

13th July 2008
Transcript of the

Prapanna Deeksha Process & Initiation by H.H. Sri Sri Sri Chinna Jeeyar Swamiji



a:pada:mapahartha:ram da:tha:ram sarva sampada:m |
lo:ka:bhira:mam sri:ra:mam bhu:yo: bhu:yo: nama:myaham ||

ve:da:ntha dvaya thathvajnam mantra mantra:rthatham gurum |
srimanna:rayana:cha:rya ra:ma:nuja yathim bhaje: ||

Priya Bhagavad Bandhuo!

Today is the second day for our prapanna deeksha program. We are going to celebrate this prapanna deeksha for a year. Possibly we continue this chanting of mantra for our own elevation and for the purpose of strengthening our own will power. You know, prayer is always powerful. People say prayer moves even mountains. But if it is done with commitment and if you do that it definitely enriches our energy so that we can focus on any issue that is given to us. There are many mantras, which we meditate up on. Some mantras are having just the verbal power. Some mantras are having the power in depth with its meaning. Some mantras will give us a feel of energy. Among mantras that are revealed in our scriptures, the na:ra:yana maha:mantra is supposed to be the best one and easy one also, because mantra means a combination of few sounds, the compilation of few divine sounds. There are two types of sounds we know, one type of the sounds we create for our communication purpose like the words cat, rat etc. Each letter in the word doesn't mean anything but collectively they indicate a particular object. These are created by our human beings for communication purpose. But there are few sounds which are not created either by human beings or the devata:s. If you go to the

sea, you hear a beautiful sound that is not created by anyone. If there is a blow of wind, it is a beautiful sound. These are from the nature. There are few sounds like the sounds of animals which are not created by human beings. The surprising thing is they never change. The sound of a sea is not changed. Only the sounds of human beings keep on changing. Our language changes from time to time. Some sounds are changeable but few are not. What we call today as mantras are the sounds that are not created by us and they never change at all, just like the sounds of birds, animals and the nature. Hence the sounds that are not created by human beings and unchangeable by nature are called the mantras and they give the energy to us. According to the sages Veda Vya:sa and Para:sara, Bharadwa:ja, the ashta:kshari maha:mantra is the supreme of all the mantras. They cited in the one of their sayings:

yatha:sarveshu deveshu na:sthi na:ra:yana parah |
thatha:manthreshu nasthi cha ashta:kshara parah ||

As Lord Na:ra:yana is the supreme among all the devatha:s, na:ra:yana maha:mantra is the supreme of all the mantras. It is the reason because all the sages and Vedas have approved this mantra as the greatest mantra. The sages witnessed the greatness of the mantra, we also chant this mantra. They also said, we have different goals and different fruits to enjoy during the life time and we need to get something after this life time also. It is not denied to have needs in this life time. We call them aihalokika needs. Something we need for aihalokikam and some for pa:raloukikam. Some people are not interested in acquiring aihalokika pleasures; they want something superior than what they see here. Among those superior things, they want to experience certain things and they call it as swargam. Some people want self-realization and they discard other things. It is called kaivalyam. There is one more thing which is called realization of the God. This is called Bhagavath Pra:pthi. Self-realization is like a droplet in an ocean of the realization of the God. For each one of these things, we need to approach some forms of God. Great sages like Veda Vya:sa, clearly mentioned that all the above aihaloukikam, pa:raloukikam, kaivalyam and bhagavath pra:pthi, can be obtained by the ashta:kshari mantra. Narayana mantra is all in one. It can provide the aihaloukika fruits, pa:raloukika fruits like swargam, self-realization and also God realization. Thus it became the supreme mantra not only at verbal level, but also in the meaning. All the great souls from different schools of thought viz advaita, dvaitha and visishta:dvaitha accepted and followed this mantra. Because all those great souls followed, we also chant and follow the mantra, and we need all the fruits. That is the reason our Acha:ryas gave this mantra. The important thing needed to understand is that if we chant any mantra there is a procedure to be followed. For instance, for a surgery there is a proper procedure to be followed by the doctor.

Whatever we do before chanting the mantra and whatever we do after chanting is altogether called a package. There is a procedure for taking any deeksha and reciting a mantra. For ashta:kshari mantra, the process is simplified but not deviated from scriptures. The upper time limit for reciting the mantra is one hour and the lower limit is your wish. While reciting the mantra, we need to feel it. We have to clean the whole body even we had a shower and wear good clothes in the morning, but while doing the

mantra recitation, we feel that the whole body is cleaned with fire. This cleans all the records and keep the body afresh and pure. This process is called 'Samha:ra nya:sa' and 'Srushti nya:sa'. Then we take it to the feet of Lord, there we purify the soul and then we sanctify the body and install mantras in the body and then surrender to the Lord. Then we start the japam. After some time, we conclude the recitation. But to know that all our records are burnt, we do Bhu:ta suddhi. Bhu:ta suddhi means purification of the elements. There are five elements; earth, air, fire, water and ether with which the body is made of. These are to be purified. We have five sensory organs in our body and five vital organs also. Each vital organ and each sensory organ is attached to one of the elements. For instance, the essential quality of the earth is fragrance; and the respective sensory organ is nose. Hence the nose is attached to earth. In that way, each of these elements and each of the sensory organs and each of the vital organs are joined together, and they are dissolved and create a body. The process is explained in the scriptures. All these are dissolved if we do the process. Anytime you do the puja and if you do this process, the past karmas will be burnt and it depends if you do the future karmas also properly then. So we would like to show you a brief process of how the bhu:ta suddhi is done and to do the process of cleaning the body, at the body level, at the sense level, at the level of the mind, and at the level of the soul. How can we feel it? How can we think of it, that is what we would like to show initially and then we will start the process.

When we sit in the posture of dhya:nam (meditation), this is the way the body is (as shown in the presentation). We sit in the posture of mediation and in our body we have different locations where all the elements are playing key roles so right from here it starts the earth, and it goes up one level. The first part is earth, the second part is water, third part is fire, the fourth part is the wind and the last part is the ether. So these are the five places allotted for the elements in our body. They play a key role there. It is not that they are limited to those places they are occupied throughout the body but they play key roles in these places. While we do the samha:ra that means dissolution, then each one goes and merges with the other. That's how we look at that. Now look, before doing that we should have a sort of feel that the body is having many things in this. First of all the gross body; we should be cleaned with wind then with fire. If you wish to burn something you need to dry it up. So for drying we use wind. Now we feel that the wind is blowing and thus the body is completely getting dried up so that we can burn fast. So with a letter, we feel the drying and the body dries up. With chanting another letter, we feel the fire and it burns the whole body and finally the body is burnt. Then it is totally drowned with the water from the divine which takes out all the ka:rmic records. Our samska:ras will go away and again we do the process like that for three times so that total body gets purified. And now it is dried again.

Now we feel, the pancha bhu:tas (five elements), earth, water, fire, air and space (ether), are involved in different organs also and the organs will be like this. The earth is attached to the nose as it has the characteristic of fragrance or smell. The quality of water is taste. Fire's quality is showing the form or the color, the quality of air is touch and the quality of space is sound. They have these essential qualities with them. In our body we have ear to receive a sound, skin to receive the touch, eye to see the color,

tongue to see the taste and nose to smell. So, these five sensory organs are related to the five elements. As the elements are dissolved one into another, these sensory organs are also dissolved one into another. As you can see, the earth slowly dissolves into the water, the water goes into the fire, and the fire spreads into the air, the air goes into the space. This is the process of dissolution. While we sit for meditation, we should change the samska:ras and as these cannot be seen, we cannot wash them. If we take a shower, only some dirt on the skin may go away but for the inner samska:ras the process is through the knowledge. The thought process is so powerful and it works so efficient than what the elements can do. That is the way the gross body is purified. The subtle body we have, which is called 'the;jas sari:ram' will be there. People call it as aura. That is present because soul is there. We need to purify that inner body also. The process is as described.

We think as if the divine disc from the Lord is coming. Its power is immeasurable and it is purifying the inner soul. From top to the bottom and from bottom to the top of the subtle body it moves, and purifies the inner (subtle) body. Hence the subtle body is also purified. The divine disc moves three times from top to the bottom and bottom to the top and purifies the whole subtle body. The position of the soul in the body is near the heart and after the purification process, the subtle body also goes. Since the subtle body is also purified, the soul is released and with the grace of the Lord, the soul starts moving ahead. It goes through the space and initially it should cross through twelve phases. First it goes to the moon and crosses the twelve waning and waxing phases of the moon. Then the soul crosses the two solstices (uttara:yanam and dakshina:yanam). The next level is crossing a year. The time scale like the day, month and year etc. on the earth is different from the time scale on Sun or the Moon. The longevity of the period changes at various levels. The next level is the level of the wind and reaches the Sun. The soul passes through the Sun and crosses the fire and goes ahead. Then the soul goes to a place which is the moon for the sun and still the soul passes to the Varuna Loka. Then the soul goes to the Indra Loka and as the soul goes there, Indra receives the soul and respects him. Then the soul proceeds further to the next level, Brahma Loka. Each level is a process of purifying the soul because once the soul reaches the Lord, it should be impeccable. Even Brahma also respects the soul and sends him further. The soul crosses the Brahma loka after paying respects to those great souls.

All the devathas are happy with the soul that is reaching the God and hence they shower flowers on the soul and the soul crosses many of these kind of levels till it reaches the end of Brahma:nda. There the Leela vibhu:thi ends. There is a river called Viraja, where the soul goes and takes a dip in the river. The river is a border between the Leela vibhu:thi and the Nithya vibhu:thi (eternal abode of the Lord). Once the soul takes a dip in the river, the soul gets rid of the subtle body, and all those subtle elements which form the subtle body merge into their respective places. The Lord takes care of the soul in His laps and will take him to His eternal abode.

We have to feel all these things while meditating. The people in that world are ama:navas. One ama:nava touches the soul, the moment the soul is touched, and the

soul gets the same body. So, in the eternal abode of the Lord, all souls have the same body. They have equal abilities and powers and have the same concern for the Lord. The soul gets that body and he moves ahead. They are very happy because they are able to receive a soul like us with devotion and they take us to the Lord. Many people will be there, they respect the soul, and they wash his feet, and also they decorate him with different things. In that way, the soul is received by them. Many things are offered to him, because he is in the process of doing service to the Lord. Then there is a small pond, known as Airam madam, in that pond the soul takes a dip and this is the last part of purification. After this, the soul is again decorated and Garuda will be there for us. Lord Garuda takes us onto him after the decoration is over. The Lord Garuda is the one who has to take the soul to the divine abode of the Lord. Garuda takes us on his back, and we (the soul) start the journey bidding a good-bye to the ama:navas. Garuda drops the soul in the divine abode of the Lord and asks us to proceed. The soul slowly enters to the divine abode of the Lord. The soul (we) prostrate before the guards of the building and the doors are opened for us.

The soul enters into the building. There are seven pra:ka:ras (compound walls) and seven doors. At each pra:ka:ra there are beautiful trees. Everything that is present in that place is divine and nothing is less than that. The birds, trees, doors and all the things are divine. There will be nithya suris who are eternal souls who always live there with the Lord. They receive us; they decorate us and do many services. We will go to a place where our A:cha:rya will be there. He receives us and we get His grace. All the A:cha:ryas bless us. We cross through each one of the pra:ka:ras and receive the grace of great A:cha:ryas and A:lwa:rs who are staying at those pra:ka:ras.

In the first pra:ka:ra our A:cha:rya stays, in the next, Manava:la Ma:muni stays, and in the next, Bhagavad Ra:ma:nuja stays. In the subsequent pra:ka:ras, A:lwa:rs, Anantha, Garuda, Vishwakse:na etc stay. We see each one of them and receive their grace before reaching the Lord. Thus we proceed further towards the Lord. The first part is getting purification and the second part is adding divine love of the Lord. At each level, we add certain things like, how to serve the Lord, how to show our love and concern to the Lord, because each one of these great souls is serving the Lord with love, so they add all the love to us when we are trying to reach the Lord.

This is Paramapadam, the divine eternal abode of the Lord. It is a beautiful place. We have to imagine all this while doing japam. Doing meditation or japam doesn't mean we have to simply sit and do something. We have to feel all these things. Some people say that while meditation, we have to stop thinking which means nothing but killing the mind. We have to let the mind start working, but the work we provide to the mind is divine work i.e. serving the Lord. We should chant the mantra and feel all these things. Finally we go to the abode of the Lord, where there are thousand pillars in a big mandapam and each one is a beautiful one. We prostrate at each one of them and slowly we reach the Lord. Because of the love we have, we feel like prostrating time and again. We can see the divine seat where our Lord Srимanna:ra:yana sits and we reach that place and we prostrate before the Lord ultimately. The Lord sits there with His consorts and with all His beauty He receives us, and then He gives to the mother.

Our mother is so happy because she received us after a long time. Then the Lord asks us, "What do you want?" and we say, "Oh Lord! I want to serve you." He says "That's fine!" and then we enter the divine Lotus Feet of the Lord and because of His grace He showers on us we come out of His feet. Then we get purified. Then we do the parikrama to the Lord and then the sacred Ganga coming out of the Lotus Feet of the Lord purifies us because we got the new body again. Then a nice seat is offered to us to serve Him and then we feel like serving Lord in many ways possible. We can take many forms and serve Him. Finally we come back to this place after getting purified with the new body at the Lotus Feet of the Lord.

In the same process, as we reached the eternal abode of the Lord, we come back. The body we have now is all together different. We come slowly again to this world. We do not want to go to the abode of the Lord right now; we have to be in this world for the years to come to do many activities. For that we got the ability and energy from the Lord. After being in a divine form, we want to serve the Lord. We want to become a flower and decorate His feet. We wish to become a garland and we decorate His body. That pleases Him too! We can become a fan and offer service to Him. We can take many forms. We can become a lamp and offer Him mangalam by chanting Palla:ndu. We wish to do all sorts of service to Him. We want to become His divine pa:dukas and serve Him. We can become a crown (divine kireetam) and decorate His head. We can do that and out of love He accepts us as His crown and keeps us on His head. He will accept all our services. We feel Him in our heart doing all the services to Him. In this way, while doing meditation we do the puja.

Now keeping all these things in mind, we start doing meditation.

akhila bhuvana janma sthe:ma bhanga:di li:le:
vinatha vividhabhu:tha vra:tha rakshaika di:kshe: |
sruthi sirasi vidi:pthe: brahmani sri:niva:se:
bhavathu mama parasmin se:mushi: bhakthiru:pa: ||

sri Govinda Govinda Govinda, sri maha: vishnora:jnaya:, pravarthama:nasya,
adya brahmanaha, dvithi:ya para:rthe:, sri svetha va:ra:ha kalpe:, vaivaswatha
manvanthare:, kaliyuge:, prathama pa:de:, jambu dwi:pe:, ramanaka (bharatha)
varshe:, america: (bharatha) khande:, bhagavath bha:gavatha a:cha:rya
sannidhau, asmin varthama:na vya:va:ha:rika cha:ndrama:ne:na, sri prabhava:di
shashti samvasthara:na:m madhye:, samvathasare:
ayane:ruthouma:se:pakshe:thithou
.....va:sare:, subha nakshathre:, subha yoga, subha karana evamguna
vise:shena visista:ya:m asya:m subhathithou, mama sakutumbasya, kshe:ma
sthairya, dhairya, vi:rya vijaya:bhaya a:yu a:ro:gya aiswarya dhana dha:nya
puthra pouthra:bhi vrudhyartham sarva sampath samruddhyartham,
thushtyartham, pushtyartham sankalpitha sarvaka:ryeshu vijaya pra:pthyartham
sarva do:sha niva:rana:rtham viseshe:na sri lakshmi na:ra:yana anugraha krupa
kata:ksha siddhyartham bhagavath bha:gavatha a:cha:rya kainkarya

siddhyartham, bhagavath bha:gavatha a:cha:rya kainkarya ru:pena sri jeeyar
satha:bdi maho:thsava prayuktha srimad ashta:kshari mantra japam adya
karishye:.

krutham cha karishya:mi, bhagavannithye:na bhagavath kainkarya ru:pena,
maha: vibhu:thi cha:thura:thmya, bhagavath va:sude:va pa:da:ravinda:rchane:na,
ashta:kshari maha mantra jape:na, bhagavath karmana:,
bhagavantham va:sudevam archayishya:mi

We need to gain the ability and we are praying for that. He gives us that.

Om bhagavatho: bale:na, bhagavatho: vi:rye:na,
bhagavathasthe:jasa: bhagavathah karmana:,
bhagavathah karma karishya:mi
bhagavatho: va:sude:vasya.

Now we get rid of the internal attachment. We pray to the Lord saying that You making
this as your instrument making me do this for your own service. This is called Sa:thwika
tya:gam.

Om bhagava:nena swaniya:mya swaru:pa sthithi pravrutthi
swase:shathai karase:na anena:thmana: swaki:yo:pakaranaihi
swaki:ya de:he:ndriya:ntah karanaihi
swa:ra:dhanaika prayo:jana:ya parama purushaha, sarvase:shi:,
svase:shabhu:tam amu:ma:thma:nam
idam karma, swasmai swapri:thaye: swayame:va ka:rayathe:

Now we feel that the process of dissolution is taking place.

First you touch your feet -

Om la:m namaha para:ya sarva:thmane:

Touch the end of thighs -

Om va:m namaha para:ya nivrutthya:thmane:

Touch the heart -

Om ra:m namaha para:ya viswa:thmane:

Touch the nose -

Om ya:m namaha para:ya purusha:thmane:

Touch the head -

Om shaum namaha parame:shtya:thmane:

Now, we take a deep breath and touch the navel feeling that the wind blows up and it
dries the whole body. Releasing the air, move the hand up to the heart, take another

deep breath and feel that the jathara:gni is blowing all through the body and burns it into ashes. Release the air slowly and take another deep breath and feel that you are reaching the lotus feet of the Lord and feel that you are entering into His right foot and coming out from the Left foot.

Chant o:mka:ram once and take another deep breath, feel that divine water Ganga is flowing from the right foot of the Lord and is showering you. You got cleaned perfectly and now the new body is cleaned from the top of the head.

Touch the head -

Om shaum namaha parame:shtya:thmane:

Touch the nose -

Om ya:m namaha para:ya purusha:thmane:

Touch the heart -

Om ra:m namaha para:ya viswa:thmane:

Touch the end of thighs -

Om va:m namaha para:ya nivruthya:thmane:

Touch your feet -

Om la:m namaha para:ya sarva:thmane:

Now think that the soul is purified also take another deep breath with omka:ra and feel that you are dressing the new divine body given by God and also putting divine marks on the body i.e. urdhva pundras. Now you are taking a pledge that 'I am going to do this'.

asya sri:madashta:kshara maha:manthrasya badarika:srama va:si antharya:mi sri:manna:ra:yana rushihi, de:vi: ga:yathri: chandaha, parama:thma: bhagava:n sri:manna:ra:yano devatha:, sri:radhishta:na devatha:, am bi:jam, a:ya sakthihi, mam ki:lakam, sri:m hri:m kavacham, ayim asthram, buddhi sthatthvam, sukla:dirvarnhaha, uda:ttha:di svaraha, sri: vaikuntam kshethram, ji:va parama:thmano:h swa swa:mi sambandhaha, sri:manna:ra:yana kainkarya ru:pe: jape: viniyo:gaha.

After doing that, the details of the mantra are known; we install the mantra on our hands. Touch each finger starting from the thumb for the particular sloka as suggested.

Om om angushta:bhya:m namaha

Om tharjani:bhya:m namaha

Om na:ra:yana:ya madhyama:bhya:m namaha

Om om ana:bhika:bhya:m namaha

Om kanishtika:bhya:m namaha

Om na:ra:yana:ya karathala karaprushta:bhya:m namaha

This is how we chant to install the mantra on our hands not only the palm but also the whole hand. We need to do while chanting the mantra is touching one hand by another and vice versa.

After doing that we dedicate ourselves in a process called 'sarana:gathi'. In the book two paragraphs are given. If you have time you chant one paragraph or two. Now we chant the first paragraph.

satya jna:na:nanda amala swaru:pa! swa:min! susi:la! sulabha! sarvajna!
sarvasakthe:! parama ka:runika! kruthajna! sthiraparipu:rna! paramo:da:ra!
suddhasattvamaya divyamangala vighraho:pe:tha! sri:manna:ra:yana! athyantha
akinchano:ham, ithaha thvada:nukulyame:va karishye. thvathpra:thiku:lyam na
karishye. mama cha e:thath kshana utthara ka:li:na thavthkainkarya ru:pa
raksha:ya:m thva:m vina: kalpa ko:ti sahasre:na:pi sa:dhana:ntharam na:sthi.
thvame:va upa:ya:ntara stha:ne sthitva: niruktha kainkarya utpa:daka ru:pa
raksha:m thathkainkarya a:radhatha: abhyupa gamanadwa:ra: karishyasi:thi
sudrudham adhyavasya:mi. thvame:va thadraksha:m kuru. de:he:ndriya:di
vilakshano:ham madi:ya thve:na:bhimatham cha vasthu sarva swa:mine:
sri:mana:ra:yana:ya thubhyame:va na mama. niruktha kainkarya utpha:dana
ru:pa raksha:bharamapi thadguna visista:ya: thubhyame:va na mama.
thadraksha:phalamapi thubhyame:va na mama ||

Now, we feel the presence of Lord all around us and throughout the body also.

Om Va:sude:va:ya namaha

Om Sankarshana:ya namaha

Om Pradyumna:ya namaha

Om Aniruddha:ya namaha

purastha:th kesava pathuh chakri: ja:mbunadaprabhaha |
pascha:nna:ra:yana ssankhi: ni:la ji:mu:tha sannibhaha ||

indi:vara dalasya:mo: ma:dhavo:rdhvam gada:धारaha |
go:vindo: dakshine: pa:rsve: dhanvi: chandraprabho: maha:n ||

uththare: haladhruk vishnuhu padmakimjalka sannibhaha |
a:gne:yya:m aravinda:bho musali: madhusudanaha ||

thrivikramah khadgapa:nihi nairuthya:m jvalana prabhaha |
va:yavya:m va:mano: vajri: tharuna:dithya di:pthima:n ||

i:sa:nya:m pundari:ka:bhah sri:धारah pattasa:yudhaha |

vidyuthprabho: hrushikeso: hyava:chya:m disimudgari: |

hruthpadme: padmana:bho: me: sahasra:rka samaprabhaha |
sarva:yudhah sarvasakthihi sarvajnah sarvatho:mukhaha ||

indrako:paka samka:sah pa:sahastho apara:jithaha |
sa bha:hya:bhyantharam de:ham vya:pya da:mo:darah sthithaha ||

e:vam sarvathra nischidram na:ma dwa:dasa panjaram |
pravishtho:ham na me: kinchith bhayamasthi kada:chana ||

Dhya:nam

chaturbhujam uda:ra:ngam chakra:dya:udha se:vitham |
ka:lame:gha prathi:ka:sam padmapathra:ya the:kshanam ||

pi:tha:mbaradharam saumyam prasannendu nibha:nanam |
cha:ruka:sam sutha:mro:shtam rathno:jvalitha kundalam ||

subhru:lala:ta makutam ghanakunchitaa mu:rdhavam |
lala:tathilakam saumyam di:pavatsve:thamruthsnaya: ||

sphurath kataka ke:yu:ra ha:rakaustubha bhushitham |
sphurath bha:skara varna:bham so:bhitham vanama:laya ||

pradyo:thana sahasra:bha bhushana:rapi manditham |
divyachandana liptha:ngam divya:bharana bhushitham ||

sri:bhumibhya:m sukha:si:nam swarna simha:sane: subhe: |
dhya:thvaivam de:vade:ve:sam manthraja:paparo bhava:th ||

Om

Now, we do the na:ra:yaṇa mantra japam. The Omka:ra is chanted outside. The rest of the mantra can be meditated in the heart. We should remember the process of getting purified, reaching the Lord, how are we headed to his abode, how we do the services to Him. By thinking all these services in our heart we have to chant the mantra.

Om...

Om...

Keep chanting the mantra. Lord Na:ra:yaṇa is taking us. He blessed us with the divine form. This is the form he gave to us to serve him in many ways. We want to serve Him and we are placing Him on a beautiful throne. Next to Him, we are arranging a beautiful seat to the mother Lakshmi de:vi, a seat for Bhude:vi, a seat for Neela de:vi and one for

Goda de:vi. A:dishesha is spreading his hood from the back. Garuda is in front of the perumal. Vishwaksena is to the left of perumal. In the front rows, there are A:lvars and Acharyas. We took forms in many folds. Before each one of them we are standing in different forms. We are offering our services to them. First we are offering our service to them. Chanting of mantra is going on. In our heart, we have all plates made of gold; we collect waters from sacred river Viraja. We wash their feet and hands. We offer the divine water to their mouth. We are washing their face. We are offering a nice shower to all of them. We are offering shower with many things. While offering the shower we can offer many things. We can dry them with towel; we are giving new clothes to them. After that we put thilakam on their forehead and a beautiful yagnopaveetham across the chest. We offer many ornaments and a crown to them. We offer sandal to them. With each service we keep chanting the mantra. We are there in different forms. We offer all these services to each one of them. We offer many garlands. We offer beautiful flowers filled with fragrance and beautiful colors.

Om...

With each of the names, we offer the flowers.

Om...Om...Om...

We keep aside the offered flowers. We offer new flowers to their feet. We fan the Lord and His consorts. We offer them a fresh breeze to breathe. Keep chanting the mantra and offer them with food to eat. All the dishes are cooked by you and you are serving to the Lord and His parivaram. Remove those offered flowers and bring new flowers with lot of fragrance and beauty. We offer all the services while chanting the mantra. Keep those flowers away from the Lord and let Him feel free for some time. We offer all these services to Lakshmi de:vi, Bhu de:vi, Neela de:vi, Andal de:vi, Anantha, Garuda, Vishwaksena, various a:zhwa:rs and a:cha:ryas. We light up the incense sticks and offer the dhu:pam (good smell) to the Lord. There is only fragrance but no smoke from these sticks. We offer this to all the devotees who are present there. We light up a lamp made of ghee and show it to the Lotus shaped eyes of the Lord. We keep on chanting the mantra while doing all these services. We show the lamp to the eyes of all the consorts of the Lord and nitya suris and other devotees. With sacred water, we wash the hands and feet of the Lord. Chanting the mantra goes on as we do all these services. We are in many forms and do all these services to the Lord and His parivaaram. Now bring varieties of foods, to offer them to the Lord. We decorate all the vessels and cover them with different plates. We keep all of them in front of the Lord. We prepared them with our own hands. This is what the Lord wants. He loves whatever we do for Him. Let us offer them one by one with water in between. We offer the food to all the consorts of the Lord, nitya suris, Azhwars, Acharyas and other devotees.

Om...Om...Om...

Plead before Him that we could not do anything much. We offer all the services. The Lord is showering His grace on us. As you keep chanting the mantra, we request the Lord to come along with you and His pariva:ram to different places. We wish to show Him different places and we tell the Lord how beautiful they are made by Him. How colorful they are, how great they are and how attractive they are with the grace of the Lord. We take him to the ocean and show him; from there we can take Him to the top of the mountain. We tell him all this is because of Him only. Take Him to the woods and tell him how great those trees are. Show Him the fruits of the trees and tell Him that the taste of the fruits is because of the Lord's grace. Show Him the beautiful fruits like strawberries and tell him their color is because of Him. Take Him to the corn fields and show Him how beautiful they are with the grace of the Lord. Let Him follow you to the cities and show Him the buildings and tell Him that all these are standing because of Him. We take Him through the flower gardens and show all of them to Him and accept that the beauty of the flowers is because of His grace. Show Him the sky and beautiful stars. Keep chanting the mantra....

Show Him the beautiful clouds, they carry the water and shower the rain because He wanted that to happen. Show Him the different clothes, that people wear and inform Him that all these colors and perfection is just because of Him only. Ask Him to follow you, take Him to the places like deserts, and tell Him all these are because of His divine play. Take Him to the places like North Pole and South Pole. As you chant the mantra, show Him the mountains of snow and this is the grace of the Lord who protected the earth. Show Him the animals that live there and appreciate the grace of the Lord who made them to live there. Take the Lord into the deep water along with you and show Him the different fishes. Tell Him that how great He is and how graceful He is in allowing all these creatures to live there.

He protects us from all sorts of hurdles. As you keep chanting the mantras take Him to the forests. Show Him all the animals, and tell Him how a variety of species are created by Him. They are created such that we can learn from them. He gave us unbelievable ability to understand His grace. Oh Lord! You created all these species for us to enjoy and understand your grace and prostrate at your feet. I have no words to say how compassionate you are. There are many unwanted things happening in this world. We want to get them eliminated and we plead before the God to keep this earth a beautiful abode. We request Him to remove all kinds of egos in our heart. We request Him to fill our hearts with love and concern. We plead the Lord to be in our hearts always. We will build a temple in our heart for Him.

As God is seated in your heart, you can expand yourself. From here, you are slowly getting expanded, to the level of the city, to the level of the state, expand to the size of the country and expand to the level of the earth. Feel that the whole earth is in you. As the Lord showers His grace on you, all the evil qualities from us are washed out. Since the whole earth is in our heart, all the evil qualities are eliminated by His grace. Keep chanting the mantra and feel that the earth has become so pure and clean. His grace on you is spread all around the world. All the people are becoming so pure. All the pollutions are washed away. All the contaminations are eliminated. The green earth is

shining. The rays of the Sun are making us to blossom. As the Lord showing His grace and compassion on you, and watching you smiling, you submit yourself at His feet.

Oh Lord! Let the earth be pure, let all the waters be pure, let all the plants be pure, let all the animals be pure, let all the human beings be good and together in worshipping you. Let there be no quarrels, no hatred, no jealousy, no egos. Let there be love and affection. Let the rivers flow well. Let our hearts be concerned for others always. Let this earth live long. By saluting the feet of the Lord, as you keep chanting the mantra, you slowly see that you come back into this earth which is pure. You come down slowly, reach slowly to the earth again. Come back to the US and New Jersey, to your hall and your place but keeping the lord in your heart. As you keep chanting the mantra, see the power of the mantra keeps you always in the same thought. As He allowed you to experience the whole act, and He alone removes all illusions. The Lord must have been tired. Oh Lord! Please do not get tired. I don't want to give you much trouble. Please be seated in my heart and take rest and be in my heart and enjoy always. Put the Lord to sleep by swinging the cradle in which Lord rests. As you keep chanting the mantra, close the doors slowly. Place guards at the entrance of the door so that no evil enters near the Lord. As you keep on chanting the mantra, please come to the place where you are.

Om na:ra:yana:ya vidmahe:
va:sude:va:ya dhi:mahi,
thanno: vishnuh pracho:daya:th ||

Open your eyes slowly.

bhagava:ne:va swaniya:mya swaru:pa sthithi pravrutthi swase:shathaikarase:na
ane:na a:thmana: swaki:yo:pakaranaihi swaki:ya de:he:ndriya:ntaha karanaihi
swa:ra:dhanaika prayo:jana:ya, parama purushaha, sarva se:shi:, swase:sha
bhu:tham amum a:thma:nam idam karma swasmai swapri:thaye: swayame:va
ka:rithava:n ||

Stand up slowly and dedicate the whole service to His lotus feet.

ka:yena va:cha manase:ndriyairva: buddhya:thmana:va prakruthe: svabha:va:th |
karo:mi yadyath sakalam parasmai na:ra:yana:ye:thi samarpaya:mi ||

sri:manna:ra:yana:ye:thi samarpaya:mi
sarvam sri: krushna:rpanamasthu

Jai Srimanna:ra:yana!