

## Guru Dhyānam

ॐ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं  
द्वन्द्वातीतं गगनदृशं तत्त्वमस्यादिलक्ष्यम्।  
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं  
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

Om brahmānandaṃ parama-sukhadaṃ kevalaṃ jñāna-mūrtiṃ  
dvandvātītaṃ gagana-saḍṛśaṃ tattvamasyādi-lakṣyam|  
ekaṃ nityaṃ vimalam acalaṃ sarvadhī-sākṣi-bhūtaṃ  
bhāvātītaṃ triguṇa-rahitaṃ sad-gurum taṃ namāmi||

## Guru Praṇām

ॐ अखण्डमण्डलाकारं व्याप्तं येन चराचरम्।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥  
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

Om akhaṇḍa-maṇḍalākāraṃ vyāptaṃ yena carācaram|  
tat-padaṃ darśitaṃ yena tasmai śrī gurave namaḥ||  
ajñāna-timirāndhasya jñānāñjana-śalākayā|  
cakṣur-unmīlitaṃ yena tasmai śrī gurave namaḥ||

## Ganeṣa Dhyānam

ॐ खर्वं स्थूलतनुं गजेन्द्रवदनं लम्बोदरं सुन्दरं  
प्रस्यन्दन्मदगन्धलुब्धमधुपव्यालोलगण्डस्थलम्।  
दन्ताघातविदारितारिरुधिरैः सिन्दूरशोभाकरं  
वन्दे शैलसुतासुतं गणपतिं सिद्धिप्रदं कामदम् ॥

om kharvaṃ sthūlatanuṃ gajendra-vadanam lambodaram sundaram  
prasyandanmadagandhalubdhamadhupavyālolagaṇḍasthalaṃ|  
dantāghātaavidāritārirudhiraiḥ sindūraśobhākaram  
vande śailasutāsutaṃ gaṇapatiṃ siddhipradaṃ kāmadam ॥

## Ganeṣa Praṇām

ॐ देवेन्द्रमौलिमन्दारमकरन्दकणारुणाः ।  
विघ्नं हरन्तु हेरम्बचरणाम्बुर्जरेणवः ॥  
एकदन्तं महाकायं लम्बोदरं गजाननम् ।  
विघ्ननाशकरं देवं हेरम्बं प्रणमाम्यहम् ॥  
वक्रतुण्डमहाकाय कोटिसूर्यसमप्रभ ।  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

om devendramaulimandāramakarandakaṇāruṇāḥ ।  
vighnam harantu herambacaraṇāmburjareṇavaḥ ॥  
ekadantam mahākāyam lambodaram gajānanam ।  
vighnanāśakaram devam herambam praṇamāmyaham ॥  
vakratuṇḍamahākāya koṭisūryasamaprabha ।  
nirvighnam kuru me deva sarvakāryeṣu sarvadā ॥

## Śrī Rāmakṛṣṇa Dhyānam

ॐ हृदयकमलमध्ये राजितं निर्विकल्पं  
सदसदखिलभेदातीतमेकस्वरूपम् ।  
प्रकृतिविकृतिशून्यं नित्यमानन्दमूर्तिं  
विमलपरमहंसं रामकृष्णं भजामः ।  
निरुपममतिसूक्ष्मं निष्प्रपञ्चं निरीहं  
गगनसदृशमीशं सर्वभूताधिवासम् ।  
त्रिगुणरहितसच्चिद्ब्रह्मरूपं वरेण्यं  
विमलपरमहंसं रामकृष्णं भजामः ।  
वितरितुमवतीर्णं ज्ञानभक्तिप्रशान्तीः  
प्रणयगलितचित्तं जीवदुःखासहिष्णुम् ।  
धृतसहजसमाधिं चिन्मयं कोमलाङ्गं  
विमलपरमहंसं रामकृष्णं भजामः ॥  
हरिहरविधिदेवा मूर्तिभेदास्तवैते  
निरुपमबहुमूर्तिर्मायया कल्पयन्तम् ।  
अमितगुणचरित्रं दीनबन्धुं दयालुं  
विमलपरमहंसं रामकृष्णं भजामः ॥

omī hṛdaya-kamala-madhya-rājitaṁ nirvikalpaṁ  
 sad-asad-akhila-bhedātītam eka-svarūpaṁ |  
 prakṛti-vikṛti-sūnyaṁ nityaṁ ānanda-mūrtim  
 vimala-parama-hamsaṁ rāmakṛṣṇaṁ bhajāmaḥ |  
 nirupamaṁ atisūkṣmaṁ niṣprapañcaṁ nirīhaṁ  
 gagana-saḍṛśaṁ īśaṁ sarva-bhūtādhivāsaṁ |  
 tri-guṇa-rahita-sac-cid-brahma-rūpaṁ vareṇyaṁ  
 vimala-parama-hamsaṁ rāmakṛṣṇaṁ bhajāmaḥ |  
 vitaritum avatīraṇaṁ jñāna-bhakti-prasāntīḥ  
 praṇaya-galita-cittaṁ jīva-duḥkhāsahiṣṇum |  
 dhṛta-sahaja-samādhiṁ cinmayāṁ komalāṅgaṁ  
 vimala-parama-hamsaṁ rāmakṛṣṇaṁ bhajāmaḥ ||  
 hari-hara-vidhi-devā mūrti-bhedās-tavaite  
 nirupama-bahu-mūrtir-māyayā kalpayantam |  
 amita-guṇa-caritraṁ dīna-bandhumī dayālum  
 vimala-parama-hamsaṁ rāmakṛṣṇaṁ bhajāmaḥ ||

This knower of Brahman, ever established in his own nature, Full of wisdom,  
 self-possessed and self-lighted, Eternal, the very image of that Brahman  
 who is pure Bliss, Shining ceaselessly in the lotus of the heart, One alone  
 and without parts, pure and still, This Ramakrishna, Paramatman  
 supreme, we adore.

Subtle, fine, and luminous, not even the shadow of the gross Can ever reach  
 him, for his purity is without parallel, Untouched by Maya's webs of deceit,  
 Beyond the dark river of time and desire, Vast as the sky, this Supreme  
 Lord, The very essence of Brahman as existence and light, This  
 Ramakrishna, Paramatman Supreme, we adore.

Saturated with Divine Consciousness, His home is in all, He hears every cry,  
 He knows every pain; Under the weight of its compassion, His heart can  
 deny the need of none, Born to raise the world with teachings of  
 knowledge, love, and peace, Born to bring humankind fresh songs of joy,  
 This certain refuge of all, This Ramakrishna Paramahansa, Paramatman  
 Supreme, we adore.

Brahma, Vishnu, Shiva, all these gods your many expressions are; fashioning through Maya's power countless, peerless forms, of untold virtues, mysteries unfathomable and actions merciful, This Ramakrishna Paramahansa, Paramatman Supreme, we adore.

### Invocation:

जय जय करुणाब्धे मोक्षसेतो स्मरारे  
जय जय जगदीश ज्ञानसिन्धो स्वयम्भो।  
जय जय परमात्मन्त्राहि मां भक्तिहीनं  
जय जय भवहारिन् रामकृष्ण द्विबाहो ॥

jaya jaya karuṇābdhe mokṣa-seto smarāre  
jaya jaya jagad-īśa jñāna-sindho svayambho ।  
jaya jaya paramātmans-trāhi mānī bhakti-hīnam  
jaya jaya bhava-hārin rāmakṛṣṇa dvi-bāho ॥

Glory, glory to you, ocean of compassion, bridge to liberation, destroyer of desire; Glory, glory to you, Lord of all the worlds, sea of knowledge, self-existent one; Glory, glory to you, Supreme Self; protect me, who am without devotion; Glory, glory to you, dispeller of relative existence, Ramakrishna, in human form.

### Mānasa Pūja (Mental Worship)

मानसपूजा  
हृत्पद्ममासनं दद्यात् सहस्रारच्युतामृतैः ।  
पाद्यं चरणयोर्दद्यात् मनस्त्वर्घ्यं निवेदयेत् ॥  
तेनामृतेनाचमनीयं स्नानीयं तेन च स्मृतम् ।  
आकाशतत्त्वं वस्त्रं स्यात् गन्धः स्यात् गन्धतत्त्वकम् ॥  
चित्तं प्रकल्पयेत् पुष्पं धूपं प्राणान् प्रकल्पयेत् ।  
तेजस्तत्त्वं च दीपार्थं नैवेद्यं स्यात् सुधाम्बुधिः ॥  
अनाहतध्वनिर्घण्टा वायुतत्त्वं च चामरम् ।  
सहस्रारं भवेच्छत्रं शब्दतत्त्वं च गीतकम् ॥  
नृत्यमिन्द्रियकर्माणि चाञ्चल्यं मनसस्तथा ।  
सुमेखलां पद्ममालां पुष्पं नानाविधं तथा ॥

अमायाद्यैर्भावपुष्पैरर्चयेत् भावगोचरम् ।  
अमायमनहङ्कारमरागममदं तथा ॥  
अमोहकमदम्भं च अद्वेषाक्षोभकौ तथा ।  
अमात्सर्यमलोभं च दशपुष्पं विदुर्बुधाः ॥  
अहिंसा परमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।  
दयापुष्पं क्षमापुष्पं ज्ञानपुष्पं च पञ्चमम् ॥  
इति पञ्चदशैर्भावपुष्पैः सम्पूजयेत् शिवम् ॥  
for female deity, last word is शिवाम्

hṛtpadmam-āsanam dadyāt sahasrāra-cyutāmṛtaiḥ |  
pādyam carañayor-dadyāt manastv-arghyam nivedayet ||  
tenāmṛtenācamānyam snānyam tena ca smṛtam |  
ākāśa-tattvam vastram syāt gandhaḥ syāt gandha-tattvakam ||  
cittam prakalpayet puṣpam dhūpam prāṇān prakalpayet |  
tejas-tattvam ca dīpārtham naivedyam syāt sudhāmbudhiḥ ||  
anāhata-dhvanir-ghaṇṭā vāyu-tattvam ca cāmaram |  
sahasrāram bhavec-chatram śabda-tattvam ca gītakam ||  
nṛtyam-indriya-karmāṇi cāñcalyam manasas-tathā |  
sumekhalām padmamālām puṣpam nānāvidham tathā ||  
amāyādyair-bhāvapuṣpair-arcayet bhāva-gocaram |  
amāyam anahankāram arāgamam adam tathā ||  
amohakam adambham ca adveṣākṣobhakau tathā |  
amātsaryam alobham ca daśapuṣpam vidurbudhāḥ ||  
ahimsā paramam puṣpam puṣpam-indriyanigrahaḥ |  
dayāpuṣpam kṣamāpuṣpam jñānapuṣpam ca pañcamam ||  
iti pañcadaśair-bhāvapuṣpaiḥ sampūjayet śivam ||  
(for female deity, last word is śivām)

### **Mānasa pūjā or mental worship**

Visualize an infinite ocean of nectar extending in all directions, centered in the heart. Then, see an island of jewels within the ocean, and on this island, a kalpataru, a wish-fulfilling tree. Under this tree, seated on an exquisite throne, is one's chosen deity, the ishta-devatā. He or She is

graciously smiling, and we bow before him or her. Then we invite our chosen ideal to accept our worship, offering the lotus of the heart as an asana, a seat. Here, the mānasa pūjā verses can be slowly repeated, silently in the mind, while offering the various items described in the verses:

Offer the lotus of the heart, the hr̥tpadma, which is said to be of red color and having eight petals, and situated just below the anāhata cakra, as an āsana, a seat, for the Deity. Feel the Deity to be seated on this lotus, facing the same direction as oneself.

There is a nectar flowing from the sahasrāra cakra, falling down to the manipura cakra at the navel. Offer this nectar as pādyam—that is, wash the feet of the deity with this nectar.

Offer the manas, the mind, as an arghya or respectful offering.

Offer the previously described nectar as ācamanīyam, water for rinsing the mouth and washing up, and

Again, for the Deity's bath.

As the Divine is all-pervading, and is “clothed in space” as it were, offer ākāśatattva, the principle of space, as a cloth/dhoti/sari for the Deity. (associated with sky, as also the power of hearing sounds).

Offer as fragrant sandal-paste the gandha-tattva, the principle of smell (associated with the element earth, and the power of smelling). (One can gently touch this sandal-paste to the feet of the Deity).

Offer the citta, the mind-stuff, or the heart, as a flower

As the prānas, the vital energies of the body, are moving about, so is incense smoke moving about the Deity: offer the prānas as dhūpaḥ, incense.

Offer tejas-tattva, the principle of light—which is connected with the element fire and the power of sight—as dīpaḥ, light.

Offer the aforementioned ocean of nectar as naivedyam, an offering of fruits, sweets, and eatables.

Offer the anāhata dhvani, the unstruck sound, that is the Om reverberating timelessly at the root of all, as the bell. This sound is said to emanate from the manipura cakra at the navel.

Offer vāyu-tattva, the principle of air—connected with the sense of touch, the power of sensing touch—as the chāmara, a fan (traditionally made of a yak’s tail) and fan the Deity with it.

The sahasrāra cakra is envisioned as an umbrella and offered to shade the Deity.

Offer śabdatattva, the principle of sound, as gītakam, songs and musical offerings.

The actions of the indriyas, the organs, as also the restless movements of the mind, are offered as nṛtya, sacred dance for the Deity.

A beautiful garland of lotuses is offered, as well as various kinds of flowers.

This garland can be envisioned as made up of the sushumnā and the lotus-like cakras.

Finally, offer fifteen bhāva-puṣpas, flowers representing various qualities or moods: particular qualities to be cultivated by the spiritual seeker. These fifteen are as follows:

amāyam: absence of delusion, deceit, guile

anahankāram: absence of egotism or self-conceit

arāgam: absence of rāga, attachment, passion. So, dispassion, detachment.

amadam: mada is intoxication. Absence of intoxication.

amohakam: absence of moha, delusion, bewilderment.

adambham: straightforwardness, absence of deceit, freedom from religious hypocrisy.

adveṣa: freedom from dvesha, hatred.

akṣobhakam: unagitatedness, tranquil-minded.

amātsaryam: freedom from jealousy or envy.

alobham: freedom from greed.

ahimsā: non-injury. (“Ahimsā is the supreme flower”)

indriyanigraha: control of the senses.

dayā: compassion.

kṣamā: forgiveness.

jñāna: knowledge, wisdom.

## Śrī Rāmakṛṣṇa Praṇām

ॐ स्थापकाय च धर्मस्य सर्वधर्मस्वरूपिणे ।  
अवतारवरिष्ठाय रामकृष्णाय ते नमः ॥

omī sthāpakāya ca dharmasya sarvadharmasvarūpiṇe ।  
avatāravariṣṭhāya rāmakṛṣṇāya te namaḥ ॥

## Śrī Sāradā Devī Dhyānam

ॐ ध्यायेच्चित्तसरोजस्थां सुखासीनां कृपामयीम् ।  
प्रसन्नवदनां देवीं द्विभूजां स्थिरलोचनाम् ॥  
आलुलायितकेशार्धवक्षःस्थलविमण्डिताम् ।  
श्वेतवस्त्रावृतार्धाङ्गां हेमालङ्कारभूषिताम् ॥  
स्वक्रोडन्यस्तहस्तां च ज्ञानभक्तिप्रदायिनीम् ।  
शुभ्रां ज्योतिर्मयीं जीवपापसन्तापहारिणीम् ॥  
रामकृष्णगतप्राणां तन्नामश्रवणप्रियाम् ।  
तद्भावरञ्जिताकारां जगन्मातृस्वरूपिणीम् ॥  
जानकीराधिकारूपधारिणीं सर्वमङ्गलाम् ।  
चिन्मयीं वरदां नित्यां सारदां मोक्षदायिनीम् ॥

omī dhyāyec-citta-sarojasthāmī sukhāsīnāmī kṛpā-mayīm ।  
prasanna-vadanāmī devīmī dvi-bhūjāmī sthira-locanām ॥  
ālulāyita-keśārdha-vakṣaḥ-sthala-vimaṇḍitām ।  
śveta-vastrāvṛtārdhāṅgāmī hemālankāra-bhūṣitām ॥  
svakroḍa-nyasta-hastāmī ca jñāna-bhakti-pradāyinīm ।  
śubhrāmī jyotir-mayīmī jīva-pāpa-santāpa-hāriṇīm ॥  
rāmakṛṣṇa-gata-prāṇāmī tan-nāma-śravaṇa-priyām ।  
tad-bhāva-rañjitākārāmī jagan-mātrī-svarūpiṇīm ॥  
jānakī-rādhikā-rūpa-dhāriṇīmī sarva-maṅgalām ।  
cinmayīmī varadāmī nityāmī sārādāmī mokṣa-dāyinīm ॥



### **Śrī Sāradā Devī Praṇām**

ॐ यथाग्नेर्दाहिकाशक्ती रामकृष्णे स्थिता हि या।  
सर्वविद्यास्वरूपां तां सारदां प्रणमाम्यहम्॥

om̐ yathāgner-dāhikā-śaktī rāmakṛṣṇe sthitā hi yā ।  
sarva-vidyā-svarūpāmi tāmi sārādāmi praṇamāmyaham ॥

### **Final Praṇām**

ॐ निरञ्जनं नित्यमनन्तरूपं भक्तानुकम्पाधृतविग्रहं वै।  
ईशावतारं परमेशमीड्यं तं रामकृष्णं शिरसा नमामि।

om̐ nirañjanam̐ nityam anantarūpam̐ bhaktānukampā-dhṛta-vigraham̐ vai ।  
īśāvatāram̐ parameśam̐ īḍyam̐ tam̐ rāmakṛṣṇam̐ śirasā namāmi ।