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आनन्दाश्रमशिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।

आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ।।



**Pratishthā Vardhanti of Shri Vaasuki Subrahmanya Sannidhi
at Shri UmaMaheshwar Temple, Mangaluru
on 25-2-2021.**

(Photo by Shri Damble Ganesh Rao, Mangaluru)



**Pratishthā Vardhanti of Shri Venugopāla Sannidhi
at Shri Samādhi Math, Mangaluru on 1-3-2021.**

(Photo by Shri Damble Ganesh Rao, Mangaluru)

THE CHITRAPUR SUNBEAM :- MARCH 2021

V. RAJAGOPAL BHAT, Editor

CONTENTS

Page No.

Prayers, Praises & Psalms	4
Sunbeam Subscriber Details & Feedback Request Form	5
Teachings of Swami Anandashram	6
Teachings of Swami Parijnanashram	8
Teachings of Swami Sadyojat Shankarashram	11
Jagadguru Speaks	20
Teachings of Swami Iswarananda Giriji Maharaj	21
Santa Arur Umabai Bodhamrit	24
A Brief Note on Sāyujyam - by V. Rajagopal Bhat	
Festivals in April 2021	27
A Tearful Tribute to Dear Hattiangadi Vasantmam - by V. Rajagopal Bhat	28
Brahmakalashotsavah - An Invitation	30
Little रविकिरण	34

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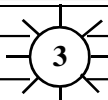
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yagnavalkya tells Janaka:

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही
एकः कृतार्थं भवते वीतशोकः ॥

As a soiled piece of metal, when cleaned, shines brightly, so does the dweller in the body, when he has realised the truth of the Self, lose his sorrow and becomes radiant with bliss.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्या देवं मुच्यते सर्वपाशैः ॥

When the Sādhaka realises the truth of Brahman clearly as though with a lamp, by realising the truth about himself, then, knowing Him, who is unborn, stable, ever pure and free from impurities, he shakes off all fetters.

(Continued: Shvetashvatara Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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TEACHINGS OF SWAMI ANANDASHRAM

WHY SHOULD WE SEEK THE SHELTER OF GOD?

(Delivered at Karkala in May 1937 and
published in Kanara Saraswat in September 1937.)

In dealing with today's subject, it is necessary to establish that God exists. Hence let us consider this first.

As in speaking on religion yesterday, so in speaking of God today, - a subject beyond the grasp of reason - due weight will be given to reason and Shastras alike.

If this wonderful material universe should work in obedience to nature's laws, there must be an intelligent Creator. That He is Ishwara is the opinion of the Naiyayikas.

According to Yogashastra, Ishwara is the transcendent Knower embodying the knowledge of all even as ether embodies all dimensions.

Some hold the view that just as there is the master who rewards his servants for their services, there is Ishwara who bestows on us the fruit of actions which we perform.

Atheists assign all these attributes to nature alone. As it is not possible for ordinary people to convince such persons, the Paramatman incarnates Himself as stated in the Gita, and establishes Dharma. And that is how theism is alive to this day.

The researches of modern scientists in this connection are still incomplete, but do not disprove what they have not discovered. And there is the possibility of their proving the existence of God in course of time.

Thus through the forces of theism and atheism are seemingly

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by a devotee. (L 2881)

equal, theism is reinforced by the evidence of great souls who have realised God. The conversion of the arch-atheist Vivekananda to theism by Ramakrishna Paramahansa, is not an incident from the Puranas. Similarly, it may be inferred from many a recent event that God does exist.

Let us now proceed to consider why we should seek the shelter of God.

The injunction that one must seek His shelter cannot be found in the schools of Sankhya and Jaimini. Vedanta enjoins the worship of Brahman without attributes. But the Brahman sought by the Vedantists is not different from Ishvara. It is in this sense that Shri Krishna says in the Gita that He is worshipped by the suffering, the seeker of knowledge, the seeker of possessions, and the wise (VII - 16). Indeed, this statement makes it clear that the shelter of Ishvara has to be sought by the suffering for the relief of suffering, by the seeker of knowledge for the attainment of knowledge, and by the seeker of possessions for the acquisition of possessions, and thus provides the answer to the question why we should seek such shelter.

Shri Krishna has also declared in the Gita that He bears the burden of responsibility for the happiness and protection of those who worship Him with undivided heart (IX - 22). Numerous examples of this have come to notice from time to time. At the present moment, there is the case of the Ashram of Ramana Maharshi where, although it is not usual to store up material in advance, the day to day feeding of the great number of devotees that assemble, and other matters proceed automatically without a hitch.

It may be that, on occasions, the force of *prarabdha* outweighs the power of worship, thus leading to disappointment in material expectations. But the prospect of spiritual peace is always present in theism and this satisfaction may lead to the saving of human life. There are not a few instances of atheists taking refuge in suicide when faced with troubles which are too hard for them to bear.

Hence may we all seek the shelter of God to gain the primary object of spiritual peace as well as the secondary one of material prosperity, and may they thereby be blessed!



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF MARCH FIRST

These official tours have become traditional for the benefit of the laity as well as the Guru because, in these times, it is not possible for the people, with their worldly preoccupations, to come to Shirali, especially for old people etc. So, instead, we come and live in their midst for four or five days, bringing Lord Bhavani-shankar with us. That is why we are here today. You have arranged many programmes of music etc., but what pleased us most was Kilpady Gurudutt's address wherein he spoke on *Sampradaya, March First etc.* We too have never asked anyone to give up what has been handed down by our elders and go entirely modern. As Gurudutt said, all we have asked is : **do not develop thick heads, reflect on what you have heard and what you are practising. It makes little difference whether you take cow's milk or buffalo milk. Likewise, if you are repeating Gayatri Mantra, do not merely be content with the repetition, go deep into the meaning of this Mantra.** If we were to preach Dharma, people would find it difficult in the context of present-day conditions. So, we have to devise new ways of teaching the people according to their ability to grasp and understand, just as you offer a child a chocolate to induce him to take cough mixture. So, also, first we have to win the confidence of the listeners and then convey to them whatever Dharmik teachings we want to teach them. That is why, we always say - it doesn't matter if you have many new ideas or go by new paths, what matters is, with the intelligence given to you by God, how much of our ancient truths you are able to imbibe.

As we said, Gurudutt spoke of the importance of *March First* and stressed the importance of following the Guru. The Vedas tell

‘ॐ श्री गुरुभ्यो नमः’

In Loving Reverential Memory of
Late Shri KRISHNANAND U BANGALOREKAR,
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us that the Guru's feet are holy, because they show us the path by which one must tread. But, it is not enough to worship the Guru's feet, you must also follow those feet, you must walk by the path by which the Guru's feet have walked showing you the way. That is why the Guru's feet are worshipped more than any other part of his sacred person. They are our guides and our pathfinders. That is why, We said: *March first*. God is there, Guru is there and Sâdhanâ Shakti is also there. *We are moving ahead and, if you all follow us, you will not be sorry.*

We do not ask you to accept everything blindly. Reflect on what we have said, on what the elders have said and accept it only if you firmly believe in it. Man is always in search of happiness. In our address at Matunga, we had said that one's Sâdhanâ should not consist only of bookish knowledge read and acquired by him. He should also have mental Sâdhanâ which is the real Sâdhanâ. We should instal God in our mind, think of Him always and worship Him in our mind. Nobody is wholly free from the entanglements of Sansâr. Our elders tell us in the scriptures repeatedly "wake up, wake up." When you have to wake up a child in the morning, it is not enough to just tell him to wake up, he will not get up. You have to shake him repeatedly, telling him to wake up. Similarly, our scriptures tell us :

जन्म दुःखं जरा दुःखं मृत्युर्दुःखं पुनःपुनः ।

संसार सागरे दुःखं तस्मात् जागृहि जागृहि ॥

That is the meaning of the repeated emphasis on "जागृहि जागृहि".

All of us can attain eternal happiness, but most of us do not attain it. Why? It is because our vision is veiled by the pall of sorrow. Happiness is of two kinds, one is the shadow, the other the substance, one the unreal and the other the real happiness. We are too busy chasing the shadows of happiness in our pursuit of wordly pleasures to bother about real happiness. We are seeking happiness outside, forgetting its source within

In Loving Reverential Memory of
Late Shri VASANTRAO SHANKARRAO RAGDE
(9-11-1920 to 12-7-1999) Centenary Year,
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Shri Muralidhar Kallianpur.

us. We have spoken at several places of the Sport of Brahman, how this creation came into being. The Brahman we refer to here is different from the Brahma of the Trinity (Brahma, Vishnu and Maheshwar). He is the Supreme Being, the Primordial Being. He is without beginning and without end, without name or form. That Supreme Being felt like having divine Sport-Leela, So Brahman created what we might call a split personality, called Ādi Shakti. That Shakti deliberated deeply why She was created and realised that Brahman wanted to have divine sport and that She must carry out His wishes. So, She, in turn created Brahma, Vishnu and Maheshwar and assigned them the three respective functions of creation, preservation and destruction. The same Shakti or divine power pervades all the three functions. The same Shakti has been carrying on this Leela all the while till now and will continue to do so in future as well. That is what the Shastras have always told us, but to explain it in simpler terms : a man wakes up, carries on his daily routine and then goes to sleep again at the end of the day. These three functions represent creation, preservation and destruction and while carrying out all the three, the same Shakti works through every individual. So, Shakti is at work in every living creature and all over the world. Such a Shakti can be realised by us in many ways such as Jnana, Karma or Bhakti paths. If we look upon Her as the Divine Mother and surrender ourselves to Her, placing ourselves at Her feet, She sheds her veil of Māyā and reveals Herself to us as Ādi Shakti Herself and liberates us from the coils of a mortal existence. We all have our worldly goals, our mundane aims and ends and in their pursuit we allow this precious human life to be frittered away.

But, we should realise once and for all that we are not here merely to work out the effects of our past actions or sow seeds of new actions but to realise the true purpose of our life, namely, to liberate ourselves and attain eternal happiness. In other words, we came from Shiva originally but, forgetting this fact, we have become "Shava" or mortal. We must now go back to our original state in Shiva.

(Summary of the ashirvachan delivered at Bengaluru on 26-1-1976)



Teachings of Swami Sadyojat Shankarashram

(Excerpt from August 2013 issue)

कार्लातु आमि पालकी उत्सव जातना समाधी मुखारि उब्रलेलिं. थंयिं आनंदाश्रम स्वाम्यानि शिष्य स्वीकार कोर्चे जी प्रसिद्ध एक photo आस्स तें पळयतना मस्त इच्छा जाल्लि “खेळ तुझे जीव घेणे पाहण्या तू ध्यान मग्न” हें स्वाम्यानि रचित भजनेचेरि चिंतन कोर्का म्होणु. केल्ले. आत्तंयि थोडें कोर्यां वे? Basically it goes like this...

खेळ तुझे जीवघेणे पाहण्या तू ध्यानमग्न
अव्यक्ताशी सख्य तुझे व्यक्त करी जगी आम्हा ॥४॥
प्रतिलेखा आम्ही जाणे ब्रह्मानंदी येत विघ्न
मायेशी सख्य तुझे भिन्न माया दावी आम्हा ॥१॥
दृष्ट जग लेणे तुझे रूपे भासी का विछिन्न
अदृष्टाशी सख्य तूझे कष्टमय दावी आम्हा ॥२॥
कर्ता क्रिया स्वयं होणे आणिक तू कर्माध्यक्ष
कर्त्यापायी सख्य तुझे संचिताचे ओझे आम्हा ॥३॥
कैची देवा ही करणी सांग मी तू का रे भिन्न
चक्षुपरी सख्य तुझे मूढ म्हणे गूढ आम्हा ॥४॥

This page is sponsored in Loving Memory of
Late Smt. RADHIKA MURALIDHAR KALLIANPUR.

तुक्का एक कल्कि गम्पति येत्ता आम्का त्रास दिंव्यांतु. साऽन शिष्य सांगत आसति गुरुंक. खेळ तुझे जीव घेणे पाहण्या तू ध्यान मग्न .. गुरु थंयिं अनुष्ठान कर्ताति, ध्यानांतु बस्ताति तास घटलेने, तें शिष्याक कल्लें म्होणु कळ्ना. पाहण्या तू ध्यान मग्न. कल्याक? अव्यक्ताशी सख्य तुझे ... तूं आण्णालो अव्यक्त स्वरूपांत आस्स, तुक्का प्रपञ्चाच कस्ले लेश लेप सुद्धांयिं जाय्ना. अव्यक्ताशी सख्य तुझे आनि व्यक्त करी जगी आम्हा. आम्का हांग्गा संसारांतु बुड्ढय्ता. तश्शि एक लांछन आरोप सो आस्स. जाल्यारि आम्मि हें इत्लें सांग्चें प्रत्येक श्लोक अश्शि आस्स जाल्यारि सावधान! आमोली रऽडी ही न्हयि. आण्णालें किल्लें दुःख आस्स की तिल्लेंचि **complete** एक **reversal** गुरुंगलें सामर्थ्य थंयिं शिष्य पळय्त आस्स. हांवं दुखी तूं दुखी न्हयि. हांवं दुखी आस्स जाल्यारि तूं ह्या दुखा परे आस्स. व्यक्त करी जगी आम्हा ... तावळी अव्यक्ताशी सख्य तुझे हे गुरुवर्य म्होणु तें पळय्त आस्स शिष्यु. ताज्जें महिमा. **The Shishya has developed the sensitivity to recognise the greatness in the Guru Shakti. That is to be highlighted, not the weeping. We don't require this.** “प्रतिलेखा आम्मि जाणें ब्रह्मानंदी येत विघ्न, मायेशी सख्य तुझे भिन्न माया दावी आम्हा.” प्रतिलेखा आम्मि जाणे ... प्रतिलेखा म्हळ्यारि कल्लें बरय्लेलें पय्लेंचि. लिखा हुआ

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.

है क्या करें म्हणताति सगळीं रडताति. सगळीं रडताति म्हळ्यारि हिन्दु प्रारब्ध म्होणु रडताति दुसरे destiny म्हणताति आनि थोडे लोक नसीब म्हणताति. भगवानने लिखा हुआ ... भगवान क्यों लिखेगा? एकळ्याक सुखी, एकळ्याक दुखी. तश्शि कल्याक कर्तलो देवु? ना. आम्मि प्रारब्ध आण्णाल जबाबदारी म्होणु घेत्ताति आनि माग्गेरि तांतुल्याने कश्शि एक बरें जांक्का म्होणु प्रयत्न कर्ताति. हांग्गा साधक म्हणता, स्वामी सांगत आसति, “प्रतिलेखा आम्मि जाणे” ... आम्का प्रारब्ध म्हळ्यारि अनुभव येत्त आस्स, आम्का कळत आस्स. आन्नि तें कल्लें कर्ता प्रारब्ध? ब्रह्मानंदी येत विघ्न ... आम्गाल साधनेंतु बाधक जावु आस्स. आनि हें कल्याक? माया शक्तिमिति. जाल्यारि ती माया जी आस्स मायेशी सख्य तुझे ... हे गुरुवर्य, तुक्का you are कल्लें friends with माया so to say. म्हळ्यारि माया तुक्का त्रास दीना. आनि आम्का “भिन्न माया दावी आम्हा” आम्का मस्त इत्ल माया चक्करांतु तूं घाल्ता आनि तूं त्या माया परे आस्स हे गुरुवर्य.

“कर्ता क्रिया स्वयं होणे आणिक तू कर्माध्यक्ष, कर्त्या पाशी सख्य तुझे संचिताचें ओझे आम्हा.” ... साधकालि गति अजुनिकयि हांवं कोर्का इत्यादि म्होणु. तें एक कर्तृत्व आस्स तावळी प्रारब्ध म्हळ्ळेले वारि. कर्ता आनि क्रिया हें चलत आस्ता. हांवं मनुष्यु म्होणचे भितरि कार्य कर्त आस्ता. एक क्षण सुद्धांयिं काम कर्नातिलें बयसुक असाध्य. कालि म्हळ्ळेलें न्हयि even the sankalpa that I won't do anything is a kriya, it is a karma

only. “गहना कर्मणो गति” म्होणु सांगल्यां गीतेंतु. कर्ता आनि क्रिया, हांवं कर्ता हो अनुभव जांव्यो आनि कर्म कोर्चे हें आस्ता. हाज्ज परे माक्का वोच्चें आस्स. कल्याक? कल्या म्हळ्यारि साधकाक शिष्याक हो समऽचि अनुभवु जाल्ला किल्लेंयि केल्लें म्होणु जाल्यारि किल्लेंयि सुख मेळ्ळें म्होणु जाल्यारि तें अशाश्वत. म्होणुचि if I have the potential to discover something that will never fail, that will never diminish, then I want it. शास्त्रांतु सांगल्यां अशिश एक आनंद आस्स तो केन्नायि क्षीण जाय्ना. आनि आम्कांयि ह्या जगांतु कस्लो आनंदु प्राप्त जाता की तें एक 10% आनंद आस्सु फावस्स न्हयि. 90% दुःखचि वळवळेचि आस्ताति म्होणु. So, साधक म्हणता माक्का तें जायि. जाल्यारि थंयिं पांव्का म्होणु जाल्यारि ह्या कर्तृत्वांतु एक शुद्धि येव्का. “कर्ता क्रिया स्वयं होणे” ... आनि गुरुंक पळयल्यारि त्या गुरु शक्तिचें ध्यान कर्तना “कर्त्या पाशी सख्य तुझे म्होणु” माक्का कर्माध्यक्ष तूं म्होणु माक्का दिस्त आस्स. कर्माचो अध्यक्ष जावु आशिलो तूं आनि हांवं त्या कर्मांतुचि शिर्कलां म्होणु माक्का हो अनुभव जात आस्स हे गुरुवर्य हांवें कल्लें कोर्चे? ... मागिरि गीतेंतुलो उपदेश हांगा लागूऽ जांव्यो सूरु जाता. “ईश्वरः सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति, भ्रामयन् सर्व भूतानि यंत्रारूढानि मायया” ... हें सगळें आयलें त्या श्लोकांतु. मायाशक्ति सगळ्यांकयि नांचयत आस्स हो. साधाकागेलें जें कर्तृत्व आस्स तें तो अर्पण कोरूक शिक्ता आनि तें एक बरे कार्याक सुद्धांयि use जाता. तावळी

ताक्का एक शुद्धिचो अनुभव जाता, नाजाल्यारि त्रास सूरु जाता. मगलें हें **potential** आस्स, कर्तृत्व हे गुरुवर्य, हें हांवं तुक्का अर्पण कर्ता **use this; because I know when you use it I'll become a nimitta and I'll be fulfilled.** हें बंधन जें आस्स कर्माचें तांतुल्याने हांवं सुट्तीलें. मगल प्रयत्नामितिं साध्य ना हें. अत्यंत ओजस्वी हें एक दृष्टीकोन अत्यंत सूक्ष्म साधना. भक्ति प्रेम नाजाल्यारि हें जायना आनि गुरुंगलें तें मार्गदर्शनाचि एक पिपासा इत्ल तीव्र आस्का तावळी तें सिद्ध जाता. कल्या म्हळ्यारि तुमालें आमोलें कल्लें लौकिक कर्तव्य आस्ता तें घेवुचि प्रेरित कर्ता ती शक्ति. जाल्यारि दृष्टीकोन विंगड जाल्लेल आस्ता, तांतु आमि शिर्कनाति. आनि ताज्जें परे आशिलें एक तत्वाक प्राप्त जांव्वें साध्य आस्स. “हांवं हांग्गा शिर्कला आनि तुमि मुक्त आसति. माक्का त्रास आस्स आनि तुमि आनंदाचो अनुभव कर्त आसति. हांवं कर्मांतु शिर्कलां. संचिताचें ओझे आम्हा” ... म्हळ्यारि प्रारब्ध कर्म माक्का बाधित कर्त आस्स आनि हे गुरुवर्य तूं कर्माध्यक्ष जावु आस्स, तूं कर्माच्या परे आस्स म्होणु अशिश एक **comparison** शें. वस्तुतः कल्लें जात आस्स म्हळ्यारि हांवं मगलें दुःख ही भावनाचि सुट् आस्स साधकालि **this is a point.** साधनेंतु आमि पयलें हांवें कोर्का, **achieve** कोर्का, म्होणु आमि कर्ताति. लौकिक कशिश कल्लें एक **achievement** आस्ता, लक्ष्य आस्ता, तशीचि शुद्धि येतना एक विलक्षण परिवर्तन येव्च्या सूरु जाता, साधकाल जीवनांतु आनि मागिरि तें एक

शरणागति सूरु जात्ता. त्या वेळारि मगलें व्यक्तित्व हांव म्हळ्ळेलें हाज्जेरि चिंतन कम्मि जात्ताचि. सुट्टु सूरु जात्ता it is a nuisance म्होणु सुट्टु सूरु जात्ता. There is so much within me, इल्लें बरें मज्जमितिं साध्य जात्ता, हांवं मगलें एक कुंठित personality घेवु आण्णाकचि कल्याक क्षुद्र कोर्का? म्होणु तश्शि एक विलक्षण परिवर्तन येव्व्या सूरु जात्ता साधकांतु. So, एक दृष्टीने गुरुंगल अनुग्रहाचो चड अनुभव जात्त आस्स, आण्णालें self-imposed किल्लकी जन्माचें हो आत्तांचें न्हयि constraints आसति, बंधन आसति हें ताज्जेरि आग्रह सोड्चें एक तें प्रक्रिया जात्त आस्स आनि तें एक a sense of release चो आनंद येत्त आस्स. ताज्ज पराकाष्ठा दुसरे अंतिम श्लोकांतु स्वाम्यानि सांगल्यां. तांगेलें सामर्थ्य तांगेल अधिकार आस्स. “कैचि देवा ही करणी सांग मी तू का रे भिन्न, चक्षु परि सख्य तुझे मूढ म्हणे गूढ आम्हा.” कैचि देवा ही करणी? कश्शि देवा हें तुगलें? आत्तं थायि हो भेदु तो भेदु म्होणु सांगत आशिलो. वस्तुतः तूं सांग, तुज्जांतु मज्जांतु कल्लो भेद आस्स वे? हांवं तुगलोचि न्हेवे? तश्शि म्होणु घेव्वेद. ऐक्य जांव्व पय्लें. कल्याक हें ... कल्लें हें विलक्षण माया, मोह हें एक भेद दिस्त आस्स? सांग मी तू का रे भिन्न. हें लोकांक कळणा मूढ म्हणे गूढ आम्हा. मूढ म्हळ्यारि कल्लें अज्ञानी. म्हळ्यारि कल्लें विशेष एक दुष्ट आस्का म्होणु न्हयि. एक परिस्थितितु न्हयि आम्मि उल्लेख कर्ताति. ना जाल्यारि मूढ म्हळ्यारि जड बुद्धि आशिलो अथवा सांग्ल्यारि सुद्धांयि कळणा

आण्णालें एक आग्रह घेवु बस्ला ताक्का मूढ म्हणताति. मूढ म्हणे गूढ आम्हा ... आम्का कळणा. आम्मि हें विचार कर्तना हीं चारी स्तरारि पळयताति. गुरु शिष्यांगल ऐक्याचें स्तर एक शरणागतिचि ही पराकाष्ठाचें एक स्तर, सांग मीं तू का रे भिन्न म्हळ्ळेलें. आनि आम्का परंपरा म्होणु कस्लि एक शक्ति प्राप्त जात की कल्लें तें? ... गुरु तांगल शिष्य तांगले शिष्य म्होणु तश्शि आम्का एक प्राप्त जाता तांतु आम्मि खंच्चे एक शक्तिचें आराधना कर्त आसति ती विंगड विंगडवे? ... एक्कीचि. देश काल आम्मि तश्शि तुलना कर्त आशिलमिति आम्मि भेद पळयताति. वस्तुतः एक शक्ति कार्य कर्त आस्स आनि ती आम्का प्राप्त जाता. तें प्रवाह जें प्रत्येक साधकाक आम्का मेळत आस्स ती एक शक्ति हो ... तें आम्का खंच्च माध्यमाने मेळ्यां थंयिं आम्मि परंपरा म्होणु स्वीकार कर्ताति. ना जाल्यारि तांतु भेद ना. म्होणुचि स्वाम्यानि उल्लयतना ‘आम्मि’ म्हणताति. ‘आम्मि’ म्हळ्यारि **not in the royal sense**; संपूर्ण परंपरेचें हांतु निश्चित एक संकल्प आस्स. आमोले वैयक्तिक संकल्प न्हयि म्होणु. तिल्ल एक परंपरेक मर्याद दीवु तें ‘आम्मि’ म्होणु प्रयोग आस्ता. ‘आम्मि’ म्हणताति म्हळ्यारि एक होडपण आस्ता म्होणु न्हयि. तश्शि कोणाक अनुभव आस्स स्वाम्यांक त्या स्वाम्यांगल आम्मि चिंतन कर्त आसति आनि कृतकृत्य जाव्चें अनिवार्य हो. आंतरिक आस्सो, बाह्य आस्सो, समाजांतु आस्सो, जें एक परिवर्तन एक शक्ति संचार करयत आसति ती एक परंपरा ती एकी शक्ति प्राप्त जाल्या गुरु रूपेण. तांगलें आजि आम्मि


स्मरण कोर्नु हीचि प्रार्थना कोर्चि की आमोल कल्ल एक पुरुषार्थ आस्स, तान्नि स्वीकार कोर्का, आमोलें कल्लें दुःख आस्स तें निवारण कोर्का. आमोल्याचि एक अबुद्ध अवस्थेमितिं जड बुद्धिमितिं आमिचि आम्का दुखी कोर्नु बस्ताति. तिवयि एक बुद्धि समऽ कोर्नु एक स्वच्छता हाणु दुराग्रह कम्मि कोर्नु तांगल ऐश्वर्याचो अनुभव कोर्चें एक सामर्थ्य दिंव्का म्होणु गुरु लागि हीचि प्रार्थना कोर्चि हो ... देवाल्या प्रार्थना कर्तना आमि सांगताति “देवा, तूं चडड कल्ले विचार कोर्नाक्का. हांवं इल्ल होडि पूजा कर्ता, माक्का कल्लें जांव्का तें दी.” **Period!!** गुरुल्या आमि तश्शि कर्नाति. माक्का कल्लें जांव्का म्होणु सुद्धांयि अजुनिकयि गोल्ना. माक्का पदार्थ जायि, माक्का विषय जायि, माक्का **achievements** जायिति, जाल्यारि तांतु माक्का शिरकुंचें ना ताज्जा परे वोच्चें आस्स. माक्का खंयिं शिरकाव्क्का. म्होणु तश्शि एक प्रार्थना कोर्नु केन्ना कर्ताति एक प्रचंड शक्ति मार्गदर्शन कोरु सूरु कर्ता. शरणागति **is a very dynamic process**. अब हम शरण आ गए हैं, अभी आप ही बेड़ा पार करवा दीजिए. तश्शि **liabilities** आनि घेवु शरण वोच्चे प्रसंग येना. ओजस्वी कार्य कर्तऽ शरण वोच्चें साध्य आस्स. तश्शि आमि एक प्रतिज्ञा कोर्या. कोर्येद न्हवे आजि? ... विलक्षण दिवसु, स्थानयि विलक्षण, **so** आनि आमोलेंयि चिकेचि उत्साह वाड्तलें. सोळा वरसं जाल्लिं आनि मुखारि कल्लें की म्होणु आमि चिंता करइनाति. तुम्मि सांग्ल्यारि **let us do it collectively**. म्होणु ह्या शक्तिचें एक जागरण आनि प्रसारण म्हणताति आंतरिक आनि बाह्य रूपेण. तांतु जे एक


आनंद येत्ता शीघ्र प्रत्येक साधकाक प्राप्त जांक्का म्होणु आम्मि गुरु चरणीं पुनः पुनः प्रार्थना कर्ताति. म्होणु ती प्रकृति जावु येत्ता, आम्माल प्रारब्ध जावु येत्ता, ती ब्रह्म विद्या स्वरूपिणि जावु येत्ता आनि मागेरि आण्णाल्याचि आनंदाक उद्घाटित कर्ता. तश्शि त्या गुरु शक्तिक देवीक आम्मि शरण वत्त आसति. ती आम्होलें मार्गदर्शन कोरो.

गोम्टें कोर्नु कोर्यां, श्रद्धा भक्ति पुर्रसर कोर्यां. वगि श्रद्धा जी आस्स निष्ठा जावो. तांतु आम्मि प्रतिष्ठित जांव्यां. आनि हें पूर्ण एक लाभ जो आम्का प्राप्त जात आस्स ताज्जें पात्र जांव्यां.

(Concluding Prayers)

(Transcribed by Shrikala Kodikal)





Gurupadeshaḥ

The Sannidhya is eternal and not passive. It is there as witness, and it can be activated when we surrender to it. We evoke it internally, and that will come as the Shakti.

— H.H Shrimat Sadyojat Shankarashram Swamiji (Karia, 2018)

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JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

BE STEADY EVEN IN HARDSHIP

Ups and downs are natural in human life. Even persons leading a very comfortable life will at times encounter difficulties. True, Dharmaraja was an emperor. Did he not have to undergo *vanavāsa* (life in forest)?

However wealthy one may be, some time or other one may be constrained to lose everything. Likewise, even the most courageous man will occasionally be gripped by fear.

Only those who remain steady under such trying circumstances and take the right decision, using their discretion, are intelligent. But many lose their grit under tribulations and even consider suicide.

It is absolutely wrong. Did not people like Yudhishtira, Nala and Rama face such difficulties? Everyone has to suffer *prārabdha* (ordained fate).

Nobody can say that one will always encounter hardship. One must have the faith that the bad period will be over and good days will dawn. Such persons are definitely bound to prosper.

व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तरे ।
विमृशंश्च स्वया बुध्या धृतिमान् नावसीदति ॥

(Courtesy: Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

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

This idea of God as the origin of all, may come as the result of an intense superconscious experience, or may be the gradual outcome of a long-drawn sensible research and observation of Nature. But having once accepted that God resides in every atom, the devotee begins to develop the habit of invoking God's presence for constant contemplation, conversation and communion. A shloka attributed to Kalidasa says:

त्वं चन्द्रिका शशिनि तिग्मरुचौ रुचिस्त्वं
त्वं स्वादुतासि सलिले शिखिनि त्वमूष्मः |
त्वं चेतनासि पुरुषे पवने बलस्त्वं
निः सारमंब निखिलं त्वद्गते यदि स्यात् ||

"You are the silverlight in the moon; in the scorching sun you are the brilliance.

You are the sweetness of the waters; the heat of the fire.

In man you are consciousness; power in the wind;

Mother! sapless would everything be without You."

Meditation upon this life-essence infuses in the soul a sweetness and divine intoxication that helps Bhakti to sprout and spread. In this lies the relevance of the Vibhuti-yoga of the Bhagavad-gita and the Ashtamoorti Upasana extolled in the Agamas, the eight forms are: the essence of the five fundamental elements (earth, water, fire, air and space), the

twin forms of cosmic energy — the sun and the moon, and purusha — the conscious principle presiding over the preceding seven forms, taking hold of their manifested life in its endless variety and artistic grandeur. A sadhaka meditates on these and slowly begins to understand a harmony of life (सूत्रे मणिगणा इव) and enters into the experience of beauty (rasa). Beauty is divine at least in the sense that its experience releases the soul from its narrow, cramped selfishness, lifts it up, cleanses it of its various corruptions and infuses a rejuvenating joy into it.

I once had to drive through the City of Jaipur, the capital of Rajasthan, and was disillusioned when I realised that the reputedly well-planned pink-city in its interior was as congested as any other city. At the end of the drive, we arrived at the Nargadh palace on the top of a hill, outside the city limits. Wandering through its deserted magnificence, suddenly I came to a narrow opening in the high fortification and peeped through it to get a panoramic view of the city and the landscape around. From over the vastness of the scene came the hum of life, like the moaning of a sea. It was intensely moving. I realised with a shock that the very streets and sounds, which had repelled me while driving through them, were strung in a vaster harmony and grace. During the return drive, they appeared to me to be divine instruments, because the vivid experience of their larger harmony and grace, revealed by distance and height, remained fresh in my mind. Then also I realised that such a perspective can be gained inwardly, even while standing in the middle of the busy roads. One can experience beauty always, because beauty, in the ultimate analysis, is the state of the soul ready to melt in pure love. If awareness is the stuff of the soul, beauty is the sweet flow of it. If Shiva is the soul of the world (and, therefore, of Devi manifested as the world), then *saundarya* is the dance of Shiva. On recognising this, the soul is released from the bonds of

sensuality. Self-awareness tumbling down the ridges of senses, appears as the cataract of objective perception. If beauty is revealed in that perception, it will help one to listen to the song of the soul behind or through the pulsation of the senses. That perhaps was what mystics like Shri Ramakrishna or Brother Lawrence practised and achieved.

The purification of life in the saint is the same as the chastening that an artist aspires after. When the artist achieves it, the beauty of God's work automatically reveals itself, giving him then and there a heightened experience of *rasa* or Beauty. In this experience, Beauty is free not only from the form of the object but also from all visible forces and results of life-processes. Delightful or disgusting, exalted or lowly, cruel or kind—all these objects can be handled by an artist so as to give rise to an aesthetic experience. If this is true of an artist, how easier should it be for God to achieve that effect. Is it too much to suppose that behind all the ugliness and injustice of life that very often manifest in nature's mad pageant, there is some artistic theme, a beautiful demonstration? Puritans will shrink from such an idea. But the lovers of God dare to worship the terrible as well as the pleasing, Mahâmâri as well as Shâkambhari, Kali as well as Gauri in both it is the same Samvit, Such a worship can be understood only in the sense of a spiritual intuition. No form of life is beautiful in itself; except by the fact that the divine theme plays through it. If one is not well-disposed emotionally or intellectually towards the word "God", one may as well rephrase it in the above statement as 'the harmony of life'.

Belief in this harmony arises naturally when a person allows the influence of external nature to sweep over him.

(Continued....)

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

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FORTY EIGHT

समज्ञा एक शिक्षक उत्तम । मुलांसी शिकवी धरोनि प्रेम ।

तेव्हां मानसीं न जपे तो मम । पैसा अडका कांहींएक ॥६३॥

Assume that there is a good teacher, who teaches the kids with love and care. While doing so, he does not think repeatedly about his remuneration etc.

शिकवण्याचे करितां कार्य । कैसा आठवील अन्य विषय ।

तैसें करितां बंद होय । क्रिया सारी त्याची पै ॥६४॥

While teaching, how will he entertain other thoughts? If he gives room to other thoughts, his teaching assignment will suffer.

म्हणोनि कवणही कार्य करितां । धन ऐसें न जपे सर्वथा ।

परि गुप्तरूपें त्याचिया चित्ता । हेतु असे धनाच्चा ॥६५॥

So, whatever work he does, he does not mutter 'money, money'. But, latent in his mind is surely his concern for his fees.

तद्वत् जरी स्वामिराय चतुर । ज्ञालणे बोलणें इत्यादि समग्र ।

व्यापार करिती अव्यग्र । तरी गुरुपाय न विसंबती ॥६६॥

Likewise, though revered Swamiji, wise that He is, conducts Himself normally and calmly and quietly in respect of walking, talking, etc He never forgets the Feet of the Sadguru.

जैसा आम्हांसी धनाच्चा गुप्त । हेतु असे मनीं सदोदित ।

तैसे आमुचे सद्वृत्तनाथा । धरिती गुरुचरण हृत्कमलीं ॥ ६७॥

Just as a latent motive for money is always lurking in our mind, similarly our Sadguru always cherishes the Feet of His Guru in the lotus of His heart.

करोत नाना विचार तर्क । येवोत कल्पना त्या अनेक ।

घडो व्यवहार सकळिक । परि गुप्त अंतरीं गुरुप्रेम ॥

Various points of argument and scholastic debates may engage His mind now and then. Many ideas may flit across His mind. On

a mundane level, He may act as we do, but, His Guru-prema remains within quite intact.

तें कैसें जाईल सांगा । प्रेमनिश्चय असे दांडगा ।

धांवत जाय परि निजमनीं । ध्यास असे तो मातेन्ना ॥७०॥

The boy may take leave of his mother and run here and there to play. But, his mother will always be in his mind.

पडतां अथवा कुणींही मारितां । “आई” म्हणोनि धांवे तत्त्वतां ।

माता तयाच्या सर्वदा चित्ता । म्हणोनि माय धांवत ये ॥ ७१॥

If he falls or is beaten by his playmate, he will at once run to his mother, yelling 'mother, mother'. The mother, too, comes running because she is aware that she is always uppermost in his mind.

तैसे स्वामी सद्गुरुराय । करोत व्यवहार पहा अन्य ।

अणुमात्र न विसंबती पाय । पांडुरंगाश्रम-सद्गुरुंछे ॥७२॥

Likewise Sadguru Swami Anandashram apparently takes care of His duties and responsibilities meticulously on a mundane level, but, never forgets even for a moment the sacred Feet of His Guru Swami Pandurangashram.

(Continued)

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A BRIEF NOTE ON SĀYUJYAM

by V. Rajagopal Bhat

This word 'Sāyujyam' is now on everyone's lips. The goal of the Personal and Collective Sāadhanā prescribed for the next 15 months ending 15-6-2022 is called Sāyujyam in the various notifications. What exactly is meant by this word? I have received many earnest enquiries as to what Sāyujyam means and hence, this note.

Sāyujyam means merger, being one (aikya) with the object of devotion. When a bindu (drop) merges into sindhu(ocean), it is Sāyujyam.

On 1-1-2005 P.P. Shrimat Sadyojat Shankarashram Swamiji gave a very lucid and inspiring discourse at Bharatiya Vidya Bhavan, Mumbai on FOUR STEPS TO SHARANAGATI (ref.pages 83 to 102 of Sadyojat Bodhamrit, Part 1). In that Ashirvachan, Poojya Swamiji elucidated the four steps - Sāroopya, Sāmeepya, Sālokya and Sāyujya - as explained by Acharya Shankara in the followig verse no.28 in his SHIVANADALAHARI :

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने
सामीप्यं शिवभक्ति धुर्य जनता सांगत्य संभाषणे ।

सालोक्यं च चराचरात्मक तनु ध्याने भवानीपते
सायुज्यं मम सिद्धमत्र भवति स्वामिन् कृतोर्थोऽस्म्यम् ॥

Venerable Acharya says: "I am dhanya. I am kritartha because by contemplating You, O Consort of Bhavani, in all the entire moving and unmoving creation, I have attained Sāyujyam HERE AND NOW (IN THIS VERY BODY).

So that is Sāyujyam and, it is not an after-death

experience. This is what we should aspire for in this Period of Grace ending 15-6-2022, the period which will be witness to two glorious events: the 75th Janmadivas of P.P.Swami Parijnanashram-III on 15-6-2022 (Diamond Jubilee) and the Rajata Jayanti of Pattabhisheka Divasa of our reigning Gurudev Shrimat Sadyojat Shankarashram Swamiji on 21-2-2022 (Silver Jubilee). The Gurushakti, of which Shri Dakshinamoorti is the fountainhead, manifested for us in the benevolent forms of our Parama Guru Shrimat Parijnanashram -III Swamiji and our Sadguru Shrimat Sadyojat Shankarashram Swamiji. We should FEEL one with this Gurushakti. This Aikyānubhava is our goal when we perform the prescribed Sādhana. We should merge our heart and soul into this all-inclusive and omnipotent Gurushakti. That is SĀYUJYAM.

JAI SHANKAR

FESTIVALS IN APRIL 2021

April - 2021

13	Tuesday	Plava Samvatsara-prarambha / Yugadi
15	Thursday	} Brahmakalashotsava
19	Monday	
20	Tuesday	Vardhanti at Shri Chitrapur Math, Shirali - H. H. Shrimat Parijnanashram Swamiji II Sannidhi
21	Wednesday	Shri Rama Navami
22	Thursday	Dhwajarahana at Shri Chitrapur Math
27	Tuesday	Rathotsava at Shri Chitrapur Math
27	Tuesday	Hanumana Jayanti, Vardhanti at Shri Bhandikeri Math, Gokarna - Shri Vira Maruti Sannidhi
28	Wednesday	Mrigabete Utsava at Shri Chitrapur Math Shirali
29	Thursday	Avabhrata (Okkuli) at Shri Chitrapur Math Shirali

A TEARFUL TRIBUTE TO DEAR HATTIANGADI VASANTMAM



8-4-1923 to 10-3-2021

The passing away of dear Hattiangadi Vasantmam on 10-3-2021 marks the end of an eventful era. He was 99. He breathed his last after a brief illness.

Vasantmam was an institution by himself. He served the Math and the Guru from 1974 till his last breath. He held various positions in the Standing Committee with distinction. Here's a brief resume :

Hon. Secretary	: 1974 to 1980
President	: 1981 to 1989
Ex-officio President	: till 1991
Editor of Sunbeam	: 1983 to July 1985

Publication of Sunbeam had to be suspended from August 1985 to April 1991. Vasantmam revived it in May 1991 with great effort and he continued as Editor till 2002 until I (V.Rajagopal Bhat) took over from him.

In the good old days, Sunbeam was a Quarterly. Under the inspiring guidance of our Parama Guru Shrimat Parijnanashra.-III, it was Vasantmam who turned it into a Monthly.

In fact, Sunbeam and Vasantmam were synonymous. Both he and Latapachi were passionately committed to the cause of Sunbeam. Seeing this venerable couple, perched on a solitary bench, at the suburban venues in Mumbai during P.P.Shrimat Sadyojat Shankarashram Swamiji's visit, was a familiar sight. With Sunbeam banner fluttering overhead and a pile of old issues of Sunbeam in front, the number of Subscribers swelled slowly under their watchful gaze.

Even after he ceased to be Editor, Vasantmam continued to be the contact person for change of address, new subscription, page sponsorships, change of address etc till he turned 95. In all this, he was actively assisted by his shakti, Latapachi. Overseas posting of Sunbeams was her job.

In May 2017, Shri Arun Bolangdy took over from Vasantmam who continued to guide him.

Vasantmam was a warm-hearted soul with an enviable zest for life. He once told me: '**Age is just a cage and we should not be trapped in it**'. He lived upto this maxim till the end.

He was an avid cricket fan and an imitable story-teller. His repertoire of jokes and anecdotes was enormous. Every now and then, he used to post a bunch of jokes and anecdotes to a select few of his admirers. In fact, his last bunch landed up a couple of months ago. In his company, one never felt bored. This bubbling sense of humour was perhaps one of the secrets of his long life.

Like me, many are missing you Vasantmam. I am sure you will not keep quiet over 'there' and you must be regaling the denizens of heaven with your jokes and anecdotes.

May God and our Guruparampara confer you sadgati and give strength and solace to Latapachi and your sons Vinod and Bipin and their families to bear their inevitable loss.

- V. RAJAGOPAL BHAT

SHRĪ CHITRĀPUR MATH® - Shirālī

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Karnatak State 581 354



	Om Shri Gurubhyo Namaḥ	
	Om Shri Bhavanīshaṅkaraya Namaḥ	
	Om Shri Matre Namaḥ	

Brahmakalashotsavaḥ

15th April 2021 - 19th April 2021

With the Blessings of
His Holiness Shrimat Sadyojāt Shaṅkarāshram Swāmiji
Mathādhipati, Shri Chitrapur Math, Shirālī

Jai Shaṅkar to all the devotees of Shri Chitrapur Math.

In a series of solemn and auspicious ceremonies unlike any in living memory, the Shri Chitrapur Math at Shirālī will witness a Brahmakalashotsavaḥ between 15th April 2021 and 19th April 2021 in the Divine Presence of our revered Mathādhipati H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji. A day before the ceremonies begin in Shirālī, Prārthanā-s will be offered at the Samādhi Math-s in Gokaṇṇa, Mallāpur, Maṅgaḷūru and Kārlā. The Brahmakalashotsavaḥ will mark the beginning of two important events for the Chitrapur Sāraswat-s: the 75th Janma Diwasa year of Guruswāmī H.H. Shrimat Parijñānāshram Swāmī III which falls on 15th June 2022 and the 25th year of the Mathādhipatyā of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji on 21st February 2022.

The Brahmakalashotsavaḥ is a fervent prayer of the Samāja for the continued omnipotent, omnipresent, and omniscient Sānidhya of our Math Deities, and that their benevolent blessings forever be upon our people. Amidst Sāmuhika Prārthanā-s and Homa-s, 1009 Kalasha-s will be offered as part of the ceremonies. Given the current travel restrictions in force, Sādhaka-s can participate in the Brahmakalashotsavaḥ by sponsoring Kalasha-sevā-s, offering special Sevā-s, and through contributions. The following is the programme schedule of Brahmakalashotsavaḥ.

PROGRAMME

Tithi	Date	Day	Rituals
Vasanta Rtu Chaitra-Sh 3	15th April 2021	Thursday	Brahmakalashotsava Prārambhaḥ Morning: 9:00 AM: Sāmuhika Prārthanā Evening: 108 Atharvashirṣha Pārāyaṇam
Vasanta Rtu Chaitra-Sh 4	16th April 2021	Friday	Morning: Navagraha Homāḥ Aṣṭottara-Atharvashirṣha-Chaturdravya-Havana- Shakti-Prityarthe Evening: Nava Chaṇḍikāhoma Kalasha Sthāpanā Rātri Ranga Pūjā at Shri Mahā Ganapati Sannidhiḥ

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Tithi	Date	Day	Rituals
Vasanta Rtu Chaitra-Sh 5	17th April 2021	Saturday	Morning: Chandikā Homah Evening: Durgā Namaskārah Rātri Raṅga Pūjā at Shrī Bhuvaneshwarī Sannidhih
Vasanta Rtu Chaitra-Sh 6	18th April 2021	Sunday	Morning: Brahmakalashāṅga Kalashapūraṇam Evening: Kalasha sthāpanā Abhimantraṇam
Vasanta Rtu Chaitra -Sh 7	19th April 2021	Monday	Morning: Adhivāsa Havanam, Dasha Dravya Sānidhya Havanam Pūrṇāhuti of Yajña in the upasthiti of H.H.Swāmiji Sahasra Kalashābhiṣhekaḥ at the Divine hands of H.H. Swāmiji Followed by Shikhara Kalashābhiṣhekaḥ Maṅgalārati, Prārthanā, Kanakābhiṣheka Pūrvaka Pādukāpūjanam on behalf of Math Āshīrvachanam by HH Swāmiji, Tirtha, Bhikṣhā prasādaḥ.

Kalasha Sevā:

A Kalasha Sevā may be sponsored by making a donation, and once the ceremonies are over, the Sādhaka will receive the Kalasha as Prasada. The donation amounts, and the number of Kalasha-s of each type available are:

Kalasha Sevā	Donation amount (For Indian Citizens) (Rs.)	Donation Amount (For Foreign Passport Holders) (In USD)	Sponsorships available
Dravya Kalasha	Rs. 2,50,000/-	\$ 3,500/-	25
Varuṇa Kalasha	Rs. 5,000/-	\$ 75/-	983

Special Sevā-s during the period 15th April 2021 to 19th April 2021 = INR 1,000/- (USD 15 including postage charges)

If a Sādhaka wishes to sponsor the conduct of more than one Sevā, the Sādhaka may do so.

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The Donation amount towards Kalasha Sevā-s indicated above, includes:

For Dravya Kalasha, towards - Pādakāṇika Rs 25,000/- and Sarva Sannidhi Sevā Rs 2,500/-
For Varuṇa Kalasha, towards - Pādakāṇika Rs 500/-

If a Sādhaka wishes to contribute some amount over and above the Donation amount mentioned above, it would be accepted towards Pādakāṇika to be placed at the Lotus Feet at the culmination of the ceremonies.

How to remit donations and contributions: (For Indian Citizens only)

Donations and contributions for the Utsava can be remitted through NEFT/IMPS to:

Account Number	107120960000009
Beneficiary Name	SHRI CHITRAPUR MATH
Bank	SVC Co-operative Bank Ltd., Chitrapur, Shirali
Type of A/c	OD (Overdraft)
IFSC Code	SVCB0000071

Upon the successful transfer (NEFT/IMPS), kindly email us the transaction number – UTR number.

In case the remittance is made by Cheque / Demand draft, please email us a scanned image / photograph of the deposit counterfoil. The cheque / demand draft should be drawn in favour of "Shri Chitrapur Math". Sādhaka-s may also seek the assistance of the Local Sabhā/ Vantiḡā pratinidhi to guide them in order to avoid delays.

The last date for accepting Kalasha Sevā contributions from our Indian Sevā Kartā-s is 8th April 2021.

In all cases, please make sure to email the following details to seva@chitrapurmath.in :

Sevakartā's name, Gotra, Nakṣatra, mailing address apart from indicating the purpose of remittance (Kalasha Sevā / Special Sevā / Kalasha Sevā + Special Sevā, etc.), amount remitted, date of remittance, Transaction number-UTR Number/ Cheque number / Demand Draft number.

If the Sevā Kartā holds a Foreign Passport:

Contact the Sevā Section at seva@chitrapurmath.in or Landline No. +91 8385 258756 immediately. Such Sādhaka-s may also get in touch with the following persons who will be glad to assist in the matter.

Overseas Centre	Contact Person	Designation	Email ID	Mobile No
Chitrapur Heritage	Shri Arun Heble	President	arheble@yahoo.com	001-215-666-3200
Foundation Inc, USA	Shri Pramod Mavinkurve	Secretary & Treasurer	pmkurve@gmail.com	001-908-616-1497
Canada Sabha	Shri Kishore Kulkarni	President	kishore_kulkarni@hotmail.com	+1-416-616-4224
	Shri Pramod Udyaver	Secretary	pudiaver@gmail.com	16475189751
Saraswat Samaj of UK	Shri Rohit Sthalekar	Chairman	rohit.sthalekar@gmail.com	0044 7947 726 666
	Shri Arjun Saijp	Secretary	arjun_saijp@hotmail.com	0044 7985 915 994
ANZ Sabha	Dr. Shri Anil Mundkur	President	abmundkur@hotmail.com	61 408 029 662
	Shri Ashok Arur	Secretary	ashokarur@hotmail.com	61 451 663 656

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Account No	64610100015194
Bank Name	Bank Of Baroda
Bank Branch	Shirali Branch, NH66, Shirali 581354
SWIFT Code	BARBINBBARW
IFSC Code	BARBOVJSHUT (5th character is ZERO)

It may please be noted that such Sevā Kartā-s are required to ensure that their remittance is **effected before 28th March 2021 to Shri Chitrapur Math FCRA Account**. This is necessitated because of current FCRA regulations/ guidelines.

Praveen P. Kadle
President – Standing Committee
Shrī Chitrāpur Math

Little Ravikiran - Māgha 2021

Swāmījī tells us:

The connection between you and the Lord is eternal. When you sense that, your feelings – ‘I am alone, or, I am agitated’ - these go away. And, in their place, ‘I belong. I am protected, and I am guided in whatever I do. I can do things intelligently, and I can help others effortlessly’ - these become firm.

www.chitrapurmath.net - [Navaspandana](#) - ' - some of the elements that help build connection'

Story Time: Hīrā's Victory

Hīrā and her brother, Som, sat close to their Āmmā. They loved to bask in her warmth. She gently licked them. Som fell asleep and Hīrā too cuddled close to her mother and promptly fell asleep.

Āmmā sighed, “These cubs are growing so fast! It seems just like yesterday that they were born with their eyes closed and now they are both set to join me in my swim tomorrow!”



Hīrā and Som were playful tiger cubs, growing in the forests of the Western Ghāṭ-s. The forests made a perfect home for many animals. Civets, lion-tailed macaques, elephants, leopards, gaurs, Nilgiri tahr and elephants roamed freely while high above exotic birds like the Great hornbill, Laughing thrush and Tree-pie entertained the forests with their melodious tunes! Pit vipers and King Cobras, with their deadly venom, slithered on the forest floor.

Oh yes! The forest of the Western Ghāṭs was certainly teeming with life!

The next day, Āmmā took her cubs to the nearest stream. When Āmmā leaped into the cold refreshing water of the stream, Hīrā hesitated only for a moment before she jumped in too!

‘This is pure fun!’, thought Hīrā, as she began to splash her brother who was still hesitating to step in. Soon the two cubs began to enjoy the swim.

A few days later the cubs began to haunt the stream all by themselves and Āmmā let them. They were growing up fast and she was confident that they had learnt their lessons well.



One late evening, Hīrā ran ahead of Som. She suddenly stopped petrified. In her track was a huge Pit viper. Hīrā stood frozen on the spot. This was one of the dangers Āmmā had warned her about. Her mind was in a complete chaos and she found she had almost stopped breathing. One move and she knew she would lose her life. She thought of her Āmmā and the lessons that she had painstakingly taught her.

She took a deep breath even as the Pit viper watched her with his gleaming eyes. She acted in less than a fraction of a second. She took one huge leap sideways and roared to Som who was on the way to the stream, “Get back home, Som! Danger here!” The Pit viper was left dazed with the sudden movement and retreated behind the bushes.

Later that night, Hīrā recounted the horror story to her Āmmā, who hugged her cub proudly and said, “You protected not just yourself but Som too, Hīrā!”

Fun Facts: All about Tigers!

One of the most magnificent animals found on this planet is the tiger.

- Tigers are the largest amongst the other cats. A male tiger can weigh up to 300 kgs!
- One swipe from its paw can kill an animal or even a human being – it is that strong!
- Tigers prefer to hunt at nights – but do so during daytime too.
- When a tiger roars, it can be heard for almost 2 kilometres away!
- Cubs are born blind and develop eyesight later as they grow
- Tigers love water and swim a great deal.
- A group of tigers is called an ‘ambush’ or

‘streak’!!

- A thorough gentleman, a male tiger allows the female and the cubs to eat first!
- Tigers hide behind thick bushes and attack their prey from behind. That’s the reason why human beings working in tiger areas, wear a face mask behind their heads to trick the tiger.
- A single ecological corridor, spread across the three states of Karnataka, Kerala and Tamil Nadu - in the biodiversity rich Western Ghats - holds the world’s single largest tiger population.
- There are different types of tigers on Planet Earth – Apart from the famous Bengal Tiger, there are the Siberian tigers, Sumatran tigers, Malayan tigers, Indo Chinese and the South China tigers! The largest of these are the Siberian tigers – who are well equipped with adequate fur to combat the freezing climate of Siberia.

Activity Time: How do you draw a tiger?





Ponder Awhile: The Friend

The baby foxes settled down
And said in a single voice
'Tell us the story of the Mighty One
And the hunter men and boys!'

Their mother sat beside them -
'There lives in this very wood
The Lord of the Jungle. The Tiger.
Mighty One. Protector of good.

When the sun sets and it is dark
The wooded paths he walks
To ensure his subjects are safe and well
From insects to deer to hawks

One night, when on his solitary beat
He heard a whimper, a cry
A baby fox was caught in a trap
Under the midnight sky.

He strode towards the little one
And with a mere swipe of his paws
He tore the net and picked the cub
gently with his jaws.

Then he took the little one
Back home to her mother's den
I would know, for I was the one
He saved from the world of men.

The Mighty One went back to the trap
For he knew the men would soon
come to capture the animal caught
In the soft light of the moon.

The Tiger growled ferociously
The men fled from the scene
Leaving behind the tools of their trade
Scattered in the forest green.'

'Ma, isn't the Tiger lonely?
There's no other tiger here
None to say he's done a good job
None to calm his fear

None to tell him what to do
Isn't the Tiger sad?
There's none with whom he celebrates
When he is mighty glad.'

'The Mighty One is not alone
He has a special friend
Who is with him every moment of the day
On every trail, on every bend.

The Mighty One is filled with strength
He is the Jungle God's devotee
He walks with the Lord in his heart
And has the Eternal for company.'



Āmchī World: Wāghu and the Others!

tiger – wāghu

cub – peṭṭō

forest – rāna

civets – puṅyāmāzzara

elephants – hasti

stream – tāri / zhari

cobra – nāgu

fox – köllō



Long ago: Vyāghrapada

Chidambaram is an ancient temple in TamiĻNāḍu.

Lord Shiva is the presiding deity there in His form as Lord Naṭarāja.

There was a Rshi who lived in the precincts of Chidambaram who was entrusted with the task of picking fresh flowers, untouched even by honey bees, and offering it to Naṭarāja. The Rshi would roam the forests to collect these flowers. He knew that he would find these flowers in only those

deepest darkest areas of the forest. Unfortunately, these areas were dense and strewn with sharp stones, and the trees and plants on which these flowers grew had rough barks and were covered with thorns. The Rshi's feet were plastered with cuts and blisters. But he ignored the pain and ensured that the job was done. Pleased with His devotee's commitment to his work, Lord Naṭarāja appeared before the Rshi.

'Ask for whatever you want and it shall be yours!'

The Rshi was thrilled to have a vision of his Lord! 'May my feet tread softly on the thorns and rough paths, my beloved Lord! May I be able to go wherever I need to in search of



flowers – untouched by human hand and insects – to offer them at Your Lotus Feet! Give me the strong and steady feet of the mighty Tiger!’

Naṭarāja bestowed upon His loving devotee the legs of the tiger. The Ṛshi came to be known as Vyāghrapada – the one with the feet of the tiger – and he joyfully, and in comfort, continued with his sevā of the Lord throughout his life.

Our Heritage: Chidambaram Nataraja Temple



The Chidambaram Naṭarāja Temple is dedicated to Lord Naṭarāja – The Lord of Dance.

The temple wall has 108 ‘karna-s’ from the NāṭyaShāstra by Bharata Muni and these postures form the foundation of the classical dance -Bharatanāṭyam.

The beautiful symbiosis of fine arts and spirituality can be seen in this temple. Naṭarāja was the family deity of the Chola Kings. Though Naṭarāja is the main deity, the temple complex has shrines of the Devī (Āmmān), Sūrya Deva, Viṣṇu, Subrahmaṇyam, Gaṇesha and Nandi. Shiva-Gaṅgā is a large water body in the precincts of the temple.

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We welcome your feedback at little Ravikiran@gmail.com

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As per annual practice, Lord Mahābaleshwar of Gokarna was taken in a Pālki on Mahāshivarātri to Shri Bhandikeri Math accompanied by their Pradhān Archak and was seated in front of the Samādhi shrine of Swami Parijnanashram-I. Poojā and Ashtāvadhāna Sevā were then offered.

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