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॥ ॐ ब्रह्म कलशाय नमः ॥

# THE CHITRAPUR SUNBEAM :- APRIL 2021

**V. RAJAGOPAL BHAT, Editor**

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

Yagnavalkya tells Janaka:

एको हि देवो न द्वितीयाय तस्थु-  
र्य इमान् लोकानीशत. ईशनीभिः ।  
प्रत्यङ् जनास्तिष्ठति सञ्चुकोपान्तकाले  
संसृज्य विश्वा भुवनानि गोप्ता ।।

The Lord is One without a second. He lords over these worlds with His lordly powers. He is within everyone and is their guardian. At the time of final dissolution, He withdraws the creation into Himself.

यो देवानां प्रभवश्चोद्भवश्च  
विश्वाधिको रुद्रो महर्षि ।  
हिरण्यगर्भं जनयामास पूर्वं  
स नो बुद्ध्या शुभया सम्युनक्तु ।।

He is the origin and support of the gods. He transcends the universe. He is Rudra. He is a great seer, who created HiraNyagarbha in the days of yore. May he endow us all with sound and same intelligence!

(Continued: Shvetashvatara Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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# SWAMI ANANDASHRAM

## VEDA VYÂSÂ ON DHARMA

There are two sayings of Vyasa on the subject of Dharma which, we think, may well be recalled on this occasion today. They are:

ऊर्ध्वबाहुर्विरौम्येष न च कश्चित् शृणोति मे ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेज्जीवितस्यापि हेतोः ।

धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

“With uplifted arms I proclaim, but alas, none pays any heed to my words: Dharma, verily, leads to *artha* (wealth) and *kâma* (satisfaction of desire). Why then do people neglect its observance?”

“Dharma should never be abandoned on the score of *kâma*, or *bhaya*, or *lobha* or even of *jivita* itself. For Dharma is eternal while *sukha* and *dukha* are passing. Jiva, too, is eternal, but the cause of its plight transient.”

People might possibly be tempted to forsake Dharma if it were an obstacle to the acquisition of wealth or the satisfaction of desire. Hence, it is stressed that Dharma is conducive to the fulfilment of both these. If so, it might look somewhat inconsistent that people should overlook Dharma in the interests of *artha* and *kâma*. But the *artha* and *kâma* resulting from Dharma accrue only in future,

**This page is Dedicated in Ever Loving & Reverential Memory of**

**Late Smt. SHREEJAY MALLAPUR**

**(24-Feb-1939 to 28-Apr-2016) – a Krishnamaya Soul –**

**who Devotedly Dedicated Her Entire Life**

**to Seva – Sadhana – Satsang !**

**Dattu – Families of Nandini, Satyesh, Nitin, Relatives & Friends.**

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whereas the pretext for forsaking is the hankering for *artha* and *kāma* in the immediate present. Thus, there is no inconsistency.

Along with *artha* and *kāma* mentioned in this statement as the grounds for the giving up of Dharma, are coupled *bhaya* and *jivita* in the next verse. There, *artha* is implied in the word *lobha*. The point is that Dharma should not be abandoned out of *bhaya* such, for example, as may be caused by members of hostile faiths, or in view of the hazards to life which may arise from the observance of Dharma. *Artha* and *kāma* are sought after in order to secure pleasure and avoid pain. But since these objectives could also be encompassed by secular means, the doubt may arise: why bother about Dharma? The answer is: the fruit of Dharma is Moksha which is *nitya*, while pleasure and pain are *anitya*. It is therefore not wise that Dharma which yields eternal fruit should be sacrificed for the sake of transient pleasure and pain, which are as unstable as waves on the ocean.

Again, although the fruit might be eternal, it would be futile if the enjoyer (jiva) was himself *anitya*. Hence, it is stated that jiva also is *nitya*. Once again, a doubt raises its head :

If jiva were eternal, it would follow that its sad plight known as *samsāra* would also be everlasting; and hence Dharma would be purposeless. Hence it is declared that *ajñāna* which is the cause of *samsāra* is itself *anitya*. The observance of Dharma leads to chittashuddhi and ultimately to the attainment of *atmajñāna*. When that is achieved, *ajñāna* is dispelled, and along with it, its effects, the deplorable state of *samsāra*. The jiva shines forth in his true form as *nitya-sukha*, which is the fulfilment of Dharma. At the same time, he will not miss the secondary aims of Dharma i.e. *artha* and *kāma* during the experience of *samsāra*. Thus it is Vyasa's view that Dharma should be unceasingly followed.

(From His inaugural address at the Mahasabha held at Bangalore on 30-12-1965).



## TEACHINGS OF SWAMI PARIJNANASHRAM

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

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*(Continued from April 2015 issue)*

Mind's nature itself is such that it darts here and there all the time, it runs in all directions. We are given intelligence by God to discriminate between the right and the wrong, to think for ourselves what is the right action, the right path and go by that path. When our intellect ceases to fall prey to the restlessness of mind and attains stillness, that itself is God-realization. Then, you realise that you are not the body and that 'I' you use when referring to yourself does not apply to the body but means the Cosmic Self, the Brahman. Here is an example of what intellect can do. Now, the mind decides to commit a dacoity. But, how to do it, how to elude the guards, all the kind of reasoning is done with the help of intellect. That is why, as Mira said **"Mori laagi mana teri charanan me,"** let our mind be attached to the feet of the Lord. This can be done only by our intellect gaining control over the restless mind and stilling its waverings. Then, intellect will make it go on the path of devotion, to become a Bhakta. If you try to go on the spiritual path without controlling your mind, you will not go far as the restlessness of the mind and its acquisitive nature will drag you down. First control your mind and then turn to God.

**Question:** Why is there all this evil in the world?

**His Holiness:** We are the doers of both good and evil. If there is evil in the world, it is because of us, only. Now, in winter, you keep a fire on, it makes you snug and comfortable and you feel happy. But, the same fire in summer-times can make you feel hot and uncomfortable. Both comfort and discomforts are concepts of mind. Likewise, both good and evil are concepts of mind, we have made good and evil. In the

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**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.**

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essential spirit, there is neither good nor bad.

**Question:** What about the Christian concept of the devil?

**HH:** Many paths are laid down to help you get closer to God. We ourselves have created the idea of a devil so that at least out of fear, we will turn our minds to God. Now, a child has stomach-ache. How do you make it take some bitter medicine to cure its stomach-ache. You give it a sweet lozenge even though it has stomach-ache so that you can cure the latter by inducing the child to take medicine. So, also, the so-called devil has been created to cure you of your restlessness of mind and turn to God. It is the Lord Himself who created Maya and, Maya, in turn, brought forth this creation. While creating our human body, God also directed all our senses outward, our eyes, ears, nose etc. are all attuned to the external objects. God did this so that we may identify all the objects of creation with Him. He is present in everything and everyone we see.

Now, the new born infant knows nothing but two basic things, one is its closeness to its mother and the other is its mother's milk. Its entire philosophy is wrapped up in these two basic truths and it lies content and happy by its mother's side. At that time, the infant's mind is perfectly innocent so he has no sorrow and he sleeps 22 hours a day. Really speaking, the newborn infant's sleep cannot be called sleep as such. He is rapt in the source from which he has come, namely, the Brahman. In sleep, sometimes the infant smiles. He smiles out of pure bliss of Brahman that he is swimming in. But, as the infant grows up, he begins to use his inborn senses to identify persons and objects as his and, with this, his sleep also gets reduced and his mind becomes restless. That is why we are asked to think of God always, so that we may not get caught in desire for sense objects.

A Bhakta has composed a Marathi song which says that when God created us, He also created mother's milk for us. Would such a Provider ever forsake us? Would he not look after us all our life? We should turn to such a Providence and trust Him to the fullest.


**Question:** Why should we get rebirths?

**HH:** We take rebirth because of our accumulated Samskaras of past lives. We come back on earth because, at the time of giving up our body, we fix our mind on some object or the other to which we may have been attached while on earth. This drags



us back into another birth. That is why, we are asked to think of God and God alone at the time of shedding our body. He who says the sacred 'Omkar' while breathing his last is free from life and death once and for all. Now, you all know the story of Jadabharata. Though he was a great muni, he adopts an orphaned baby deer and becomes attached to it, so much so that when he dies, he dies thinking only of the deer and has to take rebirth as a deer. That which we thinketh, we become. We give up our body with our mind full of hankerings. Those become our Samskaras. That is why we are exhorted to chant Rāmnām, to meditate on God, so that we can remember Him when breathing our last. Many people think that meditation and chanting of His name is something to be done after they retire from active life. Let us remember, we are mortals and, being mortals, death can come to us any moment, anywhere. Therefore, we should start thinking of God from now itself so that if and when death confronts us, we face up to it peacefully and calmly and die with God's name on our lips.

*(Concluded)*




### Gurūpadeshah

The Vedas tell 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.

- H.H Shrimat  
Parjnanashram Swamiji III  
(Bengaluru, 1976)





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## Ashirvachan by P P Shrimat Sadyojat Shankarashram Swamiji on the Occasion of His visit to Mangaluru on 17th February 2021.

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां  
मुक्ताहारविभूषणां परिलसत्धम्मिल्लसम्मल्लिकाम् ।  
लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीसृजं  
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।  
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥  
नृसिंहगिरिसज्जातं संवित्स्फुरणदायकम् ।  
शिष्यहृत्तापहारकं ईश्वराख्यं गुरुं भजे ॥

ॐ श्रीगुरुभ्यो नमः । श्रीभवानीशङ्कराय नमः । श्रीमात्रे नमः ।

मस्त म्हेन्यांनंतर हांगा येन्वे जात आस्स. ह्या लॉकडाव्ना-  
वेळारि आतं तुम्ही सांगिलवारि एक संपर्क सिद्ध जाल्लेलो. आधुनिक  
यंत्र, Microsoft Team वे कल्लें आशिलें तें? संपर्क केल्लो. एक  
विचित्र परिस्थिति तांतुं आम्हां काळजी आशिल्लीचि; सगळ्यांकयि  
आस्ता. 'सुरक्षित राव्वाती' सामुहिक प्रार्थना अनुष्ठान आम्मीयी  
केल्लें. जाल्यारि ह्या वेळांतुं सुद्धायिं साधना कोर्ची साध्य आस्स,  
ह्या परिस्थितितुं सुद्धायिं.... एक प्रकारचें प्रेशर येता. अभी जो  
स्वामीजी बता रहे थे संस्कारों की कितनी आवश्यकता रहती है ।

आप लोग आते हो, बच्चों को भी लाते हो; 'उन को संस्कार मिले' उसी दृष्टी से. So, आमालें कस्लें संस्कार आस्ताति, सान्न-सान्न विषयारि कोष्वें इत्यादि ताज्जेरि एक अंकुश हाड्चें आम्मी प्रक्रिया सुरु केल्लेली. मनाक संस्कार दिक्काति, नूतन कल्ले संस्कार दिक्काति. घरांतु ४ लोक-८ लोक..... भायर वोचु जाय्ना, प्रेशर आय्लें, कल्लें कोर्चें? प्रार्थना कोर्नु ह्या परिस्थितिंतुं हांव अशिश उल्लोंव्वें ना, हांव उल्लय्ना. एक फांत्तां राब्बय्लें, दोन फांत्तां राब्बय्लें..... नवे संस्कार मेळ्ळे.

There is possibility of improvement. व्यस्ततेंतुं, व्यग्रतेंतुं फुर्सति ना. हांतुं सगळे experiments कोर्चें. अर्थु जात आस्स? जिज्ञासा दवोर्नु घेव्का जीवनांतुं. सेवेतुं एक बरेपण जांव्का. आपणालि एक सेवा आस्स. 'How can I improve on that?' म्होणु तशिश एक इच्छा आस्का, ना जाल्यारि, तें कर्त आयल्यांति तें कल्याक ? 'मगल आनु कर्तालो. ताज्ज पय्लेंयिं कर्तालिं'. तात्री संस्कार दिल्ले but ते संस्कार घेव्नु आम्मी कर्तना आमालीयी कल्लि नूतनता येत्ता, देवु स्वीकार कर्ता. रसाने ... तें हाड्ची एक प्रक्रिया.. प्रत्येक स्तरारि हाडाति म्होणु आम्मी सांग्ताति.

भजन-मंडळी हांगा येव्नु भजन कर्त आशिलिं. आम्कां थंयीं आय्कत आशिल्लें. गम्मति आय्ली. आन्नि हेंवयिं कळ्ळें आमाल कासरकोडाचींS आयल्यांति. गुरु महिमेंचें third stanza तार-स्वरारि सुरु केल्लें म्हळ्यारि आयल्यांति म्होणु कळ्ळें. So, संस्कार

घेन्नु एक नूतनता हाळ्ळ्यारि तांतुं देवालि एक प्रसन्नता आस्ताचि. वैविध्य... एक्कीची भाजी कर्तना सुद्धायि तांतुं एक उत्कर्ष हाडू जाता. अशिश एक परिस्थितितुं सुद्धायि तो संस्कार घेन्नु जीवनांतुं एक रस हाडचे प्रयत्न कराति. वस्तुतः मागगेरि वस्तुस्थिति सुधरनाफुडे आण्णालें कल्लें एक अस्तित्व, एक रसता मज्जांतुं आयल्या म्होणु अनुभव कर्तलो साधकु.

हें घेन्नु आम्मी चिंतन कर्ताति. अनुग्रह भरपूर प्राप्त जात आस्स. आम्मी सांगल्या... प्रक्रिये अनुसार ध्यान कशिश कोर्का म्होणु निमील्यारि.... “षडाधारपड्के रुहान्तर-विराजत् ...” अथवा खंचेयि देवीले ध्यान कर्तना, मूलाधारां थावु सुरु कोर्नु जागरण जावो. अनाहतांतुं or प्रत्येक चक्रांतुं... सहस्रार-पर्यंत प्रकाशमाना जावु ती सुषुम्नांतुं आरोहण कर्ता आनी मागगेरि अमृत जावु अमृत-सिंचन कर्ता. ही given प्रक्रिया.. standard. अनुग्रहाचो इत्लो अनुभव जात आस्स, गुरु दित आसति. आत्तं आमालो एक अधिकार वाड्डोंचो; ते अनुग्रह स्वीकार कोरुक, धारण कोरुक... आणी आत्मसात कोरुक. म्होणुचि प्रक्रियेतुं सुदायी आम्मी फरक हाळ्ळो.

गुरु-स्मरण, गुरु-पादुकेचें म्हळ्यारि संपूर्ण परंपरेचें स्मरण कोर्नु... “ते अनुग्रह पयले येत आस्स आणी मागगेरि ‘हांव हांव’ म्हळ्ळेलें ‘ऐं ह्रीं श्रीं..’ तुं मगल कर्तृत्व, मगल भोक्तृत्व, मगल ज्ञानाचि शक्ति, सगळें हांव अर्पण कर्ता, आत्मार्पण कर्ता गुरुचरणीं” म्होणु प्रक्रियेतुं थोडो भेदु हाण्णु आत्तं आम्मी हें कर्त आसति. तांतुं

रसता आयली. कल्लि चूकी ना. but संस्कार आस्सति... अर्पण कोर्का आण्णालें संपूर्ण जीवन, सर्वस्व गुरु-चरणीं, देवाले-चरणीं. तें घेवु थोडें सुद्दायी वैविध्य आयल्यारि तांतुं एक रसता येत्ता... म्होणुचि संस्कार जांक्काति. नाऽचि म्होणु जाल्यारि आरोहणयी जाय्ना, अवरोहणयी जाय्ना, अधःपतन मात्र जात्ता. So, बरें संस्कार. मागेरि तांतुं उत्कर्ष हाड्चे, मुखावेल्या पीढीक दिव्चे, ताज्ज खातिर अशिश सगळे संस्था, सगळे निर्माण जाल्लेले. ताज्जे तुम्मी गोम्टें कोर्नु उपयोग घेत्त आस्सति.... आम्का मस्त खुशीचि.

सुमार कार्यक्रम दव्वर्लेले. तांतुं आम्मी येंव्व भित्तरि आनी दोनी घाल्लु सोळ्ळे. दोन तास केल्लें न्हयी. आप जो बता रहे थे सुबह उठने का; सात बजे की बजह चार बजे। तो कल आते ही घोषणा की “प्रदीपजी आए हैं। शुरु कर लीजिए”। साडे छः आए थे, २०-२५ लोग तो कम से कम थे और शिराली से जो आए, वो भी थे। नए संस्कार. दो घंटे कुछ... पता ही नहीं क्या किया ! आसन, प्राणायाम, चीखना.. सब कुछ ....revitalize. So, we have to start, समाजांतुं ते संस्कार दिल्याति वे; नित्याक व्यायाम कोर्का, प्राणायाम कोर्का म्होणु? त्या चेल्डावांतुं पात्रता वाड्डयल्या वे? २५ वर्सारि ४० वर्साचो सो दिस्ता. Tension, blood pressure खंयिं! कल्लें संस्कार दिल्लें? तेंवयीं change कोर्का. So, तित्लें एक व्यायामाचेरि, तित्लें प्राणायामाचेरि ध्यान दीनी; “आम्मी मुखारि पोळोंयां or आम्मालें जाल्लें” ... तांगलें हांगगाचि जाल्लें.

Forget अध्यात्म. एक सामान्य जीवन सुद्धायिं व्यतीत कोर्चे आस्स. कस्ले एक बल मेळ्का तें... तित्लें एक दौर्बल्य थंयी दिसल्यारि समाजाचि अभिवृद्धि कशिश जातलि? ! बरे लोक म्हळ्यारि नपुंसक आनी गुण्डा म्हळ्यारी मात्र.....कस्ल हें ?

So, कशशी आम्मी बीज-मंत्र वापोर्नु कर्ताति... “क्रिया-शक्ति मज्जांतुं जी आस्स, ‘ऐं’ बीजाने जागृत कर्त आस्स हांव. विद्यापूर्वक हांवं कार्य कर्ता आनी तें देवाक अर्पण कर्ता. मगल भावनात्मक-शक्ति आस्स, तांतुं एक बल हाडता. प्राणायामाने स्थिरता येतलि. आनी मागगेरि ‘ह्रीं’ बीजाने परत हांवं तें गुरुचरणीं अर्पण कर्ता”. हेंचि न्हवे.. “ऐं ह्रीं श्रीं गुरुभ्यो नमः”, ज्या मंत्राने आम्मी तें जागृत कर्त आस्सती. “हांवं, मगलें एक ‘I am so intelligent’ म्हळ्ळेलें तें सगळें आज्ञा-चक्रांतुं बसल्यां. थंयिं हांवं पूर्णतेंचें बीजाक्षर, ‘श्रीं’ बीज घेनु मगल ज्ञान-शक्ति म्हणताति, तें सुद्धायिं हांवं गुरुचरणीं अर्पण कर्ता”. श्रेष्ठ न्हवे? एक सामान्य समाजांतुं सुद्धायिं, “ताक्का वे (physically strong) दिस्ता मात्र. हांगा (intellectually) कल्लें ना” म्हणताति. हाजें मस्त महत्त्व आस्स. जाल्यारि “क्रिया-भावना-ज्ञान-शक्ति घेनु, तेजस्वी कोर्नु, शुद्ध कोर्नु हांवं गुरुचरणीं अर्पण कर्ता म्हळ्ळेलें.. ‘हांव’-‘हांव’ म्हळ्ळेलें तें सुद्धायिं, हांवं तांतुं अर्पित जात आस्स” म्होणु तशिश भावनेने आम्मी उपासना कर्ताति.

तित्लें पूरो वे तावळी? ना.... म्होणुचि एक व्यायामा खातिर थोडो वेळु पुणी, प्राणायामा खातिर अनिवार्य जानु आस्स म्होणु

आम्मी हें सुरु कर्त आसति. तांतु तुम्मी गोम्टें कोर्नु भाग घेयाति. दोन-दोन तास बोस्का म्होणु ना but एक तीन दिवस संस्कार मेळ्यारि एक वीस मिनिटं , अर्द तास पुणी कोणे कर्तलि. आनि प्रत्येक स्तराचे लोकांनि कोर्नु धा दिवस आम्मी पळ्यलें.... सगळ्यांक लाभ मेळ्ळो, समऽ कोर्नु आयिल लोकांक सुद्दायी नूतनता मेळ्ळी.

So, तांतुं भाग घेयाति. Inculcate these things in the children also. तिल्ली एक स्थिरता आयली, सौष्टव येवच्याक सुरु जाल्ले. मागगेरि आम्मी कस्ली उपासना कर्ताति, ताज्जो संपूर्ण लाभ मेळ्तलो. पूजा आनि करैताति भक्तिपूर्वक अथवा कर्ताति. जपाक बय्सनाफुडे तुम्मी कस्ल एक व्यायाम केल्ला अथवा प्राणायाम केल्ला, ताज्जें सगळें फळ मेळु सुरु जातलें. निनादपूर्वक, मागगेरि शांत जानु तें Inhalation-Exhalation म्हळ्यारि कल्लें ? श्वास-प्रश्वासाची प्रक्रिया... सम जांव्या सुरु जातलि. एक स्थिरता येतलि, मानसिक स्थिरता सुद्धांयि आनी जपु सुरक्षित जानु अत्यंत तेजस्वी जातलो मंत्रु तुमालो.

ना जाल्यारि मंत्र कर्त आसति. एक कल्लो उगडास आयलो.. तोवयी एक विचारु. आनी तांतुं मस्त काळजी, भय्य. तें हें राम-नाम खंयी वलें? ! खलास !! .....अर्थु जातस? “ॐ नमो नारायणाय” म्हळ्ळें .. गम्मति. उच्चारण कोर्नज्ज, जप आस्ल्यारि मनांतुं म्होण्का.... आत्तं तो (जपु) विचार जाल्लो. थंयि मस्त विचार येत्त आस्सती. So, हों विचार सुरक्षित कश्शि वर्तलो?

प्राण समऽ संचार जात्त आस्स म्हळ्यारि सुरक्षित जानु वर्ता आनी मागगेरि मंत्र सिद्ध जांव्याक सुरु जात्ता. मागगेरि इष्ट-देवतालो अनुग्रह मेळता. So हें सगळें अनिवार्य जानु आस्स... कराती. मागगेरि तांतुं तित्ली आम्मी तेजस्विता हाळ्ळी म्हळ्यारि आचार्यानि कस्लें दिल्यां, कस्लें वाङ्मय आस्स, तेंवयिं वापोर्चे आस्ता. गुरु-स्मरण केल्लें, एक आत्मीयता आयली. आप्णाले इष्ट-देवतालें स्मरण केल्लें तावळी ती समऽ भक्ति येवच्या सुरु जात्ता. संस्कार दिल्याति, अध्ययन जाल्यां, एक-एक कथेंतुं थावु सुद्धायिं कित्लें एक बरेपण घेवच्या जात्ता ! एक काणी म्होणु आय्कलेलि but now apply it to yourself. जपांतुं how to connect to your Divine? Take care of the physical, take care of pranayama and then... emotionally how you strengthen? Use the stotra-s, the bhajan-s, कस्लें-कस्लें आम्कां मेळ्यां. वापर्ताति वे ?

ईश्वरालें ध्यान कर्त आस्स हांव. मार्कण्डेय ऋषीनि प्रार्थना केल्लि. थंयिं यमदेव आयलो. भवानीशंकर प्रकट जाल्लो आन्नि लात मारनु ताका दूर केल्लें. कोणाक ? यमदेवाक. ती कथा आस्स. आन्नि कल्कि एक आय्कलें. हिमालयांतुं विचरण कर्तलो हो भवानीशंकर म्होणु आय्कलें. संस्कार आसति, आत्तं भक्तिपूर्वक जप कर्तना तें कशिश घेवु कोर्येद ? भगवत्पाद आचार्य शंकरांनि सांगल्या शिवानंद लहरीचें...आम्कां अत्यंत प्रिय जानु आशिलो श्लोक .... आम्मी पयलें शिवानंद लहरीचि घेत्तालिं तुम्कां उगडास आस्स की ना की ...



वक्षस्ताडनमन्तकस्य कठिनापस्मारसंमर्दनं  
भूभृत्पर्यटनं नमस्सुरशिरःकोटीरसङ्घर्षणम् ।  
कर्मेदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितम्  
मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु ॥

बरे संस्कार मेळ्याती सानपण धोर्नु. आत्तं तें कथा घेव्नु  
आप्लेपणाने, भक्तिने साधक प्रार्थना कर्ता, चिंतन कर्ता.... बापरे,  
हे देवा, तूं तें अंतकस्य म्हळ्यारि यम-देवाले हृदयारि प्रहार केल्लो,  
पाय्याने ताक्का लात मारली खंयि, ताक्का दूर दवर्ले, तो वचुलो.  
मार्कण्डेय ऋषी धन्य ! माक्का कोणालि काळजी? तुगल पायांची.  
तुगले कोमल चरण आस्सती, त्या कठोर हृदयाचो यमदेवु. तागेले  
छातीरी तुक्का लात मार्का पळ्ळी. तुगले पायाची कल्ली अवस्था !  
बापरे ! आनी तुगलें विचरण खंयिं जात्ता? हिमालयांतुं जात्ता.  
आम्कां चप्पल नात्तिलें, रोडारि चमकूंच्याक त्रासु. आनी तूं  
हिमालयांतुं चम्कत आस्स. तुगल पाय्यांक कित्ले कष्ट जात  
आस्का!! “अपस्मारसंमर्दनम्, भूभृत्पर्यटनं नमस्सुरशिरः” ... on  
the peaks of Himalaya Mountains. थंयिं तूं विचरण कर्ता.  
पर्यटणांतुं कित्लें त्रास जात्ता आस्का ! “कोटीरसंघर्षणम्” ... सगळे  
देव नतमस्तक जात्ताति तुगल चरणांतुं. तांगलो तो मुकुट, तें मुकुट-  
मण्यो.. ताज्जे प्रहार जात आस्स... माक्का काळजी आत्तं तुगल  
चरणांची. हें भक्ति-रूपेण ग्रहण कर्तना अशशी जात्ता.

कल्लें कोरु हांव?? हां, मल्यागी एक उपाय आस्स.

“मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु”... सदा अङ्गीकुरु...स्वीकार करी.. कल्लें?... “मच्चेतोमणिपादुका” ...मगलें चित्त इत्लें सबल जाल्यां, इत्लें दृढ जाल्यां मगलें मन. मस्त उपासना केल्यां, गुरु-सेवा केल्यां. आत्तं मणिपादुका-रुपेण मगले मनाक तूं स्वीकार करी. खंयी मन-दौर्बल्य? केन्नकी वचुलें. खंयी मनांतुं कल्मष ? केन्नकी वचुलें. तुगलें, शिव-नाम स्मरण केल्लें. आत्तं मगल मनांतुं इत्लें बल आयल्यां की पादुक-रुपेण हांव तुक्का अर्पण कर्ता. तांतुं सगळे गुण आस्सती आनी सुसज्जित मणि-पादुका जाव्नु आस्स मगलें मन. आनी तूं आत्त तें ग्रहण करी. विचरणांतुं आस्सो, नमस्कार स्वीकार कर्तना आस्सो, तुगलें चरण सुरक्षित आस्तलें. मगले कामयी जातलें. ही भावना.

उपासनेंतुं मस्त तीव्र, भक्तिपूर्वक उपासना कर्तना इष्ट-देवता सांगाती कशी एक संबंध जोडचे साध्य आस्स, हे सुद्वायिं आम्कां संस्कार मेळतति. Bring life even to your Prayers. Necessary न्हयी. आम्मी देवाल मुखारि वोचुनु “ही काळजी दूर करी, हें प्राप्ती कोर्नुदी” म्होणु मात्र म्हळ्यारि, देवा सांगाती कस्लें एक सत्संग जाल्ला, आनी एक आकर्षण जांक्का, तादात्म्य-तन्मयता जांक्का, तें जायना. When you pray to God, there must be occasions when you deliberately pray only for God. पळयाति.

देवाल्यागी प्रार्थना कर्तना दुसरो विषय न्हयी, देवा-खातिरचि प्रार्थना कोर्चे एक संस्कार आयलो म्हणु जाल्यारि त्या अंतःकरणांतुं

शुद्धि येत्ता, तित्तिमटाक चित्त स्वस्थ जात्ता. मागिरि तें मणिपादुका-  
रूपेण सुद्धायिं देवाक अर्पण कोरुक जात्ता. आत्तं तूं खंयिं वत्ता,  
तुगल चरणा मूळांतुं मगलें मन आस्सची. तशिश एक win-win  
situation. तुक्कायि मणिपादुका मेळ्ळें आनी मगलेंयिं चित्त आत्तं  
बस्स तुगल्याचि चरणांतुं आय्लें. अशिश सुद्धायिं कोर्ची एक कला  
येत्तलि, when there is लचक.

ना जाल्यारि, पूजा कर्तना, जप कर्तना, स्तोत्र कर्तना सुद्धायिं  
एक नीरसता मात्र येत्तली. कल्याक? भयंकर discipline हाळ्यां.  
Discipline तुं सुद्धायिं रसता हाडाति, परिष्कार येत्तलो प्रत्येक  
स्तरारी. तित्ती आमका ओजस्विता मेळ्ळी म्हणु जाल्यारी आम्मी  
धन्य. वैयक्तिक-रूपेण कोर्चे आस्ता, ना जाल्यारि साध्य ना.  
जाल्यारि सामाजिक-रूपेण केल्यारि ताज्जो लाभू सगळ्यांकयि मेळ्ता  
संस्कारयि मेळ्ताति. भक्तिपूर्वक, विनम्रतापूर्वक आनी आनंदपूर्वक  
आम्मी हें कोर्या. तुमाल सगळ्यांगले लेक्काने आम्मी प्रार्थना कर्ताति;  
जीवनांतुं अमंगलता दूर जावो, एक आध्यात्मिक चेतस वाड्डो,  
ताज्जमितिं समृद्धि प्राप्त जावो आनी समृद्धिचें एक संतोष प्राप्त  
कोर्चे सामर्थ्य मेळो, काळजी इत्यादि नाक्का.... अशशी आम्मी  
प्रार्थना कर्ताति तुमाल सगळ्यांगल लेक्काने गुरुचरणीं.

आम्मी परिचय दिनिशिलो. माऊन्ट-आबु आस्तना ऋषिकेश वोच्चो  
प्रसंग आयलो. बडे-स्वामीजीनि आमकां थंयिं पेटयिलेलें. चारी वर्स  
आम्मी थंयिं आशिलिं. थंयिं मस्त महात्मा.... कैलासाश्रम म्होणु. बरें

अध्ययन आनी कर्तालिं. आम्मी थंयिं येत्त-वत्तालिं. थंयिं स्वामी ब्रह्मानंदजी आशिलिं. माग्गेरि वाराणसी वोच्चे आशिलें. स्वामीजी सुमार एक वरस पय्लेंचि थंयिं वचुलेलिं. आम्मी दक्षिणामूर्ति-मठांतुं वचुलिं वाराणसींतुं. तावळी स्वामीजी थंयिं आशिले, मंत्री जान्नु. मस्त आश्रम इत्यादि सांभाळ्णु आत्तं अत्यंत विरक्त... हिमालयांतुं आस्ताति. बरो परिचय जाल्लेलो म्होणु आम्मी आप्पय्तालि. तांगले भक्त गोकर्णयि आस्सति. थंयिं ते एक धा वर्स पयले आयिलिं. थंयिं चित्रापुर मठ म्होणु पळय्नाफुडे... दो-तीन बार आना हुआ आप का यहाँ पे चित्रापुर में. तो इस समय भी आए स्वामीजी, तो अच्छा है। वहाँ पे रह रहे हैं, अच्छा लगता है, सत्संग होता है। तो यहाँ पे आए, तो हम ने कहा 'मंगलूर में हमारा मठ है और फिर विट्ला भी कल जाना है तो आप आइएगा'। तो आए स्वामीजी। कुछ अर्थ हुआ आप लोगों को, जो स्वामीजी ने बताया था? कितनी सुंदर रीति से बताया। ऐसे ही संस्कार सब को प्राप्त हो, ऐसे ही अवकाश मिले हम सब को सत्संग का; नहीं तो फिर भ्रमित होने की संभावना रहती है। ये सब से बड़ी उपलब्धि है और सब से बड़ी एक प्रकार की देन है जो आप के पूर्वजों ने आप लोगों को दिया है। Make the best use of it.

आत्तं एक भजन कोर्या वे?.... “भवानीशंकर हर नंदीश्वरस्तुत....”.

ह्या भजनेंतुं शिव-परिवाराचें स्मरण कोर्नु हें भजन जात्त आस्स अथवा तें भजन कर्तना ताज्जें स्मरण जांक्का. “शरज-सुगर्वित

गणप-सुतोषित भवानीशंकर शम्भो”. ‘शरज’ - कार्तिकेय, शर-  
वनांतुं उत्पन्न जाल्लेलो, शरवणभव, शिवपुत्र.... ‘शरज-सुगर्वित’.  
आनी ‘गणप’ - गणपति. ‘गणप-सुतोषित’... भवानीशंकर-देव  
प्रसन्न जात आस्स, कल्याक ? ‘शरज’ म्हळ्यारि कार्तिकेय. तो  
देव-सेनापति जानु आस्स. तो देव-सेनाक मुखारी व्होर्नु, असुरां  
सांगाती युद्ध कोर्नु, तांका परास्त कर्तलो... ताक्का पोळोनु एक  
गर्व, स्वाभिमानाचो एक अनुभव जात आस्स खंयिं भवानीशंकर-  
देवाक. ‘शरज, हो मगलो चल्लो, अशशी यशस्वा’ म्होणु. आनी  
‘गणप’ ...सांगका म्होणु ना. द्वंद्व आशिले कार्तिकेयाले आनी  
गणपतीले. कल्ल छल कोर्नु प्रतिष्ठित जानु बसलो. ‘गणप’, बुद्धि  
दित्तलो. ‘गणप-सुतोषित’.... ‘होवयी बुध्वंत आस्स’ म्होणु हो एक  
संतोष पावलो भवानीशंकर. तागलें आम्मी स्मरण कर्ताति.

आमच्यांतुंयी हे गुण येन्काति... बुद्धियी जांक्का आनी शौर्य  
म्हण्ताति, धैर्ययी जांक्का.... तावळी यश प्राप्त जात्ता ह्या जीवनांतुं.  
आनी देवालो एक सत्संग कोर्नु, आम्मी कल्लो लाभ प्राप्त कोर्चे  
एक प्रयत्न कर्तसति; ‘देवालें दर्शन जांक्का. देवाने आम्कां स्वीकार  
कोर्का’. थंयिं सुद्दायीं हे दोन्नी गुण जांक्का. वीर्यवत् कार्य कोर्का.  
सगळें गोत्तस्स जाल्यारि बल ना जाल्यारि..??

So start again drilling home the point... exercise,  
pranayama हे नित्याक कराति. तित्त एक शक्ति उत्पन्न जायनाफुडे  
जीवनांतुं आसो आध्यात्मिकांतुं आसो... प्रगति निश्चित. कल्याक

म्हळ्यारी अनुग्रह आस्सची, अबाधित अनुग्रह मेळतस. अनुग्रह कल्लें..  
 ‘इत्लो हांवें जप केल्लो, आत्त अनुग्रह मेळका’ तशी कर्ताति वे? ना.  
 That is धंदा, तें business. देव दिता... आम्मी किल्लें इच्छा कर्ताति,  
 अपेक्षा कर्ताति, विचार कर्ताति ताज्जपेक्षा चड दिता. आम्मी पात्रता  
 मात्र वाडौंची. गोम्टें कोर्नु कोर्या, खुशीने कोर्या.

(Closing Prayers )

। ॐ नमः पार्वतीपतये हर हर महादेव ।।

(Transcribed by Shrikala Kodikal)

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## FESTIVALS IN APRIL & MAY 2021

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### April - 2021

22	Thursday	Dhwajarahana at Shri Chitrapur Math, Shirali
27	Tuesday	Rathotsava at Shri Chitrapur Math, Shirali
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

### May - 2021

03	Monday	Vardhanti of Swami Pandurangashram Sannidhi at Shirali
04	Tuesday	Vardhanti at Karla of Nagalaya
05	Wednesday	Vardhanti of Nagabana at Adisthala, Vitla.
06	Thursday	Vardhanti of Nagalaya at Shirali
10	Monday	Samaradhana of Swami Parijnanashram Sannidhi at Shri Bhandikeri Math, Gokarna.
14	Friday	Akshaya Tritiya, Rathotsava at Shri. Gopalakrishna Temple, Honnavar
17	Monday	Shri Shankara Jayanti
18	Tuesday	Vardhanti of Sannidhi-s at Shrimat Ananteshwar Temple, Vitla
28	Friday	Vardhanti at Vitla - Shri Rakeshwar Sannidhi

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# JAGADGURU SPEAKS .....

H.H. Sri Bharati Tirtha Mahaswamiji

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## SURRENDER AND SERVICE TO GURU LEAD TO LIBERATION

Until a man attains *moksha* through *jnāna*, birth and death, rebirth and death again, keep revolving around him. To escape from this vicious circle he must, in the first place, reflect on the untold sorrows from birth to death.

It is said confinement in the womb is akin to confinement in prison. Again, in childhood one has little or no understanding and is dependent on others. As he grows infirm and bent with age, he is like an old pumpkin, not very likeable.

**कारागृहं गर्भवासो बाल्यं केवलमूढता । तत्रापि दुःसहात्यन्तं पराधीनतया स्थितिः ॥**

**उन्नताऽनततां यातो जराक्षारविधूसरः । पुराणकूष्माण्डसमः कायो वृद्धस्य गर्हितः ॥**

Inevitably, the very thought of death instils fear in him as he nears his end. Hardship in hell is worse. Even if he goes to *svarga*, he has to return to earth after enjoying its pleasures for some time. He would not know whether he will get a higher or lower birth. What could one say of sorrow if he is born an animal?

**उत्तमाधमभावेन तत्राप्यस्ति विडम्बना ।**

**यदि पश्वादियोनिः स्यात्तदा दुःखस्य का कथा ॥**

Hence, a person tossed in the ocean of birth and death is left with unending suffering.

**न जानाति गतिं जन्तुर्निमग्नो मोहसागरे ।**

The only means for eternal bliss is to surrender to a *jnana* Guru and serve him. If the Guru is pleased, he will help the devotee to cross the ocean of *samsara*. His grace and advice will make the disciple fit for knowledge and lead him to liberation.

Our elders have emphasised this point and explained it in several ways.

We bless all to understand this clearly and unmistakably and ascend the ladder of spirituality.

(Courtesy: Tattvaloka)

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# TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

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## 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 Shakti, 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')*

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# **SANTA ĀRUR UMĀBĀI BODHĀMRIT**

## **– V. RAJAGOPAL BHAT**

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### **CHAPTER FORTY NINE**

**जेथे उगवला वासरमणि । तेथें अंधार न राहे धरणीं ।**

**तैसी गुरुकृपा होताक्षणीं । अज्ञान जाय सारें हें ।।१।।**

As soon as there is sunrise, no darkness will then linger on earth. Likewise, no sooner Guru-kripa takes place than all ignorance will take to its heels.

**मातेसी जैशीं आपुलीं बालकें । सर्वा समान ती त्या देखें ।**

**तैसे श्रीगुरुशीं सर्व सारिखें । राजा रंक सारे पै ।।२४।।**

The mother looks upon all her children with equal attention. Likewise, to the Sadguru, all are equal, be they princes or paupers.

**अणुभरीं अभिमान नाहीं मनीं । मी-तू पणाचें भेद दोन्हीं ।**

**गेले त्यांचे हरपोनी । केवळ ब्रह्मची ते बघती ।।२५।।**

There is no least trace of egoism in Him, the "I and you" duality has dissolved for Him. He has the vision of Brahman alone.

**आणिक एका दृष्टांतासहित । साखर गोड रुचिकर बहुत ।**

**ऐसें कुणितरी सांगता आपुल्याप्रत । विश्वास उपजें निजमनीं ।।२६।।**

Listen to an illustration. The sugar is very sweet and tasty. If someone were to tell us these words, we will tend to believe them.

**ऐकुनि साखरेचें वर्णन । ध्यास लागें हृदयीं जाण ।**

**तीची आठवें रात्रंदिन । जेणें ऐकिलें त्यासी पै ।।२७।।**

Listening to the description of sugar, day and night, his mind will be obsessed with that alone.

**ऐशा वर्णनाच्या ध्यासैं । अनुमानें मानसीं साखरें दिसे ।**

**परि प्रत्यक्ष ऐशीच असे । याचा अनुभव ना येत ।।३०।।**

Due to this mental pre-occupation, he will imagine about sugar. But,

definite experience of sugar to the effect: "sugar is like this" will not take place.

आणि तिथेची रुची कैसी । ती ही न कळे आपल्या जिह्वेसी ।

अनुमानेचि माने मानसीं । अमुक रुचि म्हणोनिया ॥३१॥

"What is its taste like?" - this will not be known by his tongue. He will just imagine what the taste may be.

अपरोक्ष म्हणेजि त्याचा स्वाद । चाखोनि बघतां अनुभव प्रसिद्ध ।

तद्वत् प्रत्यक्ष अनुभवासी वेद । म्हणती अपरोक्षज्ञान पहा ॥३२॥

When his tongue relishes the sugar, it is called direct experience. The Veda calls such direct experience as 'aproksha jnaana'.

तें व्हावया गुरुकृपेविण । सारीं साधनें निष्फळ जाण ।

देह झिजविला रात्रंदिन । तरीही न होय ज्ञान पहा ॥३३॥

Without the grace of the Sadguru, all spiritual exertions will prove futile. One may wear out his body day and night, but, there will be no enlightenment.

(Continued)

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# Little Ravikiran - Phālguna 2021

## Swāmījī tells us:

The Guru will take care of you. He will help you rise above a difficult situation. But you cannot jump out of it. You need to go through it to come out stronger and more free.

[www.chitrapurmath.net](http://www.chitrapurmath.net) - [Navaspadana - 'Liberation - the two essentials to achieve it'](#)

## Story Time: Raṅgā's First Flight

Raṅgā Raṅgā was looking out of the nest. He kept craning his neck as much as he could. He began to scratch the floor of the nest with his talons. He looked out of the nest again and sighed loudly. His sister Rīyā was irritated and said, “Why are you so fidgety, Raṅgā? Āmmā and Ānnu will be back with food for us! Can’t you wait a bit?” Raṅgā and Rīyā were eaglets and the parents had left them in their nest, while they went to hunt for food. The eaglets were barely five weeks old. Raṅgā hopped next to Rīyā and said, “I am so hungry, sister. I simply can’t wait. Shall I eat you up?” teased Raṅgā. Rīyā widened her large eyes and glared at her brother, “One more step towards me and I’ll tear you apart!” Raṅgā beat a hasty retreat to his corner.



Very soon, Āmmā was back with food for her two babies. She knew they were hungry and growing babies needed to be fed every few hours! A few minutes later, Ānnu came back with more food in his beak. Rīyā and

Raṅgā gurgled happily as the parents fed the hungry babies and soon went away to fetch more food. The parents knew that the babies will have to fly out of the nest very soon. They had to get them ready before that. Both the eaglets were ready to take short flights. Rīyā was brave and waited impatiently to try out her wings. The first step towards independent lives was to fly – hunting came later! Till then the parents would continue to feed their little ones.

Soon dawned a day, nice and bright, and Āmmā said, “Rīyā and Raṅgā, come to the edge of the nest. Take a deep breath and fly out.” Ānnu added, “Fly only for a short distance and come back here!” Raṅgā stopped at the edge of the nest and looked down. He craned his neck this way and that and watched the fields far far below. “That is a long way down – should I miss my flight!” True enough, from the top of the nest, which was on top of a tall tree, which in turn was on top of a sharp cliff – the fields looked like green handkerchiefs and the river like a silver ribbon! “No way!” declared Raṅgā and went back to his corner. “I am happy here!” he muttered to himself. Rīyā was brave. She listened to her parents carefully, tried her wings and left the nest. After the heart-stopping first moment – the flight was glorious. As Ānnu had instructed – she came back – flush with pride and joy! Looking at Raṅgā, she said, “Brother, it is wonderful – you must try your wings out there!”

Raṅgā glowered at her with his large eyes and retorted, “Why should I? I am content being at home. So just leave me alone!”

The parents looked at Raṅgā and thought to themselves, “Raṅgā may need more time.” They faithfully continued to hunt and get food for

both the chicks. A few days later, Āmmā said, “Raṅgā, your wings are strong now. Come – once you learn how to fly, you are going to love it!”

Raṅgā refused. The ‘green handkerchiefs and the silver ribbon’ floated in front of his eyes and he said, “No Āmmā! I am comfortable here. I will remain here only.” So saying, he got even more cosier in his corner. Āmmā was vexed. She shook her head and said to herself, “I shall give him some more time!”

Meantime, Rīyā was practising every day under the supervision of her parents. Every day, she tried a mile more and was gaining confidence by the day.

A few days passed by and the parents continued to feed the eaglets. Then dawned a day, bright and sunny, when Āmmā said, “Raṅgā – you will have to fly today. You are strong! In another week or two, both Rīyā and you will have to begin hunting! But flying is the first step. You may think it is not possible but, you will have to do it. And you can! Just a short distance today, son!”

Ānnu added, “You cannot get away from ‘not-flying’, Raṅgā. We are here standing by you. We have the confidence in you, son. Believe in us and find your wings.”

Āmmā and Ānnu persisted till Raṅgā slowly made his way to the edge of the nest. This time he looked at Rīyā flying so happily – her wings spread wide. With Āmmā and Ānnu twittering encouraging sounds, Raṅgā flapped his wings and stepped out. In less than a moment, he was away flying, his strong wings flapping and then gliding with the wind.

While Āmmā and Ānnu applauded him, the big smile on Raṅgā’s face said it all as he flew back to the nest. Oh, what a glorious flight that

was!

## Fun Facts: Amazing eyesight and more!

- An eagle is one of the largest birds. Stellar's sea eagle is around 3 feet (91 to 106 cm) in length with a wingspan of 6 to 8 feet! (2 to 2.5 mtrs). That's simply massive!!



- Blessed with strong muscular legs, eagles have powerful talons and large hooked beaks.
- Around 60 different species are found on Planet Earth - a majority of these species are found in Asia and Africa.
- Eagles have an amazing eyesight and can detect their prey from over two miles away! Their eyes are so large, they are almost 50% of its head.
- Eagles make nests on cliffs and tall trees – using sticks, vegetation and downy feathers.
- The Bald Eagle is the national bird of the USA.

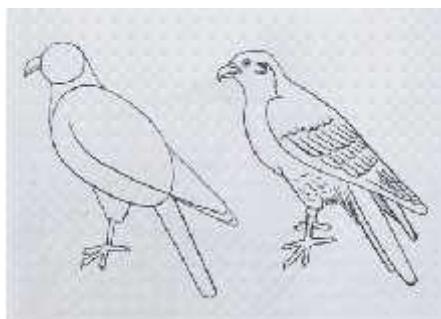
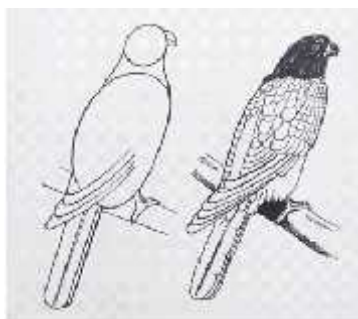
## Āmchī World:

- eagle – garuḍa
- nest - g ūḍu
- wings – pākka
- beak - choñchī
- domain - kshetra





## Activity Time: Eagles on a perch



## Ponder Awhile: The eaglets' graduation

A massive tree by the river grew,  
Its trunk tall and straight,  
Home to an eagle big and strong,  
And his swift fish-catching mate.

It was time the eaglets in their care,  
Made the sky their domain,  
Learn to fend for themselves,  
Through sun, cold and rain.

So Pappā took them to the stream,  
And dove in. Talons submerged.  
Holding a wriggling fish in them,  
The instant he emerged.

Āmmā took them to the fields,  
Then torpedoed towards the sun,  
Turned and swooped in a flash.  
Eaglets practised. One by one.

‘Now off you go,’ said Āmmā,  
‘to the river – your final test.’  
‘You’ll help, no, Mā?’ said the young ones  
Heart thumping in each chest.

‘No, we won’t,’ said Mother Eagle,  
‘to grow into a mighty bird,  
You need to face each challenge,  
Backed by what you’ve heard.

As your self-æssurance grows,  
You’ll also learn to adapt –  
To deal with something entirely new  
From having inner resources tapped.’

The eaglets let their wings expand  
And let out a confident cry,  
Then they took off like a lightning flash  
Into the expansive sky.



## Long ago: King Shibi

The Mahābhārata tells us the story of King Shibi of Hastināpur. He was a righteous man, devoted to the well-being of his country and of the people who lived in it. 'I shall protect whoever comes to me seeking refuge!' declared the gentle king. People came to him and sought his counsel and his help, and he willingly did whatever he could to relieve them of their miseries. One day a dove flew into his court in great distress. 'Help me, O King! There is an eagle determined to catch a hold of me and eat me!' King Shibi said, 'Do not worry, dear Dove. I shall protect you from all harm.' Within a minute a mighty eagle flew



in and landed in front of the king. 'Hand me the dove, O King' said the eagle. 'I am hungry and want my meal.' Shibi said, 'Eagle, the dove has sought my protection, and I am obliged to keep my word – that I shall protect whoever seeks refuge.

I cannot give the dove to you.' The eagle said, 'But I am hungry, O King. I too have sought your protection. If I do not eat, I will die. By not giving me the dove, you will have gone back on your

word. How is this Dharma?’

King Shibi did not hesitate. ‘Bring the balance here in the court!’ He ordered. The huge balance was brought in. ‘Eagle, I shall give you as much of my flesh as this dove weighs. That way you shall have your meal and the dove will be safe. This is the only way I can do my duty to both of you.’

The courtiers, and the ministers were aghast. The queen wept. But the king was determined to carry out the act. He placed the dove on one of the pans and in the other, he placed portions of his thigh he had cut off himself. But no matter how much he cut off, the dove still weighed more. Finally, in desperation, the king sat on the pan. The two weights balanced. The king was deeply relieved. But a cry of deep anguish rose from the court – the people were devastated. The King said. ‘O Eagle, I am glad that I am able to keep my word. Eat me. Let the dove go.’

In that instant, the dove and the eagle changed into their divine forms – that of Agni the God of Fire, and Indra the King of the Gods – and made the king whole again. They had come to test the celebrated king. ‘Shibi, never have we seen a king so strongly rooted in Dharma. We are pleased. Your fame will spread far and wide and you will never be forgotten.’ So saying, the Gods blessed Shibi and disappeared. The people of

Hastināpur were overjoyed. Their beloved king was well and safe and would be with them for years to come.

## **Our Heritage: Garuda Temple**



Garuda is worshipped as the vahana of Lord Vishnu. A temple dedicated to this magnificent bird is found in a few places across India.

In the little town of Koladevi, 18

kilometres away the Mulabagilu

National Highway, in Kolar district of Karnataka, is the Garuda Temple, dedicated to Garuda. In one hand is Lord Vishnu and the other carried Mahalakshmi. Eight naga-s adorn the deity.

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**We welcome your feedback at**

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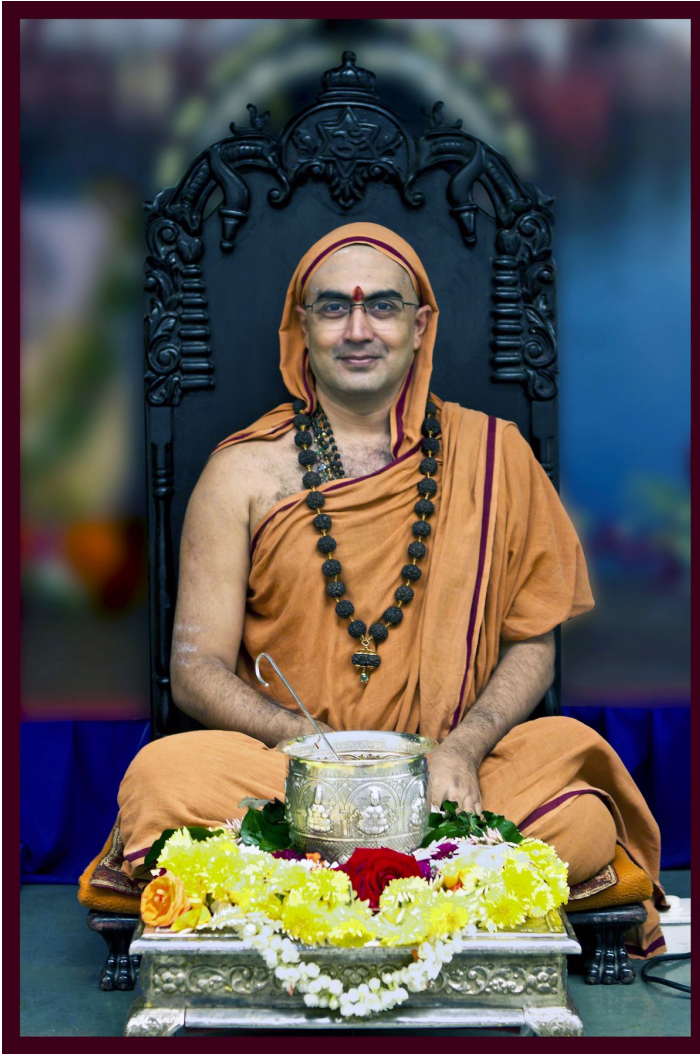
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