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V. RAJAGOPAL BHAT, Editor

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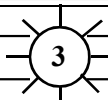
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम्
तन्न इन्द्रो वरुणो बहस्पतिः सविता च पुनन्तु पुनः पुनः॥

Whatever sins have been committed by me by thought, word and deed, may the Supreme Lord, the source of strength, wisdom and purity, forgive me and cleanse me of them all.

(Taittiriya Aranyaka. X.1.48)

सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः।
नाकस्य पृष्ठमारुह्य गच्छेत्ब्रह्मसलोकताम्॥

Being free from sins and impurities, bondages and evils, may I soar up to the highest heavens; may I attain to the same abode as the Almighty Brahmā.

(Taittiriya Aranyaka X.1.52)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

CEREMONIES AND EXPENSE

(Delivered in the course of northern tour of
1937-38, and published in
Kanara Saraswat in July 1938).

Shri Shankaracharya, who proclaims the oneness of life by saying that “The Jivatmas in all living beings are forms of the same Parmatman”, has declared in his Vivekachudamani: “ Amongst animals, human birth is the most difficult to attain; more difficult than this is to be born as a man; and even more than this is Brahmanhood.” The fact that these different stages have been mentioned indicates that, although oneness of the Self may be realized in the state of perfection, the distinction of Brahmanhood exists when one is still in the stage of aspirant. “He who has been like a Shudra from birth becomes a Dvija through ceremonies”, declare the Shastras. Hence ceremonies are the means of attaining Brahmanhood which is known as the second birth.

“Ceremonies wash away the sins which arise at birth,” says Manu. Shankaracharya maintains in the Prapanchasâra that there is uncommon power in mantras. According to Kumarilabhatta, “Every Vedic rite has its unseen utility (even where it has utility which can be perceived).” Hence how can one say that

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.**

ceremonies performed with uncommonly powerful Vedic incantations are of no use?

Of such ceremonies, only two, namely, the thread ceremony and marriage are generally performed in our Community at present; and even as regards these, there was recently a demand, in view of the large expenditure involved, that the Math should fix the charges payable to priests in order that economies might be effected. We accepted this view to some extent, classified the different portions of ceremonials as obligatory under the Shastra and discretionary under custom, and indicated the opinion that those who wished to reduce expense need confine themselves only to the obligatory portions. At the Math itself, it has been arranged that a thread ceremony may be performed even for ten rupees exclusive of *bhuridakshinā* and *santarpana*, the rate of the former being discretionary and the latter costing 4 ½ annas per head. But if priests elsewhere are directed to charge accordingly, the poor ones who have to depend upon their profession for their living, may have to abandon the calling altogether, and, it will be impossible to fulfil the desire of the Community to have properly educated priests.

Again, a question has been raised whether the fact that priests belonging to other Communities perform the Satyanarayana vrata more cheaply than our priests, is due to any difference between our Ashvalayana method and the method adopted by the former. In the first place, Ashvalayana has not prescribed this vrata at all. In the second place, will not those who are generous enough to perform it although it is not prescribed by Ashvalayana, benefit

their own brethren by paying them a little more than the charge in other Communities?

When one considers the expenditure incurred in connection with marriages and thread ceremonies on luxuries like music and dance, it does not seem proper to insist in economy in the matter of essential Vedic rites alone.

A registered marriage by itself does not necessarily mean an achievement of economy. Whether one spends more or less depends largely upon oneself.

On the whole, if rates for priests are to be fixed at all, it is desirable that Local Sabhas who know local conditions best, should fix them in such a way that the priests concerned may have no difficulty in securing their means of subsistence.

That all may act according to Dharma and not abandon such purificatory ceremonies, is our prayer.

FESTIVALS IN AUGUST 2022

02 TUESDAY	NAAGA PANCHAMI
03 WEDNESDAY	RG UPAAKARMA
05 FRIDAY	VARA MAHAALAKSHMI VRATA
15 MONDAY	SAMAARAADHANAA AT KARLA - SWAMI PARIJNANASHRAM-III SANNIDHI
18 THURSDAY	KRISHNA JANMAASHTAMI
30 TUESDAY	SAMAARAADHANAA AT SHIRALI - SWAMI ANANDASHRAM SANNIDHI
30 TUESDAY	SWARNAGAURI VRATA, HARITAALIKAA
31 WEDNESDAY	GANESHA CHATURTHI



TEACHINGS OF SWAMI PARIJNANASHRAM SHRADDHÂ

(Summary of an Ashirvachan in Hindi at
Thunder Bay, Canada, on Wednesday,
July 18, 1979)

Whatever faith one has, so does one achieve.

You might have heard talks on Upanishads and Self-knowledge; hence, we have decided to take up a small text from “Yoga Vâshishta” which contains some profound thoughts. It contains Sage Vashista’s advice to Rama as to how one should live in this world. Rama was a Divine avatar and yet he underwent many hardships. His childhood was happy, but from the time of his scheduled coronation, he had to go to forest, he lost his wife Sita etc. Finally, he gave up his body in the river Sharayu. This does not mean that Rama committed suicide because, he was given a lot of instruction in Brahma Vidya by Vashishta; he had knowledge of the Self. We propose to take up four or five verses, from his instructions.

What we call, “Atma-tatwa” in the Upanishads, if we want to truly understand it, the mind that we now have must be ‘destroyed’. For this, both Yoga and Knowledge are necessary. Yoga here means control of the mind and Knowledge means to see all in One, which is indeed difficult. The Upanishads say that the world is apparent (Mithya) but this is difficult to understand because we consider this body, the sense organs, the organs of action, mind, intellect, ego etc. as ‘I’. We have to make effort to gain this understanding by Yoga and Knowledge.

Atma cannot be gained by mere listening nor by intellect alone. By forgetting all our surroundings and making the enquiry. “Who am I?”, by rejecting the body, sense organs, mind, intellect, ego etc, we must go beyond and discover consciousness.

Vashishta tells Rama that this Self-knowledge is given to a good disciple who has developed dispassion.

Not everyone can put in efforts that are necessary to gain Self-knowledge. It is imperative that the disciple has the definite conclusion that “I am bound, life is sorrowful, my mind runs after

wealth but wealth does not give me fullness. Therefore, I want liberation.” We say these things to you in order to impress on you the need of reading these verses daily because, they advise us as to how to live in this world.

To get a Guru is difficult and even if one succeeds in meeting a Guru, this knowledge will not take place without God’s Grace. It is said in **Vivekachudamani**: namely, that three things are difficult and are possible only by God’s Grace and they are: (i) human birth, in which alone one can get a suitable mind and intellect equipped for liberation; (ii) desire for liberation, without which most people eat, drink and die to be born again; and (iii) company of the Mahatmas, Vashishta explains how the disciple must live, how the Guru will instruct, how to go ahead in this pursuit etc. He says to Rama: “You will have to rule and face life’s many problems. You will be beset with lots of difficulties, you will face many enemies and you will wonder why, even after leading such a righteous life with meditation (Dhyana), devotion (Bhakti) and in spite of being an incarnation, you get all these difficulties.”

Both happiness and sorrow are unreal. When the mind rises, happiness or sorrow rises along with it. In deep sleep, when the mind subsides, there is no Sansar and neither happiness nor sorrow. So, happiness and sorrow are apparent (Mithya); their cause is the mind. This mind must be tamed and its extrovert trend must be controlled by Pranayam etc. Keep your mind crystal clear and the world will be looking like a picture.

This is easy to say and hear but difficult to directly experience. We see the world but it does not mean that it is real. At sunrise or sunset, sometimes with certain cloud formations, we can see a Gandharva-nagari (to which there are references in the Upanishads), looking like chariots, human beings, dwellings etc., but really it is all nothing but cloud formations! Similarly, here in Canada, you may have observed on highways what looks like water on the road ahead but really it is a mere reflection of light. We take this body as Atma, but, there is something which is not the body nor the mind nor the intellect etc. We must try to understand what IT is then. Misunderstanding our body for the Atma is due to Mâyâ. How to conquer this Mâyâ? Vashishta enumerates the steps:

(Continued...)



Excerpt from Ashirvachan by P. P. Shrimat
Sadyojat Shankarashram Swamiji on the
Occasion of Rathotsava at Shirali
on 16th April 2022

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

गुरुंगल अनुग्रहाने प्राप्त जाल्लेलो शिष्यवर्गाक हो उत्सवु चित्रापूर
मठाचो रथोत्सवु. दोन वर्सा नंतर आम्मी हांतुं विजृम्भणेन उत्सवांतुं
भाग घेतलो मस्त आनंद आयलो. जागृत जाल्यां हें समाज. ह्या
समाजाचेरि संपूर्ण अनुग्रह आस्सो परंपरेचे आन्नि भवानीशंकर देवालें
म्होणु आम्मी प्रार्थना कर्ताति.

शिव महिम्नाचेरि आम्मी चिंतन कर्त आशिलिं. दोन की तीन
श्लोकांचेरि आम्मी चिंतन वेदान्तपरक जान्नु आशिले. एक दोन तीन
श्लोकांचेरि आजि चिंतन कोर्या. त्याचि स्तोत्राचें तें अंश जान्नु
आस्स.

हरिस्ते साहस्रं कमलबलिमाधाय पदयोः
यदेकोने तस्मिन्निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥

विलक्षण हरिहरांतुं अभेद म्होण्येद. शंकर नारायण गीत आम्गलें एक प्रसिद्ध आस्स आम्गलें मठांतुं जात्ता ताज्जचिं आम्कां मस्त गर्व आस्स. So, आत्तं भवानीशंकरालें स्तुति कर्तना ईश्वरालि स्तुति कर्तना विष्णु आराधना कर्त आस्स ईश्वरालि म्होणु हांगगा दाकयल्यां. पुराणांतुं आस्स... “तुगल चरणारविदांतुं प्रति नित्य सहस्र कमलाचि एक अर्चना कोर्चो संकल्प घेतिलो विष्णुने आन्नि तो तशी कर्त आशिलो. दुसरे चिके देवानी पोळोनु हो भारि हॉडपण कल्कि एक कर्त आस्स म्होणु उपहास कोरु सुरु केल्लो आस्का. जाल्यारि थंयि कस्ली भक्ति आशिलि तिवयि प्रकट जांक्का म्होणु ईश्वराने एक व्यवस्था केल्लि. एक कमळ तांतुलें कम्मी केल्लें. 999 कमळ जाय्नाफुडे पळय्यारि एक कम्मी आस्स. एक कम्मी जाल्ले म्होणु पोळोंच भित्तिरि अयो खंयि आस्स कस्लें जाल्लें म्होणु न्हयि आण्णालें नेत्र कमळचि काणु अर्पण केल्लें खंयि विष्णूने. तश्शि एक भक्ति. त्या क्षणांतुं कस्ली न्यूनता आस्स ती पूर्ण जांक्का तश्शि कोर्चे एक झटिति जांब्बें ती भक्ति आन्नि ती श्रद्धेचें एक तीव्रतेचें द्योतक जाव्नु आस्स something that is so precious to you, something that you are so protective about. But तेंवयिं एक कमळ. एक कमळ कम्मी जाल्यां हेंचि हांव अर्पण कर्ता. हाज्जें कस्लें जात्तलें दुष्परिणाम इत्यादि सुद्धायिं चिंतन येना. तश्शि सर्वतो भावेण समर्पित जाव्नु आराधना कर्तल विष्णुंगलि भक्ति इत्ली श्रेष्ठ जाल्लि ती चक्र रूपेण परिणत जाव्नु जगत् रक्षा कर्त आस्स. “त्रयाणां रक्षायै हे

त्रिपुरहर जागर्ति जगताम्”... सतत निरंतर रक्षण कोरुक तें प्राप्त जाल्यां विष्णूक चक्र रूपेण सुदर्शन चक्र. म्होणु तश्शि भाकित्तुं तिल्लें एक कल्लें विकृत कार्य कोरुक वोचुनावकाति कल्लें पुणि अर्पण कोर्वें आग्नि साधना कर्तना थोडेचि एक कष्ट सहन कोर्का पळ्यारि तेंवयें अर्पण कराति. तें किर् किर् कोर्वें बदलाक व्यवस्था कराति बस्तना चिके दूकी जाल्लि व्यवस्था कराति. You want to use a stool, cushion, a little help, backrest, doesn't matter, नित्याक बस्तना. But don't grumble when you are doing the japa. Mind keeps floating because there is no intensity in the upasana. एक resistance शें येत्ता. Some distraction.

Don't complain about the distractions. जाल्यारि तीव्रता हाडाति.

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृतां
 ऋषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।
 क्रतुभ्रंशः त्वत्तः क्रतुफलविधानव्यसनिनो
 ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥

एक अमंगलता जीवनांतुं थानु वत्ता. पुराणांतुले एक एक कथा उद् भासित कोर्नु आमकां बोध दित्ता एक एक श्लोक शिव महिम्नाचो. क्रिया दक्षो दक्षः कतुपतिः जानु आस्स. अधीश जानु आस्स सगळे लोकांगलें. दक्ष प्रजापति तो सृष्टि कर्तलो, so, He is the Lord of all srushti. तागलें तें कार्य, सामर्थ्य आशिलें, तश्शि तो क्रियादक्ष जानु आस्स. तान्ने कल्लें कल्लें एक हवन केल्लें गोत्तस्य न्हवे? ताक्का गर्व आख्लें. कोप्पाने हो शिवु आण्णे आय्ल्यारि उब्रना, आप्पण प्रजापति म्होणु भ्रमित जानु आप्णाल्या दक्षतेंतुंचि भ्रमित जानु हें शिव तत्त्व

कस्लें म्होणु थंयिं एक अवहेलना आयली, आत्री अवहेलना येनाफुडे आप्पण कित्तो बद्धन्त म्होणु दाक्कोंच्याक् हॉड एक यज्ञ आचरण सुरु केल्ले. तांतुं ऋत्विक् म्हळ्यारि ऋषीवर्य आशिले. ईश्वराक आश्चर्य. इत्लें तांन्ने एक विजृम्भणेने हें आयोजन केल्लें. सुरगण सदस्य येताति तांतुं भाग घेताति, **those who participate**, तेवयि, पुण्याचे लाभ मेळता तांक्कां सुरगण जानु ते देवतांक तांन्ने निमंत्रण दिल्लेलें. येंक्का पोळोंका कल्ले...यज्ञ जात आस्स. कल्याक यज्ञ जात आस्स. आप्णालि श्रेष्ठता दाक्कोंच्याक् व्हय की ना. तश्शि एक यज्ञ तांन्ने आचरण केल्लें. कल्लें जाल्लें ताज्जें? तुजमितिं क्रतु भ्रंश जाल्लो तें यज्ञ भ्रंश जाल्लें खलास जाल्लें तें जोळणु वचुलें. तूं क्रतुफल विधान व्यसनी जानु आस्स. हे ईश्वरा, ऋग्वेद यजुर्वेद सामवेद तुगले निश्वासित जानु आसति, तुल्याग्नि थानु प्राप्त जाल्यांति. वेदांतुं सांगिलें तें ज्ञान कस्लें आस्स, कर्म आस्स यज्ञ इत्यादि आसति तें यज्ञाचें फळ दिव्यांतुं तूं आसक्त आस्स. शास्त्रोक्त कल्लि उपासना केल्यारि शास्त्रोक्त कर्मकाण्डांतुं भाग घेल्लो म्होणु जाल्यारि ताज्जें फळ ईश्वरुचि चित्ता. तश्शि तुगलें एक स्वभाव आस्स व्यसनी म्हळ्यारि तांतुंचि आस्स खंयिं जात्ता तें फळ दिव्यें. जाल्यारि हें एक कल्लें जाल्लें? क्रतुभ्रंश तुज्जमितिंचि. राक्षसांनि येनु कल्लें थंयिं मालिन्य कोर्नु तें हवन नष्ट केल्लें तश्शि न्हयी, तुज्जमितिंचि जाल्लें. कल्लें कोर्चें? बरें कार्य सुद्धांयिं मख म्हळ्यारि यज्ञ. ब्रायट कार्य न्हयी बरें कार्य सुद्धांयिं. उद्देश समऽ ना जाल्यारि श्रद्धाराहित्य आस्ल्यारि, श्रद्धा राहित्य जानु काम केल्लें म्होणू जाल्यारि बरे कार्यांतुं सुद्धांयिं अभिचार जात्ता, **self destructive** जात्ता. तश्शि जान्ज्ज म्होणु आम्कां पय्लें धोर्नु संस्कार आसति. ईश्वरांतुं एक भक्ति दर्वताति, उपासना कराति हॉड्ड हॉड्ड कार्य जात्ताति तांतुं भाग घेयाति. श्रद्धा राहित्याने आप्णालेंचि एक डम् डम् कोर्नाक्काति. खंयिं बत्तलि ती गाडी कळश्ना. **It is very easy to**

get carried away. Apparently we are going by the shastras, but somewhere we have lost track. ताक्का सुद्धायिं श्रद्धा विधुरम् आशिलमिति सर्वनाश जाल्लो so, प्रति फांतां प्रार्थना कोर्नु आम्मी सन्मार्गारि आसति वे, उचित वे हें आण्णा खातिर आण्णे कोर्येद वे अशिशि प्रार्थनापूर्वक कल्लें कार्य केल्लें म्होणु जाल्यारि निश्चित तो क्रतु फल विधान कर्तलो, तांतुंचि आसवक्त आशिलो भरपूर एक पुण्य अर्जन करय्ता आन्नि ताजें फळ दिता. आशुतोष तो. But श्रद्धा राहित्याने, आण्णाक कल्कि सांगल्या म्होणु कोर्चे म्होणु तशिशि एक भावनेने कर्नात्तिलें भक्तिपूर्वक कराति. तांतुं कल्लो त्रासु आन्नि म्होणु आस्ता तेंवयिं एक आहुतिचि दियाति आण्णालें एक contribution. Okay, I suffer, let us suffer together and remove the suffering. I will not deny that. एक mental state हों. बस्तना specially, तुम्मी एकान्तान्तुं बस्ताति जप कोरुक तावळी हें सगळें राक्षस येताति so, तशीचि कोर्का पड्ता. नीलकण्ठ तूं, विषका प्याला पिया था आत्तं मगल कस्ले एक करकर आसति ते हांवं अर्पण कर्ता म्होणु. तशशी प्रयत्न तुम्मि कराति. भाय्चें कल्लोयि दोष नाजाल्यारि विषयासक्ति कम्मि कोर्नु अन्तर्मुख जांव्ची ही प्रक्रिया ताक्का प्रसन्नकर्ता. ती प्रसन्नता आम्कां सगळ्यांकयि मेळो म्होणु आम्मी गुरुचरणीं प्रार्थना कर्ताति.

आत्तं एक भजनकोर्याः

Closing prayer

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

GURU POORNIMA PHOTOS

These have not been received till today (21-7-2022). They will be featured in the next issue, if received.

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamigal

GODDESS SARASVATI AS SRI SHARADAMBA

Sarasvati is one of the many forms of the Supreme Goddess. She is well-known as the bestower of all *vidyas* and *Brahma jnana*. Popularly known as the consort of creator Brahma, she has been specially mentioned in the *Puranas* and *Itihasas*.

Adi Shankara established Sarasvati in the form of Sharada at Sringeri. And Sharada is the counterpart in female form of Sri Dakshinamurti, the giver of *jnana*.

The words

मौक्तिकीं अक्षमालां अमृतकलश विद्या ज्ञानमुद्राः कराब्जैः दधतं

--bearing in hands a rosary of pearls, jar of nectar, book of knowledge, gesture of wisdom--occur in the *dhyana shloka* of Dakshinamurti. In the same way, the following is found in the *dhyana shloka* of Sharada:

मुद्रां अक्षगुणं सुधाढ्यकलशं विद्यां च हस्ताम्बुजैः बिभ्राणां

Adi Shankara, and other *peethadhisvaras* in his tradition, have praised Sharada in several ways. There are many *shlokas* composed by Sri Sacchidananda Sivabhinava Narasimha Bharati Swami on Sharada. Of them, *Yani Panyavalamba Stotra* is indeed beautiful. If one understands it well, the greatness of Sharada will become abundantly clear. May all worship Devi Sarasvati and attain *sreyas* (welfare).

मालासुधा कुम्भ विबोध मुद्रा विद्या विराजत् करवारिजाताम् ।
अपार कारुण्य सुधाम्बुराशिं श्रीशारदाम्बां प्रणतोस्मि नित्यम् ॥

I daily bow to Sri Sharadamba, the boundless ocean of mercy, who bears in her lustrous, lotus-like hands the rosary, the jar of nectar, the *mudra* of wisdom, and the book of knowledge.

(Courtesy : Tattvaloka)



**Our beloved Parama Guru P. P. Swami
PARIJNANASHRAM-III**

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PORTRAIT OF GURU

(Continued from May 2022 issue)

The Essence--*Prajnâ*

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्
चाण्डालोस्तु स तु द्विजोस्तु गुरुरित्येषा मनीषा मम ॥१॥

1. That self-luminous principle of awareness called *Samvit*, which spread itself out in the vivid experience of the triple states of wakefulness, dream and deep-sleep; that indwelling witness of the objective world which makes itself universally felt in all living beings—from the world-fashioner *Brahma* down to an insignificant ant; that *Samvit* verily am I and not any perceived object.

He who is possessed of such strong realisation, be he of the lowliest or of the holiest birth, he is the *Guru*. This is my considered opinion.

The poem opens with a definition of *samvit* given in the first half of the first *sholka*. *Brahma* is the ancient or the initial being, who initiates a cycle of creation. *Pipeelikâ* is an ant, representing a rudimentary structure of sentient being. You may take this to be an amoeba if you want. From *Brahma* to *pipeelikâ* you have the entire field of experiential life. This is *jagat*.

Expanse of *Samvit*

In it is the seer (*sākshee*) running like a fine thread holding all beads of experience. And the experiences themselves form the three-storeyed structure of life--*jagrat* (waking), *svapna* (dream) and *sushupti* (deep-sleep). Through all these states what manifests is the expanse of *samvit*.

Like this you are expected to experience *prajna*, this conviction you must inculcate. It should be a firm conviction, *dridha prajna*.

Consciousness is Uttered Word

Recall what was stated by the *chandaala* first. Sri Shankara never raised the question of this difference. Only, he said, *gaccha gaccha*. We have seen that a *Sādhka* of *samvit* does not take words as words in a dictionary. For him the uttered word is consciousness. In life usually we are concerned only with the meaning of words and that too if they comply with our own corrupted and illogical expectations. The truth and beauty of the situation are completely eliminated. Life becomes a mere fighting with words and getting frustrated with the behaviour of others. We eat only the husk of experience and remain always famished.

Therefore, the *chandaala*, in trying to bring out the *prajna* behind the casual words of the *acharya*, proved himself to be of a stature which Sri Shankara was quick to recognise as that of the *guru*. Sri Shankara was too much soaked with *samvit*, too much of a *guru* himself, to be misled into discussion.

Reconsider the word *prajna*. *Pra*=clarification, development; *Jna*=the stuff out of which knowledge

risers. This involves a process which is called *yoga*, *Yogis* developed *prajnā* through years of practice, till they experienced it as *aviplava* (neither diminishing nor increasing) or as *aparimita* (the uncontained or measureless).

Light of Vedas

This is the only idol which all yogis all over the world--be they Buddhist, Christian or Sufi or any aboriginal tribes--worship and attend to. Perhaps, for any human being, be he a *yogi* or not, this is the only worshipful light of the *Vedas*, *Varenyam Bhargah*.

The Vedas hold that human life is meant for and designed to an intensification of consciousness that *Samvit* is. *Samvit* means clarity and knowledge. So you have to handle your *prajna* and make it as clear and deep as possible. Certainly, the mystery of consciousness, *samvit*, does not lie in the field of consciousness, but in the heart of it.

So the Master says, "Break the borders of consciousness, penetrate the fringers of experience." You are breaking it every day--in waking, dreaming and sleeping; only you need to focus your awareness. See how this breaking of the borders comes in an irresistible, natural and exciting flow of life: जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते.

Now the Master adds, "Try to feel the point of this light, the heart of all experience, in whose gaze the fields come and go. This coming and going is the *Samvit ujrumbhana*; for, actually things do not come and go, *samvit* goes from field to field creating things. Catch hold of the beauty of this transformation and

not the forms of transformation or the process and consequences of it.

Where does the beauty of *jaagrata-svapna-sushupti* lie? In the fact that you were waking, you were dreaming, you slept and that very same you have awakened. But for this, life will be terrible. Someone's *jaagrata*, someone else's *svapna*, a third one's *sushupti* put together make no meaning. They are three disjointed pictures.

For life you need a sustaining thread of meaning; a thread holding different flowers, creating a garland; a regular sequence giving a story-form to a moving cinema film. But for the continuity and sequence, the cinema will be reduced to a monotonously long display of slides or at the most, a pell-mell projection of a trailer.

There is something which gives sequence and cohesion to your life. Discover that in you or place yourself in it. *Saa eva aham*--this is the placing; if this is achieved, then, whether the scene grows or goes it matters not. They are treated as just गतासु *gatâsu* and अगतासु *agatâsu*, coming and going. You hold their mystery in you and so there is neither sorrow nor exultation.

After stating the developments of *prajna*, its transcendental form is told in the second line of this verse.

As the witnessing light it threads through all experiences. This threading of the *samvit* is referred to in the *Gita* also. But human language is very weak. Thread, beads, etc., create a gross picture. Here *samvit* is not a gross thread. It becomes the

bead in one pulsation and remains the thread next momnet and pulsates again to become the next bead of experience. Thus it goes on in the quantum way.

In this is the deathlessness of *samvit* which it demonstrates by going through a thousand deaths. You go through the waking, dreaming and sleeping states fearlessly and naturally. You do not tremble and weep or think that once you fall asleep you will be annihilated. You do not think that there is no guarantee that you will wake up again here. No one who is normal will do that. Yet one goes on worrying about old age and what will happen after that.

If in *jagrat*, etc., you as *samvit* were intact yesterday, you will be so tomorrow also and the day after and so also next year and during the years to come. If you as *samvit* sustained these transformations from the birth of the body to its fall, what makes you doubt that it will not retain itself in taking another body, a hundred more bodies?

Test of *Prajnâ*

The entire world is designed for this test of *prajna*. It is, therefore, made like a cloud, melting every moment. If your house starts melting like a cloud will you not panic? But any sane person with normal intelligence should not do so. As for a *samvit sadhaka*, he will not only not panic but be able to see the beauty of that melting in the vast sky of *samvit*. Entire worlds rise and vanish like clouds almost every day in cosmic calender. One who is endowed with *prajna* should, in certain respects, be like a child to enjoy this.

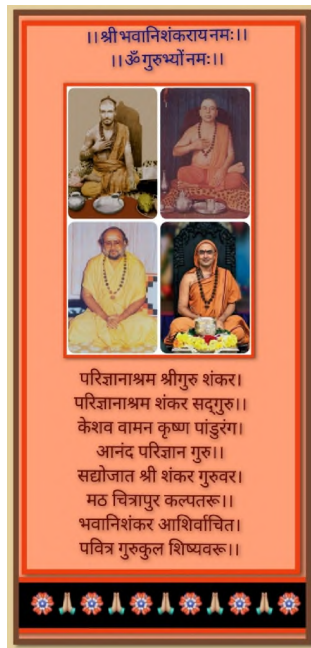
Child Nature

Yajnavalkya advises, “Remain in child-nature.” How intensely does a child watch a cloud and how thoroughly it enjoys it! That fire-filled, water-laden, massive cloud is growing and growing, and in a trice gone, only the sky endures, smiling as ever. That is the beauty and meaning of the display.

Thus, the first *shloka* of the poem yields a grand view of all bodies and all worlds, from the most highly developed to the utterly rudimentary, interpenetrated by one shimmering essence of consciousness. We discover the golden thread of *samvit* with which the harp of the universe is strung.

(Continued...)

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



SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

CHAPTER FIFTY SECOND

बालक विसरता निजमातेला । दावुनी त्यासी नाना खेळा ।

वळवी त्याचिया चित्ताला । आपुल्याकडे ती माय ।।३१।।

When the child forgets his mother, she presents many toys to him and slowly draws his mind to her.

ऐसे करोनि करी रक्षण । निजबाळाचें माय ती जाण ।

तैसा तूं सद्गुरु दयाघन । साम्बाळिसी अज्ञातें ।।३२।।

Thus does the mother take care of her child. In the same way, O Compassionate Sadguru, You take care of the ignorant.

निजपुत्राचे अपराध पोटीं । घालुनी माय रक्षीं संकटीं ।

तैसी तूं आम्हां मूर्ति गोमटी । धांवलीस रक्षाया निधरिं ।।३४।।

The mother forgives the blunders of her son and takes care of him in this hour of crisis. Likewise, O Sadguro, You come running to our rescue, enchanting us with your good looks.

श्री सद्गुरुचें ऐकतां प्रवचन । सात्त्विक शांतता ये धांवोन ।

यावरी आणिक कराल प्रश्न । तुम्ही श्रोते जन सारें ।।७१।।

When we listen to the discourse of the Sadguru, a Saatvic serenity envelopes us. When I say this, you listeners may come up with some queries.

कीं सद्गुरु स्वामीचें प्रवचन । ऐकती जगीं अनेक जनः ।

सकलांचेंही पूर्णमन । कां न लागे परमार्थी ।।७२।।

There are listeners galore who listen to the Sadguru's discourses. Why is it that the minds of all

of them don't turn spiritual, you may ask.

तरी परिसा त्याचें उत्तरं । दृष्टान्तासहित देऊं सत्वर ।
सकलही आपुलें चित्तं एकाग्र । करोमि सावध बैसावें ॥७३॥

Listen then to our answer which we shall present with examples. Please be very attentive and listen.

जेथें असे ओली भिंत । त्यावरी दगड मारिता बैसत ।
तीच कोरडी असतां तेथ । न बैसे दगड निश्चयेसीं ॥७४॥

When the wall is wet, a stone pelted at it securely settles in it. If the wall is hard and dry, surely the stone will not stick.

तेसे ज्याचें मन कोमळ । त्यासी प्रवचनाचें मिले फळ ।
लागे मनासी तळमळ । परमार्थ केव्हां पावेन मी ॥७५॥

Likewise, he alone reaps the benefit of the Sadguru's discourse, he, whose mind is tender and who is restless for spiritual attainment.

तेव्हां सहजचि सोयं अनुताप । अनुतापे जाय सकल पाप ।
मग सत्त्वगुण आपोआप । येत अंगीं तत्काळ ॥७६॥

Then, naturally will arise penitance and it will make the sins wither away. Thereafter, the Satva mode will take over as a matter of course.

ज्याचें हृदयं असे कठिनं । तेणें ऐकिलें जरी प्रवचन ।
तरी न जाय परमार्थी मन । कधी काळीं निश्चयें हो ॥७७॥

Those with insensitive hearts, even if they listen to the discourses, will surely not turn spiritual at all.

(Continued)

THE CALL OF GURU PURNIMA

V. RAJAGOPAL BHAT

The full-moon day of Ashadha (July) is auspicious for us. On this day we offer respectful salutations to our preceptor; hence its name—Guru Purnima. Votaries of Sanatana Dharma pay homage on this day to Sri Veda Vyasa of hallowed memory; hence also its name—Vyasa Purnima. Sanyasins settle down on this day to commence their Chaturmasya, to be spent mostly in giving discourses on religious themes, and in meditation.

To master an art, a science or any utilitarian skill, we undergo training at the hands of an expert in that field. Adhyatma Vidya—the Science of the Self—is the queen of all sciences. Lord Krishna looks upon it, in Gita, as one of His Vibhutis (special manifestations) (अध्यात्मविद्या विद्यानाम्. X-32). It, therefore, stands to reason that we cannot properly assimilate it without the hand of help the Guru—the expert in Adhyatma Vidya—graciously extends to us. The supreme aim of man consists in losing the crippling consciousness that he is just a Narakara (नराकार) and merging into the Nirakara (निराकार), the Formless Being—God. It is to help us realise this end that the Formless One (निराकार) condenses Himself into the human form (नराकार) as the Guru. But, alas, we lose sight of this truth and slight Him as just a human being. Lord Krishna was Himself a target of this folly of man and He exclaims in Gita, "The ignorant ones despise Me who sports the human form."

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्। (IX-11)

Therefore, to drive home to us that the Guru is worthy of our highest esteem, Guru Purnima swings in every year so that we pause for a while and pay homage to the Guru.

The association of the full-moon with the Guru is particularly meaningful. Purusha Sukta states that the moon sprang forth from the Mind of the Supreme Being (चंद्रमा मनसो जातः). The mind shares the vagaries of the moon. Like it, the mind waxes and wanes and undulates between joy and grief, hope and despair—the Shuklapaksha and the Krishnapaksha of the mind. Yoga Vāsistha says, "If there is peace within, the whole world looks cool and pleasing; but, if the fire of desires burns within, then the whole world appears ablaze to us. When one's mind is full, the whole world appears to him to be full of sweet ambrosia, just as, to a man putting on a pair of shoes the whole earth appears to be covered with leather."

अन्तःशीतलतायां तु लब्धायां शीतलं जगत् ।

अन्तस्तृष्णोपतप्तानां दावादाहमयं जगत् ।।

पूर्णे मनसि सम्पूर्णं जगत्सर्वं सुधाद्रवैः ।

उपानद्गूढं पादस्य ननु चर्मास्तृतैवभूः ।।

To convey this tranquillity and soothing quality of the mind of a Mahatma, the only adequate simile is that of a full-moon. That state is indeed the Purnima of our mind when it is full and brimming with ananda, shanti and prema. In the words of Sadashiva Brahmendra, the mystic radiates 'Poornendu shishira bhāva', i.e. the coolness of the full-moon. Our revered Guruparampara is full of such mystics who radiate and shower all those who bask in their presence with this coolness of the full-moon. Every true Guru is

firmly established in it and would surely help the earnest seeker to taste it too. The full-moon on the distant sky is a glowing reminder to us that we should let our mind evolve into the fullness of joy, peace and love.

Veda Vyasa is rightly regarded as Adi-Guru (First Preceptor) and the Loka-Guru (World Preceptor). A well-known verse says, "Badarayana is Brahma minus four faces, Hari with two hands, and Shambhu without His eye on the forehead." He is acknowledged as the towering spokesman of our Dharma and philosophy. He is called Pārāshara because he was the son of Parāshara, Krishna Dvaipayana because he was dark (krishna) in complexion and was born on a raised spot encircled by Yamuna and which looked like an island (Dvipa), Badarayana because a cluster of jujube (badari) trees grew where he was born, and Vyasa because he classified (vivyāsa) the Vedic lore into four Samhitās. Rig, Yajus, Sama and Atharva Veda.

One of the invocatory verses in Gita refers to Vyasa as 'Vishāla Buddhi' ("of comprehensive intelligence") and this tribute is well-deserved. Apart from classifying the Vedas into the four well-known Samhitas (collections), Vyasa composed Brahma Sutras, Mahabharata and eighteen Puranas. In doing so, he touched upon every facet of knowledge and hence it is said, "This world is the spittle of Vyasa." (व्यासोच्छिष्टम् इदं जगत्). All this is a staggering achievement indeed, and truly all our subsequent religious literature is just a series of footnotes to the utterances of Vyasa.

Tradition hails Vyasa as one of the seven deathless beings (chiranjeevis). Vyasa is immortal by virtue of his works wherein are spelled out the basic premises

of Hinduism, viz. the conception of the One Supreme Being who is called variously by the wise, the theory of divine incarnations (Avatar) for the revival of Dharma, the doctrine of Karma and rebirth, the conception of Dharma, Artha, Kāma and Moksha as the four primary ends of human endeavour, the schemes of Varna and Ashrama, the conception of Jnana, Bhakti and Karma as the three pathways to God, and the characterisation of God as Brahma, Vishnu and Maheshvara in relation to His creation, sustenance and dissolution of the universe, etc. As our Dharma is eternal, so is Vyasa eternal and deathless.

Vyasa has bequeathed to us a rich legacy. We are reminded of this legacy and the remarkable man who bequeathed it to us, at least once a year — on the day of Guru Purnima. Our obligation and duty to Vyasa is two-fold: i) We should study his works, at least his Mahabharata and Bhagavata, ii) We should imbibe his teachings and live upto his expectations as best as we can. Vyasa, the Adi-Guru and the Loka-Guru, is the animating spirit of every true Guru. Every spiritual preceptor acts as the interpreter of Vyasa and speaks in the accents of Vyasa; hence, Guru Purnima and Vyasa Purnima are observed on the same day. The mission of every Guru is to keep alive in the world the memory and the immortal teachings of Vyasa.

Vyasa's message to the world : There is a well-known verse, "The essence of Vyasa's teachings in all the eighteen Puranas is summed up in two of his utterances: Punya consists in doing a good turn to someone and Papa (पाप) in causing distress." This is a sound guide-line for our conduct.

The parting message of Vyasa is contained in two verses at the close of Mahabharata. Just as Gayatri is the secret and the essence of the Vedas, these two verses contain the secret of the fifth Veda, i.e. Mahabharata; hence they go by the name – Bhārata Savitri. Vyas, who toiled unceasingly for propagating Dharma by the might of his writings, finds in the evening of his life that the world is not yet ready to listen to him. In disillusionment, he throws up his hands and wails:

ऊर्ध्वबाहुर्विरौम्येष न च कश्चित् शृणोति मे ।
धर्मादर्थश्च कामश्च स धर्मः किं न सेव्यते ॥

न जातु कामान्न भयान्न लोभाद्, धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

“With uplifted hands I shout; alas! None, listens! From observance of righteousness (धर्म), follow wealth (अर्थ) and pleasure (काम). Then, why is this righteousness not observed? Be it remembered that Dharma should never be abandoned to fulfill the demands of Kāma. Dharma should not be forsaken through fear or greed or even when one’s life is at stake. For, Dharma is eternal, while the joys and sorrows of life are fleeting and transitory, even as the soul is eternal, though the means and instruments it uses are but frail and transient.”

This is the call of Vyasa and, indeed, of every Sadguru. “Alas, none listens” laments Vyasa. Pray let us listen to him and practise his precepts as best as we can. This is the Call of Guru Purnima or Vyasa Purnima.

Little Ravikiran – Ashadha 2022

Swāmījī says:

There is a Supreme Being in the hearts of all people. If this is realised, it is not possible for anyone to deviate from the path of right. A believer in God is always conscious that he is observed by the Supreme Being. Hence, all children should be taught to have unshakable faith in the existence of God.

Parama Pujya Anandashram Swamiji (February 1956, Mangalore)

Guruupadesha - www.chitrapurmath.net

Story Time: Flying away!

Pintu, Ram and Srini were playing in the park. They were good friends and enjoyed each other's company. Summer holidays were long over but the pouring rains over a fortnight, resulted in the school being shut again for a week! The children disliked being cooped inside. But they had no other option. All the board games were out! As a result, an assortment of puzzles and the ubiquitous carrom board were strewn in the living room.

This afternoon, the sun's weak rays came through between the clouds and that was enough to send the children scooting to the park around the corner of their building.

When Srini kicked the ball high up in the air, it hit the nest that was hidden in the thick branches of the cork flower tree. There was a rustling sound and the nest came crashing down. The boys ran to see. Cuddled in the damaged nest, they could spy two little birds. Fortunately, the rains had brought down a lot of leaves and the ground was well cushioned. The little ones didn't know how to fly and they lay there amongst the broken nest and leaves.

Srini looked around – "There is not a single person in the park other than us! What do we do now?"

Ram exclaimed, "I know! No one has seen that it was our ball that destroyed the nest!"

The three boys looked at the little ones lying so helplessly.

It began to drizzle again and the boys picked up their bat and ball and headed home.

Srini just couldn't relax back home. The disturbing sight of the tiny birds lying helplessly kept flashing through his mind. 'What if a cat smells them and eats them up? What if street dogs bite them?

What if the parents cannot build a nest again in time to save the little ones?' True, no one had seen them throwing the ball that had destroyed the nest – but could he just leave the little birds lying so?

NO! NO! NO!

Srini rushed out and whistled to his friends who stayed in the next building. Pintu and Ram rushed down. They agreed with Srini when he explained what he felt.

It was pouring but the boys ran to the park and under the tree were the two little helpless birds, trying to hide under the leaves around them. Srini picked up a few large leaves and using another leaf to lift the birds, he placed them in his palm and the boys walked back home drenched to the skin – but with lighter hearts!

Ram got an old shoe box. Srini's mother helped the boys line the box with soft napkins. Ram began an ardent search on his computer and read about how to take care of baby birds. They got dog biscuits from a kind neighbour (tending apologies to Simba, the golden retriever!) and began to feed the birds with biscuits softened in water. They named the birds Sia and Sonu.

School reopened in a few days. Srini's mother looked after the babies when the boys were in school. The boys would rush back home to see Sia and Sonu – what a bond was created in a matter of few days!

The birds survived and very soon began to exercise their wings. A few weeks later, they were strong enough to fly and join their family.

Srini said happily to Ram and Pintu, "So good isn't it, that we went



back that wet cold rainy day to bring the birds back home?"

The boys had a smile of satisfaction when the little ones gave one look at them and flew away!

Fun Facts: Indian Roller Birds

- Indian rollers are brightly coloured birds with shades of blue on their tail, wings, and belly, and a brown chest.
- Indian rollers are commonly found perched on tree branches, and also on telegraphic wires and electric wires in urban areas. So do keep a watch for these birds as you travel by road and rail!
- During the breeding season, between March and June, the male Indian roller birds perform amazing acrobatics - twisting and turning in the air - which is why they are called 'rollers'!
- Indian roller birds love to bathe in the water. They literally dive into the water as if they were kingfishers trying to catch fish!
- Even though the peacock is the national bird of India, the Indian roller has been chosen as the [state bird](#) of several Indian states, including Odisha, Karnataka, and Telangana.
- These birds are associated with Lord Shiva and Lord Vishnu too!
- Their nest is a collection of straw, rags and rubbish in a natural tree hollow at moderate heights which holds 4-5 glossy white eggs



Ponder Awhile : Lila and Crayons

Little Lila sat down to draw
With crayons galore
She used the reds, blues and greens
And then wanted some more!

Lila knew that Akka had a new set
She had carefully stashed away
Akka was very cautious in using them
She'd saved them for a rainy day!

Lila looked around her
No one she could see
She tiptoed to Akka's room
She rubbed her hands in glee!

On Akka's table, Lila spied
The new crayon set was there
'I'm sure Akka will not mind
If I just-a-bit did share!'



Lila picked the set
Walked back to her chair
"But something is NOT right-
Something doesn't seem fair!"

Amma had always said
The Lord is with you
Seeing that you do the right thing
And living a life so true!

Back went Lila with Akka's set
Plop! To the rightful place
No matter what - I always am
Under God's gracious gaze!

Activity Time: Toy Chest of Drawers



Materials Required: Empty matchboxes (4 or 6), strong paper (White or coloured), scissors, beads, glue, pencil, scale, eraser.



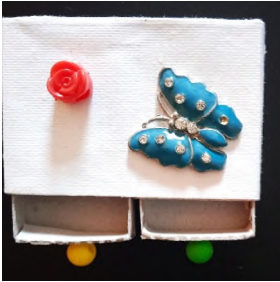

Glue the boxes together one on top of the other, in two sets.



Cut a long strip of paper, with width same as the matchbox and length enough to go around the two sets stuck together.



Stick the paper around the boxes to hold them in place. While giving it a good finish. Stick the beads in the center for drawer handles.

	
Decorate as desired	Push the drawer from the reverse side to open

Fun Time: Birdy Riddles

- What do you call parakeets at the edge of a roof?

Parapets!

- How do you treat a sick bird?

Good tweet-ment!

- Where did Sia and Sonu go for a coffee?

To a NEST café!

- Who is a penguin's favourite aunt?

Aunt – Artical!

Long Ago: Indian Roller Bird

The Indian roller bird or Indian Blue Jay, is also known as the Neelkantha, another name for Lord Shiva. It is said that Shri Rama sighted a Neelkantha bird after His Puja on Dussehra day, on His way to Lanka before He vanquished Ravana. Since then, such a sighting is considered lucky. Many people release Neelkantha birds on Dussehra

even today. In northern India, there is a saying "Neelkanth tun neelerahiyo, dudhbhaat ka bhojkariyo, hamribaati Ram se kahiyo (Neelkanth, you stay blue, feast on rice and milk and convey our wishes to Ram)."

These birds are considered to be the farmer's friend. They feed on



insects, small reptiles and amphibians, thereby helping in pest control. In India, *Coracias benghalensis* is a protected species.

Our Heritage: Neelkanth Mahadev Temple

The Neelkanth Mahadev Temple, dedicated to Lord Shiva is at a height of 1330 mtrs and about 32 km from Rishikesh in the Pauri Garhwal district of Uttarakhand, India. Nestled amongst dense forests near the mountain ranges of Nar-Narayan, it is surrounded by the valleys of Manikoot, Brahmakoot, and Vishnukoot and lies at the confluence of the rivers Pankaja and Madhumal.



The temple has a tiered pyramid style Gopura or Shikhara, carved with motifs and friezes depicting the Samudramanathan. The deity is

in the form of a Shivalinga. The temple complex has a natural spring where devotees take a holy bath before entering the temple.

Maha Shivaratri is the most prominent festival when devotees make an offering of Bael leaves, coconut, flowers, milk, honey, fruits and water to Lord Shiva. On the Shivratri of Shraavana Kavaras (devotees) trek from Haridwar to Neelkanth Mahadev Temple.

According to our ancient Hindu texts, the place where the temple currently stands is the sacred location where Lord Shiva consumed the poison or Halahala that emanated during the Samudra Manthan, when Devas (Gods) and Asuras (Demons) churned the Ksheer Sagar (ocean of milk) to obtain Amrita. This poison would have destroyed all Creation. So, to protect all, Lord Shiva ventured to consume the poison. This made His throat blue in color. Thus, Shiva is also known as Neelkanth, literally meaning The Blue Throated One.



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Little Ravikiran created with love by ChandrimaKalbag and Jyothi
Bharat Divgi



At Shri UmaMaheshwar Temple, Mangaluru on 3-7-2022.
Photo by Shri Damble Ganesh Rao, Mangaluru



At Shri Samādhī Math, Mangaluru on 3-7-2022
Photo by Shri Damble Ganesh Rao, Mangaluru



**Pratishthā Vardhanti of Nāgā-Katte at Vittal
on 9-7-2022 (A WhatsApp Forward).**



**Pratishthā Vardhanti of Nāgā-Katte at Vittal
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Swami Parijnanashram-III Sannidhi at Karla.



Koti Teertha at Bhandikere, Gokarn after the makeover.

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**Shivaganga Sarovar overflows at Shri Chitrapur Math, Shirali
due to heavy rains.**

Photo by Shri Jnanesh Bhat Hattangdy