

चक्षुर्विख्यै तनूश्रयः
बहुनी महि
बहुनी महि
मन्त्रवे
विश्व
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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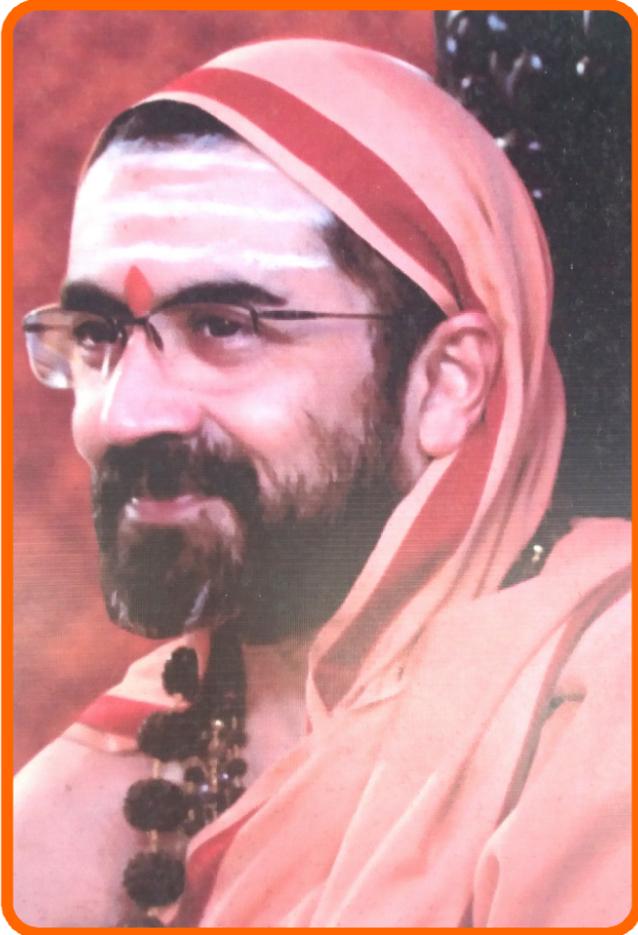
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॥ प्रसन्नोऽस्तु गुरुः सदा ॥



P.P.Swamiji's visit to Shri Bandikeri Math, Gokarna on 21-7-2021



Mallapura Chaturmasa 2021

THE CHITRAPUR SUNBEAM :- JULY 2021

V. RAJAGOPAL BHAT, Editor

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

Yagnavalkya tells Janaka:

यामिषुं गिरिशन्त हस्ते बिर्भयस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

That arrow, O Dweller in the Mountains, which You hold in Your hands to throw, make it benign, O Protector of the Mountain. Do not injure man or beast.

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया सम्युनक्तु ॥

HE is colourless, but, by dint of His versatile creative power, He gives variegated colours to the objects. Before manifestation, the world was in Him and it will dissolve in Him at the end.. May that God endow us all with benign intelligence!

(Continued: Shvetashvatara Upanishad)

**This issue of Sunbeam has been delayed
so that it can carry a few photos of
Chaturmasya 2021 at Mallapur.**

‘ॐ श्री सद्गुरवे नमः’

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Fascimile of Swami Anandashram's Handwriting (His Hymn in praise of Swami Pandurangashram)

स्वामी आनन्दाश्रमः
श्री चित्रपुर मठ,
दिल्ली, (के०)



दिनांक.....

ज्ञानवैराग्यभक्तीनामालयः करुणानिधिः ।
पाण्डुरङ्गाश्रमगुरुः संनिधत्तां सदा हृदि ॥१॥
सच्चिदानन्दरूपाय भक्ताज्ञानतमोनुदे ।
भूयो भूयो नमस्तेऽस्तु गुरवे बोधभानवे ॥२॥
सद्गुरो तव माहात्म्यं मनोवाचाप्रगोचरम् ।
कथं त्वां प्रतिभाहीनः स्तोतुमर्हामि मन्दधीः ॥
किंतु मे दूषितां वाणीं लौकिकव्यवहारतः ।
ईषत्पावयितुं स्तोत्रन्याजेनायं ममोद्यमः
॥३,४॥
भक्त्या वशीकृतेरोन वाक्सिद्धेन त्वयाशिषा ।
भक्ता अविन्धपर्यन्ता उद्धृता विषदर्शनात् ॥
संसारदानसंपत्ता बहवश्च मुमुक्षवः ।
अध्यात्मज्ञानदानेन मेचिता भवबन्धनात् ॥
निपातय कृपादृष्टिं मय्यनर्हेऽपि तेष्विव ।
मेघः समानवृष्टिर्हि केदारोऽपि शिलातले ॥
नेयतां ते क्षतिः काचित्कृतार्थः स्यात्प्रहं पुनः ।
स्वहान्निमनुभूयापि सन्तः परहिते रताः ॥५-८॥
छात्रवृन्दकृते वेदशास्त्राध्यापनकल्पनात् ।
उपदेशैः प्रवचनैः शिष्येष्वान्तरवर्धनात् ॥

यद्रूपार्श्रमधप्रस्य श्रेयोऽभ्युदयकारिणः ।
 आदेहपातं रक्षार्थं बहु कार्यं कृतं त्वया ॥
 मया तत्रासप्रथेन तत्सर्वं विफलं कृतम् ।
 शिष्येष्वाचारशैथिल्यमुद्भूतमनुजानता ॥
 ईशवन्मातृभूतस्त्वं मनुं तं क्षन्तुमर्हसि ।
 कुपुत्रः स्याद्यतस्ताट्टजननी न तु कर्हिचित् ॥
 ११-१२ ॥

जीवन्मुक्तस्य भवतो व्यवहारेऽपि चातुरी ।
 जनकेन समस्यासीन्नूनं लोकातिशायिनी ॥
 बियालयस्तटाकश्च मार्गो देवगृहाण्यपि ।
 छायाथं तत्रो मार्गे दीपस्तम्भावलिस्तथा ॥
 सायंबिहारभवनं तद्रूपञ्चवटीगिरौ ।
 एवमादीनि कार्याणि जनानां सुखसिद्धये ॥
 कारितान्यत्र भवता लोकस्य हितकारिणा ।
 धर्मो निःश्रेयसस्येव हेतुरभ्युदयस्य हि ॥
 १३-१६ ॥

व्यासोच्छिष्टं जगत्सर्वमिति सूक्त्यनुसारतः ।
 स्वकीयं नेह मे किञ्चिद् गुम्फिताः परकल्पनाः ॥
 १७ ॥
 रसात्कङ्कारहीनापि मम वागस्तु ते मुदे ।
 कुचेलोपहता मुष्टिः पृथुकानां हरेरिव ॥१८॥

तत्सात्

**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.**

**A HYMN IN PRAISE OF SWAMI
PANDURANGASHRAM COMPOSED BY
SWAMI ANANDASHRAM**

ज्ञानवैराग्यभक्तीनामालयः करुणानिधिः।
पाण्डुरङ्गाश्रमगुरुः संनिधत्तां सदा हृदि ॥१॥
सच्चिदानन्दरूपाय भक्ताज्ञानतमोनुदे।
भूयो भूयो नमस्तेऽस्तु गुरवे बोधभानवे ॥२॥
सद्गुरो तव माहात्म्यं मनोवाचामगोचरम्।
कथं त्वां प्रतिभाहीनः स्तोतुमर्हामि मन्दधीः ॥
किंतु मे दूषितां वाणीं लौकिकव्यवहारतः।
ईषत्पावयितुं स्तोत्रन्याजेनायं ममोद्यमः ॥३, ४॥
भक्त्या वशीकृतेरोन वाक्सिद्धेन त्वयाशिषा।
भक्ता अविन्धपर्यन्ता उद्धृता विपदर्णवात्।
संसारदावसंतप्ता बहवश्च मुमुक्षवः।
अध्यात्मज्ञानदानेन मोचिता भवबन्धनात् ॥
विपातय कृपादृष्टिं मय्यनर्हेऽपि तेष्विव।
मेघः समानवृष्टिर्हि केदारोऽपि शिलातले ॥
नेयता ते क्षतिः काचिरकृतार्थः स्यामहं पुनः।
स्वहानिमनुभूयापि सन्तः परहिते रताः ॥५-८॥
छात्रवृन्दकृते वेदशास्त्रध्यापनकल्पनात्।
उपदेशैः प्रवचनैः शिष्येष्वुच्चारवर्धनात् ॥

यदूर्णाश्रमधर्मस्य श्रेयोऽभ्युदयकारिणः ।
 आदेहपातं रक्षार्थं बहु कार्यं कृतं त्वया ॥
 मया तत्रासमर्थेन तत्सर्वं विफलं कृतम् ।
 शिष्येष्व्याचारशैथिल्यमुद्धृतमनुजानता ॥
 ईशवन्मातृभूतस्त्वं मन्तुं तं क्षन्तुमर्हसि ।
 कुपुत्रः स्याद्यतस्तादृग्जननी न तु कर्हिचित् ॥९-१२॥

जीवन्मुक्तस्य भवतो व्यवहारेऽपि चातुरी ।
 जनकेन समस्यासीन्नूनं लोकांतिशायिनी ॥

विद्यालयस्ताटाकश्च मार्गो देवगृहाण्यपि ।
 छायाथं तरवो मार्गं दीपस्तम्भावलिस्तथा ॥

सायंविहारभवनं तद्वत्पञ्चवटीगिरौ ।
 एवमादीनि कार्याणि जनानां सुखसिद्धये ॥

कारितान्यत्रभवता लोकस्य हितकारिणा ।
 धर्मो निःश्रेयसस्येव हेतुरभ्युदयस्य हि ॥१३-१६॥

व्यासोच्छिष्टं जगत्सर्वमिति सूक्त्यनुसारतः ।
 स्वकीयं नेह मे किञ्चिद् गुम्फिताः परकल्पनाः ॥१७॥

रसालङ्कारहीनापि मम वागस्तु ते मुदे ।
 कुचेलोपहृता मुष्टिः पृथुकानां हरेरिव ॥१८॥

ॐ तत्सत्

Swami Anandashram composed a very beautiful hymn in praise of His Guru, Swami Pandurangashram. Thanks to Dr. Gopal S. Hattiangdi, this hymn saw the light of the day in his 'Pandurang, Pandurang' in December 1965 as 'Salutations from Our Guru.' No translation was given. I am giving a free rendering in English for the benefit of readers.

Swamiji's unalloyed devotion to His Guru and His

boundless appreciation of the latter's variegated work shine through each one of the lines. Swamiji's disarming humility and modesty are unmistakable. In verses nos. 11 and 12, we notice a tinge of mystic melancholy. The laity it was who lagged behind in putting Swamiji's precepts into practice and yet, Swamiji articulates His anguish as though He fell short of Swami Pandurangashram's expectation about Him. What a magnificent modesty!!

1. May my Guru, Swami Pandurangashram, ever dwell in my heart, my Guru who is the abode of Knowledge, Dispassion and Devotion and a treasurehouse of Compassion.

2. My salutations again and again to the Guru, the Sun of Illumination and Enlightenment, the embodiment of Existence, Consciousness and Bliss and the Dispeller of the ignorance of the devotees.

3. O Sadguru, how can I, a dull-wit devoid of creative inspiration, ever deserve to praise Thee and Thy glory that is beyond the reach of mind and speech.

4. This exertion of mine is to sanctify my speech in a small measure, on the pretext of praising Thee, defiled as it is by petty mundane concerns.

5. The Lord has been won over by Thee by Thy devotion. Thou hast the divine gift of VaakSiddhi (i.e. Thy pronouncements always come true). By Thy blessing, devotees from far and near, have tided over the ocean of trials and tribulations.

6. Many earnest seekers, scorched by the raging flames of Samsara, have been freed by Thee from the bonds of birth and death by Thy gift of Spiritual Knowledge.

7. Like unto them, pray throw Thy compassionate glance at me too, though I am undeserving. Verily, the cloud showers its rain equally on the fertile field as well as the rocky surface.

8. By this act of mercy, Thou lovest nothing whereas I stand to be truly blessed. Indeed, the saints tend to the wellbeing of others even at their own cost.

9. Thou didst provide for teaching the pupils in Vedas and Scriptures. By Thy precepts and *pravachans*, Thou enlightened the laity and inspired them to walk on the Path of Dharma.

10. Thou didst labour until Thy last breath for the upkeep and preservation of Varnashrama Dharma that confers both material welfare and spiritual weal.

11. Alas, I could not be as successful as Thou hast been. Fruitless have been my exertions to boost the sagging morale of the laity in regard to a Dharmic way of life.

12. Thou art my Lord, Thou my Mother. It befits Thee to forgive me. Verily, a vile son there may be, but not a vile mother.

13. Emperor Janaka, though a Jeevanmukta (liberated while alive), was yet adept in secular matters. Like Janaka, Thy skill and sagacity in temporal matters, was extraordinary

14/16. School, tank, road, temples, shade-yielding trees on the road, lamp-posts, an evening resort on Panchavati hillock - these are some of Thy sterling achievements for the welfare of people. Truly Dharma comprehends both spiritual weal and material welfare.

17. There is a golden saying that all literature is a spittle of Veda Vyasa. Hence, there is nothing that is mine in this homage. I have only woven a few 'unoriginal' ideas into this hymn.

18. Though singularly devoid of aesthetic sentiment (*rasa*) and figures of speech (*alankara*) may this poetic homage of mine be conducive to Thy delight as was Sudama's handful of beaten rice (*phovu*) to Shri Krishna.

(Translated by Editor, V. Rajagopal Bhat)



TEACHINGS OF SWAMI PARIJNANASHRAM

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

(Continued...)

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 *châturvanyam* 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 *châturvanyam*. Only, our papers have begun to take note of these happenings now. It is high time we started practising *Mānavatā 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 *châturvanyam* 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 *châturvanya* 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 *châturvanya* 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. The Gita tells us “*Châturvanyam mayâ srishtam, guna karma vibhâgashaha*” or that the system is based on one’s qualities and karmas. In other words, if a Brâhmin commits a theft, can he ever be called a Brâhmin 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. Let us remember that when we take birth on this earth, we are all born alike. Even the Vedas tell us : “*Janmanâ jâyate Shudraha, Samskârâth dwija uchyate.*” (All are born as Shudras, they become different only by samskârâs). If Brâhmins claim ascendancy by virtue of the *châturvanya* system, let us only remember that most of our Dashâvatârs were Kshatriyas. 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 entertain blind faith or “*Andha shraddhâ*”, which we see a lot 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 has 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: Sukha / Dukha (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 "dhyeya" (goal). While performing all your Karmas, serve God, Guru and your parents. Remaining humble, be of as much service to society without looking behind and 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 Samskârâs. Even the Yâdavâs, 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.

(Concluded...)



**Excerpt from the Ashirvachan by P. P. Shrimat
Sadyojat Shankarashram Swamiji on the Occasion of
Shishya Sweekar Jayanti at Shirali
on 1st March 2021.**

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीस्रजं
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥
आनन्दाश्रम शिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

अत्यंत एक पवित्र दिवस हो. आम्चेरि देवालो अनुग्रह आस्स म्होणु स्पष्टतया समाजाक एक विश्वास उत्पन्न जाल्लेलो आनंदाश्रम स्वाम्यांनि शिष्य स्वीकार कर्नाफुडे. म्हालाड्यांनि भोगिल्ले दुःख आत्रि त्या दुखांतुं थावु तप कोर्नु भवानीशंकर देवाकचि गुरु रूपेण प्राप्त केल्लेले. ती शक्ति आम्कां अजुनिकयि मार्गदर्शन कर्त आस्स म्होणु एक आश्वासन दिव्यतलो हो दिवसु शिष्य स्वीकाराचो. हाज्जें आत्तं महत्व कल्लें सांग्चे ? साधनेंतुं तीव्रता येत्ता एक गांभीर्य येत्ता ताज्जें महत्व कळ्ता. बहुत अच्छी तरह से हमारे अत्यंत प्रेमास्पद ब्रह्मानंद सरस्वती स्वामीजीने बताया गुरु उपसत्ति किसलिए की जाती है. और ये दिन भी ऐसा है कि आनंदाश्रम स्वामीजीने

अपने शिष्य को स्वीकारा. तो कौन धन्य हुआ आनंदाश्रम स्वामी या उनके शिष्य ? समाज धन्य हुआ क्योंकि समाजको एक आश्वासन मिला आपकी हम लोगोपे तुम्हारी कृपादृष्टी बनी रहेगी. तो उस दिनको हम स्मरण करते हैं और यदि हमारी साधनामें किसी प्रकार की शिथिलता आयी हो तो फिरसे उसको पुनः जागृत करते हैं. यह गुरु शक्ति बता रही है आश्वासन दे रहीं तो मुझे कितना सतर्क रहना चाहिए. उस सतर्कता में फिर कई बाधाएं भी आती हैं बड़ी अच्छी तरह से अभी स्वामीजीने बताया. गुरुके शरण में जाएं तो ही वाणी का संयम हो सकता है.

मेरे मन इन्द्रियों के परे है. भगवद् ऐश्वर्य को अनुभव करके फिर भी स्तुति जो आचार्योंसे होती है तो यह स्पष्ट कहते हैं भगवान का विश्लेषण करने या भगवान क्या है ये दूसरों को बताने का मैं प्रयत्न नहीं कर रहा. बिल्कुल सहजतया मेरे हृदय से एक नमस्कार की भावना आ रही है. इस ऐश्वर्य देखके बिना ही मन में नतमस्तक होता रहा हूं और फिर जाके एक स्तुति करने का यह जो तोतली भाषा में अपनी मैं प्रयत्न करता हूं. उसमें भी एक स्वार्थ है.. मेरी वाणी मेरी गिराको मैं पवित्र करूंगा यदि मैं भगवान की भगवती की स्तुति करूं तो. यह एक सूत्रवत हम स्वीकार करते हैं. यह सारस्वत समाज है सरस्वती के उपासक मानते हैं अपने आपको. इनके पूर्वज सरस्वती नदी के किनारे थे फिर इनका नीचे आना दक्षिण भारत की ओर हुआ. तो फिर ये सरस्वती के आराधक हैं तो सरस्वती की आराधना

करनी है तो प्रत्येक स्तर पे करनी होगी. इसलिए संस्कृत का अध्ययन, वाणी में संयम और फिर यह तो वैखरीकी बात हुई. वाणी की सूक्ष्मस्तरोंका भी एक अन्वेषण उसपे अनुसंधान ताकि सरस्वती के चरणों में फिरसे हम जाके समाहित हो पाएं. इस प्रकार का एक प्रयास बना रहता है. So, यहां पे जो सारी गतिविधियां हैं उसी को लेके हैं क्योंकि वह गुरु शक्ति है जैसे ही मार्गदर्शन कर रही है.

भवानीशंकर हमारे आराध्य देव हैं ताज्जेयि उल्लेख केल्ला. अभी स्वामीजी ने बताया की जब वे दक्षिणामूर्ति रूपमें बैठे तो फिर वहां पे निवृत्तिमार्ग का उपदेश देना था क्योंकि आए जो थे वे उच्च कोटि के साधक थे. अंतर्धान हो गईं पार्वती दक्षिणामूर्ति में. तो वह ब्रह्मविद्या स्वरूपिणी बन गईं. ऐसे हम स्वीकार करते हैं. तो भवानीशंकर आराध्य देवता हैं और दक्षिणामूर्ति बस ईश्वर ही है गुरु रूप से और देवी कहां चली गईं? अज्ञान नाश करनेवाली वो ब्रह्मविद्या स्वरूपिणी रूपसे बनके आयी. तो इसीलिए दक्षिणामूर्ति तक हमें पहुंचना है. जहां वैखरीका संयम वैखरी में पावित्र्य लाना मात्र से काम नहीं चलेगा. वैखरी का स्रोत वह मौन जहां से उद्गम हो वाणी वाक् वहां तक पहुंचना है. वाणी का भी स्रोत याने वाणी की सूक्ष्मता को पहचानते हुए बस उसका स्रोत जो है वहां पे हमें पहुंचना है. तब जाके उस मौन को हम समझ पाएंगे तब जाके उस मौन में प्रकट हुईं चिन्मुद्रासे वह एक विस्फोट होगा अहंकार ध्वस्त हो जाएगा हम अर्पित हो जाएंगे या

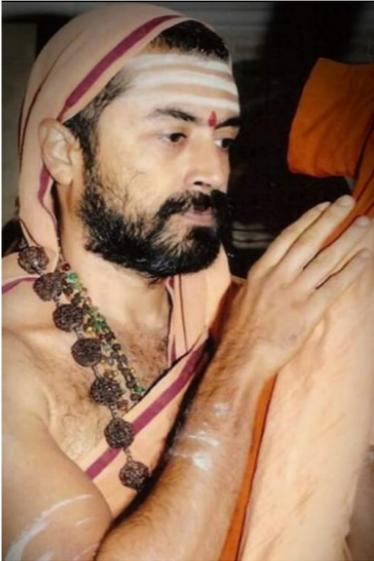
तो फिर शिवोऽस्मि. यह ज्ञान हमें उत्पन्न होगा. It is not intellectual knowledge, it is realization. यहां तक हमें जाना है. उसी प्रकार से गुरु उपसत्ति करनी है सेवा करनी है. बिना सेवाकी कोई शुद्धि नहीं आती. सेवा करना याने शक्ति जागरण चाहिए. देवी अंतर्धान होके बैठी तो सेवा नहीं होगा. इसीलिए यहां पे भुवनेश्वरी रूप से वह आयी हुई हैं. उस भगवती के चरणों में हम नतमस्तक होते हैं. ऊपर देखते हैं तो पहले उसका अभय हस्त दिखता है. हम कह रहे हैं मै तेरा हूँ तो वह कहती हैं हां तू मेरा ही है. वह स्वीकार करती है. उसमें ही सारा भय चला जाता है. नहीं तो फिर भय कैसे? ठीक है देवी शक्ति देगी मैं कुछ करूंगा पर मैं उसका सही प्रयोग नहीं कर पाऊं तो उसमें भी भय. पर तू मेरा ही है, तू निमित्त बन, मैं तेरे द्वारा कार्य कराऊंगी. यह आश्वासन यदि हमें प्राप्त हो तो फिर भयकी आवश्यकता नहीं है. अटके तो फिर अनुस्मरण करें प्रेरणा मिले. कुछ शक्तिका दौर्बल्यका अनुभव हो तो थोडा जप बढ़ाएं सही तरीकेसे शक्ति का स्रोत से उदघाटित हो जाता है “अरे बापरे यह मेरे हाथों से हुआ मुझे विश्वास नहीं हो रहा”. ऐसे एक आश्वासन मिलने लगता है जो वह शिवकी शक्ति अनुग्रहात्मिका शक्ति जब शिष्य के हृदय में जीवन में काम करने लगती है. कल्लें व्हय न्हवे? इस साल २५ साल होने हैं २५ साल पहले की बात है. यहां पे आके किसीने “Swamiji, please remove my ego!” “अरे बापरे if I try to remove your ego, I'll have to remove you also, because 99.99% of you is your ego”. What to do? ऐसे होता है. मजा

आया पर सचमुच ऐसे ego हटा दो कहने से थोड़े ही हटाया जा सकता है... फिर उसमें सेवा होती है. फिर ego को अहंकार को सत्कर्म में प्रेरित करके भगवती क्या करती है? एक satisfaction भी देती है. “मुझे कुछ नहीं चाहिए मैं शिवकाम बनू. मेरे हाथोंसे खूब सेवा करवाना, मेरा सामर्थ्य बढाओ”. ऐसे प्रार्थना करने से वह अहंकार, जो प्रच्छन्न अहंकार है, धीरे धीरे उसमें सात्विकता आएगी फिर वो अर्पित होने के लिए तैयार होगा. तब शिष्यत्व आएगा उस साधक में. His will be a controlled ego, it is not a mad ego, dominating ego. That is the beauty of the Guru-Shishya sambandh. Imagine if a Shishya has no ego, then he is a Guru already ना?

आत्तं साऽन एक खंच्चेयि भजन कोर्या. लागो तुझेचि वे. “लागो तुझे पाय...”

॥ॐ नमः पार्वती पतये हर हर महादेव॥

(Transcribed by Shrikala Kodikal)




Gurūpadeshah

When the anugraha of Shiva begins to manifest, situations are created for you which compel you to grow, and provide an occasion for you to express whatever you have received.

- H.H Shrimat Sadyojat Shankarashram Swamiji (Shirali, 20.04.2018)

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JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

ÂTMÂ ALONE IS REAL, NOT THIS WORLD

Some people desire *moksha* even from childhood. Staying in solitude, away from the crowd, eating *sâtvik* food alone, and reading books on *Vedanta* come naturally to them. Gradually, they get inclined to *dhyâna* also. This can be explained by the accrual of merits (*punya*) earned over several births.

However, while indulging in worldly matters due to colossal ignorance of previous births, the conception of the Self in the body, etc., comes up in a moment again and again as also the conception of the reality of the universe.

But this misleading impression will fade away following their cultivation of single-minded *dhyâna*.

बहुजन्मदृढाभ्यासात् देहादिष्वात्मधीः क्षणात् ।
पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ।।
विपरीता भावनेयं, ऐकाग्र्यात् सा निवर्तते ।

Therefore, the *sâdhâks* should always contemplate on the Self as distinct from the body and similarly on the unreality of the world, constantly.

तत्त्वभावनया नश्येत् साऽतो देहातिरिक्ताताम् ।
आत्मनो भावयेत्, तद्वत् मिथ्यात्वं जगतोऽनिशम् ।।

If they keep this thought deeply imprinted on the mind, they can remain calm, unperturbed and untainted even when engrossed in mundane matters.

(Courtesy: *Tattvaloka*)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

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

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

त्वं चन्द्रिका शशिनि तिग्मरुचौ रुचिस्त्वं
त्वं स्वादुतासि सलिले शिखिनि त्वमूष्णः |
त्वं चेतनासि पुरुषे पवने बलस्त्वं
निःसारमंब निखिलं त्वद्गते यदि स्यात् ॥

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

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

In man you are consciousness; power in the wind;
Mother! sapless would everything be without You.”

Meditation upon this life-essence infuses in the soul a sweetness and divine intoxication that helps Bhakti to sprout and spread. In this lies the relevance of the Vibhuti-yoga of the Bhagavad-gita and the Ashtamoorti Upasana extolled in the Agamas, the eight forms bring the essence of the five

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

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

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

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

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

(Continued...)

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

श्री गुरु सार्वभौम

प्रिय गुरु सद्योजात शंकर

सारस्वत गुरु श्रेष्ठ भास्कर

Dear Guru Sadyojata Shankara,
TO Saraswats, A Guru of Sun-like Aura

छात्र वृंद हित मात्र चिंतक

शास्त्रनिरूपित मार्गदर्शक

The good of the laity upper-most Thy mind,
Upholding values which Shastras remind.

अभयनयन भयभीति विमोचक

कृपासिंधु मधु गीत सेचक

Thine eyes benign banish fear from the mind,
Thy soothing songs shower sweetness kind.

आबालवृद्ध प्रति सद्भाव दृष्टि

तुष्टि शांति समाधान वृष्टि

Man woman and child in Your Presence find
Contentment, quiet and peace of mind.

नवनव्य नूतनाधुनिक ऋषिब्रह्म

वेदवेदांत श्रुति सार्वभौम

Modern in out-look, a true Rishi-Brahma,
Vedantin, Advaitin a Shruti Saarva Bhauma.

उन्नत उदार उपदेश सार

उपपन्न द्वार भवदाव पार

Lofty and Generous, Thy Teachings Sublime,
A door to Deliverance, all suffering behind.

गाढ गूढ घन गहन विशाल

ग्रहण करण अनुसरण प्रणाल

A Channel for Truth, deep and wide,
Comprehension, emulation, easy to abide.

सरळ सहज निज धर्म प्रकाशक

प्रबळ प्रगतिपर सुगम सुधारक

A propounder of pristine, perennial, Dharma
A powerful, progressive, pragmatic Reformer.

विमर्श मूलक विवेक वर्धक

जपतपध्यानाध्ययन द्योतक

Thro' Vimarsha You make us in wisdom grow,
Our Japa Tapa Dhyana and Adhyayana aglow.

परिसर परिचय प्रज्ञा प्रेरक

मुदभुदप्रद युव शिबिर नियोजक

An Awakener of joy in communion with Nature,
In Thy Shibiras, the youth enjoy adventure.

नास्तिक शंका पूर्ण निवारक

आस्तिक श्रद्धा वृद्धि पूरक

An Allayer of doubts of arrogant naastiks,
Inspiring Faith in aspiring aastiks.

सद्गुरु भक्त स्नेह प्रयुक्त

सूत्र सनातन परंपरागत

The Bond 'tween Guru and bhakta to sustain
As ancient, unbroken traditions ordain.

बलवत् माध्यम फलमंत्राक्षत
अतीधन्य स्वीकृत सर्व सारस्वत
अतीधन्य स्वीकृत इति “पार्वतीसुत”

A token of coconut and unbroken grain
Blest is "Parvatisuta" to receive again,
To cherish and Thine alone to remain.

॥ॐ नमः पार्वतीपतये हर हर महादेव ॥

|| Om Namah Parvatipataye Hara Hara Mahadeva ||

Composed by Srinath S.Ullal
Inspired by Dharmapracharak
Shri V.Rajgopalbhatji's
Lecture Series in May, 2001
at Shri Chitrapur Math, B'lore.



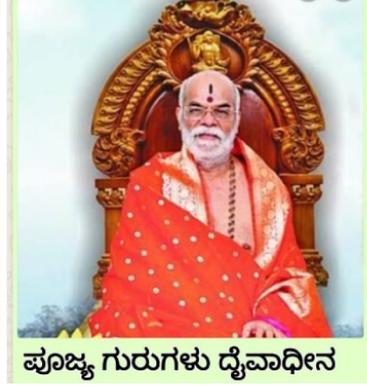
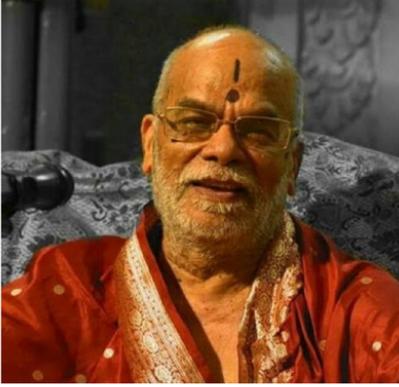

Gurūpadeshaḥ

When japa is done intensely,
the Divine Shakti will burn
away all the fears and
corruptions of the mind with
Her Grace. Tremendous
strength, conviction and love
will be exhibited and that also
not because you want to
exhibit it, it will just radiate.

- H.H Shrimat Sadyojat
Shankarashram Swamiji
(Goregaon , 10.12.2017)

www.chitrapurmath.net





His Holiness Shrimat Vidyadhiraj Tirth Swamiji of Gokarna Partagali Math attained Mahasamadhi on 19-7-2021. We offer our heartfelt devout shraddhaanjali to His Holiness.



Our P.P.Shrimat Sadyojat Shankarashram Swamiji and Shrimat Vidyadhiraj Tirth Swamiji (a file photo).

SHRĪ CHITRĀPUR MATH

SHIRĀLĪ

CHATURMAS - 2021
FOR THE KIND ATTENTION OF ALL THE LAITY MEMBERS AND DEVOTEES

Jai Shankar,

Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, Mathadhipati, Shri Chitrapur Math will be Observing Chaturmas 2021 in Shri Guru Math, Mallapur from 24th July (Saturday, Ashada Sh. 15) to 20th September (Monday, Bhadrpada Sh. 15)

As all of you are aware, the present situation is not at all conducive for travel and gatherings at Mallapur. All are therefore requested to kindly observe their individual sadhana from the safety of their own homes.

The Chaturmas 2021 Committee has decided to arrange for the following Sevas which will be accepted **only through email bookings** on the email id seva@chitrapurmath.in from the laity and devotees during the Chaturmas period. In the email, please mention the name of seva-karta, gotra, nakshatra, raashi, date of the seva, remittance details, and postal address.

All the sevas will be carried out on behalf of the seva-kartas by the archakas without the personal presence of the seva-kartas.

The Sevas that can be offered by the seva kartas during this year's Chaturmas are listed below.

The Shri Chitrapur Math and the Chaturmas Committee sincerely seek the kind understanding and cooperation of all the laity and devotees in ensuring that our beloved Swamiji's Chaturmas is observed in an uneventful manner to His utmost satisfaction.

In Seva,

Praveen P. Kadle
President
Standing Committee
Shri Chitrapur Math

Durgesh S. Chandavarkar
Convenor
Chaturmas 2021 Committee
Shri Chitrapur Math

IMPORTANT

(1) There will not be any major sevas like Homa etc. during Chaturmas at Mallapur

(2) FOR INDIAN PASSPORT HOLDERS:

please arrange remittance of seva amount to the below mentioned account and inform the transaction details to our Seva Section on the email id seva@chitrapurmath.in :

Name of Beneficiary: SHRI CHITRAPUR MATH
Address : Chitrapur, Shirali PIN Code 581 354
Name, address of Bankers : SVC BANK LTD, Chitrapur, Shirali
Type of Account: OD (OVER DRAFT)
Account Number: 107120960000009
IFSC : SVCB0000071

(3) FOR FOREIGN PASSPORT HOLDERS:

Please arrange remittance of seva amount the below mentioned account and inform the transaction details to our Seva Section on the email id seva@chitrapurmath.in :

Name of Beneficiary: SHRI CHITRAPUR MATH
Address : Chitrapur, Shirali, PIN Code 581 354
Name and address of Bankers: STATE BANK OF INDIA, NEW DELHI MAIN BRANCH
Type of Account: C/A (Current Account)
Account Number: 40107389655
IFSC: SBIN0000691

Chaturmas Special Seva List for - 2021

All amounts mentioned below are in INR

1	Chaturmas Maha-Poshak Seva	Amount	50000
	Sarva Samadhi Devata Seva	2500	
	Nandadeep	250	
	Shri Padpuja	50	
	Paler	150	
	Shri Bhiksha	350	
	Shri Padakanika	10001	
	Donation for Charurmas	36699	
2	Chaturmas Poshak Seva		30000
	Sarva Samadhi Devata Seva	2500	
	Nandadeep	250	
	Shri Padpuja	50	
	Paler	150	
	Shri Bhiksha	350	
	Shri Padakanika	5001	
	Donation for Chaturmas	21699	

3	Chaturmas Yajaman Seva		20000
	Sarva Samadhi Devata Seva	2500	
	Nandadeep	250	
	Shri Padpuja	50	
	Paler	150	
	Shri Bhiksha	350	
	Shri Padakanika	5001	
	Donation for Chaturmas	11699	
4	Chaturmas Santarpan Seva		10000
	Shri Padpuja	50	
	Paler	150	
	Shri Bhiksha	350	
	Shri Padakanika	2501	
	Donation for Chaturmas	6949	
5	Sarva Samadhi Devata Seva: Sevas at all Sannidhis in Shirali, Gokarn, Mallapur, Mangaluru, Vittal & Karla		2500
6	Ekadasha Rudra		500
7	Panchamrita Rudrabhisheka		80
8	Ashtottara Kumkumarchana		80
9	Ksheeranna Naivedya		100
10	Ashtottara Bilva Samarpan		80
11	Shri Padpuja		50
12	Phala Samarman Paler for padpuja		150
13	Shri Bhiksha		350
14	Padpuja Package: Shri Padpuja 50.00 + Paler Rs.150.00 + Shri Bhiksha Rs.350.00 + Shri. Padkanika Rs.451.00		1001

Little Ravikiran - Vaishākhā 2021

Swāmījī says

I am anchored. I have no doubts. I am not perturbed. We are walking together – the Guru Shakti is constantly with me.

Story Time: The Final Jump

The cubs were in a good playful mood. The youngest amongst them, Piyu, leaped up and fell on her brothers! Soon the other two were scrambling around – bent on teaching Piyu a lesson of her life! Yelps and louder yelps could be heard all over the den and across the forest.



Āmmā who was foraging a little distance away, stopped in her tracks and listened.

Āmmā had seen a peahen brooding over her eggs. "That should be a nice meal for all"

she thought and crept closer to attack when she heard the racket of her cubs.

"Surely, not my three!" she said and hurried back home

thinking, "this is the first time I have left my three cubs behind and listen to the noise they are making! They can be heard all over the forest, I am sure!" Swiftly she made her way back to the den and what a welcome the cubs gave her! They were all over her; licking and hugging her. And yelping at the same time! After the excitement died down, Āmmā sat down and explained little facts of life to the three. They paid rapt attention as she listed the dangers in the forests and how to protect themselves.

A few days later, Āmmā thought it would be a good idea to take them out. What excitement there was in the den that morning! Seenā, Rāj and Piyu were barely four weeks old but were raring to go out and explore.

Day One expedition was pretty thrilling for the three cubs. New smells, new environment and what a huge world outside! Their eyes were sparkling with the excitement of seeing everything around them. Āmmā took them around and when they were tired – she brought them back to the safety of the den. She began to take them out daily.

A few days later, Āmmā said, "You can go by yourselves from tomorrow!"

The next day, the three cubs set out by themselves and yes, it was very exciting. But sadly, there was a terrible mishap. Piyu was running ahead and PLOP! She fell into a small ditch.

Without thinking, Seenā and Rāj jumped in together after her. They tried hard but didn't know how to jump out.

Seenā began to whimper. "I want to go back to the den!" Rāj

looked anxious too.

Piyu looked at them and said, "Āmmā will be here soon. She knows which way we have gone and we are not too far from the den. So, take courage, brothers. Āmmā will be here in a few moments."

Sure enough, Āmmā came looking for her three little ones. She saw them in the ditch. She jumped down and hugged them. She realised that they were too small to make the leap out. She told them, "You may have to be here for a few more weeks till you are big and strong enough to jump out. I'll get food for you and be around to protect you."

Āmmā quickly dug a hole at the side of the ditch and made a little den where they could be safe.

So thus, the three cubs spent the next few days in the ditch and Āmmā true to her word, looked after them, feeding them and encouraging them to do exercises. Not for a moment did they feel frightened or bewildered! They were confident they would be out very soon.

Dawned a fine day, when the three became strong enough to jump out and oh! You should have seen how they scampered about in joy and ran all the way back home!



Fun Facts: Foxy Facts

A fox is a member of the dog family. A female is called a 'vixen'. Babies are called pups, kits or cubs. A male fox is called a dog fox or a tod. A group is called a 'skulk' or a 'leash.'

Foxes live in a den – a hole in the ground.

When pups are born, they are unable to see or hear. Their mother takes good care of them. Till such time, Father Fox hunts and gets back food for the family.

Foxes have extraordinary hearing capabilities.

Foxes are found everywhere on the earth

- right from the cold desert of Arctic to the Fennec Fox found in the hot desert! And of

course, in the grassland, mountains, forests, countryside and even in small towns and cities!

Foxes are the only type of dog that can retract claws like cats do!



Did You Know? Mama Cares

In May 2009, a baby fox cub was caught in a snare. He was hurt and unable to move. Till such time he was rescued – for over two weeks - his mother brought him food and kept him going till help arrived!

Āmchī World: Köllö and the rest!

fox – köllö

shop – āngaḍī

bag – chīla

socks – pāychīla

ditch – phōṅḍu

scamper – dhāvnchen

Drawing and Shading



Ponder Awhile: Fox goes shopping

I'm all ready to go outside
My red fur has been combed,
It's been months that I have not
Stepped outside my home!

But today's a little special,
Most at the town's shops,
Have got their vaccination,
Infections too have dropped.

I don my yellow mask and
Double it up with blue,
Paw Sanitizer in bag, and
an ingredient-list for stew.

I wave my mother a happy wave,
And assure Grandma Fox,
' Yes, yes, I'll buy everything-
Stew stuff, soap and socks!'



No, I am not worried
I've really taken care
Have also done something special -
Said my 'I know You're with me!' prayer.

So here I'm out in the sun and breeze
Happy and protected too!
We just can't wait for dinner -
Ma's delicious Summer Stew!



@

We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

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**Little Ravikira? created with love by Archanā Sav?āl and Jyothi
Bharat Divgi**



At Mallapur

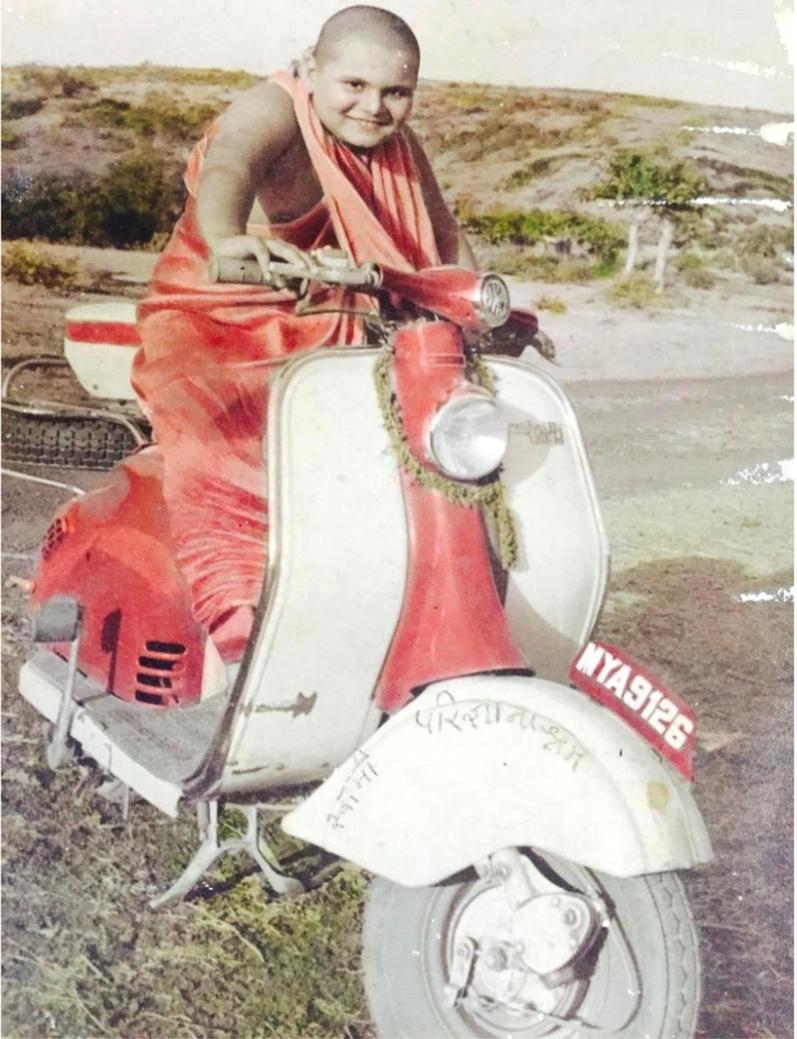


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Shishya Swami Parijnanashram on Lambretta Scooter
(of Shri Mohan Hemmadi, Hyderabad) near Kembre.

Photo Credit : Shri Mohan Hemmadi