

ŚIVĀNANDALAHARI OF ŚRĪ ŚAÑKARĀCĀRYA



Swamiji has not verified these texts but have been done by his disciples with his blessings

Lectures by Swami Paramarthananda on selected verses

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शिवानन्दलहरी

भक्तिः- Love towards something nobler (गुरुभक्तिः, पितृभक्तिः, देशभक्तिः). Love directed towards a child is also love but is called वात्सल्यं. Based on the devata,

ॐ देवतादृष्ट्या

This is how everybody begins; "I love God" - vision is that of God as a person – Vishnu in Vaikunta, इष्टदेवता etc.; एकरूपईश्वर Bhakti; ध्यान shlokas that describe the hair, no. of hands, what is held in each of the hands, no. of heads etc.; emotion-dominated; contradictions will not matter- the personal god will be described as all-pervading – how can an all-pervading god be in a temple? There is an urge to merge as god is elsewhere (शिवपदप्राप्तिः); द्वैत approach

ॐ भावनादृष्ट्या

Bhagavan should include all the forms of creation – to have a particular form is to be spatially limited; whether a room is a square or rectangle can be decided by looking at & measuring the boundaries; no difference between शिव bhakta & विष्णु bhakta; arguments like vadakalai, thenkalai cannot arise at this stage – U naanam or Y naaman – अनेकरूपैश्वर bhakti; I never stand away from bhagavan; the words "merger"/"reaching" will look redundant; vishista dvaita approach; bhagavan is subject to time - arrival during srishti, modification & departure during pralaya; Where is bhagavan not? Rudram initial dhyana sloka (shuddha spatika shankasham...) & later (piTam yasya...)

ॐ साधनादृष्ट्या

Beyond all forms; अरूप ईश्वर bhakti; अद्वैतम्

As we grow mature in spirituality, bhakti gets a polish. Based on the level of maturity,

ॐ देवता दृष्ट्या त्रिविद भक्तिः

ॐ भावना दृष्ट्या त्रिविद भक्तिः

In the initial stages, bhagavan is looked as a wish-fulfilling tree, as a means to fulfill worldly ends – I am willing to have a contract with him (hang a cradle in a tree to

get a child☺) – ईश्वरे साध्यत्व भवाना Get it done for me & then I will perform the ritual – token advance of Re.1 is tied in a cloth and placed near bhagavan; commercial bhakti; go to temple & then write the exam – you will get good marks; a person can even turn an atheist if his wish is not fulfilled.

In Katopanishad, yama says that his net (time) is spread all over and that even brahmaloka comes under his net. Once I know that bhagavan is the only source of security & happiness, he becomes the goal/end. “When the (one) end is missed, (ending, finite) ends are endless” – ईश्वरे साध्यत्व भवाना. The other goals [education, marriage, children, grandchildren etc.] are intermediary stations like Coimbatore station in nilagiri express – the train stops in some stations for 1 min & 2 mins in some stations.

Later, we discover that bhagavan is neither the means nor the end. If he is the means, then he is different from me. If he is the end also, the end is different from the traveler – you are in भेद☺ भवाना.

If I am the destination, how much time/travel should I do to reach me? If bhagavan is myself, he is neither साधनम् or साध्यम् but सिद्धम् (already accomplished) – ईश्वरेसिद्धत्व☺भावनासाधनादृष्ट्या त्रिविद भक्तिः

Karma – कायिक☺ कर्मणि; puja, rituals (singing, mosquito net & a/c for bhagavan’s altar☺, chappal for bhagavan); karma khanda of the veda; to break the tamo guna; to break the intellectual☺ & physical cholesterol [pradakshina in a huge temple]

Upasana – मानसप्रदान; mental activity; turn away from external activities and focus on bhagavan

Vedanta Vichara – ज्ञान lakshana

In शिवानन्दलहरी– Eka Rupa Bhakti + Aneka Rupa Bhakti + Karma Lakshana + Upasana Lakshana; Bhagavan is looked upon as the end to be accomplished by everyone.

Following dharma is anushtanam to bhagavan. Soundarya Lahari is in shikarini meter. Being an advaitin does not mean opposing/replacing dvaita bhakti. Dvaitam is a cause of delusion/samsara only before advaita gyanam. After advaita ज्ञानम्, when we consciously come to dvaitam, it is no more a delusion – like watching a movie fully knowing that it is not a fact [even by buying the ticket in black☺] and coming out un-affected by its outcome. Dvaita and advaita are like 2 channels of a TV – you can choose to enjoy both by switching between them on will.

Sivananda Lahari –a torrential stream of shiva Ananda [not Shiva’s Ananda☺ - by shiva’s Ananda, I wont get any benefit☺] – the Ananda I get from Shiva through the means of bhakti – शिवभक्तिजनित आनन्दः– not in trickles [like the water coming out of madras pipes☺] but a copious flow; Another meaning is by taking Siva as an adjective to Ananda. शिवःआनन्दः शिवानन्दः which means auspicious happiness – sattvic ananda born out of our association with bhagvan [ishwara sambanda]. प्रपञ्चसम्बन्धा [wordly contact] Ananda is अशिव [inauspicious] Ananda – this is so because objects of the world are limited –this Ananda is enjoyable in the beginning; but at the time of withdrawal of Ananda, the withdrawal symptoms [potential pain] due to addiction to that Ananda is terrible – दुःखहेतुः, whereas Ishwara happens to be permanent, it is नित्यमङ्गलम्.

कलाभ्यांचूडालङ्कृतशशिकलाभ्यांनिजतपः-
 फलाभ्यांभक्तेषुप्रकटितफलाभ्यांभवतुमे।
 शिवाभ्यामस्तोकत्रिभुवनशिवाभ्यांहृदिपुन-
 र्भवाभ्यामानन्दस्फुरदनुभवाभ्यांनतिरियम्॥१॥

**kalābhyāṁcūḍālāṅkṛtaśaśikalābhyāṁnijatapaḥ-
 phalābhyāmbhaktēsuprakaṭitaphalābhyāmbhavatumē |
 śivābhyāmastōkatribhuvanaśivābhyāmhṛdipuna-
 rbhvābhyāmānandasphuradanubhavābhyāṁnatiriyam | | 1 | |**

This is a mangala sloka. Even though Shankaracharya knows from पारमार्तिक दृष्टि that he is sat-chit-ananda, from the standpoint of व्यावहारिक दृष्टि, I am अहंकारः with full of limitation. And since I am an individual from व्यावहारिक दृष्टि, I need the grace of

bhagavan in every work I undertake. That is why even an advaita teaching class [whose outcome is "I and God" are the same] also starts with a dhyana shloka. "शिवाभ्यांमे (मम) इयम्नतिः भवतु" – let this namaskara of mine be offered to शिवः and शिवा [parvati]. Shankaracharya thinks that mere namaskara to Shiva may anger parvati [33% reservation in parliament too☺]. Shiva represents पारमार्तिक शक्तिः and parvati represents व्यावहारिक शक्ति. Ardhanarishwara ashtakam – every stanza ends with namah shivayai ca namah shivaya. What type of uma maheshwara? कलाभ्यां (इयम्नतिः) – those in the form/embodiments of knowledge/arts/sciences [Shiva is the greatest dancer in the world; Shiva's dance is called tandavah and parvati's is called lasyam]. Why does he invoke so? Because Shankaracharya requires their grace to create this poetic work. Certain words [expletives] are used to complete a sentence – hi, ca, tu, vai. चूडालङ्कृत शशिकलाभ्यां (इयम्नतिः) – those whose heads are decorated with the moon's digit [चूडा – head] – this represents the time principle [Prathama...ammavasya are measured with the moon]. For bhagavan, time is just an ornament whereas for the jiva, time is a terror/source of fear. Normally, we say that a person is beautified by the ornament – without ornament, it is not safe to look at you☺. But bhagavan by nature is infinitely beautiful. Chandrakala is beautified because of the association with bhagavan and not the other way. So, चूडाभ्याम् अलङ्कृते चन्द्रकले ययोः ताभ्याम् – by whose heads, the moon's digit is beautified. निजतपः फलाभ्यां (इयम्नतिः) – How do they look at each other as a couple? Made for each other. Parameshwara says that he got parvati because of the wonderful tapas and punyam that he had done & vice-versa. भक्तेषु प्रकटित फलाभ्यां – They are responsible for the prakatanam [fructification] of people's phalam [punyam]. शिवाभ्याम् – embodiment of auspiciousness त्रिभुवन शिवाभ्यां – they are so saturated with auspiciousness that they are the unlimited source of auspiciousness (mangalam) to the 3 worlds [अस्तोकम्=अनल्पम्; स्तोकम् = अल्पम्] – त्रिभुवनानां अस्तोकः शिवःयाभ्यां ताभ्यां. Where do they reside? They repeatedly appear in the heart of the devotees [भवाभ्यां हृदिपुनःपुनः] – during every meditative exercise/ritual – philosophically, consciousness and thought repeatedly appear in our mind in the form of vrttigyanam. Mere thought cannot be called gyanam because it is inert. Mere consciousness

cannot be called gyanam because it is not any specific knowledge. Consciousness becomes specific knowledge only when associated with a thought. How are they considered by devotees? [When some people come to our thought, we wish we hadn't thought about them☺] They are ever-experienced in the heart and shine in the form of Ananda [आनन्दरूपेण स्फुरदनुभवाभ्यां].

गलन्तीशंभोत्वच्चरितसरितःकिल्बिषरजो
दलन्तीधीकुल्यासरणिषुपतन्तीविजयताम्।
दिशन्तीसंसारभ्रमणपरितापोपशमनं
वसन्तीमच्चेतोहृदभुविशिवानन्दलहरी ॥ २ ॥

**galantiśaṁbhōtvaccaritasaritaḥkilbiṣarajō
dalantīdhīkulyāsaraṇiṣupatantīvijayatām |
diśantīsaṁsārabhramaṇaparitāpōpaśamanam
vasantimaccētōhṛdabhuviśivānandalaharī | 2 |**

शिवानन्दलहरी विजयताम् – May the stream of Shivabhakti Ananda reign supreme in my mind [may my mind be soaked like the rasagulla☺]. गलन्ती, दलन्ती, पतन्ती, दिशन्ती & वसन्ती are adjectives qualifying शिवानन्दलहरी [feminine gender]. From where does शिवानन्दलहरी originate? हे शंभो [शम्भुः = शंमङ्गलम्भावयति उत्पादयति] त्वच्चरित सरितः⁵⁻¹ गलन्ती शिवानन्दलहरी tumbling down [one such torrential stream from the multitude of tributaries] from the river of your stories [bhakti is developed by listening to bhagavat charitam & bhaagavatha charitam]. What does this stream do? किल्बिषरजः दलन्ती – being torrential, it wipes out all the dirt/dust [रजः] of sins [not only of this birth but of previous ones also] – just like an ear is cleaned by injecting a powerful jet of water – ishwara kathaa shravanam is itself a destroyer of sins. The mind always has the capacity to take the shape of what one thinks of. As one thinks, so he becomes. Bhagavan is the embodiment of all the virtues. In due course, unknowingly, I get all the good virtues [physics: sympathetic vibration]–chitta shuddi. धी कुल्या सरणिषु पतन्ती – on its path, this stream travels through various canals, one of them being my thought channel [धीः mind/thought, कुल्या canal, pipelines, सरणिः path] संसार भ्रमण परिताप - उपशमनं दिशन्ती [causing] – not just removing the impurities, when it enters my mind, it also serves as a cooling tower cooling all the heat generated by [anger, irritation, frustration – the power of

free-will is too small in front of prarabdha; mostly, what I plan does not happen] the sorrows (तापम्) of samsara [संसार भ्रमणम् – moving from one place/thought to another carried by the wind of prarabdha]. This stream has to get settled/stored [वसन्ती] somewhere – मत्- चेतो हृदभुवि [हृद lake भुवि bed] the bed of the lake which is my own mind [memory is the reservoir of all experiences – even though an occasion is happy, without any connection, the memory of somebody who died 20 years will come and he becomes depressed☺]. Which memory should come when is not under our control. The activation of vasanas is not under my control. How do tackle this? Keep good vasanas in your mind so that when they are activated, only shiva-chintana is activated. Appayya dikshitar tests his blabber in sleep by consuming unmatta kaai and asking his disciple to record it [unmatta shatakam].

घटोवामृत्पिण्डोऽप्यणुरपिचधूमोऽग्निरचलः

पटोवातन्तुर्वापरिहरतिकिंघोरशमनम्।

वृथाकण्ठक्षोभंवहसितरसातर्कवचसा

पदाम्भोजंशंभोर्भजपरमसौख्यं व्रजसुधीः ॥६॥

**ghaṭōvāmṛtpiṇḍō:'pyaṇurapicadhūmō:'gniracalaḥ
paṭōvātanturvāpariharatikimghōraśamanam |
vr̥thākaṇṭhakṣōbhamvahasitarasātarkavacasā
padāmbhōjamśambhōrbhajaparamasaukhyamvrajasudhīḥ | | 6 | |**

Veda purva bhaga focuses on eka & aneka rupa ishvara. Gyana khanda deals with arupa Ishwara. Ishwara is the theme of both karma & gyana khanda. Tarka, Mimamsa & Vyakarana are the tools required to open the veda toolbox. Any brahmachari who joins for Vedanta will be given laghu-siddhanta-kaumudi. If he survives that [which does not happen often☺], he is given artha-sangrahaḥ & then tarka-sangrahaḥ. In few cases, [by mistake☺, if you begin to understand them], unknowingly, they are attracted by these 3 sastrams themselves and carried away forgetting the original purpose of ishvara gyanam – these become a trap [ref. bhaja govindam...; grammer i.e. Vyakarana sashtra will not remove your sorrow/problem of death; only the sorrow can be presented grammatically/logically☺]. Here, in Shivananda lahari, the trap of Tarka sashtra is analyzed. घटः pot [karyam] मृत्पिण्डः lump of clay [karanam]. What is the relationship between clay & pot? अणुः अपि [atom] what is the ultimate cause of the universe? What was before big-bang is a "state of non-information" [the arrogance of scientists does not permit them to say that it is their ignorance]. धूमः अग्निः अचलः [there is a mountain; there is a smoke;

so there must be a fire; so, fire is inferred. Whether smoke is the cause of inference or the knowledge of the smoke is the cause of inference]. "Medicine cures disease" – medicine is already in the almirah but it doesn't cure. So, "consumed medicine" cures the disease. Another says that it is the "medicine consumption" that cures. In the inferences, they talk about fallacies hetu aabhaasaa. If you somehow manage the pot, they will come to the cloth - पटोवातन्तुर्वा [पटः cloth; तन्तुः = yarn/string] What is the relationship between string & cloth? किं घोरशमनम् परिहरति? [घोरशमनः yama dharmaraja; one who conquers/subdues everyone]. Even the most arrogant person is finished when old age comes. Our innate desire is to be eternal – eternity is our nature. We cannot accept mortality. What we reject is un-natural. If in the food there is a small toxin, the body instantly rejects it. Since we cannot accept mortality, yama who brings death becomes terrible. Can you conquer yama? All the tarkikas have died [kayakalpa - if you apply a particular medicine, your body will remain un-decayed eternally☺]. So, surrender to कालकालः (shiva; ref. markendeya purana). Logic is used in Vedanta only to prove that logic is redundant for atmaganam☺. तरसातर्कवचसा – through the loudly spoken words of tarkasashtraवृथाकण्ठक्षोभंवहसि – It is only a pain in the throat. शंभोः पदाम्भोजं भज Surrender to the lotus feet of shiva. What is the benefit? परमसौख्यं व्रज May you get infinite peace हे सुधीः Oh intelligent one!

गभीरेकासारेविशतिविजनेघोरविपिने
विशालेशैलेचभ्रमतिकुसुमार्थजडमतिः।
समर्प्यैकंचेतःसरसिजमुमानाथभवते
सुखेनावस्थातुंजनइहनजानातिकिमहो ॥ ९ ॥

**gabhirēkāsārēviśativijanēghōravipinē
viśālēśailēcabhramatikusumārthamjadamatiḥ |
samarpyaikāncētaḥsarasijamumānāthabhavatē
sukhēnāvasthātumjana:ihanajānātikimahō || 9 ||**

Initially, a puja is in the form of offering various materials to bhagavan [shodasha upacaram]. Often, the act becomes a mechanical routine and the significance is forgotten – he does not go to the next stage. The real offering/surrender is the mind, individuality, ego – one flower that need not be bought, one need not travel to buy. But if the choice is between mechanical worship & "no" worship, we should

recommend mechanical worship. गभीरे कासारे विशति – the ritualist (जडमतिः un-intelligent one) enters into deep lakes in search of lotus to offer [& thereby advertises his offering to others] घोरविपिने विजने (विशति) he enters interior forests (विपिनम्) where there are no people विशाले शैलेच भ्रमति he roams in mountain tops in search of flowers like brahma kamalam (कुसुमार्थ). Flower offering is nothing because we pluck from nature & offer to bhagavan☺. What does an intelligent person do?

माला फेरत् जुग भया, फिरा न मन का फेर,
कर का मन् का डार् दे, मन् का मन्का फेर ।

Kabir says:

माला फेरत् जुग भया, फिरा न मन का फेर,
कर का मन् का डार् दे, मन् का मन्का फेर ।
mālā phērat juga bhayā, phirā na mana kā phēr,
kara kā man kā dār dē, man kā mankā phēr |

Eons have passed whirling rosary, restless remains the mind
Give up the beads of rosary and rotate the beads of mind

– the maala goes round & round in hand. The lip also moves round & round in the mouth. The mind also moves round & round with the world. The flower is also one and the offering is also once –एकं चेतः सरसिजम्भवते (unto you) समर्प्य [lotus-like heart]. Pluck the portions of mind that has been shared to others, collect them and हेउमानाथ let them be offered to you सुखेन अवस्थातुं this is one relationship where bhagavan has no expectations from us अहो जनः किम् (कस्मात्) नजानाति! Oh! Why do people not know this method? The prayer “कायेनवाचा...” is intended to break the mechanical routine but the prayer itself has become mechanical.

The human mind has two roles to play – कर्ता & भोक्ता. The individuality is expressed in both these roles. The dharmic way of life represents god/god’s will. As a कर्ता, alignment of individual will to the will of bhagavan is surrender to bhagavan i.e. whenever I do a dharmic action. This will be difficult/painful (just as Arjuna feels the

pain of killing his grandparents, gurus & relatives) because my personal raga-dvesha as it will continue to echo to go by what is convenient and & not what is right. Individuality asserts in term of raga-dvesha. As a भोक्ता, I am going to judge the result of an action. I refuse to receive the result if it is not to my expectation. Often, anger is directed towards bhagavan himself. WHY ME psychology - "I am a dharmic person. I have not told a single lie. I have not harmed even an ant. Why should bhagavan give me problem? I don't deserve even a mosquito bite". I then look upon bhagavan as unjust and don't mind turning even an atheist if my prayers are not answered. If I look upon the result as that which I am willing to accept, as that which I deserve, that acceptance is surrender to the will of bhagavan. I then know that bhagavan can never be unjust. I may not know the cause of suffering but I know that without a proper cause, I cannot receive this result. That is why the unknown cause is called अदृष्टम्. How can we remember all the past when I cannot remember what was taught in yesterday's class☺? I never question the justice of bhagavan. This willful acceptance of even the most painful experience as a result of my action is alignment of will to bhagavan i.e. non-resistance. This is called karma yoga.

गुहायांगेहेवाबहिरपिवनेवाऽद्रिशिखरे
जलेवावह्नौवावसतुवसतेःकिंवदफलम्।
सदायस्यैवान्तःकरणमपिशंभोतवपदे
स्थितंचेद्योगोऽसौसचपरमयोगीसचसुखी ॥१२॥

**guhāyāmgēhēvābahirapivanēvā:'driśikharē
jalēvāvahnauvāvasatuvasatēḥkiṁvadaphalam |
sadāyasyaivāntaḥkaraṇamapiśambhōtavapadē
sthitamcēdyōgō:'sausacaparamayōgisacasukhī | | 12 | |**

To practice yoga, any place is ok – the place of living is not a contributing factor. The way of life (brahmachari, gruhasta etc.) also does not matter. The attitude we have is what matters. गुहायां वसतु You may be living in a cave. That is ok. गेहेवा वसतु You live in a house as a gruhasta. That is ok. Sanyasa is not compulsory [does not mean Sanyasa should not taken at all otherwise we will be in trouble☺]. बहिः अपि You may be living outside the world वनेवा You may be living in the forest. That is ok. अद्रि शिखरे One may be living in the top of a mountain like kedar, badari. जलेवा You may live amidst water (island) वह्नौ वा You may live amidst fire (desert). Where you

live doesn't matter. वसतेः फलम्किं What type of benefit will the place bring? The place can never determine the spiritual progress. हे शंभो यस्य अन्तः करणम्वपदे – The physical body might be within an ashram, but where is the mind located? The fish lives in pure water but still it eats the dirt that falls inside. If the person's mind is fixed at your feet (स्थितं चेत). Fixing the mind at the feet of bhagavan is योगः – not the number of photos that you have, not the number of agarbhaties you light. Whoever enjoys such a mind, that person is the greatest yogi (परमयोगी). That person alone can be the happiest person (सुखी). Even if the conscious mind is involved in vyavahara, the sub-conscious mind should never look away from the goal – like a person travelling in a train who might get down at an intermediate station and buy items (Nagpur – orange; kadappa – chappati stone☺...there could be 4 other stones at home already but the camp is not complete without buying this). Earning money, getting married, getting children, educating them – all these are not the ultimate goal but only intermediary stations – the ultimate goal is attaining oneness with bhagavan.

प्रलोभाद्यैरर्थाहरणपरतन्त्रोधनिगृहे
 प्रवेशोद्युक्तस्सन्भ्रमतिबहुधातस्करपते।
 इमंचेतश्चोरंकथमिहसहे
 तवाधीनंकृत्वामयिनिरपराधेकुरुकृपाम्॥२२॥

**pralōbhādyairarthāharaṇaparatantrōdhanigrhē
 pravēśōdyuktassanbhramatibahudhātaskarapatē |
 imaṁcētaścōraṁkathamihasaḥē
 tavādhinamkr̥tvāmayiniraparādhēkuruḥkr̥pām | | 22 | |**

Every human mind gets obsessed with अर्था & काम. Any amount I acquire, the sense of insecurity does not go away – the sense of insecurity only increases with more money at my disposition. You cannot go on leave locking your house at Madras☺. You are worried about the security of the house that is supposed to give you security. "Before I come to ashram for a stay, what do I do with my dog? The bluecross also cannot take care of it because the dog will eat only if I personally feed it." I am talking about GOD and he is interested on DOG☺. A person can feel secured without anything and one can feel insecured with everything. The sense of security has nothing to do with what we possess. But we have a मोह. The sense of security is an internal problem.

One can never fulfill desires and feel complete. "When I don't have anything, I want only 100/-. Once I become शती, then 1000/- becomes a decent amount. Then सहस्रादिपः लक्षं वाञ्छति. Once I have got a few lacs, a good MP post. An MP wants to become an emperor (from MP to PM☺). An emperor wants to be Indra. Indra wants the post of Brahma. Brahma wants the status of Vishnu. Vishnu wants the status of Shiva. There is no end."

But what is my mind doing? धनि गृहे प्रवेशोद्युक्तः I want to meet rich people, industrialists. For what purpose? अर्थाहरणपरतन्त्रः Somehow I want to share their wealth. प्रलोभाद्यैः By tempting (them) them to invest बहुधा भ्रमति My mind is constantly scheming/planning in manifold ways. Life requires money – even a sanyasi needs food & cloth which are modifications of wealth but the whole life cannot be spent अर्था & काम alone. The proportion of pickle to curd rice should be clear. तस्करपते Oh God of all thieves. My mind is the greatest thief and cannot be controlled by me. इमंचेतश्चोरं This thief, my mind. कथम्इह सहे I don't know how to handle हेशंकरविभो तवाधीनं Bring my mind under your control because I have become helpless मयिकृपाम् कुरु Relieve me from this difficult task अहंनिरपराधे Show mercy on me who is innocent (Only my mind is bad and not me☺).

करस्थेहेमाद्रौगिरिशनिकटस्थेधनपतौ
गृहस्थेस्वर्भूजाऽमरसुरभिचिन्तामणिगणे।
शिरस्थेशीतांशौचरणयुगलस्थेऽखिलशुभे
कमर्थदास्येऽहंभवतुभवदर्थमममनः॥ २७॥

**karasthēhēmādraugirīśanikaṭasthēdhanapatau
gr̥hasthēsvarbhūjā:'marasurabhicintāmaṇigaṇē |
śirasthēsītāṁśaucaraṇayugalasthē:'khilāśubhē
kamarthaṁdāsyē:'haṁbhavatubhavadarthamamamaṇaḥ | | 27 | |**

If you have any enemy and want to take revenge, gift him a second hand car☺. Suppose bhagavan says "Who wants your mind?" So, Shankacharya tries another method. "Oh bhagavan! You are loved by me. There is a general practice of exchanging gifts. I want to give you a gift. A gift should be something that the other person doesn't have. In almost every marriage, there will be lots of pressure cookers

& flasks☺. I find that you have everything that one can aspire for – the only thing you don't have is a mind like mine. So, I have decided to gift it to you."

The problem of any seeker is handling the mind. It becomes the biggest burden if we do not know how to handle it. I then try to escape from my own mind. But you can escape from everything & everyone else except your mind. So, the disciple wants to somehow handover his mind to bhagavan. Often, what we don't want, we gift it to others. हेमाद्रिः = golden mountain of the Himalayas. According to our puranas, Himalaya is considered to be a golden mountain. It is tradition for the son-in-law to get what the father-in-law has करस्थे = in your control. धनपतिः = Kubera निकटस्थे = at your beg & call. All the wonderful celestial things are near you स्वर्भूजः = parijata (celestial wish-yielding tree) [स्वर्भूः = heaven] अमरसुरभिः = wish-yielding cow kamadhenu चिन्तामणिगणे = wish-yielding gem [चिन्ताप्रदमणिः] गृहस्थे = in your residence. What about providing your with an a/c☺? शीतांशुः [cool-rayed] = चन्द्रः; शिरस्थे in your head अखिलशुभे = all auspicious things चरणयुगलस्थे at your feet. What can I offer when you have everything? मममनः भवदर्थं भवतु I have decided to place my mind at your feet. A gift is not supposed to be returned back☺ – it can be given to someone else though.

सारूप्यंतवपूजनेशिवमहादेवेतिसंकीर्तने
सामीप्यंशिवभक्तिधुर्यजनतासांगत्यसंभाषणे।
सालोक्यंचचराचरात्मकतनुध्यानेभवानीपते
सायुज्यंममसिद्धमत्रभवतिस्वामिन्कृतार्थोऽस्म्यहम्॥२८॥

sārūpyāntavapūjanēśivamahādēvētisankīrtanē

sāmīpyaṁśivabhaktidhuryajanatāsāṅgatyasambhāṣaṇē |

sālōkyamcācarācarātmakatanudhyānēbhavānīpatē

sāyujyammmasiddhamatrabhavatisvāminkṛtārthō:'smyaham | | 28 | |

In dvaitam, depending on the devotee's level & bhagavan's grace, one will have **4 grades of liberation** - सालोक्यं [सा = similar; becoming a citizen of bhagavan's lokha – vaikunta/kailasa], सामीप्यं [within bhagavan's lokha, being in close proximity to

bhagavan & not near the border☺], सारूप्यं [समानरूपत्वं; because of the intensity of devotion, the devotee gets the divine qualities of bhagavan – a mini-god himself], सायुज्यं [the highest state in dvaitam – merging into bhagavan and becoming an internal part of bhagavan]. Where there is gradation/comparison, jealousy is bound to come. In advaita, moksha is going beyond the gradation. शिवभक्ति धुर्यजनता सांगत्य संभाषणे सालोक्यं भवति = There will be सालोक्यं if the devotee has got conversation/association with shiva bhaktas [धुर्यं endowed with जनता people not political party☺]. शिव महादेवेतिसंकीर्तने सामीप्यं भवति. If the devotee does namasankirtanam, he attains proximity with bhagavan तवपूजने सारूप्यं भवति. If the devotee does shiva puja, he attains the qualities [virtues/form] of bhagavan [psychology says that as a person thinks, so he becomes] – don't worry if you are an anjaneya bhakta☺. चर-अचर-आत्मक-तनु [body] –ध्याने सायुज्यं भवति – In meditating upon Vishwarupa Shiva, merger is attained. If bhagavan is looked upon as Vishwarupa, I cannot be outside vishvam. When all is GOD, how can இந்த ஆள் be left out☺? In fact, GOD cannot reject me. If GOD is incapable of one thing, it is that. Birbal to Akbar – “You are greater than GOD. How? You can banish a person outside your kingdom.” In Vishwarupa darshan, nothing physical happens but mentally, I conclude that I am an integral part of bhagavan. Psychologically, until we get strength, we want to belong to someone – this gives a heavy relief. सिद्धमत्र – here & now. In dvaitam, the merger happens only in death but not so in advaitam. अहम्कृतार्थः अस्मि – I am fulfilled/satisfied.

त्वत्पादाम्बुजमर्चयामिपरमंत्वांचिन्तयाम्यन्वहं
 त्वामीशंशरणं व्रजामिवचसात्वामेवयाचेविभो ।
 वीक्षांमेदिशचाक्षुषींसकरुणांदिव्यैश्चिरंप्रार्थितां
 शंभोलोकगुरोमदीयमनसःसौख्योपदेशंकुरु ॥ २९ ॥

tvatpādāmbujamarçayāmiparamāntvāncintayāmyanvahaṁ

tvāmīśaṁśaraṇaṁvrajānivacasātvāmēvayācēvibhō |

vīkṣāṁmēdiśacākṣuṣīṁsakarūṇāṁdivyaiściraṁprārthitāṁ

śāmbhōlōkagurōmadiyamanasaḥsaukhyōpadēśāṁkuru | | 29 | |

We are requesting bhagavan himself to come in the form of a guru to give brahma-vidya. "Oh bhagavan. Either send me a guru. If no one is at your disposal, you yourself come as my guru." I don't know what is/is not the proper teaching. Many people say that their teaching only is the proper one [Krishna Consciousness movement – Bhagavad Gita "As it is" – which means other interpretations of Gita are wrong]. Even if you are willing to bless me, I should become the पात्रम् for that. Giving is not enough – there should be an appropriate receptacle. I will prepare myself but still your grace is needed. From where should I start preparing/purifying my mind? त्वत्पादाम्बुजम् अर्चयामि = Let me start with your lotus feet - pancha maha yagna, karma yogathus getting chiita shuddi [purity] त्वां परमं अन्वहं [regularly] चिन्तयामि – I shall practice upasana of you regularly thus getting chitta ekagratha [focused]. त्वामीशंशरणं ब्रजामि – Taking refuge under you, I do all these sadhanas i.e. I shall not be arrogant [both individual effort and ishvara's grace is important]. Any good thing you want to do, there will be 100's of obstacles [hidden & un-hidden; boxing with 5 people in a dark room where the other 5 people alone can see me – prarabdha is unseen; which prarabdha will strike when I don't know. Prarabdha can see me but not vice-versa. Prarabdha are many whereas I am only one☺]. Once I am pure and focused, I have to take knowledge from scriptures. When I study scriptures independently, it only confuses me. At various places in the scriptures, statements are contradictory – they have to be properly un-locked by a guru. But I do not know who the guru is? How do I know that the guru knows the correct meaning? I can never choose the guru – it should click. For that, I need the grace of ishvara. Therefore, त्वामेवयाचे – I am beg of you only in gaining this rare rare rare knowledge. सकरुणां वीक्षां मेदिश – May you direct your compassionate glance from the corner of your eyes. दिव्यैश्चिरं प्रार्थितां – a glance for which the devas are waiting [दिव्यैः=देवैः]. Even gods are in the cycle of birth-death. In prisons, I have heard that [should not say seen☺] there are grades of jails – similarly, gods are in "A" class jail. शंभो लोकगुरो = You are the adi guru of the whole universe सौख्योपदेशं कुरु May you give me the teaching of brahma-vidya. For whom? मदीयमनसः. The final stage of spiritual sadhana is consistent, systematic teaching for a length of time under a competent teacher – you cannot escape this; you can keep postponing this but you cannot avoid.

मागच्छत्वमितस्ततोगिरिशभोमय्येववासंकुरु
 स्वामिन्नादिकिरातमामकमनःकान्तारसीमन्तरे।
 वर्तन्तेबहुशोमृगामदजुषोमात्सर्यमोहादय
 स्तान्हत्वामृगयाविनोदरुचितालाभंचसम्प्राप्स्यसि ॥ ४३ ॥

**māgacchatvमितस्ततोगिरिशभोमय्येववासंकुरु
 svāminnādिकिरातमामकमनःकान्तारसीमन्तरे |
 vartantēbahuśōmṛgāmadajuṣōmātsaryamōhādaya-
 stānhatvāmṛgayāvinōdarucitālābhañcasamprāpsyasi | | 43 | |**

Tranquility of mind (शमः) is possible only when values are followed. Without a tranquil mind, knowledge cannot be received. Even if it is received, it cannot be absorbed. Even if it is absorbed, it cannot be internalized. Like oil on the top of water, knowledge will remain separately. I can give a brilliant lecture on values but in my life, there will be a big gap – I will be a hypocrite. In fact, Vedanta is relatively simple – the biggest problem is tackling the mind. In addition to individual effort, we have to take the grace of Ishwara also. “Oh Bhagavan [हे स्वामिन्]. You are a great hunter – you are called किरात also [Mahabharata incident] – you are the आदि किरातः. A hunter always loves hunting. You require a wild forest for hunting. Oh Siva. You need not go anywhere [इतस्ततःमागच्छ। मयि एव वासं कुरु]. You have got a dense forest [कान्तारः. सीमन्तरे = within the boundaries] here, my mind [मामक मनः]. It is dense because of wild growth - अज्ञान-अन्धकारः. In it, I have got so many wild animals [बहुशः मृगाः वर्तन्ते] that are not tamed and destructive [to myself & others] [मद जुषः मात्सर्य मोहादयः wild like an elephant in rut] in the form of uncultured thinking that nobody can restrain. They are so inexhaustible that you can pitch a tent and live permanently in my mind. don't go here and there मात्सर्यम् – jealousy - the incapacity to tolerate somebody else's progress. तान् हत्वा clean the forest मृगया विनोदरुचितालाभं you are going to get the benefit of the entertainment of hunting the wild animals and my mind is cleared of the wild growth.

करलग्नमृगःकरीन्द्रभङ्गो
 घनशार्दूलविखण्डनोऽस्तजन्तुः।
 गिरिशोविशदाकृतिश्चचेतः-

कुहरेपञ्चमुखोस्तिमेकुतोभीः ॥४४॥

karalagṇamṛgaḥkarīndrabhaṅgō

ghanaśārdūlavikhaṇḍanō:'stajantuḥ |

giriśōviśadākṛtiścacētaḥ-

kuharēpañcamukhōstimēkutōbhīḥ | | 44 | |

Let the whole world go away from me. No human being can blackmail me. Because I have got the greatest support behind. Suppose a person is in the forest. He is going to be afraid of all the wild animals. If he walks with the support of a lion, how will he feel? Similarly, so many frightening situations are there and you have the lion (bhagavan) with you. How will you feel? In this stanza, we have got the "pun" figure of speech where one word will apply to the lion and the other to bhagavan. The lion bhagavan is occupying a cave. He requires a cave. What is the cave? The mind itself - चेतःकुहरे. पञ्चमुखः – The five-faced one [another meaning is wide-mouthed; पञ्च wide; मुख mouth; when a lion opens, in circus we see people putting their head into it and taking it out effortlessly] करलग्नमृगः [करलग्नमृगः यस्य] A five-faced one that has got a deer in one hand [मृगः deer] Shiva is also called मृगधरः, the deer representing the restless mind of the devotee. करीन्द्रभङ्गः destroyer of big elephants [incident of shiva destroying gajamukhasura; bhagavan took his skin and made the skin his dress गज चर्मधरः] घन शार्दूल विखण्डनः destroyer of the powerful tiger [शार्दूल] Shiva destroyed व्याघ्रासुरा; अस्तजन्तुः lion can destroy all the animals [at the time of pralayam, shiva can destroy all beings]. गिरिशः = reside in mountain [lion, shiva]. विशद-आकृतिः endowed with a shining skin. Such a lion like bhagavan shiva is residing in my heart. Why should be afraid of anything in the creation. As long as we have fear, our devotion is fake/lip devotion. A frightened devotee is like a square round – doesn't exist. Whenever you have fear, you can chant this.

एकोवारिजबान्धवःक्षितिनभोव्याप्तमोमण्डलं

भित्वालोचनगोचरोऽपिभवतित्वंकोटिसूर्यप्रभः।

वेद्यःकिन्नभवस्यहोघनतरंकीदृग्भवेन्मत्तम

स्तत्सर्वव्यपनीयमेपशुपतेसाक्षात्प्रसन्नोभव ॥ ५८ ॥

ēkōvārijabāndhavaḥkṣitinabhōvyāptamōmaṇḍalaṁ

bhitvālōcanagōcarō:'pibhavatitvaṁkōṭisūryaprabhaḥ |

**vēdyahkinnabhavasyahōghanataramkidrgbhavēnmattama-
statsarvamvyapaniyamēpaśūpatēsākṣātprasannōbhava | | 58 | |**

During the night, there is a thick darkness pervading the whole earth and sky [क्षितिर्भोव्याप्तं]. But I find that even this dense darkness is removed [तमोमण्डलंभित्वा] by the sun when it arises. You are said to be endowed with the brilliance of 1 crore suns [कोटिसूर्यप्रभः]. When 1 sun itself can remove all the darkness in the earth, how much should the 1 crore suns be able to remove? But in spite of you being endowed with the brilliance of 1 crore suns, my internal darkness is still surviving. I guess the thickness of my internal तमः is so great [मत्तमःकीदृक्घनतरंभवेत्] that you are not recognized by me - I will not be able to remove it without your grace. एकःवारिजबान्धवः There is only one sun in the sky [वारिजम् lotus बान्धवः friend; the lotus is able to bloom only when the sun arises]. लोचनगोचरःभवति it is able to give darshan to me. तत्सर्वव्यपनीय May you remove all the darkness साक्षात्प्रसन्नोभव. May you be pleased with me and appear in front of me – may you be recognized by me हेपशुपते – Oh bhagavan of all beings.

अङ्कोलंनिजबीजसन्ततिरयस्कान्तोपलंसूचिका
साध्वीनैजविभुंलताक्षितिरुहंसिन्धुःसरिद्वल्लभम्।
प्राप्नोतीहयथातथापशुपतेःपादारविन्दद्वयं
चेतोवृत्तिरुपेत्यतिष्ठतिसदासाभक्तिरित्युच्यते ॥ ६१ ॥

**aṅkōlaṁnijabījasantatirayaskāntōpalaṁsūcikā
sādhvīnāijavibhūmlatākṣitiruhaṁsindhuḥsaridvallabham |
prāpnōtīhayathātathāpaśūpatēḥpādāravindadvayaṁ
cētōvṛttirupētyatiṣṭhatisadāsābhaktirityucyatē | | 61 | |**

Here, Shankaracharya gives the definition of bhakti [सा भक्तिरित्युच्यते]. Bhakti is defined as that in which a devotee's mind is spontaneously fixed upon/gravitates towards bhagavan – पशुपतेः पादारविन्दद्वयं प्राप्नोति.

1st example: अङ्कोलं निजबीज सन्ततिः [a special tree; when the seeds fall from this tree, the seeds somehow travels towards the trunk & root of the tree itself; सन्ततिः multitude निजबीज it's own seeds].

2nd example: सूचिका अयस्कान्तोपलं [उपलं piece अयस्कान्तः magnet सूचिका needle] the magnet does not invite – the attraction is natural;

3rd example: साध्वी [devoted, loving, caring wife] नैजविभुं [thoughts of a साध्वी will be centered around the welfare of her own husband; I had gone to a house for bhiksha. I was telling my story enthusiastically. The couple were listening interestingly. Then came a phone call. One of them stood and went away to pick the call. While I was talking to the other person, suddenly the other person said 8.00 'o' clock. The lady on the phone then replied 8 'o' clock to the other person on the phone. Only then I discovered that this person was not listening to my talk but on the phone conversation – he also had the siddhi☺ to know who the other person on the other end of the phone. Not only that, he could also guess the context of the conversation!]

4th example लताक्षितिरुहं. Just as a creeper naturally goes towards a tree सिन्धुः सरिद्वल्लभम्। Just as the rivers naturally move towards their source i.e. the ocean. The rivers seem to know from where they have originally come though their temporary home is the mountain from where they flow. Mind thinks for the end more than the means – love for the end is more than the love for the means. In and through wordly activities [चेतोवृत्तिः thoughts], the mind of a devotee always [सदा] rests after having reached [उपेत्य] at the feet of bhagavan just as examples given above.

मार्गावर्तितपादुकापशुपतेरङ्गस्यकूर्चायते
गण्डूषांबुनिषेचनंपुररिपोर्दिव्याभिषेकायते।
किंचिद्भक्षितमांसशेषकबलंनव्योपहारायते
भक्तिःकिंनकरोत्यहोवनचरोभक्तावतंसायते ॥ ६३ ॥

**mārgāvartitapādukāpaśupatēraṅgasyakūrcāyatē
gaṇḍūṣāmbuniṣēcanampuraripōrdivyābhiṣekāyatē |
kiñcidbhakṣitamāmsaśēṣakabalaṁnavyōpahārāyatē
bhaktiḥkiṁnakarōtyahōvanacarōbhaktāvataṁsāyatē | | 63 | |**

When a person practices bhakti for the sake of a wordly benefit [सकामभक्तिः], all rules & regulation should be observed – the time of puja, the type of deity, the type of neivedhyam, the no. of priests, the type of uccharanam, the amount of dakshina

etc. Then alone the person can hope to fulfill the desire. But when bhakti is meant for purification of mind [निष्कामभक्तिः], then even the violation of the rules does not matter - all rules become un-important; even if the violation happens, it doesn't matter. Shankaracharya refers to the story of Kannapa. He was a hunter and a great devotee of bhagavan. On the outskirts of the village, there was a shiva [पुररिपुः = पुराणांनाशकः destroyer of the three cities] temple. He developed an interest to develop the puja. But he didn't have any vessels with him. So, he carries water in his mouth [गण्डूषम् mouth अम्बु water] and spits out [निषेचनं] on the shivalinga as abhishekam [दिव्यभिषेकायते]. His hand had the meat that was half-eaten [भक्षितमांसशेषकबलं] – this becomes a fresh offering [नव्योपहारायते]. He offers it as neivedhyam. Bhagavan wanted to test his bhakti. One day when he went to the temple, blood was oozing from one of shivalinga's eye. Kanappa thinks that bhagavan has somehow lost his eye. So, he scooped out one of his eyes and placed it in the place where blood was oozing – the blood flow stopped [first eye donation☺]. Blood then started flowing from the other eye now. To know where the 2nd eye has to be placed, he places his worn-out chappal [मार्गावर्तित पादुका] on the forehead of the linga [अङ्गस्य कूर्चायते; कूर्चा portion between the eyebrows] as a mark and when he was about to remove the 2nd eye, shiva appears, blesses him and takes him - all consistent violation of every rule of puja; all the don't's were consistently followed☺. भक्तिः किं न करोति – What cannot a sincere devotion do? It can transform even the most tamasic worship into sattvic worship. भक्तावतंसायते – Such a devotee becomes a gem [अवतंसः ornament] of a devotee.

एष्यत्येषजनिमनोऽस्यकठिनंतस्मिन्नटानीतिमत्
 द्रक्षायैगिरिसीम्निकोमलपदन्यासःपुराभ्यासितः
 नोचेद्विव्यगृहान्तरेषुसुमनस्तल्पेषुवेद्यादिषु
 प्रायःसत्सुशिलातलेषुनटनंशंभोकिमर्थतव ॥ ८० ॥

ēṣyatyēṣajanimanō: 'syakaṭhinantaṣminnaṭānītimat
drakṣāyāigirisīmnikōmalapadanyāsaḥpurābhyāsitaḥ
nōcēddivyagrḥāntarēṣusumanastalpeṣuvēdyādiṣu
prāyaḥsatsuśilātālēṣunaṭanaṁśambhōkimarthatava | | 80 | |

Here, shankaracharya brings out the confidence of the devotee. Even though the mind does not have all the holy virtues, inspite of my deficiencies, bhagavan will come and occupy my mind. सौलभ्यं compromise. My heart is very very hard – I am a stone-hearted cruel person; I don't have any tender qualities like compassion. I am asking you to come and occupy my heart. I know you are a great dancer as Nataraja. Regularly, you have to do practice especially on pradasha evenings. If you come to my heart, it is going to be tough as my heart is so hard. In your biography I found that you enjoy dancing on the rocky top of mountains [गिरिसीम्नि] even though there are wonderful palatial places [[दिव्यगृहान्तरेषुसत्सु], specially designed auditoriums [वेद्यादिषु] that offer you cushion/carpet/flower beds [सुमनस्तल्पेषु] in and I was wondering the purpose – you wanted to come and dance in my heart and you decided you will do a rehearsal/practice. एषःजनिंएति – this devotee is going to be born अस्यमनःकठिनं – his heart is going to be hard तस्मिन्नटानी – In it, I shall dance. मन्त्रक्षायै – to save me कोमलपदन्यासः – dance with the tender feet of yours was practiced by you [पुराभ्यासितः] प्रायःसत्सुशिलातलेषुनटनंशंभोकिमर्थतव When you have got wonderful places to dance, what other reason could there be for you to dance on rocky places? `

स्तोत्रेणालमहं प्रवच्मि न मृषा देवा विरिञ्चादयः

स्तुत्यानं गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः ।

माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव-

द्धूतास्त्वां विदुरुत्तमोत्तमफलं शंभो भवत्सेवकाः ॥ १०० ॥

**stōtrēṇālamahaṁ pravacmi na mṛṣā dēvā viriñcādayaḥ
stutyānaṁ gaṇanāprasaṅgasamayē tvāmagragaṇyaṁ viduḥ |
māhātmyāgravicāraṇaprakaraṇē dhānātuṣastōmava-
ddhūtāstvāṁ viduruttamōttamaphalaṁ śambhō bhavatsēvakāḥ || 100 ||**

स्तोत्रेण अलं enough of your praises as it humanely impossible to exhaust your glory

अहंमृषा न प्रवच्मि Whatever I have said here is true विरिञ्चादयः देवाः त्वाम् अग्रगण्यं विदुः

Even gods like brahma etc. declare you as the greatest one स्तुत्यानं गणना प्रसङ्ग

समये They said so when they enumerated the deities who are adorable – you were

1st on the list माहात्म्याग्र विचारण प्रकरणे When they had a discussion on the glories of

each one [माहात्म्यम्] the glories of all other deities disappeared/thrown away [धूताः] like husk in the slightest breeze [धानातुषस्तोमवत्] They, being your devotees [भवत्सेवकाः] concluded that you alone can give the highest of the highest fruit [उत्तमोत्तमफलं] of moksha हेशंभो Oh Bhagavan Shiva. So, I will also definitely get moksha from samsara.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥

om̐ śāntiḥ śāntiḥ śāntiḥ //



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