

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्की ॥

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V. RAJAGOPAL BHAT, Editor

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## SUNBEAM available on our MATH website – [chitrapurmath.net](http://chitrapurmath.net)

For any Correspondence : Shri Arun S. Bolangdy, Flat No. 10, Mira House,  
255/1, Mogal Lane, Mahim (W), Mumbai 400016.

Mobile or SMS : 9867518574 (Arun S. Bolangdy)

WhatsApp No. : 9892229574 (Uma Arun Bolangdy)

E-mail : [sunbeam.seva@gmail.com](mailto:sunbeam.seva@gmail.com)

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354  
(DIST. UTTARA KANNADA, KARNATAKA)

Tel. No. : (STD Code 08385) – 258368 & 258756

E-mail : [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)  
(Both for booking Seva & Accommodation)

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

Yagnavalkya tells Janaka:

न संदृशे तिष्ठति रूपमस्य, न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा हृदिस्थं मनसा य एनं, एवं विदुरमृतास्ते भवन्ति ॥

His form is not capable of being seen. With the eye, no one can see Him. They who know Him thus with the heart as abiding in the heart, become immortal.

स्थूलानि सूक्ष्माणि बहूनि चैव, रूपाणि देही स्वगुणैः वृणोति ।  
क्रियागुणैः आत्मगुणैश्च तेषां, सम्योगहेतुरवरोऽपि दृष्टः ॥

As jeeva (जीव), He assumes many forms, gross and subtle, and, due to this association with the body, exhibits qualities of action and other attributes natural to the soul.

(Shvetashvatara Upanishad)

...Continued

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



## TEACHINGS OF SWAMI ANANDASHRAM PERFORM ACTION THAT PURIFIES THE HEART

(Delivered in the course of the tour of 1938-39, and published in Kanara Saraswat in September 1939.)

“The very birth of Brâhmana is an eternal incarnation of the sacred law; for he is born to fulfil the sacred law, and becomes one with the Brahman.” (*Manu*, 1-98). As stated here, the object of a Brâhmanâ’s birth is the preservation of Dharma, and by practising Dharma, he becomes the Brahman. The main object of Dharma is the realisation of the Self. (*Yajnyavalkya*, I-8). The mind which becomes impure on account of its many desires etc., acquires serenity through the practice of one’s own Dharma, and bliss of the Self thereby results. “Which, having obtained, he thinketh there is no greater gain beyond it.” (*Bhagavad Gita*, VI-22): in this state no desires remain. “When all the desires that dwell in his heart are gone, then he who was mortal becomes immortal and attains the Brahman in this very body.” (*Brihadaranyakopanishad*).

“Not a single act here appears ever to be done by man free from desire; for whatever man does, it is the result of the force of desire. He who perseveres in the discharge of these (prescribed duties) in the right manner, reaches the deathless state, and, even in this life, obtains the fulfilment of all the desires that

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**O DEVA, my Pranams at Your Divine Feet.**

**Let my Pranams be in my Deeds.**

**To offer our Pranams & this Prayer, we sponsor this page**

**- Shalini, Uma & Arun Bolangdy.**

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he may have conceived,” (*Manu*, II-4 & 5). These sentences contain the answer to the question, sometimes asked, whether it is necessary to continue always in the path of action. Further satisfaction may be obtained from the following verse in the *Gita* : “For a sage who is seeking yoga, action is called the means; for the same sage, when he is enthroned in yoga, serenity is called the means.” (VI-3).

Among actions, too, there are three varieties, namely, *nitya* or obligatory, *naimittika* or incidental, and *kāmya* or done with a motive. Of these, it is mainly the obligatory ones that lead to purity of heart, and this can be easily understood by contrast with the actions which are done with a motive, but which tend to make the mind only more restless. It is with the idea of conquering such restlessness and restoring equanimity that the *Gita* enjoins on the aspirant action designed to keep his mind at peace : “Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing action, regulated in sleeping and waking.” (VI-16 & 17).

On the whole, where serenity has not been attained, the above rules have to be observed with care. “Acts of sacrifice, gift and austerity should not be relinquished, but should be performed; sacrifice, gift and austerity are the purifiers of the intelligent.” (*Ibid*, XVIII-5). We pray to the Paramatman that the ordinary people may accordingly perform actions leading to purity of heart, and that the Brāhmana may become the Brahman as declared in Manu’s precept quoted at the outset.



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Being excerpts culled from talks with His  
Holiness on various occasions.)

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True renunciation can be taught to a spiritual aspirant only by his Guru. Guru is the one to whom the aspirant surrenders with full faith and who helps the disciple attain his goal in life. Only the Guru knows the capacity of the Sadhaka and he advises him accordingly, so that he may attain liberation. What is liberation? When you assume human body, sorrow becomes inescapable because it is inherent in your birth as well as your physical being and its functions. That is why Lord Krishna exhorts us in *Bhagavad Gita* “Abandoning all duties, come to Me alone for succour; fear not, I will liberate thee from all sins.” This liberation that Krishna speaks of, which the Guru alone can give us, lies in attaining Nirguna Tatwa, and in this state happiness is no longer dependent on external objects but is achieved by you by attaining the Eternal Formless One.

The best spiritual practice common to all is *Nāma-smaran* or God remembrance. *Nama-smaran* at once liberates you from the cycle of births and deaths, as well as from the actions of past births and fruits of action committed by you in your present birth. *Nama-smaran* helps to take the aspirant across the ocean of life and avert forever the cycle of births. So, everyone should perform *Nama-smaran*. Japa Yagna is of three kinds: first to chant it loudly so that all

around you can hear it; second, to chant it low so that you alone can hear it and nobody around you can hear you, and the third kind is to chant the Japa mentally. In this, you concentrate your mind on your *Ishta-Devata* and perform your Japa accordingly, in your mind. Of all the methods of Japa Yagna, the third is considered the greatest. Every Sadhaka should strive to pursue the path of Dharma, according to his circumstances, perform *Nama-smaran* daily and liberate himself from the ills of birth, ills of the body and the sorrows of life.

Sant Tukaram says that everyone needs Guru to attain his goal. The Sadhaka should not think that only such and such a person is Guru and nobody else. A Guru is one who gives the experience of Immortality to his disciple. If a Sadhaka is initiated by one Guru and another elevates him, the Guru himself does not lose anything. But, an aspirant, for his own sake, having come to regard one person as his Guru should follow his teachings faithfully, till he attains his goal. In the present times, Bhakti Yoga and *Nama-smaran* is the only course for the people to pursue if they want to liberate themselves from the coils of Samsara. It is the ideal path for householders, it is the best of all paths. Bhakti is of many types. You may have heard of *Navavidha Bhakti* or nine types of Bhakti. The most important thing to remember in Bhakti is surrender. Simply doing Bhajan, going to temples, doing Puja, offering flowers and calling oneself a Bhakta does not constitute Bhakti. Real Bhakti is absolute surrender to God's will. We should have God-remembrance like *thaila-dhara*, or an unbroken stream of oil. All this you can achieve with Guru's help. The Guru's main purpose is

to save the devotee, to steer him on the right path, according to his abilities and capacity. The Guru only wants his disciple's good. When the mere thought rises in your mind to seek God, He brings you to your Guru, to whom you should surrender and place yourself unreservedly in his hands. He will do the rest.

We should not allow ourselves to be swept over by passing calamities or troubles. Let us learn to cultivate patience and powers of endurance knowing full well that whatever we are going through are the fruits of our past Karma. Once you develop this attitude to life, no man is your enemy, you are everyone's friend, because you see God and only God in everyone. He who thinks of Him and Him alone, with all love and devotion, is the true Sâdhu. He loves to hear the names of the Lord sung and always hankers to hear the names of the Lord. A man who wants to be a Sadhu should be at peace with everyone else. He must look on everyone as his very own. How do you recognise a Sadhu? He looks on the prosperity and achievements of others as his own and rejoice in them; he strives to attain God with single-minded devotion and determination. Having become a Sadhu, he overcomes his restless mind and realises his own Self. Krishna tells us that the Sadhu, in this state, "thinks and hears only of Me, speaks to others only of Me, and sings only My glories." The Sadhu is never hurt by passing tribulations. How can it be otherwise, when he is always lost in the thought of God, when he looks on all forms around him as those of his own beloved God?



## Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji during Chitrapur Rathotsava 1998

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

ॐ श्री गुरुभ्यो नमः  
श्री भवानीशङ्कराय नमः  
श्री मात्रे नमः

All of you have come here to attend the Rathotsava. There are various Vaidic ceremonies and rituals going on here. We can call them Anusthaan. But, Utsava has a separate identity. Utsava - Ut + Sava. Ut = Up. Utsava is the rising up, the spontaneous upsurge of devotion and religious zeal, expressed through prayers and many other ceremonial services. Utsāha - enthusiasm - is the keynote of Utsava. Utsava is a collective affair - the more, the merrier - wherein young and old, men and women jostle with each other enthusiastically to serve the Lord. For Chitrapur Samaj, this Rathotsava is a big festival. (parva) We wish to reiterate that the Utsava is a beautiful symbol of the benign Grace of the Guru. Don't forget that it is a gift of revered Swami Krishnashram to the community. Shishya Swami (H. H. Pandurangashram Swamiji) fondly wished that Rathotsava be held here and the

solicitous Sadguru, Swami Krishnashram, readily conceded the Shishya's wish and prayer

Adoration of the Guru - Guru Upāsanā - is our principal Upāsanā and this Utsava is a symbol, an eloquent reminder, of Guru's Anugraha, Grace. If you just remember this, it will enthuse you even more to participate in it with renewed devotion.

Guru Tatva is at the heart of Guru Upāsanā , Adoration of the Guru. You should ponder what Guru Tatva is. Guru Tatva is one and one only. It is the redeeming power of God. It is this Guru Tatva that manifests to the devotees in various guises - now as Bhavani Shankar or Dattatreya and yet again Devi or Dakshinamoorthy or some other. The objects of adoration - Upasana Vighraha - keep changing, as our Prakriti, nature, keeps changing. But, underlying all these various manifestations there is only one Shakti - Guru Shakti. You should focus your mind on the Guru Tatva. Meditate on it. It is this devotion to Guru Tatva that lends meaning to all these ceremonies, programmes, etc. that were going on. Utsaaha, enthusiasm, alone is not enough. It should be tamed and tempered by allegiance to Guru Tatva. One should always remember this salutary precaution. Otherwise, there is the imminent risk of a Saadhaka going haywire as happened to a monkey.

Once in the celestial court of Indra, it was business as usual, with all gods and goddesses in full attendance. Suddenly, there was a loud bang and lo, a monkey had landed right in their midst, taking everyone unawares. He was a visitor from the earth below. It is no small feat to travel from earth to Indra-lok in a physical body. How could this monkey accomplish the feat? The monkey replied that it was

all due to his tapas, his arduous penance and, thanks to a boon he had received, he can now travel as he pleased here, there and everywhere physically. Indra asked him what he now wanted. The monkey said he was powerful enough even to topple Indra from his throne and sit there! Indra was nonplussed as to how to deal with this unwelcome visitor from the world of mortals. He sent for the Devaguru - Brihaspati. Brihaspati gave quick, close look at monkey and could know what had gone amiss. The monkey had performed enormous tapas, but without the controlled guidance of a Guru. Tapas had brought about accession of power, but maturity and wisdom had not dawned. Even psychic disturbance can bring about miraculous powers, siddhis, but there is no guarantee that they prove beneficial in the end. The monkey had come to this sorry pass due to want of Guru's guidance

An agitated Indra asked Brihaspati as to how he should deal with this tiny tormentor. If the latter approved, Indra could slap him down with his thunderbolt. Brihaspati was, after all, a Guru with a heart overflowing with compassion. He dissuaded Indra from inflicting any harm on the monkey. "This monkey is extraordinary. He has performed amazing feat of tapas, but, he is now disoriented because Guru's guidance was not there. All that is needed now is to open his eyes so that his energies can be constructively channelised, and he can express his fullness." said Brihaspati

This is the hallmark of the Guru. He accepts all, rejects none. Brihaspati told the monkey: "You can travel everywhere physically, isn't it? Have you explored the limits of universe?". "So far, I have not given a

thought to it," the monkey replied, "but, if you wish I am ready to take up the challenge. I shall explore the limits of the universe." Brihaspati bade him to do so and off went the monkey. He went far and wide and, at long last, came up against a pole. A sign was there reading: 'End of the Universe'. He was elated. He sat on the pole for while, relieved himself and dashed back to the Indra-lok triumphantly.

Brihaspati asked him whether his mission was a success. Beaming with pride, the monkey answered "yes" and narrated the detail, Brihaspati then showed him his palm and said : "I will bless you with a very fine, penetrating vision. Look into my palm and tell me what you see." The monkey looked into Brihaspati's palm and said: "I can see the court of Indra and all who are seated here." Brihaspati said : "I will sharpen your vision even more. Now, look and tell me." The monkey could now see in the palm all the exotic places he had traversed and also the pole announcing the limits of the universe, and was astonished.

Brihaspati then gently told the monkey: "My child, can you now realise that all your exploits and exertions are contained in my little palm? You have not gone beyond the confines of my palm." The monkey saw the point. He felt utterly humbled, his ego deflated, and he fell at the Feet of Brihaspati, received his blessings and returned to earth, wise and mature, very much chastened.

Have you understood the moral of the story? Please don't think we are referring to an individual or a group, quoting the monkey as an example. Reading between the lines in this manner comes naturally to our Saraswat Samaaja. But, no, we are not singling out



anyone in particular. The story has a moral for all. We should constantly ponder: "What are we doing, where are we going, what for and for whom are we doing all that we do?". If you do so, Guru-Shakti will do the trick. Corrections will come in your day-to-day life. Learn to respond to the Guru-Shakti. That's all.

"I may be doing things rightly or wrongly, but I am always in the Hands of the Guru. He will give me strength. He will give me Buddhi and I will attain my fullness under His watchful guidance. This is His assurance"- this conviction, this bhaavanaa, should strike deep roots in you. This conviction should get an added boost when you come here for the Rathotsava. "Whatever we do, it is for my Guru" - thus should you think and feel. By Guru we don't mean a Vyakti, an individual. Make no mistake : Guru is not a Vyakti, but a Shakti. If it were an individual, a Vyakti, he is here today, gone tomorrow. How can then be a paramparaa? Guru is a Shakti, a flowing stream of power and potency. Learn to be open to it, to be receptive to it, learn to respond to it. And learn, time and again. Whatever Dhyaana or Upaasanaa you are presently doing, continue doing it. The more you respond to Guru's guidance, faster will Shuddhi - purification - come into your speech, thought and deed. Slowly, but surely, you will get that refinement of heart, that subtlety (sookshmataa), so essential to experience the Love of God. Please cherish these tips in your mind and you will be set on the right course, we assure you.

"laagi lagana Guru-charanana ki" - Charana. Charana is a beautiful word. Sanskrit words are derived from a root, dhaatu. When you reflect on this

dhaatu, you get more understanding. Charana is derived from 'chara' and it signifies: movement (gati) and eating up (bhakshana). Devotion to Guru's Feet gives a sense of direction to our life, it imparts dynamism to move ahead on right lines. This is connoted by the aspect of 'gati'. The other meaning is Bhakshana, eating up. The Feet of the Guru gobble up our faults and foibles, our pettiness and perversity and render us pure and immaculate. Devotion to Guru-Charan cleanses us. Ultimately, what endures is Guru Tatva alone. "In His contentment, lies my fulfilment" - as you reflect on these lines, you move closer to Guru Tatva. Guru makes a 'svaahaa' of your ego and restores your original Ananda, the joy of Self.

People often complain that their minds waver during Saadhanaa. "Oh, it is ten years since I have been doing this Japa, but ekaagritaa (one-pointedness of mind) is eluding me." This is a typical complaint. You shouldn't lose heart. Ekaagritaa will come, but have your vishvaasa (faith) unwavering. Grow Ruchi (taste) for the Mantra you have been initiated into. These Mantraas are all divya, divine. Their effects may not be palpable on the superficial mind. Keep up your practice. Don't give up. Ruchi/Rati - a positive liking for the Japa - will grow. "I am surely going to experience the Love and attain Him" - Have such nishthaa. Such nishthaa will grow deeper and deeper, but you should be patient and not look for results overnight. A moment will come when you can feel the Guru's unseen hands guiding you, nay, you will feel you are having a silent dialogue with Him. To reach this goal, it is not necessary you give up your hearth and home, your daily chores, your duties and responsibilities towards family. Just be convinced that you are safe and secure

within the 'Kara tala' (palm) of the Guru, that's all.

We will now tell you five points. Listen attentively. These tips will bring about Shuddhi (purification) in your life and hasten your progress:

1. First and foremost, you should have Aastikya Buddhi in whatever Saadhanaa you are doing to the effect that it is going to be beneficial to you. This positive outlook comes by Satsang (spiritual get-to-gethers), study of sacred books or proper and timely guidance by elders in the family or community.

2. This positive frame of mind should be fortified by Nishthaa. Otherwise, your sense of commitment will collapse at the first onslaught of a temptation. "This is Nishthaa. This also comes by Satsang and the thirst of your own Saadhanaa. "God is there and I am here" - this is not Nishthaa. "God is there and I am going to realise Him, experience Him" - this is Nishthaa.

3. The third factor is Ruchi. The Saadhanaa you do, should delight you. You must enjoy doing it rather than doing it just for the sake of duty. To instil this taste is a bit difficult. Here, during Rathotsava, all these programmes - music, dance, drama hold your attention. Taste for such diversions comes naturally. You should remember that the ultimate goal of all these diverse activities is to lead us to God.

Take, for instance, the dance. The danseuse was demonstrating various gestures (mudraas) during her performance. A mudra is so called because it releases joy (mudam draavayati iti

mudraa). When you learn to appreciate aesthetically at subtler levels, you will realise that the whole creation is God's mudraa, an outburst of His joy. So, these various programmes are not ends in themselves. The Ruchi you have in them should pave the way for Ruchi in remembering the Guru, remembering the Lord. That should be your ultimate lakshya, goal.

4. Next in Samādarah - profound regard and respect for the Anushthaan you are doing. You should not divulge to others the Mantrās you have been initiated into. Mantrās imparted to you sacred. You should cherish it like a treasure. If you have some precious possession, some secret treasure, will you go to market-place and hold up your treasure for one and all to see? If you make a public display, then you make it vulgar and cheap. Your attitude towards your Mantrās should be likewise. It is a measure of your respect (samaadarah) for the Mantra.

Same attitude of respect should impel you not to let up on your daily practice. "I have assured my Guru and God that I am going to do Japa for 108 times, 21 times or whatever and I am certainly going to do it, come what may." This is Samādarah. When it is not there, one becomes casual and slovenly in his Sādhanā. "I will not get distracted in the presence (sannidhi) of God and His sannidhi is right in my heart". When such high esteem is there, it does not take long for even a vikshipta (distracted) mind to calm down. Develop this

outlook for your Japa or whatever you are pursuing as a Sādhanā. It will protect you even under trying circumstances. In fact, cultivation of such healthy respect for everything that is holy and sacred is the essence of our Sanskriti, our culture.

5. *Aruchi/Virakti* - a positive dislike for anything that will deflect you from your Sadhaana should be there. There are many occasions when you need to exercise this dislike. Isn't it? Trivial chatter, saucy gossip - "so & so said like this...." When such distractions are likely, you must press your Aruchi or Virakti button and silence your mind: "no, I have no interest in these petty things. I have come here to serve the Lord, to develop Love for Him."

If you put the above tips into practice, you will surely move faster on the ladder of spiritual success. During these past few days you have all basked in spiritual sunshine. Don't let that mood drain off. Take a bit of that mood back home. Recollect this atmosphere off and on. Recreate it in your mind and all distractions (vikshepa) will surely take to their heels. Needless questions will not trouble you. They will subside. They will look irrelevant because you are now contacting the Truth, God, who is the solution to all the riddles of existence. May Lord Bhavani Shanker answer all your needs! May He enrich your lives and hearts with that Samriddhi (abundance), not just in terms of money, but in terms of fullness, joy and contentment - the genuine Samriddhi sought after by all! We are confident all of you will come here again and offer your sevaa. Our prayers for your welfare and uplift, both individually and socially.

Then, Swamiji sang a beautiful Bhajan in praise of the Guru charan, with the devotees repeating line by line and, in conclusion, said :

All of you have come here and have put up with a lot of discomfort. May this act of endurance itself be a form of Tapas (penance) and be offered at the Lotus Feet of Lord Bhavani Shankar. May the Lord shower His choicest blessings on you all.

Namah Pārvatee Patayey Hara Hara Mahādev!

*(Tr. V. Rajagopal Bhat)*

*(First published in May, 1998 Sunbeam)*



  
*Gurūpadeshah*

An attempt to look too much into the future may prevent us from living in the present. The peace, strength and generosity of the spiritual which we crave for, can be ours in this moment itself.

- H.H Shrimat Sadyojat Shankarashram Swamiji  
(Mumbai, 13.12.2016)

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## DEVOTION LEADS TO HIGHEST GOOD

Man will continue to be subject to the cycle of births and deaths until he attains liberation (mukti). The effect of his stock of punya and papa (merits and demerits) will impact him in the form of prarabdha (karmic destiny allotted for the current lifetime). However, one can escape this cycle of transmigratory existence through the attainment of atma-jnana (Knowledge of the Self).

While it is true that, in principle, every person is eligible for Atma-jnana, it cannot be easily attained by all. There are several yama-niyamas and sadhanas (austerities and spiritual practices) to be observed. Our forefathers have prescribed devotion towards the Lord and chanting His holy name as the primary means during this Kali Yuga.

Even as man performs his daily karma, he has to work towards strengthening his devotion towards the Lord. Much shreyas (spiritual welfare) will follow and there will be progress on all fronts. The effect of his demerits will diminish to a fair extent owing to his pashchattapa (repentance). With increase in faith and devotion towards the Lord, man's mind will get purified. This is what Lord Sri Krishna says to Uddhava in the Srimad Bhagavatam:

**यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् ।  
तथा मद्धिषया भक्तिरुध्दवैनांसि कृत्स्नशः ॥**

"In the same way that the heat of a strong fire completely burns wood to ashes, devotion towards Me will completely destroy all papa."

As accumulated papa gets destroyed, the mind gets purified (attains chitta suddhi). Eventually, through the Guru's upadesha (instruction), Self-knowledge dawns and man will attain liberation (moksha).

Our blessings for everyone to understand this well, cultivate devotion and become a recipient of the Lord's grace.

*(Courtesy: Tattvaloka)*

# TEACHINGS OF SWAMI ISWARANANDA GIRJI MAHARAJ

## THE WHEEL AND THE WEB

As one of the oldest hymns associated with the *Taittiriya* school of Krishna Yajurveda, *Shvetashvatara Upanishad* occupies an important place in *Vedic* literature. Adi Shankara, who refers to it as the *Mantra Upanishad*, has provided a comprehensive commentary. The *Upanishad* is attributed to sage Shvetashvatara, which literally means a 'white mule', as white horses and mules symbolise knowledge.

A key feature of the *Shvetashvatara Upanishad* is its emphasis on the *bhakti* or *Upasana* aspect to realise the Supreme. It has passages allied in thought to the *Sânkhya Yoga*, with the *Upanishad* laying equal stress on *jnana*, *bhakti* and other spiritual paths. It is, thus, an attempt at synthesis of various views to realise *Brahman* on the lines of the teachings contained in the *Bhagavad Gita*. The *Upanishad* identifies *Brahman* with *Rudra*, who is conceived as the material and efficient cause of the world as well as its guide-cum-protector. The *Upanishad* contains 113 verses, or *mantras*, in six chapters.

### The First Principles

We propose to take some *mantras* from the sixth chapter of *Shvetashvatara Upanishad* for our *Samvit* contemplations (*Brahma chintana*). The



*Shvetashvatara Upanishad* provides a unique example of what may be called "Samvit literature." Even as a piece of literature, this *Upanishad* is a rare gem, unique in its content, style and treatment.

The sixth chapter is, in an abridged form, the totality of the entire *Upanishad*. The first two *mantras* give an understanding of the relationship between the phenomenal world and the Creator. The next two *mantras* explain how *Karma* and *Jnana* help the individual to come to such an understanding. The next couple of *mantras* bring in the mystical tradition. They speak about the nature of the *bhâva* which is necessary to give meaning to *karma* and beauty to *jnana*.

The rest of the ten *mantras* speak about the entire gamut of spiritual practice and achievement--the state of realisation, the nature of salvation and the transcendental glory of that oneness which the individual arrives at.

### **Samvit Sâdhanâ**

*Samvit sadhana*, or practice of Self-knowledge, does not take unnatural postures for the sake of novelty. It expects you to take up the fabric of life as it comes and intelligently fashion the outfit suitable for climbing the spiritual heights. *Samvit sadhana* wants you to go deep into every experience of life. Everything is meaningful, everything is fruitful. You will have to accept all and rise above them to prove your excellence and feel your own divinity. For such

an effort, *Shvetashvatara Upanishad* comes very handy.

The *Upanishad* launches straight into the problems of life or, rather, the beginnings of life. It raises this question: "What is *Brahman*, the cause of the Universe? From what have we all emerged?" The first few *mantras* of the last chapter give us the gist of the whole proceedings.

### **Jagat Kârana**

Now we take up the **first mantra**: The initial note, the theme of the very first *mantra* of the entire *Upanishad* is a discussion of *Jagat-Kârana*.

स्वभावमेके कवयो वदन्ति  
कालं तथाऽन्ये परिमुह्यमानाः ।  
देवस्यैष महिमा तु लोके  
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

"The far-sighted philosophers declare the world phenomena to be the Nature of things, while others attribute it to time. But, alas, these are verily confounded. Indeed, the worlds are the glory of the Creator. By the power of his mere presence, the cosmic wheel rotates."

The *Upanishad* exclaims: "This is the wheel of *Brahman*, the Infinite rotating solemnly to a rhythm." Who is rotating it? "*Devasyaisha Mahima*-the glory of the Lord!"

The *rishis* have studied the issue of *jagat kârana*. After considering the principle of *svabhâva* (nature)

and *kâla* -(time), they reject both as insufficient.

When we look at life, we find the flow of time; whatever we try to achieve is swept away in course of time. Is there anything really achievable in life? *Kâla*, or time, seems to be supreme. This instability (*asthiratâ*) or impermanence (*anityatâ*) of things leads us to the logical conclusion about the *asukhatâ* of life (*anityam asukham lokam--Gita*). The endless (*ananta*) alone remains, which we try to measure by some movements as a second, a minute, an hour, a century, etc. When we try to take the entire cosmic phenomena in one sweep, we come to face the Infinite time.

Time is not making things, time is also being made by things. To know the roots of time you have to take hold of the present, which is the only foothold of time, and the state and situation of the mind in that present, and try to go beyond, and see the absolute time. We have to go beyond the interior of our being to know what 'unrelated-time' is.

Our *rishis* dared to go beyond their own being. Those who wanted to avoid the issue put up the *svabhâva* theory: The Nature of things is the ultimate. There is no going beyond. If *svabhava* is a law then you must be able to define it; and there must be a lawgiver. Who is this *Deva* and what is his great glory, we will meditate upon in the following chapters.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)

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# GOD IS LOVE

## BY SWAMI RAMDAS

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God is defined as Love. What does this word Love here signify? What is its real nature? Love is absolute and is perfectly impersonal; it is the pure and dazzling power of the Spirit that dwells in and pervades all beings and things. Love is infinite and eternal. Love is beyond the implications of name and form - still it works through them. Love is beyond the sense of duality - still it reveals in multifarious ways. It is the omnipotent power that guides and controls all things.

Love is unaffected by the touch of time and place. The so-called right and wrong are unknown in the realm of Love. It is not coloured by the conflict of opposites and the modes of nature. Its light is of a crystal. Love is spontaneous in expression and therefore supremely blissful. Its manifestation is based upon its indivisible unity and oneness with all that exists. Love is the one truth and one power. Love is ever taintless, ever flowing and ever acting from a transcendent plane. All opposites neutralise in the undifferentiated spirit of Love. Love is the mystic solvent of all diversity.

To realise God who is Love, you are asked to love one another; to look upon others in the same light as yourself; to feel for others as you do for yourself. Can you understand the secret of this

Love if you only strive to attain it through physical or mental perfection without seeking for a greater ideal? No, this is not possible. On no lower plane can you love another as yourself. You have to transcend individuality; you have to rise higher than the body and mind and realise the universal and immutable essence of your being, and then alone can you love another as yourself - not otherwise. You must attain to that consciousness in which you experience the ecstasy of oneness with all beings and creatures in the world. You must feel at the core of your heart that you, another and all are forms of one underlying Spirit. Diversity is merely on the surface. In the splendour of Truth, you and all are one.

In the vision of oneness and sameness of the life-principle there can be no dualism and the consequent clash of opposites. This vision is of Love - a pure emanation of an almighty and impersonal Spirit. Love's nature is therefore equality and harmony founded on the knowledge of oneness of all beings.

Compassion is the first quality to be developed in order to attain the bliss of impersonal Love. At the sight of suffering your heart is touched and it melts. In a mysterious way you now feel the suffering of another as your own. This feeling is not of the body or mere mind. It is the outcome of a consciousness of something that equally dwells

within you and the sufferer, and which is undivided. By a strange impulse you are urged to succour him. Your act of relief, whatever shape it takes, yields you inexplicable peace and joy. Verily, the peace that you thus derive has sprung from nowhere but the outer fulfilment of your intuitive or mystic realisation of inner identity with the sufferer. When impelled on by Love, you invariably take your stand on the impersonal Truth of your existence.

So long as you are only seeking for perfection of Love in the relative good conceived by you as an ideal, you will be caught in the labyrinth of a never-ending quest. Understand at once that the root of Love is in your impersonal Self and to realise it, awakening the heart to the feeling of compassion and the resultant selfless action is essential. Perform life's all activities in such a manner that you can every moment be conscious of your identity with the whole creation. Do not rely on any standard, however exalted, which is merely dogmatic, ethical or mental. Soar beyond all conditioned states of thought and life, and, reaching the infinite Reality, make this great Impersonal as the one immortal standard of your entire life. This Truth or God has become all - there is none besides He.

*(Courtesy : The Vision)*

# SHRĪ CHITRĀPUR MATH

## SHIRĀLĪ

FOR THE KIND ATTENTION OF ALL LAITY MEMBERS AND DEVOTEES

Jai Shaṅkar to All,

I am pleased to inform all of you that H.H. Swāmījī after the performance of His Chāturmāsa Vrata at Mallāpur has now shifted His camp at Kārḷā Math.

H.H. Swāmījī during this auspicious period of Chāturmāsa could establish His divine connection with His Guru-s and the Guruparamparā through His intense Sādhanā and Anushthāna. H.H. Swāmījī has expressed His deep satisfaction with this divine linkage that He could establish with His Guru-s.

H.H. Swāmījī has now expressed His desire to take complete rest at Kārḷā Math for next couple of months in the midst of Gurusannidhī and Durgā Parameshwarī temple. While at Kārḷā Math, H.H. Swāmījī will also pursue His music interests in the company of some of the exponents of Indian classical music. During this period, H.H. Swāmījī will also observe His Ekānta on a regular basis.

The Laity is requested to honour H.H. Swāmījī's desire to take complete rest at Kārḷā and not visit Kārḷā Math.

The undersigned has been directed to handle all the administration matters related to SCM and affiliated institutions with support from key members of the Finance and Admin Committee.

This is for your information.

With Regards,  
Praveen P Kaḍḷe,  
President

Standing Committee - Shrī Chitrāpur Math

16<sup>th</sup> October 2021

Shrī Chitrāpur Math - Shirālī, Uttara Kannaḍa, Karnāṭaka, India 581354  
[www.chitrapurmath.net](http://www.chitrapurmath.net)

Page 1 of 1

# Little Ravikiran –Bhadrāpada 2021

## Swāmījī says:

We can increase our inner strength and derive joy in our daily activities by doing our Sadhana and recognising our connect with the Lord.

Navaspandan:

<https://chitrapurmath.net/gallery/default/videos?page=1&id=563>

## Story Time: Ranga

Ranga was a little pony and every horse in his large family loved him a lot. The horses lived in large stables which stood on green meadows by a stream.

Ranga watched keenly how his older siblings got about their daily chores. He watched Raghu and Shiv who were assigned the work of pulling the cart. Every morning, the farmer would load the cart with farm produce. Raghu and Shiv trotted to the market along with the farmer and returned with goods that was needed by the farmer – seeds and fertilizers for the farm and groceries for the kitchen.

Ranga saw how cousins Dhruv and Naina were being trained for racing. These two put in herculean efforts every single morning. Ranga saw them galloping at high speed. He also observed how sharply they would listen to their trainer and obey every single



command. He watched in awe as his father and uncle helped the farmer till the soil.



“What different ways to work for the Master”, thought little Ranga. “I wonder what task I will be assigned when I grow up”, he wondered. He trotted up to his Amma who was grazing in the

meadows. “Amma, what work will I do when I grow up? Will I join the race like Naina-tai? Or do you think I will have to till the farm like Papa does? I am so curious to know, Amma!”

Amma smiled at Ranga and said, “Whatever work is assigned to you, Ranga, do it joyfully! Tilling the land is as important as racing! And soon a day will come when your talents will be recognised by the master and he will put you in the right slot.”

Days passed by and soon Ranga grew up into a handsome colt. One day, the master took Ranga with him to the market in the little town nearby. He explained to Ranga – like he would to a child – “Look, Ranga! This is called the Post Office! And here is the veterinary hospital - where sick animals are brought for treatment. And can you see this shiny red vehicle? This is the fire-engine! That smart man out there is the fire-fighter.” Ranga observed everything with his large eyes and sharp ears. A little ahead, the master said, “Here is the school that children of the town go to. And do you see that temple? That is the temple of Lord Hanuman – every village in India has a temple dedicated to the Vayu Putra!” Ranga was an intelligent horse and listened carefully to his master.

Back home, Amma said, “Yes, Ranga! The master has introduced each of his horses to all the important places in town!”

A few weeks later, one rainy night, all the horses had fallen asleep. Ranga smelt something and woke up. His large eyes spotted smoke and that rang a bell in his mind, “Didn't the master say that a fire can destroy everything in no time? Looks like the big shed where master stores the seeds has caught fire!”

Ranga didn't think of waking up anyone. He shot in the darkness and the pelting rain -he galloped like the wind that blew that night. He went straight into the fire station and neighed loudly. He stamped his feet till the fire-fighter guessed that Ranga was trying to say something. The firefighter followed Ranga who galloped back to the farm. By then, his Amma had woken up and was stamping her feet to alert the other farm animals.

The fire engine drove straight to the shed and began dousing the fire. Within minutes, the fire died down. By now the Master was awake – the alarm of the fire engine had woken the farmer and a few of the helpers. The men rushed to the shed. Fortunately, the rains too ceased and they could assess the damage done by the fire. “Why, we hardly lost anything! Thank you! You seemed to have arrived on time” he said to the fire-fighter.

The firefighter looked at Ranga and told the farmer, “This handsome colt is the one who galloped to the station at top speed and got me into action!”

The master had tears in his eyes as he said, “You will be my personal horse, Ranga! I can never thank you enough for the

intelligence you displayed tonight!”

## **Fun Facts: Straight from the horse's mouth**

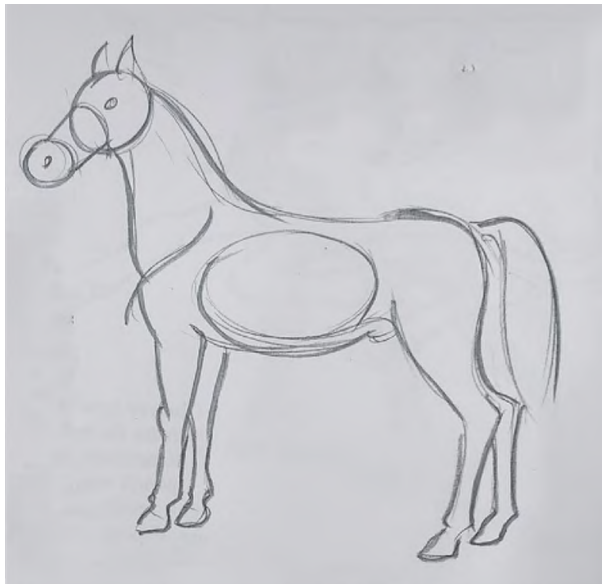
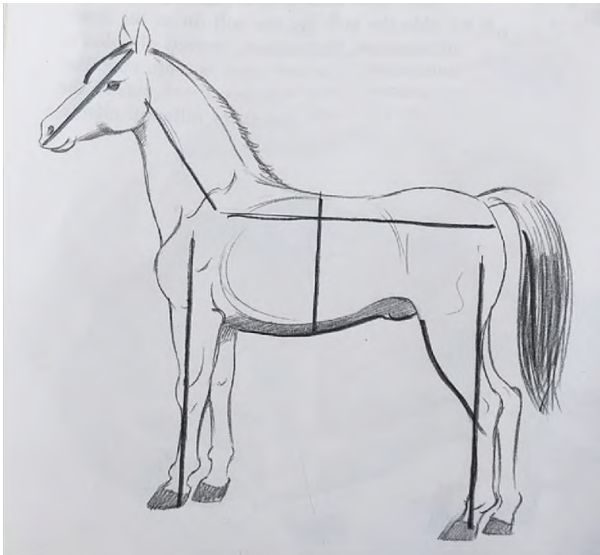
- A horse can sleep while it is standing!
- Horses have lightning-fast reflexes.
- They have nearly a 360 degree field of vision - and such large eyes! Bigger eyes than any other mammal living on land. Since the eyes are placed on the side of their heads, they can see almost 360 degrees.
- Horses can gallop at around 44 kilometres per hour. The fastest record is 88 kilometres per hour!
- While a male horse is called a stallion, a female is called a mare, a young male is a colt while female young is a filly. Ponies are small horses.
- The hooves of horses are made up of keratin and grow constantly. They need to be trimmed in order to keep the horse fit for walking and running. People who trim horse hooves are called farriers .
- Horses cannot breathe from their mouths like other animals.
- They can be bred with zebras and donkeys to produce sterile offsprings called zebroids and mules respectively.
- In natural conditions a stallion has 40 teeth while a mare has 36 teeth. Breeders remove the extra 4 teeth called wolf teeth in the males.

- Both sexes of horses of some breeds like the Gypsy Vanner breed have moustaches ...a bunch of hair growing just below the nostrils

## **Pun Time: Horsing Around!**

- **Rein it in with the gossip!** You'll stirrup trouble.
- **Go to bed!** It's pasture bedtime!
- **Still complaining?** Get off your high horse.
- **A horse walks into a restaurant...**The waiter says, "Hey!"  
The horse replies excitedly, "You read my mind!"
- **Scratchy throat?** You sound a little hoarse.
- **Let's skip the opening act.**I only care to see the mane event.
- **What do you call a horse who lives next door?**Neigh-bour!
- **I got promoted...**And now I'm saddled with so much more responsibility.
- **I got paid** - It's nice to be financially stable.
- **Why are we going so slow?**We need a little more horsepower.
- **My horse is nocturnal...**A true night-mare!
- **Did you like these horse puns?**Yay or neigh?

## Activity Time: Drawing a horse



## Ponder Awhile: Grandpa's Garden

Grandpa had his breakfast  
And out he went one day  
Curiously I followed him  
Kept aside my play

Garden tools in his hands  
Away he went a-swinging  
Digging now, planting next  
Sapling after sapling!

I asked my Grandpa  
“Isn't this process slow?  
Don't these jamun trees  
Take many years to grow?”

Grandpa smiled and said,  
“This huge mango tree  
Was planted by my grandma  
The fruits are eaten by me!

So when I plant this jamun tree  
My great grandchildren one day  
Will eat the fruits of this tree  
And under its shade will play!”

## Long long ago: Chetak

Chetak, was the horse of Maharana Pratap, when he fought in the Battle of Haldighati on June 21, 1576. Chetak was wounded in this battle and later died - since then has been immortalized in the ballads of Rajasthan.



In this battle, Maharana Pratap's forces were decisively outnumbered. While mounted on Chetak, Pratap made an attempt on the Commander who was leading the Mogul army. When Pratap saw that the battle's tide was turning against him, he charged towards the Commander who was directing the battle seated on an elephant. Pratap made a frontal charge at the Imperial army, hacked his way through the massed ranks of enemy combatants and reached the elephant. Once there, Chetak reared high in the air and planted his hooves on the forehead of the elephant. Pratap threw his lance at Commander, who ducked in time. The blow fell on the mahout instead, who was killed instantly. In the general melee that followed, Chetak received a fatal wound on one of his legs. This was the turning point of the battle. Mewar's bold gamble to siege the battle in its favour had failed.

Maharana Pratap did not want to leave a battle in between, but was prevailed upon by his faithful followers. One of the Jhala Sardar literally snatched the Royal Insignia from Maharana's person and wore them himself, thus making him a target for the Mughal Army.

As the Mughal army fell upon the Jhala Sardar mistaking him for Maharana, Maharana left the battlefield with some of his loyal followers. Chetak was exhausted and seriously wounded, but laboured on carrying his master, about 2 miles from the site of the battle he came across a small stream. It was here, while trying to leap across the stream that Chetak collapsed.

Maharana erected a small monument for his horse at the place where Chetak fell. The monument stands at Haldighati in Rajsamand District



Source: <https://military.wikia.org>

Picture credit: <https://myudaipurcity.com/>

## Heritage Time: Uchchaihshravas



Uchchaihshravas is a seven-headed flying horse, created during the Manthan - the churning of the milk ocean. It is considered the king of horses.

The snow white

Uchchaihshravas is often described as a vahana of Indra (the King



of gods).

The legend of Uchchaihshravas, rising from the milk ocean also appears in the Vishnu Purana, the Ramayana, the Matsya Purana, the Vayu Purana.

*Picture credit: <https://poojabell.com>*

@

We welcome your feedback at [littlelavikiran@gmail.com](mailto:littlelavikiran@gmail.com)

**Your feedback is important to us!**

Credits:

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Little Ravikiran created with love by Jyothi Bharat Divgi

**P. P. Shrimat Sadyojat Shankarashram Swamiji  
at Karla on Vijayadashami, 15-10-2021**







**Devi Bhuvaneshvari at Shirali during Navaratra festival - Some Photos**









Devi Durga Parameshwari with Alankar at Karla on Kojagari Poonima. (Courtesy: Anushravas)



Kojagari Lakshmi Pooja at Shirali (Courtesy: Anushravas)

**VIJAYA DASHAMI THROUGH THE YEARS**  
(Courtesy: Anushravas)



**H. H. Shrimad Anandashram Swamiji performing Shami-Puja at Shirali on Vijaya-Dashami [Photo Courtesy - KB Jothady]**



**Pattabishek of H. H. Shrimat Parijnanashram Swamiji III Vijaya-Dashami (1967) [Photo Courtesy - KB Jothady]**



**Pattabishek of H. H. Shrimat Parijnanashram Swamiji III  
Vijaya-Dashami (1967) [Photo Courtesy - KB Jothady]**



**Pattabishek of H. H. Shrimat Parijnanashram Swamiji III  
Vijaya-Dashami (1967) [Photo Courtesy - KB Jothady]**





**H. H. Shrimat Parijnanashram Swamiji III performing Shami-Puja at Shirali.**



**H. H. Shrimat Sadyojat Swamiji performing Shami-Puja at Shirali (2020)**



**H. H. Shrimat Sadyojat Swamiji performing Shami-Puja at Shirali (2020).**



**H. H. Shrimat Sadyojat Swamiji performing Shami-Puja at Shirali (2020).**





Vahana-Puja at Shirali (2020).

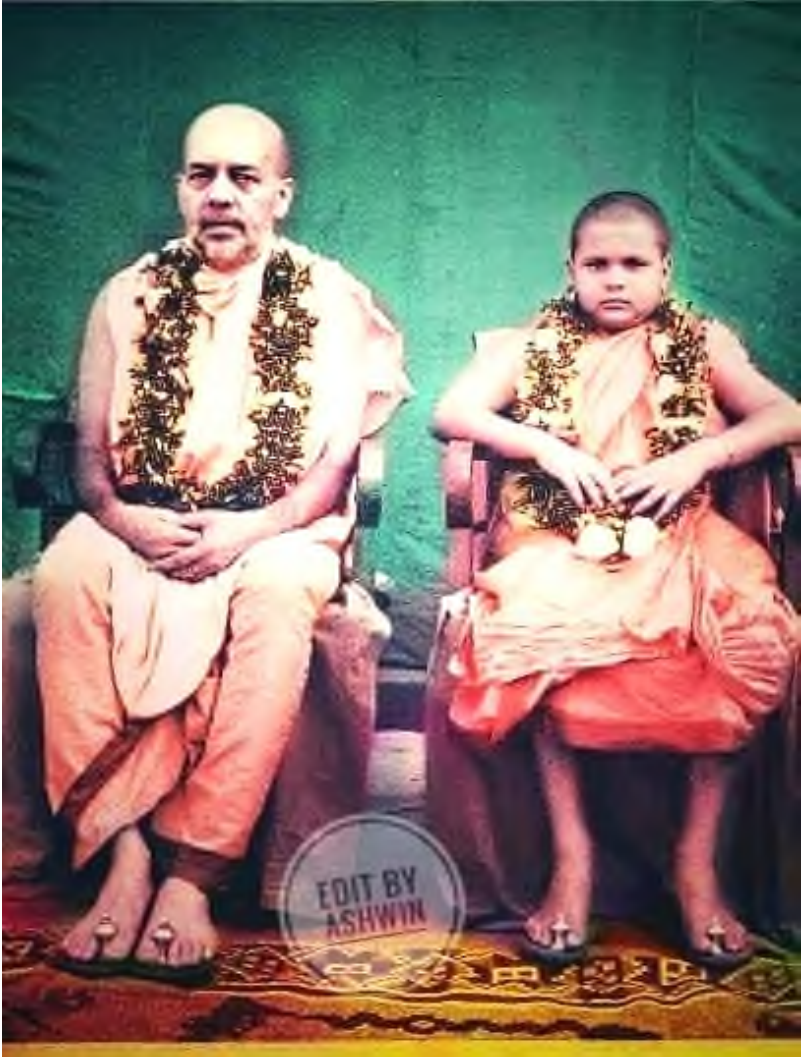


Vahana-Puja at Shirali (2020)

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