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THE CHITRAPUR SUNBEAM :- JANUARY 2022

V. RAJAGOPAL BHAT, Editor

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

प्राणोऽस्मि प्रज्ञात्मा । तं माम् आयुः अमृतम् इति उपास्व ।

यावद् हि अस्मिन् शरीरे प्राणो वसति तावद् आयुः ।

प्राणेन हि एव अमुष्मिन् लोके अमृतत्वं आप्नोति ।।

The Lord said: I am PraaNa, Pure Consciousness. Worship Me as the span of life. Worship Me as Immortality. As long as the PraaNa resides in the body, so long is the span of life. With PraaNa only does one seek immortality, being in this world.

न वाचं विजिज्ञासीत । वक्तारं विद्यात् न गन्धं विजिज्ञासीत ।

घ्रातारं विद्यात् न रूपं विजिज्ञासीत । रूपविदं विद्यात् ।

Desire not to know speech, seek to know the speaker. Desire not to know the smell, seek to know the one who smells. Desire not to know the form, seek to know the knower of the form.

(Kausheetaki Upanishad)

...Continued

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

KARMA AND FREE WILL

(Delivered at Puttur in December 1938, and
published in Kanara Saraswat in April 1939.)

“O son of Kunti, bound by thine own duty born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform.” So said Shri Krishna to Arjuna (*Bhagavad Gita*, XVIII-60). Some are by nature critical. Others unquestioningly accept whatever they are told. In the passage just quoted, the former see a conflict between man’s nature and free will. Even if a man out of his free will resolves not to do a thing, if his nature will make him do it, is there any scope for ethical preaching or right conduct? And how can he be held responsible for his deeds?

According to our Dharma, there are three factors governing all action, namely, free will, karma and the divine will. There is a school of thought based solely on free will. It discards the theory of previous births. But we discern a relationship of cause and effect in everything in this world. We have to presume the existence of a primary cause for all phenomena including the differences between the different things or beings we meet with. The hypothesis of previous births and the theory of karma help to explain such differences satisfactorily. Every individual soul

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.

acquires certain experiences and becomes endowed with certain tendencies as a result of what it passes through in each of its births, and it is only the next natural and logical step to believe that the nature of each such soul will be influenced by the stock of experiences and tendencies thus acquired.

We are also forced to the conclusion of the existence of a Being governing the universe. We see various laws operating in the universe. There must therefore be a Being responsible for those laws. This Being is called Ishavara in our Dharma. Such a Being cannot but have a will of Its own. This was what we meant when we referred to the divine will.

There is also a school of thought which accepts the theory of the divine will as the sole factor in the universe. But such a theory is also open to objection. We see that some are happy, while others are not. Is it not injustice? Does it not indicate partiality? And what may be the reasons for such difference of treatment? Another objection is that acceptance of the theory will engender a thoroughly helpless and slavish mentality.

The acceptance of the karma theory alone as the sole factor is similarly open to objection. If what we now see is solely the result of past deeds, how can we account for the variations in the past deeds of different individuals, which are now manifesting different results?

We cannot therefore accept any one of the three factors as the sole one. We have to assume the existence and operation of all three of them. Some conflict may perhaps be apparent amongst them. We have to resolve it. Let us see what our Scriptures

say.

According to the *Koushitaki Upanishad*, “Whomsoever the Lord decides to lift upwards, by him He causes good deeds to be performed. Whomsoever He resolves to push down, by him He causes bad deeds to be performed.” (III-9). On the other hand, the *Brihadaranyakopanishad* says : “Man is full of desire. His inclinations will be shaped by his desires. His deeds will be shaped by his inclinations. And he will reap the fruit suited to his deeds.” (IV-4 & 5). While the former passage gives prominence to the divine will, the latter makes the individual’s desires the cause of whatever good or evil befalls him.

In the *Gita*, Shri Krishna, persuading Arjuna to fight and kill his foes, goes to the length of saying : “By me they are already overcome. Be thou the outward cause, O dexterous one.” (XI-33). Here also, the divine will seems to be made almost the one factor which counts. This is emphasised again in another verse : “The Lord dwelleth in the hearts of all beings. O Arjuna, by his Mâyâ causing all beings to revolve as though mounted on a machine.” (XVIII-61). This immediately follows the verse quoted at the beginning. Thus in two successive verses, prominence has been given to nature and to divine will respectively. We should not therefore regard the two views as contradictory, but as supplementary and meant to lead to a single conclusion, namely, the need for doing one’s duty.

The *Gita* has passages pointing to free will also : “Let the self be raised by itself; let not the self be allowed to be depressed. The self alone is the friend

of itself, and the self alone its enemy. To him that hath conquered himself, the self is his friend. But to him that hath not so conquered, the self is his enemy.” (VI-5 & 6). This is further proof of the fact that, in order to drive home the same lesson to Arjuna, Shri Krishna has advanced different arguments at different times.

A man’s nature, as we have stated already, is built upon the stock of experiences and tendencies acquired by him as a result of his previous births. This is called *prarabdha*. It is the stock of his previous karma with which he starts a new birth. But it does not stand in the way of his doing any good deeds in the course of that new birth. As a result of the nature developed in human beings, some have leanings towards good and some towards evil. This nature is of three broad types, satvic, rajasic and tamasic, and a detailed description of these will be found in Chapters XVII and XVIII of the *Gita*. Chapter XVI sets out the attributes of the divine nature and its opposite.

As a result of deeds performed in previous births, man is born in a particular grade or class of society. Such grades have been broadly classified into four main types, namely, Brahmana, Kshatriya, Vaishya and Shudra, and the main characteristics pertaining to each of these types have been mentioned in the *Gita* (XVIII-42 to 44). They constitute, so to say, the type of mentality of the individuals born in the respective classes. Within the limits marked out by a person’s nature, there will be enough freedom left to him to do good deeds or bad deeds according to his discretion. When this is understood, it will be seen that a man’s nature or karma need not stand

in the way of his doing or not doing any particular thing. Even nature can be gradually changed by constant, earnest, sedulous endeavour.

This view may not appear correct at first. Shri Krishna Himself has raised the question in the *Gita* : “Even the man of knowledge behaves in conformity with his own nature; beings follows nature; what shall restraint avail?” (III-33). If restraint be of no avail, will preaching be of any avail? But in the very next verse, the Lord says : “Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two : they are obstructors of the path.” So we have His authoritative pronouncement that to submit or not to submit rests with ourselves.

It is stated in the *Yajnyavalkya Smriti* that success is achieved by both *daiva* (*purva karma*) and *pourusha* acting in cooperation. **God helps those who help themselves.** What is required is sustained exertion in the proper direction. If it is maintained that God does everything and that man has no freedom in any matter, it would be ascribing to God both cruelty and partiality. Hence the *Brahmasutras* declare that God distributes rewards strictly according to deserts and merit (II-1-34). From this it is clear that there is scope for doing good deeds out of one’s own free will.

In doing good deeds, we may have to select such deeds as are in conformity with our nature, suited to our status, condition and circumstances in life. Place, time and occasion must also be taken into account. We have to follow the line of least resistance. Going against the current is more difficult than going with it. But even when going with the current, we need

not be mere passive agents : we do have some freedom to do what good we can. Sometime, perhaps, we may, with extraordinary effort, succeed in going, at least for some distance, against the current. Even so, evil can be resisted or fought with effort. In certain conditions, we may well take advantage of our very nature for doing good. In certain others, we may get the better of our nature and do good.

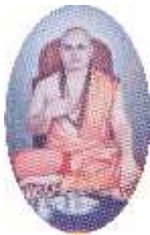
Thus nature, the divine will and the human will can all be made to co-operate with one another. None of them operates to the complete exclusion of the other two.

May Providence grant you the ability and the understanding to grasp this problem aright, to resolve the apparent conflict satisfactorily, and to do good in spite of the obstacles in your way!

FESTIVALS IN FEBRUARY 2022

February 2022

03 Thursday	Samārāadhanā at Mallapur - Swāmi Shankarashram-II Sannidhi
07 Monday	Rathasaptami, Guruprāpti Divasa
10 Thursday	Vardhanti at Shirali - Sannidhis of Bhuvaneshvari, MahāGanapati, Shri Shankarāchārya, Pādukā Sannidhi of Swāmi Parijnānāshram-III and Shri Rāmānjaneya
19 Saturday	Vardhanti at Mangaluru - Shri Venugopāla Sannidhi
21 Monday	25th Pattābhisheka Vardhanti. of P. P. Shrimat Sadyojaat Shankarāshram Swāmiji
22 Tuesday	Vardhanti at Shirali - Sannidhis of Swāmi Shankarāshram and Swāmi Keshavāshram



TEACHINGS OF SWAMI PARIJNANASHRAM GURU-TATVA

(Continued)

When we were younger, H. H. gave us a booklet called Kapiropadesha with Hindi commentary. It occurs in the third part (*skandha*) of Bhagawat Purana. It contains a story of Devahuti, daughter of Manu and Shataroopa. Devahuti was married to Kardama and they led a life of righteousness. Kardama led the life of an ascetic, totally devoted to spiritual life. Before marriage, Kardama had informed Manu and Shataroopa that he was not interested in marriage for the sake of sense pleasures, but only to beget a child after which he would take to Vânaprastha or Sanyasa. It was on this condition that Kardama married Devahuti and, even after marriage, carried on austerities for many years. All this time, Devahuti served Kardama with great devotion. Pleased with his wife's service, Kardama offered her a boon. Devahuti asked for a son - not an ordinary one, but a wise one, a Jnani. In course of time, a wise son Kapila was born to Devahuti and Kapila, the son, became the Guru of his mother Devahuti. Our purpose in narrating this story is to illustrate that a Guru can be young too.

निर्विण्णा नितरां भूमन् असदिन्द्रियतर्पणात्।

येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥३-२५-७॥

अथ मे देव सम्मोहम् अपाकृष्टुं त्वमर्हसि।

योऽवग्रहोऽहं ममेतीत्येतस्मिन् योजितस्त्वया ।।३-२५-१०।।

तं त्वा गताहं शरणं शरण्य

स्वभृत्यसंसारतरोः कुठारम् ।।३-२५-१२।।

Thus, Devahuti surrenders to her son Kapila, her Guru, and says: “Your father’s knowledge and fruits of austerities have been inherited by you. Although I was with him for a long time, I have not got that knowledge. Though you are my son, you are very wise and I am a worldly person and am ignorant. I have now come to know that sense organs repeatedly demand satisfaction, but are never completely satisfied. There is no permanent happiness (*nitya sukha*) in this world, but only desires and expectations. I am disillusioned, please remove this attachment. I surrender to you. Please save me from these problems of Samsara. Please uproot this tree of Samsara.”

Kapila agreed to his mother’s request and gave her a sublime discourse. We will take up a few points from his Upadesh for our discussion.

Good Company (Satsanga)

It is of utmost importance that one seeks the company of the wise and the seekers of God. You now say that your mind is disturbed and so is afraid of the world. The same mind and intellect, which now cause disturbance to you, can lead to liberation if they are employed as means of Self-Enquiry. Direct the same intellect towards the ‘I’ (Atma Tatva) as taught by the Guru. Then, you will be liberated. Make Self-Enquiry by the same mind which now is so restless and you will be free. As We explained

while discoursing on the sacred book called **Bodha Saara**, it is the ego that makes you think “I am” and “My” etc, as if I am separate. This ego disappears in Self-Enquiry.

‘I’ or Atma Tatva cannot be described in words. Related terms are Prakriti, Jeeva, Antahkarana Chatushtaya. The individual identified with body (शरीराभिमानी जीवः) is the reflection of Pure Awareness (Shuddha Aham or Saakshi Chaitanya) in matter (Prakriti). When this Jeeva entangles himself in matter, concepts like “my sorrow” or “this is mine” “I am this or that” (*aham, mama*) are born. When one knows firmly “I am not the body etc.” and realises the import of Mahavakya such as “That thou art” (तत् त्वम् असि), then one is not affected by pleasure (sukha) and pain (dukkha) or sorrow.

Says Kapila :

योग आध्यात्मिको पुंसां मतो निःश्रेयसाय मे ।

अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।

गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥

अहं ममाभिमानोत्थैः कामलोभादिभिर्मलैः ।

वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥

(भागवत III-25-13, 15, 16)

“In my opinion, the only means to final beatitude is Yoga in the form of contemplation on the Supreme Spirit, which is characterised by absolute cessation of both joy and sorrow. Mind alone is responsible for

the bondage and emancipation of the soul. Attached to the objects of the senses, it leads to bondage; when, however, it develops affinity to the Supreme Person, it brings liberation to the soul. When the mind is purged of its impurities of lust and greed, which have their roots in the sense of I-ness and mine-ness, and becomes pure, it grows indifferent to pleasure and pain and gets equipoised.

(Continued)

OPEN YOUR DOOR, HARI

(ಬಾಗಲನು ತೆರೆದು ಸೇವೆಯನು ಕೊಡೊ ಹರೆಯ)

Hari! Open your door, O Lord!

Let me in to see and worship you!

**Have not my cries from outside
reached you yet, O Narahari?**

**When you were reclining on Adishesha,
with Goddess Lakshmi by your side,
did you not hear the cry of agony
of the elephant king Gajendra,
and instantly save him from death?**

**When Hiranyakashipu, sword in hand
struck the pillar in blind fury crying
'Show me, is your Narayana in this pillar,'
did you not hear the prayer of Prahlada
and instantly burst forth from the pillar?**

(Continued on page 25)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

A SADHAKA'S INWARD JOURNEY

Swamiji leads a sadhaka through confusion into clarity

Step for a few minutes into the life of a new initiate on a walk with his master. The world suddenly turns into a living classroom for this new spiritual sadhaka. The hermitage is in rugged terrain and the dense jungle towards which the master is taking him is a few hundred meters away. The crisp evening breeze, the mellowing sunlight, the eagerness of the disciple and the smiling, but silent countenance of the master combine to charge the air with a rare intensity. The sensitive student, quick to sense the power of these vibrations, is eagle-eyed and eager to grasp the tiniest wisp of wisdom that will emanate from the master.

As they walk towards the woods, the disciple starts talking about his day. The master is a good listener, never interrupting and rarely commenting on what he hears. A visitor to the ashram has upset the sadhaka by his argumentative chatter. "But I didn't retort or say anything rude," he tells the master proudly. But soon he passes judgment on the visitor's behavior. As he over-analyses someone of little consequence to himself, he is subconsciously enjoying the debunking he is indulging in.

The master has ordered that he has to be quiet as they enter the forest. So, he races to finish all he has

to say. But before his outburst is over, the master turns, looks at the shishya squarely in the eye and points out, “The most contaminating thing in this world is dwelling upon other’s faults.” As he grapples with the enormity of the lesson he has just learnt, the sadhaka realizes the master is at the edge of the ‘silence zone’. Wordlessly, both enter the forest.

There is a deafening quiet. The senses till then swimming in multiple impressions before entering this green cavern, now forcibly yield to the natural alertness one experiences when flung into unexpected situations. The ‘silence’ is punctuated only by the sounds of the forest. The shishya has been told there are hungry and, therefore, angry bears in this forest. So the first reaction to the slightest sound is tinged with fear. But then he assures himself he is in the company of his master, who knows the area well. His mind relaxes and he begins to hear the crunch of dry leaves, the scampering away of a squirrel, the swish of foliage as a bird takes wing, the gurgle of a mountain spring - noises that make him feel in tune with the environment.

The utter solitude seems to reduce the need for inane dialogue. The watchful sadhaka realizes the walk is as much a test of physical stamina as it is an educational tour to sharpen the powers of perception and alertness. At one point, he playfully flings a tiny twig over his shoulder. That very instant, the master turns with lightning speed to check on his ward. The message goes home! From now on, the student has to sharpen his focus and response to outer phenomena, As they continue walking, the sadhaka realizes his normal fear of probable danger is reducing, thoughts are fading off, his inner silence is deepening as if in response to the quiet without.

A bear may still charge at them but the apprehension has been replaced by a keen alertness that is positive, strengthened, focused. He learns to tackle the external world- with preparation and precision, not brooding or clinging to past conditioning or compulsions.

On another evening, the sadhaka is asked to take the walk alone. He is suddenly acutely aware of his vulnerability. He creates signposts so that he does not get lost. But half-way into the forest, he loses his nerve and filled with ugly anxiety, gallops back to the ashram. The master says nothing. But the disciple is intuitive enough to understand that this aborted walk is a test he still has to pass! Once again, he is asked to walk away by himself. But this time, he is prepared. He has a water bottle, a match-box and loads of resolve. His mind is steadier and he is more confident. He now finds the path familiar.

When he reaches a rocky clearing the forest opens into, the elated disciple takes a slow, deliberate look at the valley below. He sits down to admire the view, shaking the rock he is sitting on. It does not budge- its solidity and stability echoing the balance and equipoise he feels within. He takes in the majestic view- the hills, the crimson of the dipping sun, the picture-book hamlet below; he recalls the first evening as he sat at the same spot with his master.

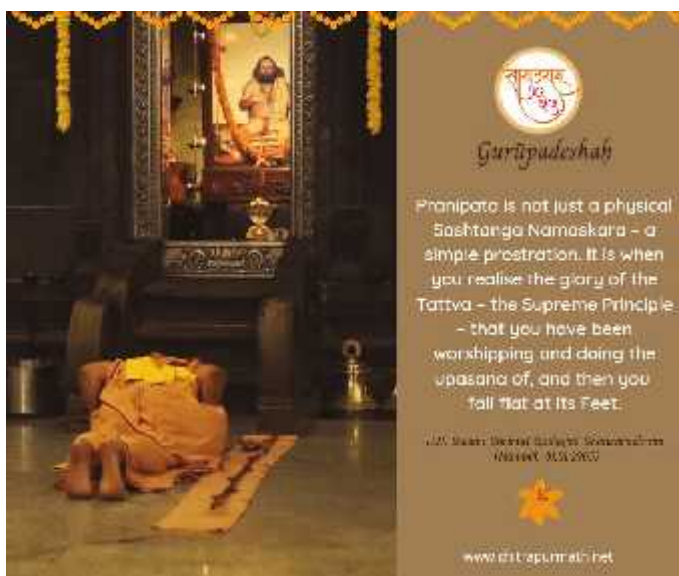
The master had pointed out that the village looks so beautiful only because it is so far away. Today, richer by his victory over crippling fear the disciple finally deciphers the message. It is distance that lends enchantment to the view. Viewed from close, it would show up its warts and spots! The sadhaka understands that without conscious distancing, he

cannot be objective or be detached, so crucial for spiritual growth.

For a brief, immortal moment, he feels as if his name and form, his concerns, have been swept away and he is one with the all-pervasive energy that surrounds him. This tatastya, the total stillness the master has been advocating-brings in its wake, an unshakeable calm.

He experiences total absorption, merging with the natural glory and vitality around, of which he too is an indelible part. In that flash of recognition of the ill-encompassing manifestation of the Divine, there remain no divisions, no borders, no wall. There is only rejoicing over the beauty and perfection that forever was, is and will be--- in the perceiver, in that which is perceived and in the act of perception. It is a moment of perfect **‘being’** rather than **‘becoming’**. The young sadhaka is ready for his inward journey.

(Courtesy: The Speaking Tree)



JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

TREAT JOY AND SORROW ALIKE

Happiness and sorrow alternate in life. Some people, when they are happy, violate dharma without any forethought. Some grieve excessively when they are afflicted by sorrow, thinking their misery is permanent.

There are some others who maintain equanimity in happiness as well as grief. We call them vivek-s (discerning persons). For such persons there is no wavering of mind. Just as they know that pleasure is not permanent, they are also aware that misery is not long-lasting. Because of that they will always have mental peace and equipoise.

When the branch of a tree is cut, it again grows to fullness. Though the moon wanes day by day, it again grows to fullness. Similarly, no type of misery can long affect anyone. Certainly, every night is followed by a day.

May everyone understand the fleeting nature of the world and learn to accept joy and sorrow alike and lead a peaceful life.

छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते चन्द्रः ।

इति विमृशन्तः सन्तः संतप्यन्ते न दुःखेषु ॥

(Courtesy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRJI MAHARAJ

THE WHEEL AND THE WEB

The Six-fold Spiritual Wealth

When Bhagiratha forced Ganga to come down to earth, Lord Isvara spread his matted locks and received the downpour. There was nothing on earth that could bear the onrush of grace except the *tapasya* of Mahadeva. The *jatâ* is a symbol for *tapas*. Similarly in our individual life, *titiksha* or bearing with the vicissitudes of life -- honour and dishonour, heat and cold, joy and misery, will only help the *tapas*.

The real significance of *tapas* is to execute *svadharma* in utter dedication. From the moment of his birth, man is surrounded by rules. The ingredients for his spiritual growth come speeding towards him. He has to accept and react to them in tune with the Divine, which gives the soul the field and lays down the laws of working.

If you follow the laws of *tapas*, then you will have God's strength infused into you. That process has been described in the latter half of the *Shvetashvatara mantra*: "*tattvasya tattvena sametya yogam*:" "One attains to *yoga*, the pure awareness of the self identified with God, who is projected as the reality of the world".

How is this attained? The *mantra* cryptically answers: Through the practice of the single, the twin, the triple or the eight-fold path. Here we have a

graded course of *sâdhanâ*. For the most eminent, the path of “one” which is an offering of oneself to the Divine--*Isvara**pranidhâna*--is applicable. A very highly evolved soul alone can do this in one stroke.

When this ripeness is lacking, the two-fold path comes to our help. Besides *Isvara* comes *Guru* and we have recourse to *Isvara Seva* and *Guru Seva*. But this intimacy with the *Guru* and the essence of the scriptures is also rather difficult. Therefore, it is advisable to take up the three-fold path--*shravana*, *manana*, *nididhyâsana*--needed to substantiate the *Guru Upâsanâ*.

Shravana is a process of hearing the saying of the scriptures. Thinking over them constantly is *manana*. The next step is *nididhyâsana*--internalising it. It is a deep state of absorption, leading to revelation of the Eternal Reality. To achieve *nididhyâsana*, the entire *Ashtânga Yoga* (the eight-fold) has to be put into use. So, we find in this *mantra* a telescopic arrangement, one set of *sadhana* sliding into the interior. The eight-fold, culminating into the one - the total giving-up.

The Six *Âtmagunas*

Acharya Shankara and other great Masters have consistently upheld as the *âtmagunas*, a set of six qualities --*shatsampatti*. *Shama*, *dama*, *uparati*, *titikshâ*, *shraddhâ* and *samâdhâna*-- are the six *âtmagunas*, the six faces through which we have to see *Atman*.

They can be considered in three pairs: The first pair, *shama* and *dama*, means control of the mind and the senses. *Uparati* and *titikshna* pertain to that

power through which we prevent frittering away of our energies, avoid the wastage incurred or damage done to our psychic energy. *Shraddhâ* and *samâdhâna* pertain to two powers—one of generation, the other of concentration or absorption. All these are very essential for the flight of the soul towards the Infinite.

The Vision of the ‘I’

In the context of the third *mantra* of the sixth chapter of the *Shvetashvatara Upanishad*, dealt with previously we tried in the beginning to have a glimpse of the timeless as the seed of the Universe, of that which was when creation was not. This puts a great strain upon our imagination. But when we come to what has been indicated in the *mantra* that the seed of the Universe is verily the seed of the soul, your own self, then we try to see the timeless unchanging essence in the depth of our own being.

We found that this *mantra*, in a nutshell, puts forth the entire *Samvit Sâdhanâ*, beginning with dedicated actions and culmination in *yoga* or realisation of the ultimate that is achieved through the single, the double, the triple and the eight-fold path. We have already seen that before we start ascending this stairway to freedom, we must strike a mine of spiritual gems--the *shat-sampatti*, and take them with us to offer at the feet of the Divine. You cannot do it in a day or in a year or perhaps not even in a single birth.

Self-realisation

Nachiketa, going to the very limits of life, to the God of death, asked him, “What is *Atma*?” Yama

answered: “Know what the Self is”.

Here in the Self we come to the unity in all beings—the fundamental unity where all questions cease, where all answers get a meaning and where the strife of life enters into an undisturbed peace. Therefore there is one path, there is one method, which is attained in one moment. It is that moment of Self-realisation. One moment, in which the scales fall off the eyes and a new vision comes.

Self-realisation certainly is no day-dreaming. It is a powerful perception that transforms the entire life, endowing it with a rare richness and stability.

We have already seen that *yoga* is very much needed to control the mind and the senses, each sense needing a particular practice of *yoga*, each *vâsanâ* needing a different treatment. Hence *yoga* cannot be belittled. The *Yoga Vâsishtha* goes to the extent of placing it on the same pedestal as *jnana*: To arrive at the non-dual truth you must obliterate the mind, the basis of duality. And this is achieved by a two-pronged means, *jnana* and *yoga*.

Superior Viewing

A superior form of seeing, when acquired, takes away the littleness of everything. Whatever your eyes alight upon is seen as the *Brahmna*, the unlimited.

Let us consider the ego, the expression of the ‘I’. Through a little *vichâra*, some reading and *satsanga*, your ego gets ‘purified’ enough not to confuse itself with the gross body. But yet you do not quite understand what is really is. This “I” consciousness can be flooded with “light” only through the *jnâna drishti*.

When *jñāna drishti* arises, you see your unqualified self like the unqualified space which existed always.

Try to feel it by a turning-in of the attention. Catch hold of that inward movement of attention and practice a similar turning-in, to perceive the ground of all perceptions. Just as you can, without looking, feel you are sitting, try to feel you are that which has been untarnished by countless births since the ageless past. Thus all things become blissful.

The moment the “I” gets identified with the *Upādhis*, the appendages or instruments meant for the working of that “I”, then the sense of doership and duties arise. The father, the husband and the king--all these are forms of identified “I”, the *ahankāra*.

In the *Gīta*, the Lord says: “*Ahankāra* may prevent you from accepting the truth of the real ‘*Aham*’ I am revealing to you. Deprived of that truth, you will perish”. *Vairāgya* is the force of dispassion which will help you to detach yourself from *ahankāra* and all the modifications of the mind and senses.

When the ego is torn in one stroke, ‘*tattvena sametya yogam*’ becomes possible. This stripping of ourselves, of all the trapping of the soul can be done with one will, in one stroke. But, if the might for that will is lacking, there are many things that go to strengthen the will. We shall look at them now.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FIFTY ONE

म्हणोनि स्वामी सद्गुरुनाथ । सिद्धीसी न होती अङ्कित ।

खरे जे असती साधुसंत । सिद्धीप्रत ते हुंकिती ना ॥३९॥

Therefore, the Sadguru does not seek miraculous powers(siddhis). Genuine saints don't even glance at Siddhi-s.

त्यांची महिमा सहजसहज । प्रगट होय पहा तेज ।

फणस पिकला तेथें रोज । सुवास येयी आपैसा ॥४०॥

The glory of Sadguru becomes manifest of its own. Such is His lustre. When the jackfruit gets ripe, sweet smell will emanate daily, of its own.

फणस पिकला हें पहावें न लगे । सुवासेंचि कळो ये वेगें ।

तैसें साधुसंतासंगें । सहवास न करितां सहज कळे ॥४१॥

When the jackfruits gets ripe, there is no need to go and inspect it. At once one comes to know by its smell. Likewise, one can identify the saint naturally even without cultivating his company.

कीं त्यांच्या महिमे वरोनि । हे साधु ऐसे कळे झणीं ।

जरी भक्तिहीन असला धरणीं । त्यासी ही कळे हे साधु ॥४२॥

Just by their glory, immediately one comes to know for certain who is a saint. Even one wanting in devotion, on this earth, comes to know a true saint.

सुवासे कळे फणस पिकला । महिमा बघतां साधुभला ।

हें जाणें अभक्तहीं, त्याला । हें सांगावें न लगे हो ॥४३॥

With its sweet aroma, one knows that the jackfruit is fully ripe. Likewise, looking at his glory even a non-devotee comes to know a true saint.

रामकृष्णादि झाले अवतार । त्यांनीं नाहीं करुनि 'छू मंतर' ।

मारीलें राक्षसां भूवर । युद्ध व्यवहारचि केला पै ॥४५॥

Incarnations like Rama and Krishna did not slay the demons by some black magic. They accomplished this feat in regular mundane warfare.

एवं श्री सद्गुरुस्वामी । सतत शान्त अन्तर्यामी ।

झिझविती देह निजभक्तकामीं । परि व्यवहारदृष्टी राखिती ॥४६॥

Likewise, Shri Sadguru Swami is always serene and an introvert. He strives unceasingly for the welfare of his devotees. While doing all this, he does not give up his practical mundane approach.

(Continued)

OPEN YOUR DOOR, HARI

(ಬಾಗಲನು ತೆರೆದು ಸೇವೆಯನು ಕೊಡೊ ಹರೆಯ)

(Continued from page 13)

**When Draupadi cried 'Krishna! Save me'
did you not rescue her with the sari which
has no end? When Ajamila cried 'Narayana'
at the moment of death, did you not at once
send your servants to rescue him from Yama?**

**So tell me, Adikeshava! O Lord!
is there a right time and a wrong time
for your devotees to seek your help?
Or do you have some devotees to whom
you grant favours, some to whom you don't?**

*(Courtesy: The book KANAKA DASA
by Shri Basrur Subba Rao)*

Jai Shankar!

In view of the rising cases of Covid pandemic in Maharashtra, it has been decided to close Karla Durga Parmeshwari temple for devotees till further notice. Sannikarsha Seva by Sabhas on Sundays will also be suspended till further notice.

The daily pujas in the temple would continue to be performed without public participation.

With Regards,

Praveen P Kadle

President

Standing Committee - Shri Chitrapur Math.

5th January 2022





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>

SHRĪ CHITRĀPUR MATH SHIRĀLĪ

Accommodation Policy

1. Accommodation is provided to sādha-s from our samāja who visit the Math to perform sevā-s and / or participate in the Math activities or functions.
2. Math daily activity includes, Suprabhātā, Madhyāna Pūjā/Āratī and the Aṣṭāvadhāna sevā in the evenings.
3. All sādha-s planning to visit the Math and wishing to avail of accommodation have to inform the Accommodation Desk about their planned arrival and departure well in advance. The email address to correspond with is accommodation@chitrapurmath.net.in. Alternatively, use the online form at <https://chitrapurmath.net/site/contact-accommodation>
4. Details that need to be provided by the sādha-s should include,
 - a) Arrival date
 - b) Departure date
 - c) Number of persons
 - d) Number of male and number of female sādha-s
 - e) Age of sādha-s (Senior Citizens)
 - f) Any special requirement such as ground floor required, or bed required.
 - g) Purpose of visit
5. Accommodation is provided for a stay of three days only unless the sādha is performing Homa-s or Mahārudra, or to volunteers who come to do sevā where the number of days required to stay might be more than 3 days.
6. Separate accommodation for male and female sādha-s will be provided during congregation of big groups during Rathotsava, Shibir-s or similar large Math functions.
7. Those visitors who wish to extend their stay must take permission from the Math General Manager and inform the Accommodation Desk at least 1 day in advance.
8. Accommodation to visitors not from our samāja may also be allowed at the Math Guest House provided accommodation is available.
9. Visitors not from our samāja must offer sevā-s in the Math and also participate in the Math activities.
10. Visitors/sādha-s including senior volunteers who arrive at the Math, must compulsorily register themselves at the Accommodation Desk upon arrival and only then the room keys will be handed over to them. They should not call up people in the Math and take their own preferred accommodation without informing the Accommodation Desk in advance
11. On the day of departure, visitors/sādha-s have to sign out in the register at the reception, hand over the room keys and only then leave the premises. Do not hand over the keys to Pandu mam or housekeeping staff or leave without informing the Accommodation Desk.

13th January 2022

Shrī Chitrāpur Math - Shirālī, Uttara Kannaḍa, Karnaṭaka, India 581254
www.chitrapurmath.net

Shrī Chitrāpur Math, Shirālī

Vardhantyutsava Sevā

9th and 10th February 2022 - Māgha Shukla Ashtamī and Navamī

The Vardhantyutsava of the Shrīvallī Bhuvaneshwarī Sannidhi, Shrī Mahāgaṇapatī Sannidhi, Shrīmad Ādya-Shaṅkarācharya Sannidhi, Shrī Gurupādukā Sannidhi and Shrī Rāmāñjaneya Sannidhi is being celebrated this year on Wednesday, 9th February 2022 - Māgha Shukla Ashtamī and Thursday, 10th February 2022 - Māgha Shukla Navamī.

The following rituals will be performed during these days for the *shreyas* of the *entire Samāja*.

- 5 Coconut *Gaṇahoma* at the *Mahāgaṇapati* Sannidhi
- *Dwādasha Kalasha Kalābhivṛddhi* Homa for *Shrīmad Ādya-Shaṅkarācharya* Sannidhi
- *Bhuvaneshwarī* Homa for *Shrīvallī Bhuvaneshwarī* Sannidhi
- *Lalitā-Tripurasundarī* Homa for *Shrī Gurupādukā* Sannidhi
- *Mūla-mantra* homa for *Shrī Rāmāñjaneya* Sannidhi

Sādhaka-s offering Rs.15,000/- as Kāṇika may perform homa-s as Yajamāna-s. Due to the present Covid circumstances, where the Yajamāna-s may not be present personally, homa-s will be performed in absentia and prasāda will be sent by post/courier.

Sādhaka-s desirous of contributing may kindly contact Shrī Nārāyaṇ Mallāpur mām, General Manager - Shrī Chitrāpur Math-Shirālī by 31st January 2022.

- On 08385-258756 / 08385-258368
- Or by email to seva@chitrapurmath.in
- Or by post at this address:
The General Manager,
Shri Chitrapur Math,
SHIRALI – 581354

The following details should be included in all written communication:

- Name
- Gotra
- Address
- Phone number
- Email ID

In Sevā,
Praveen Kaḍḍe
President, Standing Committee,
Shrī Chitrāpur Math, SHIRĀLĪ

13th January 2022

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www.chitrapurmath.net

Little Ravikiran – Pushya 2022

Swāmījī says:

Satsang will awaken the fundamental power within us and add something new to all that we do – whether it is work, education or life. With satsang, the 'sanskars' embedded in us will be stimulated and can be expressed in new ways.

Navaspandana: Satsang – guidance and benefits that one receives from it

Story Time: Badlu turns over a new leaf

Som Croc swam away a long distance till he came to a rocky bank. He heaved himself on a sunny rock and began to think, "I have to do something about Badlu. He is creating nuisance very single day in the Croc Colony."

Badlu was Som's younger brother and a terrible bully. He would pick up fights every single day and the colony of crocs were tired and scared of his rough and tough ways. Every few hours, there would be a hue and cry in the Croc Colony – and Badlu would be right in the thick of things. His naughty eyes were always on the look out for something to destroy;



someone to tease; someone to fight with!

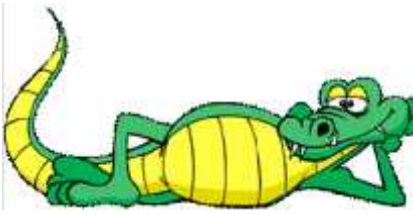
As Som chewed on these thoughts, a huge hornbill grabbed his attention. Som watched it as it flew to the tree opposite. The hornbill had food in its mouth and began to feed his family through a slit in nest. Som observed how the mother hornbill took the food from the beak of the male hornbill. He was sure, in turn, the mother would be feeding the hungry, young ones inside the nest. "So much to learn from these birds!" he thought.

"Hey!" a brilliant idea struck Som, "Why don't I bring Badlu here for a few days? A holiday away from the colony may help him!"

So away went Som back to the Croc Colony. The Kali River housed the Croc Colony and there was ample food for these reptiles in this river. Som stepped into the colony to a volley of ugly shouts and yes, he was right! Badlu was engaged in a big fight with two young crocs! Som had to literally drag his younger brother out of the place to accompany him for the long swim to the same spot he had spied the nest of the hornbill.

Basking under the sun, Badlu's temper cooled down. He began to look around curiously. Som nudged him to look at the hornbill who was on an endless trip fetching food for his family. Badlu was pretty astonished that a bird was being kind and compassionate. He kept watching the hornbill till he fell asleep.

Som and Badlu were woken up from their slumber by the loud hoot of a monkey. The brothers watched how the monkey who had discovered delicious fruits on a tree, began to shout out to his



family and friends. Within minutes, a horde of monkeys descended and began to gorge on the fruits! "What unity, Som!", said Badlu.

A few days with only a calm Som for company and watching monkeys and the hornbill, it began to dawn on Badlu that folk can live in peace and help each other.



So when a butterfly descended on his snout, Badlu allowed it to perch for as long as it wanted to. Som chuckled. Sheepishly, Badlu looked at his elder brother and smiled. A nice, toothy, crocky smile!

Amchi World: Sisari and more

crocodile: sisari

river: nhayi

rock: phatoru

Fun Facts: Crock Facts

- Crocodiles live in wetland – rivers, lakes and even saltwater. Estuaries, lagoons and mangrove swamps are typical crocodile homes.
- A Dwarf Crocodile grows up to about 5 feet and weighs about 18 to 30 kgs. On the other side – the Saltwater

Crocodile grows to a whopping 20 plus feet! And can weigh above a 1000 kgs!



- Agharial is a variety of fish-eating crocodile found in India. The gharial is well adapted to catching fish because of its long, thin snout and 110 sharp, interlocking teeth.



- Carnivores that they are, crocodiles are ambush predators. They wait for their prey to come near and then they attack.

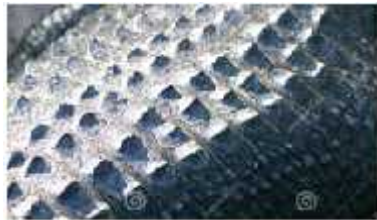


- Crocodiles have excellent hearing and eyesight.

- A mother crocodile can hear the sound of the hatchlings in the eggs before they hatch and then she carries the hatchlings in her mouth from the sand, to the water.

- A crocodile lays about 60 eggs at one time – That's a lot of siblings!

- This one is a jaw dropping fact - crocodiles have between 60 to over a 100 teeth! Over a lifetime, they go through about 4000 teeth - they replace their teeth easily.
- While a human jaw can apply pressure about 40 kgs per square inch – a crocodile's, by comparison, is above 2300 kgs! The bite of a crocodile is several times more powerful than a great white shark.
- Crocodiles are often found lying on the bank with their mouths wide open – they keep it that way to keep themselves cool – you see, crocodiles do not sweat.
- Crocodiles are excellent swimmers with swimming speed up to 35 kilometres.
- They can stay under water for over an hour!
- Large crocodiles can stay without a meal for a long, long time - even a year if need be!
- Crocodiles are literally 'bullet-proof'! Except for the soft skin on the underbelly the back is really tough!
- Crocodiles have longer and pointier snouts while alligators have shorter and more rounded ones. When an alligator has its mouth shut – you can't see any of its teeth.



Source: <https://factanimal.com>

Riddle Time: See you later, alligator

- Which crocodile solves crimes?
An Investigator!
- What's a sick crocodile called?
Ail-igator!
- Which crocodile goes to the court?
A Litigator!
- Which crocodile help you drive?
A Navigator!
- Which crocodile do you call when you find pests in your house?
A fumigator!
- Which crocodile asks never ending questions?
An Interrogator!



Did you know? Croc Tears

When someone sheds 'crocodile- tears' - it means an insincere display of emotions.

Fact is - crocodile eyes do water when they eat – (NO! Not with remorse!) but due to biological reasons.

Ponder Awhile: Sona and Badlu

Sona Crane was on the tree
When she heard Badlu cry
She saw Badlu choking
Down she began to fly!



Badlu Croc had hastily eaten
A nice plump duck
And in his throat now
A big bone was stuck!

"Help me, please, Sona!"
In pain, Badlu spluttered
"Oh, but don't you eat me up!"
Sona softly muttered

Sona was a good crane
Kind, gentle and meek
She agreed to help Badlu
In his throat - went the beak!

Out came the bone
"Sona, you are kind and clever"
Said Badlu hugging her,
"You are my friend forever!"

Long ago: Makara as the Vahana

The crocodile is the vahana of Goddess Ganga and Narmada.



Vahana of Sea-God Varuna

Earrings in the shape of a crocodile called the 'makarakundalas' adorn some of our Gods.



Makara Kundala

In the Bhagavad Gita, Lord Krishna says, "Amongst the aquatics, I am the Makara."

Heritage Time: Sculpture at Halebidu



The 'Makara Thoranam' – is a beautiful sculpture above the Garbagriha of the Hoysaleswara Temple in Halebidu, Karnataka.

Row of Makara at the base of Hoysaleswara Temple, Halebidu, Karnataka



Makara Sculpture at Jain Museum, Khajuraho



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Your feedback is important to us!

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Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍukone

Little Ravikiran created with love by Jyothi Bharat Divgi

KIRI SHASHTI AT SHRIMAT ANANTESHWAR TEMPLE, VITTAL



Photo by Shri Sadashiva Bana



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