

Now that you have completed the first level of our Mastery of Mantra Training, you can chant the entire set of mantras taught to you in our curriculum as a daily practice.

OM

om śṛi gaṇeśāya namaḥ  
om namo nārāyaṇāya  
om namaḥ śivāya  
om aim saraswatyai namaḥ  
om dum durgāyai namaḥ  
om śṛīm mahālakṣmyai namaḥ—OM

om sahanā vavatu  
sahanau bhunaktu  
saha vīryam karavāvahai  
tejasvi nāvadhītamastu  
mā vidviṣā vahai—OM

sri vakra tuṅḍa mahā kāya  
sūrya koṭi sama prabha  
nirvighnam kurume deva  
sarva kāryeṣu sarvadā—OM

śuklām baradharam viṣṇum  
śaśivarṇam caturbhujam  
prasanna vadanam dhyāyet  
sarva vighnopaśāntaye—OM

gaṇānān twā gaṇapati (gum) havāmahe  
kavim kavīnāmupamaśravastamam  
jyeṣṭharājam brahmaṇām brahmaṇaspata  
ānaḥ śṛṇvanūtibhiḥ sīdasādanam  
om śṛi mahā gaṇapataye namaḥ  
śṛi gurubhyoḥ namaḥ  
hariḥ om

om bhūḥ bhuvah svaḥ  
tat savitur vareṇyam  
bhargo devasya dhīmahi  
dhiyo yo naḥ prachodayāt—OM

om tryambakam yajāmahe sugandhim puṣṭivardhanam  
urvārukamiva bandhanān mṛtyormukṣīya mā(a)mṛtāt—OM

om pūrṇamadah pūrṇamidam pūrṇāt pūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate  
om śāntiḥ śāntiḥ śāntiḥ

You may also take each mantra and use it as a form of japa, that is recite it for a set number of recitations for a specific purpose. For instance, 108 times.

For japa practice, bathe, wear clean clothes, wash your mouth, sit facing east, and use a 108 bead mantra mala to count the mantras. Tulsi beads can be used for all mantras. Early morning, before the sun rises, is ideal. Set a clear intention. Recite with devotion.

OM—(for the ultimate spiritual realization of the all-encompassing Reality)  
om śrī gaṇeśāya namaḥ (for success in undertakings and to address obstacles)  
om namo nārāyaṇāya (to sense the all pervasive presence of divinity)  
om namaḥ śivāya (to invoke the sacred masculine and its transcendent nature)  
om aim sarasvatyai namaḥ (to enhance learning and to invoke sacred wisdom)  
om dum durgāyai namaḥ (for protection and to invoke sacred power)  
om śrīm mahālakṣmyai namaḥ (for beauty and to invoke sacred abundance)

om sahanā vavatu sahanau bhunaktu saha vīryam karavāvahai tejasvi nāvadhītamastu mā vidviṣā vahai—(we chant this mantra before teaching, for sacred learning. you can also chant it to bring families or communities together in harmony)

sri vakra tuṅḍa mahā kāya sūrya koṭi sama prabha nirvighnam kurume deva sarva kāryeṣu sarvadā—(we use this mantra before undertaking any work, or project, to remove obstacles that are in the field of action)

śuklām baradharam viṣṇum śaśivarṇam caturbhujam prasanna vadanam dhyāyet sarva vighnopaśāntaye—(we use this to clear our inner perception before spiritual practices, especially meditation, and before mantric rituals)

gaṇānān twā gaṇapati (gum) havāmahe kavim kavīnāmupamaśravastamam jyeṣṭharājam brahmaṇām brahmaṇaspata ānaḥ śrṇvanūtibhiḥ sīdasādanam—(we use this mantra in mantric rituals to call upon the power of divine presence to be part of our awareness and to be present in our sacred space)

om bhūḥ bhuvaḥ svaḥ tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ prachodayāt—(we use this mantra to pray for spiritual enlightenment)

om tryambakam yajāmahe sugandhim puṣṭivardhanam urvārukamiva bandhanān mṛtyormukṣīya mā(a)mṛtāt—(we use this mantra to become free of the fear of death and also for healing, which is the release from bondage)

om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate—(we use this mantra at the end of our teaching session, also the end of meditation or mantra practice, to sense the fullness of divine presence).

om śāntiḥ śāntiḥ śāntiḥ—(we use this mantra to close our practice or teaching session)