Pure White like Camphor, an Incarnation of Compassion,
The Essence of the whole Creation, Whose Garland is the King of Serpents
Arsha Vidya Gurukulam
35th Anniversary Souvenir
August 15, 2021
Saylorsburg, Pennsylvania

न हि ज्ञानेन सदृशं पवित्रमिहु विद्यते

na hi jñānena sadṛśam pavitramīha vidyate

Bhagavad Gītā 4.38

In this world, there is no purifier equivalent to knowledge
Pujya Swami Dayananda says......

All that is here is Īśvara, the Lord. The fact is we have to relate to the world - it is unavoidable, and it need not be avoided. While relating, we are called upon to respond to different situations, and our responses can be objective and dispassionate. However unpleasant the situation is, we can respond without being stressed. But to be objective is easier said than done. To be objective takes a lot of understanding.

This is a very interesting thing; we are looking at the world, and in the world we want to have a vision of Īśvara. In fact, whatever we see right now is Īśvara. The seeing eyes are Īśvara, the seen object is Īśvara, and the seer is not separate from Īśvara. All that is here is Īśvara. If this is so, isn’t it a foolish thing to locate the Lord in a particular place? God is called all-pervasive, almighty, and the cause of everything, and still he is located at a particular place. All that is here is Īśvara, and Īśvara exists in a two-fold way - in a manifest form that is available for our perception and interaction, and as the unmanifest potentials that are Īśvara. Prayer is a special action that taps those potentials.
Anniversary Message by
Swami Viditatmananda

Lord Krṣṇa says in the Bhagavad Gītā that to those devotees who worship me with love, without any personal agenda, I grant them the knowledge by which they know me as their own self. This means that worship or devotion to the Lord is a necessary preparation for self-knowledge. Explaining what this devotion is, Kaṭhopaniṣad says that the self or Īśvara reveals his true nature to the one who chooses him. Choosing Īśvara means recognizing him as that which is most important in our life, as the only goal of our life. In this recognition, other goals drop off, allowing Īśvara to ‘enter’ our life, to shower his grace. Finally, he dispels the darkness of ignorance in our heart by lighting the lamp of knowledge.

We pray to Lord Dakṣiṇāmūrti and Pujya Swamiji to grant us the viveka to choose the Lord in our life and make our life a successful journey to the abode of the Lord as the self.
We extend our sincere gratitude & appreciation to
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This verse is generally chanted while showing ārati to Lord Śiva. I want to light up all lights with the camphor light. It is like holding a candle in front of the sun to illuminate it. In fact, paramēśvara is the light of all lights, because of which the mind thinks, my eyes see, my ears hear, and the sense of smell, taste, and touch all perform their functions. He is the inner controller of everything.

The Lord is rightly called Śiva. One meaning of the word śiva can be found by reversing the letters of the word. vaśī iti eva śivaḥ – the one who controls everything, being the essence or cause of everything, is Īśvara, Śiva.

The other meaning of the word śiva is given in one verse:

Śaṁ nityam sukham ānandam ikārah puruśo matah
vakārah śaktirātmaṁ tenāyaṁ śiva ucyate

The verse gives the meaning of the three letters ś + i + va to form the word śiva.

The meaning of ‘ś’ is śam, auspiciousness. It is maṅgala, the ultimate end of human life, also called mokṣa.

So gaining śiva is gaining mokṣa.

The meaning of ‘i’ is puruṣa. That which fills up the entire jagat is puruṣa, or the one who abides in the body as consciousness, brahman, is puruṣa.

The letter ‘va’ stands for śakti. Lord Śiva is ever endowed with māyā-śakti. The other meaning of the letter ‘va’ is amṛtam, immortality. Lord Śiva is of the nature of amṛtam, which means He is not subject to time. He is the Lord of time.

Now let us see the meaning of the purāṇa verse:

karpūragauram – One who is white like camphor. This means one who possesses the māyā-upadhi, which is pure sattva, free from the taints of rajas and tamas.

karunānavatārām – One who is the embodiment of compassion. While churning the milky ocean, a poison called halāhala came out and started spreading in all directions. Lord Śiva appeared there, drank the poison, and saved the world from destruction. To remove fear or threat to any living being is the nature of the Lord. There are several such stories appearing in the purāṇas, which reveal the compassionate nature of the Lord.

samsārasāram – One who is the essence of the whole creation. Brahma is satyam, the truth of the whole creation. The world comprising names and forms is mithyā. Satyam exists independently and mithyā depends upon satyam for its existence. The mithyā jagat is therefore non-separate from satyam Brahma. Brahma alone appears in the form of the jagat, and thus the essence of everything comprising jīva and jagat is the Lord alone.

bhujagendrahāram – Lord Śiva wears a bhujaga, serpent, as a necklace. He ties his long, matted hair with a serpent. He wears serpents as bracelets on both of the hands. Serpents are therefore ornaments of the Lord. Lord Viṣṇu is also called bhujagaśayanam because He has made a serpent as the very bed in which He takes rest. A serpent is considered to be predominantly tamas. In the Bhāgavatam, the serpent Kāliya said, vayaṁ khalāḥ sahotpattyā tamasā dirgha-manyavah, meaning “We are crooked, predominant in tamas, and we remain angry for a long time.” The Lord puts on such serpents as ornaments to show victory over tamas, anger, etc.

sadā vasantaṁ hṛdayāravinde – The Lord always abides in the lotus, which is the heart. The heart is the abode of buddhi, so the Lord abides in the buddhi. Brahma exists in the buddhi as the witness-consciousness in every existence of cognition. When a thought is there, caitanya ātmā is there; when a thought is not there, caitanya ātmā is there. In the clay pot, pot is and clay is; but when pot is not, clay still is. The pot may hold water, but it doesn’t hold water in terms of its reality. The clay is invariable, satyam, while the name and form called “pot” is variable, mithyā.

Similarly, the variable thought has no independent reality and the invariable caitanya ātmā is satyam, which is ever-present in the lotus of the heart.

bhavaṁ bhavanīsahitaṁ namāmi – I salute the Lord along with His śakti, which is non-separate from Him and from whom the whole creation comes forth.
The one who sees the Lord, as remaining the same in all beings, as the one who is not being destroyed in the things that are perishing, he alone sees.

Because of seeing the Lord as the same, as the one who obtains in the same form everywhere, he does not destroy himself by himself. Therefore, he reaches the ultimate end.

Aruna Y Ramulu
Yammanuru Ramulu
In śīva-mānasa-pūjā, the entire form of worship is done mentally. Whatever is performed with the limbs in a typical pūjā is done mentally, but very vividly, as though it is done physically. This is called mānasa-pūjā. It is as effective as the physical ritual, and sometimes more effective, if it is made real.

There is a beautiful story associated with a temple in Tiruninriyur near Chennai. It seems that the king of that kingdom built a temple and set a day for its pratiṣṭhā, consecration. A few days before the consecration, he had a dream, a kind of premonition. He had a vision in which he saw a sādhu sitting under a tree, and there was a message in the dream. The message was that the sādhu had built a temple and was having its consecration on the same day and at the same time as that of the temple built by the king. A consecration ceremony is always fixed to be performed at certain auspicious times and on certain auspicious days, and there are not many such times that are available. You get an appropriate day only once every few months. Thus, many marriages take place on the same day during the same mūhūrtā time. There is a certain time every year when it is auspicious to perform the marriage ceremony, and it is appropriately called the marriage season. Hindu religious life is controlled by the calendar.

In the story, both the king and the sādhu had picked the same day and the same time for consecration. The message for the king was that he should postpone his consecration ceremony because the sādhu also had picked the same date. The king wondered how a sādhu could build a temple without his knowledge. So he went to see the temple. He saw that there was indeed a tree and a sādhu sitting under it, just as he had seen in his dream. So his vision was not wrong. He asked the sādhu, “Have you built a temple? Is it all over?” The sādhu said, “I am giving it the finishing touches now.” “Where is the temple?” “Oh, it is in my mind. I have been building it for the past ten years!” He had been building a temple in his mind, brick by brick, for ten years, vividly remembering how much he had accomplished the previous day and picking up from there. Now he was giving it the finishing touches! The king said, “It seems your temple is more important than mine. I have also built a temple, but the Lord seems to be more interested in your temple.” The sādhu said, “I have been building this temple for ten years without anyone’s help, while you have been building a temple with the help of people. That is why the Lord is interested in my temple.” The king wanted to know the design-plan of the sādhu’s temple. The sādhu told him that he would give him the plans after its consecration. On being given the sādhu’s plan, the king remodeled his own temple according to that design. That temple still stands today near Chennai.

The Lord is pleased with anything that is offered to him in the mind. In a sense, the mental offering becomes karma and one gets the karma-phala for it. Lord Kṛṣṇa says in the Bhagavad Gītā [9.26], patraṁ puspaṁ phalam toyaṁ yo me bhaktāyā prayacchatī, I take anything that is offered to me with devotion, be it a leaf, flower, fruit or water. The one who offers any of these to me in his mind, I go to him since he has completed a karma.

The pūjā that is performed physically at an altar can also be performed mentally. How real is it? When you are doing pūjā mentally, you can pick up a flower at will. When you do it for real, you need to fetch the flowers. You can do the pūjā quite vividly in your mind. You get a certain insight into the ways of thinking too. Besides that, it generates a condition for discovering the devotee in you. You are a devotee. Just as you become a swimmer by swimming, you can become a devotee by being devout. The śīva-mānasa-pūjā has a cultural overtone, naturally, because it is composed by Śrī Śaṅkara. The method of worship is based on how it is done in India.
fering only in the mind? You can give any kind of āsana you want. Do a good job of it.

Himajalaśa śnānam. Himajalaśa is snow-melt, which is the river Gaṅgā. Lord Śiva always loves the river Gaṅgā. It is easy to please someone when you know what they want. So pots full of water from the Gaṅgā are offered. You always offer only that which you feel good about, anyway. We create an image of the Lord in our own minds, and so there is no conflict as in the preferred choice of flowers, etc. We could also say that we offer uspodaka, warm water, if you prefer that. It is possible to do that mentally.

Nānāratnavibhūṣaṇaṁ divyāmbaraṇaṁ. Ambarama is the clothing, vastra. Divya-ambaraṇam is celestial apparel, whatever it is. It is not something laukiya, of our world, but a wonderful fabric unknown to us. The whole outfit is divyāmbaraṇaṁ. It is vibhūṣaṇaṁ, decorated, nānā-ratnaṁ, with many gems.

Mrgamadodānīkitaṁ candanaṁ. Mrga is a deer, mada is what is born of that. On certain gum trees, you can see that the gum seeps out and dries on the bark of the trees. That is called the mada of the tree. It is an expression in Sanskrit. The mrga-mada is the musk, also called kastūrī, which is born of the deer. Āmoda is fragrance. Candanaṁ is sandal paste. This candanaṁ, which is by itself fragrant and applied all over, is made more fragrant, āmodita-anīkitam candanaṁ, by mixing it with musk. They mix candanaṁ and kastūrī for Tirupati Bālājī. If you keep just a little bit of that mixture in your room, the whole room will smell nice.

In every temple, this alaṅkāra, adorning, is a huge affair. When the Lord is decorated, they put together a number of items. It is just like the dressing table of a very rich and sophisticated lady, where there are bottles everywhere. They do the alaṅkāra behind closed curtains. They also close the curtains during the offering of naivedya. Flowers are offered next.

Racitaṁ puspaṁ. Racitaṁ is a garland and puspaṁ is flowers. What flowers are they? Jāti-campaka-bilvapatra. Jāti is a kind of a jasmine. The jasmine is a creeper, but the jāti flower grows on a plant. Campaka is another beautiful yellowish flower. This grows on a tree. The bilva is also the patra, leaf, of a tree. Its fruit is medicinal. The leaf is also a curative for stomach ulcers. The bilva is seen as being a kind of devotee. There are such stories associated with flowers and leaves.

Dīpam is burning incense. The whole act and the objects used are accurate and proper. You do not circumvent any action necessary to complete the act. Every small action that is necessary is covered. Nothing is omitted. Dīpam is burning camphor. You show the light of the camphor to the Lord. It is lit with the flame of the lamp that is there. Even in mānasā-pūjā, you should be very careful when you light the camphor, like you would in a real pūjā. In that light you see the reflected face of the Lord.

Deva-dayānidhe paśupate. Deva, the one because of whom all the lights shine. Oh self-effulgent Lord, dayānidhe, the one who is a nidhi of dayā, compassion. Nidhi means treasure-house, storehouse, the ocean. He is the ocean of dayā. paśupate, the one who is the Lord of paśu, the Lord of this body.

Hṛtkalpitam means hrdaya kalpitam. Hṛt means hrdayam, heart. Hṛdayena, manasā, with my mind and all my heart, kalpitam, what is offered, gṛhyatāṁ, may you receive. What is offered, let it be received. This is the first step of the pūjā.

Next comes the naivedya:

sauvarne navaratnakhaṇḍaracite pātre gṛhṭam pāyasam
bhakṣyaṁ paṇčavidhāṁ payodhīyutam rambhāphalāṁ pānakaṁ
śākānāmayutam jalaṁ jatīcamakulvapatra
saṁśāyo jāti campakabilvapatra

Next comes the naivedya:

Pāyasam made with clarified butter in a golden bowl inlaid with the nine precious stones, the five kinds of food made with milk and curd, many vegetables, fruit salad with bananas, clean and tasty water, betel leaf and nut mixed with camphor – all of this I offer to you mentally with great devotion. May you receive them, oh Lord! [2]

The first thing you offer to the Lord is sweet. Not pickles! The first thing that they serve on a banana leaf is a little bit of sweet. If there is nothing sweet, they will at least serve some sugar, or brown sugar, just to please that first. The sweet that is dessert will come in its own place, in due course. Gṛhṭam pāyasam is a pāyasam made with ghee, clarified butter. It is a special pāyasam of Kerala. How do you offer the pāyasam? Pātre, in a cup. What kind of cup is it? It is not a paper cup. Sauvarne navaratnakhaṇḍaracite. Sauvarṇāṁ is that which is born of saṃśāṇam, gold. The navaratna are nine precious stones. Khaṇḍa is pieces and racite is inlaid. Whether the pāyasam is good or not, you serve it in a very attractive cup! It is a golden cup inlaid with the nine precious stones.

Bhakṣyaṁ paṇčavidhāṁ. Bhakṣya is what is masticated and eaten, crunchy. There are paṇčavidham, five types, of bhakṣya offered here. Payodadiyutam is milk mixed with yogurt. Rambhāphalāṁ is banana, so this is a fruit salad. Pānakaṁ is sweetened water.
Śākānām ayutam. Śākā means vegetables and ayutam is many. Actually, it means 10,000. Jalam rucikaram. Jalam is water, and rucikaram means clean, tasty water.

Karpūrakhaṇḍo-jvalaṁ tāmbūlam. Tāmbūlam is the betel leaf and nut. It is a kind of mouth freshener that is chewed after lunch. Here, you are offering tāmbūlam mixed with camphor.

Mayā manasā viracitam bhaktyā. All of this is viracitam, offered to you, mayā manasā, by me mentally, in my thoughts and bhaktyā, with great devotion. Prabho svīkura, may you receive it, oh Lord. I offer this to you with great devotion.

... (text continues)
samādhi. I am one with you at that time. You are always in samādhi. I am with you in my nidrā.

Padayoḥ saṅcāraḥ pradaḵṣiṇāvidhiḥ. If I move my legs about, the moving about of my feet is the act of going around you, pradaḵṣiṇā. Generally, devotees circumambulate, go around, the temple; here I do pradaḵṣiṇā to the Lord mentally.

Stotrāni sarvā giraḥ. When you are the ātmā, my mind is girijā. Thus, anything that I say is going to be about thy glory alone, or stotras. All my words, sarvā giraḥ, are thy glory. I don’t lose sight of you. All the words that I speak are thy glory.

Yadyat karma karomi tattadakhilam śambho tavārādhanam. Yat yat karma karomi, whatever karma I do, śambho, Oh Lord, tat tat akhilam, all of it is, tava ārādhanaṁ, worship unto you.

Karacaraṇa-kṛtam vākkāyajam karmajam vā. Karacaraṇa-kṛtam is whatever action I have performed with my legs and hands, vākkāyajam is whatever I have done either orally or by the use of my limbs. Śravaṇanayanajam is with my sense organs such as the ears, eyes, etc. Mānasam is whatever thoughts I have entertained in my mind or whatever actions I have instigated by my mind. An aparādham is an omission of the right action or commission of the wrong.

Vihitamavihitaṁ vā sarvam etat kṣamasva kṣamasva is may you forgive everything, my omission of right actions and my commission of wrong actions.

Therefore, whatever aparādham, fault, may I have done or caused by deed or thought, through all these means such as my limbs, my sense organs or my words, may I please be forgiven for all of them.
Giving up all karmas, take refuge in Me alone. I will release you from all karmas; don’t grieve

Whatever you do, whatever you eat, whatever ritual you perform, whatever you give, whatever religious discipline you follow, Kaunteya (Arjuna)! please do it as a offering to me.

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I receive that offering which is imbued with devotion of the person whose mind is pure. Bhagavad Gītā 9.26

With deep appreciation to all those, visible and behind the scenes, who give generously of their time, skills, resources, and most of all, loving care to keep the gurukulam healthy and growing. Like any good family, this guru-kulam thrives because each and every family member is doing his or her best to contribute. We all have reason to be thankful for the results of our combined efforts.
Pujya Swamiji,

Thank you for teaching us the true meaning of freedom. To be in your presence was our biggest blessing.

Love, Shakuntalaben, Rasilaben, Jayshri, Ishita, Shilp & Dr. Umesh Dalal

“A relationship is built only by relating and involves understanding. When you understand your own limitations, your mind and everything about it is very clear to you, then you accept the other person’s virtues and are kind to his or her limitations. You then have appreciation, love, compassion, understanding and freedom in relation.”

Swami Dayananda
The Greatness of the Lord

Śiva-mahimnah stotram means the greatness of Lord Śiva. The Śiva-mahimnah Stotram is a stotra, hymn, that sings about the greatness of Lord Śiva. In the Vedic culture, God, who is but one, is worshipped in many forms. This is for the simple reason that all forms are the forms of God. He is the nimitta-kārana, efficient cause, as well as the upādāna-kārana, material cause. He is the creator, but at the same time the creation is not a part of him. Being the material cause, he is immanent and pervades the entire creation, like clay is the material cause of the pot and thus pervades all objects made of clay. Similarly, we look upon God as the material cause which pervades the entire creation, every name and form. Just as all the pots and pans made of clay are the manifestation of clay, or all the waves are the manifestation of water, the entire universe of names and forms is the manifestation of the Lord. Therefore, the whole universe is the manifestation of his glory.

In the tenth chapter of the Bhagavad Gītā, answering Arjuna’s request to describe his glories, Lord Kṛṣṇa describes many glories and says that “the whole manifest universe that I support and sustain is a fraction of me. They are all my glory alone.” Since everything is God, any form is God’s form and he alone is the creator, sustainer, and dissolver. Therefore, he can be looked upon in various ways.

The many forms of the Lord

When God is looked upon as creator we call him Brahmā; when he is looked upon as preserver we call him Viṣṇu; when he is looked upon as destroyer we call him Śiva or Rudra. When we look upon God as the remover of all obstacles we call him Vigna-svara or Ganeśa, and when we look upon God as teacher we call him Dakṣiṇāmūrti. The protecting power we look upon as Devi. Thus, different devotees relate to the same God in different ways. Each one these forms or names represents God in his entirety, and yet a certain aspect, glory, quality, or nature is more predominantly expressed by one given form as compared to other forms.

Brahmā, the creation aspect of God, is depicted as having four heads, each representing one Veda; this indicates that he is omniscient. Gods are shown as having a consort, the sakti or power associated with them. Nothing can be done without this power. Sarasvatī, the goddess of knowledge, is the consort of Brahmā because the creator requires knowledge in order to create.

Lord Viṣṇu, who is Nārāyana, the preserver, is shown with four hands wielding different weapons. These are there to protect the world, dharma, and the devotees, and to destroy evil. Depending upon the function the Lord performs, we find an appropriate form representing that function. Rudra the destroyer is seen dancing the cosmic dance in which he resolves or dissolves the whole universe. He is surrounded by fire, which symbolizes destruction. Lord Gaṇeśa and Lord Dakṣiṇāmūrti have different forms. Each form represents a unique aspect that is the function of God in that particular form.

Different purāṇas for different forms

Every aspect or form also has a unique personality, characteristics, exploits, and incarnations. The purāṇas dedicated to these various aspects describe the forms in great detail. There is Śiva-purāṇa, Viṣṇu-purāṇa, Ganeśa-purāṇa, Devi-bhāgavatam, Brahma-purāṇa, and so on. Even though God is all the personalities, still we can look upon God as having a particular kind of personality, glory, exploits, and valor. Thus, Lord Rāmā predominantly represents dharma and righteousness, while Lord Kṛṣṇa represents love and joy. Lord Śiva in his benign form is the teacher who dispels ignorance, whereas in his ferocious form he resolves the entire creation unto himself. Thus, every form of God has its glory, which is different from other forms.

We can worship God in different forms depending upon how we want to relate to him. We relate to God as a person who is seeking anugraha, favor, from the Lord. Depending upon the kind of favor that you are seeking, you may relate to God in different ways. If you are seeking the removal of obstacles, you invoke Lord Gaṇeśa. If you are seeking knowledge then you may approach Goddess Sarasvatī or Lord Dakṣiṇāmūrti or Lord Śiva. If you want success in business, then you may approach Lord Viṣṇu. Brhaspati is the devatā of intellect or faculty of speech, and Sun is the devatā of the faculty of seeing. There is nothing wrong in approaching the Lord and seeking his favor. And we do not always approach the Lord for favors alone. Sometimes it is a pleasure to sing the glories of the Lord out of a sense of gratitude and devotion also.

Like the purāṇas, which describe the different glories and exploits of the different manifestations of the Lord, the Śiva-mahimnah Stotram is addressed to Lord Śiva. Lord Śiva is typically the Lord of destruction, which is in terms of destruction of ignorance, destruction of all the obstacles and difficulties devotees may have, and destruction in terms of resolving the whole universe unto himself. Destruction of that which has served its purpose and is of no further use is also a necessary condition for the creation to take place. In this way, Lord Śiva creates the ground for creation on the part of Brahmā, and by creating the universe Brahmā creates the ground for Lord Viṣṇu to preserve it. You cannot separate the processes of creation, sustenance, and resolution because creation, preservation, and destruction are taking place simultaneously.
Each form represents both a specific aspect and the totality

Even though a particular form represents one aspect of the Lord, it also represents God in totality. This means Lord Śiva represents parambrahma and is also the creator, sustainer, and destroyer. We need not approach only one form of God for removing the obstacles or for knowledge; any deity can be approached for this purpose. Devotees approach their iṣṭa-devatā, chosen deity, for whatever they want because every form also represents the omniscient, omnipotent, and omnipresent Lord.

The transcendental, the imminent, and the personal are represented by every form. In the purāṇas, every form represents all these three. For example, in the Gaṇeśa-purāṇa, Lord Gaṇeśa is the supreme devatā. Every other God, even Viṣṇu, is subservient to him. In the Śiva-purāṇa, Lord Śiva is depicted as the supreme deity, and in the Viṣṇu-purāṇa, Viṣṇu is the supreme deity. This means that each one is the supreme deity, parambrahma, and each one is also subservient as saguna-brahma. Each one is also a particular manifestation and therefore called the iṣṭa-devatā or personal God. In this hymn, Lord Śiva’s particular manifestations and incarnations are primarily described. Lord Śiva is saguna-brahma, meaning the Lord possessed of all the qualities, and is also transcendental as nirguna-brahma, free of all qualities.

In India, Lord Nārāyaṇa or Viṣṇu and Lord Śiva are the most prominently worshipped devatā. Different forms are worshipped in different regions of India, but Śiva, Viṣṇu, and Śakti are everywhere in the country. Therefore Lord Śiva is an extremely important devatā. Lord Śiva is also very important wherever the pursuit of knowledge is going on because he is primarily also the God of knowledge. This is not only because he is manifest as Lord Dakaśināmūrti. The very form of Lord Śiva himself displays the characteristics of knowledge: the river Gaṅgā emerging from his matted locks signifies the flow of knowledge and the fire emerging from his third eye is the fire of knowledge.

Primarily one may say that Śiva represents nirguna-brahma and Viṣṇu represents saguna-brahma. We find all weapons and ornaments on Viṣṇu because all glories are represented by him, while Lord Śiva is represented as having nothing – no clothes or ornaments, and not even a home; he lives in the cremation ground. Thus, he represents nirguna-brahma, one who is totally detached, totally unconnected.

Puṣpadanta, author of the Śiva-mahimnaḥ Stotram

The Śiva-mahimnaḥ Stotram is said to have been composed by a poet whose name was Puṣpadanta. He is described as a gandharva, one of the attendants of Lord Śiva, whose singing and dancing is their predominant aspect. Puṣpa means a flower and danta means teeth. It is said that Puṣpadanta was a great devotee of Śiva and would daily perform worship of Lord Śiva, offering flowers. This was his passion. As a gandharva he was possessed of various super human powers, including flying and invisibility. One day as he was flying he saw on earth a beautiful garden belonging to King Citraratha. Seeing the beautiful flowers, he immediately remembered his Lord and desired to offer them to Śiva. So he plucked some flowers and offered them to the Lord. This happened day after day. The gardeners started to complain about the disappearance of the flowers. The king inferred that this must be the doing of some divine being, and came up with an ingenious idea. The flowers that are offered to the Lord are disposed of the next day in a manner so that no one will trample on them. The king asked his people to gather all the things offered to the Lord and spread them in the garden. Unaware of this, when Puṣpadanta was plucking flowers the next morning, he inadvertently stepped on the offerings. As soon as he did this, he lost his power to conceal himself and became visible. The soldiers who were hiding in the bushes rushed and caught him. Puṣpadanta realized his mistake, lost his power, and repented. To regain his powers, it is said that he composed this Śiva-mahimnaḥ Stotram and offered it to the Lord in the form of a song. Lord Śiva was pleased with his devotion and blessed Puṣpadanta with the lost powers.

In language, spirit, description, and loftiness of thoughts, this is one of the best hymns in Sanskrit literature, if not the best. I have yet to come across one comparable to this. It is pretty complicated; the Sanskrit can be somewhat terse or involved, and the prose word order is also not very clear. Thus, learned people can appreciate this very well, as it takes a lot of effort to see the word connections. It is even difficult to pronounce and recite. Still, surprisingly enough, it is one of the most popular hymns in India and perhaps chanted by the greatest number of people, particularly in North India. The devotees of Lord Śiva invariably chant this Śiva-mahimnaḥ Stotram. They may not understand what it means or recite it correctly, but they do it with great devotion. That shows the importance and efficacy of this hymn.

The story of Puṣpadanta is a legend, of course. Puṣpadanta is also said to have been incarnated as Kātyāyana, a great grammarian in the times of Pāṇini. We do not know whether there was a person called Puṣpadanta, or whether somebody composed the hymn and named Puṣpadanta as the poet. That was also the style in ancient times: people would not mention their names in the compositions, or sometimes they would make compositions and use famous names instead. This stuti is perhaps seven or eight hundred years old. The poet has sung the greatness of the Lord in a very intelligent way.

Stuti means guna-kathana, singing the glories and describing the virtues of the Lord. To do this, one must have the knowledge of the glories and virtues. But the glories of the Lord are infinite, no one knows them. The poet says how it is impossible to sing the Lord’s glories. Saying this itself declares that the glory of the Lord is beyond the comprehension of the human beings. There cannot be a hymn or a prayer that will do justice to the Lord because to do justice to him, you should be able to describe his countless glories. But no-
body can do that. Saying something that is inadequate is also not right and will defeat the purpose. The poet says all this, thereby showing his humility and accepting his limitations, and then shows how his hymn and praise is still okay.

The poet says, “You cannot be described. So far, we dared to describe you with reference to your manifestations and attributes. But you who transcend the attributes cannot be described. You are an unspeakable truth, which the yogīs experience this in their hearts.” This verse describes how and what the yogīs experience.

Verse 25

manah pratyakcitte savidhamavadhāyāt-tamarutah
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
pratyakcitte savidhamavadhāyāt-tamarutah
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ

All the yogic prakriyas are described here. Those who have been practicing aṣṭāṅga-yoga – yama, niyama, āsana, prānāyāma, pratyāhāra, dhāraṇa, dhyāna, and samādhi leading to nirvikalpa-samādhi – see you as their own self. You can call it experience or knowledge.

Giving up identification with name and form

To see ahaṁ brahma, the Lord as myself, it is important for the mind to become free of all its preoccupations and focused totally upon the self. This is done by study of scriptures. The fact that ahaṁ brahma asmi, I am brahman, is known by śravaṇam, listening. When the teacher says tattvamasi, “that thou art,” the word “that” refers to God and “thou” to the individual. You who look upon yourself as an individual are in fact God, the limitless. How can I, the limited individual, be limitless? The only way the two can be identical is if something is dropped. The “I” is limited, no doubt, but what is really limited is the personality. This teaching is comparable to telling the wave, “You are the ocean. In fact, you are no different from the ocean.” The wave says, “How I be the ocean? I am a little wave confined to name and form. I was just born and I will die within few moments and I will be crushed in no time. I am an insignificant and helpless wave.”

The ocean is nothing but the collection of countless waves and its essence is also nothing but water. From the standpoint of water, the ocean and wave are one. The wave can realize this truth only when it gives up the identification with its name and form. For the wave to see the truth about itself, it must give up judging itself from the standpoint of name and form – personality – and start judging from the standpoint of the essence that it is, namely “I am water.”

As long as I am judging myself or equating myself with the personality – the body-mind-sense complex – I will remain an insignificant entity. I recognize that the body and mind are there, but I am the possessor of them; I am someone that is different. The essence of myself is nothing but consciousness. The limitations are there in my personality. The essence of God is also consciousness. His personality is māyā and that is infinite. Dropping this identification with personality, I recognize that the essence of my self is none other than the essence of the Lord. Just as the wave recognizes that the essence of itself is water, the essence of the ocean is also water, and that is how they are one. This is done by dropping the identification with the personality – body, mind, sense organs, intellect – and no longer equating myself with that.

Vedantic samādhi

This is what happens every day in the state of deep sleep. It is explained that the state of samādhi is in essence similar to the state of deep sleep, when the identification with the body-mind is completely given up. At that time also, I abide in my own nature, which is ānanda, freedom, except at that time there is a blanket of ignorance that covers the awareness. What happens in deep sleep is what a yogī does awarenessfully by withdrawing identification with his body, mind, and sense organs and identifying with I, the subject. This state is called samādhi. When the realization that “I am brahman” occurs with the help of the teaching, Vedantins call it jñāna-samādhi. This is what the yogīs do by aṣṭāṅga-yoga. It is briefly described.

All Vedantins may not follow the process of aṣṭāṅga-yoga, but then the result is similar. What yoga tries to do with prānāyāma etc. is what Vedantins seek to do with viveka, discrimination, by recognizing that I am not the body-mind complex and thus dropping the identification.

The experience of the yogīs

Savidham, by following the directions of the scriptures, ātta maruta, controlling the breath, pratyakcitte savidham avadhāya, concentrating the mind on the self, antah yat tattvam dadhatyantastattvaṁ kimapi yaminastat kila bhavān (25) leading to nirvikalpa-samādhi, thrills of joy, and pramadasalilotsaṅgitadṛśaḥ, eyes filled with tears of joy. Both these are associated with the prāṇa.

The idea is that the yogīs abide in the joy of happiness, which is their nature. It is not happiness born out of contact with sense objects or sense pleasures, but the happiness that is
their own self. When all the obstructions to the manifestation of happiness disappear, then that happiness manifests in the heart like a fountain. It is experienced effortlessly, ātmaneva ātmānu tuṣṭah, one is pleased with the self, by the self alone. That happiness, which cannot be described in words but can be inferred from the appearance of the yogī, is what you are.

The poet says tat kīla bhavān, O Lord, that is what you are. What the yogī experience when they withdraw their attention from everything else and totally focus upon the self, the infinite ānanda that they experience is indeed your own self.

The self shines on its own accord

He continues by saying “You cannot be spoken of or described by words. You are the matter of vidvat-anubhava, experience of the wise people. But because you cannot be described does not mean you are not there. In fact, there is no need to describe you, the self.” The self is always there. There is no need to make the sun shine because it is always shining. All that is needed is to remove the clouds that are covering the sunshine. Similarly, when the cloud of ignorance and sense of non-existence is removed, then ānanda shines on its own accord. That is what the yogī experience.

The earlier verse said that “you seem to very inauspicious outwardly, but for those who know you, you are nothing but the greatest auspiciousness.” Auspiciousness is ānanda, happiness. In the next verse, the poet asserts the non-duality of the Lord by quoting the opinion of some and then telling his own opinion.

Verse 26

व्यासस्तवं विद्वानवस्तम सोव्यास्तम सपालितं हुनवह:  
त्वमपंस्तवं व्योम लवम धराणिरात्म त्यभिति  
परिविचितमेवं विषय विपरीत विभ्रमित्य गिरं  
न विद्यतत्तत्त्येव वेदान्तम तु च च न भवसि ॥ २६ ॥

tvam āpaḥ, you are the fire; tvam āpaḥ, you are the water; tvam vyoma, you are space; tvam dharaniḥ, you are indeed the earth; ātām tvam iṣṭa ca, and you are also the conscious being, the self. This is the eight-fold manifestation of the Lord – the five elements, sun, moon, and the conscious being.

They say this is how much you are. Who says this? The parinatāḥ, learned people. Tvayi, with regard to you, pariccinnām evam giram bibhrati, they describe you as limited in this way, meaning that you are confined to this. Whenever a description is given of the Lord, it means the Lord is confined to that.

This description is given for the sake of meditation upon the Lord. It is a beautiful description, seeing the Lord everywhere: vāsudevaḥ sarvam or sarvam khalvidam brahma, the Lord alone is everything. It includes the entire manifest creation. The sun stands for all the stars, the moon for all the planets, the five elements make up the whole universe, and the conscious being that really includes everything. The pāṣupatha-darśana describes the Lord as made up of thirty-six elements, but in fact they can be reduced to these eight.

The poet says, “Let them describe you in this limited way. But na vidmah tattattvaṁ vayam iha tu yat tvam na bhavasi, we do not know anything that you are not. We cannot say that you are confined to these eight-fold things because you are everything, including myself. During meditation there is duality between the meditator and what is meditated upon. This is a beautiful description of the Lord for the purpose of meditation, but O Lord, you are the self of all, you pervade and transcend everything. That being the case, there is nothing that you are not. Thus, the non-duality of the Lord is asserted.

These verses describe the transcendental nature of the Lord, the meaning of the word yat. The earlier verse described the word tvam because it was the vision of the yogī with reference to their own selves. The next verse describes the identity between the two. This is another way of looking at it, or one can say that one verse describes brahman, and the next one describes the means to gain brahman.

Verse 27

वर्त्तितखो द्रुतिकृत्वभवनमयं ध्रुविन मुरार्जन  
अकरान्तचर्गुणभिमिरिख्यती तीनीकृति  
तूरव ने धाम चनित्वकरक्तुन्नतमयमि:  
समस्तव्यवस्तु त्वा शरणाद गुणात्मकत्वमिति पदम ॥ २७ ॥

trayīṁ tīrṇa vṛttistribhuvanam aḥo trīṇaṁ surān  
akāra-vāraṇaṁ triśristribhirbhadhati tīrṇavikṛti  
trīṇaṁ te dhāma dhvanībhirvāraṇaṁ mahāstraṁ sarva tanmayobhavet  
samastavyastam tvām śaraṇada gṛṇātyomiti padam (27)
The Lord is the śaraṇa, giver of refuge, the one who removes the fear of all those who take refuge in him. Om iti padam, the single syllable word om, tvām grññāti, describes you. You are the samasta, total, nirguṇa, transcendental, vyāsta, the divided, manifest, saṅguṇa, tvām, that you are.

**Om as the means to know saṅguṇa and nirguṇa brahman**

**Omkāra** is presented by the Upaniṣads as the means of knowing brahman as both saṅguṇa and nirguṇa brahman. Muṇḍakopaniṣad says dhanurgrññāta āuptiṣadāṇā mahāstrāmaṁ sarva tammayobhavet, take the bow of omkāra and place upon it your mind, which is the arrow, shoot it at brahman through the process of contemplation, and become one with it.

**Oṃkāra** is presented by most of the Upaniṣads as an excellent means for meditating and knowing brahman. Om is made up of the three letters: akāra, ukāra, and makāra—a, u, m. A variety of ideas are superimposed on these three syllables and in that way oṃkāra describes the Lord in his totality.

What is God? The universe that is experienced can be divided into three categories. Some of those divisions are given here: first he lists trayim, the three Vedas – akāra stands for Rg Veda, ukāra for Yajur Veda, and makāra for Sāma Veda. Next he mentions tīrṣō vṛttiḥ, the three states of waking, dream, and deep sleep. The first letter we utter when we open the mouth is a, when we close the mouth the letter that is uttered is m. We can say that akāra represents creation because everything opens with that, and makāra represents dissolution because everything concludes with it. In between, the ukāra stands for sustenance. Thus we have waking, dream, and deep sleep, standing for creation, sustenance and dissolution.

It also represents tribhuvanam, the three worlds: bhūḥ, earth, bhuvah, the intermediate space, and suvah, the heavens; or trīn surān, the three Gods Brahmā, Viṣṇu, and Śiva; or fire, air and sun; or sattva, rajas and tamas; or gross, subtle, and causal. These few things are specifically mentioned, but oṃkāra in itself encompasses the Lord’s total manifestation.

Akārād yath tribhīḥ varṇāḥ, by the three letters a, u, m, vyāstam tvām grññāti, the oṃkāra describes you as saṅguṇa brahma. Which you? Turīyām te dhāma, the one who is the fourth.

The Upaniṣads states so ‘yamātmā catuṣpāt, ātmā is said to be made of four quarters: namely, the waker, dreamer, deep sleeper, and the fourth, which is the substratum for these three. As the author of Pańcikaraṇam says, akāra ukāra, and makāra represent the superimposition needed in order to appreciate that which is the substratum.

**The method of superimposition and negation**

Vedānta teaches the truth by adhyāropa and apavāda, superimposition and negation. When I am identified with the gross body, I am the waker. When this is given up and I identify with the subtle body, I am the dreamer. And when this is given up and I identify with the causal body, I am the sleeper. Thus, I assume the three stages of viśva, waking person, taijasa, dreamer, and prajñā, sleeper. They are not really forms, but more like an actor assuming three roles. Beggar is one, king is another, minister is the third, and the fourth is the actor himself. If the actor who is behind the three roles is not recognized, then the three roles will be taken to be different people. However, when the costumes are dropped and the actor is recognized, then he is seen in all the three roles also. The actor in the various costumes is a superimposition; the idea of the characters he portrays is superimposed upon the actor. When he goes into the green room, he drops all the costumes. This is called negation.

A question may arise here, namely why should we do this superimposition to begin with? First, he puts on the costume of a beggar and king, and then you ask us to recognize the actor. But why does he have to put on the costume in the first place? This creates such difficulty in knowing him because we think he is a real beggar.

Creation means that God has already put on the costumes as a hearer and as a listener, as a king and as a beggar. Śvetāśvataraopaniṣad says, tvāṁ strī tvāṁ pumān asi tvāṁ kumāra uta vā kumāri tvāṁ jīrṇa daṇḍena vai ca tvāṁ jāto bhavasi visvatomukhah, you are the woman, you are the man, you are the boy, you are the girl, you are the old man moving with a staff, and you alone are in all these various forms.

The sage sees that all the various forms conceal within themselves the same principle. But those ignorant people whose perceptions are confined merely to the forms cannot penetrate beyond the form and appreciate the one who is putting on the form. They think that all the people are different. Doing negation requires dropping all the costumes. Oṃkāra is an excellent means of doing that.

Akāra, ukāra, and makāra represent the different costumes of waker, dreamer, and deep sleeper, but then there is silence between the utterances of two oṃkāras. Assuming that our mind has become silent and we are uttering om om om om, there is “om silence om silence om silence.” But when the attention is shifted from oṃkāra to silence, I experience “silence om silence om silence.” I see the fact that oṃkāra emerges from silence and merges back into silence. And in between, there is nothing but silence. That means oṃkāra is the modification of that silence. The akāra, ukāra, and makāra have dimensions representing saṅguṇa brahma, but the silence between the oṃkāras is dimensionless. This represents nirguṇa brahman.

That is what the poet says. The three letters of oṃkāra describe the Lord in the entirety of his manifestation. The silence between the oṃkāras is tīrṇa-vikṛti, beyond all modifications, changeless because the manifestation is changing but the substratum is the changeless. It indicates you, the one who is beyond all modifications and changes. In this

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way, oṁkāra mentions or indicates you as both saguṇa and nirguṇa, with forms and beyond the forms, superimposition and substratum, as manifest creation and as your own self.

Oṁkāra enables us to come to our own self through the silence. It is also used as the Lord’s name. When japa is done looking upon it as the Lord, it brings about the purification and concentration of the mind. By analyzing oṁkāra, we recognize it as parambrahma. Oṁkāra or praṇava is the most efficient name of the Lord. The yoga śāstra says, tasya vāccakah praṇavaḥ, the name of the Lord is praṇava (oṁkāra). Kathopaniṣad says, etat ālambanām śreṣṭam etat ālambanām param, this is the most excellent aid for contemplating upon aparāmbrahma and parambrahma. It is a sound, which anybody can adopt and understand.

### The difference between literal meaning and implied meaning

Vedānta explains that every word has a vācyārtha, literal meaning, and a lakṣyārtha, implied meaning. When a word is uttered, the meaning that flashes in the mind is the literal meaning. When om is uttered, the meaning that it conveys is the Lord with his attributes as creator, sustainer, and dissolver. That is how the worship of the Lord is performed. Even thinking about the Lord is a form of worship when done in the spirit of devotion. Because there is association with that name, the very utterance of the name invokes the devotee in me, and whatever a devotee does becomes worship of the Lord.

The Upaniṣads say to recite om with the attitude that it is the name of God or this is God because we do not see any difference between the name and the one indicated by that name. Therefore, reciting the name becomes important because it is conducive to purification of the mind. Even if there is not that much devotion, the utterance of the name has its own effect. When you keep on uttering the name, in course of time devotion will come. Oṁkāra repeated with a spirit of devotion becomes the means of purifying the mind and when I contemplate upon the lakṣyārtha, implied meaning, it becomes the means of knowledge. It is both a means of purification and a means of knowledge. That is why the yoga śāstra gives great importance to this.

Can anybody repeat oṁkāra? It is vaidika, from the Vedas. The orthodox few may tell us that not everyone is qualified to recite Vedic mantras and oṁkāra. It is said that the utterance of om om om brings about an indifference, dispersion towards the world, which is not a fit state of mind for a householder in performing duties. Therefore, they discourage them from repeating om. But that does not mean we cannot repeat the Lord’s name; there are many names given. In my opinion, one should repeat a given name or mantra because every name and every mantra is as effective as anything else is. What is important is that the mantra invokes the devotee within me.

In the next verse, the poet mentions several names of the Lord that we find in the scriptures. Oṁkāra is not the only name. There are other names also.

### Verse 28

भव: शर्वो रुद्र: पञ्चजित्योगः सहमहान:  
तथा भौमेश्वराविति यद्यि विवाहशास्त्रं।  
अयुधिन्तं प्रत्यङ्क्वाक्षयीदेव श्रुतिरिपि  
प्रियायायमेवञ्च प्रमाहितानमयोऽर्थमिव ब्रह्मवे।। ॥ २८॥

bhavaḥ śarva rudraḥ paśupati rathogrāḥ sahamahān  
tathā bhīmesānau iti yadabhidhānāṣṭakam idam  
amuṣmin pratyekam pravicarati deva śrutiripī  
prīyāyāśmai dhāmne pranīhitamasyo’smi bhavate (28)

### The glories of the Lord’s names

Here he lists abhidhāna-asṭakam, eight names, that we find in the śruti, the Vedas, the smṛtis, and the purāṇas – Bhave, Śarva, Rudra, Paśupati, Ugra, Sahamahān (Mahādeva), Bhīma, and Īśāna. Amuṣmin pratyekam, with reference to each one of these, pravicarati deva śrutiripī, there is a mention in the śruti. It also sings the glories of these names or the glories of Lord Śiva, who is meant by these names.

We cannot just repeat any name that our mind fancies; it should come from the scriptures. The names that have the sanction and blessing of the scriptures are very effective for the simple reason that these names are seen by the sages and handed down to us. A mantra is generally given by the teacher, and each of these names is like a mantra. It is not that somebody thought of them or they occurred to them. We say that the Vedic mantras are those which were seen by the sages and handed down to us. That is why these names become important.

The earlier verse mentioned the Lord in his eight-fold manifestation – the five elements space, air, water, fire, and earth; the sun and the moon; and the conscious being. These make up the whole universe. In the tradition of the worship of Lord Śiva, it is quite common to worship the Lord in this eight-fold manifestation. Each name stands for a manifestation of the Lord. We find this number eight in the Bhagavad Gītā also (verse 7.4).

Bhava is derived from the root bhū, meaning “to be.” Bhavati iti bhavah or bhavati asmā iti bhavah, that from which a thing is born or rising. Thus, the name Bhava here indicates the Lord as the cause of creation. Traditionally it said that the universe is born out of water. In the purāṇas we hear the descriptions: the water of deluge covered the universe, and again from that water everything arose. Water stands for the
creative principle. Thus, Bhava is the creative principle from which the manifest creation has come. The Lord is the cause of everything, and Bhava signifies the element water.

Śarva is derived from the root śru and is derived in the same sense as saranaṇam, refuge. The Lord is the refuge of all, just like the earth. The earth is that which supports everything. Kṣamā, forgiveness, is a great quality associated with the earth. If you want to learn the lesson of forgiveness, then the earth is the ideal because it supports, nurtures, and gives everything that we want. Even when it is insulted, it continues to support. There is complete accommodation and forgiveness. A refuge is that which accommodates everything, just as a child looks upon its mother as a refuge. Śarva is the element earth.

Rudra comes from the root ru, to cry. Rodayati iti rudraḥ, Rudra is the one who makes you weep. To maintain order, it is necessary to encourage the good and restrain the wicked. There is an arrangement in the overall scheme of things by which the good is encouraged and the wicked is restrained. Rudra is the one who restrains evil. Sometimes it comes out as punishment also. Rudra is the one who imparts knowledge by destroying the ignorance of the devotees. Rudram sansāratāpam drāvayati, he is the one who melts away the sufferings of sansāra. He also destroys the wickedness of the wicked. He is the destructive force, which is fire. The name Rudra therefore indicates the element fire.

Paśupatiḥ is the Lord of animals. Very often our senses and mind act like animals. Paśu means paśyati na tu jānāti, one that sees but does not know. The nature of the sense organs, which are drawn towards sense pleasures, is comparable to animals that run after grass. They never bother to see the consciousness that is behind them. The mind also follows the sense organs. The extrovert personality can be called paśu. When a person becomes too pleasure-oriented, in course of time he also gets a beating. So Paśupati, consciousness, is that which controls the senses and mind.

Ugra means the one who is ferocious, like the wind. Ugra therefore stands for the element air.

Sahamahān means mahatā saha, the one who has greatness, and thus Mahādeva. It stands for the moon. The mind can be great and the moon is the presiding deity of the mind. The moon also is the glory of the Lord, who shower nectar in the form of moonlight.

Bhīma means the one who is terrible. It points out the vastness of the Lord and stands for the element space.

Īśāna is from the root īś, to control. He is the one who controls everyone. The earth emerged from him and is sustained by him. Therefore, Īśāna stands for the sun.

In this way, the eight names indicate the eight-fold glories of the Lord. This is said for us to appreciate the Lord’s glories. He is the cause for creation, so wherever creation takes place there is Bhava. Refuge, support, and nourishment is the Lord, who is Śarva. The one who removes all the pain and sorrows of the devotees, removes ignorance, and restrains the disorder of evil in order to main order is Rudra. The one who showers the nectar of coolness and gives joy and pleasure is Sahamahān. And the one who is responsible for creation and giving us energy is Īśāna.

He concludes the verse by saying priyāyāsmai dhāmme prānihita namasya asmi bhavate – unto the priya, beloved one, in the dhāma, effulgent abode, prānihita namasyah asmi, I bow down. Knowingly or unknowingly, everybody is seeking the Lord. Ultimately what we are seeking to be is like Lord Śiva. Lord Śiva means fearless, free, unfainted, pure, and of the nature of joy. The word prānihita indicates complete surrender—vāṁmanahkāyavāyāpāra atiśaya, with the activities of speech, mind, and the body.

Verse 29

**namo nṛtipāyam triyau vrīṣṭīyau ca nām:**

**namo kṣodrātāyau mṛhāyau ca nām:**

**namo vāṃkāyavāyāpāra atiśaya ca nām:**

**namo samādant eva tātātātāsvarīya ca nām:**

 namo nediṣṭhāya priyadava daviṣṭhāya ca namah
namah kāstiṣṭhāya smarahara mahiṣṭhāya ca namah
namo varṣiṣṭhāya trinayana yaviṣṭhāya ca namah
namah sarvasmai te tadidam iti sarvāya ca namah (29)

The Lord manifests as the pairs of opposites

Here the poet salutes the Lord who is manifesting as the pairs of opposites, saying “My namah, salutations, to you who are nediṣṭhā, closer than the closest, and daviṣṭhā, farther than the farthest.” He is nearer than the nearest and farther than the farthest. My body is near to me, the mind is nearer still, and the self is nearer than the nearest. But until he is known, he is the farthest of all. The tenth man is nearest, but until that is known, he remains farther than the farthest. Due to ignorance the Lord appears be farther than the farthest.

He also calls the Lord as priyadava, one who loves forests. This indicates solitude. One who lives in solitude is always centered upon himself, regardless of what is around. The one who is ekānta, resolved in eka or the One, which is his own self, remains in solitude, or he is the one whose solitude is not disturbed even when with the world. Priyadava also indicates a state of mind that enjoys solitude and self-acceptance, a mind that is free from all conflicts and distractions. The forest is not so much a place as it is a state of the mind that enjoys solitude.
for knowing that Lord who is praised in the hymn. The salutations continue in the next verse also.

Verse 30

| बहुलराजसे विशोधात्ती भवाय नमो नमः |
| प्रबलतमसे तत्संहारे हराय नमो नमः |
| जनसुखुकृते सत्योदित्कृ भुवाय नमो नमः |
| प्रमहसि पदे निब्रूणुस्ये शिवाय नमो नमः |

&lt;i&gt; Bahularajase viśvotpattau bhavāya namo namah &lt;/i&gt;
&lt;i&gt; Prabalatamase tatsuṁhāre harāya namo namah &lt;/i&gt;
&lt;i&gt; Janasukhakrte sattvodrktau mṛḍāya namo namah &lt;/i&gt;
&lt;i&gt; Pramahasi pade nistraigyunye śivāya namo namah (30) &lt;/i&gt;

The role of the guṇas in the creation

Oh Lord, for the viṣṇa-utpatti, creation of the universe, you adopt bahula-rajas, a preponderance of rajas. Tamas is responsible for destruction and sattva for preservation. These three processes are constantly going on. The three guṇas are indicated by three colors: sattva is indicated by white, rajas by red, and tamas by black. When new leaves emerge from the plant, creation is taking place so the preponderance is red color. Slowly it turns to green. The sun is red when it is rising, and the moon is also red when it rises. Red is the color of creation and indicates rajas.

One of the names for the Lord is Bhava, the cause, the one from whom everything emerges. We call him Brahmā also. Creation takes place in order to fulfill the needs of all the living beings; it is comparable to waking up in the morning. And when I go to sleep, all my needs and desires also go to sleep. They do not get destroyed, but remain in a latent form. In fact, it is the desires that manifest and wake me up because they are eager to get fulfilled. Just as waking is in response to desires, so also this creation is in response to the desires of all the creatures. Thus, the Lord assumes the preponderance of rajas as a blessing to all living beings. He becomes the creator and brings the whole creation into manifestation.

Tat saṁhāre, you destroy the very thing you have created in order to rest. Creation is activity and destruction is sleep. Sleep is necessary after a day of activities; this is the scheme of nature. Similarly, as a reprieve from the exhausting endless rounds of births and deaths, the Lord creates dissolution as a time of rest for the jīvas. Pralaya or dissolution is to give rest to all the living beings.

Prabalatamase, He assumes the preponderance of tamas or destructive force and brings about destruction. He is called hara, one who resolves everything unto himself. This is also grace of the Lord. Just as creation is the grace of the Lord to
give me the freedom to exhaust or fulfill my desires, even sleep and dissolution are also a blessing because whatever has served its purpose should be removed.

**Dropping identification with the ego is namaskāra**

When the body becomes infirm and dependent, no one wants to continue in a helpless life. We look upon death as replacing worn-out costumes with new ones. This is also grace. Everything that happens in creation is nothing but a blessing. We have to have the eyes to see it so. If we give up our rāga-dveṣas, likes and dislikes, our own insistence as to how things should be, then the beauty of what is happening will become evident. The idea of beauty becomes restricted because of preconceived notions, which allow us to see beauty only when it satisfies those notions. Namaha means to give up the identification with the ahaṅkāra, ego, and establish identification with God. Identification with the ego means identification with our demands and preconceived notions. Dropping them and identifying with the Lord, accepting him, giving him a place in our lives, allowing him to enter our lives is called namaskāra.

The Lord does not mind doing unpleasant things. If the whole world needs to be wound up, it is all right with him. This shows his total detachment. Only the one who has no attachment and agenda can shower blessings because when we favor other people, there is usually an agenda; we expect some return of the favor. Because the Lord has no agenda, he has no difficulty in knowing what the right thing to do is. The poet is saluting the Lord who is destroying because that is also the glory of the Lord.

Janasukhakṛte, to bring happiness to the people, sattva-udriktau mṛḍāya, as Viṣṇu you have assumed the preponderance of sattva-guṇa. Protection can take place only when sattva is present. Sattva means non-selfishness. Selfishness indicates rajas. The Lord protects the whole universe without any selfishness because he has no agenda of his own. The poet has transgressed the order by placing protection after creation and destruction. This is to indicate that protection goes on all the time. Even in death there is protection.

The first three lines describe the imminent nature of the Lord. The whole universe is made of sattva, rajas, and tamas. We can become devotees when we are committed to appreciate God in all manifestations.

Pramahasi pade nistraiguṇye śivāya namo namaha. Mahas means light. The Lord is pramahas, meaning he is not only light, but the most exalted light, the light of all lights. He is the one who is the nature of pure consciousness, illuminator of all the luminaries because he is self-effulgent. The Dakṣiṇāmūrti-aṣṭotaram says tejasāmapibhāsakāya namaha, salutations to the one who is the illuminator of all the luminaries.

Lord Śiva is nistraigunya, beyond the three attributes, maṅgala-svarūpa, of the nature of auspiciousness. Māṇḍūkyopaniṣad says śāntaṁ śivam advaitaṁ caturtaṁ manyante sa ātmā, the non-dual transcendental reality is Śiva.

The poet concludes the 30th verse with namah namah namaha, thus giving us a formula of reaching out to the Lord or knowing the Lord, becoming one with the Lord. Fulfilling the very purpose of life is therefore found in one word — namaha, salutations. Salutations in terms of offering myself and ultimately offering my ego in light of the knowledge.

When Arjuna saw the cosmic form of the Lord he said vāyuryamo’gnirvaruṇaḥ śaśānkaḥ prajāpatistvam ... namonamaste’stu sahasrakṛtvah, you are Vāyu, Agni, Varuṇa, You are everything. Oh Lord, my salutations a thousand times, again and again. Salutations to you who are in front of me, salutations to you who are behind me, or salutations to you from the front, salutations to you from the back. One who is everywhere and in everything, to you my salutations.

Thus, with salutations the Śiva-mahirṇinah-Stotram comes to a conclusion. In the stotra, the Lord is praised as one beyond praise. From the beginning, the poet has made it clear that it is not within his means to praise the Lord because he is beyond praise. There cannot be a greater praise than saying that you are beyond praise.
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Śivamahimnastotram is considered as one of the best of all the stotras on Lord Śiva. There is an interesting legend about how this stotra came to be composed. There was a king named Citraratha who had a beautiful garden full of fragrant and colourful flowers. He used these flowers in his daily worship to Lord Śiva.

Puṣpadanta was a gandharva, minstrel in the court of Lord Indra. He was a devotee of Lord Śiva as well. He used to steal these pretty flowers from the garden of the King Citraratha and offer them to Lord Śiva. As a result, King Citraratha was not able to offer flowers to Lord Śiva himself. He tried to find the thief but was not successful because as a gandharva, Puṣpadanta was invisible. So one day, the king spread śiva-nirmālya, the remains of an offering to Lord Śiva, in his garden. Puṣpadanta while trying to steal the flowers, accidentally trod on the śiva-nirmālya. This invited Lord Śiva’s wrath and Puṣpadanta lost all his divine powers, including invisibility. He then composed this amazing prayer to please Lord Śiva and regained his powers.

The concluding 13 verses of the stotra are composed in glorification of the great Lord Śiva. Here are a couple of beautiful verses, which we have chosen to include here.

“O Lord! Even if one were to assume that Goddess Sarasvati herself were to write your glories, using the entire Earth as the slate, using the heavenly kalpa-vṛkṣa as the pen, and the ink from the black mountain dissolved in the ocean as the inkpot, and were she to keep writing for eternity, even then she would never be able to describe your limitless glories.” This verse tells us that Iśvara’s vibhūtis are indeed indescribable. Words fall short even for Goddess Sarasvati, then what to talk about us human!

There is no deva greater than Lord Śiva. There is no hymn greater than the Śiva-mahimnastotram. There is no mantra greater than the aghora-mantra (śiva-mantra). There is no greater truth than the guru, as guru is the one who reveals the truth to us.
तव तत्त्वं न जानामि कीहशोऽपि महेश्वर।
याहशोऽपि महादेव ताहशाय
नमो नमः ॥४१ ॥

tava tattvaṁ na jñāṇi kīrtan ‘si
maheśvara |
yādrśo’si mahaśeṣeṇa tādrśṣīya
namo namaḥ ॥ ४१ ॥

O Lord Maheśvara! I am incapable
of comprehending your true nature.

I do not know how you are.

O Mahādeva! The unmanifest and
the entire universe which is
manifest, both are you. This entire
creation of names and forms, and
the formless substratum are indeed
you alone! How am I to visualize
and understand you, my Lord?

I am too limited to fathom your
limitless nature. Therefore my
salutations to that nature of your’s,
however it is, whatever it is,
whoever you are!

- Samata Chaitanya
Śrī Gaṇēśāya namaḥ

Śrī Gaṇēśāya namaḥ

Om namō brahmādibhyō brahmavidyā sampradāyakartṛbhyō
varṇaśaṁśibhyō mahadbhyō namō gurubhyah

mūkaṁ karōti vācālaṁ paṅgum laṅghyatē girim
yatkṛpā tamahāṁ vandē paramānandamādhavam

Ādayānanda ārṣaguru paramāparāṁ
vandāmahē

The nonduality of the Self which is consistently revealed by the sentences of the Upaniṣads cannot be owned up as direct and immediate knowledge of oneself without the grace of the Guru.

(svātmanirūpaṇam 41)

एक्यपरे: श्रुतिवाक्यैरात्मा शब्दतप्रकाश्यमानोऽपि

देशिकदयाविहीनेनरोकधितं न शक्यते पुरुषेः

aikyaparaiḥ śrutivākyairātmā śaśvatprakāśyamānōspi.
dēśikadayāvihīnairaparōkṣayitum na śakyatē puruṣaiḥ..

The nonduality of the Self which is consistently revealed by the sentences of the Upaniṣads cannot be owned up as direct and immediate knowledge of oneself without the grace of the Guru.

(Arṣadayā vēdānta vidyārthinaḥ)

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पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः॥ ९-२६॥
patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
tadahaṁ bhaktyupahṛtamāśnāmi prayatātmanah ||
(Bhagavad Gītā, vs. 9.26)

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ON ITS THIRTY FIFTH ANNIVERSARY

Let Lord Dakshinamurthy’s Blessings Be With One And All

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from
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Nila Ramanathan
Prakash Ramanathan
Prema Ramanathan
Tara Ramanathan
Naveen Ramanathan

Vestal, New York
Our pranams to

Swami Vidyatmanandaji
Swami Tattvavidanandaji
Swami Pratyagbodhanandaji

Kalanaan pracharan dhamaan vinem saevam prasthakaraan sataan maaniitaram
Namaapaaharaa saevam nirvickaraan dayaanandurum madachaarymeede II 41

kalanan pracaraa dadhanaa vinamraa svayaata grahanakaraa saataa maanitaram
namattaapaharaa svayaata nirvikaraa dayaanandaripaata madacaryam ede

I worship my Guru Swami Dayananda Saraswati who promotes all forms of arts, who remains modest, who is an author and composer, who honors all great people, who alleviates the pains of the afflicted and who himself remains undisturbed.

Lata Gopal, ABR, GRI, SRES

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Our Pranams to Pujya Swamiji!
From, Crave InfoTech and Nistane family

"Give the world the best you have, the best will come back to you."
— Swami Dayananda Saraswati

प्रज्ञाति यदा कामान्तरार्थ मनोगतान्।
आत्मने वात्वात्मन तुष्ये: स्थितप्रज्ञास्तदेवच्चेते || ५५ ||

When a person gives up all the desires as they appear in the mind, happy in oneself with oneself alone, Pārtha (Arjuna)! that person is said to be one of ascertained knowledge.

Our Heartful Gratitude and Humble Pranams
to All the Teachers of Arsha Vidya Gurukulam

आर्ष विद्या विचार सहदया: ārṣa vidyā vicara saḥrdayāḥ, Cherry Hill, NJ
Lord Śiva is presented in several complementary ways in the śāstra, scriptures. On one hand, he is represented as a family man, with wife, Pārvatī, and two sons, Subrahmaṇya and Gaṇapati. This form represents the pravṛtti-mārga—the lifestyle of a gṛhastha, householder, engaged in the world and leading the prayerful life of karma-yoga, through which one transforms one’s entire life into a prayer. It is a life of sādhana, spiritual practice.

Śiva is also represented as a tyāgī and yogī—an ascetic deeply absorbed in nididhyāsana, contemplation. This represents the nivṛtti-mārga—the lifestyle of a sannyāsī who has embraced a life of voluntary simplicity and meditation dedicated to the pursuit of ātma-vidyā, self-knowledge.

Lord Śiva is also presented as the guru, teacher, in the form of Śrī Dakṣiṇāmūrti—the one who fearlessly faces south. South represents saṁsāra, the life filled with endless struggle and death. Lord Dakṣiṇāmūrti teaches his śiṣyas, students, the essence of the Upaniṣad as kara-kalita-cin-mudra—the one whose hand is in the form of the cin-mudrā. Thus he is the physical representation of the mahāvākya “tat tvam asi.”

This mahāvākya is the jīva-īśvara-aikya-bodhaka-vākya—the statement which, when fully understood through the unfoldment by a qualified teacher, directly reveals the oneness, non-separateness of the individual and the Lord. This direct knowledge enables the student to understand and hold the transformative vision that all that is here is one reality, Īśvara.

Pujya Swami Dayananda was fond of urging mumukṣus, spiritual aspirants, to “Īśvara-ize” the world and their life experiences. This is because the more one brings Īśvara into one’s life, the closer one is to reality, truth, because there is nothing here but Īśvara. As the karma-phala-dātā, the giver of the results of one’s previous actions, the Lord is present in every situation that appears as the storyline of one’s life unfolds. Lord Śiva appears in his potentially frightening form as the fructification of one’s pāpa, presenting us with obstacles and challenges. He also appears in his beneficent form as the fructification of one’s puṇya, blessing us with opportunities and abundance.

As jagataḥ abhinna-upādāna-kāraṇa, the non-separate material cause of all creation, Lord Śiva is the very stuff of creation—non-separate from the creation itself. The entire jagat, universe, and all of one’s life experiences are a manifestation of Lord Śiva’s guṇas, qualities, attributes, glories. He is parameśvara, the limitless Lord. Nothing can be separate from that which is limitless. He is satyam and mithyā, the real and the apparent; kāraṇa and kārya, cause and effect; nirguṇa and saguna, free of all qualities, yet manifesting as all nāma-rūpa, all names and forms.

Even Goddess Sarasvatī is unable to define the limitless, unable to enumerate the endless glories of Lord Śiva. As the poet says in the Śivamahimnastotram, “Īśa, O Lord, no one can ascertain the limit of your attributes, your glories.” All attributes and glories are yours. Even the glories I mistakenly claim as my own are nothing but your glories. Who could reach the limit of your glories? Who can describe the limitless? You are limitless. You are everything. You are in fact ātmā, my very being. Wherever I look, I see nothing but you, and my heart overflows with wonderment and devotion.
Therefore, in this world, there is no purifier equivalent to Knowledge. One who has attained preparedness through Karma-Yoga gains in time that (Knowledge) naturally in the mind.

(Bhagavad Gītā, 4-38)

GIVING UP ALL KARMAS, TAKE REFUGE IN ME ALONE. I WILL RELEASE YOU FROM ALL KARMA; DO NOT GRIEVE.

(Bhagavad Gītā, 18-66)

Your choice is in action only, never in the results thereof. Do not think you are the author of the results of action. Let your attachment not be to inaction.

(Bhagavad Gītā, vs 2.47)
tadviddhi praṇipātena paripraśnena sevayā
upadeksyanti te jñānaṃ jñāninastattvadarśinaḥ

Understand that (which is to be known) by prostrating, by asking proper questions, (and) by service. Those who are wise, who have the vision of the truth, will teach you (this) knowledge.

_Bhagavad Gita_ 4-34

**With our eternal gratitude**

Swamini Vedavidyananda Saraswati

Ramesh and Renuka Adiraju
Shreya, Suhaas
“tatropapattyā’pi dvaitasya vaitathyāṁ śakyate…”
- Śāṅkarabhāṣyaṁ to Māṇḍūkya Upaniṣad Kārikā
of Gauḍapāda, Vaitathyapракaraṇam

“The use of reasoning in the Vedānta-śāstra is likened to judo because advaitam svataḥsiddham. All you require is to remove all wrong conclusions. How do you do that? Not by weeding, not by shaking. You remove a wrong conclusion by seeing the wrongness of it. Seeing the fallacy in the thinking, you are no longer fooled. Everyone is a fool. The only difference is, I see my foolishness and I help others see the same thing. There is nothing else we can do.”

- Pujya Swamiji, in class

In loving memory of
Dr. Santosh B. Sureka

जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृत्यु च।
तस्मादपरिहार्यांशेन न तवं शोचितुमहि स। " BG Ch2.27॥

jātasya hi dhruvo mṛtyur dhruruvam janma mṛtyasya chatasmād
aparihārye ’rthe na tvam śočitum arhasī

For that which is born, death is certain and for that which is dead, birth is certain. Therefore, you ought not to grieve over that which cannot be altered.

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A popular Sanskrit phrase from Manusmiriti – means “Dharma protects the protector” ...

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Nimish, Jagruti, Neya, Arjun, and Shreya
Chetan, Shivani, Soham and Jennica
Shruti, Mayank, Ronak and Kushal
Congratulations and Best Wishes
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And
Our prayers on 6th Nirvana day of Pujya Swamiji

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The Question
[Based on Sri Swami Tattvavidanandaji’s Nov. 5, 2020 guided meditation on Who am I]

Swamini Srividyananda

Time – an illusion unfathomable.
Past – encased in the labyrinth of time, hence dream-like unreal.
Thus it is, I have no past; remain I, as I am.
Be that as it may, who am I, what am I?
Silence hails echoing question; naught there an answer.
Who am I, what am I?
Hark! Hear I a gentle voice within.
Hush! My child. Heed thou mine words.
Dost thou not know answer is conclusion, born of conditioning from wombs of times past?
Look! Yonder gentry, mental security they amass from endings false, outcomes fleeting.
Nay, my dear, fret not for answers shrouded in shadows.
Wise art thou, Sire, and apt thy counsel.
Answers and such mislead, they do, why need I languish over the deceptive.
With no façade of false security, embrace I the glorious open.
But, alas, lingers still the question – who am I, what am I?
Question in mine throbbing heart, oh! so potent as the seed that breaketh the ground and sprouts.
Astonishment, awe in the question there is, so cherish, surely I will, door to Truth open it must.
Who am I, what am I? Aye! Answerless question for behold! The reality is unknown and unknowable, thence, question alone shall remain; a search, a quest besides, which itself the journey; journey the goal.
Persistence with question, in wonder, ever and anon bespeaks mine love for the Unknown, the Truth.
Who am I, what am I?
Yes. Indeed! This wondrous question, answerless question, keep alive I must, in mine heart, for a while longer, until in the dawn of morn, deepen it shall into the limitless, the timeless Silence within.
Space I Am  
[Based on Sri Swami Tattvavidanandaji’s Nov. 5, 2020 guided meditation on Space]  
Swamini Srividyananda

An undeniable presence beckons from the firmament  
what art thou, who art thou? I muse in amazement.  
Space I am, proclaims the presence.  
Eyes see naught, how then thy presence?  
Ah! Yes! Perceptionless I am; above the vagaries of thought and such  
boundaryless; deep and profound; vast and limitless  
resist not I the howling wind; torrents of midsummer rain  
glowing tongues of fire; quakes that rock the earth  
accommodating all, detached am I  
yes; unattached; asaṅgaḥ; undividedly open  
joy abides in mine openness; beauty besides  
utterly still; eternally serene; silent I am  
mine glories these; mine grandeur.  
And what of you, my dear? queries space  
whence did thou come, whither thy dwelling?  
Ah! Sire; listen thou to mine tale  
the crystallized life of yesteryears  
desires and fears; suffering and strife; ignorance fathomless  
so it was saṁsāra abound  
when with thine openness I connect  
lo! behold! a miracle  
freed from the fetters of enclosures and fences  
words and images; pleasure and pain; me and mine  
clutches of immediate; contents of manifest  
above the roaring waves of memory rose I  
boundaries swept away into its swirling depths  
die I did to the known; knowledge unreal  
moment to moment death renewed  
embracing life with no resistance  
free as a soaring falcon stand I  
yes Sire; alone I am; open I am  
in thine infinite openness beyond measure  
with love in mine openness; silence in aloneness  
sense I that wondrous light of silence within  
light of limitless awareness; light of timeless being  
that glorious brahma aham asmi; Brahman I am  
Ahaṁ brahmāsmi
Swami Pratyagbodhananda was an embodiment of love, service, and generosity. He truly loved Pujya Swamiji and sought every occasion to spend time with Pujya Swamiji, to study from him, and serve him. Swamiji was instrumental in bringing many aspirants to Pujya Swamiji. He touched the heart of whoever came in contact with him and always displayed care and concern for their well-being. He loved to teach Vedanta as well as Srimad Bhagavatam and has left a lasting impression in the hearts of many with his knowledge, devotion, generosity, and humor. Swamiji served his Guru till the last moment and departed at the feet of the Guru to merge into the Guru.

— Swami Veditatmananda
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“Our Namskaras to Sri Krishna, the one who is known through the words of the Veda (Govinda), the transcendent self of all, Lord Immanent in all creation (Vasudeva) who removes the sorrows of those who turn to Him”
In Memory of Swami Pratyagbodhananda Ji

नन्हि कल्याणकृत् कशिचिद् दुर्गतिः तात् गच्छति।

Shrimad Bhagavad Gita VI-40

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Therefore, in this world, there is no purifier equivalent to Knowledge. One who has attained preparedness through Karma-Yoga gains in time that (Knowledge) naturally in the mind.

Bhagavad Gita 4-38

Giving up all karmas, take refuge in me alone. I will release you from all karma; do not grieve.

Bhagavad Gita 18-66

Humble Pranams to Pujya Swamiji and Best Wishes to everyone at Arsha Vidya Gurukulam

Dr. G. Harish, Vijaya Harish, Dr. Aasha Harish, Dr. Amitha Harish, Dr. Lorenzo Klein, Chi. Kiran, Chi. Arjun

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ॐ हं क्रोऽयं श्रीमृत्युजयं श्रीमृत्युजयं
श्री दायानन्द-सदृश्ये नमः ॥

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Our special namaste and thanks to Pujya Swamiji.

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Warmest Greetings and Best Wishes

For

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- Pujya Swamiji 8/25/15

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ācharaty ātmanah śhreyas tato yāti parāṁ gatim

A man who is free from these three gates to darkness,
Kaunteya (Arjuna)! follows what is good for himself. Because
of that, he reaches the higher end.

"With deepest reverence and gratitude to our Acaryas and the
teaching tradition, the Gita Study Group of Central Maryland"

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- Swami Vivekananda

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We salute the lineage of all the Gurus
in the Arsha Vidya Parampara

हरि: ओ

Pranams from Atma Vicara group of Northern California

Akshay Dalal,
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Pranams to All the Swamijis
Prem, Urmilla, Aruna, Ajay,
Elora, Vihan, Vijay,
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Prostration unto Śrī Kṛṣṇa who is the embodiment
of infinite bliss and the auspiciousness of the
universe. May He dry up the ocean of delusion
of the prostrating devotee with the rays of His
side-long glances.

I am and I shine always. I am never unworthy of
love. Therefor, it is established that I am Brahman,
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चक्षुरुन्मीतलिं येन िस्मै श्रीगुरवे निः॥

Best Wishes from:
Sudha and Shivakumar,
Surya, Prithvi, and Baby Maya

To Sheela and Ramapriyan
You touched us in so many loving ways

Hema, Ram, Sumitha, Hari & Anish Sundar

श्री गुरवे नमः।

Our Deep Gratitude and Pranam
To Pujya Swami Dayananda Saraswatiji

Congratulations to the Staff of Gurukulam
for their painstaking efforts for a successful completion
of The New Dayananda Lecture Hall

In service William, Leena, Julia and Manan

yasya smaraṇamātreya janmasāṁsārabandhanāt /
vimucyate namastasmai viṣṇave prabhaviṣṇave //

I salute to that Lord Vishnu –
Achyuta (who never falters);
the mere contemplation of whose name assures
liberation from the bondage of samsārah, the
cycles of birth and death

To Pujya Swami Dayananda Saraswatiji
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फलेः पुष्यं कदाचन।
मा कर्मफलःतुम्भूर्मा ते
सन्नोस्त्वकर्मणि॥

श्रीगुरुवे नमः॥

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Rohit, Rekha and Jigna Trivedi
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Those people who (see themselves as) non-separate from Me, recognizing Me, gain Me. For those who are always one with Me, I take care of what they want to acquire and protect.

(BG9-22)

In honor of:
Dada Rajmun & Dadi Deenesswarry

Nikhil, Siddharth, Karun, Deepika, Shipra, Vinod and Seewoonundun Bunjun

We are so proud of being part of this gurukulam. It has been a constant source of inspiration for all of us.

Thanks for all of you for the wonderful work you do.

Deeya, Bharat, Alanna Sneh & Sudhir
Weapons do not cut It,  
Fire does not burn It,  
Neither does water wet It,  
nor does the wind dry It.  
Gita II, 23

In Memory of my loving parents  
P.N. Ambuja Krishnamurthy  
Sri P.N. Krishnamurthy  
P.K. PRAHALAD

Wishing the Gurukulam  
Best Wishes & Success  
On the opening of a New Kitchen,  
Lecture Hall, and a Dining Hall  
complex

Krishnamurthi and Revathy Sundaram,  
Alamelu, Gregory, Shoshana,  
Padma, Roberto, Karishma,  
Lakshmi, Gabriel
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Saraswathy and V. Gurunathan
Gaudapada Karika on Mandukya Upanishad

The world never really emerged
nor will it undergo dissolution.

There is really no one who is bound.

No one seeking enlightenment
and no one who becomes enlightened.

This is the brightest truth.

Best Wishes,

Dr. Damothara & Indrani Thiruppathi
Canton, Ohio
Happy 35th Anniversary to the Gurukulam

Mukesh and Chetna Kadhiwala

Salutations to that guru, who is the Creator, Sustainer, and Destroyer and who indeed is the limitless Brahman.

(Gurustotram, Verse 3)

Best Compliments from
Durgesh, Mohini
Shilpa and Divya Mankikar
Best Wishes
from
Dolar Ashvin Zumkhawala
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Pranams to
Pujya Swamiji

P. Vasudeva Prabhu
and Family
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With gratitude to Pujya Swamiji
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<td>973-324-1242</td>
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## GITA HOME STUDY AND VEDANTA CLASSES IN THE UNITED STATES OF AMERICA

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<td>HAMPTON</td>
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<td>GITA VICHARA GROUP</td>
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## GITA HOME STUDY AND VEDANTA CLASSES AROUND THE WORLD

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Our Ācāryāḥ
ॐ नमः शिवाय
om namaha shivaya

सदा वसन्तं हृदयारविन्दे भवं भवानीसहितं नमामि ॥
Sadā vasantam hṛdayārinde bhavan bhavānīsaḥitam namāmi ॥

Ever dwelling within our lotus hearts.
I bow to Shiva and Shakti together.

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