



SHRIKAILASA

OFFICE OF THE SUPREME PONTIFF OF HINDUISM
JAGATGURU MAHASANNIDHANAM, HIS DIVINE HOLINESS
BHAGAVAN SRI NITHYANANDA PARAMASHIVAM

ADMINISTRATIVE DIRECTIVE 10118 OF OCTOBER 04, 2021

Prāyāścittavidhi for the shortage of Pūjadravya in the Nitya Pūja, Naimittika Pūja and Kāmya Pūja As Proclaimed By Bhagavan

By the authority vested in me as The Supreme Pontiff of Hinduism and the Head of the Ancient Enlightened Hindu Civilizational Nation, the Kailasa, by the Constitution and the laws of Sanatana Hindu Dharma as ordained by Paramaśiva in Vedas and Agamas, it is hereby ordered as follows:

Section 1. Background:

The ancient enlightened civilization of Sanatana Hindu Dharma, has gifted the world the highest understandings of sciences, mathematics, astronomy, medicine, yoga, grammar, astrology, and above all, the sacred science of ritualistic worship through Pūja. Pūja is the core component of Sanatana Hindu Dharma and every human being's fundamental right to access the divine. Pūja is the time tested, foolproof methodology to live a life of bliss, ecstasy and powerfulness by welcoming the Divine into our inner space and awakening the superconsciousness. The essence of all knowledge repositories of Hinduism- Veda, Vedanta, Āgama, Āgamanta, Yoga, Yoganta, Siddha, Siddhanta, Tantra, Tantranta - and all the scriptures of Hinduism can be realised with the performance of sincere Pūja.

The nectarine space of Pūja fills the being with the biomemory, bioenergy and the very DNA of the Iṣṭa-devatā manifesting the state, space, powers and being of the Divine! The fruit of Pūja is devotion and the fruit of devotion is Pūja. Pūja offered with integrity and gratitude, nurtures the seed of devotion and grows into advita (non-dualism or oneness) with one's Iṣṭa-devatā (worshipper's favourite deity) and helps in manifesting unimaginable breakthroughs in health, wealth, relationship, and life itself are expressed and extraordinary spiritual powers are gifted.

There are numerous instances demonstrating all great contributions of Hindus through the years due to their devout attachment to Pūja.

Pūja is the overflowing of deep devotion (or bhakti) expressed by welcoming one's Iṣṭa-devatā and celebrating their presence and blessings in our life, with at most care, adoration and reverence. This sacred form of expressing gratitude to the Divine is performed in accordance with the detailed procedures and techniques elaborately outlined in Ved-Āgamas. After receiving the initiation from Guru, failing to perform Pūja as per the set procedures outlined in Ved-Āgamas puts the practitioner in the course of Prāyāścitta which is based on realization and completion and realignment to the Ultimate. Hence any miss or non alignment to the mandate in Uttarakāmikāgame Prāyāścittavidhipaṭale is realigned with prayaschitta which acts as a reminder rather than a punishment.

Section 2. Policy:

It is the policy of KAILASA to guide humanity to attain the space of Oneness with the Divine through the euphoric celebration of performing Pūja through the tutelage of the ancient scriptures of Hinduism, in which, Uttarakāmikāgame Prāyāścittavidhipaṭale specifically sets out comprehensive and meticulous description of the specific oblations that need to be offered in Nitya Pūja, Naimittika Pūja and Kāmya Pūja and the repercussions of the shortage of offerings.

1. Nitya Pūjas are obligatory rituals required of a person which creates dharma and destroys sins (fruits of bad deeds), leads to intense desire for liberation and to ways for achieving it. Thus the seeker sheds ignorance and becomes firmly rooted in Atman. Nitya Pūjas include - daily Guru Pūja, Paramaśiva Pūja, Iṣṭa-devatā, Prārabdha Pūja, etc.
2. Naimittika Pūjas are performed occasionally a few times per year. This includes rituals during festivals or special events like bramotsavams, festivals, birth, death, śrāddha ceremony, grahana ṭharpanam, naming ceremony, thread ceremony, and other pitru karmas.
3. Kāmya Pūjas are often performed, but in anticipation of specific fruits of action and for fulfilment of desires such as to have a progeny - Dasharatha's 'putrakāmeṣṭi yāga' or yajnas performed for rains, etc.

Nitya, Naimittika and Kāmya Pūja are performed to attain, experience and manifest the state, space, powers, being, superconsciousness of the Ultimate Supreme.

णित्ये नैमित्तिके कर्म्ये पद्यदिद्रव्य हिनके । तद् अन्गे व भवेल् लोके तत् तद् द्रव्यविनशनम् ॥ ३०।२१०

Nitye naimittike karmye pādyaḍidravya hīnake | tad aṅge vā bhavel loke tat tad dravyavināśanam || 30.210

~ Uttarakāmikāgame Prāyāścittavidhipaṭale

The Prāyaścittavidhi of Kāmikāgama warns that if there is a shortage of Pūjadravya (specific material or necessities for worship) in following three Pūjas, there will be a corresponding shortage of those specific dravyas (substances or materials) in the world:

पाद्यद्रव्ये तद् अङ्गे वा विहीने पादारोगता |

pādyadravye tad aṅge vā vihīne pādarogatā |

Not providing pādyadravya causes diseases of the feet in the world.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Pādyadravya or Pādya refers to “the offering of water for washing divine feet”.

Kriya (action) to be performed while providing pādyadravya : Take an uddharini (spoon) full of water in your clean palms and offer it at the deity’s sacred feet while chanting the appropriate mantra. The nonperformance of which during pūja would cause diseases of the feet in the world.

तद् वद् आचमनाङ्गे वा मुखरोगो भविष्यति ||

tad vad ācamaṅge vā mukharogo bhaviṣyati ||

Shortage of ācamaṅdravya causes diseases of the mouth.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Ācamaṅdravya refers to “the offering of water for mouthwash”.

Kriya (action) to be performed while providing ācamaṅdravya : Take an uddharini (spoon) full of water in your clean palms and offer it at the deity’s sacred feet while chanting the appropriate mantra. The underperformance of which during pūja would cause diseases of the mouth.

शिरस्य् अर्घ्ये तदङ्गे वा हीने रोगो भवेद् ध्रुवम् | दूर्वापुष्पाक्षतैर् हीने तद् अङ्गे तत् फलम् ध्रुवम् ||

śirasy arghye tadaṅge vā hīne rogo bhaved dhruvam | dūrvāpuṣpākṣatair hīne tad aṅge tat phalam dhruvam ||

Shortage of arghyadravya or kuśa grass, flowers and akṣata causes diseases of the head.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Arghyadravya refers to “the offering of the traditional bouquet”, Kuśa grass (Desmostachya bipinnata) the most sacred of grasses offered during Pūjas, fresh flowers and Akṣata which refers to “turmeric mixed rice”.

Kriya (action) to be performed while providing arghyadravya : Take the arghya/ kuśa grass/ fresh flowers/ akṣata in your clean palms and offer it to the deity while chanting the appropriate mantra. The underperformance of any of these four offerings during pūja would cause diseases of the head.

The Prāyaścittavidhi of Kāmikāgama warns that if there is a shortage of Pūjadravya (specific material or necessities for worship) in following three Pūjas, there will be a corresponding shortage of those specific dravyas (substances or materials) in the world:

अभ्यङ्गादिविहीने तु भवेयुस् सरुजा नराः |

abhyaṅgādivihīne tu bhavyus sarujā narāḥ |

If the liṅga is without anointing of oil, the common people will be afflicted with disease.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Kriya (action) to be performed: Take the necessary amount of pūja oil in your clean palms and smear it generously on the Liṅga while chanting the appropriate mantra. If the Liṅga is barren of oil during the pūja, it would cause the common people to be afflicted with disease.

पञ्चगव्यविहीने तु हीने पञ्चामृतेऽङ्गे ||

pañcagavyavihīne tu hīne pañcāmṛte'ṅgake ||

Shortage of pañcagavya or pañcāmṛta causes destruction of those ingredients in the world, without doubt.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Pañcagavya refers to the “mix of five cow-derivatives” of cow milk, curd, cow ghee, gomutra (cow urine) and cow dung. Pañcāmṛta refers to the “mix of five ambrosial ingredients” (yoghurt, milk, ghee, honey and sugar).

Kriya (action) to be performed while providing pañcagavya and pañcāmṛta: Take the necessary amount of pañcagavya and pañcāmṛta in your clean palms and offer it to the deity while chanting the appropriate mantra. The shortage of offering of either of the two during pūja would, without a doubt, cause destruction of those ingredients in the world.

तत् तद् द्रव्यविनाशस् तु भवेल् लोके न संशयः | गन्धादाने ऽङ्गवैकल्ये पुष्पादाने तद् अङ्गे ||

tat tad dravyavināśas tu bhavel loke na saṁśayaḥ | gandhādāne 'ṅgavaikalye puṣpādāne tad aṅgake ||

Similarly, shortage of chandanam, flowers and other fragrant ingredients will surely cause the destruction of those materials in the world.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Kriya (action) to be performed: Take the necessary amount of chandanam/flowers/other fragrant ingredients in your clean palms and offer it to the deity while chanting the appropriate mantra. The shortage of chandanam or Indian sandalwood (Santalum album), fresh flowers, and other fragrant ingredients during the pūja would, surely, cause the destruction of these materials in the world.

तत् तद् द्रव्यविनाशो हि भवेत् लोके मुनीश्वराः | धूपे 'दत्ते तद् अङ्गे वा हीने स्याद् घोररोगता ||
tat tad dravyavināśo hi bhavel loke munīśvarāḥ | dhūpe 'datte tad aṅge vā hīne syād ghorarogatā ||

If there is a deficiency in dhūpa and similar offerings, there will be terrible disease.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Dhūpa refers to “the offering of fragrant incense”.

Kriya (action) to be performed: Take the lit incense sticks/coil/cone in your clean hands and slowly wave it towards the deity while ringing the bell with your left hand and chanting the appropriate mantra. Incense is a substance that is burned for its sweet, aromatic smell. The insufficiency of dhūpa and similar offerings would lead to terrible disease.

घण्टायास् ताडने हीने पिशाचै राक्षसादिभिः | पीडयन्ते सोपसर्गाश् च जायन्ते तन् निवासिनः ||
ghaṇṭāyās tāḍane hīne piśācai rākṣasādibhiḥ | pīḍayante sopasargāś ca jāyante tan nivāsinaḥ ||

If the temple bell is not rung properly, piśāca-s and rākṣasa-s will cause the residents of that area to be afflicted by various diseases.

Uttarakāmikāgame Prāyaścittavidhipāṭale

The temple bell is considered auspicious which welcomes divinity and dispels evil. The sound of the bell is said to disengage the mind from ongoing thoughts thus making one more receptive. The tradition of ringing the bell during prayer is said to help in controlling the ever wandering mind and focusing on the deity.

Kriya (action) to be performed: Ring the bell of the temple loudly for a decent duration of time, with your clean hands while chanting the appropriate mantra. The Uttarakāmikāgame Prāyaścittavidhipāṭale states that if the temple bell is not rung in the proper way, piśācas and rākṣasa or flesh-eating demons of Patala Loka (underworld) will inflict various diseases on the residents of that area.

दीपप्रदाने हीने 'ङ्गलोपे वा दृष्टरोगता | आमन्त्रणहविलोपे तद् अङ्गानाम् अथापि वा ||
dīpapradāne hīne 'ṅgalope vā dṛṣṭarogatā | āmantraṇahavirlope tad aṅgānām athāpi vā ||

If there is deficiency in dīpa or its component ghee, wick etc, there will be diseases of the eyes.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Kriya (action) to be performed: Take the lit dīpa with the aid of ghee and wick in your clean hands and slowly wave it towards the deity while ringing the bell with your left hand and chanting the appropriate mantra. The insufficiency of dīpa that refers to “the offering of light” or its components such as ghee, wick etc would lead to disease of eyes.

नैवेद्यस्य तद् अङ्गस्याप्रदाने सस्यनाशनम् |
naivedyasya tad aṅgasyāpradāne sasyanāśanam |

If there is shortage of the āmantraṇahavis or naivedya and its components, the paddy crops will be destroyed and there will be a loss in the agricultural harvest.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Naivedya refers to “the offering of sacred food” (specific recipes mandated for specific deities). The offered food becomes Prasada, when offered with love and devotion to the deity.

Kriya (action) to be performed: Take an uddharini (spoon) of water and hover it clockwise over the Naivedya three times while ringing the bell with your left hand and chanting the appropriate mantra and offer it to the deity. The insufficiency of āmantraṇahavis, naivedya and its components would destroy paddy crops and result in loss of agricultural harvest.

ताम्बूलानाम् अभावे ँङ्गे हीने वा वक्त्ररोगता ||
tāmbūlānām abhāve 'ṅge hīne vā vaktrarogatā ||
Deficiency in tāmbūlam causes diseases of the mouth.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Tāmbūlam refers to “the offering of betel leaves and betel nuts”.

Kriya (action) to be performed: Take the tāmbūlam in your clean hands and slowly wave it towards the deity while chanting the appropriate mantra OR take an uddharini (spoon) of water and hover it clockwise over the tāmbūlam while chanting the appropriate mantra and offer it to the deity. The insufficiency of tāmbūlam would cause diseases of the mouth.

अथ काण्डपटे हीने देवानां सङ्निधिक्षयः |
atha kāṇḍapaṭe hīne devānām saṅnidhikṣayaḥ |

If there is no screen across the garbha gr̥ha at specified times, the sānnidhya of the deity will be destroyed.

Uttarakāmikāgame Prāyaścittavidhipāṭale

Uttarakāmikāgame Prāyaścittavidhipāṭale reveals that if a screen across the garbha gr̥ha (sanctum sanctorum) is not present during specified times, the ‘Sānnidhya’ which refers to the powerfulness of the deity, will be destroyed.

In addition to above, If the ācārya (guru or teacher) offers the dravya without mantra (sacred utterances which possess spiritual efficacy), it is equal to not having offered the dravya.

Section 2. Agency Roles and Responsibilities

I am therefore issuing a call to action where the following assignments of responsibility shall be exercised in furtherance of the policy described in section 2 of this order;

- I. KAILASA's Department of Religion and Worship in collaboration with KAILASA's Department of Vedic Science and Technology, KAILASA's international humanitarian agency of Yellow Om, ShriKailasa Uniting Nations for Ancient Rituals, ShriKailasa Uniting Nations for Ancient Heritage, ShriKailasa Uniting Nations for Enlightened Culture and Arts, all defacto embassies of KAILASA, sixty-four Sovereign Orders of KAILASA and such representatives of other executive departments, agencies, offices and all other government bodies shall;
 - A. Shall ensure complete compliance of the procedure mandated in Uttarakāmikāgame Prāyaścittavidhipāṭale in accordance with in accordance with the Nitya Pūja, Naimittika Pūja and Kāmya Pūja with the assistance of, legations, consular offices, Hindu Temples, Paramaśiva Senā Śākhās, Monasteries, Satsang Temples, Pādukā Mandirs, Satsang Centres, Micronations, healing centres, franchisee campuses, Hindu Universities and schools;
 - B. Organize a global initiative to enrich and bring awareness to the aforementioned scriptural reference of Uttarakāmikāgame Prāyaścittavidhipāṭale in accordance with the Nitya Pūja, Naimittika Pūja and Kāmya Pūja through workshops and initiatives;
 - C. Coordinate with KAILASA's international humanitarian agency of Yellow Om, in its mission to providing knowledge assistance to the world through the ritualistic science of performing the Nitya Pūja, Naimittika Pūja and Kāmya Pūja;
- II. KAILASA's Department of Religion and Worship in collaboration with KAILASA's Department of Education shall;
 - A. Work with scientists and staticians to validate Uttarakāmikāgame Prāyaścittavidhipāṭale's truths in accordance with the oblations offered during Nitya Pūja, Naimittika Pūja and Kāmya Pūja thereby increasing receptivity in the medical, scientific and academic communities and promote the impact and effect of Hindu worship in creating a equitable and sustainable world;
 - B. Educate priests and other religious peacekeepers on the importance of the directive mandate of Uttarakāmikāgame Prāyaścittavidhipāṭale through various free online and offline educational initiatives;

III. KAILASA's Department of Religion and Worship in collaboration with KAILASA's Department of Information and Broadcasting shall;

- A. Regularly document, record and archive the citizens of KAILASA offering their oblations during Nitya Pūja, Naimittika Pūja and Kāmya Pūja;
- B. Enrich humanity through the documentation of the right way to offer oblations during Nitya Pūja, Naimittika Pūja and Kāmya Pūja;
- C. Increase the accessibility of such scriptures that identify and characterise the precise method of conducting various rituals and rites of Sanatana Hindu Dharma for the betterment of humanity through online means;
- D. Enable resources towards the compilation of the contents of such scriptures;
- E. Reach and release this mandate to Hindu diaspora by engaging in online sessions in social media platforms and video teleconferencing platforms;

Section 4. Membership and Establishment of KAILASA's Department of Religion and Worship Working Group:

KAILASA's Department of Religion and Worship Working Group is hereby established to facilitate an "all-of-government" effort to educate and facilitate the practice of sacred knowledge of Pūjadravya during Nitya Pūja, Naimittika Pūja and Kāmya Pūja as well as the prāyāścitta in the case of a shortage of Pūjadravya during Nitya Pūja, Naimittika Pūja and Kāmya Pūja as elaborated in section 3 and 4 of this executive order.

The Working group comprising of the Secretary of the KAILASA's Department of Religion and Worship shall ensure that departments, agencies, uniting nations and individuals responsible for facilitating the sacred Nitya Pūja, Naimittika Pūja and Kāmya Pūja under their jurisdiction are aware of their obligations.

Further, the Secretary of KAILASA's Department of Enlightened Civilisation, Secretary of KAILASA's Department of Human Services and Secretary of KAILASA's Department of Education, shall ensure that individuals responsible for ritualistic activities such as Pūja are aware that compliance with these obligations is mandatory, including the obligation to provide an appropriate scriptural reference endorsing the prāyāścitta of Pūja the way Ved-Āgamas have scientifically described, with evidence.

The Working group shall, as appropriate and consistent with applicable law, prioritize the allocation of ample, fresh, proper and appropriate Pūjadravya during Nitya Pūja, Naimittika Pūja and Kāmya Pūja.

The Working group shall be composed of representatives from the KAILASA's Department of Education, KAILASA's Department of Treasury, ShriKailasa Uniting Nations for Ancient Rituals, ShriKailasa Uniting Nations for Ancient Heritage, ShriKailasa Uniting Nations for Enlightened Culture and Arts and such representatives of other executive departments, agencies, and offices as the Co-Chairs may, from time to time, designate with the concurrence of the head of the department, agency, or office concerned. All Working Group members shall be full-time or permanent part-time, officers or subjects of KAILASA.

Section 5. Responsibilities of a KAILASA's Department of Religion and Worship Working Group:

Within 24 hours of the date of this order, the Working Group shall develop and submit a report that outlines a plan for service coordination between all relevant stakeholders and executive departments and agencies (agencies) to provide Hindus the relevant courses to educate them of the prāyāścitta of shortage of Pūjadravya during Nitya Pūja, Naimittika Pūja and Kāmya Pūja.

Section 6. General Provisions:

- I. Nothing in this order shall be construed to impair or otherwise affect:
 - A. the authority granted by law to an executive department or agency, or the head thereof;
or
 - B. the functions of the Director of the Office of Management and Budget relating to budgetary, administrative, or legislative proposals.
- II. This order shall be implemented consistent with applicable law and subject to the availability of appropriations.
- III. This order is not intended to, and does not, create any right or benefit, substantive or procedural, enforceable at law or in equity by any party against KAILASA, its departments, agencies, or entities, its officers, volunteers, or any other person, or against any nation's integrity or laws.



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