

Guru Puja & Shiva Puja 完整手册

视频：尼希亚礼拜法事（中文配音 2019）

<https://www.youtube.com/watch?v=Ki6edRIjr00&t=3s>

在开始 **Puja** 之前，请作以下宣言：

1. 我真实认为也是内心所想，理解并宣告此真理——宇宙能量是存在的。
2. 我真实认为也是内心所想，理解并宣告此真理——Swamiji，上师圣履（Guru Paduka）是宇宙能量的化身和代表。
3. 我真实认为也是内心所想，理解并宣告此真理——无论我在 Guru Puja 中向 Swamiji 供奉了什么，都会直接到达宇宙能量的源头。
4. 我真实认为也是内心所想，理解并宣告“Sohamasmi”的真理——即使我敬拜，我也是祂。

Guru Puja

1. || Sadguru Vandanam || 礼敬上师

【请拿一些鲜花放入你的手中，闭上眼睛，并在经文结束时将鲜花献在 Swamiji 的圣履上】

nityānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtiṁ
dvandvātītaṁ gaganasadrśaṁ tattvamasyādi-lakṣyaṁ |
ekaṁ nityaṁ vimalaṁ acalaṁ sarvadhī-sākṣi-bhūtaṁ
bhāvātītaṁ triguṇa-rahitaṁ sadguruṁ tam namāmi ||

Translation (meaning):

I surrender onto that Sadguru who is Nithyananda, the Eternal Bliss, the bestower of Supreme Happiness, who is the personification of Wisdom, who is beyond duality, who is omnipresent, to whom the supreme goal is giving the experience of - 'You Are That' (tat tvam asi); who is Oneness, Eternal, Pure and Immovable, who is the Direct Witness (Sākshi) of the beginning and source of all Beings, who is beyond emotions, and the who is without the three qualities called Sattva, Rajas and Tamas.

我臣服于那位萨达古鲁（Sadguru），祂是尼希亚南达（Nithyananda），永恒的极乐（Eternal Bliss），至高幸福的赐予者，智慧的化身，超越二元性，无所不在，祂的最高目标是给予“你即梵”（tat tvam asi）的体验；祂是合一、永恒、纯粹和不可动摇的，是所有众生起源的直接见证者（Sākshi），超越情感，超越三种属性，即悦性（Sattva）、变性（Rajas）和惰性（Tamas）。

2. || Guru Parampara Vandanam || 礼敬上师传承

【请拿一些鲜花放入你的手中，并在经文结束时将鲜花献在 Swamiji 的圣履上】

nityānandeśvara paramashiva samārambhām

nityānadeśvari parashakti madhyamām

asmadāchārya paryantām vande guru paramparām ||

Translation (meaning):

In the guru parampara vandanam we offer our gratitude to eternal lineage to all Gurus, to all masters, I surrender to the Lineage of all the Enlightened Masters which has Sri Nithyanandeshwara Paramashiva as the beginning, Sri Nithyanandeshwari Parashakti as the middle, and my Guru Nithyananda as the entirety - from the source onwards.

在上师传承敬礼（guru parampara vandanam）中，我们向永恒的传承表达感激，向所有上师（Gurus）、所有大师致敬，我臣服于所有开悟大师的传承，其源头是尼希亚南迪什瓦拉·帕冉玛希瓦（Sri Nithyanandeshwara Paramashiva），中间是尼希亚南迪什瓦里·帕冉沙克提（Sri Nithyanandeshwari Parashakti），我的上师尼希亚南达（Nithyananda）是其整体——从源头开始。

3. || Arunagiri Yogiśvara Vandanam || 礼敬

Arunagiri Yogiśvara

【请拿一些鲜花放入你的手中，闭上眼睛，并在经文结束时将鲜花献在 Swamiji 的圣履上】

lalāṭe tripuṇḍrī niṭilakṛta kasturī tilakaḥ

sphuran mālādhāraḥ sphurita kaṭi kaupīna vasaṇaḥ

dadhāno dustāraṁ śīrasi phaṇirājam śaśikalām

pradīpaḥ sarveṣāṁ aruṇagiri yogī vijayate

Translation (meaning):

The One who has the tripundri – the three lines of sacred ash – on His forehead, the mark of sacred musk applied on His forehead, who is the wearer of a glittering garland, who wears a loincloth on His radiantly glowing waist, who holds the unconquerable king cobra and crescent moon on His crown: victory unto Aruṇagiri Yogīśvara, the Illuminator of all beings.

祂的额头上涂着三条圣灰线（tripundri），额头上点缀着神圣的麝香，戴着闪闪发光的项链，在闪耀着光芒的腰间系着缠腰布，头冠上盘踞着不可战胜的眼镜蛇王和一轮新月：愿胜利属于阿鲁纳吉里·尤吉什瓦拉（Aruṇagiri Yogīśvara），所有众生的光之明灯。

4. || Tattvacamanam || 净化（清洁）

【保持右手形状如图所示，从铜罐里舀一勺水倒入掌心，内心唱诵以下经文的同时，从掌心饮水三次（舀三次水，每次饮水唱一句经文）】



oṃ ātmatattvam śodhayāmi svadhā |
oṃ vidyatattvam śodhayāmi svadhā |
oṃ śivatattvam śodhayāmi svadhā |

Translation (meaning):

Achamana is the ritualistic cleansing of the mouth. This

ācamana is called tattvācamanam because the mantras used for the ācamana are the three tattvas(principles) - Ātmatattva (The principle of the soul- The individual Consciousness), Vidyatattva(The principle of the science of transcending from identifying ourselves as Jiva to Paramashiva), Shivatattva(The principle of Paramashiva - The Cosmic Consciousness)

阿查玛南 (Achamana) 是一种仪式性的漱口。这种阿查玛南 (Achamana) 被称为塔特瓦阿查玛南 (tattvācamanam)，因为在阿查玛南 (Achamana) 中使用的咒语是三种塔特瓦 (tattvas) (原则)：真我塔特瓦 (Ātmatattva) (灵魂的原则—个体意识)、维迪亚塔特瓦 (Vidyatattva) (超越自我认同为个体灵魂 (Jiva) 到帕冉玛希瓦 (Paramashiva) 的科学原则)、希瓦塔特瓦 (Shivatattva) (帕冉玛希瓦的原则—宇宙意识)。

【用右手大拇指根部从右至左擦拭上下嘴唇两次，同时内心唱诵以下经文】



om hām hṛdayāya namaḥ |

【用铜罐里的水清洗右手】

【用右手食指、中指和无名指的指尖，触碰上唇和下唇下方】



【用右手食指和拇指指尖相触，触碰右鼻孔、左鼻孔】



【用右手无名指和拇指指尖相触，触碰右眼、左眼、右耳、左耳】



【用铜罐里的水清洗右手】

【用右手拇指和小指的根部，触摸肚脐、右胸、左胸】



【用右手手指指尖并拢，触摸头顶、右肩、左肩、心轮】



5. || śuklāmbaṛadharaṃ || 身着白衣者

【请取一些姜黄米放入你的手中。如图所示双手握拳，并轻拍额头两侧(太阳穴上)五次，观想中脉中的甘露到达根轮的骶骨区域，甘露从头部渗出，浸湿你的双手，同时唱诵以下经文】

śuklāmbaṛadharaṃ viṣṇuṃ śaśivaṛṇaṃ caturbhujam |

prasannaṇaḍanaṃ dhyāyet sarva viḡnaḡpaśāntaye ||

Translation (meaning):

I meditate upon the Lord Ganesha who is clad in white garments, who is all-pervading, who is as bright colored as the Moon, who has a smiling, pleasant face, having four shoulders or hands, and who is the remover and pacifier of all obstacles.

我冥想身穿白色服装的象头神伽内什（Ganesha），祂无处不在，像月亮一样明亮，面带微笑，和蔼可亲，拥有四肩或四手，祂是所有障碍的消除者和平息者。

6. || prāṇāyāma || 调息

【继续把姜黄米放在右手中。现在只打开小指，无名指和拇指(如图所示)。在调息时，用拇指关闭右鼻孔，用无名指和小指关闭左鼻孔】



1) 关闭右鼻孔，通过左鼻孔慢慢吸气



2) 完全吸气后，关闭两个鼻孔，并尽可能长地屏息



3) 关闭左鼻孔，通过右鼻孔缓慢呼气



【在吸气、屏气和呼气的同时，内心唱诵以下经文三次】

oṃ hoṃ īśānamūrdhāya namaḥ
oṃ heṃ tatpuruṣavaktrāya namaḥ
oṃ huṃ aghorahrdayāya namaḥ
oṃ hiṃ vāmadevaguhyāya namaḥ
oṃ haṃ sadyojāta mūrtaye namaḥ

oṃ hām hṛdayāya namaḥ
oṃ hīm śirase namaḥ
oṃ hūm śikhāyai namaḥ
oṃ haiṃ kavacāya namaḥ
oṃ haum netrebhyo namaḥ
oṃ haḥ astrāya namaḥ

7. || Saṅkalpaḥ || 发愿

【现在将姜黄米放在你的左手掌心，用右掌合上，双手放在右大腿上，唱诵以下经文，然后在经文结束时将姜黄米放在北面。】



om mamopātta samasta durita kṣaya dvārā bhagavaśrī nityānanda
paramaśiva prītyartham śrī nityānandeśvarī parāśakti sameta śrī
nityānandeśvara paramaśiva prītyartham ca śubhe śobhane
muhūrte ādyabrahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe
vaivasvata manvantare aṣṭāvimśati tame nityayuge prathame pāde

jambū dvīpe bhārata varṣe bharatha khaṇḍe (印度地区)

krouncha dvīpe ramanaka varṣe aindra khaṇḍe (印度以外的地区)

meroh dakṣiṇe pārśve śakābde asmin vartamāne vyavahārike
prabhavādīnām ṣaṣṭyāḥ saṁvatsarāṇām madhye

(请根据吠陀历法填写空格)

_____ nāma saṁvatsare

_____ āyane

_____ ṛtau

_____ māse

_____ pakṣe

_____ śubhatithau

_____ vāsara yuktāyām

_____ nakṣatra

_____ yoga

_____ karaṇa evaṁ guṇa viśeṣaṇa viśiṣṭāyām asyām
śubhatithau

(名字)

_____ nāmadheyasya (男性)

_____ nāmnyāḥ (女性)

ca sakuṭumbasya

śrī-kailāsonnata-dvādaśānta-śyāmalā-pīṭhārūḍha
śrī-mīnākṣi-sundareśvarābhinna-svarūpa
paraśiva-putra-ratna kumāra gurumaṇyatulyāvatāra
śrī-pārvatī-stanyapāna-labdha-divya-jñāna-viśruta-sak
ala-nigamāgama-sārabhūta-drāviḍa-veda-pravakṛ
śrīmat-paramaśiva-karuṇā-samadhigata-muktāmaya-catura
śrayāna-gīyamāna-chatra-cāmara-śrīcihna-kāhalādi-samas
ta-biradāvalyalaṅkṛta jñāna-vijñāna-cakravartī
sarva-jana-saṅgha-sadyo-nirvāṇa-dīkṣāvyayāpavarga-var
ṣaviśrāṇa jīmūta para-mata-kalabha-kesarī
śaiva-siddhānta-sthāpanācārya
śrī-rājādhirāja-pāṇḍya-mahārāja-guru
kṣapaṇa-śākyādi-mahāndhakāra-nivāraṇa-jñānabhānu
vīkṣaṇānarhārha-dhvajocchedana-pūrvaka-śrīmad-vṛṣabha
-dhvaja-sthāpaka śaiva-samaya-karṭṛ sarvajñapīṭhārūḍha
śrī-jagadguru-śrī-jñānasambandha-deśika-svāmi-vāgīśa-
sundara-māṇikyavācaka-svāminām-avatāra-bhūta
śrī-jñānasambandha-svāmi-punaruddhṛta-śyāmalāpīṭha-sa
rvajñapīṭhā
trinavatyyuttara-dviśatatama-gurumahāsannidhāna
aruṇagiri-yogīśvara-paramparāgata-aruṇācala-sarvajña
pīṭha-guru-mahāsannidhāna
kailāsa-paramparāgata-kāñcī-kailāsa-sarvajñapīṭha-tra
yastriṁśaduttara-dviśatatama-gurumahāsannidhāna
nityotsava-nitya-maṅgala-nitya-kalyāṇa-nitya-rajita-k
ailāsa-paramparāgata-ādikailāsa-nityānanda-pīṭha-mahā
-saṁsthāna-mahā-siṁhāsana-pīṭha-karṭṛ
sākṣātśrī-paramaśiva-samudbhūta-kailāsa-paramparāgata
-vaivasvata-manu-ikṣvāku-hariścandra-bhagīratha-śrīrā
macandra-śūrasena-ityādi-anavacchinna-sārvabhauma-cak
ravartī-paramparāgata-catuṣṣaṣṭi-yoginī-maṇḍita-catuṣ
ṣaṣṭi-sampradāya-pravartaka-mānudharma-śāsana-sūrya-v
aṁśa-prāpta-sarvajñapīṭha-surāṅgi-sāmrājya-mūrdhābhiṣ

ikta-cūḍāmaṇi
sākṣāt
śrī-paramaśiva-samudbhūta-kapila-mahāguru-punaruddhṛt
a mahānirvāṇi-pīṭha-aṣṭottara-sahasra
śrī-mahāmaṇḍaleśvara
sākṣāt-śrī-paramaśiva-simhāsana-ābhiṣikta-samasta-gaṇ
a-nāyaka
śrī-mahāgaṇapati-samārambha
anavacchinna-pīṭhādhiśvara-guru-paramparā-prāpta
aṭala-pīṭha-aṣṭottara-sahasatama-aṣṭottara-sahasra
śrī-aṭala-pīṭhādhiśvara
dharmamukti-svargapura-svarṇapīṭha
trayaviṃśa-gurumahāsannidhāna-kailāsa-paramparāgata-ā
dipīṭha-sarvajñapīṭha-jagadguru
śrīkailāsa-punaruddhāraka śrīkailāsa-paramācārya
śrīmat-paramahaṃsa-parivrājakācāryavarya
sacchidānanda-praṇavasvarūpa śrotriya-brahma-niṣṭha
śrīmat-jagadguru-śrīlaśrī-bhagavasrī-nityānanda-param
aśiva
śrī-jñāna sambandha-deśika-paramācārya-svāminām
prītyartham teṣām pādāravindayoḥ bhakti-siddhayartham
gurukṛpā-kaṭākṣa-siddhayartham
kṣema-sthairya-vīrya-vijaya-āyurārogya-aśvaryaṇām
abhivṛddhayartham
dharmārtha-kāma-mokṣa-caturvidha-phala-puruṣārtha-sid
dhyartham
samasta-duritopa-śānttyartham
samasta-maṅgala-avāpttyartham
bhagavasrī-nityānanda-paramaśiva-prasādena
sakuṭumbasya-jñāna-vairāgya-jīvanmukti-prāpttyartham
(śrī-nityānandeśvarī-parāśakti-sameta-śrī-nityānandeś
vara-paramaśiva-avatāra-bhūta)
śrī-sarva-deva-devī-svarūpa
bhagavaśrī-nityānanda-paramaśiva-pratyakṣa-pāda-pūjām
śrī-nityānandeśvarī-parāśakti-sameta-śrī-nityānandeśv
ara-paramaśiva-pūjām ca kariṣye

【用铜罐里的水洗手，同时唱诵以下经文】

oṃ apa upaspr̥śya

8. || ghaṇṭānādaḥ || 摇铃

【现在用你的左手大声摇铃，同时唱诵经文。摇铃的位置始终不应低于你的心脏。】

āgamārthaṃ tu devānāṃ gamanārthaṃ tu rakṣasāṃ |
ghaṇṭānādaṃ karomyādaḥ devatāhvāna-lāñcanam ||
ghaṇṭādevatābhyo namaḥ ||

Translation (meaning):

May the Devas, the divine beings approach us, and the negative forces leave us, as the bell is sounded here, which is recognised as a way to invoke the Devas. I bow down to the Devas of the Bell !

愿天人（Devas）——神圣的众生接近我们，负面的力量离开我们，因为这里的铃声被敲响了，这被认为是召唤天人（Devas）的一种方式。我向铃声之神（Devas）鞠躬！

9. || mānasa-pūjā || 内心的敬拜

【拿一些鲜花放入手中，双手结龟手印（kurma mudra）。将双手放在阿南达·甘达（神性之轮）的水平，闭上眼睛，观想你的内在空间是位于心轮处的一个座椅，在心中邀请上师坐到这个座椅上，并在经文结束时将鲜花献在 Swamiji 的圣履上】

【库尔马（Kurma，龟）代表着灵性的稳定（sthiti）。没有稳定（sthiti），什么都无法实现，即使是神也无法实现。通过这个手印（Kurma mudra），我们稳定我们的头脑、身体和灵魂。】



om hṛt-padmaṁ āsanaṁ dadyāt | sahasrāracyutāmṛtaiḥ |
pādyam caraṇayor dadyāt | manastu arghyam nivedayet ||
tena amṛtena ācamaṇīyam | snāṇīyam tena ca smṛtam |
ākāśatattvaṁ vastraṁ syāt | gandhassyāt gandhatattvakam ||
cittaṁ prakalpayet puṣpaṁ | dhūpaṁ prāṇān prakalpayet |
tejas tattvaṁ ca dīpārthaṁ | naivedyam syāt sudhāmbudhiḥ ||

anāhata dhvanirghaṇṭā | vāyu tattvaṁ ca cāmaram |
sahasrāraṁ bhavet chatraṁ | śabda tattvaṁ ca gītakam ||
nṛtyamindriya karmāṇi | cāñcalyam manasastathā |
sumekhalāṁ padmamālāṁ | puṣpaṁ nānāvidhaṁ tathā ||
amāyādyair bhāva puṣpaiḥ | arcayet bhāva gocaram |

amāyam anahaṅkāraṁ | arāgaṁ amadaṁ tathā ||
amohakaṁ adambhañca | adveṣā akṣaubhakau tathā |

amātsaryam alobhaṁ ca | daśa puṣpaṁ vidur budhāḥ ||

ahimsā paramaṁ puṣpaṁ | puṣpaṁ indriya nigrahaḥ |

dayā puṣpaṁ kṣamā puṣpaṁ | jñāna puṣpaṁ ca pañcamam ||

iti pañcadaśair bhāva puṣpaiḥ | sampujayet bhagavantaṁ śrī

nityānanda paramaśivam ||

Translation:

What seat can I offer to the Master except my heart? I offer the gratitude flowing as nectar to wash His feet and to rinse His mouth. I offer my mind itself as the arghya - the bouquet. To my Master who is the very Cosmos, what clothing can I offer except the space? I offer my very prana - life energy - as the incense and I offer the ocean of nectar as the food offering. The principle of unstuck perennial sound is to be offered as the bell, the air as the cāmara, the sahasrāra as the umbrella, the principle of sound as the music, the actions of the senses and also the vagaries of the mind as the dance.

All the seven chakras along the Sushumna nadi is to be offered as a flower garland. The different kinds of flowers with which the Sadguru should be worshipped are the guilelessness, freedom from the ego, freedom from suffering when your desires are not fulfilled, freedom from arrogance, freedom from ignorance, freedom from deceit, freedom from hatred, freedom from agitation, freedom from jealousy and greed and the Sadguru should also be worshipped with the flowers of non-violence, mastery over the senses, compassion, forgiveness and Enlightenment.

除了我的心，我还能给上师（Master）提供什么座位？我奉上如甘露般流淌的感激之情来洗祂的脚，漱祂的口。我奉上我的心智本身作为敬神水（arghya）——花束。

对于我的上师（Master），祂就是宇宙本身，除了空间，我还能提供什么衣服？我奉上我的生命能量（prana）作为香，我奉上甘露之洋作为食物供品。

不粘滞的永恒之声（unstuck perennial sound）的原则应作为铃铛供奉，空气作为拂尘（camara），顶轮（Sahasrara）作为伞，声音的原则作为音乐，

感官的行动以及心灵的变幻莫测作为舞蹈。

沿着中脉（*Sushumna nadi*）的所有七个脉轮（*chakra*）应作为花环供奉。
应该用来敬拜真正的上师（*Sadguru*）的各种花朵是：纯真、无我（*ego*）、欲望未得到满足时的无苦、无傲慢、无无明、无欺骗、无仇恨、无躁动、无嫉妒和贪婪，还应该用非暴力、感官的掌控、慈悲、宽恕和开悟之花来敬拜真正的上师（*Sadguru*）。

10. || āsanam || 入座

【请拿一些鲜花和姜黄米放在手中，伴随经文献在 *Swamiji* 的圣履上】

om sarva bhūtāntarasthāya sarva bhūtāntarātmane |
kalpayāmyupaveśārtham āsanam te namo namaḥ ||

om hrīm idaṁ suvarṇāsanam sarva deva devī svarūpāya
bhagavate śrī nityānanda paramaśivāya namaḥ ||

Translation (meaning):

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

居住在所有众生（*beings*）之内的，祂是所有众生（*beings*）的灵魂！我将这个座位奉献给您；我臣服，我臣服。

11. || svāgatam || 欢迎

【请拿一些鲜花放在手中，伴随经文献鲜花在 *Swamiji* 的圣履上】

om śāntatvāt sarva kartṛtvāt bhāvoparati kāraṇāt |
śiva ukto mahā tantra mantra vidbhiḥ sadāśivaḥ ||
tasmai śivāya gurave vītarāga kalāya vai |
ameyatvāt ananto'yam ajatvācca prakīrtitaḥ ||

om yasya darśanam icchanti devāḥ svābhīṣṭa siddhaye |

tasmai te parameśāna svāgataṁ svāgataṁ prabho ||
adya me saphalaṁ janma jīvanam saphalāḥ kriyāḥ |
svāgataṁ yāt-tvayā tan-me tapasāṁ phalamāgataṁ ||

om hrīm sarva-deva-devī-svarūpa bhagavan

śrī-nityānanda-paramaśiva svāgataṁ susvāgataṁ te ||

Translation (meaning):

Because of being established in the calmness of restful awareness and being free from the attitude of performing all actions related to the fivefold cosmic functions, Lord Sadashiva is called 'Shiva' by the experts in the great tantras (Agamas). I offer myself onto that Shiva, who is the Guru and who is eternally beyond passion and who is beyond any limiting aspects of embodying and manifesting in form (kala). Because of His immeasurable greatness and being eternally unborn, He is greatly praised and celebrated as Ananta.

The darshan(vision) of the One, that is desired by Devas for the fulfillment of their ambitions ! That Paramesha, the Supreme Lord, we welcome! We welcome you, Prabhu.

因为安住在平静的觉知的宁静中，并且不受制于与五重宇宙功能相关的所有行动的态度，萨达希瓦（Sadashiva）被伟大的坦陀罗（tantras）（阿戈玛经（Agamas））的专家称为“希瓦（Shiva）”。我将自己奉献给那位希瓦（Shiva）上师（Guru），祂永恒地超越激情，超越任何在时间和形态（kala）中体现和显化的限制性方面。由于祂不可估量的伟大以及永恒地未出生，祂被极大地赞美和颂扬为阿南塔（Ananta）。

天人（Devas）渴望得到祂的达显（darshan），以实现他们的愿望！我们欢迎那位至尊主（Paramesha）帕拉梅沙（Paramesha）！我们欢迎您，主（Prabhu）。

12. || pādyam || 沐足（洗脚）

【请舀一勺水，伴随经文将水献在 Swamiji 的圣履上】



om yad-bhakti-leśa-samparkāt paramānanda-samplavaḥ |
 tasmai te parameśāna pādyam śuddhāya kalpaye ||
 om hrīm etat pādyam sarva deva devī svarūpāya
 bhagavate sri nityānanda paramaśivaya namaḥ ||

Translation (meaning):

I offer padyam, that is the water for washing the feet of Paramashiva, the Supreme Divinity, the very devotion to whom brings the ultimate bliss.

我奉上足浴水（padyam），用来洗帕冉玛希瓦（Paramashiva）——至高神——的双足。只要虔诚奉献于祂，就能获得终极的极乐。

13. || Arghya || 供养/奉献（传统花束）

【请拿起海螺放在手中，伴随经文将花束献在 Swamiji 的圣履上】



om durvākṣata samāyuktaṁ bilvapatraṁ tathā param |
 śobhanaṁ śaṅkha-pātrasthaṁ gṛhṇāṇ-arghyaṁ maheśvarā ||

om hrīm eṣo arghyaḥ sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya svāhā ||

Translation (meaning):

O Maheshwara! Please accept this arghya - offering of the traditional bouquet with water, made of durva grass, a flower, bilva leaf and a rice pellet kept in a beautiful conch.

噢，大自在天（Maheshwara）！请接受这份敬奉（arghya）——以水供奉的传统花束，盛放在一个漂亮的海螺中，里面有杜尔瓦草（durva grass）、鲜花、碧瓦叶（bilva leaf）和米粒。

14. || ācamanīyam || 漱口

【请舀一勺水，伴随经文将水献在 Swamiji 的圣履上】



om mandākinyāstu yadvārī sarvapāpaharam śubham |

grhāṇāccamanīyam tvam mayā bhaktyā niveditam ||

om hrīm idaṁ ācamanīyodakam sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya svadhā ||

Translation (meaning):

Please accept this auspicious Ganga water, which dissolves all incompletions, as an offering of ācamaniya the water for mouth wash, as I offer onto you with devotion.

请接受这吉祥的恒河水，它能化解所有的不圆满。我带着虔诚把它献给您，作为漱口水（ācamaniya）。

15. || madhuparkaḥ || 甜牛奶

【请拿起甜牛奶，伴随经文将其献在 Swamiji 的圣履上】



om sarvakalmaṣa nāśāya paripūrṇa sudhātmakam |
madhuparkamimaṁ deva kalpayāmi prasīda me ||
om hrīm eṣa madhuparkaḥ sarva deva devī svarūpāya
bhagavate sri nithyananda paramashivaya svadhā ||

Translation (meaning):

O! Destroyer of impurities ! The Complete one, the essence of nectar. I offer this nectarine drink to you, be pleased !

噢！不纯之物的毁灭者！您是圆满者，甘露的精华。我向您献上这杯香甜的甘露之饮，请笑纳！

16. || gandha-tailam || 香精油

【请将香精油拿在手中，伴随经文将其献在 Swamiji 的圣履上】

om snehaṁ grhāṇa snehena lokānāṁ hitakāraka |
sarva lokeṣu śuddhastvaṁ dadāmi sneha muttamam ||
om hrīm idaṁ gandha tailaṁ sarva deva devī svarūpāya
bhagavate sri nithyananda paramashivaya nivedayāmi ||

Translation (meaning):

Please accept this scented oil, O Benefactor of all the worlds! You are the purest among all the worlds, I offer you the most scented oil.

噢，所有世界之恩人（Benefactor）！请接受这香油（scented oil）。您是所有世界中最纯洁的，我向您献上最香的油。

17. || snānīyaṁ || 沐浴

【请舀一勺水，伴随经文将水献在 Swamiji 的圣履上，同时摇铃】



om idaṁ suśītaṁ vāri svacchaṁ śuddhaṁ manoharam |

snānārthaṁ te mayā bhaktyā kalpitaṁ pratigṛhyatām ||

om hrīm idaṁ snānīyodakaṁ sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya nivedayāmi ||

Translation (meaning):

Please accept this pleasantly cool, pure, clear and appealing water, for your sacred bath offered by me with devotion to you.

我满怀虔诚地为您奉上这令人愉悦的清涼、纯净、清澈和诱人的水，作为您的圣浴之水，请笑纳。

18. || vastram || 衣物

【请拿起供奉用的衣物放在手中，伴随经文将其献在 Swamiji 的圣履上； 或者舀一

勺水或取一朵鲜花在衣物上方绕三圈，再伴随经文将其献在 **Swamiji** 的圣履上】



om mājā citra paṭācchanna nijaguhyoru tejase |

nirāvaraṇa-vijñāya vāsaste kalpayāmyaham ||

om hrīm idaṁ vastrottariyartham sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya nivedayāmi ||

Translation (meaning):

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

我奉上衣物（vastram），献给那位揭开幻象（Maya）或幻觉面纱者。祂是开悟的真光，没有幻象（Maya）的面纱，以空间本身为衣裳。

19. || ābharaṇam || 珠宝首饰

【请拿一些珠宝放在手中，伴随经文将其涂在 **Swamiji** 的圣履上】

om svabhāva sundarāṅgāya nānā śaktyāśrayāya te |

suvarṇaṁ bhūṣaṇaṁ tubhyaṁ kalpayāmi prasīda me ||

om hrīm idaṁ suvarṇābharaṇam sarva deva devī svarūpāya

bhagavate sri nithyananda paramashivaya nivedayāmi ||

Translation (meaning):

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

您天生拥有优雅美丽的躯体，是所有力量的源泉和庇护所，我向您献上这件金饰，愿您喜悦！

20. || gandhaḥ || 香料（檀香膏）

【请拿一些檀香膏放在手中，伴随经文将其涂在 Swamiji 的圣履上】



om śarīraṁ te na jñāmi ceṣṭāṁ naiva ca naiva ca |

mayā niveditān gandhān pratigṛhya vilipyatām ||

om hrīm eṣa gandhaḥ sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya namaḥ(/gandhān dhārayami)

||

Translation (meaning):

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

我既不知道您的身体是什么，也不知道您的行为是什么，但请接受并涂抹我奉上

的这檀香膏。

21. || puṣṣam || 鲜花

【请拿一些鲜花涂上檀香膏放在手中，伴随经文将其献在 Swamiji 的圣履上】



om turīya vana sampannaṁ nānā guṇa manoharam |

ānanda saurabhaṁ puṣṣam gr̥hyatām idam uttamam ||

om hr̥im etāni sacandana puṣṣāṇi sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya vauṣaṭ ||

Translation (meaning):

Please accept these appealing and elegant, flowers of different kinds which are grown in the forest of Turiya - the space of ultimate restful awareness.

请接受这些迷人而优雅的各色鲜花，它们生长在图利亚（Turiya）的森林中——那是一个充满终极放松觉知的空间。

22. || bilva-patram || 木橘叶

【请拿起木橘叶涂上檀香膏放在手中，伴随经文将其献在 Swamiji 的圣履上】



om amṛtodbhavaṁ śrīvṛkṣaṁ śaṅkarasya sadāpriyam |

bilva patraṁ prayacchāmi pavitraṁ te sureśvara ||

om hrīm etāni sacandana bilva patrāṇi sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya vaṣaṭ ||

Translation (meaning):

I offer you, O Lord of all devas ! This holy bilva leaf in which dwells the Devi of richness and which is so much loved by Lord Shiva.

噢，所有天神（devas）之主！我向您献上这神圣的木橘叶（bilva leaf），富饶女神（Devi）寓居其中，深受希瓦神（Shiva）的喜爱。

23. || tulasī-patram || 图拉西叶

【请拿起图尔西叶涂上檀香膏放在手中，伴随经文将其献在 Swamiji 的圣履上】

om namaste bahurūpāya varadamūrtaye paramātmāne svāhā ||

om hrīm idaṁ sacandana tulasīpatraṁ sarva deva devī svarūpāya

bhagavate sri nithyananda paramashivaya namah ||

Translation (meaning):

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

愿这图拉西叶（Tulasi leaf）供奉给至高灵魂——祂拥有无限的形态，是所有恩惠的赐予者。

24. || dhūpaḥ || 香

【请将点燃的香拿在手中，伴随经文缓慢地朝向 Swamiji 的圣履挥动，同时摇铃。】

【在香中，我们看到了自身的潜能。正如香本身毫无价值，直到被点燃，我们才看到它的潜能。同样地，我们知道，除非自身的潜能得到实现，否则我们的生命也是无用的。香的甜美烟雾转瞬即逝，我们也从中认识到，生命同样短暂。】



om vanaspati-raso divyo gandhāḍhyaḥ sumanoharaḥ |

āghreyaḥ sarva-devānām dhūpoyaṁ pratigr̥hyatām ||

om hrīm eṣa dhūpaḥ sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya namaḥ ||

Translation (meaning):

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

这香是由具有醉人香味的神圣草药制成的，适合所有天神（Devas）吸入，请笑纳。

25. || dīpaḥ || 油灯

【请将点燃的油灯拿在手中，伴随经文缓慢地朝向 Swamiji 的圣履挥动，同时摇铃。】

【油灯散发出的光芒，更加彰显了上师莲花足的荣耀。】



om suprakāśo mahā dīpaḥ sarvatastimirāpahaḥ |
sabāhyābhyantara jyotiḥ dīpoyaṁ pratigrhyatām ||
om hrīm eṣa dīpaḥ sarva deva devī svarūpāya
bhagavate sri nityānanda paramaśivaya namaḥ ||

Translation (meaning):

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

这盏灯照亮了内外世界，驱散了所有地方的黑暗，请接受这光明。

26. || naivedyam || 食物

【请舀一勺水或取一朵鲜花，在食物上方顺时针旋转，然后将其献在 Swamiji 的圣履上。唱诵经文，同时摇铃。】



om naivedyam vividham deva śarkarādi vinirmitam |
mayā niveditam bhaktyā grhāṇa parameśvara ||
om hrīm idam sopakaraṇa naivedyam sarva deva devī svarūpāya
bhagavate sri nityānanda paramaśivaya nivedayāmi ||

Translation (meaning):

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

噢！圣尊（Bhagavān）！这些不同种类的食物贡品都是由甜味剂和其他成分制成的，请接受这份我带着虔诚（bhakti）为您准备的食物。

27. || pānīyam || 饮水

【请舀一勺水，伴随经文将水献在 Swamiji 的圣履上】



om samasta deva deveśa sarva tr̥pti karaṁ param |
akhaṇḍānanda sampūrṇam grhāṇa jalam uttamam ||
om hrīm idam pānārtodakam sarva deva devī svarūpāya
bhagavate sri nityānanda paramaśivaya namaḥ ||

Translation (meaning):

Oh! Supreme Divinity! The Lord of all Devas! The one who bestows complete fulfillment upon us! Please accept this water full of complete nonstop bliss.

噢！至高神性！众神（Devas）之主！赐予我们全然圆满（pūrṇa）的那一位！请接受这充满全然无间断极乐（Ānanda）的水。

28. || punarācamaniyam || 再次漱口

【请舀一勺水，伴随经文将水献在 Swamiji 的圣履上】



om ucchiṣṭa mapya śucirvā yasya smaraṇa mātrataḥ |

śuddhim āpnoti tasmai te punarācamaniyakam ||

om hrīm idaṁ punarācamaniyodakaṁ sarva deva devī svarūpāya

bhagavate sri nityānanda paramaśivaya svāhā ||

Translation (meaning):

By the mere recollection of whom, the purification and cleansing happens, may that accept the punaracamaniyam meant for obtaining purification.

仅凭对祂的忆念，便能净化洁净，愿祂接受为获得净化而准备的重新漱口用的水（punaracamaniyam）

29. || ārātrikam || 阿拉提（点燃樟脑）

【请将阿拉提（点燃的樟脑）拿在手中，伴随经文对着 Swamiji 的圣履绕圈挥动，同时左手摇铃。】



om hrīm eṣā dīpamālā sarva deva devī svarūpāya
bhagavate sri nityānanda paramaśivaya namaḥ ||

om rājādhi rājāya prasahya sāhine |
namo vyaṁ vaiśravaṇāya kurmahe |
sa me kāmān kāmakāmāya mahyaṁ ||
kāmeśvaro vai śravaṇo dadātu |
kuberāya vaiśravaṇāya mahārājāya namaḥ ||

karpūra gaurāṁ karuṇāvatāraṁ saṁsārasāraṁ bhujaṅdrahāraṁ |
sadā vasaṁ hṛdayāravinde (bhavaṁ bhavānī sahitaṁ namāmi)*3 ||

ārātrikaṁ samarpayāmi bhagavate sri nityānanda paramaśiva caraṇa
kamalebhyo namaḥ ||

Translation (meaning):

*We salute to the Kubera who blesses us with wealth, who is the
supreme of the kings, the one who possesses great patience.
Let Lord Kameshwara – the Lord of desire energy fulfill our*

desires.

I offer my pranams that is worship and salutations to the one who is as pure as camphor, the one who has incarnated because of intense compassion, the one who is the very essence of life, the one who has the king of serpents as his ornament, the one who lives eternally in the lotus of the heart and the one who has both the Shiva energy that is the cosmic masculine energy and the Devi energy that is the cosmic feminine energy at its peak!

I offer my pranams to you!

我们向财富之神俱毗罗（Kubera）致敬，祂赐予我们财富，是万王之王，拥有极大的耐心。愿爱欲之神卡梅什瓦拉（Kameshwara）满足我们的愿望。

我向祂顶礼（pranams），表达崇拜和敬意。祂如樟脑般纯洁，因强烈的慈悲而化身，是生命的精髓，以蛇王为饰，永恒地居住在心中的莲花中，并将宇宙阳性能量希瓦（Shiva）和宇宙阴性能量德维（Devi）合二为一，达到顶峰！

我向您顶礼（pranams）！

30. || puṣpāñjaliḥ || 献花致敬

【请拿一些鲜花放入掌中，闭上眼睛，在经文结束时将鲜花献在 Swamiji 的圣履上】



gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |

guruḥ sākṣāt paraṁ brahma tasmai śrīgurave namaḥ ||

akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram |

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ||

ajñāna timirāndhasya jñānāñjana śalākayā |

cakṣurun mīlitaṁ yena tasmai śrīgurave namaḥ ||

aneka janma samprāpta karma bandha vidāhine |

ātma jñāna pradānena tasmai śrīgurave namaḥ ||

mannāthaḥ śrījagannātho madguruḥ śrījagadguruḥ |

mamātmā sarva bhūtātmā tasmai śrīgurave namaḥ ||

īśvaro gururātmēti mūrti bheda vibhāgine |

vyomavad vyāpta dehāya dakṣiṇā mūrtaye namaḥ ||

nityānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtiṁ

dvandvātītaṁ gaganasadrśaṁ tattvamasyādi-lakṣyam |

ekaṁ nityaṁ vimalaṁ acalaṁ sarvadhī sākṣi bhūtaṁ

bhāvātītaṁ triguṇa rahitaṁ sadguruṁ tam namāmi ||

|| puṣpāñjaliṁ samarpayāmi bhagavate sri nityānanda paramaśiva

caraṇa kamalebhyo namaḥ ||

|| om nityānandam ||

Translation (meaning):

*Guru is the Brahma who is the source of creation of the universe,
Vishnu who is the source of sustenance of the universe, and*

Shiva who is the source of rejuvenation of the universe. Guru is all the three put together in a single form. I surrender to that Guru.

I surrender to the Guru who is omnipresent and also has given me a glimpse of his experience. I surrender to the Guru who has with the brush of wisdom opened my eyes blinded by ignorance. I surrender to the Guru who by giving the knowledge about the Self, has burnt my Karmic baggage of so many births. I surrender to the Guru who is the Lord of the Cosmos, who is the Guru of the Cosmos; my soul is the same soul which is in all the beings. I surrender to Dakshinamurthy – the primal Guru – who manifests Himself differently in the form of Iswara, Guru and Atman or the self.

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

上师即是梵天（Brahma），宇宙创造的源泉；上师即是毗湿奴（Vishnu），宇宙继续的源泉；上师即是希瓦（Shiva），宇宙复兴的源泉。上师将这三者合而为一。我臣服于上师。

我臣服于无所不在的上师，祂让我一瞥祂的体验。我臣服于上师，祂用智慧之笔，打开了被无明蒙蔽的双眼。我臣服于上师，祂给予了关于本我的知识，烧尽了我累世以来的业力包袱。我臣服于上师，祂是宇宙之主，是宇宙的上师；我的灵魂与所有众生中的灵魂无异。我臣服于南面之神（Dakshinamurthy）——最初的上师——祂以神（Iswara）、上师和真我（Atman）的不同形式显现。

我臣服于真实上师（Sadguru），祂是永恒的喜乐，是至高幸福的赐予者，是智慧的化身，超越二元性，无所不在，祂的最高目标是给予开悟体验，祂是永恒的、纯洁的、不可动摇的，是所有思维过程的寂静旁观者，超越情感，超越三种属性，即悦性（Sattva）、变性（Rajas）和惰性（Tamas）。

Shiva Puja

31. || Tattvacamanam || 净化（清洁）

【保持右手形状如图所示，从铜罐里舀一勺水倒入掌心，内心唱诵以下经文的同时，从掌根饮水三次（舀三次水，每次饮水唱一句经文）】



om ātmatattvam śodhayāmi svadhā |
om vidyatattvam śodhayāmi svadhā |
om śivatattvam śodhayāmi svadhā |

Translation (meaning):

Achamana is the ritualistic cleansing of the mouth. This ācamana is called tattvācamanam because the mantras used for the ācamana are the three tattvas(principles) - Ātmatattva (The principle of the soul- The individual Consciousness), Vidyatattva(The principle of the science of transcending from identifying ourselves as Jiva to Paramashiva), Shivatattva(The principle of Paramashiva - The Cosmic Consciousness)

阿查玛南（Achamana）是一种仪式性的漱口。这种阿查玛南（Achamana）被称为塔特瓦阿查玛南（tattvācamanam），因为在阿查玛南（Achamana）中使用的咒语是三种塔特瓦（tattvas）（原则）：真我塔特瓦（Ātmatattva）（灵魂的原则—个体意识）、维迪亚塔特瓦（Vidyatattva）（超越自我认同为个体灵魂（Jiva）到帕冉玛希瓦（Paramashiva）的科学原则）、希瓦塔特瓦（Shivatattva）（帕冉玛希瓦的原则—宇宙意识）。

【用右手大拇指根部从右至左擦拭上下嘴唇两次，同时内心唱诵以下经文】



om hām hr̥dayāya namaḥ |

【用铜罐里的水清洗右手】

【用右手食指、中指和无名指的指尖，触碰上唇和下唇下方】



【用右手食指和拇指指尖相触，触碰右鼻孔、左鼻孔】



【用右手无名指和拇指指尖相触，触碰右眼、左眼、右耳、左耳】



【用铜罐里的水清洗右手】

【用右手拇指和小指的根部，触摸肚脐、右胸、左胸】



【用右手手指指尖并拢，触摸头顶、右肩、左肩、心轮】



32. ||sakaḷikaraṇam|| 在身体中显化 Paramashiva

【萨卡里卡冉南(Sakaḷikaranam)是在我们身体里显化帕冉玛希瓦(Paramashiva)的过程。它包括手势碰触(Kara Nyasa)和肢体碰触(Anga Nyasa)。】

【用左手擦拭右手前后各一次，用右手擦拭左手前后各两次，唱诵经文】



oṃ haḥ astrāya namaḥ

【双手在三眼前合十，观想你的双手被从第三眼流出的甘露浸透，唱诵经文】



śaktaye vauṣaṭ

【双手靠拢，掌心朝向脸部，如图所示，向内弯曲拇指，使拇指指尖触碰掌心，唱诵经文】



om hām śivāsanāya namaḥ

om hām śivāmurtaye namaḥ

【用拇指指尖触碰小指指尖，向下移动拇指到小指底部，同时唱诵经文】



om hārṇ sadyojātamurtaye namaḥ

【用拇指指尖触碰无名指指尖，向下移动拇指到无名指底部，同时唱诵经文】



om hiṁ vāmadevaguhyāya namaḥ

【用拇指指尖触碰中指指尖，向下移动拇指到中指底部，同时唱诵经文】



om hum aghorahṛdayāya namaḥ

【用拇指指尖触碰食指指尖，向下移动拇指到食指底部，同时唱诵经文】



om heṁ tatpuruṣavaktrāya namaḥ

【用食指指尖触碰拇指指尖，向下移动食指到拇指底部，同时唱诵经文】



om hoṁ īśānamūrdhāya namaḥ

【将拇指向内弯曲，使拇指指尖触碰无名指底部，同时唱诵经文】



om hām haum vidyādehāya namaḥ

【将食指、中指和无名指向内弯曲，使上述手指的指尖触碰掌心，同时唱诵经文】



om haum netrebhyo namaḥ

【将拇指向内弯曲，使拇指指尖触碰掌心，同时唱诵经文】



om hām haum śivāya namaḥ

【用拇指指尖触碰小指指尖，向下移动拇指到小指底部，同时唱诵经文】



om hām hṛdayāya namaḥ

【用拇指指尖触碰无名指指尖，向下移动拇指到无名指底部，同时唱诵经文】



oṃ hīṃ śīrase namaḥ

【用拇指指尖触碰中指指尖，向下移动拇指到中指底部，同时唱诵经文】



oṃ hūṃ śikhāyai namaḥ

【用拇指指尖触碰食指指尖，向下移动拇指到食指底部，同时唱诵经文】



oṃ haiṃ kavacāya hum

【用食指指尖触碰拇指指尖，向下移动食指到拇指底部，同时唱诵经文】



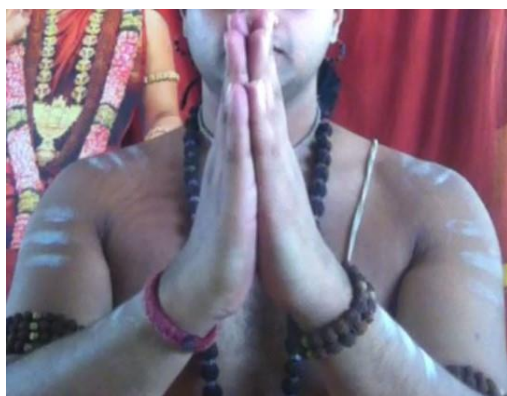
oṃ haḥ astrāya namaḥ

【双手握拳（如图所示），相互向前绕动，同时唱诵经文】



oṃ haiṃ kavacāya hum

【双手合十，唱诵经文】



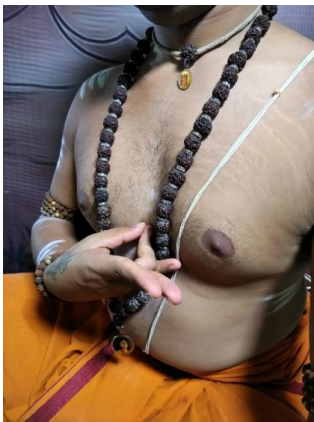
oṃ hām śivāya vauṣaṭ

【将拇指向内弯曲，使拇指指尖触碰掌心，同时唱诵经文】



oṃ hām haum śivāya namaḥ

【右手大拇指与无名指相触，去触碰阿南达·甘达（神性之轮），唱诵经文】



oṃ hām śivāsanāya namaḥ

oṃ hām śivāmūrtaye namaḥ

【双手大拇指和手小指相触，去触碰各自的膝盖，唱诵经文】



om hām sadyojātamūrtaye namaḥ

【右手大拇指和无名指相触，去触碰肚脐，唱诵经文】



om hiṁ vāmadevaguhyāya namaḥ

【右手大拇指与中指相触，去触碰阿南达·甘达（神性之轮），唱诵经文】



om huṁ aghorahṛdayāya namaḥ

【右手大拇指与食指相触，触摸上唇上方，唱诵经文】



om hem tatpuruṣavaktrāya namaḥ

【右手大拇指指尖触碰前额顶部，唱诵经文】



om hom īśānamūrdhāya namaḥ

【右手大拇指与无名指相触，去触碰阿南达·甘达（神性之轮），唱诵经文】



om hām haum vidyādehāya namaḥ

【分别用右手食指、中指和无名指的指尖，同时去触碰右眼、第三眼和左眼，如图所示，并唱诵经文】



om haum netrebhyo namaḥ

【右手大拇指与无名指相触，去触碰阿南达·甘达（神性之轮），唱诵经文】



oṃ hām haum śivāya namaḥ

【右手大拇指与手小指相触，去触碰阿南达·甘达（神性之轮），唱诵经文】



oṃ hām hr̥dayāya namaḥ

【右手大拇指与无名指相触，去触碰头部，唱诵经文】



oṃ hīṃ śīrase svāhā

【右手大拇指与中指相触，去触碰后脑勺，唱诵经文】



oṃ hūṃ śikhāyai vauṣaṭ

【左手与右手交叉放在胸前，保持食指成钩状，打开双臂，移动到头顶上方，再将它们带到胸前，唱诵经文】



om haim kavacāya hum

【用右手无名指指尖触碰左手掌，然后用左手无名指指尖触碰右手掌，唱诵经文】



om haḥ astrāya phaṭ

【用右手的四个手指(大拇指除外)拍左手掌三次，唱诵经文】



om haḥ astrāya humphaṭ

【用食指和大拇指绕着头部周围的八个方向打响指，从东到东北，再到头部的下方和上方，唱诵经文】



om haḥ astrāya phaṭ

【将双手从头移动到脚趾，触摸身体两侧，唱诵经文】



om hām śivāya vauṣaṭ

（一般供奉）

【将一些檀香膏、鲜花和姜黄米混合，放入铜罐水中】

【用右手掌心盖住铜罐罐口，唱诵 7 次“Om”】



om om om om om om om （7 times）

（保护/维护）

【用食指和大拇指绕着铜罐周围的八个方向打响指，从东到东北，再到铜罐的下方和上方，唱诵经文】



oṃ haḥ astrāya phaṭ

【右手呈阿瓦坤塔纳手印（如图所示），食指在铜罐上方按顺时针方向旋转一周，唱诵经文】



oṃ haiṃ kavacāya huṃ

（甘露化）

【双手在铜罐上方呈德努手印（如图所示），观想铜罐里的水是甘露，观想唱诵经文】



om hām śivāya vaṣaṭ

33. || āvāhanam || 祈请

【取一朵鲜花献给林伽】

om hām śivāsanāya namaḥ

【取一些鲜花放入掌中，双手合十呈安加利手印，唱诵以下经文】

lalāṭe tripuṇḍrī niṭilakṛta kasturī tilakaḥ

sphuran mālādhāraḥ sphurita kaṭi kaupīna vasaṇaḥ |

dadhāno dustāraṁ śirasi phaṇirājam śaśikalām

pradipaḥ sarveṣāṁ aruṇagiri yogī vijayate ||

indu nibha pañca mukha hasta daśa yuktam

śūla mṛga ṭaṅkamasi vajramabhayaṁ syāt |

pāśa varadāṅkuśa maṇi jvalana vāme

śveta kamalāsana sadāśiva svarūpam ||

Translation (meaning):

The form of Sadashiva is illuminating like the Moon, having five faces and ten hands with divine weapons like shula- the trident, mriga- the deer, tanka- the sword , vajra - indefeatable weapon shaped like lightening, abhayam - protection, pasham - rope, varadam - benefactor, ankusham - noose, agni in his left hand, seated on the white lotus asana.

萨达希瓦的形象如同月亮般光辉灿烂，祂有五张面孔，十只手，手持各种神圣武器，例如：三叉戟（shula）、鹿（mriga）、剑（tanka）、金刚杵（vajra，一种形似闪电的无敌武器）、无畏印（abhayam）、套索（pasham）、赐福印（varadam）、象钩（ankusham），左手持火（agni），安坐在白色的莲花宝座（asana）之上。

【现在请闭上双眼，冥想 **Nithyanandeshwara Paramashiva** 和 **Nithyanandeshwari Parashakti**，呼气进入安加利手印中的花朵，观想神明从我们的心中进入到安加利手印中。现在向林伽献上花朵，并唱诵经文】

om hām śivamūrtaye namaḥ ||

【现在请闭上双眼，观想 **Nithyanandeshwara Paramashiva** 和 **Nithyanandeshwari Parashakti**，在你的顶轮上方 12 英寸处以一颗闪闪发光的星星的形式出现，观想这颗星星通过顶轮进入你的心中，再通过你的呼气出来，融入进安加利手印中的花朵，然后将花朵献给本我林伽，并观想这颗星星通过花朵降落在本我林伽上】

【现在请唱诵以下经文，并做出（安加利）手印】

om hām haum śivāya namaḥ ||

śrī nityānandeśvarī parāśaktī sameta śrī nityānandeśvara
paramaśivāya

namaḥ ||

dhyāyāmi āvāhayāmi ||

【对着希瓦林伽做出手印（如图所示），保持双手不低于胸部，唱诵经文】



om hām śivāya namaḥ ||
iti avāhana mudrām pradarśya ||

【双手转向地面，并唱诵经文】



sthāpana

【双手握拳，竖起大拇指，并唱诵经文】



sannidhāna

【将你的大拇指插入拳头里，并唱诵经文】

niṣṭhūra mudrām pradarśya



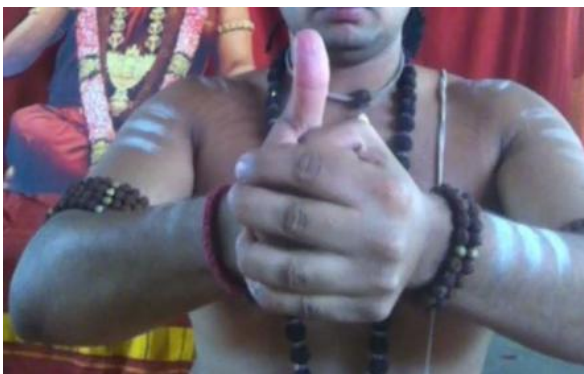
【双手手指交叉，大拇指竖起，呈黑颈手印（kālakanṭhi mudrā），并唱诵经文】



astrāya huṃ phaṭ

iti kālakanṭhi mudrām pradarśya

【将你的左手拇指插入你的右手拳头，左手握住右拳，呈林伽手印，并唱诵经文】



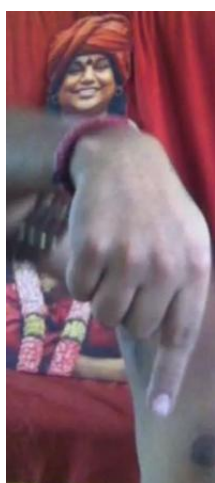
oṃ hām śivāya namaḥ

iti liṅga mudrām

【现在双手并拢，向 **Nithyanandeshwara Paramashiva** 和 **Nithyanandeshwari Parashakti** 行合十礼，并唱诵经文】



namaskāra mudrām



oṃ haiṃ kavacāya huṃ

iti avakuṇṭhaṇa mudrām ca pradarśya

34. || āsanam || 入座

【请拿一些鲜花放入你的手中，并在经文结束时将鲜花献在林伽前面】



om hām hauṁ śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramśivāya namaḥ
āsanam samarpayāmi ||

35. || Pādyācamanārghyam || 沐足、漱口、洗手

【从铜罐里舀一勺水，将它展示在希瓦林伽的底部，并将水献在南边的沐足盆中，唱诵经文】



om hām śivāya namaḥ ||

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵经文】



om hām śivāya svadhā ||

【从铜罐里舀一勺水，将它展示在希瓦林伽的顶部，并将水献在北边的洗手盆中，唱诵经文】



om hām śivāya svāhā ||

iti śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya namaḥ
pādyācamanārghyaṁ dattvā ||

36. || snānīyam || 沐浴

【从铜罐里舀一勺水，伴随经文将水献在希瓦林伽上，同时摇铃】



om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ snānam samarpayāmi ||

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵经文】



om hām śivāya svadhā |
snānānantaram ācamanīyam samarpayāmi ||

37. || vastram || 衣物

【请拿一些姜黄米放在手中，伴随经文将其献在希瓦林伽上】

om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ
vastra yajñopavīta uttariya ābharaṇārtham akṣatān samarpayāmi ||

38. || gandhaḥ || 香料（檀香膏）

【请用右手无名指取一些檀香膏，伴随经文将其涂在希瓦林伽上，并在檀香膏上涂上 kumkum】



om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ
gandhān dhārayāmi |
gandhasyopari haridrā kumkumaṁ samarpayāmi ||

39. || aṣṭapuśpapūjā || 献花

【八花供（aṣṭa puśpa）——向帕冉玛希瓦（Paramashiva）和帕冉沙克提（Parashakti）的多种不同形态献花】

【请拿一些鲜花放在手中，伴随每一句经文将鲜花献在希瓦林伽上】



om bhavāya devāya namaḥ
om bhavasya devasya patnyai namaḥ |
om śarvāya devāya namaḥ

om śarvasya devasya patnyai namaḥ |
om īśānāya devāya namaḥ
om īśānasya devasya patnyai namaḥ |
om paśupataye devāya namaḥ
om paśupaterdevasya patnyai namaḥ |
om rudrāya devāya namaḥ
om rudrasya devasya patnyai namaḥ |
om ugrāya devāya namaḥ
om ugrasya devasya patnyai namaḥ |
om bhīmāya devāya namaḥ
om bhīmasya devasya patnyai namaḥ |
om mahate devāya namaḥ
om mahato devasya patnyai namaḥ |

om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ
aṣṭapuṣpapūjām samarpayāmi ||

40. || bilva-patram || 木橘叶

【请拿起木橘叶涂上檀香膏放在手中，伴随经文将其献在希瓦林伽上】



oṃ hām haum śivāya namaḥ ||

śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya

namaḥ

bilvapatraṃ samarpayāmi ||

41. || dhūpaḥ || 香

【献一朵花到铃铛上，唱诵经文（保持摇铃直到阿拉提供奉结束）】

oṃ haḥ astrāya namaḥ ||

【洒一些铜罐里的水到香座上，唱诵经文】

oṃ haḥ astrāya phaṭ ||

【献一朵花给香座，唱诵经文】

oṃ hām hṛdayāya namaḥ ||

【请将点燃的香拿在手中，伴随经文缓慢地以顺时针方向在希瓦林伽前挥动，同时摇铃】



om dhūraṣi dhūrva dhūrvantaṃ |
dhūrvataṃ yoasmān dhūrvatitaṃ |
dhūrvayaṃ vayaṃ dhūrvāmastvaṃ |
devānāmasi |
sasnitamaṃ papritamaṃ juṣṭatamaṃ vanhitamaṃ
devahūtamamrtamasir |
havirdhānaṃ driguṃhasva māvā mitrasattvā cakṣuṣā
prekṣe mābhermā saṃviktā mātvaḥigumaṣiṣuṃ ||

om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ dhūpaṃ āghrāpayāmi ||

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵经文】



om hām śivāya svadhā ||

42. || dīpaḥ || 油灯

【洒一些铜罐里的水到油灯上，唱诵经文】



om haḥ astrāya phaṭ |

【献一朵花给油灯，唱诵经文】

om hām hṛdayāya namaḥ |

【请将点燃的油灯拿在手中，伴随经文缓慢地以顺时针方向在希瓦林伽前挥动，同时摇铃】



om uddīpyasva jātavedo paghniniraritiṁ mama |

paśūguśca mahyamāvaha jīvanam ca diśo diśa |

mānohiguṁsīr jātavedo gāmaśvaṁ puruśam jagat |

abibhradagna āgahi śriyā mā paripātaya ||

oṃ hām haum śivāya namaḥ |

śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya

namaḥ dīpaṃ darśayāmi ||

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵经文】



oṃ hām śivāya svadhā ||

43. || naivedyam || 食物

【洒一些铜罐里的水到食物上，唱诵经文】



oṃ haḥ astrāya phaṭ |

【献一朵花给食物，唱诵经文】

oṃ hām hṛdayāya namaḥ |

【请舀一勺水在食物上方顺时针旋转，然后将水献在希瓦林伽前。唱诵经文，同时摇铃。】

om madhuvātā ṛtāyate madhukṣaranti sindhavaḥ |
mādhvīrnassantvoṣadhīḥ |
madhu naktamutoṣasi madhumatpārthivam rajaḥ |
madhudyaaurastu naḥ pitā |
madhumānno vanaspatirmadhumām astu suryaḥ
mādhvīrgāvo bhavantu naḥ |
madhu madhu madhu |

om hām haum śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ naivedyaṁ nivedayāmi ||

【将水献在希瓦林伽前】

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵经文】



om hām śivāya svadhā ||

【将食物盘从它的位置移动几厘米】

44. || tām̐būlam || 槟榔

【向帕冉玛希瓦（**Paramashiva**）和帕冉沙克提（**Parashakti**）供奉槟榔叶和槟榔果。槟榔叶的数量应为偶数，并且总是要与槟榔果一起供奉】

【请舀一勺水在槟榔上方顺时针旋转，然后将水献在希瓦林伽前。唱诵经文，同时摇铃。】

om hām haum śivāya namaḥ |

śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara

paramaśivāya

namaḥ tām̐būlam samarpayāmi ||

45. || ārātrikam || 阿拉提（点燃樟脑）

【灯火礼（**Aarati**）的供奉，将我们内在的光和觉知供奉给终极觉知，帕冉玛希瓦（**Paramashiva**）】

【现在点燃阿拉提盘上的樟脑】

【洒一些铜罐里的水到阿拉提盘上，唱诵经文】



om haḥ astrāya phaḥ |

【献一朵花给阿拉提盘，唱诵经文】

om hām hṛdayāya namaḥ |

【请将阿拉提（点燃的樟脑）拿在手中，伴随经文缓慢地以顺时针方向在希瓦林伽前挥动，同时摇铃】

om̐ somo vā etasya rājyamādatte |
yo rājā san rājyo vā somena yajate |
deva suvā metāni havigim̐si bhavanti |
etāvanto vai devānāgim̐ savāḥ |
ta evasmai savān prayaccanti |
ta enaṁ punassuvante rājyāya |
devasū rājā bhavati ||
na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti
kuto'yamagnim̐ |
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidam̐ vibhāti ||

karpūra gauram̐ karuṇāvatāram̐ saṁsārasāram̐ bhujaḡendrahāram |
sadā vasantam̐ hṛdayāravinde (bhavam̐ bhavānī sahitaṁ namāmi)*3 ||

向那如樟脑般纯洁和洁白之人，那充满强烈慈悲的转世化身（Avatar），那生命和存在的本质，那以蛇王作为花环（garland）之人；那永恒地居住在如莲花般纯洁的心中之人；向那希瓦（Shiva），那终极源头（Bhava），以及与希瓦为配偶（consort）的宇宙能量德维（Devi）巴瓦尼（Bhavāni），我鞠躬并致以敬礼（salutations）。

om̐ hām̐ haum̐ śivāya namaḥ |
śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya
namaḥ karpūranīrāñjanam̐ sandarśayāmi ||

【请拿一朵鲜花在阿拉提盘上方顺时针旋转，然后将花献给希瓦林伽】

【从铜罐里舀一勺水，将它展示在希瓦林伽的中部，并将水献在中间的漱口盆中，唱诵

经文】



om hām śivāya svadhā ||

46. || puṣpāñjaliḥ || 献花致敬

【请拿一些铁线草、鲜花和姜黄米放入掌中，双手合十呈安加利手印(Anjali mudra)，在经文结束时将它们献在林伽上】

om hām hauṁ śivāya namaḥ |

śrī nityānandeśvarī parāśakti sameta śrī nityānandeśvara
paramaśivāya

namaḥ puṣpāñjaliṁ samarpayāmi ||

47. || mūla mantra japaḥ || 根本真言默诵

【闭上双眼，内心默诵根本真言 11 次。不要动嘴唇和舌头。持咒的速度不要太慢也不要太快。带着一致性 (integrity) 和真实性 (authenticity)，将你全部的觉知放在真言的声音上进行持咒。】

om hām hauṁ śivāya namaḥ || *11

48. || kṣamāprārthanā || 请求宽恕

【忏悔 (kṣamāprārthanā)，祈求宽恕在礼拜仪式 (puja) 期间，有意或无意地在思想、言语和行动中出现的任何不一致 (non-integrity)。我们祈祷恢复一致性

（**integrity**），并将自己建立在帕冉玛希我舍（**Paramashivoham**）的空间中。】

【请拿一些鲜花、铁线草和姜黄米放入右手中，唱诵经文】

om hām hṛdayāya namaḥ |

om haim kavacāya hūm |

om haḥ astrāya phaṭ |

【在右手中倒入一些铜罐里的水，保持右手呈乌德巴瓦手印（**Udbhava mudra**），唱诵经文】



yatkiñcit karma deveśa sadā sukṛtaduṣkṛtam |

tanme śivapadasthasya bhukṣva kṣapaya śaṅkara ||

śivo dātā śivo bhoktā śivassarvamidam jagat |

śivo yajati sarvatra yaḥ śivaḥ so' hameva tu ||

Whatever actions that have been done by me always, O Lord of Devas, be it the actions done from the space of completion - sukṛta, or actions from the space of incompletions - duṣkṛta, please consume them, burn them and forgive me, O Shankara.

Shiva is the Giver, Shiva is the Enjoyer and Beneficiary, Shiva verily is this whole Universe. Shiva Himself is the Worshipper pervading everywhere in all spaces and time, who performs the puja – that SHIVA indeed is me - SOHAM.

无论我过去做过什么行动，天神之主（Devas），无论是从圆满的空间（space of completion）做出的行动—善业（sukṛta），还是从不圆满的空间（space of incompletions）做出的行动—恶业（duṣkṛta），请消耗它们，燃烧它们，宽恕我，哦商羯罗（Shankara）。

希瓦（Shiva）是给予者，希瓦是享受者和受益者，希瓦确实是整个宇宙。希瓦祂自己

就是遍及所有空间和时间的崇拜者，祂进行礼拜仪式（*puja*）——那希瓦确实就是我——我就是祂（*SOHAM*）。

om hām haum śivāya namaḥ ||

【现在，将水供奉到希瓦（**Shiva**）的赐福之手（**varada hasta**）上（即希瓦的左手侧），并将花也供奉在那里，以此供奉持咒（**japa**），并祈求宽恕。】

49. || **tattvacamanam** || 净化（清洁）

【保持右手形状如图所示，从铜罐里舀一勺水倒入掌心，内心唱诵以下经文的同时，从掌根饮水三次（舀三次水，每次饮水唱一句经文）】



om ātmatattvam śodhayāmi svadhā |
om vidyatattvam śodhayāmi svadhā |
om śivatattvam śodhayāmi svadhā |

【用右手大拇指根部从右至左擦拭上下嘴唇两次，同时内心唱诵以下经文】



om hām hṛdayāya namaḥ |

【用铜罐里的水清洗右手】

【用右手食指、中指和无名指的指尖，触碰上唇和下唇下方】



【用右手食指和拇指指尖相触，触碰右鼻孔、左鼻孔】



【用右手无名指和拇指指尖相触，触碰右眼、左眼、右耳、左耳】



【用铜罐里的水清洗右手】

【用右手拇指和小指的根部，触摸肚脐、右胸、左胸】



【用右手手指指尖并拢，触摸头顶、右肩、左肩、心轮】



50. || pūrṇamantra || 圆满经文

【双手合十呈安加利手印（Anjali mudra），闭上双眼，唱诵圆满经文】
 om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate |
 pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate |
 om śāntiḥ śāntiḥ śāntiḥ ||
 hariḥ om | tatsat | sarvaṁ bhagavaṣṛī nithyananda
 paramaśiva pādukārpaṇamastu | om nityānandaṁ ||

Translation (meaning):

Aum. This is Completion (Purna), that is Completion (Purna). If This is removed from That, both remain, continue as Completion. When the Completion merges into Completion, Completion alone remains. If the Completion is removed or perceived to be removed from Completion, again Completion alone remains as Completion. Let there be peace in my inner space, peace in the outer space, peace in the Cosmos.

唵 (Om)。此是圆满 (Purna)，彼是圆满 (Purna)。从此移除彼，此彼皆为圆满。圆满融入圆满，唯余圆满。将圆满从圆满中移除，或被感知为从圆满中移除，圆满依然是圆满。愿我内在空间平和，外在空间平和，宇宙平和。

【现在，从这个圆满的空间（space of Completion）出发，请完全臣服地俯卧（prostrate）下来，将你完整的自我供奉在你真正的上师（Sadguru）圣尊（Bhagavan）尼希亚南达·帕冉玛希瓦（Sri Nithyananda Paramashivam）的莲花足下（lotus feet），以及供奉在阿特玛灵伽（Atma Linga）——尼希亚南迪什瓦里-帕冉沙克提（Sri Nithyanandeshwari-Parashakti）和尼希亚南迪什瓦拉·帕冉玛希瓦（Sri Nithyanandeshwara Paramashiva）的化身（embodiment）面前】