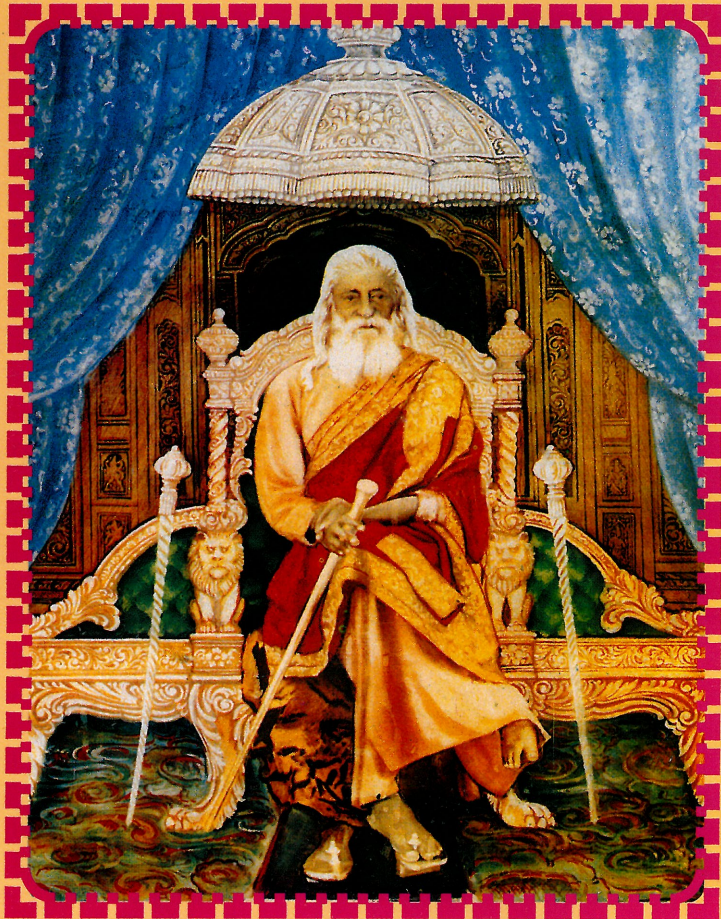
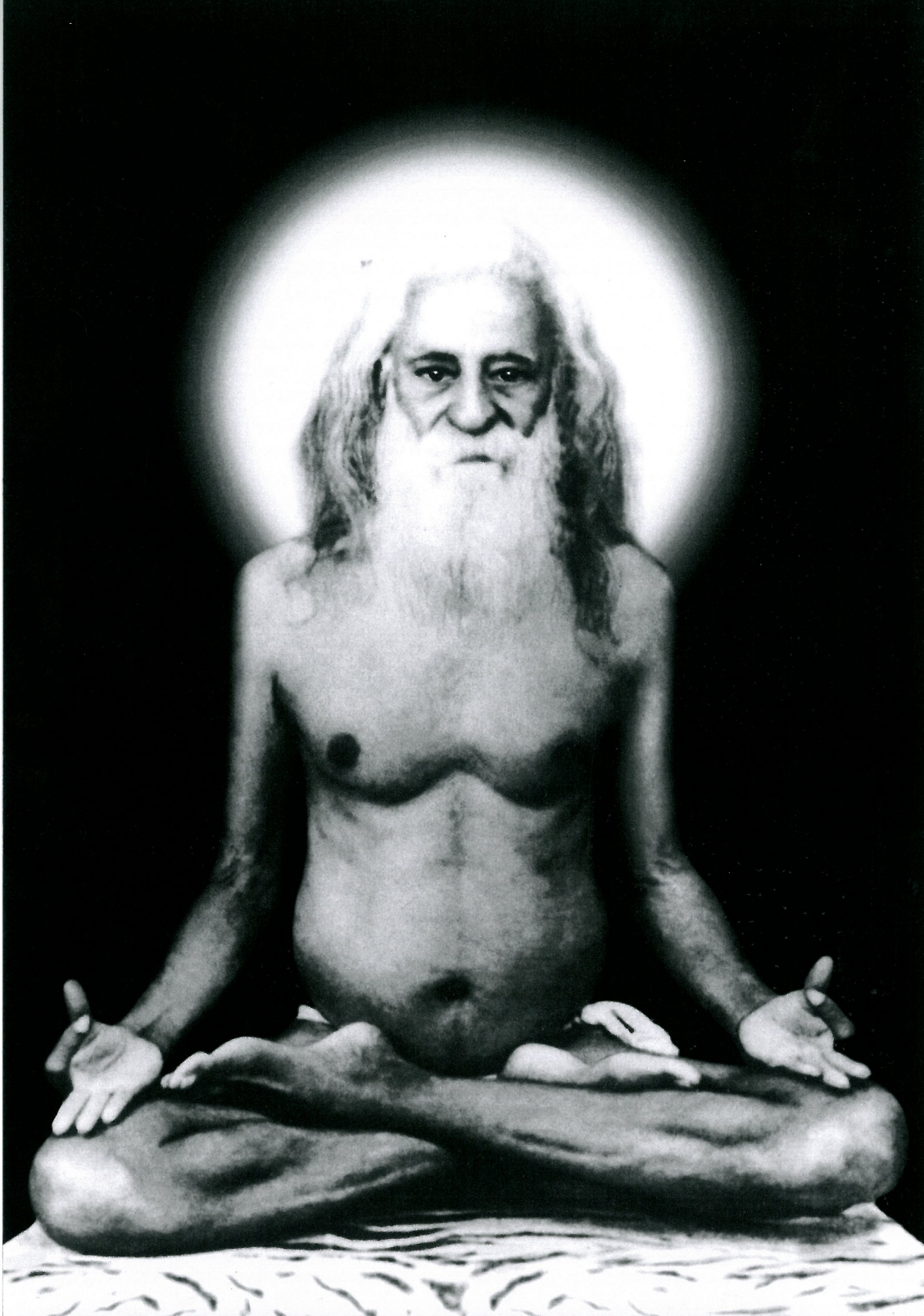


AUM
HIS HOLINESS
CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWAR

BIOGRAPHY AND WAYS OF WORSHIP



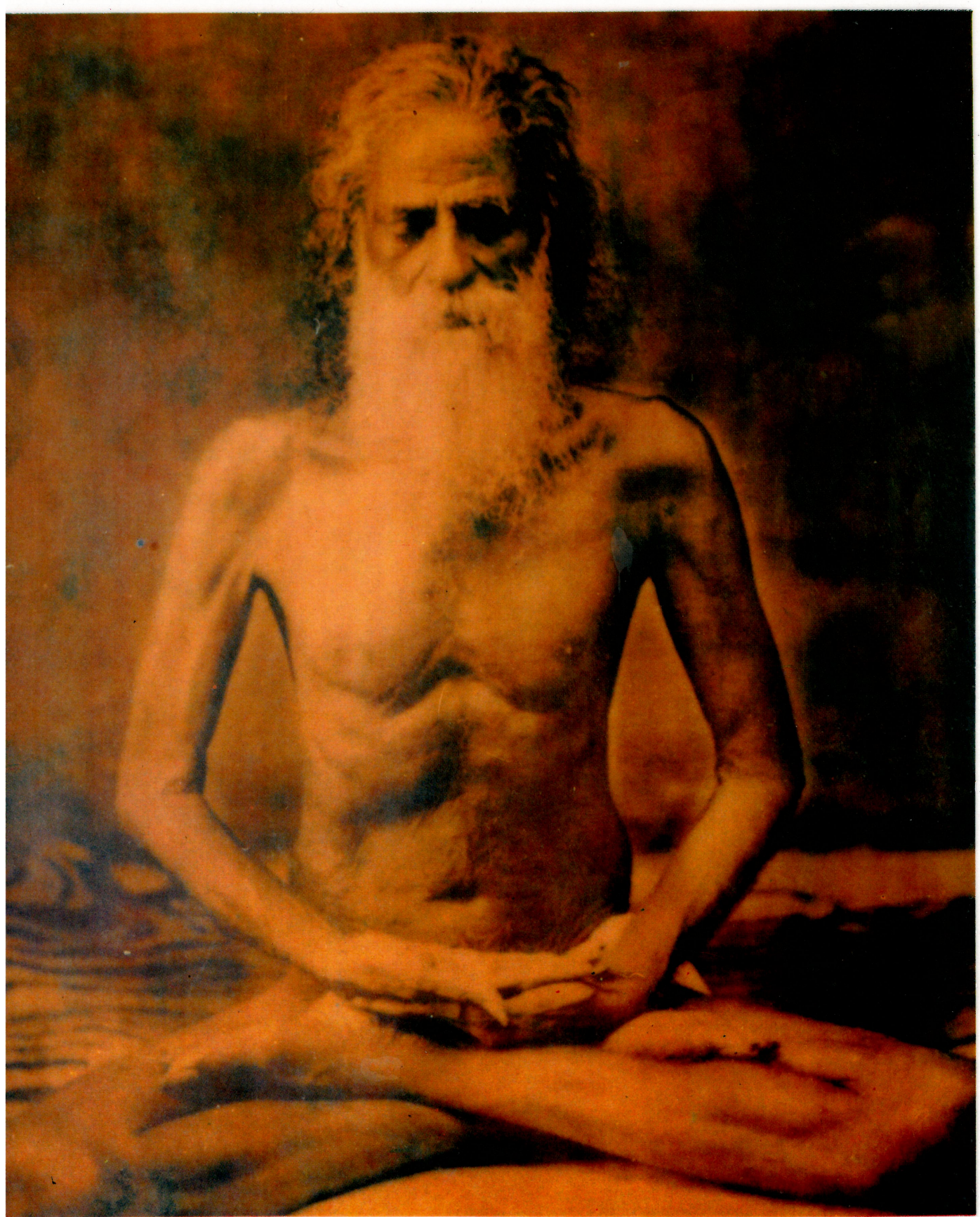
CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWARAR.
SIMHASANA PEEDAM



CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWAR







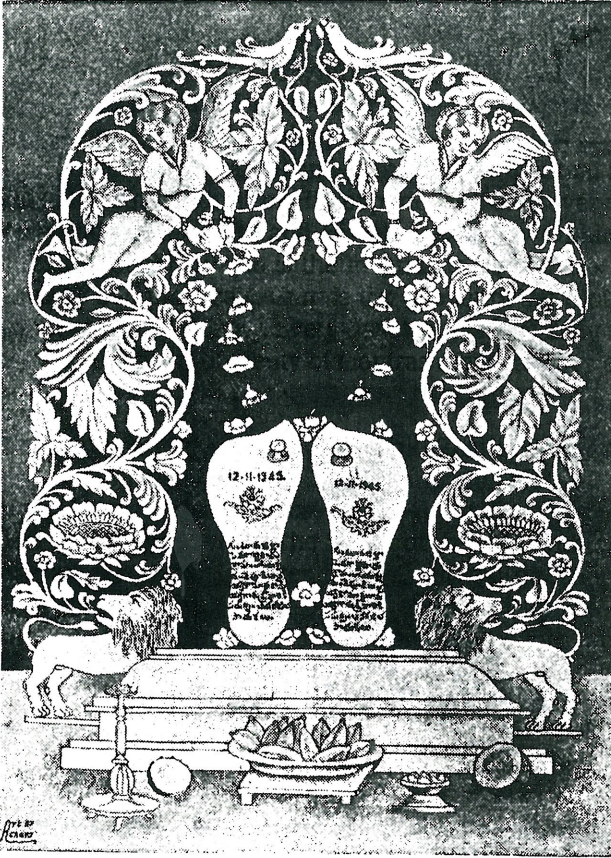
**CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGESHWARAR.
366 DAYS NIRVIGARPA YOGASAMADHI PEEDAM**

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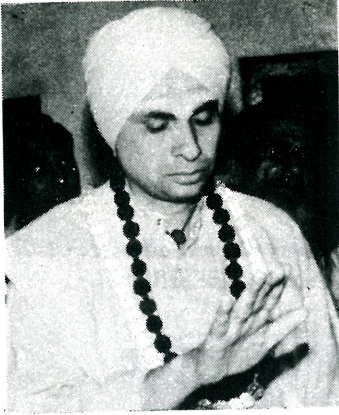
DEDICATION
SAMARPANAM

THIS BOOK IS LOVINGLY DEDICATED TO OUR BELOVED SATGURU CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWARAR'S (1865-1998) 133rd BIRTHDAY CELEBRATION ON 16th FEBRUARY, 1998 HELD IN KUALA LUMPUR, MALAYSIA.

SUBMISSION OF THIS PUBLICATION IS TO OUR HIS HOLINESS GURUDEVA CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWARAR'S GOLDEN LOTUS SACRED FEET.



PUNSOL ENINUM PUGALUMIVAI ELLAM
INSOL ENMANATHIL ENNIYAE - NANSOL
THIRUVAI MALARNTHARULVEAR SAEVITHEAN PAATHAM
GURUVAI SIRAMEETHIL KONDU.



OM

GURU BRAHMANE NAMAH

BLESSINGS

Yogasriyar Jeevanandham, a noted disciple and trustee of the Cuddapah Sri Yogeeshwar Matalayam, has written this book with utmost devotion to Sath Guru Cuddapah Shri Paramahamsa Sachidananda Yogeeshwar. The biography of the Yogeeshwar, His miracles, the procedures for abisheka and aradhana with relevant slokas, kirtanas and bhajans are excellently brought out. May all those who read this book with understanding and staunchly follow the path shown here, along with those who have similarly associated themselves be blessed, by the grace of the Guru, to enjoy eternal bliss even during their mortal life.

With kind blessings

SRI, NI, PRA, PARAMA POOJYA SHIVANUBHAVA CHARAMURTHY
SHIVARUDRA MAHASWAMIGALU
SRI BELIMATT MAHASAMASTHANA

BANGALORE - 560 053

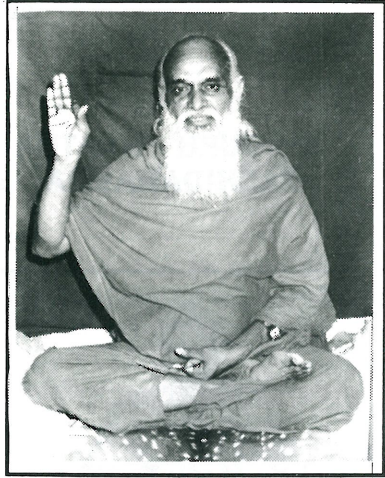
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-AUM Sri RAM-

Dearest blissed Yogi Ramananda-ji-
Glad to talk with you by phone and
noted of all the activities of your
spiritual path and published books by
you of our beloved Gurudev's Kadappa



Swamiji's wonderful His heartfelt and pathful of the Spiritual Self practicals of the divinish yogis-pathful of His experiences and everybody will be lived with gurudev's thoughts and His bliss everyday within our heart to fill His brilliant thoughts which is the mantras to go towards to succeed in life and love by Self practicals. Guru is the opener of the Glorified Spiritual progressiveness and prosperity. Every devotee needs of daily Self practicals with banked in the heart of plenty of mantras which always makes greater success.

Ramananda's noble works of the book Gurudev Kadappa Swami Sachidananda Yogeeshwarar at Yoga Being the way of worship, the master himself profound to practical way to Attain Godhead which He also had written many books which The Secret of Vedanta with plenty of practical of Pranayama and it levitates to the Immortal directions and so, be sure to keep positive faith, trust oneself and build up the high path of permanent way to Attain the goal to Supreme freedom and Eternal joy forever.

My prayers with abundant chants gurudev's mantras will stick in your heart to explore this life by the spiritual directions- and every devotees will be sure to utilise this life and birth

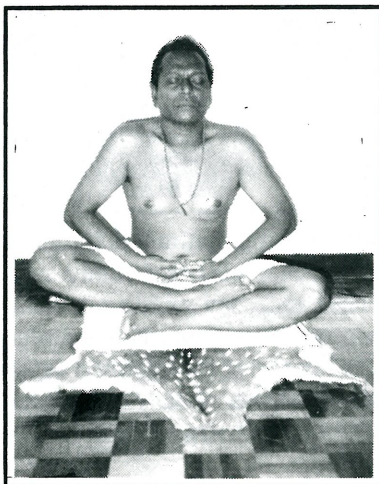
With Love and AUMS


TO: Swami RAMANANDA: MALAYSIA:

(Swami VIGNANANANDA)
Berkeley: CALIFORNIA: U.S.A:
17-1-1998

OM
PREFACE

**SATGURU NAATHA SARANAM JAYA JAYA
SACHIDANANDA SARANAM JAYA JAYA**



Dear Disciples and Devotees,

With the blessing of Satguru Sri Paramahansa Sachidananda Yogeeshwar, I have written this message for the book of His Holiness- "**BIOGRAPHY AND WAYS OF WORSHIP**".

Swamiji was born on 16th February, 1865 in Tiruppanankaadu near Kanchipuram, Tamilnadu, South India. He was named Kuppusamy at birth.

At the age of 12, Swamiji practised **Maanaseeka Pooja** (Mental Worship) of **LORD EKAMBAREESHWAR PRITHIVILINGAM**, deity of Kanchipuram.

One day Lord Ekambareeshwar came in disguise as an aged saint by the name of Nithyanandar of Vettaveli Paramparai and initiated and taught Swamiji Yoga and renamed Kuppusamy as Sri Paramahansa Sachidananda Yogeeshwar. He had delivered lectures on Yoga and Vedanta to his disciples in India, Sri Lanka, Singapore, Malaya (Malaysia), Burma, Mauritius, South Africa in padmasana posture while floating on the water-**JALASTHAMBA**. He meditated and stayed in trance for 90 days in 1912, 103 days in 1938 and 245 days in 1941 and later 366 days. Finally he attained **NIRVIKALPA SAMADHI** on 9th January 1957.

It is recommended to read his books namely **JEEVA BRAHMA AIKYA VEDANTA RAHASIYAM** (Secrets of Vedanta) and **YOGA ABYASAM** to acquire more knowledge. One can still feel the spiritual vibrations at Swamiji's temple in Kempapura Agrahara, Bangalore, South India.

It is advised to follow the path of His Holiness ways of worship and chant the relevant slokas and bhajans (devotional songs) found in this book daily. Worship His Holiness sincerely, Praise His Holiness and Trust His Holiness and Yogeeshwar will remove all fears, worries and bondages. All sincere prayers will be answered. Finally, you will realize your Self (Self-realization) and divinity within you will be revealed. Yogeeshwar will shower his blessings on you for longevity, tranquility of mind and body and wealth.

I am confident that all the disciples will find this publication very useful and beneficial.

OM SHANTHI ! SHANTHI !! SHANTHIHI !!!

Yogi Ramananda

YOGI RAMANANDA

ACKNOWLEDGEMENT

I would like to thank the following people for their continuous support and advice.

May the Divine Grace of Cuddapah Sri Paramahansa Sachidananda Yogeeshwar bless them with happiness and good health. May all their wishes come true.

Mr. Loh Choh Yau, Singapore.

Guru Sachidananda (Tan Lian Wah) Malacca, Malaysia.

Atmananda Guru, Skudai, Johore, Malaysia.

R. Sri Ranjanishoba, Kuala Lumpur, Malaysia.

The above had contributed towards the publication of this book.

Mr. R.S. Sunder, Bangalore, South India - Translation of
Text in Tamil

Mr. K. Kanniappan, Mr.PM.Subramaniam - Proof reading
and assistance in translation.

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Hon.Secretary, Sachidananda Yogeeshwar Mathalayam,
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Swami Vignanananda, Prana Yoga Centre, U.S.A.

Swami Krishananda, Malaysia.

Swami Murugananda, Malaysia.

Mr. V. Thivya Kumar, Malaysia.

Dr. N. Mukunda Devan M.B.B.S(India), Malaysia.

Mr. David Tan Siew Tee, Malaysia.

Mr. P. Bala Sundram, Malaysia.

Mr. S. Mohan, Malaysia.

Mr. Lau Poh Len, Malaysia.

Percetakan KM, Malaysia.

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KEY TO TRANSLITERATION

அ	as	A	in	Apple	ட	as	TA	in	Coat
ஆ		AA		Dark	ட		DA		Day
இ		I		Ink	த		THA		Think
ஈ		EE		Evening	த		THA		Them
உ		U		Student	ல		LA		Lamp
ஊ		OO		Root	ள		LLA		Lovely
எ		E		End	ழ		ZHA		Pazham (பழம்)
ஏ		AE		Made	ன		NA		Nation
ஐ		AI		Iron	ண		NNA		Nod
ஓ		O		Odd	ஞ்		NG		Orange
ஔ		OH		Oah	ந்		NDH		Sindh
ஔ		AUV		Dove	ங்		NG		Going
					ர		RA		Rain
					ற		RA		Rich

Note on Transliteration:

For those who do not know to read Tamil the above transliteration would be very helpful. It is advisable to have the Tamil version read to them as many times as possible for correct pronunciation against words written in English.

SATGURU NAATHA SARANAM JAYA JAYA SACHIDANANDA SARANAM JAYA JAYA

WAYS OF WORSHIP

Dear Devotees, ladies, brothers & sisters, keep the photograph of Sri Yogeeshwara Swamiji (preferably the statue of His Holiness) at a place of prominence on a platform of 3 feet high and the photo or the statue must face the southern direction. Beneath this, place a Siva Linga. This set up would give a form with all the sensory features though they do not have any established physical form and it establishes an entity by itself. Besides, a form akin to Siva Linga is created with turmeric powder and this is presumed to be Lord Ganapathi. However, the lamp that is lit by us emits such rays which generate the images of all the Gods and hence it is presumed that it assumes the form of Jyothir Lingam. This type of worship is acceptable to any devotee and it is therefore the main worship centre of His Holiness which is very aptly constructed to establish this facility. In other words, each one may have one's own image or idol as the object of worship. This book describes the ways of worship to suit everyone's facility and devotional path. Or else practice of the mental worship or to be more apt the way of silent worship as has been prescribed and explained in the work of His Holiness on the Jeeva Brahma Vedanta which may be adopted. In short, if the worship is offered with deep devotion and sincere concentration, His Holiness Sachidananda Yogeeshwara will confer on you the greatest benefits of life and bestow upon you His choicest blessings and offer His Guidance to lead a contented and happy life; this is the Truth and nothing but the truth.

During annual celebrations and other festivities, hoist the flag of Lord Hanuman carrying the herbal mountain and to observe the following guidelines given with specifications of

worship and commence the pooja.

The monthly poojas may be devoid of the Holy Urn and the Rice ablutions. The other things like gingily oil, soap nut powder and milk as per the requirements may be used. Chanting the slokas pertaining to the pooja with articles, the pooja may be performed preceded by the ablutions with these articles (refer to 6A sloka Page 44). Bhajans, discourses, meditations, theertham and prasadam may be offered.

The weekly poojas may be performed with milk and the waters of the rivers like the Ganges followed by bhajans, discourses, meditations, theertham and prasadam.

The daily poojas or the NITHYA POOJA may be performed with slokas and water ablution.

Purity of body, and Anushtaanam observations as prescribed in the Vedantha- book written by His Holiness Sri Yogeeshwar are the preconditions to commence the Pooja :

1. THIRUCHARAN (Page 38)
Worshipping the Lotus Feet of the Lord.
2. KODI VANAKKAM (Page 38)
Singing the praise of the Lord with obeisances and hoisting the Holy Flag.
3. THIRUKKATHAVANTH THIRATHAL (Page 39)
Opening the doors chanting the slokas as prescribed.

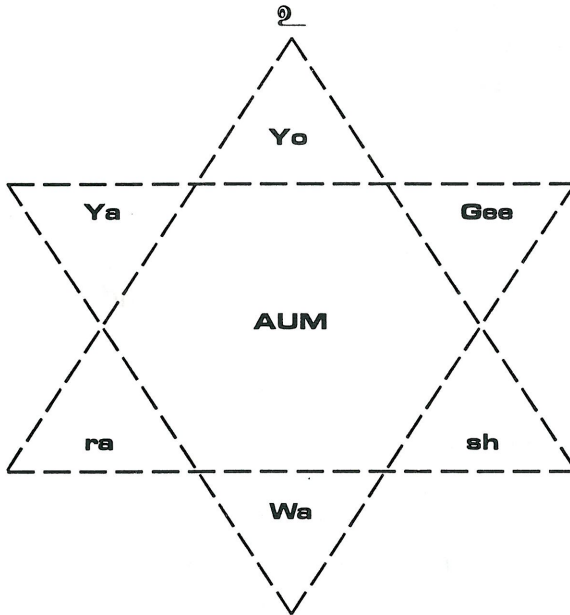
After lighting the lamp and to perform the KALASHA POOJA, raw rice must be kept spread over in a plate which has to be kept on a platform that is at least one and a half feet above the ground level; over this a Holy Chakra must be drawn with the stalk of a flower and to fill an Urn preferably made out of some metal like Brass or Copper, with pure water mixed with

rose-water, Camphor powder; this happens to be the preparation for the Holy Worship.

The KALASAM must be decorated with a bunch of green and fresh mango leaves which should be inserted in such a fashion that the leaves must look like a bloomed lotus flower.

Now, a neatly made coconut must be kept in the Urn such that it occupies the mouth of the Urn and the mango leaves, with the shaft of the coconut visible. Now, the whole Urn with the mango leaves and the coconut must be anointed at all the spots with turmeric powder and sandal paste and the Urn must be adorned with the Holy cloth specially made for the purpose. After this, the following articles must be kept ready for the Holy Ablutions :-

THE HOLY CHAKRA



1. Gingily oil
2. Soapnut powder
3. Raw root powder
4. Cow's milk
5. Curds
6. Cow ghee
7. Honey
8. Tender coconut
9. Lemon Juice
10. Sugar Cane Juice
11. Fruit salad of all fruits, preferably - mango, jack, plantains, orange, grapes - only 5 types ; it is otherwise known as PANCHAMRUTHA.
12. DASANGA powder made out of 10 fragrant flowers/roots.
13. Sandal solution
14. Rose water
15. Holy Ash
16. Cooked rice

All these articles meant for the ablution must be kept separately in 16 bowls and arranged around the Holy Urn in a circumambulatory way from the right side of the Urn.

After this, a spoonful of turmeric powder must be mixed with water to form a thick and hard paste to create the image of Lord Ganesha, a lump has to be made out of this which has to be in a plate and placed in front of the Holy Urn and the turmeric Ganesha must be decorated with sandal paste and vermilion. This form of turmeric powder must be placed on a betel leaf in the plate. Plantains, betel leaves, arecanuts must be placed before the whole set-up and the performers must sit in a comfortable position with a mental prayer to the God for

His blessings. The worship must begin with the following Ganesha Sthuthi :

SHUKLAM BHARADARAM VISHNUM
SASIVARNAM, CHATHUR BHUJAM
PRASANNA VADHANAM DHYAYETH
SARVA VIGNOPA SHANTHAYEH

Summary :

*Oh! The four handed moon-coloured God,
The white powder heaven, the happy-faced
vishnu-form is worshipped for the removal
of all obstacles and for establishment of peace.*

4. ARULAMUTHA NATHI (Page 39)

After this, the KALASHA POOJA must be commenced invoking the rivers GANGA, YAMUNA, SARASWATHI - all the holy rivers. Later, SANKALPA Pooja must be made.

5. THIRUPPALLIYEZUCHI (Page 39)

The Lord must be invoked with 2 specific slokas followed by the worship with lamp, camphor, Benzoin smoke, to the idol under worship; the idol must be decorated with flowers chanting the sloka;

SATGURU NAATHA SARANAM JAYA JAYA
SACHIDANANDA SARANAM JAYA JAYA

Followed by this, the idol must be given the ablution with pure water saying "AUM NAMASIVAYA".

6. THIRUMANJANAM [ABISHAEGAM] 6-1 to 6-16 Page 40 to 44

Now, ablution with gingily oil must be made; the idol must be decorated at the head either with a leaf or with a flower, followed by chanting of sloka for this and be worshipped.

After this, the flower/the leaf has to be removed, the above cited sloka has to be chanted followed by water abluition. Ablution with the other items mentioned above must be followed. Later, the idol has to be smeared with cooked rice while uttering the sloka. After removing the rice from the idol, the Urn containing the pure water must be worshipped chanting the sloka of the Ganges. The same type of pooja must be repeated with milk, curds, ghee, honey, sugar-cane juice, fruit salad, holy ash and sandal paste. During each abluition, the item that is used must not be allowed to go down. On the other hand, it must be collected for distribution among the assembled devotees at a later stage.

7. AADAIYANIGALAN

Now, all the materials used to decorate and worship the idol must be removed, wiped out with a piece of good cloth and redecorated while chanting the sloka.

8. The idol has to be decorated at the forehead and feet with the holy ash, sandal paste, vermilion while chanting the sloka.

9. MALAR MALAI SATRAL - FLOWER GARLAND (Page 45)

The idol must be garlanded at the neck chanting the sloka. At this stage, the PRASADAM to be offered to the God - betel leaves, areca nut, holy water, fruits and the coconut of the Urn must be kept ready.

9.1 to 9.4 Pages 45 to 49 and 54 to 65

Ablutions of the favourite Gods may be made according to the individual devotee's capacity.

10. THE 108 HOLY NAMES OF SACHIDANANDA YOGEEHWARA (Page 49 to 53)

Thanks giving favours from the devotees, 108 hymns, the flowers, leaves must be, at this juncture, carried out one by one offering each item at the holy feet of the Sri Swamy. Around this

time, all must unitedly utter the word AUM which will bring total blessings of the Lord.

11. DHOOBAM (Page 65)

Benzoin smoke must be offered while chanting the sloka. Except during offering the lamp worship, till the completion of the whole pooja (with the offering of the camphor worship), the SAAMARA SEVA or the fan-service on either side of the idol must be in progress.

12. NAIVETHYAM

Now, offerings of the NIVEDANA or the prepared eatables, holy water must be made amidst the chantings of sloka.

13.1 to 13.7 OFFERING THE HOLY LAMPS

(Page 65 To 67)

ORUDHEEBARATHANAI - PRITHIVI

[EARTH] TO VII POT DEEPARADHANA

13.1 Orudheebaraathanai-specific Prithivi sloka must be uttered. Likewise, 13.2 to 13.7 all specific slokas must be uttered for each lamp offering.

14. KARPURA AARTHI (Page 68)

Now, camphor pooja with sloka must be offered.

15. THE SONGS OF SWAMI YOGEESHWAR (Pages 69 to 82)

After this, the devotees may sing separate songs of His Holiness Sri Yogeeshwar. The remaining devotional songs must be sung together in chorus by all the devotees. After this, Upanishads may be said.

The pooja may be glorified with devotional meditation while bhajans may be sung by any individual devotee followed by others in chorus.

The MAHA MANGALAM indicating the completion of the pooja, may be made with songs from 27 to 30 (Page 83 to 85) when all the devotees join the individual devotee who leads the chorus.

By now, the Holy water from the Urn must be sprinkled all over the Ashram and also on all the assembled devotees followed by the distribution of holy ash, offered flowers, holy water, etc. It is preferred that food as 'prasadam' may be served to all the devotees on these occasions.

The pooja materials required :

1. Turmeric Powder
2. Vermilion
3. Incense sticks (of belladonna)
4. Camphor
5. Betel leaves & nuts (THAMBOOLA)
6. Fruits
7. Coconuts
8. Prasadam for offerings
9. Leaf-cups
10. Raw rice
11. Mango leaves bunch
12. Urn-cloth
13. Flower garland
14. Loose flowers
15. Holy leaves (BILVA)
16. Holy Tulsi leaves
17. Gingily Oil
18. Raw root powder
19. Curds

20. Honey
21. Lemon Juice
22. Fruit Mixture (Panchamrutha)
23. Sandal solution
24. Holy ash
25. Soapnut powder
26. Cow's milk
27. Tender coconut
28. Sugarcane Juice
29. Incense powder (DASANGA)
30. Rose water
31. Cooked rice
32. 31 bowls for the above
33. 1 1/2' seat (PEETA)
34. Tumbler & Bowl
35. Urn (KALASHA)
36. 2 big plates
37. 2 plates with handles for camphor & Aarathi offerings.

**A BRIEF ACCOUNT OF THE APPEARANCE OF HIS HOLINESS
CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA
YOGESHWAR**

NAATHA VOLIYAANA NAYAKANAAM MOOLAVANEH -
SATGURU
NAATHAN CHARITHAMARUL NINTHAL SARAN

Summary :

*The originator of sound and light, Oh! Master of
Masters, Thou Art the Preceptor, Thou Art the Master
of Character, I salute Thou onto your feet.*

IN PRAISE OF THE GREAT GURU (PRECEPTOR)

1. THIRUVE VARUGA, THIRAM POLINDHA SHIVAME VARUGA
CHEZHUNSHUN DARIN
URUVE VARUGA UNMAI NILAIYUYARVE VARUGA ULAGAMATHIN
KARUVE VARUGA KARUTHUTHAVAKANIYE VARUGA KAARANA
SATGURUVE VARUGA KURAIAGATRUM YOGEEESA VARUGA
VARUGAVE !

Summary :

*Oh! The great Creature of the Creator, you are welcome.
You are the Guiding Lamp, you are welcome.
Welcome to you the Supreme Creation of the Creator.
Welcome to the Dispeller of Sins, Remover of Darkness.
Welcome to you the Great Preceptor to remove all ills
& evils of this world.*

2. AANANDA MANANDAKARAM, PRASANNAM
GYANA SWAROOPAM, NIJABODA YUKTHAM
YOGEENDRA MEETYAM BAVAROGA VAIDYAM
SHREEMAD GURU NITHYAMAHAM NAMAMI

Summary :

*My obeisance to the Preceptor, the Originator of all
Happiness,
You are the Embodiment of Knowledge,
You are the Remover of all the Worldly Miseries,
You are offered my Devotional Salutations.*

3. NAMOSTU GURUVEH THASMAI
ISTAVEDA SWAROOPINE
YASYA VAAKYAM RUDAMHANTHI
VISHAM SAMSAARA SANNIGAM

Summary :

*Salutations to you Oh ! Preceptor,
You are the form of the Desired Devotion,
Your words have the power to annihilate
Evil effects and ill-being, Oh ! Guru !*

4. NAMASTHE SATHATHE JAGATHKAARANAYA
NAMASTHE SARVA LOHASRAYAAYA
NAMOTHUVAIDA THATHVAYA MUKTHIPRAAAYA
NAMO BRAHMANEH VYAPINEH SARASVATHAYA

Summary :

*Salutations to you, the creator of the world,
Salutations to you, the essence of the Mankind,
Salutations to you, the unit of Monoism,
Salutations to you, the Medium of Salvation,
Salutations to you, the Creator of all wisdom &
learning.*

**THE APPEARANCE OF YOGEESHWARAJI
TO SPREAD ALL BENEVOLENCE**

South India has been rendered a holy place with the birth of great devotees, sages, saints, intellectuals and holy lives. Among the many such places, Kanchipuram is one where we find Ekambareeshwar with his consort Kamakshi in the formation as Prithivilingam. This place was once sanctified by the good deeds of Pallava Kings.

Thiruppanankaadu, near Kanchipuram, was the place where a saivaite couple by name Somasundaranar and Vishalakshi lived. These two were true devotees of Lord Siva and in order to see that their family continues to be a dynasty of devotees and well-wishers of mankind and perhaps to fulfil the desire of their innumerable friends and dear ones, prayed to the Lord to bless them with child of noble qualities.

With the Divine blessings of the Lord, Srimathi Vishalakshi Ammal bore a male child to Sri Somasundaranar on Thursday, the 16th day of February in 1865 at the SIMHA (Leo) Lagnam to be named KUPPU SWAMY and to become renowned Paramahansa Sachidananda Yogeeshwara at a later stage with the blessings of Nithyananda, the Lord himself.

THE BRIGHT GROWTH

Boy Kuppuswamy grew up to be highly enlightened not only in mundane affairs but also in the spiritual life. Under the guidance of his noble parents and his teachers, Kuppuswamy emerged as a bright scholar at Pachaiyappan School.

SELF ACQUIRED MENTAL DEVOTION

It was during 1877 in his 12th year of age, one day Boy Kuppuswamy desired to visit all the temples of Kanchipuram. Accordingly, he visited the temples of Varadaraja Perumal, Varahachar, Ulagalandar, Pachai Vannar, Vaigundar, Kamakshi Amman, Kachaleeshwarar, Subramanyar, Shappaniyar and Ekambareeshwarar.

On the same night, Kuppuswamy realized that God is only one in entity; but he has many forms and names. So thinking, Kuppuswamy felt that he belonged to the cult of worshipping Lord Siva and therefore he should follow the same cult. Hence, he thought of worshipping only Lord Ekambareeshwar at the Kanchipuram Temple and as such the next morning, he went to the temple of Ekambareeshwar as soon as he woke up and there he observed keenly and understood the methods of worship by the Brahmin Priests of the temple.

The next morning, Kuppuswamy woke up very early in the morning and after finishing his personal morning ablutions, entered the pooja room of his home, sat on a wooden plank covered with deer skin and a white sheet of cloth facing the north, in "Chin Mudra" posture and fixed the mind between the eye brows (Trikuti) visualising the image of only Ekambareeshwar whom he had seen the previous morning during his visit to the temple. Now, he imagined a temple built with bricks of his devotion, followed the principles and modes of worship that he comprehended from the Brahmin Priests at

the temple. Thus, the Meditation on Ekambareeshwar and devotion to the deity by Kuppuswamy began not only during the early morning hours but also during the early and late hours of evening.

This path Kuppuswamy pursued and adopted was constant and continuous for a period of over 12 years.

Right from the moment of his early life, Kuppuswamy did not think of and visualize any other deity however much his kith and kin dragged him to visit temples of other deities. His appearance was that of a yogi and people observing him by his attitude towards his surroundings were put into a shock and surprise. Amidst all these oddities, Kuppuswamy sprang up to be a devoted devotee of Ekambareeshwar of Kanchipuram and emerged to be a great yogi of higher degree of achievements in his spiritual life.

GOD AS THE TEACHER TO IMPART HIS MERCY

After the completion of meditation and mental worship acquired by himself, Kuppuswamy experienced a strange but true incident which enabled him to feel satisfied with his birth.

One day, a great saint visited Kuppuswamy's house and after occupying a comfortable seat in the coach of Kuppuswamy, asked him also to sit next to him.

After Kuppuswamy sat next to the saint with all humbleness and subservience, the saint asked him as to what he was doing. In reply, Kuppuswamy said that he was engaged in his various businesses like contract of civil works, factory management etc. Counter-crossing Kuppuswamy, the saint wanted to know from him as to what he was doing in the way of his realisation of his Creator. Kuppuswamy narrated his way of meditation and method of worship for the past 12 years.

The surprised saint, while appreciating Kuppuswamy's spiritual practice said that he could achieve this much without being taught and guided by a teacher, solely because of his good deeds in his previous birth and accordingly Kuppuswamy had crossed the two stages in his spiritual life; viz., CHARIYA (by discipline) and KRIYA (by action) and to conclude the performances pertaining to these, he had to adopt the process of YOGA (controlling the senses) which was taught to him in the following manner by the said saint. The saint told Kuppuswamy that this third step would pave the way for the fourth step namely, JNANA or KNOWLEDGE (wisdom) in the present birth of Kuppuswamy. For this, Kuppuswamy may have to give up all that is considered materialistic and connected with the physical matter like the body, wealth, etc. The sage taught Kuppuswamy ASTHA MASTHAKA YOGA, RAESAHAM, PURAHAM, KUMBAKAM acts of yoga with his right and left nostrils. Thus, the whole PRANAYAMA (the act of controlling breath to promote health and longevity) was taught by the saint within 10 minutes. Kuppuswamy was advised by the saint to practise this yoga, to give up the previous type of meditation and worship and to increase the period of KUMBHAKA and PRANAYAMA and this would enable him to achieve all the boundaries of transcendentalism including his previous birth and at last stages, Kuppuswamy could be a SIDDHA YOGI (a spiritual person of super achievements). Finally, the saint renamed Kuppuswamy as PARAMAHAMSA SACHIDANANDA YOGEESHWAR. In turn, when Kuppuswamy desired to know the saint's name, the saint said that he belonged to everywhere and he may be known as NITHYANANDA. When Kuppuswamy wanted the saint to accept his (Kuppuswamy) hospitality, the saint sported a sweet smile and disappeared after walking away a few steps.

The autobiography of Sachidananda Yogeeshwara reveals that the saint could not be anyone else other than Ekambareeshwar. Nithyananda was only a human with divine

qualities that could be attributed only to Him belonging to the entire universe including the space.

The benevolence that Yogeeshwar procured from the Ekambareeshwar because of His MAANASA POOJA may also be possible for anybody provided they also follow the steps treaded by His Holiness.

YOGIC EXPERIENCES AND ACHIEVEMENTS

As per the training imparted to Swamiji by the holy saint, Swamiji attempted both in the mornings and evenings everyday to practise yoga; but, he could not arrive at it as the meditation and devotional pooja he had practised for over a period of 12 years, acted as an impediment. In order to retain this practice as well as accomplish the yogic experience, Sri Sachidananda Yogeeshwar made it a practice to complete his meditation and devotional pooja earlier and followed by the yogic exercises. Habits die hard and as such, it took him nearly one complete year to get into both the practices without being hindered. It is now possible for Swamiji to do his meditation, devotion and yoga. Thus, a twelve-year practice by self-learning and yoga practice as prescribed by the holy saint became a part and parcel of the life of Swamiji.

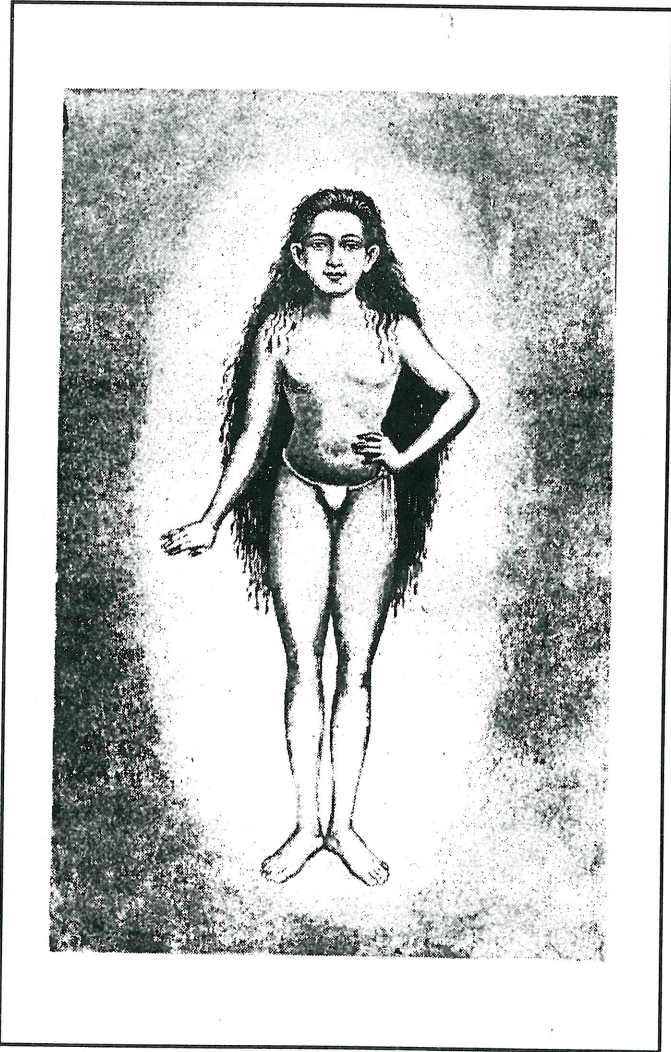
Gradually, Swamiji increased the timings of Kumbaka and though physical pains and strains were experienced by Swamiji, he could overcome these temporary and transitional stages in his practices and achieved what he was expected to achieve by the holy saint.

THE SAINT WHO PERCEIVED HIS PREVIOUS BIRTH

Miracles and wonders are the qualities of any yogic practice. As such, it is the custom of the world to see that these are not misused and misinterpreted and therefore, yogic

practices were not allowed to be practised by commoners. But, people having interest in the well-being of all human beings were revealing these wonders and such other yogic experiences.

Yogeeswar is no more an ordinary human being. He had achieved greater benefits (SIDDHIS) of the yogic practice and



NIRGUNA BRAHMA APPEARANCE

now wanted to know what he was before so that he could know more about himself now. As Yogeeswar, who had by now become a true saint, wanted to visualise himself in his previous birth. Accordingly, he started his daily routine of meditation, devotional concentration pooja and yogic practices and by these having achieved a NISHTAVASTHA, he prayed to the formless (NIRGUNA PARABRAHMA) Nithyananda to bestow him the life of his previous birth. This imploration by Yogeeswar to Nithyananda continued for 21 days and on the 21st day, he visualised between his eye brows - as if he was viewing a live picture of a movie - a 40 year old man carrying the holy bible and preaching the same with an itinerary zeal. He appeared to be leading a comfortable and happy life with a 30 year-old wife and a 6 year-old and a 4 year-old children; he appeared to be a person leading all materialistic life with a missionary zeal.

PERCEPTION OF GOD, THE FORMLESS

Now, Sachidananda Yogeeswar observed a special 'penance' to have the perception (DARSHAN) of the God, the formless who occupies the Space, the Globe and the Universe. Perhaps, Ekambareeshwar was totally convinced with the devotional attitude of Yogeeswar and his orthodoxic ways of meditation, and he appeared before the Yogeeswar as a boy of 12 year-old (vide : Photo Page 16).

Yogeeswar experienced frequently such sights and incidents as a part of his achievement in the spiritual life he had accepted.

Such experiences may be made possible by one and all who pursue the same path as that of Yogeeswar. But, because we derive pleasure with the materialistic and worldly experiences and therefore, undergo illusionary and such other mental deliria, we cannot experience any of the spiritual



PERUNDEVI AMMAIYAR

occurrences; on account of this, we undergo all sorts of chaos and turmoils. In order to experience all that is spiritual, all that is transcendental, one must control the mind with greater efforts and regular practices on meditation, devotional poojas and yogic exercises. One must concentrate on all the forms of the God, the formless (NIRGUNA - God who cannot be attributed to any mundane qualities, NIRAKARA - God who cannot be assigned any materialistic form, PARABRAHMA - God, the Supreme). Such a concentration and practice would spontaneously drive one to perceive the Divine. After this, the mind does not get distracted towards any other form.

THE DIVINE WIFE OF YOGEESHWAR

The divine wife of Yogeeshwar was PERUNDEVI and her birth, puberty, marriage, marital life - all took place only on Friday due to the prescription of the Lord - the Nature. Perundevi did not have any issue. So far as the mundane life was concerned, both husband and wife led a very austere life.

Shri Yogeeshwar was a successful businessman and through his business, he was earning sufficient as well as surplus and regular income by which he would be wealthy and lead a very comfortable life. However, he showed least interest and attraction with all these and he always craved to run away from his family life and to lead a secluded and at the same time a life of devotion, meditation and yogic practices. And he did disappear very frequently and on such occasions, Perundevi would go in search of her husband, enquire people and at last find him and bring him back home. But, again, Yogeeshwar would run away from home much to the embarrassment of his devoted wife. On one such occasion, as both husband and wife were travelling together by train, for reason not known suddenly, Perundevi addressing her co-passengers in the compartment said that her husband showed no inclination towards family life and that very frequently he would run away from home and that she had to struggle to bring him back home. She wanted to know whether she was ugly and old and whether there were no facilities in the domestic area and why Yogeeshwar was doing all this and behaving like a person having no love and liking for his wife. She appealed to all in the compartment to advise him on this part so that she could lead a happy, married life with her husband. At this, the passengers scolded the husband saying as to why he was behaving like this, and keeping quiet with bowed head out of shame. Perundevi was young, beautiful and kind-hearted and resembling the Goddess Parvathi in form and how it was possible for him to run away from her ? This did not augur

anything good to Yogeeshwar and if at all he ran away from her for the sake of meditation and penance, her tears would disturb his penances like sharp arrows and hence, henceforth, he should make up his mind to stay with her and also practise his penance etc. Thus, Yogeeshwar was put into a state of shame and humiliation by the co-passengers of the railway compartment. Yogeeshwar started thinking as to what he should do now - at this stage.

He felt and realized that his co-passengers seemed to be learned scholars of all traditional sciences and that Perundevi married him keeping the sky, fire, God and stars like Arundathi as divine witnesses and that she had made the vow that she would be with him as his righteous wife under all circumstances of misery and happiness and therefore, it was his moral right and duty to stay with his wife and practise all spiritual duties.

At the point when both Yogeeshwar and Perundevi had to alight to go to the apartment in Chennai where they had to reside; here, though they lived, Perundevi did not find any type of peace as Yogeeshwar continued his penances and this continued for months at a stretch and this condition made Perundevi think of no plans to lead a normal life.

At last, when Yogeeshwar realised that the last days of his wife had approached fast, he came out of the cave where he was practising his penances. Around this time, Perundevi Ammaiyaar desired to have her photograph taken along with Yogeeshwar, her beloved husband. The photographer was summoned and she invited Yogeeshwar to sit next to her for a pose. But, Yogeeshwar declined to offer a pose as he looked very unattractive because of the beard on his chin and hair on the head and long nails owing to his penances over a continuous period and his presence in the photo along with Perundevi would be a matter of ridicule and fun. But Perundevi said that he was her husband and however unattractive he may appear,

people were aware that it was not so as he was a yogi. However, Yogeeshwar did not agree with any of these requests and arguments of Perundevi and asked the photographer to snap a photo of only Perundevi.

By the next morning, when the final hour arrived, Yogeeshwar prepared a bed made out of a special kind of grass (DARBA) and laid Perundevi on it. Perundevi, being an ardent devotee of Lord Krishna, asked for a photo of Krishna, kissed it, offered her pooja with burning camphor and prayed to Lord Krishna to feed her with milk, curds, butter and repeated the request thrice and breathed her last on 22nd February 1912 having been a devoted wife to Yogeeshwar and she died at her age of 39 having been praised by the woman world for her services to her husband during her life time.

ACCEPTANCE OF SAINTHOOD [SANYAASA]

After the completion of all the obsequies of the dead Perundevi Ammal, having distributed all her jewellery and other household articles among the relatives, Yogeeshwar got his head and beard shaved and like a person who had made worldly renunciation, walked into a small hut built for him in a garden in a place known as VYASARPADI at Madras. After a few months' stay there, Yogeeshwar moved to Cuddapah (Thiruppathi) in Andhra Pradesh and while staying there, with his usual instinct of sympathy towards his fellow beings and in order to enlighten them the facts pertaining to life and death and to train them in the paths he had adopted to achieve spiritual benefits, Yogeeshwar wrote books like **Secrets of Vedanta, Jevatma & Paramatma** and got them printed and published with funds collected from the public. Afterwards, Yogeeshwar moved to a small village by name Kadikottai, 40 miles away from Cuddapah. Later, he returned to Madras to stay in a mutt in a place called Panchetty, 19 miles from Madras. Here, he stayed for a considerable number of years

and at regular intervals he undertook long journeys all over India, Sri Lanka, Singapore, Burma, Malaysia, Africa and he preached the contents of the books he wrote in Tamil, Telugu & English; he demonstrated a few yogic feats like JALASTHAMBHA. All these activities of Yogeeshwar attracted many disciples to follow his paths and also to serve him.

THE TEMPLE IN BANGALORE

During his itinerary, Yogeeshwar was delivering his lectures in a place known as Athony in Andhra Pradesh. At this time, Holy P. Appadurai Pillai known for his devoted services to the Saint Yogeeshwar, offered himself to be the disciple of Yogeeshwar; Appadurai Pillai begged Yogeeshwar to visit Karnataka and accordingly Yogeeshwar did visit Karnataka also. At the receiving point in the Bangalore City Railway Station, a massive decoration, musical instruments, group of Bhajan Singers were arranged and the Saint was taken to a place called Charajpet in a flower - bedecked aircraft-modelled vehicle. The Saint was taken in a procession and Yogeeshwar was received at the residence of Appadurai Pillai by himself and his wife Kamakshi Ammal. Here, he was served by the couple for nearly 2 1/2 years during which period, Appadurai served the Saint by getting his works translated into Kannada through Shri B. Bheemasena Rao, B.Sc., and got the translated work published also.

It is at this time, Yogeeshwar acquired innumerable devotees and followers of his path. Majority of these people wanted this saint to stay in Bangalore permanently in an Ashram (hermitage) and to accomplish this; they collected funds from all over the World wherever the Saint's devotees had spread. The works of Yogeeshwar also fetched a certain income to be utilised for this purpose. Thus, an Ashram was established in 1938 in Kempapura Agrahara in Bangalore of South India and

the Ashram was christened Cuddapah Sri Paramahansa Sachidananda Yogeeshwar Ashram where Sri Yogeeshwar was requisitioned to stay forever. The Ashram has become an abode to bachelors, sages, family people without encumbrances, and became practitioners of spiritual life. The well-wishers of the Ashram who were normally the devotees of the Saint from inland as well as foreign lands contributed their services as volunteers, donors, office bearers for the maintenance of the Ashram as well as to spread the messages of the Saint and to serve him with devotion and love. These followers of Yogeeshwar became instrumental in the building of such Ashrams in other places of the world. Among all these Ashrams, the Ashram at Bangalore cherished as a Supreme one; here, Saint Yogeeshwar sometimes entered into a cave made down the soil where he stayed for months in Samadhi (a state of deep and greater meditational concentration) during which time he may not know anything of himself and those of his surroundings. Besides, he would enter into the Jalasthambha Avastha (State of living on water controlling his breath) in a pond made specially for the purpose and named Ganga Thadaagam.

It was natural on the part of Saint Yogeeshwar to visit places in the country as well as in foreign countries to see that his disciples were functioning well in the Ashram in imparting teaching and training on the lines of the Saint himself. Netal, Malaysia, Mauritius, Cuddapah, Panchetty, Kareem Nagar, Bharami Bay, Shimoga, Kolar celebrated the devotional ways of Saint Yogeeshwar with pomp, in the Ashram set up in these places. To crown all such celebrations, the Ashram in Bangalore celebrates on the 16th day of February every year, the birth day (JAYANTHI) of Saint Yogeeshwar in a fitting manner on a grand scale. People from foreign countries and the different parts of India participate in this Jayanthi celebrations, with added and spontaneous enthusiasm and by serving the Saint become recipients of His Blessings.

PROGRAMME FOR JAYANTHI

During the Jayanthi celebrations, Sri Yogeeshwar will deliver lectures and explain the purpose of his birth and offer his blessings on the assembled audience. Afterwards, seated himself in a highly elevated platform, making himself visible to everyone in the audience, he will demonstrate yogic performances with RAESAHAM, PURAHAM and KUMBAKA (breath exercises - with inhalation, exhalation, retention). Followed by this, he will attain KUNDALINI posture and achieve a SAMADHI position and appear to the audience for a full view. In this AARADHARA position, the features of worship by his devotees will commence in the following manner :

Ablutions with (a) Oil, (b) Soapnut Powder, (c) Raw Kichili Powder, (d) Milk, (e) Curds, (f) Ghee, (g) Honey, (h) Tender Coconut, (i) Lemon Juice, (j) Sugar Cane Juice, (k) Fruit mixture, (l) Kadamba Powder, (m) Sandal Paste, (n) Rose water, (o) Dung-Cake Powder, (p) Cooked rice and holy waters of the rivers will be performed followed by Aaradhana (devotional offerings).

These processes will be interspersed with the singing of bhajans, parayanas (narration of the Saint's qualities) and lectures. This will be followed by archanas (warm offerings), jewel decoration with Siva, Vishnu, Preceptor Poojas; with this Saint Yogeeshwar will slowly open his lotus-petal like eye lids and the eyes will shed tears of joy and express repose of the Saint who has been in that state up to then.

All this would take place for nearly 3 hours and it is a pleasant experience for the audience to be in the premises of the Ashram during the Jayanthi celebration of Saint Yogeeshwar in his existing form.

DISTRIBUTION OF APPARELS AND FEEDING OF THE DEVOTEES

Saint Yogeeshwar, after passing the stage of Samadhi, would go among his devotees, sprinkle the holy ablutional waters, strew the flowers of Archana, and bless them all. Later, he would visit the Pakashala (Kitchen). Pick a few spoons of all the preparations made with which his hunger will get assuaged and then feed the devotees with his own hand, joking with the others and distribute clothes among the needy. The food prepared would meet the eating demands of any number of devotees and this type of non-emptying food supply and preparation is due to the natural blessings of Nature - the God. At the conclusion, Swamiji will bless one and all, with his kindness and smiles.

People visiting the Ashram and to have audience with the Swamiji may prefer to stay for longer periods of time to get themselves **clarified** of the doubts of life; some may learn yogic practices; some may get their physical, mental disabilities warded off and some may be relieved of the evil spirits haunting them; good and devoted people may have their desires fulfilled - thus, all good things would happen at the Ashram.

ASHRAMS AND LEARNING CENTRES IN THE NAME OF YOGESHWAR

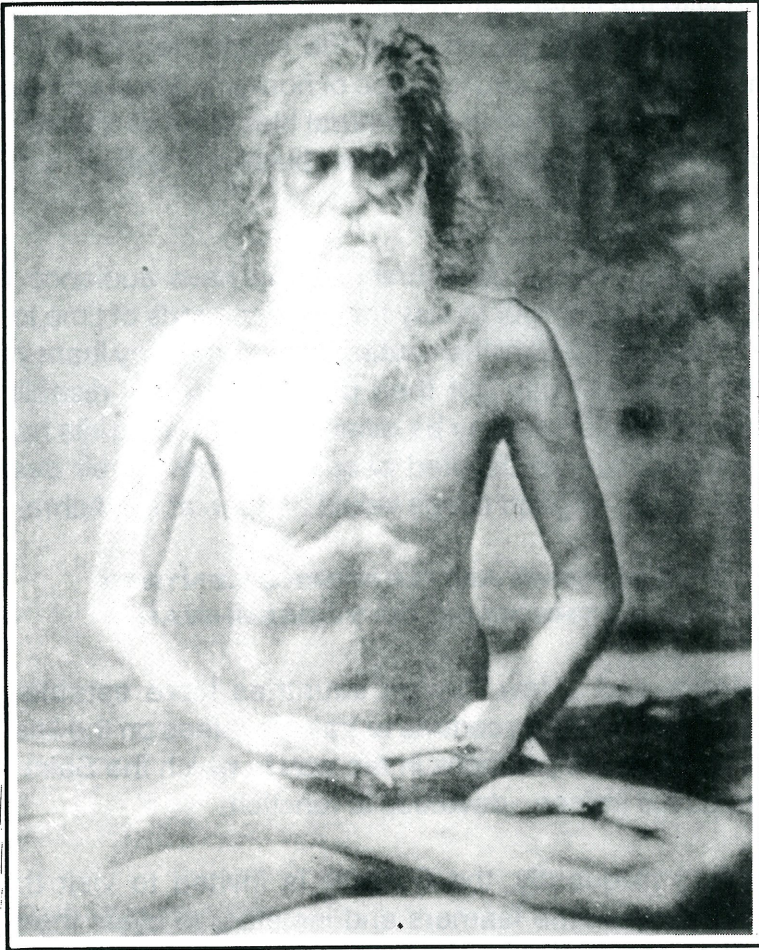
India and a few foreign countries have established Ashrams and learning centres to train devotees on the lines of yoga and spiritual practices in the way in which the Saint had expected his trainee - devotees to function.

Very frequently, the Swamiji is invited to visit these centres to bless the learners and inmates, to bless them as well as to offer further higher yogic practices. Besides, these learning centres offer courses of general learning.

**BANGALORE - THE PLACE OF PRIME CENTRE
AND HEAD OFFICE**

The Bangalore-based Ashram of Yogeeshwar is very ideally built with all salients to offer devotional prayers.

The Ashram bears the FIVE FORMS OF YOGEESHWAR at the main entrance, Gangai Thadaagam, on either sides of the main top of the Ashram and in the



**CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGESHWARAR.
366 DAYS NIRVIGARPA YOGASAMADHI PEEDAM**

sanctum sanctorum. The glorifying fact about all these five forms is that the statue of Yogeeshwar, the worshipping deity Kanchi Ekambareeshwar, Nandi (the bull), Ganesha (the elephant-God), Subramanya were carved out by Shri La Shri Siddalinga Swamy, the Chief Sculptor of Mysore and the chief of the King's Court; the other innumerable statues were carved out by Shri Mad Maha Deva Swami the near chief of the King's Court. The laying of these statues and the 'Kumbhabhishekam' of the Ashram (consecration ceremony of the premises) were carried out on 18th, 19th and 20th May 1956 - a programme of continuity for 3 days. The special feature of the whole set up is the image of the Guru right on the top of the main entrance just behind and above the statue of Yogeeshwar. The statue of the Guru appears with so much of mercy for his creatures made by him. The Guru seems to proclaim to the devotees of Yogeeshwar that the human form of his in Yogeeshwar and offering one's services to Yogeeshwar is service to Him; by this, all good things and benefits will be showered on all the devotees; the books of Yogeeshwar are the guides for everyone to lead a devoted spiritual and austere life. This benevolence is due to the mercy he has for his fellow beings and all His mercy and blessings are in the form of his statue.

MAHA NIRVIKALPA SAMADHI

On the 7th day of January 1957, at midnight, having excreted all the contents of the bowels, Swamy Yogeeshwar spoke to his devotees thus: The purpose for which I was born has been served with the blessings, guidance of Guru Nithyananda. I have shown to the world the different facets of Vedantha, Siddhanta, Jeevatma, Paramatma and also the different ways of worship of Nithyananda to know Him and His creations in the manner that is befitting our traditions and culture. My works on all these aspects will guide you all further and many more such works are likely to be before you soon by my disciples. Hence, I have decided to attain SAMADHI (the

transcendental form). Having blessed the gathering with these kind words of blessings, Swamiji entered into the State of Samadhi after midnight at 1.30 a.m. and for 3 days from then on, his physical body exhibited a divine glow and the body maintained the human body temperature. On the 9th day of January 1957, Thursday, around 6 o'clock in the evening in the presence of all devotees, both inland and foreign, as was mentioned in the testament made by the Swamiji, during 1939 and 1945, the Swamiji was worshipped with poojas, bhajans, devotional expression, distribution of prasada and was interred at the bottom of the soil exactly below the statue of himself in the Ashram at Bangalore, South India.

THE SECOND GURU POOJA ON 9.1.1958

The Second Guru Pooja was performed with Aaradhana & Anna Shanthi on 9.1.1958 by a congregation of devotees, for a period of one month, in the premises of the Ashram at Bangalore. The devotees went on a pilgrimage all over the holy places of South India.

THE GRAND CELEBRATIONS THEREON

Swamiji Yogeeshwar is remembered, served and worshipped on a grand scale in various ways.

Every 9th of January, the Aaradhana of Guru, every 6th of February, the Jayanthi (birth day of Great Souls) are celebrated in pomp and glory with procession and Annashanthi. During the month of May, the worship is observed with speciality. Besides, every POORNIMA (full moon day), every Sunday, and other special days on certain occasions, general pooja, daily pooja, special discourses, bhajans, parayanas are performed on a grand scale with great fervour. With the blessings of the Swamiji, his disciples do maintain the zeal to worship him and be blessed.

DEVELOPMENTAL ACTIVITIES

The following are some of the many activities prescribed by Swami Yogeeshwar by which the Ashram may function as it had functioned during the time of Swamiji.

To have the statue of Swamiji out of soap-stone on the lotus with a halo of power around. On either side of this statue, rooms and a conference hall for holy discourses to be set up and the whole set-up must be named ANANDA JYOTHI.

Rooms of the dimensions 6 + 7 + 10 must be built on both the sides to practise yoga and pooja methods.

To construct rooms at the backyard for bachelors and sanyasis for their stay on payment as well as for a free stay.

To have facilities for the common people for medical treatment, yogic therapy for chronic diseases, school, marriage hall, to keep Permanent Fixed Deposit in scheduled banks for the maintenance of the Ashram and to publish the books of Yogeeshwar at a subsidised price as well as to provide facilities to serve the common people on spiritual and moral lines.

To construct temples for common people to serve and worship of deities like Vighneshwara, Murugeshwara, Venkateshwara, Parameshwari and Navagrihas (the 9 zodiac planets).

THE MIRACLES PERFORMED BY YOGEEHSHWAR

During the visit of Swami Yogeeshwar to South Africa, it was his practice to stay in the houses of some of his prestigious disciples. On such a stay once in the house of one of the disciples, the disciple's wife requested the Swamiji to bless her with a gift which could be preserved and remembered. At this, Swamiji asked her to close both her palms in a saluting

posture. After a few moments when the lady of the house opened her hands, she found in the centre of her right palm, a JYOTHIRLINGAM upon seeing which the lady fell at Swamiji's feet and praised him for his blessings.

On another occasion, Swamiji had to convince the higher authority of the land where he had to perform the Jalasthambhana Kriya that this feat will not be a risk to his life and entered into the water of a lake. Immediately, he was surrounded by the alligators of that lake and they went away without harming him as he waved his hands on them. After this, Swamiji performed the yogic Jalasthambhana Kriya as if he was an inflated balloon floating on water, like Vishnu (one of the TRINITIES) on Adishesha (5 hooded python); during this feat, Swamiji sat on PADMASANA posture (lotus state) with CHIN MUDRA (steadiness of poise) - this was possible for Swamiji as he had attained the VAASI YOGA exercises. Swamiji had demonstrated this feat in other countries, in a few places in India like the Ulsoor lake in Bangalore and in the temple tank of Murugan.

He ordered his disciples in Natal to go over to Panchetty in Madras and accordingly, the disciples visited the place, had the blessings of Swamiji and returned home happily.

During his visit to Malaysia, Swamiji delivered many lectures and conducted spiritual discourses. It is said that in one of the villages over there, certain wild animals would invade villages, carry away humans, cattle and sheep after killing them. This could not be averted even by the forest rangers though this was in vogue for a longer time. The villagers narrated their plight to Swamiji who was listening to them standing at the border of the village, adjoining the jungle from where the animals caused the attack. At that time, 2 tigers were lying on the ground near his feet in a very submissive way and Swamiji ordered them both to go away from that area

so that this killing may be put to an end; in the process of obeying the Swamiji, the tigers walked away as people were watching them amazingly.

One of his disciples was given a long time audience by Swamiji who had given spiritual training during the former's youth and Swamiji advised him to have audience with him in India, when the former had by now attained old age. Unfortunately, the disciples had the address of the Ashram in Andhra Pradesh and he wandered far to reach the place through jungles, mountains encountering the sound and sight of cruel animals for he was very anxious to have audience with Swamiji at the latter's behest. At a certain time, an old man appeared before him in that wilderness and advised him to go to Madras to have audience with Swamiji. Having said this, the old man walked away and disappeared. When the disciple reached the Ashram at Bangalore, he learnt of the Samadhi of the Swamiji and that he could see only his statue. At this, the disciple wept bitterly saying that he could not get the audience with the Swamiji in live form though Swamiji had assured him of the same; it is said that Swamiji appeared before him in live form and disappeared.

Two devotees of Malaysia had visualised Swamiji and had the order to attend the 131st Jayanthi Celebration in the Bangalore Ashram and accordingly the Malaysians visited the Bangalore Ashram along with their friends and became the recipients of Swamiji's blessings.

Once, a devotee from Thiruchirapalli from South India met Swamiji and begged him to bless him with a cure for the elephantiasis he was suffering from in one of his legs. Swamiji did not show any interest in the complaint except to chide him. However, the devotee persistently begged Swamiji to advise him with guidelines to get rid of the affliction. Swamiji instructed him to stare at the image of his diseased leg continuously in a

mirror. The devotee pursued the advice of the Swamiji and with his continuous effort on the part of the devotee, he got himself rid of the affliction. He ran with madness and visited Bangalore Ashram during the Jayanthi Celebrations and fell at Swamiji's feet and sought and got his blessings after explaining to Swamiji as to the release he had from elephantiasis.

At Thiruvannamalai in Tamil Nadu, a married lady started behaving very odd with her husband during their first private meeting after the marriage; she would undress herself of all the ornaments she wore saying that she would have to join the gopikas and gopalas (herdsmen and herdswomen) and to dance with Lord Krishna at Gokula in North India; her language and speech were very odd and her relatives tried their best through many divine and common ways of relieving her from the conditions of mental delirium but in vain. At last, a visit to the Bangalore Ashram and the blessings of the Swamiji gave her relief to lead a happy married life.

A devotee belonging to Bangalore remaining a bachelor used to visit Swamiji and had his blessings very frequently. His parents were very much worried about his attitude towards the mundane life and whenever they advised him to get married to lead a worldly and married life, he did not show any inclination towards all these suggestions and advice. At last, his parents determinedly wrote to him a letter ordering him to visit them to interview a girl for marriage. But, the devotee neglected the contents of the letter and observed silence and also did not attend the interview for his matrimony. After a week, the devotee visited Swamiji at the Ashram as usual during a holiday, Swamiji had by then learnt his parents' intention, through his divine power and advised him not to neglect his parents' advice and that the disciple was destined to lead a family life with wife and hence, he should rush immediately to his parents. Accordingly, the devotee visited his parents, interviewed the girl and married her. After the marriage, he

visited Swamiji for his blessings, with his wedded wife. Swamiji could envisage the next step his devotee had to take up and therefore advised him to circumambulate the pupal tree at the backyard 3 times and to lead the life of a parent of children. His blessings enabled the devotee to attain whatever he had to attain !

Another devotee had the habit of visiting the temple of Muruga to see SUGAR KAVADI (a feat of carrying a palanquin bedecked with sugarcanes and flowers) during the Krithika day. But on the day of one of such Aadi Krithika (festival day during July-August), the said devotee was with Swamiji and therefore sought his permission to go; for this the Swamiji chided him saying that he could stay with him and see the Lord in the same place; when the devotee gazed at Swamiji he could see Lord Muruga in him and disappeared !

On a certain occasion at the Bangalore Ashram, Swamiji was administering the secret oath to one of the young ascetics. At that time, he noticed a young revolutionist offering prayer to Lord Vinayaga made of turmeric powder and Swamiji wanted him to advise his wife to smear her Mangalya (a sacred yellow-coloured thread tied round neck of a married woman) with the turmeric powder out of which the Vinayaga idol was made. When Swamiji was about to offer him the same, he asked the revolutionist whether he had allowed his wife to wear the mangalya as he was a revolutionist who did not believe in all these things. The revolutionist was shocked at this, realized his mistake born out of ignorance of facts, praised Swamiji's far-sightedness, fell at his feet and sought his blessings for his future happy life.

A certain person did not believe in the greatness of any Guru other than the Guru of his own whom he believed to be great and whom he worshipped. One of his friends - a devotee of Swamiji Yogeeshwar - took him to the Ashram where Swamiji lived in spirit. As usual, the morning prayers arranged by

Swamiji's devotees were going on with all orthodoxies and as the devotional worship was going on, the assembled audience could sight a moving light which showed a smiling Yogeeshwar and disappearing thereafter ! Followed by this, Swamiji's Guru appeared in the sleeping posture "Ananthasayanavathara" indicating that Swamiji is his own form as a holy human. As a result of these appearances, the strange person started observing meditation on Yogeeshwar and at last had his blessings in his premises.

One of the devotees who had stayed with Swamiji in his Ashram in Bangalore felt that he was no more lucky to be with Swamiji and to be looking at him wherever he wished, after Swamiji's eternal disappearance. Perhaps, to comfort this devotee, during his meditation, Swamiji appeared before him and assured him that as long the devotees continued to be devoted to him, he shall stay amidst them and so saying, Swamiji disappeared.

A lady devotee of Swamiji and a freedom fighter and devotee of Swamiji were suffering from serious cardiac disease and both of them were in their last stages of life and the doctors of the nursing homes where they were admitted had lost hopes of their survival. The lady was in Madras and the man was in Bangalore. On different occasions at these two different places, an old man visited them with doctors and conducted surgical operations and disappeared. The doctors attending to these patients noted a marked recovery in them and were surprised at this grand miracle which saved the patients' lives and it was a great divine feat which the medical history had not dreamt of !

On another occasion, a certain devotee, who was suffering from a major and acute ailment which had reached a stage where even surgical interference would not be beneficial, approached Swamiji and begged him to save him from this suffering. The

merciful Swamiji advised him to stay with him in the Ashram for a week during which time Swamiji taught him a certain yogic therapy and administered him a certain concoction in curds made by grinding fresh green herbs. Miraculously, enough, the devotee was cured of his ailment; Swamiji advised him to continue the yogic exercise.

Once, it so happened when Swamiji was travelling by train in the First Class Compartment that one of his co - commuters, who was suffering from severe headache, started feeling uneasy due to the noise of the train and journey; Swamiji made him sit opposite to him, taught him a certain yogic therapy and within minutes, the headache was cured and the passenger became Swamiji's devotee.

One of the devotees of Swamiji, who was practising "KUNDALINI YOGA" had frequent headache and irritation which were found to be incurable. At last, he approached Swamiji and begged for a cure. Swamiji pointed out to him the mistakes he was making while practising Kundalini Yoga, corrected them, taught him yogic therapy and made him stay with him for 2 weeks in his Ashram and after the cure, Swamiji blessed him to go home.

Another disciple of Swamiji was struggling for life in his death bed and Swamiji appeared before him in a trance condition and blessed him with fearlessness of death and life, and disappeared. The said disciple came back to life and lived happily ever after with Swamiji's blessings.

On certain occasion, when Swamiji was delivering series of lectures during his itinerary in Kerala, a highly learned and well-employed intellectual wanted to have answers for his questions right on the platform. Swamiji invited him to the place where he was camping and advised him to bring his friends who may also be intellectuals like him. Accordingly, the Keralite,

accompanied by his intellectual friends visited the Swamiji's camp the next day, as scheduled by Swamiji. At that time, Swamiji was having discourses with a few elderly people on Vedanta and Upanishads. Listening to these, the visitors felt that all their questions had been answered in the textual matter Swamiji was using in his discourse. After the discourse the visitors expressed what they felt and sought Swamiji's blessings and guidance; the Keralite became one of the disciples of Swamiji and adopted ascetism to practise higher yoga.

An ascetic belonging to a THAPOVANA in Tamil Nadu (South India) could not get some of the fears assuaged in the methods he was adopting to practise higher spiritual achievements. Finally, he visited Swamiji and stayed in the Ashram for 10 days, got trained and guided on saner lines and his fears allayed and returned to his Ashram in Tamil Nadu.

Once an ascetic got himself treated at a clinic in Malaysia and after getting cured, he could not offer the doctor at the clinic anything in cash; yet, he wanted to offer him something in kind and so presented the doctor a book written by Swamiji entitled *Secrets of Vedanta* and blessed the doctor and returned to his Ashram. Surprisingly the doctor read the book thoroughly, comprehended its contents, digested them and built an Ashram in the Himalayas and enlightened people and became a world-famous ascetic.

In another incident, one of the disciples of Swamiji became an ascetic after reading Swamiji's **Secrets of Vedanta** along with another person of the same type.

Both the above ascetics had been serving the American Societies through the Ashrams established there by them, in their own individual capacities.

In this manner, Swami Yogeeshwar has been serving the

whole of mankind in his live form as well as from the stage of Samadhi. In the time that had elapsed, in the days to come, Swamiji will be helping his followers in the acquisition of satisfaction and happiness in the mundane affairs like marriage, unions, child-birth, perennial income of wealth as well as in the spiritual practices like Yoga, Pranayama, etc. These experiences are narrated by the beneficiaries and all these are self-explanatory.

SATGURU NAATHA SARANAM JAYA JAYA
SACHIDANANDA SARANAM JAYA JAYA

(I surrender myself at the Feet of Satguru
May He confer victory on me)

OM SHANTHI ! OM SHANTHI !! OM SHANTHIHI !!!

SRI SACHIDANANDAAYA NAMAHA

**CUDDAPAH SRI PARAMAHAMSA
SACHIDANANDA YOGEESHWAR**

VAZHIBADU WORSHIP

1. THIRUCHARAN

Hari Aum Shanthi ! Shanthi !! Shanthihi !!!

Agara Ugara Magara Naatha
Aanai Mugathu Annale Saranam !

Satguru Naatha Saranam Jaya Jaya
Sachidananda Saranam Jaya Jaya

2. KODI VANAKKAM

Narayani - Aadhi

Bharatha Kodi Paareer - Ethai
Potri Panivom Vaareer Olageer

Sathiam Dharman Shanthi Nilavum
Thathuva Nganak Kodi
Nithi Yanantha Nir Vigaaran
Sachidanantha Sri Sathguru Naatha

Bakthi Yogam Nyanam Arulum
Mukthi Nilai Kattum
Paramahamsa Paartha Sarathi
Parivudanaruliya Bagavathgeethai Maha

3. THIRUKKATHAVANTH THIRATHAL

Pubalam - Aadhi

Manikkathavanth Thiranthiduvaai Maasatra Maamaniye
Maragathap Ponmaanikka Maanithiam Mathavane
Paniththarul Panigalellam Parivudan Purithal Veandum
Paramahamsa Sachidananda Sathguru Pasupathiye
Thanikkonaa Thaagangkonde Thaalinaai Vanthadainthom
Thairchiranthongunth Thanthai Dayanithiye
Thanithidu Dhaaganth Thannai Dhavaraja Thatthparane
Thalirmehni Kandidavae Thaalthiranth tharulvae.

4. ARULAMUTHA NATHI

Aathibaran Sadaimuditha Arulganga Dhavi Potri
Ariparanthaman Magizh Arulyamuna Dhavi Potri
Ayannavilamarntha Thiru Arulvani Dhavi Potri
Aadiyisainththodivarum Arulamutha Nathiye Potri Potri.

5. THIRUPPALLIYEHUCHI

Pubalam - Aadhi

Thiruvilakkaetri Thozhuthu Nirkintranam
Thiruvadi Paninthida Thavayoga Singgame
Irulathu Kazhinthathu Iraviyum Yezhunththanan
Innarul Purunthida Iraivane Yezhunthiraai
Peruveli Paravidunth Tharunamum Aanathu
Pearalip Pizhambe Paramane Yezhunthiraai
Marulagantru Ammul Malarnthidunj Sudare
Maathava Sachidaanantaa Yezhuntharulvaye.

Pubalam - Aadhi

Kaagam Karainthathu Kaarirul Marainthathu
Kadappaima Purivaasa Kamalane Thuyilezhai
Paagamenu Malarthuvvi Paravinintrom Manathin
Veagamthaduthanda Veanthe Thuyilezhai
Mohatthirai Maayai Maraintholi Thohntritu
Maakadal Nanjunda Maamani Thuyilezhai
Sohamkalinthathu Surian Thohntrinaan
Suthra Thaariye Yezhuntharulvaaye.

6. THIRUMANJANAM (6-1 to 6-16)

THAILABISHAEGAM 6-1

Arutguru Paramahamsa Sachidanantha Yogeesa
Therutperum Samarasam Vohngum Thuyavane
Marutpagai Neekum Maamani Marunthe Nin
Arunthavak Kanaltheera Arunthailam Anintharule.

SIGAIPODI 6-2 SOAPNUT POWDER

Agama Vedam Anantha Nulunarntoi
Dhagamaai Thavayoga Sithiyellam Petru
Aaga Puranan Yaarenra Arinthavaa
Sohamenum Suntharaa Sigaipodi Anintharule.

PACHAI KICHILI 6-3

Ichai Yelamattra Iraiye Emmaane
Achuthanavathaaram Azhagia Singamodu
Pachaima Marangal Suzhntha Kodikottai Malaivasa
Pachai Kichiliyum Parinthu Anintharule.

MILK 6-4 PAAL

Ellaiyila Eagambathureinthidum Eesan
Sollai Saathitha Suyayoga Senjudare
Thollai Perumpiravi Thuyarneengunth Thunaivane
Ellanth Tharunithi Aavinpaal Anintharule.

CURD 6-5 THAIR

Maayan Manivannan Maanilathu Avatharitha
Aayargulam Vilangum Anivilakkam Govinthan
Neayamai Gobiyar Kaanaatha Vannam
Thuyamaiyunda Theenththair Anintharule.

GHEE 6-6 NEI

Poiyana Volaga Vazhvai Virumbiyantho
Seiyathana Cheyyunj Jagathor Thanthiruntha
Seithanaye Jeevappramma Ikkia Maraithannil
Meip Porulunarthiavaa Neikaappum Anintharule.

HONEY 6-7 THEAN

Malarelam Nugarnthu Varunjchiru Vandinangal
Palarasamum Samarasamaai Kuutti Inaithe
Salamelaam Inittha Narunththeenjvai Thanvadiitthu
Elagunarunt Theanathanai Inbamudan Anintharule.

TENDER COCONUT 6-8 ILANEER

Thanniyarkai Arputhanthan Ennenbean Iraiva
Insuvaiyum Ilanungum Inithethan Muttri
Pannedunaal Parama Vunakke Padaippathagum
Thennamutha Neeraium Thirumeanikku Anintharule.

LEMON JUICE 6-9 ELUMICHAI

Maalum Aranayanum Mathavam Purivanapol
Saalum Suguna Sivayoga Sithparane
Kohlunj Seluthi Kudimuzhuthat Konda
Elumicha Meanianaai Enthai Rasam Anintharule.

SUGARCANE JUICE 6-10 KARUMPU

Irumputharum Manathinai Ilagidum Vannam
Irunaadi Inainthilagum Thanmaithanaik Kaatti
Thirunama Manthiramam Ajabai Upatheasigane
Karumpin Rasamithanai Kanivudan Anintharule.

5 FRUIT MIXTURE 6-11 PANCHAMIRTHAM

Thanchamen trunathuthiru Thaal Vanthadaivaarkku
Anchalena Abayath Thirukarang Kaattum
Panchakkara Porulaai Polinthidum paramananthaa
Panchamirathamithai Parinthu Anintharule.

MIXED LOOSE FLOWERS 6-12 KATHAMBAM

Santhatham Samsaara Saakarath Thazhvaarku
Banthabasam Kalainthu pathinilai Thanunarathi
Anthagan Anugathu Arulneri Kattumeesa
Kanthak Kathambamum Kanalmaenik Kanintharule.

SANDAL SOLUTION 6-13 SANTHANAM

Pitthavenap Paadum Sundarar Potrumem
Attha Aranae Ambalathadum Amsane
Nittham Paninthaethum Ninadiyarkkarul Puriyum
Satthu Sithantha Santhanam Anintharule.

ROSE WATER 6-14 PANNEER

Panneri Nilaiyela Pagarnthanai Vontrenevea
Kanmanang Karainthu Nanmonam Nilaiperavae
Sonna Sollontre Suthaai Yiruthineer
Panneetrin Parimalam Parambarane Anintharulae.

HOLY ASH 6-15 THIRUNEERU

Mummalam Arukkum Mukkalam Niraitharum
Vemmai Maranap Pinithavirkkum Perumaruntham
Thammai Marantha Dhavayoga Tharparanae
Ambuli Vannath Tharulneerum Aninthalulae.

COOKED RICE 6-16 ANNABISHAGAM

Paruvathak kailaipol Polinthidung kaatchiye
Panpinor Paravum Parasivap Pathiye
Paaruyir Anaithum Pasiyaari Sugam Pera
Parivudan Aninthalul Palingu Polanname.

6A SAGALA GANGAI - IRUTHI

Gangai Yamunai Saraswathy Muthalaaya
Pongum Nathiyelam Ponmaenikae Pozhinthom
Thangkuthadayintri Tharanivuir Thaan Thazhaikum
Sangkaiyila Samarasam Oongavarul Yogeesa.

7. AADAIYANIGALAN

Kaanaganthannil Kadunthavam Thaan Purinthu
Monanthanai Petra Moorthiam Munivane
Thaananth Thavayoganth Tharaniyarkkum Thaanalitha
Aanantha Yogeesa Aadai Anigalanum Aninthalulae.

8. THIRUNEERUM THILAGAMUM

Kannaeru padumazhagu Karunaimigu Yeesane
Pannaeru Panpalar Paravunth Thirumaeniyinai
Vinnavarum Mannavarum Vianthu Potrukintra
Venneerum Thalagamum Vimalane Anintharulgave.

9. MALAR MALAI SATRAL - FLOWER GARLAND

Poomalai Punainthu Ponmanithanil Saatri
Paamalai Paadi Paninthethi Pootri
Sanmaalai Thaanisaithu Soottinom Suyanjothi
Panmaalai Paadiyaadi Paravinom Anintharule.

9.1

SRI VINAYAKA ASHTOTHIRA NAMA STHOTHIRAM

Lord Vinayaka is the dispeller and remover of all bad omens and impediments in the work undertaken. He is an embodiment of 108 great beneficial qualities and chanting his names would usher in all desired.

OM VINAYAKAAYA NAMAHA
OM VIGNARAAJAAYA NAMAHA
OM GANANAATHAAYA NAMAHA
OM GAJANANAAYA NAMAHA
OM MAHODHARAAYA NAMAHA
OM MAHADA EVAAYA NAMAHA
OM CHITHANJANASAMUTHUTHAYE NAMAHA
OM EKATHANTHOTHKADAYA NAMAHA
OM DHAEVAAYA NAMAHA

OM GAJAVAKTHRAYA NAMAHA
OM MAHABALAAYA NAMAHA
OM NAGAYAGGNOPAVEEDINAE NAMAHA
OM NAGAABHARANABHOOSHITHAYA NAMAHA
OM SARVAARTTHA SAMPATHAATHAARAAYA NAMAHA
OM GANATHYAKSHAYA NAMAHA
OM VARAPRADAAYA NAMAHA
OM RUDHRADAANAYAAYA NAMAHA
OM UDARAAYA NAMAHA
OM NAAYAGAAYA NAMAHA
OM PRAMAADHIPAAYA NAMAHA
OM PADHMARAKATTHUDAYAE NAMAHA
OM SOAMAAYA NAMAHA
OM RATTHAMAALYAANULAEPAYA NAMAHA
OM ABALAAYA NAMAHA
OM BAALAROOPINAE NAMAHA
OM SUMUKHAAYA NAMAHA
OM SUPRAPRIYAYA NAMAHA
OM PRABHVAE NAMAHA
OM PUNYAAYA NAMAHA
OM POORNAAYA NAMAHA
OM POORNOHDHARAAYA NAMAHA
OM PUNNYA KEERTHIYAE NAMAHA
OM PURAATHANAAYA NAMAHA
OM BHADHRE NAMAHA
OM SIVAAYA NAMAHA
OM SAANTHAAYA NAMAHA
OM JAGANNAATHAAYA NAMAHA
OM SAASVATHAAYA NAMAHA
OM SVAEDHAPARITHAANAAYA NAMAHA
OM THRAYATCHAYA NAMAHA

OM KANAKASUPRAPAAYA NAMAHA
OM SIVASAAMYAAYA NAMAHA
OM MAHATHEJASAE NAMAHA
OM MAHAPRAGNYAAYA NAMAHA
OM SARVANGNGAAYA NAMAHA
OM NGANASAMPANNAAYA NAMAHA
OM SARVAABHARANA BHUSHITHAAYA NAMAHA
OM PABARAPANOHDHANAAYA NAMAHA
OM DHAEVAAYA NAMAHA
OM ALAKSHIMEEMALANAASAANAYA NAMAHA
OM KUMAARAAYA NAMAHA
OM KAARANAAYA NAMAHA
OM KANTHAAYA NAMAHA
OM SARVASITTHI PRATHAAYAKAYA NAMAHA
OM VIBHVAE NAMAHA
OM EESAAYA NAMAHA
OM EESAPUTHRAAYA NAMAHA
OM EEPSITHARTHA PRADHAYAKAYA NAMAHA
OM SRI THAAYA NAMAHA
OM SUBAAYA NAMAHA
OM AEKADHANTHAAYA NAMAHA
OM AEKAVEERAAYA NAMAHA
OM ANEKADHAAYA NAMAHA
OM AEKAAYA NAMAHA
OM AEKAPRADAЕ NAMAHA
OM VISWAPRADAЕ NAMAHA
OM VISWABHUJAE NAMAHA
OM VISVAAYA NAMAHA
OM SARVANGNYAAYA NAMAHA
OM SARVAPAAYANAAYA NAMAHA

OM BHAAKYADHAAYA NAMAHA
OM BHAVADHAAYA NAMAHA
OM BHAAKINAE NAMAHA
OM BOHGAADHAAYA NAMAHA
OM BOHGABHAVANAAYA NAMAHA
OM KAVAYAE NAMAHA
OM KAARYAAYA NAMAHA
OM KENEENAAYA NAMAHA
OM GATTHIRAE NAMAHA
OM KRUTHAVAE NAMAHA
OM KRUTHINAE NAMAHA
OM KRUTHYAVIDHAE NAMAHA
OM ATTHUKRIYAAYA NAMAHA
OM KAANTHARSINAE NAMAHA
OM KRUTHAANTHAKAAYA NAMAHA
OM STHUTHIYAAYA NAMAHA
OM STHOTHRAE NAMAHA
OM THOTHAYA NAMAHA
OM STHOTHRAAYA NAMAHA
OM THRAYEE MAYAAYA NAMAHA
OM VEDHAAYA NAMAHA
OM VEDAANTHAKRUTHAE NAMAHA
OM VEDYAAYA NAMAHA
OM BUDDHAAYA NAMAHA
OM VIDHUSHAM BUDDHIDHAAYA NAMAHA
OM ONGKAARAAYA NAMAHA
OM BRAHMMAVIDHAE NAMAHA
OM BRAHMANAAYA NAMAHA
OM BRAHMANAE NAMAHA
OM BRAMMAPARAAYA NAMAHA

OM PRAAYA NAMAHA
OM SARVANGNGAAYA NAMAHA
OM SATHGATHAYAE NAMAHA
OM SARVALOHGA VEDYAAYA NAMAHA
OM SARVADHAYA NAMAHA
OM SUPAKAAYA NAMAHA
OM SULYAAYA NAMAHA
OM SRI SIDDHI VINAAYAKAAYA NAMAHA

**OM SRI VINAYAKA SIVASTOTHARA NANAVIDHA
PUSHPANI MANTHRA SAMARPYAMI**

Thus, I offer different floral tributes and conclude Sri Vinayaka Sivastothra of 108 of names.

**10. IN THE PRAISE OF LORD SIVA'S DEVOTEE -
YOGEESHWAR**

Every pooja must be preceded by an invocation which must contain words in praise of the Lord, who is being worshipped. Lord Siva is known to be provoked quickly as well as the Lord becomes pacified to confer unexpected boons of the benefits and happiness on the devotees. This prayer therefore is in Adoration of the Yogeeshwara Swamiji, the famous devotee of Lord Siva.

OM Annai Thandaiyumaana Endhai Guru Naathaa Potri,
OM Aaruyirayilangum Agaramudalaanavaa Potri,
OM Igonthanil parathaipera inithava Tharithoy Potri,
OM Eeraandirkachi Eesanai kandohy Potri,
OM Unmai Vuruvadhai vulathae poosanai purindhoi Potri,

- OM Ookkamunarchi yaan maanasapoojai panneeraandu
payinravaa Potri,
- OM Engum nirainthilagam yiraiyarul yeerthoi Potri,
- OM Aekambatthirai Guruvaal yogopadesam pettrohi Potri,
- OM Iyanaranaal Paramahamsa Sachidaananda
Yogeeswararanaai Potri,
- OM Orumaiyil thavayoga saadanai purindha chaturaa Potri,
- OM Onkara natha munthasanathanthanarinda thalaiva Potri,
- OM Oviyam Aganra Arulgnana Aasaan Potri,
- OM Hahra vatthumaagi Amirthamunde Aandava Potri,
- OM Karunambigai perundevi yannai pathiye Potri,
- OM Kaanaka gukaikalile kadunthavam purindoi Potri,
- OM Kizhathiyin Sollirkisainde illathirunthava Potri,
- OM Keezhpuvi gukaiyamaithu Nirvigarpam nilaithoi Potri,
- OM Kugaithanil panmurai pannel thavam purindha muniye
Potri,
- OM Kootruvarungkaalamunarntu perundevikkaruliya thunaiva
Potri,
- OM Kedumulaga vaadhaneyai vittaganra thuraviye Potri,
- OM Kedurunththathuva Saettai thavirtha semmale Potri,
- OM Kaivalya yogamura viasapuri vuraithoi Potri,
- OM Kodumpuli yadar kanaka kadikottaiyadi vaasiye Potri,
- OM Konagi kadunthava nilaikanda ninmalaa Potri,
- OM Gowripathi Eesanaar Koppam Yogeesa Potri,
- OM Sakalarumuyndida Jeeva brahmaikkiya vedantha
Ragasiyam Aruliyava Potri,
- OM Sadanai purindida yogopa desika Potri,
- OM Sivatharaka Ajapathi Manthropa Kaariye Potri,
- OM Jeevathma paramathma Ilatshanam pakarntoi Potri,
- OM Suttha Brahma Nilaiyarinda Sugavaariye Potri,
- OM Suriya Chandira Shokkumam Vuraithoi Potri,
- OM Sepparithanathathuvam Sareeralayam Kattinai Potri,
- OM Saevikku Murai vaguttha Senadhipathiye Potri,

- OM Soundarya Jalasthambhana yogakangathatam Amarndoi Potri,
- OM Daranihil Thavaraja yoga singathiruve Potri,
- OM Thalinal yadaintharkarul Tharuvai Potri,
- OM Thithikkum Thiruvadi Deetchai tharundayalu Potri,
- OM Theeya Neri Thavirthu Thooya Neri kattuminba variye Potri,
- OM Thunbanthhudaithalum Thuraiyarul Neya Potri,
- OM Thoonga Thookkamadil Thoongiya Dhuriyatheethane Potri,
- OM Deiveeka vaazhvu Tharun Thevathi Theva Potri,
- OM Degadi Bogamellam Sohkadiyil Maraitha Jothiye Potri,
- OM Thaiyalar Mayakkellam Pokkum Porkunre Potri,
- OM Thodaradhu Muppazhai Dhagithidum Kanale Potri,
- OM Thoniyai Thuyar Kadalil Thonridum Sudare Potri,
- OM Thouthi Kriyadi Kadantha Duvithatheetha Potri,
- OM Nambinarkarulpuriyum naayaka Potri,
- OM Naadantha yogantham Navinra Siddantha Potri,
- OM Nilai Koorungalandha Podantha vedantha Potri,
- OM Needulagil Panchetti Aalayam Niruvina Potri,
- OM Nunnarivu Thandarulum Noolpala Vagutthava Potri,
- OM Nulkalin Ragasiyam Villanga Vaithava Potri,
- OM Nedumaalum Ayanariya Namasiva Mandiraa Potri,
- OM Nethiram Moonrudaiya Muppuram Yerithava Potri,
- OM Naindurugum Nenjathul Niraitha Nannidiye Potri,
- OM Nodip Podum Nilla Nenjai Niruthidum Nittha Potri,
- OM Noyurum Jananadhiyai Thavirthidum Marunde Potri,
- OM Nauliyal Kayasuddhi Navinra Narkunre Potri,
- OM Pasupathi Pasam Paganra Paramananda Potri,
- OM Patham Panindilagum Paramayogarkarului Potri,
- OM Pirai Kuraiyaadu Jadamudi Dharitha Sankara Potri,
- OM Beethi Tharum Pambaninda Paraparane Potri,

- OM Puramoonru Meritha Punidangana Anna Potri,
 OM Poorva Janmangkandapunya Kiruthohbadeshika Potri,
 OM Petrathayir Siranda Perundayai Buddha Potri,
 OM Parelendarungkarunai Nabi Nayaga Potri,
 OM Paiyuraktri Meiyur Nerikattum vaendhe Potri,
 OM Ponvanna Meni Petra Punitha Porkunre Potri,
 OM Pokkuvaravatra Porun Ngana Desika Potri,
 OM Baudeeka Madhathetha Magathuva Mamaniye Potri,
 OM Mandira yandira Thirupaadha Kamala Potri,
 OM Maasatra Marakadha Maanikka Malaiye Porti,
 OM Minnoppa Maeniyellam Milirum Ennappa Porti,
 OM Meedalathu Siddiyelanthikazhum Vitthaga Potri,
 OM Muthozhil purivalla Munipungayeesea Potri,
 OM Moovarungkaana Muzhu yoga NilaiKanda Moorthiye Potri,
 OM Meithava Ozhukkamum Melana Vaazhvu Tharum vallale
 Potri,
 OM Mediniyilirava Yoga Nerivaguttha Meygnana Shithane Potri,
 OM Maikanta Mamaniye Masatra Nadatharase Potri,
 OM Mozhikku Mozhi Porul vilangum pothaka Potri,
 OM Mogakkadal kadanthu Muthikarai kattu Mudhalva Potri,
 OM Mounathe Ananda Peralikkungkalippe Potri,
 OM Valvinaiyagatri Varamelamalitha Varadane Potri,
 OM Vaanam Pozhindu valamelamonga vaiyyam shezhikka seivoi
 Potri,
 OM Vikarpa sankalpa vinaiyellam Neekkunal Vaazhve Potri,
 OM Veerukonda Kundali Pambaiyattum Parame Potri,
 OM Ulagellam Paravum Uthamayoga Therppara Potri,
 OM Urnthidum unarval ulloli villangum uyarve Potri,
 OM Vennirangonda Nirgunavuru Kandava Potri,
 OM Venduthal vaenda vetrumaiyatra vimalane Potri,
 OM Vaiyathu vaazhum vagaiyelamalitha vallaba Potri,
 OM Padinillai kadanthu pathinillai kanda paramananda paere
 Potri,

- OM Pothumarai Mudivum Anubavam Porunthum Punniya Potri,
 OM Naalvagai Neriyum Navinrarul Puriyum Nayaka Potri,
 OM Attanga yogamum Avanikkalitha Annale Potri,
 OM Iyama Meethena Inidarul Purinda Iraiye Potri,
 OM Niyamakiriyai Nithiyam vagutha Nirmala Potri,
 OM Aasanadigal Avaitharu Nalamum Arulinoi Potri,
 OM Pranayamamenum Brama Vithayai Prasithi seytha
 Brahmame Potri,
 OM Prathyakara perunilai yarulunthaaruve Potri,
 OM Thaaranaiyathile Thanadai Paetraiy Thayavudan Thantha
 Thandaiye Potri,
 OM Dhiyana Nilaiyil Thiruvellam vilangum voliye Potri,
 OM Samadi koodi samarasamongum Sachidananda Sivame
 Potri,
 OM Baktharum Muktharum yaavarum potrum Iraiye Potri,
 OM Thiruvadi kaatti Thirunilai koottum Thiruvuruvaana Deva
 Potri,
 OM Abayakkaram Neetti Anbudananikkum Amme Potri,
 OM Unmaiyyuruve Uvappila voliyaam uthama sathguruve Potri,
 OM Paramahansa Sachidananda Yogeesa Parabrahmame
 Potri, Potri.

- OM Soundarya Jalasthambhana yogakangathatam Amarndoi Potri,
- OM Daranihil Thavaraja yoga singathiruve Potri,
- OM Thalinal yadaintharkarul Tharuvoi Potri,
- OM Thithikkum Thiruvadi Deetchai tharundayalu Potri,
- OM Theeya Neri Thavirthu Thooya Neri kattuminba variye Potri,
- OM Thunbanthhudaithalum Thuraiyarul Neya Potri,
- OM Thoonga Thookkamadiil Thoongiya Dhuriyatheethane Potri,
- OM Deiveeka vaazhvu Tharun Thevathi Theva Potri,
- OM Degadi Bogamellam Sohkadiyil Maraitha Jothiye Potri,
- OM Thaiyalar Mayakkellam Pokkum Porkunre Potri,
- OM Thodaradhu Muppazhai Dhagithidum Kanale Potri,
- OM Thoniyai Thuyar Kadalil Thonridum Sudare Potri,
- OM Thouthi Kriyadi Kadantha Duvithatheetha Potri,
- OM Nambinarkarulpuriyum naayaka Potri,
- OM Naadantha yogantham Navinra Siddantha Potri,
- OM Nilai Koorungalandha Podantha vedantha Potri,
- OM Needulagil Panchetti Aalayam Niruvinae Potri,
- OM Nunnarivu Thandarulum Noolpala Vagutthava Potri,
- OM Nulkalin Ragasiyam Villanga Vaithava Potri,
- OM Nedumaalum Ayanariya Namasiva Mandiraa Potri,
- OM Nethiram Moonrudaiya Muppuram Yerithava Potri,
- OM Naindurugum Nenjathul Niraita Nannidiye Potri,
- OM Nodip Podum Nilla Nenjai Niruthidum Nittha Potri,
- OM Noyurum Jananadhiyai Thavirthidum Marunde Potri,
- OM Nauliyal Kayasuddhi Navinra Narkunre Potri,
- OM Pasupathi Pasam Paganra Paramananda Potri,
- OM Patham Panindilagam Paramayogarkarulvoi Potri,
- OM Pirai Kuraiyaadu Jadamudi Dharitha Sankara Potri,
- OM Beethi Tharum Pambaninda Paraparane Potri,

- OM Puramoonru Meritha Punidangana Anna Potri,
 OM Poorva Janmangkandapunya Kiruthohbadeshika Potri,
 OM Petrathayir Siranda Perundayai Buddha Potri,
 OM Parelendarungkarunai Nabi Nayaga Potri,
 OM Paiyuraktri Meiyur Nerikattum vaendhe Potri,
 OM Ponvanna Meni Petra Punitha Porkunre Potri,
 OM Pokkuvaravatra Porun Ngana Desika Potri,
 OM Baudeeka Madhathetha Magathuva Mamaniye Potri,
 OM Mandira yandira Thirupaadha Kamala Potri,
 OM Maasatra Marakadha Maanikka Malaiye Porti,
 OM Minnoppa Maeniyellam Milirum Ennappa Porti,
 OM Meedalathu Siddiyelanthikazhum Vitthaga Potri,
 OM Muthozhil purivalla Munipungayeesa Potri,
 OM Moovarungkaana Muzhu yoga Nilaikanda Moorthiye Potri,
 OM Meithava Ozhukkamum Melana Vaazhvu Tharum vallale
 Potri,
 OM Mediniyilirava Yoga Nerivaguttha Meygnana Shithane Potri,
 OM Maikanta Mamaniye Masatra Nadatharase Potri,
 OM Mozhikku Mozhi Porul vilangum pothaka Potri,
 OM Mogakkadal kadanthu Muthikarai kattu Mudhalva Potri,
 OM Mounathe Ananda Peralikkungkalippe Potri,
 OM Valvinaiyagatri Varamelamalitha Varadane Potri,
 OM Vaanam Pozhindu valamelamonga vaiyyam shezhikka seivoi
 Potri,
 OM Vikarpa sankalpa vinaiyellam Neekkulal Vaazhve Potri,
 OM Veerukonda Kundali Pambaiyattum Parame Potri,
 OM Ulagellam Paravum Uthamayoga Therppara Potri,
 OM Urnthidum unarval ulloli villangum uyarve Potri,
 OM Vennirangonda Nirgunavuru Kandava Potri,
 OM Venduthal vaenda vetrumaiyatra vimalane Potri,
 OM Vaiyathu vaazhum vagaiyelamalitha vallaba Potri,
 OM Padinillai kadanthu pathinillai kanda paramananda paere
 Potri,

- OM Pothumarai Mudivum Anubavam Porunthum Punniya Potri,
 OM Naalvagai Neriym Navinrarul Puriyum Nayaka Potri,
 OM Attanga yogamum Avanikkalitha Annale Potri,
 OM Iyama Meethena Inidarul Purinda Iraiye Potri,
 OM Niyamakiriyai Nithiyam vagutha Nirmala Potri,
 OM Aasanadigal Avaitharu Nalamum Arulinoi Potri,
 OM Pranayamamenum Brama Vithayai Prasithi seytha
 Brahmame Potri,
 OM Prathyakara perunilai yarulunthaaruve Potri,
 OM Thaaranaiyathile Thanadai Paetraiy Thayavudan Thantha
 Thandaiye Potri,
 OM Dhiyana Nilaiyil Thiruvelam vilangum voliye Potri,
 OM Samadi koodi samarasamongum Sachidananda Sivame
 Potri,
 OM Baktharum Muktharum yaavarum potrum Iraiye Potri,
 OM Thiruvadi kaatti Thirunilai koottum Thiruvuruvaana Deva
 Potri,
 OM Abayakkaram Neetti Anbudananikkum Amme Potri,
 OM Unmaiyyuruve Uvappila voliyaam uthama sathguruve Potri,
 OM Paramahamsa Sachidananda Yogeesa Parabrahmame
 Potri, Potri.

* * * * *

**SRI EKAMBAREESHWARA ASHTOTHARA SHATHA
NAMA STHOTHRAM :
THE 108 NAMES OF EKAMBAREESHWAR**

Ekambareeshwar may be worshipped by chanting any of his 108 names denoting the qualities of the Lord. Each utterance must be preceded by **OM** and succeeded by **NAMAHA**. These utterances, either silently or loudly, either during prayer or at any other leisure time, would bring in mental peace. Prosperity and happiness will be conferred the subject who practises it with devotion and orthodox thoughts of the Lord.

- OM SIVAYA NAMAHA
- OM MAHESWARAYA NAMAHA
- OM SAMBHUVE NAMAHA
- OM PINAKINE NAMAHA
- OM SASISAEKARAYA NAMAHA
- OM VAMADEVAYA NAMAHA
- OM VIRUPAKSHAYA NAMAHA
- OM GABARTHINE NAMAHA
- OM NEELA LOKAHITHAYA NAMAHA
- OM SANKARAYA NAMAHA
- OM SOOLABAANYE NAMAHA
- OM GATAVANGINE NAMAHA
- OM VISHNU VALLABHAYA NAMAHA
- OM SIBIVISHTAYA NAMAHA
- OM AMBIKA NATHAYA NAMAHA
- OM SREE KANTHAYA NAMAHA
- OM BHAKTHAVATHSALAYA NAMAHA
- OM BHAVAYA NAMAHA
- OM SHARVAYA NAMAHA
- OM THRILOKESHAYA NAMAHA
- OM SIDHIKANTHAYA NAMAHA

OM SIVAPRIYAYA NAMAHA
OM UGRAYA NAMAHA
OM KABARTTHINAE NAMAHA
OM KAMARIYE NAMAHA
OM ANTHAGASURA SOOTHRAYA NAMAHA
OM GANGATHARAYA NAMAHA
OM LALATAKSHAYA NAMAHA
OM KAALAEKAALAYA NAMAHA
OM KRIVPANIDHAYE NAMAHA
OM BHIMAYA NAMAHA
OM PARASUHASTHAYA NAMAHA
OM MRUPANAYE NAMAHA
OM JATADHARAYA NAMAHA
OM KAILASA VASINAE NAMAHA
OM KAVASINE NAMAHA
OM KATOHROYA NAMAHA
OM THRIPIURAANDAKAYA NAMAHA
OM VRUSHANGAYA NAMAHA
OM BHASMODHULITHA VIGRAHAYA NAMAHA
OM SAMAPRIYAYA NAMAHA
OM SORAMAYA NAMAHA
OM THRAYEE MOORTHAYE NAMAHA
OM SOMA SURYAGNI LOCHANAYA NAMAHA
OM ANEESWARAYA NAMAHA
OM SARVAGNAYA NAMAHA
OM PARAMATHMANE NAMAHA
OM ANDHAKASURASUTHRAYA NAMAHA
OM HAVISE NAMAHA
OM YANGNYAMAYA NAMAHA
OM SOMAYA NAMAHA
OM PANCHAVASTHRAYA NAMAHA
OM SADHASIVAYA NAMAHA
OM VISVESWARAYA NAMAHA
OM VEERABHADRAYA NAMAHA
OM GANANATHAYA NAMAHA

OM PRAJAPATHAYE NAMAHA
OM HIRANYARETHASE NAMAHA
OM DUTHRISHAYA NAMAHA
OM GIREESAYA NAMAHA
OM GRISAYA NAMAHA
OM ANAGAYA NAMAHA
OM BHUJANGA BHUSHANAYA NAMAHA
OM BHARGAAYA NAMAHA
OM KRITHANOOVINE NAMAHA
OM GIRI PRIYAYA NAMAHA
OM GIRUTHIVAASANE NAMAHA
OM PURARATHAYE NAMAHA
OM BHAGAVATHE NAMAHA
OM BHRAMADHADHIPAYA NAMAHA
OM GANGADHARAYA NAMAHA
OM MRUTHYUJYAYA NAMAHA
OM SOOKSHAMATHANAVE NAMAHA
OM JAGATHVIYAPINE NAMAHA
OM JAGATHGURAVE NAMAHA
OM VYOMAKESAAYA NAMAHA
OM MAHASENAJANAKAYA NAMAHA
OM CHARUVIKRAMAYA NAMAHA
OM RUDRAYA NAMAHA
OM BHOOTHPATHAYE NAMAHA
OM STHANUVE NAMAHA
OM AKIRPOTHNIYAYA NAMAHA
OM THIGAMBARAYA NAMAHA
OM ASHTAMOORTHAYE NAMAHA
OM ANEKATHMANE NAMAHA
OM SAASHWITHAYA NAMAHA
OM SUTTHAVIGRAHAYA NAMAHA
OM SAATHVIKAYA NAMAHA
OM KHANDAPARASUVE NAMAHA
OM AJAYA NAMAHA

OM PAASAVIMOCCHAKAYA NAMAHA
OM MRUDAYA NAMAHA
OM PASUPATHE NAMAHA
OM DEVAYA NAMAHA
OM MAHADEVAYA NAMAHA
OM HAVYAYA NAMAHA
OM HARAYA NAMAHA
OM BHAGANETHRA PITHE NAMAHA
OM AVYAKTHAYA NAMAHA
OM DAKSHATHVARAKAYA NAMAHA
OM HARAAYA NAMAHA
OM BHUSHATHANTHAPITHE NAMAHA
OM AVYAKRAYA NAMAHA
OM SAHASRAKSHAYA NAMAHA
OM SAHASRABATHE NAMAHA
OM APAVARGAPRADAYA NAMAHA
OM ANANTHAYA NAMAHA
OM THARAKAYA NAMAHA
OM PARAMESWARAYA NAMAHA
OM THRISHOLAPANAYE NAMAHA

**9.3 OM EKABAREESHWARA SIVASHTOTHARA
NANAVIDHA MANTHRA PUSHPANI
SAMARPAYAMI**

Thus, I offer different floral tributes to Ekambareshwara chanting his 108 names devoting His Great Qualities.

**SRI PARVATHI ASHTOTHATA SHATHA
NAMA STHOTHRAM
THE 108 NAMES OF SRI PARVATHI**

PARVATHI, the consort of Lord Siva is the Supreme Goddess and she is known popularly as JAGATH JANANI meaning, the Mother of the Universe. All the beneficial activities of Lord Siva are due to Parvathi and the whole Universe is monitored by Parvathi.

Chanting the 108 names of Parvathi, which indicate her innumerable qualities, will bring in mental peace, happiness and progressive goals.

- OM MAHA MANONMANI SATTHIYAI NAMAHA
- OM SIVASAKTHIYAI NAMAHA
- OM SIVASANKARYAI NAMAHA
- OM ICHASAKTHIYAI NAMAHA
- OM KRIYASAKTHIYAI NAMAHA
- OM GNANASAKTHIYAI SWAROOPINYAI NAMAHA
- OM SANTHYATHETHA KALANANDAYAI NAMAHA
- OM SIVA MAYAYAI NAMAHA
- OM SIVAPRIYAYAI NAMAHA
- OM SARVANGAYAI NAMAHA
- OM SUNDARYAI NAMAHA
- OM SOUMBAYAI NAMAHA
- OM SACHIDANANDA VIGRAHAYAI NAMAHA
- OM PARAPARAYAI NAMAHA
- OM BALAYAI NAMAHA
- OM THIRAPURAYAI NAMAHA
- OM KUNDALYAI NAMAHA
- OM JAYAYAI NAMAHA
- OM SIVANYAI NAMAHA
- OM BHAVANYAI NAMAHA
- OM RUDRANYAI NAMAHA
- OM SHARVANYAI NAMAHA
- OM BHUVANESHWARYAI NAMAHA
- OM KALYANYAI NAMAHA
- OM SHOALINYAI NAMAHA
- OM KANTHAYAI NAMAHA
- OM MAHATHRIPURA SUNDARYAI NAMAHA
- OM MALINYAI NAMAHA
- OM MANINYAI NAMAHA
- OM SARVAYAI NAMAHA
- OM MAHESVARIYAYI NAMAHA

OM MATHANGIYAI NAMAHA
OM SHIVAKAMYAI NAMAHA
OM SITHATHMIKAYAI NAMAHA
OM KAMAKSHIYAI NAMAHA
OM KAMALAKSHIYAI NAMAHA
OM MEENAKSHIYAI NAMAHA
OM SARVASAKSHINYAI NAMAHA
OM UMADEVYAI NAMAHA
OM MAHAKALYAI NAMAHA
OM SAMAYAI NAMAHA
OM SARVAJANAPRIYAYAI NAMAHA
OM SIDWARAYAI NAMAHA
OM SIDGANANDAYAI NAMAHA
OM SINMAYAYAI NAMAHA
OM SIDSWAROOPINYAI NAMAHA
OM MAHASARASWATHIYAI NAMAHA
OM DURGAYAI NAMAHA
OM BALADURGAYAI NAMAHA
OM ATHIDURGAYAI NAMAHA
OM LAKULYAI NAMAHA
OM SUTTHAVIDYAYAI NAMAHA
OM SHARADANANDA VIGRAHAYAI NAMAHA
OM SUPRABHAYAI NAMAHA
OM SUPRABHAJWALAYAI NAMAHA
OM INDIRAKSHIYAI NAMAHA
OM SARVAMOHINYAI NAMAHA
OM MAHENDRAJALA MANDIYASTHAYAI NAMAHA
OM MAYAYAI NAMAHA
OM MADHUVINONDHIYAI NAMAHA
OM MANTHRESHWARIYAI NAMAHA
OM MAHALAKSHMIYAI NAMAHA
OM MAHAKALA BALAPRADAYAI NAMAHA
OM CHATHURVEDA VISESHA NGNGANAYAI NAMAHA
OM SAVITHRIYAI NAMAHA

OM SARVADEVATHAYAI NAMAHA
OM MAHENDRANYAI NAMAHA
OM GANADHYAKSHAYAI NAMAHA
OM MAHABHAIRAVA MOHINYAI NAMAHA
OM MAHAMAYAYAI NAMAHA
OM MAHADEVYAI NAMAHA
OM MALABAKAYAI NAMAHA
OM MAHISHASURA SAMHARYAI NAMAHA
OM CHANDA MUNDAAE KULANTHAKNIYAI NAMAHA
OM CHAKRESHWARYAI NAMAHA
OM CHATURVEDYAI NAMAHA
OM CHAKRADISURANAYIKAYAI NAMAHA
OM SHATSASTHRA NIPUNAYAI NAMAHA
OM NITHIMIYAYAI NAMAHA
OM SHATDARISHANA VIDWAKSHANAYAI NAMAHA
OM KAALARATHRIYAI NAMAHA
OM KALATHETHAYAI NAMAHA
OM KAVIRAJA MANOHARAYAI NAMAHA
OM SHARADA THILAKA KARAYAI NAMAHA
OM RUDRAYAI NAMAHA
OM BHAKTHAJANA PRIYAYAI NAMAHA
OM UGRAMAYAI NAMAHA
OM MAHAMARIYAI NAMAHA
OM TCHIYA BHRAMARIYAI NAMAHA
OM RANAPRIYAYAI NAMAHA
OM ANNAPOORNESHWARAYAI NAMAHA
OM MATHIRE NAMAHA
OM SWARNOKARATHADI PRABHAYAI NAMAHA
OM SURAVIYANJANVARNAYAKIYAI NAMAHA
OM KATHYABHATHYADHI KARANAYAI NAMAHA
OM PADHAVAKYARTHANILAYAYAI NAMAHA
OM VINDUNADHADHIKARANAYAI NAMAHA
OM MOKSHAVA MAHISHIYAI NAMAHA
OM NITHYAYAI NAMAHA
OM BUDHI MUKTHI BALAPRADAYAI NAMAHA

OM VIGNANADAYINYAI NAMAHA
OM PRAGNAYAI NAMAHA
OM PRAGNANA PHALADAYINAI NAMAHA
OM AHANKARA KALASAKTHIYAI NAMAHA
OM PARASAKTHIYAI NAMAHA
OM PARATHPARAYAI NAMAHA
OM SIVAKAMA SUNDARIYAI NAMAHA

**OM SRI SIVAKAMA SUNDARI ASHTOTHARA
NANAVIDHA MANTHRA PUSH PANI SAMARPAYAMI**

Thus, I offer different types of floral tributes to Shivakama Sundari having 108 names.

**SRI SUBRAMANYA ASHTOTHIRA SHATHA NAMAVALI
SHTHOTHARAM**

The 108 names of Sri Subramanya Lord

Lord Subramanya is supposed to be the tutor of his own father Lord Siva, on submission. He is the Lord to ward off all evils and protect his devotees. He is the patron of all living things. Utterance of his names would bring in all benefits in all the 3 worlds. He is the VARAPUTHRA of both Siva and Parvathi fostered by 6 damsels and hence, he is known as SHANMUKHA.

OM SKANDAYA NAMAHA
OM GUHAYA NAMAHA
OM SHANMUKHAYA NAMAHA
OM PHALANETHRA SUTHAYA NAMAHA
OM PRABHAVE NAMAHA
OM PINGALAYA NAMAHA

OM KRUTHIKASUNAVE NAMAHA
OM SHIKHIVAHANAYA NAMAHA
OM DHUVI SHATBHUYAYA NAMAHA
OM THRISHANETHRAYA NAMAHA
OM SAKTHIDHARAYA NAMAHA
OM VIKITHASIVAPRAPANYAYA NAMAHA
OM THARAKASURA SAMHARINE NAMAHA
OM TCHOPALA VIMARTHANAYA NAMAHA
OM MATTHAYA NAMAHA
OM PRAMATTHAYA NAMAHA
OM UNMATTHAYA NAMAHA
OM SURASANKARA TCHITHIRE NAMAHA
OM MATHAPASENAPATHAYE NAMAHA
OM PRAGNYAYA NAMAHA
OM KRUPALAVE NAMAHA
OM BHAKTHAVATHSALAYA NAMAHA
OM UMASUTHAYA NAMAHA
OM SAKTHIDHARAYA NAMAHA
OM KUMARAYA NAMAHA
OM KROUNCHADHARANAYA NAMAHA
OM SAENANYE NAMAHA
OM AGNI JANMANE NAMAHA
OM VIHAKHAYA NAMAHA
OM SANKARATHMAJAAYA NAMAHA
OM SIVASMAMINE NAMAHA
OM GANASWAMINE NAMAHA
OM SARVA SWAMINE NAMAHA
OM SANATHANAYA NAMAHA
OM ANANTHASAKTHAYE NAMAHA
OM AHOBAYAYA NAMAHA
OM PARVATHI PRIYANANDANAYA NAMAHA
OM GANGASUTHAYA NAMAHA
OM SAROTHBHOOTHAYA NAMAHA
OM BHAVAKATHMAJAYA NAMAHA
OM AHOOTHAYE NAMAHA

OM CHIRAMBHAYA NAMAHA
OM BHISRUMBHAYA NAMAHA
OM UJRUMBHAYA NAMAHA
OM PRAJRUMBHAYA NAMAHA
OM KAMALASANA SAMSTHUTHAYA NAMAHA
OM AEKAVARNAYA NAMAHA
OM DWIVARNAYA NAMAHA
OM THRIVARNAYA NAMAHA
OM CHATHURVARNAYA NAMAHA
OM PANCHAVARNAYA NAMAHA
OM PRAJAPATHAYE NAMAHA
OM APARAYA NAMAHA
OM AGNIGARBHAYA NAMAHA
OM SAMEEGARBHAYA NAMAHA
OM VISHWARETHASE NAMAHA
OM SURARIGNE NAMAHA
OM HIRANYAVARNAYA NAMAHA
OM SUPAKRUTHE NAMAHA
OM VASUMATHE NAMAHA
OM VATAVESHATHERATHE NAMAHA
OM BHOOSHNE NAMAHA
OM KAPASTHAYE NAMAHA
OM GAHANAYA NAMAHA
OM CHANDRAVARNAYA NAMAHA
OM KALADHARAYA NAMAHA
OM MAYADHARAYA NAMAHA
OM MAHAMAYINE NAMAHA
OM KAIVALYAYA NAMAHA
OM KALATHMAKAYA NAMAHA
OM VISHWAYONAYE NAMAHA
OM AMEYATHMANE NAMAHA
OM THEJONIDHAYE NAMAHA
OM ANAMAJAYA NAMAHA
OM PARAMESHTHINE NAMAHA

OM GURAVE NAMAHA
OM BRAHMANE NAMAHA
OM VEDANAMAYAYA NAMAHA
OM VIRAJISE NAMAHA
OM VASAVE NAMAHA
OM PULINDAKANYABHAKTHIRE NAMAHA
OM MAHASHASWATHAPRADAYA NAMAHA
OM ANANDAYA NAMAHA
OM ASHRATHAKILADATHRE NAMAHA
OM CHORAGHNYAYA NAMAHA
OM ROGANASANAYA NAMAHA
OM ANANTHAMOORTHAYE NAMAHA
OM SIKANDIKRUTHAKETHANAYA NAMAHA
OM DAMBAYA NAMAHA
OM PARAMADAMBAYA NAMAHA
OM MAHADAMBAYA NAMAHA
OM VIRUSHAKHAVIDE NAMAHA
OM KARANOPATHADEHAYA NAMAHA
OM KARANATHETHA VIGRAHAYA NAMAHA
OM ANEESHWARAYA NAMAHA
OM PRANAYA NAMAHA
OM PINGALAYA NAMAHA
OM PRANADHARAYA NAMAHA
OM PARATHPARAYA NAMAHA
OM VIRUTHAPATHRE NAMAHA
OM VEERAGNAYA NAMAHA
OM RAKTHAYA NAMAHA
OM SAMAYA NAMAHA
OM BAHUVARNAYA NAMAHA
OM GOPATHAYE NAMAHA
OM DAKSHINATHYAPARAPRADAYA NAMAHA
OM SARVESHWARAYA NAMAHA
OM LOKAGURAVE NAMAHA
OM ASURANIKAMARDANAYA NAMAHA
OM SRI SUBRAMANYA MOORTHAYE NAMAHA

**OM SRI SUBRAMANYA SIVASHTOTHTRA
NAVAVIDHA MANTHRA PUSHPANI SAMARPAYAMI**

Thus, I offer different types of floral tributes to Sri Subramanya with chants of his 108 names.

11. DHOOBAM

PAABAMAGATTRUM PARAMA NINNADI POTRI
THAABAVIRATHAMUM THANEGUM THAL POTRI
SOABAMAGALUM SUYANCHUEDAR PATHAM POTRI
DHOOBAM KAMAZTHNTHANA DHOOPYAVA POTRI POTRI

BENZOIN SMOKE IS OFFERED WHILE CHANTING THE SLOKA.

12. NAIVAETHYAM

INSUVAI KOODUM ANNAM IRAIVANEH AETRARULGA
THENKANIYAVUM WAITHOM THEVANE AETRARULGA
VAANTHARUM AMUTHANEER VALLALE AETRARULGA
PONNODU THAMBULAM PUVANEESA AETRARULGA

"OH LORD ! YOU ARE OFFERED HOLY WATER, FRUITS AND
COOKED FOODS AND SEEK BLESSINGS OF YOGEEESHWARAR."

13. ORU DHEEBARATHANAI (PRITHIVI) - EARTH

BAAGAM PARINTHALITHA PARASIVAI PARANE POTRI
MAEGAVANNA KANNAN MAENIYUMANAI POTRI
SOHGAM THANIYANGUM SUNTHARA YOGI POTRI
AEGAMBATHU LINGAMANN ORUPARANCHUDARE POTRI

"OH LORD ! THOU ART THE EARTH OF THE WORLD. I OFFER
MY PRAYERS TO THEE."

13.2. IRU DHEEBARATHANAI (APPU) - WATER

IRUVINAI THANAGATRUMEESEA NINNADIGAL POTRI
KARUNAIYIN VADIVUMANA KUDAPPAI NAGAR DEVA POTRI
THIRUMARAI NANGUMANA THOYANINPATHAM POTRI
THIRUVANAI NEERILINGA IRUPARANCHUDARE POTRI

"OH LORD ! THOU ART THE WATER OF THE WORLD. YOU ARE
PRAISED BY OFFERING THIS LAMP TO THEE."

III. DHEEBAARATHANAI (FIRE/LIGHT)

MUPPURAMERITHA MUKKAN MUDALVANE ATTHA POTRI
OPPIYAMAAL AYANUNGKAANA ADI MUDIMALARGAL POTRI
APPANE ANNAMALAI ARUTSIVAIYAMME POTRI
SEPPARITHANTHEYULINIGA MUPPARANJUDARE POTRI

"OH LORD ! Thou art the light of the world existing
invisibly. I offer these fresh flowers onto your Holy
Feet and seek Thy blessings !"

IV DHEEBAARATHANAI (WIND)

KANNAPPAN NAALAARIL KANDAKALIYE POTRI
ENNAPPAN ENGARUVENUM YOOGESAMANIYE POTRI
THANNAPPAN THANNAPPENENRETTUM DAYABARAIPAKA
POTRI
PONNAPPAN KAALATTHIVAAYULINGA NARPARANJUDARE
POTRI

"Thou art my guide, Thou art my teacher, Thou art
everything to me and I offer my prayers to Thee."

V DHEEBAARATHANAI (SPACE/SKY)

ANJAL ANJALENRAADUM AMBALAVAANA POTRI
NENJAGATHONGUMNIMALA NINKAZHALGAL POTRI
SENJOLAR PAADIYADUM PARAMANARUTPUGAZHDHAN POTRI
KUNJITHA PAATHA CHIDAMBARAA KASALINGA
IMPARANJUDARE POTRI

"OH LORD ! You are praised to exist as omniscient thus covering the entire creation, in the sky, in the space."

VI THE FINAL DHEEBAARATHANAI

THANAM NEENGA DARUMA NERI THAVARA IRAIYE POTRI
KANAMUNAI MARAVA KAZHALADI MALARGAL POTRI
SINANTHAVIRTHATKONDA SIRPARA SIVAME POTRI
ANANDA DEEPAM HAMSANANDA ARUTSIVA OLIYE POTRI

"OH LORD ! You are praised for the Bright Light Rays that you emit to brighten the universe and the lives therein. You are praised for the joy you have conferred on all your subjects."

VII POT DHEEBAARATHANAI

[Kumbha Deeparadhana praising the Atma and Paramatma the Lord who is in the POTTER].

THADANGKANMALAR MANGAI THIRUPAKAA POTRI
PADAMEDUTHTHADUM PAAMBANINTHIDUM PARANE POTRI
UDAMBINILURAINTHIDUM ULLOLIUYIRE POTRI
KODAPPAIMAAPURIYEESA KUDADEEPA CHUDARE POTRI

" OH LORD ! You are Life of lives on this earth. You are the wearer of venomous snakes around your neck. You are our soul ! You are praised by offering the Lamp you have blessed us with."

14. KARPURA AARTHI

(Camphor is burnt to offer our prayers to the God under worship).

Camphor's sublime nature indicates all the 5 sublime elements of the creation by Lord.

ONGIDUM POLIVUDAN UTTHAMACHUDARE POTRI
THANGALAM KANDA THAVAYOGA CHUDARE POTRI
PONGIYE BUVIYELLAM THANGIDUNJUDARE POTRI
MANGALAM KARPOORA MANIYARUTCHUDARE POTRI

"OH LORD ! You are offered the KARPURATHI in praise of your penance and spreading Holiness all over the world"

THE SONGS OF SWAMI YOGEESHWAR

1. ADAIYUM ADIYAARKU ARUL SEYYUNGOHVE
THIDAMODENAKKUM ARUL SAIVAAI
PADYIL PRASIDHI PETRULLA
PAERINBA NGANA VARASIDHI VAARANA DEVA

2. NALAMPOZHUYUM NARPORULE NATTHUMIGUM
THATHUVANE
THALANCHERIYUM THARPARANE THANIMUTHAL
DAYAPARANAAI
JALAMPERUGUM VALAIYENA SARARKARUNAI MAAMUGILE
PULANGOTHIN PARAMAHAMSA SACHIDANANDA PIZHAMBE
-[VELAAYUDA SWAMY]

"OH LORD ! "THOU HAVE CONFERRED YOUR BENEVOLENCE
ON ME. THOU ART THE EMBODIMENT OF ALL
MERCY. THOU ART THE PEACE-GIVER TO ME
MAKING ME THE RECIPIENT OF YOUR
KINDNESS."

"KARNATAKA DAEVA GAANDHARI RAAGAM, AADI THAALAM"

PALLAVI

3. VANDHANAI SAEIDHIDUVOM SADHAA
SINDAIYE KOIL KONDA SACHIDANANDANAI

"SALUTATIONS TO SACHIDANANDA - AN EMBODIMENT OF
THOUGHTS & KNOWLEDGE"

ANUPALLAVI

THANDHAIYAM THAYUMAAGI DEIVAMA I THARANIYIL
VANDHU AVATHARITHA VALLAL NAM GURUVINAI

"THOU ART OUR FATHER AND MOTHER OF HEAVENS ON OUR
EARTH; THOU ART OUR SAVIOUR INCARNATE"

CHARANAM

MUNDHAI NALVINAIYAAL MAANIDARAI PIRANDHUM
BUNTHI MAGIZHNTHULAGA BOGANDANAI VIZHAINDE
SANDHADHAM SAMSAARA SAAGARAM THANILAAZHUM
BANDHAPAASAM ARUTHE PARANADI KAATTUVAANAI

"BORN AS AN ORDINARY HUMAN BEING I WAS BOUND BY
MUNDANE AFFAIRS AND WITH YOUR BLESSINGS, I HAVE NOW
BEEN TORN OF ALL THESE BONDAGES"

4. ETHANAIYO YOGIGAL VANDHAAR ITTHARANIMEEDHINILE
ATTHANAIYUM SIRANDHARANRO ANANDA YOGESAR

"MANY YOGIS WERE BORN; BUT, THE UNIQUE YOGI IS
YOGESHWAR"

VITTHAGAMAI VAAIPAESI VAZHNAALAI POHKKUVAARKUM
ATTHAMATTHAGA SAIYOGAM ANBAR THAMAKKEPURIVAAR.

"HE KNOWS TO CONVINCING PEOPLE, WITH HIS RHETORIC STYLE"

OHDI THIRINDHALAINDHU ORU NILLAIYUM KANAMAL
VAADI VARUTHAMURUM VEENARNILAI THANURNDHU
NAADI MANANGASINDHU NANNERIGAL THANKATTI
KOHDI PERUNDAYAVAAAL KODUTHANARE PODHUMARAINOOL.

"I WAS WANDERING IN A STATE OF WILDERNESS; THOU
HAVE UPLIFTED ME WITH ALL YOUR KINDNESS".

MAANDU - AADHI

- 5. VAARUNGAL VANTHU PAARUNGAL
VALLAL YOGESWAR VARAMIGUM AALAYAM
YAARUM ADHISAYIKKUM AANANDA KOOTHINGE
ADHU KAANA VAENUMENBA - THAVASIYAM INTRE.**

"OH ! COME ONE AND ALL TO SEE THE TEMPLE OF YOGESHWAR
WHERE YOU WILL WITNESS SIGHTS FULL OF FUN AND
HAPPINESS".

ENJAAN UDAMBINULLE IRUNDHIDUM RAGASIYAM
AEZHUNLLAIGALUM ILANGUVADHINGE
UNMAI SOROOPAMUDAN UTHAMA JOTHIYAAM
UMMIL VILANGIDUM UYARYOGA NILAIPERA

"AT THIS TEMPLE, YOU WILL KNOW YOURSELF - SECRET
YOUR EXISTENCE AND THE ENLIGHTENMENT OF YOUR BIRTH"

SINDHU-BHAIRAVI - ADI

6. ITTHANAI NAAL ENNA SEITHAI MANAME NEE
INIYA BRAHMAIKKIYAM OHTHI UNARTTHIDAAMAL

"WHAT HAVE YOU DONE ALL THESE DAYS, OH MY HEART !
YOU HAVE NOT REALIZED YOURSELF !"

ETTHANAI AAYIRAMULAGIL IRUNDHAPOHDHILUM NOOLGAL
ATTHANAIYUM VILANGA IRUNDHALANRO PRAMADHAM

"THERE ARE INNUMERABLE WORKS IN THE WORLD BUT NOT
LIKE THE ONE WHICH COULD EXPLAIN WHOLLY".

ULLAPADI KADAPPAI VALLALUDAIYA GRUNTHAM
OHDHUVAIYEL UMAKKU NICHAYAM MAINGANAM

"READING KADAPPAI'S WORK WILL ENLIGHTEN YOURSELF"

THALLAMUDIYAADHA SEER SIVARAJA THIANAM
SAARUM SARANAADI PAARUM PARAMAYOGAM

"THE THOUGHT OF SIVA AND YOUR PRAYERS WHICH CANNOT
BE MISSED WILL BRING YOU PURE AND WHOLE KNOWLEDGE
OF THE LORD - THE ETERNAL"

MOGANAM - ADI

7. ALLAL ENBADHILLAIYE NAM VAZHVLADHAI
SOLLA MANAM VALLAIYE LAIYA (AMMA)
ALLUM PAGALUM NAMMAI AANDARULUMEESEAN
NALLA PARAMA HANSA VALLAL ULLAVARAI
PANNIRUVAYADHIL PALLIPARUVAMADHIL
NANNERI MAANASA POOJAI PAZHAGIVANDHE
PINNARE KAMBARAAL PAERUPADESAM PETTRE
THANNIGARILLADHA THAVARAJAR ARULINAAL

"THERE IS NO BOTHERATION IN OUR LIVES ON ACCOUNT OF OUR MASTER. THERE IS NOTHING FOR US TO WORRY AS LONG AS OUR LORD BLESSES US. IN HIS 12th YEAR DURING HIS SCHOOL DAYS, MENTAL DEVOTION WAS PRACTISED BY HIM FOLLOWED BY THE LORD'S DIRECT TRAINING TO BE A GREAT YOGI".

SAAMA - ADI

8. SOLLADHAI KAEI MANAME NALANDHARUM
SOLLADHAI KAEI MANAME
NALLOR PARAVUNTHILLAI NAAYAGAN YAARENA
VALLON PARAMAYOGEESEAN PAGARUMANHDA
NILLONA SINDHAIYAI NIRUTHIDUM VANNAM
NALVAGAI NAMASIVA THAARAGA MANDHIRAM
PALVAGAI KARUVINIL PIRANDHIRANTHUSZHANTRIDUM
ALLAL AGATRI ARULNERI KAATTUMINBA.

"LISTEN TO THE WORDS OF YOGEESEWAR, CHANT THE THARAKA MANTHRA - NAMASIVAYA - THESE WILL BRING IN STABILITY OF MIND AND PEACE EVEN AT THE STAGES OF FOETUS LEVEL".

BYAAG - ADI

9. AANDAVANAI THAEDUGINRA MANITHARGAAL PALA
AARUMALAI KADALKADANTHUM AALAYATHUM KANEERGAAL

THAANDAVAM AADUNTHILLAI AMBALA VAANANTHANAI
VAENDUMENRU KANUMELLA UYIRGALILUM VAAZHUGINRA
VAADHIDAVE VANJANENJAR OHDHIVAITHA SOODHARINDHU
JAATHIMADHA BAEDHANERI SAASTHIRAMARAIGAL KAANA
NEEDHIYILE BRAHMAIKKIYAM ARULUM YOGESARNERI
AHIPARA VELIYONRE AGILAMELLAM VILANGUGINRA.

"PEOPLE GO TO TEMPLES IN SEARCH OF GOD, CROSSING
HILLS AND SEAS,
LORD SIVA LIVES IN THE HEARTS OF ALL LIVING
BEINGS, UNDER THE GUIDANCE OF YOGEEHWAR WHO SHOWS
THE PATH, TOWARDS THE LORD WIPING OUT THE FEELINGS
OF CASTE, CREED".

PUNNAGA VARAALI

10. MARUNDHONRIRUKKU MAANILANDHANILE
MAANDHARGAL UINDHIDAVE - NAM
MAADHAVAR SACHIDANANDARARULIA
BRAHMAIKYA MARUNDHU JEEVA BRAHMAIKYA MARUNDHU

MANAMADANGUNTHIRAN ELLAARKKUM ELIDHAI
MAARGAM PALA VAKUTTHU NALMAARGAM PALAVAGUTHU
MARANAMILA PERUVAAZHVAI ALITHIDUM
MATROPPILLAMARUNDHU JEEVA BRAHMAIKYA MARUNDHU.

RAESAKA POORAKA RAGASIAM SAATRIDUM
RAAJAYOGA MARUNDHU SIVA RAAJA YOGA MARUNDHU
MOHSAM POHGAADHEMA PAASAMAGATRIDUM
SUTTHA SIVOHA MARUNDHU

SANCHIDAM PIRARVATHWAM AAGAAMYATHAAL VARUM
JANMANGALAI OZHITHE PALA JANMANGALAI OZHITHE
SANJALANTHEERTHU SADHAASIVA NITTAIYIL
SARNTHIDUM MAA MARUNDHU

ILLARATHARKKUM THURAVARATHARKKUM
AETRATHIRUMARUNDHU ELLARKKUM
AETRATHIRUMARUNDHU

ALLALAGATRIYE ARUNERI KATTIDUM
AANANDHA MA MARUNDHU.

"Brahmikkyam" is the only panacea for the salvation from the mundane affairs, as has been taught by Lord Sachidananda. This is the only simple way to achieve the superior most life. The name SIVA brings in freedom from bondage through yoga with Pooraka and Raesaka. The thought of Siva will submerge many births into one of greater supremacy. Sanyasis and Grahasthas (sages & family people) all are benefitted by this panacea - thought of and changing of SIVA.

NARAYANI - AADHI

11. PARAMAHAMSA YOGEESEA PIRABU KADIKOTTAI GIRIVAASA
PARAMAHAMSA YOGEESEA KADIKOTTAI GIRIVAASA

PARULOR VAAZHTHUM PARAMA DAYAALA
BAKTHANU KOOLA NAEYA
PADHAMALAR PAADI PANINDHIDUM PAETHAI
PADUNDHUYARAAYINA THEERDHIDUM DAEVAA

SATGURU NAATHA SAKALA KALAAPA
SANAKAADHI BODHAGANE
SACHIDANANDA SATHYA SWAROOPA
CHATHURMARAI POTRIDUM SANKARA SIVA

ENGUM NIRAINDHA EMPERUMAANE
EKANDHA MAADHAVANE
MANGAADHA JOTHI MAASILAMANIYE
MARANANTHAVIRTHIDUM MAADHEVA SAMBO.

"OH ! LORD YOGEESEA, THE RESIDENT OF KADIKOTTAI
YOU ARE THE EMBODIMENT OF MERCY,
YOU ARE THE BIRTH PLACE OF ALL LEARNINGS,
YOU ARE THE GUIDING STAR,
YOU ARE THE INCARNATION OF LORD SIVA,
YOU ARE ALSO CALLED SANKARA AND SAMBHO."

LINGASHTAKAM

- 12.** SACHIDANANDA LINGAM SARVA JYOTHI LINGAM
PARAMAHAMSA LINGAM ADHU PARANJYOTHI LINGAM
MOOLATHARAK KANALILLE MOONDEZHUNDA LINGAM
MUZHUMUTHAL DHEIVAMENA MUTHIRNTHU VARUM LINGAM
SWADHISTAANA CHAKARATHIL SHUZHALUKINRA LINGAM
SUDDHASIVA GNANIPERUM SUGAMADUVAM LINGAM
MANIPOORAGANTHANNILE MALARN DOLIRUM LINGAM
MAASILAADHA MARAGATHAPON MAANIKKA LINGAM
ANAAGADHA NILLAIYAMADHIL AMARNTHA THIRU LINGAM
AMMAI SIVASAKTHI THARUM ARULJYOTHI LINGAM
VISUTHIYENUM ILLATHILAE VILANGUGINRA LINGAM
VEERU KONDU POLINDHIDU NAL VISUMPAANA LINGAM

AGNEYANTHANNI LONGUM ARBUDAMAAM LINGAM
ANANDA NARTHAMIDUM ATHMA JYOTHI LINGAM

SAGASRAARA VELITHANILE SAARNDUVIDUM LINGAM
SANDHINILAI ARULUGINRA SUYANJYOTHI LINGAM

"SACHIDANANDA LINGAM IN JYOTHI LINGAM
SACHIDANANDA IN THE GOD
THE HOLY LINGAM PERVADES THE UNIVERSE
THE LINGAM SURPASSES ALL THE MUNDANE DIAMONDS
MOTHER SHIVASHAKTHI IS THE BLESSING LAMP
THE LINGAM IS THE BLESSING LINGAM
THE LINGAM IS THE ATHMA LINGAM
THE LINGAM CONFERS PEACE ON ALL THE
LIVING BEINGS."

KAAYILE PULIPPADENNA (G.Me)

13. ANNAIYUM THANDAIYUM NEE SACHIDANANDA
AANANDA GURU NEE SACHIDANANDA

INBAMTHARUM DEVANE SACHIDANANDA
EESANUM AANAVANE SACHIDANANDA

UNMAI SWAROOPANE SACHIDANANDA
OOZHAI AZHIPPAVANE SACHIDANANDA

ENGUM NIRAINDAVANE SACHIDANANDA
AEKANDA MAADHAVANE SACHIDANANDA

AIYYANE PARAMAHAMSA SACHIDANANDA
ARUL THARUVAAYE SACHIDANANDA

ONRU PALA VAANAVAA SACHIDANANDA
OMKARA NAADANE SACHIDANANDA

"OH ! SACHIDANANDA, THOU ART OUR PARENTS, GIVER OF HAPPINESS. THOU ART THE REALITY. THOU ART THE REMOVER OF SINS, YOU ARE OMNIPRESENT, BLESS US WITH BLISS."

ENGAL MUTHUMAARI (G. Me)

14. THAEDI UNAI SARANADAINTHAEN PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
THIRAIGALA EZHUM NEENGAVILLAI PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
NAADI NAADI NAANALAINDEN PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
NAAN YAARENRRARIYAVILLAI PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
ODIYODI UNARVIZHAUDEN PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
UNMAIYADHU VILANGAVILLAI PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
PAADI PAADI PAADHAM PATRAEN PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,
PAADHUKAAPPADHUN PARANGAAN PARAMAHAMSA MAATHA,
OM PARAMAHAMSA MAATHA,

"OH MOTHER, THOU ART MY MOTHER, HEALER OF MY WORRIES, I SEEK SOLACE AT YOUR FEET, I KNEW NOT WHO THOU ART TILL I WAS BLESSED WITH YOUR KNOWLEDGE, THOU ART MY SAVIOUR AND THOU ART EVERYTHING I HAVE."

SABARIMALAI

15. KADINAGAR MALAIKKAADU KADAPPAI SWAMIYIN THAVA
VEEDU
KADITHINIL VIRAINDHAVAN KAZHAL NAADU
KARUNAIYAAM AVAN THIRUPUGAZH PAADU

AASAIGALELLAM AGANRÓDUM
PAASA KAYIRUM PARANDHODUM
YEMA PAASA KAYIRUM PARANDHODUM

ANBODU SEVAI PURIYAPPA
AVANADI YAARUDAN KOODAPPA
AANANDHA RAJA YOGAMAPPA
ANUDHINAM SAADANAI KOODUMAPPA

(Ashaigal)

IDHAYAT THIRUKKINRAAN NAMAKKU
INNARUL PURIKINRAAN
IRAIGURU ENRE SOLLU
SADHAA INBA NILAIYIL NILLU

(Ashaigal)

OM GURU NAATHAA SARANAM SARANAM
ARUL GURU NATHA SARANAM SARANAM
SATGURU NATHA SARANAM SARANAM
SACHIDANANDA SARANAM SARANAM

"ALL OUR ASPIRATIONS ARE KADAPPAI SRI YOGEESHWAR
WHOSE ABODE IS KADINAGAR. TRUST IN HIM WILL REMOVE
ALL FEARS AND BONDAGES. HE IS A RAJA YOGI WHO
CONFERS ETERNAL BLISS AND PRAY TO YOGEESHWAR AND
SUBMIT YOURSELF AT HIS FEET."

SRI YOGEESHWARA PANCHAKSHARA VIBHUTHI

Saama, Adi

ANBE SIVAMAI AMAINDHA VENNEERU
ARUMARAI AGAMAM ARUCHIKKUM NEERU
INBAM NALGIDUM INIYA VENNEERU
IRAIYAAM PARAMA HAMSARIN NEERAE

THEEVINAI THUTTADHEIVAMTHODARA VENNEERU
SEVINAI SUDARELAM SUTTERIKKUM VENNEERU

AAVINAI POLE NAMMAI ANAIKKUM VENNEERU
AANANDAR NADANTHANAI NAADAVAIKKUM NEERAE

THOLLAI PERUMPIRAVI THAVIRKKUM VENNEERU
THOLAIYAA PINIYELLAAM THOLAITHIDUM NEERU
ALLAL AGATRI AANDU KOLLUM VENNEERU
AANANDHA SATHUSITHAR ARUL THIRU NEERE

SANDAMAAZH SAAGARATHIL THONIYAAM VENNERU
BANTHAMARUT THENGGANRUM PADHANTHARUM NEERU
THANTHAIYUM THAYAMAAGI THANGUM VENNEERU
ENTHAIYAASAAN YEESANAI INBAM NALGUM NEERAE

PANBULLOR POTRI PARAVUM VENNEERU
PARVATHI PAAGANE PARINDHANIYUNEERU
NANBANAAI NAADUVARKU NATTRUNAI VENNEERU
NAMASIVAYA GURU NAATHAN THIRU NEERAE

NAMAVALI

17. SATGURU NAATHANE WAA WAA WAA
SACHIDANANDANE WAA WAA WAA
SARVA DAYAALANE WAA WAA WAA
SATHYA SWAROOPANE WAA WAA WAA

PARAMA HAMSA NAATHANNE WAA WAA WAA
PARAMA DAYALANE WAA WAA WAA
PARAMA YOGESANE WAA WAA WAA
PARA BRAHMASWAROOPANE WAA WAA WAA

"OH SACHIDANANDA ! YOU ARE WELCOME
OH MERCIFUL GOD ! YOU ARE WELCOME
OH TRUTH ! YOU ARE WELCOME
OH THE LORD ! WELCOME TO YOU
OH YOGESHWARA ! WELCOME TO YOU."

18. GANESA SARANAM SARANAM GANESA
YOGEEESA SARANAM SARANAM YOGEEESA
GANESA SARANAM SARANAM GANESA
YOGEEESA SARANAM SARANAM YOGEEESA

" OH GANESA ! I SALUTE YOU,
OH YOGEEESA ! I SALUTE YOU,
ACCEPT ME AT YOUR FEET. "

19. OMKAARAPRIYA YOGEEESA
MUNIJANA SAEVITHA YOGEEESA
SANTHAKAARA YOGEEESA
SAATCHATHKAARA YOGEEESA

BHAVARAAGA YOGEEESA
BHAGAVATHAPRIYA YOGEEESA
NAATHASWAROOPA YOGEEESA
NAATYAKALAABA YOGEEESA

"OH YOGEEESHA ! YOU ARE AN ENBODIMENT OF PEACE,
REALITY, LOVER OF MUSIC AND ALL LIVING BEINGS AND
YOU ARE WORSHIPPED BY ALL CLASSES OF PEOPLE AND YOU
ARE THE SAINT OF ALL SAINTS. "

20. AANANDAME SATGURU NAAMAME,
ARBUDHAME SATGURU GEETHAME,
AGANDAME JYOTHIR MAYAME,
SUNDARAME SATGURU ROOPAME.

"YOGEEESA IS HAPPINESS,
YOGEEESA IS WONDER,
HE IS THE TRUTH, LOVE AND THE ENTIRETY. "

21. SIVA SIVASIVAYENA PUGAZH PAADU
AVANADI YAARUDAN NITHAM KOODU
BHAVA BHAVA BHAVAMARA PAYAN THAEDU
SIVASAKTHI NADAMIDUM PADHAM NAADU
SIVA SIVA SIVA OM SIVAAYA NAMAH OM
BHAVA BHAVA BHAVA OM BHAVAAYA NAMAH OM
HARA HARA HARA OM HARAAYA NAMAH OM
AANANDA YOGEESEA GURURAAYA NAMAH OM.

"SING IN PRAISE OF LORD SIVA
HE IS THE UNIVERSE, WHO IS OMNISCIENT,
CHANT SIVA, CHANT YOGEESEA."

22. AGATHILE VILANGUM ARULJYOTHI KAAHAVE
ANUGUVEER AANANDA YOGEESEAR PAADHAME
AGANRIDIL AGALUM ANUGINIL ANUGUM
ARUMARAI AAGAMA NILAIVELI SUGAME

"YOGEEESHWAR OCCUPIES YOUR HEART AND MIND. PRAISE
YOGEEESHWAR AND CHANT YOGEESEA TO BE BLESSED WITH
PURE HAPPINESS."

SATGURU NAATHA SARANAM JAYA JAYA
SACHIDANANDA SARANAM JAYA JAYA

23. VITTALAA VITTALAA VITTALLA
JAYA VITTALAA PARAMA HAMSAA
JAYA VITTALAA SATGURU NAATHA
JAYA VITTALAA SACHIDANANDA

"SACHIDANANDA IS THE LORD, HE IS THE GOD OF GODS,
HE IS THE GUIDE, HE IS EVERYTHING."

- 24.** NANTHANA NANTHANA SACHIDHANANTHANA
AANANTHA SANTHANA ARPUTHA SITTHAANA
- 25.** VALANAADI IDANANDI NADAMAADUM PATHIYAE
VALAMIDUM NADUNAADI NADAMIDUM SIVAMAE
NADUNAADI YODUKOODI NADAMADUM GURUVAE
NADUNAADI NADUNINTRAL NAMANILLAI THAANA.
- 26.** OMGURU NAATHA JAYAGURU NAATHA
JAYA JAYA JAYA SRI SATGURU NAATHA
HARIGURU NAATHA AYAGURU NAATHA
HARASIVA SANKARA AMBIGAIPAAGA.

27. MAHA MANGALAM

OM MANGALAM OMGARA MANGALAM
OM NAMASIVAYA SIVAYA MANGALAM
NA MANGALAM NAGARA MANGALAM
NATHABINTHU KALATHEE GURUVE MANGALAM
SATHGURUVE MANGALAM
MA MANGALAM MAGARA MANGALAM
MAHA THEVARAAI VILANGUM GURUVE MANGALAM
SATGURUVE MANGALAM
SI MANGALAM SIGARA MANGALAM
SITHIYOGA NYANAMARUL GURUVE MANGALAM
SATGURUVE MANGALAM
VA MANGALAM VAGARA MANGALAM
VAATHA BAETHAMUNGKADANTHA GURUVE MANGALAM
SATGURUVE MANGALAM
YA MANGALAM YAGARA MANGALAM
AEGA JOTHI SORUBANE GURUVE MANGALAM
SATGURUVE MANGALAM JAGATGURUVE MANGALAM
[OM MANGALAM]

SARVA MANGALA SEETHARAAM (G. Me)
SONG OF FELICITATIONS

- 28.** PARAMAHAMSA SACHIDANANDA PAADHAMALAR VAAZHGA,
PAARULAGAMUYYA VANDHA GURUVAAM YOGEEESWAR
VAZHGA,
VAIYYA MUZHUDUM VAANAM POZHINDHU VAALAMUDAN
VAZHGA,
VARUMAI NEENGI VAAIMAIYUDAN THOYMAIYUM VAAZHGA,
KANGUKARAI KANAA NINDAN KARUNAINIDHI VAAZHGA,
PONGI VELLAMTHANGI JEEVAR POLIVUDAN VAAZHGA,
ENGUM NIRAINDA PARAM PORULAAM ENDHAI VAAZHGA,
AEKAPURI POORANAMAAM IRAIYARUL VAAZHGA VAAZHGA.

"MAY YOU EXIST FOR EVER, OH SACHIDANANDA. MAY GURU YOGEEESHWAR EXIST ALWAYS, MAY YOU PERVADE THE SPACE, THE UNIVERSE, THE EARTH WITH YOUR KINDNESS. MAY YOUR BLESSINGS ON ALL OF US BE PERENNIAL TO OVERWHELM US WITH YOUR LOVE AND CARE TO OFFER OUR FELICITATIONS TO YOU FOR EVER."

- 29.** THENNAADUDAYA SIVANE POTRI,
ENNATTAVARKKUM IRAIVAA POTRI,
AEGAMPATTHURAI ENTHAI POTRI
PAAGAM PENNURU AANAAI POTRI
OHNGUGA ULAGELAAM AANMA NAEYA ORUMAI PAADU,
ELLA UYIRGALUM INBUTTRU VAAZHGA,
ARUT PERUNJYOTHI ARUL PERUNJYOTHI
THANI PERUNGARUNAI ARUT PERUNJYOTHI
HARA HARA NAMAH PAARVATHI PATHAYE
HARA HARA MAHA DHAEVA
JAYA BOLO KADAPPAI SRI PARAMAHAMSA
SACHIDANANDA YOGEEESHWARA MAHARAJ KI JAI,

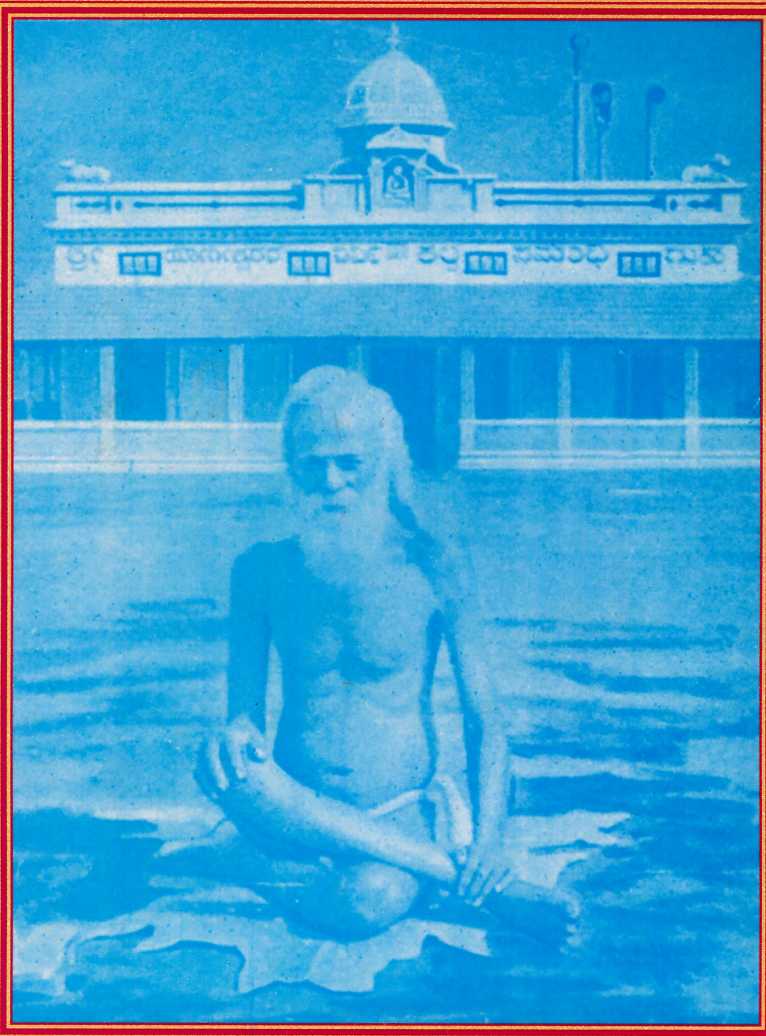
JAGADGURU SACHIDANANDA MOORTHIKKU JAI,
JAYA BOLO BHAKTHASISHYA MANDALIKKU JAI,
SATGURU NAATHA SARANAM JAYA JAYA,
SACHIDANANDA SARANAM JAYA JAYA.

"PRAISE THEE LORD SIVA OF SOUTH,
PRAISE THEE LORD OF MY LAND,
PRAISE THY SOUL, UNIFIER OF ALL,
PRAISE THEE LORD - HUSBAND OF PAARVATHI,
PRAISE THEE - LIGHT OF THE WORLD,
HAIL THEE LORD SIVA, HAIL THEE SACHIDANANDA
HAIL THEE YOGEEHWARA. I SUBMIT MYSELF AT YOUR FEET
MY LORD."

- 30.** THAAYINUM SIRANTHONGUM DHAYAIMUDAI ENDHAIYUNAI
KOYILAAKONDARULUM KUDIKONDA YOGEEESA
VAAYINAAL PUGALONA VARAMELANTHANPETRU
VAIYATHU VAAZHVAANGU VAAZHNTIDUVAAR NEEDOOZHI.

HARI OM SHANTHI ! SHANTHI !! SHANTHIHI !!!

"MAY YOU LIVE LONG YOGEESHA SWAMI; YOU ARE KIND
LIKE THE KIND-HEARTED MOTHER; WORDS ARE ABSENT TO
PRAISE YOU OH SWAMI YOGEESHA ! YOU HAVE LIVED IN
OUR HEART AND PERVADED OUR SPIRITS."



CUDDAPAH SRI PARAMAHAMSA SACHIDANANDA YOGEESHWARAR

PHOTOGRAPH WAS TAKEN AFTER TRANCE FOR 245 DAYS IN 1941 (age 76) AT YOGEESHWARAR'S ASHRAM, KEMPAPURA AGRAHARA, BANGALORE 560023, SOUTH INDIA.