

THE CHITRAPUR SUNBEAM

चक्षुर्विख्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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॥ प्रसन्नोऽस्तु गुरुः सदा ॥



श्रीगुरुं परमानन्दं वन्दे आनन्दविग्रहम् ।

यस्य सन्निधिमात्रेण चिदानन्दायते मनः ।।

Bow down to the Guru, the embodiment of bliss, in whose mere presence, our mind melts into pure consciousness and bliss.

- GURU GITAMRUTA.



न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात्परं नास्ति तस्मै श्रीगुरवे नमः ।।

There is no Reality higher than the Guru, no penance higher than service to the Guru and nothing higher than Realisation. Salutations to that Guru.

- GURU GITAMRUTA.



**P. P. Shrimat Sadyojat Shankarashram Swamiji and
P. P. Swami Brahmanand Tirtha in the Dharmasabha
at Karla on 21-2-2022**



Swamiji releasing Smaranika, a desktop calendar.



Swamiji releasing the Suraksha Pendant.



Vastra Samarpan by Shri Praveen Kadle, President, Standing Committee



Kanakaabhisheka by Shri Praveen Kadle.



The vast assembly of devotees at the Dharmasabha on 21-2-2022.

THE CHITRAPUR SUNBEAM :- FEBRUARY 2022

V. RAJAGOPAL BHAT, Editor

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

क्रियानाशाद्भवेत् चिन्तानाशोऽस्माद् वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः स जीवन्मुक्तिरिष्यते ॥

When actions(tainted by selfishness) cease, thoughts lessen and the residual impressions of cravings, too, come to an end. This cessation of cravings is itself Liberation. It is Liberation while alive.

(ADHYAATMOPANISHAD)

घटे नष्टे यथा व्योम व्योमैव भवति स्वयम् ।
तथैवोपाधि विलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥

Just as, when a jar is broken, ether inside it becomes one with ether outside, so too, when limitations of body-mind complex etc drop off, the knower of Brahman becomes“Brahman himself.

(AATMOPANISHAD)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

THE PURSUIT OF HAPPINESS

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

The search for happiness is universal. Everyone desires happiness. Everyone pursues happiness. But not everyone succeeds to the extent he desires. The fact is that what we believe to be happiness is not real happiness. Hence even if we get the particular things we desire, we do not secure lasting happiness thereby.

In the universe there is a twofold division – Atma (Parabrahma) and Anatma (Prapancha). The former is also termed *chetana*, while the latter is referred to as *jada* (inert). Happiness is related really to Parabrahma. The nature of Parabrahma is threefold—Sat (existence), Chit (knowledge) and Ananda (bliss). This last is the real happiness.

Prapancha consists of *nâma* (name) and *rupa* (form). It has no real existence; it is like the proverbial reflection of the money-bag in the mirror. So the happiness which we believe to be derived from *prapancha* is not in any way connected with it. There is the instance of the dog and the bone, which brings home the truth to us. The bone smells of blood but does not contain any blood. The dog is carried away

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.**

by the smell and chews the dry bone. Its hardness hurts the dog's teeth which begin to bleed. The dog then sees and tastes real blood which, however, it believes to be the blood yielded by the bone. Its appetite is thereby whetted, and it continues to chew the bone more and more vigorously. Just so is the happiness we believe we derive from the physical world.

This world is not the real seat or source of happiness. If it is, it should be so with respect to the past, the present and the future alike. Also it should be sweet to all. But what was sweet yesterday may be bitter tomorrow, and what is sweet to one is bitter to another, and *vice versa*.

We know what great happiness is given by *sushupti* or dreamless sleep. Whence does it come? Such sleep postulates the total exclusion of the outer world and the objects of so-called enjoyment. If it is these objects that yield the happiness, how can sound sleep produce such happiness? The truth is that, during sound sleep, the mind is merged into the inmost self, the Atma. That is where the happiness comes from. We have to grasp this secret.

The happiness which appears to be derived from the pursuit of worldly pleasures is not real. Only that is real happiness which does not have to depend on the existence of any worldly objects. As it does not depend on any such objects, it is permanent; even without the objects there is happiness.

The happiness supposed to be connected with enjoyment of objects of sense is not positive happiness, but may, if at all, be regarded as negative

in character, like getting rid of a burden, a trouble or an inconvenience. According to Bhartrihari, all so-called happiness is negative, like that derived by the supply of water to a thirsty man or of food to a hungry one. It is thus only temporary. The thirst or hunger will return again and demand satisfaction once more.

Bhartrihari says also that even though we may guard a thing every carefully, we are apt to lose it sooner or later, Why not give it up then of our own accord? If we give it up ourselves, we shall not feel sorry at our want of it. That is therefore the better way. The joy derived from renunciation is permanent. The joy of acquisition is temporary.

Here is Shri Krishna's classification of the different types of happiness: "That in which one by practice rejoices, and which puts an end to pain; which at first is as venom but in the end is as nectar: that pleasure is said to be **sâtvic**, born of the blissful knowledge of the Self. That which from the union of the senses with their objects, at first is as nectar, but in the end is like venom, is accounted **râjasic**. That pleasure which both at first and afterwards is delusive of the self, arising from sleep, indolence and heedlessness, that is declared **tâmasic**. " (Bhagavad Gita, XVIII-36 to 39).

Sâtvic happiness is real. It cannot be acquired all at once but only gradually. There are obstacles in the way. But what should we do? We should cultivate contentment and peace of mind. The mind should be trained to remain unperturbed under all conditions. Then we shall not be sorry even if what we desire

does not come to pass. We have instances of saints who have acquired that mentality. It is not therefore impossible to train the mind in that way.

A Sanskrit poet has observed that, in order to make the objects of sense subservient to us, we must train our mind; it is like the case of the eye and the object seen through the eye. If the object cannot be seen properly, the eye should be trained or corrected, and not the object. Hence train the mind. Learn to be supremely indifferent to the result. Then there will be no disappointment. As Shri Krishna has declared in the Gita (II-64 & 65), “The disciplined self, moving among sense-objects with senses which are free from passion and hate, and perfectly under his mastery, goeth to peace. In that peace, the extinction of all pains ariseth for him”. The transformation of the mind is the important thing to be achieved, not the transformation of external objects.

A feeling of universality (sarvâtma-bhâvanâ) should be developed. There will then be no cause for pain. The Paramatman is in everything and everybody. Such a mentality naturally leads to public work. Mahatmas have such a comprehensive attitude. They do not grieve on any account. Mahatma Gandhi is an instance. He engages himself actively in a number of activities, but his activities are quite disinterested. His work is vast, but he is tranquil. Public work conducted in this spirit comes under Dharma. The principles of Dharma are immutable, but the sphere of their application extends with the passage of time. Karma Yoga thus comprises, at the present day,

service to one's motherland as well as service to the whole world.

Devotion is also very helpful. The highest type of devotion is Atmanivedana or complete surrender of oneself to God, reposing unquestioning faith and unwavering confidence in Him. Such an attitude sustains us in adversity. Kunti, the mother of the Pandavas, is said to have prayed to Shri Krishna for repeated calamities in order that she might thereby be blessed with a vision of the Lord.

May the Paramatman give all of you that tranquil attitude which helps to face difficulties with equanimity and steadily pursues the one true path leading to perpetual happiness in Self-realisation!

FESTIVALS IN MARCH 2022

March 2022

01	Tuesday	Shishya-Sweekar Divasa of P. P. Swami Parijnanashram-III
01	Tuesday	MahaShivaratri
05	Saturday	Vardhanti at Shirali - Swami Krishnashram Sannidhi
07	Monday	Vardhanti at Karla - Shree DurgaParameshvari Sannidhi
13	Sunday	Vardhanti at Karla - Swami Parijnanashram-III Sannidhi
17	Thursday	Holika, Kamadahana
20	Sunday	Vardhanti at Mangaluru - Shri UmaMaheshvara Sannidhi
25	Friday	Vardhanti of Shri Subrahmanya Sannidhi at Shri UmaMaheshvara Temple, Mangaluru
31	Thursday	Vardhanti at Gokarna - Shri UmaMaheshvara Sannidhi



TEACHINGS OF SWAMI PARIJNANASHRAM GURU-TATVA

(Continued)

Good Company (Satsang)

Kapila continued his discourse to mother Devahuti:

तदा पुरुष आत्मानं केवलं प्रकृतेः परम्।
निरन्तरं स्वयंज्योतिरणिमानमखण्डितम्॥
ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चाऽत्मना।
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम्॥
न युज्यमानया भक्त्या भगवत्यखिलात्मनि।
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मासिद्धये॥
प्रसङ्गमजरं पाशमात्मनः कवयो विदुः।
स एव साधुषु कृतो मुक्तिद्वारमपावृतम्॥

(भागवत III-25-17/20)

When the individual (Jeeva) loses his separate identity, he eternally abides in Fullness which is Blissful Existence. How can this be achieved? Just as it is difficult to explain Algebra and Trigonometry to elementary students, so it is to explain this to those entangled in Samsara. When Prakriti is strong (teevra), understanding is weak. So, this Prakriti must be overcome by Knowledge, Dispassion and Devotion - Jnana, Vairagya and Bhakti.

There is no better way to get liberation (Moksha) than to know by the above three means that our true 'I' (Atma Tatva which is Guruswarupa) is identical with the Lord (Aham Brahma Asmi) and contemplate on this Mahavakya.

Bondage (Mâyâ Pâsha) is due to entanglement in matter (Prakriti). When we are in the mother's womb, we say 'I AM THAT' (Soham) but once we are out of the womb and perceive this bewildering world, we say 'WHO AM I?' (Koham). We get enveloped by Ignorance. Either we cry or make others cry or others make us cry!

As we grow, we get entangled in outer experiences and our sense organs fall a victim to their enchantments. If we find something pleasurable today, tomorrow we will turn to the same thing. When this is repeated indefinitely, attachment (*sanga*) to that pleasure develops. One goes after beautiful women, another after gold, wealth, etc. This is bondage because these attachments never give you complete satisfaction or contentment (*Satvic Samâdhân*), however much one may indulge in them. They yield only temporary pleasure (*anitya sukha*). Everlasting joy (*nitya sukha*) is gained only by the company of the wise (*satsang*). This is what Kapila told his dear mother.

What is Sanga (attachment)?

Sanga means attachment to worldly pursuits and objects. This should be given up and one should enquire on such lines as : Who am I? Where did I come from? Who is the Guru? etc. Attachments have been built up over countless past lives. It is not easy

to renounce them. But, there is a way suggested by Shri Vallabhacharya :

सङ्गस्तु सर्वथा त्याज्यः, यदि त्यक्तुं न शक्यते ।
स सद्भिः सह कर्तव्यः, सन्तः सङ्गस्य भेषजम् ॥

Above verse says that when we can't give up attachment (*sanga*), we should direct it towards the noble, wise and the holy ones. This is sublimation of attachment. When we get attached to Saadhu, Satpurush and Santa, renunciation takes place easily. Satsang is a sovereign cure of the ills of Samsara. It is *bheshajam* (remedy, medicine), says above Shloka.

Many call themselves as saintly. How to distinguish between those who really are Santa and those who are not? It is difficult to decide from outward behaviour, because, some holy men behave rather strangely, which results in their being mistaken for unholy (असन्त).

(Continued)





Teachings of Parama Puiya Shrimat Sadyojat Shankarashram Swamiji

(Compiled from Ashirvachan at Hyderabad
on 14-1-2012)

When our first Guru Swami Parijnanashram Pratham arrived in Gokarna, He had the Vighraha of Lord Bhavanishankar. That was His Ishta Devata. Hence, the Pradhan Devata of Shri Chitrapur Math is Lord Bhavanishankar. Acharya Shankara, the great Adi Shankaracharya has at various times, composed hymns in praise of the Divine. Certain occasions have inspired the great Acharya. Now those hymns, those stotras are very relevant to us. Because they are applicable, they are understood by practically sadhakas of all categories. The beginner can be inspired, a serious sadhaka can be really guided. A lot of guidance, inspiration is hidden in these stotras, in these shlokas, because they come from a great Acharya. So we constantly meditate on shlokas of these stotras. So, in that context probably we can just go through a couple of shlokas of Shivananda Lahari, some of my favourites.

उपेक्षा नो चेत्किं न हरसि भवध्यानविमुखां
दुराशाभूयिष्ठां विधिलिपिमशक्तो यदि भवान् |
शिरस्तद्वैधात्रं ननखलु सुवृत्तं पशुपते
कथं वा निर्यलं करनखमुखेनैव ललितम् ॥१५॥

A beautiful shloka. It is said that of the Trinity,

‘ॐ श्री सद्गुरवे नमः’

**This page is sponsored by Shri V. RAJAGOPAL BHAT
(Birthday 6-Feb). (Receipt No. 354)**

ie., Brahma, Vishnu, Maheshvara, Vishnu and Brahma had an argument. Both very powerful entities, one creates and one sustains that creation. So, there was bound to be some overlap of duties. So Brahma said, "You see, since I create, I am the first one, I am superior." Vishnu said, "You may create, but I have to sustain your creation. So, I am superior." So there was argument which was leading to not very pleasant consequences and suddenly between the two of them, a massive pillar of light manifested itself. They were taken aback. So they said, "We'll settle our differences later, first we'll find out what this is." So Vishnu said, "Now you check out where this reaches up to and I'll go down and I'll try to seek the source, the origin of this pillar of light." Brahma took on the form of Hamsa, a swan, he flew and went higher. Narayana assumed His Varâha-roop (boar), dug deep and tried to get to the source of this pillar of light. This went on for quite some time, maybe months or years. Anyway there came a time when even Brahma was tired. He was still flapping up there and then He found something wafting down. He took it, it turned out to be a flower, a ketaki flower. He said, "Where are you coming from? I am going up and you are coming down, descending. Where do you come from?" The flower said, "I don't know." He said, "It doesn't matter. I am going to take you to Vishnu and I am going to say I went to the top of this pillar of light and I discovered you there and you are the witness." Okay. Done, deal struck, they went down and that is what he tried to tell Lord Vishnu; and at that time, because that *asatya* was uttered the pillar of light just sort of split open and Veerbhadra a very *ugra* form of Shiva manifested out

of that and with the tip of the nails of the fingers of the hand, he plucked away that head of Brahma which spoke that untruth. It is said that Brahma had 5 faces before that. One was plucked off, so now we are aware of Chaturmukh Brahma only. This is the Pouranik Kathâ. Remember in all the shlokas of the Acharya there is no attempt made to prove the superiority so to say of a particular Devata. If I am worshipping Devi, at that time Devi is supreme. No arguments. So, for Shiva Bhakta, Shivanand Lahari always presents Shiva as the Supreme Entity. So, Vishnu and Brahma are necessarily subsidiary. Now, ofcourse a sadhaka can do a lot of *manana* on this particular Katha itself. Vishnu can be the tenacity, the persistance, digging, going through all facts etc., the scientific temperament which is much appreciated, which is much needed, Vishnu represents that and Brahma as the Hamsa soars into the skies of imagination, of beauty of literature etc. Neither the scientific nor the imaginative artist can measure the spiritual. That is how we can understand also. This is one of the points that comes up during Vimarsh. So, Karma alone is not enough, Bhakti definitely helps, but is not enough. The intuitive *jnâna* has to be attained if you want to understand the Shiva Tatva, otherwise it will always be there as something totally incomprehensible. So in *jnâna* you merge, accept your own Atma Tatva. But to generate the force, to manifest that Shivalinga you have to bring about purity in your Karma and tremendous conviction etc., in your Upasana, Bhakti. Then that flash of intuition is revealing the truth. So, the sadhaka here, that is the Acharya on behalf of the sadhakas in this shloka says: this is what you


did, He is addressing Shankara. He is saying, “This is what you could do, effortlessly.”


It is Brahma’s शिर you could just pluck away with the tips of your nail. Now that is your *sāmarthya*. Now, when you are so capable, I can only say, “My Lord, why you are doing my *upekshā*.” You know what is *upekshā*? Neglect. “You are neglecting me. You are not paying attention to me, you are not helping me. I am your Bhakta, I’ll require your help, I can demand and I find, you are just neglecting me, why? You should have helped me because you are so powerful. You could deal in that manner with Brahma, now why can’t you do something for me? When I sit for meditation, may my mind become very poised, calm and my buddhi can do the japa very correctly. And you are not helping me. Is this not *upekshā*?” So, that is the sort of an accusation a sadhaka is making. This capacity even to address the Lord like that, comes when you have already established some sort of a relationship with the Lord. Remember that. It is not a general condemnation. “I don’t believe there is God. When there is so much suffering in the world why doesn’t He do something.” “Swamiji, there is so much suffering. How can I just pray”. What? You can eat, you can digest food, get married, you want to go ahead, abroad, all those things are fine. But when it comes to japa ... “There is so much suffering, I can’t sit for japa.” Let us be sincere to ourselves. You know this hypocrisy is at a very different level. At every moment you have to try to understand whether we are indulging in this. If we are honest the Lord also thinks this is a very honest accusation so to say done by the sadhaka. The sadhaka is struggling, and his only *avalamban*, support is God. That God, that Shiva Tatva

is so close to him, it is closer than anything else. And he may have already spent a lot of hours doing Anushtan. Still he feels there is something more or probably much more to be gained. More intensity, more focusing, where all the other things sort of don't matter; and then having come out of the japa, the sadhaka should be able to deal with things in a totally different manner. He has overcome a lot of his fears and complexes and all because of the power of his upasana. So, that transformation is what the sadhaka is praying for. That is why he is saying, "Why do you ignore me? Why do you give your boon so grudgingly? उपेक्षा नोचेत् किं ... This is the first shloka.

(Continued...)

(Transcribed by Shrikala Kodikal)





Gurupadesha

Real bhakti is absolute
surrender to God's will.
God-remembrance
should be like an
unbroken stream of oil,
and this we can
achieve with the Guru's
guidance and grace.

— H.H. Swami Parijnanashram III
(Calcutta, 18th November 1975)

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JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamigal

FOUR STEPS TOWARDS LIBERATION

We have, in this world, two things--*Brahman* (the Absolute) which is eternal, and *Jagat* (world) which is *Anitya* (ephemeral). Only when a man is fully convinced of this, will he be in a position to think of *Brahman*.

Therefore, a man should imbibe the *bhavana* (feeling) that whatever is seemingly different from *Brahman* is transient. To get this feeling, he should earn special *punya* (merit). Only the one who has done good deeds will get that feeling.

To attain *punya*, one should have the association of good people who will always emphasise about good habits and behaviour, setting one on the righteous path. Again, to attain the company of good people, one must desert bad company, for one associated with the bad people will never get good thoughts.

If a man wants to get *mukti* (liberation), he should take care of four requirements. He must give up bad company, he must cultivate good company, he must do meritorious deeds and he must always remember that worldly things are all ephemeral. These alone will lead him to liberation. Therefore, all must observe these rules.

त्यज दुर्जनसंसर्गं भज साधुसमागमम् ।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम् ॥

(Courtesy : Tattvaloka)

The secret of religion lies not in theories, but in practice. TO BE GOOD AND DO GOOD – THAT IS THE WHOLE OF RELIGION.

— *Swami Vivekananda*

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

The Guru

The third *mantra* of the sixth chapter of *Shvetâshvatara Upanishad* expounds secrets of the spiritual path. The straightest path that takes you direct to revelation is the one stroke-- "*Ekena*". It is one step, and in that moment of realisation you have the entire path, which the soul has been traversing through endless births brought to a fulfilment.

The *Upanishad* calls the experience of Truth not a realisation but a 'recognition', an awakening of Self-knowledge that is in you. The whole world is a moment's flashing-up, from the Divine's viewpoint. Only very rare souls are able to deal with this one stroke and cutting through the ego. So, we fall back upon something more than one stroke.

Ishvara and Guru

The *Upanishad* gives us two more concepts along with the *Atman*, i.e., *Ishvara* and *Guru*. This is *dvâbhyâm*, the two props to scale mountains of obstacles on the path of *atma vichara*.

The taking up of the two-fold path simultaneously is a particular speciality of the *Shvetasvatara Upanishad*. The concept of *Ishvara* and *Guru* is woven

together on the silken thread of *parabhakti*. Hence *Shvetasvatara* states: “If you want to understand the truth you must have as much devotion to the *Guru* as you have to God.” This statement itself supposes a difference between the *Guru* and *God* and then by some process they are placed on the same pedestal.

We will have to clearly understand what is *Ishvara* and who is *Guru*. In truth, they are not two entities. What is *Atman* is the *Guru* and what is *Guru* is *Ishvara*. These are two viewpoints of the same Infinite Reality.

Shvetâshvatara

The *âgamâs* conceive of God both as *Ishvara* and as the *Guru*. They say, when the “*Sat*”, the fundamental reality, is surcharged with Lord’s will, it becomes the Supreme will, and the cosmic actions of creation, etc., follow. On the one side you have the whole world, solid as a book, with condensed knowledge. On the other, you have the teacher, the *Guru*, a living flow of Knowledge. You have the book and you have the teacher. What else do you need?

Interesting Questions

When we begin *Guru upâsanâ*, a very interesting question comes up: Does the *shishya* discover the *Guru* or the *Guru* discovers the *shishya*? In the process of realisation, who makes the main effort? The *Veda*, in one place, mentions specifically that the *Guru*’s role is a passive one. The *âchârya* provides the still base over which the disciple works. There

are other sayings where the *shishya*, expressing his own deep feelings on realisation, says: “You are our Father, you brought us up. You have taken us beyond the darkness of ignorance.” It appears that the *Guru* did everything while the *shishya* was static. Then again a third viewpoint comes, which makes a reconciliation between the above two views.

Depending upon the state or the capacity of the *shishya*, the *Guru* will change. We find a single *Guru* dealing with different *shishya* in different ways. We may also find the same *shishya* reacting in different ways to different *Gurus*.

Guru Upâsanâ

Guru upâsanâ is an intense and varied interaction between the level of the *Guru* and needs of the *Shishya*. The nature of the *upâsanâ* depends upon the psychological set up in which a rapport has to be established.

For the sake of convenience, the *Shâstrâs* describe three kinds of *Gurus*: *preraka*, *bodhaka* and *mokshada*. *Preraka* is one who inspires; *Bodhaka* is one who helps you to understand the path and the implications of walking on it. He is like a friend, not just an acquaintance or an adviser. The third category, *Mokshada*, comes like a cyclone and lifts up bodily and dumps you in your destination, whether you will it or not. Rather, he makes you will it.

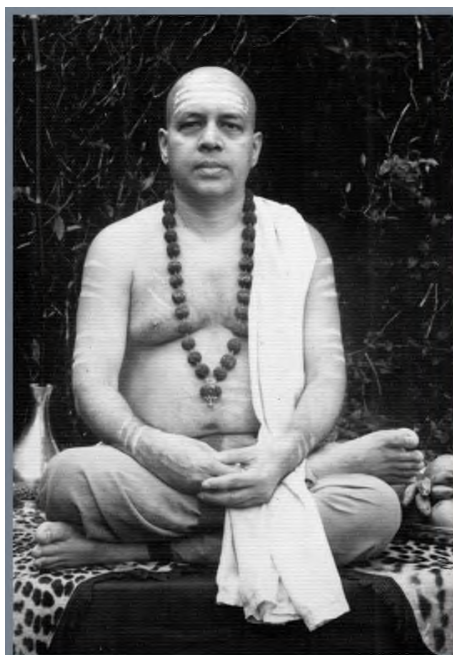
These are the two main qualities required of the *shishya*: Tremendous faith and a burning eagerness

to be taught. Then alone the greater forms of the *Guru* can manifest. A student should be dedicated to the teacher. This dedication alone can make you understand the teaching, and taste the water which the *Guru* makes flow within you. That is what we call a rapport. Establish yourself in the most intimate spiritual rapport with the *Guru*, who is nothing but *Ishvara*.

Through the grace of the *Guru*, you attain proficiency in your path, but the fulfilment of the path or the achievement of the goal happens only through the sheer grace of Shiva. And the *Guru* is Shiva.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)



Gurūpadeshah

The real and eternal happiness is within us - in the Atman. A Jnani remains blissful and unaffected by worldly contacts whereas an ignorant soul remains miserable, tossed about by the pairs of opposites.



- H.H. Shrimad Anandashram Swamiji
(Kanhagad, December 1957)

www.chitrapurmath.net

OUR MAGNIFICENT GURU PARAMPARA

V. Rajagopal Bhat

The legendary Akkalkot Swami Samarth was just minutes away from His Mahasamadhi. His close disciples and devotees, in tears, were sitting around Him. He called them near and gave them a parting Upadesh, which, to say the least, was very cryptic. He said, "vadaachyaa paararambyaa ghatta dharoon rahaa." It means "hold fast the aerial roots of the banyan tree." The saint soon breathed His last thereafter. The devotees were at a loss to understand what this Upadesh meant. Then, one of the Swamiji's close and senior disciples came to their rescue. He explained that the banyan tree represents the sacred line of the Gurus (Guruparampara) and the aerial roots stand for the individual Sadgurus. "Please do not be without a Guru to guide you" - this was the farewell message of the Master, said the senior Shishya.

When we walk down the memory lane, we feel that whatever our ancestors suffered at the hands of the Chieftain of Nagar Samsthan, was, indeed, a blessing in disguise. Thanks to his temper tantrums, we were blessed with a 'Guru Parampara' which has been enriched in many unforeseen ways. It has links with both Dwarka and Sringeri. Our first Guru, Swami Parijnanashram (1708 - 1720 A.D.) came from Kashi. He owed allegiance to Dwarka Peetha as explained in detail on page XIII of Shree Chitrapur Guruparampara Charitra Part I (2012 edition). He had to obtain a letter of accreditation (Sammati Patra) from the then Sringeri Jagadguru. The first Jagadguru of Dwarka, Hastamalaka, hailed from Shirali (Shrivalli) where his ancestral Shambhulingeshwar Temple still stands.

Our present Sadguru, as is well known, is a blessing conferred upon our community by Swami Ishwarananda Giriji Maharaj of Mt.Abu. Our Swamiji's Ordination

(Pattabhisheka) in 1997 was at the hands of Swami Narayanashrama of Hebbur under the benign guidance and supervision of the present senior Jagadguru of Sringeri, whose care, guidance and affection our Swamiji continues to enjoy abundantly.

We, the Chitrapur Saraswats, are truly blessed with an illustrious galaxy of Sadgurus. Our Guruparampara is over 300 years old and is a gift of Lord Bhavanishankar Himself. Every Sadguru is a Jnaana Deepa, a lamp of wisdom and knowledge. The present Sadguru, under whose benign care we are all basking, is P. P. Shrimat Sadjyot Shankarashram Swamiji whose Suvarna Janma Tithi (Golden Birth Anniversary) was joyously celebrated as Kanakanjali here in Mumbai from October 26th to November 2nd 2014. The following lines from Manache Shloka of Samartha Ramadas make a pretty pen-portrait of our Swamiji :

दिनाचा दयाळू मनाचा मवाळू ।
स्नेहाळू कृपाळू जगीं दास पाळू ।
तया अतरी क्रोध संताप कैचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥ ५३ ॥

P. P. Swamiji has stood tall like a towering banyan tree, beckoning the young and old alike. The kids as well as the youth are responding to His call to enrich themselves spiritually. Backed by the blessings and benediction of P. P. Parijnanashram - III, Swami Ishwarananda Giriji Maharaj and Sringeri Jagadguru, He has adorned the Guru Peetha since 1997, ushering in a Suvarna Yuga (a Golden Era) in our samaaj. His roster of accomplishments, what He has done for us as well as the society at large is too well known to be retold here. Well, on the momentous occasion of the Silver Jubilee of His Ordination, this month (21-2-2022), let us all endeavour to follow His footsteps. Let us be worthy of Him and be blessed.

BE NOT DISTRESSED, BROTHER

ತಲ್ಲಣಿಸದಿರು ಕಂಡ್ಯ ತಾಳು ಮನವೆ, ಎಲ್ಲರನು ಸಲಹುವನು ಇದಕೆ ಸಂಶಯ ವಿಲ್ಲ

Be not distressed brother, have faith!
The Lord is your protector.
Cast away your doubts.

Behold the trees on the mountain top!
Who raised mounds around them?
Who fetched water? Who nurtured them?

Look at the animals and birds in the forest!
Who feeds them? Who protects them?
See the frogs born in the clefts of rocks
Who goes into the rocks to feed them?
Like a mother who gave them birth
Has not the Lord nurtured them?

So why the doubt? Why the fear?
When the Lord who gave you life has
taken on Himself to sustain and protect
you, have you no faith that He will provide?

So think! Who is it who protects?
Who is it that provides for countless human
beings and creatures in this universe?

Only Kaginele Adikeshava knows,
for He is my protector, He is the provider.
So cast aside your doubts, Brother!
The Lord who provides for the vast
universe will provide for you too.

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

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FIFTY ONE (Continued)

म्हणोनि ऐकतां त्यांचे सद्गुण । तेथचि रमे आमुचे मन ।

सत्सङ्गतीने आत्मज्ञान । होय जनांसी निर्धारें ॥८९॥

Therefore, when we listen to the recital of Sadguru's godly attributes, our mind revels in our listening. Cultivating the company of the good and the godly will definitely give rise to Knowledge of the Self.

परि सर्वही जनालागीं । सत्सङ्गति न लाभे वेगीं ।

तैशियानें काय करावे जगीं । श्रवण करावें गुरुचरित्र ॥९०॥

But, all people cannot get good company easily. In such cases, what should one do? The answer is: We should listen to Guru Charitra.

ऐसें करितां वारंवार । सद्गुण कळती आम्हां सत्वर ।

आमुचेही मन होय तीव्र । परमार्थासी अधिकारी ॥ ९१ ॥

When we do so repeatedly, the godly attributes of the Sadguru are properly appreciated by us and our mind will be chastened and we will become competent to tread the spiritual path.

जे असती ब्रह्मज्ञानी । ते केवळ प्रेमाची खाणी ।

न होय ज्ञान प्रेमावांचुनी । कदापिही कवणातें ॥ ९२ ॥

The Enlightened are, indeed, mines of love. Without love, Knowledge is hard to come by, whenever and for anyone.

नाना वेद मुखोद्गत । शास्त्रें पुराणें सांगती बहुत ।

परि भक्तिप्रेमावीण निश्चित । न होय प्राप्त ब्रह्मज्ञान ॥ ९२ ॥

One may be knowing the Vedaas by heart; one may wax eloquently on sacred texts and PuraaNaas, but, if he is devoid of Bhakti and Prema, he will not get Brahma-jnaana.

प्रेम आपुल्या स्वरूपीं मिळतां । तेथें आनंद मिळे चित्ता ।

तोचि ब्रह्मानंद तत्त्वतां । एकरूप होत असे ॥ १२२ ॥

When love enlivens our nature, then, the mind is filled with joy. That itself paves the way to Brahmaananda.

सागरापासुनी उपजे, लवण । येईल त्यांतील खारटपण ।

तैसें उठे निजस्वरूपांतून । प्रेम हें जाण निश्चयेसीं ॥ १२३ ॥

The salt is derived from the ocean and the saltishness of the ocean pervades the salt. Likewise, love will well up from one's own true nature.

समुद्राचा खारट स्वभाव । लवणामाजीं येई अपूर्व ।

कीं लवण हें समुद्राचेंचि सर्व । त्यापरीच तेंही असे पहा ॥ १२४ ॥

The unique saltish nature of the ocean pervades the salt. Indeed, the salt is the ocean itself. Love is like that.

तैसें असे ब्रह्मस्वरूप जें । त्यांतुनीच प्रेम हें उपजे ।

पेंमांत जो आनंद असिजे । तो ब्रह्मस्वरूपाज्ञाचि ॥ १२५ ॥

The nature of Brahman is like that. From that wells up love. The joy of love is, indeed, the joy of Brahman.

ब्रह्मस्वरूपीं भरला जो आनंद । तोचि प्रेमांत येई समृद्ध ।

म्हणोनि प्रेमेचि ब्रह्मानंद । प्राप्त होय निश्चयेसीं ॥ १२६ ॥

The joy with which the nature of Brahman is replete, same joy enriches love too. Therefore, in love alone one certainly experiences Brahmaananda.

प्रेमामाजीं नसे कल्पना । 'मी-तू' पणाची नाहीं भावना ।

केवळ आनंद मात्र जाणा । हें कळे प्रपंचीही सर्वासीं ॥ १२७ ॥

In love, there is no 'I-thou' duality. Only joy is there and this is known to all in this mundane world.

पहा आपुलें प्रेमाचें माणूस । अवचित देखतां होय हरूष ।

कल्पना न उद्भवे क्षणभरी त्यास । आनंदापुढें कांहींचि ॥ १२८ ॥

When a person we love shows up before us, we at once become full of joy. No other thought disturbs us at that time.

परि तें आम्हां न कळे कांहीं। भेटीनेंचि आनंद होई।

ऐसें म्हणतों आपण सर्वही। परि ना तैसें होय कदा॥ १२९॥

At that time we can't understand the genesis of that joy. We say that the joy resulted from that person's visit. But, this is not the case really.

तो आनंद निजस्वरूपात्ता। नव्हे भेटीच्या विषयसुखात्ता।

स्वरूपप्रेमाचाचि साचा। अज्ञानें न कळे आम्हांसी॥ १३०॥

That joy was our true nature and was not the outcome of his visit. The joy was from love, our true nature. We fail to see this truth due to ignorance.

आनंद नाही विषयामाजीं। आपुल्यांतचि असे सहजीं।

विषय बघतां कल्पना ना दुजी। आनंद उमटे त्या समयीं॥ १३१॥

Joy does not reside in sense objects. It is there naturally within us. When we have contact with sense objects, the mind becomes still for a while with no intruding thought and, then, our own innate joy starts welling up.

(Continued)

CHĀTURMĀS 2022

**P. P. SHRIMAT SADYOJAT SHANKARASHRAM
SWAMIJI WILL OBSERVE THE FORTHCOMING
CHĀTURMĀS 2022 AT KARLA.**



With Blessings of H.H. Shřĩmat Sadyojāt Shaṅkarāshram Swāmĩjĩ, Ġĩrvāṁapratishthā, the Sanskrit wing of Shřĩ Chitrāpur Math, is announcing the next batch of Ġĩrvāṁavaikharĩ - online Sambhāṣhā certificate course for those who wish to learn Sanskrit conversation through the virtual platform. This online course will be open to all those sādha-s, eager to learn and converse in Sanskrit. Those who do not have prior knowledge of Sanskrit or Devanāgarĩ can also join.

If you are interested, please write to girvanavaikhari@chitrapurmath.net.in with these details – your city and country of residence and whether you are an Indian Passport Holder – and the team will send the registration form to be duly filled by the prospective student to complete the registration process.

- Duration of the course – Approximately four months (16 sessions, once a week)
- Start date of next batch – Saturday, 19th March 2022
- Timings – 7pm to 8.30pm IST
- Eligibility – 14 years and above

Registrations open till 28th February 2022 for the first 20 applicants.

Dr. Chaitanya Gulvāḍy

Adhyakṣhaḥ

Ġĩrvāṁapratishthā Office

SHRĪ CHITRĀPUR MATH® - Shirālī

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SHIRALI-Kanara
Uttarkannada Dist
Karnataka State
PIN:581354



23 December 2021

To Presidents of all Local Sabhas

MAHASABHA-2022

NOTICE

With the blessings of His Holiness Swami Sadyojat Shankarashram, the Mahasabha-2022 will be held on Sunday, 17th April 2022, at 10.00 am Shri Chitrapur Math, Shirali 581354, Karnataka State. The draft agenda for the Mahasabha-2022 is as under:

Agenda

1. Sabha Prarambha Prarthana
2. Inauguration by H H Swami Sadyojat Shankarashram
3. Introductory remarks and presentation on the progress and projects completed during the last 5 years by the outgoing President
4. H. H. Swamiji to announce President, Mahasabha 2022
5. Assumption of office of the President, Mahasabha – 2022
6. Presidential Address
7. Declaration by the President, the names of the persons nominated by him under Article 2e (iii) and also of those elected to the standing committee by the Local Sabhas under Articles 3(v) and 4c (i) and (ii)
8. Announcement of Administrative Committee & various other committees
9. Suggestions received from sabhas
10. President's concluding remark
11. Blessings by H H Swami Sadyojat Shankarashram
12. Sabha Samapti Prarthana

The draft agenda as above is sent to you for the purpose of inviting suggestions of Local Sabha members. You are requested to please hold a meeting of your respective Local sabha committee to discuss this agenda and let us have your suggestions on the points above as well as any other items, if any, latest by Sunday 27th February 2022.

Yours in the service of the Math, the Guru and the Guru Parampara,

Praveen Kadle
President – Standing Committee



**With the Blessings of Lord Bhavānīshankar
and our revered Guruparamparā,
we celebrate**

इजतोत्सव
१९९७-२०२२

21st February 2022 to 1st March 2022
At Kārlā, Shrī Durgā Parameshwarī Temple



Jai Shankar Dear Sādhaka-s

To commemorate two glorious events in the history of the Chitrāpur Sāraswat Samāja - the 25th Paṭṭābhisheka Divasa of H.H. Shrimat Sadyojāt Shankarāshram Swāmiji (21 February 2022) and 63rd Shishya Swikāra Divasa of our Karuṇāmūrti Guruswāmī Parijñānāshram Swāmiji (1 March 2022), sādha-s are invited to join in the celebration of these two momentous occasions at Shri Durgā Parameshwari Temple, Kārā. The events are a blend of spiritual and cultural activities which will be spread over a span of nine days from 21st February 2022 to 1st March 2022.

Sādhaka-s may book their special Sevā-s as per the details given below.

Mahāposhaka Sevā (includes all sevā-s at Kārā and Shri Pādūkā Pūjana, Paṭeru, Shri Bhikshā)	50,000.00
Poshaka Sevā (includes all sevā-s at Kārā and Shri Pādūkā Pūjana, Paṭeru, Shri Bhikshā)	25,000.00
Yajamāna Sevā (includes Shri Pādūkā Pūjana, Paṭeru, Shri Bhikshā, Kuṅkumārchana, Pañchāmṛtarudrābhisheka)	10,000.00
Santarpaṇa Sevā	5,000.00
Guru Sannidhi Sevā: On 1st March 2022 ONLY (includes Rudrābhisheka, Shiyālā Abhisheka, Phalasarpaṇa, Nandādīpa sevā at Samādhi Sannidhi, Bilvārchana sevā, Dīpārādhana, sevā, Pushpālankāra sevā, Shri Pādūkā Pūjana, Kuṅkumārchana sevā, Nandādīpa sevā at Shri Devī Sannidhi, Guru Kāṇika)	2,500.00
Vastra-arpaṇa Sevā	2000.00
Sāmūhika Gaṇahoma Sevā	150.00

Please send the following details to karla@chitrapurmath.in

Name, Gotra, Nakṣatra, Name of Sevā, Date on which sevā is to be performed, and UTR Number of the online transfer.

Account details for electronic transfer/cheque/DD payments:

Name: Karl Durga Parmeshwari Temple and Religious Trust
Bank: Bank of Maharashtra
Account type: Savings
Account No: 20259947627
IFSC No: MAHB0001110 (MAHB Zero Zero Zero One One One Zero)
Branch: Kārā, Taluka: Maval

FOREIGN PASSPORT HOLDERS desirous of booking Sevā-s are requested to contact karla@chitrapurmath.in or Shri Aneesh Hosaṅgadī on +917400172392 **BEFORE effecting any remittance**

For Accommodation: Contact Shri Ajay Shirali (+91 9545417400) and send these details to accommodation.karla@chitrapurmath.net.in : Name, Sabhā, Date and Time of Arrival, Date and Time of Departure.

Regards,
Praveen P. Kadle
President – Standing Committee, Shri Chitrāpur Math

Rajatotsava 2022 - GROUND EVENTS Also LIVE on <https://chitrapurmath.net/site/live-stream>

21st FEBRUARY 2022 MONDAY

- 06:00 am Suprabhātam
- 06:30 am Gaṇahoma Gāyatrī Anushthāna Sādhana
Pañchakam
- 07:30 am Break
- 08:00 am Shatarudra Homa
- 08:30 am Samarpaṇa: Guruparamparā Charitra
Pathana (chapters 70 and 71)
- 09:30 am Pūrṇāhuti, Jalābhisheka and Ārati
- 11:30 am Dharma Sabhā : Āshīrvachana by
H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmiji
Shrī Pādukā Pūjana, Tīrtha Vitarāṇa,
Shrī Bhikshā Sevā, Prasāda Bhojana
- 5:00 pm Talk by Gurumātā Sudhā Koḍikal pāchī
- 6:00 pm Classical Music Recital by Pt. Sañjeev Abhyāṅkar

1st MARCH 2022 TUESDAY

- 06:00 am Suprabhātam
- 06:30 am Stretching, Prāṇāyāma, Nināda
- 07:30 am Break
- 08:00 am Gāyatrī Anushthāna
- 08:30 am Sādhana Pañchakam
- 09:30 am Jalābhisheka
- 11:00 am Sādhana Pañchakam
- 11:30 am Pālakhī Utsava,
Dharma Sabhā : Āshīrvachana by
H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmiji
Shrī Pādukā Pūjana Tīrtha Vitarāṇa Phalāhāra
- 8:00 pm Mahāshivarātri Special Bhajana-s (recorded)
- 10:00 pm MAHĀSHIVARĀTRI PŪJANA CHĀR-YĀMA PŪJĀ

Rajatotsava 2022 - GROUND EVENTS

DAILY PROGRAMMES FROM 22 nd to 28 th FEBRUARY							
06:00 am	Suprabhātam						
06:30 am	Stretching, Prāṇāyāma, Nīnāda						
07:30 am	Break						
08:00 am	Gāyatrī Anushthāna						
Time	22 nd FEBRUARY TUESDAY	23 rd FEBRUARY WEDNESDAY	24 th FEBRUARY THURSDAY	25 th FEBRUARY FRIDAY	26 th FEBRUARY SATURDAY	27 th FEBRUARY SUNDAY	28 th FEBRUARY MONDAY
09:00 am	Sādhana Pañchakam by Grant Rd - Dādar Sabha	Sādhana Pañchakam by Santacruz-Bāndrā- Khār Sabha	Sādhana Pañchakam by Pune- Nāshik Sabha	Sādhana Pañchakam by Goregaon Borivali Sabha	Sādhana Pañchakam by Thāne Virār Sabha	Sādhana Pañchakam by Vile Parle Vākolā- Andheri Sabha	Sādhana Pañchakam by Sādhaka-s in Kārlā Sabha
11:00 am							Grāma Bhojana (For Kārlā Local Devotees)
12:00 noon	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	Shrī Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikshā Sevā, Prasāda Bhojana	
4:30 pm	Presentation by Prārthanā Team	Presentation by Kallolah and Pārijātam Team	Presentation by Gīrvānapratishthā Team	Presentation by Bikāner-Jodhpur Sāraswat - Satsaṅga Team	Presentation by Yuvadhārā Team	Presentation by Sāyujyam Team	
6:00 pm onwards	Shefālī & Ānand Orchestra with Āmchi Vocalists	Classical Music Recital by Geetā Gulvāḍy	Classical Music Recital by Soumyā Utlāl	Alkā Lājmi Dance troupe performance	Classical Music Recital by Āratī Āṅkalikar- Tikekar	Classical Music Recital by Padminī Rāo	

Rajatotsava 2022 - ONLINE EVENTS 22nd Feb 1st March
<https://chitrapurmath.net/site/live-stream>

21st FEBRUARY 2022 MONDAY

- 06:00 am Suprabhātām
06:30 am Gaṇahoma, Gāyatrī Anushtāna, Sādhana
Pañchakam
08:00 am Shatarudra Homa
08:30 am Samarpaṇa: Guruparamparā Charitra Pathana
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Shrī Bhikshā Sevā, Prasāda Bhojana
5:00 pm Talk by Gurumātā Sudhā Koḍikal pāchī
6:00 pm Classical Music Recital by Pt. Sañjeev Abhyānkar
7:30 pm Documentary: Paṭṭābhisheka of
H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
(1997)
10:00 pm onwards: Replay of Kārlā Morning programme

1st MARCH 2022 TUESDAY

- 06:00 am Suprabhātām
06:30 am Stretching, Prāṇāyām, Nināda
08:00 am Gāyatrī Anushtāna
08:30 am Sādhana Pañchakam
09:30 am Jalābhisheka
11:30 am Pālakhī Utsava,
Dharma Sabhā: Āshīrvachana by
H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Shrī Pādūkā PūjanaTīrtha Vitarāṇa Phalāhāra
6:00 pm Documentaries:
Parijñānodaya Zhāllā
Apāra Mahimā-Guru Mahimā
H.H. Shrīmat Parijñānāshram Swāmījī
Āshīrvachana (Rathotsava 1973)
Chitrāpura Teru
Guru Jyoti Yātrā 8
8:00 pm Mahāshivarātri Special Bhajana-s
10:00 pm onwards: KĀRLĀ MAHĀSHIVARĀTRI
PŪJANA CHĀR-YĀMA PŪJĀ


Rajatotsava 2022 - ONLINE EVENTS 22nd to 28th February

<https://chitrapurmath.net/site/live-stream>

DAILY ONLINE PROGRAMMES FROM 22nd to 28th FEBRUARY

6:00 am Suprabhātam
6:21 am SCM Song and Rajatotsava Song
6:30 am Stretching, Prāṇāyāṁ, Nīṇāda
7:30 am Bhajana-s
8:00 am Gāyatrī Anushthāna
9:00 am Sādhana Pañchakam
11:00 am Shrī Guru Pūjana



Time	22 nd FEBRUARY TUESDAY	23 rd FEBRUARY WEDNESDAY	24 th FEBRUARY THURSDAY	25 th FEBRUARY FRIDAY	26 th FEBRUARY SATURDAY	27 th FEBRUARY SUNDAY	28 th FEBRUARY MONDAY
12:00 noon	Tristhālī Yātrā 1 (Documentary)	Tristhālī Yātrā 2 (Documentary)	Tristhālī Yātrā 3 (Documentary)	Saraswati Yātrā (2007) (Documentary)	Prabhāsa Tīrtha - Somanāth and Saraswati Yātrā (Jan 2009) (Documentary)	Japakusuma: A special offering by Prārthanā Varga	Guru Saṅkalpa - March 1st to March Fast (Documentary)
4:30 pm	LIVE FROM KĀRLĀ Presentation by Prārthanā Team	LIVE FROM KĀRLĀ Presentation by Kallolāḥ and Pārijātam Team	LIVE FROM KĀRLĀ Presentation by Gīrvāṇapratishthā Team	LIVE FROM KĀRLĀ Presentation by Bikāner-Jodhpur Sāraswat - Satsaṅga Team	LIVE FROM KĀRLĀ Presentation by Yuvadhārā Team	LIVE FROM KĀRLĀ Presentation by Sāyujyam Team	
6:00 pm	LIVE FROM KĀRLĀ Shefālī & Ānand Orchestra with Āmchī Vocalists	LIVE FROM KĀRLĀ Classical Music Recital by Geetā Gulvādy	LIVE FROM KĀRLĀ Classical Music Recital by Soumyā Ullāl	LIVE FROM KĀRLĀ Alkā Lājmi Dance troupe performance	LIVE FROM KĀRLĀ Classical Music Recital by Āratī Āṅkalikar- Tikekar	LIVE FROM KĀRLĀ Classical Music Recital by Padminī Rāo	
7:30 pm	Guru Jyoti Yātrā 1	Guru Jyoti Yātrā 2	Guru Jyoti Yātrā 3	Guru Jyoti Yātrā 4	Guru Jyoti Yātrā 5	Guru Jyoti Yātrā 6	Guru Jyoti Yātrā 7
10:00 pm onwards: Replay of programmes at Kārlā							

Little Ravikiran – Magha 2022

Swāmījī says:

'Hamsavahini' is enthroned in the breath. When some amount of control is brought in the breath, the mind is balanced. Chanting of the stotra becomes effortless and this supports the japa mantra. Mind becomes calm. Saraswati becomes the 'Hamsavahini' and Her Grace blossoms in our hearts.

[Navaspandana](#): Satsang –Hamsavahini -Connect between breath and uchcharana

Story Time: Ragini and the Fox

Ragini picked a twig from here and a large leaf from there and began to make a nest. Her mate, Rohan, helped by adding feathers and more twigs and leaves. Within two weeks a very cosy nest was ready.

The parents watched over the two eggs and soon two little cygnets hatched. With quiet satisfaction, Ragini and Rohan watched them grow. Veeru was more active than Chotu but Ragini knew that Chotu would soon catch up with his brother and yes, he did!

Veeru was very naughty and would trouble Chotu. But one



day, Chotu pretended to be dead and was lying still. When Veeru came near, he drew himself as tall as possible. "HISSSSSS!" Chotu hissed so loudly and chased him that Veeru ran away to hide under the comforting wings of his mother! Ragini smiled, "Chotu has finally learnt to use his intelligence to protect himself!"

As they grew up, Ragini would feed them with interesting titbits of information. Chotu especially liked to hear from his mother how to respond to enemies. "Amma, what should we do if we encounter a fox?" He had seen one furry fox lurking in the bushes by the lake. Ragini too was aware that the fox was out to catch the cygnets. Hence, the parents rarely left the two alone.

Answering Chotu's question, Ragini told the brothers, "Being calm and poised will help you stay clear of any threats."

The two siblings loved to swim too! Ragini would glide smoothly in the clear water of the lake. Her little ones followed her faithfully moving in whichever direction she moved. A little breeze blew and the sun was shining down cheerfully on the swan family. Everything looked so peaceful, thought Ragini.

But Fox was not giving up! He was looking from behind a bush at Chotu and Veeru. "What a delightful meal those two will make!" he thought as he patiently waited.

One day, when Ragini was still in the lake looking for food; Fox stealthily crept close by and confronted the cygnets. His



eyes gleamed cruelly as he looked at them. Both the cygnets were so stunned, they did not react. They knew that Amma would somehow protect them.

Sure enough, suddenly there was a loud hissing and before the startled eyes of the Fox, wings spread out and with all her grace, Ragini rushed at Fox.

Fox vanished. Veeru and Chotu were now breathing easy again. Ragini looked as cool as only a beautiful swan can!

Amchi World:

- twig – kaddi
- swan – hamsa
- fox – kollo
- feathers – paaka
- lake - talen



Fun Facts:

- Swans represent elegance and beauty.
- Swans are close relatives of ducks and geese and come in different variety - Black swan, Trumpeter swan, Whistling swan, Whooper swan, Tundra swans are some of the species.

- Some of the swans are amongst the largest flying birds and can reach a wingspan length of 3.1 metres! (10 feet)



- Swans are found in lakes, ponds, rivers, streams and wetlands.
- Swans feed on aquatic vegetation – at times they also feed on small fish, frogs and worms.
- They emit trumpet like loud honking sounds – but they also hiss and gurgle!
- Swans build nests on land out of twigs and leaves and lay about 2 to 9 eggs.
- A male swan is called a **cob**, a female is called a **pen** and a baby is called a **cygnet**. A group of swans is called a bevy or a wedge while in flight.
- Sadly, human being is the enemy Number One – they hunt swans for its meat and feathers.

Did You Know?



Did you know?

The Swan Song is a metaphorical phrase for a final performance just before death or retirement. It is believed that a swan sings a beautiful song just before death having been not-so-musical most of its lifetime!

Fun Time:



Long ago: Hamsa

Hamsa is the Vahana of Saraswati Devi. The sacred bird can separate milk from water, which shows wisdom, the ability to differentiate between good and evil, real and unreal, pick out the exceptional from the banal / extraordinary from the ordinary, as is befitting the Vahana of Saraswati Devi, the goddess of learning, wisdom, science, art, music, and aesthetics.

Vahana does not mean that Saraswati Devi goes from one place to the other, riding on a Hamsa. It implies that she pervades all the three realms of air, water and land, like the Hamsa, which can swim on water, fly in the sky and walk on land. Nothing is possible without knowledge, not even Creation or Nature, which follows the rules of Science. Hence, Saraswati Devi is also known as Vedmata (Mother of the Vedas), Shatarupa (Existence), Bharati (Eloquence), Vagdevi (Speech).

'Ham' is the sound of exhalation and 'Sah' is the inhalation. It forms the continuous string of Ham-Sah, So-Ham - 'I am HE' 'HE is I', reiterating that Atma and Paramatma are one.

Hamsavahini (Saraswati) is venerated in Buddhism and Jainism too. There are many temples in Japan, China, Cambodia and other South-East Asian countries in dedication.

The 16-foot-high statue stands outside the Indonesian Embassy in Washington DC.
Source: Wikipedia.org



Pre-Islamic statue found in Saudi Arabia, currently at the British Museum.
Source: www.tamilandvedas.com



Courtesy British Museum, London

Sculpture of Benzaiten, Hasedera Temple Kamakura Japan
Source: Wikimedia Commons



Heritage Time: Saraswati Devi

Sanatana Dharma states that the cycle of birth and death can only be broken by achieving The Greatest Knowledge of Truth or Brahman. The Hamsa reminds us that 'I am He', with every breath. Hamsa is the vahana of Saraswati Devi bestower of Knowledge, science, learning, wisdom, arts, music, aesthetics. Indian temples have always been the seat of knowledge and center of education.



The oldest Saraswati Temple is the Sharada Peeth in Kashmir. Between the 6th and 12th CE, it was one of the foremost temple universities, hosting scholars such as Kalhana, Adi Shankara, Vairotsana,

Kumarajiva, and Thonmi Sambhota. References to it can be found in the ancient texts, like Nilamata Purana, as well as later chronicles of Al Biruni to Abul Fazal.

It played a key role in the development of the Sharada Script, popular amongst the Kashmiri Pandits, Afghanistan and Himachal, a precursor to the Gurmukhi of Punjab.



Madhaviya Shankara Vijayam describes how Adi Shankara, took up the challenge of Sarvajna *Peetham*, or Throne of Omniscience, a test unique to Sharada Peeth. Four thrones, each representing an entrance to the temple corresponding to the points of the compass, could only be ascended by a learned man from that direction. Goddess Sharada accepted Adi Shankara's explanations and the South Entrance was opened for the first time.

Sharada Peeth and Saraswati Devi continue to figure prominently in Indian traditions, with Basant Panchami puja, Hathey Khori (in Bengal), Akshara Abhyasam (Telangana and South India) and the *Sharada stotram*. Our rituals and prayers preserve our cultural heritage.



Sringeri Sharada Peetham, banks of River Tunga, Karnataka, established by Adi Shankara.



Adi Shankara who opened the South door to the Sharada Peeth.



Saraswati Temple and the famous Brahma Temple of Pushkar, India.



According to legends, sages Veda Vyasa and Vishwamitra stayed on the banks of Godavari at Basar in current Telangana, after the Kurukshetra war more than 5,000 years ago. Later, King Bijjaludu dedicated a temple to Saraswati Devi at this sanctified spot.



Thonmi Sambhota, scholar who created the Tibetan script.



Hathey Khorī during Basant
Panchami Saraswati Puja



We welcome your feedback at [littleravikiran@gmail.com](mailto:little Ravikiran@gmail.com)

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Little Ravikiran created with love by Chandrima Kalbag and Jyothi
Bharat Divgi



**Pratishtha Vardhanti of Shree Venugopala Sannidhi at
Shri Samadhi Math, Mangaluru on 19-2-2022.
Photo by Shri Damble Ganesh Rao, Mangaluru**



**Vardhanti of Shri Vasuki Subrahmanya Sannidhi at
Shree UmaMaheshwar Temple, Mangaluru.**
Photo by Shri Damble Ganesh Rao, Mangaluru



Varada Shankara Vrata and Deepotsava at Bangalore Math.



Bengaluru Math illuminated on account of Rajatotsava.

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