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SHRIMAT ANANTESHWAR, VITTAL

THE CHITRAPUR SUNBEAM :- DECEMBER 2021

V. RAJAGOPAL BHAT, Editor

CONTENTS

Page No.

Prayers, Praises & Psalms	3
Teachings of Swami Anandashram	4
Teachings of Swami Parijnanashram	8
Teachings of Shrimat Sadyojat Shankarashram Swamiji	12
Jagadguru Speaks	16
Teachings of Swami Iswarananda Girji Maharaj	17
Santa Arur Umabai Bodhamrit	20
www.chitrapurebooks.com - In a New Avatār	22
Little रविकिरण	23

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

God is One, hidden in all beings, all-pervasive, the inner monitor in all, the Overseer of our actions, the support and shelter of all, the witness, ever-aware, Alone and beyond the three qualities (of satva, rajas and tamas).

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

HE projected initially Brahmaa and forwarded to him the Vedās. He is the God who lights up my soul and my intellect. I, the seeker of Liberation, have come to Him in surrender!

(Shvetashvatara Upanishad)
...Continued

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM AT DHARMASTHALA

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

We have noted the praise bestowed on us by Shriman Manjajya Heggade. It seems to us, however, that distance in this case has lent enchantment to the view. There is a verse of Bhartrihari which means that the good men who think much of the minor virtues of others are very rare. We count Shriman Heggade as one of such good men.

Though the good words spoken about us by him may not be deserved, we take them as an indication of the high ideal which he has placed before himself in judging others, and particularly as a reminder of the ideas and ideals which heads of religious institutions should cherish and follow. And it will be our endeavour to cherish those ideas and follow those ideals in our career through life.

We value very highly, indeed, this excellent opportunity which Shriman Heggade has afforded us of paying another visit to this holy place. The place has a special fascination for us on account of the harmonious coordination which the famous temple of Shri Manjunath here presents between two separate

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.**

and independent religions, namely, Jainism and Hinduism, and typified in the person and administration of Shriman Heggade, who, though a true Jain himself, manages a Hindu temple in accordance with the principles of genuine Hinduism. This cannot but lead to mutual love amongst the followers of different religions. It has no doubt been the case here from the very beginning. But during the regime of Shriman Manjayya Heggade, we have observed the development of a special feature calculated to foster the growth of harmonious relations amongst the devotees of different faiths. We refer of course to the Dharma Sammelan sessions which have now been held annually here on the occasion of the famous Lakshadeepotsava during the last six years, one of which sessions we had been given the honour of inaugurating three years ago. A remarkable feature of these has been the discussion of practical and interesting subjects connected with the practice of different religions. This has helped not only to impart necessary and useful information about the precepts and practices of the various Dharmas to all concerned, but also to strengthen the devotees in their respective faiths. Another important feature of the sessions has been the kindly and tolerant spirit in which different points of view have been presented by speakers belonging to different faiths. This should encourage a sympathetic study of other religions and help to convince all of the common goal to which all religions lead.

We have been asked to deliver an address. No subject has been specified, but there need be no

difficulty about the choice of one. All are engaged here in the worship of the Paramatman, and not much of preaching on this topic is necessary either.

In this world, the goal of all is happiness. The exertions of all are directed to this end. But the efforts of every one are not crowned with success to the extent desired. And such happiness as may be acquired is short-lived. As the Lord says in the *Gita*, “The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, O Kaunteya; not in them does the wise man rejoice.” (V-22). We must get rid of the thoughts arising from the *dvandvās* (pairs of opposites). We cannot escape their influence unless we shed our *āsakti* (attachment). It is only by cultivating a spirit of detachment that we shall be able to achieve our ultimate goal. How to cultivate that spirit? The wise have pointed out how this can be done. We must secure peace of mind. We should accordingly train ourselves to avoid both *rāga* and *dvesha* (affection and aversion) in respect of our activities in the world. We should also practise Dharma and worship the Paramatman. All religions are at one in preaching this. No religion preaches practices leading to mundane progress alone.

Dharma has been defined as that which possesses the nature and power of regulating the world. Right conduct (*sadāchāra*) has been prescribed for so regulating the world. Such conduct leads also to peace of mind. The essence of Dharma has been stated by Vyasa to be to desist from doing to others what is harmful to oneself. Manu has specified the

fundamental elements of Dharma as harmlessness, truth, uncovetousness, purity (both mental and physical), and self-control.

The worship of the Paramatman consists in the practice of devotion with *shraddhā* (unfailing faith) in relation to the Supreme Lord of the Universe. According to Vyasa, the one and only objective to be achieved by man is sincere and whole-hearted devotion and the realisation of the omnipresence of God. The steady practice of this aim serves to eradicate all selfishness and other defects. All religions agree on this point.

May God inspire all present here to practise such devotion, and may He reward them with the fruits thereof in ample measure! May God also endow Shriman Heggade with both health and longevity and through him render this sacred place a greater power for the good of pilgrims than ever before!

FESTIVALS IN DECEMBER 2021 & JANUARY 2022

December 2021

- | | |
|------------|---|
| 27 Monday | Samaradhana at Shirali
- Swami Krishnashram Sannidhi |
| 28 Tuesday | Samaradhana at Shirali
- Swami Keshavashram Sannidhi |

January 2022

- | | |
|------------|---|
| 07 Friday | Dhanurvyateepāta |
| 14 Friday | Makara Sankramana, Tilgul |
| 18 Tuesday | Vardhanti at Shri Chitrapur Math, Bengaluru
- Naaga, Annamma, Chāmunda and
Maarikāmba Sannidhis |



TEACHINGS OF SWAMI PARIJNANASHRAM

**(English version of a most memorable
Ashirvachan in Konkani delivered at
Toronto, Canada on August 25, 1979 -
Punyatithi of P. P. Shrimat
Anandashram Swamiji)**

You are accustomed to watching commercials on T.V. in the middle of the programmes; this pravachan is similarly coming after the devotional songs (भक्तिगीत)! In both the Pravachan and devotional songs, the main principle (तत्त्व) is the same; yet a Pravachan is not as pleasant to listen (सुश्राव्य) as the Bhajans!!

Exactly thirteen years ago P. P. Shrimat Anandashram Swamiji attained Mahasamadhi on this day, the day of the arrival of Gowri who is Adishakti (आदिशक्ति). In this world there are two main powers (शक्ति) namely, Gurushakti and Adishakti (Gowri). To give Upadesha on such a day, the speaker must think hard.

First let us see what Gurutatva or Guruswaroop is:

वंदे गुरुपदद्वन्द्वमवाङ्मनसगोचरम् ।
रक्तशुक्लप्रभामिश्रमतर्क्यं त्रैपुरं महः ॥

Gurutatva cannot be talked about nor grasped by the mind. The same can be said about Adishakti (Prakriti) who is also called Parashakti (पराशक्ति). On this day one must contemplate, reflect and enquire (चिंतन, मनन, विचार) into this subject; it is for our own

Chitta Shuddhi and for you to listen for your own benefit. (पुण्यफल). Even Shesha with thousand heads, found himself helpless in praising Guru (गुरुस्तुति) So we must rest content by selecting a few verses to consider Gurutatva and Adishakti; we are specially interested in explaining our Guru's life and His Upadesha. Many of you must be familiar with the following verse :

आनंदमानंदकरं प्रसन्नं ज्ञानस्वरूपं निजबोधयुक्तम् ।
योगीन्द्रमीड्यं भवरोगवैद्यं अस्मद्गुरुं नित्यमहं नमामि ॥

To us it seems as though the above verse is addressed to H. H. since the very first word reminds us of Him. This one verse is enough to give sufficient knowledge to a householder as to why Guru is needed. But we'll give more verses to show the importance of Gurutatva. All the time we hear 'Guru', Gurudevata, and also gravitational (गुरुत्वाकर्षण) attraction etc. without knowing them properly ; hence we wish to elaborate these points.

गुरुर्नामात्मनो नान्यः सत्यमेव न संशयः Guru is always revelling in his own Self, yet we deal with the Guru from the standpoint of the body (देहबुद्ध्या) . Guru is identical with the Self (आत्मतत्त्व) as revealed by the Vedas. Guru teaches this (आत्मतत्त्व) to his disciples. For common people it is not easy to understand Self, Nature, Individual (आत्मा, प्रकृति, जीव) etc., it is therefore necessary to elaborate.

गकारः सिद्धिदः प्रोक्त रेफः पापस्य नाशक ।

उकारः शम्भुरव्यक्तस्त्रितयात्मा गुरुः स्मृतः ॥

The letter ग stands for सिद्धिदः प्रोक्त i.e. attainment of THAT which is already attained (but forgotten due to ignorance). The letter र stands for पापस्य नाशकः i.e. which destroys sin (पाप). This sin is the ignorance that one is a separate individual; this is what makes one entangled in the world together with its sorrows and pleasures. The उ, vowel occurring twice stands for शंभुः, i.e. आत्मतत्त्व.

Another verse goes like this :

गकारोः ज्ञानसम्पत्त्यै रेफस्तत्त्वप्रकाशकः।
उकारात् शिवतादाम्यं दद्यादिति गुरुःस्मृतः॥

The letter ग stands for ज्ञानसंपत्ति i.e. the knowledge which is the greatest wealth. The letter र stands for तत्त्वप्रकाशकः i.e. one who teaches Self-knowledge as 'I AM THE SELF' or 'I AM BRAHAMAN' (अहं आत्मा or अहं ब्रह्मास्मि). The vowel उ stands for शिवतादात्म्य i.e. the identity of the individual and the Lord (जीवशिवऐक्य). This is what the Elders. i.e. the Wise Men (ज्ञानी) say about Guru.

What is the Self (आत्मा) ? In everybody I (अहं) is always evident; it is not the ego but SELF-CONSCIOUSNESS which is identical with गुरुतत्त्व. This is the main thing to be known; one must get rid of Mâyâ (or prakriti) and revel in this. As we said before, this cannot be expressed in words and yet the Guru teaches IT through his Upadesha and the disciple knows his Upadesha and the disciple knows IT by his own understanding (अनुभव).

Many of you have known H. H. In ordinary day to day activities He was just like other people viewed from the standpoint of the body which is सोपाधिक गुरुत्त्व. As Krishna says in Geeta जन्म कर्म च मे दिव्यम् (IV, 9) even everyday activities of such a Guru are Divine. Although detached (विरक्त) within like Shuka, H. H. appeared to be attached (आसक्त) like Rama, Krishna or Janaka. Although an ocean of compassion (दयानिधि) within, outwardly, as a kind mother would discipline (शिक्षा-दीक्षा) her ignorant children, He was alert and attentive towards His disciples. He had great qualities such as humility. (विनयादिगुणसंपत्ति). Many close to Him have experienced His unusual grasping power (अलौकिक ग्रहणशक्ति), debating power (वादशक्ति) , scholarship (पांडित्य) of Vedas, Vedanta etc. and this was also clear from His Upadesha. According to one's personality (शरीरस्वभावानुसार) every one seeks, धर्म, अर्थ, काम, मोक्ष. In the case of H. H. Dharma was seen in His behaviour and Upadesha, Artha (money, wealth etc.) was observed in His generosity, Kâma was perceived in His desirelessness (निष्कामवृत्ति) and Moksha was evident in His upadesha based on His personal understanding (अनुभव). This is only what could be observed from outside (बाह्यस्वरूप) which is सोपाधिक. Today we are observing such a Guru's Punyatithi and, as we said earlier, आनंदमानंदकरम्....., let us first prostrate at His Lotus Feet.

(to be continued...)



Teachings of Shrimat Sadyojat Shankarashram Swamiji

How can we deal with the increasing aggression in today's society?

Ans. : Aggression essentially arises out of some kind of frustration and cannot be dealt with mercilessly. At the gross level, aggression can be physical or mental, generated from unbridled energy which is demanding attention. Counselling alone may not help and, in fact, if it is done by someone who lacks the maturity or ability to see the problem in its entirety, it may actually increase the aggressive behaviour or attitude. For instance, if a household is lacking in good *samskaras*, if a teenager sees the mother being physically abused, he alone cannot be blamed if he is not able to handle his emotions or control his impulses at some other point.

At the physical level, a well-planned set of exercises, cardio, and kickboxing are all very effective in stress-busting and generating poise, a certain discipline and making a person feel good about oneself. But working out should be done sensibly, with gaps to 'cool off,' because the idea is to use this fitness plan to enliven one's sensibility and not deaden it!

Careful counselling is required to curb and pacify an agitated mind. The mind can be very clever and create very plausible excuses and arguments to convince the 'owner' that 'I cannot be helped.' Sometimes, even medication may be required temporarily just like it is administered to treat any other ailing organ. *Pranayama* taught by a qualified teacher of yoga can be very beneficial if done regularly. Chanting prayers, doing *japa* and some meditation help immensely in deepening understanding, heightening positive thinking and increasing the courage required to face and tackle an external problem calmly.

What are the visible changes that come about when someone gets a sense of direction?

Ans. : Diffidence gets transformed into confidence. There was this young man who was given a mantra for *japa* or regular chanting, but when he moved into a hostel to pursue a professional course, fearing ridicule, he initially felt awkward about doing his regular spiritual practice in the shared accommodation. But after coming here and talking things over, he went back with fresh resolve and even earned the admiration of his room-mates. But that was not as important as his realisation that, 'It is I who was letting myself down.' This awareness comes from rising *âtmbal* or self-esteem.

How can we become more compassionate?

Ans. : When a child is very young, he has to be

disciplined and made to understand mindless cruelty will not be accepted or allowed. A stern 'no' may be needed at that point of time to teach the child not to inflict pain on another person or creature. Exposure to animals or pets in the home can help to sensitise a young person. Sadism or enjoyment in the suffering of someone else will be rarely seen in a youth who has been brought up in an atmosphere of mutual respect.

How can young adults be motivated to become more aware spiritually? Are there any specific tools that can help to empower them?

Ans. : There has to be a living example, someone who may not be perfect but does command respect and can gently guide them with the attitude - 'I would like you to appreciate this and then go on to discover much more by yourself.' That is more likely to work.

From a broader perspective, there is nothing which is unspiritual, so a term like 'spiritual tools' is very limited and also open to misinterpretation. Inspiring young minds to understand that when you become a better person many others around you will also reap the benefits, is a more evolved definition of becoming spiritual. In order to stabilise your spiritual search, a person must, in whatever capacity possible, try to bring about some positive change in the lives of at least a few people. As for what works best for each individual, that depends on his goal, on how far a person wants to go. Practising *asanas*, doing

pranayama, participating in *satsangs*, meditating upon the *ishta-devata* or your chosen deity, having a worthy role-model, an idol who may not even be a contemporary like Swami Vivekanand for example, all these things can help to heighten spiritual awareness and empower the psyche.

Participating in group activities such as *pujās*, volunteering at spiritual camps and *shrama seva* camps also helps to stir a growing sense of identification with something pure and worthwhile. In this, there are opportunities for youth to express themselves and tap individual potential.

As conviction and dedication grows, the *seva* slowly ceases to be a means to an end, and the 'I'-ness, the desire for attention, or recognition for one's effort begins to lessen. Ultimately, individuals should have *antar lakshyam*, *bahirdrishti*. They should be fine-tuned, composed, fit, disciplined and motivated to delve within, to strive continuously to strengthen and deepen their spiritual connection with the divine.

(P. P. Swamiji in conversation with Shailaja Ganguly)

(Courtesy : The Speaking Tree dt. 07/4/2013)

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

DEVOTION TO GOD IS THE BEST FORM OF PRAYER

Experience shows that man with devotion to God attains *shreyas* in life. But nowadays some people wonder whether God hears our prayers and whether he has ears, eyes, hands and legs. The reply to this question is : “God is all-knowing. He alone has the capacity to redeem us from our difficulties. For that he does not need limbs, eyes or ears.” Shankara Bhagavatpada says in his *bhāshya*:

अपाणिपादो जवनो ग्रहीता पश्यत्युचक्षुः स शृणोत्यकर्णः इत्यकरणस्यापि
ब्रह्मणः सर्वसामर्थ्ययोगं दर्शयति.....

There is no room to imagine that God must have only miniscule powers that we have.

न च यथैकस्य सामर्थ्यं दृष्टं तथान्यस्यापि सामर्थ्येन भवितव्यमिति
नियमोऽस्तीति !....

God takes note of our devotion alone, not the external show. He is above and beyond all of us. He makes it clear in the Gita: “I accept even water offered to me with devotion. Hence, without doubt, all should cultivate unshakeable faith in Him. One who makes himself eligible for God’s grace through devotion needs no other prayer. He becomes extremely blessed. Such was the height of devotion of Dhruva to the Almighty.

स्थानाभिलाषी तपसि स्थितोऽहं त्वां प्राप्तवान् देवमुनीन्द्रगुह्यम् !

काचं विचिन्वन्नपि दिव्यरत्नं स्वामिन् कृतार्थोऽस्मि वरं न याचे !!

(Courtesy: Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRJI MAHARAJ

THE WHEEL AND THE WEB

(Continued from last issue:)

Action and Repose

The *Shruti* gives us an intoxication of the Divine. We find that in the third and the fourth *mantras* the regular battle field is laid. But before that we have to gaze, and this gazing does not end. It continues through all the strengthening and waning of the relationship between the Divine and the soul. Rather, this gazing deepens further and sustains even in the aftermath of realisation. Perhaps this is the only thing a *Jivan Mukta* does -- just sit and gaze.

What he gazes at are the elements, the face of the beautiful that never gets scarred. The elements also change, but every change is an improvisation of beauty, whereas what is mortal, what is finite will shudder at every touch of time. The fact remains: Birth, death, old age, disease, misery -- are all that we can see in a finite thing.

Turn your gaze from the apparent to the underlying, unchanging reality. Then you will see the Birthless (*Ajanma*), Deathless (*Amrutyu*), Ageless (*Ajara*) reality. This reality will sustain you through the tribulations of life. The more troublesome life is, the more glorious the relationship will be.

That is why we practise gazing at the picture of the divine, this beautiful *Jagat Chitram*, which the Divine Painter has painted with the substanceless colour of his own *rāga*, with the unseen brush on the canvas of his own existence. He is going to sell it for nothing. He only wants understanding, appreciation and pure devotion. In the third *mantra*, we go to the field of action.

तत्कर्म कृत्वा विनिवर्त्य भूयः
तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥

Tat Karma

In a very smart way through a quick succession of steps, spiritual life begins. The steps come, one by one, because an intense eagerness or aspiration awakens. We cannot stop now. We have to begin now, with *Karma*, action. But it should be *Tat Karma*. *Om Tat Sat* are all names of *Brahman*. The first meaning of *Tat Karma* is they are the deeds which have been commanded by the *Shâstrâs* and recommended or prescribed for the good of the soul.

In the spiritual field, *Dharma* is a well-designed technical means which the Master Engineer has designed. It looks so elaborate, sometimes burdensome. But every element of *dharma*, every duty (*kartavya*), is designed in such a way as to distribute the stresses of life. To disregard this engineering will be a calamity. A perfect design can never fail.

Shâstriya Karma

Following the spiritual laws, consciously or unconsciously, you gain a clarity and strength to face the realities of life. This is the relevance of *Shastriya karma*.

Shastriya karma gives you two important results: it gives you strength of a spiritual character; it opens up chances to create new fields for new powers to be awakened. Your emotions, ideas and aspirations need channels. *Karma* channels them.

Then *karma* creates new fields for greater emotions. If such a process is not followed, everything becomes a burden, this very body becomes a burden. You need the faith that this is the work of the Lord. Faith enables you to meet sorrows with dignity, strengthening you and lifting you up.

Therefore, *Tat karma* is that action which brings maturity

to you, which takes you towards God. In *karma*, you are tested for the strength you have gained, not for your achievements. In *Karma Yoga*, one is ready to lay down the work any moment and go ahead in peace.

Attentive Silence

Act in such a way that you can discard the act and still be quite intact any moment. That is the test of acting in and for God. This is the quality of a dedicated act, attentive silence. Silence is nothing but an elimination of all other attentions; and attention is nothing but a concentration of that silence, of bringing it to such a focus that it bursts out in the revelation of a Divine message. If this silence and this attention can come into your work, then it is *Karma Yoga*. All other actions are bondages.

Activity, to be meaningful, should have a purpose. Every achievement is a cessation of activity, and hence a form of repose. In an ocean, the waves will ever be rising and falling in its vastness! These *Tat karmas* are divine actions. Here the tendency to act is an impulse of the ocean's greatness and hence is a song of Divine glory. This alone is working for God. Here the working is itself the fulfilment.

Expression of Ego

All physical noise means only an expression of ego. There is no silent action because of the ego. Such an activity is definitely not *Tat karma*. To maintain activity in silence, every act must tend to reduce the ego and strengthen the spirit. Then we can enter into the reality of the Truth and be established there.

This is the ultimate in the strengthening of the spirit. How this is done is told in the latter half of the verse: (*ekena*) singly, (*dvabhyam*) by the double effort, (*tribhih*) by the triple method and (*ashtabhih*) by the eight-fold path. All these methods are open to us. We will see in the next chapter how all these can be integrated into the one path, that is *Samvit Sâdhânâ*.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FIFTY (Contd.)

परि आम्हीं त्यांच्या वचनीं। विश्वास न धरितां आपुल्या मनीं।

नाना कुतर्क उठवितों झटकुनीं। तेवींच देहभान वाढे पैं।।७२।।

But, we have no faith in the words of the Guru and, at once, we come up in mind with perverse arguments against them. This way, our body-consciousness grows more.

म्हणोनि आम्हीं सद्वरुनाथा। दोष न द्यावा अणुमात्र सर्वथा।

त्यांच्या वचनीं विश्वास धरितां। पार पडे निश्चयेसीं।।७३।।

Therefore, we should not find fault with the Guru in the least. By reposing faith in His words, we will crossover definitely.

गुरुकृपेंचि होय ज्ञान। श्रवण जरी करी अन्याकडून।

तरी सद्वरु आपुला जो असे कृपाघन। तोचि हृदयीं प्रगटे हो।।७४।।

By Guru's grace alone will we be enlightened, no matter we have listened to others' discourses. Our own compassionate Sadguru will manifest in our heart (to shower His grace).

तेणेंचि होय आत्मज्ञान। परि करावे श्रवण मनन।

श्रुति युक्ति अनुभव प्रमाण। ज्ञानासी लागे हें पाहीं।।७५।।

By His grace alone will we be enlightened. But, we should do listening and reflection. For attaining Knowledge three essentials are there - Vedic text, convincing logic and firsthand experience.

जेथें असे शर्करा उत्तम। तेथें मुंगी जाय हा नेम।

कळे का तिजला शर्करा नाम। कैसी पारख होय तिज।।७६।।

Where there is good sugar, the ant will go there as a rule. The ant may not be aware of the name 'sugar', (but, it will hurry there nevertheless). How does she

identify the sugar?

तैसे जे खरे साधक । त्यांसी साधूंची लागे पारख ।

कोणीं सांगावें न लगे देख । आम्हां अज्ञ जनांपरी ॥८५॥

Similarly, the genuine Sādhaka can identify the genuine saints. None needs to tell him about it unlike us, the ignorant.

VOICE OF SAINTS AND SEERS

A DOHA OF SANT KABIRDAS

दुख में सिमरन सब करे सुख मे करे न कोए ।
जो सुख में सिमरन करे तो दुख काहे को होए ॥

“In suffering and sorrow everyone prays to God, but when happy one hardly prays. To one who prays while happy, how can sorrow ever come?”

Devotion is intense when we are in distress or pain, sorrow or suffering. “O God! Why do these sad events happen in my life? I pray to you. Please save me from this situation.”

The moment we become happy, we totally forget God. There is no inclination to pray.

Kabir says that if we pray to God with words of thanks during joyful moments, we will never suffer when we are in distress. Whether in joy or sorrow, always pray to God. This is the message of this *doha*.

(Courtesy : Tattvālōka)



We are back in a new avatār! The reconstructed website with 10 new books welcomes you!

Notable features include a Centenary Birthday Feature to honour Dr Gopal Shankar Hattiangdi, eminent scientist and commentator-translator of classics on philosophy, with his friends and contemporaries paying rich tributes; Also, books by Deorai Baindoor (Konkani Self Taught), Surkund Annaji Rao (on old Konkani literature, notably 'Gharantuli Godi') and Santosh Kumar Gulvady's classic (Ta Ta Tingana); Plus hundreds of earlier works on our website which is now crisper, easier to navigate and more accessible. Take a read!

With all good wishes for a Healthy and Joyous New Year 2022!

<https://www.chitrapurebooks.com>

Little Ravikiran –Kartik2021

Swāmījī says:

When the 'giver' sees himself as fortunate to be able to give and the receiver accepts it as 'prasad' from the Guru - When we work together with love and respect for each other, this collaboration will strengthen the social structure.

[Navaspandana: Giving Receiving - spiritualising the acts](#)

Story Time: Chandri and the Nest

Chandri sat still as her Annamma oiled and braided her hair with two pink ribbons. Chandri had long, thick, curly hair and Annamma took great care to see it remained that way! Her friends were waiting for her and she was longing to join them too. But Annamma never sent her out until this daily ritual was completed.

Radhi and Shalu were bouncing a big red ball till Chandri joined them. Radhi's uncle had gone to a town nearby for work and had brought the ball for her. Radhi was eagerly waiting to play with her friends in the open space just outside the village. The three girls ran chasing one another and were soon joined by another two of their friends.

Soon happy laughter rang out loud from the girls who were throwing the ball across to each other. Chandri was a tall girl and

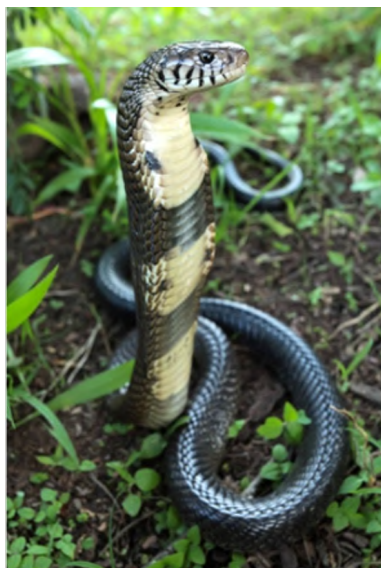
very strong too! When she flung the ball high up – a strong breeze suddenly carried the ball into the forest adjoining the village.

The girls protested, “Arre Chandri! You are too strong – now we'll have to go into the jungle to look for the ball!”

Chandri grinned, “You girls take a break, drink water and come back. Meantime, I'll go and look for the ball. Such a bright red colour will not be hard to locate!”



Chandri ran into the forest and began to look for the ball. She found the ball but she also something very interesting – a nest made of leaves and twigs.



Even as Chandri was wondering about this unusual nest, she heard the dreaded hiss. She turned towards the hissing sound and found herself looking straight into the eyes of the biggest King Cobra she had ever seen!

Chandri's village was at the outskirts of the rainforest in the Western ghats. They had all grown up listening to the tales of the King Cobra. She had even seen a

few - but she was encountering one all alone for the first time in

her life. She stood still and quickly folded her hands in reverence. The King Cobra continued to look at her till Chandri found her feet and courage to move back. When the snake did not venture to attack her, Chandri fled home!

Her Annamma prayed at the Nagalaya that evening when she heard about the encounter.

The very next day, a few men from the city nearby came down to the village. They were planning to build a resort in the jungle. "This will attract a lot of tourists and would fetch both work and wealth for the villagers!" they promised the simple villagers.

When the men began to mark the area near the nest of the King Cobra to chop down trees and make a clearing, Chandri protested loudly. "No! That is where the nest and the eggs of the King Cobra are! I will not let you touch any of the trees here!"

The children of the village had already heard Chandri's encounter with the snake. They all joined Chandri. The children were sure that they would not let anyone destroy the nest or kill the King Cobra.

The children held hands and refused to let the men get into the forest. The adults in the village were amazed at the unity of the children. They also knew in their hearts that it was wrong to destroy the nest of the King Cobra and the dozens of eggs it contained. After all, they celebrated Nagapanchami and revered snakes since generations.

Not receiving the cooperation from the villagers, the townsmen returned emptyhanded.

Watching Chandri, the children and the villagers - through the thicket in the forests - was the King Cobra.

Fun Facts: King Cobra

- The King Cobra is found in the rainforests and swamps of Asia.
- When the King is on the defence – it raises its hood and hisses! The hood is a system of rib bones and muscles that can flex and move.
- While there are hundreds of species of venomous snakes, the King Cobra is the longest and can grow up to 18 feet in length.
- The King Cobra is the only snake that builds a nest made of leaves and twigs. A clutch of eggs – as many as 50 at times – are protected fiercely by the mother. But once they hatch, the little ones are capable of taking care of themselves. Yes! They can even bite if need be!
- The King Cobra can shoot poison at their prey from a long distance with accuracy.
- The Kings show cannibalistic traits.
- When threatened , the Kings emit a low growl like signal - almost a warning saying – BEWARE!!



Riddle Time: Hissstory!

- Which snake is a member of a music band?

A rattlesnake!

- Why do snakes always measure in inches?

Because they don't have feet!

- Have you seen a snake use a weighing scale?

NO! Because they have their own scales!

- Why is it difficult to play a trick on a snake?

Because they have no legs to pull!!

- Which is a snake's favourite subject?

Hisssssssssssstory!

Ponder Awhile: Mice Day Out

**Animals kill their prey only when they are hungry!
Here's a little poem which highlights this.**

Five little mice
Went for a walk
They passed by a pond
And a huge rock!

They went through the woods
Under trees so green
Past a gurgling brook
And a pretty scene!

Said one mouse who was tired
Shall we take some rest?
King Cobra heard this -
“Come right into my nest!”



In went the mice five
And weren't they so glad?
They ate, drank, danced and played
Not all snakes are bad!

Long ago: Vasuki and Adishesha

Vasuki : Vasuki adorns the neck of Lord Shiva. Vasuki has a gem called Nagamani on his head and is mentioned in Ramayana and Mahabharata. Vasuki was used as the rope during the 'Samudra Manthan', the churning of the Ocean of Milk.



Adishesha: Adishesha known as Sheshanaga too is the King of Nagas. Puranas mention Adishesha as the one who holds all planets and universe on his hoods

and sings glories of Lord Vishnu. Lord Vishnu is often depicted resting on Shesha.

Heritage Time: Champa Sashti

On the 9th of December, 2021, Champa Sashti was celebrated at Shrimath Anantheshwar Temple, Vittla, Dakshin Kannada in Karnataka.



On the same day the *teruis* also held at Shri Subramanyeshwar Mandir, Nilekani, in Dakshin Kannada.





We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

Credits:

Images:

Vittla Teru: Shri Kandlur Jaikishan

Nilekani Teru: Shri Jaydev Nilekani

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Shrimat Ananteshwar Temple, Vittal.
Photo by Shri Damble Ganesh Rao, Mangaluru



Mrittikāharana from Ādisthala, Vittal.



Preparing for Dhvajārohana at Vittal.



Pādukā Sannidhi of P.P.Swami Parijnanashram-III at Vittal.



The new Bandi at Vittal.

Photo by Shri Damble Ganesh Rao, Mangaluru



At Vittal.

Photo by Shri Damble Ganesh Rao, Mangaluru



Rathotsava at Vittal.

Photo by Shri Damble Ganesh Rao, Mangaluru



Avabhrita in Shesha Teertha Temple Tank, Vittal



Shree Dattatreya Shrine in Shree UmaMaheshwar Temple, Mangaluru.
Photo by Shri Damble Ganesh Rao, Mangaluru



Shree Dattatreya Sannidhi with Alankār during Datta Jayanti Saptāha at Mangaluru.
Photo by Shri Damble Ganesh Rao, Mangaluru



Shri Dattātreya Sannidhi, Datta Mandir, Talmakiwadi.
Courtesy: Anushravas



**Navaka Kalashābhisheka Poorvaka Sānnidhya Havana,
Datta Jayanti 2021 at Talmakiwadi**
Courtesy: Anushravas



**Satya Datta Vrata and Audumbara Abhisheka
on 18-12-2021 at Talmakiwadi, Mumbai**
Courtesy: Anushravas



Datta Yāga at Talmakiwadi, Mumbai on 18-12-2021
Courtesy: Anushravas



Shri Dattātreya Sannidhi, Shree Dattamandir, Vakola, Mumbai
Courtesy: Shri Naresh Gangolli



Shri Dattātreya Sannidhi, Nādggar Temple, Bhatkal

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