Arsha Vidya Gurukulam 35th Anniversary Souvenir August 15, 2021



कर्पूरगौरं करुणावतारं संसारसारं भुजगेन्द्रहारम्।

karpūragauram karuņāvatāram samsārasāram bhujagendrahāram l Pure White like Camphor, an Incarnation of Compassion,

The Essence of the whole Creation, Whose Garland is the King of Serpents

ॐ नमः शिवाय om namaḥ śivāya



नमेरिश्वाययं च श्विवतराय च namassivāya ca sivatarāya ca

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Saylorsburg, Pennsylvania



न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

na hi jñānena sadṛśaṁ pavitramiha vidyate

Bhagavad Gītā 4.38

In this world, there is no purifier equivalent to knowledge







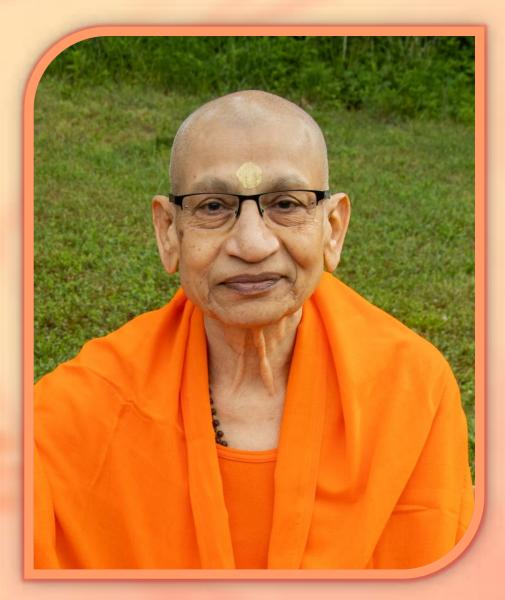
Pujya Swami Dayananda says.....

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.

30) Jay mande.







Anniversary Message by Swami Viditatmananda

Lord *Kṛṣṇa* 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,

Kathopaniṣad 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 *Dakṣiṇāmūrtī* 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.

Videlmananda

ARSHA VIDYA GURUKULAM

cordially invites you to attend our



35th Anniversary Celebration

Sunday, August 15, 2021 9:30 a.m. - 4:00 p.m.

~ PROGRAM ~

- Music Concert Pandit Mukesh Desai

Anniversary Address –Sri Swami Viditatmananda

Success

Banquet Lunch –Question-Answer Session (after lunch)

Sri Swami Viditatmananda

Please RSVP-Call 570-656-0193/0189 or email suddhatma@gmail.com Facemasks recommended - Required if unvaccinated

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We extend our sincere gratitude & appreciation to
Revered Swami ViditatmanandaJi for his
Valuable & Inspirational Guidance,
Swamini AgamanandaJi for Impeccable Proofing,
General Manager Suddhatma Chaitanya for Souvenir Coordination,
Creative Artist, Visualizer & Copy-writer
Samata Chaitanya

for Souvenir Conceptualizing, Designing & Art Works,

Editor - in - Chief Terry Coe for Rephrasing & Restructuring articles,

Photographers Xitij Joshi and Vipul Patel,

Advertiser - Supporters Vimala Sadasivam & Suresh Ramamurthy,

for their invaluable contribution, commitment, and excellence

in the production of our yearly Souvenir.

We would also like to Thank Dan McMaster, Janne Kowalski, Jennifer Sniffen, and the entire team of Sun Litho-Print for their diligent and timely printing job.

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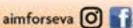
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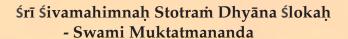
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कर्पूरगौरं करुणावतारं संसारसारं भुजगेन्द्रहारम्।

सदा वसन्तं हृदयारविन्दे भवं भवानीसहितं नमामि॥

karpūragauram karuṇāvatāram samsārasāram bhujagendrahāram l sadā vasantam hṛdayāravinde bhavam bhavānīsahitam namāmi l

This verse is generally chanted while showing *ārati* to Lord Śiva. I want to light up the light of all lights with the camphor light. It is like holding a candle in front of the sun to illuminate it. In fact, *parameśvara* 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 Siva. 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: Śam nityam sukham ānandam ikāraḥ puruṣo mataḥ | vakāraḥ śaktiramṛtam tenāyam śiva ucyate ||

The verse gives the meaning of the three letters $\dot{s} + i + va$ to form the word $\dot{s}iva$. The meaning of ' \dot{s} ' is $\dot{s}am$, auspiciousness. It is mangala, the ultimate end of human life, also called $mok \dot{s}a$. So gaining $\dot{s}iva$ is gaining $mok \dot{s}a$.

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*.

karuṇānavatarām — 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. Brahman 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 Brahman. Brahman 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, vayam khalāḥ sahotpattyā tamasā dīrgha-manyavaḥ, 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 vasantam 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. Brahman exists in the buddhi as the witness-consciousness in every cognition and in every absence 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.

bhavam bhavanīsahitam namāmi – I salute the Lord along with His śakti, which is non-separate from Him and from whom the whole creation comes forth.



समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्। विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥ समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्। न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥

samam sarveşu bhūteşu tişthantam parameśvaram vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati samam paśyan hi sarvatra samavasthitam īśvaram na hinastyātmanātmānam tato yāti parām gatim (Bhagavad Gītā, 13.27-28)

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

Śiva-mānasa-Pūjā

Pūjya Swami Dayananda Saraswati

In $\dot{s}iva-m\bar{a}nasa-p\bar{u}j\bar{a}$, the entire form of worship is done mentally. Whatever is performed with the limbs in a typical $p\bar{u}j\bar{a}$ is done mentally, but very vividly, as though it is done physically. This is called $m\bar{a}nasa-p\bar{u}j\bar{a}$. 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 Tiruninrivur near Chennai. It seems that the king of that kingdom built a temple and set a day for its *pratisthā*, 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 muhūrta 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 even 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 puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati*, 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 $p\bar{u}j\bar{a}$ that is performed physically at an altar can also be performed mentally. How real is it? When you are doing $p\bar{u}j\bar{a}$ 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 $p\bar{u}j\bar{a}$ 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 $\dot{s}iva-m\bar{a}nasa-p\bar{u}j\bar{a}$ has a cultural overtone, naturally, because it is composed by Śrī Śańkara. The method of worship is based on how it is done in India.

रक्षेः किल्पतमासनं हिमजलैः स्नानं च दिव्याम्बरं नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनं जातीचम्पकबिल्वपत्ररचितं पुष्पं च धूपं तथा दीपं देव दयानिधे पशुपते हत्किल्पतं गृह्यताम् ॥ १ ॥

ratnaiḥ kalpitam āsanam himajalaiḥ snānam ca divyāmbaram

nānāratnavibhūṣitam mṛgamadāmodānkitam candanam

jātīcampakabilvapatraracitam puspam ca dhūpam tathā

dīpam deva dayānidhe paśupate hṛtkalpitam gṛhyatām (1)

I mentally offer you a throne studded with precious stones, a bath with Gaṅgā water, celestial robes adorned with many gems, sandalwood paste mixed with musk to anoint your body, jasmine and *campaka* flowers, and *bilva* leaves, burning incense and a shining flame. Oh, self-effulgent Lord, ocean of compassion, and the Lord of all living beings, may you receive what I offer with all my heart and my mind! [1]

An altar is created in your own mind. You can start with this $m\bar{a}nasa-p\bar{u}j\bar{a}$ every day when you begin your contemplation. Ratnaih kalpitam $\bar{a}sanam$, I offer to the Lord an $\bar{a}sana$, a seat. $\bar{A}syate$ asmin iti $\bar{a}sanam$, wherever one is seated is called an $\bar{a}sana$. What kind of $\bar{a}sana$ is this? It is kalpitam, studded, ratnaih, with precious stones. It is a mental offering, after all. Why should you be a miser when you are of-

fering only in the mind? You can give any kind of $\bar{a}sana$ you want. Do a good job of it.

Himajalaiḥ snānam. Hima-jala 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 uṣṇodaka, warm water, if you prefer that. It is possible to do that mentally.

Nānāratnavibhūṣitam divyāmbaram. Ambaram is the clothing, vastra. Divya-ambaram is celestial apparel, whatever it is. It is not something laukika, of our world, but a wonderful fabric unknown to us. The whole outfit is divyāmbaram. It is vibhūṣitam, decorated, nānā-ratnaih, with many gems.

Mṛgamadāmodānkitam candanam. Mṛga 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 mṛga-mada is the musk, also called kastūrī, which is born of the deer. Āmoda is fragrance. Candanam is sandal paste. This candanam, which is by itself fragrant and applied all over, is made more fragrant, āmodita-ankitam candanam, by mixing it with musk. They mix candanam and kastūrī for Tirupati Bālāji. If you keep just a little bit of that mixture in your room, the whole room will smell nice.

In every temple, this *alankāra*, 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 *alankāra* behind closed curtains. They also close the curtains during the offering of *naivedya*. Flowers are offered next.

Racitam puṣpam. Racitam is a garland and puṣpam is flowers. What flowers are they? Jātīcampakabilvapatra. Jātī is a kind of a jasmine. The jasmine is a creeper, but the jātī 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.

 $Dh\bar{u}pam$ 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. $D\bar{v}pam$ 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 $m\bar{a}nasa-p\bar{u}j\bar{a}$, you should be very careful when you light the camphor, like you would in a real $p\bar{u}j\bar{a}$. 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 hṛdā kalpitam. Hṛt means hṛdayam, heart. Hṛdayena, manasā, with my mind and all my heart, kalpitam, what is offered, gṛhyatām, may you receive. What is offered, let it be received. This is the first step of the pūjā.

Next comes the *naivedya*:

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं भक्ष्यं पञ्चविधं पयोद्धियुतं रम्भाफलं पानकं शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं ताम्बूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु ॥२॥

sauvarņe navaratnakhandaracite pātre ghṛtam pāyasam

bhakşyam pañcavidham payodadhiyutam rambhāphalam pānakam

śākānāmayutam jalam rucikaram karpūrakhandojjvalam

tāmbūlam manasā mayā viracitam bhaktyā prabho svīkuru (2)

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 begin with. You are supposed to eat that first. The sweet that is dessert will come in its own place, in due course. *Ghṛtam 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. *Sauvarṇe navaratnakhaṇḍaracite*. *Sauvarṇam* is that which is born of *svarṇam*, 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.

Bhakṣyam pañcavidham. Bhakṣyam is what is masticated and eaten, crunchy. There are pañcavidham, five types, of bhakṣyam offered here. Payodadhiyutam is milk mixed with yogurt. Rambhāphalam is banana, so this is a fruit salad. Pānakam 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.

Karpūrakhaṇḍojjvalam 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 svīkuru, may you receive it, oh Lord. I offer this to you with great devotion.

छत्रं चामरयोर्युगं व्यजनकं चादर्शकं निर्मलं वीणाभेरिमृदङ्गकाहलकलागीतं च नृत्यं तथा साष्टाङ्गं प्रणितः स्तुतिर्बहुविधा ह्येतत्समस्तं मया सङ्कल्पेन समर्पितं तव विभो पूजां गृहाण प्रभो ॥३॥

chatram cāmarayoryugam vyajanakam cādarśakam nirmalam

vīṇābherimṛdaṅgakāhalakalāgītam ca nṛtyam tathā

sāstāngam praņatih stutirbahuvidhā hyetatsamastam mayā

sankalpena samarpitam tava vibho pūjām grhāņa prabho (3)

A pair of fans, an umbrella, a spotless mirror, musical performance of vīṇā, bheri, and mṛdaṅga, followed by a dance performance, an aṣṭāṅga namaskāram and this manifold praise – all this I offer to you with my saṅkalpa. May you please receive your worship, oh Lord, the one who pervades everything! [3]

Cāmara is a soft fan-like thing. It is made out of the skin of an animal whose tail is very soft. The *cāmara* is always a pair of fans. The *chatra* is an umbrella. All this is a form of proper procedure, *upacāra*. When a guest leaves, you give him an umbrella. *Vyajanakam* is another kind of fan. *Ca* means "and."

Nirmalam ādarśakam. This is a spotless mirror. You show a mirror as if to ask him, "Is everything O.K.? Please see for yourself."

 $V\bar{\imath}n\bar{a}bherimrdangak\bar{a}halakal\bar{a}$ $g\bar{\imath}tam$ ca nrtyam $tath\bar{a}$. Then you offer him $g\bar{\imath}tam$, a music performance on a $v\bar{\imath}n\bar{a}$, a string instrument, a bheri, a wind instrument, and a mrdanga, which is a percussion instrument. This music is followed by dance, nrtyam $tath\bar{a}$.

Sāṣṭāṅgam praṇatiḥ. Praṇatiḥ is prostrations. Sāṣṭāṅgam means with all the eight aṅgas, limbs, touching the ground. This is also called the aṣṭāṅga-namaskāram — padbhyām karābhyām jānubhyām uraśā śirasā vapuṣā vacasā manasā caiva praṇāmo 'ṣṭāṅga ucyate. Padbhyām is with the feet,

 $kar\bar{a}bhy\bar{a}m$ is with the hands, $j\bar{a}nubhy\bar{a}m$ is with the knees, $uras\bar{a}$ is with the chest, $siras\bar{a}$ is with the head, $vapus\bar{a}$ is any part not mentioned by others, usually meaning the stomach, $vacas\bar{a}$ is by words and $manas\bar{a}$ is by thought. I offer my prostrations thus, unto you.

Stutirbahuvidhā hyetat samastam mayā samarpitam. This manifold praise, all of this is offered by me, with intent, sankalpena. Please receive your worship, oh Lord, the one who pervades everything, tava vibho pūjām gṛhāṇa prabho.

आत्मा त्वं गिरिजा मितः सहचराः प्राणाः शरीरं गृहम् । पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः । सश्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरः। यद्यत्कर्म करोमि तत्तदिखलं शम्भो तवाराधनम् ॥४॥

ātmā tvam girijā matiḥ sahacarāḥ prāṇāḥ śarīram gṛham pūjā te viṣayopabhogaracanā nidrā samādhisthitiḥ sañcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giraḥ vadyatkarma karomi tattadakhilam śambho tavārādhanam (4)

My body is your temple. My mind is wedded to you. My five organs of action and my five physiological functions are your servants. My body is a house for you. I offer you all the pleasures of my senses. I remain resolved in you in my sleep. Whenever I walk, I am going around you. Everything I say is in praise of you. Whatever I do is a form of worship

unto you, oh Lord! [4]

Ātmā tvam girijā matiḥ sahacarāḥ prāṇāḥ śarīram gṛham. This body is a temple for the Lord. The devotee makes his own body a temple now. Ātmā tvam, whatever the I, aham, is, tvam, you are. The matiḥ, mind, is girijā. You are the puruṣa and she is the prakṛti. Girijā matiḥ, my mind is Pārvatī, who is wedded to you. Sahacarāḥ prāṇāḥ, the prāṇas are all the karmendriyas, organs of action (i.e., mouth, hands, legs, organ of excretion, and organ of reproduction) and also the pañca-prāṇās, the five physiological functions (i.e., inhalation, exhalation, digestion, excretion, and reversal). These prāṇās are sahacarāḥ, your servants. They go along with you. Me śarīram, my body, is a gṛham, house for you. Oh Lord, you are seated in it as the ātmā.

Te pūjā, this is my pūjā to you. All the viṣayopabhogaracanā, these various objects and enjoyments and all forms of intimate experiences, are a form of worship of you like the flowers that we offer at the feet of the Lord. All the viṣayas, objects, I perceive through my sense organs, or infer with my mind, whatever I see or hear, all of them fall at thy feet. Let them be as though an offering of flowers to you.

Nidrā samādhisthitiḥ. Nidrā is sleep. My nidrā is your samādhi. My going to sleep is the equivalent of your

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

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

Stotrāṇi 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.

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

करचरणकृतं वाक्कायजं कर्मजं वा श्रवणनयनजं वा मानसं वापराधं विहितमविहितं वा सर्वमेतत्क्षमस्व । जय जय करुणाब्धे श्रीमहादेवशम्भो ॥५॥

karacaraṇakṛtam vākkāyajam karmajam vā śravananayanajam vā mānasam vāparādham, vihitamavihitam vā sarvametatkṣamasva

jaya jaya karuṇābdhe śrīmahādevaśambho (5)

Whatever omissions and commissions I have performed with my hands, legs, voice, body, sense organs, organs of action, and mind, whatever I may have done with reference to enjoined or prohibited actions, please forgive them all, oh Lord Mahādeva, oh ocean of compassion! [5]

Karacaraṇakṛtam vākkāyajam karmajam vā. Karmajam is any karma that I might have done. 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.

Vihitamavihitam vā is whatever I may have done with reference to vihita-karma or avihita-karma. Vihita is what is enjoined; avihita means that which is niṣiddha, prohibited, or enjoined as wrong. Sarvam etat kṣamasva is may you forgive everything, my omission of right actions and my commission of wrong actions. Karuṇābdhe means the one who is the ocean of mercy.

Therefore, whatever *aparādham*, fault, I may 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.

<u>रागम् - रेवति</u>	तालम् आदि	<u> Rāgam - Revati</u>	<u>Tālam ādi</u>
भो शम्भो शिव - शम्भो स्वयम्भो		bho śambho śiva - śambho svayambho	
गङ्गा धर शङ्कर करुणाकर		gangā dhara śankara karunākara	
मामव भवसागर – तारक	(भो शम्भो)	māmava bhavasāgara – tāraka	(bho śambho)
निर्गुण परब्रह्म स्वरूप		nirguṇa parabrahma svarūpa gamāgamabhūta prapañca rahita	
गमागमभूत प्रपञ्च रहित		nijaguha nihita nitānta ananta	
निजगुह निहित नितान्त अनन्त		ānanda atiśaya akṣayaliṅga	(bho śambho)
आनन्द् अतिशय अक्षयिकङ्ग	(भो शम्भो)	dimita dimita dimi dimikiṭa kiṭatom tom tom tarikiṭa tarikiṭa kiṭatom	
दिमित दिमित दिमि दिमिकिट किटतोम्		matanga munivara vandita īśa sarvadigambara veṣṭitaveṣa	
तों तों तरिकिट तरिकिट किटतोम्		nitya nirañjana nṛtyanaṭeśa	
मतङ्ग मुनिवर वन्दित ईश		īśa sabheśa sarveśa	(bho śambho)
सर्वदिगम्बर वेष्टितवेष			
नित्य निरञ्जन नृत्यनटेश		Composed by Pujya Swami Sri Dayananda Saraswat.	
ईश सभेश सर्वेश	(भो शम्भो)	Dujua Swami Svi Davanan	da Savasmat



सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा श*ु*च: ॥ ६६ ॥

> sarva-dharmān parityajya mām ekam śaraṇam vraja aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

Giving up all karmas, take refuge in Me alone. I will release you from all karmas; don't grieve

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्य मदर्पणम्॥२७॥

yatkaroşi yadaśnāsi yajjuhoşi dadāsi yat | yattapasyasi kaunteya tatkuruşva madarpaṇam | | 9.27 | |

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.

SYRACUSE GITA VICHARA GROUP



tadaham bhaktyupahrtam asnāmi prayatātmanah ||

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.

Thank You

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souvenir possible.



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

Śiva-mahimnah Stotram

Pūjya Swami Viditatmananda Saraswati

The Greatness of the Lord

Śiva-mahimnaḥ stotram means the greatness of Lord Śiva. The Siva-mahimnah Stotram is a *stotra*, hymn, that sings about the greatness of Lord Siva. 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-kāraṇa, 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 imminent 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 are 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 Vigneśvara or Ganeśa, and when we look upon God as teacher we call him Dakṣiṇāmūrti. The protecting power we look upon as Devī. 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 *śakti* 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 purāņas 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, Gaṇeśa-purāṇa, Devibhāgavatam, 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. Bṛhaspati 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 Śivamahimnaḥ 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 *saguṇa-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 *saguṇa-brahma*, meaning the Lord possessed of all the qualities, and is also transcendental as *nirguṇa-brahma*, free of all qualities.

In India, Lord Nārāyaṇa or Viṣṇu and Lord Śiva are the most prominently worshipped *devatās*. 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 Dakṣiṇāmūrti. The very form of Lord Śiva himself displays the characteristics of knowledge: the river Gangā 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 *nirguṇa-brahma* and Viṣṇu represents *saguṇa-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 *nirguṇa-brahma*, one who is totally detached, totally unconnected.

Puşpadanta, author of the Śiva-mahimnah 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 Siva. 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 Puspadanta 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. Puspadanta realized his mistake, lost his power, and repented. To regain his powers, it is said that he composed this Siva-mahimnah Stotram and offered it to the Lord in the form of a song. Lord Siva was pleased with his devotion and blessed Puspadanta 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 Pāṇinī. 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 guṇa-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

मनः प्रत्यक् चित्ते सविधमविधायात्तमरुतः प्रहृष्यद्रोमाणः प्रमद्सिललोत्सङ्गतिदृशः यदालोक्याह्णदं हृद् इव निमज्यामृतमये दुधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥ २५॥

manaḥ pratyakcitte savidhamavadhāyāttamarutaḥ
prahṛṣyadromāṇaḥ pramadasalilotsaṅgitadṛśaḥ
yadālokyāhlādaṁ hṛda iva nimajyāmṛtamaye

dadhatyantastattvam kimapi yaminastat kila bhavān (25)

All the yogic *prakriyas* are described here. Those who have been practicing *aṣṭāṅga-yoga – yama, niyama, āṣana, prāṇāyāma, 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 aham 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 aham brahma asmi, I am brahman, is known by śravanam, 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 $m\bar{a}y\bar{a}$ 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 $sam\bar{a}dhi$ 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 $\bar{a}nanda$, freedom, except at that time there is a blanket of ignorance that covers the awareness. What happens in deep sleep is what a $yog\bar{\imath}$ does awarefully by withdrawing identification with his body, mind, and sense organs and identifying with I, the subject. This state is called $sam\bar{a}dhi$. When the realization that "I am brahman" occurs with the help of the teaching, Vedantins call it $j\bar{n}\bar{a}nasam\bar{a}dhi$. This is what the $yog\bar{\imath}s$ do by $ast\bar{a}nga-yoga$. 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 *prāṇāyāma* 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 manaḥ avadhāya, concentrating the mind on the self, antaḥ yat tattvam dadhati, within themselves they experience or see the unspeakable truth. Kim api, whatever that may be, we do not know, but there are some external signs by which we can infer what it must be. It must be of the nature of ānanda or extreme happiness because we see in the yogīs the prahṛṣyadromāṇaḥ, thrill of joy, and pramadasalilotsangitadṛṣaḥ, eyes filled with tears of joy. Both these are associated with the prāṇa.

The idea is that the *yogīs* abide in the joy or 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, $\bar{a}tmanyeva~\bar{a}tman\bar{a}~tustah$, 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 $yog\bar{\imath}$, is what you are.

The poet says *tat kila bhavān*, O Lord, that is what you are. What the *yogīs* 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 *ahankāra* and *mamakāra*, me and mine, is removed, then *ānanda* shines on its own accord. That is what the *yogīs* 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

त्वमर्कस्त्वं सोमस्त्वमिस पवनस्त्वं हुतवहः त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्विमिति च परिच्छिन्नामेवं त्विय परिणता बिभ्रति गिरं न विद्यस्तत्तत्त्वं वयमिह तु यत् त्वं न भविस ॥२६॥

tvamarkastvamsomah tvamasi pavanastvam hutavahah tvamāpastvam vyoma tvamu dharaṇirātmā tvamiti ca pariccinnāmevam tvayi pariṇatā bibhrati giram na vidmastattattvam vayamiha tu yat tvam na bhavasi (26)

Worship of the eight-fold manifestation

Here the poet describes the *aṣṭamūrtibhṛt-devapūjanam*, worshipping the Lord in his eight-fold manifestation, which is well-known in Vedānta.

He says tvam arkaḥ, you are the sun; tvam somaḥ, you are the moon; tvam asi pavanah, you are the air, wind; tvam

hutavahaḥ, you are the fire; tvam āpaḥ, you are the water; tvam vyoma, you are space; tvam dharaṇiḥ, you are indeed the earth; ātmā tvam iti 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 *parinatāh*, 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 *pāśupatha-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 vidmaḥ tattattvam 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 *tat*. The earlier verse described the word *tvam* because it was the vision of the *yogīs* 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

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनिप सुरान् अकाराद्यैर्वणैस्त्रिमिरमिद्धत् तीर्णविकृति तुरीयं ते धाम ध्वनिमिरवरुन्धानमणुमिः समस्तव्यस्तं त्वां शरणद् गृणात्योमिति पदम् ॥२७॥

trayīm tisro vṛttistribhuvanam atho trīnapi surān akārādyairvarṇaistribhirabhidadhat tīrṇavikṛti turīyam te dhāma dhvanibhiravarundhānamaṇubhiḥ samastavyastam tvām śaraṇada gṛṇātyomiti padam (27)

The Lord is the śaraṇada, 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 gṛṇāti*, describes you. You are the *samasta*, total, *nirguṇa*, transcendental, *vyasta*, the divided, manifest, *saguṇa*, *tvām*, that you are.

Om as the means to know saguna and nirguna brahman

Omkāra is presented by the Upaniṣads as the means of knowing brahman as both saguṇa and nirguṇa brahman. Muṇḍakopaniṣad says dhanurgṛhītva āupaniṣadam mahāstram sarva tanmayobhavet, 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

Omkāra is presented by most of the Upaniṣads as an excellent means for meditating and knowing *brahman*. *Om* is made up of the three letters: $ak\bar{a}ra$, $uk\bar{a}ra$, and $mak\bar{a}ra$ —a, u, m. A variety of ideas are superimposed on these three syllables and in that way $omk\bar{a}ra$ 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 $tray\bar{t}m$, the three Vedas $-ak\bar{a}ra$ stands for Rg Veda, $uk\bar{a}ra$ for Yajur Veda, and $mak\bar{a}ra$ for Sāma Veda. Next he mentions $tisro\ vrttih$, 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 $ak\bar{a}ra$ represents creation because everything opens with that, and $mak\bar{a}ra$ represents dissolution because everything concludes with it. In between, the $uk\bar{a}ra$ 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, *bhuvaḥ*, the intermediate space, and *suvaḥ*, 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 *omkāra* in itself encompasses the Lord's total manifestation.

Akārād yaiḥ tribhiḥ varṇaiḥ, by the three letters a, u, m, vyastam tvām gṛṇāti, the omkāra describes you as saguṇa brahma. Which you? Turīyam te dhāma, the one who is the fourth.

The Upaniṣad 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 Pancīkaraṇam 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 *prājña*, 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. Śvetāśvataropaniṣad says, tvam strī tvam pumān asi tvam kumāra uta vā kumārī tvam jīrno daṇḍena vañcasi tvam jāto bhavasi viṣvatomukhaḥ, 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. *Omkāra* 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 omkāras. Assuming that our mind has become silent and we are uttering om om om, there is "om silence om silence om silence." But when the attention is shifted from omkāra to silence, I experience "silence om silence om silence." I see the fact that omkāra emerges from silence and merges back into silence. And in between, there is nothing but silence. That means omkāra is the modification of that silence. The akāra, ukāra, and makāra have dimensions representing saguņa brahma, but the silence between the omkāras is dimensionless. This represents nirguṇa brahman.

That is what the poet says. The three letters of *omkāra* describe the Lord in the entirety of his manifestation. The silence between the *omkāras* 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

way, *omkāra* 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.

Omkāra 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 omkāra, we recognize it as parambrahma. Omkāra or praṇava is the most efficient name of the Lord. The yoga śāstra says, tasya vācakaḥ praṇavaḥ, the name of the Lord is praṇava (omkāra). Kaṭhopaniṣad says, etat ālambanam śreṣṭam etat ālambanam param, this is the most excellent aid for contemplating upon aparambrahma 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. *Omkāra* 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 *omkāra*? It is *vaidika*, from the Vedas. The orthodox few may tell us that not everyone is qualified to recite Vedic *mantras* and *omkāra*. It is said that the utterance of *om om om* brings about an indifference, dispassion 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. *Omkāra* is not the only name. There are other names also.

Verse 28

भवः शर्वो रुद्रः पशुपितरथोग्रः सहमहान् तथा भीमेशानाविति यदिभधानाष्टकिमदम् अमुष्मिन् प्रत्येकं प्रविचरित देव श्रुतिरिप प्रियायास्मैधाम्ने प्रणिहितनमस्योऽस्मि भवते ॥ २८॥

bhavaḥ śarvo rudraḥ paśupatirathograḥ sahamahān tathā bhīmeśānau iti yadabhidhānāṣṭakam idam amuṣmin pratyekam pravicarati deva śrutirapi priyāyāsmai dhāmne pranihitanamasyo'smi bhavate (28)

The glories of the Lord's names

Here he lists *abhidhāna-aṣṭakam*, eight names, that we find in the *śruti*, the Vedas, the *smṛtis*, and the *purāṇas* — Bhava, Śarva, Rudra, Paśupati, Ugra, Sahamahān (Mahādeva), Bhīma, and Īśāna. *Amuṣmin pratyekam*, with reference to each one of these, *pravicarati deva śrutirapi*, 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 $bh\bar{u}$, meaning "to be." Bhavati iti bhavaḥ or bhavati asmāt iti bhavaḥ, 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 śaraṇam, 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 rudrah*, 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 samsāratāpam drāvayati*, he is the one who melts away the sufferings of *samsāra*. He also destroys the wickedness of the wicked. He is the destructive force, which is fire. The name Rudra therefore indicates the element fire.

Paśupatih 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 showers 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 $\bar{\imath}\acute{s}$, to control. He is the one who controls everyone. The earth emerged from him and is sustained by him. Therefore, $\bar{\imath}$ śāna 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 dhāmne praṇihita namasya asmi bhavate* — unto the *priya*, beloved one, in the *dhāma*, effulgent abode, *praṇihita namasyaḥ 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, untainted, pure, and of the nature of joy. The word *praṇihita* indicates complete surrender — *vāṇmanaḥkāyavyāpāra atiśayana*, with the activities of speech, mind, and the body.

Verse 29

नमो नेदिष्टाय प्रियद्व द्विष्टाय च नमः नमः क्षोदिष्टाय स्मरहर महिष्टाय च नमः नमो वर्षिष्टाय त्रिनयन यविष्टाय च नमः नमः सर्वस्मै ते तदिदमितिसर्वाय च नमः ॥ २९॥

namo nedişthāya priyadava davişthāya ca namaḥ namaḥ kśodişthāya smarahara mahişthāya ca namaḥ namo varşişthāya trinayana yavişthāya ca namaḥ namaḥ sarvasmai te tadidam iti sarvāya ca namaḥ (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 nedistha, closer than the closest, and davistha, 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.

Smarahara means the destroyer of the god of passion. The Lord enjoys total freedom from passion and dependence, so he cannot be provoked by anything, even in the midst of objects of pleasure. He is totally sufficient within himself and free from every kind of need.

Kṣodiṣṭhāya mahiṣṭhāya ca namaḥ, salutations to the one who is kṣodiṣṭha, smaller than the smallest, and mahiṣṭha, larger than the largest. He is smaller than the atom and bigger than the stars because he gives the sattā and sphūrti, sat and cit, existence and intelligence, to the atom and the galaxies. He is the self of the atom and the galaxies as well. He is the self upon which the ideas of smallness, bigness, atom, and galaxy are superimposed, and yet He remains free from these ideas. Whatever is, is because of him because he is the self of all.

Trinayana is the one with three eyes – sun, moon, and fire. Sun gives illumination, dispels darkness, and stands for life or consciousness. Moon gives *ānanda*, pleasure, and dispels unhappiness. Fire sustains existence and stands for *sat*. Sun, moon, and fire indicate *sat cit ānanda*, which is the nature of the Lord. It is also said that during the day the Lord illumines as the sun, during the night as the moon, and where the sun and moon do not reach, he illumines by fire. He is the illuminator of all the luminaries.

Namo varṣiṣṭāya, salutations to the varṣiṣṭa, older than the oldest, yaviṣṭa ca, and younger than the youngest. Being the first one, he is the oldest of all. He was there before the universe was created and therefore he is older than anybody. In spite of being the oldest, he remains younger than the youngest because he is not touched by time. The Lord is the substratum and devourer of time itself. When it comes time for dissolution of the world, he swallows the whole universe like we swallow rice. Time is like the pickle in his meal. The pickle gets eaten along with the rice. Along with the whole universe, time also gets eaten. Therefore, he is the changeless substratum of the changing universe.

The goal of our life appears to be farther than the farthest, but when the knowledge is there, he is the nearest. Whatever is far or near, old or young, great or small is the Lord. This shows <code>sarvātmatvam</code>, the Lord is the self of all, and all is made of pairs of opposites. The One who sustains all the pairs of opposites is the Lord. <code>Namaḥ</code> <code>sarvasmai</code> <code>te</code>, my salutations to you who are everything. <code>Tat</code> <code>idam</code> <code>iti</code> <code>sarvāya</code> <code>ca</code> <code>namaḥ</code>, salutations to <code>tat</code>, that which is remote, and to <code>idam</code>, this which is in right in front of me, <code>sarvāya</code> <code>ca</code>, salutations to the one who is everything because you are the self of all.

The word *namaḥ* is used with reference to each name. Because he manifests as all the opposites, *atyantaviruddha svabhāva*, it is difficult to determine his nature; so I salute every one of the manifestations. The only way I can understand the Lord is by salutation. After writing such a beautiful hymn, the poet prescribes *namaḥ*, salutation as the process

for knowing that Lord who is praised in the hymn. The salutations continue in the next verse also.

Verse 30

बहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः प्रबलतमसे तत्संहारे हराय नमो नमः जनसुखकृते सत्त्वोद्रिक्तौ मृडाय नमो नमः प्रमहसि पदे निस्त्रेगुण्ये शिवाय नमो नमः ॥ ३०॥

bahularajase viśvotpattau bhavāya namo namaḥ prabalatamase tatsamhāre harāya namo namaḥ janasukhakṛte sattvodriktau mṛḍāya namo namaḥ pramahasi pade nistraiguṇye śivāya namo namaḥ (30)

The role of the gunas in the creation

Oh Lord, for the *viśva-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 samhāre, 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 countless 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-dvesas*, 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. Namah means to give up the identification with the ahankāra, 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, sattvaudriktau mṛdāya, 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 nistraigunye śivāya namo namaḥ. 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 namaḥ, salutations to the one who is the illuminator of all the luminaries.

Lord Śiva is *nistraigunya*, beyond the three attributes,

mangala-svarūpa, of the nature of auspiciousness. Māṇḍūkyopaniṣad says śāntam śivam advaitam caturtam manyante sa ātmā, the non-dual transcendental reality is Śiya.

The poet concludes the 30th verse with *namaḥ namaḥ namaḥ*, 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 – *namaḥ*, 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 sahasrakṛtvaḥ*, 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-mahimnaḥ-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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Iśvara's Vibhūtis

Swamini Brahmaprakashananda

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, accidently 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.

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे सुरतरुवरशाखा लेखनी पत्रमुवीं।

लिखित यदि गृहीत्वा शारदा सर्वकालं तदिप तव गुणानामीश पारं न याति॥३२॥

asitagirisamam syātkajjalam sindhupātre surataruvaraśākhā lekhanī patramurvī| likhati yadi gṛhītvā śāradā sarvakālam tadapi tava guṇānāmīśa pāram na yāti||32||

"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!

महेशान्नापरो देवो महिस्नो ना परा स्तुतिः।

अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम्॥३५॥

maheśānnāparo devo mahimno nā parā stutiḥ|
aghorānnāparo mantro nāsti tattvam guroḥ param||35||

There is no *deva* greater than Lord Śiva. There is no hymn greater than the *Śiva-mahimna-stotram*. 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 कीदृशोऽसि महेश्वर। यादृशोऽसि महादेव तादृशाय

> tava tattvam na jānāmi kīdṛśo'si maheśvara | yādṛśo'si mahādeva tādṛśāya namo namaḥ | |41 | |

नमो नमः॥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

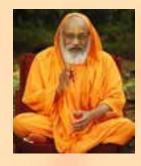


Śrī Gaņēśāya namaḥ

Ōm Brahmane namah

Ōm namō brahmādibhyō brahmavidyā sampradāyakartrbhyō vamśarṣibhyō mahadbhyō namō gurubhyaḥ |

mūkam karōti vācālam pangum langhayatē girim | yatkrpā tamaham vandē paramānandamādhavam ||



Ādayānanda ārṣaguru paramparām vandāmahē





ऐक्यपरैः श्रुतिवाक्यैरात्मा शश्वत्प्रकाश्यमानोऽपि । देशिकदयाविहीनैरपरोक्षयितुं न शक्यते पुरुषैः ॥

aikyaparaiḥ śrutivākyairātmā śaśvatprakāśyamānō Spi . dēśikadayāvihīnairaparōkṣayituṁ 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. (svātmanirūpaṇam 41)

आर्षदया वेदान्त विद्यार्थिनः (Ārṣadayā vēdānta vidyārthinaḥ)

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पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।

तद्हं भक्त्युपहृतमश्नामि प्रयतात्मनः॥ ९-२६॥

patram puṣpam phalam toyam yo me bhaktyā prayacchati | tadaham bhaktyupahṛtamaśnāmi prayatātmanaḥ || (Bhagavad Gītā, vs. 9.26)



BEST WISHES FROM

Rajidi & Ratnamala Reddy

BEST WISHES TO ARSHA VIDYA GURUKULAM

ON ITS THIRTY FIFTH ANNIVERSARY



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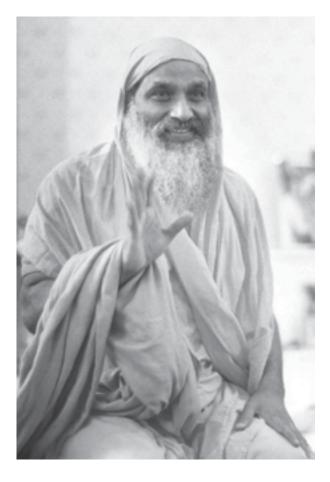




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Vestal, New York





Our pranams to

Swami Viditatmanandaji Swami Tattvavidanandaji Swami Pratyagbodhanandaji

कलानां प्रचारं दधानं विनम्नं स्वयं ग्रन्थकारं सतां मानितारम् । नमत्तापहारं स्वयं निर्विकारं दयानन्दरूपं मदाचार्यमीडे ॥ ४॥

kalänäà pracäraà dadhänaà vinamraà svayaà granthakäraà satäà mänitäram namattäpahäraà svayaà nirvikäraà dayänandarüpaà madäcäryam éde

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.



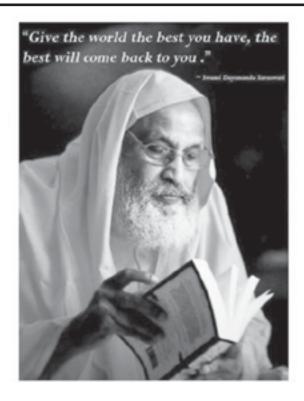
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Our Pranams to Pujya Swamiji! From, Crave InfoTech and Nistane family

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 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 सहृदयाः ārṣa vidyā vicara sahṛdayāḥ, Cherry Hill, NJ

The Limitless Glories of Lord Siva

Swami Advayatmananda

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.

Siva 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 *saṃsāra*, the life filled with endless struggle and death. Lord Dakṣiṇāmūrti teaches his *śiṣya*s, students, the essence of the *Upaniṣads* 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 *saguṇa*, free of all qualities, yet manifesting as all *nāma-rūpas*, 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.

om tat sat 🛚 🛱



श्री गुरुभ्यो नमः



कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

"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)

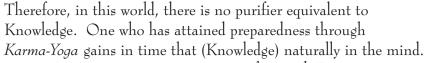
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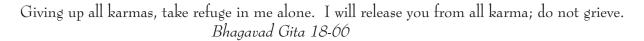
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न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४.३८॥



Bhagavad Gita 4-38

सर्वधर्मान्परित्यज्य मामेकं श्वरणं व्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥



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

Williamsville, New York



तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिन: ॥

tadviddhi praṇipātena paripraśnena sevayā upadekṣyanti 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 vaitathyam śakyate..."

- Śānkarabhāṣyam to Māṇḍūkya Upaniṣad Kārikā of Gauḍapāda, Vaitathyaprakaraṇam

"The use of reasoning in the *Vedānta-śāstra* is likened to judo because *advaitaṁ 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 मृत्युर्धुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ BG Ch2.27॥

jātasya hi dhruvo mṛityur dhruvaṁ janma mṛitasya chatasmād aparihārye 'rthe na tvaṁ shochitum arhasi

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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तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः॥

akhaṇḍamaṁḍalākāraṁ vyāptaṁ yena carācaram | tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ | |

धर्मो रक्षति रक्षितः । **(dharmo rakshati rakshitah)**. A popular **Sanskrit** phrase from Manusmiriti – means "Dharma protects the protector" ...

Best Wishes from

Kiran & Kanubhai Nimish, Jagruti, Neya, Arjun, and Shreya Chetan, Shivani,Soham and Jennica Shruti, Mayank,Ronak and Kushal

Congratulations and Best Wishes To

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We wish continued success on occasion of 35th Anniversary of the Gurukulam 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; asangah; 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 samsāra 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

Aham brahmāsmi

The Mahātmā who touched every heart, Lives on...



Swami Pratyagbodhananda 1950 - 2020

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 Viditatmananda



Swamini Sumananda Saraswati 1925 - 2020

1945 - 2021











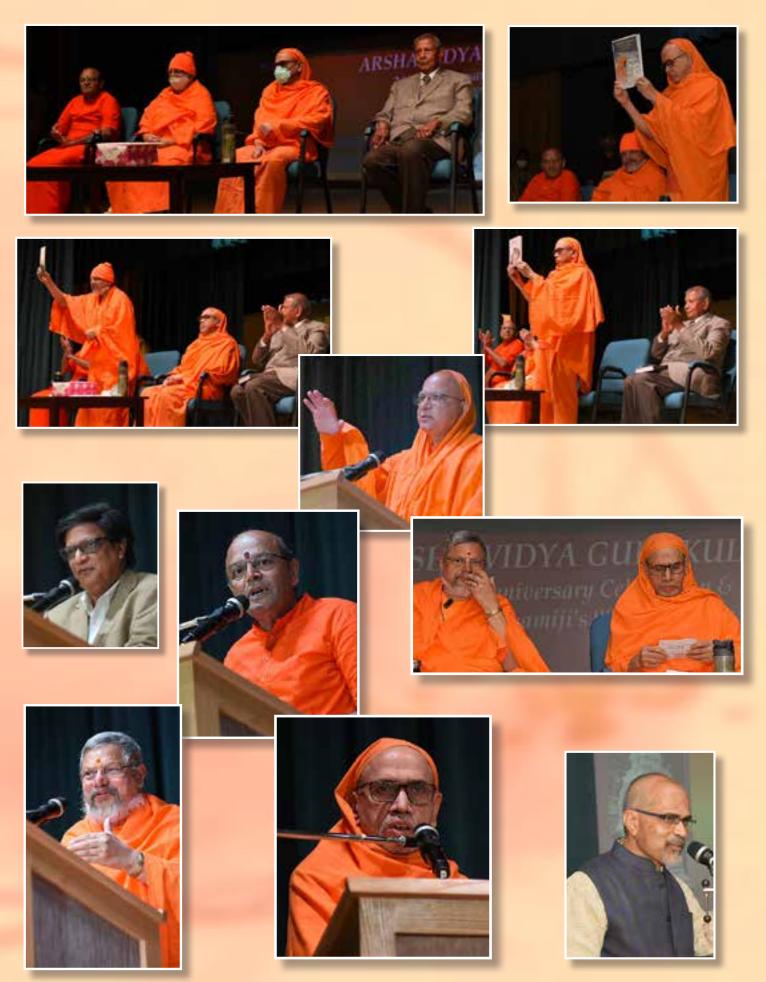






34th Anniversary 2020





51













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कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतक्लेशनाशाय गोविन्दाय नमो नम: ॥ १६ ॥

kṛṣṇāya vāsudevāya haraye paramātmane praṇata-kleśa-nāśāya govindāya namo namaḥ

"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

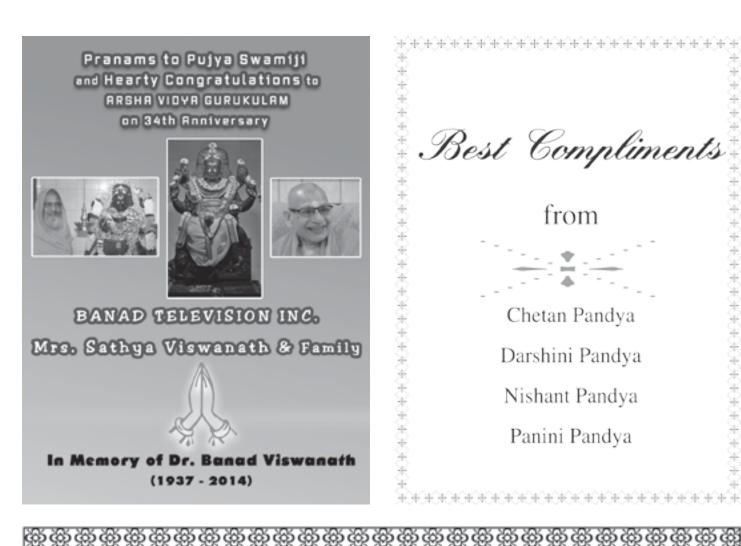


निह कल्याणकृत् कश्चिद दुर्गतिं तात गच्छति।

Shrimad Bhagavad Gita VI-40

Our Pranams to Swami Pratyagbodhananda Ji. He lives in Devotees' hearts through his teachings and joyful countenance.

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Seetha, Raja, Shreya & Anoukka Visvanathan



Best Wishes for your Continued Success

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ॐ श्रीमत्परमहंस-परिवाजकाचार्य-वर्य-

श्री दयानन्द-सद्गुरुभ्यो नमः।



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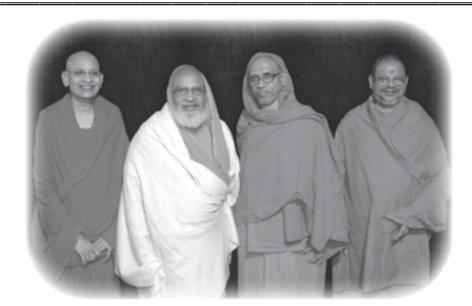




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यतः प्रवृत्तिर्भूतानां येन सर्विमिदं ततम्।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥ १८-४६॥

yataḥ pravṛttirbhūtānām yena sarvamidam tatam |

svakarmanā tamabhyarcya siddhim vindati mānavah || 18-46||

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



Best Wishes for a Year Filled with Piety & Spiritual Renewal AJAY GUPTA, VASANT MAPARA, JIYA JAIN, NAGIN SHAH, RAMESH NARANG, BRINDA HARIHARAN,

AJAY GUPTA, VASANT MAPARA, JIYA JAIN, NAGIN SHAH, RAMESH NARANG, BRINDA HARIHARAN, HARISH SHAH, PALLAVI MERCHANT, SANJAY PATEL, HARISH ARDESHNA, SUDHAK SUBRAMANIAN, ANANTHAPADMANABHAN CHIDAMBARAM, SUDHAKAR KRISHNAN, HITESH PATEL,

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गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुरेव परं ब्रह्म तस्मै श्रीगुरवेनमः ॥

gururbrahmā gururvişņuh gururdevo maheśvarah gurureva param brahma tasmai śrīgurave namah

Salutations to that guru, who is the creator, sustainer, and destroyer and who indeed is the limitless Brahman.

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

sthāvaram jaṅgamam vyāptam yatkiñcitsacarācarm tatpadam darśitam yena tasmai śrīgurave namaḥ

Salutations to that teacher who showed me the one to be known, who permeates whatever that is movable and immovable, sentient and insentient.



Our special namaste and thanks to Pujya Swamiji.

Hearty Congratulations and Our Very Best Wishes and Prayers on Our Gurukulam's 35th Anniversary.

In memory of Vijaya Raman,

T.R. Raman and Family



Warmest Greetings and Best Wishes

For

Thirty-Fifth Anniversary Celebration

of

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August 15, 2021

From



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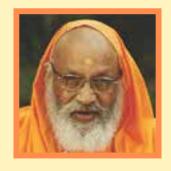


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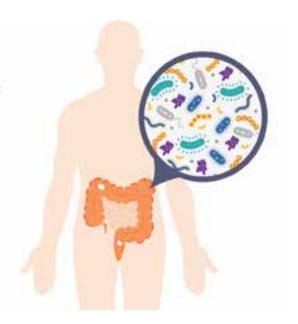
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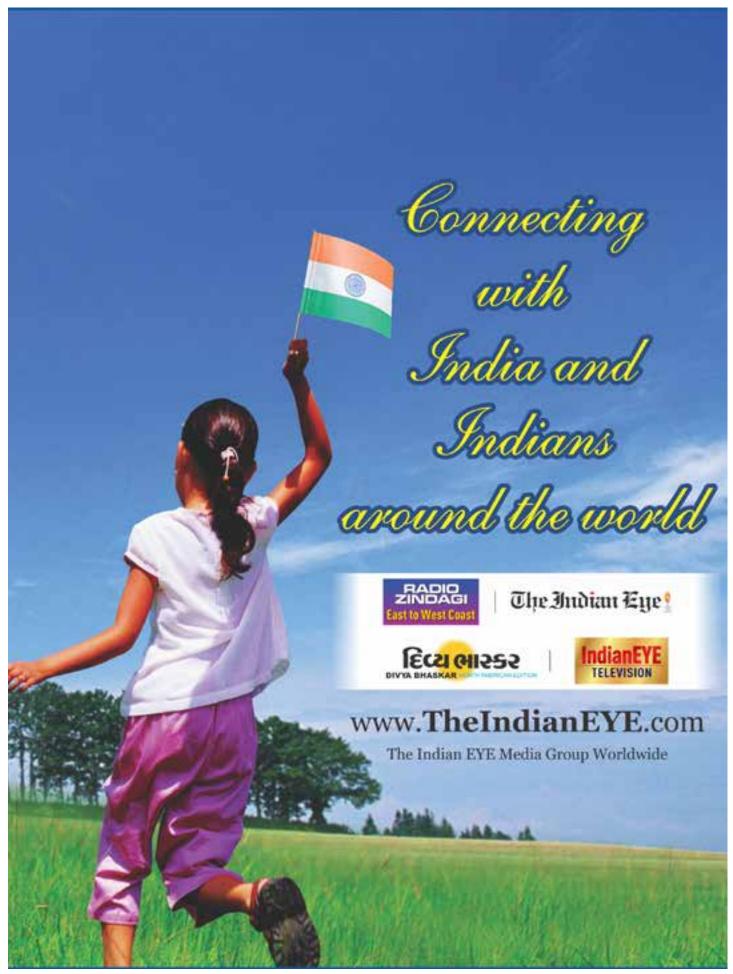


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- Pujya Swamiji 8/25/15



Best Wishes from

Gosai Taraba, Smita, Kamlesh, & Shivam, Nisha Dhawlikar, Tejas, Pracheta, Anand & Zavier Bina, Rahul, Sajan & Radha Shelt Love, Gosai's Family









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etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ ācharaty ātmanaḥ 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"

Sejal and Bharat Barot
Sangita Brahmbhatt
Geetika Dixit and Swami Rajagopalan
Shreya Dubey and Kripa Tiwari
Vasanti and Vishwanath Gurudutt
Sundari and Natesh Magge
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gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ gurureva paraṃ brahma tasmai śrīgurave namaḥ (śrīgurustotram)

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

(Gurustotram, Verse 3)

Pranams to Pujya Swamiji and Best Wishes to Arsha Vidya Gurukulam

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- Swami Vivekananda

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

हरिः ॐ

Pranams from Atma Vicara group of Northern California

Akshay Dalal,

Chaula Joshi, Kalpana Dave,

Panna Bhuva,

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Shweta Matharani,

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Zarina Kaji

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अनन्तानन्दकृष्णाय जगन्मङ्गलमूर्तये॥ १॥

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.

अहमस्मि सदा भामि कदाचिन्नाहमप्रियः।

ब्रह्मैवाऽहमतः सिद्धं सिचदानन्दलक्षणम्॥ २

I am and I shine always. I am never unworthy of love. Therefor, it is established that I am Brahman, the Existence-Awareness-Bliss Absolute.

Guru Padukabhyam Hearty Congratulations to the Gurukulam Pranams to All the Swamijis



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Dr. Pragnesh & Kinnari Amar & Shivani Desai



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Pranams, Greetings & Best Wishes to Arsha Vidya Pitham on it's 35th Anniversary

असङ्गोऽहं असङ्गोऽहं असङ्गोऽहं पुनः पुनः। सचिदानन्द्रूपोऽहमहमेवाहमव्ययः॥

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Attorneys At Law



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Srinivas Jayashankar

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



yasya smaraṇamātreṇa janmasaṃsārabandhanāt /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 saṃsāraḥ, the cycles of birth and death

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

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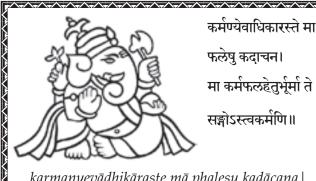
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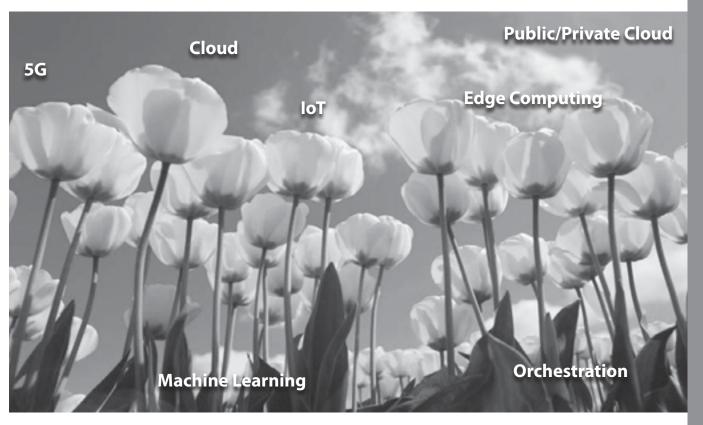
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Our Pranams to
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Sharad and Lata Pimplaskar Uma, Michael and Aadi Stewart Ravi Pimplaskar

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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.

Dεεya, Bharat, Alanna Sneh & Sudhir





नैनं छिन्दन्ति शस्त्राणि नैनं दहित पावक: | न चैनं क्लेदयन्त्यापो न शोषयित मारुत: ||

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

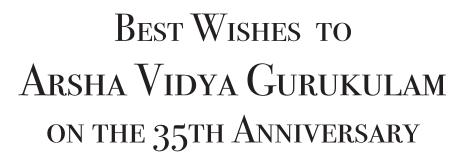


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गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः॥

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Quiz

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Answer: I am not the body - I am pure consciousness

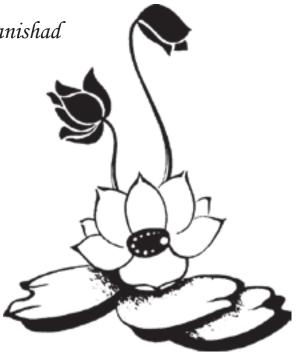
Gaudapada Karika on Mandukya Upanishad

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,

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35th Anniversary Celebration







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Salutations to that guru, who is the Creator, Sustainer, and Destroyer and who indeed is the limitless Brahman. (Gurustotram, Verse 3)



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Pranams to Pujya Swamiji



P. Vasudeva Prabhu and Family

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With gratitude to Pujya Swamiji and all our acharyas



Congratulations to Arsha Vidya Gurukulam on its Anniversary! & Terry Coe & Jaya Kannan &

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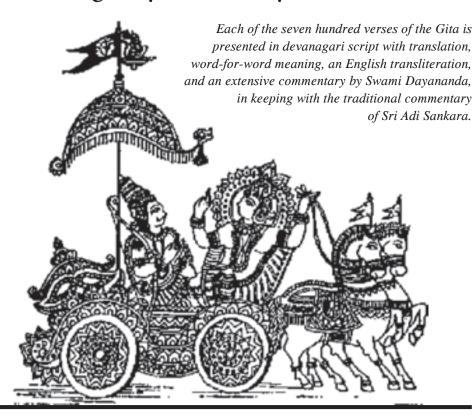
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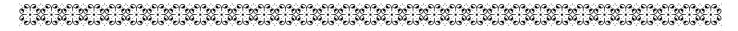
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9		
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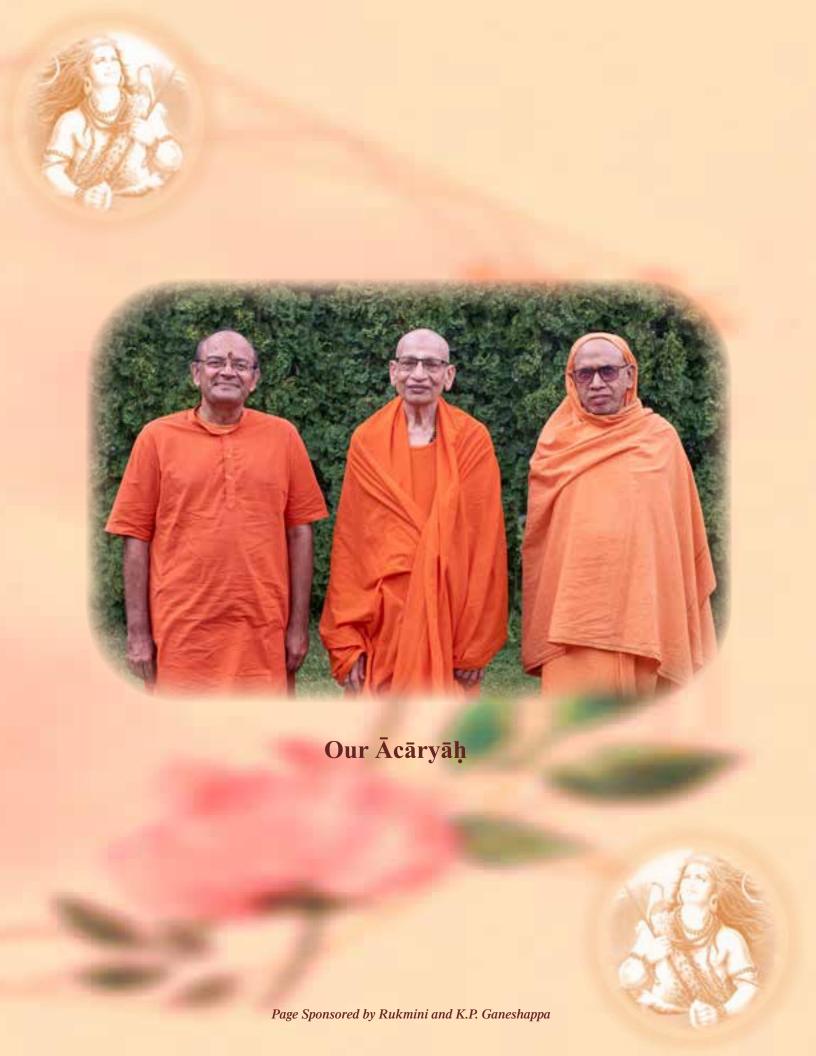
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सदा वसन्तं हृद्यारविन्दे भवं भवानीसहितं नमामि॥

Sadā vasantam hṛdayāravinde bhavam bhavānīsahitam namāmi | | Ever dwelling within our lotus hearts.

I bow to Shiva and Shakti together.

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