

# THE CHITRAPUR SUNBEAM

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॥ ॐ श्री शङ्कराचार्याय नमः ॥



Shri Shankaracharya Vighraha adorned with flowers on Shankara Jayanti  
at Shirali on 17- 5-2021

# THE CHITRAPUR SUNBEAM :- MAY & JUNE 2021

**V. RAJAGOPAL BHAT, Editor**

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**The Chitrapur Sunbeam**

**3**

**May & June 2021**

“सा मां पातु सरस्वती”



## PRAYERS, PRAISES & PSALMS THE UPANISHADS

Yagnavalkya tells Janaka:

या ते रुद्र शिवा तनूः अघोरऽपापकाशिनी ।  
तया नस्तनुवा शन्तमया गिरिशन्त अभिचाकशीहि ॥

With that benign body of Yours, O Rudra, which is auspicious, not terrific, showing no evil, pray manifest Yourself to us, O Dweller in the Mountains.

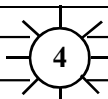
*(Continued: Shvetashvatara Upanishad)*

**This SUNBEAM is a Combined  
May-June 2021 issue.**

**SUNBEAM May 2021 issue could not be uploaded on 20th/21st of May 2021, as we were AWAITING the Minutes of the Standing Committee Meeting as an Update by the President (see pages 50 - 57 inside).**

‘ॐ श्री सद्गुरवे नमः’

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## TEACHINGS OF SWAMI ANANDASHRAM BHÂGAVATA DHARMA

(Delivered at Mallapur in October 1937, and  
published in Kanara Saraswat  
in December 1937.)

It is common knowledge that our community is governed by Bhagavata Dharma. Hence let us consider this Dharma a little.

The Mimamsakas, who valued the Vedas as higher than life itself, called them Brahma and cared not for the Brahma that is Ishvara. In fact, it is the opinion of Jaimini (*Brahmasutras*, III-4-18) that the path of pravritti enjoined in the Vedas is itself Dharma and that the stage of renunciation which pertains to nivritti, is not predicated in the Vedas. As a result, the attention of those who were inclined to be scrupulous in following the path of action, was centred in the works section of the Shrutis and the Smritis and knowledge of the Lord and the path of nivritti came to be ignored altogether.

In the same way, the Vedantists called the Vedas Shabda Brahma. The Shabda Brahma emanated from the Brahma or Ishvara, the Cause of the universe. They maintained that the highest aim of human existence was the realisation of this Brahma, that actions created fetters, and that renunciation which pertained to nivritti was predicated in the Vedas.

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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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But herein lies the possibility of harm arising from indifference to action before attaining purity of heart—indifference based on the supposition that, in the state where the mind is stable, no sanctions or prohibitions need apply.

In order that there may be no room for obstacles which are apt to crop up in both the schools above mentioned, the Bhagavata Dharma proclaims harmony between the paths of pravritti and nivritti. It includes devotion. Of late, however, has grown the erroneous impression that devotion automatically means absence of all regulations relating to the performance of actions prescribed in the Shrutis and the Smritis and, simultaneously, has spread a tendency to caprice which is neither pravritti nor nivritti. But this is a defect due to ignorance of the nature of true devotion.

Devotion means the highest love of the Supreme Self. The wife who loves her husband, gladly acts according to his behests, strives to please him and experiences a kind of joy in so doing. In the same way, should not those who have devotion for the Lord carry out His directions faithfully? “The Shrutis and Smritis are My own directions. He who disobeys them is a hater of Mine, and even though he may style himself My devotee, he is no Vaishnava,” said the Lord according to Shri Shankaracharya’s commentary on the *Vishnusahasranama*. The mother who loves her children does not hesitate to punish them occasionally when they disregard her good advice and behave naughtily. Even so, the Lord never likes wicked conduct in His devotees. From all this it follows that liberation comes to hand through the

grace of the Supreme Lord if one takes care not to infringe the ethical rules of harmlessness etc. and performs, to the best of one's ability and only to please the Lord, actions prescribed in the Shrutis and Smritis. Further, the *Shankara Bhâshya* declares that, although it may be difficult or impossible to observe the Varnashrama Dharma according to rule, perfection may be obtained by abstaining from prohibited actions and resorting only to the silent repetition of the Gayatri etc. (*Brahmasutras*, III-4-38). Even women and Shudras can secure salvation by adopting the path of devotion; and more easily the Brahmans in whom devotion is reinforced by Varnashrama Dharma. This is what is implied by Shri Krishna when he indicates the greatness of the Dharma by qualifying the noun "Brahmans" with the adjective "holy" in the *Bhagavad Gita* (IX-33). Clearly, then, the path of devotion is in harmony with the path of action and never opposed to it.

In keeping with the spirit of this Bhagavata Dharma is the prevalent practice of beginning each action prescribed in the Vedas with *sankalpa* that one is going to do it to please the Supreme Lord (*Shri Parameshvara prityartham*) and of ending it by making an offering of it to Shri Krishna (*Krishnârpanam*.)

Although, the main fruit of Bhâgavata Dharma is liberation, secondary and material benefits also accrue from it, even as the mango tree, planted for the sake of its fruit, supplies fruit and shade as well.

May all engage in this Dharma which leads to enjoyment and liberation alike!



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the talks as recorded at His  
camp at Virar on Saturday, April 12, 1980.)

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**Question:** In recent times, one sees an increasing spate of violence and disturbances in the country and the rest of the world. Innocents get attacked for no reason, womenfolk are molested and even elders are not spared. What does all this portend for the future? Why is God keeping quiet?

**His Holiness:** Lord Krishna has assured in the *Gita*: “Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.” The outburst of violence that one sees around makes one feel that the coming of the Blessed Lord is not far off, as assured by Him in the *Gita*. The time is drawing close for Him to take Avatar again on this earth. You may remember the story of Shishupala. Krishna had vowed that he would go on forgiving him all his wrongs as many as one hundred times. Krishna kept his word and it was only when Shishupala committed his one hundred and first wrong that Krishna destroyed him with His chakra. So also, the present situation of violence. The Lord is apparently waiting for the violence and evil-doing to reach one hundred per cent. When it crosses this limit, the Lord will surely intervene and destroy the evil-doers and protect the righteous. What are we to



do in the present situation? Instead of frittering away this precious human birth of ours in inane pursuits, let us develop our Satwic qualities from now on itself. There are two aspects to your question; The answer to one is that Lord Krishna is bound to come on the earth as an Avatar as per His solemn assurance. Till that moment comes, the present Adharma will go on and this gives us all an opportunity to develop our Satwic qualities and this can benefit not only the world at large but the individual also in his own spiritual progress. This is particularly what all right-thinking people should do. They should remember God with greater intensity and pray for peace and harmony in the world and, by so praying intensely, they will also be taking themselves closer to Him.

The Kauravas as well as Arjuna and other Pandavas both saw Lord Krishna. But, to the former, He came as the divine retribution for all the Adharma done by them while to the Pandavas He was the saviour, guide and philosopher. There is a lesson for us in this: whatever Adharma might prevail in this world, instead of surrendering to it meekly, we can instead surrender to Dharma and go by the path of Dharma and attain God-realisation. For this, we do not have to wait for the coming of the Lord's Avatar. We can start right now cultivating Satwic qualities in ourselves.

**Question:** Is it a fact that Hinduism is now on the wane, unlike other religions which are still flourishing? In other words, there is a feeling that more and more of our people are growing disinterested in following religious precepts. They do not even go to temples whereas one always sees other places of worship full to overflowing.

**His Holiness:** Everyone looks only to his faith and presumes that others are flourishing whereas his is not. This is not true. Hinduism is still as vital and powerful today as it always was. If some of the younger people in our faith are not given to religion, equally true is the case with the other faiths also. On their part, they too are feeling that their faiths are also on the wane and that the moderns do not take as much interest as they should. As for crowds, the trouble with us is that we have far too many Gods and temples dedicated to each God. There is a Shiva temple, there is Ganapati temple, there is a Rama temple, one to Surya (for Gayatri worshippers) and so on. Each group worships its own Ishta-devata and thus our numbers become divided and it seems as if few people go to temples these days. If you take all the worshippers as a whole, you will realise that popular faith in Hinduism is still as strong as ever. Hinduism is, in fact, the foundation on which the entire edifice of our culture rests. The only thing is that there may be changes taking place in our ideas according to the changing times.

**Question:** Why should there be so many atrocities on Harijans now-a-days? Our religion is known for its catholicity of views, its spirit of tolerance and broad-mindedness. We swear by the *Gita* which teaches us “However men approach Me, even so do I welcome them, for the path men take from every side is mine, O Partha.” We have given shelter in our land to people of every faith. Why then this attitude of intolerance shown by some of our people to the Harijans?

**His Holiness:** This is the cumulative effect of our clinging to the *chaturvanyam* or the caste system.

Atrocities used to take place on Harijans in the past also, because of the wrong interpretation we gave to the concept of *chaturvanyam*. Only, our papers have begun to take note of these happenings now. It is high time we started practising *Manavata Dharma* and learnt humanity and fellow-feeling. In view of the atrocities that are being committed in the name of caste, it is all to the good that the Government has adopted secularism as its ideal. We can assure you one thing : the present concept of *chaturvanyam* and caste system will totally disappear from our land in another 25 to 30 years, so also the present distinctions based on birth. The people will just not put up with it any longer. All Mathadipatis should take note of this and preach against continuance of the caste system.

Really speaking, the *chaturvanya* was based not on birth but on the functions one adopted in one's life. Just as there are different types of defence forces like the army, navy, air force etc., each separate from other because of the very nature of its functions, but all equally great, so also our elders had devised the *chaturvanya* as four classes based on their duties and functions. They were never meant to be water-light compartments or to be an excuse for one to look down upon another. As the scriptures tell us "*Chaturvanya maya srishtam, Suva karma vibhagashaha*" or that the system is based on one's qualities and karmas. In other words, if a Brahmin commits a theft, can he ever be called a Brahmin or if a so-called Shudra observes all the rules of personal hygiene and spends his time in meditation, how can he be called a Shudra. In any case, the caste system is not meant for the present times. Let us remember

that when we take birth on this earth, we are call born alike. Even the Vedas tell us : “*Janmanā jāyate Shudhrahā, Samskārāth dwija uchyate.*” (All are born as Shudras, they become different only by samskaras). If Brahmins claim ascendancy by virtue of the chaturvanya system, let us only remember that all our Dashavatas barring one were Kshatriyas and the sole exception was Vaman avatar but even He was an avatar of Vishnu. Likewise even Lord Buddha was born in a Kshatriya clan. So, the caste system is meaningless and even a so-called Shudra when he becomes holy by spending his days in worshipping God and increasing his devotion to Him, in the end becomes God himself.

**Question:** What would be Your Holiness’s advice to members of our community? What are our failings, our shortcomings which we should correct?

**His Holiness:** We do not see any shortcomings in this community. If at all we must give any advice, it is only this: We should not go in for blind faith or “Andha shraddha”, we see a lot of it these days. God has endowed our people with broad minds, noble qualities, an intellectual bent of mind, social status and, what is more, we have a tradition as a “progressive” people. I feel happy that our people do not have the “frog in the well” mentality, assuming that their social set constitutes the whole world. I do not see, therefore, any need to give any advice to the Chitrapur Saraswats. We are confident, that the ideas and views that we project are those of a majority of our people, of at least 80 per cent of them. With these God-given qualities of broad-mindedness, progressiveness and so on, each one of us should be

able to judge for himself how far he was evolved, in terms of both his worldly life and his spiritual life, and march forward. It is not necessary to take anybody's guidance at every step or turn-once the path is shown to you, go ahead boldly. For those who might still feel the need of an external prop, the Guru is always there to guide and lead such people.

**Question:** What watchword would you expect us to keep in mind while going forward in our spiritual progress?

**His Holiness:** Paap, Punya, Sukha, Dukha (Sinful and meritorious deeds, happiness and sorrow) are all mental concepts which we evolve according to our respective constitutions. They are all forms of our minds. That is why, we cannot advice anyone to follow a set path: we cannot tell them to do this or not to do that. Each one has his own ideas of what is right and what is wrong. All we would say, if we are asked, is just this: having taken this precious human birth, man should have a definite object in life, what is known as "dehya" (goal). While realising all his Karmas, serve your God, Guru and your parents. Remaining humble, be of as much service to society behind, go ahead. This is the real meaning of March First. When we say "without looking behind," we mean: do not have any regrets for whatever might have happened in the past. Man does good or bad according to his Samskaras. Even the Yadavas, in whose clan Lord Krishna was born, in the end destroyed themselves. What we should do is to see that only good things are done by us. So, don't look back, don't think of the past, think only of the present and shape your life accordingly on the right lines.



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## FESTIVALS IN MAY & JUNE 2021

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### May - 2021

28 Friday Vardhanti at Vitla - Rakteshvari Sannidhi

### June - 2021

04 Friday Vardhanti at Shri Bhandikeri Math, Gokarna - Swami Parijnanashram-I Sannidhi

12 Saturday Samaradhana at Shirali, Swami Pandurangashram Sannidhi

15 Tuesday Janmotsava - Janmadivasa - Swami Parijnanashram-III Sannidhi

16 Wednesday Vardhanti at Shirali - Swami Anandashram Sannidhi

17 Thursday Vardhanti at Mangaluru - Swami Vamanashram Sannidhi

19 Saturday Vardhanti at Mallapur - Swami Shankarashram-II Sannidhi

20 Sunday Vardhanti at Kundapura - Sri Satchidananda Dattatreya Sannidhi

21 Monday Dakshinayana Prarambha

24 Thursday Vata Savitri Vrata

29 Tuesday Vardhanti at Kundapura - Shri Jogayya Venkataramana Sannidhi



## Public Discourse by P. P. Shrimath Sadyojat Shankarashram Swamiji at Bhartiya Vidya Bhavan, Mumbai on 1st January 2005.

### FOUR STEPS TO SHARANĀGATI

श्रुतिस्मृतिपुराणानां आलयं करुणालयम्।

नमामि भगवत्पादं शंकरं लोकशंकरम्॥

It gives me immense pleasure to be here with all of you. About a year ago, I had come here. I would call it my first public performance, sharing with you what I received from the Acharyas. This is a premier institution doing wonderful work and I say with a sense of joy and pride that activities of Shri Chitrapur Math find some sort of resonance in the work that has been initiated by Shri Munshij, and which is being carried on so well and so far by all of you. I am sure, this will bring about further संघटना in the work that we are doing as a सेवा to the गुरुपरंपरा. Today I have just chosen this topic of शरणागति. It is very dear to my heart.

**शरणागति** - to take refuge, to surrender. There are certain nuances to each word. I find that when people approach me or talk about शरणागति, there is a sense of feebleness in their शरणागति, as though it is the weak that take शरण. But, that has not been the case in the Shastras. When you talk of शरणागति it is the excellent, it is the real good शिष्य who is

advised to go शरण. सः गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्... if you seek knowledge, if you want आत्मज्ञान, go to the ब्रह्मनिष्ठ गुरु. The शिष्य does that. अभिगच्छति goes, समित्पाणिः- dry branches fallen off the tree, he picks those on the way to the hermitage and those he offers, places at the feet of the Guru, saying... he doesn't come with the capitation fee, he has come to learn, he is willing to offer himself. He has tried out his passion for the world and he is willing to be transformed into what the Guru feels is best for him. That is the idea behind शरणागति. तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया...know that through प्रणिपात, परिप्रश्न and सेवा. If you have to do सेवा, you have to be very strong, you have to take a lot, be purified in the process. Then, the questions that you ask have some गरिमा in them. There is a need for the गुरुशक्ति to answer your questions if your परिप्रश्न is also valid; and then once you are given the knowledge, your प्रणिपात your नमस्कार is complete. प्रणिपात is not just a physical साष्टांग नमस्कार. प्रणिपात is when you realise the glory of the तत्त्व that you have been worshipping, doing उपासना and then you fall flat at His feet. That is प्रणिपात. It is the strong who can, who are advised to take शरण because as in the भगवद् गीता :-

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥

“Oh Arjuna! Four kinds of people worship Me.

चतुर्विधा भजन्ते मां... they do My भजन. जनाः सुकृतिनः they are all doers of good, they mean well, they want something, but there are stages.”

आर्त - he who is in difficulty. Everything has failed him, he has no other refuge, he takes शरण in Lord. He may have been an atheist for so long. But, he finds even his relatives are not prepared to help him any longer. So he takes refuge in God. Next जिज्ञासु... Probably having received some help or in the process of his उपासना having learnt to stabilize his mind, he wants to know more about the truth, the tatva that he is worshipping. He becomes a जिज्ञासु. A need to know- जिज्ञासा - he wishes to understand in its totality what it is he is worshipping. This person also is a Bhakta. Next अर्थार्थी he who seeks good, now he is very dynamic, he becomes very efficient and, at the same time, he performs his duties, he does puja etc., which are necessary. In a deeper sense, अर्थार्थी will become परमार्थी - he who wants only the truth and nothing but the truth, he is not willing to settle for anything less. He is no longer in pain (आर्त). It's not just जिज्ञासा, curiosity, but it is the demand of the soul for the fulfilment of the परम अर्थ. He is अर्थार्थी and, naturally, it is the ज्ञानी who seeks nothing other than God and has no option but to worship that glory.

So ‘the four categories of the Sadhakas who

worship Me, Oh Arjuna! are all dear to Me, all striving correctly.” That is the assurance the Lord has given. No matter at what stage we start, provided our orientation is correct, we are moving towards complete शरणागति.

In the Bhagvad Gita itself शरणागति comes at the very end of the Upadesha.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (XVIII-61)

तमेव शरणं गच्छ सर्वभावेन भारत । (XVIII-62)

“You are bewildered by the events and the circumstances of the sudden confrontations with the Kaurava army, in whom you see your own near and dear, you do not know what to do; take शरण in ईश्वर who is seated in everybody’s heart, who goes about doing these changes, making the world move, so to say, seek refuge in Him. He’ll reveal to you the mystery that is life.”

तमेव शरणं गच्छ सर्वभावेन भारत... “In totality, surrender to that tatva, be inspired and grow through that surrender.” Lord Krishna, as Narayan, as the Guru, while giving Upadesha has to go through normal confrontations and *vivād* with the Shishya. The Guru-Shishya relationship is a very dynamic relationship and it is not always a very loving, affectionate one. The Guru strives to remove the Shishya’s wrong identifications. With all his best intentions, the Shishya can still rebel, because the process can be painful. Krishna had with His



magnificent *virāt darshan* to Arjuna, convinced him to some extent the truth behind His words. Most of the Upadesha was not necessarily in words. They had to be put in words by Bhagavan Veda Vyasa, so that we could understand what exactly was going on. But, at the stage, where he was prepared to surrender to Lord Krishna, Arjuna was told:

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।

अहं त्वा सर्वपापेभ्योः मोक्षयिष्यामि मा शुचः॥

सर्वधर्मान् परित्यज्य – a very dangerous advice मामेकं शरणं ब्रज – take refuge in Me alone अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः – don't worry, I'll liberate you from all sorrow. I'll lead you to your fullness-that सच्चिदानन्द स्वरूप. This is the assurance the गुरुशक्ति gives us सर्वधर्मान् परित्यज्य – probably this is the state of the अर्थार्थी who seeks nothing else other than the enlightenment that the Guru can offer him. At this stage, having received this advice it is important for us to know what Arjuna has to say :-

नष्टो मोहःस्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव॥ (XVIII-73)

“हे अच्युत! the मोह that beguiled, that confounded me as my duties etc., has been demolished by your अनुग्रहः. My स्मृति my आत्मस्मरण has begun स्मृतिलब्धा त्वत्प्रसादात् by your grace”. करिष्ये वचनं तव – That is what real शरणागति will lead us to. करिष्ये वचनं तव – As we proceed in our शरणागति the cobwebs of the mind are

removed, our illusions, and delusions, are slowly removed and that fire within manifests so we can do better. This is what I would like to bring out in this विमर्श on शरणागति.

In the Bhagvad Gita, Sanjay himself declares :-

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम॥

“Where there is योगेश्वरः as the Guru and where there is Partha, the Arjuna wielding the bow ready for action करिष्ये वचनं तव – with that attitude in mind, I am convinced that there will be श्री विजयः भूतिः धुवानीति ” ...धुवानीति means धर्म – Something that has come down to us, something that the Vedanta, Shastra, tell us. What we should do, how we should lead our lives and to what purpose, that is धुवानीति or धर्म... भूति here is अर्थ, विभूति – the capacity for enjoyment, विजय is कामः श्री (ऐश्वर्य, स्वाराज्य, आत्म ऐश्वर्य) is Moksha. So. धर्म, अर्थ, काम, मोक्ष – the four पुरुषार्थ of each individual Sadhaka are fulfilled, where there is the correct teaching and where there is a commitment on the part of the Shishya to rise to the occasion and take the inspiration and move ahead. This is the conviction that the Sadhaka practicing शरणागति intelligently soon develops.

There is this Sadhaka who wanted to practice शरणागति. Very intense Sadhana. He decided that the home was no place with the noise and the clutter and the demands made on a person. So he went

to the jungle, selected a very nice cave and began his Sadhana. A few days passed and he was very happy with the amount of japa that he had been doing and the intensity that he felt during his japa. One fine morning, he left the cave, it was his usual practice to go to the river close by to collect some water, have a bath and bring back the water, stay in the cave and do his japa. That day as he was walking towards the river, he saw a wolf, a lame lone wolf. Sensitive by nature, the Sadhaka was looking at the wolf, wondering how this carnivore would take care of itself. Then he saw a mountain lion finishing off his prey and walking away. This wolf limped to the अवशिष्ट or whatever remained and had its belly full. The Sadhaka watched this. He knew to take inspiration from every incident. He learned, strengthened, purified himself through everything that happened. When he saw this, he felt ashamed of himself. He said, "This animal had been provided for by God, and here I am, a Sadhaka, practicing intense Sadhana, practicing शरणागति, and still, feel I have to attend to my needs. I have to come out, pluck the fruit, take the water, that means I lost some sort of conviction, some commitment, that means I have no faith in God! धिक्कार है मुझपे! So he just throws the water and retreats to his cave and said, "From now on, my surrender to God is complete. The Lord shall fulfil." He sat there for a day. "If I need to eat, God will provide." Two days of intense japa, he found he could not concentrate. On the third day, he could not get up straight. He didn't give up.

Fortunately, God is merciful. So, there was an आकाशवाणि and it said, “My Child! वत्स! I gave you that दृष्टांत so that you would become like the mountain lion, not like that lame wolf. Your शरणागति would be expressed in such a powerful manner, you have been given the indriyas, you have been given Shakti; it is not to make you dependant. You should be able to draw on the strength, or express it beautifully, inspire others also. This will be your शरणागति. In the process, what you can get is your अंतःकरण शुद्धि.” So, these are the few steps or rather stages in शरणागति which I would like to meditate upon today.

शिवानंद लहरी - a beautiful Stotra in praise of Lord Shiva, Lord Bhavanishankar by the Jagadguru, Adi Shankaracharya. In it there is one beautiful shloka, where the Acharya, as a Sadhaka expresses his identification with the tatva that he is worshipping. He says: -

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने  
सामीप्यं शिवभक्तिधुर्यजनता सांगत्य संभाषणे।

सालोक्यं च चराचरात्मकतनुध्याने भवानीपते  
सायुज्यं मम सिद्धमत्र भवति स्वामिन् कृतार्थोऽस्म्यहम्॥

“हे स्वामिन् कृतार्थः अस्मि अहम्... I am कृतार्थ.... कृतकृत्य, I am fulfilled in this life itself. Why? There are four types of *muktis*, salvations here. Generally we have the Jivanmukti and the Videhamukti. If you make the correct attempts you are blessed by the

Gurushakti with Jivanmukti. Jivanmukti is to realise your own Self right now while in this body before letting go of this body. If not successful through the sheer force of Upasana, your individual soul has to take to that abode, that लोक of the इष्टदेवता that the Sadhaka has worshiped in his entire life. That is विदेहमुक्ति. In that also there are certain stages. It is called क्रममुक्ति... क्रम – steps in *mukti*. If your वैराग्य has been intense and you have really done your Upasana, then you attain to सायुज्य with the इष्टदेवता, you become one with it. If it is not so intense, then you atleast get सालोक्य. And if it is a little less, if the Upasana is not probably being sustained, then you can aspire for सामिप्य, be close. If not atleast सारूप्य... सारूप्य – A devotee of Krishna is said to go to गोलोक. He attains a form similar to Krishna, naturally, as his devotion has been so pure, so very intense that he moves very close to Krishna during the *rāslīlā*. These things have to be interpreted correctly to be understood. But, a closeness and identification with the इष्टदेवता is more, provided the वैराग्य has been more and उपासना has been more focused. This is the विदेह (after dropping off the body) मुक्ति. Here the Acharya says :- हे स्वामिन्! कृतार्थः अस्मि – I am धन्य! I am fulfilled in this very life by all the four types of *muktis*. I have already attained to सारूप्य – in Your puja – when I do Your puja I attain सारूप्य – I become like You. If I worship



Shiva, I have the भस्म धारण, I wear the rudraksha, I meditate upon the मंगल form of Shiva, i.e., externally, and to some extent mentally I become like You. सारूप्य – why? Because when I am doing your puja, शिवो भूत्वा शिवं यजेत्. When I meditate upon Shiva, feeling myself to be one with Him – (शिवो भूत्वा). I attain to सारूप्य. शिव महादेविति संकीर्तने सामीप्यं... when I do the संकीर्तन in a group I feel Your सामीप्य, I attain to सामीप्य, feel Your closeness. I feel Your presence even more intensely. शिवभक्तिधुर्यजनता सांगत्य संभाषणे सालोक्यं... those people who have profound knowledge, those who are very proud in Shivabhakti, who have done a lot of study about शिव तत्त्व, the Vedantic aspect of शिव तत्त्व, the पौराणिक aspect of शिव तत्त्व etc., with whom I can discuss, with whom I can do विमर्श . When I have such contacts, when I do such satsang, I feel I have attained to सालोक्य मुक्ति. I am living in Shivalok even when I am in this body. Not only that – हे भवानीपते सायुज्यं चराचरात्मकतनुध्याने – when I meditate upon You as that consciousness, that pervades the चर and the अचर. - चर... is the sentient or living and अचर is apparently the dead, the inert matter. But You as the चितिशक्ति, as the संवित् शक्ति, pervade everything, hold everything. So I meditate upon You when I do that I attain to सायुज्य ”. This is a very sophisticated form of उपासना, it is called the अष्टमूर्ति उपासना. So I find

that even when I am in this body, I think upon for *muktis*. I feel fulfilled. मैं धन्य हूँ!

**Sārupya** : When we do the Upasana, etc., it involves a lot of discipline. Saying, “Yes, I would like to do, I am very inspired, but you have to get me to get up early in the morning so that I can do my japa.” Sorry, that doesn't work. Discipline is the first step.

Most of it is *Nivaran* of the *Tamogun* in the *Sadhaka*. Something that holds him back, something that prevents him from responding to whatever inspiration he is getting, that *Tamogun* has to be just burnt aside. In the *Saptashati* is the *Asuras* intimidate or rather confront the Mother, She responds to the situation very correctly, She doesn't waste Her *Astras*. Seeing the nature of the *Asura*, She deals with it. So, when *Dhumralochan* – (“clouded eyesight”), either in his *masti* or with his intense *Tamogun* confronts the Mother, She doesn't take much time in dealing with him.

हुंकारेणैव तं भस्म सा चकाराम्बिका ततः... it is just that हुंकार, She burns him away. Don't waste time at this level where you have to get over your *tamogun*. Don't expect divine deliverance at this stage, you will have to experiment with your own *Atmashakti* – *Atmabal* and then you really respond to the *Gurushakti*. So this is definitely discipline.

**Samipya** : In this *shloka* it has been brought out as, “I feel your presence when I do the bhajan शिव महादेवेति संकीर्तने, I feel the presence”. So *Samipya*

is a stage where the Sadhaka is practising his usual *japa-sadhana* etc., regular *swadhyay*, *pranayaam*, *asana*, and he has to learn to express that love for the divine.

A youngster used to come, the whole family used to come, atleast once a year to Shirali, very nice people, very devoted people. The boy was doing very well in his studies. So, before his exams or after his results, he would come and meet me. It was nice. Then he got admission in the college he really wanted to join. After a month he turned up. Now he had been doing his japa regularly for almost three years. So, after the preliminary congratulations and questions about how things are, I just asked him how his Sadhana was going on. He said, "Swamiji, the problem is, right now we are all in a dormitory, forty of us and within a week I will be getting a room of my own, I just have to share it with one room-mate, I will be more comfortable at that time. I will be able to do my japa very systematically again." I said, "You have been doing your jappa very well for three years now, it has certainly helped you. I know that you are also becoming aware of it. I know in those six days in that dormitory of yours there are thirty-nine fellow students, who may laugh at you, or pity you, when they see you doing *japa*. But at this stage of *Samipya* you will have to sit, do your *japa* and within six days atleast ten of those who may laugh at you should start doing *japa* seeing you doing it so nicely."

Can you do that? That is how you will be

expressing your सामीप्य. This is how the साधक sees it. He knows *japa* is good, it has helped him. He is not going to let the comments of other people shake him for his path of साधना. That is when you really have to start expressing your love or the conviction that you begin to feel. Without this, the Sadhana really cannot progress. Your शरणागति alone will guide you in these situations, as to what you really ought to do. But, the process of expressing needs to be there, brought over by the way of *bhajans*, etc., in the *shlokas*. Our spirituality, our accepted and proved religious practices need to be performed without being apologetic about them. So, this sort of expression will make you rely more intensely on the इष्टदेवता. But, at this stage because of the सामीप्य, you will begin to experience that शक्ति as your आत्मबल. A sense of dependency will cease, you will look more to the Lord seated in your heart ईश्वरः सर्वभूतानां हृद्देशे यः तिष्ठतिः... You'll take refuge in Him, seek His inspiration, so that you can express yourself correctly, so that you are not corrupted, and so that you are not looked down upon by others.

**Salokya :** शिवभक्तिधुर्यजनता सांगत्य संभाषणे – If I am a sincere Sadhaka and I look around and I see all the world is so bad, so very few people doing Sadhana, it's easy to feel dejected, or worse, to feel very good about one's own self. So it is best to let others also be inspired to do Sadhana. This has to be done very intelligently. There is this beautiful

*shloka*, in the Bhuvaneshvari *stotra* that I used to recite during my Sadhana. After the tremendous *darshan*, the *sakshatkar* of the Devi, the Acharya, Prithvidharacharya says :-

येषां परं कुलदैवतमंबिके त्वम्  
तेषां गिरा मम गिरो न भवन्तु मिश्राः।  
तैस्तु क्षणं परिचिते विषयेऽपि वासो  
मा भुत् कदाचिदपि सन्ततमर्थये त्वाम्॥

“This is my sincere prayer to the Mother. I constantly pray that इनकी वाणी और मेरी वाणी कभी भी मिश्रित न हो... किनकी? those who don't accept You as the चित्तिशक्ति, those who have no time to worship You, Mother! May I never have any occasion to deal with them.”

Imagine a Sadhaka, an Acharya, who has had the darshan of the Mother, prays to her, entreats that he is never subjected to कुसंग. सत्संग is all that I seek. That सालोक्य may I be always blessed with. Now it seems to be very negative approach, isn't it? But the Sadhaka, the Acharaya, probably says that with such conviction : “If there is anybody who doesn't accept You, okay, may I never have the misfortune of meeting them, but anybody who meets me, may they be blessed with that conviction in You. My आत्मबल, my साक्षात्कार, prevents me from seeing anything other than You. It is Your glory alone that I see, so anybody I contact, may the contact be purified by Your already existing

presence. “Now with this तेजस्विता as we go about it, I think we will never have any problem. My contact or rather contacts with them should not, yes, take me off the course. At that same time there is no reason why we should also not begin to accept You and glorify You. With this sort of a तेजस्विता, शरणागति becomes more meaningful.

So first the discipline in the सारूप्य; in the सामीप्य, expression, not just keeping it to yourself. In the सालोक्य a lot of purification because you are dealing with people. Purification will be strengthening. When you do something very well, when there is a lot of appreciation, especially when you sing well etc., the अहंकार comes. Dealing with it correctly, offering it to God. This is also purification. Then your शरणागति becomes more meaningful. For fear of getting an ego, don't restrict your Sadhana. A person is doing very good Sadhana, it is sad to see others, not so successful in the Sadhana, feeling that that particular individual has got a massive ego. Doesn't matter. Take your ego, purify it, then offer it. So instead of a crippled, warped ego, it is best to express your love for the Divine, and let the Divine take care of the ego. It's impossible to become egoless. It's a contradiction. The only thing that you are expected to do is to raise the ego, the अहंकार from the तामसिक, fire it through the राजसिक And make it सात्विक. So that is pliant enough to be used by God, for His purpose. That is शरणागति so that

शरणागति, at this stage will become a state of purification. Initial discipline, expression, purification. Miss out on the expression, there cannot be any purification. There will be a संकोच भाव constantly in the अन्तःकरण and then the final stage of सायुज्य, becoming one with God (तादात्म्य) through Vedant-chintan, fortified by pure *japa*, strengthened by, galvanised by the *japa-sadhana* or the *ashtamurti* aspect of Shiva.

**Sayujya :** चरचरात्मकतनुध्याने भवानीपते सायुज्यम् - in this very शरीर, is what the Acharya says. अष्टमूर्ति उपासना is very sophisticated उपासना that we do. You have the *japa-sadhana*, where you isolate yourself, you go to a place where there is very little noise, then you shut off the internal chatter, you do pranayam, etc., do the भूतशुद्धि and then चित्तस्य सर्वतः समाहृत्य एकस्मिन्, आलंबने पुनः पुनः स्थापनम् – this is the stage of धारणा. यम, नियम, आसन, प्राणायाम प्रत्याहार (drawing in of the senses) and धारणा, focussing the चित्त on one topic- in this stage, it's generally the *mantra*. That devotion leads to dhyān and then Samadhi. So this is one aspect of your Sadhana, where you literally have to isolate yourself. The Sadhaka wants सायुज्य .

In this shloka, for the identification of ईश्वर, the ईष्टदेवता with the चराचर, the Sadhaka practices as the ashtamurti upasana. The ashtamurti upasana is complementary to the *japa-sadhana* that you do. In the ashtamurti upasana, generally we go to a place

which is रम्य. It is beautiful, a small hillock, preferably, what you see is pleasant and it's not yours, because if it's your place then, of course, a lot of other things come, like Oh! I should have attended to that, I have forgotten this, various distractions. So you go for vana bhojan, say to a place where there is no danger of animals etc around, you are relaxed, relaxed physically. As you do before japa, you do deep breathing exercises, then you begin your *ashtamurti* upasana.

भूरम्भांस्यनलोऽनिलोम्बरमहर्नाथो हिमांशु पुमा -  
नित्याभातिचराचरात्मकमिदं यस्येव मूर्त्यष्टकम्।

नान्यात्किंचन विद्यते विमृशतां यस्मात्परस्माद्विभो  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥

I bow down to the Dakshinamurti, to the Gurumurti. I see Him as the *ashtamurti*. भू अंभांसि अनल अनिल अहर्नाथः हिमांशुः पुमान् - The five elements: *bhu* - Prithvi Tatva, subtler Jala Tatva, subtler than that: Tej (the *agni tatva*) subtler than that: Vayu Tatva, subtler than that: Akash Tatva, the five elements. Subtlety here is not a chemical combination, Subtlety is simply as you see it. Prithvi Tatva is the grossest. It gives stability, it has a form of its own. Subtler than that will be the Jala Tatva, it can be seen, it can be felt, it doesn't seem to have form, but generally takes the form of the container. So it is called subtler. Subtler than that is the Agni Tatva, which can be seen, felt, but it has no distinct form, no stable form. Subtler than



that is the Vayu Tatva (air). It can be felt, it cannot even be perceived and naturally subtler than that is the Akash Tatva which is all pervasive, which holds everything, which gives the *avakasha*, the opportunities to be for the other *tatvas*. So these five elements. I accept them. Not only that, now I wish to relate to these elements. So the Sadhaka, while doing the *ashtamurti upasana*, is relaxed, is very much in tune and harmony with his surroundings. Then he gradually begins the *ashtamurti upasana*. The physical, the भू तत्व is there in the body, so also it is there outside. The *tatva* is one. Again remember, please don't go by the chemical composition, पृथ्वी तत्व within the body, पृथ्वी तत्व without is to be seen. There is the one पृथ्वी तत्व. That तत्व has to be established. जल तत्व within the body, and without in the lake, in the river or rivulet one. The जल तत्व by its nature is one. अग्नि तत्व, the warmth in the body, the fire outside, the warmth in the air. वायु तत्व is the one, वायु तत्व... The air flows in, flows out and the breeze that I feel on my skin, the वायु तत्व is the one. The आकाश तत्व is space that holds this body, this body occupies or the हृदय आकाश and the महा आकाश, the आकाश तत्व is one. I cannot differentiate in the *tatva* itself. Once he has come to the conclusion, the Sadhaka begins to relate to the चर अचर, at a slightly subtler level – I can think, I can feel, I can decide, this capacity is the power of the *buddhi* within me. That is represented by the Sun (अहर्नाथ) in the cosmic realm. That intelligence

is one. Not only I can think, I am also capable of the feeling emotions. The mind has the capacity to feel within me the capacity to emote, to give rise to emotions, etc., this is brought about by the Moon (हिमांशु) at the cosmic level. So these five elements, the Sun and the Moon and then is the पुमान्, the पुरुष, the चैतन्य that is the साक्षी, that experiences all these in me as the अहम् and as ईश्वर at the cosmic level. Now if I can identify; can make that identification, the oneness of the physical, the स्थूल शरीर, that is the पृथ्वी तत्त्व within the body and without, can I dare to make that identification of the शुद्ध चैतन्य within and the ईश्वर without. That is the processs of the *ashtamurti upasana*. Without negation, the total acceptance as, “This is Your entire body”. This is the सायुज्य that the Sadhaka feels. Through regular practice of this *ashtamurti upasana*, the Sadhaka definitely reaches this stage. Of course, it has to be powered by the *japa-sadhana*, done regularly by extreme calmness of the mind – a state of alertness where he is able to gaze into the distance, be aware of everything going on around him without being shaken or without being troubled by the happenings. At the same time, the thoughts that rise in his mind are given just that much as much as is given to an animal which walks past you, perceived, but not followed. Through this *ashtamurti upasana*, when he probably learns to listen to the sounds going on around him, he realises how distracted his mind has been, so he never heard those sounds, he never listened to

them. So now his mind becomes more calm, more relaxed. He learns to pay attention to all those noises that are going on around him, close by, and far away. He has got nothing to do with them. He listens to them passively, but very alertly. Slowly, he begins to become aware of the महामौन. In which the sounds rise and subside. Once he is in the tune with that महामौन, his *ashtamurti upasana* progresses by leaps and bounds... and then, easily, with the grace of the Lord, he is able to establish the ऐक्य, the सायुज्य That he has been wishing for, in this very life.

So शरणागति at a very gross level will be subjecting yourself to discipline. The शरणागति at the सामीप्य level be learning to express it, not being shaken by the opinions of other people or your own hangups. सालोक्य will be about purification. The शरणागति at that stage is definitely the most painful stage, where the Guru-shakti begins to deal with you and rips you of all the wrong identifications in you and prepares you for the सायुज्य, which is the ऐक्य with the चर अचर आत्मक तनु, the body of the ईश्वर, of दक्षिणामूर्ति. This is what we aspire for, this is what the Acharyas have set before us as the goal. If we can get that amount of dynamism, that amount of तीव्रता in our शरणागति, the work of the Acharyas will be fulfilled and we will be fulfilled in this very life.

I wish you all the very best in the Sadhana that you have undertaken. May you get all the


inspiration that you seek, the instructions and, of course, the corrections which are always required at every stage in the Sadhana. May you be fulfilled in this very life.


(Can we do a small Bhajan ?)

भज ध्यानैक निरत सदाशिवम्.....

॥ॐ नमः पार्वती पतये हर हर महादेव॥

**(Transcribed by Srikala Kodikal)**



  
*Gurupadesha*

Lord Bhavanishankar's Rathotsava is for the welfare of not only our community, but for that of the entire country. So, I want you to commemorate this Utsava for as long as the Sun and Moon exist.

- H.H Shrimat  
Parijnanashram Swamiji III

[www.chitrapurmath.net](http://www.chitrapurmath.net)

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## GREATNESS OF ĀDI SHANKARA

Of the Vibhuti Purushas born in Bharata, Shri Shankara Bhagavatpada is the foremost. It is known by all that he was an incarnation of Lord Shiva. He achieved the goal of his *avatāra* not by showing miracles, but with scholarship, brilliant debating and wonderful teaching.

In a short life span one can study a lot and become a scholar, or can travel throughout the country or can write a number of books. Shankaracharya did all these and a lot more.

### **Extensive Writing :**

He wrote extensively from Brahma Sutra Bhashya to Eka Shloki. In Brahma Sutra, it is said, what was in the heart of Veda Vyasa, has been clearly explained. Adi Shankara's style of writing is unemotional, simple and flowery.

Such is his greatness that among the commentaries he wrote for great works is one for the 12 shlokas composed by his disciple Hastamalaka.

He wrote such original works as Viveka Choodmani and Upadeaa Sāhasri. For the common, man, he wrote many stotras in praise of all the gods and goddesses.

## **Reality is one**

While establishing Advaita Siddhanta, he declared that the Reality is only one and the rest is unreal. That eternal truth is called Brahman. If everyone is not experiencing this Brahman, it is because of the accumulated Karma. Once all the karma is cleansed, the individual realises Brahman.

Some raised the objection, “Where is the scope for Varnāshrama Dharma in Advaita Siddhanta. By your Advaita Siddhanta you have flouted Varnashrqama Dharma.” Nowhere has Ādi Shankara slighted Varnashrama.

## **The Need for Karma**

For those who have not yet reached the highest state of enlightenment, Varnashrama Dharma is very essential. It is clearly stated that performing Karma is a must for all. When the Lord, who is the ultimate cause of everything is engaged in activity, what about others.

Sri Shankara’s compassion knew no bounds. Even to the Kapalika who asked for his head, he not only agreed to sacrifice himself, but also told him to come when the disciples were not there, sothat he could have his head easily.

## **For National Integration**

A great service Adi Shankara did for the country is to think of national integration. A Namnboodri of Kerala was made the priest of Badrinath. One from Maharashtra was sent as the priest to Rameshwaram.

The priests at the Pashupatinath temple in Nepal are from Karnataka. Sureshwaracharya of North India

was made the pontiff of the Sringeri Math in the South. Totakacharya of the South was put in charge at Jyotirmath in the North. By doing all this, Shankara taught us that all Indians should feel that we are one.

## Preservation of Dharma

The sacred duty of the Maths he established is to protect, preserve and spread Sanatana Dharma. The Sringeri Math is doing its best to discharge its duty by having various activities such as establishing Pathshalas, supporting Veda Pundits, encouraging students of Veda, conducting the Veda Sabha and so on.'

*(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-mindedness, knowing Me as the imperishable Origin of all that exists."

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

**Our ancestors were great. We must first recall that. We must learn the elements of our being, the blood that courses in our veins; we must have faith in that blood and what it did in the past; and out of that faith and consciousness of past greatness, we must build an India yet greater than what she has been.**

— Swami Vivekananda

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# **Brahmakalashotsavaḥ**

## **- An Unforgettable Utsava**

**By Smt Sadhana Kaikini**

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From the 15th to the 19th of April 2021, the rare and auspicious Brahmakalashotsavaḥ was held in the Shrī Chitrāpur Maṭh, Shirālī. A religious event that happens only once in 24 years, the Brahmakalashotsavaḥ is an act of loving atonement by the devotees to their Beloved Lord. It offers a cleansing of sorts for any 'ṛṭi' or errors that might have inadvertently happened over the years. The beautiful event was held in the Divine Presence of our Beloved Maṭhādhipati, Parama Pūjya Sadyojāt Shaṅkarāshram Swāmījī and of course with the rest of our Revered Guruparamparā as Silent, Invisible Witnesses blessing the proceedings. In spite of the fear of the pandemic, blessed were those who witnessed the ceremonies on all the 5 days - mostly locals. As per the ādesha of Parama Pūjya Swāmījī, covid appropriate behaviour i.e. social distancing norms & the wearing of masks were strictly followed.

On 15th April, the Sāmūhika Prārthanā made by Ved Ulman Bhaṭ on behalf of all the Chitrāpur Sāraswat-s in front of the Hoḍī Samādhi to Lord Bhavānīshaṅkar, set off the ceremonies. Every day, yajñā-s and homa-s were held and offerings were made to the respective deities. As a prelude to the

last and most important ceremony on the 19th, the homa-s that can be specially mentioned are the Ganapati Atharvasheersha Homa, Navagraha Homa and the Nava Chaṇḍikāhoma. The Rātri Raṅga Pūjā at the shrines of Mahāgaṇapatī and Devī Bhuvaneshwarī were a delight to watch. Parama Pūjya Swāmījī's upastithī all through the ceremonies added an extra glow.

The floor of the Mathh was bedecked with colourful Mandala-s that challenged the most exquisite carpets! One watched with awe at the finesse with which the young archaka-s armed with bowls of coloured powders drew an array of Mandala-s. Back breaking work indeed, but something passed on through generations th at had yielded a kalā so unique, that it drew sighs of appreciation from the amazed onlookers!

Hands were kept busy preparing the kalasha-s and the other items that were a vital part of the Brahmakalashotsavaḥ. The event had attracted more than the number expected and thus an extra area with extra kalasha-s had been allocated to include the devotees who wished to participate even in absentia. The 1009 kalasha-s planned originally grew into an enormous number - 1254 kalasha-s - to accommodate the devout fervour of the participating laity. These included the two pradhāna kalasha-s that were the offering made by

Ashok Chandāvarkar mām Praveeṇ KaḍĒ mām.

Masons and workmen were in the meantime busy with setting up scaffolding for the final Kalasha Abhisheka on 19th April.

Our Maṭh was definitely a place where every divine being would love to come on that auspicious day – the 19th of April! All through the night, men had stayed up to put up the floral decorations. Zerbaras, marigolds, asters and roses had been interwoven into fresh green leaves and ferns. The swaying banana stems flanking the shrines and the mango leaf toraṇa-s plus the fragrance of the Koḍiāl Mogre and the beautiful champā and pārijataka flowers at every Samādhi added to the divine atmosphere.

Our beloved Rāmānjaneya looked even more stately and elegant to welcome all who walked in that day. Devī Bhuvaneshwarī looked extra radiant in peacock blue with Mahāgaṇapatī alongside dressed in a lovely bright pink aṅgavastra and the serene Ādi Shaṅkarāchārya on the other side draped in an orange aṅgavastra! These three main deities had a bigger smile perhaps, on seeing the decorated floor in front of the temple area. The floor with the massive yet intricate Mandala had been filled with the kalasha-s, each with the complete set of fruit, flower, jānve, bhairās and aṅgavastra set. The

centre piece was a beautiful 'Mukha' of Lord Shiva and just above was the idol of Lord Bhavānīshaṅkar. The whole ensemble was placed on the two pradhāna kalasha-s that had been artistically decorated.

The traditional Vadya and the auspicious shaṅkha vādana announced the arrival of Parama Pūjya Swāmījī and then began the festivities. The General Manager of our Maṭh Nārāyaṇ Mallāpur mām and Suman Mallāpur Pāchī, our Pradhāna Archaka, Nāgesh Haḍdipur mām and Aparṇā Haḍdipur Pāchī were dressed in the traditional style. Set atop their grand turbans, the kalasha-s that the men carried around the Maṭh looked even more glorious! Chants from the Veda-s filled every corner of the Maṭh as the archaka-s together recited the mantra-s in unison, with Ved Ulman Bhaṭ leading them all. It was soon time for the sacred waters in the kalasha-s to reach their final destination - the Hoḍī Samādhi! Archaka-s and devotees including yuvā-s , happily made a line to pass the kalasha-s as soon as possible to the Lotus Hands of Parama Pūjya Swāmījī. 1254 kalasha-s were passed cheerfully from one hand to the other, travelling to do the Jalābhisheka at the Holy Shrine of Parama Pūjya Prathama Shaṅkarāshram Swāmījī's Samādhi. All of them were then passed back for they would be sent as prasāda later to those who had offered them.

Parama Pūjya Swāmījī's ceaseless pouring of the sacred jala continued untiringly for nearly 5 hours with the same dṛdha nishthā and bhāvanā. All those watching could only join hands in sheer joy and gratitude at the Gurushakti that made this happen. Jubilant shouts of 'O m̐ Namaḥ Pārvatī Pataye Hara Hara Mahādeva' rang through the Maṭh Sabhāṅgana when the last kalasha was emptied on the Shivaliṅga.

With after just a small short interval, Parama Pūjya Swāmījī returned for the finale of the Brahmakalashotsavaḥ. People had already gathered under the Ashwata Vṛkṣha opposite ti in front of the Maṭh from where they could watch the Kalasha Abhisheka. Some others had found a vantage point near the guest houses and had thus gathered there to watch the grand finale. With their masks on and their enthusiasm high inspite of the burning rays of Sūryadeva, everyone joined in and sang smaraṇa-s as Parama Pūjya Swāmījī performed Abhishek on the Shikhara. The 'cheṇḍe', the drums, the jaghāṇṭa and the shehnāī reached a crescendo to herald the completion of this mammoth event. The Brahmakalashotsavaḥ had been completed with grandeur and would undoubtedly bring in even more grace into our blessed Chitrāpur Sāraswat Samāja!

This report would be incomplete if there was no



mention made of the hectic activity that went on post the event. Keshav Sorab mām was the chief architect! Cartons were brought in. Items were segregated. Plans were made to dispatch the kalasha prasāda to each sabhā at the earliest. Small teams sat to sort out, pack and prepare for the same. A complete set included the kalasha, a set of aṅgavastra, a jānve, a bottle of tīrtha, and a packet of dry fruits along with a packet of the sacred vibhūtī. All this was placed in the cloth bag that came from the manufactured at Saṁvit Sudhā.

Together We Can became the slogan as all of them in small teams sat, maintaining social distancing, to sort out the prasada packets lent a helping hand to the mām-s and pāchī-s who spread themselves from one end of the Sabhāṅgana to the other. Fast disappearing sets were soon placed into cartons, duly numbered and earmarked for their respective sabhā.

On 19th April, there was a small Dharma Sabhā and on behalf of the Chitrāpur Sāraswat Samāja, Mallāpur Nārāyaṇ mām and Suman pāchī performed Shrī Pādukā Pūjana and Kanakābhisheka. A five day Utsava that had truly uplifted all who were involved had finally come to an end.

Om Namaḥ Pārvatī Pataye Hara Hara Mahādeva!

**NOTE : PLEASE SEE PHOTOS** *(Courtesy: Anushravas).*



## **Shrī Chitrāpur Math**

Update by President, Standing Committee

SC Virtual Meeting - 29<sup>th</sup> March, 2021

Shrī Chitrāpur Math Website

<http://www.ChitrāpurMath.net>

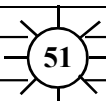


## Shrī Chitrāpur Math - Update by President, Standing Committee

- President of the Standing Committee, Shrī Praveṇ Kaḍle mām chaired the meeting. The Meeting started with the Sabhā Prārambha Prārthanā.
- Members observed a one minute silence in fond memory of Late Shrī Kedārnāth H Udiyāvar mām who was the Treasurer of Shrī Chitrāpur Math for over a decade.
- Shrī Sharadcharaṇ Kaḍle mām has since been appointed as the Treasurer of Shrī Chitrāpur Math.
- Shrī Shaṅkar Bhaṭ mām has been appointed as the Secretary of the Standing Committee w.e.f. 8<sup>th</sup> January 2020 taking over from Shrī Prakāsh Haṭṭaṅgaḍī mām.
- Change of Statutory Auditors w.e.f. FY 2020-21
  - The President informed that M/s P.G. Bhāgwat & Co, LLP for FY 2020-21 have been appointed as the new Statutory Auditors in place of Shrī Ashok Hemmādy mām who has been offering yeoman service to Shrī Chitrāpur Math as its Statutory Auditor over the last many years.
  - Shrī Ashok Hemmady mām has been inducted into the “Audit and Compliance Team” of the SCM and he will continue to provide his valuable experience and guidance to the Math Office and trusts/ institutions in his new role.
- Praveṇ mām gave the following update to the attending members, on various activities and projects of Shrī Chitrāpur Math during the last ten months since the last Online meeting on 14<sup>th</sup> June 2020 :

### 1. Vantigā and Math Maryādā

- Vantigā Collection for the year ended 31st March, 2021 is expected to be around Rs 4.6 Crores as against last year's Rs 3.20 Crores. Praveṇ mām mentioned that almost all the Sabhā-s have contributed very positively against the collections made in FY 2019-20. He appreciated this effort by the Vantigā Pratinidhi-s as well as the contributing Laity residing in India and abroad in USA, UK, ANZ and other countries. This is indeed a very commendable contribution in spite of the dampened economy due to the pandemic this year. He said that with this wholehearted cooperation by the community, we should be certainly achieving our goal of collecting Vantigā of Rs 5 Crores in FY 2021-22, - a goal that he had presented in the Mahāsabhā of 2017.
- Shri Praveṇ P. Kadle recalled that during the virtual meeting held on 18th March 2021 with the Local Sabha Presidents and Managing Committees primarily to discuss the forthcoming Brahmakalasha event, the matter of retention of 5% vantiga (instead of 6%) w.e.f. FY 2021-22 was also taken up by him. Shri Kadle reiterated that this move is in line with the general drop in the interest rates. Shri Kadle said that this matter will be discussed in the Finance Committee meeting of April 2021 and a circular will be issued thereafter to all Local Sabhas in this regard.





## 2. ERPnext Implementation

- “ERPNext” from Frappe Technologies was selected as the ERP system to be rolled out in the Math for the following modules:
  - a. Financial Accounting
  - b. Inventory & Stock
  - c. Requisition & Purchase
  - d. HR & Payroll
  - e. Fixed Assets
  - f. Fixed Deposits - Customized
  - g. Sevā Management - Customized
- The benefits of ERP implementation are - improved efficiency in operations, enhanced transparency and visibility, modernised business processes and systems, increased automation and enabled standardization of data across business functions.
- The President appreciated the initiative and hard work by our group of committed sādḥaka-s such as Kishore Kumbḷe mām, Manju Satyanārāyaṇ pāchī, Ravindra Sorab mām, Gautam Paḍukoṇe mām, Sūraj Balwaḷī mām, Maṅgesh Chickermane mām, Prabhav Koḍial mām, Chandrashekar Paḍubidri mām, Chaitanya Chandel mām & his team at Vāruṇī Systems, and many more volunteers and yuvā-s (in India and abroad) who have provided and continue to provide their support. On behalf of the Standing Committee, the President expressed his thanks to each and every one associated with the implementation of the ERP project which is progressing satisfactorily.

## 3. “Brahmakalashotsavaḥ” 15<sup>th</sup> - 19<sup>th</sup> April 2021

- In a series of solemn and auspicious ceremonies unlike any in living memory, the SCM at Shirālī will witness a *Brahmakalashotsavaḥ* between 15<sup>th</sup> and 19<sup>th</sup> April 2021 in the Divine Presence of H.H. Swāmiji. The *Brahmakalashotsavaḥ* is a fervent prayer of the Chitrāpur Sāraswat Brāhmin Samāja for the continued omnipotent, omnipresent and omniscient Sānnidhya of our Math Deities and for their benevolent Blessings forever upon our people. Amidst Sāmūhika Prārthanā-s and Homa-s, 1009 Kalasha-s will be offered as a part of the ceremonies.
- Given the current travel restrictions in force, the Sādḥaka-s can participate in the *Brahmakalashotsavaḥ* by sponsoring Kalasha-Sevā-s, offering special Sevā-s and through contributions. The Pradhāna Kalasha has been sponsored by Shrī Ashok Chandāvarkar. The Dravya Kalasha-s and Varuṇa Kalasha-s are available for sponsorship. Detailed circulars has been issued at all sabhā-s for the information of the laity.



**“Brahmakalashotsavah” - continued**

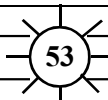
- The last date for sponsorship of kalasha-s is April 8, 2021. So far a good response has been received from various sabhā-s.
- Brahmakalasha Sevā receipts are being issued through the new ERP - Sevā Software module. The entire Sevā database is being entered into the new ERP Sevā Software module with a small back office team assisting Keshav Sorab mām.

**4. Sāyujyam**

- The *Brahmakalashotsavah* will mark the beginning of two important events for our samāja - the 75<sup>th</sup> Janma Diwasa year of Guruswāmī H.H. Shṛīmat Parijñānāshram Swāmījī-III which falls on 15<sup>th</sup> June 2022 and the 25<sup>th</sup> year of the Maṭhādhipatya of H.H. Shṛīmat Sadyojāt Shankarāshram Swāmījī on 21<sup>st</sup> February 2021. To celebrate the 15 months of divine spiritual uplift of the entire samāja, preparations have commenced from 1<sup>st</sup> March 2021. The various programs will be conducted / celebrated under the aegis of “Sāyujyam”. (Sāyujyam means merger, being one with the object of one’s devotion).
- Dr. Chaitanya Gulwādy is the team-leader of Sāyujyam. Among other special Sevā-s, the Sāyujyam team is planning to bring out two publications - a Souvenir to commemorate the 75<sup>th</sup> Janma Diwasa year of our revered Guruswāmī and a book on the lines of “50 Years of Bliss” to celebrate the 25<sup>th</sup> year of Maṭhādhipatya of H.H. Swāmījī.

**5. Our Educational Institutions**

- Our Schools at Maṅgaḷūru, Koṭekar, Shirālī, Mallāpur, Kārlā and Virār were closed for its students during the past 6 to 7 months. It is a matter of Divine Blessings that our schools have been continuously paying full salaries and have not retrenched any staff, inspite of a major challenge posed by parents being rather reluctant to pay the school fees on these grounds.
- The work related to completion of schools projects at hand is in progress - for e.g. the new school building of Parijñānāshram Vidyālaya at Kārlā has come out very well as envisaged. The phase 2 of the Parijñān Vidyālaya at Koṭekar has been completed and now the phase 3 of the project will commence with Bhūmī pūjana scheduled for 31<sup>st</sup> March 2021.





#### 6. Social Outreach Programme

- With effect from 1<sup>st</sup> January 2021, ten youth (7 girls and 3 boys), ex-students and high performers of Srīvalī High School, have been provided employment in the Math office at Shirālī. All of them went on to do their graduation/post-graduation and are efficient in use of IT. They have been posted in various sections of the Math office. With proper grooming and training, these youth can become a good HR asset to the Math.

#### 7. Sarṁvit Sudhā Works

- The Fabric and Handmade paper Units were closed for several months. Nevertheless, all the 51 trainees were provided with stipend during the months of April, May and June 2020. Thereafter, the trainees started work under strict adherence to the social distancing and safety advisories in place and are being paid as per practice followed. In addition to this, the 19 supervisors who are permanent staff of Sarṁvit Sudhā, continued to receive full salary.
- However, the situation resulted in a slump in retail sales of the Sarṁvit Sudhā products. But the institutional sales were picking up, thanks largely to āmchī industrialists and benefactors.

#### 8. Tackling the COVID situation

- Over the last ten months, the situation has been difficult across the country. This has affected Shrī Chitrāpur Math and its institutions as well. However, with the Blessings of H.H. Swāmījī and efforts of entire samāja, the financial position of Shrī Chitrāpur Math has been stable to a large extent. Our Math Sannidhi-s, temples were shut; thereby the visits by devotees for Sevā-s, Munjī-s, Havana-s had significantly reduced. However, the Math has ensured continuity of daily viniyoga-s without default, payment of salaries to Staff (vaidika-s, office, schools) Vendors, Service providers have been prompt. Salaries were not reduced nor was there any retrenchment. This was due to the major support received from our samāja in terms of prompt remittance of Vantigā and munificent donations.



**Tackling the COVID situation - continued**

- The Math contributed to our community and society at large in the initial stages of the pandemic (before the government machinery swung into full action), even while being saddled with financial commitments of its own. The Math reached out to the less fortunate populace as well as front-line warriors, members of our Samāja etc. as follows

Sr	Activity	Beneficiaries	Amount (In Rs)
A	B	C	D
	Institution - Shri Chitrapur Math		
1	Food grains supplied to local police, Bhaṭkal	-	6,667
2	Donation to RSS in recognition of the yeoman work of its cadres	-	2,00,000
3	Distribution of food grain kits in and around Shirālī, Bhaṭkal, Kumṭa	816 families	4,35,674
4	Stipend paid to trainees of Sarvit Sudhā Works for months of April, May and June 2020 (since the unit was kept closed as a safety measure)	51 trainees	1,90,899
5	Āmchī families given distress relief - SCM teamed up with KSA. (SCM's share given in column D)	59 families	6,68,000
	Sub-total (A)		15,04,240
	Institution - Kārlā		
1	Distribution of food grains kits in and around Kārlā		1,00,695
	Sub-total (B)		1,00,695
	GRAND TOTAL (A) + (B)		16,01,935



## 9. Registration under Section 12 AA /80G of the I.T. Act

Shrī Praveen Kadle informed that on 27<sup>th</sup> March 2021, the income tax department has notified that the application form for existing charitable/religious institutions to see fresh registration under section 12 AA/80G of the Income Tax Act. The last date is 30<sup>th</sup> June 2021.

## 10. Projects

### • Vārānāsī

Vārānāsī property to be purchased by Shrī Chitrāpur Math charitable Trust (SCMCT) from Peshwā Trust: The Peshwā Trust had submitted its application to the Pune Charity Commissioner's office on 21-12-2020 seeking permission to sell its property to SCMCT. The preliminary hearing is expected on 23<sup>rd</sup> March 2021. The 3 temples of Peshwā Trust to be given under management contract to SCM: The draft prepared by Advocate Shrī V.G. Ravichandran has been forwarded to the Peshwā Trust's lawyer.

### • Velañkar property

The property which SCMCT had purchased for accommodating visiting laity members, will require refurbishing and some civil maintenance work. This will be taken up once the matter regarding Peshwā Property acquisition and Temple Management contract award is completed in full.

### • Cuṇḍaim, Goā

The SCMCT has taken a property at Cuṇḍaim, Goā on perpetual lease which is about 7.5 acres of orchard land. As per local laws, only a 'farm-house' of about 5,000 sq.ft can be built. Accordingly, SCMCT had engaged M/s Rāhul Deshpānde and Associates - architects in Goā. A beautiful farm-house named "Araṇya Kuṭīr" has come up on the site. The rest of the property has been populated with fruit, flower, medicinal and herbal plants / young trees. Some miscreants have been creating trouble using the Village Pañchāyata of Cuṇḍaim as a front. Initially this group had filed a PIL in the Goā Bench of Bombay High Court which was summarily dismissed by the Court directing the Village Pañchāyata Cuṇḍaim to go into the merits of the case and give its decision. The main harassment is the denial of Occupancy Certificate which is very important. SCMCT is seeking legal recourse on two counts:

- SCMCT has filed an appeal on 15-7-2020 before the Director of Pañchāyata-s against the Cuṇḍaim Grāma Pañchāyata's Notice in respect of the Pañchāyata's decision to revoke the construction licence and water borewell permission. The Additional Director of Pañchāyata-s - II South Goā, is hearing the petition. On 24.3.2021, SCMCT was allowed to file its reply. The next hearing is on 19<sup>th</sup> April 2021.
- SCMCT has filed a Writ Petition in the Goā Bench of the Bombay High Court on 6-3-2021 seeking writ mandamus against the Village Pañchāyata of Cuṇḍaim to issue the Occupancy Certificate for Araṇya Kuṭīr without further delay. Date of hearing is awaited.





- **Purchase of properties** - With the Blessings of H.H. Swāmījī, the following properties were purchased during the year:
  - Srīvalī Trust purchased 19 guṇṭā-s of property from Smt. Shāmalā Pombathamajāl located in Chitrāpur - Shirālī (comprising of 4 guṇṭā-s of agricultural land and 15 guṇṭā-s of non-agricultural land with building constructed on a portion of the land).
  - SCMCT purchased from Smt. Shital Mohan Hosaṅgaḍī and Smt. Sumati Kisan Tālmakī, a plot of agricultural land measuring 15 guṇṭā-s in Mallāpur village. This property is in the vicinity of our Math at Mallāpur.

The meeting ended with Sabhā Samāpti Prārthanā.

Note: This does not purport to be a record of the proceedings of the Standing Committee Meeting.

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# Little Ravikiran – Chaitra 2021

## Swāmījī says: Ātmasantōsha

Ātmasantōsha, inner contentment, is not dependent on external factors such as praise, but on the internal – knowing that you have done something well, and that you have tackled something by giving it all that you have got.

[www.chitrapurmath.net](http://www.chitrapurmath.net) - [Navaspadana 'Atmasantoshā - the key to uninterrupted inner contentment](#)

## Story Time: The lone applause

Raghu was riding piggy-back on Āmmā as all the bears of Dharma Jungle ambled along in twos and threes towards the river. The venue of the meeting was a huge banyan tree. The bears formed a circle and the meeting began. (You see, Raghu was a part of the meeting only because he was on his Āmmā's back!)

Ājju Bear took charge and explained, “We are having our Annual Fun Fair this weekend!” There was a lot of excitement and noisy comments. Ājju raised his big paw and grunted loudly just once and the crowd fell silent. Raghu looked in awe at Ājju – what respect he commanded!

Ājju looked at Sumati – the leader of the youth brigade, “You and the other youngsters can take care of the games and music!”

Sumati replied, “Yes, Ājju!”

Ājju turned his attention to Nayanā and said, “Can you organise the food? You can take the help of Rāji, Chandri and Tārā.”

The bears named nodded and said, “Oh, Yes! We shall do that!”

The decoration of the venue was given to another set of bears and one by one each bear had a role assigned.

Ājju looked at his list and asked, “Is there any job left? Have I missed out anything?”

Āmmā waved her paw to seek attention from Ājju and said, “Oh yes, Ājju! The cleaning bit after the Fun Fair – I’ll volunteer to do that!”

Ājju looked at Āmmā with a lot of love in his eyes and said, “How nice of you to take this up. This is an extremely important job, of course!” He patted Āmmā’s head and whispered softly, “And I was planning to do it myself!”

Raghu and the other baby bears were filled with excitement. It was their first Fun Fair and they watched in glee as colourful flowers and streamers were put across the trees and the whole



area soon looked bright and vibrant. Sumati-ākkā and her band of youngsters knew how to do up the place! It was hilarious when Moṭyā got entangled in red and yellow vines! Sumati sighed, “Hey Moṭyā! You

are supposed to decorate the trees - NOT yourself!” And all the babies cackled with laughter while poor Moṭyā was trying to disentangle himself!

Raghu smelt the air even as Chandri, Tārā and Nayanā were bent over large pots, collecting and cooking huge amount of food - lots of hungry bears to be fed at the Fun Fair!

Raghu watched as Āmmā happily shuffled from one job to another quietly helping everyone - the youngsters and the cooks! Āmmā was the one who ultimately helped Moṭyā come out of the vines and helped him tie it high up on the tree.

The big day arrived and Raghu was so pleased to find all the bears had gathered at the venue. The Fun Fair began when Ājju clapped his hands and the rest followed suit. The games were well organised. New games had been created and there was laughter galore as the bears scrambled and jiggled! Raghu too won a prize and Āmmā was so proud of her little one!

The music was excellent and the bears danced with joy. Moṭyā had created a new rap which was so rhythmic that the bears danced till they could dance no more and then sat down to a feast. And what a feast it was!

Raghu ate till his tummy protruded out and Ājju came by and held him up and said with a twinkle in his eyes, “A little more food in there, Raghu, your tummy will go POP!”

Then came the joke-session and there was so much of hooting and some jokes were so funny that Raghu was rolling on the ground holding his tummy!

Yes, laughter and joy cascaded everywhere and all the bears agreed at the end of the day, “This was the best Fun Fair ever!”

Ājju called the cooks and all the bears gave them a standing ovation!

Next, Ājju called Sumati and the youth brigade and the bears thumped loudly and said in one voice, “Hurray! Your music and games were the best indeed!” Ājju gave a special prize to Moṭyā for the simply wonderful rap he had composed for the dance.

The bears ambled back to their dens talking nineteen to the dozen about the new games that Sumati had organised and humming the new rap that Moṭyā had belted out!

Āmmā too was humming the foot tapping rap as she got a huge broom and began to sweep the place clean. Everyone had retired and Raghu watched Āmmā as she picked all the dried leaves and vines and put them under the huge trees, “These leaves will compost here and form food for our trees, Raghu!” she explained. Then she got the pots and cleaned them at the river and kept them back in the bear store. All the while there was such a look of contentment on her



face!

When Āmmā's work was done, Raghu clapped his hands loudly and endlessly. He even began to jig around. Such was his enthusiasm, that Ājju came down to see what was happening! He looked curiously at Raghu.

Raghu said, "Ājju! The pāchī-s who cooked were given a standing ovation and so was the youth brigade who did the decorations and conducted games. When I saw Āmmā working alone and look! What a wonderful job she has done – I felt I must clap and show my appreciation!"

Ājju smiled and hugged Raghu and Āmmā.

## Fun Facts:

- A sloth bear – found in the forests of Indīā, Nepāl, SrīLāṅkā and Bāṅglādes̄h– has a shaggy coat of fur. The chest is marked with a distinctive white V and it has a light-coloured snout.
- The long claws of a bear help them to dig into termite mounds – and well, they come in really handy when they have to fight off predators!
- Bears generally feed on insects but also enjoy the fruits and flowers of mango, fig and other trees in the forests.

They do, at times, climb a tree to knock down honeycombs to slurp on honey!

- Unlike the bears from the North, the sloth bears do not hibernate in the winter.
- A Mama Bear carries her babies for the first few months of their lives. There are instances when a mother bear, with two cubs clinging on her back has successfully fought off tigers!

## Āmchī World:

- bear – karaḍī
- baby – pīla
- fair – jātrā
- decoration – alaṅkāra
- broom – sārṇī
- mountains – guḍḍō
- fluffy – gubgubbī
- eagle – garuḍa
- stag – hiraṇ



## Activity Time: Zentangle Art





## Drawing and Shading



## Ponder Awhile: The Bear Walk

Chipi the fluffy baby bear,  
Had plans running in his head.  
'Is the world larger than mountains and streams?'  
He thought as he lay in bed.

'There must be more to this than what I see!  
Āmmā'll have an answer to that.'  
Then he curled up tight and shut his eyes,  
You wouldn't know him from a cat.

'Ma,' he said, when the sun was up  
'What's on the other side of our home?'  
'Oh! Huge Stag, Black Bears, Mountain Eagles too  
Fierce things around us roam!'

'I want to go there, Ma, can I?'  
Asked Chipi, unsure still.  
'Of course you can, but you'll need to work  
On speed, strength and will!'

It wasn't long before Āmmā thought  
That Chipi could now try,  
To cross their mountain home to reach  
The forests that beyond it lie.

Chipi set out, worried a bit  
But he had been working for this day.  
Setting aside his fears he soon  
Was on his swaying way.

Stag was just a mile ahead,  
His antlers shone in the sun.  
Chipi detoured – Stag understood  
The baby's only out for fun.



Black Bear wasn't happy,  
'There's a new kid on the block!'  
Chipi tilted his head. Bear reassured –  
'Ah! He's only sizing up the walk!'

Eagle narrowed his eyes to a slit  
Was that lunch coming his way?  
Chipi stood his ground fearlessly  
Eagle soared up, up and away.

'Oh! To forge ahead without fear, but  
alert to danger on land, from air –  
What joy! Thought Chipi gambolling  
I like being a Bear!'

## Long ago: Jāmbavān, the Bear King

Rāma and Lakṣmaṇa had reached the tip of Bhāratavarṇa. They were accompanied by a huge army of bears and monkeys. How were they to cross the ocean to Laṅkā's shores? How were they to defeat Rāvaṇa, find Sītā and bring her back?

Maybe one of the monkeys could jump across first, go to Laṅkā and come back with information on what strategies to use to win the war. But who would do it?

Jāmbavān, the Bear King, looked around for Hanumān. The youngster was the son of Vāyu, the Wind God, and Añjanī, the monkey. Hanumān was sitting quietly by himself. He didn't think he could leap across the ocean. He was young, and small. But

Jāmbavān knew of Hanumān's capabilities. Mistaking the Sun to be a fruit, Hanumān, when a baby, had leapt into the sky to grab it. Indra's thunderbolt across his jaw had stopped him



from troubling the Sun. But his naughtiness continued. The Ṛshi-s, to ensure that Hanumān would not get into relentless mischief, cursed him to forget his inner powers. He would not remember that he could fly, or grow in size, or become miniscule till someone reminded him of it.

The time to remind Hanumān had arrived. Jāmbavān, the bear, went to Hanumān and told him of what he was capable of, of what he had done when only a child. Then Jāmbavānsaid, ‘Only you, Hanumān, can leap across the ocean to Laṅkā!’

Once Hanumān realised his true potential, he set out to cross the ocean all by himself. He managed to easily overcome several obstacles on the way.

He would eventually play a key role in helping Rāma win the war against Rāvaṇa.

## Our Heritage: Jāmbavān Cave



Jāmbavān had killed a lion, who had a gem called Syamantaka. The lion, in turn, had got it after killing Prasena. Lord Kṛshṇa was suspected of killing

Prasena for the gem. Hence, Lord Kṛṣṇa set out in search of the gem and tracked it to Jāmbavān. And thus, began the famous fight between

Jāmbavān and Lord Kṛṣṇa!

Although Jāmbavān was a devotee of Lord Rāma, he failed to recognise the Lord in the form of Kṛṣṇa and began



to fight. For 28 days, the two fought without a break. When there was no let-up – it finally dawned on the mighty Jāmbavān, that it was the Lord he was fighting with! He offered his prayers to the Lord and handed over the Syamantaka jewel. He gave away his daughter, Jāmbavatī, as a bride to Lord Kṛṣṇa.



The cave in which this mighty fight took place – the Jāmbavān Cave is located in Rāṇāvā, a little village 17 kilometres from Porbandar, Gujarāt.

The cave houses two tunnels – one leading to Junāgarh and the other to ShrīDwārakāDhāma. Inside the cave are naturally formed Shiva liṅga-s. Outside the cave is a temple dedicated to Lord Rāma. The samādhi of Guru Rāmdās who had performed

tapasyā is also in this place.

Every year, a big fair is celebrated here.



**We welcome your feedback at**

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**Your feedback is important to us!**

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Jāmbavān Cave Pic: <https://twitter.com/InfoGujarat>

Little Ravikiran created with love by Archanā Saṇ āl and Jyothi Bharat Divgī

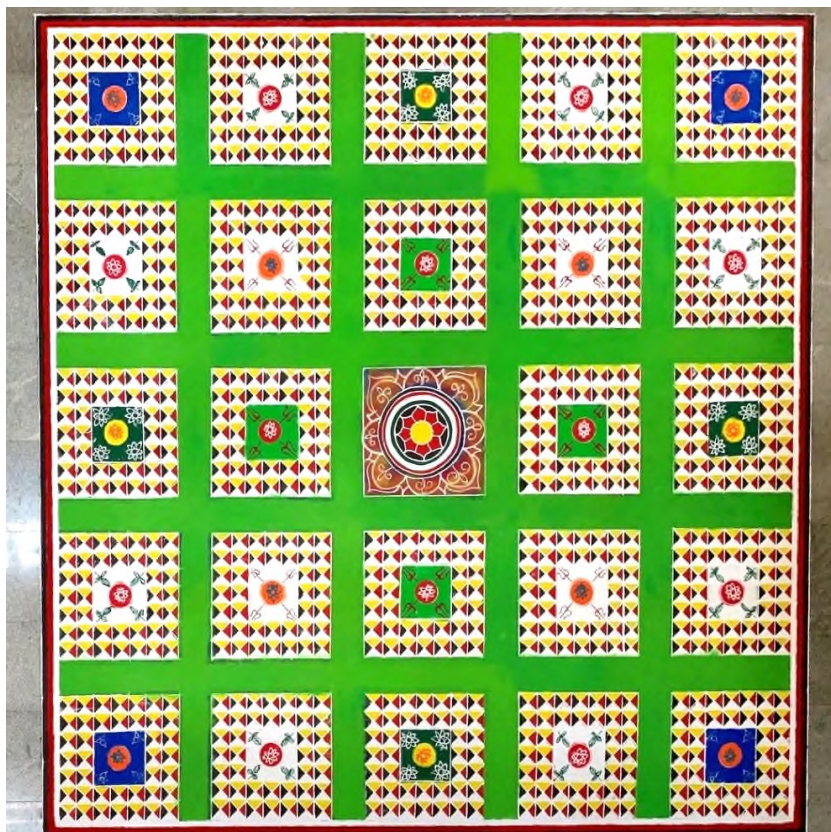




॥ भवानी शङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ॥





















**Shri Mallapur Narayanmam (seen here with Pachhi) officiated as the Yajamān for this glorious event**

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**The Bandi used as Ratha during Rathotsava -2021 at Shirali.**