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**SWAMI ANANDASHRAM**



**Shri Gopalkrishna Dev at Haridas Math, Shirali.**



**Shri Gopalkrishna Dev at Avadi Math, Mallapur.**  
*Photo sent by Shri Chaitanya Ubhayakar*

# THE CHITRAPUR SUNBEAM :- AUGUST 2022

**V. RAJAGOPAL BHAT, Editor**

## CONTENTS

Page No.

Prayers, Praises and Psalms	4
Teachings of Swami Anandashram	5
Teachings of Swami Parijnanashram	9
Festivals in September 2022	13
Highlights of three Ashirvachans by P. P. Shrimat Sadyojat Shankarashram Swamiji at Anandashram, Kanhangad on Feb 20 to 22, 2019	12
Jagadguru Speaks	16
Teachings of Swami Iswarananda Giriji Maharaj	18
Santa Arur Umabai Bodhamrit	21
The Homecoming - A Photo Engraving of H. H. Swami Pandurangashram - Article by Jaishankar Bondal, Delhi	23
Donation Appeal - For Shree Trust's Land Acquisition Plan at Karla	28
Yuvadhara Sammelanam 2022	30
Little Ravikiran	37

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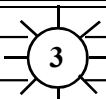
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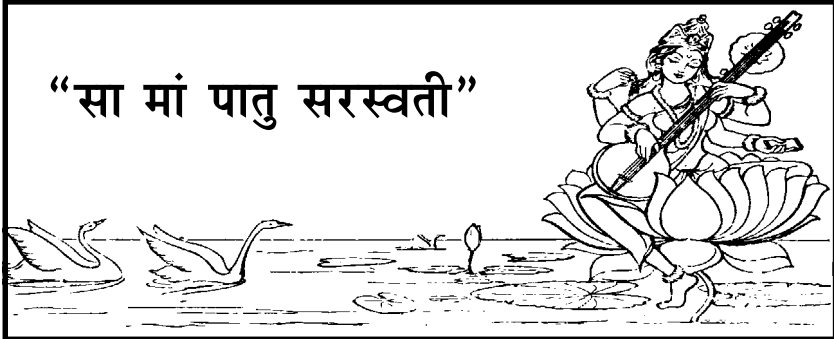
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“सा मां पातु सरस्वती”



## PRAYERS, PRAISES & PSALMS

### THE UPANISHADS

चरणं पवित्रं विततं पुराणं, येन पूतः तरति दष्कृतानि ।  
तेन पवित्रेण शुद्धेन पूताः, अतिपाप्मानम् अरातिं तरेम ॥

Being purified by the holy, all-pervading, eternal presence of the effulgent Being, man gets rid of evil. May we, too, go beyond the touch of sin, our great enemy, being freed from impurity by that ever holy presence that purifies all.

*(Taittiriya AraNyaka X-11)*

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**This issue is slightly delayed because we were keen to include in it the YUVADHARA Sammelan report and the photos.**

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‘ॐ श्री सद्गुरवे नमः’

**This page is sponsored by Smt. Shiroor Chitra Shankar.**

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# TEACHINGS OF SWAMI ANANDASHRAM

## THE YOGA OF ACTION

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

It has already been explained that devotion can be treated as forming part of action and knowledge. And, as between these, although right thought is more important than right conduct, it should be remembered that the latter purifies the heart and qualifies one to tread the path of knowledge. As the *Shankara bhashya* says in explanation of an aphorism in the Smritis, "If the dust on the mirror is washed away, the reflection clearly appears; even so, if the sinful propensities of the heart die out through the performance of right action, the likeness of the Atman shines forth".

In present conditions, when grihasthas find it hard to eke out a living themselves, they may find it harder still to bear the burden of protecting the other three *âshramâs* which tend towards *nivritti*. As some adopt the garb of the Sanyasi merely as a means of livelihood, the few rich people that exist have often had to treat the order with indifference. In consequence, the true Sanyasi finds it difficult even to live. It is therefore better to remain a householder and strive for liberation than to resort to the path of knowledge and adopt sanyâs.

---

**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.**

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It may be doubted whether it is possible to perform all the actions prescribed for the householder and strive for liberation at the same time. But Yajnyavalkya has, as it were, selected the particular types of action which householder can make it possible to practise in these days, and also said in so many words that they can secure liberation even through such actions. Accordingly, let us consider the types mentioned by that saga.

**First of all**, he warns us that, whatever good deeds may be undertaken, wealth lawfully earned should alone be utilized there for. The suggestion apparently is that attention should be paid primarily to ethical principles or restrains. In any case, the contention of the Shastras that adherence to evil ways results in greater harm than abstention from right conduct, is not to be forgotten. Of the thousand cows given away by a King, one cow was not his own. It is stated in the *Mahabharata* (*Anushasanika Parva*, Chapter 70) that, for the fault of having made the gift of a single cow which belonged to others, he had not only to forego the merit of his other gifts but also to assume a low birth in his subsequent life.

**Secondly**, Yajnyavalkya mentions constancy in the wisdom of the Self. This constancy and the method of *Gayatri japa* prescribed in the *Sandhyavandana* may be said to be one and the same. As stated by Patanjali, japa has to be performed with a realization of its meaning. The *Gayatri mantra*, which has been explained in the book on *Sandhyavandana*, embodies the wisdom. Hence says Manu (vide Manu Smriti), “The Gayatri should be understood to be the threshold of the Brahman” (II-81).

**The third duty** mentioned by Yagnayavalkya is hospitality. “The guest should be looked upon as God,” enjoins the *Taittiriyaopanishad*. Manu exalts food left

over after satisfying the guest to the status of nectar (III-285). According to the Vedas as well as the Bhagavad Gita (III-13), to eat food cooked for one's own sake is to eat sin. Manu goes so far as to say that in case the food is likely to prove insufficient for the guest, even the *Vaishvadeva* may be withheld, and the food so saved should be served to him (III-108). But as the selfsame Manu maintains that pretenders like bogus Sanyasis should not be entertained even with mere words (IV-30), it is clear that it is necessary to see that the guest is a deserving person.

In the opinion of Yajnyavalkya, **the fourth duty** is *shrâddha* or anniversary of death. Being an act done in a spirit of devotion to one's parents, this is named *shrâddha*. Even in connection with marriage and other auspicious ceremonies the *vridhhi nandi shrâddha* is prescribed as a means of maintaining the spirit of devotion to ancestors. Hence it is not right to associate anything inauspicious with the very word *shrâddha*. The *Taittiriyaopanishad* requires that parents should be looked upon as God. Manu not only regards service of parents as one's main duty, but declares that, so long as they live, one should not abandon them and make them seek the shelter of others (II-235). Who does not know the fact of Panduranga having stayed at Pandharpur in appreciation of Pundarika's absorption in filial devotion? The *Mahabharata* narrates how a Yogi who had reduced a poor bird to ashes with his yogic power, was compelled to seek instruction from a professional hunter who had himself obtained wisdom only through the service of his aged parents. To perform the anniversary of the death of the mother who looked after the development of one's body, as well as of the father who looked after the development of one's intellect in the earlier years, is a matter of duty which at any rate serves to remind one of their goodness. Recent researches of foreign

scholars confirm the Hindu religious belief that, although the soul which is deathless may abandon the physical body, it retains the subtle body and remains subject to pleasure and pain. Hence anniversaries prescribed for the peace of departed souls cannot be fruitless. As Manu has laid down that there should be nothing very elaborate about these ceremonies (III-126), it is obvious that one need not spend beyond one's means on this account. **The fifth duty** is truth which is one of the restraints mentioned in a previous discourse.

May all perform the yoga of action in this way and qualify themselves for liberation!





*Gurupadeshaiah*



- H.H. Shrimat Parjijnanashram  
Swamiji III

Continue your sadhana ceaselessly My grace is all the time available to everyone. To tap My grace and retain it, the sadhana of nidhidhyasanam is absolutely necessary. Knowledge, surrender, yoga and contemplation are the four important limbs of a mumukshu's sadhana. More than this, let love and compassion be the most cherished values of your life.

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# TEACHINGS OF SWAMI PARIJNANASHRAM SHRADDHÂ

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

*(Continued...)*

**(i) Dispassion.** One must remain in this Sansar without any attachments in the mind. One's work continues according to Prarabdha but without any attachment. It is not necessary to leave one's home, wife, children etc. and go to forest but one must keep on doing one's work with constant abidance of the intellect in the real 'I' (Atma tatva). Our attitude should be "God is prompting me and this is my duty. Happiness and sorrow are both given by God and they are not for the real 'Me' and so I gladly accept the same."

**(ii) Apparentness of the world (Jaganmithyatvam).** Lord Krishna says in the Geeta that King Janaka had Self-knowledge and knew the apparent character of the world. Yet, he ruled his kingdom while always revelling in his own Self.

**(iii) Destruction of the mind (Manolaya).** There is no more outside work for the seeker because he has got over his bodily entanglements.

**(iv) Eradiction of Vâsanâs (Vâsanopashamam).** Mind is difficult to control even after Manolaya and it goes after the worldly pleasures. To control this tendency of the mind, inherent tendencies must be removed.

**(v) Self-enquiry (Atma Vichar).** This is the enquiry

“Who am I?” (Koham?) Enquiry if ‘I’ is the body, the sense organs etc.

**(vi) Pure vision (Shuddha-nirupan).** Ego consists of the mind and intellect and is mistaken for Atma. This is a trap for many seekers because they get into a kind of absorption (Samâdhi) that gives pleasure. But, it is only Brahman covered with Maya and not real Brahman (Satya-Brahma). One has to go beyond this state and reach the state of “I am Brahman” or Aham Brahmâsmi.

**(vii) Self-worship (Atmarchan).** You must have read about Sri Ramakrishna Paramhansa who worshipped Mother Kali. He took himself as Kali and worshipped himself with kumkum etc.

**(viii) Vision of the Self (Atmanirupan).** Here, one knows that one has got everything and that the previous separate sense of I-ness is false. In this state, one can stay alone anywhere but one continues to work for the sake of others.

**(ix) Liberation here and now (Jivanmukti).** The body is there and it works but I don’t see any duality.

“This is the world and this is I” kind of duality is not perceived any longer. There is no separateness and the mind is at peace. Such a Yogi does work and sees the world as a dream or a movie. Just as we go to a movie and laugh or cry even after paying money! We know that we are apart from this picture, yet we cry and laugh. Likewise, a Yogi lives and works in this world.

**(x) Final release (Nirvân)** This state cannot be expressed in words. It has to be directly experienced.

After explaining the above ten steps, Sage



Vashishta explains the four major means of Sâdhana (Sâdhana chatusthaya) which are also dealt with in the Upanishads. They are:

1) Discrimination between the Eternal and the non-Eternal. That is Eternal (Nitya) which, once obtained, gives one complete satisfaction (Satwik Samâdhân) and nothing more is necessary. Non-eternal objects (Anitya) give temporary satisfaction, e.g. water quenches thirst but more will be needed when one again becomes thirsty; this water is non-eternal. Supreme Brahman (Parabrahman) is eternal and no other pleasure is needed once you attain Him

2) Dispassion towards fruits of one's actions in this world and other worlds. The early ritualistic part of the Vedas prescribes many rituals like Ashwamedha Yagna, Ganga-snan, etc. For gaining merit or for going to heaven etc. Vashishta says such pleasures are temporary and, once our merit is exhausted, one is thrown out of heaven and back into this world. This should not be misunderstood to mean that one should not do rituals, acts of charity, Ganga-snan etc. but that one should develop dispassion towards the enjoyment of the fruits of these actions. They don't give 100 per cent satisfaction and we must understand they are ephemeral.

In this connection, there is a beautiful story of the boy Nachiketa in Kathopanishad. He approaches Yama for Self-knowledge (Brahmavidya). Yama offers Nachiketa Apsaras, wealth untold, longevity, kingdoms and so many other things but Nachiketa refuses all these. He wants nothing but Self-knowledge. Although a smallboy, Nachiketa had good upbringing, Samskâr, and faith (Shraddha). He tells

Yama “Finally, I have to come to you anyway and, so please give me that knowledge right now.” This is real dispassion. Any other person would have been satisfied with material gains and told himself that Self-knowledge can be looked into in old age!

3) Desire for liberation (Mumukshutvam).

4) Sixfold wealth. These are : (a) **Shama** : Control of the mind, intellect, ego etc. (b) **Dama** : Control of the organs of perception and action. Even though the sense organs go after external objects, exercise control over them by great efforts : (c) **Uparati** : Self-withdrawal follows naturally when Shama and Dama are mastered. (d) **Titiksha** : Forbearance towards happiness and sorrow; (e) **Samādhān** : a state of poise, tranquility and contentment. (f) **Shraddha** : We began our Pravachan with this topic and, finally, we arrive at the same topic to conclude. In this connection, we propose to say a few words on devotion, Bhakti.

(Continued...)

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### FESTIVALS IN SEPTEMBER 2022

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01 THURSDAY	RSHI PANCHAMI
09 FRIDAY	ANANTA CHATURDASHI
10 SATURDAY	CHĀTURMĀSYA VRATA SAMĀPTI, SEEMOLLANGHAN
11 SUNDAY	MAHĀLAYA PAKSHA PRĀRAMBHA
21 WEDNESDAY	SAMĀRĀDHANĀ AT SHIRALI - SWAMI PARIJNANASHRAM-II SANNIDHI
25 SUNDAY	MAHĀLAYA AMAVĀSYĀ
26 MONDAY	NAVARĀTRI PRĀRAMBHA, DEVI GHATA STHĀPANĀ
30 FRIDAY	LALITĀ PANCHAMI

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## Highlights of three Pravachans by P. P. Swamiji at Anandashram, Kanhangad on February 20, 21 and 22, 2019. (As summarised in The Vision, April 2019 issue)

On the 20th, 21st and 22nd of February 2019, HH Sri Sadyojat Shankarashram Swamiji, through three sessions, touched upon the following points:

1. Mantra is the Sharira of God. Before starting Japa, the aspirant should mentally seek the Guru's permission and protection and then commence the Sadhana. This will bring down the grace of the Guru on the aspirant.
2. The spiritual symbolism of Sri Dakshinamurthy's form:
  - The foot of Dakshinamurthy rests on the head of demon of Self-forgetfulness.
  - The four hands: one hand holding the Japa Mala, signifies that Japa is a necessary means, the first step in the spiritual path; the second hand holding the Shastras conveys that when the student is ready, the Guru will give the Adhikara to learn and grasp the knowledge contained in the Shastra; the third hand holds the Damaru showing that with the sound of the Damaru, the Creation comes forth, is sustained and goes back into its Source; the fourth hand in Jnana Mudra shows that essentially everyone and everything is ONE.

3. In the Vedas we have the Karma Kānda, Upasana Kānda and the Jnana Kānda:

- Karma Kānda has rituals, Pujas etc. Most of what is Karma Kānda is not being observed any more. We have to do Karma Kānda because we have Kartritva (doership) and Bhoktritva (enjoyership). Karma is defined by these two factors.
- Upasana is sitting in the presence of God. It is not a temporary or fleeting acquaintance with God, it is the determination to understand our relationship with Him more clearly, because it becomes clear to the aspirant that 'Aham' and 'Mama' - 'I' and 'mine' - do not really help. This is called Vairagya.
- As Vairagya develops through intelligent thinking, the aspirant also develops Vishesha Raga - Bhakti - love for the Divine. This comes through the Punyā of the past births and Satsang. Therefore, Satsang is extremely important.
- Upasana is the process of acquiring the Anugraha of the Lord through our prayers etc. and realising that the Divine is most important in our lives and that God is not a means to get other things in life.
- When this understanding and maturity comes, the way we approach God also will be different. This comes after a lot of Tapas and Satsang.
- Every human being has the ability to transform the mechanical Karma into Upasana. Negligence can cause the Upasana

to degenerate into Karma because Upasana is designed for Jnana. So, a fair amount of introspection is required. In introspection we need to know that ‘yes, there are lacunae, there are some things wrong in us, but this is not us. We don’t want them, therefore. O Lord, please remove them.’ That is the connection with Divine. Eventually everything we do will become Upasana, it will have the touch of the Divine. We will be able to be in contact with the Divine in the most mundane activities also.

- Upasana becomes meaningful when it is oriented towards the spiritual - Jnana. In everything that we do, we should get the bliss of having done it as Upasana with the right Bhavana. Then when we sit and do Rām Nām we should be able to do it even mentally.
- 4) For dealing with the mind, we have to draw strength and inspiration from the Divine.
  - 5) If we are asked to keep quiet and contemplate on “who am I”, the mind will get baffled. It is only accustomed to thinking of itself by way of its accomplishments, failure or relationships. So, we take a pause and say, “I refuse to understand myself by way of my accomplishments, failures or my relationships, I want to understand myself with reference to my connection with You - God.” This should strengthen our relationship with God. Strengthening this connection, this identification, is very very important. Then whatever we do becomes Upasana.

*(Courtesy: The Vision, April 2019)*

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## JAGADGURU SPEAKS .....

H.H. Sri Bharati Tirtha Mahaswamigal

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### SURRENDER AND SERVICE TO GURU LEAD TO LIBERATION

Until a man attains *moksha* through *jnāna*, birth and death, rebirth and death again, keep revolving around him. To escape from this vicious circle he must, in the first place, reflect on the untold sorrows from birth to death. It is said confinement in the womb is akin to confinement in prison. Again, in childhood one has little or no understanding and is dependent on others. As he grows infirm and bent with age, he is like an old pumpkin, not very likeable.

कारागृहं गर्भवासो बाल्यं केवलमूढता ।  
तत्रापि दुःसहात्यन्तं पराधीनतया स्थितिः ॥  
उन्नताऽनततां यातो जराक्षारविधूसरः ।  
पुराणकुष्माण्डसमः कायो वृद्धस्य गर्हितः ॥

Inevitably, the very thought of death instills fear in him as he nears his end. Hardship in hell is worse. Even if he goes to *svarga*, he has to return to earth after enjoying its pleasures for some time. He would not know whether he will get a higher or lower birth. What could one say of sorrow if he is born as an animal?

उत्तमाधमभावेन तत्राप्यस्ति विडम्बना ।  
यदि पश्चादियोनिः स्यात्तदा दुःखस्य का कथा ॥

Hence, a person tossed in the ocean of birth and death is left with unending suffering.



न जानाति गतिं जन्तुर्निमग्नो मोहसागरे।

The only means for eternal bliss is to surrender to a **Jnâna Guru** and serve him. If the Guru is pleased, he will help him cross the ocean of samsara. His grace and advice will make the disciple fit for knowledge and lead him to liberation.

Our elders have emphasized this point and explained it in several ways. We bless all to understand this clearly and unmistakably and ascend the ladder of spirituality.

(Courtesy : Tattavaloka)



# TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

## PORTRAIT OF GURU

### The Expansion--Mâyâ

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं  
सर्वं चैतदविद्यया त्रिगुणया सेशं मया कल्पितम्।  
इत्थं यस्य दृढामतिः सुखतरे नित्ये परे निर्मले  
चाण्डालोस्तु स तु द्विजोस्तु गुरुरित्येषा मनीषा मम॥२॥

2. I, the seer, am truly Brahman, the absolute consciousness; and all the world seen is nothing but the extension of this. All this has been conjured up by me through the power of avidyâ with its triple nature. (of sattva, rajas and tamas).

If such a firm conviction centred in the awareness of the eternal, transcendental, pure and blissful spirit, arises in a person--be he of the lowest or of the holiest, he is verily the Guru. This is my considered opinion.

Now, in the second *shloka*, we are given to see consciousness activated; we listen to the cosmic melodies emanating from it. From the essence we go to the expansion of consciousness. This verse takes up the issue of *mâyâ* and explains the next step in the focusing and intensification of consciousness.

A suggestion of it was given in the last verse through the expression *ujjrumbhana*. But there the *ujjrumbhana* or expansion was felt in the individual plane of the triple states of consciousness: Waking,

etc. This individual experience is to be projected on to the cosmic screen, is to be cast in universal dimensions.

### **Expanding Consciousness**

The expanding universe is to be felt as a part of the expanding consciousness--like a speck of flying foam in the surging sea-surface. This calls for a deep insight into life-process, an intuitive understanding of how the *samvit* thread becomes also the beads of world-perception, how the mute string of *samvit* breaks forth into the mellifluous music of embodied existence. Otherwise, the I-experience of *prajnâ* will be an isolated speciality against which the ordinary world-experience will be ever in crusade. Therefore, from *dridha-prajnâ*, strong knowledge or understanding, of the first verse we switch on to *dridha-mati*, strong conviction, in the next.

### **‘I’ identified**

In *Brahma eva aham*--"I am the Brahman only", the 'only' eliminates in the other things expressed explicitly in the previous sholka as दृश्यवस्तु, *drishyavastu*. This *Brahma eva aham* is also a restatement of *sa-eva-aham* of the last verse, with the slight change from the feminine gender to the neutral. Instead of *samvit*, here it is *Brahman* with which 'I' is identified. This is significant. Because this leads to इदं जगच्च सकलं अहं, "I am also all this world."

The first half of the *shloka* indirectly gives us definition of *mati*, conviction. *Prajnâ* must expand into *mati*. *Prajnâ* is the first form if the Guru that is received through the *sâdhanâ*, called *shravana* in Vedantic terminology. The second form of the Guru is developed from this through the *sâdhanâ* of

*manana*. The word *mati* in this verse refers to this. This has to be properly understood.

First of all, it has to be remembered that *shravana* is not hearing something, getting some information stuffed within you, as is usually understood.

“*Jiva* is consciousness identified with the body. *Ishvara* is consciousness identified with the universe. Therefore, *Jiva* minus body, and *Ishvara* minus universe, will be a perfect equation of consciousness” - this is what an ordinary student of *shravana* usually achieves. But you must save yourself from this.

Minusing is not your work. Time will do that. You are not to imitate time but to follow it smilingly. For this you must have understanding. In fact when I ask in the middle of a talk, “Do you follow me?,” I refer to your understanding of me.

### **Time--Terrible Master**

Understanding is true following. In case of time, to understand it you will have to master it. Time is a servant who goes in front cleaning your path. But if you lack understanding, it will turn into a tyrant, assume the role of the master, a terrible master, and drag you. Understanding makes the difference.

*Manana* is a process which bridges the moments of meditation across hours of so-called distraction. If you truly know how to meditate, then every time you come out of meditation you will find a new world greeting you, a new phase of life, a new problem. No thumb rule of philosophy or *sâdhanâ*-routine will work even for a single week of human existence.

(Continued...)

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

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

## - V. RAJAGOPAL BHAT

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### CHAPTER FIFTY SECOND (Contd)

एवं सद्गुरु स्वाभिराय । सात्विक शान्त म्हणोनि हृदय ।

प्रवचनही तैसेंचि होय । शान्तरूपचि सहजेंसी ॥७८॥

Because the Sadguru is Saatvic and serene at heart, even His discourses are naturally imbued with the same quality.

ती शांतता जनांच्या हृदयीं । कर्णद्वारें जाय सर्वही ।

कैसी ती जनांच्या अन्तरीं येई । तेंचि सांगूं गुरुकृपे ॥७९॥

That serenity will seep into the hearts of the listeners through the ear. How this happens, I will tell you by the grace of the Sadguru.

उदकावरोनी येतां वारा । त्यांतील शीतलता घेऊनि ये त्वरा ।

तेनेह उष्मा जाऊनि सारा । सुख होय जनांसी ॥८०॥

When a breeze blows over an expanse of water, it will carry with it the coolness of the water. Thereby, the heat will go away and the people will feel very comfortable.

जरी आला वारा शीतल । तरी कपाटें बंद करोनि सकळ ।

बैसतां न थांबे त्याची तळमळ । उकाड्यापासूनि कदापिही ॥८१॥

Even if the breeze is cool, if we keep ourselves in closed doors, we will not get relief from the sweltering heat.

तैसें येथें सद्गुरु प्रसिद्ध । त्यांच्या मुखें निघतीं जे शब्दः ।

ते शांतता घेऊनि शुद्ध । येऊनि पसरती चोहींकडे ॥८२॥

Likewise, the words emanating from the mouth of the Sadguru, are imbued with His serenity and thus they will spread in all the four directions.

परि ज्याचें असे हृदय उघड । पापरूप मोडलें कवाड ।

तेथेंच जाय धांवूनि दुडुदुड । शांतता स्वामींची निश्चयेसीं ॥८३॥

That serenity of Shri Swamiji will surely enter fast the heart of only him in whom the barriers of sins have crumbled and collapsed.

तेव्हा त्याचें मनही शांत । होऊनि घुसे परमार्थात ।

त्यावीण न जाय आपुलें चित्त । परमार्थी तें कदापिही ॥८४॥

Then, his mind, too, will be filled with peace and turn spiritual. Without it, his mind will never turn spiritual.

तैसे ज्याचें मन कोमळ । त्यासी प्रवचनाचें मिळे फळ ।

लागे मनासी तळमळ । परमार्थ केव्हां पावेन मी ॥८५॥

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

याचिकारणें एकावें प्रवचनें । तेवींच सांगती जें स्वामी प्रेमानें ।

जनांचें कल्याण व्हावे या योगानें । त्यावीण अन्य हेतु नसे ॥८५॥

That's why we should listen to Shri Swamiji's Pravachans. He gives them with love only for the benefit of the laity. There is no other reason for Him to do so.

(Continued)

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## LEST WE FORGET

*P. P. Shrimat Anandashram Swamiji on Vantiga*

**“If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind”**



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# The Homecoming – A Photo Engraving of H.H. Pāṇḍuraṅgāshram Swāmījī (1847-1915)

**Jaishankar Bonḍāl, Dehī**

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Saints and spiritual leaders have their own way of communicating and facilitating events. I saw this from personal experience in the recent past, when a series of interconnecting events led me to what the title of this article says.

A series of fortuitous events led to a vintage formal portrait of H.H. Pāṇḍuraṅgāshram Swāmījī coming to my attention from a distant land, doubtless by His Grace! Let me explain. I have, for quite some time now, been in touch with an academic focusing on South Asian History and Civilizations at a European University (Lausanne, Switzerland), Dr.Philippe Bornet, (courtesy Dr. Frank Conlon's good offices). Dr. Bornet was working on the Malabār area, and we had, as students of history, exchanged notes on maritime trade, inland economic and social developments in peninsular India 18th/19th century, and allied subjects. All these discussions were online, naturally, as this was a time of global lockdowns. With prolonged contact, we became good friends. Somewhere along the line, I recall him asking me if I was a Tamil (maybe from the name now made famous in quite another context). In response, I had explained to him my Chitrāpur Sāraswat origins, mentioning that the successive line of our spiritual leaders was centered at Shirālī in North Karnāṭaka. I had also described him the history of community migrations/movements from North India to the coastal South West.

In course of his researches, Dr Bornet had come across a German missionary tract that detailed out religious practices and had accompanying photo-engravings covering different religious practices/religious leaders across the world. This tract, circa 1883,

was titled “Bilden Tafeln zur Landen-und Volken-Kunde” (lit) “Image Panels on Geography and Ethnology” with a number of photo engravings of religious figures and practices, with brief commentaries on each. [I will allude to the commentary later in the article] The Church perhaps created this book for their own knowledge and internal education. In this tract, Dr. Bornet had come across a portrait of a religious leader captioned **“Der Swami von Schirale (Kanara)”**. He asked me if **“Schirale”** was same as our Shirālī.



2. Der Swami von Schirale (Kanara).

One look at the portrait, and I knew, to my delight, that it was our Pāṇḍuraṅgāshram Swāmījī!! When I confirmed it was, he spontaneously asked me if I wanted a print of the picture. He said he could get any size printed as they had the equipment. I chose

paper of A2 size as appropriate for Swāmījī’s portrait, and in due course this photo, beautifully printed and packed, winged its way to Dehī from Lausanne.

I had this portrait framed professionally by a photo framer who works for art exhibitions and was wondering how to send it across to H.H. Sadyojāt Shaṅkarāshram Swāmījī and the Saṅgrahālaya at Shirālī, when behold! H.H. Swāmījī’s visit to Dehī enroute Haridwār was announced, and it all seamlessly fell into place. The portrait was handed over personally by me to H.H. Sadyojāt Shaṅkarāshram Swāmījī, (as it happened on June 1, 2022 - the day of H.H. Pāṇḍuraṅgāshram Swāmījī’s Samārādhana) and He was very pleased to receive it. The portrait left with Him and the entourage when they proceeded to Mumbaī enroute Shirālī on 9th June 2022. **I understand that this portrait has since been**

## installed in Gallery D at the Shrīmat Parijñānāshram Vastu Saṅgrahālaya. A true Homecoming!!

On all counts, Pāṇḍuraṅgāshram Swāmījī was a remarkable figure---the first of our Swāmījī-s who had His picture taken so His message and mission could be seen and felt even by those who had never met Him. In an age of difficult communications, (remember it was the 19th century) particularly in the tough Ghāṭ area of North Karnāṭaka, He undertook a long and arduous journey all the way to Prayāḡ, Kāshī and Gayā (the Tristhālī) taking advantage of newly built rail links (B.B.and C.I.) from South-West coast to the Gaṅgā valley areas. He laid the foundations of a modern settlement at Shirālī, expanding the Math, giving it a firm foundation, literally and figuratively. After extensive repairs to the main Math structure, it is surmised that a stone slab bearing the inscription “Shrī Kṛṣṇāshram Prāsāda” was placed over the portico. This has been there for long; perhaps H.H. Pāṇḍuraṅgāshram Swāmījī may have named the structure after His Guru. Inside the Math too, Samādhi-s of His predecessor Guru-s, as existent, were repaired, as were many subsidiary shrines around, giving Chitrāpur the status of a “Kṣhetra”. The Shivgaṅgā Sarovara and Pañchavaṭī constructions also came up in this era. Besides, He arranged for a post office, a school and a marketplace (weekly hāṭ) to be set up at Shirālī for convenience of residents and visitors. He frequently travelled the Kānara-s, and once even to Călicuṭ (Kozhikoḍe), to maintain close contact with the Math constituents. Presiding over, and taking interest in frequent Mahāsabhā-s, He was able to put the Math finances on a sound footing, and (very early, 1862) persuaded His Guru, H.H. Kṛṣṇāshram Swāmījī, to inaugurate the Rathotsava for the first time in Math history, which over the years, became a major socio-religious event in the Community calendar, adding to the popularity of the Math. Revived again by H.H. Parijñānāshram Swāmījī III in the last century, Rathotsava continues to be a major

draw for not only our community (both local and abroad) but many non-Āmchī-s in the surrounding areas. (vintage KSA journals mention that photographs of Pāṇḍuraṅgāshram Swāmījī (at nominal price) were freely available at the venue of Rathayātrā-s even in the 19th century, thus increasing His personal accessibility.) In popular thought, the Swāmījī has also been widely revered as an incarnation of Lord Dattātreya.



The portrait installed in Gallery D of the Shrīmat Parijñānāshram Vastu Saṅgrahālaya, Shirālī

As the biographer of H.H. Pāṇḍuraṅgāshram Swāmījī, (late) Dr. Gopāl S. Haṭṭiaṅḍī, notes in his work “Pāṇḍuraṅg, Pāṇḍuraṅg”(1965) - “with all these qualities, He (H.H. Pāṇḍuraṅgāshram Swāmījī) can be thought of as “a master mind, a born genius and a great reformer” - the qualities we also see mirrored eminently in His successor (twice removed), H.H. Sadyojāt Shaṅkarāshram Swāmījī.

To revisit the brief commentary that accompanies the vintage portrait of H.H. Pāṇḍuraṅgāshram Swāmījī, the missionary tract says “the person depicted here is the Guru of the famous and rich Chitrāpur Sāraswat Brahmin Math, Swāmī Pāṇḍuraṅgāshram”. It goes on to state that “the Guru was well known for having turned this location (Shirālī) into a “modern and widely successful pilgrimage site”.

I recall, with reverence, that the very first book Shāntīś Nāyel and I collaborated to digitise for the website [www.ChitrapurEbooks.com](http://www.ChitrapurEbooks.com) a decade ago, bringing a different and refreshing experience to us both, was ‘Pāṇḍuraṅg, Pāṇḍuraṅg’. The website is still a work in progress, by the abiding Grace of the Guruparamparā.

Whenever you visit the Shrīmat Parijñānāshram Vastu Saṅgrahālaya at Shirālī, do view this vintage portrait and its accompanying description.

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**There is no need of any other discipline. Let your heart be always attuned to Him. Offer Him your body and mind always with love.**

**- Swami Pandurangashram**

## DONATION APPEAL FOR SHREE TRUST'S LAND ACQUISITION PLAN AT KĀRLĀ

With the divine Blessings of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī, the Trustees of Shree Trust have taken a decision to purchase 4.5 acres of land adjacent to Shri Kārlā Math (Gut No. 526) from a local vendor. **This will ensure that Shri Kārlā Math's boundaries are permanently secured from third parties in order to preserve and safeguard Shri Durgā Parameshwarī Devī Sannidhi, H.H. Parijñānāshram Swāmījī III Samādhi Sannidhi and other deities Sannidhi-s and in as much as to protect and maintain the overall divinity, sanctity, serenity and tranquility of Shri Kārlā Math and its precincts.** This additional land will be utilized for expansion of Kārlā Education Trust's Parijñānāshram Vidyālaya's school infrastructure and in furtherance of Shree Trusts' social objectives such as construction of dormitories for spiritual aspirants, conducting yoga and meditation courses.

The Land Acquisition Plan is for purchase of 4.5 Acres at Rs. 2.00 crore per Acre with a total financial outlay of Rs. 9.00 Crores. Out of this, Shree Trust has already purchased 2.5 Acres for Rs. 5.00 Crores from internal resources (Rs. 2.00 crores) and Praveen Kaḍḍe mām's most munificent and magnanimous donation of Rs. 3.00 crores. Now, for purchase of balance 2.00 Acres land for an amount of Rs. 4.00 crores, Trustees make a fervent Appeal to all laity members for giving generous donation with a minimum amount of **Rs. 25,000/-** towards this noble cause. **Donors shall be entitled for 80G exemption under Income Tax Act, 1961.**

**1. For all Indian Passport holders / domestic donors, Bank remittance details are as follows:**

1.	Trust Name and Account Title	Shree Trust
2.	Bank	SVC Co-operative Bank Ltd.
3.	Account No	110403130004271
4.	Type of Account	Savings Bank
5.	Bank Branch	Kothrud, Pune
6.	IFSC code	SVCB0000104

**2. For all foreign Passport holders, Bank remittance details are as follows:**

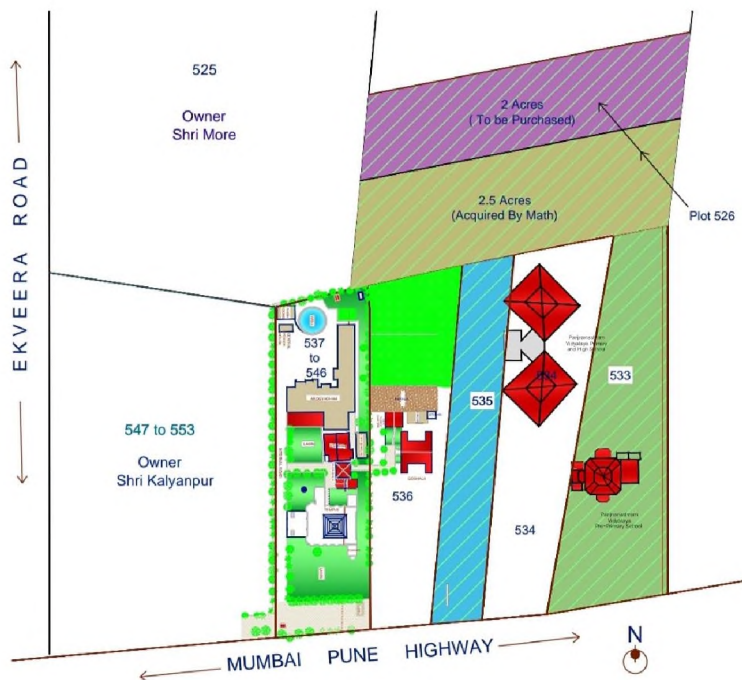
1.	Trust Name and Account Title	Shree Trust
2.	Bank	State Bank of India
3.	Account No.	40056969506
4.	Type of Account	Current - FCRA
5.	Bank Branch	11, Sansad Marg, New Delhi - 110001
6.	IFSC code	SBIN0000691
7.	SWIFT code	SBININBB104
8.	Purpose Code	P1303

For further details contact:

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Email ID: [karla@chitrapurmath.in](mailto:karla@chitrapurmath.in)

With regards,  
Durgesh Chandāvarkar  
Trustee, Shree Trust





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# YUVADHĀRĀ SAMMELANAM 2022

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**Mitali Gurucharanachi Assa ...**

**- Dr Vibha Kailaje**

“Youth” is like the soft clay in the hands of the potter, they say. Skillfully the potter gives it the correct shape and form. Chitrapur Yuvadhara has been doing just that; nurturing the Yuva-s and Yuvati-s, wisely molding each one's character with emphasis on spirituality and physical plus mental health, which eventually results into firm determination to lead a better life. Yuvadhara Sammelanam gets all the Yuva-s & Yuvati-s from different cities together, making it no less than a mega festival.

The Covid-19 Pandemic changed lives, creating a behavioral shift all around. A Yuvadhara Sammelanam after a long time, was much-needed breath of fresh air for the Yuva-s. This year the Yuvadhara Sammelanam was conducted from August 14<sup>th</sup> to August 16<sup>th</sup> 2022' in the serene precincts of our Karla Math. The weekend felt like a huge blessing with perfect weather punctuated by monsoon showers. It was a golden opportunity for all the Yuva-s to participate and come together to offer Seva during this auspicious time of Chaturmas Vrata observed by our beloved Parama Pujya Sadyojat Shankarashram Swamiji at Karla Math.

Yuva-s & Yuvati-s participated in great numbers as it was a long weekend. For all the Yuva-s who

had joined 1 day early, a game on team building and communication was conducted on 13<sup>th</sup> August afternoon by the highly creative team of Kutty Maam and Priti Pachi. The Yuva-s were divided into two groups. Each group had to appoint a Robot. The game was to create a new innovative language and “program” their respective Robots accordingly. An interesting twist and fun was infused later into the game as the Robots were interchanged and the groups were given only 2 mins time to teach the new Robot assigned to their groups, the language their group innovated. A list of items was given to both teams separately, and the groups had to instruct the Robots in the language they innovated to get items in the same order as mentioned in the list. The key to win this game was to effectively communicate with the Robot in their respective innovative language and be the first Group to fetch all the items on the list. After the game was over, Yuva-s & Yuvati-s each spoke and shared feedback about the principles applied to play this game. They analyzed the game and introspected on lessons learnt from this exercise. It was followed by Deepanamaskar, Devi Pujanam and Ashtavedan seva. The sense of peace that pervaded within us when the mantras were chanted, was unparalleled. This splendid day ended with an interaction with Parama Pujya Swamiji, wherein the game was discussed and introspected. HH Swamiji discussed how team work played an important role in our respective work lives. HH Swamiji shed light on adapting to a new environment and how Japa and Anusmarana help us maintain our poise. The day

ended with a heart full of happiness and eagerness for the next day.

Day 1 (August 14, 2022) of the Sammelanam, started with energetic body warming exercises followed by kapalbati, bhasrika, and ninada conducted by Archana Kumta pachi. Exercises on the swiss ball by Smita Nayampalli pachi added an extra “bounce” to the day. After breakfast, Yuva-s moved to the stage area for Deepa Prajwaalanam in the presence of HH Swamiji, for the official inauguration of the Sammelanam. Aditya Chandavarkar (Chief Co-ordinator, CYO) welcomed the Yuva-s and briefed everyone on what to expect in the Sammelanam. HH Swamiji then blessed the Yuva-s and Sadhaka-s present with an Ashirvachan in which HE enlightened us with the meaning of shibir and importance of spiritual well-being and inner strength – ATMABAL. HE explained how youth is an important phase of life where we can aspire and grow in all aspects with a positive outlook. HH Swamiji mentioned how Japa and Anusmarana help us strike a balance in life and inculcate alertness and inner strength. The technique of Pranayama was discussed. Its benefits to physical and mental health inspired all the Yuva- to practice it regularly. HH Swamiji also introduced Yuva-s to the SHAKTI MANTRA, and elucidated its importance and benefits. The Ashirvachana concluded with the Bhajan, Guru Mahima. Our hearts were filled with love and light.

Yuva-s then moved to the Math to help with the Paduka Pujan and offer Bhajan seva followed by

Prasad bhojan. Soon after lunch, the Yuva-s participated in a fun-filled and innovative game organized by Kutty maam; wherein, 4 groups were created of Yuva-s and a captain was chosen within each group. As part of the set for this interesting game, a certain number of bricks were laid on the floor in a pattern and the center brick was highlighted. The Groups were to crossover to the other end. Group members were required to hold hands while crossing over and the rule was each group member should have their legs on the bricks at all times. As the Group progressed in crossing over through the laid bricks, some of the bricks were being removed. The Groups were given an hour to complete the task. In the end all the Yuva-s analyzed this amazingly fun game and introspected on lessons learnt.

Later the same day, a very captivating session of Sanskrit Sambhashanam was conducted by Shilpa Mudur pachi. 3 groups were created and each group was given an envelope with 15 chits with certain words written on it. A time limit of 15 minutes was set and the Groups had to use words mentioned on the chits to guess the story. The story was about the Almighty Trinity; Brahma-Vishnu-Mahesh. After this short exercise, the Yuvas performed a short fun-filled skit directed by Shilpa pachi. Shilpa pachi also helped with Sanskrit dialogues for this skit. This was followed by Deepnamaskar, Devi Pujanam, Ashtavadan Seva and Prasad bhojan.

Day 3 (August 15, 2022); hearts filled with patriotism, all Yuvas were super energetic as they

attended the 75<sup>th</sup> Independence Day programme at the 'Shri Parijnanashram Vidyalaya' in Karla. The school staff and students organized a joyous program in the school premises to celebrate this special day. The Yuvas too joined in the celebrations and sang the national song "Vande Mataram". After the Flag Hoisting and program, all headed back to the Math, followed by a very innovative tri-coloured breakfast. The boys were directed to the Nagalaya for Gayatri Anushthan, which was conducted by Mohit Karkal mam, and the girls were directed to the the ashram for Devi Anushthan, which was conducted by Smita Nagarkatti pachi.

Later the same day, Yuvadhara collectively offered devotional Bhajan Seva at the lotus feet of Param Puja Swamiji during Paduka Pujan in the Math. All the Yuva-s & Yuvati-s also performed the Paduka Pujan and then had Prasad Bhojan.

Post lunch the Yuva-s enjoyed an interesting session organized by Dr. Gaurish maam. As part 1 of a series of sessions, consisting of skillful, delicate yet beautiful Sanjhi Art. All the Yuva-s were thrilled to learn this new art.

Later the Yuva-s enjoyed a lecture and demonstration on juggling and slacklining by Omkar Dhareshwar maam in the presence of HH Swamiji. The session was full of learnings as Omkar mam discused the physical and mental benefits of juggling he discovered during his practice of the sport. He punctuated how juggling provided physical benefits, like upper body strength, balance and increases stamina and body awareness and trains

our peripheral vision. It improves hand to eye coordination and helps for memory and visualization, quick reflexes and ability to multitask. He concluded by giving us life examples and how it helped him balance various priorities and not buckle under pressure. It was indeed a mesmerizing experience for all the Yuvas present as they saw various juggling techniques. Yuva-s also tried their hand at Juggling and Slacklining.

As a perfect culmination to a fun-filled day 3 of this Sammelanam, Yuvadhara members were blessed with yet another interaction session with Param Puja Swamiji. With souls soaked in divine air, after another blissful interaction session with beloved Param Puja Swamiji, the Yuva-s then participated in Deepnamaskar, Shiv Puja, Ashtavadan Seva in the Math. Day 3 ended with Prasad Bhojan.

Day 4 (August 16, 2022), was the concluding day of this fun-filled Yuvadhara Sammelanam. The group started the day with Pranayam and exercise sessions followed by delicious breakfast at the Bhojanalaya.

Ankita Karnad pachi then conducted a Vimarsh session which provided the Yuva-s a good opportunity to express their thoughts. Yuva-s later attended another fun-filled session organized by Dr. Gaurish maam, as part 2' of Sanjhi Art. The Yuva-s were very happy to take back individual art pieces as an outcomes from these sessions.

It was now time for the concluding interaction

of Sammelanam 2022 with HH Swamiji. The Yuva-s performed a spontaneous skit on the same topic as discussed in the Sanskrit Sambhashanam which was conducted by Shilpa pachi on 14th August 2022, as an offering at the Lotus Feet of Param Pujya Swamiji. Some yuva-s presented their Abhivyakti and shared their learnings with great felicity. HH Swamiji blessed the Yuva-s with a small demonstration of Pranayama, and explained us the benefits of correct breathing. HH Swamiji emphasized on increasing sadhana and anushthana-s to achieve unison with the *GURU SHAKTI AND OUR REVERED GURU PARAMPARA*. This will help us in conducting ourselves with dignity, getting a positive change in our attitude towards life. HH Swamiji explained how abiding peace and love in Guru Shakti manifests in the form of inner strength and spiritual well-being. A divine influence was sensed by everyone as HH Swamiji concluded the Interaction with a Bhajan and teerth vitarana. Yuvas with heart full of love and gratitude sang the ANANDA LOKE MANGALA LOKE bhajan.

The Yuvadhara Sammelanam ended on August 16, 2022 post lunch and the Yuvas headed back home with divine memories to cherish forever, their hearts filled with bliss of infinite teachings and blessings from our revered Guru Shakti. Each one of us left with our hearts filled with joy satisfaction and conviction that we would do our best for the Math, in every way that we can.

Om Namah Parvati Pataye Hara Hara Mahadev!!



# Little Ravikiran – Shravana 2022

## Swāmījī says:

Do not limit the presence of the Goddess in idols alone. See Her in nature too. Experience Her in the blustery winds, in the brilliant flashes of lightning and in the lashing down of torrential rain.

**Param Puja Parijnanashram Swamiji III** (Guru-Upadesha – Sayujam Calendar)

## Story Time: Mittu Mushaka's Tale

All the baby mice of Mushaka Colony #3 had gathered under the banyan tree. Play time it was – and the mice were all set to play their favourite game. Hide and Seek was very popular with the little ones. Dinu was the seeker. He said, "I will count up to 100. But don't go too far away."



Renu swiftly ran and hid herself under a huge bush nearby. Chinky slinked her way into a sack that was lying near the bush. Both

the friends could see where the other friends were hiding from their peepholes. Mittu Mushaka ran up a pipe of a very

tall building nearby. The ground seemed so far away – Mittu was certain he had reached the top of the world! Sonu squeezed herself through a small opening of a house nearby. Raja followed her and scurried up to the loft, "Dinu can never find me here!" he thought.

Dinu began to count. A cheerful sun was witnessing this game of the baby mice. Suddenly, huge menacing clouds came by so swiftly that everyone was taken unawares. The sun was covered by dark clouds. A mighty streak of lightning broke the



darkness as it flashed through the sky. This was followed by a huge clap of thunder that was so loud and scary! Dinu squeaked loudly, "This looks like a

terrible storm! Hurry up and let's reach home!"

Renu and Chinky held hands as they scurried back to their colony. Raja regretfully left the cosy loft and headed home. Soon all the baby mice were safely back in the colony.

All? NO!! One was missing.

Anamma who was taking the count asked, "Where is Mittu Mushaka? I can't see him!"

Mittu who had scaled the pipe and reached the top was

bewildered when he saw dark clouds sweeping the skies.

When lightning blazed across, Mittu was so scared, he closed his eyes. The huge clap of thunder that followed the lightning was so frightening, that Mittu held on to the pipe. He froze and just couldn't move. 'End of the world!' he thought as big drops of tears rolled down his eyes.

Suddenly, he felt the warm presence of his Anamma right next to him. She was hugging Mittu tight as she whispered, "Nothing to be scared of, Mittu!"

When Anamma did not find Mittu with the others, she had rushed out of the colony and had swiftly climbed up the pipe to be with her grandson. Now as she hugged the shivering body of Mittu, she caressed him softly, till the shivering died down. Meanwhile, the storm was brewing up even more ferociously!

"Aren't you afraid of the thunder and lightning, Anamma?" Mittu asked.

Anamma said softly, "Didn't you see the brilliant sunshine just a while ago?"

Mittu nodded his head, "But no one can be scared of sunshine, Anamma!"

Anamma replied, "The same creator who made the sun, also creates the wind, the lightning and thunder too, Mittu! Open

your eyes and do not be scared. It is enthralling to watch!" Mittu looked up to see his Anamma. She was looking at the skies with such fascination, that Mittu too looked at the phenomenon around him with different eyes. He could feel his fear slowly fading away. Anamma was right .... The storm was beautiful in its own way!



### Fun Facts: Mousy Facts




- A mouse looks tiny but has a voracious appetite - Mice eat between 18 to 20 meals a day!
- Precisely why, they build their nests close to food sources.
- Mice are great gymnasts – they can jump very high, climb tall buildings and can swim too!
- They can enter through such tiny openings - you'll wonder how they got in!
- Owls, snakes and cats ensure mice do not live too long – or else, in captivity, they live up to two years!
- Mice have teeth that never stop growing. Their teeth grow @0.3cm/day
- They rely on smell, touch and hearing more than their

eyesight.

- Female mice can give birth when they are just 2 month old. They can have up to a dozen babies every three weeks

### Activity Time: Drawing Mushaka

Drawing the Mushaka is as easy as 1 2 3 4 5!

		
Draw a slightly curved 1(back), a large 2 (hind legs), a pointed 3 (ear and head), a small 4 inside the lower part of the 3 (eyes), a 5 between the 3 and 2 (Folded hands)	Draw the second ear. A line for the mouth, 3 dots and moustache on the upper side of the mouth. Give it a long tail. Shape the toes. Draw a curved line for the stomach	Draw the outlines and connect the lines. Use colour pencils for shading

### Fun Time: Mousey Riddles

- What goes dot, dot, dash, squeak?  
(Mouse code!)
- When is it bad luck to see a black cat?  
(When you're a mouse!)
- Where do hamsters come from?  
(Hamsterdam!)

## Long Ago: Mushaka

The *mūshaka* (mouse) as Gaṇeśha's mount is mentioned in the *Matsya Purāṇa*, *Brahmānanda Purāṇa* and *Gaṇeśha Purāṇa*.

According to *Gaṇeśha Purāṇa*, the celestial musician Krauncha accidentally stepped on the foot



of Muni Vamadeva, who cursed him to become a mouse. However, after a contrite Krauncha's apologies, he recovered his temper and promised Krauncha that one day the Gods themselves would bow down before him. According to the curse, Krauncha turned into a giant mouse, damaging everything that came in its path.

Once, Lord Ganesha was invited to Maharishi Parashar's ashrama, when Krauncha ended up stepping on the ashram and destroying it.

Lord Ganesha decided to meet the giant mouse and teach him a lesson. He unleashed the '*pasha*' which looped around Krauncha's neck and brought him to Lord Ganesha's feet. Krauncha asked for forgiveness and requested Lord Ganesha to accept him as His Vahana. Thus, Muni Vamdeva's prophecy was also fulfilled.

## Our Heritage: Karni Mata Mandir

The Karni Mata Temple in the small town of Deshnok, near

Bikaner, Rajasthan, houses more than 25,000 rodents. Karni Mata is

the deity of the Charan caste, who pay respect to the rats as they are considered to be the reincarnation of Her sons.

The Temple building, in its current form, was built in the early 20th century in the late Rajput architecture style by Maharaja Ganga Singh of Bikaner.

The temple has a beautiful marble facade with solid silver doors. It is adorned with more silver doors and panels depicting the various legends of the Goddess. The image of the Goddess is enshrined in the inner sanctum.

Charan priests perform Mangla-Aarti and offer bhog. Devotees make offerings to the rats, including cheese and sweets. There are also bowls of milk around the temple for the rats to enjoy. There are two kinds of offerings made: the 'dwar-bhent' is attributed to the priests and the workers, while the 'kalash-bhent' is utilized for the temple maintenance and development.



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Bharat Divgi





**Deepa Prajwalan**  
*Photo: Abhinav Kalla*



**Photo: Omkar Yeder**



**Yuva-s trying out Slacklining**  
*Photo: Omkar Yederi*



**Interaction with HH Swamiji**  
*Photo: Nitin Shingare*



**Gayatri Anushtan**

*Photo: Omkar Yederi*



**Devi Anushtan**

*Photo: Archana Kumta*





**Shri Gopalkrishna Dev at Shri Samādhī Math, Mangaluru.**  
*Photo by Shri Damble Ganesh Rao, Mangaluru*

## Gokulashtami 2022

Vara Mahalaxmi



Hanuman



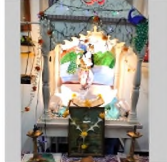
Surya



Shiva



Saraswati



Ganpati



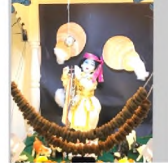
Krishna Janmu



Kallo - Krishna



Kallo - Gavli



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**Monsoon fury at Shirali - Shivganga Sarovar  
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