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श्रीगुरुं परमानन्दं वन्दे आनन्दविग्रहम्।
यस्य सन्निधिमात्रेण चिदानन्दायते मनः॥



Paalki Utsav on 1-3-2022 at Karla.



P. P. Swamiji and Pujya Swami Brahmananda Tirtha witnessing the Palki Utsav at Karla on 1-3-2022.

THE CHITRAPUR SUNBEAM :- MARCH 2022

V. RAJAGOPAL BHAT, Editor

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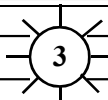
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

स्वल्पापि दीपकणिका बहुलं नाशयेत् तमः ।

स्वल्पोऽपि बोधो महतीम् अविद्यां नाशयेत् तथा ॥

The flame of a lamp, though small, dispels immense darkness. Similarly, knowledge, though meagre, dispels immense ignorance.

(Aatmaprabodhupanishad)

ईश्वर इति च ब्रह्मैव । स्वशक्तिं प्रकृत्यभिधेयाम् आश्रित्य लोकान्
सृष्ट्वा प्रविश्य अन्तर्यामित्वेन ब्रह्मादीनां
बुद्धीन्द्रियनियन्त्रत्वाद् ईश्वरः ।

He, who is called the Lord, is Brahman only. Having recourse to His own power called Prakriti, He creates the universe and enters it as the inner monitor. He, then, controls the intellect, senses etc and is called Ishvara, the Lord.

(Niraalambopanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM RELIGIOUS RITES

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

Eternal bliss, which is dearer than all else, stands rooted in oneself. A semblance of this bliss of the Atman is itself reflected through the union of the senses and their objects. Actions in the universe take place under the delusion that the happiness springs from the objects of sense. According to Yajnyavalkya, the main object of religious rites is the attainment of the bliss of the Atman. Nevertheless, such rites may be abandoned in the condition in which stability of mind has been reached, just as the outer husk is discarded when the inner grain of rice is used as food. But if rice is to be produced, it can be done only with paddy which includes the husk which is eventually discarded. If the outer husk is thrown away at the outset, the rice cannot sprout. Even so, if purity of heart, which is essential for a realisation of the Atman, is to be achieved, external religious rites become helpful.

Vasishtha has said that it is generally difficult to understand how each rite can become the means of attaining the goal of man. At the same time, Vyasa has declared that the root of Dharma is to realise that the Paramatman is in all beings. According to

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.

the *Bhâgavata*, to know this Paramatman as forming the five classes, namely, Gods, Rishis, pitris, bhutas and men and to worship Him through oblations, study of the Scriptures, offering of water to the manes, food-offering and hospitality respectively, constitute the *Panchamahayajnyas*. It may not be possible, in present conditions, to observe all these rites properly, but there is Manu's statement to the effect that outer display is not the means to Dharma and that Dharma should be observed to the best of one's power.

There is every probability of one's fighting shy of Dharma, nowadays, firstly, because several rites not prescribed in the Shastras happen to be in vogue, and, secondly, because it seems so difficult to observe them. Hence it is necessary for those who know to reform them. So far as we are concerned, we have been suggesting simplifications in certain directions. There is doubtless need for economy, but consider, for example, the amounts spent on the receptions accorded to us and the floral tributes offered to us at nearly every step from morn till night. **May not some thought be bestowed on such extravagance? Our nature is simple, and we are satisfied with devotion pure and simple.** And yet, in certain places, although there is difficulty about collecting the annual vantiga, money is forthcoming for grand receptions, and the people console themselves with the reflection that something is better than nothing. It is for our disciples themselves to consider this matter further.

May the Paramatman grant that all may choose and faithfully observe such rites as do not involve much expense and as are really prescribed in the Shastras!



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF MARCH FIRST

These official tours have become traditional for the benefit of the laity as well as the Guru because, in these times, it is not possible for the people, with their worldly preoccupations, to come to Shirali, especially for old people etc. So, instead, we come and live in their midst for four or five days, bringing Lord Bhavani-shankar with us. That is why we are here in B'lore today. You have arranged many programmes of music etc., but what pleased us most was Kilpady Gurudutt's address wherein he spoke on *Sampradaya, March First etc.* We too have never asked anyone to give up what has been handed down by our elders and go entirely modern. As Gurudutt said, all we have asked is : **do not develop thick heads, reflect on what you have heard and what you are practising. It makes little difference whether you take cow's milk or buffalo milk. Likewise, if you are repeating Gayatri Mantra, do not merely be content with the repetition, go deep into the meaning of this Mantra.** If we were to preach Dharma, people would find it difficult in the context of present-day conditions. So, we have to devise new ways of teaching the people according to their ability to grasp and understand, just as you offer a child a chocolate to induce him to take cough mixture. So, also, first we have to win the confidence of the listeners and then convey to them whatever Dharmik teachings we want to

teach them. That is why, we always say - it doesn't matter if you have many new ideas or go by new paths, what matters is, with the intelligence given to you by God, how much of our ancient truths you are able to imbibe.

As we said, Gurudutt spoke of the importance of *March First* and stressed the importance of following the Guru. The Vedas tell us that the Guru's feet are holy, because they show us the path by which one must tread. But, it is not enough to worship the Guru's feet, you must also follow those feet, you must walk by the path by which the Guru's feet have walked showing you the way. That is why the Guru's feet are worshipped more than any other part of his sacred person. They are our guides and our pathfinders. That is why, We said: *March first*. God is there, Guru is there and Sâdhanâ Shakti is also there. *We are moving ahead and, if you all follow us, you will not be sorry.*

We do not ask you to accept everything blindly. Reflect on what we have said, on what the elders have said and accept it only if you firmly believe in it. Man is always in search of happiness. In our address at Matunga, we had said that one's Sâdhanâ should not consist only of bookish knowledge read and acquired by him. He should also have mental Sâdhanâ which is the real Sâdhanâ. We should instal God in our mind, think of Him always and worship Him in our mind. Nobody is wholly free from the entanglements of Sansâr. Our elders tell us in the scriptures repeatedly "wake up, wake up." When you have to wake up a child in the morning, it is not enough to just tell him to wake up, he will not get up.

You have to shake him repeatedly, telling him to wake up. Similarly, our scriptures tell us :

जन्म दुःखं जरा दुःखं मृत्युर्दुःखं पुनःपुनः ।

संसार सागरे दुःखं तस्मात् जागृहि जागृहि ॥

That is the meaning of the repeated emphasis on “जागृहि जागृहि”.

All of us can attain eternal happiness, but most of us do not attain it. Why? It is because our vision is veiled by the pall of sorrow. Happiness is of two kinds, one is the shadow, the other the substance, one the unreal and the other the real happiness. We are too busy chasing the shadows of happiness in our pursuit of wordly pleasures to bother about real happiness. We are seeking happiness outside, forgetting its source within us. We have spoken at several places of the Sport of Brahman, how this creation came into being. The Brahman we refer to here is different from the Brahma of the Trinity (Brahma, Vishnu and Maheshwar). He is the Supreme Being, the Primordial Being. He is without beginning and without end, without name or form. That Supreme Being felt like having divine Sport-Leela, So Brahman created what we might call a split personality, called Ādi Shakti. That Shakti deliberated deeply why She was created and realised that Brahman wanted to have divine sport and that She must carry out His wishes. So, She, in turn created Brahma, Vishnu and Maheshwar and assigned them the three respective functions of creation, preservation and destruction. The same Shakti or divine power

pervades all the three functions. The same Shakti has been carrying on this Leela all the while till now and will continue to do so in future as well. That is what the Shastras have always told us, but to explain it in simpler terms : a man wakes up, carries on his daily routine and then goes to sleep again at the end of the day. These three functions represent creation, preservation and destruction and while carrying out all the three, the same Shakti works through every individual. So, Shakti is at work in every living creature and all over the world. Such a Shakti can be realised by us in many ways such as Jnana, Karma or Bhakti paths. If we look upon Her as the Divine Mother and surrender ourselves to Her, placing ourselves at Her feet, She sheds her veil of Mâyâ and reveals Herself to us as Ādi Shakti Herself and liberates us from the coils of a mortal existence. We all have our worldly goals, our mundane aims and ends and in their pursuit we allow this precious human life to be frittered away.

But, we should realise once and for all that we are not here merely to work out the effects of our past actions or sow seeds of new actions but to realise the true purpose of our life, namely, to liberate ourselves and attain eternal happiness. In other words, we came from Shiva originally but, forgetting this fact, we have become "Shava" or mortal. We must now go back to our original state in Shiva.

*(Summary of the Ashirvachan delivered at
Bengaluru on 26-1-1976)*



**Discourse by P. P. Shrimat Sadyojat Shankarashram
Swamiji at Dharwad on the Occasion of
His visit to the Shree Dharmasthala Manjunatha
Medical College on 12th March 2016.**

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशीमुखीम् आबद्धकाञ्चीस्रजं
दीव्यन्तीम् भुवनेश्वरीम् अनुदिनम् वन्दामहे मातरम् ॥
आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

It gives me immense pleasure to be here. Specially the information that I just gathered in the last 15 minutes, has reassured me. I have never conducted a session on “Stress Management,” I have never addressed such an elite gathering of doctors, so believe me, I am dealing with stress! But, what has reassured me is the inputs that I got. I come to Hubli almost every year, nowadays it is every alternate year for Maha Shivaratri. The local Saraswats there organize it at Shiva Krishna Devasthan and it comes out very well. We have the Châr Yâm Pooja, jagaran, etc. It’s a very powerful Maha Shivratri, interspersed with sessions of deep japa and meditation. And this time I was invited here to Dharwad by the Saraswats and this again I

think was the first time that I have come here. Lot of love and again surprisingly it is the 75th year of their Association and the building and they are just stepping into 76th year. So, it was a very good occasion. I don't think it was planned. It turned out to be like that. So, again I will take it as Shiva Sankalpa. Shivam, Mangalam, an auspicious sankalpa and I feel very happy to be able to participate in such things. And then, I have come here to address you all and I learnt that this place has its own significance. There is a wonderful hospital....in itself a very surprising thing because such hospitals are generally located in more, if I may use the word, 'lucrative' areas and here this has been in a place in Dharwad, catering mainly to villagers. I am very impressed with that. And then I was told that this kshetra has that shakti. How many acres? 100 acres... You have so many institutions here, the state of the art disciplines, being taught and practiced. So, this Kshetra I believe, has that shakti and when they checked out with the astrologers, they were told that this tends to attract Mahatmas. That is why you have a lot of sanyasis, yatis also coming over and I am happy because there is some spiritual power behind this, guiding us.

Coming to this topic of "Stress Management," I think, Dr. Pai just brought it up, how we understand 'Stress.' In the early 90s, I was in Rishikesh, at Kailasashram. Over a 100 years old institution. Mahatmas of a very high calibre used to gather there and there we had photos lining the walls, of the senior Mahatmas, pontiffs of that place, of that Ashram. Over a 100 years ago it had begun and there would be the younger sanyasis who came there or the

Brahmacharis. They would be told about the greatness of each of the pontiffs. I believe, there was one occasion (this was over a 100 years ago). Two Mahatmas were in the goshâlâ of the Ashrama, and they were discussing. The first Swami described his own ailments, his problems. क्या करें डॉक्टरजीके पास गए थे ऐसी दवाइयां दीं and the other Mahatma was listening. Now, in that goshala, there were a few labourers who were working, helping out. This first Swami, was describing his problems and he said, “I was prescribed this medicine and subsequently I have been asked to take this medicine.” At that moment, one of the labourers suddenly said, “नहीं लेना, मर जावोगे. So, that Swami was taken aback. He turned, “Who is this?”. A person working, cleaning up the cow dung here. They called him, they found that he had suddenly appeared in Rishikesh, not speaking much, seeking God, wanting to be initiated into sanyaas and since he had no credentials, he was put through the regular first work in the goshala, to see if he can tolerate it and to understand his intelligence, capacity etc., then his Adhyayana starts and then gradually initiation into sanyas etc. So, these two Swamis were naturally very surprised, because he spoke very clearly, he explained why that medicine would have been counter-productive to this particular Swami. So, the two Swamis took that man to the Abbot, the main Mathadhipati, the Swami there and then enquiries were made. They learnt that originally he was a very senior surgeon in Tamilnadu and at that time, (I am talking about 100 years ago) he was a Fellow of The Royal Society of Surgeons, very dynamic, very competent, with success rate very high; and because of that I may say, a little bit of arrogance also. He was very happy with his work and one day he

had to operate on a patient who was his own sister and she couldn't make it, she died there on the operation table. That proved too much of a shock and he disappeared. And then they found out, he surfaced in Rishikesh, Anonymous, maintained that anonymity and at that juncture, well, being doctor at heart, he couldn't bear to see a person taking a wrong medicine and he blurted out, he broke his silence. He, what shall I say, displayed his knowledge and then he got caught. He was trained; he was accepted, given the respect that was due to him. He was a qualified person and the application, the intelligence, the grooming that his intellect had received was very useful for him in understanding the shastras. How would you understand this? Because if I am going to talk on "Stress" I need to know what you mean by "Stress". When we were told this story there, it was like, this is something glorious. This person, so to say, worldly person, almost an atheist, suddenly discovered there is more to this world than himself and his own capacity and he made good and he went through the shâstrâdyayana, he was respected as a very learned Mahatma with that strength and peace and love of a real saint at the peak of his career after sanyasa. So, he was kept as some sort of an ideal. And, for us, at that time, it was something exemplary, something not to be imitated but something atleast to be admired.

There is also a story, nowadays you have a lot of these on Youtube they are circulated. Sometimes it is the audio version also. There's a doctor (it's very contemporary thing)... speaking about a very senior surgeon and he is narrating in a very good style, very precise. He says, this surgeon, whom he respects a great deal was explaining something to the younger

doctor and he was bursting into tears. Why?... because he had to operate on an eight year old girl and then just before the operation began, the girl, that child, asked this very senior doctor, the surgeon, a question and that baffled him. I am not going to tell you more, because then it is like giving away the punch line. It's good if you can get to listen that particular audio. Have you heard this? If you have, you can share it with the others. Something happened, something that transformed that senior surgeon. These are the two examples that I can give you. Do you sense stress in this? I didn't. Stress?. There is pressure, there's an amount of pressure. Any responsibility brings a lot of pressure on your head. How will you define it as stress? **Stress is when, whatever the structure that is put under pressure, gets deformed and is not able to function.** That I would identify or define as "stress". Till then it is okay. You require pressure, you can exercise, you can use 50lbs but if you are going to get a muscle pull out of that, there is stress. It is not pressure, not the required amount. Isn't it? So, if we try to understand stress, as slightly excessive pressure, still how would you understand this surgeon or that great surgeon at Kailashashram responding to a particular situation? Did he crumble? Did he crack under stress or was it something extraordinary that happened? We generate stress or rather high degree of pressure. Any athlete has to do that which an average human will consider impossible to sustain. A student who wants to excel will have to put himself under a lot of pressure and then he has to take care that he doesn't break. Isn't it? So we induce that pressure. Without being judgmental, I would like to say, there was a tremendous transformation in the case of that surgeon

from Tamilnadu. There was definitely stress, his relatives, his friends; his colleagues may have felt he was broken, etc. I don't know. But he had toughened; it was generated through his upasana of medicine, of study of that particular subject. Because of that, he discovered that logically he had come to an end of whatever he could understand and if there is something beyond logic, he should get it. That conviction was there, the strength of character was there. He didn't crumble. So, stress brought him to that realization that he cannot be satisfied with, "I don't see God, so I don't believe in God." That pressure which may be seen or perceived as stress actually pushed him into the other realm of shraddha. There with a similar consistent effort, persistence, etc. he made the grade again. So, for an average being, it is best to moderate the pressure on oneself. If you really want to do good, it is better to develop and take a lot more pressure, so that something excellent can come out of you. Without pressure that is not going to happen. Sadhana is that. We have *yama* that is our regular rules of conduct in life, and then we have *niyamas* also. We take on special disciplines, so that what is undetected, the unmanifest strength in a person is brought out. If it is done intelligently, it comes out well. If it is not attended to, if there is lack of understanding and intelligence, lack of shraddha also, then it can become "stress." So, to understand, to deal with it a fair amount of intelligence is required before we go on to any practicality, techniques of handling stress. A 23 years old, healthy otherwise, suddenly develops diabetes. Haven't we heard of it? Now it is very common. Why? Because of stress. Gone to the US, got a study Visa, they have to make their grade in that much time, so they sacrifice their health.

Now, isn't this lack of intelligence? A 22 year old, 23 year old, landing up with such problems. And there is enough intelligence to understand that the body is let down by not giving it the necessary exercise. So, intelligence is the first thing. There's a body intelligence, which will demand of you that it requires exercise. There is a social intelligence which you have to cultivate, so that you understand where the pressure is getting into the zone of stress. You cannot be monitored every time. So, that is what we try to do through spiritual sadhana. Develop the sensitivity within and without. And if it is not there, then everything can become stress. Mathadhipatya can be very, very stressful. Yeah! And believe me, the first few years were very hectic. From metropolitan cities etc people used to come, I had to meet them, listen to their joys and sorrows, share, help them out, but it would prove to be very stressful. So, on one occasion, I remember I had to meet quite a few families one after the other. I was tired, I could barely speak. This couple, a 50 odd year old couple, they came, they met me, they were very happy and then they said, "Swamiji can you give us 10 mins, tomorrow?" I said, "Why? I have given you prime time, so to say, a Saturday and again?" "No, we would like to bring our children." I was so irritated. These people don't seem to have any consideration at all. I am also tired, that must have expressed through my expression, even if I didn't say it verbally. They left and I forgot about it. And next morning they were there. They accosted my Secreary and said, "We had asked Swamiji and we are going to meet Him. Swamiji appeared to say 'Yes' at that time so we have brought our children also." And I was a little busy, so I had to come down to meet them. I was

stressed out, not at all happy with the undue pressure. They peeped in and came in with their children, 15 year old boys and they had to carry those two boys. I don't know, they were just sort of limbo. I really don't know the technical term for it. But they were full grown boys and they were not able to move, they were just in that state, and that's the way they were. For 15 years these parents, have taken care of those boys. It was an eye opener for me. I expected some young adolescents being brought there against their will to see Swamiji, namaskar karo, and all that. I had not been able to detect my unhappiness or anything on their faces when I met them the previous day. They were so happy, they seemed to content and they had brought those children also...real Bhakti. I was put to shame. So, where is "stress?" That very moment that stress left me. Somehow I didn't have the capacity or the guts to say, I am under stress because of Mathadhipatya. These parents could tolerate that, they never even complained. I am blessed with so much, the entire Parampara and Lord Bhavanishankara, how dare I complain? So, even an understanding can take the cuttings off your stress and put you under pressure which you can handle intelligently. That demands that you be a little sensitive. If you think of yourself, you are going to get stressed out. You think you are the center of the world, that everybody should take care of you. Now, once that idea goes off, your spiritual sadhana begins. I am a very important component, I can't deny myself, but I belong to something great. Now connected to that, I can be very efficient, I can do something beautiful, if I disconnect I try to make myself important, then it is me and the world on the other side. Let's decide who's heavier and there you are lost

and you get stressed out. **So, connecting to the Divine is the only way out of “Stress,”** There will be I don’t know, a new term, a paradigm shift or whatever, that is also necessary. A huge amount of stress is required. Isn’t it so? You put up a lot of resistance, you make your efforts and you orbit around the Earth, but to go ahead beyond the Gravitational pull of the Planet, you require some extra strength. Isn’t it? That releases you, it doesn’t bind you. There is that sort of stress also. But that stress, which is what was experienced by the surgeon I just mentioned in the first context, it sent him from the intellectual, from a very qualified stage of a very senior surgeon, into the realms of the spiritual. He didn’t lose his way. Because he was very good at what he was doing, because he had a lot of respect for himself, for his art, or for his science, he could make the grade in the next run. A person who is feeble and still struggling with whatever he is stuck, cannot aspire for a higher level of understanding. We bring, we induce pressure to bring that strength out, and it is the Divine which steps in to give the necessary push which we can say “stress” to launch you into the next level. Please understand, there is an unintelligent stress, absolutely unintelligent, where a person cannot take care of his body. There is an unconscious stress, where external health requires a certain amount of counseling, some psychiatrist may have to examine and even given some medicines to maintain the chemical balance of the brain....that is also required, there’s nothing wrong in that. It seems to be taboo in our samaj. No, just as you can have a stomach disorder, there may be times when a little balancing act has to be done by a Professional, a trained groomed Professionals. That again will help you take care of stress, because you

are not getting things right. All these things are available and then you have techniques like Pranayam etc. So, the health you maintain, what you call stress levels etc., don't get into the danger zone. But the unexpected always happens, life is not as you have always planned it out. So if you are good at what you are doing, you are able to bring about some sort of pressure in your life, some discipline in your life where you don't feel you are just drifting, there is purpose to life. 24 hours, how do you spend it? You are applying whatever your capacities are for your own development, for your samaj, etc. It's a fulfilling life. Those pressures you have brought on yourself, you are accepting. That sort of a life will prepare you to make life intelligent and also help you when the push comes for the launch and you won't succumb to the unintelligent stress.

Exercise is the very basic thing that is required. Because of the sophistication, because of our attempt at making life more comfortable and fast, we are losing out on it a lot. No condemnation, that is the way, it's going on. So, you have to have time kept aside for the body, Breathing is again very, very important, the correct type of breathing. There is regular Pranayam, there are also techniques that can be practiced and these are important. I see them from the spiritual context also. We have a time kept for japa, for pooja, etc., and at that time we don't want any disturbance, we don't want mundane to infiltrate there. I don't want to think about anybody, I only want to be with God and I have demarcated some time for that preferably morning or something like that. That is good. But during the day, because of the energy that I have generated in those one hour or two hours or whatever, during the day also I am not going to further segregate

and say, “ Now I don’t want to think of God when I am working.” The thinking of God, when I am working is called Anusmaran. This is one of the best ways of dealing with stress. Anusmaran is a technical term, it has to be understood, otherwise you can again get into trouble.

Smaran is recollection, memory. What is Anusmaran? When I am confronted by an event or I have to act, if I have the capacity to do the smaran of what I have revered, what I have invoked in my better moments so to say, that is going to give me the capacity to deal with this moment intelligently, So, when somebody is preparing, somebody is doing something उसी समय भगवानका चिंतन करना doesn’t mean you shut your eyes and try to think of God or do you japa. It won’t work out. Anusmaran permits you to see, experience through your sense. At the same time that feebleness of the heart, that panicking or confusion which a jiva can experience is replaced simply by allowing the Divine to step in. “In Your presence I am dealing with this.” That is Anusmaran, it has to be practiced, it is a kalā and it works. But, of course, you have to have some time kept aside for that when you say, you really deal with God as you understand Him, and for that, japa, etc. are the very basic practices. They are accepted in all the religious, spiritual, literature and sadhanas all over the world. So, when you want to sit for japa, you start with the body, be gentle with your body, understand, there are some techniques, sitting straight etc. If you are not very comfortable, with some backache or something, then just roll this up, perch yourself a little higher, that releases the strain, you feel good. In the spiritual, you always go from the gross to the subtle, from the subtler to subtlest. So, you start

with the gross, if you feel the stress here, release it, gently bend the body, very, very simple exercises, not necessarily yogic postures. In the process, be aware of what is happening to your body, because there is no end result, the very movement is very soothing, it is relaxing the muscles, stretching, few techniques like that. And after that you are going to the breathing.

So, this is what I would like to share with you. There are techniques that can be practiced. There are techniques we have it in our yoga etc., which have been rediscovered by your medicine..Jacobson's relaxation technique is one. Isn't it? People when they are going to appear for an interview or even if there is Board Meeting, there's lot of anxiety, it is just recommended that, since they are sitting at a table, their legs etc., are not visible, tense some of the muscles like the thigh muscles intensely for a few seconds and then release them. It sets off a reaction which cools down the body. It is known as the Jackobson's technique, I learnt, because it was a part of the yoga study that I was doing. Very interesting..... The nervous anxiety etc., just subsides. From the physical, you are tackling the mental. What a wonderful thing. These are all techniques. But the basic intelligence should be there. In my life, I will bring about a discipline which will make my life worthy, meaningful, I'll be able to detect unintelligent stress, I will deal with it. And if I can connect to the Divine, that Anusmaran is going to help me immensely. Life will be purposeful, I'll never be isolated, segregated, I'll feel the joy of the wholeness, of which I am a very valuable part. This belonging to the Divine...if that can be understood, if that can be inculcated, it is wonderful.

This is a good institution, excellent work being done

here, I am proud to be part of this, I am proud to belong to this. That gives a tremendous satisfaction to people here, isn't it? The same thing if we connect to the Divine, I am proud to belong to this Ishwara, this Tatva...Ha! So much more joy. This is what we are going to give these young Doctors here. I am sure you are training them to be good Doctors, you are setting very high standards where in this difficult world, you are teaching them some ethical values, with your own experience, with your own example you are setting a high standard for them, I am very proud of that. And this kshetra itself is bringing to you good people and helping you retain the good people as you just mentioned, it's a tremendous thing, it's a very secure environment. In this Institution may good work happen where you teach them how to excel, where you teach them how to discover what is pressure, necessary pressure, what is intelligent stress, how to deal with it and ultimately get in touch with the Divine which is very much within one's own self. So, your motivation etc., comes from that. This is our goal, it is called, "Nimitta mâttram bhava savyasâchin...". Arjuna was told to become a *nimitta*, I work through you." But, remember, Arjuna was addressed as Savya sâchin in that context. He was not called Arjuna. "Savya sâchin," is a person who is ambidextrous, who could hold his bow in his left hand and right hand and shoot equally well. He had mastered the art. So, we have to master something, we have to understand ourselves. Then the Divine begins to flow through us, work through us and there is the joy. There's an immense responsibility on you, I don't want you all to be stressed out, I want you to give to the younger generation the much needed direction. Let them receive that, let them benefit and

let them benefit the samaj at large, not only as practitioners of the medical science, but also as human beings who have understood, who have developed the intelligence and the sensitivity to understand other people's suffering and help them out. May this happen from this *kshetra*, this *kshetra mahima*. This is the Prayer I offer at the Feet of Lord Bhavanishankar.

I am very happy I could meet all of you. It is our V G Prabhumam who prevailed upon me to come here.

(Closing Prayers)

(Transcribed by Shrikala Kodikal)

FESTIVALS IN APRIL 2022

April 2022

02	Saturday	Shubhakrit Samvatsara Prārambha, Yugādi
09	Saturday	Vardhanti at Shirali - Swami Parijnānāshram-II Sannidhi
10	Sunday	Rāmanavami
11	Monday	Dhwajārohana at Shirali
16	Saturday	Rathotsava at Shirali, Hanuman Jayanti, Vardhanti at Gokarna - Shree Veera Māruti Sannidhi
17	Sunday	Mrigabete Utsava at Shirali
18	Monday	Avabhrita (Okkuli) at Shirali
23	Saturday	Vardhanti at Shirali - Swami Pandurangāshram Sannidhi, Vardhanti at Karla- Nāgālaya.
24	Sunday	Vardhanti of Nāgabana at Ādisthala, Vittal
25	Monday	Vardhanti at Shirali - Nāgālaya
29	Friday	Samārāadhanā at Gokarna - Swami Parijnānāshram-I Sannidhi

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamigal

JUSTICE ABOVE EVERYTHING ELSE

Every individual has a duty. If he fails to perform his duty in a proper manner, he will be committing a sin.

The most responsible among such duties is that of dispensing justice. When a person is engaged in that task no other consideration should obstruct justice. More explicitly, when one is judging a matter, one should not be swayed by pecuniary or other considerations for oneself into misinterpreting justice.

In a like manner, one should not allow personal grudge to alter the course of justice.

In the *Mahabharata*, when Dharmaraja lost the game of dice due to Shakuni's cunningness, Draupadi raised a question in the Kauravas' court: Was the ignominy of Dharmaraja in accord with justice? Though there were many knowledgeable persons in the court, they hesitated to speak out, fearing Duryodhana's wrath.

Such a situation should not occur. On no account should justice be denied or deflected. For, justice is supreme.

All must understand this truth. Those put in a position to render justice should be impartial in their duty so as to be worthy of God's grace.

मानाद्वा यदि वा लोभात् क्रोधाद्वा यदि वा भयात् ।।
यो न्यायमन्यथा ब्रूयात् स याति नरकं नरः ।।

(Courtesy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

Upâsanâ

We are about to give the final touches to the *Upanishadic* theme. The core of the matter is the Divine without beginning and end. We studied that principle of Divinity as the united *prasâda* of the *Guru* and the *Deva*.

The whole work of *Shvetâshvatara* ends on the final note of *prasâda*. *Shvetâshvatara Rishi* has given us this eternal legacy, this wealth of wisdom he earned through the proper channel of traditions to be inherited now by us. Just as *Rishi Shvetâshvatara* got this knowledge of the *Brahman*, so will others get it in the same way. So both *prabhâva* and *prasâda* have to be always borne, acquired and exercised. *Prabhâva of sadhana* has something to do with us personally and *prasâda* manifests in the Lord accordingly and in response to it, as it were. The soul shall execute its duty and the Lord shall also execute His. But it is not actually His duty, it is His nature.

Prasannatâ, clarity, stillness, satiation, peace -- all these ideas go to crystallise the word '*prasâda*.' *Gita* says: "That which puts an end to all sorrow is *prasâda*." This *prasada* can be given only by the *Deva*, the Being of all beings. Therefore, towards the

end of the *Gita*, the Lord says: “You surrender your all and I shall free you from the sorrow.”

Viniyoga

Shvetâshvatara Rishi goes on to say in the first half of the fourth *mantra*: “Having initiated oneself into the *tatkarma*, one should complete the Activity by pouring into it all the *bhâva*, all the emotional movements of the heart. And this should be a ‘*viniyoga*’, a very discrete harmonious Offering according to the *guna* of one’s own nature. “Here, one is expected to blend with the acts of duty, one’s emotions and let them flow to God, their rightful source and their ultimate goal. This *viniyoga* makes *sadhana* an emotional fulfilment. This is the path of *Bhakti*.

The fifth *mantra* says, take to that *Deva* who is established in the heart of seeker. Try to experience him as the primordial cause of all connections and happenings. The path of *Bhakti* is a gradual unravelling of the *Devatattva* through the awakening of all facets of *bhâva*.

Bhakti Yoga

The *Shvetâshvatara* gives the clue to the *bhakti yoga* in *Bhagavat Gita*. “Only through *Bhakti* can I be known truly as I am and in my entirety. Having realised my essential nature, the devotee enters into me forthwith.”

Astonishingly, all religions or philosophies avowedly pledge themselves to Truth, Fullness and undiluted Bliss, the same *Satchidananda* sought by

all beings.

As it is a very popular pathway, *Bhakti-yoga* runs the risk of being diluted to mere sentimentality. But then, if we try to eliminate it as a weakness of the mind, instead of sentimentality, we will have sterility of *sadhana*, which is even more dangerous. Therefore, to string *sadhana* to the correct pitch and derive the richness of spirituality, *Bhakti yoga* has to be understood properly.

“*Bhakti* is love, that movement of the soul towards *amritatva*, sweetness.” The experience of this sweetness manifests as love. *Bhakti* is the flowing of the soul towards the adorable sweetness; and that sweetness must be your own soul.

Various things are experienced as “lovely”; what is common between them? The *Rishi* say: It is you. You give your *âtmiyatâ* to something and allow it to be expressed or reflected by that thing. Whenever and wherever it happens, you experience love. Your self-awareness gives it a permanent base. Just as sweetness is established, not in *laddu*, but in sugar, even so all emotions of joy derive their essence not from things, but from soulfulness.

The soul is hungering for the ultimate in love, for the ultimate in knowledge. *Vairagya* is needed to recognise this fact. We have already seen that *vairagya* is not a negative force but something that helps you to uplift life to a spiritual level. Having realised this, the *sadhaka* avoids these mis-experiments and dedicates himself to the proper path of love. As the

Upanishad says: ‘*Vijnanam Anandam Brahma*’. He is the source of all true knowledge and undiluted bliss, the two main things that form the basis of life’s search.

Ishvara in Guru

Having grasped the concept of the *Guru*, as we have already seen, now you must gaze into that concept; because *Guru* is the mirror of God. You see a face appearing in it, and this face flashing in the heart of the *Guru* is *Ishvara* until the mirror called *Guru* comes in front of you.

Vedanta holds: “By God’s grace alone man can get an idea of *advaita*.” *Advaita* cannot be given to you. But to make you realise the *advaita* in you, you need an idea or sense of it. It is something which none can give. But the Lord creates this *advaita-vâsanâ* through his own inscrutable power of benediction. This benediction will be valid only if the soul is steeped in *Ishvara bhakti*. If *jnana* is cognition, *bhakti* is the condition for that, a sort of pre-cognition. *Bhakti* is the “sense of seeing”, the *divya-vâsanâ*.

Scriptures talk about three main categories of *bhakti*: The *prâkrita*, the *madhyama* and the *parâ* or *uttama*. The first is an ordinary crude form of *bhakti*, the second is a cultured one and the third is superfine and divine. We may consider them as three stages of *bhakti* a *sâdhaka* has to pass through.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)

FORM IV

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I, Vittal Rajagopal Bhat, hereby declare that the the particulars given above are true to the best of my knowledge and belief.

Sd/-

V. Rajagopal Bhat

Signature of Publisher

Dated : 21st March 2022

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FIFTY ONE (Continued)

श्वान मुखीं धरोनि अस्थि । चाखीतसे परम प्रीतीं ।

तेव्हां रुधिराच्या धारा निघती । दान्तान्तुनी तयाच्या ॥१३९॥

The dog keeps chewing the bone with great relish and, then, blood starts oozing from the teeth.

परि तें समजें हें जें हाड । त्यान्तुनी रक्त निघे भडभड ।

ऐसे समजूनी करी धडपड । खावयालागीं हाडचि पैं ॥१४०॥

But, the dog vainly thinks that the blood oozes from the bone and gets engrossed in chewing the bone more and more.

आपुलेंचि रक्त हें त्या न कळे । हाडान्तचि मजलागीं तें मिळे ।

ऐसें समजुनी श्वान ते वेळे । न सोडी तें हाड पहा ॥१४१॥

The dog does not realise that it is its own blood. It thinks it comes from the bone and, therefore, does not give up the bone.

तैसें आम्हीं अज्ञान । आनन्द आपुलाचि हें न जाणोन ।

विषयांमाजीं बुडतो आपण । त्यान्ताचि सुख मानुनियां ॥१४२॥

Likewise, we, the ignorant, don't realise that it is our own joy that we mistakenly assume as coming from sense objects and, so, get more and more sunk in sense pleasures.

विचारे बघतां आपुल्याचि ठायीं । आनंद भरला असे पाहीं ।

म्हणोनि प्रेमाने जो आनन्द होई । तो निजस्वरूपाचा निश्चयें ॥१४३॥

When we ponder properly, it will occur to us that bliss is native to our nature. Therefore, please note for certain that the joy of love is our own nature.

साखर आणि गोडी । कोण याची वेगळीक पाडी ।

एकचि असे निमिष ना सोडी । गोडी साखरेलागीं पैं ॥१४४॥

Who can separate the sweetness from sugar? They are

always inseparable. Not even for a moment the sugar will give up its sweetness.

तैसैं प्रेम आणि आनंद यांची। वेगळीक न होय अणुमात्र साची।

दोन्ही असती एकरूपचि। परिपूर्ण ब्रह्म ह? जाणा।।१४५।।

Likewise, love and joy can never be separated even a wee bit. They both are one and the same. Brahman, God, is Love. God is Joy as well.

तैसा तो आनन्द सार्या ब्रह्मांडीं। भरला परिपूर्ण काय वदूं घडीघडी। जो
भोगी त्याची गोडी। तो होय तान्तडी तें रूप।।१४६।।

This joy has pervaded the entire universe to the brim. What can I say again and again? Whosoever savours this joy, its sweetness, will be himself joy incarnate.

(Continued)



Gurupadeshah

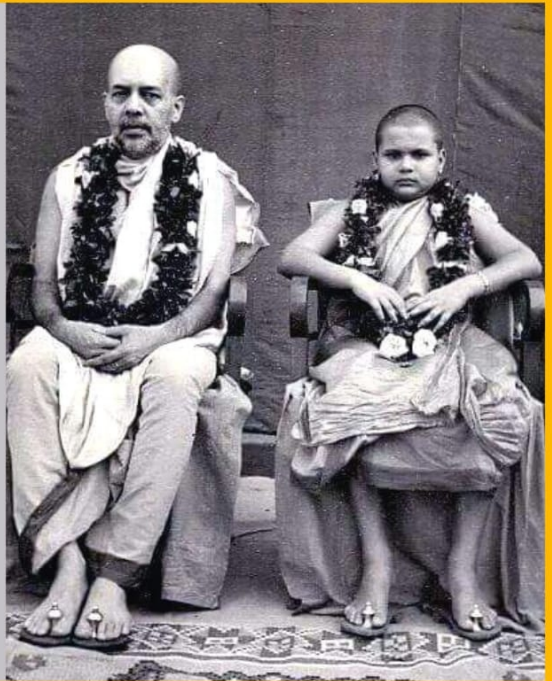
Do the japa given to
you by your Guru,
talk only of Him and
hear only of Him.

This also is an
upasana to attain Him.



– H.H. Shrimat Parijnanashram
Swamiji III

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MAHĀSHIVARĀTRI

- V. Rajagopal Bhat

Shivarātri - The Night of Shiva - occurs every month. The 14th tithi of KrishNa Paksha in every month is called as Shivarātri. It is called Māsa (मास) Shivarātri, but, the Shivarātri in the month of Māgha is called Mahā Shivarātri - the Major (mahā) Shivarātri, the others being Minor. MahāShivarātri is a Vrata; indeed, it is called as Vrata Rāja (Prince among the Vratās). Its observance is said to be more meritorious than all the sacrifices. (शिवरात्रिरिति ख्याता सर्व यज्ञोत्तमोत्तमा).

MahāShivarātri is quite unlike our other festivals. There is no gaiety, no revelry, no undue stress on decorations. There is an austere air about it. Fast rather than Feast is its hallmark and this is natural because our beloved Lord BhavaniShankar is the embodiment of Vairāgya and Tyāga - dispassion and renunciation. He is the darling deity of all ascetics. In Karnataka it is also called 'the festival of fast' (ಉಪವಾಸದ ಹಬ್ಬ).

There are various stories about MahāShivarātri strewn in various PurāNās. Some say it was on this night that Shiva appeared as the endless Column of Light before Brahmā and VishNu who were furiously arguing as to who among them was superior. Some say Shivā's TāNDava dance took place on this night. A few legends associate MahāShivaraatri with Shiva gulping down the Hālāhala poison, a deadly by-product of Samudra Mathana, thereby becoming NeelakaNtha.

A popular story about the enormous merit of

adoring Shiva on MahāShivarātri revolves around a hunter. Disappointed at not getting any prey, he was perched on the branch of a Bilva tree and was hopeful some deer or any other prey may be sighted at night. When he was so parked precariously, UNKNOWINGLY worship took place at his hands! There was a Shivalinga at the base of the tree. When he was shuffling leaves to spot a prey, bilva leaves fell down from time to time on the Shivalinga. When he was drinking water from his leather pouch, water used to trickle down on the Shivalinga. He stayed awake overnight, hoping against hope, that he would catch a prey. Most important, he observed fast during day and night. Thus, UNKNOWINGLY, he complied with the mandatory requirements of the Vrata like keeping vigil (jāgaraNa), fast (during day and night), abhisheka and bilvapatra samarpaNa. The story goes that the emissaries of Shiva landed there with a chartered Vimaana and took him away to Kailāsa. If UNKNOWINGLY so much merit is gained, what to say of the reward that is in store for us if we observe MahāShivarātri KNOWINGLY! This is the message of this story.

The sages say that MahāShivarātri is unlike any other night. The air is said to be dense with very powerful spiritual vibrations (स्पंदन) on this night and we stand to gain immensely if we comply with the four stipulations - जागरण, उपवास, अभिषेक and बिल्वपत्र समर्पण - and worship Shiva. Lord Shiva says: "On the night of Māgha KrishNa Chaturdashi, O King of gods (Indra), I will roam all over the earth in Kali Yuga. I will not do so during the day." (माघमासस्य कृष्णायां चतुर्दश्यां सुरेश्वर। अहं

यास्यामि भूपृष्ठे रात्रौ नैव दिवा कलौ।।).

The above requirements, however, should be complied with meaningfully rather than mechanically. Our wakefulness should be sweetened with japa of Aum Namah Shivāya, recitation of Rudrādhyāya and many hymns in praise of Shiva. Silent meditation is another staple of the साधना. Upavāsa signifies not just skipping a meal, but, resting (वास) ourselves heart and soul near (उप) God. It is a prayerful proximity (sannikarsha) to God that constitutes Upavāsa.

During rest of the year, most of us are not so austere; so, the MahāShivarātri comes annually to awaken us and compensate as it were.

Normally, संसार is visualised as night, the dark night of ignorance and of I and mine. This night should be turned into a Good and Auspicious (Shiva) Night (शिव रात्रि) and that can happen only when we welcome Shiva into our lives. He should be the essence (सार) of संसार. Don't we say संसारसारं भुजगेन्द्रहारम्?

This year MahāShivarātri coincided with Shishya Sweekāra Divasa of Swami PARIJNANASHRAM-III on March 1, 2022. What a splendid coincidence! This most memorable event - Shishya Sweekār - took place on 1-3-1959 at Shivjai Park, Mumbai. Speaking about the importance of these two words - March First - our Parama Guru said: "That is why we said: March First. God is there, Guru is there and Sāadhanā Shakti is also there. We are moving ahead and, if you all follow us, you will not be sorry." (at Bengaluru on 26-1-1976). The Guru MARCHES FIRST and we, the Shishya Varga, endeavour to follow His footsteps and be blessed!

HOLI FESTIVAL

- V. Rajagopal Bhat

HOLI is a very popular festival all over India, marked by lot of gaiety, noisy revelry and fun. It has various names other than Holi such as Holikā, Holikotsava, Phālgunikā and Vasantotsava. In Karnāṭaka it is also called as Kāmana Habba. This festival falls on Phālguna PoorNimā. In West Bengal it has rather a different complexion altogether and is called Dol-PoorNimā or Dol-Yātrā (दोल यात्रा) or Festival of the Swing. There is no bonfire here. Image of KrishNa is placed on the swing and is swung at least 21 times accompanied by chants of KrishNā's name. Dolyātrā is said to have been started by King Indradyumna in Brindavan. The great saint Chaitanya Mahāprabhu was born on this day.

There are at least three legends associated with Holi:

1. It was on this day that Lord Shiva opened His third eye and reduced Cupid (काम) to ash (कामदहन) because his pranks were disturbing Shiva who was lost in deep meditation.

2. Prahlād's paternal aunt - HiraNyakashipu's sister - was Holikā. She had received a boon that made her immune to even blazing fire. The wicked HiraNyakashipu had tried in vain to kill his own child, Prahlāda, because he was devoted to Lord VishNu, arch-enemy of demons. The evil-minded father asked

his sister Holikā to enter the blazing fire with Prahlēda on her lap. He thought she will come out unscathed and Prahlad would die. Thanks to VishNu's grace, the child Prahlada came out of the pyre, chanting the names of VishNu and the demoness Holikā was reduced to ash. The fire lit on Holi night is a dramatic replay of this legend. Coconuts are consigned to the fire along with assorted pieces of wood. Leftover partially burnt pieces of the coconuts are distributed as Prasād.

3. A demoness called DhuNDā (दुंढा) had become a scourge of the children. She used to pursue children at play and kill them. Certain boons conferred on her had made her invincible. Moved by the plight of children whom she was tormenting, Lord Shiva cursed her that she would die when children follow her loudly shouting and showering her with abuses. She thus met her end in this curious manner. This explains the association of this festival even now with noise, shouts, bawdy jokes and even abuses etc in certain sections of the society. Indeed, there is a scriptural sanction for such a bizarre behaviour. Says a text:

तमग्निं त्री परिक्रम्य गायन्तु च हसन्तु च ।

जल्पन्तु स्वेच्छया लोका निश्शङ्का यस्य यन्मतम् ॥

"After performing pradakshiNā thrice around the fire, let them sing, laugh and indulge in pointless chatter without any doubt or hesitation".

Mark the word जल्पन्तु which means babbling nonsense.

The word Holikā is very close phonetically to the

Kannada word HoLige (होळिगे) and, no wonder, somehow this sweet dish (पूरणपोळी) came to be associated with HoLi. This 'sweet association' must have emanated from Karnāṭaka and it soon found favour with Mahārāshtrians who lost no time in coming up with the sweet catchline: होळिरे होळी पूर्णाची पोळी.

The day following HoLi - PhālguNa KrishNa Pratipadā - is one of 'no holds barred' revelry. Children and youngsters and, in some States, even grownup men and women, throw coloured powder and water on each other as if in imitation of the frolics of KrishNa and the Gopikās in Brindavan in the days of yore.

What is the spiritual message of this festival? The demonesses Holikā and DhuNDhā represent all that is negative and pernicious in us. They should go up in flames, making way for joy and laughter in our lives. This is what the bonfire stands for.

Kāma, per se, (by itself), is not an evil. The Lord says in Gita that He is Kāma present in all beings, Kāma that is unopposed to Dharma (धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ) (VII-11). But, unbridled desire (lust), is an evil and it spawns anger, its twin. Both are strongly denounced in Gita. (III-37 and 41). Desire should not come in the way of our साधना. कामदहन by Shiva illustrates this truth - जहां काम वहां राम नहीं। जहां राम वहां काम नहीं।

SWAMIJI'S BENGALURU VISIT

P. P. Shrimat Sadyojat Shankarashram Swamiji will arrive at Bengaluru on **13-5-2022** and will depart to Shirali on **23-5-2022**.

SHRĪ CHITRĀPUR MATH® - Shirālī

Shiralī - Kanara, Uttar Kannada Dist. Karnataka State-581 354
Telephone: (08385) 258368/258756, E-mail: scm.admn@gmail.in



To,

The Presidents of all Local Sabhas,

Jai Shankar,

Attached herewith is the Notice of the Meeting and Agenda for the Mahasabha 2022 received from Shri.Praveen P, Kadle - President of the Standing Committee. You are requested to please communicate the Notice and Agenda to the Delegates of your respective Local Sabhas.

Request you to please collate the data of arrival and departure of your Sabha delegates to Shirali by 1st April 2022 and revert for our records.

Regarding arrangements for accommodation, please request your Sabha delegates to send an email at the earliest to accommodation@chitrapurmath.net.in kind attention of Nandini Hattangadi pachi.

In Seva of the Math, Guru and Guruparampara,

V. Shankar Bhat
Secretary- Standing Committee
Shri Chitrapur Math, Shirali

SHRĪ CHITRĀPUR MATH® - Shirālī

Shiralī - Kanara, Uttar Kannada Dist. Karnataka State-581 354
Telephone: (08385) 258368/258756, E-mail: scm.admn@gmail.in



Ref: SCM/Mahasabha 2022/NoM

Jai Shankar to all the Delegates to the Mahasabha,

Notice and Agenda of Mahasabha 2022

With the Blessings of H.H. Shrimath Sadyojat Shankarashram Swamiji, the Mahasabha 2022 will be held on Sunday, 17th April 2022 from 10:00 A.M. (IST) onwards at Shri Chitrapur Math, Shirali, Uttara Kannada District, PIN 581 354, Karnataka State.

The agenda of the Mahasabha 2022 is as under:

Agenda

1. Sabha Praramba Prarthana
2. Inauguration of the Mahasabha 2022 by H.H. Shrimath Sadyojat Shankarashram Swamiji
3. Introductory remarks and presentation on the projects completed during the last five years by the outgoing President
4. Assumption of Office of the President, Mahasabha 2022 by the person nominated by H.H. Swamiji
5. Presidential address
6. 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).
7. Announcement of the Administrative Committee (The Members of the Administrative Committee will be nominated by H.H. Swamiji)
8. President's concluding remarks
9. Blessings and Ashirvachan by H.H. Swamiji
10. Sabha Samapti Prarthana

Please make it convenient to attend the Mahasabha 2022.

In Seva of the Math, Guru and Guruparampara,

Praveen P. Kadle
President - Standing Committee
Shri Chitrapur Math, Shirali



SHRĪ CHITRĀPUR MATH® - Shirālī
SHIRĀLĪ-Kānara -581354, Uttara Kannaḍa Dist, Karnāṭaka State

SHRĪ BHAVĀNĪSHANĀRĀYA NAMAḤ

SHUBHAKṚT SAMVATSARA SHAKA 1944

161st SHRĪ CHITRĀPUR-RATHOTSAVA - 2022

Dear Devotee,

With the Divine Blessings and guidance of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī, the auspicious rituals and festivities of SHRĪ CHITRĀPUR-RATHOTSAVA commence on Monday, 11th April 2022, Chaitra Shukla Dashamī. We take this opportunity to invite you, your family and friends to join us on this joyous and spiritually uplifting occasion and participate in various religious and devotional programmes to receive the blessings of Lord Shri Bhavānīshankar and H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī.

SHIRĀLĪ
 Date: 01-03-2022

General Manager.
 Shri Chitrapur Math.

RATHOTSAVA PROGRAMMES

11-April-2022 Mon Ch. Sh. 10	08.00 am	Sāmūhika-Prārthanā
	10.30 am	DHWAJĀROHANA
	06.30 pm	Pālakhī-Utsava upto Shukla Nāmadeva Bhaṭ Compound, Datteshwara Temple
12-April-2022 Tue Ch. Sh. 11	06.30 pm	Pālakhī-Utsava upto Shukla Nāmadeva Bhaṭ Compound, Shri Chenna Keshava - Nārāyaṇa Temple
13-April-2022 Wed Ch.Sh.12	06.00 pm	Pālakhī-Utsava upto Kadle Math and Haridās-Kaṭṭe
14-April-2022 Thu Ch.Sh.13	08.00 am	RATHA KALASHĀROHANA
	05.00 pm	Lālakhī-Utsava Upto Māvinkaṭṭe
15-April-2022 Fri Ch.Sh.14	05.30 pm	Pālakhī-Utsava upto Melinmane and Ānandāshraya
16-April-2022 Sat Ch.Sh.15	12.00 noon	RATHĀROHANA
	05.00 pm	RATHOTSAVA
	06.00 pm	DHARMA-SABHĀ

17-April-2022 Sun Ch.Kr. 02

01.30 pm

ANNA-SAṆTARPAṆE

07.30 pm

Dīpanamaskāra, Maṅgalārati, Rātri Bali

10.30 pm

MṚGABEṬE-UTSAVA at Pañchavaṭī

Followed by Bhajana-Sevā-s

18-April-2022 Mon Ch. Kr. 03

06.00 am

Avabhṛta Snāna (Okkulī)

11.00 am

DHWAJĀVAROHAṆA

DAILY PROGRAMMES
11-04-2022 TO 18-04-2022

06.00 am Suprabhātam, Prārthana, Pañchāṅga-Vāchana

08.00 am Sāmūhika-Sādhana

11.30 am Mahāpūjā, Maṅgalārati, Bali, Sevā-Prasāda-Vitarāṇa, Tirtha-Vitarāṇa, Santarpaṇe

05.00 pm Devotional and Cultural Programmes

After return of Pālakhī :

Dīpanamaskāra, Aṣṭāvadhāna-Sevā, Rātri-Bali, Parikramā-Utsava, Maṅgalārati, Prasāda-Vitarāṇa.

Please Note: Announcement about Shrī Pādapūjā, Shrī Bhikṣhā will be made on respective days.

For enquiries, please contact:

- on Phone: 08385-258368 / 258756
- by E-mail: seva@chitrapurmath.in or admin@chitrapurmath.in
- For accommodation: E-mail : accommodation@chitrapurmath.net.in
- by post addressed to General Manager

Other Cultural and Devotional Programmes will be announced later

<div>SEVĀ RATES AT ANANTHESHWAR TEMPLE - VIṬṬAL</div> <div>सेवा शुल्क - अनंतेश्वर मंदिर (विट्ठल)</div> <div>Contact: seva@chitrapurmath.in (संपर्क : seva@chitrapurmath.in)</div>				
Sevā ID	SEVĀ	Rates (INR)	सेवा	शुल्क (भारत में)
1	Ashtottara bilvārchana	80	अष्टोत्तरविल्वार्चन	८०
2	Ashtottara dūrvārchana	80	अष्टोत्तरदूर्वांचन	८०
3	Ashtottara kuṅkumārchana	80	अष्टोत्तरकुंकुमार्चन	८०
4	Ashtottara tulasī samarpana	80	अष्टोत्तरतुलसीसमर्पण	८०
5	Bhandi (Pushpa Ratha) Seva: Can be offered on any day falling between Kārtika Shukla Dwādashī and Āshāḍha Shukla Dashamī *	25,000	भंडी (पुष्परथ) सेवा : कार्तिक शुद्ध द्वादशी एवं आषाढ़ शुद्ध दशमी के मध्यकाल में किसी भी दिन अर्पण की जा सकती है *	२५०००
6	Durgānamaskāra Saptashatī-pārāyaṇa-sahita	600	दुर्गानमस्कार (सप्तशतीपारायणसहित)	६००
7	Ekādashā Rudra	500	एकादशरुद्र	५००
8	Gaṇahoma (1 Coconut)	1,000	गणहोम (एक नारियल)	१०००
9	Garuḍa kavacha pārāyaṇa	160	गरुडकवचपारायण	१६०
10	Kālyāṇa uṇḍe	70	काल्याण उण्डे (दही-पोहा)	७०
11	Pañchakadāya	70	पंचक्रदाय (फंसीरी)	७०
12	Pañchāmṛtābhisheka / Kṣhīrābhisheka	80	पंचामृतभिषेक / क्षीरभिषेक	८०
13	Prārthanā / Phalasamarpana	60	प्रार्थना / फलसमर्पण	६०
14	Sahasra mṛtyuñjaya japa	150	सहस्रमूर्त्युंजयजप	१५०
15	Saptashatī pārāyaṇa	200	सप्तशतीपारायण	२००
16	Shani-stotra-pārāyaṇa	160	शनि-स्तोत्र-पारायण	१६०
17	Subrahmanya sahasranāma pārāyaṇa	160	सुब्रह्मण्य-सहस्रनामपारायण	१६०

<p>* The Bhandī (Pushpa Ratha) was inaugurated at Shrimat Anantheswhara Temple, Viṭṭal on the auspicious occasion of Śhaṣṭhī Mahārathotsava 2021. The blessings of Lord Anantheswhara were sought and received through Prashna Mārga to commence Bhandī Sevā by Devotees thereafter. It was desired by H.H. Shrimat Sadyojātī Shankarāshram Swāmiji to commence the Bhandī Sevā soon after the inauguration.</p> <p>The Sevā can be offered on any day falling between Kārtika Shukla Dwādashī and Āshāḍha Shukla Dashamī. Thus, in 2022, this Sevā can be performed on any day upto 9th June 2022 (Āshāḍha Shukla Dashamī) and after 8th Nov 2022 (Kartika Shukla Dwādashī), and so on.</p> <p>The attendant rituals pertaining to the Bhandī Sevā are listed below:</p> <ol style="list-style-type: none"> 1. Prārthanā/Sankalpa by the Yajamāna 2. Guru Gaṇapathī Pūjā 3. Puṇya Vachana 4. Bhandī Pūjā 5. Māṅgārātrī at Shri Anantheshwara Sannidhi 6. Lord Anantheshwara will grace the Bhandī for Utsava 7. Bhandī Sevā thereafter (5 rounds in the inner parikrama) 8. Kṛṣṇārpana and Prasāda Vitarāṇa to the Yajamāna 9. Lord Anantheshwara will be taken back to Garbhagrha 10. Āratī at the Sannidhi 11. Tīrtha Prasāda vitarāṇa 12. Santarpana 	<p>* भंडी (पुष्परथ) : श्रीमत् अनंतेश्वर मंदिर (विट्ठल) में इसका उद्घाटन षष्ठी महोत्सव (२०२१) के पावन अवसर पर किया गया। उसके पश्चात् प्रश्न मार्ग द्वारा मंदिर के पदाधिकारियों ने अनंतेश्वर भगवान से भंडी सेवा को साधकों के लिये प्रारंभ करने के लिये भगवान का आशीर्वाद प्राप्त करने हेतु प्रार्थना की। परम पूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजी के आदेशानुसार षष्ठी महोत्सव में भंडी सेवा का शुभारंभ होने के पश्चात् अब यह सेवा साधकों के लिये शुरू हो गई है।</p> <p>यह सेवा कार्तिक शुक्ल द्वादशी एवं आषाढ़ शुक्ल दशमी के मध्यकाल में किसी भी दिन अर्पण की जा सकती है। अतः, इस वर्ष २०२२ में, भंडी सेवा ९ जून २०२२ (आषाढ़ शुक्ल दशमी) तक एवं ८ नवंबर (कार्तिक शुक्ल द्वादशी) के पश्चात् किसी भी दिन अर्पण की जा सकती है।</p> <p>भंडी सेवा से संबंधित विधि - विधान निम्नलिखित हैं</p> <ol style="list-style-type: none"> १. यजमान द्वारा प्रार्थना / संकल्प २. गुरु गणपति पूजा ३. पुण्य वाचन ४. भंडी पूजा ५. श्री अनंतेश्वर सन्निधि में मंगल आरती ६. भगवान श्री अनंतेश्वर का पालकी उत्सव ७. तत्पश्चात् भंडी सेवा (५ फेरों की आंतरिक परिक्रमा) ८. यजमानों द्वारा कृष्णार्पण तथा प्रसाद वितरण ९. गर्भगृह में भगवान श्री अनंतेश्वर की वापसी १०. श्री सन्निधि में आरती ११. तीर्थ प्रसाद वितरण १२. संतर्पण
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Little Ravikiran – Phalguna 2022

Swāmījī says:

Seva purifies. Seva brings about 'cleansing'. The purified and the strengthened mind will help one to do intense japa.

[Navaspandana: Satsang – Seva – when the mind responds -](#)

<https://chitrapurmath.net/gallery/default/videos?page=4>

Story Time: Gauri and the squirrels

"Amma! These naughty little squirrels are just teasing me now!" cried Gauri jumping up and down and waving her arms madly. "They come out into the garden and taunt me with their chip chip cry. When I come running, they hide in the branches. What do they think? Am I putting up a private dance performance for them? Why don't they just run away! They have gnawed the branches of all the plants, especially the hibiscus and curry *patta*, stuffed their mouth with the *shankha pushpa* seeds and run away. They are just wrecking the garden. Why do you feed these little fiends every day?"

Amma laughed and said, "I love to watch your dance too! I feed them because they perform an invaluable service for Mother Nature. Have you heard of 'Distribution of seed'? That's what they do when they run off with their mouths full of seeds... drop them elsewhere. By gnawing on the branches, they are actually pruning trees. Thus, maintaining balance in nature, especially in the wild. They are Mother Nature's gardeners. Do you know why they have white stripes on their back?"

"There's a story behind that too?" queried Gauri.

"Oh yes!" said Amma, relishing a sip of her tea, she embarked upon the story.

"Long ago, the little squirrels had a small role to play in the Ramayana. What a huge difference it made!

Shri Ram found out that Ravana had taken Sita Devi to Lanka. Lord Hanuman flew across the ocean to locate her. Now the challenge was to free Sita Devi from the island of Lanka. So, His army would have to cross the ocean with their weapons to fight the war.

This seemed to be an unsolvable problem. Shri Ram prayed to The Lord of the Ocean to give Him passage through the ocean, to no avail. Finally, Shri Ram resolved to dry the ocean up by firing the Brahmastra. The Lord of the Ocean begged Him not to do so, as it would harm Him forever. The ever-compassionate Shri Ram agreed and asked the Lord of the Ocean for a solution. He advised Lord Ram to summon the Vanara Sena from different parts of the country to build a bridge across, under the leadership of Nala and Nila, who were as capable as Vishwakarma, the architect of the Gods. The Lord of the Ocean promised that He would hold the stones bearing Lord Rama's name afloat, if inscribed with devotion.

The mighty Vanaras uprooted huge trees and obtained long ropes to make a straight line and for measurements. Contraptions were made to break boulders and move them. The Vanaras strained under the weight of these heavy components being lugged around. They were so focussed on their work as they stomped around that they could complete 5 yojanas in one day.

While the Vanar sena heaved and hoed, they saw this little creature rolling around in the sand, filling its mouth with pebbles and scurrying into the heart of activity. There it would shake off the sand and empty its mouth of the pebbles, a

number of times almost getting squashed underfoot. The mighty Vanaras bellowed for it to go away, one of them even flinging it off.

Hearing the commotion, Lord Rama reached the foray and caught the little creature as it landed. Tenderly, He caressed the squirrel, leaving an imprint of His fingers in three white lines on its dusty back. Gently, He explained to the Vanaras, "This little creature is doing his best to help build the Setu, out of love and devotion. That is always venerable. Besides, the sand and pebbles fill up the gaps between the rocks, to ensure that the structure is firm and steady."



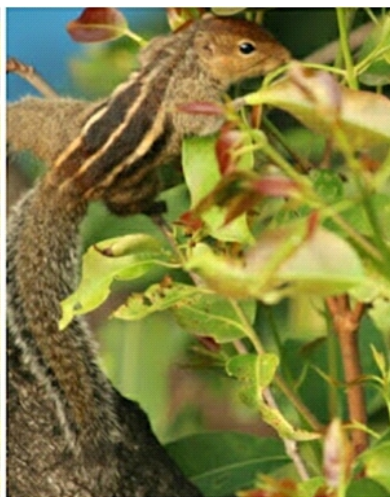
The little squirrel bowed its head, overcome by emotion and love for Lord Rama. It proudly carries the mark of Lord Rama on its back, to remind us that no deed is too small or insignificant in the service of God.

Fun Facts: Squirrels

- The Malabar Giant Squirrel also known as Indian Giant Squirrel – is the biggest specie which grows up to 36 inches - while the tiniest is the African Pygmy Squirrel at less than 3 inches!
- The four front teeth of the squirrels keep growing all through their lives – making sure that the squirrels can continue to gnaw at nuts and other hard food easily.
- Squirrels can find food even when it is buried beneath a foot of snow.
- There are three types of squirrels - ground squirrels, tree squirrels and flying squirrels. Flying squirrels

glide through the air – with the aid of flaps of skin which connect their limbs.

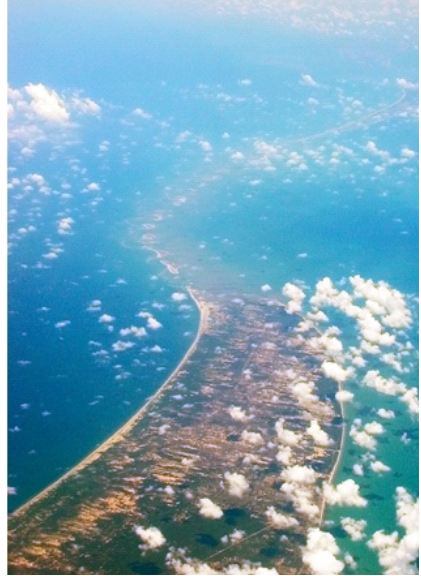
- Squirrels communicate using calls, barks and high pitch chirping. You will also find their tails twitching if they think danger is round the bend!
- A nest of a squirrel is called a 'drey' – compact, spherical structure made of leaves and twigs.
- Squirrels are smart - they pretend to bury a nut to fool a potential thief!!



Long ago: Rama Setu

Long long ago, little squirrels helped to build the Ram Setu, which is still standing today.

Rama Setu was built in 5 days by 10 Million Vanaras under the supervision of Architects Neela and Nala. The Rama Setu is 1.7 Million Years Old. It is 30 Km Long and 3 Km Wide. It Starts from Dhanushkodi tip of India's Pamban Island and ends at Sri Lanka's Mannar Island. The Sea level in these areas is very shallow. RAMA Setu appears to be made of a chain of limestone shoals. The Ramayana mentions that the bridge was built with Stones that Float on water. Such floating stones are found scattered at Rameswaram. Temple records state that Rama's Bridge was completely above sea level until it broke in a cyclone in AD 1480. Some geologists claim that Rama Setu is a natural geographic feature, but have not been able to prove this theory. Rama Setu is an engineering masterpiece.



Heritage Time: Ramanathaswamy Temple,

Ramanathaswamy Temple is the southernmost of the twelve Jyotirlinga temples and the primary deity is Lord Shiva. The temple is one of the *Char Dham* (four divine sites) comprising Badrinath, Puri, Dwarka and Rameshwaram and has been revered by Shaivites, Vaishnavites and Smarthas through the ages. At the beginning, Ramanathaswamy Temple was a

thatched shed. The present grand structure was the work of many devotees, Kings and artisans, spread over centuries. It has been maintained, glorified and expanded by Pandya and Jaffna Dynasties, Marathas and Sri Lankan Kings too.

Lord Rama, the seventh avatar of Lord Vishnu, prayed to Lord Shiva here, to absolve him of Brahma Hatya, the sin of killing a Brahmin, the Lankan Rakshasa king Ravana (son of sage Vishrava). At Lord Rama's behest, Hanuman set off to bring a *lingam* from the Himalayas. When Hanuman was delayed, Rama built a small lingam out of the sand available at the seashore, which is believed to be the *lingam* in the sanctum.



There are two lingams inside the sanctum - Ramalingam built by Rama, from sand, residing as the main deity and Vishwalingam brought by Hanuman from Kailash. Hanuman's tail scar can still be seen on this Shivalinga. Rama instructed that the Vishwalingam should be worshiped first since it was brought by Hanuman, the tradition continues even today.

Characteristic of ancient Tamil temple architecture, there is a high compound wall (madil) on all four sides of the temple with huge Gopurams. The temple has striking long corridors in its interior, running between huge colonnades on platforms above five feet high, with sandstone pillars, beams, and ceiling. The junction of the third corridor on the west and the paved way leading from the western gopuram to the Sethumadhava shrine forms a unique structure in the form of a chess board, popularly known as Chokkattan Madapam, The outer set of corridors is reputed to be the longest in the world with about 1212 pillars at

a height of about 30 feet from the floor to the center of the roof. Most pillars are carved with individual compositions. The total length of these corridors is 3850 feet. The main tower or *rajagopuram* is 53 m tall. There are separate shrines for Ramanathaswamy and His Consort Goddess Parvathavardhini, Goddess Vishalakshi, Vishnu Ganesha and other deities. There are huge halls inside the temple for rituals and festivities.



Temple Tanks - Theertham



There are sixty-four Tirthas (holy water bodies) in and around the island of Rameswaram and Bathing in these is equivalent to penance. Skānda Purāṇa, designates twenty-four important ones, of which twenty-two are within the

Rāmanāthasvāmī Temple, indicating the 22 arrows in Rama's quiver. Devotees bathe in these theerthams before entering the sanctum sanctorum of the temple.

Agni Theertham - Bay of Bengal, the primary seashore associated with the temple

We welcome your feedback at littleravikiran@gmail.com

Your feedback is important to us!

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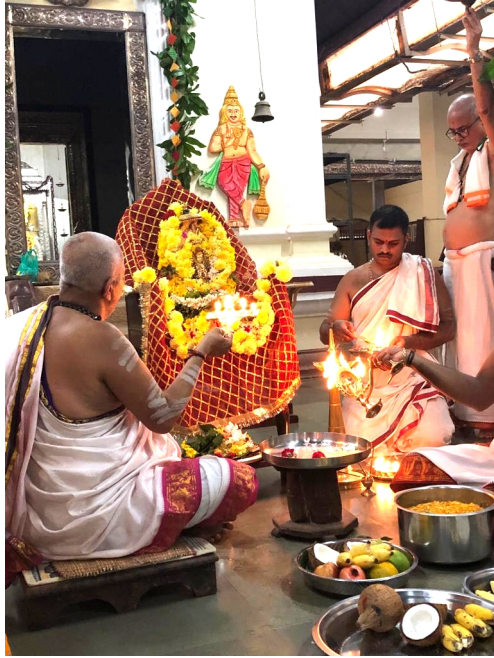
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Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍukone

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



Lord Mahābaleshwar of Gokarn pays His annual visit to Shri Bhandikeri Math on 28-2-2022.



Lord Mahabaleshwar of Gokarn.



P. P. Shrimat Sadyojat Shankarashram Swamiji returned to Shirali from Karla in 16-3-2022.



A Vighraha of our revered Parama Guru in the Swami Parijnanashram Hall in our school at Mallapur.

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*Param Puja Shrimat Anandashram Swamiji alongwith Shishya Swami
Param Puja Parijnanashram Swamiji III laying the foundation stone for the
Guruprasad Co-operative Housing Society Ltd., Building No. I and II at
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