

## “Bho Śambho!” A Public Talk By Pujya Swamiji at Coimbatore



Sree Krishna Sweets organised a Public Talk of Pujya Swamiji on “Bho: Shambho” on the 30<sup>th</sup> of December 2012. The talk was in Tamil and held at jam packed Sarojini Auditorium at Kikani Higher Secondary School, Coimbatore.

Sri M. Krishnan welcomed the gathering. He said that we receive divine vibration when we witness Tiruvannamalai deepam in person. We would miss the divine vibration when we witness the same in a video. Like that we would miss the divine vibration, when we hear Pujya Swamiji’s talks in CD and not in person. He told Pujya Swamiji that while reading Bhagawad Gita Home Study course in

Tamil, he felt that Pujya Swamiji himself was talking in Tamil. Pujya Swamiji confirmed that it was true. Like that when Pujya Swamiji spoke in English he felt that Adi Sankara himself was speaking in English. He said that Adi Sankara would confirm that it was true. Ganga river is old. But the water is always new. Like that Pujya Swamiji may be old. But his teachings are always new.

Pujya Swami Dayananda Saraswathi gave his benedictory address. He said that “Bho śambho” means calling Lord Shiva to give maṅgaḷam or auspiciousness. His composition “Bho śambho” had become popular now.

In our culture, we begin anything with a prayer. While writing a book, we should start it with a prayer. If prayer is not there in the beginning of the book, people would not read that book.

Even in Sūtra literature where explicit prayer is not done for the sake of succinctness, implicit prayer is done. Panini grammar book starts with the sutra “vṛddhirādhaic”. The word vṛddhi itself is a prayer. Brahma Sutra book starts with the sutra “athā to brahma jijñāsā”. The word atha means om or maṅgaḷam. Brahma started the creation after uttering om and atha. In a traditional mathematics book there is a prayer, which says “I invoke the grace of Īśvara who is like infinity, which does not undergo any change by addition or subtraction.”

There are so many hidden variables or duritam. Prayer is a pragmatic approach to take care of the hidden variables.

Desiring is a privilege. We can seek Īśvara's grace for fulfilment of our dharmic desires. One need not feel guilty asking for fulfilment of worldly desires from Īśvara. There is nothing big or small for Īśvara. To be at the right place at the right time is success. To take care of duritam which is obstructing success, we should pray.



Adṛṣṭham is a graceful expression of our earned result.

In temples, priests do prayer rituals through thought, word and deeds. All those visiting the temples would get the benefit of those rituals. Bhajans and satsaṅga would help one get a mind conducive for spiritual studies.

Hare Rama! Hare Krishna! means calling Lord Rama and Lord Krishna seeking removal of obstacles and grant of happiness.

Bho! Shambho! means calling Lord Shiva, the one who does not have a cause and the one who is eternal, to grant maṅgaḷam.

When the day is over, we sign it off. We get a nice break in the night. We begin the morning as a new day. We can celebrate every day as a new year's day. New Year means we ring out the old and ring in the new. We forget the regrets of the past year. We welcome the New Year with positive thoughts.

We do not know why January 1, is celebrated as New Year. Actually April 14, when Sun enters Aries is the real New Year. But there is nothing wrong in celebrating any day as a new year's day. We have an opportunity to pray and make New Year resolutions.

In the New Year we should pray daily. We should pray that we should be able to do nitya karma. We should resolve to pursue dharma. We should pray for atma bhala.

Pujya Swamiji greeted every one and wished a Happy New Year 2013.

*Report by N. Avinashilingam*