

# How to Meditate – Training Transcript

Prapanna Deeksha Transcript (English): 13th July 2008 – 4th July 2009

Priya Bhagavad Bandhuo!

Today is the second day of our prapanna deeksha program. We are going to celebrate this prapanna deeksha for a year. We can 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 it definitely enriches our energy and enables us to focus on any issue that is given to us.

## Which is the supreme most of all mantras ?

There are many mantras, which we one can meditate up on. Some mantras possess just verbal power. Some mantras have in depth power withinits meaning. Some mantras give a feel of energy. Among mantras that have been revealed in our scriptures, the na:ra:yana maha:mantra is supposed to be the best and the easiest.

Mantra means a combination of few sounds; a compilation of few divine sounds. There are two types of sounds that we all know. One we create for our the purpose of communication with words like cat, rat etc. Each letter when taken separately doesn’t mean anything but collectively they indicate a particular object. These are created by human beings for communication. But there are few sounds which are not created either by human beings or the devata:s. The beautiful sound heard near an ocean or a sea for instance, is not created by anyone. A blow of wind.. another beautiful sound ! These are from the nature. Sounds produced by animals is not created by human beings either. Its amazing to note that these sounds from nature never change. 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 energy to us. According to the sages Veda Vya:sa and Para:sara, Bharadwa:tatha:mantreshu nasti cha ashta:kshara parah

## Why is “Narayana Mantra” the most Supreme ?

As Lord Na:ra:yana is the supreme among all the devata:s, na:ra:yana maha:mantra is the supreme of all the mantras. It is for this reason all the sages and vedas approved and proclaimed this mantra as the greatest mantra. The sages witnessed the greatness of the mantra and said that man has different goals and different fruits to enjoy during the life time and he needs to get something after this life also. Desiring needs is not denied by scriptures. Such needs are called ‘aihalokika’ needs. Some needs are aihalokikam and some are pa:raloukikam. A few people are not interested in acquiring aihalokika pleasures they want some thing superior to what they see here. Among those superior things, they want to experience certain pleasures 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 God Realization. This is called Bhagavath Pra:pthi. Self realization is like a droplet in an ocean of God Realization. For each one of these things, we need to approach some forms of God. Great sages like Veda Vyasa, they 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, paraloukika fruits like swargam, self realization and also God realization. Thus it became the supreme mantra not only at verbal level but also at the level of its meaning.

All the great souls from different schools of thought viz, advaita, dvaita, visishtadvaita accepted and followed this mantra. Because all those great souls followed, we also chant and follow the mantra, as we need all fruits. That is the reason why Acharyas gave this mantra. An important thing to be remembered is that, while chanting any mantra there is a procedure to be followed, just like we have a procedure to perform a surgery..

Procedure for chanting the mantram:

Whatever we do before chanting the mantra and whatever we do after chanting can be taken as 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 if we have taken a shower and worn good clothes in the morning.

While reciting the mantra, we feel that the whole body is cleansed with fire. This cleanses all the records and keeps 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 surrender to the Lord. We then 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 through out 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 have 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. r 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 bhūtas (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 samskāras 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 samskāras 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 tejas sareeram 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. , which is called tejas sareeram 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 (uttarāyanam and dakshināyanam). 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 devatas 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 vibhuti 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 vibhuti and the Nitya vibhuti (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 in 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 amānavas. One amānava touches the soul, the moment the soul is touched, and the soul gets the same body. So, in the eternal abode of the God, 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 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 nitya suris who are eternal souls who always live there with the Lord. They receive us; they decorate and do many services. We will go to a place where our Acharya will be there. He receives us and we get His grace. All the Acharyas bless us. We cross through each one of the pra:ka:ras and receive the grace of great Acharyas and Azhwars who are staying at those pra:ka:ras.

In the first pra:ka:ra our Acharya stays, in the next, Manavala Mamuni stays, and in the next, Bhagavad Ra:ma:nuja stays. In the subsequent pra:ka:ras, azhwa:rs, anantha, garuda, vishwaksena 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 Srimanna: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 sthema bhanga:di leela vinata vividhabhuta vra:ta rakshaika deekshe |  
sruti sirasi videepthe brahmani sri:nivase bhavatu mama parasmin se:mushi: bhaktiru:pa||

Sri Govinda Govinda Govinda, Sri maha vishnora:gnaya:, pravartama:nasya, adya brahmanaha, dviti:ya para:rthe, Sri Sveta vara:ha kalpe, vaivaswata manvantare, kaliyuge, prathama pa:de, jambu dwi:pe, bhārata varshe, bhārata khande, mero dakshina diksha:ge, sri rangasya utara dikpradese, sri ganga:ka:veryo madhya dese, bhagavath bha:gavath a:cha:rya sannidhau, asmin vartama:na vya:va:ha:rika cha:ndrama:nena, sri prabhava:di shashti samvastaranam madhye....samvatsare....aayane....ruthou....ma:se....pakshe....tithou....va:sare, subha nakshatre, subha karana evamguna viseshena visista:ya:m asya:m subhatithou, mama kutumbasya, kshema sthairya, dhairya, veerya vijaya:bhaya a:yu a:ro:gya aiswarya dhana dha:nya putra poutra:bhi vrudhyartham sarva sampath samruddhyartham, thushtyarthm, pushtyartham sankalpitha sarvaka:ryeshu vijayapra:pthyartham sarva dosha niva:rana:rtham viseshena 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:tsava prayukti srimadashta:kshari mantra japam adya karishye..

Krutham cha karishyami, bhagavannithyena, bhagavath kainkarya ru:pena, maha vibhuti cha:tura:thmya, bhagavath va:sude:va pa:da:ravinda archanena, ashta:kshari maha mantra japena, bhagavath karmana:, bhagavantham va:sudevam archayishyami

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

Om Bhagavatho bale:na, bhagavatho veerye:na, Bhagavasthejasa:, 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:twika tya:gam.

Om bhagava:nena swaniya:mya swaru:pa sthithi pravruithi swaseshathaika karanena anena:thmana: swakeeyoparakanayihi swakeeya dehendriya:ntah karanaihi swa:ra:dhanaika prayojana:ya paramapurushaha, sarvaseshi, svaseshabhu:tam amu:ma:tma:nam idam karma, swasmai swapreethaye swayameva 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 nivruithya:thmane

Touch the heart

Om ra:m namaha para:ya viswa:thmane

Touch the nose

Om ya:m namaha para:ya Purusha:tmane

Touch the head

Om shaum namaha parameshtya: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:m ka: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 parameshtya:thmane

Touch the nose

Om ya:m namaha para:ya purusha:tmane

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 om ka: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 srimadashta:kshara maha:mantrasya badarika:srama va:si antarya:mi sreemanna:ra:yana rushihi, daivyi ga:yatri chanda, parama:tma bhagava:n srimanna:ra:yano devatha, sriradhishta:na devatha, am beejam, a:ya sakthihi, mam keelakam, sreem hreem kavacham, ayim astram, buddhi sthatthvam, sukla:di varnhaha, uda:ttha:di svaraha, sri vaikuntam kshetram, jeeva parama:tmanoho: swa swami sambandhaha, srimanna:ra:yana kankarya rupe jape viniyogaha

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 tarjeeneybhya:m namaha

Om na:rayana:ya madhyama:bhya:m namaha Om anabhika:bhya:m namaha

Om kanishtika:bhya:m namaha Om na:ra:yana:ya karatala 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.

Satyajna:na:nanda amala swarupa! Swa:min! Suseela! Sulabha! Sarvajna! Sarvasakthe!  
Paramaka:runika! Kruthajna! Sthiraparipu:rna! Paramoda:ra! Suddhasattvamaya divyamangala  
vigrahopetha! Srimanna:ra:yana! Athyantha akimchinaoham, ithaha thvada:nukulyame:va karishye.  
Thvathpra:thikulyam na karishye. Mama cha ethathkshana uttaraka:li:na thathkainkarya roopa  
raksha:ya:m thva:m vina: kalpa koti sahasrena:pi sa:dhana: ntharam na:sthi. Thvameva  
upa:ya:mthara stha:ne sthitva niruktha kainkarya utpa:daka rupa raksha:m tatkainkarya a:radhata:  
abhyupagamanadwa:ra karishyaseethi sudrudham adhyavyasya:mi. Thvame:va thadraksha:m kuru.  
Dehendriya:di vilakshanaoham madeeya thvena:bhimatam cha vastu sarva swa:mine  
srimana:ra:yana:ya tubhyame:va na mama. Nirukta kainkarya tupa:dana ru:pa raksha:bharamapi  
thadguna visista:ya: tubhyame:va na mama. Tadraksha:phalamapi tubhyame:va na mama

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

Om Va:sude:va:ya namaha Om Samkarshana:ya namaha Om Pradyumna:ya namaha Om  
Aniruddha:ya namaha

Purastha:th kesava pathuh chakrija:mbu nadaprabhah| Pascha:nna:ra:yana ssankhi:h neelajeemu:ta  
sannibhah ||

Indivara dalasya:mo ma:dhavo:rdhvam gadha:धारह| Go:vindo dakshine pa:rsve dhanvi  
chandraprabho maha:n||

Uttare haladruk vishnuh padmakimjalka sannibhah| A:gneya:m aravimda:bho musali  
madhusudhanah||

Trivikramah khadgapa:nih nairuthya:m jvalanaprabhah| Va:yavya:m va:mano vajri taruna:ditya  
deepthima:n||

Eesanyam pundarika:bhah sridhara pattasa:yudhah| Vidyuthprabho hrushikeso hyava:chya:m  
disamudgari||

Hruthpadme padmana:bho me sahasra:rka samaprabhah| Sarva:yudhah sarvasakthih sarvajna  
sarvatho:mukhah||

Indrako:paka samka:sah pa:sahastho aparajithah| Sa bha:hyabhyantharam de:ham vya:pya  
da:mo:dara sthithah||

Evam sarvatra nischidram nama dwa:dasa panjaram| Pravishtoham na me kinchith bhyamasti  
kada:chanah||

Dhya:nam

Chaturbhujam uda:ra:ngam chakra:dyudha se:vitham| Ka:lamegha prathika:sam padmapatra:ya  
te:kshanam||

Peethambaradharam saumyam prasannendu nibha:nanam| Cha:ruka:sam suta:mroshtam  
ratnojvalitha kundalam||

Subhrulala:ta makutam ghanakumchita mu:rdhavam| Lala:tathilakam saumyam  
deepavatsvetamrutsnaya||

Sphurat kataka ke:yura ha:rakaustubha bhushitam| Sphurath bha:skara varna:bham so:bhitam  
vanama:laya||

Pradyo:thana sahasra:bha bhushanayirapi manditham| Divyachandalaliptha:ngam  
divya:bharanabhushitam||

Sribhumibhya:m sukha:sinam swarna simha:sane subheh| Dhya:thvaivam de:vade:ve:sam  
mantraja:paparo bhava:th||

Om

Now, we do the na:ra:yana mantra japam. The Om ka: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:yana 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 in 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. Adishesha 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 Azhwars 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 couldn't 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 dimahi, thanno vishnuh prachodaya:th

Open your eyes slowly.

bhagava:ne:va, swaniya:mya swaru:pa sthithi pravrutthi, swase:shataikarasena ane:na athmana:  
swakeeyopakaranayih swakeeya de:he:ndriya:ntaha karanaihi swara:dhanaika prayo:jana:ya,  
parama purushaha, sarva se:sarvam sri: krishna:rpanamasthu!!

Jai Srimanna:ra:yana !!!