim icchaṁlloko hyeṣataḥ |
stutvaivām varadāṁ viṣṇuṁ sadā dhyāyan vimucye || 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.

sāṁsāra bandhanāt ko’pi muktim icchan samāhitah |
anantam-avyayam devaṁ viśnum viśva-pratīṣṭitam |
viśveśvaram-ajaṁ viśnum sadā dhīyān 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 dṛṣṭyām |
sākṣat kṣamām karuṇayā kamalām-ivānyām
godām ananya śaranaḥ śaranam prapadye || 1 ||

vaideśikaḥ śruti girām-api bhūyasinām
varṇeṣu māti mahimā na hi mādruśām te |
ittam vidantam api mām sahasaiva gode
mauna-druho mukharayanti guṇāḥ tvadīyāḥ || 2 ||

tvat preyasaś śravanayomṛtayā manānām
tulyām tvadīya maṇi-nāpura sīṁjitanām |
gode tvam eva janani tvad abhiṣṭa vārhām
vācam prasanna madhurām mama samvidhehi || 3 ||

kṛṣṇān vayena dadhatim yamunā nubhāvam
tirthaiḥ yathāvat avagāhya sarasvatīm te |
gode vikasvara dhīyām bhavati katākṣāt
vācaḥ sphuranti makarandam ucaḥ kaviṇām || 4 ||

asmādṛśām apa kṛtau cira dīkṣitānām
anāhāya devi dayate yadasau mukundaḥ |
tan niścittam niyamitas tava maulidānma
tantri nīnāda madhuraiśca girām nikumbhailaḥ || 5 ||

śonādar-epi kucayor api tuṅgabhadra
vācaṁ pravāha nivahepi sarasvatī tvam |
aprākṛtair api rasaiḥ viraja svabhavāt
godāpi devi gamituḥ nanu narmadāsi || 6 ||

valmīkataḥ śravanato vasudhāt manas te
jāto babhūva sa muniḥ kavi sārva-bhaumaḥ |
gode kim adbhūtam idaṁ yadam śvadān te
vaktrāravinda makaranda niḥbhāḥ prabandhāḥ || 7 ||

bhoktum tava priyatamam bhavatīva gode
bhaktim nījām pranaya bhāvanaya grnantaḥ l
ucchāvaccair virahā saṅgamajair udantaiḥ
srṅgārayanti hṛdayam guravas tvadiyaḥ LL 8 L
mātas samutthita vatīm visnucittam
viśvopajīvyam amṛtam vacasā duhānām l
tāpa-cittam hima-ruceriva mūrtim anyam
santa payodhi duhitus sahajam vidus tvām LL 9 L
tātas tu te matupitah stuti leśa vaśyāt
kāṁmṛtaiḥ stuti śatair anavāpta pūrvam l
tvan mauli kanta subhāgām upaḥṛtya mālām
lepe mahattara padānu guṇam prasādam LL 10 L
dik daksināpi pari paktrim apuṇya labhyāt
sarvottarā bhavati devi tavāvatārāt l
yatraiva raṅga-patinā bahumāna pūrvam
nidrālunāpi niyatam nihitā kaṭāksāḥ LL 11 L
prāyena devi bhavati vyapadesāḥ yogāt
godāvari jagat idam payasā puniṭe l
yasīṃ sametya samayeṣu cīram nivāṣāt
bhāgirati prabhṛtayopi bhavanti punyāḥ LL 12 L
nāgeśayaḥ sutanu pakṣirataḥ katham te
jāṭaḥ svayam-vara patiḥ purusāḥ purānāḥ l
evam vidhāḥ samucittam praṇayam bhavatāḥ
sandarśayanti pariḥāsa giraḥ sakhīnām LL 13 L
tvat bhukta mālya surapi kṛta cārmaule
hitvā bhujāntara gathām api vaijayantīm l
patyus taveśvari mitaḥ pratīghāta lolāḥ
barhāta patri ruci māracayanti bhṛṅgāḥ LL 14 L
āmodavatayapi sadā hṛdayam gamāpi
rākāntūpi lalitūpi gunottarūpi l
mauli sraja tava mukunda kiriṭa bhāja
gode bhavatya dhāritā khalu vaijayanti LL 15 L
tvan mauli dhāmani vibhoḥ śīrasā ṣṛṅhte
svaccandha kalpita sapīta rasa pramodā l
manjusvana madhuliho vidadhuḥ svayam te,
svāyamvaram kamapi maṅgala tūrya ghoṣam LL 16 L

viśvāyamāna rajasā kamalena nābhau
vakaṣṭhale ca kamalā sthana candanena āmoditopi nigamair vibhurāṅghri yugme
dattena tena śirasā tava maulimālām || 17 ||
cūḍā padena parīghhya tavottariyam
mālām api tvat alakair adhivāsyā dattām āprāyena raṅgapatīr eṣabhībharti gode
saubhāgya sampat abhiṣekā mahādhiṅkāram || 18 ||
tuṅgair akrtrimagirāḥ svayam uttamāṅgaiḥ
yam sarva gandha iti sādharam udvahanti āmoda manyam adhigacchati mālikābhiḥ
sopi tvadiya kuṭilālaka vāsātābhiḥ || 19 ||
dhanye samasta jagatām pitur uttamāṅge
tvan maulī mālyabhara sambhareṇā bhūyāḥ āindīvara srajam ivā dadhati tvadiyāni
ākekarāṇi bahumāna vilokitānīḥ || 20 ||
raṅgeśvarasya tava ca prāṇayāṇu bandhāt
anyonya mālya parivrāṭtim abhiṣṭuvantaḥ āvācālayanti vasudhe rasikās trilokīṁ
nyūnādi gatva samatā viśayair vivādaiḥ || 21 ||
dūrva dala pratimaya tava deha kāntyā
gorocana rucirayaḥ ca rucendirāyāḥ āaśīdanujjita śikhāvala kantha śobham
māṅgalyadām praṇāmatām madhuvairī gātram || 22 ||
arccam samarca niyamair nigamā prasūnaiḥ
nātham tvayā kamalayā ca sameyivāṃsām āmātas ciram niraviśan nija mādirājyam
mānya manu prabhṛṭayopi mahīśītas te || 23 ||
ārdhra paradhini janebhī abhirakaṣāṅārthaṁ
raṅgeśvarasya ramayā vinivedyamāne āparśve paratra bhavati yadi tatre nāsīt
prāyena devī vadanam parivartītam syat || 24 ||
gode guṇair apanayan prāṇātāpradān
bhrūkṣepa eva tava bhoga rasāniṅkūlaḥ ākarmānubandhī phala dānaratasya bhartuḥ
svātantrya dūrvyasana marmabhīdā nidhānām || 25 ||
raṅge taṅit-guṅavado ramayaiva gode
krṣṇām buddhasya kaḍithāma kṛpayā suvṛṣṭyā l
daurgatya durviśa vināśa sudānadhim tvām
santaḥ prapadya samayantya cireṇa tāpān l 26 l
śataparādhām api mām anukampya gode
gopṭrī yadi tvam asi yuktam idam bhavatyāḥ l
vātsalya nirbharatayā jananī kumāram
sthanyena vardhayati daṇṭa payodharāpi l 27 l
śata mukha maṇi nilā cāru kalhāra hastā
sthana-bhara namitaṅgi sāntra vātsalya sindhuḥ l
alaka-vinihitābhīḥ sragbhir ākṛṣṭa nātha
vilasatu hṛdi godā viṣṇucittātmajā nahā l 28 l
iti vikasita bhakter-utthitām venkatesāt
bahu guṇa ramanīyām vakti godāstutim yahā l
sa bhavati bahumā nyāḥ śrīmato raṅga bhartuḥ
caraṇa kamala sevāṃ śāśvatīm abhyupaisyan l 29 l
kavitārıkka simha kalyāṇa guṇa śāline l
śrīmāte venkaṭēśāya vedānta gurave namaḥ l
## Miscellaneous Prayers

### 1. Prayer for the development of Altruistic intent.

nāham kāṅkṣaye svargam, na rājyaṁ nacāpunar-bhavam ।
kāṅkṣaye duḥkha-taptānāṁ prāṇīnāṁ arthi-nāśanam ॥

_O Lord I do not desire, heaven, or regal oppulence 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 kāmaye’haṁ gatiṁ īśvarāt parāṁ,
asṭāṛddhi-yuktām apunar-bhavam vā ।
ärtiṁ prapadye’khila deha bhājāṁ,
antāḥ 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

bhadraṁ astu śivaṅcāstu mahālakṣmī prasīdātu ।
rakṣāntu tvām 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._

ruṇā rogādi dāridrya pāpa kṣud-apamrtyavaḥ ।
bhaya śoka manas-tāpā naśyantu 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’haṁ pāpakarmāḥam pāpātmā pāpa-saṁbhavā ।
trāhi māṁ kṛpayā devā śaraṇāgata vsatālā ॥

_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 śaraṇāṁ nāsti tvam-eva śaraṇāṁ mama ।
tasmāt kārunya 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,
nahā kṣaṭtamāṁsvacaraṇāravinde ॥

_Srivaishnava Prayer Book. Srimatham 8:4:2014_
akiṅcino nānya gatiś-śaranye,
tvāt-padā-mūle śarāṇaṃ 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 somāngi mūrtaye |
duḥkha trayāgni santāpa sāntaye 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

brahmārpaṇam 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 mṛtyu haraṇam 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 paramātmane
trāhi māṁ 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 overcomes 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-variṇā 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-tvam ca tīrtheṣu vasatiṣ-tava
varuṇāya namas-tubhyam snānānujjāṇāṭ 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 devi satyavyayai namo namaḥ

I salute Tulasi Devi the beloved of Krishna, O goddess, bestow upon me devotion to Vishnu, O truthful one.

tulasy-amṛta-janmāṣi sadā tvam keśava-priyā
dēva-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.

sāha-nāvavatu | sāha nau bhunaktu | sāha vīryaṁ karavāvahai |
tejasvi-nāvadhitam astu mā vidviṣāvahai || om śaṁtiḥ śaṁtiḥ śaṁtiḥ ||

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 saṁtāpa śaṁtaye gurave nameḥ ||

I salute the guru who is the embodiment of the Sun, Moon and Fire, and who removes the threefold suffering.

Hayagrīva Prārthana

jīnānānanda-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 caksuṣā paśya |
śīvena manasānugṛhāna |
prasīda mām adhyāpayya |

‘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 bhuvaḥ sukhiḥ | *May all beings be happy*
sarve santu nīrāmayāḥ | *May all beings be free from maladies*
sarva bhadrāṇi paśyantu | *May all beings achieve what is good for them*
mā kaścid dukha bhāg 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*
ṃṛtyor mā amṛtaṁ gamaya — *From death lead us to immortality*
Tirupallāṇḍu

Invocation

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.

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.

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.

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.
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.

O you who belong to the community that serves the Lord and Master-of-the-senses (Hrshikesha); 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'.

For seven generations; grandson and sire; we do our tasks aright for Him who during the asterism Tiruvonam (Sravana), 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".

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 a form of Narasimha. And made blood flow.

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, earings 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.

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.
ennāḷ emperumān, unranak-kaṇiyōm enrezhuttu
paṭṭavanāḷē, adiyongal adikkuḍil, vidu peṭṭuynda dugān l
śennāl toṭṛī tiru madurayul śilay gunītī l aindalaiya
paināga pāynduvane, unay paḷḷāṇḍu kūrute l l 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 leapt upon the five-hooded serpents head; all hail we say.

alvaza konrum illā anī kōṭi yarkōn, abhimāṇa tūngan l
śelvanay pōla tirumāle, nānum unakku pāzhavaḍiyēn l
nal vagaiyāl namo nārāyaṇāveṇru nāmum pala pāravi l
pal vagayālum pavitirane, unnai paḷḷāṇḍu kūrume l l 11.

I, like the devotees of king Selva of Kottiyur, all fair with nought unfit, am your eternal servant. Ecstatically I sing ‘namo nārāyaṇa’ and chant your thousand names. O Lord manifold in purity all hail to you for thousands of years.

pallāṇḍēṇru pavitirana paramēṭṭiyay l śāṛṇgamam
ennum vililāṇḍan tanaī, villiputur viṭṭucittan virumipiya sōl l
nallāṇḍēṇru naviru raipār, namo nārāyaṇāyāveṇru l
pallāṇḍum paramāṭmanai, sūzhn tiru tēttuvār pallāṇḍē l l 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 nārāyaṇa’.

pallāṇḍu paḷḷāṇḍu pallāyira tāṇḍu pala kōṭi nūrāyiram
mallāṇḍā tīndōḷ maṇivannā un śevvaḍi śevvit-tiruk kāppu l
Uyarvaṇa

bhaktamṛtam viśva-janānumodanam sarvārthadham śrī śaṭakopa vāṃmayam |
  sahasra śākhopaniṣat samāgamam namāmyaham drāviḍa veda sāgaram ||

uyarvaṇa uyar nalam * uḍaiyavan yavan avan *
mayarvaṇa madi nalam * aruḷinan yavan avan *
ayarvaṇum amarargal * adipati yavan avan *
tuyar aṟu 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 aṟa * malar miśai ezu darum *
manan uṇarvu vaḷavilan * poḷi uṇarvu vavai ilan *
inan uṇar muzu nalam * edir 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 *
ilaniḍai viśum bidi ai * uruvinan aruvinan *
pulanoḍu 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 ivaḷ evaḷ *
tām avar ivar uvar * adu vidu udu vedu *
vim avai ivai uvai * avai nalam ṭīṅgavai *
ām avai āyavai āy * āyavai ninṭa 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 adun ahu * aṉiṉai vaṟai vaṟai *
avar avar ēṟai-aṉar * ena vaṟi aṉaiyargal *
avar avar ēṟai-aṉar * kuṟaiyil aṉaiy-avar *
avar avar vidi vazhi * aṉaiy aṉiṉarē 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.

ninṟar irundarar * kiṟandanar tirindanar *
ninṟil irundilar * kiṟandilar tirindilar **
enṟum or iyal vinar * ena ninai-vari-yavar *
enṟum or iyal voṟu * ninṟa ven tiṟarē 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.

tiṟa viṟsumb-eri vaṟi * nīr nilam ivai miśai *
paṉar poru muzu vaṟudumāy * avai avai doṟum *
uduḷ misai uyir ena * karandēṅgum paranduḷan *
šuḍar migu surudiyul * ivai ūṇḍa śūrane 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.

śuṟar aṉi-vaṟu nilai * viṉ mudal muzuvaṟum *
varan mudalāy avai * muzuḍuaṇḍa para paran *
puram oru mūṇeṟittu * amararkkuṁ aṉi-iyandu *
arān ayan ena * ulagazittu amaituḷanē 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 ġuṇam uḍaimaiyil *
uḷan iru tagaimai-yoḍu * ozivilañ 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 ţan paravaiyul * nîr toţum parandulăn *
paranda āṇḍam idenă * nila viśum pozivařa *
karanda ŝîl iḍam toţum * iḍan tīgaz porul toţum *
karanḍēngum parandulăn * ivai ūṇḍa 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 ēri vaḷî * nîr nilam ivai miśai *
varan navil tiţal vaḷî * ali poţaiyây ninřa *
paran aḍî mêl * kurugûr saḍakopaṇ śol *
nirâl niřai āyirattu * ivai pattum vîḍē  11

These ten verses out of the thousand full of good words and sense
Spoken by Kûrûkur Shatakopoṇ 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 ninřanar tidavisum suraraṛi
uṇanenil paranda karavisum vîḍu