

## MORNING PRAYERS

Karāgre vasate lakśmī

कराग्रे वसते लक्ष्मी

**Kara:** hand, **agre:** in front of, **vasate:** resides, **Lakśmī**

Karmadhye sarasvatī

करमध्ये सरस्वती

**Kara:** hand, **madhye:** in the middle, **Sarasvatī**

Karmūle sthito brahma

करमूले स्थितो ब्रह्म

**Kara:** hand, **mūle:** at the root, **sthito:** resides **Brahma**, the creator

Prabhāte kara darśanam

प्रभाते कर दर्शनम्

**Prabhāte:** in the morning, **kara:** hand, **darśanam:** I see

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Samudra vasane devi

समुद्र वसने देवि

**Samudra:** ocean, **vasane:** clothing, **Devi:** goddess

Parvata stana maṇdale

पर्वत स्तन मण्डले

**Parvata:** mountains, **stana:** breasts, **maṇdale:** region

Vishnu patni namastubhyam

विष्णु पत्नि नमस्तुभ्यं

**Vishnu patni:** consort of Vishnu, **Namaste:** I bow to, **tubhyam:** to you

Pāda sparsha ksama svame

पाद स्पर्श क्षम स्वमे

**Pāda:** foot, **sparsha:** touch, **kshama:** forgive, **svame:** mine

# PUJA MANTRAS

## MANTRAS FOR EVOKING GURU

Gurur brahmā gurur viṣṇu gurur devo maheśvarah

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः

*Guru is no other than Brahma, the creator. Guru is no other than Vishnu, the preserver.*

Guru sākṣāt param brahma tasmai śrī gurave namah

गुरु साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः

*Guru is no other than Shiva, the destroyer. Guru is Brahman itself. To the divine Guru I bow.*

Sri guru carana pādukābhyo namah

श्री गुरु चरण पादुकाभ्यो नमः

Sri param guru caraṇa pādukābhyo namah

श्री परम गुरु चरण पादुकाभ्यो नमः

Sri ādi guru caraṇa pādukābhyo namah

श्री आदि गुरु चरण पादुकाभ्यो नमः

## MANTRA FOR EVOKING SHAKTI

Rāṅg tat krīṅg rupāya sarveśvarī namah

रां तत कीं रुपाय सर्वेश्वरी नमः

## TRADITIONAL ARRANGEMENT OF THE SANSKRIT ALPHABET

The main alphabet used by Sanskrit is the Devanāgarī, which can be divided into several parts according to diverse approaches. So, let us see the alphabet and learn how to pronounce the letters in the following section. One more thing, the "ī" is not considered here, because it is a theoretical and rarely used vowel. By 'theoretical' I mean that it was invented to maintain the pairs short/long: a/ā, i/ī, etc, so that the "i" is not without its long counterpart.

Vowels															
अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ए	ऐ	ओ	औ	अं	अः	
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	e	ai	o	au	aṁ	aḥ	
Consonants															
First Group															
Subgroups	Hard					Soft									
	Unaspirate	Aspirate	Unaspirate	Aspirate	Nasals	Unaspirate	Aspirate	Unaspirate	Aspirate	Nasals	Unaspirate	Aspirate	Nasals		
Gutturals	क	ख	ग	घ	ङ	क	ख	ग	घ	ङ	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅa	ka	kha	ga	gha	ṅa	ka	kha	ga	gha	ṅa
Palatals	च	छ	ज	झ	ञ	च	छ	ज	झ	ञ	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña	ca	cha	ja	jha	ña	ca	cha	ja	jha	ña
Cerebrals (Cacuminals)	ट	ठ	ड	ढ	ण	ट	ठ	ड	ढ	ण	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍa	ḍha	ṇa	ṭa	ṭha	ḍa	ḍha	ṇa	ṭa	ṭha	ḍa	ḍha	ṇa
Dentals	त	थ	द	ध	न	त	थ	द	ध	न	त	थ	द	ध	न
	ta	tha	da	dha	na	ta	tha	da	dha	na	ta	tha	da	dha	na
Labials	प	फ	ब	भ	म	प	फ	ब	भ	म	प	फ	ब	भ	म
	pa	pha	ba	bha	ma	pa	pha	ba	bha	ma	pa	pha	ba	bha	ma

Second Group				
Semivowels	य	र	ल	व
	ya	ra	la	va
Third Group				
Sibilants	श	ष	स	
	śa	ṣa	sa	
Fourth Group				
Sonant Aspirate	ह			
	ha			

One of the remarkable things about Sanskrit is that the consonants are syllabic, that is to say, they carry the vowel 'a'. Without the 'a' they could not be pronounced, because the 'a' is the supreme letter. Most of the vowels (except the Anusvāra 'ṁ' and the Visarga 'ḥ') can be pronounced by themselves, without the necessity of consonants or other vowels, but the consonants cannot be pronounced without vowels. This clearly speaks of an entire philosophical model hidden in these simple characters. The vowels and their sounds have predominantly to do with what is superior and independent, while the consonants (mainly those of the first and second groups) have predominantly to do with lower stages of the Creation. The topic is far more extensive, no doubt. This has only been a mere "hint" of a peculiar characteristic of the Sanskrit: it is a language extremely elaborated in total agreement with a science that hides itself behind it. This is the wonderful thing regarding this language. Lastly, the vowel 'ṁ' (denominated Anusvāra), just as its name points out, always comes after a vowel that gives it support (in the formal alphabet it is used, of course, the 'a' to give it support). The vowel 'ḥ' (denominated Visarga) also needs the vowel support, being represented in the alphabet united with the 'a'.

One more thing, apart from these characters that compose the formal Alphabet, there is a series of signs 'hybrid', which are the combination of two or more formal characters. For example: त्त (tta) द्य (dya) ङ्ग (ṅga), etc.