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॥ तस्मै श्री गुरवे नमः ॥



**Shrimat Sadyojat Shankarashram Swamiji with
Shrimat Samyamindra Tirtha Swamiji of Shri Kashi Math
at Shri Balaji Mandir, Vashi on 1-5-2022.**



**The Mathadipathis of Shri
Chitrapur Math and Shri Kashi
Math at the Confluence of the
Saraswaths in 1972 and 2022**

THE CHITRAPUR SUNBEAM :- MAY 2022

V. RAJAGOPAL BHAT, Editor

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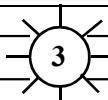
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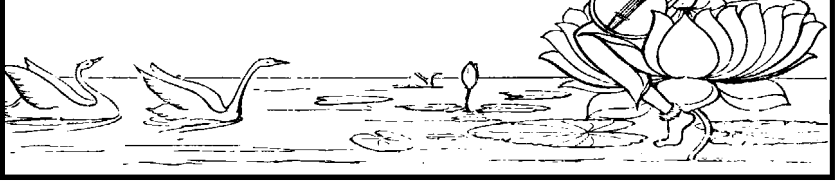
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

Yāgnavalkya tells Janaka:

तुभ्यं मह्यमनन्ताय मह्यं तुभ्यं चिदात्मने ।

नमस्तुभ्यं परेशाय नमो मह्यं शिवाय च ॥

Salutations to Thee as well as to Me, the Infinite.
Salutations to Me as well as to Thee, the intelligent
Being. Salutations to Thee, the Supreme Lord.
Salutations to Me, the Auspicious.

(Sanyaasopanishad)

गमागमस्थं गमनादिशून्यं चिद्रूपदीपं तिमिगन्धनाशम् ।

पश्यामि तं सवर्जनान्तरस्थं नमामि हंसं परमात्मरूपम् ॥

The Divine Being who dwells in the moving and
the non-moving, but, is Himself immutable; who is
the light of knowledge and the dispeller of blinding
darkness, Him, the dweller in the heart of all beings,
I behold Him, the Supreme Self, I salute.

(Yogashikhopanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM NAVARATRA

(Delivered at Manki in November 1939,
and published in Kanara Saraswat
in the same month.)

It is related in the Kenopanishad that, in a fight between gods and demons, the former once scored a victory through the Power of Parabrahman. Pride of victory led Agni to boast that the success was due to his power, Vayu ascribed it to his own and in the same way, the different gods began to praise their respective strength. Then the Parabrahman assumed the form of a Yaksha, stood before the gods, and examined their powers one by one. Agni, who boasted that he could burn down the universe with his power, found that he could not, with all his might, burn down even a blade of grass. Similarly, not all the attempts of Vayu could so much as move the blade. The gods, who had thus to pocket their pride, then sent Indra before the said Yaksha, who took the form of Uma, daughter of Himavat, and told Indra that the victory was due to the Power of the Parabrahman alone.

People attain perfection by worshipping, in the form of Gayatri etc., the Power thus described. The worship of this Power, which is not distinct from the Parabrahman, is the main thing in the procedure prescribed for the Navaratra. And this worship gives

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.**

no room for any distinction as between Shaivas and Vaishnavas and is thus a convenient means of creating harmony.

Shri Shankaracharya installed Sharada at Shringeri, and has thereby spread the cult of Shakti worship. But it does not appear that there is any trace of animal sacrifice or of the use of liquor or flesh in the course of the worship at that place. The Prapanchsâra of Shri Shankaracharya mentions a variety of modes of worship, but does not prescribe the use of liquor anywhere. The Vaikritikarahasya of the Saptashati clearly says : “Nowhere is prescribed the method of worship with this sacrifice, liquor, flesh etc.” The Smritis reckon the drinking of liquor as one of the five great sins. Hence it is desirable that Brahmans should, in accordance with Dharmashastra, give up the use of liquor in the course of Devi Archana.

Some people maintain that, if this method is given up, it results in the displeasure of the Deity. But will the feeling of such displeasure remain when the prohibition programme initiated by the present Government is universally adopted? Those who call themselves the Sanatanists of the Community do not seem to defy the Sarda Act. Again, to give up the use of liquor in accordance with Dharmashastra is far better than to abandon it through fear of the law. And, as Bhartrihari says, to give up, of one’s own accord, an abject which must go some day, would bring peace of mind as well.

At the same time, it is a matter of consideration from the spiritual point of view, that, while patriots would place a ban on the *âsavâs* and *arishtâs* of the Ayurveda as being on the same footing as liquor, they

are apt to hold up drinking of neera as an orthodox and unobjectionable practice. But rather than enter into the politics of the matter, we would express the hope that all will strive to establish the reputation that there is no one in the Community who drinks liquor in any shape or form.

It has been made clear before that there is no room whatever in the Bhagavata Dharma for such evil practices. Accordingly, no one need be under the impression that this practice is in keeping with the Bhagavata tradition.

May the Paramatman grant that all may secure happiness and liberation by worshipping Shakti with leaves, flowers, fruits and the like alone in accordance with the views expressed by Shri Shankaracharya!

FESTIVALS IN JUNE 2022

June 2022

01	Wednesday	Samaaraadhanaa at Shirali - Swami Pandurangashram Sannidhi
05	Sunday	Vardhanti at Shirali - Swami Anandashram Sannidhi
07	Tuesday	Vardhanti at Mangaluru - Swami Vamanashram Sannidhi
09	Thursday	Vardhanti at Mallapur - Swami Shankarashram-II Sannidhi
10	Friday	Vardhanti at Kundapura - Shri Sacchidananda Dattatreya Sannidhi
14	Tuesday	Vata-Savitri Vratam
15	Wednesday	Janma Divasa of Swami Parijnanashram-III
18	Saturday	Vardhanti at Kundapura - Jogayya Venkataramana Sannidhi
21	Tuesday	Dakshinayana Prarambha



TEACHINGS OF SWAMI PARIJNANASHRAM

GURU-TATVA

(Continued)

Good Company (Satsang)

Kapila continued his discourse to mother Devahuti:

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

(भागवत ३-२५-१७/२०)

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

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

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

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

This is what Kapila told his dear mother.

We now briefly touch upon Our Guruswami's Upadesh which is suited to modern times. "Do at least five Gayatri Mantra japa. Daily Follow Vaidik Dharma. Take proper care of elders, parents and the guests. Do regular japa. Perform the essential of Pancha Mahayajnaas. Do the Shraadh without fail", etc.

His Holiness spoke of Dharma, Nityasukha, Jnâna etc, often employing Vedântic parlance like Ghatâksha, Mathâkâsha, Mahâkâsha, etc. and not all could understand His Pravachans very easily. After Pravachan lasting for one and a half hours, many said : “It was wonderful”, but few could recollect what they heard. Soon after Our Shishya Sweekar, we too could not understand Him as we had not developed sufficient interest in the subject. But, after His Holiness gave Us the book entitled KAPILOPADESHA to read, We developed an absorbing interest (आसक्ति) in His Pravachans.

Swamiji stressed Yoga and Bhakti. His frequent quote from Gita was

अनन्यचेताः सततं यो मां स्मरति नित्यशः।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य देहिनः॥ (VIII-14)

Herein are given, in this verse, four qualifications by Lord Krishna : One must remember (1) singlemindedly (अनन्यचेताः) (2) constantly (सततम्) (3) daily (नित्यशः) (4) ever steadfast (नित्ययुक्तः) To such a devotee, the goal is easy to reach.

His Holiness also recommended the Japa of OM (Pranava Japa) along with an understanding of what OM stands for : तस्य वाचकः प्रणवः तज्जपः तदर्थभावनम्। Likewise, Swamiji stressed not only the Japa of Gayatri, but also proper understanding of its meaning.

When Prakriti appears, the Atma Tatva goes out of sight. Today, Gowri has arrived. She is Adi Maya, the primal Prakriti (Nature) and it occurs to us that no sooner She came than the Atma Tatva personified in His Holiness shuffled off the coils of Prakriti (i.e. physical body) and merged into Brahman. Tomorrow

marks the advent of Ganapati, born of Prakriti, Gowri, the Prime Support (Muladhara) of Prapancha. Don't be scared of Prapancha. It is sustained by Ganapati.

When the final moment came to depart, Guruswami chanted the sacred OM and left His body. Gowri came and He left behind the Prakriti and merged Himself into Brahman. People must remember this all the time.

प्रणवो धनुः शरोद्वात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्म्यं शरवत् तन्मयो भवेत्॥

“OM is bow. Self is the arrow. Brahman is the target. The arrow should be shot with exceeding alertness. Like the arrow that hits the target, we should be absorbed in Brahman.”

(Mundakopanishad -2/2/4)

Swamiji's very Acharan when He physically took leave of us, is an inspiring Upadesh to us to take to Japa of OM and thereby arrive at a state of equanimity of mind, a state of samatva which makes light of the endless pairs of opposites – joy and sorrow, gain and loss, victory or defeat, which assail us all the time.

Prakriti is not to be despised. She illumines our intellect and then we get knowledge. We pray to Her : सर्व चैतन्यरूपां ताम् आद्यां विद्यां च धीमहि। बुद्धिं या नः प्रचोदयात्॥

Lastly, we pray to Our Guruswami in the inimitable words of this celebrated prayer :

**नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद्यद्भव्यं भवतु भगवन् पूर्वकर्मनुरूपम्।
एतत् प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि**

त्वत्पादाम्भोरुह युगगता निश्चला भक्तिरस्तु ॥

“I am not enamoured of Dharma nor wealth, let alone the pleasures of the senses. Whatever is bound to happen, O Lord, let that come to pass, dictated by my past karma. But, this one solitary wish, O Lord, be pleased to grant me in life after life: May my devotion flow in a steady stream (like the flow of oil) towards the Lotus Feet of my beloved Guru”.

(Concluded)

(This memorable discourse was delivered on 26-8-1979 at Toronto, Canada on the occasion of the Punyatithi of P. P. Shrimat Anandashram Swamiji. – Editor)



Gurupadeshaḥ

When a Guru gives His Ashirvada (blessings), it is not for material benefit or prosperity alone but even more so for the devotee's spiritual benefit and progress.



—H.H. Shrimat Parjnanashram Swamiji III
(Hubli, 12.01.1976)

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Excerpt from Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of Geeta Jayanti at Karla on 14th December 2021

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

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

बहुत अच्छा लगा आप सब लोग कैवल्यधाम यहांपे पधारे संपूर्ण गीताका पाठ किया. गीता पद्मनाभकी मुखारविन्दसे जो प्रसूत हुई वह ज्ञानप्रवाह उसका एक श्लोक का भी चिंतन करें तो बहुत पुण्य मिलता है. तो चिंतनकी भी आवश्यकता रहती है. पारायण करते हैं पारायण करने का एक तरीका रहता है. है ना..? पाठ करते समय श्वास प्रश्वासका नियंत्रण करते हुए करना. उसमें एक संख्यम आने लगता है, उसमें एक मन शांत होने लगता है. मन तो चंचल है, संकल्प विकल्पात्मक है, फिर भी एक शांतता आने लगती है अनुभव में सिर्फ पारायण मात्रसे. इसीलिए पारायण का महत्त्व है. हम सहस्र नामका पाठ करते हैं ललिता सहस्रनामका पाठ करते समय हमेशा प्रत्येक शब्दका अर्थ वही हो ऐसे कोई नियम नहीं है. अनुसंधान किया वो जो साधकने फिर भी पाठ

करते समय उच्चारणमें सौष्ठव आग्रह रखके जो पाठ होता है उसमें शरीरपे मनपे उसके कारण प्राणपे कुछ एक ऐसा प्रभाव पड़ता है कि ज्ञानका उन्मुख होने लगता है साधक. ये सारी ज्ञानकी तैयारियां हैं. जिज्ञासु कहते हैं. उसका लौकिक एक लाभ होना चाहिए और एक पारमार्थिक लाभ है ऐसा निश्चय करके हम जो हैं कुछ योगासन हो या फिर यहांपे आना हो तीर्थाटन हो पूजा इत्यादिमें भाग लेना हो पाठ करना हो जप करना हो ये सब करना है. तात्कालिक जो भी उसका फल हो वो ठीक है, अनिवार्य है. पर पारमार्थिक फलसे हम वंचित न रहें इसीलिए ऐसे समावेश समागम जो हैं बहुत ही उपादेय सिद्ध होंगे क्योंकि सभी इसीलिए जो उद्गार अभी हमारे डॉक्टर चैतन्यजीने व्यक्त किए उससे बहुत अच्छा लगा so that tenacity, the capacity to sit and do the parayan is also something we need to induce in Sadhakas. माऊन्ट आबूमें सप्तशतीका पारायण किया करते थे और साधक भी क्या करते थे...? मंत्र दिया जाता था उनको और कीलक इत्यादि मंत्र अच्छी तरह से बताके the entire सप्तशती the way it is to be done. पारायण कर्तालिं साधकां सांगाती. So when the Saraswat Sadhakas said, we also want to do. I said I can't take on the responsibility, you do for two years and then it'll . So, उसके बजाय अभी जो सप्तशतीके भगवती की आराधना जो होती है कवच अर्गला पाठ करके और फिर चार स्तोत्रोंका और फिर क्षमापन स्तोत्र है संक्षेपमें हो जाता है. कभी कभी हो जाता है. कभी कभी करना पड़ता है. पर ऐसे अवसरपे वे जैसे गीता जयंतीके अवसर पर संपूर्ण पाठ होता हो तो उतना लाभ. सोचा कुछ प्रसंगी श्लोकोंपें चिंतन करें. कैवल्यधामसे भी आए हैं. कुछ गिने चुने श्लोकोंपें चिंतन करेंगे.

प्रसंग तो आप जानते ही है तो उसमें बार बार नहीं जाना है पर context, प्रसंग नहीं जाने तो फिर सीधा अर्थ शायद लगे ही नहीं. अर्जुनने ऐसे क्यों कहा और फिर कृष्णने ऐसे क्यों कहा. इस प्रकारसे मनमें संशय आने लगता है. यहां तो अर्जुन जाके कह रहा था ये तो घोर युद्ध है इससे अच्छा है कि युद्ध न हो. तो कृष्ण भगवान ने कहना चाहिए था ठीक है Peace at all costs. उल्टा दीख रहा है प्रोत्साहित कर रहे हैं उसे हर प्रकारके युक्तियोंसे. पहले तो कहते है “अरे तू ऐसे छोड़ जाएगा ये तुझे शोभा नहीं देता. It doesn't suit you. आप इतने शूर वीर हो यहांपे आए हो रणांगणमें और कह रहे हो युद्ध नहीं करुंगा ये ठीक नहीं है.” और फिर और भी युक्ती कि तुम भागके जा रहे थे और फिर लोग हंसी मजाक करेंगे वो सहन नहीं होगा. ये सारी युक्तियां हैं. और जब अर्जुन शरण जाता है तब वो उपदेश मिलता है. हलचल होने लगती है. फिर वो युक्तियां प्रयोग करता है. फिर जाके शिष्यत्व सचमुच आता है उसके हृदयमें जो भावना आती है this is not a temporary psychological shock or something. This is a momentous moment. एक जीवन में इतना सत्संग हुआ कृष्ण भगवान के साथ, इतना सहवास कृष्णके अलौकिकता दिव्यता का था. अच्छे संस्कार थे यही मेरा सखा है यही भावना थी. और जब प्रसंग आया चुनना हुआ तो दुर्योधनने सेनाकी मांग की और अर्जुनने तू है तो बस मेरेलिए. क्यों क्या पता नहीं. निरस्त्र इतनी वो निष्ठा उत्पन्न हुई थी और वही निष्ठा वही भक्ति जो उसका चित्त डावांडोल हो गया तब उसको प्रेरित करके शिष्यस्तेऽहम् ऐसे कहकर उसे जबरदस्ती गुरु चरणीं लाया. कुछ दो तीन श्लोक चुने है उसपे चिंतन करें.

(Continued)

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamigal

SHANKARA'S STRIKING QUALITIES

A man of wisdom (tattva jnani), Adi Shankara was also an expert in managing worldly affairs with patience, fortitude, and amiability. He was a brilliant leader.

He showed understanding and patience when Mandana Misra exhibited lack of respect, when Ubhaya Bharati questioned him on matters outside sannyasa ashrama and when Ugra Bhairava demanded his head.

Also, when Suresvaracharya wanted to write a commentary on Sutra Bhashya, to which the other disciples did not agree, Shankara cleared their misunderstanding by asking him to write Vartikas on the bhashya of his Taittiriya and Brihadaranyaka Upanishads.

He got his mother's permission for assuming sannyasa ashrama, by promising to return to her at the time of her death.

With boundless compassion, he bestowed instant knowledge of all Sastras on one of his disciples, Giri, whom others considered dull. He wrote a commentary on Hastamalakas 12 slokas on knowledge of the Self.



Once, his disciple Padmapada wanted to go on a pilgrimage. Shankara explained the difficulties, but Padmapada persisted. Shankara did not object. Padmapada returned from his yatra wailing over the

loss of his writings on the Bhashya. Shankara helped him by recalling the passages from memory.

Shankara established four maths, two on sea shore and two in the mountains. With concern for national integration, he placed Suresvara, from the north, in charge of the matha in the south, while Totaka from the south was sent to Badri in the north. He made Nambudris from Kerala perform puja at Badri, and assigned brahmins from Karnataka to Nepal. Maharashtra brahmins were asked to perform pujas at Ramesvaram.


This shows his broadmindedness and qualities of leadership.

(Courtesy : Tattvaloka)



Gurupadeshaḥ

Take your ego, purify it,
then offer it. So instead
of a crippled, warped
ego, it is best to express
your love for the Divine,
and let the Divine take
care of the ego .



-H.H. Shrimat Sadyojat Shankarashram
Swamiji
(Mumbai, 01.01.2005)
www.chitrapurnmath.net

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PORTRAIT OF GURU

Adi Shankara is known through his famous commentaries or *Bhâshyâs* and so is referred to as *Bhâshyakâra*, the commentator. Yet, in the *Bhâshyâs*, he never speaks about himself and seldom uses the first person, except perhaps to say, “Now we are going to comment upon this.”

Contrary to this, in the ***Maneeshâ Panchakam***, it is all in the first person. “This is my considered opinion” is the strain that goes on repeating itself through the *shlokas*. It is the burden of the whole song. Here the *Acharya* gives his own considered opinion of what a *Guru* is. Since the *Acharya* is himself a world-teacher, we can take this to be his self-description. So, here we have not only a definition but a self-portrait of a *Guru*.

In this poem, we have instead of the philosophy of Sri Shankara, his own state of consciousness. Instead of the words of the *Guru* we have the *Guru* himself. This is the *samvit* approach. In it we do not deal with concepts, we enter into experience. We do not work out equations, we go for realization. He is the *Guru*, for whom duality has vanished like a magician’s trick. That is what the world of duality is.

Duality--Power of Creator

A magician conjures up a vision, a scene, which you see as a reality in front of you but actually it is not there, it rests in the magician, it is all his glory. So he withdraws it within himself. The duality of the entire world is due to the power of its creator, *Ishvara*. Therefore, to make that *dvaita* melt is also in his power. When he does that he is designated as the *Guru*. This is the speciality.

The Interlude

An incident happened in Varanasi where Sri Shankara was staying. One early morning Sri Shankara was returning from a bath in the holy Ganges. As is the tradition even now with all monks, he proceeded to have the first *darshana* of Sri Vishveshvara as soon as the temples gates opened. In his water-pot he carried Ganges water for the *abhisheka* of the *jyotirlingam*. In the semi-darkness of pre-dawn Sri Shankara found his way virtually blocked by what appeared to be the bulky and formidable form of a low-caste sweeper, a *chandāla*.

Instinctively, the *Acharya* cried in dismay, “Away, move away.” In fact the *chandāla* was a camouflage of that same Shiva who had come to bless the earth in the human form of the *Acharya*! Here is a subtle imagination of supposition to set the stage for the recollection of unified consciousness.

Without budging an inch from the path the *chandāla* retorted, “What do you want to be removed

by ordering, ‘go away, go away’? Is it my perishable body--is that not composed of the same five elements as yours? Is it my Self? Why, there is only one Self that permeates all bodies!” Shankara was flabbergasted and realised this simple truth.

That is the *samvit* approach. You should not take the apparent meaning which is obvious. What is apparent is not to be talked about, need not even be dwelt upon. One must try to catch hold of the experience of the speaker which is meant to be transmitted through words or gestures. This is the beauty of *Samvit sadhana*: The *chandāla* or the *shishya* enters into the Guru, trying to be the *Guru* of the *Guru*, and the *Guru* or Shankara enters into the *Shishya* with child-like impetuosity and questioning wonder.

The *chandāla* provokes Shankara by asking, “When the sun gets reflected simultaneously in the Ganges water and the pool in a *chandāla*’s backyard, tell me--is there any difference in the sun?” In that indwelling reality of the spirit, which is like unto a waveless ocean of unborn bliss, it is equally untenable to raise distinctions like “this is a brahmin”, “this is a *chandāla*,” etc. Are they not great illusion? So, Shankara sees the greatness of the *chandāla*’s perception and bursts out into five *shlokas* out of his own experience, when the *chandāla* reveals himself as Lord Vishveshvara.

(Continued)

(Courtesy: *Samvit Sāadhanāyana*, Santa Sarovar, Mt. Abu)

GITA'S MESSAGE TODAY

(Continued from last issue)

Greed Kills, Really

Modern man has better control over the forces of nature and also has greater opportunities to fulfill his desires. His external achievements, however, are accompanied by inner conflicts and this is what makes him so violent. His greed for money, supremacy, power and other sensual enjoyments makes him overlook whether the means to obtain them are fair or unfair. With everyone trying to amass things for oneself, there is intense competition and consequent mental ill-health everywhere.

The Gita prescribes a simple treatment for overcoming greed thus, 'It is desire, it is lust born out of active quality (rajas) which is all devouring, prompting man to sin. Know this as the real enemy in this world (3.37). Desire is the inner enemy. In the process of fulfillment of desires, one faces obstacles and they obstruct the fulfillment of desire, which in turn gives rise to anger, anger leads to confusion and from confusion come all wrong actions. (2.62,63)

Man must know that greed cannot be overcome by satisfying it; yielding to it only brings more greed. It is just like trying to douse a fire by pouring butter into it.

The whole plan of creation is to make us understand that we are divine. Acquisition of wealth cannot make us fulfilled, though it might fulfill certain material needs. Says the **Isha Upanishad**, *ma gridhah kasya sviddhnām*- do not covet anybody's

wealth. In other words, learn to value the Atman, and not seek false security of material wealth, which is subject to change and decay. **Mahatma Gandhi** rightly said, 'There is enough on this earth to meet the needs of all men but not enough to meet the greed of a single man.' Instead of turning within, the man takes an opposite direction and thus loses the proper view of life. If you move out of the very source of bliss, the Atman, how can you expect to get it in mere objects? Look at the gruesome result of running after the greed. Mental depression and suicides born of unfaithfulness, violence, cheating, and hypocrisy are on the rise. In our pursuit to find peace in sense-pleasure, we have only found greater restlessness. Hence, Sri Krishna said, 'Therefore, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom.' (3.43)

The way to Control the Mind....

Self-knowledge alone leads to eternal life. Says **Swami Vivekananda**, "All the religions of the world have been built upon that one universal and adamant foundation of all our knowledge –direct experience.' The Gita is a *yogashastra* and teaches us how to concentrate the mind. Says **Sri Krishna**,

"Let the yogi attempt constantly to keep the mind steady, remaining alone, with the mind and body controlled, free from desire and possession." (6.10)

If one wants to gain success in meditation, one should be moderate in all one's actions-eating, recreation, sleep, work and so on. This gradually calms the mind. A calm mind develops concentration and that is the only way to reach the goal of human life- discovering the inherent divine essence of life.

Krishna says that a man of meditation, ‘sees the Self abiding in all beings and all beings in the Self.’ (6.29) This seeing the same divine everywhere brings an end to all the distractions of the mind.

Seeking True Unity :

It is quite fashionable to talk of ‘One Humanity’ these days. Different bodies, political or otherwise, have been formed to achieve the same. There are attempts to make the world one through globalization and information technology. Or there are attempts to make everyone convert into one religion. But all this is artificial oneness based more or less on selfishness.

Look at Arjuna’s arguments when he was faced with the task of fighting a war. He said “How shall I fight with arrows, Bhishma and Drona in the battlefield who are worthy of worship?” (2.4) He never thought what would happen to people who are ready to die in the battlefield under the Pandava-banner if Duryodhana is allowed a free hand. He became concerned with his own emotions only.

Similarly there are plenty of people in the world who are concerned about their own feelings. There are people who think that if all people in the world are made to follow one religion then there will be world unity and advocate conversion to their religion only.

The Gita on the other hand tries to bring unity by preaching the truth behind the universe. There is only one Self, the pure consciousness, which is the common element present in all. Just as the ocean is the common factor for all waves, foam and water bubble in the ocean, so also the Self is common to all forms of manifestation in the universe. Says **Sri Krishna,**

“All beings in the universe are woven together like pearls of different shapes and qualities strung into a single garland.” (7.7)

God is One but His Names are Many

In today’s fundamentalist world, a fanatic is prone to claim that his God alone is merciful and whoever does not believe in his God is doomed forever. So every human being on this earth must come to his faith. Gita asks such narrow-minded people gently, ‘If all are His children, where is the question of this faith or that faith? Are not all people following the same God, whatever be the differences in His names?’ Says **Sri Krishna**,

“Whatsoever forms any devotee desires to worship with faith-that same faith of his, I make firm and unflinching.” (7.21)

The Lord understands that His children are varied in their temperaments. This attitude of acceptance in approach is the only path to end religious violence.

How to follow the Scriptures

Scriptures are meant to guide man to God. To know God is to become unselfish. Though absolute unselfishness is the goal, one attains this by gradually overcoming selfishness. This is often done by trial and error method in which one learns to overcome selfish desires through discovering their uselessness in giving everlasting satisfaction and contentment. Scriptures prescribe this gradual approach to the highest goal only because most people are not ready for the highest and need to be guided in graded manner. But people with ulterior selfish motives quote the scriptures to serve their selfish ends. It is like the devil quoting the scripture.

Arjuna too quoted scriptures in favour of his arguments not to fight in the battlefield. Sri Krishna, the God incarnate, easily found out how Arjuna was quoting the scriptures only in order to justify his own selfish stand. He thus gave him a jolt by telling that all this he was exhibiting was Kashmala – the dirt of dejection. And then asked him, ‘From where did you get this? (2.2). This friendly nudge woke him up and, as good student, he soon became willing to learn. Rest is what Gita is.

Sri Krishna was an ideal teacher. Hence after he finished his discourse on what is right and how to follow it in life, he asked Arjuna to reflect upon it and act as per his wish- ‘*yathechhasi tatha kuru.*’ (18.63) This implies that scriptures are to be well studied, reflected upon with full devotion and concentration, and then followed in life. The inner truths are revealed when one studies them in silence and seclusion. Then and then alone can one quote the teachings for one’s own benefit and that of others.

Conclusion

Thus we see how the Gita offers its teachings to the modern man in distress and guides him out of his present predicament. For all maladies the Gita offers the solution: spiritual outlook towards life and living a sincere life of inner and outer integrity and **changing the world through self-change**. Rightly does the meditation-shloka (ध्यान श्लोक) on the Gita call the message of the Gita as mother’s counsel, ‘I meditate upon Thee, O loving Mother, the Bhagavad Gita, the destroyer of all misery born of materialism.’

(Courtesy : Vedanta Kesari, November 2006)

THE CALL OF SHUBHAKRATU SAMVATSARA

V. RAJAGOPAL BHAT

April 1, said Mark Twain, is a day which reminds us what we are on the other three hundred and sixty four days! But there is no reason why we need to fool around on those days unless we really choose to do so. Because, Yugādi swings in every year to remind us that all is not lost and we can still make a new start. Yuga means an era and Yugādi is meant to motivate us to make a new beginning, putting the past behind us. Come Yugādi, we should resolve to open a new chapter in our lives.

To indicate new year, we say Nootana Samvatsara in Sanskrit. The new year that made its debut on April 2 is called Shubhakratu. Let us do a bit of *vimarsha* on these three words.

The word *nootana* greets us for the first time in Agni Sookta, the very first hymn in the most ancient Rigveda अग्निः पूर्वभिः ऋषिभिः ईडयो नूतनैरुत, says the text. "Agni is worthy of adoration not only by the ancient sages, but even by the *nootana* ones." Spiritual values don't carry an expiry date. They compel allegiance by one and all, the ancient as well as the modern. Devotion to God, Guru and one's parents is not a stale virtue. What is *nootana* or new about the New Year is simply that it presents us with a new opportunity to better ourselves. If we don't show initiative and seize the new opportunity to change

over a new leaf, its so called novelty is lost upon us.

Vatsara means the chronological year. As the dictionary would tell us, it derives from *vas* (to abide) and *sara* (to move). Everything abides in time and time is always ticking away. When the enriching prefix 'sam' is tagged on, then Vatsara becomes Samvatsara. Vatsara is just a measure of time. Samvatsara is value-oriented. We should not merely exist, but live rightly and justly. "Sam" means "well". It also means "together" (सम्भूय). When this "sam" factor enlivens the year, it is Samvatsara.

There are Vedic sermons to us: "sangacchadhvam, samvadadhvam, sam vo manāmsi jānatām" (Go together, speak with one voice, know each other's mind very well) etc. Unity and harmony should be the keynote of our life at all levels - domestic, social, national or international. The more these values suffuse our days, the better the year (*vatsara*) truly blossoms into a Samvatsara. If discord and disharmony mark our days, then life loses its savour. We just mark time, that's all. It is no longer a Samvatsara.

Between the two poles of Prabhava (origin) and Kshaya (extinction) - the 1st and 60th year respectively - our brief sojourn on this planet is a kaleidoscope of colourful experiences, a rough and tumble vividly signified by the 58 names in between. Each name is an invitation to quiet reflection.

Samvatsara is also a name of Lord VishNu. It is no. 91 and 422 In VishNu Sahasranāma. Āchārya Shankara comments that God is so called because all beings nicely (सम्यक्) abide (वसन्ति) in Him.

The year that just took leave of us was Plava (boat) and the year that has made its debut is SHUBHAKRATU (good thoughts, good deeds). Plava was preceded by Sharvari (night) and earlier to it was Vikāri (full of vile modifications). These names are spiritual hints and we need to decode them to grasp their message aright.

When vagaries of mind - lust, anger, greed, infatuation, arrogance and envy etc - sway our soul, we slip into the darkness of TamoguNa. We stagger from one folly to another and then, lo, the Guru, the boatman par excellence, arrives with the boat called God (सतकीनाव खेवटिया सदगुरु as the saint Meerabai puts it). What does the Guru do? He inspires us to cherish good thoughts and perform good deeds (SHUBHAKRATU).

"Let noble thoughts and deeds abound in the world everywhere" is our ageless Vedic prayer. (आ नो भद्राः क्रतवो यन्तु विश्वतः - RgVeda 1-89-1).

Our prayers (नन्दन्तु साधकाः सर्वे, सर्वे भवन्तु सुखिनः etc) are all examples of auspicious thoughts, taught to us by our Sadguru long, long before Shubhakratu year swung in. Good thoughts, good words and good deeds - these are the legacy of a Master to his disciples. They impart beauty and grace (लालित्य) to our lives which would otherwise be drab and dreary.

Swami Vivekananda said over a century ago: "To do good and to be good - this is the whole of religion". This, too, is the call of our 'nootana (new) Samvatsara' - SHUBHAKRATU.

REPORT ON VISHWA SARASWAT SAMMELAN

Dr Chaitanya Gulvady

The 2nd Vishwa Saraswat Sammelan, a brainchild of the Kashi Samsthan Mathadheesh was held on Sunday, the 1st of May'2022, at the Auditorium of the Golden Crest School in Vashi. Preparations had begun in great earnest by the Organising Committee led by Shri Pradeep Pai and volunteers from the GSB Sabha-Vashi. The auditorium had been beautifully decorated for the program and adequate arrangements made for the smooth conduct of the same. All the four Mathadheeshas of the four Saraswat Maths had been invited for the function but the Kavle and Gokarna Parthagali Mathadheeshas could not attend, due to unforeseen circumstances. More than 1500 Saraswats streamed into the vast auditorium, to keenly watch the program and have the holy darshan of their Gurus. Arrangements had also been made for the program to be beamed across the world for the entire Saraswat samaj to watch the program Live through the Youths for GSB OB Van placed outside the Auditorium.

The Sammelan was inaugurated early in the morning with the traditional Deepa Prajwalana, to the holy Vedic chants, by the Kashi Samsthan Mathadheesh Shrimad Samyamindra Tirtha Swamiji. The first program of the day featured Major General G. D. Bakshi who spoke about the Saraswati river and the civilization which existed around it before it dried up due to shifting of tectonic plates in the Himalayas. And the subsequent shifting of its tributaries, the

Sutlej and the Yamuna. This well substantiated evidence negates and dismisses the oft repeated Aryan Invasion theory propounded by the Macaulists and British historians.

The second session by Shri Nitin Gokarn elaborated on the Kashi Vishwanath temple precincts restoration from the initial stages, which had been initiated by him as the Collector of Kashi around 2008. And later the Master plan of the Corridor to the Ganga, which had been inaugurated by the Prime Minister Shri Narendra Modi. He also elaborated on his search and discovery of the ancient shrine of Lord Bhavanishankar in the Kashi Panchakroshi parikrama.

This was followed by a very interesting session by Smt Shefali Vaidya on the destruction of the Saraswat temples in Goa during the Portugese rule and the later reconstruction of some of the temples by the Marathas and the Saraswats in distant lands.

The pre-lunch session witnessed a beautiful dance performance by our very own danseuse Dr Alka Lajmi eulogizing the Goddess Ma Saraswati. This was followed by the Ashta Lakshmi dance choreographed by Alkapachi herself. The morning sessions were followed by a delectable and tasty lunch which included items from the mouth watering Amchi cuisine items such as Bibbe Upkari, Batata Humman, Amras Puri, Masale Bhaath etc.

The subsequent sessions included sessions of the Deciphering of the Indus Valley seals, the Saraswati civilization, a talk by Sampath Saraswat from Bikaner

and a talk by the Saraswat Bank Chairman Shri Gautam Thakur, on the importance of Branding especially Saraswat Branding, a notable example being the famous Ice Cream brand, "Hangyo". The panel discussion by various speakers discussed the Way Forward for the Saraswat community and included eminent speakers like Shri Praveen Kadle, Col Ashok Kini among others.

The highlight of the day was the arrival of the Chitrapur Math Mathadheesha Shrimad Sadyojat Shankarashram Swamiji and the Kashi Math Mathadheesha Shrimad Samyamindra Tirtha Swamiji to the loud chants of jai jai kars. Pada pooja was performed of the two Gurus. Shrimad Sadyojat Shankarashram Swamiji in His Ashirvachan commended the laudable initiative of Saraswat unity and called for it to be pursued utilizing our best knowledge, Shraddha and with expertise. He commended the visit of the Kashi Mathadheesha to Kashmir despite the Covid pandemic and the initiative to establish a Math there. The Kashi Samsthan Mathadheesha Shrimad Samyamindra Tirtha Swamiji also delivered His Ashirvachana, blessing the audience and appealed to the Saraswat Samaj to ensure the success of the initiative for Saraswat unity.

The program concluded with the departure of both the Swamijis to the Shri Balaji temple in Vashi. Thus ended a glorious Sammelan of Saraswat Unity, which proceeds further with the third Saraswat Sammelan being proposed to be held in Haridwar in the month of February'2023.

THE DIVINE GURUSHAKTI...

Om Shri Bhavanishankar Mama Sharanam !!

**Koti Koti Pranams to - Guru Swamiji -
Param Pujya Parijnanashram Swamiji III &
His Holiness Sadyojat Shankarashram Swamiji with
all humility and devotion.**

By Mahesh B. Kalawar, Mumbai



***** A pictorial view of Guru Swamiji & H H Sadyojat Shankarashram Swamiji seated in the Room as seen in my dream.***

This in continuation to my article of 18th June 2021 appearing in (SCM - Chitrapur net - SAMPARKA) **Benares to Karla**on some memorable reminiscences with P P Parijnanashram Swamiji III. On the occasion of Swamiji's 75th Janmodivas (15th June 2022), HIS Blessings continue upon me and my family even today.

December 3rd week of year 1998 was a memorable day for All Chitrapur Saraswat's in Mumbai, when **H. H. Sadyojat Shankarashram Swamiji** made his first official visit to Andheri Sabha

-Mumbai after HE was sworn in as Mathadipathi. The Andheri Local Sabha under the leadership of Kuldeep Kalawarmām had worked out meticulously every minute details so well by assigning specific responsibilities to Volunteers Sadhakas - men, women and children to make HIS visit an unforgettable and memorable one too.

The venue was planned at Shri Ram Welfare School-Andheri and Swamiji's stay was organised in Basrur Jayant mam's house. It was again **Gurushakti and P. P. Parijnanashram Swamiji's Blessings**, I was fortunate to have been assigned the responsibility to take care of Our Swamiji's room arrangements and ensure the necessary protocols be maintained during HIS 5 days' stay.

Swamiji's Ashirvachan scheduled in the evening a day prior to His departure the next morning was attended by a large gathering of Sadhakas which itself was a great testimony that made HIS stay an overall grand success.

Apparently a few weeks later, one early morning around 4:0 am I was awakened of Sakshat seeing P P Parijnanashram Swamiji in my dreams.... ** A pictorial view of Guru Swamiji and H H Sadyojat Shankarashram Swamiji seated in the Room as seen in my dream. P P Parijnanashram Swamiji in my dreams and HE asking me to visit Shirali. In the dream, I saw 2 things very distinctly 1. Swamiji sitting crossed legs on HIS Bed** and 2. The Kamān (Arch structure) at the entrance of road leading to Shirali Math. Well it was a mixed feeling of real ecstasy and bit of fright when I got up with a jolt recollecting the dream **since I had never visited Shirali Math till date.**

I quickly hastened to take my bath, packed a small bag with change clothes and informed my wife about the dream and dashed off to Shirali by the early morning bus. As luck or destiny would have prevailed upon me, I got a 2x2 seater bus around 5:30 am from Andheri - East heading towards Mangalore.

As the Bus was approaching near Shirali, the bus conductor informed me that we will be arriving at Shirali in just another 10 mins.

To my surprise, as we neared towards Shirali the Kamān (Arch) was visible to my eyes and the driver slowed down the bus for me to get down. Once I descended from the bus, I was overjoyed to have one more close look at the Kamān (Arch) (seen in my dream) , and was guided by a local person to a rickshaw to take me to the Math.

As I reached the Math - the caretaker welcomed me and allocated me a room making me comfortable after entering my personal details in the Office Register. I had a bath, got ready and enquired with some sadhaka where I could buy some flowers. I was directed to go to Bhatkal where I picked up a bag full of Mallige. On my return to the Math, I offered (handed over) the Mallige for Sevas to Bhatmām near the Hodi Samadhi.

Once the Rātri Puja got over, I enquired with Bhatmām, if I could meet Swamiji and have HIS darshan. In a couple of minutes Bhatmām returned and directed me to Swamiji's Room which was then located on 1st floor above the Sevas booking and Publications Room led by a staircase.

Bhat Mam was kind enough to guide me to

Swamiji's room. As I pushed to open the door - **I was greeted by our GURU Swamiji with a broad Smile sitting in crossed legs, exactly as what I saw in my dream that morning** - I prostrated on the floor offering Shastang Namaskars and tears flowing down my eyes. After a while I recomposed my self and got up. However, to the left I was greeted by **H. H. Sadyojat Shankarashram Swamiji** seated on His Āsan with a radiant smile and HE Blessed me by placing his Bestowing Hand over my head saying –

GURUSWAMIJI's BLESSINGS are there upon you !

As I wiped my tears, Swamiji said ***“Āji Devagale Pooja Malligene Zalle”***.

I shared with HIM about my Dream** which brought me to Shirali. **HE just smiled again as if He knew it all and said HIS Gurushakti is upon all of us .**

After a brief exchange, I informed Him about my programme to leave Mumbai next morning, He Blessed me once again with Prasad, I bowed down to HIM and left the room with a contented heart (TRUPT JAVNU). I left for Mumbai early morning the next day.

This incident was again one amongst my priceless memories of Samparka with our GURU Swamiji . We feel HIS presence every moment in our life. Besides He made me one to realize the strong bond/ connection of GURUSHAKTI between our Guru Swamiji and H. H. Sadyojat Shankarashram Swamiji for which Our Chitrapur Samaj are truly Blessed, and indebted to Our Guruparampara.

Little Ravikiran – Vaishaka 2022

Swāmījī says:

The immortal 'Anjaneya' is an icon of ceaseless and unwavering conviction. We meditate upon Him to inculcate strength and to discover what Sharanagati – surrender – truly is.

Story Time: Jai Hanuman

Chandra was playing with her friends near the pond. It was quite close to their village. The girls had been playing since the last few hours and were now tired. (You see, the annual exams were done with and the summer holidays that they had longed for were finally here.)

Shaila said, "I am done for the day! My legs are aching and all I can think of is a good hot dinner and the comfort of my bed!"

Ranju teased her, "Oh Ajji! Shall I come and massage your poor aching feet?"

Chandra chimed in, "Oh, where's Ajji's walking stick?"

Shaila picked a stick and threatened to whack Ranju and Chandra - who ran away. Shaila followed the two and the other girls began to giggle. Being with friends was such fun!

As the sun began to descend slowly in the horizon, the girls began to trudge back home. Chandra barely had a cup of tea when she heard running feet and Shaila entered the kitchen.

"Oh, Chandra! Something awful happened now. My ajja had a fall at home. I think he has broken a bone. He is unable to move and is

in great pain."

Chandra said, "Oh no! Not today – when all the able-bodied men, women and boys of the village are not at home! Goodness, no one is here to help!"

It was an ancient custom that when it was harvesting period in Chandra's village, the men from nearby villages would come and stay in their village and help them. Then the whole troop would move to the next village and help. This way, the process of cutting and storing of the grains was much faster. This was a custom followed since many, many years. The men and women from Chandra's village were now miles away in a neighbouring village. Chandra ran with Shaila to her home – a few houses away. Ajja was writhing in pain. But he looked at the girls and smiled, "Tall order for you, now! How would you cart me away to the Primary Health Centre? Let's wait till morning and then send word to Ramu." Shaila's father Ramu and brothers, Raj and Sumit were in the neighbouring village.

Ajji looked up at Chandra and pleaded, "Don't please listen to Ajja! He needs treatment right away."

Chandra closed her eyes and prayed to Lord Hanuman. Amma always said that praying to Lord Hanuman brings in immense courage and strength.

Chandra wasted no time – she called her other four friends. Together the girls made a simple stretcher with two bamboos and a thick blanket. Slowly they lifted Ajja from the floor to the makeshift stretcher.

With a cheerful "Jai Hanuman!" the six girls lifted Ajja and began to

trudge the short distance to the Primary Health Centre which was on the outskirts of the village. Fortunately, the nurse was right there and helped the girls transfer Ajja gently to the cot in the centre. Ajja was given painkillers and the doctor was called. The good doctor, who lived in the town nearby, came on his scooter and Ajja got the right treatment at the right time!

Chandra looked up and said,
"Hanuman came to our rescue
yet once again!"

Simtu agreed, " Yes! Just
praying to Hanuman gave us
so much energy!"

Ranju teased Shaila, "Agree!
Our Shaila helped Ajja reach
the Health Centre – And
forgot all about her 'aching
feet'!"



Fun Facts: Hanuman **Langurs**

- A set of grey langurs, known as Hanuman Langurs, are found in the Indian Subcontinent, and neighbouring Sri Lanka, Bangladesh and Pakistan.



- These langurs are covered in grey fur but have a black face and ears.
- Their tails – which grow up from 60 to 100 plus centimetres (about 40 inches)- are longer than their bodies!
- The grey langurs can jump up to 4.5 metres across and over 12 metres while descending.
- Langurs have a very good hearing sense and eyesight. They are very good in sending a warning of predators in the forest to all the animals with a variety of calls and sounds!
- They eat fruits, leaves and insects and are also known to eat soil and bark of trees sometimes.



Ponder Awhile: Bandu and the Leopard

Bandu, the peppy langur

Was high up on a tree

From one branch to another

Jumping - full of energy!

Leader of his 'toli'

Bandu always knew

The right spot in the forest

Where the best fruit grew!

In the jungle - quiet and still
A rainy afternoon one day,
A scream echoed around
"Someone help me , I pray!"

Bandu rushed to the spot
The moment he heard the cries
It was Sunita, his neighbour,
Tears rolling down her eyes

"My baby is entangled in the bush
I can hear a leopard nearby
Please, Bandu, save my baby
Please don't let him die!"

Bandu took a huge leap
Tore away the stinging vine
Not caring about himself
Till baby was free and fine!

But the leopard was there -
Bandu took a deep breath
"Jai Hanuman!" he chanted
To escape the jaws of death!

Bandu leaped with the baby
On top of the nearest tree



Bandu smiled as he watched
Sunita hug the baby!

Fun Time: Monkey Riddles

- What does Bandu first learn in school?

Ape B C...

- Why was Sunita slow?

It took her a while to get into the swing of things!

- Why was Bandu so much like his father?

He was a chimp off the old block!

- What is Bandu's favourite treat?

Chocolate chimp cookies!

- Where does Bandu exercise?

At the monkey bars!

Long Ago: Hanuman

The battle between Lord Rama and Lankesh was raging. This was a war between Good and Evil, a matter of honour not just for Sita Mata, but for all the weaker sections who were being trampled under the might of Ravan.

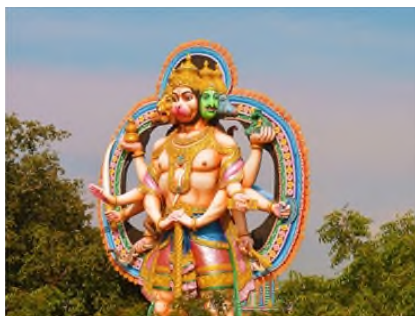
Ravan's brothers, Vibhishan and Ahiravan, had refused to join his unholy war. After the death of his son Meghnad, Ravan feared defeat. So, he tricked Ahiravan, who was the Lord of *Patala-lok* and ten times



*Dandi Hanuman Temple- Beyt, Dwarka,
depicting Hanumanji and his son
King Makardhwaj*

mightier than Ravan, to make a sacrifice of the valiant warriors of Ayodhya to Ahiravan's *aradhya Devi Mahamaya*.

Warned by Vibhishan, Hanumanji made a protective covering around Lords Rama and Lakshman with his tail at night and sat atop on guard. So Ahiravan, disguised as Vibhishan, cast a *nidra mantra* on the camp putting them into a deep sleep. He reduced the size of Lords Rama and Lakshman and sneaked out. The truth was revealed when the real Vibhishan came to check with Hanumanji. Hanumanji immediately leapt across the ocean and sought out Ahiravan's lair. He met a strange creature, part monkey - part reptile, who claimed to be the son of the Great Hanuman and the *dwarpa* of *Patala-lok*. Hanumanji was taken aback by the revelation that a drop of his sweat had entered the womb of a crocodile resulting in the birth of His son Makardhwaj, even though He was a *Brahmachari* Father and son fought valiantly, but Hanumanji overcame His son and tied him up with his own tail. Hanumanji discovered from Chandrasena that the only way to vanquish Ahiravana was to simultaneously extinguish the five diya-s lit within the cave. So, He reduced Himself to the size of a bee and hid in the Puja flowers being carried into the Sanctum Sanctorum for the sacrifice to Devi Mahamaya. Hanumanji prayed ardently to the Devi, who was appeased and agreed to help Him in His noble task. She slipped away and allowed Hanumanji to take Her place



inside the idol.

Ahiravana arrived and the rituals began. He asked the warrior brothers to bow down in front of the idol, before the sacrifice. Hanumanji prompted that they didn't know how to bow, being princes and that Ahiravana should demonstrate. As he bowed down, Hanumanji manifested the Panchamukhi Avatar and blew out the five diya-s simultaneously, thus annihilating Ahiravana. Lord Hanuman crowned Makardhwaja the king of *Patala-loka* at the behest of Lord Rama. The virtuous war resumed after their return, eventually won by Lord Rama and his followers. Hanumanji during the course of the war, had also transported the *Dronagiri parbat* for the *sanjivani booti*. He is considered to be *Sankat Mochana* because numerous times He protected and rescued Lords Rama, Lakshmana and Sita Devi from the jaws of death.

The Panchamukhi *avatar* carries weapons like *parashu* (battle axe), *chakra*, *gada*, *trishul* and *khanda* (sword) and stands for:

- **Lord Hanuman:** faces East in steadfast devotion and worship
- **Lord Narasimha:** this south facing lion form had also been assumed



by Lord Vishnu to protect Prahlada and endows
fearlessness and victory

- **Lord Garuda:** facing west, protects against negative influences, black magic and evil spirits.
- **Lord Adivaraha:** Facing the north bestows wealth and prosperity.
- **Lord Hayagriva:** the horse form faces upward, blessing one with knowledge and liberation.

Our Heritage: Hanumanji Temple, Baba Kharak Singh Marg, New Delhi .

Hanuman played an important role in the Ramayana. Did you know that he played an equally important role in the Mahabharata? Vayu was the *dharma pita* of both Hanumanji and Bhima, thus making them brothers. Arjun requested him to participate in the *Dharmayuddha* on their side.

Hanumanji blessed him by riding on his chariot in the pennant.

After the Kurukshetra war, when the pennant was removed, the chariot crumbled to ashes. Lord Krishna explained that it was the *Kavach* formed by Hanumanji which had prevented it from succumbing to the *astras and shastras* hurled at them during the war.



The Pandavas offered prayers and penances, after the war for any sins that might have been committed. Five temples established in the erstwhile Indraprastha, current Delhi, exist even today -the KalkajiKali temple with the Swayambhuldol, the Yogmaya Temple



near Qutub Minar, the Bhairav temple near Purana Qila, the Nili ChhatriMahadev temple at Nigam Bodh Ghat outside the walls of Old Delhi and the Hanuman temple near Connaught Place.

The last known temple at this site was built by Maharaja Man Singh I of Amber (1540–1614) during EmperorAkbar 's (1542-1605) reign. It was reconstructed by Maharaja Jai Singh (1688-1743) in 1724, around the same time as he built the Jantar Mantar. After that the temple has undergone many renovations and is a notable religious centre.

Once, Tulsidasji was summoned by emperor Akbar and asked to perform a miracle, upon hearing about the former's reputation, which he refused. Thus, Tulsidasji was imprisoned and thrown in jail. Here, he composed the Hanuman Chalisa and repeated it continuously. A whole horde of monkeys



descended upon the fort and wreaked havoc. An aged Hafiz concluded that this was the miracle of the "imprisoned Fakir" and his devotion to Lords Rama and Hanuman. Akbar fell at his feet and begged forgiveness. Tulsidasji was honoured by Akbar, who also presented the Hanuman temple, which Tulsidasji used to visit when in Delhi, with an Islamic crescent Moon finial which adorns the temple spire, instead of the traditional symbols. It is also claimed that because of this, the temple was not destroyed by subsequent Muslim rulers and invaders. Our rich heritage and culture are timeless, continuous, full of faith, devotion and the Lord's Anugraha.



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**First Pratishtha Vardhanti was celebrated at Sunkadakatte
Shri Vinayaka Temple, Kallianpur on 27-4-2022.**
Courtesy: Anushravas



**Tirtha Vitarana at Sunkadakatte Shri Vinayaka Temple,
Kallianpur on 27-4-2022.**
Courtesy: Anushravas



At Shri Shiva Gopalakrishna Shrine, Sagar on 10-5-2022.
Photo by Shri Anjan Kaikini



**Sānidhya Havana Purnāhuti at Shri Shiva Gopalakrishna Mandir,
 Sagar on 11-5-2022.**
Photo by Shri Anjan Kaikini



Rousing welcome to Pujya Swamiji at Shri Lakshmi Venkataramana Temple, SLVT, Sagar on 11-5-2022.

Photo by Shri Anjan Kaikini



Pujya Swamiji at Shri Lakshmi Venkataramana Temple, SLVT, Sagar.

Photo by Shri Anjan Kaikini



**Shri Sridharaswami Samaadhi Mandir,
Shri Kshetra Varadapura (Varadahalli), Sagar Taluka..**
Photo by Shri Anjan Kaikini



**Vastra Samarpan to Pujya Swamiji by Seva Mandali,
Varadapura (Varadahalli) on 12-5-2022.**
Photo by Shri Anjan Kaikini

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**Hanuman Jayanti was celebrated at Shri Hanuman Sannidhi,
Shri Samadhi Math, Mangaluru on 16-4-2022.**

Photo by Shri Damble Ganesh Rao, Mangaluru.

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