



Adoration of
ŚRĪ GURU

A COMPILATION

1ST ed. 2020

Dedicated to the Lotus Feet of our Gurus.





ŚRĪ AMṚTĀNANDANĀTHA SARASVATĪ

1934-2015

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SALUTATIONS TO GAᅇAPATI



om gaᅇānām tvā gaᅇapatiᅇ havāmahe
kaviᅇ kavīnām-upamaśravastamam |
jyeᅇᅇharājam brahmaᅇām brahmaᅇaspata
ā naᅇ śᅇᅇvannūtibhiᅇ-sīda-sādanam ||
om mahāgaᅇādhipataye namaᅇ ||

*Om, O Gaᅇapati, To You Who is the Lord of the Gaᅇas
(Celestial Attendants or Followers), we Offer our Sacrificial
Oblations; You are the Wisdom of the Wise and the Uppermost
in Glory; You are the Eldest Lord (i.e. ever Unborn) and is of the
Nature of Brahman (Absolute Consciousness); You are the
Embodiment of the Sacred Praᅇava (Om); Please come to us
by Listening to our Prayers and be Present in the Seat of this
Sacred Sacrificial Altar; Om, our Prostrations to the
Mahāgaᅇādhipati (the Great Lord of the Gaᅇas).*

Introduction



Guru is manifestation of the highest form of knowledge. Guru's grace single-handedly transmits this highest knowledge to an aspirant or Sadhaka. The relationship between a Sadhaka and Guru is of complete and irreversible unity. While the Guru's physical form does often offer an initial attraction, the external Guru, through his manifested grace, removes the ignorance of a Sadhaka by revealing the true Guru inside each one of us. Unquestionably, Guru is the sole authority who can impart this highest identity with our intrinsic and unlimited divinity within. It is for this reason that Guru is worshipped and adored with the most devout Bhakti by a Sadhaka.

To assist the disciple, we present the following compilation, related to Guru worship, which includes various writings, excerpts and stotras from Gururji himself and other sources.

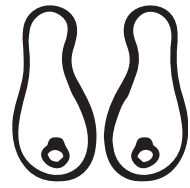
If you have Guru Padukas or a Śrī Yantra you can perform abhishekam by reciting either or both of the Guru Namavalis presented herein (p. 37, 43). Afterwards you can also perform *manasika pūjā* as presented on p. 64.

Following the Guru worship with complete surrender will bestow the Sadhaka with the unconditional Grace of the Guru. This is Gururji Śrī Amṛtānandanātha Sarasvatī's unfailing commitment and blessing to all of us.

It should be noted that this compilation contains number of mantras, which can be recited by initiates only. If you don't have an initiation, you are welcome to approach Devipuram to receive one.



ŚRĪ GURU



~ ADORATION of ŚRĪ GURU - A COMPILATION ~

Parampara



Parameshti Guru

ŚRĪ KALYĀṆĀNANDA TĪRTHA

Bhadrakālī Pīṭham, Haridwar

xxxx-1998



Parama Guru

ŚRĪ SVAPRĀKĀŚĀNANDA TĪRTHA HAṂSA AVADHŪTA

Datta Pīṭham, Anakapalli

1915-2002



Guru

ŚRĪ AMṚTĀNANDANĀTHA SARASVATĪ

Sahasrakṣi Rājarājeśvarī Pīṭham, Devipuram, Visakhapatnam

1934-2015

ŚRĪ AMṚTĀNANDANĀTHA SARASVATĪ [GURUJI]



Śrī Annapūrṇāmbā Sahita Śrī Amṛtānandanātha Sarasvatī

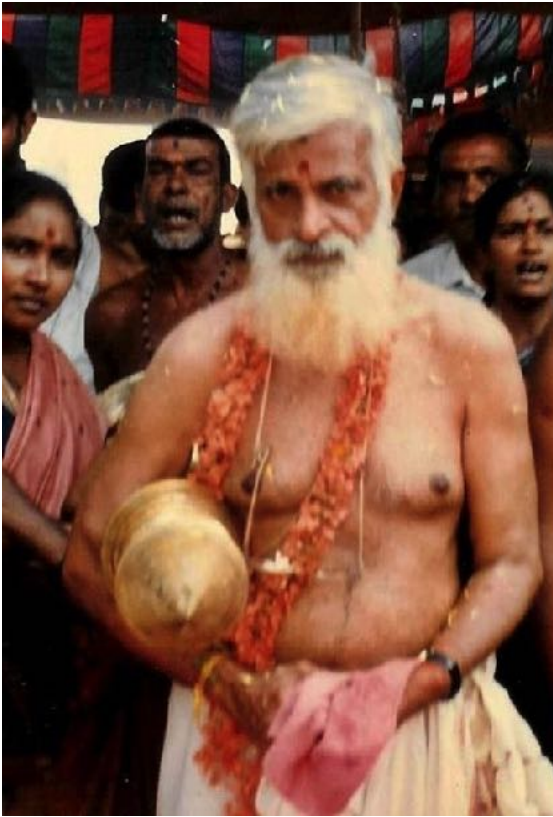
Text From: Śrī Vidyā: Śrī Cakra Pūjā Vidhiḥ [with minor edits]

In 1934, in Vizag, Sri Prahlada Sastry was born as the eldest son, to Sri Narasimha Rao and Lakshmi Narasayamma. Between the ages of 5 and 11 he had many spiritual experiences and asked many questions about spiritual topics that he could not find the answers to. As he became older, he concentrated more on his study of science, which he pursued at Andhra University. By the time he graduated from Andhra University with his M.Sc. in 1956, Dr. Sastry had managed to secure a highly competitive position with the renowned Tata Institute of Fundamental Research (TIFR) in Bombay. It was the beginning of a successful career that would span 25 years until he stepped down in 1981 to pursue his spiritual calling.

In 1977, Dr. Sastry had a divine vision in the Hyderabad Balaji Temple from Lord Vēnkaṭeśvara “Balaji” who appeared to him in the form of Bālā Tripurasundari. Then and there he decided that whatever life was left in him he should utilize for the welfare of everyone. This initiation was later

formalized when Dr. Sastry met Śrī Svaprākāśānanda Tīrtha Haṃsa Avadhūta and took Śrī Vidyā Purna Diksha from him in Anakapalle. His Guru gave him a Diksha name of Amṛtānanda. Later on Goddess Sarasvatī, his spiritual Guru, gave him her name, after which he became known as Śrī Amṛtānandanātha Sarasvatī.

Śrī Amṛtānanda continued to work for some time at TIFR. However, his work on a project for the military air defense made him seriously question whether he should be involved in this type of work.

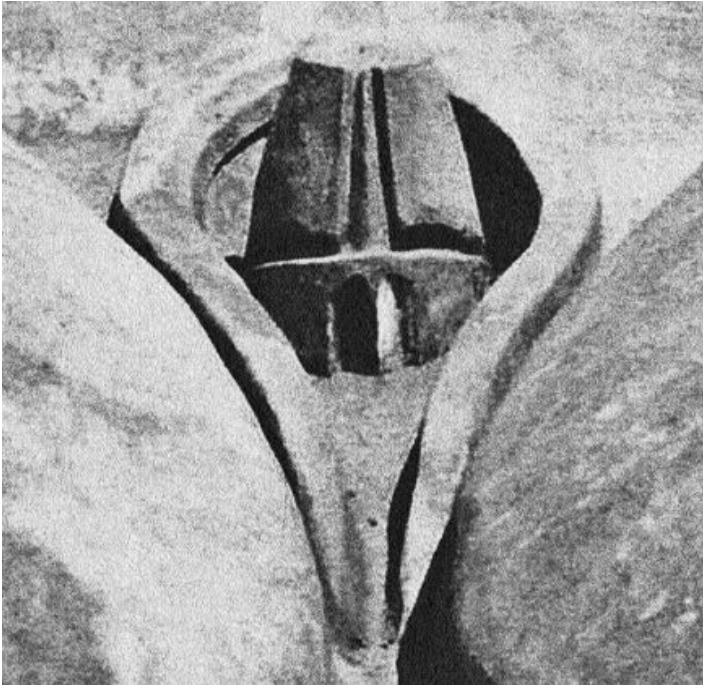


At that time he was offered an opportunity to teach physics for 2 years at the University of Zambia (Africa). So he took advantage of the offer and moved to Lusaka. It was at this time that Śrī Amṛtānanda met Śrī Wijayaharan (Haran Aiya), who became his 'spiritual son' and a disciple in Śrī Vidyā Upasana.

After Śrī Amṛtānanda returned to India in 1981, he resigned his job at TIFR and moved back to Visakhapatnam to serve Devi by teaching Śrī Vidyā for the benefit of all people (irrespective of caste, colour, creed, religion or sex).

In 1983, Śrī Amṛtānanda did a major Devi Yajna with 108 Ritviks for 16 days in Visakhapatnam. During this Yajna the Putrevu brothers donated 3 acres of garden for building a Devi temple. Having received all this land, he used to come there every week looking for any strong indication that this was indeed the place intended for Devi worship.

The place was full of cashew nut plantations. Close by there was a small hill where Śrī Amṛtānanda discovered a place, which was very similar to



The Kamakhya yoni shrine discovered by Guruji on Sunday, July 24, 1983. (William Thomas)

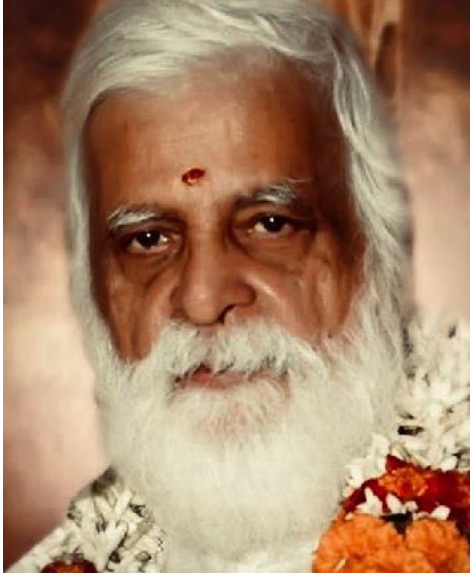
the Kamakhya Pīṭham in Assam. This formation is held sacred by Saktas as a symbol of the abundant procreative power of the Divine Mother.

He used to sit and meditate on this rock formation and during one of the meditative session he suddenly had a vision in which he was lying flat in the triangular depression of the yoni looking up. Flames were issuing from his body. He saw four Ritviks offering

oblations into the flames while chanting mantras from Sama Veda. During the Purnahuti part of the ritual he felt a heavy object, the size of a fist, being placed on his heart. He woke up from the trance and after digging on the spot he saw in the vision he discovered a Śrī Chakra Meru made of Panchaloha (five metals), bearing burn marks due to the heat of the fire. On a subsequent enquiry, it was confirmed that a major Yajna did occur at the very same spot some 250 years ago.

During another occasion Śrī Amṛtānanda had a vision of Devi as a devastatingly beautiful 16 year old girl. During his darshan he received Her blessings to build a Kamakhya Peetham on the very same hill site, and the Meru Nilayam on the donated site nearby. Furthermore, at the top of the hill he built a Shiva temple. Both Kamakhya Peetham and the Shiva temple were consecrated in 1984.

In 1985, he started building the Śrī Meru Nilayam. This is the only temple of its kind in India or elsewhere that is built as an exact geometrical representation of the Śrī Chakra Meru in a three dimensional form. It



measures 108 ft. on the ground and rises majestically to a height of 54 ft, in three stories.

The uniqueness of the Meru Nilayam is that the devotees can walk around and witness all the forms of the Devi mentioned in the Śrī Devi Khadgamala Stotram. In addition, the devotees themselves may perform puja to these Devis and Yoginis.

These forms have never been carved before and are exquisite representations of the many aspects of Mother manifested in the Universe. All in natural form, they are ready to free devotees from the bonds of lower passions, grant them all desires, and carry them to the transcendent states of samadhi.

The temple construction was completed in 1994 and the consecration ceremony was witnessed by thousands of devotees.

Guruji has many loving disciples in USA, Canada, India and other countries. He and his wife Srimati Annapūrṇāmbā devoted much of their life to teaching Śrī Vidyā and upliftment of the rural poor.

Guruji has left his body in October 2015.



“I want people to celebrate when I go.”

- Guruji

ŚRĪ SVAPRĀKĀŚĀNANDA TĪRTHA HĀMSA AVADHŪTA [GURU GARU]



At the center, Śrī Svaprākāśānanda Tīrtha Hāmsa Avadhūta (Guru Garu), on his right, his disciple - Śrī Amṛtānandanātha (Guruji) and to his other side is Śrī Caitanyānandanātha (Haran Aiya), a disciple of Śrī Amṛtānandanātha.

Text From: Michael M. Bowden. "Goddess and the Guru: A Spiritual Biography of Śrī Amṛtānandanātha Sarasvatī."

Formally titled Swami Swaprakashananda Tirtha Hamsa Avadhuta, Anakapalle Gurugaru was born Narasimha Kodukula (Narasimha enters Guruji's life yet again) on July 31, 1915, to Mahalakshmi and Suribabu Kodukula, members of a "pious family known for its religiosity" in the village of Veduruparthi, Andhra Pradesh.

"Even as a child, he made his presence felt by all alike," A. Ramalinga Sastry, a longtime acquaintance, recalled years later. "Not because of his total disinterest in formal education, which he discontinued at the elementary level, or his obstinate mischief, but because of his habit of being in a deeply

contemplative mood in opted solitude, going routinely into deep meditation most of the time, without any concern for the mundane.”

Over the years, Gurugaru encountered many of the greatest spiritual teachers of his time and took initiation into any number of spiritual lineages. A hagiography circulated for years among his devotees recounts the rather jaw-dropping details:

During his 20th year, Sri Gurugaru received initiation from Sri Poornananda Yogi, a disciple of the Tibetan guru Maru Maharishi. He was introduced to Śrī Vidyā upasana by Sri Kesari Kameswara Rao of the Madhvacharya lineage. “In his 32nd year, he received initiation into [the goddess forms known as] the 10 Mahavidyas, Sri Rajarajeswari and Vanadurga, and [into the] Saptasathi Chandi. He attained purna diksha [the highest initiation in Śrī Vidyā] from Sri Gnanananda Saraswathi of Anakapalle.

Traveling the length and breadth of India to enhance his spiritual knowledge, Sri Gurugaru mastered the 64 Tantras by the time he was 40 years old. By 43, he had learnt 70 million mantras from the teachings of the 18 pīṭhams and many gurus. He spent a few years in Kashi [Varanasi] contemplating and analyzing the source of the mantras he had learned, greatly aided by Sri Dakshinamurthi Paramahansa (1872–1954) of the Lalithanagar [section of] Visakhapatnam.

At the age of 58, he became a Vedic scholar with the grace of [the deity] Chintamani Mahavidyeswari. By 1980, in his 65th year, Sri Gurugaru felt the urge to renounce the material world and take up sannyasa. To this end, he travelled to the Sri Bhadrakali Mahapeetam at Haridwar’s Saptarishi Sarovar. Sanyasa Diksha was showered on him by [Gurugaru’s final guru] Srilasri Kalyanananda Bharati Tirtha Maharaj. Years later, with his Guru’s blessings, Sri Gurugaru took up the Avadhuta ashram.

ŚRĪ KALYĀNĀNANDA TĪRTHA



Śrī Kalyānānanda Tīrtha and his Bhadrakālī Pītham in Haridwar.

Text From: (1) Sri Chakra - The Journal of the Sri Rajrajesvari Peetam, Rush, NY. Blossom 10, Petal 3, June 2006. (2) Śrī Vidyā: Śrī Cakra Pūjā Vidhiḥ.

Śrī Kalyānānanda Tīrtha, originally from Andhra Pradesh, South India, was initiated into Śrī Vidyā upasana around 1945 by his Guru Śrī Rājarājeśvarānanda Nātha. In addition to Telugu, he was very fluent in the Hindi and English languages. He settled down at Haridwar, a city about 200 kilometres north of Delhi, on the banks of the Ganges river.

When he did the installation of the Bhadrakālī Pītham at the Sapta Rishi Sarovar, at Haridwar, his guru came down from the Himalayas to be with him for the consecration of the Bhadrakālī idol.

In the year 1980, Śrī Svaprakāśānanda met Śrī Kalyāṇānanda and was accepted by him as his disciple. Śrī Kalyāṇānanda first gave him sanyasa dīkṣā, and after a few years his blessings to enter the *avadhūta āśram*.



Śrī Kalyāṇānanda Tīrtha (on the right) with his disciple
Śrī Svaprākāśānanda Tīrtha Haṁsa Avadhūta (on the left)

In 16th, 17th Nov. 1998 Śrī Gaṇapati Saccidānanda Swami's Datta Pīṭham took over Śrī Kalyāṇānanda Tīrtha's Bhadrakālī Pīṭham after our Parameshti Guru has left his body.

This account, presented below, was documented on the Datta Pīṭham website: <https://www.dattapeetham.org/events/1998/sri-swamiji-in-haridwar-rishikesh-16th-17th-nov-1998>

The Haridwar Ashrama is situated on the Sapta Sarovar Road in Haridwar town and is right on the banks of Ganges. The Ashrama was started by Swami Kalyāṇānanda Tīrtha of Andhra Pradesh state in the 1960s. He once dreamt of Lord Vēṅkaṭeśvara¹ [Balaji] telling him that he should, after death, pass his Ashrama to Śrī Swamiji [Śrī Gaṇapati Saccidānanda Swami], who would take care of his creation. This dream was repeated several times and he made inquiries with his disciples and then started to correspond with Sri Swamiji. He regularly wrote to Mysore Ashrama requesting Sri Swamiji to visit his Bhadrakālī Pīṭham in Haridwar.

It was only in 1993 that Sri Swamiji visited the Ashrama and spoke to Swami Kalyāṇānanda Tīrtha. The Ashrama was then called as "Bhadra Kali Pīṭham". Swami Kalyāṇānanda Tīrtha offered it to Kalyāṇānanda Swamiji that Datta Pīṭham should take over and maintain the Ashrama after His Samadhi. This year, Swami Kalyāṇānanda Tīrtha left his mortal coil and as was his wish Pujya Swamiji visited the Haridwar Ashrama in the same year [1998] of his passing away.



¹ Consequently, in 1977 Guruji also had darshan of Lord Vēṅkaṭeśvara in the form of Bālā Tripurasundari in Hyderabad. An event that changed the course of his life.

Kulārṇava Tantra On Śrī Guru

Arthur Avalon - "Kulārṇava Tantra"



KULĀRṆAVA TANTRA (CHAPTER VIII) - DEVOTION TO THE GURU

Therefore worship him, worship his feet, cherish the sandals which house his feet, the paduka. Just as the essence of Speech is there below in the basic centre, mūlādhāra, just as the lowest in the rung - the śūdra and the like - are the effective instrumentations, similarly in the Ocean of Kula all knowledge is founded on the paduka. Remember and cherish this paduka which yields infinitely more merit than any number of observances, gifts, sacrifices, pilgrimages, mantra-japa and rituals of worship. It is that which, remembered, protects in times of distress and danger and calamity.

Study, remembrance, knowledge, donations and sacrifices and worship are truly done by him who ever remembers on the tip of his tongue the Mantra of this paduka. Look towards the direction in which the lotus feet of the Guru lie and bow to it every day with devotion. There is no mantra higher than that of the paduka, no god higher than the Guru, no initiation than that of the Śakta and no merit higher than the Kula worship. At the root of dhyana is the form of the Guru; at the root of pūjā is the feet of the Guru; at the root of the mantra is the word of the Guru and at the root of all liberation is the grace of the Guru. In this world all holy actions are rooted in the Guru; therefore is the Guru to be constantly served with devotion for fulfillment. All fear of distress, grief, avarice delusion, bewilderment, exists only as long as one does not take refuge in the Guru. All wanderings in saṃsāra fraught with grief and impurity last as long as one has no devotion to a holy Guru. The beautiful mantra of the pādukā whose root is in the grace of the Guru, loaded with the fruit of all fulfillment purifies and leads to the supreme Truth.

As the boon-giving Guru gives the mantra in contentment and beatitude, try to please him with devotion, wealth, your very life. Indeed, it is only when the high Guru gives himself to the disciple that he becomes liberated, free from birth. The disciple should wait upon him till he gets pleased, for once he is pleased, all the sins drop away.

These lovers of the devoted get for their dependents what they may not even hope for. When the Guru is pleased, even Gods like Brahma, Viṣṇu, Maheśa, sages and yogins, bestow their grace. Directed by the compassionate Guru who is pleased with devotion, the disciple attains liberation from karma and becomes eligible to both freedom and fulfillment.

KULĀRṆAVA TANTRA (APPENDIX A) - THE MEANING OF THE WORD GURU

Definition 1:

- gu - signifies darkness;
- ru - what restrains it

He who restrains darkness (of ignorance) is the Guru.

Definition 2:

- ga - signifies giver of fulfillment;
- r - severer of sin;
- u - Viṣṇu

He who contains all the three in himself is the supreme Guru.

Definition 3:

- ga - signifies wealth of knowledge;
r - illuminator;
- u - identity with Śiva

He who contains these in himself is the Guru.

Bow to Thee Oh Lord, to Śiva in the form of the Guru, who takest on many forms for the purpose of the manifestation and the fulfillment of the supreme Knowledge; who art in the form of Narayana, who art in the form

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of the supreme Self, who art the sun dispelling the darkness of all Ignorance, who art charged with cit, who knowest all, who art the embodiment of compassion, who art the Auspicious. who givest what is auspicious to all devotees here and beyond. I bow to Thee in front, at the sides, at the back, above and below. As Sat-Chit, ordain that I may ever be Thy servitor.

ॐ

The Role Of The Guru

by Śrī Amṛtānandanātha Sarasvatī: *“Gifts from the Goddess.”*



To make progress in the spiritual field, there must be a surrender of your ego to your personal guru. Ego means notions of “I” and “mine.” You should surrender these to your guru. But what do these words mean in operation?

You normally have certain ideas about what is right and what is wrong. These ideas have been molded into you by your environment, and by the culture in which you took birth and grew up. And most often, these notions or values—so deeply embedded in your psyche—are based upon selfishness. They are values that promote your or your family’s welfare but ignore the welfare of anything beyond that.

When you go to your guru, the instruction you usually get is that you must love even your enemy. You go to your guru, perhaps, with the idea of somehow getting revenge on your enemies—and here you are taught to love them. You go in search of riches—and you are taught to give them up. You wish to complicate your life—and you are taught to simplify it. You are told to welcome misery and happiness with equanimity, when you have an inbuilt bias against misery. Your tendency is to seek happiness—but when you actually get it, you feel you do not deserve it and so you reject it. You reject success. You are told not to feel shame or elation when someone scolds or praises you—but that is against your nature, too: you feel.

The trouble is always that you want your guru to tell you what you want to hear. And if the guru makes the mistake of telling you something that goes against your values, their fate as a guru is sealed in your mind. That’s the end of the guru-disciple relationship, which could have flowered into a total identity with universality. When communications break down, the danger is the disciple going ahead on a path that he or she believes to be that of the guru but is not. If the guru’s name is also used, the dangers compound.

When you go to a guru, you must put aside the doubting mind, and put into practice what is taught. It may—it will—go against your usual notions; but still, you must accept it. If the guru is confined to teaching you only what you want to know or already know, you will not grow.

You wish to be an angel. You believe that you are a devil. In fact, you are an angel. You are rejecting your true nature to yourself. It is the avowed purpose of all gurus to help you realize who you really are: that you are divine. Even in the lowliest thoughts and pollution, even in abject misery, in destruction, there is divinity if you look for it. The ability to look beyond what is obvious must be learned.

§§§

Unfortunately, even when you do muster up a commitment to the teachings of your guru, your environment tends to resist. It feels that you are going against society's norms; it puts all kinds of obstacles in your way. But that is the training, the ordeal of fire that everyone must go through. Your conviction that what you are doing is in accordance with the teachings of your God and your guru will see you through this difficulty.

Your mind is a mirror. Everything you see, hear, taste, touch or smell is a reflection of yourself in the mirror of your mind. All that you experience is yourself. You experience this world. The world is your reflection. You are the world that you experience. That is your true nature—you are this world. But you draw an artificial boundary; you say and believe that “you” are within this boundary and that what is not within this boundary is not you. This causes attachment to the local, which is the cause of both happiness and misery.

It is your birthright to discover your true nature, to know that you are the one consciousness in which this world has taken birth; in which it is growing and into which it will be reabsorbed. The source, the mother of all, is consciousness. It matters little whether consciousness is the result of the organization of matter, or whether the organization of matter is the work of consciousness. Matter is one limit and consciousness is the other

limit of one and the same entity. This is what is implied by the statement that the nature of God is sat-cit-ānanda, which means existence = consciousness = bliss.

I am aware, or I am conscious when I know something other than myself. I am existence when I do not know of any other being or thing. Pure existence is like an unconscious state. It does not know, does not recognize anything—either itself or another. It is the matter limit of God. The matter limit is my spread-out state—spread out over the whole cosmos, not being at any one place or time, not knowing anything or any experience as other than myself anywhere, at any time.

The other limit is my localized state: limited in space, time and matter, knowing things or experiences other than myself. This experience flows through time and local spaces, aided by the locally magnifying senses of hearing, touching, seeing, tasting and smelling. The sum total of these experiences is this world of experiences.

Localization and delocalization are the key concepts underlying the creation of this world, its growth and decay; nay, of time itself and the space in which it moves. Life as we ordinarily understand it is localization, limitation of your infinite being. Life is created by localized awareness, and when this awareness passes into delocalized, universal awareness—unlimited awareness—it becomes the other limit of pure existence.

When you experience anything, if you are aware that you are that experience, then you are a master who knows. For example, if you look at another person and realize that this person is yourself, you are a master. If you think that person is another being, then you are deluded.

How many masters are there? Since we understand the word master (or guru) to mean anyone who has realized the oneness of all, who has seen through this confusion and variety, there is only one master. And that is God.

Who Is He?

by Śrī Amṛtānandanātha Sarasvatī



Not special, no different from any other—
Yet when I'm with him, I live in love and light.

He experiences the daily stresses of doing,
And the frustrations of incompleteness—
Yet flows through it all in tenderness and surrender.

He sees the flaws and imperfections of human egos—
Yet chooses compassion over judgment.
He is misunderstood by the constraints of society, family, devotees—
Yet he absorbs the thorns and pricks of judgment
with love, acceptance and grace.

He constantly questions, experiments and creates with a
sharp, clear mind,
Never accepting the thoughts of impossibility thrown
out by those who live in fear and doubt—
Yet he does not judge those who cannot see.

He accepts with humility and gratitude being a channel
for the Mother to move through,
Never wavering in his trust of Her who supports and
sustains us all— And through example he gives us the
courage to trust as well.

A complete merging of He and She, inseparable and
complete,
Here to guide us, through gentleness and love, up the
steep and stony path to Union.

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

In human form, yet so much more, with all the frailties
inherent in incarnation—

Yet beyond them all.

A beacon of light in the darkness,
A father, a mother, a friend, a lover—

My very Self.

ॐ

Guru Pādukā - Wheel of the Supreme Guru

by Śrī Amṛtānandanātha Sarasvatī [with grammatical edits]



The Guru Pādukā - the Wheel of the Supreme Being; your Self - is located nine inches above your head. It is in the center pod of the Sahasrāra. The feet have the letters Hsaum and Shauḥ. They are surrounded by an eight-petal lotus. Each petal is abundance beyond measure, sometimes also called - Aṣṭa Lakṣmīs and also Sudarśana. They are filled with millions of round disks of all colors, arranged in the form of worlds in geometric patterns. By focusing your attention on any disk, you will be able to gain entry into that world, becoming its creator Brahma, sustainer Viṣṇu, and Dancer Śiva.

The half-female, half-male form of Śakti-Śiva - Ardhanārīśvara - is standing on top of your head, facing in the same direction as you; and the feet above your head belongs to this form. In this form, the creator Śiva is eternally surrounded by its own Yoni, emitting an unending, life-giving stream called Gaṅgā. The divine form of this nectar is Time. The earthly forms of this nectar are the juices of sex. The physical orgasm loses life energy and ends in a very short time. But a spiritual orgasm has no end. It is called 'Brāhma Ānanda', the Bliss of Creation.

The sound of this creation is like that of an ocean, Om. Suppose there are a million people in a gathering, each talking to their neighbors. There is an ocean of sound rising from that communion. The sound of Om is like that.

Your aim is to raise yourself above your head, merge into that form, and experience unending spiritual orgasm which you may call is the dance of the Galaxies, the dance of rising water falls, the divine light-and-sound show. The joy you experience will shower your whole body with a thrill

you have never known before. The experience there is indescribable. You are literally taking bath in these nectarine waters of life. It is totally free from tension, very much unlike a physical orgasm. But it satisfies a million times more. Stay in this state as long as you can; there can be no higher happiness than this.

What happens then? You are no longer in control. There is no you to be in control. You only experience a feeling, and visions. It is like you had an intense multiple orgasm. You are thoroughly satisfied; your body has lost all weight; it is floating away without walls and ceiling being obstacles; it is being carried by rainbows; you are rising above the city where you are dwelling, the country, the oceans, the earth, beyond the Moon, the Sun; you enter the star field, the constellation of Seven Sages (Great Bear), Dhruva (the pole star), go beyond Galaxies, the worlds, and enter the abode of Mother Goddess, an Island of Jewels. Witness the playful and erotic fun and frolic, singing and dancing, and enjoying multiple partners without inhibitions.

You enter the Source of the Cosmos, Śrī Yantra, in the Womb of the Divine Mother. You become a part of Her, to live in waves of beauty - Saundarya Laharī.

If I seem to be carried away in all this, it is true; I was carried away. I had no will of my own. At the will of the Mother Goddess - who loves erotic sentiments (*ratipriyā*), because Eros is pro-life - I have put down these few thoughts for you to consider seriously and practice.”



The Importance of Guru Pādukā

by Śrī Amṛtānandanātha Sarasvatī [with grammatical edits]



You will obtain everything only through the Guru Pādukā mantra. Without Guru Pādukā it is like groping in the dark. It offers you light and direction to succeed on the Spiritual Path.

Out of all mantras, Guru Pādukā is the most important. You can let go of all the rest, besides that one.

Pādukā means the sandals that the Guru wears. If you wear the sandals, they know where to go. The Guru may be there or may not be there, but the Guru Pādukā mantra takes you because you wear them, they know where to take you, how to take you, they are used to going with Him (Guru).

Guru Pādukā mantra always stays with you. Other mantras may come and go, but this one always stay with you. You dissolve into that, you become that, you become Śiva. It's supposed to take you from the root chakra all the way up to the brain and keep you there. Don't get worried to get all mantras, just chant the Guru Pādukā. It itself contains mantras of many deities and fills the world.

You want me to be always present with you? Then you have to chant the Guru Pādukā mantra all the time.

ॐ

Śrī Amṛtānandanātha Sarasvatī Mantras



GURU PĀDUKĀ MANTRA

ऐं ह्रीं श्रीं ऐं क्लीं सौः हंसः शिवः सोहम् ह्स्ख्रं
हसक्षमलवरयूं ह्सौं सहक्षमलवरयीं स्हौः
स्वरूप निरूपन हेतवे स्वगुरवे
श्री अन्नपूर्णाम्बा सहित श्री अमृतानन्द नाथ
श्री गुरु श्री पादुकाम् पूजयामि तर्पयामि नमः

aiṃ hrīm śrīm aiṃ klīm sauḥ haṃsaḥ śivaḥ soham hskhphreṃ
hasakṣamalavarayūṃ hsaum sahaḥkṣamalavarayīm shauḥ
svarūpa nirūpana hetave svagurave
śrī annapūrṇāmbā sahita śrī amṛtānanda nātha
śrī guru śrī pādukām pūjayāmi tarpayāmi namaḥ

AMṚTA JANANĪ MANTRA

क ए ई ल ह्रीं अमृत
ह स क ह ल ह्रीं आनन्द
स क ल ह्रीं जननी
ka e ī la hrīm amṛta
ha sa ka ha la hrīm ānanda
sa ka la hrīm janani

ॐ

The Meaning of Śrī Amṛtānandanātha Sarasvatī Guru Pādukā Mantra

from Understanding of Śrī Cakra Pūjā [with edits]



1. Aim Hrīm Śrīm

- *Aim* is the channel for knowledge. So you are invoking the channel for knowledge for you to understand. For what purpose?
- *Hrīm*, the nature of the limitation process, the individual life giver.
- To know the *Śrīm*, to receive the grace of God, so that you can merge back with God from which you came. You are experiencing separateness and limitedness and the pain of separateness and limitations. You want to experience the joy of union. That is the *Śrīm*. You want to gain knowledge to overcome this limitation process and get reabsorbed into the cosmic unity.

So *Aim Hrīm Śrīm* is a prayer, which precedes every mantra in the *Śrī Cakra Pūjā*, which means, *Oh Goddess, Please give me knowledge to understand my limitations to overcome them and to experience my truth as You, the Goddess.*

2. Aim Klīm Sauḥ

Knowledge and the grace of God manifest itself through the process of creation, the process of nourishment and action. In manifesting anything, first it is as an idea in our thoughts. We dwell on it, enhance our knowledge, nourish the knowledge, couple it to material resources, act on

it, to make the idea come alive. Then we let go of it. *Aim* = knowledge, *Klīm* = nourishing and protecting the idea, and *Sauḥ* = action, fulfillment and detachment.

3. Haṁsaḥ

Ha - is the sound of the outgoing breath. *Saḥ* - is the sound of the incoming breath. *Haṁsaḥ* or *So'ham* are the mantras of life itself, the breath itself. Every living being breathes and this breathing process is called *Haṁsaḥ* or *So'ham*. When you know this it becomes mantra. It is called Ajapa Gāyatrī. It is one of the forms of the Gāyatrī.

When you concentrate and focus your awareness on the breath *Haṁsaḥ* then a certain knowledge dawns on you. And it is knowledge that separates the milk from the water. The legendary bird the *Haṁsaḥ* is supposed to have the power of separating the milk from the water. That means separating the truth from fiction. The fiction is that I am different from the world. The truth is that I am the world. When you realize that you are the world, and that any small thing happening anywhere does not and need not upset you, then this knowledge is what is given by the breath.

The Guru Mantra is telling you that you must focus on your breath, *Haṁsaḥ* to realize your truth as God.

4. Śivaḥ Soham

The knowledge that you gain is *Śivaḥ Soham*. I am Śiva, the pure unbounded awareness, which is my true nature.

5. Hskhphrem

- *Ha* is the symbol of Śiva. The first breath that a person takes when born is the incoming breath. The last breath is the outgoing breath, which never returns. The first breath is the breath of the mother, and the last breath is the breath of the father. You are merging with the cosmos

with the last breath. That is why we say that a person expires when he dies. You are not coming back again into this same body. *Ha* is the symbol of death, of annihilation, of Śiva. *Ha* is called *visarga* in Sanskrit. It means release of seed, to create life. *Ha...aa..aa..* *aa* is also the symbol of the sound we make during an orgasm, when our life juice is going out of ourselves. Then we experience something like a death, a loss of eros, which is lust for life. Our connection to heaviness of earth reduces, we become light.

- *Sa* is the symbol of Śakti.
- *Kha* is the symbol of space.
- *Phrēm* is the movement in space. As Śiva and Śakti, as awareness and its modifications, we move in space. When the realization that I am Śiva dawns on me I forget my body consciousness. I rise above my body consciousness and move freely in space as the union of awareness and its modifications, as Śiva and Śakti. I experience a lightness, a levitating experience which is like flying in space. That in fact is the death experience. Death is an orgasm.

6. Hasakṣamalavarayūm Hsauṁ Sahakṣamalavarayīm Shauḥ

To understand the next 2 phrases we need to know a little bit about what is called the *Mātrka Nyāsa*. *Mātrkas* - mean the garland of letters of Sanskrit alphabet. *Nyāsa* - means placement in the body. In the *Mātrka Nyāsa*:

- The 16 vowels are placed around the neck,
- The 12 consonants *Ka* to *Ṭha* around the chest,
- 10 *Ḍa* to *Pha* around waist,
- 6 *Ba* to *La* around the genitals,
- 4 *Va* to *Sa* near the sacrum (cervix),
- *Ha*, *Kṣa* in the right and left eyes respectively.

All the 50 letters have specific locations in the body. They may be called short addresses to refer to body parts.

The Sanskrit alphabets are located in different petals on the lotuses which are linked to the stem of your spinal cord. Next you have to understand where *Ha* is located, where *Sa* is located, where *Kṣa* is located, where *La* is located, *Va*, *Ra*, and *U* are located. When you locate them all, you will discover a path traced by these seed letters.

Hasakṣamalavarayūṁ and *Sahakṣamalavarayīṁ* are the two paths of light traced by locating where the letters are in your body. The Guru mantra teaches you how to move awareness in specific parts of your body to move *Kuṇḍalinī* in the *Ida* and *Piṅgala Nādis*. This is the Mantra Yoga path to *Kuṇḍalinī*.

Hsaum and *Shauḥ*, which you see here mean: *Hsaum* is formed by *H* and *Sa* and *Aum*. *Shauḥ* is formed by *S* and *Ha* and *Auḥ*. When *Ha* is the first letter, it means Śiva nature dominates, the male is in Yoga withholding the seed, not ejaculating it. Śakti, however needs to draw the seed out of male Śiva to give birth to a new life. That is Her purpose. She is the creatrix, the procreative power located in the vulva. She has to extract the seed and place it in her womb. When Śakti (*Sa*) is dominant, the first letter, She does extract the seed, and so *Aum* becomes *Auḥ*. *Ha* = *visarga* = creation. The creativity is the *Aum*. *Aum* is holding the seed within. It is vibrating within as vitality, but it is not being let out. When Śiva in Yogic power is dominant the seed is contained within oneself. When Śakti is dominant, She is asserting Her power to manifest, She extracts the seed orgasmically out of Him and places it in Her womb and proceeds with the creation. So *Hsaum* and *Shauḥ* are the male and female orgasms, holding the seed and ejaculating the seed. What we discussed so far is the invariant parts of the mantra.

7. Svarūpa Nirūpaṇa Hetave

Svarūpa - your true nature, *nirūpaṇa* - to prove, *hētavē* - the cause. The cause for proving to yourself your true nature.

8. Svagurave

To your own Guru who has initiated you, who is all important. You don't have to worry about anyone or anything else.

9. Śrī Annapūrṇāmbā Sahita

It is the Śakti, the power behind the Guru.

10. Śrī Amṛtānanda Nātha

Mṛtyu means death. "A" is negation. Negation of death is *Amṛta*. Therefore, *amṛta* means nectar. Your Self is not born. How can it die? The *amṛta*, nectar is *aja* (unborn). *Ānanda* - means bliss, which is undying, unchanging. Bliss of nectar is Amṛtānanda. Everyone of these Gurus according to the Datta Saṁpradāya (lineage) are known as *Nāthas*. There are nine *Nāthas*. We follow that saṁpradāya. *Nātha* - literally means husband/wife, married to you, with whom you have to be intimate for your progress. More importantly the Guru is committed to take care of you (just like a husband/wife) as a soul mate.

The real Guru, Goddess/God speaks through the Guru, who can be either female or male. Don't confuse the the Guru with a physical form. The Guru of everyone is one and the same. And that is God/Goddess.

Guru appears to different people in different forms, but the form is only a symbol. You have to look behind the symbol to the truth and that truth is called *Jagannātha*. *Jagat* - means world, *Nātha* - means husband/wife, the husband/wife of the manifested world. The Guru is referred to as the husband/wife here, so that you can open up your body, mind and soul without any inhibitions for deepest truths can be learned without inhibitions.

10. Śrī Guru

Śrī Guru is the Guru who is the source of all powers, Śrī who is the wealth of the Lord is the Guru. In the *Bhāvanā Upaniṣad* it says, "The Guru confers the wealth of the Lord on you".

11. Śrī Pādukām

The beneficial, auspicious lotus feet of the Guru, which he has placed on the top of your head. You are not to think of the form of the Guru like this, but as Ardhanārīśvara which is half Śiva, male, and half female, Śakti. In that form the right half is the male part and the left part is the female part. They are eternally united at all the chakra centers at the *mūlādhāra* and all the way up. And out of their union, their eternal union, flows the bliss as the Gaṅgā flows from the head of Śiva. It overflows and falls down to Śiva's feet where it becomes nectar flowing onto the top of your head. So it is that Guru who you must see.

12. Pūjayāmi

I worship that Guru.

13. Tarpayāmi

That which gives you satisfaction. What makes you say, "Yes, I have had enough, I don't need any more"? Having reached that state is called *tarpaṇam*. It means you must be able to make the Guru feel totally satisfied, that you have rendered all that you are possible or capable of doing. You have given him the supreme happiness of whatever he desires, that is *tarpaṇam*. So I worship him (the Guru can be male or female), I adore the feet, I make the Lord and His power totally satisfied.

What is the desire of the God or the Goddess? They are both self fulfilled. What desires could they have? Although you are saying I am satisfying the Guru, what it really means is that you are satisfying yourself. It is you who

are not having the fulfilled state. You are identifying with the Guru. It is you who are trying to reach the state of the Guru, the Lord and his infinite Power. You are trying to fulfill yourself.

So *pūjayāmi* means you are worshipping the Guru as your own manifestation outside and satisfying her/him means satisfying yourself.

The meaning of the guru mantra tells you the purpose for which you are doing the pūjā, and what it is you want to understand, and what is the result gained by that (*hamsaḥ śivaḥ so'ham*) and what the result is going to do for you *hskhphrēm*. And the path through the different chakras, which you must take the Kuṇḍalinī and your awareness. Then you adore the feet of the Guru who has given you initiation.



Guru Namavali (108 Names)

by Śrī Amṛtānandanātha Sarasvatī



“4” = om̐ aim̐ hrīm̐ śrīm̐

“2” = sadgurunāthāya namaḥ

5 ELEMENTS

- | | | |
|-------------------------------------|-------|-----|
| 1. “4” sadyojātāya | namaḥ | “2” |
| 2. “4” brahmaṇe guru liṅgāya | namaḥ | “2” |
| 3. “4” mūlādhāra svayambhuve | namaḥ | “2” |
| 4. “4” mahāgaṇapataye | namaḥ | “2” |
| 5. “4” vāmadevāya | namaḥ | “2” |
| 6. “4” nārāyaṇa guru siddhāya | namaḥ | “2” |
| 7. “4” svādhiṣṭhāna vāsine | namaḥ | “2” |
| 8. “4” bāla subramaṇyāya | namaḥ | “2” |
| 9. “4” aghorāya | namaḥ | “2” |
| 10. “4” rudrāya guru devāya | namaḥ | “2” |
| 11. “4” maṇipūrakāya | namaḥ | “2” |
| 12. “4” caṇḍīśvarāya | namaḥ | “2” |
| 13. “4” tatpuruṣāya | namaḥ | “2” |
| 14. “4” īśvarāya guruvarāya | namaḥ | “2” |
| 15. “4” vakṣasthala vāsine | namaḥ | “2” |
| 16. “4” śrī kṛṣṇāya gopī vallabhāya | namaḥ | “2” |

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

17. "4" īśānāya	namaḥ	"2"
18. "4" digambarāya	namaḥ	"2"
19. "4" viśuddhi cakrasthāya	namaḥ	"2"
20. "4" dattātreyāya	namaḥ	"2"

LIGHTS

21. "4" kāmāgni maṇḍalāya	namaḥ	"2"
22. "4" sūryākṣi tejase	namaḥ	"2"
23. "4" candrāmṛta srāvāya	namaḥ	"2"
24. "4" kāmakalā nāthāya	namaḥ	"2"

YOGINĪS IN 9 ENCLOSURES OF ŚRĪ CAKRA

25. "4" prakāṣa yoginī nāthāya	namaḥ	"2"
26. "4" gupta yoginī nāthāya	namaḥ	"2"
27. "4" guptatara yoginī nāthāya	namaḥ	"2"
28. "4" sampradāya yoginī nāthāya	namaḥ	"2"
29. "4" kulottīrṇa yoginī nāthāya	namaḥ	"2"
30. "4" nigarbha yoginī nāthāya	namaḥ	"2"
31. "4" rahasya yoginī nāthāya	namaḥ	"2"
32. "4" atirahasya yoginī nāthāya	namaḥ	"2"
33. "4" parāparātirahasya yoginī nāthāya	namaḥ	"2"
34. "4" sarva yoginī pīṭhārcakāya	namaḥ	"2"
35. "4" sarva yogābhiṣikta liṅgāya	namaḥ	"2"
36. "4" śrī mahāmaṇḍalādhipataye	namaḥ	"2"

36 TATTVĀS

37. "4" prakṛti liṅgāya	namaḥ	"2"
38. "4" ahaṅkāra liṅgāya	namaḥ	"2"
39. "4" buddhi liṅgāya	namaḥ	"2"
40. "4" mano liṅgāya	namaḥ	"2"
41. "4" tvak liṅgāya	namaḥ	"2"
42. "4" cakṣur liṅgāya	namaḥ	"2"
43. "4" śrotra liṅgāya	namaḥ	"2"
44. "4" jīhvā liṅgāya	namaḥ	"2"
45. "4" ghrāṇa liṅgāya	namaḥ	"2"
46. "4" vāk liṅgāya	namaḥ	"2"
47. "4" pāṇi liṅgāya	namaḥ	"2"
48. "4" pāda liṅgāya	namaḥ	"2"
49. "4" pāyu liṅgāya	namaḥ	"2"
50. "4" upastha liṅgāya	namaḥ	"2"
51. "4" śabda liṅgāya	namaḥ	"2"
52. "4" sparṣa liṅgāya	namaḥ	"2"
53. "4" rūpa liṅgāya	namaḥ	"2"
54. "4" rasa liṅgāya	namaḥ	"2"
55. "4" gandha liṅgāya	namaḥ	"2"
56. "4" ākāśa liṅgāya	namaḥ	"2"
57. "4" vāyu liṅgāya	namaḥ	"2"

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

58. "4" vahni liṅgāya	namaḥ	"2"
59. "4" salila liṅgāya	namaḥ	"2"
60. "4" bhūmi liṅgāya	namaḥ	"2"
61. "4" māyā liṅgāya	namaḥ	"2"
62. "4" kalā liṅgāya	namaḥ	"2"
63. "4" avidyā liṅgāya	namaḥ	"2"
64. "4" rāga liṅgāya	namaḥ	"2"
65. "4" kāla liṅgāya	namaḥ	"2"
66. "4" niyati liṅgāya	namaḥ	"2"
67. "4" puruṣa liṅgāya	namaḥ	"2"
68. "4" śiva liṅgāya	namaḥ	"2"
69. "4" śakti liṅgāya	namaḥ	"2"
70. "4" sadāśiva liṅgāya	namaḥ	"2"
71. "4" īśvara liṅgāya	namaḥ	"2"
72. "4" śuddha vidyā liṅgāya	namaḥ	"2"

MAHĀVĀKYĀS

73. "4" prajñānam brahma liṅgāya	namaḥ	"2"
74. "4" ayamātmā brahma liṅgāya	namaḥ	"2"
75. "4" tatvamasi liṅgāya	namaḥ	"2"
76. "4" ahaṁ brahmāsmi liṅgāya	namaḥ	"2"
77. "4" sohaṁ liṅgāya	namaḥ	"2"

GURUS

78. "4" śrī guru liṅgāya	namaḥ	"2"
79. "4" parama guru liṅgāya	namaḥ	"2"
80. "4" parameṣṭhi guru liṅgāya	namaḥ	"2"

NAVAGRAHĀS

81. "4" sūrya maṇḍalādhipataye	namaḥ	"2"
82. "4" soma maṇḍalādhipataye	namaḥ	"2"
83. "4" kuja maṇḍalādhipataye	namaḥ	"2"
84. "4" saumya maṇḍalādhipataye	namaḥ	"2"
85. "4" guru maṇḍalādhipataye	namaḥ	"2"
86. "4" śukra maṇḍalādhipataye	namaḥ	"2"
87. "4" śanaiścara maṇḍalādhipataye	namaḥ	"2"
88. "4" rāhu maṇḍalādhipataye	namaḥ	"2"
89. "4" ketu maṇḍalādhipataye	namaḥ	"2"
90. "4" nakṣatra maṇḍalādhipataye	namaḥ	"2"

AṢṬA LOKA PĀLAKAS

91. "4" indrāya	namaḥ	"2"
92. "4" agnaye	namaḥ	"2"
93. "4" yamāya	namaḥ	"2"
94. "4" niṛtaye	namaḥ	"2"
95. "4" varuṇāya	namaḥ	"2"
96. "4" vāyave	namaḥ	"2"
97. "4" kuberāya	namaḥ	"2"

98. "4" īśānāya namaḥ "2"

SAMPRADĀYAS & OTHER NAMES

99. "4" samayācāra nidhaye namaḥ "2"

100. "4" kaulācāra nidhaye namaḥ "2"

101. "4" sarvāmnāyādhi devāya namaḥ "2"

102. "4" ṣaḍādhāra sevitāya namaḥ "2"

103. "4" śrī rājarājeśvarī priyāya namaḥ "2"

104. "4" śrī cakra priya bindu tarpaṇa priyāya namaḥ "2"

105. "4" śrī rahoyāgārcitāya namaḥ "2"

106. "4" śrī mahā rudrābhiṣikta liṅgāya namaḥ "2"

107. "4" śrī mokṣa sāmrajya siddhidāya namaḥ "2"

108. "4" śrī devipura nivāsāya namaḥ "2"

Śrī Amṛtānandanātha Sarasvatī 108 Names

by Haran Aiya as revealed by Devi and published in “Śrī Vidyā: Śrī Cakra Pūjā Vidhih”
Translation was attempted for the benefit of the devotees.



R̥ṣi Nyāsa

asya śrī amṛtānanda aṣṭottara śatanāma stotra mahāmantrasya
caitanyāmṛta ṣoḍaśa nitya ṛṣaye namaḥ śirasi
devī gāyatrī chandase namaḥ mukhe
śrī annapūrṇambā sameta amṛtānanda
 parābhaṭṭarikā devatāya namaḥ hṛdaye
śrīmat vāgbhava kūṭeti bījam
śakti kūṭeti śaktiḥ
kāmarāja kūṭeti kīlakam
aim klīm sauḥ śrī amṛtānanda paripūrṇa
 kaṭākṣa siddhyarthe jape viniyogaḥ

Kara Nyāsa

aim anguṣṭhābhyām namaḥ
klīm tarjanībhyām namaḥ
sauḥ madhyamābhyām namaḥ
aim anāmikābhyām namaḥ
klīm kaniṣṭhikābhyām namaḥ
sauḥ karatalakarapṛṣṭhābhyām namaḥ

Aṅga Nyāsa

aim hṛdayāya namaḥ
klīm śirase svāhā
sauḥ śikhāyai vaṣaṭ
aim kavacāya hum
klīm netratrāyāya vaṣaṭ
sauḥ astrāya phaṭ
bhūḥ bhuvaḥ suvaḥ
om iti digbandhaḥ

Dhyānam

mantrākṣaramayīm candraśekhara dayāla guṇasvarūpiṇīm
bīja pūrṇa ṣoḍaśa nityāmṛta nartanīm |
sarva janasammohinīm sakala vidyālaṅkāriṇīm
sahajānanda śāmbhavīm śaṅkara guru mūrtinīm ||

ekāgra cidvilāsinīm dakṣiṇāmūrti svarūpiṇīm
sarva sammohana sukha vācaka pradāyinīm |
bhagavatīm avyāja karuṇā kaṭākṣīm
pūrṇa bīja rūpa ṣoḍaśanivāsinīm annapūrṇāmṛteśvarīm ||

It should be noted that, even though Guruji is a male, according to the dhyana śloka, He is meditated upon as personification of the Mother Herself.

mantrākṣaramayīm

She pervades in all the syllables in the *mūlamantra*.

candraśekhara dayāla guṇasvarūpiṇīm

This carries two meanings:

1. She is the personification of the compassionate quality of *Kaṅci Paramacarya*.
 2. She is also the personification of the compassion of *Candraśekhara (Śiva)*
-

bījapūrṇa ṣoḍaśa nityāmṛta nartanīm

Bījapūrṇa ṣoḍaśa refers to "*paripūrṇa bīja rūpa mahāṣoḍaśī mantra*". This mantra is adorned by a triplet syllable *Śrīm* which represent *Mahālakṣmī, Mahākālī and Mahāsarasvatī*. This mantra also refers to the top most triangle of Śrī Cakra around which the *ṣoḍaśa bīja rūpa nityā devatas* pervade. This triangle is mapped to the 16 syllables of *laghuṣoḍaśī*, the first 15 forming the periphery of the triangle, while the

last *Śrīm* bījam resides at the center of the triangle.

Thus this name means that the Mother will be dancing in the elixir that exudes from the vibrations of the syllables in the *Ṣoḍaśī* mantra that pervade in and around the top most triangle of the Śrī Cakra. Also, She is the essence of the abode of the three primordial manifestation of divinity in feminine form, *Mahālakṣmī*, *Mahākālī* and *Mahāsarasvatī*.

sarva janasammohinīm

She attracts the attention of all around Her.

sakala vidyālaṅkāriṇīm

She adorns all *vidyās* (all types of knowledge or all mantras).

sahajānanda śāmbhavīm

She is immersed in the *sahajānandam*, the natural bliss, that manifests while residing in *śāmbhavī sthiti*. Guruji would remain in that state all the time. During this state, while interacting with others, He would be focussing not on the person, but on the space in between - this is called *śāmbhavī mudra*. *Śāmbhavī sthiti* is also referred to the state of the union of Śiva and Śakti.

guru mūrtinīm

She is the personification of *Guru*.

ekāgra cidvilāsinīm

She resides in the bliss manifested out of focussed mind.

.....
dakṣiṇāmūrti svarūpiṇīm
.....

She is the personification of *Dakṣiṇāmūrti*.

.....

sarva sammohana sukha vācaka pradāyinīm
.....

She is the one that bestows the capability of speech that is so winsome and pleasant that everyone listening is attracted and influenced.

.....

bhagavatīm
.....

She is the divinity in pure feminine form.

.....

avyāja karuṇākāṭakṣīm
.....

Her very sight emanates unconditional compassion.

.....

pūrṇabīja rūpa ṣoḍaśanivāsinīm
.....

She resides in *Mahāṣoḍaśī* mantra.

.....

annapūrṇāmṛteśvarīm
.....

She is the queen of *amṛtam* bestowed by *Annapurna Devi*. It also means - She is the Empress of the couple: *Annapurnāmba* and *Amṛtānanda*.

Nāmāvaliḥ

“4” = om̐ aiṁ hrīm̐ śrīm̐

1. करुणा कटाक्ष शिव मूर्तये नमः

"4" **karuṇā kaṭākṣa śiva mūrtaye namaḥ**

Salutations to the One, Who Is of the Form of Śiva, With Compassion Flowing Through his Every Glance

2. गान रसिक कामेश्वर सुन्दरेश्वराय नमः

"4" **gāna rasika kāmēśvara sundarēśvarāya namaḥ**

Salutations to the Lord of Beauty and Desire, Who Delights in Music

3. मन्त्र स्वरपूरित पंकजाय नमः

"4" **mantra svarapūrita paṅkajāya namaḥ**

Salutations to the One, Who Is a Lotus, Resonating With the Sound of Mantras

4. सहस्रारे ललितानुभवाय नमः

"4" **sahasrāre lalitānubhavāya namaḥ**

Salutations to the One, Who Is the Experience of Lalitā in the Sahasrāra Chakra

5. बिन्दु भेदन शिवानंद मुनि श्रेष्ठाय नमः

"4" **bindu bhedana śivānanda muni śreṣṭhāya namaḥ**

Salutations to the First Amongst Sages, the Auspicious (Śiva) Bliss, Experienced as a Result of the Piercing of the Bindu at the Crown of the Head

6. देवीपुर शिवमंदिर स्थापकाय नमः

"4" **śrī devīpura śivamandira sthāpakāya namaḥ**

Salutations to the One, Who Has Established a Śiva Temple at Devipuram

7. नित्य स्वरूपानंद जीवित कैवल्याय नमः

"4" **nitya svarūpānanda jīvita kaivalyāya namaḥ**

Salutations to the Liberated Sage Who Is Perpetually Abiding in the Bliss of his Own Self

8. निर्विकल्पानंद सागर हंसाय नमः
"4" **nirvikalpānanda sāgara haṁsāya namaḥ**
Salutations to That Liberated Soul Who Is Abiding in the Ocean of the Highest Bliss
9. शिष्य लक्षण श्रीगुरु मूर्तये नमः
"4" **śiṣya lakṣaṇa śrīguru mūrtaye namaḥ**
Salutations to the One, Who Is the Form of the Guru With the Characteristics of an Ideal Disciple
10. आज्ञा कमले नित्य नृत्त अमृतानंदाय नमः
"4" **ājñā kamale nitya nṛtta amṛtānandāya namaḥ**
Salutations to the One, Who Is the Bliss of Immortality, Eternally Dancing in the Lotus of the Ājñā Chakra
11. दृष्टिमात्रे सहजानंद वरदाय नमः
"4" **dṛṣṭimat্রে सहजानंदा वरदाय नमः**
Salutations to the One, Who by a Mere Glance Bestows the Boon of Natural Bliss
12. श्री विद्या परिपूर्ण शोभिताय नमः
"4" **śrī vidyā paripūrṇa śobhitāya namaḥ**
Salutations to the One, Who Is Radiant Due to Being Completely Filled With the Esoteric Knowledge of Śrī Vidyā
13. भरतखंडे मेरु मन्त्र कर्ताय नमः
"4" **bharatakhaṇḍe meru mantra kartāya namaḥ**
Salutations to the One, Who Built the the Meru Temple in India
14. साल्मलीद्वीपे विद्यापीठ स्थापकाय नमः
"4" **sālmalīdvīpe vidyāpīṭha sthāpakāya namaḥ**
Salutations to the One, Who Established a Center of Śrī Vidyā Learning in Africa

15. अवधूत स्वप्रकाश वत्सलाय नमः

"4" **avadhūta svaprākāśa vatsalāya namaḥ**

Salutations to the One, Who Is the Spiritual Child of the Avadhūta Swami Svaprākāśānanda

16. अवधूत गुरु मंडल लक्षणाय नमः

"4" **avadhūta guru maṇḍala lakṣaṇāya namaḥ**

Salutations to the One, Who Embodies the Divine Qualities of the Lineage of Avadhūta Gurus

17. अन्नपूर्णा मनः मधुराय नमः

"4" **śrī annapūrṇā manaḥ madhurāya namaḥ**

Salutations to the One, Who Is the Nectar in Annapūrṇā Amba's Heart

18. प्रह्लाद पूर्वाश्रम नामाय नमः

"4" **śrī prahalāda pūrvāśrama nāmāya namaḥ**

Salutations to the One, Who's Name Was Prahalāda Before Receiving Pūrṇa Dikṣā

19. विज्ञान विद्या परिशोधक धारणाय नमः

"4" **vijñāna vidyā pariśodhaka dhāraṇāya namaḥ**

Salutations to the One, Who Worked in the Field of Science

20. नवावरण महायज्ञ हंसाय नमः

"4" **navāvaraṇa mahāyajña haṁsāya namaḥ**

Salutations to That Liberated Soul Who Performed the Great Navāvaraṇa Yajña

21. हंस मन्त्रार्थ मुनिसेव्याय नमः

"4" **haṁsa mantrārtha munisevyāya namaḥ**

Salutations to the One, Who Is Served by the Great Seers of the Haṁsa Mantra

22. सहस्रारे पादुकाक्षर कोटिसूर्याय नमः

"4" **sahasrāre pādukākṣara koṭisūryāya namaḥ**

Salutations to the One, Who Shines as a Million Suns in the Crown of the Disciple's Sahasrāra Chakra in the Form of the Guru Pāduka Syllables²

23. अखिलांड कोटि चैतन्य व्यापिन्यै नमः

"4" **akhilāṇḍa koṭi caitanya vyāpinyai namaḥ**

Salutations to the One, Who Pervades the Myriad of Universes as Pure Consciousness

24. भक्ताभीष्ट भोग मोक्ष प्रवर्तिन्यै नमः

"4" **bhaktābhīṣṭa bhoga mokṣa pravartinyai namaḥ**

Salutations to the One, Who Grants Worldly Enjoyment and Liberation to his Devotees

25. चक्रराजे ह्लादिन्यंबा स्वरूपिण्यै नमः

"4" **cakrarāje hlādinyambā svarūpinyai namaḥ**

Salutations to the One, Who Manifests as Hlādini Ambā, in the Śrī Cakra

26. शारदा तिलक विद्या मन्त्र मालायै नमः

"4" **śāradā tilaka³ vidyā mantra mālāyai namaḥ**

Salutations to the One, Who Is the Garland of Mantras Emanating From the Tilaka⁴ of Saraswatī

27. नित्य षोडशकला वर्ण रूपाय नमः

"4" **nitya ṣoḍaśakalā varṇa rūpāya namaḥ**

Salutations to the One, Who Is the Form of the Syllables of the Śoḍaśī Mantra⁵

² Hsaum [the right one, representing Śiva] and Shauḥ [the left one, representing Śakti]

³ The names #26-29 are describing Guruji's command of scriptures and reference the following Tantras: Śāradā Tilaka Tantra, Nityā Ṣoḍaśī Kārṇava Tantra, and Nityotsava (Commentary on Paraśurama Kalpasutra).

⁴ Sacred spot of red vermillion on the forehead.

⁵ This is the also mantra of the 16th Kalā.

28. नित्योत्सव मेरुमन्त्र गृहवासाय नमः

"4" **nityotsava merumantra gṛhavāsāya namaḥ**

Salutations to the One, Who Abides in the Meru Temple at Devipuram, Where Daily Worship Is Performed

29. तंत्रशास्त्र व्याख्यान उत्पन्नाय नमः

"4" **tantraśāstra vyākhyāna utpannāya namaḥ**

Salutations to the One, Who Taught the Tantra Science

30. चैतन्यानंद मनोमन्त्र चक्रेश्वर्यै नमः

"4" **caitanyānanda manomantra cakreśvaryaī namaḥ**

Salutations to the One, Who Is the Empress of the Chakra, Dwelling in the Temple of Caitanyānanda's [Haran Aiya] Heart

31. शिष्यकोटि भक्तवत्सल पुरुषार्थाय नमः

"4" **śiṣyakoṭi bhaktavatsala puruṣārthāya namaḥ**

Salutations to the One, Who Bestows his Devotees With the Four Aims of Life⁶.

32. अणुशक्ति विज्ञान शास्त्र उत्पन्नाय नमः

"4" **aṇuśakti vijñāna śāstra utpannāya namaḥ**

Salutations to the One, Who Is an Authority on the Science of Nuclear Physics

33. कामाख्या पीठे मन्त्रालय वैभवाय नमः

"4" **kāmākhyā pīṭhe mantrālaya vaibhavāya namaḥ**

Salutations to the One, Who Is the Glorious Abode of Mantras⁷ in the Kāmakhya Pīṭham

34. भक्तजन सौभाग्य महा संकल्पाय नमः

"4" **bhaktajana saubhāgya mahā saṅkalpāya namaḥ**

Salutations to the One, Whose Greatest Desire Is the Well-Being of his Devotees

⁶ Dharma, Artha, Kāma, Mokṣa

⁷ Possible reference to 10 Mahāvīdyās, statues and yantras of which are present in the Kamakhya Temple

35. श्री सुधालक्ष्मी संपूर्ण अनुग्रहाय नमः

"4" śrī sudhālakṣmī sampūrṇa anugrahāya namaḥ

Salutations to the One, Who Has Received the Complete Grace of Sudhā Lakṣmī

36. शुक्रवारे श्री पीठे प्रसन्नाय नमः

"4" śukravāre śrī pīṭhe prasannāya namaḥ

Salutations to the One, Who Manifests Wherever Worship of the Divine Mother Is Performed on Fridays⁸

37. शिव शक्त्यैक्य विद्यार्णव कारणाय नमः

"4" śiva śaktyaikya vidyārṇava kāraṇāya namaḥ

Salutations to the One, Who Causes a Flood of Knowledge of the Oneness of Śiva and Śakti⁹

38. श्री सुधा अनुभवपूर्व संकल्पाय नमः

"4" śrī sudhā anubhavapūrva saṅkalpāya namaḥ

Salutations to the One, Who Had the Experience of Sudhā Lakṣmī Prior to the Existence of Saṅkalpa¹⁰

39. मंत्ररूप सुधा संकल्प स्थिति कर्ताय नमः

"4" mantrarūpa sudhā saṅkalpa sthiti kartāya namaḥ

Salutations to the One, Who Preserved the Saṅkalpa of the Goddess Sudha in the Form of Mantras

40. श्री कामेश्वर कामेश्वरी ऐक्य विद्या ऋषये नमः

"4" śrī kāmeśvara kāmeśvarī aikya vidyā ṛṣaye namaḥ

Salutations to the One, Who Is the Seer of the Knowledge of the Oneness of Kāmeśvara and Kāmeśvarī

⁸ A possible reference to Haran Aiyā's temple, which in the early days conducted pūjās on Fridays before moving them to Saturdays to accommodate all of the devotees.

⁹ Possible reference to LSN #999: Om Namaḥ Śivāyai, Om Namaḥ Śivāya.

¹⁰ Names #38-39 refer to Saṅkalpa recorded by Guruji in Africa in 1979.

41. श्री कामेश्वर स्वरूप प्रत्यक्ष आचार्याय नमः
"4" śrī kāmeśvara svarūpa pratyakṣa ācāryāya namaḥ
Salutations to That Teacher, Who Is the Actual Form of Śrī Kāmeśvara Himself
42. श्री शंकर रूप गुरुप्रकाश श्री मूर्तये नमः
"4" śrī śaṅkara rūpa guruprakāśa śrī mūrtaye namaḥ
Salutations to the One, Who Is the Embodiment of the Shining Form of Śrī Śaṅkara
43. इष्ट मात्रे शारदाम्बिका प्रसन्नाय नमः
"4" iṣṭa mātṛe śāradāmbikā prasannāya namaḥ
Glory to the One Who Receives Blessings of Mother Sarasvatī by his Mere Wish
44. शारदाम्बा परिपूर्ण विद्यालंकाराय नमः
"4" śrī śāradāmba paripūrṇa vidyālaṅkāraya namaḥ
Salutations to the One, Who Is the Ornament of the Complete Knowledge of Sarasvatī
45. कच्छपी नादामृत लयस्थिताय नमः
"4" kacchapī nādāmṛta layasthitāya namaḥ
*Salutations to the One, Who Resides Dissolved in the Nectar of the Divine Music
Emanating From Sarasvatī's Veena*
46. मंदस्मित मुखांबोज करुणाय नमः
"4" mandasmita mukhāmboja karuṇāya namaḥ
Salutations to the Compassionate One, Who Has a Soft Smile Playing on his Lotus Like Face
47. बाल्ये श्री कृष्णावतार वृक्षदर्शनाय नमः
"4" bālye śrī kṛṣṇāvatāra vṛkṣadarśanāya namaḥ
*Salutations to the One, Who in his Childhood Was Blessed With the Divine Vision of
Kṛṣṇā Sitting Up in a Tree [Playing a Flute]*

48. कर्पूरवीटिकामोद प्रियाय नमः
"4" **karpūravīṭikāmoda¹¹ priyāya namaḥ**
Salutations to the One, Who Is Fond of Tambulam Perfumed With Camphor
49. तुरीयातीतावस्था विवर्जिताय नमः
"4" **turīyātītāvasthā vivarjitāya namaḥ**
Salutations to the One, Who Has Gone Beyond Even the Highest State of Awareness
50. शान्त स्वरूप श्री मूर्तये नमः
"4" **śānta svarūpa śrī mūrtaye namaḥ**
Salutations to the One, Whose Auspicious Form Is the Embodiment of Peace
51. सुलभ वाचक अद्वैताय नमः
"4" **sulabha vācaka advaitāya namaḥ**
Salutations to the One, Who Effortlessly Expounds the Principles of Non-Duality
52. लयज्ञानामृत सागराय नमः
"4" **layajñānāmṛta sāgarāya namaḥ**
Salutations to the One, Who Is an Ocean of the Nectar of Knowledge of Dissolution
53. अमृतानंद अमृत स्वरूपिणे नमः
"4" **amṛtānanda amṛta svarūpiṇe namaḥ**
Salutations to the One, Who Is the Very Essence of the Bliss of Divine Nectar

¹¹ Karpūravīṭikā is a combination of fragrant ingredients, used to chew along with the betel leaves. The ingredients used are – saffron, cardamom, clove, camphor, kastūri, nutmeg and mace or myristica fragrans or jātipattī (arillus of the nut also known as myristica officinalis). The ingredients are finely powdered and mixed with powdered sugar candy and camphor (consumable). This Karpūravīṭikā powder when used with betel leaves for chewing gives immense fragrance and delicious taste.

54. नैमिषारण्य ऋषिरूप गुरु स्वामिने नमः

"4" **naiṣāraṇya ṛṣirūpa guru svāmine namaḥ**

Salutations to the Foremost of the Great Rishis¹² Performing Austerities in the Naimiṣa Forest

55. दिगंबरदेशिक भक्तवत्सलाय नमः

"4" **digambaradeśika bhaktavatsalāya namaḥ¹³**

Salutations to the One, Who Loves the Devotees of Dattātreya¹⁴

56. श्री गायत्री हृदय अरुणाय नमः

"4" **śrī gāyatrī hṛdaya aruṇāya namaḥ**

Salutations to the One, Who Is the Rising Sun in the Heart of Śrī Gāyatrī

57. अनाद्यन्त स्वयंप्रकाश विमर्शनाय नमः

"4" **anādyanta svayamprakāśa vimarśanāya namaḥ**

Salutations to the One, Who Is the Reflection of the Self-Effulgence of That Which Has no Beginning or End

58. विशुद्धि चक्रे षोडश नित्य शोभिताय नमः

"4" **viśuddhi cakre ṣoḍaśa nitya śobhitāya namaḥ**

Salutations to the One, Who Is the Splendor of the 16 Nitya Kalās in the Viśuddhi Chakra

59. अनाहत मन्त्रे प्रेम चैतन्यामृताय नमः

"4" **anāhata mantre prema caitanyāmṛtāya namaḥ**

Salutations to the One, Who Flows as Pure Love Consciousness in the Anāhata Chakra

¹² Reference to Sage Vasiṣṭha

¹³ One other meaning can be: Salutations to the One, Who appears as Dattātreya, the sky-clad yogi to His Devotees

¹⁴ Coupled with the next name #56, a possible reference is being made to the Aruṇa Dattātreya pūjā revealed to Guruji by Devi in 1979.

60. मणिपूरके रक्त वर्ण श्री मूर्तये नमः

"4" **maṇīpūrake rakta varṇa śrī mūrtaye namaḥ**

Salutations to the One, Who Appears in the Blood Red Form in the Maṇīpūra Chakra

61. स्वाधिष्ठाने श्री सुधामृत धारिण्यै नमः

"4" **svādhiṣṭhāne śrī sudhāmṛta dhāriṇyai namaḥ**

Salutations to the One, Who Preserves the Nectar of Love in the Svādhiṣṭhāna Chakra

62. मूलाधारे गजवदन सुगंधाय नमः

"4" **mūlādhāre gajavadana sugandhāya namaḥ**

Salutations to the One, Who Is the Fragrance of Gaṇapati in the Mūlādhāra Chakra

63. भ्रू मध्ये कल्याण सुंदर प्रकाशाय नमः

"4" **bhrū madhye kalyāṇa sundara prakāśāya namaḥ**

Salutations to the One, Who Is the Light of Lord Śiva at the Eyebrow Center

64. अर्धचन्द्रे सकल कला प्रकाशाय नमः

"4" **ardhacandre sakala kalā prakāśāya namaḥ**

Salutations to the One, Who Is the Light of All the Rays Emanating From the Ardha Candra¹⁵ Center

65. रोधिनी पीठे ज्योतिर्लिङ्ग शिव शक्त्यै नमः

"4" **rodhinī pīṭhe jyotirliṅga śiva śaktyai namaḥ**

Salutations to the One, Who Is in the Form of Śiva-Śakti Jyotirliṅga at the Rodhinī Center

66. व्यापिक निलये सर्व राग प्रवीणाय नमः

"4" **vyāpika nilaye sarva rāga pravīṇāya namaḥ**

Salutations to the One, Who Is Fulfilling all Desires in the Vyāpika Center

¹⁵ Names #64-69 describe less known, although not less important chakras, located above Ājñā.

67. उन्मनिनिलये निशब्द श्री स्वराय नमः

"4" **unmaninilaye niśabda śrī svarāya namaḥ**

Salutations to the One, Who Is the Divine Sound of the Silence in the Unmani Center

68. समानालये सिद्ध चैतन्यानुभवाय नमः

"4" **samānālaye siddha caitaryānubhavāya namaḥ**

Salutations to the One, Who Is the Experience of the Pure Consciousness in the Samāna Center

69. शक्ति पीठे श्री शारदा तिलकोज्वलाय नमः

"4" **śakti pīṭhe śrī śāradā tilakoḥvalāya namaḥ**

Salutations to the One, Who Shines Like the Tilaka of Sarasvatī in the Śakti Center

70. शाम्भवी मुद्राभिलाष नित्य वासाय नमः

"4" **śāmbhavī mudrābhilāṣa nitya vāsāya namaḥ**

Salutations to the One, Who Is Eternally Dwells in the Śāmbhavī Mudrā

71. सहस्रारे मेरु प्रदक्षिण हंसाय नमः

"4" **sahasrāre meru pradakṣiṇa haṁsāya namaḥ**

Salutations to the Liberated One, Who Circumambulates the Peak of the Sahasrāra Chakra

72. उत्तराम्नाये जगत् सृष्टि महायोन्यै नमः

"4" **uttarāmnāye jagat sṛṣṭi mahāyonyai namaḥ**

Salutations to the One, Who Is the Great Womb of the Universe at the Northern Gate of the Śrī Cakra

73. अनुत्तराम्नाये सकलावस्था परिपालकाय नमः

"4" **anuttarāmnāye sakalāvasthā paripālakāya namaḥ**

Salutations to the One, Who Is the Source of Protection to all Living Beings at the Southern Gate of the Śrī Cakra

74. ऊर्ध्वाम्नाये सकल जीव मातृदेव्यै नमः

"4" **ūrdhvāmnāye sakala jīva mātṛdevyai namaḥ**

Salutations to the One, Who Is the Mother of all Beings at the Western Gate of the Śrī Cakra

75. पूर्वाम्नाये पूर्वकर्म विनाशनाय नमः

"4" **pūrvāmnāye pūrvakarma vināśanāya namaḥ**

Salutations to the One, Who Is the Destroyer of all Past Karmas at the Eastern Gate of the Śrī Cakra

76. समस्त चक्र भक्ताभीष्ट वरदाय नमः

"4" **samasta cakra bhaktābhīṣṭa varadāya namaḥ**

Salutations to the One, Who Grants Desired Boons of the Devotees in All the Chakras

77. प्रकटावरणे कलाविद्या समनाय नमः

"4" **prakaṭāvaraṇe kalāvidyā¹⁶ samanāya namaḥ**

Salutations to the One, Who Is the Assembly of the 16 Moon Rays in the 1st Āvaraṇa

78. गुप्त निलये अष्टैश्वर्य कल्पतरवे नमः

"4" **gupta nilaye aṣṭaiśvarya kalpatarave namaḥ**

Salutations to the One, Who Is the Wish-Fulfilling Tree of 8 Signs of Prosperity in the 2nd Āvaraṇa

79. गुप्ततर चतुर्दश लोकज्ञान आदित्याय नमः

"4" **guptatara caturdaśa lokajñāna ādityāya namaḥ**

Salutations to the One, Who Is the Sun of Knowledge Covering all of the 14 Worlds in the 3rd Āvaraṇa

80. सम्प्रदाय गुरु परंपरा पूजिताय नमः

"4" **sampradāya guru paramparā pūjitāya namaḥ**

Salutations to the One, Who Is Worshipped as the Lineage of Gurus in the 4th Āvaraṇa

¹⁶ Also may mean "Fine Arts"

81. कुलोत्तीर्णावरण शक्तिलोक व्यापिकाय नमः
"4" **kulottīrṇāvaraṇa śaktiloka vyāpikāya namaḥ**
Salutations to the One, Who Pervades the Abode of Śakti in the 5th Āvaraṇa
82. निगर्भकोण अंतर्मुख आत्मानंदाय नमः
"4" **nigarbhakoṇa antarmukha ātmānandāya namaḥ**
Salutations to the One, Who Is the Bliss of the Self, Who Is Ever Absorbed in Meditation in the 6th Āvaraṇa
83. रहस्यार्थ सहस्र मंत्रार्थ लक्ष्याय नमः
"4" **rahasyārtha sahasra mantrārtha lakṣyāya namaḥ**
Salutations to the One, Who Is the Essence of the 1,000 Mantras in the 7th Āvaraṇa
84. अति रहस्य श्रीविद्याचार बोधकाय नमः
"4" **ati rahasya śrīvidyācāra bodhakāya namaḥ**
Salutations to the One, Who Is the Body of Secret Knowledge of Śrī Vidyā Rituals in the 8th Āvaraṇa
85. परापराति रहस्य निलय निश्चिन्ताय नमः
"4" **parāparāti rahasya nilaya niścintāya namaḥ**
Salutations to the One, Who Is Without Thought in the Supreme Secret Abode of the 9th Āvaraṇa
86. नवावरण महायज्ञ पौरुषाय नमः
"4" **navāvaraṇa mahāyajña pauruṣāya namaḥ**
Salutations to the One, Who Is the Power of the Great Navāvaraṇa Yajña
87. सप्तऋषि तारकमंडल तिलकाय नमः
"4" **saptaṛṣi tārakamaṇḍala tilakāya namaḥ**
Salutations to the One, Who Is the Main Jewel¹⁷ in the Constellation of the 7 Great Rishis

¹⁷ Possible reference to the Sage Vasiṣṭha

88. कलिकाले वीर कारण उद्भवाय नमः

"4" **kalikāle vīra kāraṇa udbhavāya namaḥ**

Salutations to the One, Who Has Established Vira Rituals Befitting the Nature of Kali Yuga

89. शंखचक्र हरि नित्य वरदाय नमः

"4" **śaṅkhacakra hari nitya varadāya namaḥ**

Salutations to the One, Who Is Eternally Blessed by the Conch and Discus Wielding Viṣṇu

90. चतुर्वेद महावाक्य अनुग्रहाय नमः

"4" **caturveda mahāvākya anugrahāya namaḥ**

Salutations to the One, Who Blesses Devotees With the Essence of the Four Vedas¹⁸

91. फल पुरुषार्थ शिष्यकोटि विग्रहाय नमः

"4" **phala puruṣārtha śiṣyakoṭi vighrahāya namaḥ**

Salutations to the One, Who Bestows the Fruits of Puruṣārtha¹⁹ to his Devotees

92. सप्तशति सुधाहुति तत्पराय नमः

"4" **saptaśati sudhāhuti tatparāya namaḥ**

Salutations to the One, Who Is the Blissful Offerings Made in the Caṇḍi Homa

93. श्री देवी महायज्ञ मंडलेश्वराय नमः

"4" **śrī devī mahāyajña maṇḍaleśvarāya namaḥ**

Salutations to the Most Honored Luminary of the Congregation of the Śrī Devī Worship

94. आदिकाल यजुर्यज्ञ ज्ञानदृष्ट्यै नमः

"4" **ādikāla yajuryajña jñānadrṣṭyai namaḥ**

Salutations to the One, Who Had the Divine Vision of the Yajña at the Site of the Kāmakhya in Devipuram, Conducted in the Distant Past

¹⁸ The four Mahāvākyas representing the four Vedas are: (1) Prajñānam Brahma (R̥g Veda); (2) Ayam Ātmā Brahma (Atharva Veda); (3) Tat Tvam Asi (Sama Veda); (4) Aham Brahmāsmi (Yajur Veda).

¹⁹ Dharma, Artha, Kāma, and Mokṣa

95. श्री देवीपुर स्वयंपीठ स्थापकाय नमः
"4" śrī devipura svayampīṭha sthāpakāya namaḥ
Salutations to the One, Who Has Established Devipuram as his Own Pīṭham
96. देवी पीठे चतुर्लिंग स्थापनाय नमः
"4" devī pīṭhe caturliṅga sthāpanāya namaḥ
Salutations to the One, Who Has Established Four Liṅgams at Devipuram
97. कामपीठे भक्तजन अन्नप्रसन्नाय नमः
"4" kāmapīṭhe bhaktajana annaprasannāya namaḥ
Salutations to the One, Who Delights in Providing Prasad to the Devotes at Kamakhya Pīṭham
98. श्री लक्ष्मी नरसिंह प्रकाश पौत्राय नमः
"4" śrī lakṣmī narasimha prakāśa pauṭrāya namaḥ
Salutations to the Descendent of the Light of Narasimha and Lakṣmī²⁰
99. मेधानाडी चिद्धापक यौवनाय नमः
"4" medhānāḍī cidvyāpaka yauvanāya namaḥ
Salutations to the Youthful One, Whose Medhā Nāḍī²¹ Is Pervaded With Consciousness
100. सप्त वर्षे श्री रामचंद्र दर्शनाय नमः
"4" sapta varṣe śrī rāmacandra darśanāya namaḥ
Salutations to the One, Who Was Blessed With the Vision of Lord Rāmacandra at the Age of Seven

²⁰ Guruji's parents were Sri Narasimha Rao and Lakshmi Narasayamma.

²¹ The awakening of this naḍi leads to realizing one's true nature. There is a close connection between Iḍā and Sarasvatī, Piṅgala and Lakṣmī and Suṣumṇā and Medhā Nāḍī.

101. वाग्मात्रे ब्रह्मग्रंथि भेदनाय नमः

"4" **vāgmātre brahmagranthi bhedanāya namaḥ**

Salutations to the One, Who Can Pierce the Brahmagranthi by a Mere Word

102. ध्वनिमात्रे विष्णुग्रंथि भेदनाय नमः

"4" **dhvanimātre viṣṇugranthi bhedanāya namaḥ**

Salutations to the One, Who Can Pierce the Viṣṇugranthi by a Mere Sound

103. इच्छामात्रे रुद्रग्रंथि शमनाय नमः

"4" **icchāmātre rudragranthi śamanāya namaḥ**

Salutations to the One, Who Can Destroy the Rudragranthi by his Mere Will

104. शारदा वरद वेद वृषभ दर्शनाय नमः

"4" **śāradā varada veda vṛṣabha darśanāya namaḥ²²**

Salutations to the One, Who Was Blessed by Saraswati To Receive Darśan of Nandi

105. शारदा मासे परा गायत्री उपदेशाय नमः

"4" **śāradā māse parā gāyatrī upadeśāya namaḥ²³**

Salutations to the One, Who Gave Teachings on the Parā Gāyatrī During the Śāradā Month

106. दक्षिणामूर्ति अंश मौनमुनये नमः

"4" **dakṣiṇāmūrti amśa maunamunaye namaḥ**

Salutations to the One, Who Is an Incarnation of Dakṣiṇāmūrti, the Silent Sage

107. अनाद्यन्त ईश महा ब्रह्मेशाय नमः

"4" **anādyanta īśa mahā brahmeśāya namaḥ**

Salutations to the Lord, Without Beginning or End, Who Is the Ruler of Even the Great Brahmā

²² One time Sarasvatī appeared to Guruji and brought Nandi with Her. He said: Whenever you think of me and want to come to me, mount this Nandi and come.

²³ The reference is being made to a time when Guruji gave Pūrṇa Gāyatrī to Aiya during Navaratri.

108. परिपूर्ण अमृतानंद गुरुमूर्तये नमः

"4" paripūrṇa amṛtānanda gurumūrtaye namaḥ

*Salutations to the One, Who Is the Complete and True Guru,
the Bestower of the Nectar of Bliss*

हरिः ॐ । श्री गुरुभ्यो नमः । हरिः ॐ

hariḥ om | śrī gurubhyo namaḥ | hariḥ om

ॐ

Guru Mānasika Pūjā

from the Khadgamala document by Shakti Sadhana Group [with edits]



1. **laṁ pṛthvī ātmane śrī gurave gandhaṁ kalpayāmi namaḥ** | mūlādhāra

With the tip of the thumb rub your little finger from the base to the tip.

Visualize everything offerable on Earth (or in the waking state) being offered – anything and everything that is permeated with the Earth quality. You should be able to feel the smell of parched earth freshly soaked in rain at the tip of the little finger when you do it. You must actually smell it; it should not be imagination.

2. **haṁ ākāśa ātmane śrī gurave puṣpaṁ kalpayāmi namaḥ** | viśuddhi

With the tip of your index finger rub your thumb from base to tip.

Ether is the quality which destroys the sensual desires. Offer all of your sensual desires, everything that attracts you in the form of all flowers and all that is beautiful in the world. You are offering all that attracts you in the world – through love or hate; every sensual pleasure, taste, smell, sight, etc.; all the pleasures that one can feel with the five senses. Once offered, they are no longer yours, and hence you have overcome the sensual pleasures.

3. **yaṁ vāyu ātmane śrī gurave dhūpaṁ kalpayāmi namaḥ** | anāhata

With the tip of the thumb rub the index finger from the base to tip.

It represents fragrance in the air and the smell of scented smoke should permeate the area. With this we offer all the enemies to our *sādhana* – internal and external – so that they will cease to trouble us. Shedding internal enemies and bondages is *dhūpam*. The incense is leaving the passions for lust, greed, etc. and the notions of *punya* - virtue and *pāpa* - sin behind, letting them be burnt up as the incense stick is burnt up. This offering also represents offering of five prāṇas.

4. **raṁ vahni ātmane śrī gurave dīpaṁ kalpayāmi namaḥ** | maṇipūra

With the tip of the thumb rub the middle finger from the base to tip.

Offer the lamp. It that which bestows sight. In the process you must feel the heat – the precursor of light – permeating the middle finger. With this offering you shall light up the darkness of ignorance and hence gain divine vision.

5. **vaṁ amṛta ātmane śrī gurave naivedyaṁ kalpayāmi namaḥ** | svādhiṣṭhāna

With the tip of the thumb rub the ring finger from the base to tip.

Offer all the nectarian qualities in the world, from Earth unto the Ultimate. It is the Union of the Seer and the Seen. The bliss of this Union is offered and sādḥaka must feel that bliss when offering naivedyam.

6. **saṁ manastatva ātmane śrī gurave**
ānanda karpūra nīrājanam kalpayāmi namaḥ | ājñā

With *añjali* mudrā offer the camphor flame.

Manolaya is the elimination of the mind; that results in the state of bliss (*nīrājanam*). The camphor flame is that flame which leaves nothing behind as residue, and as such represents the Ultimate Union of the soul in divine – whereby one merges ultimately, completely in the Absolute. Thus we have offered to the Guru all that is in the Universe, all that is contained in the *pañcabhūtas* (the five elements), and we have ultimately merged with Him, becoming One with Him.

7. **śrī gurave upaniṣad vākya surabhilam tāmbūlam kalpayāmi namaḥ**

Now that we have become One with the Guru, we mentally offer him paan, or betel leaves smeared with lime and with arecanuts, representing all esoteric knowledge (*upaniṣads*), for His pleasure – which is now Your pleasure.

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

Gajavadanā

*Song composed by Haran Aiya for Guruji
(Album: Mantra Bhajans 4)*



gajavadanā bhagavān ō bhagavān.....

O! the Elephant Lord

**nanda vighnēśvara pārvati nandana
vidyōpadēśaka gānamṛtānanda**

*The Son of Pārvati, the Lord of Obstacles
The Teacher of the Supreme Knowledge, The Lover of Music*

gajavadanā bhagavān ō bhagavān.....

O! the Elephant Lord

**śripura-sthāpaka annapūrṇā-priya
digambara dēśikā mukti-pradāyaka**

*The One who established Devipuram, Annapūrṇā's Beloved
The Digambara (a Sky-Clothed) Guru, The Giver of Liberation*

gajavadanā bhagavān ō bhagavān.....

O! the Elephant Lord



Source audio: <https://youtu.be/Lw0rOCecAOQ>

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

Jaya Jaya Gurave

Devotional song for Guruji Amṛtānanda



जय जय गुरवे अमृतानन्द

जय सदगुरवे अमृतानन्द

jaya jaya gurave amṛtānanda

jaya sadgurave amṛtānanda

Victory, Victory to the Guru, Amṛtānanda

Victory to the Sat (True) Guru, Amṛtānanda

अन्नपूर्ण प्रिय अमृतानन्द

आनन्द दायक अमृतानन्द

annapūrṇa priya amṛtānanda

ānanda dāyaka amṛtānanda

The Beloved of Annapūrṇa, Amṛtānanda

the One Who Bestows Bliss, Amṛtānanda

अगणित गुण गण अमृतानन्द

आश्रित वत्सल अमृतानन्द

agaṇita guṇa gaṇa amṛtānanda

āśrita vatsala amṛtānanda

The Multitude of his Qualities Are Innumerable, Amṛtānanda

Who Showers Love on Those Who Take Refuge in Him,

Amṛtānanda

प्रह्लाद रूप अमृतानन्द

आह्लाद दायक अमृतानन्द

prahlāda rūpa amṛtānanda

āhlāda dāyaka amṛtānanda

The Form of Prahlāda, Amṛtānanda

the One Who Gives Pleasure, Amṛtānanda

नाट्य लोल अमृतानन्द

सकल कला प्रिय अमृतानन्द

nāṭya lola amṛtānanda

sakala kalā priya amṛtānanda

The One Who Adores Dance, Amṛtānanda

the Lover of all Arts, Amṛtānanda

श्री पुर वसने अमृतानन्द

शिव शक्ति रूप अमृतानन्द

śrī pura vasane amṛtānanda

śiva śakti rūpa amṛtānanda

Who Resides in the City of Śrī, Amṛtānanda

the Form of Śiva and Śakti, Amṛtānanda

भक्त प्रियने अमृतानन्द

भव रोग वैद्य अमृतानन्द

bhakta priyane amṛtānanda

bhava roga vaidya amṛtānanda

The Beloved of Devotees, Amṛtānanda

*the Physician Who (Cures Us) From the Thinking That the World
Is Eternal, Amṛtānanda*

श्वएताम्बर धर अमृतानन्द

स्वात्मावलोक अमृतानन्द

śvētāmbara dhara amṛtānanda

svātmāvaloka amṛtānanda

The One Who Wears White Clothes, Amṛtānanda

the One Who Beholds his Self (as the World), Amṛtānanda

नर हरि रूप अमृतानन्द

सत्य स्वरूप अमृतानन्द

nara hari rūpa amṛtānanda

satya svarūpa amṛtānanda

Hari (Viṣṇu) in the Form of a Man, Amṛtānanda

the Intrinsic Form/Nature of Truth, Amṛtānanda

ॐ

Source audio: <https://youtu.be/CgtPQnHDNJO>

Śrī Guru Stotram



अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

**akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram ।
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 1 ॥**

Salutations to that Guru, Who showed me the abode, the one who is to be known, whose form is the entire universe and by whom all the movable and immovable are pervaded.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

**ajñānatimirāndhasya jñānāñjanaśālākayā ।
cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ ॥ 2 ॥**

Salutations to that Guru, Who Removes the Darkness of Ignorance from our Blind (Inner) Eyes by applying the Collyrium of the Light of Knowledge.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥

**gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ ।
gurureva paraṁ brahma tasmai śrīgurave namaḥ ॥ 3 ॥**

Salutations to that Guru, Who is the Creator (Brahma), Sustainer (Viṣṇu) and Destroyer (Śiva), who is the limitless one.

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥

**sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcitsacarācaram ।
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 4 ॥**

Salutations to that Guru, Who revealed to me that which pervades everything in this world, whether animate-inanimate, or movable-immovable.

चिन्मयं व्यापियत्सर्वं त्रैलोक्यं सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५ ॥

**cinmayam vyāpiyatsarvaṁ trailokyam sacarācaram ।
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 5 ॥**

Salutations to that Guru, Who showed me (by teaching) the One to be known, who is but Awareness and who is the pervader of all three worlds comprising the sentient and insentient.

सर्वश्रुतिशिरोरत्न विराजित पदाम्बुजः ।

वेदान्ताम्बुजसूर्योयः तस्मै श्रीगुरवे नमः ॥ ६ ॥

**sarvaśrutiśīroratna virājita padāmbujaḥ ।
vedāntāmbujasūryoyaḥ tasmai śrīgurave namaḥ ॥ 6 ॥**

Salutations to that Guru, Who is the Sun to the lotus of Vedanta and whose lotus feet are made radiant by the jewel of all Śrutis (Upaniṣads).

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनाद कलातीतः तस्मै श्रीगुरवे नमः ॥ ७ ॥

**caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ ।
bindunāda kalātītaḥ tasmai śrīgurave namaḥ ॥ 7 ॥**

Salutations to that Guru, Who is Awareness, changeless (beyond time), who is peace, beyond space, pure (free from likes and dislikes), and who is beyond the manifest and the unmanifest (Nada, Bindu, etc.).

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।

भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥

**jñānaśaktisamārūḍhaḥ tattvamālāvibhūṣitaḥ ।
bhuktimuktiḥpradātā ca tasmai śrīgurave namaḥ ॥ 8 ॥**

Salutations to that Guru, Who is rooted in knowledge that is power, adorned with the garland of Truth and who is the bestower of the joy of liberation.

अनेकजन्मसम्प्राप्त कर्मबन्धविदाहिने ।

आत्मञ्जानाप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥

**anekajanmasamprāpta karmabandhavidāhine ।
ātmañjānāpradānena tasmai śrīgurave namaḥ ॥ 9 ॥**

Salutations to that Guru, Who by bestowing the knowledge of the Self burns up the bondage created by karmas of innumerable births.

शोषणं भवसिन्धोश्च ज्ञापणं सारसम्पदः ।

गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥

**śoṣaṇam bhavasindhośca jñāpaṇam sārasampadaḥ ।
guroḥ pādodakam samyak tasmai śrīgurave namaḥ ॥ 10 ॥**

Salutations to that Guru; the perennial flow of wisdom from the one rooted in the vision of the sruti, dries up totally to ocean of transmigration (samsara) and reveals the essence of all wealth (the freedom of want).

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥

**na guroradhikam tattvaṁ na guroradhikam tapaḥ ।
tattvajñānāt param nāsti tasmai śrīgurave namaḥ ॥ 11 ॥**

There is nothing superior to knowledge of Truth, nothing higher than the Truth, and there is no purifying austerity better than the Truth; salutations to that Guru.

मन्नाथः श्रीजगन्नाथः मदुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥

**mannāthaḥ śrījagannāthaḥ madguruḥ śrījagadguruḥ ।
madātmā sarvabhūtātmā tasmai śrīgurave namaḥ ॥ 12 ॥**

Salutations to that Guru, Who is the Lord of the Universe, my Teacher, who is the Teacher of the Universe, who is the Self in me, and the Self in all Beings.

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

gururādiranādiśca guruḥ paramadaivatam ।

guroḥ parataram nāsti tasmai śrīgurave namaḥ ॥ 13 ॥

Salutations to That Guru, Who Is the Beginning and the Beginningless, Who Is the Highest Deity and To Whom There Is None Superior.

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिम् द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षीभूतम् भावातीतं त्रिगुणरहितं सद्गुरुं नमामि ॥ १४ ॥

brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtim

dvandvātītaṁ gaganasadrśaṁ tattvamasyādilakṣyam ।

ekaṁ nityaṁ vimalamacalaṁ sarvadhīsākṣībhūtam

bhāvātītaṁ triguṇarahitaṁ sadguruṁ namāmi ॥ 14 ॥

Salutations to That Guru, Who Is the Bliss of Brahman, Who Is the Bestower of Supreme Joy, Who Is the Absolute, Who Is the Embodiment of Knowledge.

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव

त्वमेव सर्वं मम देव देव ॥ १५ ॥

tvameva mātā ca pitā tvameva

tvameva bandhuśca sakhā tvameva ।

tvameva vidyā draviṇaṁ tvameva

tvameva sarvaṁ mama deva deva ॥ 15 ॥

O God of all Gods, You Alone Are my Mother, Father, Kinsman, Friend, the Knowledge and Wealth. You Are Everything to Me.

ॐ

Source audio: <https://youtu.be/y25AAh-SmFw>

Source text: <https://shantidwara.com/page/view-sound?id=12>

Śrī Guru Pādūka Stotram

by Ādi Śaṅkarācārya



अनन्तसंसार समुद्रतार नौकायिताभ्यां गुरुभक्तिदाभ्याम् ।
वैराग्यसाम्राज्यदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ १ ॥

anantasamsāra samudratāra
naukāyitābhyāṁ gurubhaktidābhyāṁ ।
vairāgyasāmrājyadapūjanābhyāṁ
namo namaḥ śrīgurupādukābhyāṁ ॥ 1 ॥

My prostration to holy sandals of my Guru, which serve as the boat to cross this endless ocean of Samsara, which endow me with devotion to Guru, and which grace with the valuable dominion of renunciation.

कवित्ववाराशिनिशाकराभ्यां दौर्भाग्यदावां बुदमालिकाभ्याम् ।
दूरिकृतानम्र विपत्तिभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ २ ॥

kavitvavārāśiniśākarābhyāṁ
daurbhāgyadāvāṁ budamālikābhyāṁ ।
dūrikṛtānamra vipattatibhyāṁ
namo namaḥ śrīgurupādukābhyāṁ ॥ 2 ॥

My prostrations to the holy sandals of my Guru, which serve as the down pour of water to put out the fire of misfortunes, which remove the groups of distresses of those who prostrate to them.

नता ययोः श्रीपतितां समीयुः कदाचिदप्याशु दरिद्रवर्याः ।
मूकाश्च वाचस्पतितां हि ताभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ३ ॥

**natā yayoh śrīpatitām samīyuh
kadācidapyāśu daridravyāḥ ।
mūkāśra vācaspatitām hi tābhyām
namo namaḥ śrīgurupādukābhyām ॥ 3 ॥**

My prostrations to the holy sandals of my Guru, adoring which the worst poverty stricken, have turned out to be great possessors of wealth, and even the mutes have turned out to be great masters of speech.

नालीकनीकाश पदाहताभ्यां नानाविमोहादि निवारिकाभ्यां ।
नमज्जनाभीष्टततिप्रदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ४ ॥

**nālikanīkāśa padāhṛtābhyām
nānāvimohādi nivārikābhyām ।
namajjanābhīṣṭatati pradābhyām
namo namaḥ śrīgurupādukābhyām ॥ 4 ॥**

My prostrations to the holy sandals of my Guru, which remove all kinds of ignorant desires, and which fulfill in plenty, the desire of those who bow down to them.

नृपालि मौलिव्रजरत्नकान्ति सरिद्विराजत् झषकन्यकाभ्यां ।
नृपत्वदाभ्यां नतलोकपङ्कतेः नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ५ ॥

**nṛpāli maulivrajaratnakānti
saridvirājat jhaṣakanyakābhyām ।
nṛpatvadābhyām natalokapaṅkateḥ
namo namaḥ śrīgurupādukābhyām ॥ 5 ॥**

My prostrations to the holy sandals of my Guru, which shine like the precious stones that adorn the crown of kings, by bowing to which one drowned in worldliness will be lifted up to the great rank of sovereignty.

पापान्धकारार्क परम्पराभ्यां तापत्रयाहीन्द्र खगेश्वराभ्यां ।

जाड्याब्धि संशोषण वाडवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ६ ॥

**pāpāndhakārārka paramparābhyām
tāpatrayāhīndra khageśvarābhyām ।
jāḍyābdhi saṁśoṣaṇa vāḍavābhyām
namo namaḥ śrīgurupādukābhyām ॥ 6 ॥**

My prostrations to the holy sandals of my Guru, which serve as the Sun smashing all the illusions of sins, which are like garuda birds in front of the serpents of the three pains of Samsara; and which are like the terrific fire that dries away the ocean of jadata or insentience.

शमादिषट्क प्रदवैभवाभ्यां समाधिदान व्रतदीक्षिताभ्यां ।

रमाधवान्धिस्थिरभक्तिदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ७ ॥

**śamādiṣaṭka pradavaibhavābhyām
samādhidāna vratadīkṣitābhyām ।
ramādhavāndhristhirabhaktidābhyām
namo namaḥ śrīgurupādukābhyām ॥ 7 ॥**

My prostrations to the holy sandals of my Guru, which endows one with six attributes which can bless with permanent devotion at the feet of the Lord Rama and which is initiated with the vow of charity and selfsettledness.

स्वार्चापराणां अखिलेष्टदाभ्यां स्वाहासहायाक्षधुरन्धराभ्यां ।

स्वान्ताच्छभावप्रदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ८ ॥

**svārcāparāṇām akhileṣṭadābhyām
svāhāśahāyākṣadhurandharābhyām ।
svāntācchabhāvapradapūjanābhyām
namo namaḥ śrīgurupādukābhyām ॥ 8 ॥**

My prostrations to the holy sandals of my Guru, which bestows all the wishes of those who are absorbed in the Self, and which grace with one's own hidden real nature.

कामादिसर्प ब्रजगारुडाभ्यां विवेकवैराग्य निधिप्रदाभ्यां ।
बोधप्रदाभ्यां दृढमोक्षदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥ ९ ॥

**kāmādisarpa vrajagāruḍābhyāṁ
vivekavairāgya nidhipradābhyāṁ ।
bodhapradābhyāṁ dṛṭamokṣadābhyāṁ
namo namaḥ śrīgurupādukābhyāṁ ॥ 9 ॥**

My prostrations to the holy sandals of my Guru, which are like garudas to all the serpents of desire, and which bless with the valuable treasure of discrimination and renunciation, and which enlighten with bodha - the true knowledge, and bless with instant liberation from the shackles of the world.



Source audio: <https://youtu.be/L0ef-0Pzq4o>

Source text: <https://vignanam.org/veda/guru-paduka-stotram-english.html>

Śrī Guru Aṣṭakam

by Ādi Śaṅkarācārya



शरीरं सुरुपं तथा वा कलत्रं यशश्चारु चित्रं धनं मेरुतुल्यम् ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ १ ॥

śarīraṁ surūpaṁ tathā vā kalatraṁ
yaśāścārū citraṁ dhanam merutulyam
manaścenna lagnaṁ guroraṁghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 1 ॥

*One may have all of these:
An attractive body, and a beautiful wife;
Vast fame and a renowned reputation,
and enough wealth to equal Mount Meru;
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम् ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ २ ॥

kalatraṁ dhanam putrapautrādi sarvaṁ
gṛham bāndhavāḥ sarvametaddhi jātam
manaścenna lagnaṁ guroraṁghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 2 ॥

*A wife, wealth, sons, grandsons, and more;
A house, many relatives... all these may seem to ensure one's fate;
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

षडंगादिवेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ३ ॥

**ṣaḍaṅgādivedo mukhe śāstravidyā
kavitvādi gadyaṁ supadyaṁ karoti
manaścenna lagnaṁ guroraṅghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 3 ॥**

*The Vedas, their six disciplines, and the
knowledge of other scriptures may be on one's lips;
One may compose fine poetry and prose;
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचारवृत्तेषु मत्तो न चान्यः ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ४ ॥

**videśeṣu mānyaḥ svadeśeṣu dhanyaḥ
sadācāravṛtteṣu matto na cānyaḥ
manaścenna lagnaṁ guroraṅghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 4 ॥**

*One may think,
"I am honored in foreign lands, and am prosperous in my homeland,
In righteous conduct, nobody surpasses me."
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

क्षमामण्डले भूपभूपालवृन्दैः सदा सेवितं यस्य पादारविन्दम् ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ५ ॥

**kṣamāmaṅḍale bhūpabhūpālavṛndaiḥ
sadā sevitaṁ yasya pādāravindam
manaścenna lagnaṁ guroraṅghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 5 ॥**

*Emperors and rulers from all over the world
May constantly praise you and worship your feet,*

*But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

यशो मे गतं दिक्षु दानप्रतापात् जगद्वस्तु सर्वं करे सत्प्रसादात् ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ६ ॥

**yaśo me gataṁ dikṣu dānapratāpāt
jagadvastu sarvaṁ kare satprasādāt
manaścenna lagnaṁ guroraṁghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 6 ॥**

*One may think,
"My fame has traveled in all directions,
through my philanthropy and penance;
As a result, all things in this world are within my grasp."
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

न भोगे न योगे न वा वाजिराजौ न कान्तासुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ७ ॥

**na bhoge na yoge na vā vājirājau
na kāntāsukhe naiva vitteṣu cittam
manaścenna lagnaṁ guroraṁghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 7 ॥**

*One's mind may have turned away from physical delights,
Yogic practices, worldly possessions (from vājin, meaning "horses")
One may neither be attached to their beloved's face nor to riches;
But, if one's mind is not centered upon the Guru's holy feet,
What is the use? What then? What then? What then?*

अरण्ये न वा स्वस्य गेहे न कार्ये न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरंघ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ८ ॥

**araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye ।
manaścenna lagnaṁ guroraṁghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥ 8 ॥**

*One may think I have achieved the highest detachment:
“My mind doesn’t think of the forest or the home,
or of what is yet to be accomplished;
I am neither concerned with this body, nor with priceless treasures.”
But, if one’s mind is not centered upon the Guru’s holy feet,
What is the use? What then? What then? What then?*

गुरोरष्टकं यः पठेत्पुण्यदेही यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेत् वाञ्छितार्थ पदं ब्रह्मसंज्ञं गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥ १० ॥

**guroraṣṭakaṁ yaḥ paṭhetpuṇyadehī
yatirbhūpatirbrahmacārī ca gehī ।
labhet vāṁchitārtha padaṁ brahmasamjñam
guroruktavākyaḥ mano yasya lagnaṁ ॥ 9 ॥**

*Whoever studies and recites these verses in praise of the Guru,
Whether they be an ascetic, king, student, or householder,
Such a person would attain the ultimate goal of union with Brahman
By remaining devoted to the teachings of the Guru.*

ॐ

Source audio: <https://youtu.be/QqCji-oDTIA>

Source text: <https://nikhiletc.wordpress.com/2017/07/10/in-praise-of-the-teacher-the-guru-ashtakam/>

Guru Bhakti Yoga

Excerpts from the book by Śrī Swami Śivānanda - "Guru Bhakti Yoga"



Even so, if you have many Gurus you will be bewildered. You will be at a loss to know what to do. One Guru will tell you: "Do Soham Japa". Another will tell you "Do Japa of Sri Ram." A third Guru will tell you "Hear Anahata Sounds". You will be puzzled. Stick to one Guru and follow his instructions.

- Śivānanda
1st December, 1942

§ § § §

Realisation cannot come to you as a miracle done by your Guru.

Lord Buddha, Lord Jesus, Rama Tirtha have all done Sadhana. Lord Krishna asks Arjuna to develop Vairagya and do Abhyasa. He did not say to him "I will give you Mukti now".

Therefore abandon the wrong notion that your Guru will give you Samadhi and Mukti. Strive, purify, meditate and realise.

- Śivānanda
1st May, 1943

WISDOM NECTAR

1. Remember God at all times.
2. Enquire 'who am I?' and realise the Self.
3. Make friendship with any one after studying him very carefully.
4. Do always virtuous actions.
5. Hear the wise words of great souls and follow them.
6. Do those actions that are pronounced to be right by the Shastras.
7. Don't make friendship with childish persons.
8. Move with the world tactfully. Adapt.
9. Give up bad company.
10. Don't talk much before great souls.
11. Avoid unnecessary discussions.
12. Don't exaggerate or concoct or twist when you talk.
13. Develop mercy and cosmic love.
14. Share what you have with others.
15. Good and bad, friend and enemy, pleasure and pain, virtue and sin are in the mind only.
16. Mind when purified by the removal of six passions becomes your Guru.
17. Patience, perseverance and vital will are indispensable for reaching the goal.
18. Purity of food leads to purity of mind.
19. Don't do any action harmful to anyone.
20. Guru is necessary to show you the path to peace.

THE NEED FOR GURU

1. A Guru is necessary for every aspirant in the spiritual path.
2. It is only a Guru who will be able to unveil the mystery and meaning of real life and show the way to God-realisation.
3. It is only a preceptor who can teach the disciple the secret about Sadhana.
4. An ideal Guru is one who has attained God-realisation.
5. Such a Guru is pure in thought, word and deed.
6. He has mastery over the senses and the mind.
7. He has knowledge of all the scriptures and is simple, kind and truthful.
8. Guru will be able to awaken the hidden divine power in the innermost core of disciple's heart.
9. If a disciple has done good Karma in his previous births, if he is doing them now, and if he is sincere and longing for God, he will be sure to meet the real Guru.
10. To derive the full benefit from the Guru, disciple must have implicit faith in him and true devotion for him.
11. The disciple will achieve results in proportion to his faith in his Guru.
12. It is the spiritual teacher who will show the way and finally lead one to God.
13. Guru is none but God Himself in human form.

EIGHT LIMBS OF THE GURU-BHAKTI YOGA

1. The real lasting aspiration to practise Guru-Bhakti Yoga;
 2. Absolute faith in the thoughts, words and actions of Satguru;
 3. Doing Sashtanga Namaskara with humility and repeating Guru's name;
 4. Perfect obedience in carrying out Guru's commands;
 5. Doing personal service to Satguru without expectation of fruits;
 6. Daily worshipping of the Lotus-Feet of Satguru with Bhav and devotion;
 7. Self-surrender or dedication of Tana, Mana and Dhana in the cause of divine mission of Satguru;
 8. Meditation on the holy feet of Satguru for obtaining his benign grace, and hearing his holy Upadesh and sincerely practising it.
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THE AIM OF GURU-BHAKTI YOGA

1. The aim of Guru-Bhakti Yoga is to free man from the thraldom of matter and fetters of Prakriti and make him realise his absolute independent nature, through complete surrender to Guru.
2. He who practises the Yoga of Guru-Bhakti can annihilate the egoism without any difficulty and he can very easily cross the quagmire of Samsara.
3. Guru-Bhakti Yoga bestows immortality and eternal bliss on one who practises it sincerely and regularly.
4. Practice of Guru-Bhakti Yoga gives peace and steadiness of mind.
5. Guru-Bhakti Yoga is the master-key to open the realm of elysian bliss.

6. The goal of life is to obtain the benign grace of Satguru by practising Guru-Bhakti Yoga.

PRINCIPLES OF GURU-BHAKTI YOGA

1. With humility approach the adorable feet of Satguru. Do prostrations to the life-saving feet of Satguru. Take shelter under the Lotus-Feet of Satguru. Worship the sacred feet of Satguru. Meditate on the holy feet of Satguru. Offer the valuable gifts on the sanctifying feet of Satguru. Dedicate your life to the service of glorious feet of Satguru. Become the dust of the divine feet of Satguru. This is the secret of Guru-Bhakti Yoga.
2. Self-surrender to the sacred feet of Satguru is the very foundation of Guru-Bhakti Yoga.
3. All that is wanted of you is sincere and earnest effort in the path of Guru-Bhakti Yoga.
4. Devotion to Guru is the greatest factor in the practice of Guru-Bhakti Yoga.
5. Faith in the Guru is the first rung in the ladder of Guru-Bhakti Yoga.
6. The cream of the Guru-Bhakti Yoga is absolute (blind) faith in the thoughts, words and actions of the Brahma Nishtha Guru who is well-versed in the sacred scriptures.

GREATNESS OF GURU

1. The eye that sees not the beauty of the Guru's Lotus-Feet is really blind.
2. The ear that hears not the glory of the Guru's Leela is really deaf.
3. Life without a Guru is death.
4. There is no treasure like the wealth of Guru's grace.

5. There is no safe boat like Satsanga of Guru to cross the ocean of Samsara.
6. There is no friend like the spiritual teacher.
7. There is no abode like Guru's Lotus-Feet.
8. Remember the Guru at all times.

DEVOTION TO GURU

1. Worship the Guru with the flowers of faith and devotion.
2. Satsanga with the Guru is the first pillar in the temple of Self-realisation.
3. Grace of God takes the form of Guru.
4. To see the Guru is to see God.
5. Blind is the man who has not seen the divine Master.
6. There is but one religion, the religion of devotion and love to Guru.
7. Devotion to Holy preceptor arises when you have no worldly hope.
8. The company of spiritual teacher will simplify your struggle.
9. Rest in Guru and do the right.
10. Have faith in your Guru's grace and do your duty.
11. Disobedience to Guru is digging your own grave.
12. A Satguru is a continuous blessing for a disciple.
13. The heart of a Jagad Guru is a shrine of beauty.

SERVICE TO GURU

1. Goal of life is Service to Guru.
 2. Every unpleasant incident in life is a test of your trust in Guru.
 3. Disciple considers the actions; Guru weighs the intentions and motives.
 4. Doubt in the Guru's action is the greatest sin.
 5. Never try to appear before your Guru what you are not.
 6. Obedience is the law of life for a disciple.
 7. Don't miss any opportunity to serve your Divine Teacher.
 8. Be sincere and earnest when you serve your Divine Preceptor.
 9. To love Guru is to serve Guru.
 10. To live is to serve the Divine Master.
 11. Obedience to Guru is better than reverence.
 12. Obedience to preceptor is better than sacrifice.
 13. Adapt, adjust, accommodate with your Guru under all circumstances.
 14. Don't talk much before your preceptor.
 15. Pure love to Guru is true obedience to Guru.
 16. Give the best things to your teacher first.
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QUALIFICATIONS OF A DISCIPLE

1. Disciple must be free from envy, jealousy, pride, without attachment, firmly devoted to Guru, free from impatience and intent upon knowing the truth.

2. Disciple should not find fault with his own Guru.
3. Disciple should not indulge in unnecessary or idle talks before his Guru.
4. The preceptor should be regarded as the main or lower piece of the two pieces of wood (Arani) used for kindling the sacred fire, and the pupil the upper one; instruction is the piece (middle portion) that connects them and knowledge is the union that brings happiness.
5. The pure wisdom which is thus acquired from the Guru removes the Maya or delusion.
6. He, who through the favour of the Guru knows that the one Lord has become many through Maya, knows the truth and understands Vedas.
7. With the axe of knowledge sharpened by the one-pointed devotion acquired by the service and worship of the Guru do thou calmly and steadily cut asunder the tree of Samsara.
8. The preceptor is at the helm of life-boat and God is the favourable wind that drives that.
9. When a man becomes disgusted with the world and is endowed with dispassion, when he is able to reflect what his preceptor has taught him, his mind abandons its evil disposition by virtue of the repeated exercises in meditation.
10. The purity of the Mantra arises, properly knowing it from the preceptor.

MEDITATION ON GURU

1. Meditation of the Guru's Lotus-Foot is the only way for attaining immortality and eternal bliss.

2. Those who do not concentrate on the Lotus-Feet of Guru are slayers of Atman. They are in fact living corpses and miserable wretches. They are very poor people.
3. The wise cut asunder the knot of egoism by that sharp sword of constant meditation on the Lotus-Feet of Guru.
4. Meditation on the Lotus-Feet of Guru is the master-key for opening the realms of eternal bliss.
5. Meditation on Guru is the only real royal road to the ultimate reality.
6. Meditation on Guru kills all pains, sorrows and sufferings.
7. Meditation on Guru destroys all cause of sorrow and grief.
8. Meditation on Guru gives vision of your Ishta Devata.
9. Meditation on Guru is a balloon that helps the disciple to soar high into the realm of eternal bliss, everlasting peace and perennial joy.
10. Meditation on Guru is the royal road to attain Godhead.
11. Meditation on Guru is the Grand Trunk Road which takes the disciple direct to the destination of divine consciousness.
12. Meditation on Guru is the mystic ladder which takes the disciple from earth to heaven.
13. Without meditation on the Lotus-Feet of Guru there is no spiritual progress of a disciple.
14. Regular meditation on preceptor opens the avenues of intuitional knowledge, makes the mind calm and steady and awakens the inner consciousness.

PRELIMINARIES FOR MEDITATION

1. Meditation on Guru should not be given up under any circumstances.
2. Leading a virtuous life is not by itself sufficient for God-realisation. Constant deep meditation on Guru is absolutely necessary.
3. If you want to get rid of pains and afflictions of Samsara, you must practise deep meditation on the form of your Guru.
4. Meditation on Guru prepares for the integral experience or direct intuitive knowledge.
5. The disciple need not bother about his bodily wants, food, cloth, shelter, etc. Everything is provided for him by the Grace of Guru.
6. Meditation on Guru is the only valuable asset for a disciple.
7. God will guide the aspirants through the form of Guru.
8. One has to serve the Guru, and do all the things that the Guru commands him to do without grudging, without using his own intellect.
9. When the Guru orders a certain thing to be done the disciple should obey implicitly.
10. Such an obedience to Guru is necessary. This is the spirit of Nishkama Karma, (Karma done not for the pleasure of the person doing it) but because it is the holy command of the preceptor. Then only the impurities of the mind—Kama, Krodha, Lobha—are destroyed.
11. The disciple who is equipped with the fourfold means is fit to sit before the Brahma-Nishtha Guru who is no other than God, to hear the Maha Vakyas from him.

MEDITATION ON GURU (CONT.)

1. Meditate in the early morning between 4 and 6 a.m. on the form of your Guru; then only you will get his grace.
2. Place a picture of your Guru in front of you. Sit in a meditative posture, concentrate gently on the picture, rotate the mind on his Lotus-Feet, legs, hands, chest, neck, head, face, eyes, etc., then close the eyes and try to visualise the picture in the same manner. Repeat the process again; then you will have good meditation.
3. During meditation on the form of the Guru, you will get rapture, ecstasy, thrill, peace and joy.
4. Company of worldly people, overeating, self-asserting Rajasic nature, sleep, lust, anger and greed, are all obstacles for meditation on the Guru.
5. The chief obstacles in the meditation on the form of the Guru are sleep, tossing of mind, raising up of latent desires, building castle in the air, laziness, disease and spiritual pride.
6. The Guru is the abode of all auspicious attributes.
7. The preceptor is the summum bonum of life to a disciple.
8. Devotion to Guru destroys birth, old age and death.
9. Devotion to Guru is the only means to win the grace of the Lord.

NEED FOR GURU'S GRACE

1. Without the help of Guru one cannot attain the knowledge of the Self.
2. Without the Grace of Guru one cannot grow into the Divine State.
3. Without Guru's Grace the disciple cannot lead the Divine Life.

4. Without Guru's Grace you cannot liberate yourself from the trammels of mind and attain Immortality.
5. If you do not practise meditation on the form of your Guru, the supreme splendour and fadeless glory of Atman will remain hidden from you.
6. Tear the veils that cover the soul by practising regular, systematic meditation on the form of your Guru.
7. Meditation on the form of Guru is a powerful tonic for all diseases.
8. Meditation on Guru opens the door of the mind to intuitive knowledge and many powers.
9. Meditation on Guru will remove all the miseries of life.
10. To learn cooking, you need a teacher; to learn science you need a professor; to learn any art you need a master. Is not Guru necessary to learn Atma-Vidya?
11. Guru indeed is the sole refuge to take you across the Samsaric deluge.
12. On the thorny path of Truth to guide you there is none but Guru.
13. Guru's Grace can work wonders.
14. In all your struggle of daily life, Guru will guide and protect you.
15. Guru is the torch-bearer of wisdom.
16. Guru, Isvara, Brahman, preceptor, teacher, Divine Master, etc., are synonymous terms.
17. Salute your Guru first before you salute God, because he takes you to God.
18. Take Mantra Diksha from your Guru. This will inspire and elevate you.
19. Guru will not do Sadhana for you. You will have to do it yourself.

20. Guru will show you the right path.
21. Guru can select the right Yoga for the disciple.
22. By Guru's grace, the disciple can overcome obstacles and doubts on the path.
23. Guru will lift the disciple from the pitfalls and snares.
24. Sacrifice your body and life to serve your Guru. Then he will take care of your soul.
25. Don't expect a miracle from your Guru to lift you up into Samadhi. Do rigorous Sadhana yourself. A hungry man will have to eat himself.
26. If you cannot get a Satguru you cannot progress in the spiritual path.
27. Be patient and wise in selecting your Guru, because you cannot divorce your Guru afterwards. It is the greatest sin.
28. Relation between Guru and Chela is sacred and lifelong. Understand this point very well.

WAY TO PEACE AND STRENGTH

1. Real peace and Ananda manifest only when you meditate on the form of your preceptor.
2. Meditation on the spiritual teacher gives lot of spiritual strength, peace, new vigour and vitality.
3. Meditation on the Holy Teacher develops strong and pure thoughts.
4. The mind-wandering will gradually cease through regular contemplation on the form of Guru.
5. Meditation on the preceptor will remove all obstacles in the spiritual path.

6. Meditation on Guru will remove irritability and will also augment the peace of mind considerably.
7. Brahma Muhurta is the most favourable time for meditation on the Lotus-Feet of the Divine Master.
8. As soon as you get up from the bed do Japa of Guru Mantra. This is very, very important.
9. Solitude and intense contemplation on the Lotus-Feet of Guru are the two important requisites for Self-realisation.

THE YOGIC SADHANA

If an aspirant in Kashmir meditates upon his Guru or spiritual guide at Uttarakashi, Himalayas, a definite connection is established between him and the teacher. The Guru radiates power, peace, joy and bliss to the student in response to his thoughts. He is bathed in the powerful current of magnetism. The stream of spiritual electricity flows steadily from the preceptor to his disciple, just as oil flows from one vessel to another. The student can imbibe or draw from his teacher in proportion to his degree of faith. Wherever the student sincerely meditates upon his teacher, the teacher also actually feels that a current of prayer or sublime thought proceeds from his student and it touches his heart. He who has the inner astral sight can clearly visualise a thin bright light between the disciple and the teacher, which is caused by the movement of the vibrations of Sattvic thoughts, in the ocean of Chitta.

THE OBSTINATE DISCIPLE

1. The obstinate disciple clings to his old habits. He will not surrender to the Lord or personal Guru.
2. If the disciple really desires to improve himself, he must be frank with himself and straightforward to his Guru.

3. He who is disobedient, who breaks the discipline, who is not straightforward to his Guru, who cannot open his heart to his preceptor or spiritual guide, cannot be benefited by the help of Guru. He remains stuck in his own self-created mire or mud and cannot progress in the divine path. What a great pity! His lot is highly lamentable indeed.
4. The disciple must make total, unreserved, ungrudging self-surrender to the Lord or Guru.
5. All that the teacher can do is to tell his disciple the method of knowing the Truth or the Path, that leads to the unfoldment of intuitional faculty.

VALUE OF OBEDIENCE

1. Obedience is precious virtue, because if you try to develop the virtue of obedience, the ego, the arch-enemy on the path of Self-realisation, slowly gets rooted out.
2. To have complete obedience to Guru is a difficult task, but by trying with sincerity it becomes easy.
3. Even ordinary action requires great pain, so in the spiritual path, one must be prepared to subject oneself to some sort of discipline and try to cultivate obedience to the Teacher.
4. Far more than worship, garlanding, and other outward manifestations of one's inner Bhava of adorations and worshipfulness, obedience to Guru is greater.
5. Obedience to Guru shows true reverence unto him.
6. Obedience means trying to act in the way in which the Guru would like one to act.
7. Supposing one finds that Guru will not like a certain thing, then one must not do it. It is also obedience.

8. Even if one possesses all the things that are greatly valued upon earth, one possesses nothing if his mind is not fixed upon the Lotus-Feet of his Guru.
9. The Truth is Unity no doubt, but through the vast stretch of dual experiences one has ultimately to reach the pinnacle of Unity, consciousness and in this process of attaining it, devotion to the Lotus-Feet of the Guru is the greatest desideratum and it is one of the greatest of Sadhanas.
10. Again and again to establish oneself in Guru-Bhakti he should try to employ various methods.
11. Each Guru administers his medicine (instructions) in the form in which it can be assimilated by the disciple.
12. 'Cling on to the Lotus-Feet of Guru.' Here underlies the secret of Sadhana.

SACRIFICE FOR THE GURU

1. Serve the Guru with whole heart and soul. Love your Guru without any expectations. Give one tenth of your income to your preceptor. Meditate on the Lotus-Feet of Guru. You will realise in this very birth. This is the secret of Sadhana.
2. Thursday or Guruvara is the sacred day for a disciple to worship his Guru.
3. He who has knowledge of the Self, he who is well-versed in the scriptures, he who is endowed with all noble virtues is a Satguru.
4. He who gets a Guru who is a realised one is thrice blessed indeed.
5. Don't look into the defects of your Guru. Look to your own defects and pray to the Lord to overcome it.

6. To test a Guru is difficult. A Jesus can only know another. Superimpose on your Guru the attributes of the Lord. Then only you will be benefited.
7. If you are elevated in one's presence, if you are inspired by his speeches, if he is able to clear your doubts, if he is free from lust, greed and anger, if he is selfless, loving and I-less take him to be your Guru.

MEANING OF FAITH

1. Faith is confidence and trust in Guru.
2. Faith is belief in statements, utterances, actions, writings and teachings of one's holy preceptor and great souls.
3. Faith is firm conviction of the truth of what is declared by preceptor by way either of testimony, or authority without any other evidence or proof.
4. Have perfect faith in Guru and surrender your entire being unto Him. He will take care of you. All fear, obstacles and tribulations will vanish in toto.
5. Firm faith in Sat-Guru elevates the soul, purifies the heart and leads to Self-realisation.
6. Disciples' motto must be intense faith in the Teachings of Guru.



The Essence Of Guru Gita

by Swami Śivānanda



1. The Auspicious Peace-chanting should be done in the beginning as it is the custom of righteous people and as it brings the desired fruit. Bhagavan Viṣṇu is the Auspicious One. The Lord who sits on Garuda is Auspicious. The Lord who is Lotus-eyed is Auspicious. The Lord Hari is the Abode of Auspiciousness.
2. Prostration to the Infinite Viṣṇu who is Full and ever exalted, who is the cause of the sprout of the whole universe, who is the highest manifestation of Existence-Knowledge-Bliss.
3. Prostration to the Guru who is the witness of the intellect, who is to be known through the Vedanta, who is the Source of Absolute Consciousness-Bliss, who is the Essence of Truth and Bliss.
4. Guru is Brahma. Guru is Viṣṇu. Guru is Siva. Guru is the Supreme Brahman Itself. Prostration to that Guru.
5. Prostration to that Guru, who, through the collyrium of Knowledge, opens the eye of him who is blinded by the gloom of ignorance.
6. Prostration to that Guru, who shows the Truth of the word 'Thou', who pervades the whole universe of mobile and immobile creation with its stationary and moving creatures.
7. Prostration to that Guru, who shows the truth of the word 'That', who pervades the whole universe of mobile and immobile creation in the form of the Undivided Infinite.
8. Prostration to that Guru, who shows the Truth of the word 'Art' (in the sentence 'That thou art'), who, in the form of the Mass of Consciousness, pervades the whole of the three worlds with their mobile and immobile inhabitants.

9. Prostration to that Guru, who is beyond Nada, Bindu and Kala, who is Pure Consciousness, Eternal, Peaceful, beyond space and untainted.
10. Prostration to that Guru, due to whose Existence the world exists, due to whose Effulgence the world is illumined, due to whose Bliss all are happy.
11. There is no reality beyond Guru. There is no penance beyond Guru. There is no knowledge beyond Guru. Prostration to that Guru.
12. The form of Guru is the root of meditation. The feet of Guru are the root of worship. The teaching of the Guru is the root of all Mantras. The Grace of Guru is the root of Salvation.
13. The water with which the feet of the Guru are washed is the sacred drink. The remains after Guru's meal are the proper food. Right meditation is on the Form of Guru. Constant Japa is of Guru's Name.
14. For the purpose of acquiring knowledge and dispassion, one should drink the water with which Guru's feet are washed, which cuts at the root of ignorance, which overcomes birth and the bondage of Karma.
15. Kashi is the abode. Ganga is the water with which Guru's feet are washed. Siva himself is the Guru. The Taraka Mantra is undoubtedly the Supreme Brahman.
16. The aspirant (disciple) should please the Guru by offering him seat, bedding, clothing, vehicle, ornaments, etc.
17. One should offer to the true Guru, one's body, senses, life, wealth, friends, relatives, the self, the wife and all.
18. The Guru alone is the whole world, including Brahma, Viṣṇu and Siva. Nothing greater than Guru exists. Therefore Guru is to be worshipped.
19. Without any feeling of shame one should fall in full prostration before the Guru and adore the Guru through action, mind and speech, at all times.

20. The baths taken in pilgrimages to the seven oceans bring only a thousandth part of the effect produced by drinking a drop of the water that is used for washing Guru's feet.
21. When God is angry, Guru is the Saviour. When Guru gets angry none is the saviour. Hence, obtaining the family-Guru (a suitable Guru), one should properly take shelter under him.
22. Daily one should devoutly prostrate oneself in that direction in which shines the pair of the feet of the Lord of Lakshmi.
23. I prostrate myself before that Guru, the Existence, devoid of the three Gunas, beyond comprehension, the witness of all mental functions, changeless and pure, one and eternal, transcending the pairs of opposites, expansive like the sky, reachable through the sentences like "Thou art That," the Bliss of Brahman, the Giver of Supreme Happiness, the Mass of Absolute Wisdom.
24. I constantly prostrate myself before the blessed Guru, who is the physician for the disease of Samsara, who is the adorable Lord of Yogis, who is blissful, who is the Source of Happiness, who is always pleased, who is the Essence of Knowledge, who is identical with the Real Existence.
25. One should meditate on the Divine Form of the Guru, as seated in the centre of the lotus of the heart, as installed on the grand throne, who shines like the lustre of the moon, who is ready to give the desired boon of the attainment of the Existence-Knowledge-Bliss.
26. I prostrate myself before that Guru, the Brahman, the Consciousness-Bliss, the eternal Knowledge, the taintless, the formless, the reflectionless (beyond appearances), the pure, the eternal.
27. One who addresses the Guru as "thou," who says "hum" before the Guru, who speaks indecently in the presence of the Guru, becomes a Brahma-Rakshasa (a formidable demon) in a waterless forest tract.

28. One should know the Supreme Brahman, the eternal, the formless, the quality-less, by affirming his being Brahman Itself, as a light is in relation to another light.
29. I adore the Satchidananda, which is beyond the reach of thought, the Master of the Universe, eternal, full, formless, quality-less, indwelling as the Self of all.
30. Guru is Siva. Guru is God. Guru is the relative (friend) of human beings. Guru is the Atman. Guru is the Jiva. There is nothing other than Guru.
31. The Guru who has no knowledge, who is a liar and a hypocrite should be shunned. He does not know how to bring peace to himself. How can he give peace to others?
32. They are not Gurus who are infidels, who are given to sin, atheists, of differentiating temperaments, who take pleasure in women, who are of bad conduct, ungrateful and roguish.
33. I take refuge in the Lord, the Guru, who shows the inner secret by brushing aside all phenomenality, by removing all doubts, and by integrating the consciousness.
34. There are many Gurus who extract the life out of their disciples; but rare is that Guru who removes the pain in the heart of the disciples.
35. His Guruship really shines who is very able, discriminative, full of spiritual wisdom, pure, and mentally bright.
36. Gurus are pure, peaceful, good-natured, speaking very little, devoid of passion and anger, of righteous conduct, and self-controlled.
37. He who does not care for the Guru who gives him initiation into the mono-syllable (OM), goes to the wombs of dogs in hundreds of births, and is born among pariahs.
38. Death is inevitable to him who abandons the Guru. Poverty catches hold of him who abandons the Guru-Mantra. He goes to the Raurava hell who abandons the Mantra given by the Guru.

39. The seven crores of great Mantras are all for the bewilderment of the mind. There is only one great Mantra, the two-lettered word “Gu-ru.”
40. “Gu” is darkness. “Ru” is its remover. Because one removes darkness, he is called a “Guru.”
41. One should, full of devotion, go to a Brahman-knowing Guru, with offerings to the Guru, desiring to acquire the knowledge of the Vedanta, with faith in the sentences declaring the Final Emancipation.
42. First is the hearing in front of the Guru. After that is the reflection upon (what is this word). Then profound meditation becomes the cause of Full Knowledge.
43. Even as born-blind man has no knowledge of forms, so one cannot get the Knowledge of the Reality even in crores of creation-cycles, except through initiation by the Guru.
44. When the Grace of the Guru descends, then faith in hearing the stories of God, in meditation, etc. dawns. The disciple should be tranquil, self-controlled, extremely dispassionate, full of great faith, devoted to the Guru, and established in austerity.
45. The disciple, approaching the Brahmanishtha Guru, circumambulating round him, prostrating himself before him, saluting him with folded hands, with much humility, should ask, “O Lord, O Guru, tell me the secret of the Supreme Truth in its fullness.”
- 46, 47. He shall reap the fruit of Jnana, who, with supreme devotion, worships the Guru, who is the Parameshvara, the impartor of divine knowledge, utterly unknowable by those of dull understanding, correctly knowable through the words of the Guru, seated in the hearts of all, peaceful, all-pervading, omniscient.
48. He who has supreme devotion to God, and to the Guru as much as to God,—to that blessed soul these truths reveal themselves.

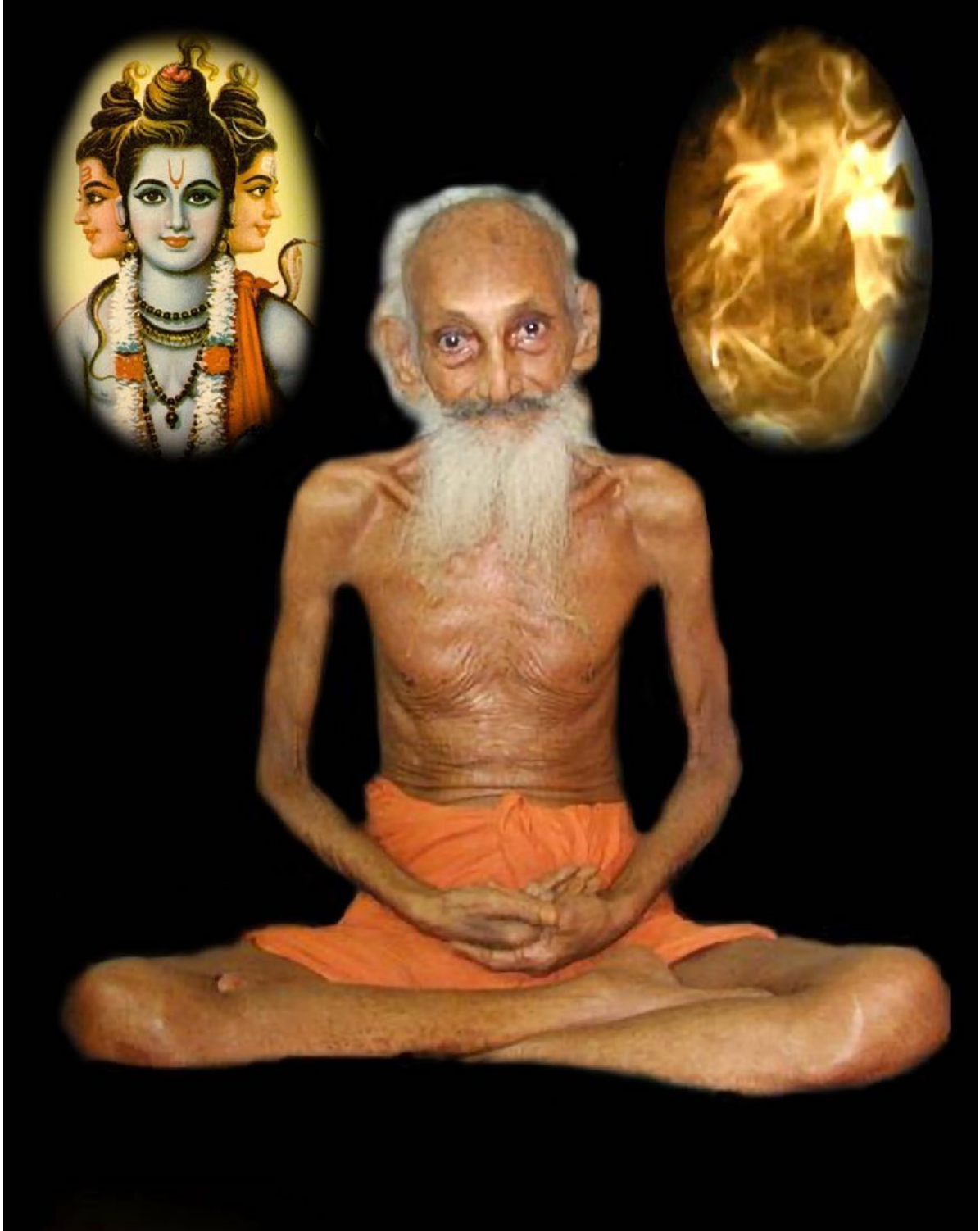
49. People cross the ocean of Samsara by sitting in the strong boat of the sentence of the Guru, blown by the wind of the power of practice and past Samskaras, and steered by the pilot, Guru.
50. Difficult it is to renounce sense-objects, difficult is the vision of the Truth, difficult is the attainment of Self-realisation, without the Grace of the Guru.
51. Prostration to the Guru, Siva, the essence of Satchidananda, worldless, peaceful, supportless and effulgent.
52. Thou art Viṣṇu. Thou art Brahma. Thou art the god Mahesvara. Thou alone art the form of Sakti. Thou art the attributeless Eternal.
53. Prostration to Thee, the being of Peace, the great hidden Secret, unthinkable, immeasurable, beginningless and endless.
54. Prostration to thee, the Existence, the cause of the universe. Prostration to the One Consciousness, the support of all the worlds. Prostration to the Truth of Non-Duality, the bestower of Salvation. Prostration to the Brahman, the all-pervading and eternal.
55. Prostration to Dakshinamurti, who appears in the threefold form of God, Guru and the Self, who pervades everything with his form like the sky.
56. Prostration to Dakshinamurti, the origin of all kinds of knowledge, the physician to those suffering from the illness of Samsara, the Guru of all the worlds.
57. This (Guru Gita) is the destroyer of all sins, the bestower of Dharma, Artha, Kama and Moksha. One obtains through this whatever object of desire he desires. This is certain.
58. Who, pure in heart, full of knowledge, incessantly recite this Guru Gita—by even seeing them and touching them, one is liberated from rebirth.



Source text: <http://dlsusa.blogspot.com/2013/07/the-essence-of-guru-gita-by-swami.html>

ŚRĪ
DATTĀTREYA





SWAMI SWAPRĀKĀŚĀNANDA TĪRTHA HAṂSA AVADHŪTA

1915-2002

Śrī Amṛtānandanātha on Dattātreya

from "Gifts from the Goddess." and other sources.



“The Supreme Guru in our line is Dattātreya who has written 11,000 upanishads, and who has given to the world 7 crores of mahāmantras, so he is the Mantra Śāstra, Supreme, he is Trinatha - Brahmā, Viṣṇu and Śiva, all together in one form and who is the Supreme Being.”

“The Kaulācāra traditions have also come to us from the Siddha Yoga paramparā. Kaulācāra tradition are from the Dattātrēya sampradāya, as codified in the Paraśurāma Kalpasūtra.”

“Incidentally, Dattātrēya is said to be still living today. His feet are resident in the Vindhya Mountains at Girnar. If you go there, it is possible that you may have his darśana. You’ve got to climb about 10,000 steps, and all you’ll find at the top is a little stone block with two footprints on it—but they are worshiped every day”

“My mānavaḡhaḡ guru, the human form, is Swami Svaprakāśānanda Tīrtha Haṃsa Avadhūta of Anakapalle. He comes from the Dattātrēya Avadhūta tradition. I received what tradition he had received.”

~ ADORATION of ŚRĪ GURU - A COMPILATION ~

Dattātreya Mantra



ॐ ह्रीं द्रां

दत्तात्रेय हरे कृष्णा उन्मत्त आनन्द दायका

दिगम्बरे मुने बालिपशाच ज्ञान सागरा

द्रां ह्रीं ॐ

om hrīm drām

dattātreya hare kṛṣṇā unmatta ānanda dāyakā

digambare mune bālipisāca jñāna sāgarā

drām hrīm om

ॐ

Śrī Dattātreya Description

from the book "Dattatreya The Way And The Goal"



The *Śāṅḍilya-Upaniṣad*, which most beautifully describes Lord Dattātreya, sings:

“He who would meditate in accordance with the mode laid down in the Upaniṣad on the Deity Dattātreya, the Lord of Lords, Dattātreya the Lord, the gracious, *śiva*, the tranquil, *śānta*, the Lord who is lustrous like sapphire *indranīla* (in complexion) *indranīlanibha*, the mighty one, *prabhu*, delighting in His own marvellous power, *māyā*, investing *Ātman*, *ātma-māyā-rata*, the Lord whose activities are his sport, *līlā*, the Lord who is the one philosopher, *avadhūta*, the Lord who has the cardinal directions as his garments, *digambara*, the Lord whose entire limbs are smeared with holy ashes, *bhasmoddhūlita-sarvāṅga*, the Lord who wears the crown of matted hair, *jaṭājūladhara*, the glorious Lord, *vibhu*, the Lord four-armed, *caturbāhu*, and invested with distinguished limbs, *udārāṅga*, the Lord with eyes opened wide like full-blown lotus flowers, *praphulla-kamalekṣana*, the Lord who is the treasure-trove of knowledge, *jñāna*, and discipline, *yoga*, *jñāna-yoga-nidhi*, the Lord who is the world-teacher, *viśvaguru*, the Lord who is dear to the yogis, *yogijanapriya*, the Lord who is tender to his devotees, *bhaktānukāmpin* the Lord who is the witness of all, *sarvasākṣin* and the Lord who is served by the accomplished adepts, *siddhā-sevita*, such a one, released from all sins will attain beatific bliss. Thus Aum! the truth. Thus the Upaniṣad.”

Śrī Dattātreya Stotram

from Nārada-Purāṇa



जटाधरं पांडुरांगं शूलहस्तं कृपानिधिम् ।

सर्वरोगहरं देवं दत्तात्रेयमहं भजे ॥

jaṭā-dharaṃ pāṇḍurāṅgaṃ śūla-hastaṃ kṛpā-nidhim ।

sarva-roga-haraṃ devaṃ dattātreya-mahaṃ bhaje ॥

*With matted locks, Panduranga (Kṛṣṇa/Viṣṇu), holding trident,
the ocean of mercy and the divine remover of all ailments. I worship Dattātreya.*

अस्य श्रीदत्तात्रेयस्तोत्रमंत्रस्य भगवान् नारदऋषिः ।

अनुष्टुप् छन्दः ।

श्रीदत्तपरमात्मा देवता ।

श्रीदत्तप्रीत्यर्थे जपे विनियोगः ॥

asya śrī-dattātreya-stotra-maṅtrasya

bhagavān nārada-ṛṣiḥ ।

anuṣṭup chandaḥ ।

śrī-datta-paramātmā devatā ।

śrī-datta-prītyarthe jape viniyogaḥ ॥

For the mantras of this Dattātreya Stotram:

Bhagavan Narada is the sage;

Anuṣṭup (four lines of eight syllables) is the meter;

Śrī Datta, the Supreme Self, is the deity;

it is recited in order to please Śrī Datta.

जगदुत्पत्तिकर्त्रे च स्थितिसंहार हेतवे ।
भवपाशविमुक्ताय दत्तात्रेय नमोऽस्तुते ॥ १ ॥

jagadutpatti-kartre ca sthiti-saṁhāra hetave ।
bhava-pāśa-vimuktāya dattātreya namo'stute ॥ 1 ॥

*The origin of the universe, You are its cause, preservation, and destruction,
and completely free from bondage to the world — Dattātreya, we bow to You.*

जराजन्मविनाशाय देहशुद्धिकराय च ।
दिगम्बरदयामूर्ते दत्तात्रेय नमोऽस्तुते ॥ २ ॥

jarājanma-vināśāya deha-śuddhi-karāya ca ।
digambara-dayā-mūrte dattātreya namo'stute ॥ 2 ॥

*The destroyer of old age and birth, Your body is pure, naked (sky-clad),
the image of compassion — Dattātreya, we bow to You.*

कर्पूरकान्तिदेहाय ब्रह्ममूर्तिधराय च ।
वेदशास्त्रपरिज्ञाय दत्तात्रेय नमोऽस्तुते ॥ ३ ॥

karpūra-kānti-dehāya brahma-mūrti-dharāya ca ।
veda-śāstra-parijñāya dattātreya namo'stute ॥ 3 ॥

*Your body is radiant like camphor, the manifested image of Brahman;
You are the knower of the Vedic scriptures — Dattātreya, we bow to You.*

ह्रस्वदीर्घकृशस्थूलनामगोत्रविवर्जित ।
पंचभूतैकदीप्ताय दत्तात्रेय नमोऽस्तुते ॥ ४ ॥

rhasva-dīrgha-kṛśa-sthūla-nāma-gotra-vivarjita ।
pañca-bhūtaika-dīptāya dattātreya namo'stute ॥ 4 ॥

*You are beyond (designations such as) short, tall, thin, fat, name, and lineage.
You set ablaze the five elements — Dattātreya, we bow to You.*

यज्ञभोक्ते च यज्ञाय यज्ञरूपधराय च ।

यज्ञप्रियाय सिद्धाय दत्तात्रेय नमोऽस्तुते ॥ ५ ॥

yajña-bhokte ca yajñāya yajña-rūpa-dharāya ca ।

yajña-priyāya siddhāya dattātreya namo'stute ॥ 5 ॥

You are the enjoyer of sacrifice and the sacrifice itself, the form of sacrifice, the lover of sacrifice, and the perfected sage — Dattātreya, we bow to You.

आदौ ब्रह्मा मध्य विष्णुरंते देवः सदाशिवः ।

मूर्तित्रयस्वरूपाय दत्तात्रेय नमोऽस्तुते ॥ ६ ॥

ādau brahmā madhya viṣṇur-ante devaḥ sadāśivaḥ ।

mūrti-traya-svarūpāya dattātreya namo'stute ॥ 6 ॥

In the beginning is Brahma, in the middle is Viṣṇu and at the end is God Sadaśiva. Your nature consist of these three deities — Dattātreya, we bow to You.

भोगालयाय भोगाय योगयोग्याय धारिणे ।

जितेन्द्रियजितज्ञाय दत्तात्रेय नमोऽस्तुते ॥ ७ ॥

bhogā-layāya bhogāya yoga-yogyāya dhāriṇe ।

jitendriya-jita-jñāya dattātreya namo'stute ॥ 7 ॥

You are the abode of enjoyment and enjoyment itself.

You are the support of those qualified for Yoga.

You are the master of the senses and the master of knowledge — Dattātreya, we bow to You.

दिगम्बराय दिव्याय दिव्यरूपधाय च ।

सदोदितपरब्रह्म दत्तात्रेय नमोऽस्तुते ॥ ८ ॥

digambarāya divyāya divya-rūpa-dhrāya ca ।

sadodita-para-brahma dattātreya namo'stute ॥ 8 ॥

Naked (sky-clad), Your form shines with divinity.

You are the eternal Supreme Brahman — Dattātreya, we bow to You.

जम्बुद्वीपमहाक्षेत्रमातापुरनिवासिने ।
जयमानसतां देव दत्तात्रेय नमोऽस्तुते ॥ ९ ॥

jambu-dvīpa-mahā-kṣetra-mātā-pura-nivāsine ।
jaya-mānasa-tām deva dattātreya namo'stute ॥ 9 ॥

*In Jambudvīpa (India), in the great land (Maharashtra), Your abode is Matapura.
Having conquered the mind, You are Divinity Itself — Dattātreya, we bow to You.*

भिक्षाटनं गृहे ग्रामे पात्रं हेममयं करे ।
नानास्वादमयी भिक्षा दत्तात्रेय नमोऽस्तुते ॥ १० ॥
bhikṣāṭanaṁ gṛhe grāme pātraṁ hema-mayaṁ kare ।
nānā-svāda-mayī bhikṣā dattātreya namo'stute ॥ 10 ॥

*As a naked beggar You move between homes and
villages with a golden bowl in Your hand,
collecting various delicious alms — Dattātreya, we bow to You.*

ब्रह्मज्ञानमयी मुद्रा वस्त्रे चाकाशभूतले ।
प्रज्ञानघनबोधाय दत्तात्रेय नमोऽस्तुते ॥ ११ ॥
brahma-jñāna-mayī mudrā vastre cākāśa-bhūtale ।
prajñāna-ghana-bodhāya dattātreya namo'stute ॥ 11 ॥

*Full of the knowledge of Brahman, joyful and clothed in the element of space,
Your teachings reveal the highest wisdom — Dattātreya, we bow to You.*

अवधूतसदानन्दपरब्रह्मस्वरूपिणे ।
विदेहदेहरूपाय दत्तात्रेय नमोऽस्तुते ॥ १२ ॥
avadhūta-sadānanda-para-brahma-svarūpiṇe ।
videha-deha-rūpāya dattātreya namo'stute ॥ 12 ॥

*The avadhuta, ever-blissful, Your nature is the Supreme Brahman.
In the form of a body without body consciousness — Dattātreya, we bow to You.*

सत्यंरूपसदाचारसत्यधर्मपरायण ।

सत्याश्रयपरोक्षाय दत्तात्रेय नमोऽस्तुते ॥ १३ ॥

satyaṁ-rūpa-sadācāra-satya-dharma-parāyaṇa ।

satyāśraya-parokṣāya dattātreya namo'stute ॥ 13 ॥

*Your form is truth, Your conduct is pure, You follow the dharma of truth
and Your shelter is truth, supreme and unending — Dattātreya, we bow to You.*

शूलहस्तगदापाणे वनमालासुकन्धर ।

यज्ञसूत्रधरब्रह्मन् दत्तात्रेय नमोऽस्तुते ॥ १४ ॥

śūla-hasta-gadā-pāṇe vana-mālā-sukan-dhara ।

yajña-sūtra-dhara-brahman dattātreya namo'stute ॥ 14 ॥

*You hold trident and mace and wear a garland of forest flowers
and the sacrificial tread of a Brahmin — Dattātreya, we bow to You.*

क्षराक्षरस्वरूपाय परात्परतराय च ।

दत्तमुक्तिपरस्तोत्र दत्तात्रेय नमोऽस्तुते ॥ १५ ॥

kṣarākṣara-svarūpāya parāt-para-tarāya ca ।

datta-mukti-para-stotra dattātreya namo'stute ॥ 15 ॥

*Your nature is both perishable and imperishable.
You have gone beyond even the transcendental reality.
Datta, liberated and beyond praise — Dattātreya, we bow to You.*

दत्त विद्याढ्यलक्ष्मीश दत्त स्वात्मस्वरूपिणे ।

गुणनिर्गुणरूपाय दत्तात्रेय नमोऽस्तुते ॥ १६ ॥

datta vidyāḍhya-lakṣmīśa datta svātma-svarūpiṇe ।

guṇa-nirguṇa-rūpāya dattātreya namo'stute ॥ 16 ॥

*Datta, endowed with wisdom and the lord of wealt. Datta, whose nature is the Self.
Your form is both with attributes and without attributes — Dattātreya, we bow to You.*

शत्रुनाशकरं स्तोत्रं ज्ञानविज्ञानदायकम् ।

सर्वपापं शमं याति दत्तात्रेय नमोऽस्तुते ॥ १७ ॥

śatru-nāśakaram stotram jñāna-vijñāna-dāyakam ।

sarva-pāpaṃ śamaṃ yāti dattātreya namo'stute ॥ 17 ॥

*This hymn destroys enemies, bestows knowledge and wisdom,
and pacifies all sins. Dattātreya, we bow to You.*

इदं स्तोत्रं महद्दिव्यं दत्तप्रत्यक्षकारकम् ।

दत्तात्रेयप्रसादाच्च नारदेन प्रकीर्तितम् ॥ १८ ॥

idaṃ stotram mahad-divyaṃ datta-pratyakṣa-kārakam ।

dattātreya-prasādācca nāradena prakīrtitam ॥ 18 ॥

*This great divine hymn grants direct perception of reality.
I, Narada, composed it only by the grace of Dattātreya.*

॥ इति श्रीनारदपुराणे नारदविरचितं दत्तात्रेयस्तोत्रं सुसंपूर्णम् ॥

॥ iti śrī-nārada-purāṇe nārada-viracitaṃ dattātreya-stotraṃ susaṃ-pūrṇam ॥

In the Narada Purana, spoken by Narada, here ends the Dattātreya Stotram.

ॐ

Source text: http://www.aghori.it/datta_stotram.htm

Śrī Datta Stavam



दत्तात्रेयं महात्मानं वरदं भक्तवत्सलं ।

प्रपन्नार्तिहरं वन्दे स्मर्तृगामि सनोवतु ॥ १ ॥

dattātreyaṃ mahātmānaṃ varadaṃ bhaktavatsalaṃ ।

prapannārtiharaṃ vande smarṭṛgāmi sanovatu ॥ 1 ॥

I pray to Lord Dattātreya, great divine spirit, who confers boons and protects the devotees, who removes afflictions immediately of those who remember Him with faith.

दीनबन्धुं कृपासिन्धुं सर्वकारणकारणं ।

सर्वरक्षाकरं वन्दे स्मर्तृगामि सनोवतु ॥ २ ॥

dīnabandhuṃ kṛpāsindhuṃ sarvakāraṇakāraṇaṃ ।

sarvarakṣākaraṃ vande smarṭṛgāmi sanovatu ॥ 2 ॥

I pray to Lord Dattātreya, who is a friend of the poor, a sea of compassion, cause of all causes and the protector of all those who remember Him sincerely.

शरणागतदीनार्त परित्राणपरायणं ।

नारायणं विभुं वन्दे स्मर्तृगामि सनोवतु ॥ ३ ॥

śaraṇāgatadīnārta paritrāṇaparāyaṇaṃ ।

nārāyaṇaṃ vibhuṃ vande smarṭṛgāmi sanovatu ॥ 3 ॥

I pray to Lord Dattātreya, who is a shelter for the poor and afflicted and grants deliverance immediately to those having firm devotion in him and remember him sincerely.

सर्वानर्थहरं देवं सर्वमङ्गल मङ्गलं ।

सर्वक्लेशहरं वन्दे स्मर्तृगामि सनोवतु ॥ ४ ॥

sarvānarthaharaṃ devaṃ sarvamaṅgala maṅgalaṃ ।

sarvakleśaharaṃ vande smarṭṛgāmi sanovatu ॥ 4 ॥

I pray to Lord Dattātreya, who is the destroyer of all useless and harmful things and giver of all auspicious objects, the remover of all afflictions of those who remember Him sincerely.

ब्रह्मण्यं धर्मतत्त्वज्ञं भक्तकीर्तिविवर्धनं ।

भक्ताऽभीष्टप्रदं वन्दे स्मर्तृगामि सनोवतु ॥ ५ ॥

brahmaṇyaṁ dharmatattvajñam bhaktakīrtivivardhanam ।
bhaktā'bhīṣṭapradam vande smarṭṛgāmi sanovatu ॥ 5 ॥

I pray to Lord Dattātreya, well versed in the vedas, knower of the essence of religion, who causes to increase the fame of His devotees who is giver of whatever is needed by the devotees who remember Him sincerely.

शोषणं पापपङ्कस्य दीपनं ज्ञानतेजसः ।

तापप्रशमनं वन्दे स्मर्तृगामि सनोवतु ॥ ६ ॥

śoṣaṇam pāpapaṅkasya dīpanam jñānatejasaḥ ।
tāpaprāśamanam vande smarṭṛgāmi sanovatu ॥ 6 ॥

I pray to Lord Dattātreya who removes the quagmire of sins, lights up the flame of wisdom, calms down distress and torment of those who remember Him sincerely.

सर्वरोगप्रशमनं सर्वपीडानिवारणं ।

विपदुद्धरणं वन्दे स्मर्तृगामि सनोवतु ॥ ७ ॥

sarvarogaprasāmanam sarvapiḍānivāraṇam ।
vipaduddharaṇam vande smarṭṛgāmi sanovatu ॥ 7 ॥

I pray to Lord Dattātreya who cures all diseases, heals all pain and removes all calamities of those who remember Him sincerely.

जन्मसंसारबन्धघ्नं स्वरूपानन्ददायकं ।

निश्श्रेयसपदं वन्दे स्मर्तृगामि सनोवतु ॥ ८ ॥

janmasamsārabandhaghnam svarūpānandadāyakam ।
niśśreyasapadam vande smarṭṛgāmi sanovatu ॥ 8 ॥

I pray to Lord Dattātreya who is most excellent and liberates from the cycle of birth and death in this world and who is the giver of bliss to those who remember Him sincerely.

जय लाभ यशः काम दातुर्दत्तस्य यः स्तवं ।

भोगमोक्षप्रदस्येमं प्रपठेत् सुकृती भवेत् ॥ ९ ॥

jaya lābha yaśaḥ kāma dāturdattasya yaḥ stavam ।

bhogamokṣapradasyemaṁ prapaṭhet sukṛtī bhavet ॥ 9 ॥

Those who recite this eulogy of Lord Dattātreya regularly and with faith, become wise and attain victory, fame, fulfillment of all worldly desires and achievements and finally get liberation from the bondage of life.

ॐ

Source text: http://www.aghori.it/datta_stava_eng.htm

Mantragarbha Dattātreya Aṣṭottaraśatanāma Stotram



ॐ औंकार्तत्त्वरूपय नमः ॥ १ ॥

om aumkārtattvarūpaya namaḥ ॥ 1 ॥

Obeisance to God Śrī Dattātreya of the form of the pure infinite Essence as advocated via the AUM; in the manner in which there is no difference between the name and the named, between the reading and the read about, such the non-dual Brahma in the Turiya witness state as has been depicted of in the Katha, Prashna and Mandukya Upanishad Texts as the form of the Support, the Divine Letter signifying the Brahma do we praise thus.

ॐ दिव्यज्ञानात्मने नमः ॥ २ ॥

om divyajñānātmane namaḥ ॥ 2 ॥

Obeisance to God Śrī Datta of the form of the Knowledge related to the Divine that is known via repeated and profound deliberations of the Upanishad Texts, via which the intended Form of God is illuminated.

ॐ नभोतीतमहाधाम्न नमः ॥ ३ ॥

om nabhotītamahādhāmna namaḥ ॥ 3 ॥

Obeisance to God Śrī Datta of the form of the Beyond and whose mighty divine Abode is beyond the firmaments, is above the three attributes of Nature, thus beyond the skies.

ॐ ऐंद्र्य्या ओजसे नमः ॥ ४ ॥

om aindryā ojase namaḥ ॥ 4 ॥

Obeisance to God Śrī Datta of the form of the strength of the sense organs, also as the lord of heaven, of the form of the brilliance that is beyond the true and the untrue,

ineffable, of the richness and force acting on his inert strength termed Maya, the means activity and the fruits thereof.

ॐ नष्टमत्सरगम्याय नमः ॥ ५ ॥

om naṣṭamatsaragamyāya namaḥ ॥ 5 ॥

Obeisance to God Śrī Datta attainable in the above depicted Divine Form via those who has overcome their feeling of covetousness; who have overcome their feeling of being unable to bear the upliftment, splendor, knowledge, wealth etc. of others.

ॐ अगम्याचारात्मवर्त्मने नमः ॥ ६ ॥

om agamyācārātmavartmane namaḥ ॥ 6 ॥

Obeisance to God Śrī Datta otherwise unattainable, whose Path of the attainment of the Self the mode of experiencing intended non-duality else remains unknown.

ॐ मो चितामे ध्यकृतये नमः ॥ ७ ॥

om mo citāme dhyakṛtaye namaḥ ॥ 7 ॥

Obeisance to God Śrī Datta that has kept all those involved in impure sinful acts free of the conscious bliss known via those who attend to God.

ॐ ह्रीं बीजश्राणितश्रिये नमः ॥ ८ ॥

om hrīm bījaśraṇitaśriye namaḥ ॥ 8 ॥

Obeisance to God Śrī Datta who via seeking as intended the Divine Seed hrīm has done away with the puffed-up way of Śrī or wealth, made it unassuming.

ॐ मोहादि विभ्रमान्ताय नमः ॥ ९ ॥

om mohādi vibhramāntāya namaḥ ॥ 9 ॥

Obeisance to God Śrī Datta that destroy delusions such as infatuation etc.

ॐ बहुकाय धराय नमः ॥ १० ॥

om bahukāya dharāya namaḥ ॥ 10 ॥

Obeisance to God Śrī Datta assuming the Forms of various Preceptors – Acharyas thus showering grace on devotees, doing away with their erring perceptions.

ॐ भक्तदुर्वैभवछेत्रे नमः ॥ ११ ॥

om bhaktadurvaibhavachetre namaḥ ॥ 11 ॥

Obeisance to God Śrī Datta that dispels all defiled wealth and riches of His devotees.

ॐ क्लीं बीजवरजापिने नमः ॥ १२ ॥

om klīm bījavarajāpine namaḥ ॥ 12 ॥

Obeisance to God Śrī Datta that does away with impure riches of devotees via recitation of the best of the Seed Mantras, Klīm.

ॐ भवहेतुविनाशाय नमः ॥ १३ ॥

om bhavahetuvināśāya namaḥ ॥ 13 ॥

Obeisance to God Śrī Datta that destroy the very root of worldliness in His devotees.

ॐ राजच्छोणाधराय नमः ॥ १४ ॥

om rājacchoṇādharāya namaḥ ॥ 14 ॥

Obeisance to God Śrī Datta becoming with His red lips and His entire Divine Form.

ॐ गति प्रकम्पितताण्डाय नमः ॥ १५ ॥

om gati prakampitatāṇḍāya namaḥ ॥ 15 ॥

Obeisance to God Śrī Datta that caused trembling of the entire cosmos via His divine gait in the incarnation as the Divine Dwarf God Vāmana.

ॐ चारुव्यहतबाहवे नमः ॥ १६ ॥

om cāruvyahatabāhave namaḥ ॥ 16 ॥

Obeisance to God Śrī Datta with His beautiful long arms.

ॐ गतगर्वप्रियायाय नमः ॥ १७ ॥

om gatagarvapriyāyāya namaḥ ॥ 17 ॥

Obeisance to God Śrī Datta whose beloved is without any haughtiness, obeisance to God Śrī Datta who is very fond of devotees that are unassuming.

ॐ यमादियत्वेतसे नमः ॥ १८ ॥

om yamādiyatacetase namaḥ ॥ 18 ॥

Obeisance to God Śrī Datta that has restrained the consciousness with the first two portions of the Yogic Path, Yama and Niyama.

ॐ वशिताजातवश्याय नमः ॥ १९ ॥

om vaśitājātavaśyāya namaḥ ॥ 19 ॥

Obeisance to God Śrī Datta that has overpowered all with the empowerment availed of the Yogic Path named Vasītā, that which subdues.

ॐ मुण्डिने नमः ॥ २० ॥

om muṇḍine namaḥ ॥ 20 ॥

Obeisance to God Śrī Datta of the form of Muṇḍi.

ॐ अनसूयवे नमः ॥ २१ ॥

om anasūyave namaḥ ॥ 21 ॥

Obeisance to God Śrī Datta that is ever free of envy.

ॐ वरद्वरेण्यवाग्जाल्विस्पष्टविविधात्मने नमः ॥ २२ ॥

om varadvareṇyavāgjālvispaṣṭavividhātmane namaḥ ॥ 22 ॥

Obeisance to God Śrī Datta that is the best of narrators, worthy of listening to and whose portion-incarnations are free from the net of words cast by Brihaspati, the preceptor of the Gods etc.

ॐ तपोधन प्रसन्नाय नमः ॥ २३ ॥

om tapodhana prasannāya namaḥ ॥ 23 ॥

Obeisance to God Śrī Datta who gets pleased with the truly ascetic.

ॐ इडापतिस्तुतकीर्तये नमः ॥ २४ ॥

om idāpatistutakīrtaye namaḥ ॥ 24 ॥

Obeisance to God Śrī Datta that is eulogized via kings and whose praises are sung by the wise.

ॐ तेजोमण्यंतरङ्गाय नमः ॥ २५ ॥

om tejomaṇyantarāṅgāya namaḥ ॥ 25 ॥

Obeisance to God Śrī Datta that resides within the solar orb, the lustrous body.

ॐ अद्मरसद्मविहापिने नमः ॥ २६ ॥

om admarasadmavihāpine namaḥ ॥ 26 ॥

Obeisance to God Śrī Datta that considers the houses of gluttons not worthy of taking alms from since it is defiled via violence in the use of the broom, water-pitcher, mortar and pestle, flour-mill and the heat stoves.

ॐ आन्तरस्थानसंस्थायाय नमः ॥ २७ ॥

om āntarasthānasamsthāyāya namaḥ ॥ 27 ॥

Obeisance to God Śrī Datta that resides within the pure intellect.

ॐ ऐश्वर्यश्रौतगीतये नमः ॥ २८ ॥

om aiśvaryaśrautagītaye namaḥ ॥ 28 ॥

Obeisance to God Śrī Datta whose grandeur and auspiciousness has been variedly sung in the Shruti Texts.

ॐ वातादिभययुग्भावहेतवे नमः ॥ २९ ॥

om vātādibhayayugbhāvahetave namaḥ ॥ 29 ॥

Obeisance to God Śrī Datta that frightens the outlook of duality with utterances such as: It is out of His fear that the wind blows etc.

ॐ हेतुहेतवे नमः ॥ ३० ॥

om hetuhetave namaḥ ॥ 30 ॥

Obeisance to God Śrī Datta, the original cause of the 28 essences that bring forth the world.

ॐ जगदात्मात्मभूताय नमः ॥ ३१ ॥

om jagadātmātmabhūtāya namaḥ ॥ 31 ॥

Obeisance to God Śrī Datta, the Self of the Universe, the true form of all individual selves, the all-pervading Self Essence.

ॐ विद्विषत्षट्कघातिने नमः ॥ ३२ ॥

om vidviṣatṣaṭkaghātine namaḥ ॥ 32 ॥

Obeisance to God Śrī Datta that destroys permanently the six inner foes of lust, anger, greed, infatuation, vainglory and covetousness.

ॐ सुरवर्गोद्धृते नमः ॥ ३३ ॥

om suravargoddhṛte namaḥ ॥ 33 ॥

Obeisance to God Śrī Datta belonging to the faction of the Gods whom He uplifts.

ॐ भृत्या नमः ॥ ३४ ॥

om bhṛtyā namaḥ ॥ 34 ॥

Obeisance to God Śrī Datta that is of the form of Divine Grandeur.

ॐ असुरावासभेदिने नमः ॥ ३५ ॥

om asurāvāsabhedine namaḥ ॥ 35 ॥

Obeisance to God Śrī Datta that destroys the staying places of demonic.

ॐ नेत्रे नमः ॥ ३६ ॥

om netre namaḥ ॥ 36 ॥

Obeisance to God Śrī Datta that is the guide and the leader.

ॐ नयनाक्षणे नमः ॥ ३७ ॥

om nayanākṣṇe namaḥ ॥ 37 ॥

Obeisance to God Śrī Datta, the eye of the eye, the vision of the vision in accordance to the tenet the ear of the ears the, hearing of the hearing.

ॐ चिच्चेतनाय नमः ॥ ३८ ॥

om ciccetanāya namaḥ ॥ 38 ॥

Obeisance to God Śrī Datta the 'consciousness of the conscious faculty' as per this tenet, the consciousness residing latent in all that is inert, all constituents of the body.

ॐ महात्मने नमः ॥ ३९ ॥

om mahātmane namaḥ ॥ 39 ॥

Obeisance to God Śrī Datta worthy of worship by being the Self of the mammoth elements such as the sky etc.

ॐ देवाधिदेवदेवाय नमः ॥ ४० ॥

om devādhidevadevāya namaḥ ॥ 40 ॥

Obeisance to God Śrī Datta the Overlord of the Lords, prayed to by all gods and deities.

ॐ वसुधासुरपालिने नमः ॥ ४१ ॥

om vasudhāsuraḥ ॥ 41 ॥

Obeisance to God Śrī Datta the protector of the gods of earth, the realized twice-born.

ॐ याजिनामग्रगण्याय नमः ॥ ४२ ॥

om yājīnāmagraḥ ॥ 42 ॥

Obeisance to God Śrī Datta worshipped via those who perform divine sacrifices.

ॐ द्रांबीजजपतुष्टये नमः ॥ ४३ ॥

om drāmbījapatuṣṭaye namaḥ ॥ 43 ॥

Obeisance to God Śrī Datta pleased via the recitation of the divine one-lettered seed mantra: drām.

ॐ वासनावनदावाय नमः ॥ ४४ ॥

om vāsanāvanadāvāya namaḥ ॥44॥

Obeisance to God Śrī Datta that destroys the forest of subtle unacknowledged desires.

ॐ धूलियुग्देहमालिने नमः ॥ ४५ ॥

om dhūliyugdehamāline namaḥ ॥45॥

Obeisance to God Śrī Datta that is smeared all over with dust, the ascetic Avadhūta.

ॐ यतिसंन्यासिगतये नमः ॥ ४६ ॥

om yatisaṁnyāsīgataye namaḥ ॥46॥

Obeisance to God Śrī Datta the movement and state attained by endeavoring ascetics and monks.

ॐ दत्तात्रेयेति संविदे नमः ॥ ४७ ॥

om dattātreyeti saṁvide namaḥ ॥47॥

Obeisance to God that has assumed and responds to the name Dattātreya.

ॐ यजनास्यभुजे नमः ॥ ४८ ॥

om yajanāsyabhuje namaḥ ॥48॥

Obeisance to God Śrī Datta that partakes of the portion of divine sacrifices.

ॐ अजाय नमः ॥ ४९ ॥

om ajāya namaḥ ॥49॥

Obeisance to God Śrī Datta that is ever beyond any distortion and modification.

ॐ तारकावासगामिने नमः ॥ ५० ॥

om tārakāvāsagāmine namaḥ ॥50॥

Obeisance to God Shri Datta who is always present in the sacred city of Kashi.

ॐ महाजवास्पृगृपाय नमः ॥ ५१ ॥

om mahājavāspr̥gr̥pāya namaḥ ॥ 51 ॥

Obeisance to God Śrī Datta that is untouched by the general vagaries of the conscious faculty.

ॐ अत्ताकाराय नमः ॥ ५२ ॥

om attākārāya namaḥ ॥ 52 ॥

Obeisance to God Śrī Datta that assumes Divine Forms.

ॐ विरूपिणे नमः ॥ ५३ ॥

om virūpiṇe namaḥ ॥ 53 ॥

Obeisance to God Śrī Datta with varied forms and beyond the physical forms.

ॐ नराय नमः ॥ ५४ ॥

om narāya namaḥ ॥ 54 ॥

Obeisance to God Śrī Datta of the form of the individual self.

ॐ धीप्रदीपाय नमः ॥ ५५ ॥

om dhīpradīpāya namaḥ ॥ 55 ॥

Obeisance to God Śrī Datta that inspires the intellect.

ॐ यशस्वियशसे नमः ॥ ५६ ॥

om yaśasviyaśase namaḥ ॥ 56 ॥

Obeisance to God Śrī Datta whose pious renown is itself well-liked and appreciated.

ॐ हारिणे नमः ॥ ५७ ॥

om hāriṇe namaḥ ॥ 57 ॥

Obeisance to God Śrī Datta adorned with the pearl necklace that dispel sins and distresses.

ॐ उज्ज्वलाङ्गाय नमः ॥ ५८ ॥

om ujjvalāṅgāya namaḥ ॥ 58 ॥

Obeisance to God Śrī Datta lustrous in His entire Form.

ॐ आत्रेयतनूजाय नमः ॥ ५९ ॥

om ātreyanūjāya namaḥ ॥ 59 ॥

Obeisance to God Śrī Datta the divine son of sage Atri.

ॐ सम्भवे नमः ॥ ६० ॥

om sambhave namaḥ ॥ 60 ॥

Obeisance to God Śrī Datta, the origin of all.

ॐ मोचितामरसङ्घाय नमः ॥ ६१ ॥

om mocitāmarasaṅghāya namaḥ ॥ 61 ॥

Obeisance to God Śrī Datta that grants liberation to the groups of gods.

ॐ धीमतां धीरकाय नमः ॥ ६२ ॥

om dhīmatāṃ dhīrakāya namaḥ ॥ 62 ॥

Obeisance to God Śrī Datta, the effulgence of the entire intellect.

ॐ बलिष्ठविप्रलभ्याय नमः ॥ ६३ ॥

om baliṣṭhavipralabhyāya namaḥ ॥ 63 ॥

Obeisance to God Śrī Datta that is attainable via the advocated means such as celibacy etc. in accordance to the tenet: 'The Self is not attained by the weak and feeble.'

ॐ यागहोमप्रियाय नमः ॥ ६४ ॥

om yāgahomapriyāya namaḥ ॥ 64 ॥

Obeisance to God Śrī Datta who is fond of Puranic Lore advised actions as ordained by the Śruti and Smṛti Scriptures.

ॐ भजन्महिमविख्यात्रे नमः ॥ ६५ ॥

om bhajanmahimavikhyātre namaḥ ॥ 65 ॥

Obeisance to God Śrī Datta that brings about especially the renown of His devotees attending to Him.

ॐ अमरारिमहिमच्छिदेनमः ॥ ६६ ॥

om amarārimahimacchide namaḥ ॥ 66 ॥

Obeisance to God Śrī Datta that diminishes any unworthy progress of the demonic.

ॐ लाभाय नमः ॥ ६७ ॥

om lābhāya namaḥ ॥ 67 ॥

Obeisance to God Śrī Datta whose advantage is availed by the knowledge of the Essence.

ॐ मुण्डिपूज्याय नमः ॥ ६८ ॥

om muṇḍipūjyāya namaḥ ॥ 68 ॥

Obeisance to God Śrī Datta that is prayed by the Yati ascetics.

ॐ यमिने नमः ॥ ६९ ॥

om yamine namaḥ ॥ 69 ॥

Obeisance to God Śrī Datta that is ever conjoined to the eight-fold steps of Yoga such as Yama and other portions.

ॐ हेममालिने नमः ॥ ७० ॥

om hemamāline namaḥ ॥ 70 ॥

Obeisance to God Śrī Datta that looks attractive being adorned with gold.

ॐ गतोपाधिव्याधये नमः ॥ ७१ ॥

om gatopādhivyādhaye namaḥ ॥ 71 ॥

Obeisance to God Śrī Datta who is ever free of mental maladies, physical ailments, religious worries, and who imparts such state to the devout.

ॐ हिरण्याहितकान्तये नमः ॥ ७२ ॥

om hiraṇyāhitakāntaye namaḥ ॥ 72 ॥

Obeisance to God Śrī Datta that has imparted its luster to gold.

ॐ यतीन्द्रचर्या दधते नमः ॥ ७३ ॥

om yatīndracaryāṁ dadhate namaḥ ॥ 73 ॥

Obeisance to God Śrī Datta, the Acharya Paramahansa Parivrājak, the preceptor wandering saint ever centered to the Divine.

ॐ नरभावौषधाय नमः ॥ ७४ ॥

om narabhāvauśadhāya namaḥ ॥ 74 ॥

Obeisance to God Śrī Datta that dispels rebirth as man (since the entreaty here is to be able to do away with repeated births and deaths).

ॐ वरिष्ठयोगिपूज्याय नमः ॥ ७५ ॥

om variṣṭhayogipūjyāya namaḥ ॥ 75 ॥

Obeisance to God Śrī Datta that is worshipped by the best of yogis such as Sage Vasiṣṭha.

ॐ तन्तुसन्तन्वते नमः ॥ ७६ ॥

om tantusantanvate namaḥ ॥ 76 ॥

Obeisance to God Śrī Datta that is worshipped in and as the Divine Sacrifice and that brings about the expansion of the lineage of His devotees.

ॐ स्वात्मगाथासुतीर्थाय नमः ॥ ७७ ॥

om svātmagāthāsutīrthāya namaḥ ॥ 77 ॥

Obeisance to God Śrī Datta whose hagiography depicting Texts such as the Śruti and Smṛti are akin to pilgrimage centers whereby one can cross-over, gain the sought upliftment.

ॐ मःश्रिये नमः ॥ ७८ ॥

om maḥśriye namaḥ ॥ 78 ॥

Obeisance to God Śrī Datta whose beauty is akin to that of the Moon.

ॐ षट्कराय नमः ॥ ७९ ॥

om ṣaṭkarāya namaḥ ॥ 79 ॥

Obeisance to God Śrī Datta whose Divine Form has six arms.

ॐ तेजोमयोत्तमाङ्गाय नमः ॥ ८० ॥

om tejomayottamāṅgāya namaḥ ॥ 80 ॥

Obeisance to God Śrī Datta whose entire Form and head is full of brilliance; as is mentioned in the tenet: 'Bright is the head of his Self or that of the Vaishvanar deity.'

ॐ नोदनानोद्यकर्मणे नमः ॥ ८१ ॥

om nodanānodyakarmanē namaḥ ॥ 81 ॥

Obeisance to God Śrī Datta that inspires ordained acts such as the Nitya, Naimittik etc. (those to be done daily, those to be done in special cases such as in time of eclipse etc.)

ॐ हान्याप्तिमृतिविज्ञात्र नमः ॥ ८२ ॥

om hānyāptimṛtiviljñātra namaḥ ॥ 82 ॥

Obeisance to God Śrī Datta especially aware of the fears associated with loss, death as well as the benefits of gain.

ॐ ओंकारितसुभक्तये नमः ॥ ८३ ॥

om omkārītasubhaktaye namaḥ ॥ 83 ॥

Obeisance to God Śrī Datta who accept devotion that is becoming; adorns Himself with it as he does the Om.

ॐ रुक्षुङ्मनःखेदहृते नमः ॥ ८४ ॥

om rukṣuṅmanaḥkhedahṛte namaḥ ॥ 84 ॥

Obeisance to God Śrī Datta who does away with mental fears such as grief, attachment etc.

ॐ दर्शनाविषयात्मने नमः ॥ ८५ ॥

om darśanāviṣayātmane namaḥ ॥ 85 ॥

Obeisance to God Śrī Datta whose divine form is not such that is visible to the plain eyesight; as per the tenet: 'That is not evident via eyes.'

ॐ राङ्कवाततवस्त्राय नमः ॥ ८६ ॥

om rāṅkavātatastraaya namaḥ ॥ 86 ॥

Obeisance to God Śrī Datta that is adorned with a huge animal hide, dark in hue.

ॐ नरतत्त्वप्रकाशिने नमः ॥ ८७ ॥

om naratattvapraśīne namaḥ ॥ 87 ॥

Obeisance to God Śrī Datta illumining facts about life.

ॐ द्रावितप्रणताघाय नमः ॥ ८८ ॥

om drāvitapraṇatāghāya namaḥ ॥ 88 ॥

Obeisance to God Śrī Datta who has dispelled sins of those who have bowed to Him.

ॐ आतःस्वजिष्णुःस्वराशये नमः ॥ ८९ ॥

om ātaḥsvajīṣṇuḥsvarāśaye namaḥ ॥ 89 ॥

Obeisance to God Śrī Datta who has taken away the wealth of those who have won over the Self; who have brought fortune to the Self, in accordance to the tenet: 'They on whom I desire to be compassionate, their entire wealth I do take away.'

ॐ राजन्त्र्यास्यैकरूपाय नमः ॥ ९० ॥

om rājantryāsyāikarūpāya namaḥ ॥ 90 ॥

Obeisance to God Śrī Datta who appears with His primary Divine Form with three faces.

ॐ मःस्थाय नमः ॥ ९१ ॥

om maḥsthāya namaḥ ॥ 91 ॥

Obeisance to God Śrī Datta residing in the center of the lunar orb.

ॐ मसुबान्धवे नमः ॥ ९२ ॥

om masubandhave namaḥ ॥ 92 ॥

Obeisance to God Śrī Datta the brother of the Moon deity, Chandra.

ॐ यतये नमः ॥ ९३ ॥

om yataye namaḥ ॥ 93 ॥

Obeisance to God Śrī Datta the ascetic ever engaged in endeavor.

ॐ चोदनातीत-प्रचारप्रभवे नमः ॥ ९४ ॥

om codanātīta-pracāraprabhave namaḥ ॥ 94 ॥

Obeisance to God Śrī Datta the Overlord beyond the three attributes of Nature.

ॐ मानरोषविहीनाय नमः ॥ ९५ ॥

om mānaroṣavihīnāya namaḥ ॥ 95 ॥

Obeisance to God Śrī Datta who is ever serene, devoid of the need, devoid of fury.

ॐ शिष्यसंसिद्धिकारिणे नमः ॥ ९६ ॥

om śiṣyasamsiddhikāriṇe namaḥ ॥ 96 ॥

Obeisance to God Śrī Datta ever desirous to bring about benefit to His devotees.

ॐ गङ्गे नमः ॥ ९७ ॥

om gaṅge namaḥ ॥ 97 ॥

Obeisance to God Śrī Datta that has the head adorned by the River Ganges.

ॐ पादविहीनाय नमः ॥ ९८ ॥

om pādavihīnāya namaḥ ॥ 98 ॥

Obeisance to God Śrī Datta whose form is without physical feet in accordance to the tenet: 'That who has no hands and feet.'

ॐ चोदनाचोदितात्मने नमः ॥ ९९ ॥

om codanācoditātmane namaḥ ॥ 99 ॥

Obeisance to God Śrī Datta engaged in divine activity, who is known via those who act as ordained with the full fore-knowledge thereof.

ॐ यवीयसे नमः ॥ १०० ॥

om yavīyase namaḥ ॥ 100 ॥

Obeisance to God Śrī Datta renowned as and non-distinct from God Upendra encompassing the three worlds.

ॐ अलर्कदुःख-वारिणे नमः ॥ १०१ ॥

om alarkaduḥkha-vāriṇe namaḥ ॥ 101 ॥

Obeisance to God Śrī Datta that dispelled all sorrows of Alarka the son of the devout Madalsa and uplifted him.

ॐ अखण्डितात्मने नमः ॥ १०२ ॥

om akhaṇḍitātmane namaḥ ॥ 102 ॥

Obeisance to God Śrī Datta enriched with the divine Rasa sentiments, undivided.

ॐ ह्रींबीजायाय नमः ॥ १०३ ॥

om hrīmbījāyāya namaḥ ॥ 103 ॥

Obeisance to God Śrī Datta the purpose to bringing forth His strength Maya known via the seed mantra hrīm.

ॐ अर्जुनज्येष्ठाय नमः ॥ १०४ ॥

om arjunajyeṣṭhāya namaḥ ॥ 104 ॥

Obeisance to God Śrī Datta the sought form of devotee Kārtavīrya Arjuna.

ॐ दर्शनादर्शितात्मने नमः ॥ १०५ ॥

om darśanādarśitātmane namaḥ ॥ 105 ॥

Obeisance to God Śrī Datta whose form can be comprehended via the Scriptures.

ॐ नतिसन्तुष्टचित्ताय नमः ॥ १०६ ॥

om natisantuṣṭacittāya namaḥ ॥ 106 ॥

Obeisance to God Śrī Datta who on bowing bestows contentment to the consciousness.

ॐ यतिने नमः ॥ १०७ ॥

om yatine namaḥ ॥ 107 ॥

Obeisance to God Śrī Datta the wandering ascetic.

ॐ ब्रह्मचारिणे नमः ॥ १०८ ॥

om brahmacāriṇe namaḥ ॥ 108 ॥

Obeisance to God Śrī Datta the ever pure and celibate.

Above 108 names are taken from the *Mantragarbha of Dattātreyā*, which includes in itself other 9 famous mantras:

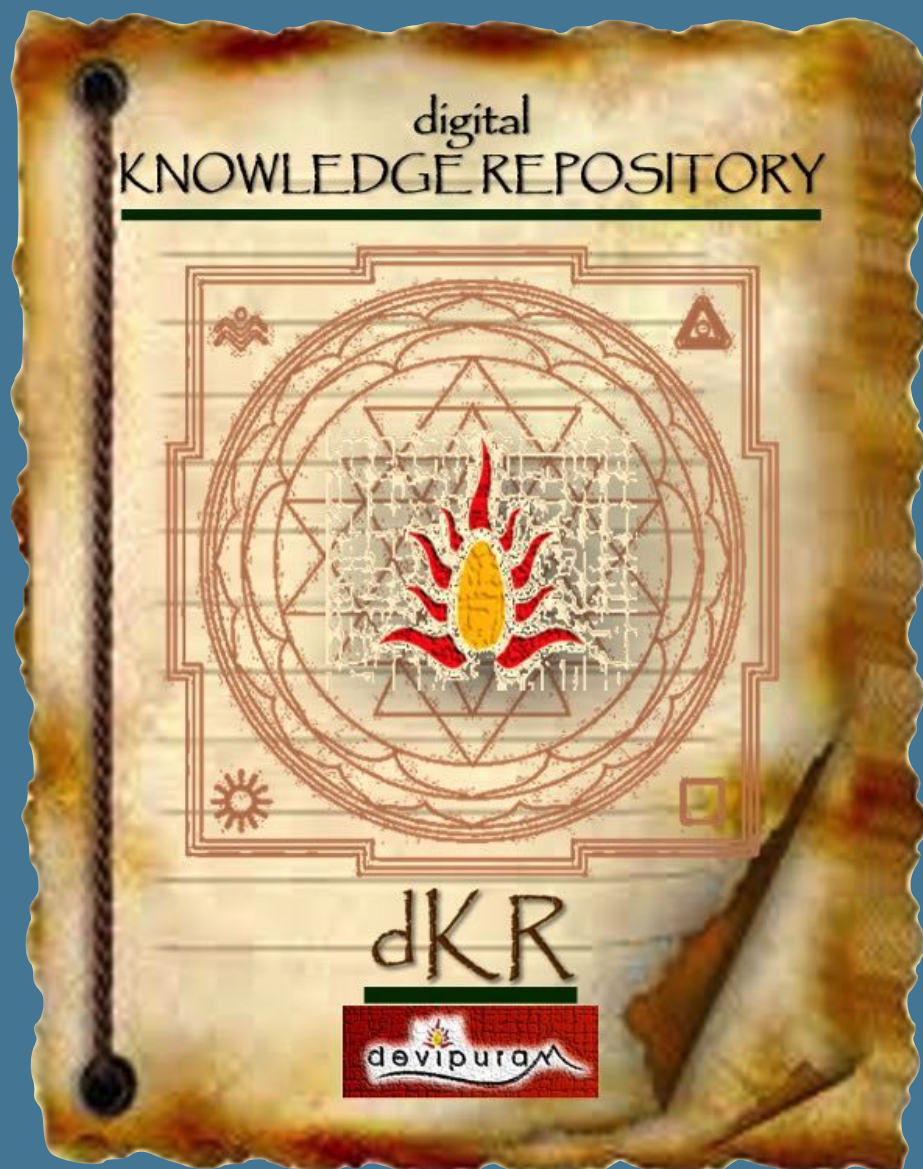
1. om̐ namo bhagavate vāsudevāya
2. om̐ namo bhagavate rudrāya
3. om̐ tatsaviturvareṇyaṃ bhargodevasya dhīmahi dhiyo yo naḥ pracodayāt
4. om̐ digambarāya vidmahe avadhūtāya dhīmahi tanno dattaḥ pracodayāt
5. om̐ namo bhagavata āmjāneyāya mahābalāya svāhā
6. rām ramāya namaḥ
7. om̐ aiṃ hrīm̐ klīm̐ cāmuṇḍāyai vicce
8. drām̐ dattatreya namaḥ
9. om̐ namaḥ śivāya

om̐kāratattvarūpāya divyajñānātmane
naṣtamatsaragamyaāgamyācārātmavartmane
mohādivibhramāntāya bahukāyadharāya ca
bhavahe-tuvināśāya rājacchoṇādhārāya ca
gataga-rvapriyāyāstu yamādiyacetase
varadvareṇyavāgīlviṣpaṣṭavividhātmane
tejomanyaṃtarāṅgāyā-dmarasadmavihāpane
vātādibhayayugbhāva-hetave hetuhetave
surava-rgoddhr̥te bhṛtyā asurāvāsabhedine
devādhidevadevāya vasudhāsrapāline
vāsanāvanadāvāya dhūliyugdehamāline
yajanaṣyabhujeyāya tārakāvāsaḡāmine
narāya dhīpradīpāya yaśasviyaśase
mocitāmarasaṅghāya dhīmatām̐ dhīrakāya ca
bhajanmahimavikhyātre'marārimahimacchide
gatopādhipyādhaye ca hiraṇyāhitakāntaye
variṣṭhayogipūjyāya tantusantanvate
tejomayottamāṅgāya nodanānodyakarmanē
rukṣuṇmanaḥkhedahr̥te darśanāviṣayātmane
drāvitapraṇatāghāyā-ttaḥsvajiṣṇuḥsvarāśaye
yataye codanātita-pracāraprabhave
gaṅge pādavihīnāya codanācoditātmane
hrīm̐bījāyārjunajyeṣṭhāya darśanādarśitātmane
ityeṣa sat-stavo vṛttoyāt kaṃ deyātprajāpine

nabhotītamahādhāmna aiṃdryrdhyā ojase
mocitāmedhyakṛtaye hrīm̐bijaśrāṇitaśriye
bhaktadurvaibhavachetre klīm̐bījavarajāpine
gatiprakampitāṅḡāya cāruvyahatabāhave
vaśitājātavaśyāya muṇḡdine anasūyave
tapodhanaprasannāya-idāpatistutakīrtaye
ām̐tarasthānasam̐sthāyāyaiśvaryaśrautagītaye
jagadātmātmabhūtāya vidviṣatsaṣṭkaghātine
netre ca nayanākṣṇe ciccetanāya mahātmane
yājinaṃmagragaṇyāya drām̐bijajapatuṣṭaye
yatisam̐nyāsīgataye dattātreyeti sam̐vide
mahājavāsprgrūpāyā-ttākārāya virūpiṇe
hāriṇe ujjvalāṅgāyātreyatānūjāya sambhave
baliṣṭhavipralabhyāya yāḡahomapiyāya ca
lābhāya muṇḡdipūjyāya yamine hemamāline
yatīndracaryām̐ dadhate narabhāvausadhāya ca
svātmagāthāsutīrthāya maḥśriye ṣaṭkarāya ca
hānyāptimṛtivijñātra om̐kāritasubhaktaye
rām̐kavātatavastrāya naratattvaprakāśine
rājantryāsaikaikarūpāya maḥśthāyamasubandhave
mānaroṣavihīnāya śiṣyasaṃsiddhikāriṇe
yavīyase'larkaduḥkha-vāriṇe'khaṇḡitātmane
natisantūṣṭacittāya yatine brahmacāriṇe
maskarīso manusyūtaḥ parabrahmapadapradah



Source text: http://www.aghori.it/datta_namavali.htm



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