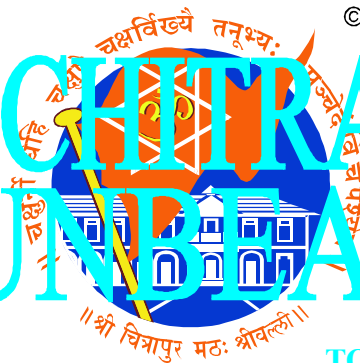


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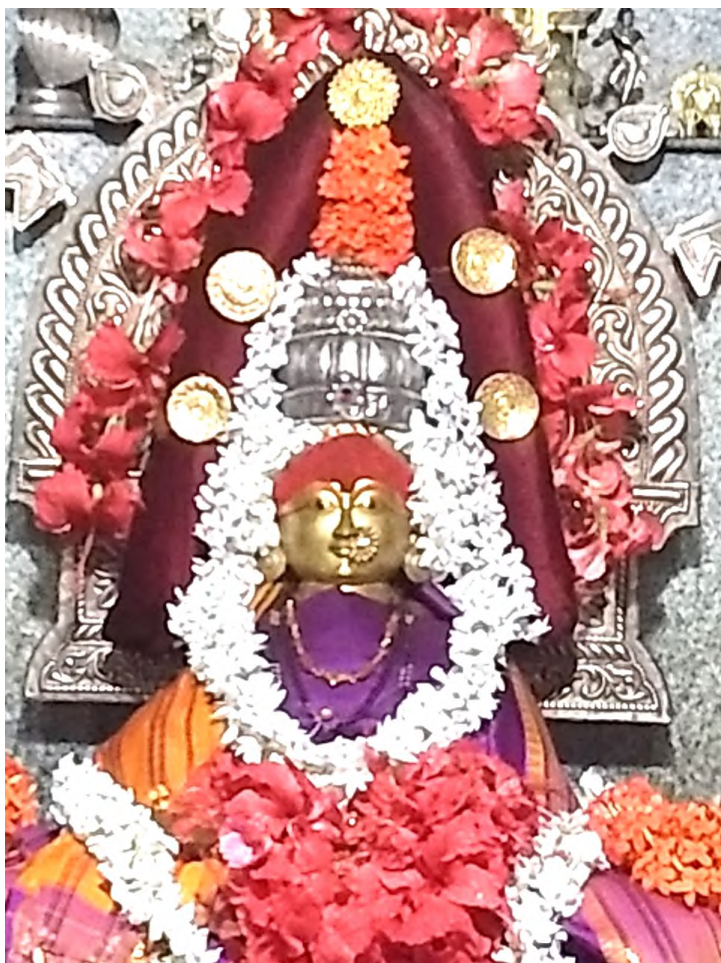


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CONTENTS	Page No.
Prayers, Praises & Psalms	4
Sunbeam Subscriber Details & Feedback Request Form	5
Teachings of Swami Anandashram	6
Teachings of Swami Parijnanashram	8
Excerpts of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji at Shirali on 22-11-2020	11
Jagadguru Speaks	27
Teachings of Swami Iswarananda Giriji Maharaj	28
Festivals in March 2021	30
Santa Arur Umabai Bodhamrit	31
Shri Bheemeshwar Temple, Gokarna - An Appeal	33
Little रविकिरण	35

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yagnavalkya tells Janaka:

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येके भोक्तृभोगार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

There are two unborn ones; the knowing God and the unknowing soul, the powerful and the powerless. Indeed, there is also another one who is unborn and is connected with the enjoyer and objects of enjoyment.

Atman is infinite, of cosmic form and a non-doer. This triad (Ishvara, Jeeva and Prakriti) constitutes Brahman.

युजे वां ब्रह्म पूर्वं नमोभि विश्लोका यन्ति पथ्येव सूरः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थु ॥

Here, all ye children of immortal bliss, also ye gods who dwell in the high heavens, follow only the footsteps of the illumined ones, and by continuous meditation merge yourselves in Brahman.

(Continued: Shvetashvatara Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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SWAMI ANANDASHRAM

DHARMA AND ITS PRACTICE

*(Summary of a discourse delivered at Hubli in June 1937;
adapted from the Shrimat Anandashram Ordination
Jubilee Souvenir.)*

Dharma is the means to prosperity and to liberation alike. Prosperity includes the happiness of this world with health, wealth, etc., leading thereto, as well as the happiness of heaven and other worlds. This two-fold happiness is impermanent. By liberation is meant salvation which is identical with bliss.

In our Sanatana Dharma there are two divisions known as Karma Yoga and Jnana Yoga. Of the two, Karma Yoga is the means to prosperity and Jnana Yoga to liberation. As Karma Yogis go on enjoying the fruits of action, they acquire dispassion in regard to such fruits by reason of their evanescence and they thereby qualify themselves for Jnana Yoga.

Karma Yoga is suited to those in the Brahmachari, Grihastha, and Vanaprastha stages of life, while Jnana Yoga is suited to Sanyasis. Although the ordinary rule is to adopt Sanyas only after properly passing through the three earlier stages, those who, either because of faithful performance of their ashrama dharma or through the strength of their past good deeds, acquire purity of the heart and dispassion in either of the first two stages can, according to the Shastras, enter the stage of Sanyas straight from it.

" Brahmanas long to know this Atma through the study of the Scriptures, sacrifices, gifts and penance in the shape of desirelessness ", says the Brhadaranyakopanishad (IV-4-22). This implies that performance of Karma Yoga in the spirit of desirelessness prepares one for Jnana Yoga. Shri Shankaracharya has made this clear in his Gita Bhashya where he says: " though the Pravritti Dharma, prescribed for varnas and ashramas as a means to prosperity, leads to the attainment of heaven etc., it paves the way to purity of the Lord. As the pure in the heart

‘ॐ श्री सद्गुरवे नमः’

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become fit to tread the path of knowledge, Pravritti Dharma leads both to knowledge and to liberation. "

It is well known that ours is the Bhagavata tradition. It is stated that the basis of this tradition is the Dharma preached by Shri Krishna to Uddhava in the Bhagavata and to Arjuna in the Gita. As the path of action yields birth for the enjoyment of the fruits thereof, it is , by its very nature, the source of shackles in the form of birth and death. But it is not possible to abandon it on this account because all but the wise are subject to the qualities of nature (प्रकृतिगुण) and have perforce to engage in action. Not even for a moment can they remain actionless. Hence the need for performing the action prescribed in the Shastras in such a way that they may not create fresh fetters. **Just as poison which kills life is transformed into medicine in the hands of the physician, even so, Karma Yoga, when performed without desire for fruit, with the mind balanced alike in success and failure and in the spirit of dedication to the Lord, helps to remove the fetters by purifying the heart.** And more: as it is stated that man can attain perfection by performing his own Karma and so worshipping the Paramatma who is the omnipresent Creator of the universe, there is, in this Bhavavata school, a sort of harmony between the paths of action and of devotion.

Of the action to be performed daily by householders, the chief ones are the Sandhyavandana and the Pancha-mahayajnyas. As the Sandhyavandana includes meditation on the Paramatma through the Gayatri mantra, and as such meditation can be of benefit to everyone, this kind of worship has the greatest importance. Manu has declared that the Gayatri mantra, which

(भूर्भुवःस्वः)

is the means to the attainment of the Eternal. As the Paramatma has to be worshipped with the feeling that He is immanent in the entire universe both moving and unmoving, the five great sacrifices which constitute the worship of gods, Rishis, Pitris, Bhutas and man, are helpful in that they firmly establish that feeling. Shri Krishna has commended these sacrifices by saying that those who partake of food remaining over after their performance, are absolved of all sin.

May the Paramatma grant that all of you may perform your Dharma to the best of your ability and share the merit !



TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of a Discourse in Hindi delivered at
Hamilton, Dundas, Canada, on August 5, 1979.)**

Though our mother-tongue is Konkani, as there are many Hindi-speaking people present here, we propose to speak to you in Hindi. It is two to three months since we came over here to America from Bombay and, wherever we have been, we have spoken on religious topics. Our audiences have been small, may be because we were speaking most of the time in the mother-tongue. We have been asked to speak 'four words', this is easier said than done because you cannot describe Dharma in four words. But that reminds us of how Vyasa had summed up the entire quintessence of the Vedas and Upanishads in four Shlokas for the benefit of Suta, describing what Dharma is. If we can meditate every morning on getting up on this description of Dharma, we can realise eternal happiness. We are aware that we are in America, here both men and women go to work from early morning till evening and may not get time to do meditation. Nevertheless, this is what the four Shlokas tell us.

The first shloka by Vyasa tells us that this mind of ours, though endowed in us by God, is restless by nature, it is all the time hankering after one object or the other and there is no end to our desires because of the mind. This is not the way to seek Dharma. We should not strive for Dharma with any desire in our mind. You know, now-a-days, there are many conversions taking place to Christianity or Islam. People allow themselves to be converted because some kind

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of inducements are offered. We should never give up our Dharma out of fear or out of desire for lucre. As Vyasa says, sum and substance of all our scriptural truths in the end is that only Dharma stands by us. We are taught from early childhood by our parents, by our preceptors what Dharma is and we should adhere to the Dharmic path.

Nothing that we possess in this world lasts. Only Dharma, like our soul, is eternal. When the time comes for us to give up our body, we give up everything, our body, our worldly assets, our close relatives, nay, everything. Only Dharma accompanies the soul on its onward journey. Even when we take rebirth, it is Dharma that comes with us into our new life. It is said that man is prone to all kinds of desire. Only Dharma can save him. The faith we repose in God is itself Dharma. We need to keep God close to us and that is possible only if we have faith. Dharma means holding on to something, the faith that we hold on to is itself Dharma, says Vyasa. We get peace of mind from meditating on God. Even if we earn a great deal of money, we do not get peace of mind. Many people from India come to America in search of high-salaried jobs, worldly comforts etc. Yet, happiness eludes them even after acquiring all that they desire. Somebody asked us soon after we came here to America as to how we feel here. We had to reply that we do not find here the same spiritual atmosphere that we find in India. Whenever a saint comes here, no doubt, the atmosphere is surcharged for the time being but after the saint leaves, that atmosphere also goes. This friend told us that he used to work in Madras and he had nothing. So, he came here, now he has his own house, cars and what not. Yes, in one sense, you might achieve a lot but all this achievement is nothing if Satwic happiness is not there. Satwic happiness alone lasts, all else passes. To achieve that happy state, our

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mind must automatically be tuned to God. Whatever we do, wherever we are, we should never lose sight of God, we should make our mind dwell on Him always.

Krishna is our goal. Krishna is also called Shyâm or the Dark One. It means that He conceals Himself in the darkness of our soul and does not reveal Himself to us. We are, therefore, exhorted to develop devotion to Lord Krishna, wherever we may be. To have love for Krishna, you do not need to spend any dollars.

Viveka Chudamani says that this human birth of ours has come to us after millions of births and we have to put it to the best possible use. If we fritter away our precious life in this human body, if we do not make use of the thinking powers given to us by God, we are no better than animals who have no intellect but are guided only by their instinct. Then, we cannot get devotion for Lord Krishna. So, we should develop devotion for Krishna. This is the sum and substance of what these four Shlokas written by Vyasa tell us. Even if it be for 25 seconds, please think of God and pray to Him to give you wisdom, to forgive our shortcomings and to grant you Satwic happiness.

(Continued)

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Excerpts of Ashirvachan by P. P. Shrimat Sadyojat
Shankarashram Swamiji
at Sampark -2 at Shirali
on 22nd November 2020.

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत्धम्मिल्लसम्मल्लिकाम् ।

लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीसृजं
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

नृसिंहगिरिसञ्जातं संवित्स्फुरणदायकम् ।
शिष्यहृत्तापहारकं ईश्वराख्यं गुरुं भजे ॥

ॐ श्रीगुरुभ्यो नमः । श्रीभवानीशङ्कराय नमः । श्रीमात्रे नमः ।

तुमालि एक इच्छा आशिलि “हॉ सम्पर्क कोर्का” म्होणु. आम्मी स्पष्ट केल्लें
“आम्कां मस्त खूशी”. खूशी म्हळ्यारि ह्या पयले एक जाल्लेलो सम्पर्क. हें संपर्क -
२. त्या वेळारि मुखारि कशिशि, कस्तलें गोत्तशिलें. एक कळवळो आशिलो but इत्तल
आठ-नव म्हैन्यांतुं आम्मी पळय्त आसति; एक संघटना जात आस्स. प्रत्येक व्यक्तित्ने
'आण्णालें एक मूल spiritual base आस्स' हें स्वीकार कोर्नु.. आम्चीगल्यांतुं चड
स्पष्टतया दिस्ता जाल्यारि मठाक संबंधीत लोक आसति, तांगलोयि संपर्क वाड्त
आस्स, आम्मी पळय्त आसति. So, each one has tried to use this, एक
आपत्कालीन परिस्थिति also, to one's own spiritual advantage. तितिक्षा

‘ॐ श्री सद्गुरवे नमः’

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वाड्डोनु, अनुष्ठान वाड्डोनु, individually आस्सो, collectively आस्सो, because I get the reports; कोण-कोण खंचे एक तिथि-निमित्त बय्स्नु केल्लें म्होणु. मस्त खुशी जात्ता. आनी समाजांतुं सुद्धायिं सम्पर्क वाड्ल; आतं प्रवीणमाम्माने सांगिल वारि. हें आम्कां एक स्पष्ट लक्षण त्या गुरुशक्तिल्या अनुग्रहाचें.

“संपर्क” म्हळ्यारि “Contact”. So on a लौकिक-स्तरारि, in हिन्दी when you speak, ‘हाँ, हाँ, कुछ काम था उन लोगों से, तो अभी संपर्क हो पाया। I have just got their phone number or email ID. Now I have to establish some links, business or whatever’. So, हें सुद्धायिं तशीचि. It will help you but आम्मी सांगिलें वारि तुम्मी हांगा, शिरालिंतु येव्का, राब्का म्होणु आम्कां मस्त इच्छा. कारणयि आस्स. हांगा एक शक्ति-संचार जात आस्स, सुमार इत्लें बरें जात आस्स आनी ह्या वातावरणांतुं दोनी-तीनी दिवस राब्ल्यारि तित्ल एक शुद्धि जात्ता आनी तीव्रता येत्ता. ताज्जो लाभ पूर्णतया सगळ्यांनि घेव्का म्होणु आम्मी गुरु-चरणीं प्रार्थना कर्ताति. मठ समाजाचे खातिर.

So, आतं ते लक्षण बरें येत आस्स. भाय्चि परिस्थिति कश्शि आस्सो; जाल्यारि आंतरिक एक बल वाडत आस्स, आम्कां तें स्पष्ट दिस्ता म्होणु खुशी जात्ता.

आम्मी सत्संगांतुं मस्त-फांतां अप्पया-दिक्षितागले श्लोक आनी घेव्चे जात्ता. अप्पया-दीक्षित God-intoxicated Soul. चिदम्बरांतुं नटराजालि आराधना कोर्नु साक्षात्कार जाल्लेलो आनी मस्त मार्गदर्शन मेळतालें. विद्वान म्हळ्यारि साधारणाचे न्हयी. तशीचि भक्ति, सहजता. तांगले descendant, nephew may be अप्पय-दीक्षितागले नीलकण्ठ-दीक्षित म्होणु आशिले. So, probably the uncle was instructing that young boy, संस्कृतांतुं उल्लोव्चें. So, the Senior asked, “आपदि किं करणीयम् ?” .. “आपत्तकालीन परिस्थिति में क्या करना चाहिए, क्या किया जाना चाहिए ?”. That boy, संस्कार आशिले नीलकण्ठ-दीक्षित... “स्मरणीयं चरणयुगलम् अम्बायाः”. ‘अम्बायाः’ .. देवीलें. ‘चरणयुगलम्’ .. पद-द्वन्द, दोन पाय ताज्जें स्मरण कोर्का. अच्छा, then... “तत् स्मरणं किं कुरुते ?” .. “आनी तें स्मरण केल्यारि ताज्जें लाभ कल्लों ? What does it finally fructify into? What

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Late Smt. RADHIKA MURALIDHAR KALLIANPUR.**

does it give you? ”. The boy answered “ब्रह्मादीन् अपि किंकरीकुरुते” ब्रह्मादि सगळे दैव आसति, देवता आसति, तांका सुद्धायिं it may make ‘किंकर’... किंकर म्हळ्यारि servant, in seva, “कल्लें कोर्का ? what should I do?” म्होणु तशिश्न म्हण्ताति... तशिश्न एक लक्षण. म्हळ्यारि एक बरेपण जांका म्हळ्यारि आम्मी किल्ले प्रयत्न कर्ताति, तांतुं बरेपणाचें -कारण कल्लें आस्स if you touch that, naturally other things begin to fall into place. तशिश्न कोर्नु एक आम्मी हें सगळें आराधना आनी कर्ताति. लोकांनी self-motivate जाल्लु विलक्षण कार्य केल्यां. आत्तं ताज्जो उल्लेखु प्रवीणमामाने केल्लो, विश्लेषण आम्मी कर्ताति. जाल्यारि इत्लें आत्तं आम्मी स्पष्ट सांगु जात्ता मस्त संतोष जात आस्स. एक विश्वास म्हण्ताति की “हांवें कल्लें कोर्चें?”, स्वाम्यानि कशिश्न मार्गदर्शन केल्यां तशिश्न उपासना कोर्का. आनी समाजाचें, मठाचे एक व्यवस्था हाड्का म्होणु systems घाल्चीं म्होणु. तांतुं लोकांगलें participation, सहयोग पळ्यनाफुडे आत्तं मस्त खुशी जात आस्स. बरेंचि लक्षण. So, आत्तं एक भजन सुरु कोर्चेद वे ? Then आम्मी ताज्जेरि चिंतन कोर्चेद.

प्रथम सम्पर्का-वेळारि प्रश्न I had invited, isn't it? You can ask your questions, give me something to speak on etc. This time we decided against it. But still I remember a question posed by Shashank. During दीपनमस्कार, आनन्दाश्रम स्वाम्यांगलो उल्लेख जातना स्वाम्यानि योनिमुद्रा नमस्कार कोर्चे आशिलें. At that time, I felt it was too technical for that particular Sampark. This is the Second one so चिके दृढ सर्क जाल्ला. so, elaborate म्होणु न्हयी. it is a very technical thing. Let us try to understand from what Devi means to us, what is this Guru Shakti and how we can invoke, Ok? Please remember Shri-Vidya etc. is a very sophisticated upasana... no doubt about it. But any upasana, once you enter, there is a huge amount of sophistication. I am using that word, please understand. म्हळ्यारि people say, “I have Bhakti, is that not enough?”. Bhakti is the potential. Once you want to connect to the Divine, you have to learn the language of the Divine. The Divine that has come to a level where it can interact. A little more than just spiritual, which

O DEVA, my Pranams at Your Divine Feet.

Let my Pranams be in my Deeds.

To offer our Pranams & this Prayer, we sponsor this page

- Shalini, Uma & Arun Bolangdy.

is all encompassive, it is the psychic also, दैव स्तरारि. So, you need to learn to deal with it also correctly. पूजेचें विधान आस्ता... “माक्का भक्ति आस्स. हांव कोर्काचि वे?” But once you have invoked, the procedures have to be followed and that is where you get the Grace from. So, तश्चि let us try to understand.

“चित्स्वरूपा महामौना...” (bhajan)

Devi, whichever form, कार्लातुं दुर्गापरमेश्वरी आस्स, दुर्गति-तारिणी ... तिगलें एक manifestation. The *upasana* connected is very, very rich. खंची देवता, तिगले खंचे गण, तिगले खंच-खंचे मंत्र..... that is the one sophistication. You don't have to be troubled by that. If you have the *mool-mantra*, that is enough. The sophistication comes in how you accept the *mantra*, how you do the *mantra-japa*. That is what we will be actually going into.

शिरालीतुं मस्त अपराध जाल्लेले. स्वाम्यांगले पादुका हाडुका म्होणु निर्णय एक जाल्लो प्रश्नेरि आयलें. विधिवत् आनी विजृम्भणेने मठांतुं आम्मी स्वाम्यांगली पादुका हाड्ळी, गुरु-ज्योति-यात्रा केल्लेलि. आतं स्वाम्यांक हाडचे कल्लें ? ! स्वाम्यांगलेंची; जाल्यारि “आम्मी पुनः एक प्रार्थना कर्त आसति. आम्कां क्षमा कोर्नु आम्कां स्वीकार कोर्का. आमच्यांतुं शिष्यत्व येवो” म्होणु त्या भावनेने तें केल्लेलें. So, तें एक declaration जांक्का, publicly कोर्का. आनी तांतुं शरीर-वेदनाचें येत्त आशिलें. So कल्लें एक कष्ट सहन कोर्नु कोर्का. So, bare-feet, etc. people had walked 100 kms. सॅकीटकाचे परिक्रमा कर्ताले खंयिं लोक. तश्चि सगळें practice कोर्नु मागेरि... this was a Marathon. तिल्लें सगळें केल्यां.

आनी त्या वेळारी, भवानीशंकर आराध्य-देव आमालो. जाल्यारि तागले अनुग्रह आनी स्पष्टतया कोळका म्होणु भुवनेश्वरीली प्रतिष्ठा जाल्लेलि. म्होणुचि आमाल मठांतुं पयलें, येंच्च भित्तिर भवानीशंकराक येवु नमस्कार कोर्चें आस्ता.... गर्भगृहांतु, होडी-समाधी म्हण्टाति. मागेरि वचुनु.... विधान normally कश्चि आस्ता ? गणपतीलें कोर्चें, मागेरि देवीलें कोर्चें. हांगा तें न्हयी. तीचि शक्ति आतं main मातृत्व घेवु भुवनेश्वरी-रूपेण आयल्या म्होणु पयलें भुवनेश्वरीक नमस्कार कर्ताति, मागेरि गणपती, मागेरि आचार्य (आदि शंकराचार्य)... आनी मागेरि आमाल परंपरेचे आचार्यांक नमस्कार कोर्चें एक विधान आस्ता. Keep that significance in mind.

So, मठांतु भवानीशंकर-देव आस्स, भवानी आनी शंकर आनी भुवनेश्वरी.. तीं विंगड न्हयी. शिव-शक्तितुं भेद ना. आनी शिव-शक्तिचे एक प्राधान्य... तिगले वात्सल्य, तिगल प्रीती, अनुग्रह द्योतित कोरुक भुवनेश्वरी आयल्या. That is the significance of Bhuvaneshwari.

स्वाम्यांगलें श्री-विद्येतुं mastery, ऐक्य जाल्लेलें देवी सांगाती. So, what is that? We can say it is a little sophisticated. It is the Mother as Raja-Rajeshwari, She is the Empress. पाश, अंकुश धरल्यां आनी She holds the बाण, धनुष आनी ‘पञ्च-तन्मात्र-सायका’ .. शब्द-स्पर्श-रूप-रस-गन्ध कोर्नु ती सृष्टी कर्त आस्स. She is in Her own Bliss. She doesn't see anything other than Herself, because there is nothing else. आप्णागले एक ब्रह्म-शक्ति ती प्रकट कर्त आस्स, आप्णाल्याचि एक आनंदांतुं. So, हांगा आम्मी प्रार्थना कर्ताति “हांव त्रासांतु आस्स. मज्जदिव्काने तुगले अनुग्रह येवो” म्होणु प्रार्थना कर्नाफुडे like any mother, “हॉ, जायद” म्होणु ती बाण थंयिं दव्वर्ता, धनुष थंयिं दव्वर्ता. पयलें अभय दित्ता आनी मागेरि वरद-मुद्रा प्रकट कर्ता. So, *Abhay* and *Varad* instead of the *Dhanush* and the arrows, that is Bhuvaneshwari. अर्थु जात आस्स तुम्कां ? So, even in the *vigrah*, even in the ध्यानमूर्तींतु, there is tremendous significance. So, once you are assured of Her grace, maybe *Shri-Vidya* तुं प्रवेश is possible आनी स्वाम्यांगले तांतुं आशिलें.

So, तें उपासनेंतुं... I think I will be elaborating on this. “मनसा-वाचा-काया” म्हण्ताति . म्हळ्यारि whatever I do; physically I can do, I can mentally do something, emotions involved there at every stage and verbally also. व्हय की ना ? चूकी जाल्यारि सुद्धायिं “मनसा-वाचा-काया कर्तलेंयिं, if I made a mistake, may I be forgiven” is the prayer!

So, here, when a person does the puja, not only is he doing some *upachara*-s and uttering some *mantra*-s, the whole body is to be used. In that sophistication a lot of *mudra*-s are displayed. “मुदं द्रावयति” a gesture which releases joy. Suddenly there is a cascade of joy, like somebody starts off very seriously and you are listening.... “बाप रे ! where is this leading to?” and then suddenly there is a punch-line and you realize its a joke ...There is a surge of joy. Remember again if you

don't catch it, somebody analyses the joke for you, then the joke has been destroyed. You get it or you don't get it. A very small example, so, *mudra*-s are actually bringing out, expressing and invoking also, evoking that joy. So, मुद्रा कोर्चे आनी आस्ता.

So, दीपनमस्कारा वेळारि आप्णाल्या गुरुंगलें स्मरण जातना naturally, स्वाम्यांनि आनंदाश्रम-स्वाम्यांगलें स्मरण कर्तना तें मुद्रा, main एक देवीले नमस्कार कर्ताति, “त्या मुद्राने त्या शक्तिलें हांव आवाहन कर्त आस्स” म्होणु तश्शि कोर्चे आशिशलें. आप्णाले जो श्लोक आस्स, स्वाम्यांगलें नांव येत्ता, थंयिं तीं शांत जालु बस्तालिं. तो पर्यंत “हांव स्वीकार कर्ता अनुग्रह”. That is the significance of using that particular *mudra* at that time.

The entire *parampara*, the *anugrah* is being invoked. *Anugrah* म्हळ्यारि शक्ति, देवी but it is coming as the *purvacharya*-s. आप्णागले गुरुंगले म्होणु भित्तिरि नमस्कार कोर्नु, शांत जालु, आत्मसात कोर्चे, lose yourself in that during *deepa-namaskar*. That is what the *acharya*-s do, म्होणु तें तश्शि दाकय्ताति, कर्तालि.

This particular one. भुवनेश्वरीले भजन so basically She is ‘चित्स्वरूपा’. There is nothing dull, nothing gross in it. तिगलें स्वरूप म्हळ्ळेले चैतन्य, pure consciousness. Consciousness in itself is *Shiva*, immersed in His own fullness. When He begins to create, it comes out as *Shakti* and there we demand “Now you are aware of me, You have created me, take care of me.” We invoke that *anugrah*.

‘चित्स्वरूपा’ आनी ‘महामौना’. महा-मौन, not just an ordinary मौन. त्या महा-मौनांतुं as your mind stabilizes, becomes calm and poised, She is sensed. She who is discovered in महा-मौन. She reveals Herself in महा-मौन.

तश्शि ‘नाद-स्पन्दा’. Now don't get stuck in that, “कल्कि एक हटाने I will silence my mind”. Dull, stupid, inert silence is not desirable. So, She is also ‘नाद-स्पन्दा’.... नाद-स्पन्दन थंयिं थालु जात्ता, first sign of creation happening, ‘नाद’ म्हण्ताति. Now, we are very familiar with this word ‘नाद’.... ‘निनाद’ म्हण्ताति, practice कर्ताति.

‘नाद’.... It is an indistinct sound, there is no particular *shruti* in that, like the roar of the ocean or the clouds. You can’t say “this is the षड्ज, that is a षड्ज”. There are too many notes. But there is a rumble, there is a noise. That sound, that ‘नाद’. ‘नि-नाद’, that which is expressed in our upasana. “आ SS” and whatever you do. That ‘नि-नाद’.... use when you want to understand this ‘नाद-स्पन्दा’ Bhuvaneshwari. She from whom that नाद प्रकट जाता आनी Creation comes into being.

‘ह्रीं ह्रीं’...so, its not just a sound when we come down to ‘ह्रीं’. ‘मंत्र-रूपिणी’ ती. There are definite *mantra*-s, there are names like Bhuvaneshwari. Immediately a visual, you can visualize this. ‘दुर्गा’ म्होण्चे भित्तरि, ‘काली’ म्होण्चे भित्तरि तें मुण्ड आनी आशिलें. But subtler than that is the *mantra*. So She is ‘ह्रीं’, ह्रींकार.

‘ऐं’, ‘ह्रीं’, ‘श्रीं’ मस्त हें सगळे बीजाक्षर आसति. ‘ॐ’ is the most important म्हण्ताति, उपनिषद-वेदांतु आख्यां. But there are other manifestations of *Pranav*. ‘शाक्त प्रणव’ म्हण्ताति, in that ‘ह्रीं’ is one of the most important. ‘ह्रीं’ म्हळ्यारि ‘भुवनेश्वरी-बीज’ म्हण्ताति. That is the most fundamental *mantra* of Bhuvaneshwari,

There are other names also. I think we just mentioned that. ‘ह्रील्लेखा’.... ‘ह्रीं’ मंत्र is also called ‘ह्रील्लेखा’. ‘हृद्’ is हृदय and ‘लेखा’ is रेखा, streak.. a streak from the heart, your innermost desire.

Plenty of desires, so you don’t know which is our innermost at that given moment. But as a human being, the innermost desire is to sense that liberation, to feel one’s own fullness, not to be bound, not to be restricted. That is ‘ह्रील्लेखा’. So, repetition of that *mantra*, ह्रींकार and any mantra for that matter, invokes the grace of Bhuvaneshwari, who gives the *Ishwaratva*, *adhikar* in your profession, your field, whatever discipline आनी तिगलो अनुग्रह मेळता. So, ‘चित्स्वरूपा’ जावु आशिली ही भुवनेश्वरी.... ‘महा-मौना’ तुं we begin to sense her presence when our mind’s chatter sort of dies down and it is not an inert silence, it is a vibrant silence .. ‘नाद-स्पन्दा’. and we can respond to

that, invoke that or rather become more sensitive to it by using the *mantra* 'ह्रीं'.

‘जयति श्रीवल्ली-चिदाभा’..She is the ‘चिदाभा’, the light of consciousness, आम्हाले परंपरेचे अनुग्रह. She is manifest here. तिगल जय आस्स हांगा, ‘श्रीवल्ली’ ह्या गावांतु... ‘जयति श्रीभुवनेश्वरी’.

This gives us a base to do even the *chintan* of the Mother. So, accepting Bhuvaneshwari, as not a particular deity, some located or whatever, but as the all-pervasive, शिवागेली अनुग्रहात्मिका-शक्ति. We have invoked Her. One hint is given, ‘महा-मौना’, She is in ‘मौन’. She is not perceptible to our senses. The Maun look within for strength, आत्म-निर्भर जांळ्या पळयताति. Because here we cannot define the ‘आत्मन्’, we are trying to understand the ‘आत्मन्’. She is the one who takes us within. Without Her guidance, Her protection, it’ll be very dangerous trying to look within. First of all there will be too much distraction, “I don’t feel like, I would rather do *seva*, I will do *bhajan*. Sitting for 10 mins., 15 mins. is a burden, too much restlessness” and then too many fears etc. cropping up. To see us through all this, the *mantra* is required. The *anugrah* which we initially invoke and then understanding better that in silence, She is perceived. थंयिं ऐक्य जात्ता. It is a little more than *sampark*... completely being one with Her. ‘नाद-स्पन्दा’ यी आस्स and She is very, very happy when we do the *mantra-japa*. शक्ति जागृत जात्ता शरीरांतु.

“विश्वबीजा विश्वधात्री विश्वप्रलयकारिणी”.. विश्वाचें बीज जालु आस्स. बीज से ही तो वृक्ष उत्पन्न होता है ना ? ! So, literally the *beej* is planted by the *Guru-shakti* as the *mantra*, *deeksha* घेनाफुडे. We nurture it, protect it and like as in any other seed, one week over nothing has sprouted so ‘I will dig it out and try to measure the progress’... you will destroy it. So, keep it like that, don’t discuss, don’t say it aloud etc. Even psychologically a sense of “This is important. This is mine” has to be built up. If you are casual with it, ती शक्ती वत्ता. So, that cautioning is there. So, ‘विश्व-बीजा’ जालु आस्स. From Her, the entire creation. In me, in the *roop* of the *mantra*, She is going to blossom.

‘विश्व-धात्री’... विश्व धारण कर्तलि, धारण करनेवाली, the one who holds, who protects, who nurtures as and कल्लें आमलें एक अभिवृद्धि जात्ता. विश्व धारण कर्तलि. Not only that, संपूर्ण जाय्नाफुडे ‘विश्वप्रलयकारिणी’... सृष्टी-स्थिति-लय ती कर्त आस्ता; ceaselessly in Her abundance, in sheer joy.

These elements have to come in my *upasana*. This sense of joy has to come, this seeking freedom. Let it come, get your initial intimations of strength when you sit to do your *japa* and that will percolate your regular life also. A sense of poise म्हण्ताति, less tendency to give in to agitation etc. All these things are first manifestations of Her Grace.

शरण वचुनु भुवनेश्वरी म्हळ्यारि Her *Abhay mudra* is first understood. “I can take a break, I can relax, I can work my way out of this or aspire for something better” .. This is the assurance that one gets... लक्षण.

तशि ती “विश्वबीजा”, “विश्वधात्री”, “विश्वप्रलयकारिणी”.

“विश्व-चक्रेशी”.. चक्र म्हळ्यारि चक्रव्यूह like *Abhimanyu* got caught in that *chakravyuh*... you are familiar with these concepts also, not just the story and the narrative. ‘चक्र’ is something that you get enmeshed and She is the “विश्व-चक्रेशी”. She not only creates...It’s not just a random creation created. There is a certain system in it and that is propitiated when you do the *pooja* of the *Chakra* etc.

Chakra .. You all are aware, गोत्तस सगळ्यांक, आत्त फोटो सुद्धायिं लाय्ताति. It is like a citadel or a fort, there are four entrances, there are so many triangles, then Lotus आस्ता. What is it? There are Grades, levels and levels. The strong *devata*-s who protect, ‘दिक्पाल’ etc., are on the outside, like the sentries. As you progress, the subtler and actually stronger *devata*-s are there and they are all the *Devi*-s, *Yogini*-s of the Mother, who is right in the *bindu*, right in the centre. So, as you develop your *adhikara*, you are permitted within.

श्री-चक्राची पूजा म्हण्ताति.. कल्याक तें, why is it so, ‘वहाँ पे not anybody can start that’.. why the caution? Because *Devi* may be happy but

Her attendants may object to your presence if you are not qualified... अहंकाराने केल्ले, कल्की एक बुध्वंतपण. They say, “Out!” So, very cautiously do the *pooja*, even the internal, as we progress towards the *Aatman*, towards the Mother we have to be very careful. Subtler, stronger, more demanding disciplines come in our life which the *sadhaka* senses and he responds to it intelligently.

So, ती “विश्व-चक्रेशी” आस्स and at the same time when She is propitiated, ती “विमोचनी” जात्ता. विमोचन करना यानी to release. She who releases us from this *samsara* of birth and death, जीव-भाव.... She who releases us into our own fullness as *Shiva*... “शिवोऽहम्” म्हळ्ळेलें. So, “विमोचनी” जानु आस्स.

“विश्व-चक्रेशी” आनी “विमोचनी”. So, in this particular stanza, you have all the elements, पञ्चकृत्य of *Shiva*..... सृष्टी “कर्ता”. सृष्टी कोर्नु मागेरि ताज्जे धारण कर्ता... “धात्री”. “प्रलयकारिणी”... प्रलय. She does the *nigrah*, by saying “This is the system. You are stuck in it”..... “विश्व-चक्रेशी”. But once you understand who is the Master of this, when you appeal to Her, She becomes the “विमोचनी”.... liberate कर्तली.... That is *anugrah*. सृष्टी, स्थिति, लय, निग्रह and अनुग्रह कर्तली तीचि आस्स. I don’t have to turn to anybody else. When you really understand गुरु-शक्ति म्हळ्यारि कस्लें, all this begins to make sense. तश्शि आशिलि भुवनेश्वरी... “जयति”.

मागेरि स्पष्टतया “चक्रनिलया वर्णजननी”. “निलय”... abode. So where is She? All pervasive... at the same time where do I propitiate Her, invoke Her? I say, “If this is where you reside now, I’ll be able to appeal to you, pray to you, do your *seva*. So “चक्र-निलया”... चक्रांतु आवाहन कर्ताति.

“वर्ण-जननी”. “वर्ण”... many meanings of this word.. colour. But here we say “वर्ण”, the letter or the alphabet, Samskrit alphabates. So She is “महामौना”, then there is a first स्पन्द in Her. निनाद उत्पन्न जात्ता, नाद उत्पन्न जात्ता आनी मागेरि एक sophisticated म्हळ्यारि अक्षर-रूपेण, अ-

आ-इ-ई-... Vowels, Consonants येत्ताति; through which we express, we give, we receive knowledge. And it is much, much more than that ...at subtle level, it is that *shabd-spandan* which brings about the *srushti*, etc. So, तश्शि वर्ण, letters of the alphabet.... She is the जननी of that.

“चतुर्वाणी-सुलक्षिता”... She who is highlighted by चतुर्वाणी.... चार प्रकारच्या वाणीचि ती अधिष्ठात्री जावु आस्स म्होणु हांगा संकेत केल्ला.

I started with “मनसा-वाचा-काया”, normally तश्शि कर्ताति. So there, physically I'll do *seva*, verbally I'll do *stotra*, *bhajan*.... speech... आनी mentally I'll do *japa*. Now, when you begin to understand “वाक्” म्हळ्ळेलें.. सरस्वती-आराधक तुम्मी. सरस्वतीले कल्ले स्तर आस्ताति ? The whole thing changes. We'll have to understand now “वर्ण” or “वाणी”, not as just speech.

“चतुर्वाणी-सुलक्षिता”.....She who is highlighted by, rather brought out by the four forms of speech. If I tell somebody “Ok, say this mantra ॐ नमः शिवाय, ॐ नमः शिवाय.. say it loudly”, you can increase the volume.

Then “say it at a little lower volume, reduce that pitch”. So, when I say this mantra as low as I can even at a lower pitch and volume, it is called “उपांशु”.... under your breath म्हळ्ळेलें वारि; still it is the uttered speech, I am saying it.

Now, with some proficiency I can say “Don't move your lips”. Now what are you doing, you are doing it mentally. कळ्ळें न्हयी ?

So, we have a clear one way of looking at this uttered speech... What is not uttered is the thought. But when we speak of “चतुर्वाणी”, I am afraid you will have to see speech in a different manner. The uttered is “वैखरी” and when I bring down the volume and I am doing my correct breathing and I am intensely aware of the *mantra* going on without moving my lips, and I am consciously doing it, it gets into the “मध्यमा” level of वाणी. We won't call it “thought”, we still call it “वाणी”, but it is “मध्यमा”, subtler level. That subtler level of वाणी where I am able to now do, how fast could I have done this?

Okay, I will take a little longer one “ॐ नमो नारायणाय”.. There is a rate, there is a speed I cannot cross, because otherwise I will start fumbling, lips & tongue can't go beyond that. But once I stop using them, I am just aware of it, not getting tense, that is why the diaphragmatic breathing is going on, that becomes a vehicle. That breath is taking my attention to the *mantra-japa* that is going on without using the tongue and the lips. It is still, I am consciously doing it, so I can say, yes this is still “वाणी”, but it is not “speech”. So, now “वाणी” is seen as the uttered “वैखरी”, the intense awareness of the mental *japa* that is “मध्यमा” and when it becomes more subtle, it becomes “पश्यन्ती” and then “परा-वाणी”.... That is Bhuvaneshwari, the source of वाणी.

So, where is the difference between speech and thought here? There isn't any difference. Please don't try to think ‘uttered is speech and mental is thought’. We break that difference and try to understand “वाणी” as it goes deeper and deeper, from our viewpoint.... And from the *Devi's* viewpoint, it is that “वाणी” which comes out. She is the “परा-वाणी”.

If we become तैं एक समऽ समाधि लाग्तना “पश्यन्ती” स्तरारि अनुभव जात्ता, of that *mantra* where the whole context changes.... you are not an individual, you are not aware of the body, there you are becoming one with the Mother, your own *Aatman* तश्शि जात्त आस्ता.

But we tackle the “वैखरी” and the “मध्यमा”. “वैखरी” is what we do the *bhajans* etc. with. The “मध्यमा” is what I am insisting people should practise with the correct breathing. What is the first qualitative difference? The speed of the *mantra* increases.(P.P. Swamiji is demonstrating). Once I have become relaxed, I am aware of the breathing, very gently, diaphragmatic.... I don't know, for some reason that triggers off, it becomes a vehicle which takes your attention from the uttered to the unuttered “मध्यमा” level of speech, or “वाणी” and there the *mantra* goes on very, very fast, I call it a brisk rate. So, I should be able to do it like this... (P.P. Swamiji is demonstrating). I

have done ॐ नमो नारायणाय 11 times!! If I were to do it verbally, it would have been very slow.

Now, not tense, paying attention, not trying to concentrate, relaxing, the *mantra* wiggles to go very fast. Here you are being led into the realm of *mana*, which is very, very dangerous alone. So you are being protected by the *mantra*, your desire is only to touch the feet of the Mother, so that guides. आनी at that level दिव्य-शक्ति आस्ताति, the attendant *devata*-s of the Mother, they are propitiated आनी a lot of strength, a transformation begins to happen in the *sadhaka*.

So, that was the main point. During these times, when you get so much time, you can't go out, there is a possibility of कल्लें happening to me, people in our house. Learn, use this, 'I'll develop my *titiksha* instead of giving in to that same irritation, same reactions etc. I'll change and I'll draw strength by going in, taking the *mantra* deeper'... "चतुर्वाणी-सुलक्षिता" 'Atleast let me be aware that I can do the *mantra* at the mental level which I won't designate as mental. Now it is the "मध्यमा" level of "वाणी" and still with her'. So, that richness that comes, I don't want to describe but definitely a lot of strength begins to manifest. तश्चि वाणी-स्वरूपेण आयली ती भुवनेश्वरी.

She has been extolled in the *Veda*-s. सूक्त आस्ताति. She was being propitiated by the *rishi*-s, with the *rucha*-s, with the *sukta*-s, that same *Devi*. You understand? Okay, I want something, is this प्रामाणिक ? Has anybody used this? ते credentials आनी जांक्काति न्हय ? ! I'll check out, has anybody benefitted? Yes, the *rishi*-s have done the *stuti* of this Mother, Bhuvaneshwari, so I am safe. So, now I feel 'Yes. What I am aspiring for is correct. I won't be fooled'. So, Bhuvaneshwari "सूक्त-स्तुत्या" जालु आस्स.

आनी "मौन-वेद्या"again it comes. Though She is extolled with your *stuti*-s, if you want to really understand Her, you'll have to learn to be quiet, receive that grace and merge into that.

"मौन-वेद्या" "वेद्या" means who is known in the deepest, most profound *mauna*.... less of chatter, just that alert attendance, literally in *seva*.... The mind is in *seva* as the *mantra* goes deeper, in that increasing *mauna*.

Don't try to say 'This is perfect *mauna*'. There is no point in trying to visualize or understand that *mauna*, which is far beyond our intellectual conceptualization. But we can sense that peace, we can sense that poise and the intensity, the speed and the strength of the *mantra* happening as we go into the subtler levels of "वाणी". So, तश्चि त्या वेळारि we begin to understand Her *anugrah*, more clearly. "मौन-वेद्या".... "जयति श्रीभुवनेश्वरी".

शरीरांतुंचि आस्स.... We know that. "मूल-सुप्ता"... "मूल" म्हळ्ळ्यारि मूलाधारांतुं, ती सुप्त जाल्लु आस्स. एक जीव-भाव आस्स; "I know I am an entity but I don't know what I am. I am not aware of my fullness, and that is why this desperation. I want freedom at every level" and it is the fullness, the spiritual freedom, 'हिल्लेखा' म्हण्टाति. The deep desire for freedom.. Freedom from sorrow, freedom from pain, freedom from the inability to express, all those things are expressed in this one. That I want म्हणु.

So, मूलांतु सुप्त आशिलि "मन्त्र-दीप्ता" जात ती. She who is awakened by the resonance of Her *mantra*. It can be 'ह्री', it can be any बीजाक्षर. She is awakened when the *sadhaka* receives the *mantra*, does it correctly, that *Shakti* within has to awaken. पुकार रहे हो, बुला रहे हो so, She begins to respond and to understand Her responses, naturally we have to seek more poise and that *maun*. Fleeting moments.... Don't think you will be able to maintain. You know it's not demanded of us 15 mins. of total mental silence or something, it may not work. So that vibrancy has to be maintained, एक उत्साह म्हण्टाति. So, if you sit for five mins, maybe few seconds of complete poise येतलें. That will extend

..

आनी तिगल first प्रसाद म्हळ्यारि remarkable things can happen at that time, you may get inspirations, you may get solutions to some very big problems also... in that *maun*. And that is what actually goads the *sadhaka*. It is not just some 15 minutes of duty that I have to perform during the day. It is going to make sense in my life, it's going to guide me also. These are the 100% sure fire intimations of *anugrah*. Any other दृष्टांत, any other whatever you may suddenly see something etc., has to be taken with a pinch of salt. But the transformation like

your *japa* brings in you, will be the प्रमाण, the proof that ‘yes, अनुग्रह मेळ्यां and you are worthy of it’.

This is what people have been attempting, even during these last nine months and I am very, very proud of that. Collectively केल्यां and that connection has helped. Sampark, yes... I demand that you come here आत्त हांगा बरें जात्त आस्स.

पाण्डुरंगाश्रम-स्वाम्यांगले कालगतींतुं पञ्चवटी मठाक आस्ली. थंयिं ध्यान-मंदिर आस्स. आम्मी थंयिं camps कर्ताति आनी शिबिरांचे खंचीयि function थंयिं कर्ताति. थंयिं Acacia had been planted at one time because it is very good firewood, हें केल्लेलें. Now indigenous trees आम्मी घाल्यांती.. 500 tress of चम्पा ... कदम्बवन आनि केल्यां. Acacia is a fast growing thing and it has to be regularly cut down. We used to sell those. Now what do we do? We bring them in the kitchen. We have got a new firewood stove, very hygenic, very good, चरवी खातिर. All nice things are happening. So, तें सम्पर्कांतुं जाय्ना. You'll have to come here and see ... and taste the difference. Is that प्रलोभन enough, Praveen-mam? हांगा येव्का हों.. इतलें बरें काम कर्त आसति. वर्सा एक फांता पुणि येव्का, तश्शि साध्य जांव्का म्होणु तश्शि आम्मी प्रार्थना कर्ताति.

“मूल-सुप्ता” जालु आशिलि.. “मन्त्र-दीप्ता”... आनी तिगल एक प्रगति खंयीं ? “सुषुम्ना-पथ-गामिनी”. You may feel Her presence like the *acharya*-s have said, रामकृष्ण-परमहंसांनी, स्वाम्यांनी कुण्डलिनी जागृत जातना कस्लें अनुभव. Thay is okay, that happens. But आम्कां कोळ्चें म्हळ्यारि that strength coming in your life, that guidance, that re-assurance. आनी मागेरि तिगल मस्त प्रसाद जांव्काक सुरु जात्ता.

“शिवयोगेश्वरी सुधास्यन्दिनी”... “शिवयोगेश्वरी” जालु आस्स. She is the manifestation of Shiva's Grace. Shiva in Himself is “शिवोऽहम्”. Shakti means Shiva in action. Shakti at repose म्हळ्यारि Shiva. This was a सूत्र, I was given by Bade Swamiji.

“सुधास्यन्दिनी”... अमृत-सिंचन कर्तलि, पूर्णता दितलि, भुवनेश्वरी. अश्शि देवीलि आम्मी आराधना कर्ताति. “भुवनेश्वरी”, “राजराजेश्वरी”, “काली” कल्लेंयी

म्हणताति.... finally आम्मी अन्ततोगत्वा गुरु-अनुग्रह-रूप म्होणु आम्मी स्वीकार कोर्नु कर्ताति. That takes care of everything. There 'I', 'I', 'I' म्हळ्ळें is prevented from becoming 'me', 'me', 'me'...

I can't deny my ego, you understand? “Swamiji, please remove my ego”. I don't know... I will have to do it with some axe or something. What do you mean, remove your ego?! “हांव” is there, you fine-tune it. Where you see a blatant ego, unashamed कोणयि “हांव, हांव” म्हणता, he just bullies people and all... at a सामाजिक-level, that is a very evident ego, very egoistic. A little culture, सभ्यता.... a person learns to temper that, “Everybody else also has a right, so I shouldn't hurt anybody” ... Things like that. संस्कृती, culture म्हळ्यारि हेंचिं.

That is fine. So such a person may come out as very good, he is not an egoistic or something like that. But when you deal with the Divine, the ego is at a very subtle level. So there the purification that begins is entirely between your *Ishta-devata*, your *Guru* and yourself . बस, थंयि तें ताडन जात्ता, cleaning आनी जांळ्या सुरु जात्ता; which can be a very demanding, painful process. But within no time a sincere *sadhaka* realises “This is not ‘me’ that is getting beaten. It is the कल्मष that is being removed”. आनी “अहम्” म्हळ्ळें comes out strong, not ego. So, that is the beauty of this *sadhana*. You can understand what is happening at a very very personal level and that is where we demand this *anugrah* and it's manifestation will be in our life.... the strength etc. coming, एक बरें जांव्वें, अमंगलता वोच्चि. हीचि आम्मी प्रार्थना कर्ताति.

वैयक्तिक-स्तरारि कराती, on a personal level and collectively. Then, पूर्वाजांगले अनुग्रह जात्ता “हां, हो आमाल कार्य कर्त आस्स” म्होणु बरेपण जात्ता. आनी गुरुंगलें full अनुग्रह येत्ता, मार्गदर्शन जात्ता. आम्मी हेंचिं प्रयत्न कर्त आसति and I am very happy and proud to see, इत्ल एक आप्तकालीन-परिस्थितितुयिं कित्ले संघटन जाल्यां! कित्लें एक बरें कार्य कोर्का म्होणु लोकांनि प्रयत्न कोर्नु यश प्राप्त केल्यां आनी वैयक्तिक-स्तरारि सुद्धायिं उपासनेंतुं मस्त तीव्रता वाड्डयल्या.

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

PERFORM KARMA WITH DETACHMENT

It is natural for man to desire happiness always and avoid sorrow. An illusion that such happiness is derived from worldly comforts haunts him till dawn of *viveka* (discrimination). But the *Shāstrās* and the experiences of *jnānis* stress that real happiness is obtained only through *Atma jnāna*.

However, it is not possible for all human beings to withdraw the mind immediately from external objects and direct attention to the *Atman*.

That is why *Shāstrās* teach men, through injunctions and prohibitions, on how to cultivate *bhakti* and *shraddhā* while performing actions. If one adheres to this approach, the mind slowly becomes pure.

Thus cleansed, the mind will withdraw from external preoccupations and begin to turn inward. For such *sādhaka*, the obstacles that hide *jnāna* will gradually disappear. Through the blessings of the *jnānaguru*, *vairagya* (dispassion), involvement towards *Atma jnāna* and mental peace will dawn on him automatically.

यथा यथा प्रत्यगवस्थितं मनस्तथा तथा मुञ्चति बाह्यवासनाः ।

निःशेषमोक्षे सति वासनानामात्मानुभूतिः प्रतिबन्धशून्या ॥

To attain that state, one must perform the stipulated *karma* with dedication to God. *Karma* thus performed with an attitude of detachment and dedication to God will draw the mind inwards and will disappear like clouds after the rainy season.

प्रत्यकप्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।

कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥

We bless all to understand this clearly and strive for *Atma sukha*.

(Courtesy : Tattvāloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PRATYAKSHA DEVATA MOTHER'S UNIVERSAL FORM (DISCOURSES ON DEVI BHUJANGA STOTRA)

How does the soul affirm God in all world-forms? Though it is an act of faith and hence very personal and subjective, looking to the universal nature of the path of *\$hakti*, we can legitimately expect certain common characteristics of this *sadhana*. The foremost criterion in this kind of communion (*bhagavad-bhajand*) is the conviction that God is the ultimate and absolute cause of the world. God produces the universal scenery through His inscrutable, divine power by which He remains supremely independent of means and material for this production. He not only produces but also permeates the scene and is yet supremely unaffected or unchanged by that permeation. Such is the subtle nature of God. He is both the immanent essence of the world and the transcendental reality beyond its subtlest reach. All this is known not so much by argumentation as through a conviction born of an insight into the nature of the universe and its orderly functioning—into the nature of life and the need for it to have a lasting meaningfulness in its totality, apart from the fulfilment of immediate impulses.

There is a popular story about a legal practitioner who was an atheist. He thought too much of his reasoning powers with which he could demolish all arguments in favour of God, as the creator of the world. To his consternation, one day he discovered his own son praying in front of a picture of God. For many days following, the father subjected his unfortunate son to a tirade of arguments denouncing an intelligent cause to the world-phenomena and proving that particles are naturally evolved through mechanical laws and automatically formed into organisms and life-patterns. The boy quietly listened to everything. On the fourth day, he drew a beautiful picture of a peacock in crayons and placed the sheet on his father's office-table. When the master of the house inquired who had placed

it there, everyone including the son denied any knowledge of it. The man was furious and was pacified when the son offered to collect the information for him. Next day, the son submitted the fruits of his inquiry in this way—"You see, daddy, one block away from our house there is a shop which sells students' stationery. Yesterday a strong gust of wind blew away a sheet of paper, and some colour crayons also followed suit. They happened to fall on your table and in the ensuing melee, this picture was produced by the crayons crashing into each other. Later on, I found that the crayons had entered through the window of my room and were lying in a corner." The father asked agitatedly, "Have you gone mad, or are you trying to fool me with such a story?" "But why, daddy? What is so silly or strange about it? If, according to you, a living peacock can be created by the colliding of unintelligent particles, why can't coloured pencils create a picture of a peacock?" The cogency of the argument struck the father dumb. The advocate in him could see the point the boy was arriving at. It became obvious to him that any amount of argumentation cannot induce a man with common sense to believe that such an intricate, coloured pattern as that of the painted psacock was the product of mere coincidence, without any intelligent planning and execution. Similarly, the conviction of God comes naturally and irresistibly to a sensitive soul when it sees the entire world as a superb painting or a sophisticated machinery. Tolstoy was saved from suicide by a sudden arising of faith in God that was experienced while he was contemplating the rich beauty of the forest. The same has been recorded in differing measures of intensity in the lives of a large number of mystics the world over. Bohme gazing at the dazzling light reflected from a burnished piece of pewter, Saint Tgnatius L^yola watching the river flow by, Brother Lawrence shedding tears over the blossoming of an apparently dead winter tree, Shri Ramakrishna observing the flight of white cranes across a thunder-cloud—to quote a few. The experience had a profound and sustained effect upon the lives of these people, who afterwards dedicated themselves completely to the path of God, celebrating Him in all their deeds. That is why the Bhagavadgita says:

महात्मनस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

"O Partha! Great souls who have, by nature, divine qualities, worship Me with single-minded-ness, knowing Me as the imperishable Origin of all that exists."

*(Courtesy: Samvit Sadhanayana, Mt. Abu
from the book 'Paradevata, the Mother')*

FESTIVALS IN MARCH 2021

March - 2021

01	Monday	Magha Kr. 2/3	Vardhanti at Shri Chitrapur Math Mangaluru Shri Venugopala Sannidhi
01	Monday	Magha Kr. 2/3	Shishyaswikara day of Shrimat Parijnanashram Swamiji III
03	Wednesday	Magha Kr. 5	Pattabhisheka Vardhanti of HH Shrimat Sadyojat Shankarashram Swamiji
04	Thursday	Magha Kr. 6	Vardhanti at Shri Chitrapur Math, Shirali H H Shrimat Shankarashram Swamiji Sannidhi and H H Keshvashram Swamiji Sannidhi
11	Thursday	Magha Kr. 13	Maha Shivratri
16	Tuesday	Phalguna Sh. 3	Vardhanti at Shri Chitrapur Math, Shirali H H Shrimat Krishnashram Swamiji Sannidhi
18	Thursday	Phalguna Sh. 5	Vardhanti at Karla, Shri Durgaparmeshwari Sannidhi
24	Wednesday	Phalguna Sh. 10	Vardhanti at Karla, Shrimat Parijnanashram Swamiji III
28	Sunday	Phalguna Poornima	Holia, Kamadhanam
30	Tuesday	Phalguna Kr. 2	Vardhanti at Shri Chitrapur Math Mangaluru Shri Umamaheshwara Sannidhi
31	Wednesday	Phalguna Kr. 3	Vardhanti at Shri Chitrapur Math , Gokarna, Shri Umamaheshwara Sannidhi

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FORTY SEVEN

जो करी खरा धर्म । तो पापा भीड़जे हा नेम ।

न करी कधीही हिसाकर्म । कैसें तें हें परिसा हो ॥१०२॥

He, who is committed to his true duty, is always mindful of sin. This is the rule. Never ever he will commit an act of violence. How? I will explain.

पशु पक्षी यांत्रें मांस । पशु मारल्यावीण एखाद्यास ।

न मिळे कदापि खावयास । हिंसा घडे प्रत्यक्ष ती ॥१०४॥

One cannot have the meat of an animal or a bird unless they are killed. Only then will it be available for consumption. Violence is there for all to see in this act.

ज़री तें घेतलें विकत त्यानें । तरी दोषची लागे तेणें ।

जो वागे स्वधर्माचरणें । तो करी त्याग सहजचि ॥१०५॥

Even if someone were to buy such meat, evil will accrue to him nevertheless. He, who follows his prescribed duty, will naturally give up meat.

शान ज़ाय विष्ठादी खावया । ज़ांगुले पदार्थ देतांही तया ।

बांधी शृंखला घेऊनियां । धनी त्याज्जा ते समयीं ॥१०९॥

Even if we give wholesome food to a dog, it will still seek out excrement to consume. The owner of that dog will then keep it chained.

तैसें आम्हां अज्ञजनांसी । श्री स्वामींनीं स्वधर्मशृंखलेसीं ।

बांधिलें घट्ट निश्चयेंसी । प्रेमाज्जा गांज घालूनियां ॥१११॥

Likewise, our Master, the Sadguru enchains us, the ignorant, with swadharma(one's duty) firmly and with knots of love.

ज़री प्रेमगांज सुटला अणुमात्र । स्वधर्मशृंखला निसटे पवित्र ।

तेव्हां धांवे मन हें सर्वत्र । दुर्विषयांकडे तत्काळ ॥११२॥

If the knots of love were to get loose even a bit, the sacred chain of swadharma will slip and the mind will at once run towards unholy and unwholesome objects.

शान ज़ाऊनी भलतें खातां । वेडें होय तें कीं तत्त्वतां ।

तैसा कोणी दुर्विषयी ज़ातां । दुगुणी होय तो ज़ाणा ॥११३॥

When the dog consumes foul and foetid things, it risks turning mad certainly. Likewise, when one runs after unholy things, he runs the risk of turning evil-minded and wayward.

प्रपंच-परमार्थी दोहींकडे । नाडला खास, येई सांकडे ।

मग धांवे इकडूनि तिकडे । कोणी ना दुंकति त्यालागीं ।।१९४।।

On both counts, worldly and spiritual, he will be in trouble and he will run here and there, but, none will care even to glance at him.

म्हणोनि स्वधर्म सारा आपुला । सदुरु सांगती जैसा भला ।

तैशा रितीं करितां त्याजला । नाहीं कवणही भय जाणा ।।१९५।।

Therefore, we should abide by our swadharma (prescribed duty) as instructed by our Sadguru. Then, there is no fear whatsoever for him.

धरितां प्रेम त्याच्या चरणीं । कैत्रें भय त्यालागोनी ।

परि असावें अंतःकरणीं । अनिवार प्रेम जाणा हो ।।१९६।।

What fear can be there for him, who cherishes love for the Feet of Sadguru, but, this love should be genuine and in good measure.

(Continued)

GOLDEN SAYINGS OF P. P. SWAMI ANANDASHRAM

Vantiga :

If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind.

Bhāgavata Dharma :

In keeping with the spirit of the Bhāgavata Dharma is the prevalent practice of beginning each action with sankalpa that we are performing it to please the Lord Parameshwara and concluding it by making an offering to Shri Krishna (Krishnārpanam).

Economy :

There is doubtless need for economy. The amounts spent on receptions accorded to us and the floral tributes offered to us at nearly every step from morn till night make us uneasy. May not some thought be bestowed on such extravagance? Our nature is simple and we are satisfied with devotion, pure and simple.

SHRI BHEEMESHWAR TEMPLE, GOKARNA - AN APPEAL

Dear Devotees: The "Bheemeshwar Temple" at Bheem-Kunda (known among the locals as Bhimkonda) around 2km away from the legendary "Mahabaleshwar Shrine" at Gokarna, is one of the ancient shrines of this pilgrimage town. The temple is found to have mentioned in "Gokarna Mahatmye" (Ch.19) and in "Chitrapur Saraswat temples and shrines (page 175) (Sant Sahajanand Maharaj)". As per the "Gokarna Mahatmye", Bheem-Kunda is one among the 33 holy teerthas of the Gokarna kshetra (the likes of kotiteertha, Vaitarani teertha, Kapil teertha, Gayatri teertha, Ramateerth, etc). A holy dip in these teerthas, rids one of all his sins. "The temple came into prominence, during the time of Sant Sahajanand Maharaj, who stayed there for two years and rebuilt the temple with a bhajan mandap. Trikal bhajan, Puja, kirtan etc. were arranged, which attracted a large number of devotees. Sant Sahajanand had to leave for Brahmavar, where he had his own temple to look after, so the daily pujas and management of the Bheemeshwar Temple, were entrusted to Ved. Manjunath Shankar Bhat of Bhandikeri Math and subsequently, looked after by his son, Ved. Bhavanishankar Bhat. After the premature demise of Bhavanishankar Bhat, his descendants in the Bhat family, having settled in Mumbai, could seldom visit the temple or arrange for the daily viniyogas. In the absence of a proper caretaker, the temple building and its' precincts are in a badly worn out, dilapidated condition. No rituals are being performed in the temple for the past several decades. "Just beside the "Sanctum sanctorum" of Shri Bheemeshwar, a huge stone having an idol of Shri Vishnu carved at the center and the Ten incarnations of Shri Vishnu (Dashavataras) carved at its' periphery, is kept supported on a pillar. This idol of Shri Vishnu is not a part of the original temple. As per the legend, the entire huge stone was brought on shoulders by a single person and was left there. "Presently, the legal heir to the Bheemeshwar Temple

and its' surrounding precincts, is one, Nikhil Dattanand Bhat, who incidentally, happens to be the only surviving male descendant of the Bhat family. Nikhil Bhat and several Kulavees and devotees of Lord Bheemeshwar, settled in Gokarna and Bankikodla, have joined together and have formed a committee, with the following objectives: (1) To repair and renovate the entire temple, including its' Sanctum sanctorum and its' precincts. (2) All the rituals associated with the "Jeernodhdhara" of the temple, like "prayascheet Havanas", "Consecration of the Dieties" and their "Punar-Pratisthapana Vidhis" etc. are to be performed as per the guidance provided by the Astrologers and the Vaidiks. (3) A separate "Sanctum sanctorum" is to be provided to the idol of Shri Vishnu, just beside that of, Shri Bheemeshwar. (4) An Archak is to be appointed on a regular basis to perform the daily viniyogas at the temple. (5) The Archak is to be provided with monthly remuneration as well as a residence facility, so that, he can permanently dedicate himself to the smooth running of the temple without any interruption. "An S/B A/c. in the name of the Deity, "Shri Bheemeshwar Devasthan" has been opened, in the bank "Shri Mahabaleshwar Co-op. Bank LTD., Gokarn". All the monetary transactions pertaining to the temple, will be done by operating through this S/B A/c. The details of this S/B A/c. are as follows:

(1) Name of the bank: Axis Bank

(2) Branch: Kumta

(3) Account Name: Shree Mahabaleshwar Co-op.Bank Ltd., Gokarn (Narration: Shri Bheemeshwar Devasthan, SB-17580)

(4) Account Number: 272010200001847

(5) IFSC Code: UTIB0002871

All the devotees are hereby requested to contribute whatever possible extent they can, to make this Noble cause, a grand success.

**- Shri Bheemeshwar Temple Renovation Committee,
Gokarn.**

Little Ravikiran - Pushya 2021

Swāmījī tells us: Vāṇī – bringing in refinement in thought and speech.

You can actively begin to make positive changes to how and when you speak by employing your speech in the simple act of reciting stotra-s.

www.chitrapurmath.net - Navaschandana - 'Vāṇī - bringing in refinement in thought and speech'

Story Time: The Rescue Operation

It was a cold winter afternoon and the family was resting. The household was quiet when outside under the tree, Bindu, an energetic little puppy, picked up a fight with her brother, Veer. The other five puppies naturally did not want to be left behind and joined in the yelping. They neither knew nor cared what the initial quarrel was all about – they just wanted to join in the melee! Meenā had the loudest bark and soon the seven puppies had a good ruckus going on.

Rāṇī, the mother dog, heard the noise and came running from



the cowshed where she had gone over to check the new calf that was born early that morning. She gave a short call, “Woof!” and all the seven puppies who were

growling and yelping at the top of their voice, came running to her. Rāṇī explained, “I told you in the morning that Ājjā and Papā were up all night to help in the delivery of the calf and they are resting now. By yelping and barking like the way you were doing, do you think you are helping your masters?” Rāṇī admonished her puppies gently.

She looked at her puppies and said, “I have named each of you after the brave dogs who fight for the Indian Army. Come here and let me tell you the story of Dot and Mīshā.”

The seven puppies loved to hear these stories that Āmmā often told them and they cuddled around her wide eyed and all ears.

“Barking and yelping at all times will not do you any good. When you bark for a purpose, then your master will know that you have a jolly good reason. If Dot and Mīshā, the two brave Indian army dogs, had kept barking all the time, they would have certainly missed the bus.” Āmmā looked at Meenā, Veer and Bindu – the noisiest amongst the puppies.

She began the story, “In the icy cold glaciers in the Himālayas, where our soldiers guard our borders, not long ago, a huge wall of ice crashed down. It was a massive block of ice and a few people were trapped under the ice.”

Meenā cuddled even closer to Veer and Āmmā. Fights were forgotten and the siblings were curious. Who rescued the people trapped? they wondered.

Āmmā continued, “A strong team of 150 army men, who were trained to work in the extreme weather, began a round-the-

clock rescue operation. With them were two specialised and well-trained dogs, Mīshā and Dot. The men began to dig through the thick sheets of ice. Mīshā and Dot too were sniffing hard trying to locate men buried under the ice. The dogs worked silently and they worked hard. Soon they could sniff something. It was only then that they barked loudly and the team rushed to the spot. The men soon uncovered a man who was miraculously alive and the doctors who were part of the team, gave him first aid and then rushed the poor man back to the hospital for treatment. The role played by Dot and Mīshā was exemplary. The team of men patted and made great fuss of both Dot and Mīshā. Isn't this a wonderful story?"

Āmmā looked at her puppies. There was pride in their eyes.

(This story is based on a true story of Dot and Mīshā who helped rescue Lance Nāik Hanumanthappā Koppaḍ, the only survivor, who was buried under thick bed of ice at 19,500 feet at the Siachen Glacier, in an avalanche, on February 3rd 2016, when a massive ice wall measuring 800 X 400 ft caved in)

Fun Facts: Woof Woof Facts!

Dogs play an important role in the Indian army. They can warn the soldiers of environmental dangers like avalanches and also provide navigational assistance in locating missing troops.



They work as mail dispatchers between the post and the base camp.

Dogs provide the much-needed company to a soldier, who has to guard a post in the cold glaciers.

Indian breeds like Mudhol hounds, Bakharwāl (Kāshmīr), Chippi paraī (TamiNāḍu), Taṅgkhul H ū (M ānipur) are being increasingly used in the army.

Mudhol Hounds can detect any human presence from a distance of many hundreds of meters in upwind conditions and hence in dense jungles they are extremely useful to sniff out terrorists.

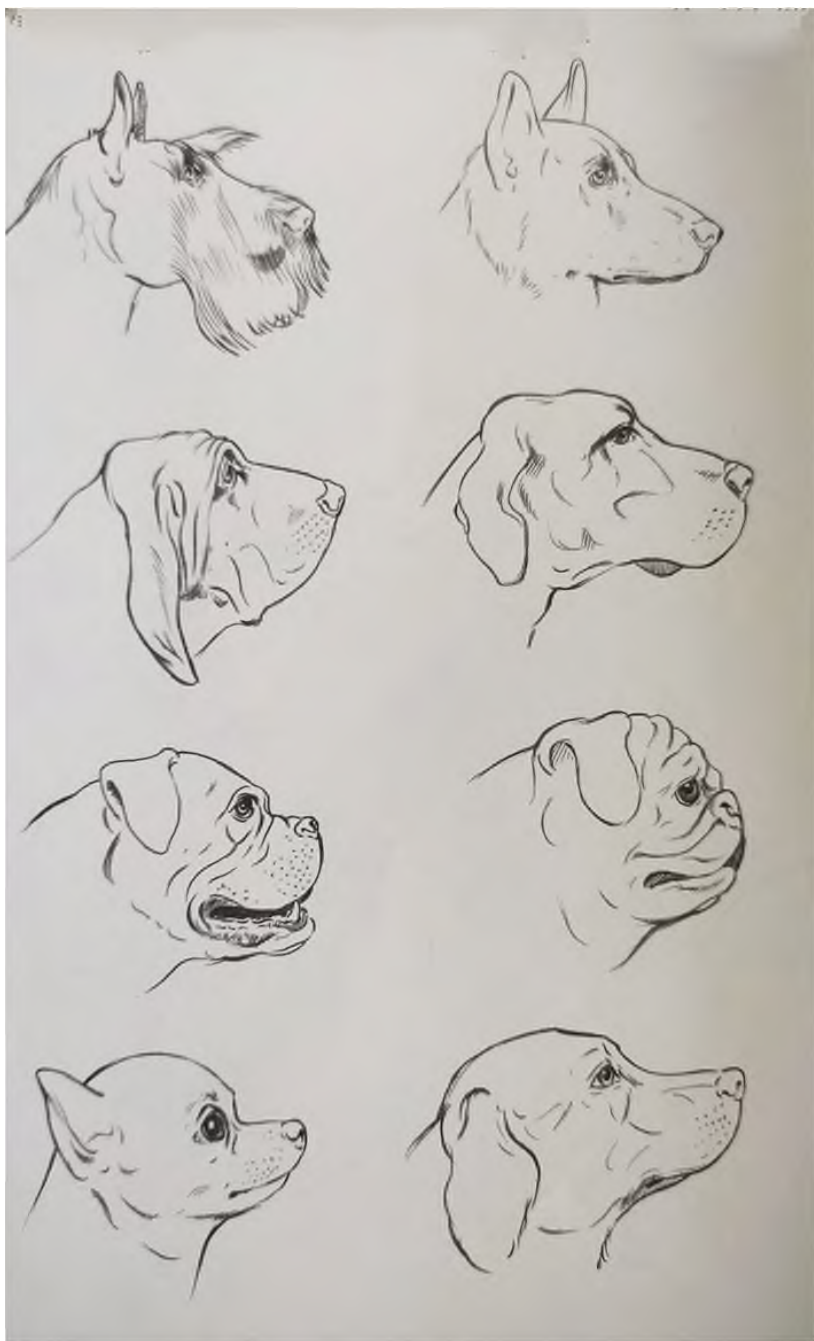
Himālayan sheepdogs are used by the Border Security Force for security in the higher climes.

Activity Time: Draw, shade and colour









Ponder Awhile: Measured words

Nori was a wild old dog,
The leader of the pack.
She taught them how to hunt and fight,
how to have the other's back.

The tribe loved this wild old dog,
They held her in high regard,
Her word was heard, it kept them safe
In a life that could be hard.

A hunter came in with his gun,
To that wild old jungle wood.
The wild dogs heard his careful step
On alert each one stood.

Nori growled a gentle growl,
And with a dart of her eye,
She conveyed to her pack of dogs,
Where they could safely lie.

Never a bark out of turn,
Never a growl without cause,
Measured words, measured tones,
That was how she was.

Paying full attention,
To whatever she had to say,
And to words that were never said,
They were guided to safety that day.



Āmchī World: The World of dogs



A dog is a Sū ṇ ā. (Pronounce the ā like the a in apple)
And barking is bhoṅkchā.
Fight means jagḍā while
ruckus means gaujī
Rescue is 'vānchauchā'

Long ago: The faithful dog

The Pāṇḍava-s were on their last journey on earth. They had decided to leave the world. They crossed the Himālaya-s and the mount Meru. Following them faithfully was a dog. On the difficult journey, Draupadī and the four younger Pāṇḍava-s took their last breath. Yudhisthira kept walking. The dog followed. Indra appeared and said, 'Yudhisthira! Step into my heavenly chariot and I shall take you straight to the world of the Gods!'

'I want to go where Draupadī and my dear brothers are,' said Yudhisthira.



'That you shall.' reassured Indra.

Yudhishtira called out to the dog, 'Come, my faithful friend!'

Indra was stunned. 'You cannot bring the dog with you!'

'Why not?' asked Yudhishtira. 'He has been with us throughout our journey. He is my friend. He has been loyal to us. I will not walk away from him at this point when it is the end. I will not betray him. If he cannot step into your chariot and go to the Deva-loka, then I will not go either.'

The minute he said that, the dog took on his true form. He was Yama, the God of Dharma, Yudhishtira's own father.

'I am proud of you, my son! You have spoken well and have truly followed the tenets of Dharma! Come, we shall go together to the heavens!' said Yama.

Our Heritage: Lord Dattātreya

Dattātreya is depicted with four dogs and a cow. The four dogs represent the four Veda-s - for a sādḥaka, they are the trustworthy, friendly and eternal guardians.

Some of the renowned temples of Lord Dattātreya are located in Audumbar, Narsobāwādī and Māhūr in Mahārāṣṭra. The temples in Kuravapur and Gāṇagāpur in Karnāṭaka attract hundreds of devotees. The Datta Mandir in Gīrnār in Saurāṣṭra, near Junāgaḍ, has thousands of steps! Pīthāpur, is the birthplace of Shṛīpāda Shṛīvallabha, and is based in Āndhra Pradesh. At Vārāṇasī, the Dattātreya Math is based at Nārada Ghāṭ.

In our own Shirālī, we have a Dattātreya Mandir. At Kundapur, Shri Sachidanand Dattātreya Mandir and the Dattātreya Mandir

in Mallapur are renowned and devotees visit these temples regularly. At Tālmakīwādī, the Datta-Jayanī Utsava is well known and celebrated in a big way.

In our Guruparamparā, Shrīmat Shaṅkarāshram Swāmījī II and Pāṇḍuraṇ gāshram Swāmījī are revered as Dattātreyā avatāra-s



We welcome your feedback at

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Your feedback is important to us!

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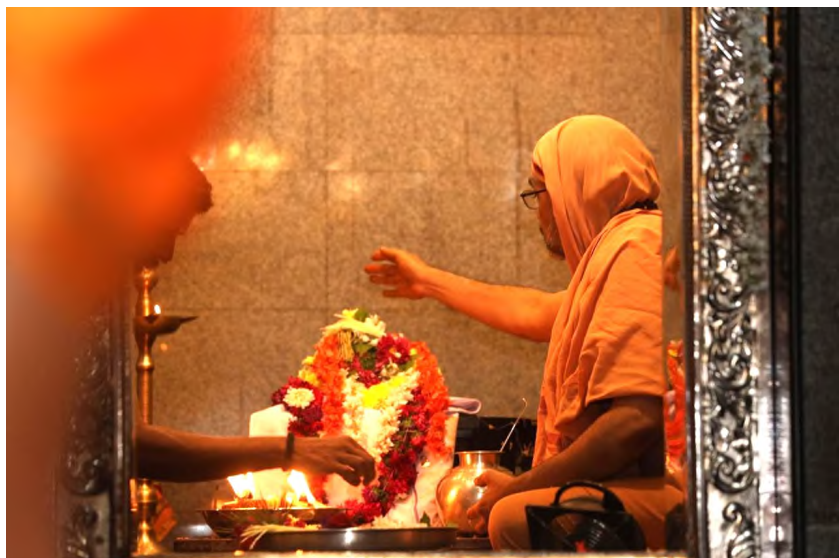
In the following pages are photos (Courtesy: Anushravas) covering Punarpratishtha and Kalasha Sthapana performed by P. P. Shrimat Sadyojat Shankarashram Swamiji at Shri Guru Math, Mallapur on 14-2-2021. Shri Durgesh Chandavarkarmam along with Nandinipaachi officiated in the rituals as 'Yajaman'.















The renovated Shri Guru Math, Mallapur.

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Shri Shankar Mahadevan having Dhoolbhet at Shirali on 6-2-2021