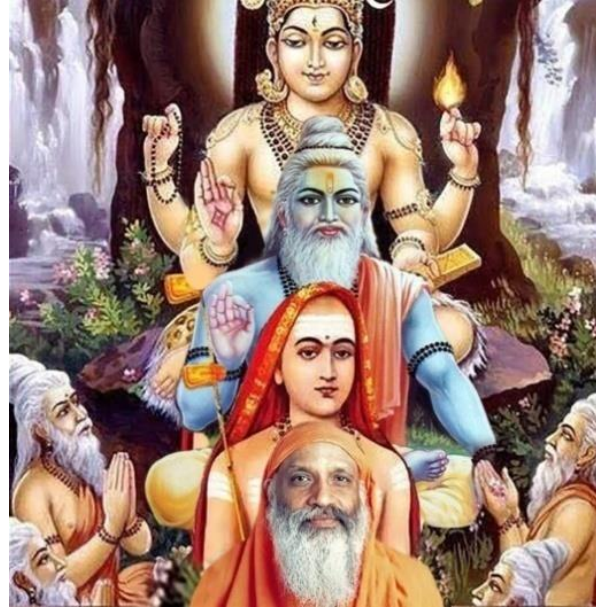


Guide to GurupādaPūjā

Welcome to this guide to perform a GurupādaPūjā, a pūjā to the feet of the Guru. It includes –

- Significance of Guru Pūrnima
- Why of GurupādaPūjā ?
- Gurupādapūjā (short form) – Materials, procedure and chants in Sanskrit and transliteration in English
- Gurupādapūjā (long form) - Materials, procedure and chants in Sanskrit

For any queries or clarifications, please get in touch with Rashmi (rashmi@discoveratma.com)



व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

vyāsāya viṣṇurūpāya vyāsārūpāya viṣṇave |
namo vai brahmanidhaye vāsiṣṭhāya namo namaḥ ||

Salutations to Vyāsa, who is in the form of Viṣṇu and to Viṣṇu, who is in the form of Vyāsa. Salutations again and again to him, who is an abode of the Vedas and who is of the lineage of Vasiṣṭha.

Significance of Guru Pūrṇima

Guru Pūrṇima also called Vyāsa Pūrṇima is dedicated to the great sage Bhagavān Veda Vyāsa and occurs on his birthday, the full moon day in June/July, the Hindu month of Ashada. Bhagavan Veda Vyāsa who codified and assembled the Vedas - Rg Veda, Yajur Veda, Sāma Veda and Atharva Veda. Not only that, he wrote the Mahabharata, the 18 Puranas (glories of specific deities through the teachings of dharma and moksha with stories) and finally the Brahmasutras, an analytic work presenting the purport of the entire śāstra. He did this to re-establish the glory of the Śruti and passed it onto his students, who passed it on to their students, who passed it on further. This tradition carries on to this day.

In Sanskrit, Gu means darkness and Ru means removing that darkness. Hence, a Guru is the one who dispels the darkness and brings clarity. It is through this Guru-śiṣyaparampara the knowledge is imparted in the Hindu tradition. This beautiful tradition coming down to us over thousands of years signifies a spiritual bond with the Guru and the joyful surrender of the śiṣya at the divine feet of the Guru. The Guru-śiṣya relationship is entirely different from an ordinary relationship and therefore the guru is given so much reverence in the śāstra and in the tradition. The guru embodies all that the spiritual seeker aspires to be. It is the guru who brings back reverence into our irreverent, cynical lives. Then, we find our relationships with ourselves, the world and Īśvara imbued with the fragrance of reverence and hence we have a life of meaning and connection.

Why of GurupādaPūjā ?

In the Vedic tradition, the Guru is worshipped as the very embodiment of Brahavidya, the knowledge of oneself as ever free. The feet of the Guru represent the foundation of this teaching. And hence the Guru's feet or sandals (if Guru is not present) become a tangible altar of surrender for the śiṣya. Self-knowledge can abide only with śraddha – a trust and reverence for the teaching and hence the teacher. Thus, GurupādaPūjā is performed in order to express one's śraddha to the guru, gratitude to the Guru parampara for all the knowledge one has received in one's life, to honor the tradition and renew our commitment.

GurupādaPūjā is one of the most beautiful ways to invoke the śiṣya in oneself and establish a relationship with the Guru who is none other than Īśvara, the Lord. Just like we do pūjā to Bhagavan, we follow similar steps to perform pūjā to the feet of the Guru.

GurupādaPūjā is kāyikaṃ karma, an action involving one's limbs. It also includes speech and mental action in the form of chanting. In a physical form of worship, such as a pūjā, there is a greater field of expression of one's devotion than is possible in purely oral or mental forms of worship. The body, mind and speech are all involved in a pūjā. Doing a pūjā also brings puṇya, credit for meritorious actions which help to neutralize the effects of pāpa (experienced as suffering) in one's life.

Thousands of people across generations have experienced the power and impact of Gurupādapūjā done with devotion, in their lives. Thousands of people across

generations expressed their fervent wishes and intentions to their Guru which were largely fulfilled.

The body-mind-sense complex is made up of five basic elements: Space, Air, Fire, Water and Earth which also constitute the creation. Objects symbolising these very five elements are offered in a Gurupādapūjā.

When can the puja be performed? Please perform the puja (short form or long form) on Guru Purnima to your guru or the guru Parampara (through a picture) or to Bhagavan as guru so that you may find a guru.

Guru puja can also be performed once a month on a Thursday or on every Thursday.

Pūjā, being a karma, there are many variations. Depending on the time available and familiarity with the ślokas we are suggesting two alternatives.

I. Gurupādapūjā (short form)

Please mention to your guru that you wish to perform the puja or it may be performed when the Guru visits your home or on special occasions. Allow your guru-bhakti to decide.

Items needed to perform a pūjā

- An altar with a picture of the Guru/Guru parampara/sandals of the Guru to be worshipped if the Guru is not present.
- An oil lamp, oil and a wick. One lights the lamp at the beginning of the pūjā and makes sure that it remains lit until the pūjā is completed.
- Kuṅkumam, vermilion
- Puṣpa, flowers kept on a plate.
- Ghaṅṭā, bell.
- Karpūra, camphor with a holder for burning it.

Pūjā Vidhānam

1. Light a lamp.
2. Put kuṅkumam and offer flowers to the feet of the guru.
3. Chant Guru Stotram—

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुस्साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

gurur brahmā gururviṣṇuḥ gururdevo maheśvaraḥ
gurussākṣāt paraṁ brahma tasmai śrīguravenamaḥ

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara. The guru is ultimate truth. Unto that guru my prostration.

Listen to the full Guru stotram [here](#)

4. Karpūra-nīrājanam- Lighted camphor
Standing, show the camphor with circular clockwise motion three times;
simultaneously ring the bell with the left hand and chant:

न तत्र सूर्यो भाति न चन्द्रतारकं

नेमा विद्युतो भान्ति कुतो यमग्निः ।

तमेवभान्तमनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥

na tatra sūryo bhāti na candratārakam

nemā vidyuto bhānti kuto'yamagniḥ

tamevabhāntamanubhāti sarvam

tasya bhāsā sarvamidaṁ vibhāti

There the sun does not shine, nor do the moon or stars. There this lightning does not shine; what to talk of this fire? That (awareness) shining, everything shines after it; by the light of that awareness, all this shines in various forms.

5. Offer lighted camphor, chanting:
कर्पूरनीराजनं सन्दर्शयामि ।
karpūranīrājanam sandarśayāmi
O Lord! I show you lighted camphor.
6. Offer ārati to all in the room.
7. Offer dakṣiṇa.
8. Do a namaskāra.

II. Gurupādapūjā (Long form)

Please mention to your guru that you wish to perform the puja or it may be performed when the Guru visits your home or on special occasions. Allow your guru-bhakti to decide.

Items needed to perform a pūjā

The following items are needed to perform the sixteen-step pūjā:

- An altar with a picture of the Guru/Guru parampara/sandals of the Guru to be worshipped if the Guru is not present.
- An oil lamp, oil and a wick. One lights the lamp at the beginning of the pūjā and makes sure that it remains lit until the pūjā is completed.
- Pañcapātra, a vessel with water and spoon for offering water. The water may be poured into another cup during the offering.
- Vastram, cloth.
- Candana, sandalpaste.
- Bhasma, sacred ash.
- Kuñkumam, vermilion
- Rudrākṣa mālā.
- Dhūpa, incense sticks.
- Dīpa, a small oil lamp.
- Naivedya, food offering.
- Puṣpa, flowers kept on a plate.
- Ghaṇṭā, bell.
- Karpūra, camphor with a holder for burning it.
- Pot filled with water and topped with a coronet of mango leaves and a coconut.
- The altar should be clean and can be decorated as one wishes. Metal vessels and utensils are preferable. If these are not available, paper plates and cups may be used. The utensils for the pūjā should be kept apart and not used for other purposes.

If the puja is done once a week/month at home, materials like vastram, rudrākṣa mālā and mukutam can be substituted by akṣatas,

Pūjā Vidhānam

1. Light a lamp.

Offer flowers chanting:

दीपज्योतिः परं ब्रह्म दीपज्योतिर्जनार्दनः ।

दीपो मे हरतु पापं दीपज्योतिर्नमोऽस्तु ते ॥

dīpajyotiḥ param brahma dīpajyotirjanārdanaḥ
dīpo me haratu pāpaṃ dīpajyotir namo'stute

The light of the lamp stands for Brahman, the unmanifest truth as well as for Lord Viṣṇu (in his manifest form). Let that light of lamp remove my pāpas, results of omissions and commissions.

Ācamanam

Take a sip of water after chanting each of the following mantras:

ॐ अच्युताय नमः ।

om acyutāya namaḥ

Salutation unto the Lord who is imperishable.

ॐ अनन्ताय नमः ।

om anantāya namaḥ

Salutation unto the Lord who is limitless.

ॐ गोविन्दाय नमः ।

om govindāya namaḥ

Salutation unto Lord Govinda.

Guru Dhyanam – Visualisation of one's Guru.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुस्साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ

gurussākṣāt param brahma tasmai śrīgurave namaḥ

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara. The guru is ultimate truth. Unto that guru my prostration.

Vighneśvara Dhyānam – Visualisation of Lord Gaṇeśa.

Lightly tap the temples with the knuckles, chanting the following mantra:

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāmbardharam viṣṇuṃ śaśivarnam caturbhujam

prasanna vadanam dhyāyet sarvavighnopaśāntaye

May one meditate upon Lord Vigneśvara, who wears the white garment, who is all pervasive, who has a bright complexion (like the full moon), who has four hands (representing all power), who has an ever-smiling face (or an elephant face), for the removal of all obstacles.

Prāṇāyāmaḥ – Breath control

While closing the right nostril with the right thumb, inhale through left nostril. Hold the breath inside by closing the right nostril with the right thumb and left

nostril with ring finger for a while. Close the left nostril with the ring finger and exhale through the right nostril.

2. Saṅkalpaḥ – Statement of the purpose of the pūjā.
Clasp your right palm over the left palm holding a flower; place them on your right thigh. Offer the flower at the altar, after chanting:

ममोपात्त-समस्त-दुरितक्षयद्वारा श्रीगुरोः प्रसादसिद्ध्यर्थं दृढ-ज्ञान-वैराग्य-सिद्ध्यर्थञ्च श्रीगुरुपादपूजां करिष्ये।
mamopātta-samasta-duritakṣayadvarā śrīguroḥ prasādasiddhyartham ḍṛḍha-
jñāna-vairāgya-siddhyarthañca śrīgurupādapūjāṃ kariṣye

I do the pūjā to my guru to obtain the grace through the removal of all afflictions resulting from my omissions and commissions.

If you don't know Sanskrit and wish to ask for something else please do so sincerely in whichever language you prefer.

3. Āsanam – Seat
Offer flowers at the feet of the Lord, chanting:

सर्वव्यापिने सद्गुरवे नमः। आसनं समर्पयामि॥

sarvavyāpine sadgurave namaḥ | āsanam samarpayāmi ॥

O Guru! I offer you a seat.

4. Pūrṇakumbham – Pot filled with water and topped with a coronet of mango leaves and a coconut.

पूर्णाय सद्गुरवे नमः। पूर्णकुम्भं समर्पयामि॥

pūrṇāya sadgurave namaḥ | pūrṇakumbham samarpayāmi ॥

O Guru! I offer pūrṇakumbham.

5. Pādyam – Water for washing the feet.
Offer water in a cup, chanting:

तुरीयपादप्रापकाय सद्गुरवे नमः। पाद्यं समर्पयामि॥

turiyapādaprāpakāya sadgurave namaḥ | pādyam samarpayāmi ॥

O Guru! I offer you water for washing the feet.

6. Arghyam – Water for washing the hands.
Offer water in a cup, chanting:

अविद्यानाशकाय सद्गुरवे नमः। अर्घ्यं समर्पयामि॥

avidyānāśakāya sadgurave namaḥ | arghyaṃ samarpayāmi ||
O Guru! I offer you water for washing the hands.

7. Snānam – Bath

Offer water in a cup, chanting:

महावाक्योपदेशकर्त्रे सद्गुरवे नमः। शुद्धोदकस्नानंसमर्पयामि॥

mahāvakyopadeśakartre sadgurave namaḥ | śuddhodaka snānam
samarpayāmi ||

O Guru! I offer you water for a bath.

8. Vastram – Cloth

Offer flowers or akṣatas, chanting:

कृतकृत्याय सद्गुरवे नमः। वस्त्रं समर्पयामि | भस्मादिकञ्च समर्पयामि ॥

kṛtakṛtyāya sadguravenamaḥ | vastraṃsamarpayāmi | bhasmādikañca
samarpayāmi ||

O Guru! I offer you cloth and bhasma(sacred ash). (Please offer petals or akṣata if cloth is not there)

9. Gandham – Sandalpaste

Offer sandalpaste, chanting:

प्रकृतिशान्ताय सद्गुरवे नमः। शीतान्गन्धान्समर्पयामि॥

prakṛtiśāntāya sadgurave namaḥ | śītāngandhān samarpayāmi ||

O Guru! I offer you sandalpaste. (Please apply a little on the centre of the feet)

10. Kuṅkumam– Vermilion.

Offer flowers, akṣatas or vermilion, chanting:

विरक्ताय सद्गुरवे नमः। हरिद्राकुंकुमं समर्पयामि॥

viraktāya sadgurave namaḥ | haridrākuṅkumaṃ samarpayāmi ||

O Guru! I offer you vermilion.

11. Puṣpamālā : Garland

Offer garland chanting:

वेदान्ततात्पर्यबोधकाय सद्गुरवे नमः। रुद्राक्षमालिकां समर्पयामि॥

vedāntatātparyabodhakāya sadgurave namaḥ | rudrakṣamālikāṃ samarpayāmi ||

O Guru! I offer rudrakṣa mālā.

12. Mukutam– Crown (optional).

Offer flowers, chanting:

स्वमहिमप्रतिष्ठात्रे सद्गुरवे नमः । मुकुटं समर्पयामि ॥

svamahimapratiṣṭhātre sadgurave namaḥ । mukuṭam samarpayāmi ॥

O Guru! I offer the crown.(Please offer petals or akṣata)

13. Puṣpam– Flowers

Offer flowers, chanting:

परमपूज्याय सद्गुरवे नमः। पुष्पैः पूजयामि ॥

paramapūjyāya sadgurave namaḥ । puṣpaiḥ pūjayāmi ॥

O Guru! I offer you flowers.

Please chant the Guru stotram

श्रीगुरु-स्तोत्रम्

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

akhaṇḍamaṇḍalākāraṃ vyāptaṃ yena carācaram ।

tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ ॥1 ॥

Salutations to that guru, who showed me (by teaching) that abode, the one who is to be known, whose form is the entire universe, and by whom all the moving (living beings) and the non-moving (plant kingdom) is pervaded||1||

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

ajñānatimirāndhasya jñānāñjanaśalākayā ।

caḥsurunmīlitaṃ yena tasmai... ॥2 ॥

Prostrations to that guru, who opened the eyes of the one, blind due to the darkness (cover) of ignorance, with the needle (coated) with the ointment of knowledge||2||

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥

gururbrahmā gururviṣṇuḥ gururdevō maheśvaraḥ ।

gurureva parambrahma tasmai.. ॥3 ॥

Salutations to that guru, who is the creator (Brahmā), the sustainer (Viṣṇu) and the resolver (Maheśvara) and who indeed is Brahman, the Absolute||3||

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित् सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥

sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcitsacarācaram ।

tatpadaṁ darśitaṁ yena tasmai.. ॥4 ॥

Prostrations to that guru, who showed me (by teaching), the One to be known, who pervades whatever that is movable and immovable, sentient and insentient||4||

चिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५ ॥

cinmayaṁ vyāpiyatsarvaṁ trailōkyam sacarācaram ।

tatpadaṁ darśitaṁ yena tasmai.. ॥5 ॥

Salutations to that guru, who showed me (by teaching), the One to be known, who is but Consciousness, and who is the pervader of all the three worlds, comprising the sentient and the insentient||5||

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।

वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरवे नमः ॥ ६ ॥

sarvaśrutiśirōratnavirājita padāmbujaḥ ।

vedāntāmbujasūryōyaḥ tasmai.. ॥6 ॥

Prostrations to that guru, who is the Sun to the blossoming of the lotus of Vedanta and whose lotus feet are made radiant by the jewel of all śrutis (Upaniṣads)||6||

चैतन्यः शाश्वतः शान्तः व्योमातीतो निरञ्जनः ।

बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥ ७ ॥

caitanyaḥ śāśvataḥśāntō vyōmātītō nirañjanaḥ ।

bindunāda kalātītaḥ tasmai.. ॥7 ॥

Salutations to that guru, who is consciousness, changeless (beyond time), who is peace, beyond space, pure (free from likes and dislikes) and who is beyond the manifest and the unmanifest||7||

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।

भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥

jñānaśaktisamārūḍhaḥ tattvamālāvibhūṣitaḥ ।

bhuktimuktipradātā ca tasmai.. ॥8 ॥

Prostrations to that guru, who abides in knowledge that is power adorned with the garland of truth, and who is the bestower of prosperity and freedom||8||

अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने ।

आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥

anekajanmasamprāpta karmabandhavidāhine ।

ātmajñānapradānena tasmai.. ||9 ||

Salutations to that guru, who by bestowing the knowledge of the Self, burns up the bondage created by accumulated actions of innumerable (human) lives||9||

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।

गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥

śōṣaṇaṃ bhavasindhōśca jñāpaṇaṃ sārasampadaḥ ।

gurōḥ pādōdakaṃ samyak tasmai.. ||10 ||

Prostrations to that guru, whose grace dries up the ocean of transmigration totally, who reveals the essence of all wealth||10||

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥

na gurōradhikaṃ tattvaṃ na gurōradhikaṃ tapaḥ ।

tattvajñānātparam nāsti tasmai.. ||11 ||

There is no reality superior (higher) to the guru (knowledge of truth) and there is no austerity higher than the guru (truth). There is no knowledge superior to the knowledge of Truth (that comes from the guru). Salutations to that guru||11||

मन्नाथः श्रीजगन्नाथः मदुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥

mannāthaḥ śrījagannāthaḥ madguruḥ śrījagadguruḥ ।

madātmā sarvabhūtātmā tasmai.. ||12 ||

Prostrations to that guru, who is my Master, who is the Master of the universe, who is the self in me and the self in all beings||12||

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

gururādiranādiśca guruḥ paramadaivatam ।

guroḥ parataraṃ nāsti tasmai.. ||13 ||

Salutations to that guru, who is the beginning and beginningless, who is the highest deity and there is no one superior to him||13||

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वतीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥ १४ ॥

brahmānandaṃ parama sukhadaṃ kevalaṃ jñāna mūrṭiṃ
dvandvātītaṃ gaganasadrśaṃ tatvamasyādilakṣyaṃ |
ekaṃ nityaṃ vimalamacalaṃ sarvadhīsākṣibhūtaṃ
bhāvātītaṃ triguṇa rahitaṃ sadgurum taṃ namāmi ||14||

The one whose nature is fullness that is Brahman, one who gives me (and all) complete happiness, who is one (non-dual), who is of the form of knowledge (consciousness), who is beyond the pairs of opposites, who is like the space (all pervasive) who is the implied meaning of 'Tat Tvam Asi' who is One (without a second), who is timelessness, who is pure (free from binding likes and dislikes), who is stillness, who is the self-evident witness of the mind (of all mental activities), who is free from the three gunas (sattva, rajas, tamas), I salute that guru in the deepest reverence, who is truth/existence. (Gurustuti from Gurugītā)||14||

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥ १५ ॥

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva |
tvameva vidyā draviṇaṃ tvameva
tvameva sarvaṃ mama devadeva ||

(O guru!)You are indeed (my) mother, you are indeed (my) father, you are (my) kinsperson, you are (my) friend, you are the knowledge and you are the wealth. You are everything (that is significant and precious) for me||15|| ॥ इति श्रीगुरुस्तोत्रं समाप्तम् ॥

गुरु अष्टोत्तरशतनामावलिः (A garland of 108 names)

With every name chanted, we offer a flower to the Guru's feet. It might be easier for one person to chant and the other person to offer the flowers.

ध्यानम्

नारायणं पद्मभवं वसिष्ठं शक्तिञ्च तत्पुत्रपराशरञ्च ।
व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥
श्रीशंकराचार्यमथास्य पद्म-पादञ्च हस्तामलकञ्च शिष्यम् ।
तं तोटकं वार्तिककारमन्यान् अस्मद्गुरुन् सन्ततम् आनतोऽस्मि ॥

सदाशिवसमारम्भां शंकराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

श्रीदक्षिणामूर्तिसुदेशिकेन्द्रं द्वैपायनं सूत्रकृतं मुनीन्द्रम् ।
श्रीशंकरं भाष्यकृतं यतीन्द्रं मदेशिकञ्चापि नमामि वित्त्यै ॥

ओं सद्गुरवे नमः ।
ओं अज्ञाननाशकाय नमः ।
ओं अदम्भिने नमः ।
ओं अद्वैतप्रकाशकाय नमः ।
ओं अनपेक्षाय नमः ।
ओं अनसूयवे नमः ।
ओं अनुपमाय नमः ।
ओं अभयप्रदात्रे नमः ।
ओं अमानिने नमः ।
ओं अहिंसामूर्तये नमः ।
ओं अहेतुकदयासिन्धवे नमः ।
ओं अहंकारनाशकाय नमः ।
ओं अहंकारवर्जिताय नमः ।
ओं आचार्येन्द्राय नमः ।
ओं आत्मसन्तुष्टाय नमः ।
ओं आनन्दमूर्तये नमः ।
ओं आर्जवयुक्ताय नमः ।
ओं उचितवाचे नमः ।
ओं उत्साहिने नमः ।
ओं उदासीनाय नमः ।

- ओं उपरताय नमः ।
ओं ऐश्वर्ययुक्ताय नमः ।
ओं कृतकृत्याय नमः ।
ओं क्षमावते नमः ।
ओं गुणातीताय नमः ।
ओं चारुवाग्विलासाय नमः ।
ओं चारुहासाय नमः ।
ओं छिन्नसंशयाय नमः ।
ओं ज्ञानदात्रे नमः ।
ओं ज्ञानयज्ञतत्पराय नमः ।
ओं तत्त्वदर्शिने नमः ।
ओं तपस्विने नमः ।
ओं तापहराय नमः ।
ओं तुल्यनिन्दास्तुतये नमः ।
ओं तुल्यप्रियाप्रियाय नमः ।
ओं तुल्यमानापमानाय नमः ।
ओं तेजस्विने नमः ।
ओं त्यक्तसर्वपरिग्रहाय नमः ।
ओं त्यागिने नमः ।
ओं दक्षाय नमः ।
ओं दान्ताय नमः ।
ओं दृढव्रताय नमः ।
ओं दोषवर्जिताय नमः ।
ओं द्वन्द्वातीताय नमः ।
ओं धीमते नमः ।
ओं धीराय नमः ।
ओं नित्यसन्तुष्टाय नमः ।
ओं निरहंकाराय नमः ।
ओं निराश्रयाय नमः ।
ओं निर्भयाय नमः ।
ओं निर्मदाय नमः ।
ओं निर्ममाय नमः ।
ओं निर्मलाय नमः ।

- ओं निर्मोहाय नमः ।
ओं निर्योगक्षेमाय नमः ।
ओं निर्लोभाय नमः ।
ओं निष्कामाय नमः ।
ओं निष्क्रोधाय नमः ।
ओं निस्सङ्गाय नमः ।
ओं परमसुखदाय नमः ।
ओं पण्डिताय नमः ।
ओं पूर्णाय नमः ।
ओं प्रमाणप्रवर्तकाय नमः ।
ओं प्रियभाषिणे नमः ।
ओं ब्रह्मकर्मसमाधये नमः ।
ओं ब्रह्मात्मनिष्ठाय नमः ।
ओं ब्रह्मात्मविदे नमः ।
ओं भक्ताय नमः ।
ओं भवरोगहराय नमः ।
ओं भुक्तिमुक्तिप्रदात्रे नमः ।
ओं मङ्गलकर्त्रे नमः ।
ओं मधुरभाषिणे नमः ।
ओं महात्मने नमः ।
ओं महावाक्योपदेशकर्त्रे नमः ।
ओं मितभाषिणे नमः ।
ओं मुक्ताय नमः ।
ओं मौनिने नमः ।
ओं यतचित्ताय नमः ।
ओं यतये नमः ।
ओं यदृच्छालाभसन्तुष्टाय नमः ।
ओं युक्ताय नमः ।
ओं रागद्वेषवर्जिताय नमः ।
ओं विदिताखिलशास्त्राय नमः ।
ओं विद्याविनयसम्पन्नाय नमः ।
ओं विमत्सराय नमः ।
ओं विवेकिने नमः ।

- ओं विशालहृदयाय नमः ।
ओं व्यवसायिने नमः ।
ओं शरणागतवत्सलाय नमः ।
ओं शान्ताय नमः ।
ओं शुद्धमानसाय नमः ।
ओं शिष्यप्रियाय नमः ।
ओं श्रद्धावते नमः ।
ओं श्रोत्रियाय नमः ।
ओं सत्यवाचे नमः ।
ओं सदामुदितवदनाय नमः ।
ओं समचित्ताय नमः ।
ओं समानाधिकवर्जिताय नमः ।
ओं समाहितचित्ताय नमः ।
ओं सर्वभूतहिताय नमः ।
ओं सिद्धाय नमः ।
ओं सुलभाय नमः ।
ओं सुशीलाय नमः ।
ओं सुहृदे नमः ।
ओं सूक्ष्मबुद्धये नमः ।
ओं संकल्पवर्जिताय नमः ।
ओं सम्प्रदायविदे नमः ।
ओं स्वतन्त्राय नमः ।
॥ इति श्री गुर्वाष्टोत्तरशतनामावलिः समाप्ता ॥

14. Dhūpam – Incense

Show the incense to the Guru with circular clockwise motion three times; simultaneously ring the bell with the left hand, and chant:

सत्पुरुषाय सद्गुरवे नमः। धूपमाघ्रापयामि॥

satpuruṣāya sadgurave namaḥ । dhūpamāghrāpayāmi ॥

O Guru! I offer you incense.

15. Naivedyam – Food
Sprinkle on the food.

Ring the bell and offer the sanctified food with a flower in hand, with a sweeping motion from the food up towards the altar, for each of these six chants:

ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा । ॐ व्यानाय स्वाहा ।

ॐ उदानाय स्वाहा । ॐ समानाय स्वाहा । ॐ ब्रह्मणे स्वाहा ।

om prāṇāya svāhā । om apānāya svāhā । om vyanāyā svāhā ।

om udānāya svāhā । om samānāya svāhā । om brahmaṇe svāhā ।

I offer this to prāṇa. I offer this to apāna. I offer this to vyāna.
I offer this to udāna. I offer this to samāna. I offer this to the Lord.

Offer food at the feet of the Guru while chanting:

नैवेद्यं निवेदयामि ।

naivedyam nivedayāmi
O Guru! I offer you food.

16. Karpūra-nīrājanam- Lighted camphor
Standing, show the camphor with circular clockwise motion three times;
simultaneously ring the bell with the left hand and chant:

न तत्र सूर्यो भाति न चन्द्रतारकं

नेमा विद्युतो भान्ति कुतो यमग्निः ।

तमेव भान्तमनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥

na tatra sūryo bhāti na candra tārakam
ne mā vidyuto bhānti kuto'yamagniḥ
tameva bhāntam anubhātisarvam
tasya bhāsā sarvamidam vibhāti

There the sun does not shine, nor do the moon or stars. There this lightning does not shine; what to talk of this fire? That (awareness) shining, everything shines after it; by the light of that awareness, all this shines in various forms.

Offer lighted camphor, chanting:

कर्पूरनीराजनं सन्दर्शयामि ।

karpūranīrājanam sandarśayāmi
O Guru! I show you lighted camphor.

Vandanam– Salutation

Continue standing and offer flowers, chanting:

मन्त्रपुष्पं समर्पयामि ।

mantrapuṣpaṃ samarpayāmi
O Guru! I offer you flowers with sacred chants.

Turn around oneself three times clockwise while chanting the mantras given below:

यानि कानि च पापानि जन्मान्तरकृतानि च ।

तानि तानि विनश्यन्ति प्रदक्षिण पदे पदे ॥

yānikāni ca pāpāni janmāntarakṛtāni ca
tāni tāni vinaśyanti pradakṣiṇa pade pade

May those omissions and commissions done in this life and also in the previous births and the resulting afflictions perish with every pradakṣiṇa.

Offer salutations, chanting:

प्रदक्षिणमस्कारान् समर्पयामि ।

pradakṣiṇanamaskārān samarpayāmi
O Guru! I offer you circumambulation and prostration.

To seek forgiveness, one may chant:

मन्त्रहीनं क्रियाहीनं भक्तिहीनं महेश्वर ।

यत्पूजितं मया देव परिपूर्णं तदस्तुते ॥

mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ maheśvara
yatpūjitaṃ mayā deva paripūrṇaṃ tadastute

O Guru! May the pūjā done by me, even though devoid of proper mantras, wanting in the steps and in devotion, be received by you as complete.

Samarpanam – Dedication to the Lord.

Take water in the right hand and pour the water in front of the deity while chanting:

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेस्वभावात् ।

करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि ॥

kāyena vācā manasendriyairvā buddhyātmanāvā prakṛtessvabhāvāt

karomi yadyat sakalaṃ parasmai nārāyaṇāyeti samarpayāmi

Unto Lord Nārāyana, I dedicate all the acts that I perform with my body, speech, mind, senses and intellect which are born of deliberation or natural tendencies.

Complete the pūjā with a namaskāra.

Offer dakṣiṇa.

Take the water, flowers and naivedya as prasāda from the Guru.

One can also chant Gurupādukastotram which is [here](#)

Om tat sat