



Mahashivaratri Puja

*Time of Healing, Awakening,
and Transformation*

Center for Spiritual Enlightenment
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Welcome! Introduction to Mahashivaratri

Maha: powerful, great

Shiva: the auspicious One

Ratri: night, darkness

Puja: ritual, offering, worship

The fourteenth day of every lunar month, or the day before the new moon, is known as Shivaratri. Out of all twelve Shivaratri that occur in a calendar year, Mahashivaratri—the great night of Shiva—is the one of most spiritual significance. It occurs every year in February-March at the time of the waning moon, and it is celebrated in temples, homes, and yoga centers worldwide by Hindus and practitioners of yoga.

This dark night vigil of chanting, devotional ritual, contemplation of the stories of Shiva, and meditation on the omnipresence of the Lord is a time for overcoming the darkness of ignorance—both on an individual and global scale. It is a time for healing, for diving into the great mystery of our existence, and discovering the lighted path of spiritually conscious living.

The ancient Vedic chants and prayers, along with beautiful rituals from the Hindu tradition, honor the universal divine Reality—That which is the Source of all that is. You will see the resplendent divine image of Lord Dakshinamurti as a central focus of the puja as well as the Shiva Lingam and the spiritual masters of our Kriya Yoga tradition—Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, Roy Eugene Davis, and their successors. Dakshinamurti is known as the Adi Guru—the teacher of all teachers—indicating that Ultimate Reality which is the source of all knowledge.



Behold the light in yourself with a concentrated mind.

–Sri Lahiri Mahasaya

Puja Prayers

**Suklaam Baradharam Vishnum
Sasivarnam Caturbhujam,
Prasannavadanam Dhyaayet
Sarva-vighnopasaantaye**

I meditate on the all-pervading, four-armed Lord of auspicious beginnings, who is of cheerful disposition, draped in white clothes, who is cool and luminous as the full moon. I implore you, O Lord of Wisdom! Please remove all obstacles and afflictions in my life.

PRAYER FOR REALIZING TRUTH

om asato ma sad gamaya
tamaso ma jyotir gamaya
mrtyor ma amrtam gamaya
om, shanti, shanti, shanti

DAKSHINAMURTI MOOLA MANTRA (3x)

om namo bhagavate
dakshinamurtae
mahyam sriyam medham pragyam
prayach-cha-svaha | |

GURU MANTRA

Om! Guru Brahma Guru Vishnu
Guru Devo Maheshvarah
Guru Sakshat Param Brahma
Tasmai Sri Gurave Namaha
Tasmai Sri Gurave Namaha
Tasmai Sri Gurave Namaha

Om Babaji Swaha!
Om Lahiri Mahasaya Swaha!
Om Sri Yukteswar Swaha!
Om Paramahansaji Swaha!
Om Roy Davis ji Swaha!
Om Sri Gurudeva Swaha!
Om, Shanti, Shanti, Shanti

GAYATRI MANTRA (3x)

om bhurbhuvah svah
tatsaviturvarenyam
bhargo devasya dhimahi
dhiyo yo nah pracodayat om

Prayer for Realizing Truth

*Oh Lord, lead us from the unreal to the Real.
Lead us from the darkness of ignorance to the light of Truth.
Lead us from the error of identifying
with the mortal body and mind to the
realization of our divine immortal Self.*

Dakshinamurti Moola Mantra

*Om. Salutations to Bhagavān Dakṣiṇāmūrti.
Please bless us with the wealth of divine knowledge,
abundance in all of its auspicious forms,
memory of our essential nature, and wisdom,
the power of enlightened discernment.*

Guru Mantra

*Om! Guru is the creator of all,
Guru is support and sustainer of all,
Guru is the transforming power of all,
Guru is both immanent and transcendent.
To That Supreme Reality, the remover of
Darkness and ignorance, I offer this prayer,
Bowing before the One in all.*

*To Mahavatar Babaji, it is offered
To Lahiri Mahasaya, it is offered
To Sri Yukteswar, it is offered
To Paramahansa Yogananda, it is offered
To all of the divine gurus and shishyas of Kriya Yoga,
it is offered.*

Gayatri Mantra

*We meditate on the sacred light
of the radiant source of life.
Let it inspire our thoughts and intentions.*

**This evening's ceremony highlights three main elements
that are traditional parts of Mahashivaratri.**

Shiva as Ultimate Reality, the Auspicious Lord, and the Adi Guru

Because the Lord is omnipresent and infinitely creative, that one ultimate Reality is expressed in many names and forms to emphasize different divine qualities.

Though the names and forms vary, the essence or reality is always one and unchanging. Part of tonight's ritual will include reciting over 100 different names to indicate the many expressions of Lord Shiva.

(pictured here as Nataraja)



Shiva Lingam as a Sign of Divine Presence and Power

Devotees who want a direct experience of Ultimate Reality give the mind a tangible focus for concentration leading to meditation.

For example, in the stories of the Indian Puranas, the all pervading Ultimate Reality is clothed as an infinite pillar of light—a lingam (Sanskrit meaning 'sign' or 'evidence'). A knowable focus with name and form, i.e. the form of Shiva, can carry attention beyond the mind into the formless transcendent spiritual truth of being. Shiva also means 'auspiciousness' and Shivalingam, a 'sign of auspiciousness.'

Considered evidence of the divine presence of auspiciousness in nature, naturally occurring ovoid stones are found only in the Narmada River in Western India. The Shivalingam can be used as a subtle focus for meditation and contemplation of divine manifestation.

(Shiva Lingam pictured on page 2)

The Marriage of Shiva and Shakti

The marriage of Shiva and Shakti (also known as Uma or Parvati) signifies a revelation of Supreme Consciousness manifesting through its power as all creation and within us as the union of heaven and earth.





*I salute the supreme teacher, the Truth,
whose nature is bliss, who is the giver of the highest
happiness, who is pure wisdom, who is beyond all qualities
and infinite like the sky, who is beyond words,
who is one and eternal, pure and still,
who is beyond all change and phenomena and
who is the silent witness to all our thoughts and emotions—
I salute Truth, the supreme teacher.*

—Ancient Vedic Hymn

SHIVA: THE LORD OF YOGA

Names and Terms for Shiva

1. **Achala** – unchanging, a mountain
2. **Adiguru** – the primal guru
3. **Adinatha** – the primal lord
4. **Adi Purusha** – the primal Person or Purusha
5. **Aghora** – not fierce
6. **Agni** – cosmic principle of fire and light
7. **Ahipati** – lord of serpents
8. **Akshara** – letter or imperishable point
9. **Amrita** – immortal nectar
10. **Ardhanareshvara** – combined Shiva and Shakti
11. **Ashutosha** – quick to give blessings
12. **Ayus** – longevity and duration
13. **Bhagavan** – blissful lord
14. **Bhairava** – fierce, often relates to Vayu or air
15. **Bhasmadhara** – anointed with the sacred ash or bhasma
16. **Bhava** – power of existence
17. **Bhima** – fierce
18. **Bhuta-pati** – Lord of the spirits
19. **Bindu** – the primal point or singularity
20. **Chidambaram** – who wears the space of consciousness

21. **Chandrashekhara** – who wears the crescent moon on his head
22. **Dakshinamurti** – youthful knowledge form of Shiva
23. **Damarudhara** – who carries the drum
24. **Gangadhara** – who carries the river Ganga on his head
25. **Gauranga** – who has white limbs
26. **Ghora** – fierce or terrible
27. **Girijapati** – husband of the daughter of the mountain
28. **Girisha** – dweller in the mountains
29. **Hara** – the one who captivates or takes things away
30. **Haumkara** – pranic seed mantra Haum
31. **Humkara** – fire seed mantra Hum
32. **Indra** – Supreme lord in the Vedas
33. **Indupati** – Lord of the Moon
34. **Ishana** – ruling force from the northeastern direction
35. **Ishuhasta** – who holds an arrow in his hand
36. **Jatadhara** – who has matted locks of hair
37. **Jyotir Linga** – the linga or emblem of light
38. **Kailasapati** – Lord of Mount Kailas, the cosmic mountain of Shiva
39. **Kala** – time and the lord of Time, Mahakala
40. **Kalagnirudra** – Rudra who is the fire of time

41. **Kala Bhairava** – fierce power of time
42. **Kameshvara** – Lord of desire or love
43. **Kapali** – who carries a skull
44. **Kapardin** – with matted hair
45. **Kashi** – illuminating perception or city of Varanasi (Benares)
46. **Kedarnatha** – main Himalayan Shiva temple
47. **Linga** – emblem of Shiva or the Cosmic Masculine force
48. **Mahadeva** – great god or divinity
49. **Mahayogi** – great Yogi
50. **Maheshvara** – great Lord
51. **Manasarovara** – the mind lake of Shiva by Mount Kailas in Tibet
52. **Manyu** – wrath and the power of protection
53. **Marut** – power of the air and atmosphere
54. **Mayavin** – Lord of Maya
55. **Moksha** – state of liberation or release from Samsara,
the cycle of birth and death
56. **Mriga-dhara** – who carries a deer as his ornament
57. **Mrityunjaya** – conqueror of death
58. **Mukteshvara** – great lord of liberation
59. **Nageshvara** – Lord of serpents
60. **Nandi-vahana** – whose vehicle is the bull called Nandi

61. **Nataraj** – Lord of dance, specifically the cosmic dance of fire & light
62. **Nilakantha or Nilagriva** – who has a blue throat
63. **Nirodha** – state of cessation
64. **Nirvana** – state of dissolution
65. **Ojas** – vital essence
66. **Omkaara** – the primal sound or seed mantra OM
67. **Panchavaktra** – who has five faces for the five directions of space
68. **Parabrahman** – the Supreme Brahman
69. **Paramatman** – the Supreme Self
70. **Parameshvara** – Supreme Lord
71. **Parashiva** – Supreme Shiva
72. **Parvati-Pati** – Lord of Parvati
73. **Pashupati** – Lord of the animals
74. **Pinaki** – who holds the bow
75. **Prakasha** – pure light
76. **Prana** – vital energy, spirit
77. **Pranava** – primordial sound vibration
78. **Purusha** – Cosmic Person
79. **Pashupati** – Lord of the animals or lord of perception
80. **Rudra** – fierce or the maker of sound

81. **Sadashiva** – always auspicious
82. **Sadyojata** – immediately manifest
83. **Samba** – who is with the cosmic Mother or amba
84. **Satisarovara** – lake of Sati or Shakti in Kashmir
85. **Shaktiman** – wielder or lord of Shakti
86. **Shambhu** – dispenser of blessings
87. **Shankara** – giver of blessings
88. **Shanta** – state of peace
89. **Sharva** – wielder of the arrow
90. **Shitikantha** – who has a white throat or neck
91. **Shulapani** – who has a spear in his hand
92. **Shiva** – the auspicious one
93. **Soma** – immortal nectar
94. **Sphatika Linga** – the crystal linga
95. **Sthambha** – the pillar
96. **Sthira** – state of steadiness
97. **Sthanu** – a post or pillar
98. **Sundaresvara** – Lord of beauty
99. **Surya** – the Sun
100. **Suvarna Linga** – the golden linga

101. **Swami** – who is master of himself
102. **Tandava** – Shiva’s thundering dance of transformation
103. **Tapas** – fire of yogic transformation
104. **Tat Purusha** – that Purusha or cosmic being
105. **Tejas** – fire and vigor
106. **Taraka** – the one who takes us across the darkness of ignorance
107. **Trimurti** – having three forms as Brahma, Vishnu and Shiva
108. **Trinayana or Trinetra** – who has three eyes as Sun, Moon & Fire
109. **Tripurahara** – destroyer of the three cities
110. **Trishula-dhara** – who carries the Trishula or trident
111. **Tryambakam** – who has three eyes or three mothers
112. **Ugra** – fierce
113. **Vaidyanatha** – lord of the doctors
114. **Vamadeva** – the blissful deity
115. **Vishvanatha** – Lord of all
116. **Vayu** – cosmic air principle
117. **Vratya** – the outcaste
118. **Vrishabha** – the bull
119. **Yama** – deity of death
120. **Yogeshvara** – Lord of Yoga



NIRVANASHATAKAM

Six Stanzas on Nirvana by Shankaracharya

1

*Mano Buddhyahankar Chittani Naham
Na Cha Shrotra Jihve Na Cha Ghrana Netre
Na Cha Vyoma Bhumirna Tejo Na Vayus-
Chidananda Rupah Shivo-ham Shivo-ham*

***Shivo-ham Shivo-ham Shivo-ham Shivo-ham
Chidananda Rupah Shivo-ham Shivo-ham**

I am not mind, intellect, thought, or ego;
not hearing, taste, smell or sight; not ether or earth, fire or air.
I am the soul of knowledge and bliss.
I am Spirit. I am Spirit.

2

*Na Cha Prana Sanjno Na Vai Pancha Vayu-rna
Va Sapta Dhaturna Va Pancha Koshah
Na Vakpanipadam Na Chopastha Payu
Chidananda Rupah Shivo-ham Shivo-ham ***(repeat)***

I am not prana nor the five vital airs; not the seven components
of the body nor the five sheaths; not the five organs of action.
I am the soul of knowledge and bliss.
I am Spirit. I am Spirit.

3

*Na Me Dvesha Ragau Na Me Lobhamohau
Na Me Vai Mado Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshas-
Chidananda Rupah Shivo-ham Shivo-ham ***(repeat)***

I have no aversion or clinging, no greed or delusion,
no envy or pride, duty or purpose, no desire, no liberation.
I am the soul of knowledge and bliss.
I am Spirit. I am Spirit.

4

*Na Punyam Na Papam Na Saukhyam Na Dhukam
Na Mantra Na Tirtham Na Veda Na Yajnah
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupah Shivo-ham Shivo-ham *(repeat)*

I am not virtue or vice, not pleasure or pain.

I am not sacred word or pilgrimage, not scripture or sacrifice.

I am not enjoying, enjoyable, or enjoyer.

I am the soul of knowledge and bliss.

I am Spirit. I am Spirit.

5

*Na Mrityurna Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhurna Mitram Gurur Naiva Shishyas-
Chidananda Rupa Shivo-ham Shivo-ham *(repeat)*

I have no death or fear, no class distinction, no father,
no mother, no birth; no friend or relative, no master or disciple.

I am the soul of knowledge and bliss.

I am Spirit. I am Spirit.

6

*Aham Nirvikalpo Nirakara Rupo
Vibhutvachha Sarvatra Sarvendriyanam
Na Cha Sangatam Naiva Muktirna Meyas-
Chidananda Rupah Shivo-ham Shivo-ham *(repeat)*

I am changeless, formless, all-pervading, omnipresent,
and not touched by attachment of the senses.

I am not freedom. I am not knowable.

I am the soul of knowledge and bliss.

I am Spirit. I am Spirit.



ABHISHEKAM OF SHIVA LINGAM

Abhishekam is a Sanskrit word that means ritual bathing, sprinkling, or consecration. It is done to purify the heart and mind—facilitating receptivity to the divine energies residing in an image of the deity and awakening them within our own hearts and minds.

Hindu scriptures prescribe pure, sattvic, nourishing substances such as rosewater, honey, or milk to be used for this purpose. These natural liquids are purifying and pleasing to the mind and body.

The offerings are made in a steady stream, signifying offering the flow of attention and awareness to the divine One in the inner experience of concentration and meditation which precedes samadhi — the experience of oneness.

ABHISHEKAM RITUAL

Pujari leads Ritual during Moola Mantra Chanting

MOOLA MANTRA FOR LORD SHIVA

Om Namah Shivaya

The great name mantra for Shiva—OM Namah Shivaya or Reverence to Shiva—is an extension of OM and is a prayer for the peace, blessings and grace of the Divine Word.

Shiva is the energy of OM as expansion, ascension, and the power to go beyond all limitation, linking us to Being, Consciousness, Bliss, and Love absolute.

-Dr. David Frawley

SILENT MEDITATION

SHIVA AND SHAKTI

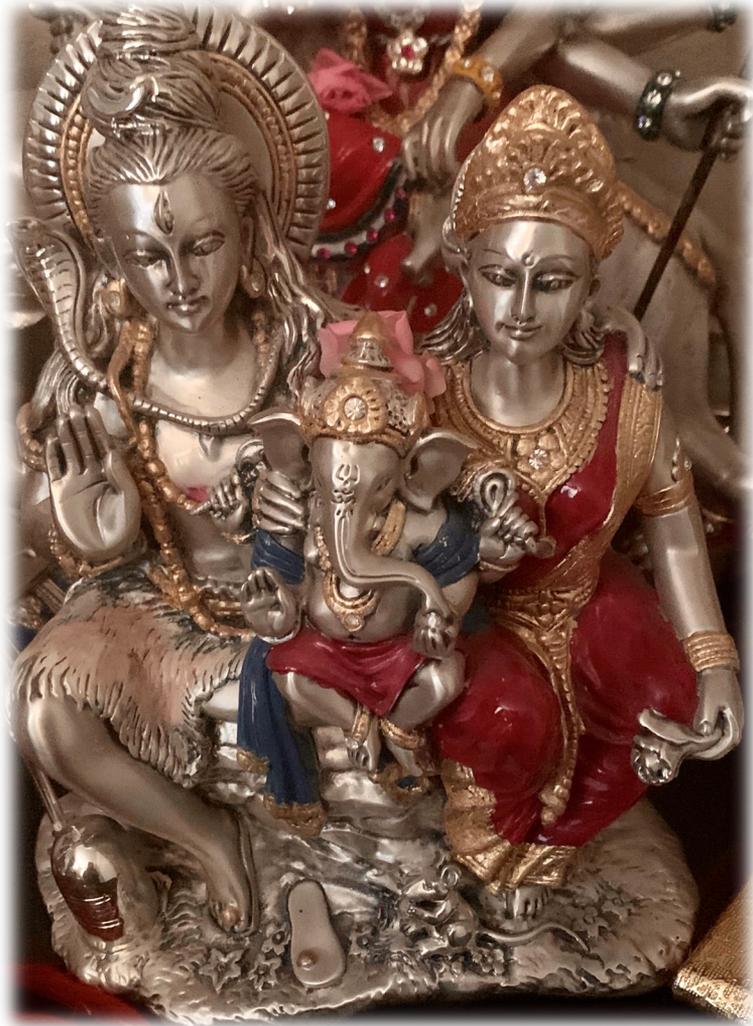
“The Divine Mother is that aspect of God which is active in creation: the shakti, or power of the transcendent Lord.”

—Paramahansa Yogananda

Mahashivaratri celebrates the consummation of the marriage of Lord Shiva and Shakti, the oneness of the transcendent with the immanent. Shiva is known as omnipresent pure consciousness and Shakti is the reflection of That in the mind-body (and all of creation). Shakti, the divine life force worshiped as the Divine Mother, is also a latent power in human beings known as Kundalini. When awakened, She vitalizes the body-mind and facilitates spiritual liberation.

After awakening, in a process which may take lifetimes or a moment, Kundalini Shakti ascends up the subtle spinal pathway to the crown chakra—symbolically Kailash, the Himalayan abode of Shiva. Here, the ‘marriage of Mahashivaratri’ is celebrated; the immanent Shakti merges with the transcendent Shiva.

Pure consciousness and Its power celebrate Oneness, experienced by the devotee as satchitananda, existence-consciousness-bliss. In this divine ecstasy of being and becoming as One, the transcendent and the immanent are experienced as “not two.” They are One. The light of pure consciousness meets its own reflection from nature, just as sunbeams are not separate from the sun.





THE RADIANT PATH

Contemplating the Yamas and Niyamas

The spiritual practices of Kriya Yoga include the yamas (restraint of harmful or non-useful thoughts, speech, and behavior) and niyamas (cultivation of spiritual qualities). These ten restraints and observances are ways we engage in the three principle disciplines of Kriya Yoga—self-discipline, study of the nature of Reality, and surrender to God.

Shiva is known and worshiped as the Lord of Yoga (Yogeshvara), which is why Mahashivaratri is often celebrated in yoga centers and ashrams as well as in Hindu homes and temples. Lord Shiva is associated with the power of tapas—the fire of self-discipline that transforms the heart and mind of a devotee. As you read the yamas and niyamas on the following pages, reflect on your own fiery commitment to Self- and God-realization, the ultimate goal of Kriya Yoga practice.

YAMAS (Restraints)

Harmlessness – Ahimsa

*Cultivate nonviolence and experience
the entire world as your friend.*

Truthfulness – Satya

*Be completely truthful and
your words will have creative power.*

Nonstealing – Asteya

*Take nothing from others and
discover the jewel of abundance.*

Right Use of Vital Force – Brahmacarya

*Let nothing distract you from right living
and experience great vitality.*

Nonattachment – Aparigraha

Free yourself from greed and see life clearly.

NIYAMAS (Observances)

Purity - Shaucha

Purity precedes even-mindedness and true joy.

Contentment - Santosha

Be content now and realize unshakable happiness.

Self-discipline – Tapas

Always do what pleases your soul.

Self-inquiry – Svadhya

Study scripture. Inquire within. Know your true self.

Surrender – Ishvara-pranidhana

Recognize oneness and be free from fear.



MAHAMRITUNJAYA MANTRA

Om

**Tryambakam Yajamahe
Sugandhim Pustivardhanam
Urvarukamiva Bandhanan
Mrtyormuksiya Ma Mrtat
Om, Shanti, Shanti, Shanti**

Om, we pray to the Supreme Lord who sees all whose grace is present everywhere like a sweet fragrance, who bestows the blessings of prosperity and nourishes all life. May we be liberated from all bondage and the shadow of death. Through realization of Truth, may liberation unfold effortlessly as ripe fruit falls from the vine and becomes free.

Chanting the Mahamritunjaya Mantra for Meditation and Healing

Intentional chanting of this ancient Sanskrit mantra clears the mind and releases energy for healing. Contemplate the meaning of the mantra as you are chanting. Offer its benefits for those you pray for and for the well-being and spiritual awakening of all beings everywhere.

ARATI & CLOSING PRAYERS

PEACE MANTRA

Om, Sarvesam Svastir Bhavatu

Sarvesam Shantir Bhavatu

Sarvesam Purnam Bhavatu

Sarvesam Mangalam Bhavatu

May all experience complete well-being.

May everyone know peace and contentment.

May all realize fullness.

May all experience the auspicious life.

PRAYER FOR ALL BEINGS

Lokah samastah sukhino bhavantu (x2)

May all of the beings in all the worlds be happy

Om Shanti, Shanti, Shanti

O' GOD BEAUTIFUL

O' God Beautiful, O' God Beautiful

At Thy feet O' I do bow.

In the forest Thou art green

In the mountain Thou art high.

In the river Thou art restless.

In the ocean Thou art grave.

O' God Beautiful, O' God Beautiful

At Thy feet O' I do bow.

To the serviceful Thou art service.

To the lover Thou art love.

To the sorrowful Thou art sympathy.

To the yogi Thou art bliss.

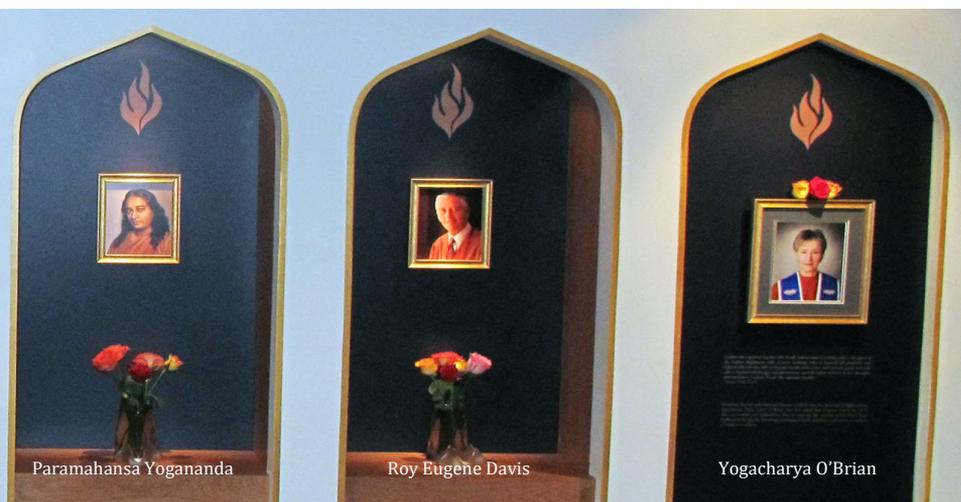
PRASAD



Kriya Yoga in this tradition has been passed on through the centuries from guru to disciple through instruction, initiation and transmission. This lineage begins with **Mahavatar Babaji**, the great avatar or yoga master, whose mission is to support the awakening of souls and planetary evolution. Through him, the teachings were transmitted to his disciple **Lahiri Mahasaya**.

After receiving permission from Babaji to make the teachings of Kriya Yoga more widely available to sincere seekers, **Lahiri Mahasaya**, a family man known as a householder yogi, initiated thousands of students, including **Swami Sri Yukteswar**.

Swami Sri Yukteswar trained and initiated, **Mukunda Lal Ghosh**, one of his foremost disciples who would later be instrumental in the worldwide dissemination of the teachings of Kriya Yoga. Mukunda had been initiated into the practices of Kriya Yoga early in life by his father who was also a disciple of **Lahiri Mahasaya**. Yet, his destined guru-disciple relationship was with **Sri Yukteswar** who faithfully guided him and supported his unfolding spiritual realization. After years of devoted study and practice with his guru, he entered the swami order and took on the monastic name, Swami Yogananda.



It was **Swami Yogananda** who came to America in 1920 with the blessings of his guru, to spread the liberating teachings of Kriya Yoga to the West. He remained in the West initiating thousands into the spiritual practices of Kriya Yoga and inspiring seekers worldwide to discover the liberating truth of their spiritual nature and their relationship with the Infinite. Among those he trained, ordained to teach, and initiate others into Kriya Yoga, was his disciple **Roy Eugene Davis**.

Roy Eugene Davis met **Paramahansa Yogananda** in 1949. He was accepted for monastic training and later ordained by him in 1951. **Mr. Davis** dedicated his life to offering these teachings worldwide for over 70 years.

Yogacharya Ellen Grace O'Brian, a disciple of Mr. Davis, abides in the living legacy of this teaching tradition. **Yogacharya** met her guru, Roy Eugene Davis, in 1979. She was trained and ordained by him to carry on the mission of Kriya Yoga to bring the liberating teachings of Self- and God-realization to seekers of truth everywhere. CSE's service in support of individual and planetary spiritual awakening is carried out today by many CSE ministers and meditation teachers.

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