

चक्षुर्विन्द्यै तनूभ्यः ॥ श्री चित्रापुर मठः श्रीवल्की ॥

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॥ तस्मै श्री गुरवे नमः ॥

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V. RAJAGOPAL BHAT, Editor

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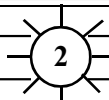
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“सा मां पातु सरस्वती”



**PRAYERS, PRAISES & PSALMS
THE UPANISHADS**

Yagnavalkya tells Janaka:

स्वभावामेके कवयो वदन्ति, कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके, येनेदं भ्राम्यते ब्रह्मचक्रम् ।

Some sages speak of Nature as the cause of Creation; others, deluded as they are, speak of Time as the cause. It is the glory of God whereby this wheel of Brahman - creation - is kept revolving.

आरभ्य कर्माणि गुणान्वितानि, भावांश्च सर्वान्विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः, कर्मक्षये याति स तत्त्वतोऽन्यः ॥

The deluded soul acts, propelled by the three GuNaas (satva, rajas, tamas) and impulses (like desire, anger, greed etc). When action is done without these impulses (desireless, motiveless action), his karma is nullified and he regains his essential nature (as the eternally pure, awake and liberated Atman - nitya shuddha buddha mukta Atman).

*(Shvetashvatara Upanishad)
...Continued*

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM WOMAN'S DHARMA

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

“They who take refuge with Me, O Partha, though of the womb of sin, women, Vaishyas and even Shudras, they also attain the supreme goal.” (*Bhagavad Gita*, IX-32). According to this verse, women *can* secure liberation.

While the Smritis declare that the husband himself is Guru to the wife, the *Bhagavata* lays down that the Paramatman should be thoughts of as the husband of all. On the whole, as Patanjali maintains, it is possible to reach perfection through *yathâbhimatadhyâna* or meditation on the deity of one's choice. But one should not forget the story in the *Mahabharata* wherein the faithful wife who worshipped the husband as her God, is shown to have been gifted with divine wisdom in a larger measure than the Yogi who had burnt down a bird with a mere glance.

We have been requested on behalf of women to deliver an address on woman's Dharma. But faith in dharmic matters seems to be second nature with women in general. On occasions, even blind faith manifests itself. “He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the pure in heart, offered as it is with devotion,” says the Lord in the *Gita* (IX-26). In view of this, the offer of leaves, flowers and the like to the Paramatman can be considered as faith. But to offer fowl, behind the back of the husband, for sacrifice at Mâri's shrine to escape Mâri's displeasure, is an instance of blind faith. “Satvic men worship the Gods; the *râjasic* Yakshas and Rakshasas; the others, the *tâmasic* folk, worship pretas and hosts of bhutas.”

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.

(*Ibid*, XVII-4). Here the worship of bhutas has been condemned as a feature of tamasic faith. On the other hand, harmlessness is described as one of the attributes of those who are born with the *daiivi sampad* or divine properties (*Ibid*, XVI-2 & 3), while action involving injury to others is classed as tamasic (XVIII-25). Again, “The divine nature is deemed to be for liberation, the demoniacal for bondage.” (*Ibid*, XVI-5). It is clear, therefore, that tamasic faith should be abandoned and satvic faith resorted to.

Blind faith on the part of women probably accounts for many of the customs in vogue in connection with marriages and thread ceremonies. Just as it is necessary to strive for the efficiency of priests, it is necessary to work for less of blind faith and more of true dharmic faith in women. This process will be facilitated if educated women who understand woman’s nature best, undertake the requisite propaganda. For example, the agitation led by ladies on the question of *kumkum-tilak* afforded us recently an opportunity for giving a ruling in the matter.

It may appear that the declaration in the Dharmashastra that the husband himself is Guru to his wife, detracts from woman’s independence. But the Smritis not only lay down that domestic finance should be entrusted to the wife, but also contain a number of sentences which require that women should be respected. Again, the householder, according to them, has no independence, apart from his wife, in relation to *dharma*, *artha* and *kama* : the husband becomes responsible for an exact moiety of the merit or demerit of his wife’s actions. Shankaracharya scored a victory over Mandanamishra, but as Bharati Devi was the *ardhāngi* of the latter, the victory was not deemed complete until Shankaracharya held a discussion with her as well and won the contest. And this he did. Needless to say, in the path of devotion, women have held their own, a fact which, so the story goes, made Narad wish that he should be reborn a woman!

“And he who serveth Me exclusively by the yoga of devotion, he, crossing beyond the *gunās*, is fit to become the Brahman.” (*Ibid*, XIV-26). May all, including women, secure liberation accordingly!



TEACHINGS OF SWAMI PARIJNANASHRAM

(Being the Summary of a talk the then Editor late Shri S. C. Trikannad had with His Holiness at “Shri Anandashram”, Khar, on Saturday January 5, 1980 and published in February 1980 Sunbeam.)

(This is a very touching and poignant interview. Our Parama Guru has poured out His heart into it, giving us a glimpse of His Universal Vision. It helps us to understand Parijnâna Trayodashi better - Editor)

Question : Swamiji’s renunciation of the Mathadipatya on 1st of December has raised many questions and anxieties in the minds of members of our community. Would Swamiji be pleased to answer these questions if I ask them and relieve our people of their doubts and worries?

His Holiness : Go ahead, ask what you like.

Question : Why did Swamiji relinquish the Mathadipatya of Shri Chitrapur Math? Was such a step necessary?

His Holiness : For 20 years, we have seen at close quarters how this community of 21,000 has been functioning and we came to the conclusion that it was no use working only for one community. For, there have always been two divisions among our people. One who believe in opposing whatever we do, for the sake of opposition and the other who tell us “wah, wah” at everything that we do but do not come forward to join us or help us in our endeavours. Our community has, really speaking, such a big name, calls itself so good, so noble and so on, but they are content to merely applaud but would do nothing else. We want to go forward and take the people forward. So, we felt that it was no use living in our community and that we could serve our

people better by stepping out of the bounds of the community. There is a Marathi saying, “**Avaghe Vishwachi Mâze Ghara**” - the world at large itself is my home. It is by Jnaneshwar and this is our watchword from now on. The whole universe is our home. We felt that it was better that we worked for the betterment of the world as a whole instead of the uplift of this small community alone. Instead of serving this small number, we can look at the whole vast world and embrace it as ours.

Question : Does this step mean that Swamiji will have nothing to do with the Chitrapur Saraswats in future?

His Holiness : We have the highest respect for our community. Really, you all are Saraswati-putrâs and we have always said so; you are all brimming with intelligence, only you do not make use of the gifts given to us by Paramatman. After spending 20 years in the community, both during the lifetime of His Holiness (Swami Anandashram) and later on, we came to the conclusion that by merely remaining in the Saraswat samâj, we cannot show proper respect for this community. By being its leader, we too are considered as one of them. Instead, by stepping out of the bounds of the Saraswat community, we can keep our love and regard for the Saraswats and continue to give them spiritual guidance. In fact, we feel that now we will be in a position to do far greater good to the community than we could in the past. So, as we assured in our Ashirvachan that day, we will never let down the Saraswat community. Indeed, we are proud of this community. Only thing is, if the community wants to continue to be guided by us, it must have the strength to bear the weight of criticism when needed.

Question : In what way does Swamiji propose to help our community?

His Holiness : Once we are out of the community, there is no limit to the extent of help that we can give. Whoever comes to us for help of any kind, physical, mental, spiritual,

financial, will always be helped by us. In fact, not only members of our community but anyone who needs a helping hand is welcome to come to us. In the past, as the Mathadipati we had to discriminate between caste and caste, community and community. Now, we will show no discrimination, we will treat all alike. Whosoever needs guidance shall have it. We hate this very idea of discrimination between man and man, we shall not discriminate on any grounds, caste, creed, religion or sex.

Question : What is Swamiji's mission in future?

His Holiness : We have widened our scope of service. Hitherto, our labours were directed for the welfare of only one small number, the 21 or 25,000 Saraswats. Now, our vision encompasses the whole world. Take for example, when we used to be in the Math, if we loved and cared for pets, there used to be a great deal of criticism. Now, wherever we live, we will be able to take good care of pets. Not only pets, we will take good care of human beings as well.

Question : Where does Swamiji propose to live in future?

His Holiness : At Lonavla, on a plot of land offered to us, we propose to have an ashram. We want to start a school for mentally retarded children of our community and others also. This was in fact our original concept of the "Anandashraya" coming up at Shirali but it has now become a Home for Infirm and Aged. That is perfectly all right, nothing wrong in that. This school for the mentally retarded children will be our very first task on hand just now. We also propose to devote our time to **Dharma Prachâr** through talks, articles, interviews etc.

Question : There has been talk that Swamiji was 'pressurised' to step down from the Mathadipatya?

His Holiness : There was absolutely no pressure of any kind from any quarter. On the other hand, only we know the moment of supreme joy that we felt when we signed the

letter of relinquishment dating it from the 1st of December. Therefore, it is not correct to say that there was any pressure. **Preranā** - yes. We did get **Preranā** to quit. As we said before, for 20 years we had seen our community and lived our life in the confines of the Math. We realised that apart from the confines of a Math existence, there was no other path ahead of us. In these 20 years, we also saw how much politics had riddled this Math existence. And, then along with this realization, we also received **Preranā** to quit. We felt that we could no longer continue the kind of existence we had undergone in the last 20 years. The step we took was quite correct and the right one.

Question : What relationship will Swamiji have with the Math at Shirali?

His Holiness : It has been our Guru Math and will always remain so-no question about it. We will continue to have the same relationship as we had in the past towards the Guru Math, where are enshrined the Samadhis of our Gurus. We will continue to visit them, worship them and will also attend the annual Rathotsava every year. The only difference between the past and the future is that in the past, our functioning in the Math used to be ceremonial, official, administrative and so on as the Mathadipati. Now and henceforth, our connection will be purely ecclesiastical, we will continue to visit the Math, stay at the Math and give guidance to those who want it from us. There will be no clash between the projects that we had started in the past like the Museum, Anandashraya etc. and the new projects that we propose to take in hand-the only thing is, in the case of the Math projects, it will be the Trustees who will administer them.

Question : What is Swamiji's message to our people?

His Holiness : Our only message is: do not attach any kind of meaning or motive to our relinquishing the Mathadipatya. **As we have already declared - we will never**

forsake those who do not give us up. Now, we are available to all people, irrespective of caste and creed. We are no longer Guru of one community alone, the whole world is in our arms and our love goes forth to one and all, and we shall be accessible to all. We will continue to serve our community but with a universal vision, not because it is our community but because it is part of the whole world into which we have stepped. Indeed, because of our widened vision, this community too will benefit more than it did in the past. Hitherto, our people were insulated to the confines of the idea of a community and so on. Now, their vision will also broaden and they will be able to see other people as they see themselves.

Question : What is Swamiji's immediate plan?

His Holiness : We are here till the middle of this month. Then, we may visit Vajreshwari for a few days. We will also be going to Bangalore in early February to lay the foundation stone of the new housing complex coming up in the compound of Shri Chitrapur Math there. That is all.

Hari Om Tat Sat

FESTIVALS IN NOVEMBER & DECEMBER 2021

November 2021

- | | | |
|----|--------|--|
| 28 | Sunday | Samaradhana at Shri Chitrapur Math Mangaluru
- H. H. Shrimad Vamanashram Swamiji Sannidhi |
| 28 | Sunday | Vanabhojana, Deepotsava at Shri Bhandikeri Math,
Gokarna |

December 2021

- | | | |
|----|-----------|--|
| 05 | Sunday | Dhvajarohana at Shrimat Ananteshwar Temple, Vittla |
| 06 | Monday | Vardhanti of P. P. Shrimat Parijnanashram-III Paduka
Sannidhi at Vittla |
| 08 | Wednesday | Mrigabete Utsava at Vittla |
| 09 | Thursday | Shashti Rathotsava at Vittla, Bankikodla and Sirsi |
| 14 | Tuesday | Gita Jayanti |
| 18 | Saturday | Datta Jayanti |
| 21 | Tuesday | Uttarayana Prarambha |
| 27 | Monday | Samaradhana at Shirali -Swami Krishnashram Sannidhi |
| 28 | Tuesday | Samaradhana at Shirali - Swami Keshavashram Sannidhi |



**Ashirvachan by P. P. Shrimat Sadyojat
Shankarashram Swamiji on the Occasion of
Shri Chitrapur Math Stamp Release in
Mumbai on 9th October 2011.**

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

It gives me great pleasure to be here for this wonderful function. This idea of getting an official stamp released to commemorate the Tercentenary of the Math, had been mooted five years ago. We celebrated the Tercentenary. When this idea came up, I must admit, I had my apprehensions. But people whom I trust, people who are very devoted to the Math and who are very competent, convinced me or shall I say, I allowed myself to be convinced that it was a good idea. And then began all the preparations; we got all the material together, we had the photographs prepared, we put it in the format that was expected, presented it and then we drew a blank! Now after a few years, we have been able to do it. I must say all of us are extremely happy. I am here

to share in the happiness of all those people who have worked, put in a lot of work towards getting this done. Chitrapur Math ... a lot has been spoken about it, most of you to whom it is new, have, I am sure, got a lot of information about it. I would just like to tell you, that the social projects that have been mentioned, are extremely important. They are being lauded here and I would also like to tell you, that most of these projects came up because individual Sadhakas who came to meet me, expressed that they wanted to do something. They have received so much from the Samāj, they wanted to give back something. I am very proud of those sentiments, but of course I always had some conditions, because I used to tell them: “your spiritual sādhanā is very important. So provided you do your regular japa and meditation, this is okay”. Chitrapur Math is a Math. A Math is a special institution. It is a spiritual entity. Any Math that needs to define itself by its social activities alone, cannot be called a Math. As a Math, it is dead, the spirit is gone out. So while we have a spiritual goal, we do encourage the social activities, because they form the basis of spiritual sādhanā. If that ideal is clear, then social activities or the social service etc., that is rendered to the samāj becomes initially necessary and then, very *sahaj*, natural, expression of your spiritual fullness.

To give you a small idea of what I mean, I’ll just give you an example of a child, who came up ... you see we have these shibirs in the Math. They are meant for the youngsters, teenagers and above. Now, a small group of youngsters managed to wriggle in and they were naturally disappointed that they couldn’t take part in all the activities. So I had to have a special session with them. Now these youngsters had

been taken to visit all the sites where the activities go on. So they came back after visiting the school, they were sitting in front of me and they were telling me, “Swamiji, we went to the school?” I said, “How was it?” “Wonderful.” Then an eight year old pipes up. He says, “Swamiji, that boy, he was an eight year old, same class, and how much he works!” Now I could see in that child's eyes; he was just recollecting the way he behaves himself at home, the tantrums he throws and to come to a village and see the youngsters studying, doing well, and working was an experience for him. Now, he came to help, he came to share his wisdom and he learnt a lot in the process. He learnt humility, he learnt there is so much more that he can do. I am sure he is a much better behaved child at home now.

So with the spiritual inclination, orientation, social service becomes beautiful. The motto of our Math is:

चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्ये तनूभ्यः संज्ञेदं वि च पश्येम

The prayer is made by the Rishi asking for vision. नः चक्षुषे ... to those of us who are gifted with eyes, give Thou vision. And that vision is not just that ophthalmic vision but **चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्ये तनूभ्यः ...** Give us that vision, give us that sensitivity, give us that receptivity in our bodies, not just the eyes. So you understand, the vision that is demanded, prayed for is not just the physical vision but it's that spiritual vision. This process of sensitizing oneself to become more to empathise with people is a prerequisite in spiritual sādhanā. Because as you progress, as you do sādhanā, it's very easy to get very self-centered, very petty. So social service is demanded of a person, of a sādhanika. A person learns, a person becomes more

sensitive and then, these spiritual intimations which are necessarily very, very subtle, very intimate are easily sensed. So the social service is a beautiful necessity and an expression of one's spiritual growth.

And I am very happy that sādhakās who are participating, coming forward to help in these various social activities are themselves good sādhakās. People who a few years ago would say, "Swamiji, we really don't have time for japa and meditation etc.", now keep aside quality time for their spiritual development, become better people and then dare to serve the samāj. I am proud of what is happening. I take, this particular event as ... well, recognition of the good work that is going on. I pray to Lord Bhavanishankar to bless us all with the vision and the capacity to express it in our jurisdiction, in our lifestyles. I wish you all love. I wish you all happiness.

I am very happy to be here with all of you, specially the people who have been so actively involved in making this possible and I am immensely proud that the Chief Postmaster General is here with us. Very impressed. Chemical Engineer by training, has done wonderful work. I pray to Lord Bhavanishankar to shower His choicest Blessings on all of you.

(Concluding Prayers)

(Transcribed by Shrikala Kodikal)

SWAMI ANANDASHRAM ON VANTIGA

If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind.

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

TREAD THE RIGHTEOUS PATH AND SANCTIFY YOUR LIFE

It is known that humans are guided by their parents and respective teachers, who serve as a beacon light along the virtuous path and uplift them. Every person must appreciate this fact. Living in accordance with their guidance will beget welfare.

Gradually, as man progresses along his life's journey, discrimination will dawn and he, of his own accord, will begin to discern the righteous from the unrighteous. Opportunities for course correction will also present in correct time for him to make amends for any of his wrongful or imprudent deeds. He must put such circumstances to good use. This is what the Lord has declared in the Srimad Bhagavatam:

दुःखोदर्येषु कामेषु जालनिर्वेद आत्मवान् ।
अजिज्ञासितमद्धर्मो मुनिं गुरुमुपव्रजेत् ॥

“One who has developed dispassion towards objects of the world, realising that they only bring suffering, but desires Self knowledge without undertaking proper enquiry, must approach a Self-realised Guru and serve him earnestly.”

Thus, following his instructions, he will pave his way to attain happiness, both in this world and the next.

Our blessings for all to understand the purport of this message and thereby sanctify their lives.

(Courtesy: Tattvaloka July 2020)

TEACHINGS OF SWAMI ISWARANANDA GIRJI MAHARAJ

THE WHEEL AND THE WEB

The Great Glory

The sixth chapter of the *Shvetashvatara Upanishad* emphasises the idea of Godhood and pictures a pathway to realising it. Both acts are profusely spiced with mystic intuitions. Through intuitions, what appears as insoluble questions of philosophy can be understood in an incredibly easy way.

A flower can convey to you what the most scholarly academician cannot. If we cannot learn from this, you cannot learn from anything else. That is the *Samvit* way. Life alone can teach you. The formless has taken form in this. This universe is the flower of God. To God it is just like this tiny flower. But we need the *Samvit* Master to show it to us and enlighten us through an intuition.

The two concepts of time and nature are insufficient to reveal the ultimate cause of the universe. In the *Gita*, when the vision of time was given to Arjuna, the Lord makes it clear that this was not the ultimate. The Lord asks Arjuna to “enter into” the vision. It is the *Deva* of *Shvetashvatara* which the *Gita* names as Purushottama. This connection is brought out very clearly in the sixth chapter’s sixth *mantra* where the *Upanishad* states: “Beyond the form of the tree of life and of time, stands the Supreme by which this Universe is set in motion.”

येनावृतं नित्यमिदं हि सर्वं
ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्ततेऽह
पृथ्व्यापतेजोऽनिलखानि चिन्त्यम् ।

Above **second mantra** explains it: “Every moment, and eternally, all things are covered and permeated by this

selfconscious, all-knowing presence, which is timer of the time, and the nurturer of nature. In His command, the creation of the five fundamental elements comes into being.”

God is the source of *jnana shakti* and *kriya shakti*. As he releases the *kriya shakti* that pulsates as life-activity, the clockwork of universeal time is set to motion.

Ashtamurti Upasana

“Look upon all the world as the dance of the five elements, sun, moon, and self-awareness.” This is the concept of *Ashtamurti*. This process is done through the *Ashtamurti Upasana*, explained in the *āgamās*.

The *Durga Saptashati* says: “*Mahamaya*, the *Deva-shakti*, drags down even the minds of the great *Jnanis* into the abysmal pit of delusion.” Sureshvaracharya points out in his *Manasollasa* that this can be overcome “by *Ishvara Upasana*, for which the *Ashtamurti Upasana* is most universally, easily and effectively available to all.”

This is the most natural and most desirable approach to *Ishvara Upasana*. It helps us develop a worshipful attitude to our environment.

In any *Upasana*, we insist on two things, the elevation and expansion of awareness. The rootcause of our problems in spiritual or mundane life is a narrow mentality. One has to feel an expansion within and without; first, without.

We are told that Leo Tolstoy, tortured by the meaninglessness of life, could not be convinced of the existence of God and contemplated suicide. He walked into the woods and cast one last look around. Suddenly he found God everywhere. Life itself was the proof of immaculate power and glory--*Devasyaisha Mahima*. A sudden faith revived and he was saved.

The Elements

That is what *Ashamurti* does to you. Wherever you are, whatever you see, every bit of creation has come out of these principles. The earth (*Prithvi*), water (*apa*), fire (*teja*), air (*vayu*) and space (*akasha*) provide the field; *surya* and *chandra* surcharge it with power: the eighth is the soul--the

doer, experiencer, the master--the *Yajamâna*.

All the elements are internally within you as *rupa, rasa, gandha, shabda, sparsha, prana, apana* and the *Atman*. These are the internal *ashtamurtis*. These are the soul beams--sights, sound, smell, touch, mental functions, intellectual functions and the ego. The *Bhagavad Gita* calls them *Ashta prakriti*. This is the internal *Ashta* which we are always carrying, and we call their play 'life'.

This is a fine illustration of the *mantra's* instruction: How to tackle the world as God's *mahima* and be a medium for His acts and for His glory. In *Samvit sadhana*, senses are the *Savit* deities (*Devas*). When we handle them as such, they will lead us to the *Deva-deva*, the *Atman*. If you can feel in this way, then alone will it become *Ashtamurti Upasana*. This form of *Ishvara upasana* will take you beyond *Mahamaya*. Now let us see how the world-experience can be transformed by the purified senses, mind, intellect and ego, so that we can go beyond the senses. This takes us directly into *Karma Yoga* and *Jnana Yoga* mentioned in the third *mantra*.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)




Gurūpadēshahī

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 Sadyejat Shankarashram Swamiji (Mumbai, 13.12.2016)

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WHY DO GOOD PEOPLE SUFFER?

By Swami Tejomayananda

“Why do good people suffer or why do bad things happen to good people?” This question seems to be very common these days. It seems as though good people get the brunt of all suffering, while evil-doers enjoy life. But if we observe closely, we see that everyone undergoes suffering in some form. Keeping this in mind, our question becomes meaningless. Just because a person is good does not mean there would be no suffering in his/her life.

But what do we mean by ‘good’? In Sanskrit, ‘sādhu’ is the word used for a good person. Sādhu comes from the word ‘saadh’, meaning ‘to accomplish’. If we work for ourselves and achieve great things, there is nothing laudable about it, but if we help others to achieve their goals, then it is an accomplishment. If someone is good to you and you reciprocate, that is common courtesy. But if someone is harming you, and despite that you continue to wish that person well without expecting anything in return, it is real goodness. A sādhu bathing in the river saw a drowning scorpion. He saved it from drowning and was stung in return. Again, it fell back into the river and the sadhu pulled it out of the water and placed it under a shady tree. On seeing this, a person asked the sadhu, ‘Why did you do that?’ He replied, ‘The scorpion did not give up its nature, its Dharma, so why should I?’

How can we achieve this goodness in our lives? To reach any target, we must first have a goal. Similarly, for achieving goodness, we must have a standard of goodness which is known to us, because only then can we rise up to the required levels. As long as we see differences in the world around us, true goodness will not manifest. This can be achieved only when we become aware of our oneness with others. An example will

illustrate this point better. Every organ of my body is part of one whole. If the finger goes into the eye, there is instant forgiveness, because of the complete identification with the finger.

Now that we know what is good, let us see what suffering is. Objective suffering befalls all people, good or bad. Situations leading to suffering could have their roots in past actions. Objectively, the existence of pain or any other physical handicap cannot be denied, but the degree of sorrow, this leads to, is entirely subjective. Riches or positions of power do not guarantee happiness. People become miserable over small matters. For a good man, the real suffering is to do something against his convictions. Suppose a pure vegetarian is faced with a situation of remaining hungry or eating beef, the chances are that the former option would be more acceptable.

All our spiritual practices cannot eliminate suffering, but they protect the mind and make suffering acceptable, just as on a rainy day, we cannot stop the rain, but can protect ourselves from getting wet with an umbrella. Bhagavan Krishna says, “A good person never suffers.” By some logic we feel that suffering and enjoyment is related to past actions. If we observe at the subtle level, we find immediate results of our actions. The moment a good thought enters our mind, we feel elation, and similarly a wicked thought causes agitation.

Real suffering is when we lose our goodness. Compromising with goodness is the greatest suffering. Even though superficially it may appear that evil doers are flourishing, it should not be an excuse to compromise. The problem arises when one does not have an ideal or when one is not able to live up to one’s ideal. But the greatest problem is when one believes that the ideal is not worth living up to and has lost its utility. Remember, a good man will stand by his convictions, because “If you do not stand for something, you will fall for everything.”

(Courtesy : Tapovan Prasad)

SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

CHAPTER FIFTY

जैसे सुवर्ण अलंकार। एकचिं असे साचार।

कीं नाम रूप त्यागितां समग्र। उरे केवल सुवर्णचिं॥२॥

There are ornaments of gold. If their names and forms are set aside, what remains is gold alone.

तैसा देवा तूं गुरुराया। जेंजें दिसें नामरूपं जर्गीं या।

त्याचा त्याग समूळ केलीया। तूचीं अससी सर्वत्र॥३॥

Likewise, O Divine Master, whatever names and forms are seen in the world, if they are given up totally, what remains is Yourself everywhere.

कल्पना मिथ्या हें वचन सत्य। परीं त्यान्तींल ज्ञान हें नित्य।

जैसी लहरी असे असत्य। जल सत्य हो पाहीं॥९॥

To say that fancies arising in our mind are unreal is correct, but, the consciousness that underlies them is true. The wave is unreal, but, water underlying it is real.

सागर आणि लहरी यांचे। जल असे एकची साचें।

समुद्र-लहरीसी भेद नसतां कैंचे। उदक वेगळे होईल॥१०॥

The ocean and the wave - the nature of both is water. When there is no difference between the ocean and the wave, can water remain a separate entity?

एकाग्र होवूनि चातक। पर्जन्यासी ध्यायी सम्यक।

तैसा मी तुझा किकर बालक। मार्ग प्रतीक्षा करीत असें॥४३॥

With one-pointed attention, the Chataka bird awaits rain. Likewise, I, an ignorant lad, keep awaiting Your arrival.

तूं अससी सर्वांठीयीं। तुजहूनि ठाव रिता नाहीं।

जर्गींचा साधु असो कवणही। तुझेंचि स्वरूप मानीन मीं॥४४॥

You are present everywhere. There is no place where You are not. Whoever may be the saint in this world, to me he is You alone in His guise - thus I will think.

आतां भेटेल जो साधु । तोचि करील मजला बोधु ।

तुझाचि तो कृपाप्रसादु । ऐसें समजतो मी देवा ॥४५॥

Whoever may be the saint I may meet, he will give me advice. His Upadesh is due to Your grace only - thus I will consider it.

म्हणोनि देवा सद्गुरुराया । धावां झडकरी दर्शन द्याया ।

कोणाच्याही द्वारे तूचि सदया । भेट देयी मजलागीं ॥४६॥

Therefore, O Compassionate Sadguro, please come running at once to grant me darshan. Please do visit me in whosoever form.

प्रल्हादानें बाहतां सत्वरी । काष्ठान्त प्रगटलासी तूं हरी ।

तेव्हां सजीव ऐशा शरीरीं । प्रगटाया असाध्य काय तुला ॥४७॥

When Prahlada invoked You, You, O Hari, revealed Yourself in the wooden pillar. Is it then impossible for you to reveal Yourself in a living body?

ज्या ज्या प्राण्या जो जो आहार । त्यासी अन्न बोलिजे साचार ।

एवं अन्नावीण कवणही थोर । साधु पुरुष ही वांचेना ॥६२॥

Every living creature has its prescribed food. Without food anyone, not even the saint, will survive.

तैसे येथें नानापरी । साधन अभ्यास केला जरी ।

गुरुभक्तिवीण अन्तरीं । न होय आत्मज्ञान कदा ॥६३॥

Likewise, here one may diligently cultivate many spiritual practices, but, without devotion to the Guru, Self-Knowledge will not dawn at all.

पहा रज्जूवरी दिसे विखार । पाय पडतां कांपे थरथर ।

म्हणे मज डसला भयंकर । ऐसें समजे वृथाचि ॥६७॥

Someone tramples on a rope and, assuming he saw a serpent, he will tremble in fear and say "I have been

bitten by a deadly serpent".

विदित असे ज्या रज्जु म्हणोनि। तो म्हणे पहा दिवा घेवूनी।
साप नव्हे तो रज्जु धरणीं। पडला असे निश्चयेसिं।।६८।।

He, who knows that actually it is just a rope will tell him: "get a lamp and see. There is no serpent. It is just a piece of rope. Know this for certain."

परि हा न धरी विश्वास। दुंकूनही न बघे त्यास।
तेव्हां भय वाढे बहुवस। सापचि ढसला म्हणोनियां।।६९।।

But, the fellow who is mistaken, will not even care to give a look at the rope, having no faith in the friend's words. His fear will go on increasing tremendously since he feels really he has been bitten by a snake.

तद्वत् येथे सदगुरुराज। ज्ञानदिवा हातीं घेवुनी सहज।
उभे असती भक्तकाज। कराया तिष्ठत प्रेमाने।।७१।।

Likewise, here, the Sadguru, holding in hand the lamp of wisdom, is standing for the sake of the devotees with love.




सायुज्य
३०

Gurūpadēshah

When the mind holds on to the mantra, it becomes peaceful and calm and is not ruffled by the sorrows and difficulties of the external world.

- H.H. Shrimat Parjnanashram Swamiji III



www.chitrapurmath.net

SHREE TRUST

KARLA DURGA PARMESHWARI TEMPLE & RELIGIOUS TRUST

ADVISORY FOR OPENING OF KARLA DURGA PARMESHWARI TEMPLE

Jai Shankar

In line with advisory issued by the Government of Maharashtra on 10 November 2021 to open the religious institutions to the public, we are pleased to inform all devotees that Karla Durga Parmeshwari Temple will be opened to public with effect from 19th November 2021. All devotees coming to the temple are requested to follow the below SOPs to ensure safety and maintain health in view of the pandemic:

1. Visiting hours : MORNING 9 am to 1 pm
EVENING 5 pm to 7 pm
2. Seva counter will be open during above timings and devotees can make their contributions. Sevas will be performed at the respective Sannidhis but as per Government order no distribution of Prasadam will be done.
3. Hand sanitisers installed at the entrance door of the temple should be used to disinfect the hands.
4. Digital thermo gun will be manned by a security guard at the temple entrance door.
5. Entry will be permitted only if mask is worn.
6. Safe distancing to be maintained inside and around the temple premises; adherence to specific marked areas is mandatory.
7. Max 25 devotees will be allowed entry at a time inside the temple; rest of the devotees will have to wait in a queue outside the door adhering to safe distance markers.
8. For Sannikarsha maximum of 50 devotees will be allowed.
9. Footwear will have to be removed at designated Shoe racks outside the temple.
10. For devotees above 65 years of age and pregnant women only those who are fully vaccinated and 14 days passed after 2nd dose of Covid-19 Vaccine should enter the temple.
11. Devotee showing any signs of sickness should not enter the temple.
12. Devotees are requested to restrict their movement only in the temple and not to move around in the temple compound.

With Regards,
Praveen P Kadle,
On behalf of Shree Trust & KDPT
17th November 2021

SHRIMATHI ANANTHESHWAR TEMPLE



VITTAL - 574243 (DAKSHINA KANNADA)
Tel: (08255) 239203. Email: satvittal@gmail.com

THE ANNUAL
SHASHTHĪ FESTIVAL

will be celebrated from
5th December to 10th December 2021

With the blessings of

Parama Pūjya Shrīmat Sadyojāt Shaṅkarāshram Swāmiji
Mathādhīpati, Shrī Chitrāpur Math, Shirālī

PROGRAMME

05.12.2021	Sunday	Mārgashira-Shuddha-Pratipadā-Upari-Dwitiya	06.00 a.m. Mṛttikā-Haraṇa from Ādīsthala 09.00 a.m. Sāmūhika-Prārthanā, Koshāgāra-Pūjā 12.00 noon Dhvajārohaṇa, Mahāpūjā 08.00 p.m. Maṅgalārati and Utsava
06.12.2021	Monday	Mārgashira-Shuddha-Trītiyā HH Shṛīmat Parījñānāshram Guru Pādūkā Pratiśthā Vardhantī	8.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
07.12.2021	Tuesday	Mārgashira-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
08.12.2021	Wednesday	Mārgashira-Shuddha-Pañchamī	8.30 a.m. Mahāpūjā, Maṅgalārati 8.30 p.m. Maṅgalārati 9:00 p.m. Mṛgabete-Utsava
09.12.2021	Thursday	Mārgashira-Shuddha- <u>Shashthī</u>	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 10.00 p.m. Maṅgalārati and Bhandi Utsava
10.12.2021	Friday	Mārgashira-Shuddha-Saptamī	8.00 a.m. Avabhṛthotsava 12.00 noon Dhvajārohaṇa, Mahāpūjā, Sāmūhika-Prārthanā, Ankura-Prasāda-Vitarāṇa 5.30 p.m. Nāga-Tāmbila at Nāgakatte
08.01.2022	Saturday		Kirīshashthī

- Note: 1) At noon - Mahābhīṣhka, Pūjā, Nitya-Bali and Santarpana on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dipanamaskāra 8:00 p.m. onwards - Raṅga-Pūjā and Utsava on all days.
3) Devotees' meeting will be held on 09.12.2021 at 4:00 p.m.
4) Inauguration of the Bhandi (Pushparatha) will be held on 02.12.2021. Bhandi Utsava will be held on 09.12.2021 in the inner parikrama of the temple

SPECIAL SEVAS FOR SHASHTI – 2021

No.	Seva	Seva on	Seva Rate
1	All Sannidhi Seva	All days	Rs. 800/-
2	Nagatambila Seva	4 th and 10 th December, 2021	Rs. 1,000/-
3	Ranga Puja Seva	5 th to 9 th December, 2021	Rs. 3,000/-
4	Tulabhara Seva (excluding material cost)	6 th to 8 th December, 2021	Rs. 1,500/-
5	Gana Homa – 1 coconut	7 th December, 2021	Rs. 1,500/-
6	Dipotsava at Kumara-tirtha	8 th December, 2021	Rs. 5,000/-
7	Vasanta Puja (Panivar Puja)	All days	Rs. 7,500/-
8	Santarpana Seva	All days	Rs. 15,000/-
9	Flower Decoration Seva (All Sannidhi and Anantheshwar-Gudi)	All days	Rs. 10,000/-
10	Palakhi Utsava Seva	All days	Rs. 10,000/-
11	Bombe-Chavara (Lalkhi) Seva	7 th December, 2021	Rs. 15,000/-
12	Nagakatte Flower Decoration Seva	10 th December, 2021	Rs. 10,000/-
13	Malige-Puja/Mrigabete/Kavalige-Katte Seva	8th December, 2021	Rs. 50,000/-
14	Ratha Flower decoration	9 th December, 2021	Rs. 50,000/-

Special Seva Rates for Shashthi Mahotsava 2021

Pratipadi - upariDwitiya 05.12.2021 (Sunday)

Seva	Seva Time
1 Ksheerabhisheka	Morning
2 Panchamrutabhisheka	Morning
3 Shiyalabhisheka	Morning
4 Kanika for Havana	Morning
5 All Sannidhi Seva	Afternoon
6 Karthika Pooja	Evening
7 Nagatambila	Evening

PACKAGE-DAY 1 – Rs.7000/-

Seva at
Aadisthala
Aadisthala
Aadisthala
Yajna Shala
All Sannidhis
Shri Anantheshwara Sannidhi
Nagakatte

Tritiya – 06.12.2021 (Monday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Kumkumarchana	Afternoon
4 Kallye Undo	Afternoon
5 Phala Samarpan	Afternoon
6 Karthika Pooja	Evening
7 Ranga Pooja	Evening

PACKAGE-DAY 2 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Mahalakshmi Sannidhi
Shrimath Anandashram Paduka Sannidhi
Shrimath Parijanashram Paduka Sannidhi
Shri Anantheshwara Sannidhi
Shrimath Anandashram Paduka Sannidhi
Shrimath Parijanashram Paduka Sannidhi

Chaturthi – 07.12.2021 (Tuesday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Appa Kajjaya	Afternoon
4 Karthika Pooja	Evening
5 Ranga Pooja	Evening

PACKAGE-DAY 3 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Mahaganapathi Sannidhi
Shri Anantheshwara Sannidhi
Shri Mahaganapathi Sannidhi

Panchami – 08.12.2021 (Wednesday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Karthika Pooja	Evening
4 Ranga Pooja	Evening

PACKAGE-DAY 4 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Anantheshwara Sannidhi
Shri Lakshmi Narasimha Sannidhi

Shashti – 09.12.2021 (Thursday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Karthika Pooja	Evening
4 Ranga Pooja	Evening

PACKAGE-DAY 5 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Anantheshwara Sannidhi
Shri Anantheshwara Sannidhi

Sapthami – 10.12.2021 (Friday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Ksheerabhisheka	Afternoon
4 Shiyalabhisheka	Afternoon
5 Panchamrutabhisheka	Afternoon
6 Karthika Pooja	Evening
7 Nagatambila	Evening

PACKAGE-DAY 6 - Rs.6000/-

Seva at
Yajna Shala
All Sannidhis
Nagakatte
Nagakatte
Nagakatte
Nagakatte
Shri Anantheshwara Sannidhi
Nagakatte

Devotees performing Malige-Puja/Mrigabete-Lalkhi Seva/Kavalige-Katta seva are entitled to All Sannidhi Seva prasad.

Donations and contributions for the Shashti Mahotsav celebrations may please be remitted to the SB Account No.107003130000250, SVC Bank Ltd., Balmatta Road Branch, Mangalore. IFSC Code: SVCB0000070 in the name of "Shrimath Anantheshwar Temple" through Cheque/ DD/NEFT/IMPS and other digital channels.

FOREIGN PASSPORT HOLDERS may please contact scm.donor.cell@gmail.com or donor.facilitation@chitrapurmath.in to make donations and seva contributions

Please convey the Seva Name, Date of Seva, Full Name, Mobile Number, e-mail ID, full postal address, transaction reference number (UTR/UPI) to the email ID: satvittal@gmail.com to enable us to send the prasad

Board of Management

Little Ravikiran –Ashwija2021

Swāmījī says:

Sadhana should ideally not be uni-dimensional. Bhajans, Puja-s, Seva, Japa and Anushtan all are essential aspects of our Sadhana.

Story Time: Just Flying

Nandu and Dhiraj were peeping out of the nest waiting for their Amma and Annu. The nest was perched high up on a tree and the tree itself stood tall and strong atop a mountain cliff.



Nandu's eyes were sharp and he screamed in delight, "There! I can see Amma! She is coming back with food for us!"

Dhiraj looked at his brother and said, "Why, Nandu! You really have a great eye sight!" Before long, Amma was feeding the hungry eaglets. Once the meal was done, the family began to chat.

Dhiraj said, "Amma, Nandu has fantastic eyes! He could spot you when you were but a tiny spec. Isn't that great?"

Amma cuddled Dhiraj and said, "Of course, Dhiraj, you too have a great eyesight! You must train yourself to look sharply all around you. When you grow, this is going to help you to catch your food."

Dhiraj nodded but did not pay too much attention.

A few days later, Annu announced, "Okay my dears, you have to



learn to stretch your wings, take a leap and fly!” Yes! It was time for the eaglets to learn how to fly.

Nandu and Dhiraj were very excited. They were waiting for the day when Annu

would take them out for their first flight. Annu explained how they had to let go and take the plunge – out of the nest.

Annu remarked encouragingly, “You have strong wings and they will help you fly.”

Dhiraj was so excited that he stepped out of the nest and began to fly. It was so joyful, that he went for a long flight before he descended back to the nest. Dhiraj had a dreamy look on his face – he simply loved flying. “Oh, I am going to do this every single day, Amma!” he said.

Nandu too enjoyed his flight but he was also looking down on the beautiful earth below. He spotted a few rabbits and many mountain goats on the cliff side. He noticed how another eagle swooped down to catch a prey. He was astonished at the power of the talons. “Goodness gracious! I never thought we had such



powerful talons!” he thought to himself. He loved the way the river looked like a silver ribbon as it raced down the mountain.

A few weeks of practice and

both the eaglets were flying gracefully. Annu and Amma taught them how to spot a prey and how to hunt for food. While Nandu took all his lessons very eagerly, Dhiraj only loved to fly. “That is all I want to do, Amma!” he said, “Just flying! And nothing else!” Amma shook her head and smiled at her young one.

Think and Answer:

- Do you think Dhiraj should learn all the skills that his parents are trying to teach him? Will you explain to Dhiraj how important it is for him to learn other skills too?
- In your Prarthana Class, you learn to chant shlokas. You also sing bhajans. You listen to stories. You are learning new words in Sanskrit. Can you list out the different things that you do for Parama Pujya Swamiji?

Fun Facts:

- The 'King of the Skies' is an apt description of an eagle! There are around 60 species of eagles. The smallest, the Little Eagle, is around 18 inches while the largest Steller's Sea Eagle can reach a whopping 42 inches!
- Eagles have a brilliant eye sight. They have large eyes that take up almost 50% of the head and are 4



to 5 times sharper than human eyes. They can spot a rabbit – 3 kilometres away!

- Eagles are at the top of their food chain – which means they hunt other animals – but no other animals hunt them out!
- Bald eagles are NOT bald! They get their name from 'piebald' which means two colours – brown and white.
- Eagles have a fantastic grip – their talons help them to catch large prey with their vice-like grip and fly away with it.
- Eagles build their nests on top of high cliffs. A Bald Eagle's nest is a whopping 13 feet deep and 8.2 wide!
- The sharp curved beak of the eagle is so sharp – it can rip apart its prey easily!
- A group of eagles is called a 'convocation' while a baby eagle is called an eaglet.



Amchi World:

eagle – garuda

nest – gudha

mountain - parvat

sky – akash

flying – ubche

Riddle Time

Which eagle doesn't ever need a comb?

A BALD Eagle!

Did you know:

- Garuda is the symbol of the Garud Commando Force – a Special Forces unit of the Indian Air Force – which specialises in carrying out operations behind the enemy lines.
- The Brigade of the Guards is a mechanised infantry brigade of the Indian Army.



A brain child of Field Marshal K.M. Cariappa, the Brigade of the Guards, has the distinction of being awarded the most battle honours after independence. The great Garuda is the symbol of the Brigade of the Guards.

Ponder Awhile: Grandma's Day

Grandma Eagle came home tired,
And what do you think she found?
The nest filled with joy and laughter
With five little eaglets around!

One made her comfortable
With a soft cushion to support
The second eaglet gave her a book
About the latest sport!

The third eaglet brought out a violin
And soon began to play
Why! That was her favourite song
So Grandma danced away!



The fourth eaglet gave Grandma
A bouquet of colourful flowers
With a banner that blazed -
'The Best Grandma is ours!'

The fifth eaglet came in with balloons
And a cake that looked so good
And many more dishes followed
Of healthy, happy food!



Grandma let go off the balloons
And as the balloons flew
Five little eaglets hugged Grandma
And said, "Happy Birthday to you!"

Long ago: Garuda as the Vahana

Lord Krishna and Satyabhama
rode atop the Garuda when
the Lord slayed the demon
Narakasura.



Vishnu and Lord Vishnu also ride the Garuda – that is the importance of the Garuda!

Heritage Time: Koladevi Temple

One of the most ancient temples dedicated to Garuda is located in a tiny hamlet called Koladevi in Karnataka. The five and half feet tall sandstone Garuda has Lord Vishnu on one shoulder and Goddess Lakshmi on the other.



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We welcome your feedback at little Ravikiran@gmail.com

Your feedback is important to us!

Credits:

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Kartika Deepotsava at Shri Chitrapur Math, Shirali



Kartika Deepotsava at Shri Guru Math, Mallapur



Kartika Deepotsava at Shrimath Ananteshwar Temple, Vittal



Kartika Deepotsava at Shri Satchidananda Dattatreya Temple, Kundapur



Tulsi Pooja at Shri Samadhi Math, Mangaluru
Photos by Shri Damble Ganesh Rao, Mangaluru



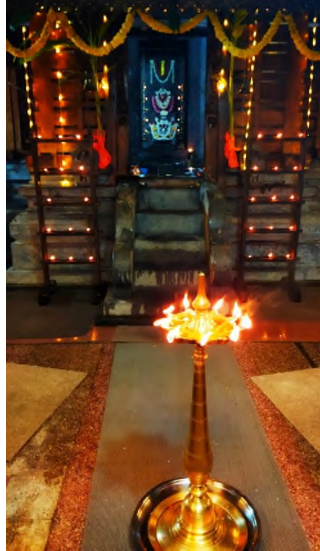
**Kartika Deepotsava and Palki Utsava
at Shri UmaMaheshwar Temple, Mangaluru**
Photos by Shri Damble Ganesh Rao, Mangaluru



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Kartika Deepotsava and Palki Utsava at Shri UmaMaheshwar Temple, Mangaluru
Photos by Shri Damble Ganesh Rao, Mangaluru

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