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श्रीमत् शङ्कराश्रम (द्वितीय) श्रीपाद सन्निधिः, मल्लापुर



Inside Shri Guru Math, Mallapur
Photo by Shri Naresh Gangolli

THE CHITRAPUR SUNBEAM :- AUGUST 2021

V. RAJAGOPAL BHAT, Editor

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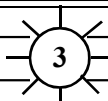
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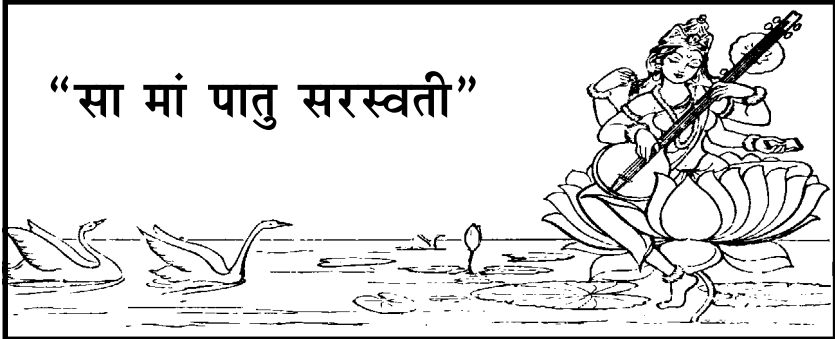
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

Yagnavalkya tells Janaka:

यामिषुं गिरिशन्त हस्ते बिभर्षयस्तवे ।

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.

तदेवाग्निः तदादित्यः तद्वायुः तदु चन्द्रमाः ।

‘तदेव शुक्रं तद् ब्रह्म तदापः तत् प्रजापतिः ॥

That is itself the fire, that is the sun, that is air, and that is the moon. That is bright. That is Brahman. That is water. That is Prajapati.

त्वं स्त्री त्वं पुमानसि, त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वज्रसि, त्वं जातो भवसि विश्वतोमुखः ॥

Thou art an woman Thou a man; Thou art the youth and Thou, a maiden. Thou art the old, tottering about with a staff in hand. Thou art born with universal forms.

(Shvetashvatara Upanishad)

...Continued

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



**BENEDICTION BY
SWAMI ANANDASHRAM
ON THE OCCASION OF SILVER
JUBILEE OF SANYÂS OF
SWAMI RAMDAS**

श्रीः

भक्तिज्ञानं विरागश्च यस्मिन् विश्रान्तिलिप्सया ।
स्पर्धन्तेऽन्योन्यमत्यर्थं रामदासो जयत्यसौ ॥१॥

सकृत्साधनमग्नस्य नास्यासीद्विरतिस्ततः ।
'पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः' ॥२॥

संसारतापतप्तानामुपदेशगिरा नृणाम् ।
शीतलच्छाययेवासौ सुरदुः शान्तिदायकः ॥३॥

मानवस्यात्मतृप्तस्य कार्याभावं जगौ हरिः ।
अनासक्त्या तथा कार्यकरणं चानुमोदते ॥४॥

लोकसंग्रहसंपत्त्यै पक्षयोरनयोः स्वयम् ।
'न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ॥

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि' ।
वचसैव नैजरुचिं द्वितीये गदतीव सः ॥५, ६॥

'वसन्तवल्लोकहितं चरन्त' इति लक्षणम् ।
शंकरोऽपि सतां वक्ति स्वभावाल्लोकसेवनम् ॥७॥

एतत्पक्षानुरोधेन विद्याश्चाभ्युदयावहाः ।
अर्थिभ्यो दापयन्नेष वर्तते लोकसेवकः ॥८॥

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.

एवं परापरज्ञानप्रदानपरमानसः।
आस्तेऽसौ जनवृन्दस्य श्रेयोभ्युदयसाधकः॥९॥
मग्नोऽप्यनेककार्येषु क्षिप्ततद्भार ईश्वरे।
एकाग्रहृदयः शान्तः सर्वदासौ स्मिताननः॥१०॥
विस्मृत्य सर्वथाऽत्मानं परसेवापरायणाः।
दुर्वर्त्तभाः साधवो लोके रामदासेन संमिताः॥११॥
ज्ञानप्रेमसुखादीनामम्बुधे रामदासतः।
लोको निवृत्तिलाभेन चिरं गच्छतु धन्यताम्॥१२॥

(Reproduced from "Sanyasa Silver Jubilee Souvenir of Swami Ramdas" published in 1947.)

SWAMI RAMDAS IS LIKE A CELESTIAL TREE

SWAMI ANANDASHRAM

(The following is the English translation of a beautiful Sanskrit poem composed by P. P. Anandashram Swamiji on the occasion of the Silver Jubilee of Swami Ramdas' Renunciation)

1. In whom devotion, wisdom and dispassion seeking rest, compete with one another keenly - this Ramdas flourishes supreme.

2. Once absorbed in spiritual endeavour, he never gave it up; 'By that former practice, he is irresistibly swept away.'

3. To men scorched by the fever of mundane life, he is, through his teaching like the celestial tree with its cool shade - the giver of peace.

4. The man content with the Self has no obligatory duty to do in this world; Also, unattached,

he may perform action, agrees the Lord.

5. For the welfare of the world of thee two views namely inaction or action, "There is nothing in the three worlds, O Partha, that should be done by me".

6. Nor anything unattained that might be attained; yet I engage in action." In these words, His own preference for the second hath He declared.

7. 'Like the spring they act for the benefit of the world' - this trait even Shankara mentions of the good spontaneous service of mankind.

8. Following this view, by giving education, which brings prosperity, to those who seek it, (Ramdas) acts as the servant of mankind.

9. Thus, with the gift of temporal and spiritual knowledge with mind intent, He continues to achieve, for the mass of men, salvation and prosperity.

10. Though engrossed in manifold activities, by throwing the burden on the Lord, His heart is one-pointed, he is serene, and has ever a smiling face.

11. Completely forgetful of the self, on service of others intent, rare is the saint in this world who can with Ramdas compare.

12. From Ramdas, ocean of wisdom, love, happiness and the like, may the world, deriving bliss, for long attain to blessedness.



**P. P. Shrimath Parijnanashram Swamiji's
Konkani Annotation of
Swami Anandashram's Hymn to
Swami Pandurangashram**

(This was written by our Parama Guru when He was camping at Vitthalashram in Hrishikesh in 1976 and it appeared in "Antarang" in Sunbeam of August 1976.

- Editor)

ज्ञानवैराग्यभक्तीनामालयः करुणानिधिः।

पाण्डुरङ्गाश्रमगुरुः संनिधत्तां सदा हृदि॥१॥

ज्ञान, वैराग्य आणि भक्ति हाज्जो ऽ चि पर्वतु तूं ... आश्रयस्थान तूं, देवा, तशीचि कृपावंतु तूं. करुणा म्हळ्ळेलीचि निधी तुगली. त्या खातीर हे पांडुरंगा, तुगलें वास्तव्य सदासर्वदा मगल्या हृदयांतु आस्तल् तस्लें जावो. - तूंवें सदासर्वदा हृदयांतु आस्त्यारि तुगल्या अमोघ कृपादृष्टिन्मीती भक्ति - वैराग्य - ज्ञानाचो संगमु मगल्या हृदयांतु सदोदित स्फूर्त जावो.

शारीरीक जड रुपांतु आस्सूनु, तूंवें माक्का दीक्षाअनुग्रह दिल्लेल तरी

सच्चिदानन्दरूपाय भक्ताज्ञानतमोनुदे।

भूयो भूयो नमस्तेऽस्तु गुरवे बोधभानवे॥२॥

हे गुरो, साक्षात् सत्-चित्-आनंद स्वरूप तूं, ब्रह्मरूप गुरुतत्व तूं, तशीचि भक्तांगलें अज्ञान म्हळ्ळेलो भयंकर काळोकु क्षणांतु नाश

कर्तल् तस्लो बोधभानु - ज्ञानरवि तूं. तुक्का पुनः पुनः मगले
नमस्कार आस्सोति.

नित्य शुद्ध बुद्ध मुक्त स्वभाव जानु आशिशल्या हे ब्रह्मस्वरूपा..

सद्गुरो तव माहात्म्यं मनोवाचामगोचरम्।

कथं त्वां प्रतिभाहीनः स्तोतुमर्हामि मन्दधीः॥३॥

हे गुरो, अस्लें तुगेंल माहात्म्य मनानें आणि वाचेनें सुद्धांयि कोरुक
साध्य ना. ह्या परिस्थीतींतु प्रतिभाहीनु (सालंकारिक जानु काव्य
कोरुक साध्य नात्तिल्लस्लो) तशीचि मंदधी (माहात्म्य वर्णनेक योग्य
शक्ति नात्तिल् तस्लो) जानु आशिशल्या हांवें तुगलें स्तवन, स्तोत्र,
माहात्म्य वर्णन कशिश बा कोर्चे? हांव अर्हु (योग्य) पुणि आस्स वे
ताक्का? जाल्तरी हे गुरुमाउली....

किंतु मे दूषितां वाणीं लौकिकव्यवहारतः।

ईषत्पावयितुं स्तोत्रव्याजेनायं ममोद्यमः॥४॥

लौकिकलोकांसांगाति पोण्णु, लौकिकांसांगाती व्यवहार दवोर्नु घेनु
ही मगली वाणी, हें मगलें मन, दूषित जानु गेल्यां. तस्लें दोष युक्त
मन, ती वाणी - तुगलें चिके 5 स्तवन केल्लेलमितीं पवित्र, पावन
कोर्नु घेंव्यां म्हुणु हे प्रयत्न .. तुगलें स्तोत्र कोरचो मगलो उद्योगु हो.

देवा, ईश्वरागलें सहाय्य, स्वप्रयत्न, आणि स्वपरंपरेच्या गुरुंगलो
आशिर्वादु आस्ल्यारि कोणाक कस्लें साध्य ना? तशिश.

भक्त्या वशीकृतेशेन वाक्सिद्धेन त्वयाशिषा।

भक्ता अविन्धपर्यन्ता उद्धृता विपदर्शनात्॥५॥

भक्तीनें त्या इष्ट देवतेक वश कोर्नु घेवु, तुगल्या उपदेशामृताच्या सिंचनानें आणि दिव्य आशीर्वादानें आसेतुहिमाचल पर्यन्त आशिशल् तस्ल्या भक्तांगलो - संसारु म्हळ्ळेल्या विपत्-कष्टांथानु दुःखरुपी समुद्रांथानु - तुंवें उद्धारु केल्लेलो जानु आस्स. मात्र न्है ...

संसारदावसंतप्ता बहवश्च मुमुक्षवः।

अध्यात्मज्ञानदानेन मोचिता भवबन्धनात्॥६॥

संसारु-प्रपंचु म्हळ्ळेल्या ह्या तप्ताग्नींतु संतप्त जाल्लेल् तस्ल्या कष्ट भोग्तल् तस्ल्या, तशीचि तापत्रयांथानु मुक्त जांवका म्हुणु उत्कट इच्छा दवोर्नु घेतिल्या मस्त भक्तांक तूवें अध्यात्मज्ञान दीवु - ब्रह्मसत्यं जगन्मिथ्या जीवोब्रह्मैव नापरः- म्हळ्ळेलें कळीताक हाण्णु ह्या दुःसह भवबंधनांथानु सुट्टेल्यां.

निपातय कृपादृष्टिं मय्यनर्हेऽपि तेष्विव।

मेघः समानवृष्टिर्हि केदारेऽपि शिलातले॥७॥

देवा, तशीची - त्या भक्तांम्हणके चि अनर्ह जानु आशिशल्या मज्जेरिई तीचि कृपादृष्टि पाडयि, पाडोवु मगलोई उद्धारु करि .. मोडं पाव्सु पाडइतनां कशिशकि हे गादे, हो शिलेफात्तरु म्हुणु भेदु भावु पळैनास्तनां समानवृष्टि कर्ताति तशिश तूं कृपाळू जानु माक्काई उद्धारु करि. इत्ल्या भक्तांगलो तूवें उद्धारु केल्ला. हांव एकळो कांई तुक्का चऽडु न्हें. मात्र न्है ..

नेयता ते क्षतिः काचित्कृतार्थः स्यामहं पुनः।

स्वहानिमनुभूयापि सन्तः परहिते रताः॥८॥

तुगल्या समान कृपादृष्टिच्या वृष्टिंतू माक्काई न्हाणैल्यारि कृतार्थ,
कृतकृत्य जात्तलो. त्यान्मीतिं तुगली हानि - नष्ट कांयी ना तांतु.
आनि तांका नष्ट आस्लतकी ते संतमहात्म दुसर्यांगल्या हिता
खातीरचि आस्ताति. दै कि न्है?

हे करुणाघना, समाजाक पोळौनु तुंवें

छात्रवृन्दकृते वेदशास्त्राध्यापनकल्पनात्।

उपदेशैः प्रवचनैः शिष्येष्वुपाचारवर्धनात्॥१९॥

विद्यार्थ्यांगुणि वेदशास्त्रादि अध्यापन कोर्चेखातिर, समाजबांधवांगले
- तुगल्या शिष्यांगलें सदाचार वृद्धिगत कोर्चे खातिर तुगल्या अमोघ
उपदेशानीं, प्रवचनानीं वर्णाश्रम धर्माचे अस्तित्व दवोर्चे खातिर,
तशीचि.

यद्वर्णाश्रमधर्मस्य श्रेयोऽभ्युदयकारिणः।

आदेहपातं रक्षार्थं बहु कार्यं कृतं त्वया॥१०॥

अभ्युदयाचे जें सर्वान्क जांवका जाल्लेलें श्रेय ताज्जें रक्षण कोरुंक
तुंवें तुगलें हें जडशरीर पतन जायसरी मस्त मस्त कार्यं केल्लेलीं
आस्सति. जाल्यारि.. जाल्यारि हे गुरो..

मया तत्रासमर्थेन तत्सर्वं विफलं कृतम्।

शिष्येष्वुपाचारशैथिल्यमुद्भूतमनुजानता॥११॥

हीं तुगलीं कार्यं हांवें विफल जायशी केल्लीं. (तुगल्या इच्छेप्रमाणे
तूवें घाल्लु दिल्लेलीं आचरणं भाषणप्रवचनादि द्वारा माक्का मुखारसूनु
व्होरुंक साध्य जायनी. माक्का कस्लेंई कोरुंक उपायूचि नाशिलो)

कारण समाजालोकांगल्या, शिष्यांगल्या आचरणेतु मस्त नमून्याचे शैथिल्य (आचारभ्रष्टता) कळनास्तनाचि उद्भव जाल्लेलें. त्यान्मीतीं....

ईशवन्मातृभूतस्त्वं मन्तुं तं क्षन्तुमर्हसि।

कुपुत्रः स्याद्यतस्तादृजननी न तु कर्हिचित्॥१२॥

हे ईशवत् (देवा म्हणवे आशिली) माउली, हांवे कस्लेयीं कर्नात्तिल्मिती मगले हो व्यवहारु क्षमा कोरुक अथवा योग्य म्हुणु दिस्ल्यारि मान्य कोरुक तूं समर्थ आस्स. चेडूं कित्लेंयि म्हळेलतिकयि वायट आस्सुक फाव आस्स. जाल्यारि आव्सु ताज्म्हणके केन्नाइ आस्सश्ना न्है?

चेडूं म्हळ्ळेंकि उगडासु जाल्लो. पैलें सांगील म्हणके आपणागल्या मुमुक्षु शिष्यवर्गाखातीर तूवें मस्त कार्य केल्लीं. समाजु-लोकु म्हणापुडे, मुमुक्षुइ आस्ताति केवल कर्मठइ आस्ताति. आस्तीक आस्ताति थोडे नास्तीकई आस्ताति. बरे आस्ताति तशीचि वायटई आस्ताति. जाल्यारि आव्सुक तिगलीं सर्व चेड्वं कश्शिकी एक्क 5 लेक तश्शि सर्वा खातिरई तूवें अनेक विंगड कार्यई केल्यांति.

जीवन्मुक्तस्य भवतो व्यवहारेऽपि चातुरी।

जनकेन समस्यासीन्नूनं लोकातिशायिनी॥१३॥

विद्यालयस्तटाकश्च मार्गो देवगृहाण्यपि।

छायार्थं तरवो मार्गे दीपस्तम्भावलिस्तथा॥१४॥

सायंविहारभवनं तद्वत्पञ्चवटीगिरौ।

एवमादीनि कार्याणि जनानां सुखसिद्धये॥१५॥

देवा, लोकांगल्या अनन्य प्रीतिखातीर तांतलागी दवल्ले तुगलें व्यावहारिक चातुर्य वर्णनातीत जानु आस्स. कशिशकी जनकमहारायु ब्रह्मज्ञानी, जीवन्मुक्तजानूयीं राज्यपरिपालन कर्तालो तशिश तूं जीवन्मुक्त अवस्थेंतु लोकांगेल्या बरेपणा खातीर असाधारण व्यावहारीक चातुर्य दवोर्नु घेत्तालो. बाह्य शिक्षणाचि आस्था दवोर्नु घेन्नु आशिशल्यांक उपयोगाक पोडका म्हुणु स्कूलं-पाठशाला, मन-देहाक संतोषु-आरोग्य प्राप्त जांका म्हळ्ळेल्यादृष्टिनें तें गोम्टें तऽळें (शिवगंगा सरोवर), अनायासाने चंक्रमण (चमकण) कोरुक विस्तार मार्ग, पूजेचें माहात्म्य गोत्तु आशिशल्यां खातीर-गोत्तुकोर्नु घेंव्याखातीर मंदिरं, तशीचि रान्नांथाव्नु राक्कूड वगैरे हाडतनां वत्तारापाक त्रासु जानये-जाल्यारीई सावळींतु तान्नीं तापोपशमन कोर्नु घेऽशि त्या रस्त्यारि होडहोडु सावळी दित्तलेतस्ले रुक, सान्नं, जाल्लेलतरी पथिकांक उपयोगाक योऽशि चिमण्यातेल्लाचे दिव्या खांबे, तुमगल्या दर्शनाक येतल्यां खातीर अन्य अतिथी खातीर सांजेचें भोव्नु, विहारु कोर्नु येंवचेखातीर पंचवटी गुड्यारि तें सुशोभित कुटीर ... वगैरे वगैरे सुखोपलब्धि तूवें कोर्नु दवर्ली.

मात्र न्है ...

कारितान्यत्रभवता लोकस्य हितकारिणा ।

धर्मो निःश्रेयसस्येव हेतुरभ्युदयस्य हि ॥१६॥

लोकांगल्या हिता खातीरई आनि अनेक कार्यं तूवें कोर्नु दवर्ल्यान्ति 'धर्मो निःश्रेयसस्य हेतुरभ्युदयस्य' ह्या उक्ती म्हणके ह्या तुगल्या लोकोपयोगी धर्मान्तु, कार्यान्तु अभ्युदयाचोचि हेतु आस्तालो.

अशिश मगल्या पूज्यगुरुनीं हांगाची वर्णनातीत वर्णना केल्या.
तान्नीं करनापुडे हांवे, आनि खंच्या नमुन्याचे स्तवन कोरुक खंचे
शब्द सोदचे? तान्नीचि म्हळ्ळेल् म्हणके

व्यासोच्छिष्टं जगत्सर्वमिति सूक्त्यनुसारतः।

स्वकीयं नेह मे किंचिद् गुम्फिताः परकल्पनाः॥१७॥

ह्या न्यायारि तांगेल्यो कल्पनाची हांवें ह्या अंतरंगांतु गांतल्याति.
कडुरि मगले गुरुदेव सांगताति

रसालङ्कारहीनापि मम वागस्तु ते मुदे।

कुचेलोपहृता मुष्टिः पृथुकानां हरेरिव॥१८॥

“देवा, कृपाळा, रसालंकार हीन जावु आशिशलें हें तुगलें स्तवन
तुक्का खुशी कर्तल्ल्तल्लें जावो. कशिशकि सुदामागले एकमुष्टि फोवु
कृष्णभगवंताक गोड SS लागिले ... ते खानु ताक्का खुशी जाल्लेली
तशिश हें स्तवन तुगल्या चरणारविदांतु अर्पण केल्यां.”

देवा, कृष्णाक फोवु म्हळ्यारि प्रीति! सुदामागले आस्सोति आणि
कोणागलेई आस्सोति. तशिश त्या सुदाम्यागल्या फोवाचिल्ल्येंतूलेऽचि
थोडे बगलेक लागुनु आशिशले हे हांवे हांगाचरणांतु अर्पण केल्याति.
घेनास्तना राब्वे न्है म्हळ्ळेलें ह्या चेडाक खात्रि आस्स.

- दासानुदास

ॐ तत्सत्



Ashirvachan by P. P. Shrimat Sadyojat
Shankarashram Swamiji at Hubli
on 14th August 2005.

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

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

THE SPLENDOUR OF SHREE

In this Shivakshetra We have already had so many Shivaratris in which We have adored Lord Bhavanishankar. The participation of the Sadhakas locally and those who came from other cities, has been very fulfilling. The sadhana done in ekant has its own rewards. When we sing the glory of the Lord, it is fun to do it along with other Sadhakas. We try to ensure that Our sadhana does not get ekangi. We do only Bhajans... that sort of ekangi sadhana does not permit the sadhaka to grow. So a lot of aspects of sadhana are included. Sadhakas are free to select that which they naturally respond to. Some may respond to

Bhajans, others are more interested in Sanskrit as a language and as a spiritual sadhana because it is the adoration of Saraswati, the Matrika-swaroopini. Some take very easily to Mantra-japa., which We have made the very basis of all spiritual sadhana. All of us seek joy, happiness and then we go about it getting, should We say by burning our fingers and still the Rishis inspire us to aspire for that they call as Shree.(श्रीः) Shree is the splendour, that sumptuousness, that richness in life. It can be Shree also. But it is the spiritual aspect that really concerns us as Sadhakas. So, when the Sadhaka asks for the upadesha he is not asked to deny the world, but he is asked to take on the world in an intelligent manner. Hence, the instruction श्रीः मंगलात् प्रभवति. Shree is born of मंगल संकल्प the auspicious sankalp. That is insufficient प्रागभ्य के द्वारा श्रीका संवर्धन होता है, श्री बढ़ती है. Pragalbhya is the capacity to express the goodness that you have, to give up the unnecessary sankocha which holds you back, which restrains you. Pragalbhya is the application of whatever talent etc., you have दाक्ष्यात् तु कुरुते मूलम्. दक्षता or your efficiency will ensure that you stabilize the Shree संयमात् प्रतितिष्ठति it attains to प्रतिष्ठा where there is restrains. So these are the four bindus that are given to us Sadhakas. We think these can be applied in your daily life, in your professional life and also in your spiritual sadhana, श्रीः मंगलात् प्रभवति..मंगल संकल्प you can take simple

examples. If we find some Sadhaka has a very good voice, but is reluctant to sing in public, hesitates, has sankoch. We say, “I know you sing well, you should give up that inhibition. Sing, lead” “I’ll follow Swamiji.” “No,. You lead once in a small group.” “Okay”., he makes sankalp, “I’ve been asked by Swamiji, it’s good sankalp.” “I will give up my innate hesitation, fear and what will people say if I get apaswara,”. मंगलात् प्रभवति and then he puts the Sankalpa into practice, begins to sing. प्रागल्भ्यात् संप्रवर्धते People appreciate it. He had displayed his pragalbhya, brought out that inner richness by singing. He is appreciated. Then naturally he’s got to bring out some efficiency in his singing. He learns to touch the correct swaras to get rid of apaswaras दाक्ष्यात् तु कुरुते मूलम् he can now sing effortlessly and then संयमात् प्रतितिष्ठति he becomes so happy with his singing, he probably gets so enamoured by his own voice, that he finds it difficult to give up the mike! At that time, संयमात् प्रतितिष्ठति, भजन जाल्ले, एक भजन जाल्लें now we hand it over, so let somebody else also sing. Then he is considered a good singer, a bhajan singer. Otherwise, he becomes a nuisance. संयमात् प्रतितिष्ठति what reputation he gets as singer प्रतितिष्ठति. This is a small example. This is the constant note in all our sadhana. We are given something, we take up a sankalp and then we find it is the mind, the weakness of the mind, the problems, the inhibitions, etc., that prevents us

from going actively into the sadhana. We have to bring about the pragalbhya. Merely making a sankalp or declaration is not enough. Inspired by a talk, or a book, you decide to get up at four in the morning and do your japa for an hour, and then you find in the morning your pragalbhya has deserted you. फाई कोर्या एक चिकेचि आनि थोडे वेळानंतर. प्रागल्भ्य is not there. Then you learnt how to deal with your mind, when it throws its tantrums, when it becomes obstinate: dakshataa will be brought about. efficiency. You stop giving excuses, or blaming everything on external factors भायचे हाज्जेमितिं माक्का जपू कोरूक जायना on account of somebody else's problems, I worry, so I can't do my iapa. All these tendencies are eliminated, dakshataa is acquired. You begin to understand your mind, you can focus it gently on your mantra. दक्ष्यम्....दक्षता... efficiency then the innate talents or forces that are expressed, you learn to conserve those, chanellise them properly further into your sadhana. That is the संयम that a Sadhaka has to exert and exercise. Take all these four elements, your life will become very meaningful.

The Rishis when they speak of Shree, they put it in this manner. it's a very famous mantra and most of you will have heard of it. It is generally recited by the Vaidiks when they do Devipuja.

हिरण्यवरणां हरिणीं सुवर्णरजतस्त्रजाम् ।
चंद्रां हिरण्मयीं लक्ष्मीं जातवेदो ममावह ॥

ताम् म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ।।

Wha! What a sweet shloka sung by the Rishis... Get me that Laxmi, get me the Shree, who is of the colour of gold. हिरण्यवर्णा हरिणीं चंचल स्वरूप...सुवर्ण रजतस्त्रजाम्... She, who is bedecked with ornaments of gold and silver. चंद्रा at the same time She is pleasant, She is pleasing. it isn't wealth that confounds me, it isn't wealth that bewilders me or causes unnecessary jealousy, pettiness in the family.

जातवेदो म आवह...The prayer is made to जातवेद, the prayer is made to Agni, not to Laxmi Herself. The Sadhaka has still not really established a connection with Laxmi, to pray to Her directly. He prays to the Agni in which the aahutis are made in the यज्ञकुण्ड and then doing the यज्ञ doing the Havana, he invokes Laxmi. हे जातवेद...अग्निदेवता... जातवेद. जात is born, वेद is knowledge. He who has complete knowledge at the very moment of birth, i.e., Agni. Agni is our medium through which we can correspond, we can interact, we can communicate with the Devatas. So, in the Agni the aahuti is put and then the prayer is made. "Bring to me that Shree, that Laxmi, which will make my life meaningful जातवदो म अवाह then again अनपगामिनीम्...अपगामिनीम् means She who just leaves, who can desert me. No अनपगामिनीम्...शाश्वत that Laxmi who will always be with me, get me that splendour, get me that

richness. A couple of things that we can understand from this is, Agni is invoked. Agni means Tapas. The capacity to do Tapascharya. The Sadhaka has to put in a fair amount of work before he can expect or demand of the Lord or the Guru **बेड़ा पार करने** to take him across **संसार**. So his tapascharya, his own sadhana will kindle that Agni within, in which he pours the aahuti of his devotion for the Divine or his mantra—japa. That awakens, that brings the Laxmi to him, the Shree, the Vaibhav in life. This is what we pray for in one shloka. which is from the Nitishastra. which says. if you want Shree, may your initial sankalp be good, A boy wants to study well, A boy wants to do well, why? so that he can get into the medical college. Why? he wants to become a doctor. .. Why? He wants to help others, he wants to remove, to eliminate suffering in this world, **शिव संकल्प..प्रागलभ्यात् संप्रवर्धते**. And he really puts in his effort, he gets into the medical college and then he realizes life is not so very simple; He learns of the capitation fees, etc. He develops cynicism. Still if he goes on, **दाक्ष्यात् तु कुरुते मूलम्**. That Shree becomes his.. He gets a good reputation as a very good doctor, **संयमात् प्रतिष्ठति** If he can stop himself from forgetting his initial goal of doing good for himself and for the samaj, it won't be money alone that holds him. So then his pratishtha will be made in the samaj, his Shree, be it financial or be it by way of respect etc., will become

प्रतिष्ठित So from the व्यावहारिक level if he can observe these four points, life becomes meaningful.

In the second level, the आध्यात्मिक level, psychic level also, the Sadhaka is called upon to do his tapas, his upasana, so that the Agni, the आत्मबल is invoked which alone can burn away the internal dross, the confusion. Then alone can he receive the real Upadesha from the Guru, then alone can he perceive God and then he gets the spiritual Shree, Laxmi. So, go about it as intelligently as possible. We do our sadhana and then we do a lot of satsang also. Satsang should be meaningful. Satsang gives insights, satsang will eliminate a lot of confusion, but in the process we should get the तात्पर्य of satsang. You read some system of philosophy. you read Shankar Vedanta, Advaita-Vedanta, and then you read some new author's books also and if it results in confusion, then there is a problem तात्पर्य ग्रहण जाय्नी. You are following the words, you have understood the meaning of the sentences, but even if it is repeated in the books on the same topic, you may not have got the तात्पर्य. तात्पर्य ग्रहण जांक्का. What is the intent of the author, has to be understood very clearly. Try and understand the spiritual books, be it the Bhagvad Gita, the Upanishads or the Prakarana Granthās. A lot of sadhana is required, so you can progress with the Upadesha. You start at one level, as you grow the Upadesha changes and becomes

more meaningful. So understanding is also quite necessary, शाब्दिक understanding. Otherwise, it becomes a little difficult.

In Bangalore, We had organized a shibir for youngsters. Youngsters, real youngsters, age 5 to 11; and as the final day celebrations we had organized a treasure hunt. Now, it was all very well organised. There were some fifty children, We were staying elsewhere in the Math. At 9 'o'clock they were supposed to start the treasure hunt. There was a small hillock near the camp, where they were having their shibir. You know, you play those clues, the hidden clues, and. the children have to go pick them up and then they are guided to the next one. Following that, finally, they come up to the treasure. That was the idea; and what was the treasure? So, the organizers decided 'Swamiji is our greatest treasure.' And We don't know under what circumstances (or probably We were distracted). We agreed to that. So the next day. We set out, We were to be there at 9.30 at the site. By then the children would have already begun their treasure-hunt. They would be on the other side of that hill. We would be led and made to sit behind a barn waiting for the children.

If they got all the clues right, they would come around the wall of the barn and then they would see Us there and naturally they would say, "Aha! We have got our treasure. "SWAMIJI is our TREASURE." We

went, We sat there, We had some time to think of what We had got Ourselves into, and We just wondered.... One hour in the sun, hunting for those clues. If those children do come across, they will come around the wall and see Us sitting there. Tired after long walk, if they ask Us, "Swamiji, Do you know we are on a treasure-hunt? We are hunting for a treasure. Can you help us? Where is it?" What do I do? Something has been communicated. Has it been received like that? Do the children also believe this person to be a treasure?

So the Shree that the Acharyas are talking about is this Atmic splendour. You should seek that. You should aspire to express that in your life. Are we understanding that. Shree means money? If I have money I'll be happy. Nobody denies you money. Sadhana doesn't deprive you of your money. You are not asked to let go of your profession etc. In fact, गामश्रं विन्देयम्.. "May I get cows, animals! May I have a huge establishment!" This is the prayer made. At the same time, the focus is slowly on the internal Shree. So we have to understand that, lest we misunderstand the words of the Acharyās. Your internal sadhana becomes very important. Hence we go into the ashtaang-yoga of Patanjali.... Yama, Niyama. Asana, Pranayam, Pratyahara, Dharana, Dhyana and Samadhi.

Yama represents general rules of etiquette in your

society, in your samaj. They bring about some sort of stability to the mind. Generally this is to be imparted to the Sadhaka as a small child. Niyama is what you take upon. You get definite, defined Niyamas, in the Yoga Sutras. We are not going into those. We are just trying to give you a general idea of what following of Niyamas does to a Sadhaka. It brings about the आत्मबल. When you are feeling very helpless, you feel whatever you do goes wrong, the world doesn't seem to understand you; and you understand it even less, exercise your Niyamas. Take upon yourself one single niyama. "I'll do my japa daily, everyday, come what may, I'll do my mantra-japa. In times good, in times bad, no matter how busy I am, no matter if it's a holiday". A Niyama like that will help you tackle your own mind. No reason for you to get agitated, no reason for you to just postpone that 5 minutes or 10 minutes of japa.

So you'll have to deal with your mind. That Niyama is going to first bring about your आत्मबल. आत्मबल is a combination of your E.Q, your I.Q., your psychic energies. Let's take it like that. intelligence is required आत्मबल is not any dead force. At the same time your emotional एक धैर्य. धृति it is called in the Bhagavad Gita. That is increased. The capacity to remain a little buoyant, and then the psychic energy also that is generated through the Japa. So the आत्मबल begins to

be exercised and the Sadhaka begins to be aware of it.

Then Asanas: Now you want to channelise that आत्मबल whatever you have understood of it. So, your asanas will ensure that your body becomes a little supple, strong and then the सुखं स्थिरम् आसनम् where you learn to sit in a correct posture. The very sitting in a correct posture, brings about a certain alertness of the mind. So, it should be सुखमय and at the same time it should be स्थिर and, as much as possible, the back is kept erect. Having done that, you go into प्राणायाम. Now-a-days with Swami Ramdevji Maharaj's programmes on the T.V., quite a few people have been influenced positively and We are really amazed to see the difference it has made in so many people's lives. Physical fitness and mental alertness we have developed.

Adopt a few of those exercises, use them in your daily exercise schedule. प्राणायाम is controlling of the प्राण शक्ति. प्राण शक्ति is that energy, that spandan that sets about your regular breathing, etc, and also which triggers off the thoughts, the mind. So, if I want to control my mind, I'll start controlling my breathing which, in turn, will regulate the प्राण शक्ति which in turn is going to act on the mind and make it more calm and poised. Because, in spirituality we move from the gross to the subtle. Okay, I learn to exercise control, "I can hold my breath, I can regulate it; Fine. With that capacity, with that strength, With that determination,

pragalbhya, generated in the sadhaka, he goes about dealing with his mind.

Pratyahara: Drawing in of the senses. You do Pratyahaara and then you are confronted with the internal world of disappointments, of anger, pettiness, or guilt. So don't sink into that. You are given a mantra, you are asked to visualize a particular Devata or a particular sequence in the Puja. Taking that as the alambana, the support, learn to meditate...**विषयेभ्यः परावर्त्य पुनः पुनः संस्थापनं चित्तस्य** bringing it back on to just one object i.e the mantra. Praatyahaara and Dharana go hand in hand. As you withdraw your senses, as you say "for the next five minutes I am not going to be worried about what is going on around me, but I am just going to be concentrated on this mantra, " that is Pratyahaara and the focusing of the mind on the mantra and the Ishta Devata Roopa becomes Dharana. Do that slowly, you 'll begin to feel that strength is increasing in the mind. The buddhi will become **स्थिर**.

Dhyaana : This is when, through constant satsang, through anugraha of your Ishta Devata you begin to develop a love, bhakti for your mantra for your Ishta Devata. Then it becomes sahaja. That is Dhyaan: You have to make an attempt, you have to learn the alphabet, you have to learn the language. Then you pick up a book you start reading it. But when you are engrossed in the narrative - in the story, it is a state of

Dhyaana. So you learn your Asanas, you learn how to sit, do your Prānāyām, you begin your Japa and then when you begin to get involved with the Ishta Devata and the mantra, it leads very gradually to a state of Dhyan. Any deliberate effort, conscious effort at that time can disturb your state of Dhyan. When I am reading a book, I position it correctly. I have to take care if the light is on etc. But when I am involved in the narrative, I don't want to be aware that I am reading it. it's a distraction . So the 'I' begins to fade out and the Ishta Devata begins to become more prominent even in your japa-dhyan. When that happens, you are safe, it is like you have touched the Feet of God and He takes over ... This is the gamut of Sadhana that we have to cover. We go about it as intelligently as possible, helping ourselves, inspiring others, getting inspired by others, who are on the same path. In this effort we seek the blessings of the Parampara, of the Lord, in this very life.

एक भजन कोर्या वे, “आञ्जनेय स्वामी सतत भजन निरत...”

May all of you be blessed with that Shree at all levels, in this very life. This is the prayer We offer at the Feet of Lord Bhavanishankar on behalf of all of you.

ॐ नमः पार्वती पतये हर हर महादेव

- Transcribed by Shrikala Kodikal

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

KARMA ESSENTIAL TO ATTAIN JNÂNA

The highest grace for man is attainment of *jnâna* (wisdom) and, through that, *moksha*. It is for this that *jignâsus* strive. But some people have a doubt - if *jnana* alone is the means for attaining *moksha*, where is the need for the *karmas* mentioned in the *Shastra*? Will not *jnana* come directly?

The answer is - not all can attain *jnana* at one stroke. The *karma vâsanâs* (fruits of action) of several births will be blocking it. Unless one attains *chitta shuddhi* (purity of mind) one cannot be eligible for *jnana*. Performing the *karma* mentioned in the *Shastra* with dedication to *Ishvara* alone will help one attain *chitta shuddhi*. Hence, *Shastra*, which defines the rules of *karma*, is not without authority. This is what Shankara Bhagavatpada says in his *bhâshya*.

न च एवं कर्मविधिश्चुतेः अप्रामाण्यं पूर्वपूर्वप्रवृत्तिनिरोधेन
उत्तरोत्तरापूर्वप्रवृत्तिजननस्य प्रत्यगात्माभिमुख्येन
प्रवृत्त्युत्पादनार्थत्वात् ।

That is, blocking the previous inborn activities and promoting newer and newer occupations, it helps the approach to the *antarâtma* (inner soul). The rules of *karma* apply only to those who have not attained *jnâna*; not to one who has attained it.

मिथ्यात्वेऽपि उपायस्य उपेयसत्यतया सत्यत्वं एव स्यात्...

Though superfluous for one who has attained *jnana*, there is definite gain for one striving for *jnana*.

Lord Krishna says in the *Bhagavad Gita*:

कर्मण्यैव हि संसिद्धिमास्थिता जनकादयः
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ।।

It means that even *jnanis*, such as Janaka, performed *karma* for the benefit of others. Hence, as *chitta shuddhi* is important for *jnana*, we bless all to perform *karma*, dedicating it to *Ishvara*, and attain *chitta shuddhi*.

(Courtesy: Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

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

Once this theme of harmony is perceived and accepted in the obviously beautiful aspects of Nature, one has to discover it in every form that presents itself, in order to be true to oneself. It is a challenge especially if that form which comes up is not so impersonal and yielding to a person's interpretations as the distant hill or the whispering winds or the sun-set; if that form happens to be an individual who reacts to him and questions and corrects his attitudes. In such an intricate set up of life-drama when each is projecting his world over the other's, the question of discovering and maintaining rapport with the harmony of life can be solved only by a spiritual approach.

Ananda Coomaraswamy writes in one place, "Religion and Art are thus names for one and the same experience – an intuition of reality and of identity." Ancient authors of aesthetics like Bharata have also claimed that *rasa* is **brahmânanda sahodara**. All the same, one must learn to see the difference between these "brothers".

The mystical intuition resulting from the practice of seeing the world as God is not to be confused with the flights of imagination of the poet.

We have already referred to this point in the context of *vairagya*. The difference becomes more acutely felt in the stage of *jnana* or spiritual perception. The *sadhaka's*

search has always been for the knowledge of neither things nor God. He understands that the knowledge of things has neither a relevant end nor a real content, but it may be used as a window to enter into a vast awareness that holds everything. In this sense we agree with **Whitman** when he says: “You must not know too much, or be too precise or scientific about birds and trees and flowers and water-craft; certain free margin and even vagueness, perhaps ignorance and credulity, helps your enjoyment of these things.” We may add, “and of those and our own personality.” Our business is to discover harmony and taste it. Love alone can do it, not the precision of sense knowledge.

Therefore, in speaking of the love of God, the Bhagavadgita, in its twelfth chapter, dilates upon constant discipline and exercise of high and noble qualities along with the renunciation of self-centeredness.

When the love of God entered into **St. Francis of Assisi**, he was seized by an urge to assure himself of this total acceptance and of his freedom from self-love. He did it by hugging a leper and kissing his worm-filled wounds. Shri **Ramakrishna** is reported to have approached the slums of pariahs unseen at night to cleanse the front yard with his own hand. Viewed in this light, the persecution which many saints had to bear in life becomes meaningful. Christ had to carry the cross on the road to Calvary and climb it to proclaim, more to himself than to the world, the conviction he had gained at the Mount of Olives, “Not my will but thine be done “. Then alone Love becomes potentially meaningful and tremendously transforming. **Lalleshwari**, the poet-saint of Kashmir, a prototype of Rajasthan’s Meerabai, was in great physical pain in her last days. But when a Muslim fakir, who had

come to pay respects to her asked her, “Why does God give pain to Lalli, His cherished child?”-she asked back:” Where is pain? I see nothing but Shiva’s divine Light, descending in a downpour everywhere, within and without.” This is the perfection of the sadhana of “tadetat tvameveti na tvâm jahimah”. Obviously this is the highest achievement of human excellence. Such a person is divinely elevated and endowed to inspire others, while he remains human enough to be able to share life with the common man. Indeed, as the Bhagavadgita promises, “tasyâham na pranashyâmi sa ca me na pranashyati”. The Lord keeps him always in view, makes him a special instrument through which numberless blessings flow to the human race. God, the Mother is manifest palpably and is most active through those who are Her children in the best realizable sense of the word. Ever taking shelter in Her, they go forth unimpeded and rejoicing and prove themselves to be divine shelters for countless other souls that come in contact with them.

त्वामाश्रितानां न विपन्नराणां । त्वामाश्रिताः ह्याश्रयतां प्रयान्ति ॥

(Concluded)

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

FESTIVALS IN SEPTEMBER 2021

September 2021

09 Thursday	Samaradhana at Shirali - Swami Anandashram Sannidhi
09 Thursday	Swarna Gouri Vrata, Haritalika
10 Friday	Shri Ganesha Chaturthi
11 Saturday	Rishi Panchami
19 Sunday	Ananta Chaturdashi
20 Monday	Chaturmasya Vrata Samapti, Seemollanghan

GURU-DAKSHINÂ

By Swami Chidananda

Guru Purnima is the sacred full moon day when all over India disciples tend to travel to be present at their Guru-Sthana. They fulfill their desire to sit before the Guru, to offer their reverence and receive from him a quickening impulse that will give them a fresh impetus in their journey beyond sorrow to the realm of eternal Bliss, the realm of Light beyond all darkness. They also desire to show their reverence by making an offering, Guru-Dakshina, as a symbol of their gratitude.

Being sincere and earnest in Sadhana, rededicating themselves to the great ideals of spirituality - renunciation, dispassion, discrimination, Abhyasam - spiritual Sadhana - that indeed would be the Guru-Dakshina desired by the Guru. The Dakshina desired by the Guru would be that each disciple shines as a centre of fiery aspiration; intense fervour and total dedication to the Ideal; a resolute determination to follow the path, come what may; to adhere to Guru's instructions; and to live by the lofty ideals placed before us by the ancient seers and sages.

The ancient saying is, "Physician, heal thyself." First and foremost, start with your good work. Work for a renewal within yourself; work for rebirth, work for the emergence of a new being within you. **Guru Purnima is an occasion for a renewal.** From out of the ashes of your unspiritual self that is wedded to ignorance, to attachment to sense-objects, emerge as a shiny new being. Having annihilated the previous personality, begin your work here. Gurudev used to say, "kill this little 'I'. Die to live. Lead the Divine life." That indeed is great Guru-Dakshina.

Deeply reflect upon this. Ponder upon this vital, very significant idea: Start with yourself. Become a new being. Shine with this renewal. May this be your Guru-Dakshina. God will be pleased, the Guru will be delighted, the whole brotherhood will be benefited. And above all, you will be most benefited by your offering.

May God and Guru inspire you to contemplate this in all seriousness and sincerity!

*Source: Daily Swâdhyâya
(Courtesy: The Vision)*

**CHATURMÂSYA VRATA OBSERVED BY
P.P. SHRIMAT SADYOJAT
SHANKARASHRAM SWAMIJI FROM
1997 ONWARDS :**

1997	Shirali	2010	Karla
1998	Bengaluru	2011	Gokarna
1999	Mallapur	2012	Shirali
2000	Pune	2013	Mangalore
2001	Gokarna	2014	Shirali
2002	Mangalore	2015	Mallapur
2003	Shirali	2016	Shirali
2004	Vittal	2017	Karla
2005	Hubli	2018	Shirali
2006	Karla	2019	Mallapur
2007	Mallapur	2020	Shirali
2008	Bengaluru	2021	Mallapur
2009	Shirali		

ERRATA

In the poem श्री गुरु सार्वभौम published on page 24 in the last issue(July 2021), please read मुदभुदप्रद as मदबुधप्रद. The error is regretted.

The poem is published once again with the correction.

- Editor

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

मदबुधप्रद 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.

Little Ravikiran - Āshādhā 2021

Swāmījī says:

The Goddess is not pleased just by our going to Her. She says, “I’m giving you so much! Why don’t you express it?” So, we pray, “You alone should destroy all obstacles! Our lives should be as Shiva intended it to be and may the touch of the Goddess course through everything we do. Let us feel that joy and express it!”

Navaspandana : The Goddess – as Mūkāmbikā- the Releaser of expressiveness

Story Time: Laya's Dance

Laya was a very shy chameleon. While the other youngsters went about exploring the countryside merrily, little Laya stayed back home.



Niyati, her cousin, coaxed Laya, “We are going to Raṅgā’s mango orchard today – come along with us. It is fun to go out with friends, Laya!”

Laya smiled and said, “Another day, Niyati! You go ahead and have a good time!” Niyati went scooting and Laya hummed a little tune as she went about her chores.

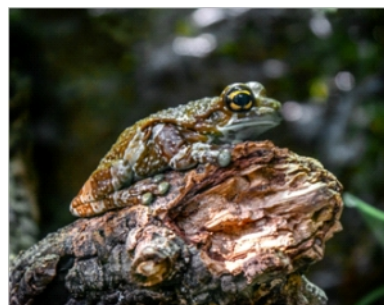
“Croak! Croak!” Laya jumped and turned her eye to view who was croaking so loudly from behind.

“So, it is you, Anu?” said Laya as she greeted her neighbour warmly.

Anu was a tiny little frog who lived with her family nearby. Anu simply adored Laya. She would come and meet her every day and somehow the friendship between the shy chameleon and this little frog grew into a thick bond. Anu would regale her with froggy tales from the stream nearby and Laya listened to the little one's endless prattling!

One morning, Anu came to Laya. She was in tears. Her large family had gone for a long vacation leaving behind Anu and her Ājjī – she was too young to do so much hopping and Ājjī was too old. Laya hugged her little friend and said, “Don't fret. Soon you will grow and you too can hop along with your family for vacations. Let's go by the stream and watch the fish swim.”

But not even a second passed by and a huge sigh escaped



from Anu. Her eyes had begun to well up again. Laya did not know how to help her friend. She felt helpless but not for long – she remembered what her Amma had told her long back when she was a three-day

old chameleon. “You can create joy for yourself, Laya, by changing colours! It is indeed so fascinating!”

Laya had never tried that so far. She looked at the sad face of

her little friend and thought, “Ah! I can surely distract Anu!” She told Anu, “Let's play hide and seek. You close your eyes and breathe five times. Then open your eyes and look for me!”

When Anu opened her eyes, she could not spot her friend. She looked around amongst the weeds, but couldn't find Laya there. She looked up the tree – No Laya there either! She peeped into the water – No Laya there too! Where on earth was her friend?

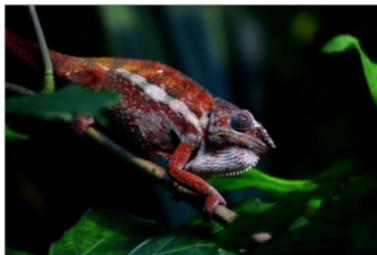
Laya had turned into a yellowish green colour – the same as the weeds they were sitting on. She was dancing along with the weeds, yet Anu could not spot her - while she was there right beside Anu!!

Laya, in the meantime, realised she was enjoying not just the transformation of her colour but also the dancing.

When Anu cried out, “Where are you, Laya?” a sudden giggle from Laya gave her away.

Anu was too startled for words. She hugged her friend in joy, wondering at the new coat that Laya had put on!

The next few days, Laya was on a roll. She climbed on to a rock and became the colour of the rock. On a huge red flower – she had turned red. On a leaf, she was green!



Laya turned into every colour around them and she began to dance too – moving her head so gracefully!

As for little Anu, she was so fascinated with Laya's Dance, she soon forgot to be sad!

Fun Facts: World of Chameleons

- Chameleons are a part of the lizard family of reptiles – living in warm regions from the rainforests to the deserts. The word 'Chameleon' means - ground lion.
- They come in sizes varying from 15 mm (0.59 in) or as large as 69 cm (27 inches)!
- Males usually have crests and spikes on their head, back and neck.
- Chameleons are experts at merging into the background – sensing danger is not the only reason why they change colours. Chameleons also change colours to suit their moods!
- To avoid being detected by the predators, chameleons move slowly, rocking back and forth in a slow dance - to mimic the background of swaying leaves!
- A fantastic feature is their catapult like tongue – that moves at lightning speed. They have an accelerator muscle that can shoot their tongue up to 1.5 times the length of their body, at the speed of a vehicle going from 0 to 60 kilometres, in a fraction of a second and a retracting muscle that brings the tongue back equally quickly into the mouth trapping the prey accurately!



- The eyes of a chameleon are incredible, with an almost 360 degree view! They can rotate the eyes independently. And they can view tiny insects as far as 8 to 10 metres away - So there!!!!



- **The feet and toes of chameleons are unique.**

They have two toes on the inner side of the front feet, three on the outer side, whereas the rear feet have three toes on the inner side and two are on the outer side. This feature is called 'zygodactyl'.

- **Chameleons have a special ability in its tail. It is called a 'prehensile' tail. It can use the tail to support it in climbing /holding as well as supporting itself while hunting for insects from awkward positions.**

- **Do you know how a chameleon changes its colours?**

- The outermost layer of a chameleon's skin is pretty much transparent, and it has numerous layers of skin below this with each layer - possessing cells called chromatophores with different pigments in



them. When the chameleon needs to change colour, its nervous system tells certain chromatophores to expand, blocking off the others and causing light to reflect a different colour. The deepest level of skin possesses melanophores, which, as the name suggests, contains melanin — the brown or black pigment that we possess as well.

Āmchī World:sokñī

lizard – sokñī

frog – māṇḍuk

vacation – razā

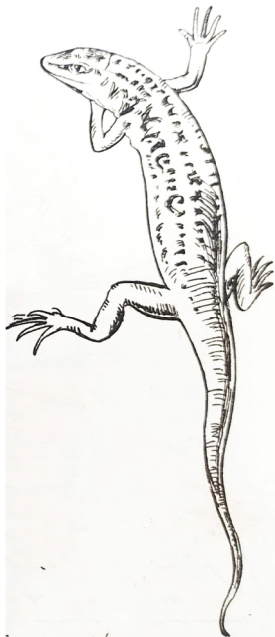
orchard – tōṭhā



Activity Time: Drawing a Lizard is fun!







Ponder Awhile: Too much homework!

I stacked the books in many neat piles
Maths, History and Geography!
So much homework to do today
English, Hindi and Geometry!
The teachers do not speak at lunch
It's evident, else they'd have known
Their 'homeworks' are way too much
When each one ladles out her own!

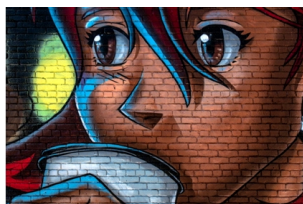
I began to feel very grumpy cause
I didn't think it was fair
That school-work came home with me
Leaving no time to spare

My grump got mixed with anger
Now I couldn't pay attention to
The work pile stacked before me
' Oh! There was just so much to do!'

So, I quietened a bit and thought of Mum
When overstretched what does she say?

“I can do only this – but I'll do it well.
No point trying to do all today.”

The rest, I'll do tomorrow.
Well, that's a route I could take.
So, I tackled a little in each subject
For as long as I could keep awake.



And in the footsteps of my smiling mum
Who says, "This is all I can do today."
I'll tell my teachers the very same.
And add, "Kids need time to play."

I felt my gloom being swept away
My anger turned to dust!
There was so much relief when I felt I could
express myself where I must!

There's a chance that I may be understood
Or a chance that I may be not
I'll tackle that tomorrow. For now
This is the best solution that I've got!

Long long ago **Hastāmalaka**

ĀdiShaṅkarāchārya once came to the village Shrīvallī – our present day Shirālī. A couple, along with their young son, came to pay their respects to the great sage. The couple was worried. Their son did not speak. He showed no interest in playing with his peers and no interest in going to school. He would sit quietly at home and not interact with anyone. People said that he was dull. How would such a child survive in a world like this? As long as his parents were there, he would be looked after with great love. But what would happen to him after they were gone? The couple begged of the sage, "Please bless our son, O great Swāmī!" ĀdiShaṅkarāchārya looked lovingly at the young child who had prostrated before him.

“Who are you, my child?” he asked.

The child bowed his head before the saint and spoke words filled with the fragrance of pure Vedānta. The crowd listened dumbstruck in awe.

ĀdiShaṅkarāchārya said to the boy's parents, “This child here sees the Truth as clearly as he might see a gooseberry – āmalaka- in the palm of his hand. He belongs with me.”

The child, now ĀdiShaṅkarāchārya's disciple, became known as Hastāmalaka, and the profound words he spoke that day to his Guru is known as the Hastāmalakastotram.

Heritage Time: Lizard Reverence

Our culture has a vast number of environment friendly traditions that promote ecological balance. Lizards too are a part of this! They are worshipped in a few temples. In the Raṅganāthaswāmy temple, the image of a lizard is sculpted on the wall where devotees do the pradakṣhiṇā.



In the VaradarājaSwāmī Mandir, in Kāñchīpuram, there is a special place adjacent to the garbhagha – where the images of a gold and silver lizards are found on the ceiling. Devotees touch these lizards with great reverence.



We welcome your feedback at
little Ravikiran@gmail.com

Your feedback is important to us!

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Little Ravikiran created with love by Archanā Savṇāl and Jyothi
Bharat Divgi



Ashwathkatte & Nagakatte at Mallapur
Photo by Shri Naresh Gangolli



Newly constructed Nāgā Katte at Mallapur
Photo by Shri Naresh Gangolli

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Entrance to Shri Guru Math, Mallapur
Photo by Shri Naresh Gangolli

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