



Karuna Yoga Vidya Peetham

Yoga Mantra Chanting Certificate Course

M A N U A L



Yoga Mantra Chanting

What is Mantra?

Mantra, in a sacred utterance (syllable, word, or verse) that is considered to possess mystical or spiritual efficacy. Mantra, whether chanted, whispered, or silently recited, is a powerful meditation and therapy tool.

Mantras are either repeated continuously for a period of time or just sounded once. Most mantras are without an apparent verbal meaning, but are thought to have a profound underlying significance and are in effect distillations of spiritual wisdom.

Thus, repetition of or meditation on a particular mantra can induce a trance-like state that leads to a higher level of spiritual awareness and enlightenment. Mantras can be used for many psychic or spiritual purposes, such as protecting oneself from evil psychic powers. One of the most powerful and widely used mantra is the sacred syllable “om”. The principal mantra in Buddhism is “om mani padme hūm”.

Mantras continue to be an important feature of Hindu religious rites and domestic ceremonies. Initiation into many Hindu sects involves the whispering of a secret mantra into the ear of the initiate by the guru. Mantras are thought to be only truly efficacious when they are received verbally from one’s guru or spiritual teacher.

What is the importance of mantra in your life?

The word mantra comes from the Sanskrit language and can be broken down into two parts: “manas,” which means mind, and “tra,” which means transport or vehicle. One could interpret this as an instrument or vehicle that helps transport or elevate the mind. Many experience a mantra as a way to retreat from the regular mind and to deepen the faculties of intuition, spiritual strength, and happiness.

How is mantra revealed?

The seers who received the Word were blessed with its power. The ingested power manifested spontaneously in the seers actions and speech which innately attracted aspirants to them and in turn, prepared them to receive the Word.

Mantras are repetitive sounds used to penetrate the depths of the unconscious mind and adjust the vibration of all aspects of ones being. Mantras are vibrated through chanting aloud, mental practice, or by listening to them. The experience of how sound vibrations effect your being is Naad yoga.

Is mantra a religion?

There is no generally accepted definition of mantra. That mantras are a religious thought, prayer, sacred utterance, but also believed to be a spell or weapon of supernatural power.

How many types of mantra are there?

There are three main types of mantras, Bija (seed), Saguna (with form), and Nirguna (without form). The Bija mantras can be used individually; but, are most often incorporated into Saguna mantras to invest them with a special “seed” power.

Do I need a personal mantra?

A personal or unique mantra is another way of approaching the practice and benefiting from it. Just as is true of thoughts, there are no right or wrong mantras. Your mantra is based on personal experience, and holds power as an individual and unique expression of what you most desire. Whether it be aimed at manifesting security, deep connection, pervasive self-confidence, or release from suffering, the only requirement of a mantra is that it is authentic.

How do receive a mantra meditation?

In Kaliyuga it is rare to find spiritual masters or Seers that existed in the past. Genuine gurus do exist in this age; however, most have chosen to live their lives in seclusion. The good news is that the greatest Guru is the Supreme who lives within each of us. Everyone has access to the same intuitive guidance within. Mantras are a great vehicle to connect us to our own inner Guru that lives in each of our hearts. Even if you do not have a Guru, the initiation into one's own mantra practice is a commitment and a way of life. You will find with sustained faith and a practice you will slowly begin to hear the whispers of your own inner Guru's guidance and wisdom within.

What is the neurological effects of mantra on the brain?

Ever wonder what you're chanting during yoga class that always seems to instill a profound sense of calm? The very reason behind this with respect to the neurosciences, as how the mantras make potent additions to your yogic practices. Neuroscientists, equipped with advanced brain-imaging tools, are beginning to quantify and confirm some of the health benefits of this ancient practice, such as its ability to help free your mind of background chatter and calm your nervous system.

Can mantra can heal my body?

Our bodies have ancient built-in mechanisms designed to defend and repair ourselves. Mantras are sacred sounds that are known to impact our vibration, frequency, and energy at a cellular level and may offer a vital role in healing the body, mind and spirit. Mantras are said to have spiritual and psychological powers that work on the level of consciousness and can be vital in the overall healing process. Mantras turn around negative, repulsive vibrations into more positive and attractive vibrations which generates a much better environment for the healing process.

Why mantras are important in yoga?

Mantra repetition is a powerful tool for yoga practitioners who wish to deepen their study. The idea is to use sound to focus your mind on something bigger than yourself. The idea is that mantras are intrinsically related to sound. Mantra is sound, and sound is echoing in everything in the universe.

9.2. Mantra Meditation

Mantra Yoga is an exact science. "Mananat trayate iti mantrah- by the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths, is Mantra." That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation, and by the aid of which it attains in full the fourfold fruit (Chaturvarga), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root 'Man' in the word Mantra comes from the first syllable of that word, meaning 'to

think' and 'Tra' from 'Trai' meaning 'to protect' or 'free' from the bondage of Samsara or the phenomenal world. By the combination of 'Man' and 'Tra' comes Mantra which calls forth the four aims of being (Chaturvarga) viz., Dharma, Artha, Kama and Moksha.

A Mantra is Divinity. It is divine power or Daivi Sakti Manifesting in a sound body. The Mantra itself is Devata. The aspirant should try his level best to realise his unity with the Mantra of the Divinity, and to the extent he does so, the Mantra-power or the Mantra-Sakti supplements his worship- power (Sadhana-Sakti). Just as a flame is strengthened by winds, so also the aspirant's individual Sakti is strengthened by Mantra-Sakti, and then the individual Sakti joins with the Mantra-Sakti to make it more powerful.

The Mantra is awakened from its sleep through the Sadhana-Sakti of the aspirant. The Mantra of the Devata is that letter or combination of letters, which reveals the Deity to the consciousness of the aspirant who has evoked it by the Sadhana-Sakti. The Mantra is a mass of radiant Tejas or energy. Mantra awakens supernatural powers. The recital of a Mantra destroys your sins and brings everlasting peace, infinite bliss, prosperity and immortality.

9.2.1. Selection of Ishta Devata

You can select your Ishta Devata- Siva, Krishna, Rama, Vishnu, Dattatreya, Gayatri, Durga or Kaali- according to the advice of your own inclination or on consultation with a good astrologer who will select the Deity according to the nature of your planet and sign of the zodiac. Every one of us has done worship of some Devata in our previous births. The Samskaras are in the subconscious mind. So naturally, everyone of us has an inclination towards a particular Devata. If you had worshipped Lord Krishna in your previous birth, naturally you will have an inclination to Lord Krishna in this birth also.

When you are in great agony and distress you will naturally utter a certain Name of God. This will give you the clue to find out your Ishta Devata. If a scorpion has stung you severely, you may utter Hey Rama ; another may utter Hey Krishna ; while a third may utter Hey Narayana ; and a fourth may utter Hey Siva . The calling of a particular Name is due to Purva Samskaras. If you had worshipped Rama in the previous birth, naturally you will utter Hey Rama when you are stung by a scorpion, and so on.

No.	Mantras	Devata
1.	Om Sri Maha-Ganapataya Namah	Lord Ganapati
2.	Om Namassivaya (Panchakshara Mantra)	Lord Siva
3.	Om Namo Narayanaya (Ashtakshara Mantra)	Lord Hari
4.	Harih Om	Lord Hari
5.	Harih Om Tat Sat	Lord Hari
6.	Hare Rama Hare Rama, Rama Rama Hare Hare;	
	Hari Krishna Hare Krishna, Krishna Krishna Hare Hare	Maha Mantra
7.	Om Namo Bhagavate Vssudevaya	Lord Krishna
8.	Om Sri Krishnaya Govindaya Gopijana Vallabhaya Namah	Lord Krishna
9.	Om Sri Krishnaya Namah	Lord Krishna
10.	Om Sri Rama, Jaya Rama, Jaya Jaya Rama	Lord Rama
11.	Om Sri Ramaya Namah	Lord Rama
12.	Om Sri Sita-Ramachandrabhyam Namah	Lord Rama
27.	Om Sri Durgayai Namah	Sri Devi

28.	Om Sri Maha-Lakshmyai Namah	Sri Lakshmi
29.	Om Sri Saravanabhavaya Namah	Lord Subrahmanya
30.	Om Sri Tripura-Sundaryai Namah	Tripura Sundari
31.	Om Sri Bala-Parameshvaryai Namah	Sarada

9.3. Japa (Counting Beads) Meditation

Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practices are very difficult. Japa is an easy way to God-realisation. Tukaram of Deo, a Maharashtra saint, Dhruva, Prahlada, Valmiki Rishi, Ramakrishna Paramahansa - all had attained salvation by uttering the Name of God.

While you are doing the Japa of any Mantra, think that you are really praying to your Ishta Devata, that your Ishta Devata is really listening to you, that He is looking at you with merciful or graceful eyes, and that He with open hands is giving you full Abhaya-Dana (asking you to be free from all fears whatsoever) with a view to give you your desired object (Moksha). Entertain the Bhava.

Do the Japa with feeling. Know the meaning of the Mantra. Feel His presence in everything and everywhere. Draw closer and nearer to Him when you repeat the Mantra. Think He is shining in the chambers of your heart. He is witnessing your repetition of the Mantra as He is the witness of your mind.

9.3.1. Need for a Maala

You must have a rosary or Japa-Maala always in your pocket or neck and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to the force of Maya or Avidya (ignorance). At night when you get up for micturition, the Maala will remind you to roll it once or twice. A Maala is a strong weapon, as it were, to annihilate the mind. It is a powerful whip to goad the mind towards God or Brahman. A Rudraksha-Maala or A Tulasi-Maala of 108 beads can be used while doing Japa.

9.3.2. How to Use a Japa-Maala

Generally a Japa-Maala or rosary contains 108 beads. One bead among these will be slightly bigger than the rest. This is called the Meru. This is the guiding bead to indicate that you have done 108 times Japa of a particular Mantra. In doing Japa with the Maala you should note that you do not cross the Meru bead. When you come to this bead you should turn your fingers back and begin the next Maala of Japa from the last bead of the previous Maala. Thus you should turn your fingers whenever you finish a Maala of Japa, but should not cross the Meru.

While doing Japa with the Maala, the index finger (the finger next to the thumb) should not be used. The thumb and the third finger should roll the beads.

9.3.3. How to Count Japa

If you have no Maala, you can for counting the number of Japa done, use the fingers of your right hand. The left thumb can dexterously count the number of Japa along the three lines in each finger. After you have finished one Maala of Japa put your left thumb on the first line of the little finger. Then raise it to the line above, and so on. When you finish all the lines of the five fingers it will come to 15 Maalas. You can repeat this again. Or you can use small pieces of stones for each Maala or for every 15 Maalas. Or there is another method. Mark with the help of a watch placed in front of you how much Japa you are able to do in 2 hours. If within 2 hours you are able to do 12,600 times Rama-Japa or OM-Japa, repeat thus for 2 hours on the following days also. You have now an easy ready reckoner with your Japa of OM or Rama for a period of 2 hours means repetition of the same 12,600 times.

9.3.4. Three Varieties of Japa

Repeat the Mantra verbally for sometime, in a whisper for sometime, and mentally for sometime. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasika Japa. The verbal repetition is called Vaikhari Japa. Repetition in a whisper or humming is termed Upamsu Japa. Even mechanical repetition of Japa without any Bhava has a great purifying effect on the heart or the mind. The feeling will come later on when the process of mental purification goes on.

The loud Japa shuts out all worldly sounds. There is no break of Japa here. This is one advantage in loud Japa. Manasika Japa is difficult for ordinary people, and break may come in the mind after a while. Whenever sleep tries to overpower you when doing Japa at night, take the Maala in your hand and roll the beads. This will put a check to sleep. This is another advantage in loud Japa. Repeat the Mantra loudly. Give up Manasika Japa at this time. The Maala will remind you of the stoppage of Japa. When sleep comes in, stand up and do the Japa.

9.3. 5. Notes for Japa

1. Select any Mantra or Name of God (preferable that given by your Guru) and repeat it from 108 to 1080 times daily.
2. Use a Rudraksha or Tulasi Maala of 108 beads.
3. Use only the middle finger and thumb of the right hand for rolling the beads. The index finger is prohibited.
4. Do not allow the Maala to hang below the navel. Keep the hand near the heart or the nose.
5. The Maala must not be visible to you or others. Cover it with a towel or kerchief, which must be pure and washed daily.
6. Do not cross the Meru (crown or head) of the Maala while rolling the beads. Turn back when you come up to it.
7. Do mental Japa for some time. If the mind wanders, take to labial Japa (whispering or muttering) for some time, or loud Japa, by rotation, and come back to mental Japa again as soon as possible.
8. Take a bath, or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa whenever you have leisure, specially during the Sandhyas or the junctions of the day (morning, noon and evening) and before going to bed.
9. Associate the Japa with rhythmic breathing or Pranayama and meditate on the form of your Deity. Keep a picture or idol of the Deity in front. Think of the meaning of the Mantra while repeating it.
10. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or too slow. Increase the speed only when the mind wanders.
11. Observe Mouna and avoid distractions, calls or engagements.
12. Face the East or the North and sit in a separate meditation-room or any good place, such as temple, river-bank, under a banyan tree or a peepal tree. etc.
13. Do not beg of God any worldly objects while doing Japa. Feel that your heart is being purified and the mind is becoming steady by the power of the Mantra with the Grace of God.
14. Keep your Guru-Mantra a secret. Never disclose it to anyone.

15. Carry on the current of Japa mentally even at other times, in whatever works you may be engaged.

9.3. 6. Meditation Room

Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there in the morning and in the evening. Keep a picture of Lord Krishna, Lord Siva or Sri Rama or Devi in the room. Place you Asana in front of the picture. When you repeat the Mantra, the powerful vibrations set up by it will be lodged in the ether of the room (Akasic records). In six months time you will feel peace and purity in the atmosphere of the room. There will be a peculiar magnetic aura in the room. You will actually feel this if you are sincere in your practice.

9.3.7. Brahmamuhurta

Get up at 4 O clock in the morning, at Brahmamuhurta, which is very favourable for spiritual contemplation, and start doing Japa. In the early morning, after slumber, the mind is clam, pure and quite refreshed. The mind is like a blank sheet of paper and comparatively free from worldly Samskaras (impressions of Vyavahara) then. It can be moulded very easily at this time. The atmosphere also is charged with more Sattva at this particular time. Wash your hands, feet and face with cold or warm water, if you find it difficult to take a bath. This will suffice. Now, start doing Japa.

9.3.8. Asana

Sit on Padam, Siddha, Svastika or Sukha Asana for half an hour to start with. Then gradually increase the period to three hours. In one year you can have Asana-Siddhi (perfection in posture). Any easy and comfortable posture is Asana.

Keep the head, neck and trunk in one straight line. Spread a fourfold blanket on the ground, and over this spread a piece of soft, white cloth. This will be quite enough. If you can get a good tiger-skin, complete with claws, etc., it is all the more better. A tiger-skin has got its own advantages. It generates electricity in the body quickly and does not allow leakage of electric current from the body. It is full of magnetism.

9.3.9. Direction

Face the East or the North while you are on the Asana. A spiritual neophyte should observe this rule. By facing the North you will be in communion with the Rishis of the Himalayas and will be mysteriously benefited by their spiritual currents.

9.3.10. Where to Concentrate

Concentrate gently either on the lotus of the heart (Anahata-Chakra) or on the space between the two eyebrows (Ajna-Chakra). Ajna-Chakra is the seat of the mind, according to the Hatha Yogic school. The mind can be controlled easily if anyone concentrates on this Ajna-Chakra. Sit on your seat, close your eyes and begin to the Japa and meditation.

9.3.11. Fixed Hours

The most effective time is early dawn (Brahmamuhurta) and dusk, when Sattva is predominant. Regularity and being systematic are very essential.

9.3.12. Definite Place

It is highly advantageous to sit in the same place every day. Do not change it now and then.

9.3.13. A Steady Pose

A comfortable Asana helps to make the mind also steady, controls Rajas and aids concentration.

9.3.14. Face the North or East

This exercises a subtle influence and enhances the efficacy of Japa.

9.3.15. A Seat

Deer-skin or Kusa-mat or a rug should be used. This helps to conserve body-electricity.

9.3.16. Repeat Elevated Prayer

Invoking the aids of the Ishta Devata with appropriate prayer induces proper Sattvic Bhava.

9.3.17. Clear Articulation

Now start the Japa pronouncing the Mantra distinctly and without mistakes.

9.3.18. Vigilance and Alert Attitude

This is a very important point. You will be fresh and alert when you commence. After a time the mind will unconsciously begin to wander, and drowsiness will overcome you. Keep widely alert throughout.

9.3.19. Yogic Diet

Take Mitahara, Sattvic diet. Overloading the stomach with rice, vegetables, Dhal and bread brings sleep and interferes with Sadhana. A glutton or a sensualist, a dullard or a lazy man cannot practice meditation. A diet on milk renders the body very, very light. You can sit on one Asana for hours together with ease and comfort. If you feel weak, you can take for a day or two a little rice and milk or barley and milk or any light diet. Those who are in the field of service and who do platform lectures and other intense spiritual propaganda activities need solid, substantial food.

CHANTING RULES AND TECHNIQUES

The source for the rules for chanting can be found in the Taittiriya Upanishad.

There are 6 rules of which 5 apply to Shloka Chanting and the 6th applies to Vedic Chanting.

These are as follows:

1. Varnam
2. Maatra
3. Balam
4. Saamam
5. Samthaanam
6. swaram

1) Varnam: This refers to pronunciation and in my experience in teaching have found that students find this the most challenging. The letters of the Sanskrit alphabet are produced from 5 different parts of the mouth. This has to be experienced to understand and you can do this right now. The 5 different parts are:

a) Guttural : refers to sounds produced from the back of the mouth and the tongue does not touch any part of the mouth. Eg. the consonants Ka, Kha, Ga, Gha, na



b) Palatal : These are produced by the touching of the tongue at the back of the mouth, Eg. the consonants Cha, CHHA, Ja, Jha, Nya

c) Cerebral: These are produced by the touching of the tongue in the middle roof of the mouth. Eg. the consonants Ta, THA, Da, Dha, NA

d) Dental: These are produced by the touching of the tongue on the teeth like in a "biting of the teeth" style. Eg. The consonants Ta, THA, Da, Dha, Na

e) Labials: These are produced by the lips pressing down and there is no action from the tongue or the teeth. Eg. Pa. Pha, Ba, Bha, Ma

Then there are **semi-vowels** for Ya, Ra, La, Va etc and **Sibilants** Sha, SHA, Sa and the **Aspirate** for Ha

2) Maatra: Matras refer to time taken to chant vowels and can be of 3 types :

a) Hraswam: takes 1/6 seconds to utter the vowel occurring at the end of a letter i.e. Pa is made up of P+a and say Sa+ is made up of S+a. To understand the time factor with a simple measure, 1/6 of a second is the amount of time taken to snap your finger. For eg. chant any consonant and snap your finger. The time taken to say that consonant should take 1/6 of a second or the snap of a finger

b) Deergham : takes about 2.5 times of Hraswam or (1/6 seconds x 2.5 times). A simple measure is 2.5 times snapping of your fingers. For eg. SAA is made up of S+AA and the AA should take 2.5 snaps of your fingers !

c) Plutam: Plutam takes 3 or more times than that of a Hraswam or (1/6 x 3+) snaps of your fingers.

3) Balam: refers to the effort placed in uttering a letter. For eg. the letter Ra needs be recited as "Rrra" with a slight grinding on the "r". The airy "Ha" behind "Tha", "Kha", "Jha" etc. needs to be proper whereas most have the tendency not to distinguish between Ta and Tha, Ka and Kha etc. But please note that over-emphasis should also be avoided.

- Alpa prāṇa — soft — these are all the regular vowels and consonants.
- Mahā prāṇa — hard — these are all the aspirated consonants also ṣa and ha.

4) Saamam: refers to the maintenance of appropriate speed / slowness in uttering letters. One must ensure a continuity and smooth flow of the chanting.

5) Samthaanam: refers to necessity of avoiding delay in uttering letters

6) Swaram: This is relevant only for Vedic Chanting.

The Vedic chant is based upon these accents or svaras and consists of basically four notes which are following:

1. Udatta - raised pitch
2. Svarita - middle/neutral pitch
3. Anudatta - low pitch
4. Nigadha - deviant note which is based on the Udatta and is like a double Udatta with the second being slight raised above the first.



VOWELS

अ a आ â इ i ई î उ u ऊ û ऋ ri ॠ rî
ऌ lṛi ॡ lṛî ए e ऐ ai ओ o औ au
ः anusvâra (ṁ or ṇ) ; visarga (ḥ)

CONSONANTS

	HARD		SOFT		SEMI-VOWELS	SIBILANTS
	क	ख	ग	घ	ङ	
GUTTURALS	ka	kha	ga	gha	ṅa	
	च	छ	ज	झ	ञ	य श
PALATALS	cha	chha	ja	jha	ña	ya śa
	ट	ठ	ड	ढ	ण	र ष
LINGUALS	ṭa	ṭha	ḍa	ḍha	ṇa	ra sha
	त	थ	द	ध	न	ल स
DENTALS	ta	tha	da	dha	na	la sa
	प	फ	ब	भ	म	व ह
LABIALS	pa	pha	ba	bha	ma	va ha(Aspirate)

DAILY SLOKAS

On Waking Early Morning

karāgre vasate lakṣmiḥ karamadhye sarasvati .

karamūle tu govindah prabhāte karadarśanam .

At the fore of the hands(fingers) resides Lakshmi, and at the middle(palms), Saraswathi; at the root (wrist) is seated Gauri, (so) see the palm of the hand at dawn (first).

- Kara - Hand
- Karaagre - Beginning of the hand; Agra=beginning
- Vasate - Resides
- Lakshmi - Goddess Lakshmi; deity of wealth, beauty
- Kara - Madhye: In the middle of Hand (Palm); Madhya=middle
- Saraswati - Goddess Saraswati; deity of Knowledge, wisdom
- Kara-Moole - In the base of the hand(wrist)
- Moola - base
- Sthitaa - Sit/Exist
- Gowri - Goddess Gowri/ Parvati; deity of Power, strength
- Mangalam - Auspicious
- Darshanam - Seeing

Before you step on the floor

samudravasane devi parvata sthana maṇḍale .

viṣṇupatni namastubhyaṃ pāda sparśaṃ kṣamasvame ..

O Goddess, dressed with the oceans, bedecked at the front with mountains, I bow to Thee, O consort of Vishnu, excuse my touching you with my feet.

While taking a bath

govimdeti sadā snānaṃ govimdeti sadājapaṃ .

govimdeti sadā dhyānaṃ sadā govimda kīrtanam .

Forever shall be bathing with Govinda chant, forever shall be praying with Govinda chant, forever shall be meditating with Govinda chant, forever there shall be Govinda chant.

gaṅge cha yamune chaiva godāvari sarasvati .

narmade sindhu kāveri jalesmin saṁnidhiṁ kuru .

Ganga, Yamuna, Godavari, Saraswathi, Narmada, Sindhu, Kaveri, May all these have a holy confluence in this water.

Seeing the Sun

āditya hrdayaṁ puṇyaṁ sarvaśatru vināśanam

jayāvahaṁ japennityaṁ akśhayyaṁ paramaṁ śivaṁ ||

By Chanting the Aditya-Hridayam (the meditation of Sun in the heart) which is very auspicious and highly beneficial, you will be victorious in battle. This holy hymn dedicated to the Sun-God will result in destroying all enemies and bring you victory and permanent happiness.

oṁ bhūr bhuvaḥ svaḥ tat saviturvareṇyaṁ

bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt.

Om, Pervading the Bhu Loka (Earth – consciousness of the physical plane), Bhuvar Loka (Antariksha – The intermediate space, consciousness of prana) and Swar Loka (Sky – Heaven, consciousness of the divine mind), That Savitur (Savitri, divine essence of the Sun) which is the most Adorable, I meditate on that divine effulgence, May that awaken our Intelligence (Spiritual Consciousness).

Morning Prayers

śuklāmbaradharaṁ viṣṇuṁ śaśivaraṇaṁ caturbhujaṁ .

prasannavadanaṁ dhyāyet sarvavighnopaśāntaye

For the pacification (and elimination) of all obstructions pray to Vishnu who is clothed in dazzling fashion of purity, possessing the brilliance of the moon, sporting four arms, ever-happy and pleasant-faced

Shuklambaradharam Vishnum

- Shukla - White colored
- Ambara - Sky
- Dhara - wearing
- Vishnu - All Pervading
- Chatur - Four

- Bhujam - Arms
- Prasanna - Satisfied, happy, peaceful
- Vadanam - Face
- Dhyaayet - Meditate; (from Dhyan)
- Sarva - All
- Vighna - Troubles
- Upashaantaye - remove, nullify, ward off

Tvam eva mātā cha pitā tvam eva .

Tvam eva bandhuśca sakhā tvam eva

Tvam eva vidyā draviṇaṃ tvam eva .

Tvam eva sarvaṃ mama deva deva .

You are the mother, you are the father, you are the relative, you are the friend, you are education, you are wealth, you are everything for me, O Lord, O Lord.

kāyena vāchā manasēṃdriya irtvā budhyātmanā vā prakṛteḥ svabhāvāt .

karomi yadyat sakalaṃ parasmai nārāyaṇāyeti samarpayāmi .

Whatever I do either by body, speech, mind or sensory organs, either with my personal knowledge or natural trait, I surrender and submit all to that to supreme divine Narayana.

asato mā sadgamaya tamasomā jyotir gamaya

mrityormāamritam gamaya Om śhānti śhānti śhāntiḥ

Lead me from the unreal to the real, lead me from darkness to light, lead me from death to immortality.

Before any meal

Bhojana Mantra

Aham vaiśvānaro bhūtvā

prāṇinām dehamāśritaḥ,

Prāṇāpana sāmuyuktaḥ

pacāmyannam caturvidham.

Annapūrṇe Sadāpūrṇe

Śankara prāṇavallabhe,

Jñāna vairāgya siddhyartham

Bhikṣām dehi ca pārvati.

Brahmārpaṇam Brahma haviḥ

Brahmāgnau Brahama ṇāhutam,

Brahmai vatena gantavyam

Brahmakarma samādhinā.

Om Śāntiḥ Śāntiḥ Śāntiḥ.

Abiding in the body of living beings as Vaisvanara, associated with Prana and Apana, digest the four kinds of food. Oh mother Parvati, you are the bestower of food Annapurna, always full, the life-line of Lord Sankara; please give us both the boon of wisdom and renunciation. The oblation is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; unto Brahman verily he goes who cognizes Brahman alone in his action. Om Peace Peace Peace.

Before Study

sarasvati namastubhyaṃ varade kāmarūpiṇi .

vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā

Salutation to you, O Saraswathi, grantor of blessings and embodiment of all wishes, I am getting inducted to studies, may there be fulfilment for me forever.

- Saraswati: Goddess Saraswati, deity ruling over the realm of intelligence
- Namastubhyam: Salutations to you
- Varade: Giver of Boons, Vara=Boon
- Kama-Roopini: She who brings desires to fruition; kama=desire, roopa=form/manifestation
- Vidyarambham=Beginning of Studies; Vidya=Education/ studies; Arambham=beginning
- Siddhi=Accomplishment
- Bhavatu=Happen/come to existence
- Me – I am
- Sadā - always

Before an important task

vakratuṇḍa mahākāya sūryakoṭi samaprabha

nirvighnaṃ kuru me deva sarvakāryeṣu sarvadā

O god with the twisted trunk, broad-bodied, brilliant as thousand suns, bless me with freedom from obstructions and hindrances in all my works and for all times.

vakratunda mahakaya

- Vakra – curved
- Tunda - trunk
- Maha – great
- Kaya - body
- Surya - sun
- Koti - crore (10 million)
- Sama – equal
- Prabha - radiance
- Nir – without
- Vighna - trouble
- kuru – (please) do
- me - my
- deva - lord/ god
- sarva - all
- karyeshu - actions
- sarvada - all the time

Before going to bed

Kara charaṇa kṛtaṃ vāk kaya jaṃ karmajaṃ vā.

śravaṇa nayana jaṃ vā mānasam vā aparādham .

vihitam avihitam vā sarvam etat kṣamasva .

jaya jaya karuṇā abdhe śrī mahādeva śambho.

O Lord, kindly forgive all the wrong acts and omissions I have committed, whether I committed them knowingly or unknowingly, with my hands, feet, words, ears, eyes, or mind. Glory to you, Mahadeva, who is the ocean of kindness and compassion, and the cause of happiness.

om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ .

sarve bhadraṇi paśyantū mā kaścidduḥkhabhāgbhavet .

om śāntiḥ śāntiḥ śāntiḥ ..

May all be happy, may all be free from illness, may all see goodness, may no one suffer.

rāmaṃ skandhaṃ hanumantaṃ vainateyaṃ vṛkodaraṃ |

śayane yaḥ smare nnityam dushwapna stasya naśyati ||

Praying to Lords Rama, Skanda (Subrahmanya), Hanumantha, Vainateya (Garuda), and Bhima before going to bed daily, ensures a peaceful sleep without disturbing dreams.

1. Yoga Mantra Chanting

1.1. Introduction

Mantra Yoga is an exact science. "Mananat trayate iti mantrah" by the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths, is Mantra." That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation, and by the aid of which it attains in full the fourfold fruit (Chaturvarga), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root 'Man' in the word Mantra comes from the first syllable of that word, meaning 'to think' and 'Tra' from 'Trai' meaning 'to protect' or 'free' from the bondage of Samsara or the phenomenal world. By the combination of 'Man' and 'Tra' comes Mantra which calls forth the four aims of being (Chaturvarga) viz., Dharma, Artha, Kama and Moksha.

A Mantra is Divinity. It is divine power or Daivi Sakti Manifesting in a sound body. The Mantra itself is Devata. The aspirant should try his level best to realise his unity with the Mantra of the Divinity, and to the extent he does so, the Mantra-power or the Mantra-Sakti supplements his worship- power (Sadhana-Sakti). Just as a flame is strengthened by winds, so also the aspirant's individual Sakti is strengthened by Mantra-Sakti, and then the individual Sakti joins with the Mantra-Sakti to make it more powerful.

The Mantra is awakened from its sleep through the Sadhana-Sakti of the aspirant. The Mantra of the Devata is that letter or combination of letters, which reveals the Deity to the consciousness of the aspirant who has evoked it by the Sadhana-Sakti. The Mantra is a mass of radiant Tejas or energy. Mantra awakens supernatural powers. The recital of a Mantra destroys your sins and brings everlasting peace, infinite bliss, prosperity and immortality.

1.2. Mantras

1. Gayathri Mantra
2. Maha Mrityunjaya Mantra
3. Asato mā sad
4. Saha nāv avatu
5. Sarve bhavantu sukhinah
6. Sarveṣāṃ svastir bhavatu
7. Pūrṇam adaḥ pūrṇam
8. Patanjali Mantra
9. Pranayama Mantra
10. Surya Namaskara Mantra
11. Astanga Yoga Mantra
12. Mangala Mantra
13. Gurur brahmā
14. Dhyana Mulam
15. Bhadrāṃ karṇebhiḥ
1. Mantra Chanting
16. Śaṃ no mitraḥ
17. Om Karam bindu
18. Śanaih Sanaih
19. Laye sombhodayeth
20. Pratahsmarana Mantra

1) Gayatri Mantra om bhūr bhuvaḥ svaḥ tat savitur vareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt Om Śāntiḥ Śāntiḥ Śāntiḥ	We meditate on the glory of sacred light illuminating the three worlds. May that divine light inspire our thoughts, Om Peace, Peace, Peace
2) Maha Mrityunjaya Mantra om tryāmbakam yajāmahe sugandhīm puṣṭivardhanam urvārukam iva bandhānāt mrtyor mukṣīya māmṛtāt Om Śāntiḥ Śāntiḥ Śāntiḥ	We worship the three-eyed Lord (Shiva) who is full of sweet fragrance and nourishes human beings. May he liberate me from the fear of death like the cucumber of the vine freed from its stem, but not from the nectar of immortality, Om Peace, Peace, Peace
3) Shanthi Mantra om asato mā sad gamaya tamaso mā jyotir gamaya mrtyor mā 'mṛtaṃ gamaya om śāntiḥ śāntiḥ śāntiḥ	Lead me (by giving knowledge) from the unreal to the real; from darkness (of ignorance) to the light (of knowledge); from death (sense of limitation) to immortality (limitless liberation), Om Peace, Peace, Peace
4. Om saha nāv avatu saha nau bhunaktu saha vīryaṃ karavāvahai tejasvi nāv adhītam astu mā vidviṣāvahai Om śāntiḥ śāntiḥ śāntiḥ	May He protect both of us. May He nourish both of us. May we both acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not argue with each other. Om peace, peace, peace.
5. om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ sarve bhadraṇi paśyantu mā kaścidduḥ khabhāgbhavet om śāntiḥ śāntiḥ śāntiḥ	May all be happy. May all enjoy health and freedom from disease. May all enjoy prosperity. May none suffer. Om Peace, Peace, Peace
6. om sarveṣāṃ svastir bhavatu sarveṣāṃ śāntir bhavatu sarveṣāṃ pūrṇaṃ bhavatu sarveṣāṃ maṅgalaṃ-bhavatu om śāntiḥ śāntiḥ śāntiḥ	Auspiciousness (swasti) be unto all; peace (shanti) be unto all; fullness (poornam) be unto all; prosperity (mangalam) be unto all.
7 om pūrṇam adaḥ pūrṇam idam pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate om śāntiḥ śāntiḥ śāntiḥ	That is full, this also is full This fullness came from that fullness Though this fullness came from that fullness That fullness remains forever full.
8. Patanjali Mantra Yogena cittasya, padena vācāṃ, malaṃ śarīrasya ca vaidyakena Yo'pākarot taṃ pravaraṃ munīnāṃ patañjaliṃ prāñjalir ānato'smi om śāntiḥ śāntiḥ śāntiḥ	I bow to the sage Patanjali, who cured the imperfections of the mind through yoga the imperfections of speech through grammar and the imperfections of the body through medicine.

9) Pranayama Mantra prāṇasyedaṃ vaśe sarvaṃ tridive yatpratiṣṭhitam māteva putrānrakśasva śrīśca prajñāṃ ca vidhehi na iti oṃ śāntiḥ śāntiḥ śāntiḥ	All that exists in all the three worlds (below the earth, the earth and above the earth) is under the governance of prana. O prana, protect as a mother protects her children and grant us (real) wealth and wisdom.
10) Surya Namaskar Mantra hiraṇmayena pātreṇa satyasyāpihitam mukham tat tvaṃ pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye oṃ śāntiḥ śāntiḥ śāntiḥ	Like the lid of a vessel, O Sun, your gold covers the entrance to the truth. Please open the door to lead me to the truth.
1. Oṃ Hrām Mitrāya Namaḥ	Salutations to the friend of all
2. Oṃ Hrīm Ravaye Namaḥ	Salutations to one who shines
3. Oṃ Hrūm Sūryāya Namaḥ	Salutations to one who induce activity
4. Oṃ Hraiṃ Bhānave Namaḥ	Salutations to one who illuminates
5. Oṃ Hraurṃ Khagāya Namaḥ	Salutations to one who moves quickly
6. Oṃ Hraḥ Pūṣṇe Namaḥ	Salutations to one who gives strength
7. Oṃ Hrām Hiraṇya Garbhāya Namaḥ	Salutations to golden cosmic self
8. Oṃ Hrīm Marīcaye Namaḥ	Salutations to Lord of dawn
9. Oṃ Hraiṃ Savitre Namaḥ	salutations to the Lord of Creation
10. Oṃ Hraurṃ Arkāya Namaḥ	Salutations to one who is fit to be praised
11. Oṃ Hrūm Ādityāya Namaḥ	salutations to the son of Aditi, the cosmic Mother
12. Oṃ Hraḥ Bhāskarāya Namaḥ	Salutations to one who leads to enlightenment
11) AstangaYoga Mantra Oṃ vande gurūṇāṃ caraṇāravinde sandarśita-svātma-sukhāvabodhe niḥśreyase jāṅgalikāyamāne saṃsāra-hālāhala-mohaśāntyai ābāhu puruṣākāraṃ śaṅkha-cakrāsi-dhāriṇam sahasra-śīrasaṃ śvetam praṇamāmi patañjalim Oṃ	OM I pray to the lotus feet of the supreme Guru who teaches the good knowledge, showing the way to knowing the self awakening great happiness; who is the doctor of the jungle, able to remove the poison of the ignorance of conditioned existence. To Patanjali, an incarnation of Adisesa, white in color with 1000 radiant heads (human in form below the shoulders holding a sword (discrimination), a wheel of fire (discus of light, representing infinite time), and a conch (divine sound) - To him, I prostrate. OM
12. Mangala Mantra Oṃ svasti prajābhyaḥ paripālayantām nyāyena mārgena mahīm mahīśāḥ go-brāhmaṇebhyaḥ śubham astu nityaṃ lokāḥ samastāḥ sukhino bhavantu oṃ śāntiḥ śāntiḥ śāntiḥ	OM Let prosperity be glorified, let rulers,(administrators) rule the world with law and justice let divinity and erudition be protected let all beings be happy and prosperous.

13) Guru Mantra Gurur brahmā gurur viṣṇur Gurur devo maheśvaraḥ Guruḥ sākṣāt parabrahma tasmai śrīgurave namaḥ Om śāntiḥ śāntiḥ śāntiḥ	The Guru is Brahma (The God of Creation) The Guru is Vishnu (The God of Sustenance) The Guru is Shiva (The God of Annihilation) My Salutation to such a Guru, who is verily the Supreme God Om peace, peace, peace.
14. Dhyana Mulam Gurur Murthih Pooja Mulam Gurur Padam Mantra Mulam Gurur Vakyam Moksha Mulam Gurur Kripa Om śāntiḥ śāntiḥ śāntiḥ	The root of meditation is the guru's form. The root of worship, the guru's feet. The root of mantra, the guru's word. The root of freedom, the guru's grace. Om peace, peace, peace.
15) Vedic Mantras om bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ bhadraṃ paśyemākṣabhir yajatrāḥ sthair aṅgais tuṣṭuvāmsas tanūbhiḥ vyaśema devahitam yadāyuh svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ svasti nas tārksyo ariṣṭanemiḥ svasti no bṛhaspatir dadhātu om śāntiḥ śāntiḥ śāntiḥ	Om! O gods, may we hear auspicious words with the ears; While engaged in yagnas, May we see auspicious things with the eyes; While praising the gods with steady limbs, May we enjoy a life that is beneficial to the gods. May Indra of ancient fame be auspicious to us; May the supremely rich (or all-knowing) Pusa (god of the earth) Be propitious to us; May Garuda, the destroyer of evil, Be well disposed towards us; May Brihaspati ensure our welfare. Om! Peace! Peace! Peace!
16. Om śaṃ no mitraḥ śaṃ varuṇaḥ śaṃ no bhavatu aryamā śaṃ na indro bṛhaspatiḥ śaṃ no viṣṇur urukramaḥ namo brahmaṇe namaste vāyo tvam eva pratyakṣaṃ bhrahmāsi tvām eva pratyakṣaṃ brahma vadiṣyāmi ṛtaṃ vadiṣyāmi satyaṃ vadiṣyāmi tan mām avatu tad vaktāram avatu avatu mām avatu vaktāram Om śāntiḥ śāntiḥ śāntiḥ	May the Sun (Mitra) be good to us! May Varuna be good to us! May the Sun (Aryama) be good to us! May Indra and Brahaspati be good to us! May Visnu of great strides be good to us! Prostrations to the Brahman! I shall proclaim thee the visible Brahman I shall call thee Just! I shall call thee true! May It protect me! May It protect the teacher! Om Peace Peace Peace!
17. Dhyana Mantra Om Karam bindu sam yuktaṃ Nityam dhyayanti yoginaha Kaa madam moksha dam chaiva Om karaya namo namaha Om śāntiḥ śāntiḥ śāntiḥ	The yogis meditate constantly on the syllable Om composed of the sounds O and M. This Om fulfils all our desires and leads to liberation. Salutations again and again to this syllable Om!
18. Dhyana Mantra Śanaiḥ Sanaiḥ uparmet buddhyā dhṛtigṛhīṭayā, Ātmasaṃstham manaḥ kṛtvā na kiñcidapi cintayet (Gita: 6.15)	With the intellect set in steadiness, with the mind fastened on the Self, let us calm down the mind again and again and attain (quietude by degrees), let us not think of anything.

Om śāntiḥ śāntiḥ śāntiḥ	
19. Aavartan Dhyana Mantra Om laye sombhodayeth chittam vikṣiptam śamayet punaḥ sakaṣāyam vijāniyāt Samaprāptam na cālayet Om śāntiḥ śāntiḥ śāntiḥ	Stimulate the dull mind Calm down the excited mind Keep repeating the process of stimulation and relaxation till you experience the Bliss After experiencing the Bliss don't disturb the mind, keep enjoying the Bliss. Om Peace Peace Peace.
20. Pratahsmarana Mantra Prātaḥ smarāmi hr̥di samsphuradātmatattvaṁ satcit sukham paramahansagatim turiyam, Yat svapna jāgara-suṣuptamavaiti nityam tad brahma niṣkalamahaham na ca bhūtasanghaḥ(1) Prātarbhajāmi manaso vacasām agamyam vaco vibhānti nikhilā yadanugraheṇa, Yan 'neti neti' vacanair nigamā avouch tam devadevamajamcyutamāhuragryam (2) Prātarnamāmi tamasah paramārkavarnam pūrṇam sanātanapadam puruṣottamākhyam, Yasmin idam jagadaśeṣamaśeṣa mūrtau rajjvām bhujahgama iva pratibhāsitam vai.(3) Om Śāntiḥ Śāntiḥ Śāntiḥ Praatah Smaraami Hr̥di Samsphurad-Aatma-Tattvam Sac-Cit-Sukham Parama-Hamsa-Gatim Turiiyam Yat-Svapna-Jaagara-Sussuptim-Avaiti Nityam Tad-Brahma Nisskalam-Aham Na Ca Bhuuta-Sangghah (1) Praatar-Bhajaami Manasaa Vacasaam-Agamyam Vaaco Vibhaanti Nikhilaa Yad-Anugrahenna Yan-Neti-Neti-Vacanair-Nigamaa Avocam s-Tam Deva-Devam-Ajam-Acyutam-Aahur-Agryam (2) Praatar-Namaami Tamasah Param-Arka-Varnnam Puurannam Sanaatana-Padam Purussottama-[A]akhyam Yasminn-Idam Jagad-Ashessam-Ashessa-Muurtau Rajjvaam Bhujangama Iva Pratibhaasitam Vai (3) Om śāntiḥ śāntiḥ śāntiḥ	Every morning we remember our Self Atman which is Existence- Consciousness-Bliss, Absolute, beyond all forms, eternal. It is beyond the states of waking, dream and sleep. Every morning we tune ourselves again and again to our self which is beyond mind and speech. It can be described only as 'NOT this', 'NOT this'. It is the God of gods, Immutable and Supreme. Every morning we surrender to that all pervasive Reality which is as bright as the Sun. It is immortal and eternal. It is in that appears the world of manifold forms like a snake superimposed on a rope. I remember, I worship and I salute Him. Om, peace peace peace.

Shloka

Śloka means "song", from the root śru, "hear" and is a poetic form used in Sanskrit. In its usual form it consists of four pādas or quarter-verses, of 8 syllables each, or two half-verses of 16 syllables each. The meter is similar to the Vedic anuṣṭubh meter, but with stricter rules. The śloka is the basis for Indian epic verse and is used in the Bhagavad Gita, the Mahabharata, the Ramayana, the Puranas and Smritis to name a few.

Stotra

Means "ode, eulogy or a hymn of praise". A stotra can be a prayer, a description, or a conversation, but always with a poetic structure. It may be a simple poem expressing praise and personal devotion to a deity, or poems with embedded spiritual and philosophical doctrines. Many stotra hymns praise aspects of the divine, such as Devi, Shiva, or Vishnu. They are made up of individual Shlokas.

Mantra

Mantra is a sacred utterance, a potent syllable, word or group of words in Sanskrit, that create vibration and resonance. At its simplest, the word ॐ (Aum, Om) is a mantra known as the Pranava Mantra. In more sophisticated forms, mantras are melodic phrases with spiritual interpretations such as a human longing for truth, reality, wisdom, immortality, peace, love, knowledge and action. e.g. the Gayatri Mantra.

Sūktam

A Sūktam is a vedic hymn in praise of the deity intended. It praises the deity by mentioning its various attributes and paraphernalia. There are numerous Sūktas. The Purusha Sūktam is seen in all Vedas, it is cited as the essence of all Srutis by Veda Vyasa in the Mahabharata. Other popular Sūktams include Purusha Sūktam, Vishnu Sūktam, Sri Sūktam, Medha Sūktam and Narayana Sūktam.

Sūtra

Sūtra means string or thread. Sūtras are a compilation of short aphoristic statements that are concise expressions of a truth or general principle. Brahma Sūtras (or Vedanta Sutra), composed by Badarayana and contains 555 sūtras that summarize the philosophical and spiritual ideas in the Upanishads. Yoga Sūtras compiled by Patanjali, contain 196 sūtras on Yoga including the eight limbs and meditation.

Upanishads

The Upanishads, commonly referred to as Vedānta. The concepts of Brahman (the ultimate reality) and Ātman (soul, self) are central ideas in all of the Upanishads, and "know that you are the Ātman" is their thematic focus. One hundred and eight Upanishads are enumerated in the Muktikopanishad of which ten are considered the most important Upanishads from the point of view of Vedantic philosophy.

Prakarana Granthas

Sri Adi Shankaracharya and others have composed many sub-texts or topical texts in simple Sanskrit, called Prakarana Granthas, with the objective of broadening the reach of the message of the Vedas and Upanishads. They explain the creed, the processes, the views and ideas of the Vedanta philosophy, using examples, analogies, illustrations; Sri Adi Shankaracharya composed several Prakarana Granthas.