

THE CHITRAPUR SUNBEAM

चक्षुर्विख्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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CHITRAPURA RATHOTSAVA 2022



Getting ready for Dhvajārohana at Shirali on 11-4-2022.



Just about to go up the Ratha on 16-4-2022.



Lord Bhavānī Shankar just about to go up the Ratha.



Kavle Math Swamiji, P. P. Swami Shivananda Tirtha with our P. P. Shrimat Sadyojat Shankarashram Swamiji at Shri Chitrapur Math, Shirali on 19-4-2022.

THE CHITRAPUR SUNBEAM :- APRIL 2022

V. RAJAGOPAL BHAT, Editor

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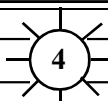
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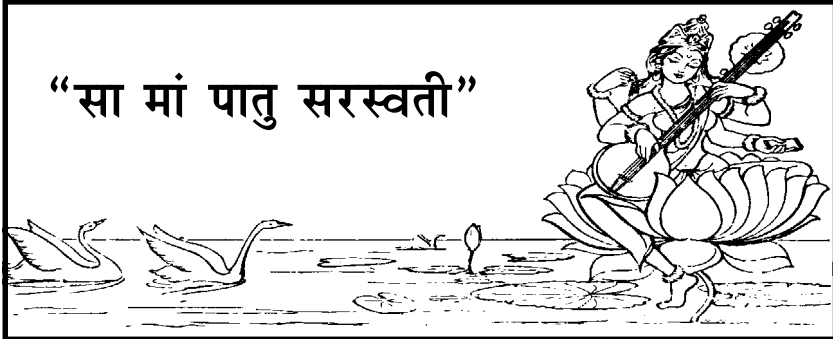
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

सर्वज्ञ ईशो माया लेश समन्वितो व्यष्टिदेहं प्रविश्य तया मोहितो
जीवत्वमगमत् । शरीरत्रयतादात्म्यात् कर्तृभोक्त्र्वमगमत् ॥

The Omniscient Lord, associated with a little माया, entered the individual body and, being deluded, became the Jeeva. Due to identification with the three bodies (gross physical, subtle astral and causal) He became the doer and the enjoyer.

(Paingalopanishad)

चित्तमेव हि संसारो रागादिक्लेशदूषितम्
तदेव तैर्विनिर्मुक्तं भवान्त इति कथ्यते ॥

Verily, the mind itself, tainted by afflictions like desire and aversion, is Samsaara. Same mind, devoid of these defects, rises above Samsaara.

(Mahopanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

THE POWER DIVINE

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

“Ha! ha! What a wonder this is! The disciples are old; the Guru is young. By the Guru’s silent teaching, the disciples are freed from doubt and enjoy the bliss of *samādhi*.” This description of Dakshinamurti indicates the divine power of the Guru as well as the strength of the purity of the disciples hearts. From our early days up till now, we have been strongly of the opinion that wishes of our disciples should be fulfilled through such divine power alone; and we had made attempts to go to Benares or to some secluded place in order to attain such power. We had contemplated the transfer to the laity of the work of administering the Math’s affairs, a thing referred to by Shri Shankaracharya in the words “No Math administration in any birth whatever.” But several leaders represented that administrative arrangements could be made to some extent and that our *sāadhanā* might continue here itself. Accordingly, certain arrangements have been made, and we have been finding some little time for the practice of our austerities. Although the original intention of the Standing Committee was that our regular tours should commence later, these had

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.

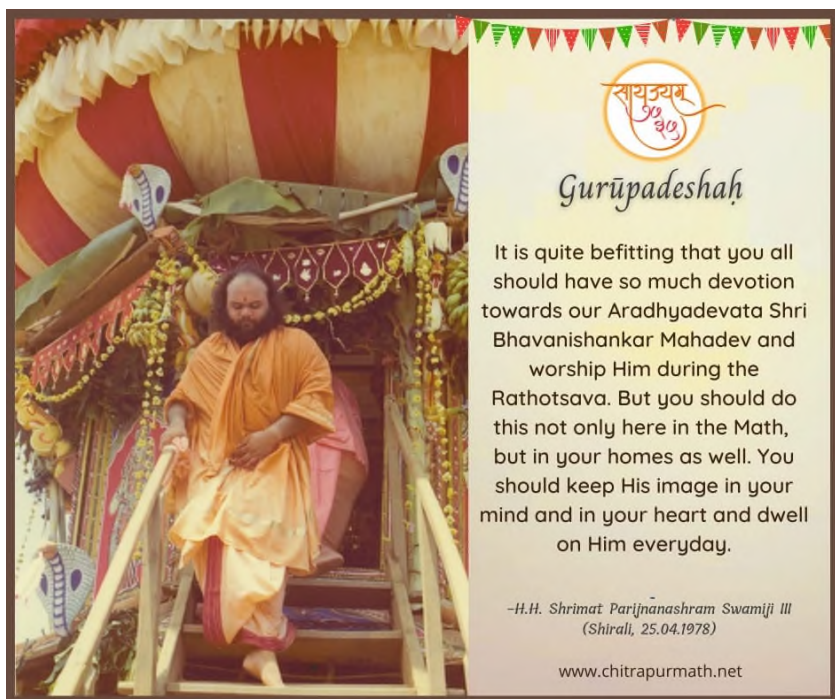
actually to begin last year owing to pressure from the laity, thus curtailing the time available to us. Our original idea of starting religious discourses after completing our *sâdhanâ*, had therefore to be modified.


But the strength of the purity of the disciples' hearts is as much a means to the realisation of the teaching as the greatness of the Guru's austerities. While he was yet in the womb, Vâmadeva attained wisdom by merely listening to the teaching and without going in for reflection and meditation. Even so, the hope that the purity of your hearts and your devotion to the Guru might result in the propagation of Dharma, gave us courage to undertake the work of delivering religious discourses. It is stated in the *Mahabharata* that Ekalavya, a Harijan, and others reached perfection through their devotion to the Guru, while Upamanyu, though working as a mere cowherd, attained his goal likewise. But today there is no question of imposing a ban on anybody like the one placed on Ekalavya nor need one tend cows in the service of the Guru; nor, indeed, need any one, like Upamanyu, offer all his earnings to the Guru, quench both hunger and thirst with nothing more than the juice of the *ravi* plant, get blind, fall into a well and so suffer. **If all paid vantiga at the rate of one per cent of income, the daily as well as the occasional services of the Math could be performed without any anxiety, and the *sâdhanâ* contemplated by us could be accomplished with peace of mind.** As such payment did not seem likely in present circumstances, it was proposed to stop the car festival, but this has given rise to agitation and to a demand for a Mahasabha which might cost almost as much as a car festival itself. **We have no**

personal predilections in the matter, but does it not strike you, O devotees of the Guru, that care should be taken to see that there is no difficulty about carrying on the Math's main functions which contribute to the spiritual welfare of the Community?

The path of action which leads to purity of heart has already been described in previous discourses, and it is unnecessary to deal with the matter on the present occasion.

May the Paramatman bless you all with devotion to the Guru as well as with purity of heart, and guide you in such a manner as will help in realising our hope of attaining the power divine!





Gurupadeshaiah

It is quite befitting that you all should have so much devotion towards our Aradhyadevata Shri Bhavanishankar Mahadev and worship Him during the Rathotsava. But you should do this not only here in the Math, but in your homes as well. You should keep His image in your mind and in your heart and dwell on Him everyday.

-H.H. Shrimat Parijnanashram Swamiji III
(Shirali, 25.04.1978)

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TEACHINGS OF SWAMI PARIJNANASHRAM

GURU-TATVA

(Continued)

Bhagavata Purana lists some characteristics (*lakshana*) of holy persons. All these apply to His Holiness, our Guru and His activities right from early morning until He retires at night:

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शान्ताः साधवः साधुभाषणाः ॥

(3-25-21)

Forbearing : A saint has limitless patience and endurance. He is not moved by the pairs of opposites that beset us at every moment in life. His *sahana-shakti* is formidable. It is called Titiksha.

Compassionate: His very look drips with compassion. This reminds Us of a letter We wrote to His Holiness during Chaturamas. His ailment was diagnosed as ‘enlargement of heart’. We wrote : “ Your heart is so large that all Saraswats know it; why did You have to have this heart of flesh enlarged?”

A friend of all beings (*suhridah sarvadehinaam*) : Goodwill towards all and malice towards none. He is friend and wellwisher to all men, women, old, young and children, animals, etc., in fact, all embodied beings.

He has no enemies: (*ajaatashatru*) : He harbours no harm towards anyone in thought, speech or deed.

Peaceful (*shaanta*) : A saint is always at peace with himself and the world. Swamiji had several physical problems-diabetes, chronic constipation, summer boils, etc. There were causes for mental anguish too. Yet, His face was a picture of serenity. He always revelled in the bliss of Self (Atma-sukha). On meeting Him, one wondered whether. He was in the body or established in His Nija-swarupa as the blissful Atman.

Polite and sweet in speech (*saadhu-bhaashana*) : It is said of Sri Rama in Ramayana that whenever someone met him, he would always smile first and then begin his conversation. Same was true of revered Swamiji. Whenever He had any visitor, He would smile first and then tenderly enquire : How are you? When did you come? etc. A saintly person, (Saadhu) does not talk too much. His speech is a model of essence (सारं), clear and well-said (सुष्टु), concise and to the point (मितं) and sweet (मधु).

The characteristics given in Bhagavata were there in full in our revered Guru Swamy. He was, therefore, truly a Saadhu par excellence.

Some more characteristics are given in the holy books and they all came alive in the personality of Guruswamy. These lakshanas are:

वर्णप्रसादः स्वरसौष्टवं च लघुत्वमारोग्यमलोलुपत्वम् ।

Also

परोपकारनिरतो जपपूजादितत्परः
अमोघवचनो शान्तो वेदवेदार्थपारगः

Varnaprasada : Irrespective of what the colour of the skin is, one feels looking at a saint again and again. He has such a pleasing appearance. There is another meaning too. Varnaprasada means a pleasant diction.

He always speaks softly and sweetly.

Svarasoushthava: He has a pleasing well-modulated voice.

Laghutvam: He has a light body. He ensures this with his moderate diet.

Arogyam: He is healthy.

Alolupatvam: He desires nothing. His needs are minimal.

Paropakaraniratha : His charity extends to all deserving people (सत्पात्रदान). Our Guruswamy had a bit of income from daily Padapoojas and from this He supported about four to five hundred needy families. He never divulged this fact to anyone. We were greatly surprised to know this only after His Mahasamadhi from a diary which contained a list of these families. Some holy men do use such income to built Ashrams, etc, but not His Holiness.

Japa-poojadi-tatparah: A saint is regular in Japa, Pooja, etc. Here Japa does not necessarily mean the use of rosary. Guruswamy did continuous सोऽहं or अजपाजप and meticulously performed Poojas especially on a Punyathithi, Ganesh Chaturthi, etc.


Amogha Vachana: He, the saint, always speaks truthfully. His words never go in vain.

Shaanta: He is always a picture of serenity. Our Guruswamy, true to His Poorvashram name, was Shantamoorty indeed.

Veda Vedarthaparagah: He is a master of Vedic lore. You might have read in 'Fifty Years of Bliss' that His Holiness was an adept in all branches of Vedic learning and the six systems of philosophy (shad-

darshana). Towards the end of His earthly sojourn, Swamiji had severe bouts of high blood pressure, a weak heart and breathing problems. Yet, He could be seen brushing up a grammar text entitled 'Parama-laghu-manjoosha' at the hands of Ved. Shri Anant shastri Phadke. Shastriji was no ordinary tutor. He was Head of Department of Purana & Itihasa, Varanasi Sanskrit Vishvavidyalaya and had a string of Degrees to his credit like Vyakaranacharya, Mimansa-Tirtha, Vedanta Kesari, etc. Daily, Swamiji did His home-work (!) from 8 to 10 a.m. and studied again in the evening and all this when He was almost on His death-bed. **Indeed, He remained a Vidyarthi unto the last.**

(to be contd.)



Gurupadesha

Adoration of the Guru-
Guru Upasana- is our principal
upasana. Rathotsava is
a symbol and eloquent
reminder of Guru's Anugraha,
Grace. If you just remember
this, it will enthuse you even
more to participate in it with
renewed devotion.

- H.H. Shrimat Sadgojat Shankarashram
Swamiji
(Shirali, 1998)

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Rathotsava Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on 31st March 1999

Shree Gurubhyo Namah. Shree Bhavanishankaraya
Namah.

This is a very auspicious occasion. This utsav is a beautiful symbol of the enduing bond of love between Guru and the Shishya. Shrimath Krishnashram Swamiji's love and solicitude for the young Shishya, Shrimath Pandurangashram Swamiji, manifested in the form of this Utsav. Same Gurushakti is even now guiding us and enabling us to move ahead. Its anugraha is protecting us perpetually.

It is customary for an annual report to be read at the time of Rathotsav. President of the Standing Committee had done it. He has highlighted the plans and the projects on the anvil. We have no plans to announce for the coming year, but wish to place a sort of annual report at the Lotus Feet of Shree Bhavani Shankar, covering our trips during the past few months.

We have just concluded our official tour. Mumbai, Hubli, Madras, Bangalore, Mangalore, etc. were covered by our itinerary. It is proper that we brief Lord Bhavanishanker about our impressions. We are very delighted to observe that nishthā of our community towards Dharma, towards spiritual uplift (ātmonnati) is undiminished. Reverence and devotion towards God and the Guru are also undiminished. They gave expression to this wherever we went. When we plan to camp at a place, necessary arrangements for us and

the retinue are essential. Often, some residents have to vacate their flats and this they did ungrudgingly. Plumbing, flooring-everything was attended to wholeheartedly. Atithi-satkār was superb. We lay your tribute of love and devotion at the Lotus Feet of Lord Bhavanishanker.

Another heartening sign was the healthy pride shown by everyone, young and old, towards our Dharma. You did not content yourselves with santsanga organised during our camp. They served to whet your appetite for more spiritual fare and we have interesting reports coming, in, on various activities started by some sabhās. There are more devotees coming to our Bangalore Math since recitation of Lalita Sahasra- nāma has been taken up. There is a new determination, a striving for spiritual uplift, an admirable zeal and zest for adhyātma. In Hubli and Mumbai, various kāryakrama have been launched - vimarsha sessions, Yoga classes, even Karate classes have started. You have not been content with only listening to our Ashirvachans. You are doing something more giving a dynamic, practical orientation to sādhanā- and this is very reassuring indeed.

Sādhanā need not be a bore. It should not be a bore. That's why there are Utsavs. They infuse you with enthusiasm. You should try to bring that Utsava-joy into your individual sādhanā. How? By injecting variety in your daily spiritual practice. Adi Shankaracharya teaches us how to do it:.....

कंचित्कालमुमामहेश भवतः पादारविन्दार्चनैः ।
कंचिद्दानसमाधिभिश्च नतिभिः कंचित्कथाकर्णनैः ।
कंचित्कंचिदवेक्षणैश्च नुतिभिः कंचिदृशामीदृशीं
यः प्राप्नोति मुदा त्वदर्पितमना जीवन्स मुक्तः खलु ॥

(He is indeed, a jivanmukta “liberated even while alive”. Who? One who devotes some time O Uma Maheshvara, to worshipping Thy Lotus Feet, some time to dhyāna and samādhi, some time to offering salutations and listening to Thy inspiring stories, sometime to contemplating Form (idol, etc) and chanting Thy hymns. One who has offered his mind to Thee and is happily whiling away his time in this manner is, indeed, a Jivanmukta).

This is the hallmark of a bhakta. He may be offering a variety of devotional services to God, but the lakshya-the ultimate aim - is one and the same i.e. God-Realisation. The more you move towards God, the richer is your harvest of peace, courage in the face of odds, and unwavering trust and confidence in His Anugraha.

Upāsana is an art (Kalā). There is art even in the way a devotee fervently prays to God.

वक्षस्ताडनमन्तकस्य कठिनापस्मारसंमर्दनं
भूभृत्यर्चनं नमत्सु शिरः कोटीरसंग्रर्षणम् ।
कर्मदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितं
मच्चेतोमणिपादुकाविहरणं शंभो सदाङ्गीकुरु ॥

We have explained this verse a couple of times in our earlier discourses. The Acharya’s imagination soars to artistic heights. “Your tender feet certainly need to be covered with sandals made of my mind for protecting them against bruises. These bruises are invisible because you had to kick Death upon his chest, you pressed down and pounded the demon Apasmāra, you are fond of mountaineering and, when the gods lay their heads on your feet in salutations, their crowns studded with precious stones run against your feet.” Instead of plainly imploring the Lord to make his mind his abode, the Acharya infuses art into his prayers.

Here's another flight of imagination:

एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति मत्
रक्षायै गिरिसीमि कोमलपदन्यासः पुराभ्यासितः ।
नो चोद्दिव्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु
प्रायः सत्सु शिलातलेषु नटनं शंभो किमर्थं तव ॥

I think you knew for sure that one day a stone-hearted wretch like me will be born and you will have to dance in that heart. So, to be ready for this eventuality, you keep practising wandering on the rugged mountain ranges. If this is not the case, I see no reason why you have a preference for the rugged mountains when soft flowery beds and so many other silken interiors are easily available.

Expression of such tender sentiments comes out of anugraha of the Lord due to ceaseless devotion and consequent ripening of sādhanā. These illustrate kalā (art) in devotion.

Our mythologies (purānās) contain innumerable stories and the above verse show how a God-intoxicated devotee turns such stories into springboards to relate himself to God. By study of such verses, we get cleansed and begin to experience peace and joy. The great Adi Shankaracharya has given us priceless gems in the form of such prayers. Shivanandlahari is one such exquisite hymn and revered Swami Anandashram has explained it in simple Konkani. Do read and ponder over it: Rasa- delight will begin to flow. Samyama (restraint of the mind) will come about naturally.

Bhakti is like doting mother. Acharya sings:

“O God, the Bhakti-mother bathes the infant called bhakta with tears of joy, covers him with the pullover of purity of heart, pours the milk of divine exploits

(charitra) into the shanka (used as feeder) of speech, protects it against evil with rudrāksha beads and bhasma and rocks him in the cradle of godly contemplation.”

So, please bring vaividhya (variety) into your devotional schedule and your sādhanā will become very exhilarating.

As we said a little while ago, we keep receiving encouraging news and reports about various kāryakrams initiated at various places. Sometimes, we have reports by mail. Sometimes, representatives come in person and tell us about their activities. On the whole, the outlook is very bright.

At times, some people say whether so much expenditure on such Utsav is really called for. Our life at times gets a bit dry. Maybe, it is the curse of modern life. People hardly get time to do any chintan. Utsavs like these dispel the dryness in life. They afford chance to get together and sing the glory of God. If any expense is there, it should not be considered a waste of money. We grant that such expense should not and need not be extravagant. Free food to so many people for so many days - so much expense. Is such expense desirable? Such questions are likely to raise their heads in you and hence, we are touching upon it. You eat at home or you have your food here. In both cases, it entails expenditure. But, as the earlier speakers have said, when you eat together here, there is a feeling of sharing and caring. You become sensitive to the problems of others and you commiserate with them. You forget yourselves for a while and think how you can help others. Even to have such an impulse - this is sādhanā. There is talent in each one of you and

Utsavs like this provide you an opportunity to express it before the Lord. This too is sādhanā.

There is no commercialisation and it is better if such expressions are not used at all. Our Chitrapura Samaj is a very cultured one, but when it comes to money there is an undue shyness. This misplaced lajja (shyness) can prove problematic. Artha (money) is not an evil in itself. There is no bar about even talking about it. Yes, we should have a clean, wholesome approach towards it. When we all pray to God, don't we pray for warding off our money problems? The person who donates liberally has respect for it. Any reference to money and one needn't jump to dub it all as unspiritual. Certainly not. Artha should not obsess you, but, at the same time, you should have respect for it. If someone is unable to do dāna (donation), we don't consider him heya, we don't look down upon him.

Positively speaking, the dress code prescribed for volunteers evoked no murmurs of protest. The yuvakās accepted the code wholeheartedly and never complained about it. Wearing the prescribed clothes, they came with us far and wide. It is very encouraging. Gone are the days when the youth felt shy to identify themselves as Hindu. Now they are declaring it openly. It is a very, very positive sign (applause). You are aware of the widespread antipathy towards Brahman Samāj. But, by fearless allegiance to the dress code, you have affirmed your regard for the legacy of culture (pitrārjita samskriti). This healthy pride in our ancient roots was in evidence all through our tour and it is visible here again. Young and old, everyone took part wholeheartedly in various functions. All this is very reassuring (āmkā eka āshvāsana melthā). Our vishvāsu in Gurushakti is strengthened. Thus, together, let us

offer our sarvasva at the Lotus Feet of Lord Bhavanishanker. It is He alone who is our supreme saviour. In Him alone shall we all become whole, in Him alone lies our fulfilment.

Beloved Swamiji then sang the bhajan “tanmaya hojā merey man, shivamaya hoja merey man”. Since it was Hanuman Jayanti, there was a special request that “Ānjaneya Swāmi satata bhajana nrata”. be also sung and His Holiness readily obliged. The vast gathering joined Him in a chorus

Om Namah Pārvatee Patayey Hara Hara Mahādev!

(Tr. V. Rajagopal Bhat)

FESTIVALS IN MAY 2022

May 2022

03 TUESDAY	AKSHAY TRITEEYAA
03 TUESDAY	RATHOTSAVA AT SHRI GOPALAKRISHNA TEMPLE, HONNAVAR
06 FRIDAY	SHRI SHANKARA JAYANTI
06 FRIDAY	VARDHANTI AT KEMBRE FARM - NAAGA AND PARIVAARA SANNIDHIS
07 SATURDAY	VARDHANTI OF SANNIDHIS AT SHRIMAT ANANTESHWARA TEMPLE AT VITTAL
17 TUESDAY	VARDHANTI AT VITTAL - SHRI RAKTESHWARI SANNIDHI
25 WEDNESDAY	VARDHANTI AT SHRI BHANDIKERI MATH, GOKARN - SWAMI PARIJNANASHRAM-I SANNIDHI

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamigal

CONTROL THE MIND TO ATTAIN WELFARE

Man must exercise discipline to lead a happy life, the foremost being to ensure that the mind does not harbour excessive desires. If we take any historical account or other texts, we see that excess desires and the anger that arises out of the inability to fulfill these desires are the main reasons for the fall of man. Therefore, one must never give room for excess desires.

In our quest to attain peace of mind, we must resort only to those actions that align with the Dharmic (righteous) path. If one engages in karma (action) with the notion, 'This is my duty', without any expectation, and in a spirit of offering to the Lord, then all kinds of disturbances in the mind will eventually fade. Peace and happiness will brim forth. This is what the Lord has said:

मदपर्णं निष्फलं वा सात्त्विकं निजकर्म तत्।

It means: "When a person engages in karma meant for him, without expectation and with a sense of servitude, in order to please Me, such karma is said to be Sattvic."

Those who perform their duties, as ordained in the Vedas in such manner will beget immense good.

उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणाः जनाः।

Our blessings for all to understand this well and attain welfare by engaging in action as an offering unto the Lord, without allowing any disturbance to pervade the mind.

(Courtesy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

Bhakti Attitude to Others

Bhakti is cultured by exercising specific attitudes towards certain groups or categories that engage a devotee's attention.

First and foremost is God himself. Then, there are a few other devotees, co-travellers on the same path of devotion. The third category comprises others in the society interested only in the "toys" of worldly objects - - "childish". There is a fourth category which is actively opposed to God and godly ways of life -- "detestors".

These are the four definite categories every aspirant has to deal with. They cannot be eliminated nor overlooked. Your attitude towards them is important, as it will either mar or enhance your love of the Lord. So, four distinct attitudes are prescribed here: *Prema* (love) towards the Lord, *Maitri* (friendliness) towards the devout, *Kripa* (compassion) towards the ignorant and *Upeksha* (indifference) towards the detestors and the confirmed agnostic.

Of the four, the first is taken for granted. Love for God is common to all forms and levels of *bhakti*. Special attention is to be given to the rest. *Maitri*, *kripa* and *upeksha* are recommended through a deep psychological insight into the emotional self.

Real problems come when you have the last category of aggressive neighbours, the "detestors," who oppose you. You will have to exert yourself to

refrain from any negative reaction on your part. The only productive attitude to have is “*upeksha*”, a holy indifference without disgust or ire.

Many believe that *Bhakti Yoga* is the easiest, because love is natural to us and all mundane forms of love are only God’s love. Until a man has seen the Being of all beings, he cannot say that all his emotions are equally pure and Divine. And love is the purest, untouched by any trace of sensuality or ego. None other than the Lord can be or should be its object.

The simple truth is, *Bhakti Yoga* has to be preceded by a thorough cleansing of the heart. If equanimity is lost, it affects the undeviating nature of *bhakti*. Love, as we have seen, can only be towards the *Atman*. If it is directed towards anything apart from the *Atman* -- even if it be your own body -- know that it is just as attachment.

We achieve real devotion when we have eliminated all other aspirations. The union with God becomes realised and stabilised when the *sadhaka* enters the third and supreme stage of *bhakti* -- *Uttama Bhakti*. *Bhagavata* calls such a *sadhaka* a *Bhâgavatottama* and defines him as, ‘the one who worships the Lord’s spirit in all beings and sees all beings as established in God’. Here, the *uttama bhakti* merges into *jnana* and initiates the last stage mentioned by the Lord in the *Gita*:

“Knowing me in Truth, he enters into Me”. *Uttama bhakti* develops some such unaccountable power which spiritually senses even that Undivided one which is beyond.”

“To those who are ever engaged in *sâdhanâ* and worship me with love, I bestow the inward light by which they realise me. Out of sheer compassion for

them, I enter into their soulfulness to light the bright lamp of wisdom and destroy the darkness of ignorance.”

Epilogue

The talks based on the first ten *mantrās* of the sixth chapter of *Shvetāshvatara Upanishad* barely cover the essential points contained in the first five *mantras*. Here we say something about the remaining ten *mantras*, which we recommend to *sādhakās*, as a complete picture of the *Upanishadic Brahma - Samvit*, and the *sādhanā* leading to its realisation.

Mantras six to nine elaborate upon the special nature of *Brahman* who is mentioned in the first *mantra* as the God (*Deva*). Manifestation of his greatness as the continuous universal creation, all his powers and how with all of them he is immanent in the soul, *Brahman* as *Jagat-kārana* are some of the very special themes discussed in these *mantras*. the *shloka* brings back the song to its initial note, the *Deva* who is the cause of creation. This it does by the analogy of the spider.

The one *Deva* covers himself by his own nature, stretched out in the form of *moola prakriti* and other causal principles that are invoked for the projection of the universe. This is similar to a spider bringing out from its own body the strands that it weaves into a web, wherein it hides, hunts and has its play. When it decides to shift somewhere else, the spider quietly swallows the web by taking the strands into itself.

This is an apt analogy to express *Brahman* being at the same time both efficient and the material cause of the universe. The body of the spider is the material cause and its consciousness is the efficient cause. If

this is compared to *Brahman* becoming the Creator, somewhere we assume the ‘embodying of *Brahman*,’ a restriction of his pure awareness. We may call it a focusing of awareness on the state of ‘Being’ or of ‘creating’. The *Upanishad* calls this a self-reviewing of *Brahman*, which initiates the process of creation. This reviewing in no way alters the nature of *Brahman*. Rather it is an impulse of self-expression. Therefore the *Shvetâshvatara* calls it *Mahimâ*.

As an interesting outcome of this exercise of self-expression, *Brahman* happens to cover himself. This is a typically *Samvit* expression used in the tenth *mantra*. The *Agamas* hold that Shiva, the Absolute-awareness, in manifesting the power of his creativity, becomes ‘covered’ with name and form, which are like the radiating brilliance of the Sun. Just as the eclipsed Sun creates a drastic disturbance in the biosphere, this ‘covering’ is the cause of *samsara*’s travails. This ‘covering’, it may be noted, is not in the *Samvit* - Sun that is *Brahman*, but with reference to the seeing or experiencing ‘being’ which the *Brahman* has become. Therefore, the ‘uncovering’ is also experienced by that same being. Thus bondage and liberation are both imagination in *Samvit*.

This play is superbly portrayed in the *mantra* that speaks of *Brahman* as the spider weaving its web. The prayer tagged on to the end of it is also significant. “May the Lord grant us, the *Brahman*--imperishability.” The soul is nourished by bliss, *ananda*. If this world play of *Samvit* is realised, the effect is pure Self-joy.

(Concluded)

(Courtesy : *Samvit Sadhanayana*, Mt. Abu)

SANTA ĀRUR UMĀBĀI BODHĀMRIT

– V. RAJAGOPAL BHAT

CHAPTER FIFTY ONE (Continued)

गुरु भक्ति हीचि एक । भक्त जनांसीं मोक्षदायक ।

त्याहुनी कवणहि साधन आणिक । नलगे अन्य गुरुभक्तां ।।१५५।।

Devotion to the Guru is the singular bestower of Moksha. The devotees of the Guru feel no need at all to look for any other means to Moksha.

जरी ना केली आज्ञा पालन । काय उपयोग भक्तिकरोन ।

येणेंकरोनि गुरुच्या अपमान । करितो आम्हीं हें सिद्ध ।।१५६।।

If the instructions of the Guru are not put into practice, of what avail is the devotion to Him? By ignoring His instructions, surely we cause Him disrespect indeed.

सद्गुरुचा होता अपमान । परमेश्वरासी न होय सहन ।

सहज लाभे नरक गहन । श्रुति स्मृति हें सांगतसे ।।१५७।।

When the Sadguru is slighted, even God will not take it lightly. The errant soul will be sentenced to hell and this is the declaration of Vedaa-s and other scriptures.

म्हणोनि स्वामी जें सांगतीं वचन । त्यावरी न बोलावे आपण ।

त्यांची आज्ञा करावी पालन । त्यान्तचि कल्याण आमुचें हो ।।१५८।।

Therefore, when Swamiji says something, we should not comment thereon, but, instead, hasten to carry out His bidding forthwith. Therein, surely, consists our welfare.

(Chapter Fifty One Concluded)

GITA'S MESSAGE TODAY

Modern man lives in a world of conflicting forces. On one side are the numerous comforts and amenities that advancements in science and technology have brought and on the other hand are the numerous issues concerning the quality of human life that continue to plague us.

As in the case of Arjuna, we too need the eternal message of Sri Krishna to come to our rescue in this battlefield of life. The Gita, containing Sri Krishna's counsel to Arjuna at the time of war, is a rich treasure house of rare wisdom. The truths it teaches are universal and eternal, applicable to all, at any stage of life. The most distinctive feature of the Gita is that it addresses the problem of men and women at work. Its solutions are for the problems arising in the midst of never ending activities of our human world, and not just for the calm of a Himalyan cave.

Let us look at the following teachings of the Gita and see how they can be made applicable in the modern perspective.

Jnana means Ananda

All beings want happiness. As senses are the most accessible instruments available to us, we try to get happiness through sense objects. But then happiness derived through senses is limited and time-bound. How to have eternal happiness? Is it possible to experience happiness at all times without any medium of sense object, to enjoy continuous flow of bliss constantly?

The Gita assures that there is such a possibility. How? By the attainment of Jnana, the Knowledge of our true nature, the Atman, which is by nature blissful. Sri Krishna describes this Knowledge as the valuable 'achievement' before which all other achievements pale into insignificance. To attain this Self-knowledge one should have faith, devotion and control over one's senses. Faith or shraddha is that by which an individual readily understands the essence of scriptures which speak of this knowledge. Devotion is undivided attention or a continuous flow of consciousness towards the Divine. To keep up faith and devotion, one needs to control senses. Attainment of Self-knowledge (atma-jnanam) makes one free from all wants and one becomes eternally happy. 'He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, is indeed the *muni* of steady wisdom,' says the Gita (2.56)

When **Alexander**, the great, came to India, he learnt of a great sage living in a forest. He approached him and expressed his wish to take the saint to Greece, his homeland. But the saint refused to go in spite of several worldly allurements offered to him, Annoyed at this, the king threatened to kill him if he did not agree to go with him. At this, the saint burst into laughter and said, 'You never told such a false thing in your life. Who can kill me? Me you kill, emperor of the material world! Never! For I am spirit unborn and undecaying; never was I born and never do I die; I am infinite, the omnipresent, the omniscient, and you kill me, child that you are!' Alexander stood speechless and humbled.

‘Catch Me, the Real Me’

“What happens to the man who dies?” is a question everyone faces. People who identify themselves only with the physical body think that all is gone when they die. Hence they spend all their life in the world of senses, believing all the while that ‘Make hay while the sun shines’ is the best policy in life. With this kind of physical self-identity, they become extremely selfish.

But there are people who identify themselves with a higher form of living. Their mind outgrows the clutches of sensual pleasures with the pursuit of rational thinking. They try to give up individual selfishness and pay attention to bigger issues of life and strive for the betterment of community or the world as a whole. They are convinced of the eternity of the soul and this is what gives them strength to pursue this path. There is nothing to fear, for in essence we are all Atman. And the Atman is ageless, eternal, all-powerful, and indestructible. Arjuna was grief-stricken thinking that the war would only give rise to sorrow. Sri Krishna advised him to do his duty and fix his mind on the inherent Atman instead. All the changes like childhood, youth and old age belong to body and not to the Atman. Hence let us learn to be fearless. (2.22)

This is the greatest truth- becoming strong in one’s deathless inner core. After **Socrates**, the great Greek philosopher, decided to hold truth dearer than life and accepted to drink hemlock (a kind of deadly poison), his disciple, Crito asked him, “What shall we do with your body?” The great philosopher said, ‘catch the real me and do with the body as you do in case of other bodies.’

(Continued)

(Courtesy : Vedanta Kesari, November 2006)

THE CALL OF YUGĀDI

V. RAJAGOPAL BHAT

The Plava Samvatsara has bowed out and Shubhakratu Samvatsara has stepped in. The first day of the Samvatsara is a day of rejoicing for us. We call it Yugādi,

We get a clue to the auspiciousness of Yugādi in a verse from *Brahma Purāna*. It is said therein that Brahma evolved the sun and the moon first, and then, on the *pratipadā* (*pāḍvo* in Konkani) of the bright fortnight of *Chaitra*, launched forth into the creation of the multifarious universe. Thus Yugādi turns out primarily to be the day when the universe sprang into existence. It marks the *ādi* or the beginning of the universe. So it is that we greet this day with festivity and regard it as most sacred to us. The myth of creation associated with Yugādi should inspire us to create a better moral and spiritual order in and around ourselves. We should make it a day of spiritual self-renewal. Therein truly consists the significance of Yugādi.

This word, Yugādi, meaning "the beginning of the Yuga" is intriguing. In what sense is it true to say that the first day of a Samvatsara marks the beginning of a Yuga? Our Purānas speak of four Yugās: Krita, Tretā, Dvāpara and Kali. The first three Yugās have gone by and we are, at the moment, in the throes of the deadly Kali Yuga. According to *Brahma Purāna*. "Krita Yuga began on the third day of the bright fortnight of Vaishākha, Tretā Yuga on the ninth of the bright fortnight of *Kārtika*, Dvāpara on the thirteenth of the bright fortnight of

Bhādrapada and Kali on the full-moon day of *Māgha*". In this enumeration, there is no mention of the tithi traditionally hailed as Chandramana Yugādi, viz. the first day (*Pādvo*) of the bright fortnight of *Chaitra*. Thus, there is an apparent contradiction here : None of the four Yugās began on the day we call Yugādi and yet we regard it as Yugādi. The mist of contradiction clears, however, if we interpret "Yuga" not in terms of specific divisions of Time, like Krita, Tretā, Dvāpara and Kali, but as implying Time in general. Space and Time are correlative concepts. Since the dawn of creation is associated with Yugādi, it *ipso facto* follows that Time too started ticking since then.

The word 'Yuga' has many other splendid connotations in Indian philosophy. Philosophically, the four Yugās are not just the measures of Time, but also the measures of our ethical and spiritual evolution. Mainly the conception of the four Yugās is grounded in the proportion in which we

i) possess the three Gunās: *Satva*, *Rajas* and *Tamas*:

ii) cultivate the four approaches to the Divine, viz.. *Dhyāna*, *Yajna*, *Paricharyā* (external worship) and *Nāma Sankirtana* (Chant of His Holy Name);

iii) devote ourselves to the practice of Satyam (Truth), Dānam (Charity), Dayā (Compassion) and Dama (self-control);

iv) and March ahead from the depths of inaction and stupor to the full-fledged practice of religion.

The following is a brief outline of these four points of view:

1. *Garuda Purāna* advances the following definition:

Krita Yuga : When Satva Guna that makes for an abundance of moral and spiritual attributes and also the dawn of Enlightenment, permeates our entire being, we are in Krita Yuga.

Tretā Yuga : When Rajo Guna that sets us always astir with purposive activity dominates us, we are in Tretā Yuga. Here, *Rajas* has a dash of *Satva* in it. And therefore, the activity that it gives rise to, is purposive and altruistic.

Dvāpara Yuga : When Rajo Guna and Tamo Guna — the principle that conduces to physical and mental stupor, sloth and ignorance — fill our being in an equal measure, we are in Dvāpara Yuga. Here, activity is selfish and anger, hatred, greed and the like make their inroads into our minds.

Kali Yuga : When undiluted *Tamas* holds us in its sway, we are in Kali Yuga. Here, the principle of Good takes the backseat and it is the evil that enchants us. Physical torpidity and mental stupidity are the keynotes of this stage

2. Closely related to the above interpretation is another definition given in *Garuda Purāna*:

Krita Yuga : When Dhyāna or serene meditation becomes our main approach to the Supreme, we are in Krita Yuga. This coincides with that stage in our evolution when we are perpetually rooted in *satva* — *nitya satvastha*, as the Gita puts it.

Tretā Yuga : Yajna ritual sacrifices as well as dedication of all that we have and do, at the Feet of the Lord, becomes our mode of spiritual communion.

This coincides with that stage when we are brimming with *Rajas*, chastened by an undercurrent of *Satva*.

Dvāpara Yuga : *Paricharyā* or external worship in all its formal details becomes the most congenial pathway to God. It is only when *Rajas* and *Tamas* are mixed up in a balanced measure that we are drawn easily to it.

Kali Yuga : *Nāma Sankirtana* or Chant of His Holy Name becomes the only easiest and universally practical means of communion with Him. When we are overpowered by too much *Tamas*, *Nāma Sankirtana* is the only unfailing means within our reach and competence.

3. *Garuda Purāna* supplies us with yet another definition :

Krita Yuga : Truth (*Satyam*) charity (*dānam*), compassion (*dayā*) and self restraint (*dama*) are the four 'legs' or bases of Dharma. When these values regulate our lives fully, we are in Krita Yuga.

Tretā Yuga : Truth, charity and compassion still animate us, but self-restraint is wanting.

Dvāpara Yuga : Charity and compassion still have a hold on us, but truth and self-control are at a discount.

Kali Yuga : Only a shred of charity remains and all the rest of the values go overboard. This is as though Dharma (symbolised by the Bull — the vehicle of Lord Bhavanishanker) limps along only on its one leg. The present Age, full of beggars, destitutes and orphans, is a colossal challenge to our sense of charity. Even our compassion towards these forsaken and forlorn brethren can become meaningful to them

only in terms of charity. The more we rise upto the challenge, individually and collectively, and practise charity, the more shall we soften the rigours of Kali Yuga. That is why it is said, "Charity pleases the Lord most in Kali Yuga" (दानमेकं कलौ युगे).

4. *Aitareya Aranyaka* views the concept of our Yugās from another angle :

Kali Yuga : "That is Kali when we are spiritually asleep." (कलिः शयानो भवति) We display a supreme unconcern for all spiritual pursuits. Scriptures strike us as so much mumbo-jumbo, and meditation, Japa and the like appear to be no more than exercise in futility.

Dvāpara Yuga : "That is Dvāpara when we are awake." (संजिहानस्तु द्वापरः) At this stage, a gnawing feeling of inadequacy and incompleteness about our lives overtakes us. We start looking out for the missing ingredient and wake upto the truth that when we cultivate devotion to God and the Guru —the missing link in our lives — all will be well with us.

Tretā Yuga : "That is Tretā when we are not just awake, but also arise." (उत्तिष्ठन् त्रेता भवति) At this stage, we are inspired by a keen sense of purpose. We really do some piece of planning: what to read, when and where to attend *satsangs*, "to what God to offer our oblations", whom to accept as our friend, philosopher and guide and so on.

Krita Yuga : "That is Krita when we actually swing into action." (कृतं सम्पद्यते चरन्) Here *Vichāra* translates into *Āchāra*. Theory concretises into practice. We emerge as *Sādhakās* — pilgrims to the Lotus Feet of the Lord.

Against the background of above conceptions of Yuga, Yugādi acquires a new significance. "If we have seated *Govinda* in our hearts, that is *Krita Yuga* for us, no matter if it is *Kali Yuga* in Time. But, if Achyuta has no room in our hearts, that indeed is *Kali Yuga* for us, even if it is *Krita Yuga* in time," says Garuda Purāna. Every Yugādi must inspire us to usher in a *Krita Yugādi* in our lives; On this day we must resolve to:

1) grow rich in *Satva Guna*:

2) make our day-to-day actions our humble offerings at His Lotus Feet, fill our daily schedule with a bit of *dhyāna*, a bit of ritual occasionally like Gana Homa, Rudraabhisheka etc., a little worship and a short spell of *nāma smarana*:

3) make truth, compassion, charity and self-restraint the moorings of our lives, and

4) not merely lisp philosophy, but also practise religion.

This, in fine, is the Call of Yugādi.

BREAKING NEWS - MAHĀSABHĀ 2022

Shri Praveen P.Kadle, the outgoing President, has been re-nominated as the Incoming President of Mahāsabhā 2022. P. P. Swamiji's announcement was received with thunderous applause and Shri Praveenmaam got a standing ovation.

Shri Durgesh S.Chandavarkar has been nominated as a new Vice-President. **Shri Dilip Mavinkurve** continues as a Vice-President. This announcement, too, was greeted with a thunderous applause.

Little Ravikiran – Chaitra 2022

Swāmījī says:

Even in the mundane, experiencing the touch of the Divine or feeling the Presence of God, makes our mind stronger and instils fortitude.

[Navaspadana: Guru Sannidhi – Touch of the Divine -
https://chitrapurmath.net/gallery/default/videos?page=2](https://chitrapurmath.net/gallery/default/videos?page=2)

Story Time: Simba's Roar



Simba was playing with his cousins; while his Amma and aunts were lying down after a hard night's work hunting for a meal for the whole family. Summer was here and the sun was mercilessly hot. The adult lions were sleeping under the shade of the trees in the Gir forest.

The lion family was large. Simba had five cousins, a dozen aunts and three uncles and the whole pride could roar loudly. Simba would say proudly, "My Annu's roar is the loudest!" And of course, he was right! When Simba's father roared, it could be heard at the other end of the forest. All the other animals were in great awe of him while the other lions in the forest were envious!

The male lions had very large manes which the cubs found fascinating. Simba would ask his Amma, "Will I get a mane like Annu when I grow up?" Amma was very loving as she licked him and cuddled him. She smiled and said, "Of course Simba! You will

have a large mane like Annu and a loud roar too!"

Amma often told Simba, "**There is an immense power within you, Simba. Be aware of this power at all times. Have confidence in that power and it will never let you down. It will instil in you courage and you'll be able to face any situation that comes your way.**"

Simba believed his Amma and cuddled closer to her as he fell asleep.

The sun continued to blaze through April and the cubs found the small stream nearby deliciously cool. They lapped up water every now and then.

One evening, Simba and his cousins were playing together as they always did. Amma and his aunts were on a hunt. The male lions too accompanied them - like they did at times. Though very often, they let the ladies do the hunting job!

Just as Simba and his cousins were returning from the stream, a hyena stood in their path. His large jaws were glistening and dripping with drool as he eyed Chutki, who was ahead of the other cubs. Chutki was frightened and stood frozen on the ground. The other three cubs stood petrified. The hyena continued to eye and began to approach the frozen Chutki.

Simba recollected what his Amma had said about the power within him. In a trice, he roared at the top of his voice. He urged his cousins, "Raise your voice and ROAR! Together we can scare the hyena!"

All the five cubs looked the enemy in the eyes and roared their loudest. A little distance away, Annu heard the roar and in less than

a fraction of a second, lifted his head, opened his mouth and out came the loudest ROAR that the entire Sasan Gir Forest had ever heard!

Oh, what a roar that was!

The hyena gave one dirty look at Simba and took to his heels. The cubs jiggled around in joy!



Fun Facts: Ferocious Roar

- A lion's roar can be heard up to 8 kilometres away!
- Lions are the only cats that live in groups or a 'pride' as it is called – at times as much as up to 30 lions!
- Female lions do the hunting mostly.
- While most lions are found in Africa – the Gir Forests in Gujarat hosts lions too!
- A lion's mane become darker as they age. Manes protect them from head and neck injuries during fights.
- Lions are big eaters and can polish off about a quarter of their weight of meat!
- August 10 is celebrated every year as World Lion Day to create awareness about lions and focus on their conservation.



- A lion's biggest enemy is surprisingly the porcupine. Porcupines are rodents of the same size as a small dog, a porcupine is literally a thorn in the lion's flesh. Lions are tricked to sniff at the thorny nemesis as prey, and in the wild, the sharp quills often get stuck in a lion's jaw and body for its entire life. Deeply embedded quills cause festering wounds on the face and other parts of the lion's body which are life threatening to the lion.

Amchi World: Simhu

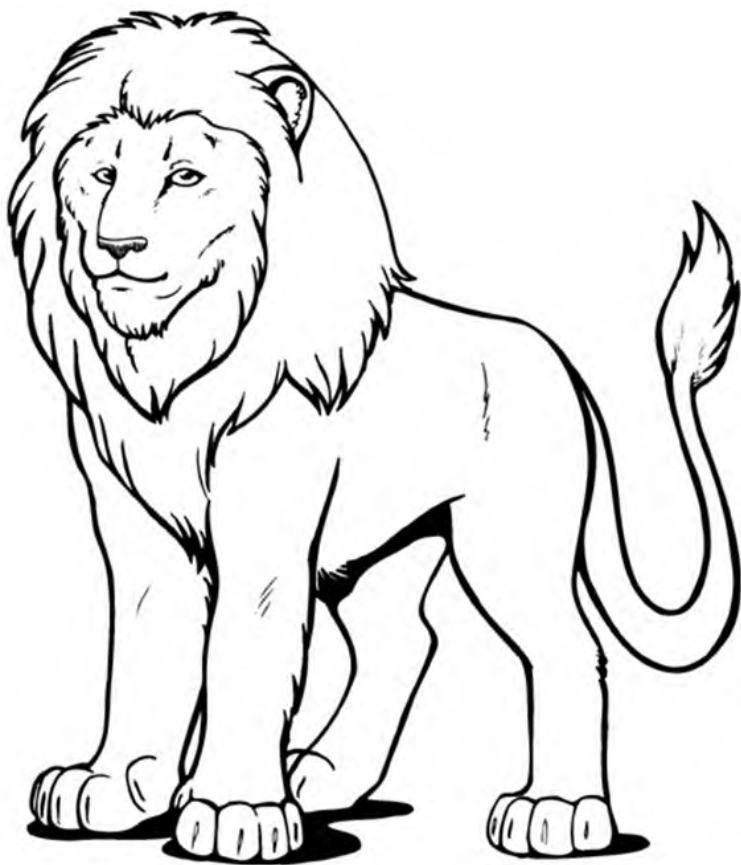
- lion: simhu
- cub: petto
- cousins: mausbhaavanda; (from mother's side) and
bapulbhavanda (from father's side)
- drool: laala

Fun Time : Simba Riddles



- Where did Simba live?
In the Mane Street!
- Simba went for dinner with the other animals. But he had to pay the maximum bill. Why?
Simba had to shell out a lion's share!
- Knock! Knock!
Who's there?
Lion
Yawn!! Lion who?
Lion on the bed? Open the door, I say!

Colouring: Simba



Long Ago: Lion – Vahana of Devi Durga

In India, the importance of plants and animals; the balance of nature was recognised by our Vedas and the Sages. Gods and Goddesses had their *Vahan* -s (vehicles), in the form of an animal. The ferocious, courageous, regal Lion is the *Vahan* of Devi Durga. This signifies that our strength and courage should be used to overcome Evil and protect the Good. Our impulses should always

be controlled by the Devi within, just as She controls the Lion.

The Puja of Devi Durga is celebrated over nine nights and ten days during Navratri, theoretically four times every year, usually close to a harvest period. The Sharada Navratri, around the Autumn Equinox, is most widely celebrated.



The Vasant or Chaitra Navratri, close to the Spring Equinox, coincides with the spring harvest and marks the first day of the Indian lunisolar calendar. The ninth day marks Rama Navami, the birthday of Lord Shri Rama the seventh incarnation of Lord Vishnu, as the son of Raja Dasharatha and Rani Kaushalya of the Suryavansha, in the Treta Yuga. Rama Navami symbolizes the destruction of evil and reign of peace and prosperity. Devotees perform *puja*, fasting, *bhajan*, *kirtan*, *jagran*, chanting Ramcharitamanas, scriptures and stotras.

Ayodhya (Uttar Pradesh), Rameswaram (Tamil Nadu), Bhadrachalam (Telangana) and Sitamarhi (Bihar) observe major celebrations. Some temples conduct Bala Leela of Shri Ram or cradle ceremony, Rath-yatras and *Kalyanotsavam* of Rama and Sita.

Magha and Ashada Navratri are considered to be *Gupt*, though *Vasanta Panchami* is independently observed during Magha

Navratri in some parts of India.

Our Heritage: Maa Mrinmoyee

Bonbishnupur was a dark and dense forest, into which only a braveheart would venture, since losing one's way was imminent.

The hunter, enamoured by the beautiful illusive deer, chased the wild game desperately, but it vanished in the blink of an eye!

The hunter's hawk stirred in excitement, instinctively chasing a heron, but the roles seemed to be reversed as the hawk was chased by the heron. The astounded hunter was unnerved. He heard an Akashvani in a feminine voice, "This is a holy place blessed by Me. Shift your



capital here. You will find a representation of my countenance in the soil. Set up a temple of Mine there."

The legend handed down through the generations in Bishnupur has it that the courageous hunter who heard the Divine Voice of Maa Jagdamba was Jagatmalla, the 19th king of the Bagdi Malla Dynasty. He reigned over Mallabhum from 994-1007 CE. She directed Jagatmalla to shift his capital from Pradyumnapur to Bishnupur and set up the temple of Maa Mrinmoyee Devi, with an idol made of Ganga mati embedded with the Countenance that the king found. Initially, the temple was just a clay hut. Later, King Ramakrishna Singha Dev of Mallabhum, 1876 - 1885 CE, built the existing temple

building.

It is accepted by historians that the first temple of Maa Mrinmoyee Devi was established in 997 CE. So, it can be inferred that the Durga Puja of Maa Mrinmoyee Devi temple has been carried on for over 1000 years.

Durga Puja begins with Ghatasthapana, using an age-old clay pot. The Sandhi Puja, when Mahashtami transits to Mahanavami, is measured with a Jalghardi (water clock) and marked with firing a cannon on Muchchar Hill. The booming cannon with red and yellow flames is spectacular. The festivities end with releasing Neelkantha birds on Dashami.



We welcome your feedback at littleravikiran@gmail.com
Your feedback is important to us!

Credits:

Source: <https://www.thestatesman.com/features/bishnupur-durga-puja-from-legend-to-reality-1502696388.html>

http://www.bangalinet.com/durga_temples_mrinmoyee.html

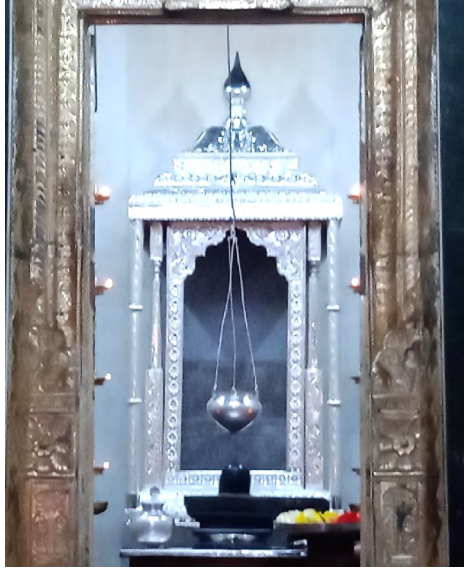
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Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍukone

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



Silver Mantapa Samarpana was done at Shri Bhandikeri Math, Gokarna recently by P. P. Shrimat Sadyojat Shankarashram Swamiji.



To commemorate the Pratisthā Vardhanti at Shri UmāMaheshwara Temple, Mangaluru on 20-3-2022 several rituals were performed like Chandikā Homa. All the photos at Mangaluru are by Shri Damble Ganesh Rao.



Ashlesha Bali Pooja at Shri UmāMaheshwara Temple, Mangaluru.



Saptashati Pārāyana at Shri UmāMaheshwara Temple, Mangaluru.

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