

Before we begin the pada puja today, we request all the pada puja participants and everybody else who is participating in this puja physically here and online, to declare the following with integrity and authenticity. If you are agree, to this please say “Yes” loudly:

- 1) I authentically cognize which is internally process, understand and declare the truth that cosmic energy exists.
- 2) I authentically cognize which is internally process, understand and declare the truth that the master is the Chinmaya Vighraha – embodiment and representation of that very cosmic energy.
- 3) I authentically cognize which is internally process, understand and declare the truth that whatever I offer during the paada puja to the Master will reach the cosmic source of energy directly.

Let us now enter the Pratyaksha Pada Puja. Now please be seated in a meditative space of gratitude and deep restful awareness in your Ananda Gandha. In the Pratyaksha Pada Puja the Sanskrit Mantras we are going to chant will directly take us to a very deep meditative state which will immensely help us connect to the Master’s energy.

The Prathyaksha Pada Puja begins First with the Sadguru Vandanam. In the Sadguru Vandanam, we offer our gratitude to our Master, Swamiji.

The meaning of the mantra we are going to chant now is:

I surrender to that Sadguru who is the eternal bliss, the bestower of supreme happiness, the One, who is the embodiment of wisdom, who is beyond duality, who is omnipresent, to whom the Supreme goal is giving the Enlightenment experience, who is eternal, pure and unshakable, who is the silent spectator of all thought processes, who is beyond emotions and the who is without the three qualities called Sattva, Rajas and Tamas.

Now please take some flowers in your hands and close your eyes and offer the flowers at Swamiji's feet at the end of the mantra.

||Sadguru-vandanam ||

nityānandaṃ paramasukhadaṃ kevalaṃ jñānamūrtiṃ
dvandvāateetaṃ gaganasadṛuṣhaṃ tattvamasyādi-lakṣhyam |
ekaṃ nityaṃ vimalaṃ achalaṃ sarvadhī-sākṣhi-bhootaṃ
bhāvāateetaṃ triguṇa-rahitaṃ sadgurum tam namaāmi ||

The next offering is the **Guru Parampara Vandanam**. In the Guru Paramapara Vandanam we offer our gratitude to the lineage of all the Enlightened Masters. The meaning of the mantra we are going to chant now:

I surrender to the Lineage of all the Enlightened Masters which has Nithyanandeshwara as the beginning, Nithyanandeshwari as the middle, and my Master Nithyananda as the end.

Now please take some flowers in your hands and offer the flowers at Swamiji's feet at the end of the mantra.

Guru-Paramparā Vandanam ||

Nithyanandeshwara-samāraṃbhaāṃ Nithyanadeshwari-madhyamāam |
Nithyananda-paryantaāṃ vande guru-paramparaāṃ ||

The next offering is the **Arunagiri Yogishwara Vandanam**. In the Arunagiri Yogishwara Vandanam we offer our respects and gratitude to Arunagiri Yogishwara, * an incarnation of Lord Shiva, who incarnated thousands of years ago and who is the source of the bio energy of Paramahansa Nithyananda.

The meaning of the mantra we are going to chant now is:

The Arunagiri Yogishwara who is the Lord of all beings who has the sacred musk paste applied on his forehead, who has a glittering stick, who has worn a loin cloth on His glittering hip, who has worn the Duttura flower, the king Cobra and a crescent moon on his forehead – that Arunagiri Yogishwara's presence happens.

Now please take some flowers in your hands and close your eyes and offer the flowers at Swamiji's feet at the end of the mantra.

|| arunagiri yogishvara vandanam ||

lalaate thripundri nitiladhrta-kasturee-thilakaha
sphuran-matraadhaaras-sphurita kati-kaupeena-vasanahal
dadhaano duttooram shirasi phanirajam sashikalaam
adheeshas-sarveshaam arunagiri-yogi-vijayate ||

The next offering is the **Sankalpa mantra**, the conscious resolution. When you make a conscious resolution in front of the Master, the power of the sankalpa itself will

deliver the experience you are supposed to get through this paada puja. The meaning of the mantra we are going to chant now is:

In order that the Master is pleased by the process of destruction of my Karmas and sins, I, for the benefit of myself and the near & dear ones in my life, during the second half of the life time of Lord Brahma, during the Kalpa called Shweta Varaha, during the regime of Vaivasvata Manau, during the first quarter of the age called Nitya Yuga, in the island called Jambu, in the continent called Bharata Varsha, in the Indian sub-continent called Bharata Khanda, in the southern side of the Mt. Meru, in the Shaka era, during the Vedic year called _____ (current year's name) which is one of the set of sixty years which is in practice of which Prabhava is the first year, in the period of the year called _____ Ayana (Uttara/Dakshina), in the season called _____ (name of the rituau), in the month called _____ (name of the month), in the waning phase of the moon called _____ paksha (name of the phase of the moon), in the tithi called _____ tithi (name of the tithi), in the vedic day called _____ (name of the day), in the star called _____ nakshatra (name of the nakshatra), during the yoga called _____ yoga, (name of the yoga), during the karana called _____ karana (Name of the karana) - During such an auspicious moment, for pleasing Sri la Sri Paramahansa Nithayanda Sri Jnanasambandha Deshika Paramaacharaya Swami – the one who is the incarnation of the Tiru Jnanasambandha who has adorned the Shyaamalaa Peeta, who is the embodiment of Sri Meenakshi Sundareshwara, who is the favourite son of Lord Shiva, who is the incarnation who graced Himself as a young Guru, the one who, because of drinking the breast milk of Mother Parvati created the Dravida Veda which is the essence of the Vedas and the Agamas, the one who is the establisher of the pearl palanquin received by the grace of Lord Shiva, the one who is the reviver of the Shaiva tradition, the one who has adorned the seat of Omniscience, the one who is the Master of the Cosmos, such a Master who has adorned the scared seat of Omniscience previously adorned by Meenakshi Sundareshwara and revived by Tiru Jnanasambandhar, the one who is the 293rd Guru Maha sannidhanam of that spiritual kingdom revived by Tiru Janasambandar, the one who is the 1008 Shree Mahamandaleshwar of Mahanirvanipeeta, the Acharya whose feet has the qualities of dignity , majesty , distinction , excellence and beauty, the one who is the in the state of Paramahansa, the Acharya of all Sannyasaas that is all the wandering monks, the one who is the embodiment of the sacred syllable OM, the one who is the embodiment of the pure Truth, Consciousness and Bliss, the one who is the knower of the Vedas, the one who is established in the Super Consciousness, the one who is the Jagadguru who founded the Maha Simhasana of the spiritual kingdom - the Nithyananda Dhyanaapeeta

which has festivity all around it all the time, which has auspiciousness, all great divine qualities, and which is ever-alluring, for gaining devotion at the lotus feet of Paramahansa Nithyananda, for receiving the grace of the Master, for having growing security, fortitude, power, victory, longevity, health and wealth. For the fruition of the four goals of my life, that is – Dharma – living my life through righteous means, Artha – earning a living for myself through righteous means, Kama – fulfilling my desires through righteous means, and Moksha - liberation from all bondages that exist for me as a human being, for dissolving all my accumulated karmas, for receiving all auspiciousness, for living Enlightenment along with my whole near and ones by the grace of the Master, I am directly worshipping the feet of the Enlightened Master Nithyananda who is the embodiment of all the Gods and the Goddess.

Now take a few flowers in your left palm and close it with your right palm and keep both the hands on the right thigh and offer at Swamiji's feet at the end of the mantra.

|| sañkalpaḥ ||

mamopātta-samasta-durita-kṣayadvārā-śrī-sadguru-prītyartham śubhe śobhane muhūrte ādyabrahmaṇaḥ dvitīya-parārdhe śrī-śveta-varāha-kalpe vaivasvata-manvantare asta-vimshati-tamenithyayuge prathame pāde jambu dvīpe bhaarata varṣe bharata khaṇḍe meroh dakshine parsve-sakabde- asmin vartamāne vyavahārike Prabavadīnām shashtyāh-samvatsaranaam-madhye-(**Fill these blanks referring to the panchangam – the Vedic almanac**)

_____ -nāma samvatsare _____ -ayane _____ -ṛtau
 _____ -māse _____ -pakṣe _____ -śubhatithau
 _____ -vāsara-yuktāyām _____ -nakṣatra _____ -yoga
 _____ -karaṇa

-evaṁ-guṇa-viśeṣaṇa-viśiṣṭāyām asyām śubhatithau

(Chanting of the participants' name)

_____ nāmadheyasya(**male**) _____ nāmyāḥ(**female**)
 ca sakuṭumbasya

Shri kailasonnata dvadashanta shyamalaaa peettaroodha-shri meenakshi sundareshwaraaabhinna swarupa-para shiva putraratna kumara-gurumanya tulyavataara-shri parvathi sthanyapaana labdha divya jnaana vishrutha-sakala nigamaagama saara bhootha-draavida veda pravartaka-shrimath parama shiva karunaa samadhigatha-muktaamaya chatura shrayaana sthaapaka-shaiva samaya kartr-sarvajna peettaroodha-shree jagad guru-shree jnaana sambandha deshika swaminaam-avataara bhoota-tatpunarudhruta-sarvajna peetaroodha-tajjnaana samraajya shaasaka-trinavatyuttara dvishata tama guru mahaa sannidhaana-mahāanirvāāēipeeōāsya-añhöottara-sahasra-çhree-mahāamaēòaleçhvarāāēääà-śhreemat-paramahansa-parivrāajakāachaāryavarya-

sacchidānanda-praṇava-svarooṇa-śhrotriya-brahma-niṣṭha nityotsava nitya-mangala-nitya-kalyāṇa-nitya-rajita-nityānanda-dhyānapeeṭa-mahāa-saṁsthāana mahā-simhāasana-peeṭa-kartṛ-jagadguru-bhagavaan-shrilashri-paramahansa-nithyananda-shri-jnaana-sambandha-deshika-paramaacharya-swami-bhagavatpāadaachaārya-preetyarthaṁ paramahaṁsa-nityānanda-pāadāravindayoḥ bhakti-siddhyarthaṁ gurukṛupaā-kaṭāakṣha-siddhyarthaṁ kṣhema-sthairya-veerya-vijaya-āyurārogya-aishvaryaāṇām abhivṛiddhyarthaṁ dharmāartha-kāama-mokṣha-chaturvidha-phala-purushaārtha-siddhyarthaṁ mama samasta-durutopa-śhaāntyarthaṁ samasta-maṅgala-avaāptyarthaṁ śhree-sadguru-prasāadena-sakuṭumbasya-jñāāna-vairaāgya-jeevan-mukti-prāaptyarthaṁ-śhree-sarva-deva-devī-svarooṇa-sadguru-nityānanda-deva-pratyakṣa-pāada-poojāam kariṣhye ॥

The next offering is the **Maanasa Puja** - the internal worship in our mind. If performed with a proper attitude, the worshipper will get the full benefit of this Puja. This form of worship brings a deep feeling connection between the Master and the disciple.

The meaning of the mantra we are going to chant now is:

What seat can I offer to the Master except my heart? I offer the gratitude flowing as nectar to wash His feet and to rinse His mouth. I offer my mind itself as the arghya - the bouquet. To my Master who is the very Cosmos, what clothing can I offer except the space? I offer my very praana – life energy - as the incense and I offer the ocean of nectar as the food offering. The principle of unstuck perennial sound is to be offered as the bell, the air as the chamara, the sahasraara as the umbrella, the principle of sound as the music, the actions of the senses and also the vagaries of the mind as the dance. All the seven chakras along the Sushumna nadi is to be offered as a flower garland. The different kinds of flowers with which the Sadguru should be worshipped are the guilelessness, freedom from the ego, freedom from suffering when your desires are not fulfilled, freedom from arrogance, freedom from ignorance, freedom from deceit, freedom from hatred, freedom from agitation, freedom from jealousy and greed and the Sadguru should also be worshipped with the flowers of non-violence, mastery over the senses, compassion, forgiveness and Enlightenment.

Now please take some flowers in your hands and place your hands in the Kurma mudra, close your eyes and offer the flowers at Swamiji's feet/paduka at the end of the mantra.

॥ mānasa-pūjā ॥

om hṛit-padmamāasanam dadyāt sahasrāarachyutaāmmṛtaiḥi |
pāadyam charaṇayor-dadyāt manastu-arghyam nivedayet ॥

tena-amṛtena āchamaneeyam snāneeyam tenachasmṛtam |
ākāśha-tattvam vastram syāt gandhassyaāt gandha-tattvakam ॥

chittam prakalpayet puṣhpaṁ dhoopaṁ prāṇān prakalpayet |
tejas-tattvaṁcha deepārthaṁ naivedyaṁ syaāt-sudhāmbudhiḥ ||

anaāhata-dhvanirghaṇṭā vāayu-tattvaṁ cha chaāmaram |
sahasrāram bhavet chatraṁ śhabda-tattvaṁ cha geetakam ||

nṛityamindriya-karmaṇi chañchalyaṁ manasastathā |
sumekhalāam padma-mālaam puṣhpaṁ nānā-vidhaṁ tathā ||

amāyāadyair-bhāava-puṣhpaiḥ archayet bhāava-gocharam |
amāyam anahaṅkāram arāgam amadam tathā ||

amohakam adambhaṁcha adveṣha-akṣhoubakau tathā |
amāatsaryam alobhaṁcha daśha-puṣhpaṁ vidur-budhāḥ ||

ahimsā paramaṁ puṣhpaṁ puṣhpamindriya-nigrahaḥ |
dayā-puṣhpaṁ kṣhamā-puṣhpaṁ jñāna-puṣhpaṁ cha pañchamam ||

iti pañchadaśair-bhāava-puṣhpaiḥ sampoojayet sadgurum ||

We will now begin the **Upachara Puja** – the external worship. The first is the **Asanam** – the offering of seat to the Master. The meaning of the mantra we are going to chant now is:

Oh! The one who resides inside all the beings, the one who is the very soul of all beings! I offer this seat to you; I surrender, I surrender.

Now please take some flowers in your hands and offer at Swamiji's Feet/paduka along with the mantra.

|| aāsanam ||

om sarva-bhootāantarasthāya sarva-bhootāantarāatmane |
kalpayāamyupaveśhārtham āsanam te namo namaḥ ||

|| om hreem idam suvarṇāsanam sarva-deva-devī-svaroopāya sadguru-nityāanandāya namaḥ ||

The next offering is **Swagatham**, welcoming the Master. The meaning of the mantra we are going to chant now is:

Oh! The Lord of all Gods, Oh! The one, whose darshan is awaited by Gods for the fulfillment of their desires! Welcome! Welcome! Today my birth, life, and all deeds are fructified; the fruits of all my tapas is materialized just by welcoming you. Now please take some flowers in your hands and offer the flowers at Swamiji's feet/paduka along with the mantra.

|| svaāgatam ||

om yasya darśhanamicchanti devāḥ svaābheṣṭa-siddhaye |
tasmai te parameśhāna svāgatam svāgatam prabho ||
adya me saphalam janma jeevanam saphalāḥ kriyāḥ |
svāgatam yat-tvayātan-me tapasaam phalamāgatam ||

om hreem sarva-deva-devī-svaroopā-sadguru-nityānanda-deva-svāgataṁ susvāgataṁ te ॥

The next offering is **Padyam** – the offering of water for washing the feet of the Master. The meaning of the mantra we are going to chant now is:

I offer padyam that is the water for washing the feet of the Supreme God, the very devotion on whom brings about the ultimate bliss.

Now please take a cup of water in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ pādyaṁ ॥

om yad-bhakti-leśha-samparkāat paramānanda-samplavaḥ |
tasmai te parameśhāna pādyaṁ śhuddhāya kalpaye ॥

om hreem etat-pādyaṁ sarva-deva-devī-svaroopāya sadguru-nityānandaāya namaḥ ॥

The next offering is **Arghya** - the offering of the traditional bouquet. The meaning of the mantra we are going to chant now is:

Oh! Maheshwara! Please accept this arghya - offering of the traditional bouquet with water to welcome the guest - made of durva grass, a flower & a bilwa leaf and a rice pellet, and, kept in a beautiful conch.

Now please take the conch in your hands and offer the Arghya at Swamiji's feet/paduka along with the mantra.

॥ arghyaḥ ॥

om doorvākṣhata-samāyuktaṁ bilva-patraṁ tathāa param |
śhobhanaṁ śhaṅkha-pāatrasthaṁ gṛihāṇāṇārghyaṁ maheshvara ॥
om hreem eṣho'arghyaḥa sarva-deva-devī-svaroopāya sadguru-nityānandāya svaāhā ॥

The next offering is **Achamaniyam** – the offering of water for mouth wash. The meaning of the mantra we are going to chant now is:

Please accept this auspicious and sin-removing Ganga water offered by me as Achamaniyam that is the water for mouth wash offered by me with devotion to you. Now please take a cup of water in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ āachamaneeyam ॥

om mandākinyāastu yad-vāari sarva-pāapa-haraṁ śhubham |
gṛihāṇāāachamaneeyaṁ tvaṁ mayaā bhaktyāa niveditam ॥

om hreem idam āachamaneeyodakaṁ sarva-deva-devī-svaroopāya sadguru-nityānandāya svadhāa
॥

The next offering is **Madhuparka** – the offering of the nectarine drink. The meaning of the mantra we are going to chant now is:

For the destruction of all negativities, I offer this Madhuparka – this drink which is full of nectar. Be pleased towards me, Oh! Lord!

Now please take the cup of Madhuparka in your hands and offer at Swamiji's feet/paduka along with the mantra.

|| madhuparkaḥa ||

om sarva-kalmaṣha-nāśhaāya paripoorṇa-sudhāatmakam |
madhuparkamimam deva kalpayaāmi praseeda me ||

om hreem eṣha madhuparkaḥa sarva-deva-devī-svaroopāaya sadguru-nityānandāaya svadhāa ||

The next offering is **Gandha Tailam** – the offering of the scented oil. The meaning of the mantra we are going to chant now is:

I offer with love and affection, this scented oil to you, Oh! The Healer of all the worlds! You are the purest among all the worlds.

Now please take the Gandha Tailam – the scented oil in your hands and offer at Swamiji's feet/paduka along with the mantra.

|| gandha-tailam ||

om sneham gṛihāṇa snehena lokaānaām hita-kāaraka |
sarva-lokeṣhu śuddhastvam dadāamī snehamuttamam ||

om hreem idam gandha-tailam sarva-deva-devī-svaroopāaya sadguru-nityānandāaya nivedayāmi ||

The next offering is **Snaniyam**, the Sacred Bath. The meaning of the mantra we are going to chant now is:

Please accept this cool, pure and clear water which is capable of ceasing my mind, for your sacred bath offered by me with devotion to you.

Now please take a cup of water in your hands and offer at Swamiji's feet/paduka along with the mantra and please ring the bell as you do so.

|| snañeeyam ||

om idam suśheetalam vaāri svaccham śuddham manoharam |
snānāartham te mayā bhaktyāa kalpitam pratigrihyatām ||

om hreem idam snāneeyodakaṁ sarva-deva-devī-svaroopāya sadguru-nityānandāya
nivedayāmi ॥

The next offering is **Vastram** – the offering of clothes for the Master. The meaning of the mantra we are going to chant now is:

I offer vastram – this clothe offering to the Master who removes the veil of Maya or illusion, the Master who is the true light of enlightenment, who does not have a veil of Maya, and has the very space as the dress.

Now please take the vastram in your hands and slowly wave towards Swamiji's feet/paduka along with the mantra.

॥ vastram ॥

om māyāa-chitra-paṭācchanna-nija-guhyoru-tejase |
niraāvaraṇa-vijñāya vāasaste kalpayāmyaham ॥

om hreem idam vastram sarva-deva-devī-svaroopāya sadguru-nityānandāya nivedayaāmi ॥

The next offering is **Abharanam** – the offering of jewellery for the Master. The meaning of the mantra we are going to chant now is:

I offer this golden ornament to you Master, who, by very nature has a very gracefully beautiful body and who is the repository of all powers. May you be pleased!

Now please take the jewellery in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ āabharaṇam ॥

om svabhaāva-sundarāṅgāya nānā śhaktyāśhrayaāyate |
suvarṇam bhooṣhaṇam tubhyaṁ kalpayāmi praseedamein ॥

om hreem idam suvarṇāabharaṇam sarva-deva-devī-svaroopāya sadguru-nityānandaāya
nivedayāmi ॥

The next offering is **Gandha** – the offering of sandalwood paste. The meaning of the mantra we are going to chant now is:

I neither know what your body is nor do I know what your actions are. Please accept and smear this sandalwood paste offered by me.

Now please take the sandalwood paste in your hands and offer it at Swamiji's

feet/paduka along with the mantra.

|| gandhaḥa ||

om śhareeraṁ te na jāanāmi cheṣṭāṁ naivacha naivacha |
mayāa niveditaṁ gandhāan pratigrihya vilipyataṁ ||

om hreem eṣha gandhaḥa sarva-deva-devī-svaroopāaya sadguru-nityānandaāya namaḥ ||

The next offering is **Pushpam** – the offering of flowers. The meaning of the mantra we are going to chant now is:

Please accept these blissfully fragrant, different kinds of flowers which are taken from the forest of Turiya, that is, the space of ultimate restful awareness.

Now please take some flowers smeared with sandalwood paste in your hands and offer the flowers at Swamiji's feet/paduka along with the mantra.

|| puṣhpam ||

om tureeya-vana-sampannaṁ nāanā-guṇa-manoharam |
aānanda-saurabhaṁ puṣhpaṁ grihyataṁ idamuttamam ||

om hreem etāani sachandana-puṣhpāni sarva-deva-devī-svaroopāaya sadguru-nityānandāaya
vauṣhaṭ ||

The next offering is **Bilwa patram** – the offering of bilwa leaf. The meaning of the mantra we are going to chant now is:

I offer you, Oh! God of all gods! this holy bilwa leaf in which dwells the Goddess of richness and which is so much loved by Lord Shiva.

Now please take the Bilwa leaf smeared with sandalwood paste in your hands and offer it at Swamiji's feet/paduka along with the mantra.

|| bilva-patram ||

om amṛutodbhavaṁ śhree-vṛikṣhaṁ śhaṅkarasya sadaā-priyam |
bilva-patram prayacchāmi pavitraṁ te sureśhvara ||

om hreem etāani sachandana-bilva-patraāni sarva-deva-devī-svaroopāaya sadguru-nityānandāaya
vauṣhaṭ ||

The next offering is **Tulasi patram** – the offering of Tulsi leaf. The meaning of the mantra we are going to chant now is:

Let this offering of Tulasi leaf be unto the Supreme Soul, who has unlimited forms and who is the bestower of all boons.

Now please take the Tulasi leaf smeared with sandalwood paste in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ tulasī-patram ॥

om namaste bahu-roopāya varadamoortaye paramāatmane svaāhaā ॥

om hreem idaṁ sachandana-tulasī-patram sarva-deva-devī-svaroopāya sadguru-nityānandāya
namaḥall

The next offering is **Dhoopa** – the offering of incense. The meaning of the mantra we are going to chant now is:

This incense smoke is made of sacred herbs of intoxicating fragrance. Please accept this incense smoke fit to be inhaled by all the Devas.

Now please take the lit incense sticks in your hands and slowly wave towards Swamiji's feet/paduka along with the mantra and please ring the bell as you do so.

॥ dhoopaḥa ॥

om vanaspati-raso divyo gandhāḍhyaḥssumanoharaḥa |
āaghreyaḥ sarva-devaānaām dhoopoyaṁ pratigrihyataām ॥

om hreem eṣha dhoopaḥa sarva-deva-devī-svaroopāya sadguru-nityānandāya namaḥ ॥

The next offering is **Deepa** – the offering of light. The meaning of the mantra we are going to chant now is:

Please accept this light of inner and outer worlds which is very bright and removes darkness from everywhere.

Now please take the lit lamp in your hands and slowly wave towards Swamiji's feet/paduka along with the mantra and please ring the bell as you do so.

॥ deepaḥa ॥

om suprakāśho mahāa-deepaḥa sarvatastimirāpahaḥa |
sabāahyābhyantara-jyotiḥ deepoyaṁ pratigrihyatām ॥

om hreem eṣha deepaḥa sarva-deva-devī-svaroopāya sadguru-nityānandāya namaḥ ॥

The next offering is **Naivedyam** – the offering of food. The meaning of the mantra we are going to chant now is:

These different kinds of food offerings are prepared from sweetener and other ingredients, Oh! Lord! Please accept this food offering prepared by me with devotion.

Now please take the Naivedyam in your hands and slowly wave towards Swamiji's feet/paduka along with the mantra.

॥ naivedyam ॥

om naivedyaṁ vividhaṁ deva śharkarādi-vinirmitam |
mayā niveditaṁ bhaktyā gṛihāṇa parameśhvara ||

om hreem idaṁ sopakaraṇa-naivedyaṁ sarva-deva-devī-svaroopāaya sadguru-nityānandāaya
nivedayaāmi ||

The next offering is **Paaneeeyam** – the offering of water for drinking. The meaning of the mantra we are going to chant now is:

Oh! God! The Lord of all demi-gods! The one who bestows deep fulfillment upon us! Please accept this water full of infinite bliss.

Now please take a cup of water in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ paāneeeyam ॥

om samasta-deva-deveśha sarva-ṭṛipti-karaṁ param |
akhaṇḍānanda-sampoornaṁ gṛihāṇa jalam uttamam ||

om hreem idaṁ pānāarthodakaṁ sarva-deva-devī-svaroopāaya sadguru-nityānandāaya namaḥ||

The next offering is **Punarachamaniyam** – the offering of water for washing the hands and the mouth. The meaning of the mantra we are going to chant now is:

I offer this water for washing the hands and mouth to you whose mere remembrance purifies everybody. Now please take a cup of water in your hands and offer it at Swamiji's feet/paduka along with the mantra.

॥ punarācamanīyam ॥

om ucchiṣṭa-mapya-śhuchirvā yasya smarāṇa-māatrataḥa |
śhuddhimaāpnoti tasmaite punarāchamaneeyakam ||

om hreem idaṁ punarāchamaneeyodakaṁ sarva-deva-devī-svaroopāaya sadguru-nityānandāaya
svaāhāa ||

The next is **Aaratrikam** – the offering of arati to the Master. The meaning of the mantra we are going to chant now is:

We salute to the Kubera who blesses us with wealth, who is the supreme of the kings, the one who possesses great patience. Let Lord Kameshwara – the Lord of desire energy fulfill our desires. I offer my pranams that is worship and salutations to the one who is as pure as camphor, the one who has incarnated because of intense compassion, the one who is the very essence of life, the one who has the king of serpents as his ornament, the one who lives eternally in the lotus of the heart and the one who has both the Shiva energy that is the cosmic masculine energy and the Devi energy that is the cosmic feminine energy at its peak! I offer my pranams to you!

Now please take the lit camphor in your hands and slowly wave towards Swamiji along with the mantra. Please ring the bell as you do so.

|| aārāatrikam ||

om hreem eṣhāa deepa-māalāa sarva-deva-devī-svaroopāaya sadguru-nityānandāaya namaḥ||
 om rājāadhi-rājāya prasahya-sāahine |
 namo vyaṁ vaiśhravaṇāaya koormahe |
 sa me kāamāan kāama-kāamāaya mahyaṁ |
 kāameśhvarovai śhravaṇo dadātu |
 kuberāaya vaiśhravaṇāaya |
 mahāarājāya namaḥa ||

karpoora-gauram karuṇāavatāaram saṁsāara-saāram bhujagendra-haāram |
 sadaā-vasantaṁ hṛidayāaravinde bhavaṁ bhavāanī-sahitaṁ namāami ||

āarātrikaṁ samarpayaāmi sadguru-charaṇa-kamalebhyo namaḥa ||

The next offering is **Pushpanjali** – the offering of fragrant flowers. The meaning of the mantra we are going to chant now is:

Guru is the Brahma who is the source of creation of the universe, Vishnu who is the source of sustenance of the universe, and Shiva who is the source of rejuvenation of the universe. Guru is all the three put together in a single form. I surrender to that Guru.

I surrender to the Guru who is omnipresent and also has given me a glimpse of his experience.

I surrender to the Guru who has with the brush of wisdom opened my eyes blinded by ignorance.

I surrender to the Guru who by giving the knowledge about the Self, has burnt

my Karmic baggage of so many births.

I surrender to the Guru who is the Lord of the Cosmos, who is the Guru of the Cosmos; my soul is the same soul which is in all the beings.

I surrender to Dakshinamurthy – the primal Guru – who manifests Himself differently in the form of Iswara, Guru and Atman or the self.

I surrender to that Sadguru who is the eternal bliss, bestower of supreme happiness, the one who is the embodiment of wisdom, who is beyond duality, who is omnipresent, to whom the Supreme goal is giving the Enlightenment experience, who is eternal, pure and unshakable, who is the silent spectator of all thought processes, who is beyond emotions, who is without the three qualities called Sattva, Rajas and Tamas.

Now please take a few flowers in your hands, close your eyes till the end of the mantra and offer the flowers at Swamiji's feet/paduka at the end of the mantra.

॥ puṣhpāañjaliḥ ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśhvaraḥ |
guruḥ sāakṣhaāt paraṁ brahma tasmai śhree-gurave namaḥ ॥

akhaṇḍamaṇḍalākāraṁ vyaāptaṁ yena charaācharam |
tatpadaṁ darśhitaṁ yena tasmai śhree-gurave namaḥ ॥

ajñāna-timiraāndhasya jñānāñjana-śhalākayā |
chakṣhurunmeelitaṁ yena tasmai śhree-gurave namaḥ ॥

aneka-janma-samprāpta-karma-bandha-vidāahine |
āatma-jñāna-pradaānena tasmai śhree-gurave namaḥ ॥

mannāathaḥ śhree-jagannāatho madguruḥ śhree-jagadguruḥ |
mamāatmā sarva-bhootāatmā tasmai śhree-gurave namaḥ ॥

Iśhvaro gururāatmeti moorti-bheda-vibhāagine |
vyomavad-vyaāpta-dehāaya dakṣhiṇāmoortaye namaḥ ॥

nityānandaṁ paramasukhadaṁ kevalaṁ jñānamoortim
dvandvāteetaṁ gaganasadrūshaṁ tattvamasyāadi-lakṣhyam |
ekaṁ nityaṁ vimalamachalaṁ sarvadhee-sākshi-bhootaṁ
bhāvāateetaṁ triguṇa-rahitaṁ sadguruṁ tamnamāmi ॥
॥ puṣhpāañjaliṁ samarpayāmi sadguru-charaṇa kamalebhyo namaḥ ॥
॥ om nityānandam ॥

The next is the chanting of the **Swasti mantra** – peace chants to bless and heal the world. The meaning of the mantra we are going to chant now is:

Let there be auspiciousness of humanity. Let the rulers rule the land in the righteous way. Let there be auspiciousness upon the cows, the earth & the

Brahmins eternally. Let all the people in all the worlds be happy. Let there be timely rains. Let the earth be full of crops, let this country be rid of drought and famine. Let all the spiritual seekers be without fear.

I pray to the great people who are here to bless that these words of invocation of auspiciousness and blessings come true.

So be it.

Let those who do not have children have children; let those who have children have grand children; let those who do not have wealth have wealth; let all live for hundred years.

I pray to the great people who are here to bless that these words of invocation of auspiciousness and blessings come true.

So be it.

Let the ruler be righteous, the subjects be with good conduct, let them have puja as their wealth and strength, and let them be noble; let the Brahmanas who have learning, teaching, donating, receiving the donation, doing ritualistic sacrifice for one's own self and for others as their duty, always have Divine blessing words come from their mouth. Let there be no trouble and sorrow caused to sages, saints and Masters and let them always be blissful. Let everyone tread the path of Vedic tradition, be with mutual understanding and be happy.

I pray to the great people who are here to bless that these words of invocation of auspiciousness and blessings come true.

So be it.

Let everybody along with their near and ones members have devotion at the lotus feet of the Jagadguru Bhagawan Shri la Shri Paramahansa Nithyananda Sri Jnanasambandha Deshika Paramaacharaya Swami – who is the Lord of all the Gods, the Supreme Lord. Who is the Lord of the trillions of Brahmandas - the one who creates, sustains, destroys, puts in illusion and liberates all the worlds, the one who is without a beginning, a middle and an end, the one with inequitable power and heroism, the one who has realized the Truth, the one who is the embodiment of the Supreme Shiva Nithayandeshwara who is with Mother Nithyanandeshwari, the one who is the embodiment of the primordial Master Arunagiri Yogishwara, the one who is the embodiment of Kaala Bhairava and Maha Kaali, the one who is the incarnation of Tiru Jnanasambandha who has adorned the Shyaamalaa Peeta, who is the embodiment of Shree Meenakshi Sundareshwara, the one who is the favourite son of Lord Shiva - the incarnation who graced Himself as a young Guru, the one who because of drinking the breast milk of Mother Parvati created the Dravida Veda which is the essence of the Vedas and the Agamas, the one who is the establisher of the pearl palanquin received by the grace of Lord Shiva, the one who is the founder of the

Shaiva tradition, the one who has adorned the seat of Omniscience, the one who is the master of the Cosmos, such a Master who has adorned the scared seat of Omniscience previously adorned by Meenakshi Sundareshwara and revived by Tiru Jnanasambanda, the one who is the 293rd Guru Maha sannidhanam of that spiritual kingdom revived by Tiru Janasambanda, the one who is the 1008 Shree Mahamandaleshwar of Mahanirvanipeeta, the one who is in the state of Paramahamsa - the Acharya of all Sannyasis that is the wandering monks and Parivrajakas, the one who is the embodiment of the sacred syllable OM, the one who is the embodiment of the pure truth, consciousness and bliss, the one who is the knower of the Vedas, the one who is established in the super consciousness and who is the founder of Nithyananda Dhyananpeeta Maha Simhasana which has festivity all around it all the time, which has auspiciousness, all great divine qualities, and is which is ever-alluring. Let everyone with their near and ones have all the wealth and prosperity, the grace of the Master, growing security, fortitude, power, victory, longevity, health & wealth and a disease-less healthy body. Let everyone have their lineage grow till there is the Sun & the Moon. Let everyone have fruition of the four goals of their life that is – Dharma - living all aspects of their life through a righteous means, Artha - earning a living for themselves through righteous means, Kama – fulfilling all their desires through righteous means, and Moksha - liberation from all bondages that exist for them as human beings. Let everyone have the fruition of all the noble wishes & thoughts in the mind, let everyone have the unwavering devotion at the lotus feet of the embodiment of all the Gods & Goddesses – enlightened Master Nithyananda and by the grace of the Master have living enlightenment along with dispassion towards lower level pleasures and passion for enlightenment.

I pray to the great people to bless these words

So be it.

Let all people be happy.

So be it.

Let all have peace.

So be it. Let all auspiciousness prevail.

So be it.

Let the flag of Nithyananda fly high everywhere.

So be it.

Let all have the complete grace of Bhagavan Shree la Shree Paramahamsa Nithyananda Sri Jnanasambandha Deshika Paramacharya Swamiji - the Acharya whose feet has the qualities of dignity, majesty, distinction, excellence and beauty.

So be it.

Let this dharma keep on growing.

So be it.

Let everything be offered at the Feet/padukas of the Master.

Om Nithyanandam!

Now, while these peace chants are being chanted, please cognize which is internally process, understand and respond by visualizing a wave of love emanating from your heart center and reaching out to the whole world in all directions, healing and blessing all the beings who reside in this world.

Now, while these peace chants are being chanted, please cognize which is internally process, understand and respond by visualizing a wave of love emanating from your heart center and reaching out to the whole world in all directions, healing and blessing all the beings who reside in this world.

|| svasti mantra ||

Om svasti prajābhyah paripālayantaām
 nyāyena mārgēna maheem maheeshāha
 go-brāhmaṇebhyaḥ śhubhamastu nityam
 lokāḥ samastāḥ sukhino bhavantu
 kaāle varṣatu parjanyaḥ pṛithivee sasya śhālinee
 deśhoyam kṣhobha-rahitaḥ brahmanāḥ santu nirbhayāḥ
 iti svasti mantraārthāḥ satyaāḥ saphalāḥ bhavantu iti
 bhavanto mahāanto'nugruṇantu
 tathāstu
 aputrāḥ putriṇaḥ santu putriṇaḥ santu pautriṇaḥ
 adhanāḥ sadhanāḥ santu jeevantu śharadaḥ śhatam
 iti bhavanto mahāanto'nugruṇantu

tathāstu

rājā dharmapatiḥ prajāḥ sucharitāḥ poojāadhanāḥ sajjanāḥ śhaṭkarmapravarāḥ dvijāḥ
 pratidinaṁ vidyā anavadyā sadā vāṇee sannihitā chiraṁ kavimukhaiḥ sānandamavyākulāḥ
 sarve santu vaidikadharmānuṣṭāatāraḥ saujanya
 santoṣiṇaḥ iti svasti mantrāarthāḥ satyaāḥ saphalāḥ bhavantu
 iti bhavanto mahāanto'nugruṇantu
 tathāstu

eshaam deva devaanaam mahādevaanaam akhilāṇḍakoṭi brahmāṇḍa-nāyakaanaam sakalabhuvī
 sṛiṣṭi-sṭhithi-samhāra-tirobhāva-anugrahākhyā-pañchakṛitya –parāyanaanaam
 ādimadhyāntarahitaanaam aprameya-parākramaanaam tattvāarthagocharaanaam
 shree nithyanandeshwariyamba-sameta-sri-nithyanandeshwara parashiva swarupaanaam
 śhree-aadiguru arunagiri-yogishwara- svarooapaanaam
 shree-kaala bhairava-mahaa kaali-svarupaanaam

Shri kailasonnata dvadashaanta shyamalaa peettaroodhanaam-shri
 meenakshi sundareshwaraaabhinna swarupanaam-para shiva putraratna
 kumara-gurumanya tulyavataaranaam-shri parvathi sthanyapaana labdha
 divya jnaana-vishrutha sakala nigamaagama saara bhootha-draavida
 veda pravartakanaam-shrimath parama shiva karunaa samadhighatha-
 muktaamaya chatura shrayaana sthaapakaanaam-shaiva samaya
 kartruunaam-sarvajna peettaroodhaanaam-shree jagad guru-shree
 jnaana sambandha deshika swaminaam-avataara bhootanaam-
 tatpunarudhruta-sarvajna peetaroodaanaam-tajjnaana saamraajya
 shaasakanaam-trinavatyuttara dvishata tama guru mahaa
 sannidhaananaam- shree- mahaanirvaaeipeeöasya-añhöottara-sahasra-
 çhree-mahäamaëðaleçhvaräaaëää-šhreemat-paramahaṁsaanaam-
 parivraājakāachaāryavaryaanaam-sacchidānanda-praṇava-svaroopaanaam-šhrotriya-brahma-
 niṣṭhanaam nityotsava nitya-mangala-nitya-kalyāṇa-nitya-rajita-nityānanda-dhyānapeeta-mahāa-
 saṁsthāna mahā-simhāasana-peeta-kartruunaam-jagadguroonaam-bhagavaan-shrilashree-
 paramahamsa-nithyananda-shri-jnaana-sambandha-deshika-paramaachaarya-swaminaam-
 pādāaravindayoḥo bhakti-siddhihi-sameshaam sahakutumbaanaam-sakalaishvarya praapthi-
 gurukṛpāa-kaṭaākṣha-siddhihi kṣhema-sthairya-veerya-vijaya-aāyurārogya-aiśhvaryaānām
 abhivṛiddhihi aroga dridagaathratha siddhihi-aachandraarka vamshaabhivṛiddhihi-dharmāartha-
 kāama-mokṣha-chaturvidha-phala-purushaārtha-siddhihi-sarveshaam manasa chintita
 satkaaryaanukoolasiddhihi-sarva-deva-devī-svaroopasya-sadguru-nityānanda-devasya
 pādāaravindayoḥo achañchalāa bhakti siddhiḥi śhree-sadguru-prasaādena-sakuṭumbasya-jñāana-
 vairāgya-jeevan-mukti-prāptiśhcha bhooyaāth

iti bhavanto mahānto'nugrḥṇantu

tathāastu

sarve janāḥ sukhinaḥ santu... tathāastu...

sarveṣhaām śhaāntirbhavatu... tathāastu...

samasta sanmaṅgalāani santu... tathāastu...

sarvatra nithyananda dhvajārohaṇam bhavatu... tathāastu...

sarveṣhaām-bhagav an-shrila shri-paramahana sambandha deshika paramaacharya swaminaam-

paripoorna kṛipāa-kaṭaākṣha-siddhiḥi astu... tathāastu...

ayaṁ dharmaha uttarottaram abhivṛiddhirastu... tathāastu...

sarvaṁ śhree sadguru pādukaārpaṇam astu...

Om Nithyanandam||