

धर्मसन्देश Dharma Sandesh

a quarterly newsletter of Bharatiya Mandir, Middletown, NY

आ नो भद्राः क्रतवो यन्तु विश्वतः। Let noble thoughts come to us from everywhere. RigVeda 1.89.1

नमस्ते Namaste

ॐ – OM. We are fortunate and blessed to have completed one full year of publication of Bharatiya Mandir's quarterly newsletter "Dharma Sandesh". As we step into the second year of publication we are even more energized and enthusiastic to bring forth new articles and interesting material to our readers.

Summer is upon us now and we feel energized by the warm weather. Some of us are planning vacations and some of us are cleaning house. Some of us are thinking about outdoor parties and barbeques and some of us are eager to go to outdoor fairs and events.

While this is all good, we should not forget God. In the midst of all our excitement and enthusiasm to enjoy the good weather, we tend to forget the Paramaatma (परमात्मा – Supreme Spirit). He is all-pervading and omnipresent. He resides in all of us and is constantly watching over us. We should not forget this fact.

In this issue of Dharma Sandesh, we present an article on Lord Sri Lakshmi Narasimha (भगवान् श्री लक्ष्मीनरसिंह), who symbolizes this very fact – the omnipresence of the Supreme Spirit. He is present in a pillar, He is present in a stone, He is present in the Murti, He is present in the five elements (पञ्चभूत Pancha Bhuta – water, fire, earth, air and ether), and most importantly, He is present in each and every one of us. We have to be cognizant of this fact and have firm faith in Him. The Lord protects those who have this unwavering belief in Him.

There is also an excellent article on Goddess Lakshmi and the magnificent गुरु स्तोत्रम् (Guru Stotram – verses to the Guru). These are very interesting readings which should stimulate our readers and spark interest in them to seek more of the spiritual teachings of

Rishis, Munis and great scholars of our dear Bharata. As always, we invite readers to contribute articles of interest in religion, spirituality, and on great characters of India.

Let us all pray to the Lord Almighty to shower His blessings upon all His children!!

Sincerely,
Your Editorial Board
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सुभाषिता Subhaashitaa

In this section, we present a Sanskrit quotation and its interpretation/meaning.

उद्यमेनैव सिद्ध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

udyamenaiva-siddhyanti-kaaryaani-na-manorathaihi|
na-hi-suptasya-simhasya-pravishanti-mukhe-
mruugaaha ||

Goals and objectives get fulfilled and work gets done only by expending effort, and not just by wishing. If a lion is sleeping in the forest with its mouth open, animals do not voluntarily walk into its mouth.

A lion must expend effort and chase and attack its prey. Only then will it be able to eat. It cannot eat just by wishing for it and sleeping. Similarly, one cannot get one's objectives fulfilled just by wishing and praying for them. In addition to prayer, one has to really work hard in order to achieve things in life. Laziness does not grant anything positive in life. Hard work begets success.

Contributed by Dr. Narasim Banavara

साई प्रेरणा Baba's Teachings

In this section, we present a teaching of Sri Sai Baba.

Sri Sai Baba spoke thus – “Your nature is revealed by your acts, gestures, looks, speech, food habits, dress and the manner in which you conduct yourself.

Therefore, you must pay attention to ensure that your speech, movements, thoughts and behavior are all correct and filled with love and nobility, and devoid of wildness and waywardness. You have to develop the humility to believe that you have much good to learn from others. Your enthusiasm, aspiration, resolution, capacity to work, knowledge and wisdom have to be directed towards the welfare of all and not utilized solely for your selfish ends. You should be broad-minded and cultivate all-embracing love.”

Contributed by Dr. Vijaya Dasari

ज्ञानविहार JnanaVihara

In this section, we present articles on Hinduism, Vedas, Puranas, Upanishads, and related philosophy.

Lord Sri Lakshmi Narasimha भगवान् श्री लक्ष्मीनरसिंह

Lord Sri Narasimha (भगवान् श्री नरसिंह) is the fourth Avatara (अवतार = incarnation) of Lord Vishnu on this earth. Sri Narasimha appeared on earth to annihilate the vile Rakshasa Hiranyakashipu and protect His dear devotee Prahlada (प्रह्लाद). Since Goddess Lakshmi is always with the Lord, He is also referred to as Sri Lakshmi Narasimha Swamy.

Lord Narasimha is Nara + Simha. Nara means man and Simha means lion. So, He is half-man, half-lion. He has a torso and lower body like a human being and a face and claws like a lion. This form of Lord Vishnu is worshipped with much fervor and devotion in many places, especially in South India.

Lord Narasimha signifies the omnipresence, omnipotence, omniscience and impartiality of the Supreme Spirit. Although Prahlada was a Rakshasa,

he was a devotee of Lord Vishnu and hence the Lord came down to protect him against his own father who was bent upon killing the boy. Here Lord Vishnu states that whoever believes in Him is protected by Him, irrespective of gender, class, or species.



Lord Narasimha is everywhere. He is omnipresent. One just has to have faith and believe in that fact. When Prahlada stated to his father that he indeed firmly believed this fact, Hiranyakashipu taunted him and asked whether Prahlada's Lord would be there in a pillar. When

Prahlada said yes, Hiranyakashipu laughed and said that if that were indeed true, then he would break the pillar and, thus, the Lord. Saying this, he hit the pillar with his mace. When the pillar broke, Lord Narasimha emerged, thus signifying His omnipresence.

Story of the incarnation of Lord Narasimha: Jaya and Vijaya were the doorkeepers of Vaikunta (वैकुण्ठ), the abode of Lord Vishnu. Once, the Brahmarshis (divine sages) Sanaka, Sanandana, Sanatkumara and Sanatsujatha (the mentally-borne sons of Lord Brahma) came to seek darshan of Lord Vishnu. Though they were old and revered, they appeared as young children. Seeing the young children, Jaya and Vijaya barred them from entering the gates of Vaikunta. Instead of respecting the sages, the doorkeepers laughed and insulted them. The sages were furious at the insolence of Jaya and Vijaya and cursed them to be born as mere mortals and roam the earth. The doorkeepers then realized their gross mistake and reported this to Lord Vishnu. The Lord stated that He was always available for His devotees and that no one, not even His own doorkeepers, could keep the devotees away from Him. Jaya and Vijaya begged forgiveness from the Lord and requested Him to repeal the curse. Even the Brahmarshis left it to the Lord to decide on the punishment of Jaya and Vijaya. Lord Vishnu said “the curse cannot be repealed. But I will give you two options. You can be born as my

prime devotees in seven lifetimes or you can be born as my staunch enemies in three lifetimes. You choose which option you want.”

Jaya and Vijaya said “O Lord, we do not wish to be away from you for long. We would rather be born as your enemies and die at your hands and then rejoin your service after three lifetimes.” Lord Vishnu agreed.

Jaya and Vijaya were first born as Hiranyaaksha and Hiranyakashipu in Krita Yuga, and were slain by Lord Vishnu in His incarnations as Varaha (the boar) and Narasimha (man-lion). Later, the two were born as Ravana and Kumbhakarna in Treta Yuga and were killed by Lord Vishnu in His incarnation as Lord Rama. Then, they were born for the last time as Shishupala and Dantavakra in Dwapara Yuga and were killed by Lord Krishna, the eighth Avatara of Lord Vishnu. After that, they rejoined the service of Lord Vishnu.

In their first lifetime, the two were born as twins



Hiranyakashipu and Hiranyaaksha to Diti (daughter of Daksha Prajapati) and Sage Kashyapa. The two brothers grew up to be a menace to society, causing harm to thousands of people and destroying peoples' rituals on earth.

Hiranyaaksha went so far as to take the entire earth and submerge it

in the oceans. Mother Earth (भूमिदेवी) prayed to Lord Vishnu to save her. Lord Vishnu appeared as Varaha (वराह – the boar) and killed Hiranyaaksha and dug Mother Earth from the depth of the oceans and saved her.

Seeing his brother killed by Lord Vishnu, Hiranyakashipu was furious. He stated that he would perform penance and seek boons from Lord Brahma and then destroy Lord Vishnu. He did rigorous penance for several years. Pleased with his austerities and penance, Lord Brahma appeared before Hiranyakashipu and told him to ask for boons.

Hiranyakashipu asked for the boon of immortality which Lord Brahma refused. Hiranyakashipu then asked for a boon that was similar to immortality.

He said “O Lord Brahma, O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you. Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought about by any weapon, nor by any human being or animal. Grant me that I not meet death from any created entity, living or nonliving. Grant me, further, the boon that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.”

Lord Brahma agreed and granted the boon to Hiranyakashipu. Armed with this boon, Hiranyakashipu attacked the Heavens and usurped it. He became the Lord of the three worlds. His atrocities increased and knew no bounds.

While Hiranyakashipu was doing penance, Lord Indra, king of the Gods, attacked his kingdom. There he tried to kill Kayadu, the pregnant wife of Hiranyakashipu. At that moment, Sage Narada intervened and protected Kayadu. He took her to his hermitage and raised her there. Sage Narada instructed Kayadu the great truths of philosophy while at his hermitage. Prahlada, the unborn son of Kayadu and Hiranyakashipu, received this divine knowledge while he was still in his mother's womb.

After Hiranyakashipu usurped the Heavens, he brought his wife and son to his palace. As Prahlada grew up, he began to show his devotion to Lord Vishnu in every one of his activities. His father was very angry at this. He said, “my son, Vishnu is my prime enemy. You should not worship Him.”

But Prahlada did not listen to his father one bit. Hiranyakashipu tried different tactics several times to

put some sense into his son and wean him away from Lord Vishnu. But Prahlada did not budge from his faith. The furious Hiranyakashipu was beyond reason and then ordered that his own son be put to death for worshipping Lord Vishnu. Obeying their master's command, the attendants of Hiranyakashipu attempted in several ways to kill Prahlada. Once they had an elephant trample Prahlada. Another time, they threw him off a cliff. Yet another time, they had him drink poison. But each time, Prahlada was saved by the Lord's grace.

Hiranyakashipu became desperate. His son Prahlada was not listening to him. Instead he was worshipping Lord Vishnu, his father's staunch mortal enemy. At that time, Hiranyakashipu's sister Holika came forward to help her brother. Holika had a boon from Lord Brahma which granted her protection in fire when she needed it. The fire would not burn her and she could be protected from harm when someone tried to harm her. Holika said that she would use this boon to enter the fire with Prahlada. She thought that the fire would burn him and she would remain unscathed. Hiranyakashipu agreed.



Holika entered a large fire holding Prahlada in her lap. The little boy Prahlada prayed fervently to Lord Vishnu. The fire burnt Holika to ashes while Prahlada remained unscathed. Lord Brahma

explained to Holika that since she used the boon for an evil purpose (i.e. to kill another person), the boon turned into a curse for her and killed her. This event is marked as Holi Dahan in the Phalguna month of the Hindu year.

Seeing his sister burn to ashes in front of him and seeing Prahlada still praying to Lord Vishnu, Hiranyakashipu went mad with anger. He dragged Prahlada into the palace and commanded that Prahlada worship him as the Lord of the three worlds. Prahlada refused. Hiranyakashipu then roared, "where is this Lord Vishnu that you so much adore and worship? Where is he now?" Prahlada answered, "He is everywhere." Hiranyakashipu then pointed to a

pillar and asked if Lord Vishnu was there in that pillar. Prahlada said yes. He said, "O father, Lord Vishnu is in this pillar, He is also in a twig; He is everywhere, in everything in all the worlds." Hiranyakashipu then roared, "if your Vishnu is indeed in this pillar as you say, I am going to break this pillar right now and destroy your Lord." Saying this, he hit the pillar hard with his mace.



At that moment, Lord Narasimha appeared from the pillar. He fought valiantly with the demon Hiranyakashipu and defeated him. In the end, Lord Narasimha put the Rakshasa Hiranyakashipu on His lap, sat on the threshold of the palace and

dug his claws deep into Hiranyakashipu's belly and disemboweled him, thus killing him.

It was twilight, meaning neither day nor night. Lord Narasimha was neither human nor animal nor a demigod. He was half-man, half-lion. He was not a creature that Lord Brahma created. He was self-incarnate. He was sitting on the threshold of the palace. So He was neither inside nor outside. He put Hiranyakashipu on His lap, meaning Hiranyakashipu was neither on the earth nor in the sky. The Lord used His claws to kill the demon. So, no weapon was used, animate or inanimate. So, keeping in line with Lord Brahma's boon, Lord Narasimha still managed to vanquish Hiranyakashipu.

Lord Narasimha was roaring in fury like the lion He was. All the Gods appeared and began to pray to Him. No one, including all the Gods who had assembled there, could pacify Him. In His terrifying and fierce form while killing Hiranyakashipu, He is known as Ugra Narasimha (Narasimha the Fierce). Perturbed, the Gods prayed to Goddess Lakshmi to come and appease the Lord. Goddess Lakshmi came and tried to appease Him, but still She was unsuccessful. Then, on the advice of Lord Brahma, young Prahlada came forward and prayed to the Lord. Hearing His dear

devotee's prayer, the Lord calmed down and became peaceful. He placed His hand on Prahlada's head in assurance, benediction and blessing.

There is one other story here. Hiranyakashipu's stomach and intestines held a particular poison called Kaalakoota. When Lord Narasimha dug His claws into the demon's belly to kill him, the poison began to scathe the Lord. The effects of the toxic poison were unbearable. This led to much suffering for the Lord. His roars began to increase and become fiercer by the minute. Goddess Lakshmi brought the fruits of the Audumbara tree (figs) for the Lord. When he affixed the figs to His fingernails, the figs acted as an antidote to the toxic poison and the Lord's suffering was alleviated instantly. He then became peaceful and embraced Goddess Lakshmi. He is then known as Sri Lakshmi Narasimha.

That is when the amazing power of the fig fruits (Audumbara) was demonstrated. Both Lord Narasimha and Goddess Lakshmi were pleased with the Audumbara tree that bore these fruits and granted several boons to the tree. Lord Vishnu, who had incarnated as Lord Narasimha, said – may this Audumbara tree become a Kalpa-Vriksha (कल्पवृक्ष – divine all-wish-fulfilling tree) forever. May there always be bunches and bunches of fruits on this tree.

Lord Narasimha then crowned Prahlada as king of the Rakshasas. He said, “You are my blessed devotee. Though you have been born in the lineage of Rakshasas, you are still very dear to me. Live long and prosper. Whenever you desire to have my darshan, I shall appear to you instantly.” Thus giving him several boons, the divine couple departed to Vaikunta.

Sri Narasimha Jayanthi – the day that Lord Narasimha incarnated – appears on the Shukla Chaturdashi day of the month of Vaishaka in the Hindu calendar. The story of Lord Narasimha and Prahlada gives a number of moral instructions such as:

- The Lord prevails everywhere. He is omnipresent.
- God will always save His true devotees.
- Devotion to the Lord can be practised at any point of time. Age does not matter. Prahlada was a very young boy. But he had firm devotion to the Lord.
- Constant faith in God leads to devotion.
- The people who practice evil will be punished.

Sources: Sri Narasimha Puranam; Sri Bhagavatha Puranam; Sri Guru Charitra.

Contributed by Dr. Narasim Banavara

Consorts of Lord MahaVishnu

Everyone in the Hindu Religion worships Lord Vishnu by one name or another, like Vishnu, Krishna, Ranganatha, Venkateshwara, and so on. With every name He has a consort by a different name. There is a mythological story behind each one of them. In the next few issues of the newsletter, I will try to give you a bird's eye view of these stories.

Sri MahaLakshmi (श्री महालक्ष्मी) According to Sri Lakshmi Puranam, Sri MahaLakshmi was born to



sage Bhargava and Khyaathi and she lived happily in Swarga. Once sage Durvasa got angry at Lakshmi as she ignored him. So, he cursed her and, as a result, she had to go to the bottom of the Milky Ocean (क्षीरसागर – Ksheerasagara). When the Devas (Gods) and Asuras (demons) wanted to obtain the Heavenly Nectar (अमृत –

Amrita) from under the ocean, Lord Vishnu agreed to help them. He took the Avatara of a Tortoise (कूर्म – Kurma) and formed the fulcrum for churning the ocean. He held the Meru Parvata on his back so as to make the churning easier. The great serpent Vasuki was the rope. The Devas and the Asuras churned the ocean. From the depths of the ocean emerged Sri Lakshmi sitting on a beautiful lotus flower and holding a lotus flower in her right hand. Then Chandra (the Moon) emerged from the ocean. Since she was born from the ocean, Lakshmi is called the daughter of the Milky Ocean (क्षीरसागरकन्यका – Ksheerasagara Kanyaka). Since Chandra was also born at the same time from the ocean, Lakshmi is referred to as the sister of Chandra (चन्द्रसहोदरी – Chandra-sahodari).

Sri Lakshmi was astonished by the enormous strength and beauty of Lord Vishnu and fell in love with Him, married Him and went to Vaikunta (वैकुण्ठ), the abode of Lord Vishnu. She always remains close to Lord

Vishnu's heart and comes in Her own Avatara as His consort every time the Lord takes a new Avatara.

The word Lakshmi is derived from the word Lakshya which means "aim" or "goal". लक्ष्यते इति लक्ष्मी । Sri Lakshmi is supposed to aid mankind in attaining their worldly and spiritual goals. If one focuses on the goal and works hard towards it, then Sri MahaLakshmi will automatically bless that person.



The lotus represents purity and spiritual power. So as Sri MahaLakshmi sits on the lotus flower and holds a lotus in Her hand, She is the power of Vishnu. Sri Lakshmi is the embodiment of grace, charm, beauty and splendor. She brings spiritual strength to mankind through love. Her devotion

and love for Lord Vishnu are endless and incomparable. So, it is said that through love and devotion to Sri Lakshmi, one can reach Lord Vishnu.

MahaLakshmi is also referred to as Shakthi (शक्ति) in Her universal form with eight arms. She is also Mother Earth (भूदेवी – Bhudevi) and giver of spiritual and material wealth (श्रीदेवी – Sridevi). She is always at MahaVishnu's heart (विष्णुहृदयकमलवासिनी – Vishnu-hrudaya-kamala-vasini). Her secondary manifestations are the Ashtalakshmi (अष्टलक्ष्मी). They are Adilakshmi (आदिलक्ष्मी), Santanalakshmi (सन्तानलक्ष्मी), Dhaanyalakshmi (धान्यलक्ष्मी), Vidyalakshmi (विद्यालक्ष्मी), Vijayalakshmi (विजयलक्ष्मी), Dhairyalakshmi (धैर्यलक्ष्मी), Dhanalakshmi (धनलक्ष्मी) and Gajalakshmi (गजलक्ष्मी). Each one represents one aspect of life. In the Sri Lakshmi Ashtotharam (लक्ष्मी अष्टोत्तरम् – 108 names) and the Lakshmi Sahasranamam (श्री लक्ष्मी सहस्रनामम् – 1000 names), Her beauty, qualities and Her numerous names are mentioned.

At the end of the Sri Mahalakshmi Ashtakam (eight verses to the Goddess), it is said that if one worships Dharma Sandesh

Sri Lakshmi once a day all the sins will be washed away. If She is worshipped twice a day one will attain material wealth and food. If She is worshipped thrice a day all enemies will be vanquished. Sri Mahalakshmi will be appeased and will heartily bless one who worships Her constantly.

एककालं पठेन्नित्यं महापापविनाशनम् ।
द्विकालं यः पठेन्नित्यं धन धान्य समन्वितः ॥
त्रिकालं यः पठेन्नित्यं महाशत्रुविनाशनं ।
महालक्ष्मीर्भवेन्नित्यं प्रसन्ना वरदा शुभा ॥

ekakalam-paten-nityam-mahapapa-vinashanam |
dwikalam-yah-paten-nityam-dhana-dhanya-
samanvitah || trikalam-yah-paten-nityam-mahashatru-
vinashanam | Mahalakshmi-bhavey-nnityam-
prasanna-varada-shubha.

Sources: Vishnu Purana, Lakshmi Purana, *Religious Life and Thought in India* by Monier Williams.

Contributed by Dr. Padma Sundaram.

Sri Guru Stotram श्री गुरुस्तोत्रम् (Verses to the Guru)



Sri Dakshinamurthy – Lord Shiva as the Primeval Guru

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुस्साक्षात् परं ब्रह्म तस्मै श्री गुरुवे नमः ॥१॥

The Guru is Lord Brahma, the creator; the Guru is Lord Vishnu, the protector; the Guru is Lord Shiva,

the destroyer of evil and who assimilates everything unto Himself at the end of time. The Guru is verily the Supreme Spirit, Brahman. Salutations to that Guru!

ब्रह्मानन्दं परम सुखदं केवलं ज्ञानमूर्तिम् ।
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ॥
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम् ।
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥२॥

I salute my great Guru, who is immersed in divine bliss, who is eternally happy, who is the manifestation of unalloyed wisdom, who is beyond anything dichotomous, who is like the sky, whose sole aim is the understanding of तत्त्वमसि – तत् त्वम् असि । (Thou art That – meaning that the Supreme Spirit Paramaatma is verily the individual self or Jeevaatma; in other words, there is no difference between the two; the Paramaatma resides essentially in every individual), who is one, who is forever, who is pure, who is firm, who is the witness for everything that goes on in this world, who is beyond emotions and who is bereft of and beyond all the three Gunas of Sattva, Rajas and Tamas.

अखण्ड-मण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥३॥

My salutations to that Guru who revealed to me the Truth, which is unfragmented, infinite, timeless divinity, and which pervades the entire universe – movable and immovable.

अज्ञान-तिमिरान्धस्य ज्ञानाञ्जन-शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥४॥

My salutations to that reverential teacher, who opened my eyes by applying the divine collyrium of self-knowledge in my eyes, which had got blinded by the cataract of ignorance.

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥५॥

My salutations to that reverential teacher, who revealed to me that, which pervades everything in this world, whether animate-inanimate, or movable-immovable, or sentient-insentient.

चिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥६॥

My salutations to that teacher who showed me (by teaching) the one to be known, who is but awareness (pure consciousness) and who pervades all the three worlds comprising the sentient and the insentient.

सर्वश्रुति-शिरोरत्न-विराजित-पदाम्बुजः ।
वेदान्ताम्बुज-सूर्यो यः तस्मै श्री गुरवे नमः ॥७॥

My salutations to that Guru who is the sun that blossoms the lotuses of Vedanta and whose lotus feet are made radiant by the jewels of all the Srutis (Upanishads).

चैतन्यश्शाश्वत-श्शान्तः व्योमातीतो निरञ्जनः ।
बिन्दुनादकलातीतः तस्मै श्री गुरवे नमः ॥८॥

Salutations to that Guru who is verily the eternal consciousness, changeless and beyond time, who is the very nature of peace, who is beyond space, who is pure and who is beyond the manifest and unmanifest.

ज्ञानशक्ति-समारूढः तत्त्वमाला-विभूषितः ।
भुक्तिमुक्ति-प्रदाता च तस्मै श्री गुरवे नमः ॥९॥

My Salutations to that glorious Guru, who is established in Knowledge and Power, who is adorned with the garland of Truth and Knowledge and who grants both worldly prosperity and spiritual liberation.

अनेकजन्म-सम्प्राप्त-कर्मबन्धविदाहिने ।
आत्मज्ञानप्रदानेन तस्मै श्री गुरवे नमः ॥१०॥

My salutations to that Guru, who, by bestowing the knowledge of the Self, burns up the bondage created by accumulated actions of innumerable births.

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्री गुरवे नमः ॥११॥

My salutations to the lotus feet of that Guru, whose charanaamrita (water in which the Guru's feet are washed) has the power to completely dry up the endless ocean of transmigration (samsara) and reveal the essence of all wealth (liberating knowledge).

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात् परं नास्ति तस्मै श्री गुरवे नमः ॥१२॥

There is no higher truth than the Guru, no higher penance than (service to) the Guru, and there is nothing superior than the realization of the knowledge of the truth imparted by the Guru. My salutations to such a Guru!

मन्नाथः श्री जगन्नाथः मद्गुरुः श्री जगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्री गुरवे नमः ॥१३॥

My salutations to that Guru, who is my Lord and the Lord of the Universe, my teacher and the teacher of the entire Universe, and who is the Self in me and the Self in all beings.

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्री गुरवे नमः ॥१४॥

My salutations to that Guru, who is the beginning of the Universe and yet he himself is without a beginning, who is the highest deity, and for whom there is none superior.

गुरवे सर्वलोकानां भिषजे भवरोणिणाम् ।

निधये सर्व विद्यानां दक्षिणामूर्तये नमः ॥१५॥

My salutations to Lord Dakshinamurthy (a form of Lord Shiva), who is the Guru of all the worlds, who is the physician to cure all the ills of the samsara, and who is the repository of all knowledge.

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥१६॥

O God of all Gods, you alone are my mother, father, kinsman, friend, knowledge and wealth. You are everything to me.

Sources: several; *Contributed by Mrs. Raj Arora & Dr. Narasim Banavara*

Mrs. Damini and Dr. V.N. Radhakrishnan of Middletown, NY have generously sponsored the printing of copies of this issue of Dharma Sandesh. Devotees may note that all the writing of the content and the editing of the newsletter are strictly voluntary.

Nutritional Care in Diabetes

by

Mrs. Damini Radhakrishnan

(Post-graduate Diploma in Dietetics; Licensed Dietitian in New York State; Has been a dietitian for the last 32 years)

When: Sat, June 26, 2010, 11 am - 12 noon

Where: Bharatiya Mandir

Even non-diabetics can benefit from this event. The talk will be followed by a question/answer session. For further information, please call Mrs. Raj Arora at 692-0467 or 914-443-8455.

Some Upcoming Special Temple Events:

Purnima	June 26
Special Puja for 2010 Graduates	July 4
General Body Meeting	July 4
Sri Guru Purnima (Sri Vyasa Purnima)	July 25
Shraavan Maas (as observed in U.P.)	July 27
Shraavan Maas (as observed in other parts of India)	August 10
Sri VaraMahaLakshmi Vratam	August 20
Shraavan Purnima (Raksha Bandhan)	August 24
Sri Gayathri Pratipat (Sri Gayathri Japam)	August 25
Childrens' Weekend Day Camp	August 28 & 29

Our quarterly newsletter is called "**Dharma Sandesh**" (धर्मसन्देश). "Dharma", in simple terms, refers to righteousness, conduct, a sense of duty, virtue, and the ultimate truth. "Sandesh" means a message or news. So, Dharma Sandesh refers to a message of Dharma.

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