

THE MANTRAS

Bábá Nám Kevalam · Kiirtan: sung before meditation, or at any time

Bábá Nám Kevalam

Bábá: the dearest one, our own Self; all selves together are the Supreme Consciousness. Nám: name. Kevalam: only. "Only the name of the Supreme Consciousness", or "there is only Supreme Consciousness".

Guru sakásha · On waking, before rising

*Prátah shirasi shukle'bje dvinetraṁ dvibhujaṁ gurum;
Varábhayakrtahastaṁ smarettaṁ námapúrvakam.*

At dawn, upon a white lotus in the head, the guru with two eyes and two arms; his hands making the sign of boon and of fearlessness: thus remember him, the name going before.

Pitr yajiṇa · After the bath, before drying, facing a light; three times, with the mudrá

*Pitr puruṣebhyo namah rśi devebhyo namah.
Brahmárpanaṁ Brahmahavir Brahmágnao Brahmañáhutam.
Brahmaeva tena gantavyaṁ Brahmakarma samádhiná.*

Salutations to the ancestors, salutations to the god-like rśis. The act of offering is Brahma; that which is offered is Brahma; the One to whom the offering is made is Brahma; and the person making the offering is Brahma. One will merge in Brahma after completing the duty assigned to him/her by Brahma.

Saṁgacchadhvam · Three times before collective meditation

*Saṁgacchadhvaṁ saṁvadadhvaṁ saṁ vo manáṁsi jánatám,
Devábhágaṁ yathápúrve saṁjánáná upásate.
Samánii va ákútiḥ samáná hridayánivah,
Samánamastu vo mano yathá vah susahásati.*

Let us move together, let us radiate the same thought-wave, let us come to know our minds together, let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe. Let our aspirations be united, let our hearts be inseparable, let our minds be as one mind, so that we live in harmony and become one with the Supreme.

Nityaṁ shuddham · Once after collective meditation

*Nityaṁ shúddhaṁ nirábhásaṁ nirákáraṁ niraiṇjanam;
Nityabodhaṁ cidánandaṁ Gurubrahma namámyaham.*

Eternal, pure, void of reflection, formless, without stain; ever awake, consciousness and bliss: to Guru-Brahma I make my salutation.

Guru pújá · At the close of meditation

Akhañḍamañḍalākāraṁ vyáptam yena carácaram;

Tatpadaṁ darshitam yena tasmae Shrii Gurave namah.

Ajñāna timirándhasya jñānāñjana shalākayá;

Cakśurunmiilitam yena tasmae Shrii Gurave namah.

Gurur Brahmá Gurur Viśnú Gurur Devo Maheshvarah;

Gurureva Paramah Brahma tasmae Shrii Gurave namah.

Salutations to that respected Guru having the form of an unbroken, undivided circle, by whom the movable and immovable worlds are pervaded, by whom the supreme stance of salvation is shown. Salutations to that respected Guru by whom the eyes of one blinded by the darkness of ignorance are opened with a stick that applies the ointment of spiritual knowledge. The Guru as Supreme Progenitor, the Guru as Guardian, the Guru as the one who has the withdrawing power, the Guru who alone is the Supreme Subject: salutations to that respected Guru.

Ananda Marga