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॥ प्रसन्नोऽस्तु गुरुः सदा ॥



Ganga-Pujan at MTDC Karla site on Seemollanghan day, 10-9-2022.



Seemollanghan - a cruise in Indrayani river, Karla.

THE CHITRAPUR SUNBEAM :- SEPTEMBER 2022

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CONTENTS

Page No.

Prayers, Praises and Psalms	4
Teachings of Swami Anandashram	5
Teachings of Swami Parijnanashram	8
Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of visit to Nilekani on 8th May 2022	11
Jagadguru Speaks	16
Festivals in October 2022	17
Teachings of Swami Iswarananda Giriji Maharaj	18
The Meaning of Upavasa - Article	23
Activities of Girvanapratishtha teachers during Chaturmasa 2022 in Karla - Report	27
PrarthanaVarga update for August 2022 - Report	28
Little Ravikiran	29

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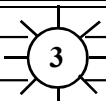
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

ब्रह्ममेतु मां मधुमेतु मां ब्रह्ममेव मधुमेतु मां ।
ब्रह्म मेधया मधु मेधया ब्रह्ममेव मधु मेधया ॥

May Brahman be realised by us. May the highest bliss be realised by us. May Brahman, who is the highest bliss, be realised by us. May we realise Brahman with our purified understanding. May we realise the highest bliss with our purified understanding. May we realise Brahman, who is the highest bliss, with our purified understanding.

(Taittiriya AraNyaka X-38)

स नो बुद्ध्या शुभया संयुनक्तु ॥

May He endow us with good thoughts.

(Shvetaashvatara Upanishad 3-4)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

IS THERE NO PATH BESIDES KNOWLEDGE AND ACTION?

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

The Vedas proclaim that there is such a Being as the Paramatman who is invisible to the public gaze and of the nature of Existence, Knowledge and Bliss. The principle of consciousness which is present in the animal creation is but part of this Paramatman. But, oblivious of this fact as a result of Mâyâ's veil, man imagines that he is the material body, becomes subject to a succession of joys and sorrows, and thereby suffers. To dispel this ignorance and "to know the nature of the Atman is the main aim of religion". (Yajnyavalkya Smriti 1-8)

According the Bhagavad Gita (111-3), there are two paths in religion, namely, action and knowledge. But the same Gita maintains (XVIII-55) that the Paramatman can be known through devotion as well. These two declarations may seem inconsistent. But it appears to us that worshipping the Paramatman by the observance of Varnashrama Dharma also constitutes devotion. It would thus be clear that the paths of action and devotion are one. Shri Shankaracharya has expressed this idea in one place; and further, in his commentary on the Gita, he has interpreted devotion as Jnānanishthā and embodied it in the path of knowledge as well.

On the whole, it is clear from this that devotion does need the help of right conduct (âchâr) and right thought (vichâr).

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.

Devotion bereft of these and going by the name of love, is apt to drag men down the slippery slope. It is hardly necessary to state that Ramakrishna Paramahansa was one who knew the secret of devotion. A boy who had acquired a name as a prince of devotees was once brought to him. It was generally known that the very utterance of the name of God had the effect of bringing out the eight bhâvâs in him and sending him into deep meditation. But the moment Ramakrishna saw him, he remarked that the boy was raw (kachâ). Although this surprised the people then assembled, the boy's absorption in worldly affairs soon thereafter made them realize that what the Paramahansa had said was true. Instances have come to notice in which a few members of our Community have neglected their wives and children and have, nevertheless, become famous as great devotees. The company and service of saints have doubtless been prescribed (Gita, IV-34), but when Bhartṛhari asks "How many such saints are there in this world?" It is obvious that genuine ones are rare indeed. According to the Gita, too. "Among thousands of men scarcely one strives for perfection; of the successful strivers scarcely one knoweth Me in essence"(VII-3), Imitation ware has the better shine; even so, seeming saints possess the greater attraction. Hence it is most necessary to be on one's guard in the search for the true seer.

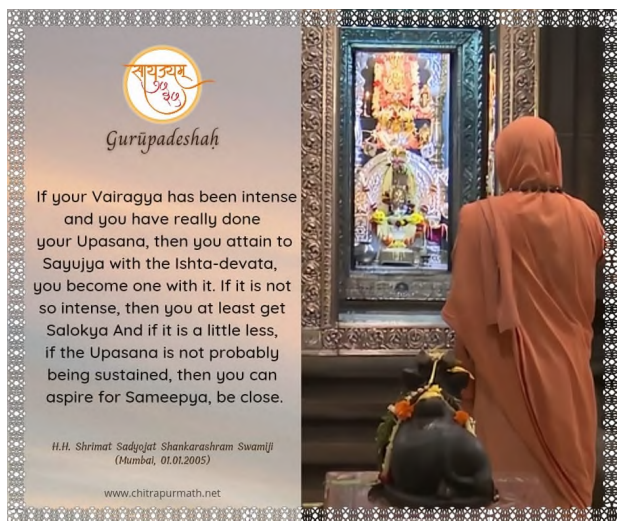
Nevertheless, as the Gita says that even if the most sinful person worships, God with single-minded devotion, he too must be accounted righteous (IX-30), it may be contended that the repetition of the name of God will alone wash away all sins and lead to liberation. It should be remembered, however, that the emphasis here is on single-minded devotion which is rarely met with. Again, even as little children were being told in the old days that a drink of the decoction of *gulancha* (amritaballi) makes the hair on the head grow nicely, the hope of a fine grown of hair being the inducement held out to them to drink the decoction, the pronouncement in the Gita seeks to describe the glory of devotion and not to countenance sinful conduct. Seeing that it states further on (IX-31) that the devotee speedily becomes a dharmâtmâ and goeth to eternal peace, it is clear that the devotee can secure

liberation only by the steady observance of Dharma and has no chance of obtaining it if he persists in sinful ways. The Narada Bhaktisutras which proclaim devotion as the principal means, also prescribe adherence to right conduct in the shape of harmlessness etc.

Devotion is of two kinds- parā and aparā. The former, as declared by Shri Shankaracharya, is included in the path of knowledge. As love of God is likely to take firm root only in those who acquire dispassion towards the objects of sense, this parābhakti, which is intense love for the Lord, is not possible for ordinary people. Aparābhakti is prescribed for them; and as it involves action, it may be included in the path of action. Hence it is not incorrect to say that there are only two paths.

Just as restraints are more important than rules in the path of action, pure unalloyed devotion characterized by harmlessness is pleasing to the Paramatman, as is evidenced by the examples Vidura, Shrutadeva etc. The worship of images and the method of silent repetition (japa) are also common to the paths of devotion and action.

May the Paramatman inspire all in ways of devotion which are not dissociated from right conduct and right thought!





TEACHINGS OF SWAMI PARIJNANASHRAM SHRADDHÂ

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

(Continued...)

Bhakti is the final Shraddha.

Bhakti is very powerful. A seeker who practises Bhakti gains Knowledge . Bhakti is not the mechanical prostrations we do to God's images, the lighting of lamps etc. This is merely a tradition and we follow our parents and grand-parents. But, Bhakti with Shraddha means that before we do Namaskar to Shiva or Krishna, we first mentally become Shiva or Krishna and then prostrate and carry on the worship. In this way, we develop concentration in Shraddha.

This reminds us of a story. A disciple with dispassion and desiring the Bliss of Self (Atmânand) went to a Guru and begged him for self-knowledge (Tatwa-Jnan). Guru gave the disciple a mantra (Harinah Pâtu) (May Lord Vishnu protect us) and asked him to do the Japa until he got Guru's signal to stop. The disciple who had great Shraddha went into a cave, did not eat or drink anything and did continuous Japa for two months. When the Guru called him, the disciple said that he did not get what he was searching for. Guru then told the disciple that he could eat and drink but do the Japa understanding the meaning of the mantra.

Japa must be done with faith. The disciple then did Japa with faith but misunderstood the mantra as referring to a deer (Harina). At the end of two months, when Guru asked the disciple to come out of the cave

the disciple said : “ O Bhagavan! I have got horns touching the ceiling of this cave and, so, I cannot come out.” This shows the power of Shraddha; the disciple meditating on the deer had identified himself with the deer! Guru was astonished and, naturally, saw no horns. Guru then explained the meaning of the mantra to the disciple who finally succeeded in his pursuit. So, whatever faith one has, so does one become. We must repose this Shraddha on the Atma-tatwa or the Self. In this 20th Century, doing Pooja, rituals etc. is difficult but even here in the West, people hear a lot about Bhakti, Transcendental meditation, Upanishads etc, and think there must be something in them and they too must do something also. It is good to repose faith in the Lord.

There are three types of Bhakti :

i) **I am Yours** : “I do not care what happens to me because, O Lord, I am Yours, and You know what is best for me.” This is how Prahlad and Dhruva thought. Any number of hardships did not matter to them.

ii) **You are mine.** This comes after the first. It is not from the ego of the devotee but the devotee sincerely feels that the Lord is his. There is a beautiful story about Surdas that we often narrate. Surdas was born blind and was a great devotee of Lord Krishna. He wished to touch the ground on which Krishna walked, and, so, with great difficulty, he walked from Kashi to Mathura. Unfortunately, when he called Krishna, “I have come thus far to feel the ground on which You set Your feet but I have now fallen into this pit. I cannot come out”, Krishna naturally was moved at the plight of His devotee and He pulled out Surdas from the pit by taking the

guise of a Brahmin . But, as soon as the Brahmin touched Surdas, the Divine touch opened Surdas' eye of wisdom (Jnana-chakshu) and he 'saw' Lord Krishna. Surdas began praising the Lord but Krishna hastily withdrew after the rescue, Surdas lost his vision and smilingly said : "Oh Lord! You are afraid and have no courage to hold my hand. So, you left my hand. All right. But, you are helpless because You are enshrined in my heart and You cannot leave it." Here, Surdas' bhâvanâ is that the Lord is imprisoned helplessly in his heart.

iii) **You are Myself.** This is the final stage in Bhakti. First, 'I am Yours', then 'You are mine' and, finally, 'I am You'. The great devotee Mirabai has said: "Krishna's Blissful Light is everywhere; wherever I see, there is this Light and, as I go on seeing this Light, I myself become that Light".

In Bhakti, one must have this Shraddha. Objects of worship are many, namely, Ganesha, Vishnu, Krishna, Rama, Sita, Christ, but one must keep faith in the above three ways. One must understand Atma-tatwa which is all Bliss. One must look upon the world as a movie. We must act but the result, happiness or sorrow, is a passing show and should not affect us.

Human birth is rare and because of our rare gift of intellect, one must use it to learn about the Lord. Otherwise, we will suffer a great deal in this wheel of births and deaths. We must see Brahman in everything. Everybody, we must enquire. "What is the meaning of all this Samsâra? What is the purpose of my life? Where do I want to go?" Finally, we pray to the Lord to bless you with a successful Sadhana ending in Self-knowledge.

(Concluded)



Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of visit to Nilekani on 8th May 2022

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

ॐ श्री गुरुभ्यो नमः

श्री भवानीशङ्कराय नमः

श्री मात्रे नमः

अत्यंत प्रसन्नता जात आस्स हांगा उपस्थित जावु देवालें दर्शन कोर्नु. मस्त स्मरण जात्ता २००१, २००२, २००३ हांगा आम्मी येत्तालिं तावळी एक विचित्र परिस्थिति आशिलि. मस्त त्रासु आशिलो. तावळी हांगा निलेकणी परिवाराने एक व्यवस्था केल्लि आम्ब खातिर. तशीचि एकांताचि गरज आशिलि उपासना आन्नि कोर्चि आशिलि, तें आम्कां हांगा सुलभ कोर्नु दिल्लें तुम्मी, व्यवस्था केल्लि. ह्या दम्पतीने त्या वेळारि आम्कां मस्त सहाय केल्ला. आतं सांग्ल्यारि तांकां अय्यो म्हेणु दिस्ता, जाल्यारि वस्तुतः केल्ला. विचित्रचि परिस्थिति आशिलि. So, मस्त खुशी जात्ता हांगा आय्ल्यारि. तशीचि एक परंपरा चलत आस्स. आतं हें नूतनीकरण केल्यां. बरलेक कस्लें बरयिलें आम्मी तें पळयत आशिलिं. रमणय्यावे नांव ? तुमाल कल्लें आज्जो की पण्जो ? पण्जालें आशिलें तें दृष्टांत जाल्लेलें अच्छा रमणय्या. बरेचि हों. देवाले अनुग्रह प्राप्त जावो.

षष्ठतः स्थापनाचार्यं म्हेणु आदि शंकराचार्यागल विषयांतुं सांग्ताति. Whenever we have Pooja, even if it's the main, it is the Shivlinga, in front you will have a small platter on which you will have Panchayatan, Shiva, Shakti, Ganapati, Surya आस्का Vishnu आस्ताचि. Sixth element is Subramanya, ताज्ज मस्त प्रचार ना and it is very strange. We had been to Manali, it is Manu Aalaya, the Rishis stayed there. Manvalaya, Manali, आतं तें एक Hill Station झाल्यां. मनू आलय खंयिं मन्वालय. थंच्चे आराध्य देवता अधीश देवता पळय्ल्यारि सुब्रमण्य. काश्मीरचें पळय्लें सळें लुप्त जावु गेल्यां नीलमत तंत्र म्हेणु वाच्लें. तांतुं पळय्ल्यारि नागांगलें स्थान आशिलें मागेरि मानवाक थंयिं अनुमति मेळ्ळी ऋषीवर्यानि अनुग्रह कर्नाफुडे. तश्शि ह्या प्रांतांतुं विशेष कोर्नु आम्गल westcoast म्हण्ताति परशुराम क्षेत्रांतुं आम्मी इत्लें पुणि धन्य आसति की आम्कां तित्लें गोतस नागांगलें एक स्थान आस्स नाग म्हळ्यारि स्थूल नाग दिस्ताति they are very sensitive to it, so, म्हेणु तें एक प्रतीक रूप जावु आस्तालें. नाग म्हळ्यारि एक शक्ति. तें परशुरामाक महर्षीक भूमी दिल्लेल तावळी एक वचन तात्लागि थावु समुद्राने घेतिलें की ह्या भूमीचेरि प्रकट जांव्व आस्स समुद्र तळांतुं थावु येत्ता. थंयिं कस्लें दैव आसति तांगल आराधना समऽ जांव्का म्हेणु. So, तांतुं विचित्र शक्ति आसति उग्र शक्ति आसति सौम्य शक्ति आसति जाल्यारि नागांगलें एक स्थान आस्सचि. तश्शि आम्मी पळय्ताति नागांगलि आराधना. बडे स्वामीजीने एक फांतां म्हळ्लेलें हें नागांगलि आराधना कस्ली जात्ता हांग्गा म्हेणु and specially the connections, सुब्रमण्य आत्रि नाग. दक्षिण भारतांतुं वचुगल्यारि तामिळनाडू इत्यादि थंयिं स्कंद कार्तिकेय स्पष्टतया आस्स. आम्गल हांग्गायि कुक्के सुब्रमण्य इत्यादि आस्स जाल्यारि नागांगलेचि प्रतीक थंयिं. शक्तिको हम प्रकटतया देख नहीं सकते, उसके कार्यसे हम अनुमान लगा सकते हैं यहाँपे शक्ति है किस प्रकारकी शक्ति है इत्यादि. कार्यानुमेया हमेशा रहती है शक्ति. पर कार्यके कारण उसका अनुभव होता है. शिव तो हैं वो अखण्ड है निर्गुण निराकार. तो शक्तिसे शिवका ज्ञान होगा और कार्यके प्रकटनेसे शक्तिका अनुमान किया जा सकता है. तो उस प्रकार से आप समझें तो I think we can move closer to Lord Bhavanishankar.

आत्म रूपेण आम्मी कश्चि तें ग्रहण कोरू जात्ता म्होणु उपनिषदांतुं सांगल्या त्या शिव तत्वाचें. If you have to move closer to that, we have to understand the various levels of manifestations of the Shakti also. So Subrahmanya has a very integral role in this. So, तें कोळणु आराधना केल्यारि आन्नि आन्नि खुशी जात्ता. आन्नि एक तुम्कां संक्षिप्तांतुं सांगचें आस्स. माऊन्ट आबूंतुं सोमेश्वर देवस्थान पञ्च लिंगेश्वर. माक्षी उमा महेश्वर सदृश भवानीशंकर सदृश समोस्कंद म्होणु विग्रह आस्स. ताज्जेरि मस्त अलंकार कर्तालि आन्नि पूजा कर्तालिं इत्यादि. स उमा स्कंदः....वो भगवान जो उमा और स्कंद के साथ हैं. So, पार्वती थंयिं स्पष्ट दिस्ता, तागल राजराजेश्वर रूपांतुं ईश्वर आस्स आन्नि मद्देतुं एक सान एक पील स्कंद आस्स कार्तिकेय. सुब्रमण्य भुजंग स्तोत्र म्होणु आस्स हांगा कर्ताति की. मागेरि पोळोया. एक फांतां आम्मी recite कोर्नु record दिताति, आय्कयाति, कल्या म्हळ्यारि हांगा ताज्जे समञ्चि प्रकटन दिस्त आस्स. आम्मी recite कोर्नु record कोर्नु पेटय्ताति आय्कयाति. कल्या म्हळ्यारि तांतुं एक माधुर्य आस्स. आचार्य शंकर तात्रीं परिक्रमण भारतवर्षाचें तीन फांतां केल्लें. कर्मकाण्डांतुं एक बरेंपण येव्का, सौष्ठव येव्का, उपासनेंतुं शुद्धि हाडूक. मागेरि वेदान्त भाष्य इत्यादी तात्री दिल्लें.

इहायाहि वत्सेति हस्तान्प्रसार्या -

ह्वयत्यादरात्शङ्करे मातुरङ्गात्।

समुत्पत्य तातं श्रयन्तं कुमारं

हराश्लिष्य गात्रं भजे बालमूर्तिम्।

"Come here, my son", by extending His arms when Shankara thus calls him, he springs up from His Mother's lap and goes and embraces his father, Shiva. I worship this child-form of Kumaara."

आचार्य शंकर म्हण्ताति...“भजे बाल मूर्तिम्” ... अहं भजे.. कं भजे ? बालमूर्तिम्. कार्तिकेयं भजे सुब्रमण्यम् अहं भजे. सुब्रमण्यालें थंयिं दर्शन जात आस्स आन्नि तागलि बाललीला आण्णालेंति स्वरूप आदि शंकराचार्यागलें. तें स्मरण जात आशिलें आस्का. आत्तं अवतार घेत्ला. झाल्यारि त्या स्मरणांतुं “इहायाहि वत्स” ..हे वत्सा हांगा यो

म्होणु भवानीशंकरू आपैता खंयिं ताक्का. हस्तान् प्रसार्य spreading His hands, He is inviting. तश्चि आह्वयति आदरात् शंकरे... हें सप्तमी विभक्ति... ऐसे यहांपे आओ करके बडे प्रेमसे बुलानेके उपरांत शंकरे मातुरंकात् समुत्पत्य... मातृ आव्सुल पाय्यारि बशिलो तो sitting on the lap of His Mother, He gets up and बाप्सुक वोचोनु पोढोळणु घेल्लें खंयिं. अच्छा, तुम्मी खंयीं आय्कील्यां की पुराणांतुं. उत्तर भारतांतुं कृष्णलीला मात्र आस्स शिवलीला तरी नाचि, it has just been wiped out. So, थोडे थोडे ते अंश हाड्काति. सगळी एक व्यवस्था केल्या, किल्ली एक सौम्यता आस्स हांतुं sweetness आस्स. तश्चि सुद्धांयिं कार्तिकियालि आराधना कोरू जाता. So, गणपती मूलाधारांतुं प्रतिष्ठित जाता लं तें बीजचि तें गं कोर्नु थंयिं प्रतिष्ठित कर्ताति जागृत जावो म्होणु. सुब्रमण्य आज्ञाचक्रांतुं तागल झलक म्हण्ताति मेळ्ता. पुरुषार्थ आम्मी कर्ताति हांवं कर्ता म्होणु. हांवें हें कोर्का हांवें हें कोर्नज्ज सगळें घेवु आम्मी धर्म पालन कर्ताति अथवा उपासना सुद्धांयिं कर्ताति. Comes a time when, हांवं हें कार्य कर्त आस्स becomes a nuisance, त्रिपुटि. So, we go in for तन्मयता. when you are appreciating something, you should be lost in it, when you are reading something or listening to music, consciously listening, that much मजा नहीं आया it is a nuisance तश्चि जाता. So, हांगा it's even more Upāsana. Upāsya Vighraha is being meditated upon. First, it may be the mool-roop, then the mantra, then the diaphragmatic breathing going on ... I don't want to go into it, but it is mandatory, हगूर breathing जात आस्स. You just have the breath, you can be aware of, or it is the mantra which has gone into the madhyama level. So, there is no movement of the lips, there is no movement of the twitching of the tongue required and the Mantra has gone on at a very brisk pace, because that is the level of the mind. बैखरी बंद भित्तरि मध्यमा लेवेलारि (level) मंत्र जात आस्स म्हळ्यारि तीव्र गतिने जात आस्स. थंयिं सुद्धांयिं आन्नि एक

अनुसंधान कोर्चे क्षमता आयल्यारि कल्ल जात आस्स म्होणु हें काळ्केचें बंद जाल्यारि आन्नि चिके दीर्घकाल बोसचो अभ्यास कोर्नु घेतलो म्होणु जाल्यारि पश्यन्ति स्तरारि सुद्धायिं वाणीच्या मंत्राचो अनुभव जांत्वे साध्य आस्स, थंयिं समऽ ध्यान लागता. कितलो वेळ बस्ल्यांति कस्लेयिं कळ्णा. परावाणींतुं प्रतिष्ठा जाता. मंत्रु खंयीं थाव्नु वाणीचें उद्गम स्थान खंयीं आस्स तांतुंचि लीन कोर्नु घेता आन्नि साधकु उपास्य देवतांतुं तन्मय जाता. So, तशिश सगळें कर्तना आमालें एक आज्ञाचक्र म्हण्ताति थंयीं गुरूंगल अनुमति खातिर प्रतीक्षा कर्ता साधकू. हृदयांतुं आण्णाले कल्ले एक emotions आसति ते stabilize कोर्नु हींकार बीजाने strengthen कोर्नु मागेरि आन्नि वयरी वक्ता. म्होणु तशिश भावना कर्ताति न्हयी. तांतुं शुद्धि हाड्चि भावनेतुं एक ओजस्विता हाड्चि एक क्षणा खातिर आज्ञाचक्रांतुं गुरूंगलें अनुसंधान कोर्चे आन्नि सहस्रारांतुं उडेल दिया जाता है अपनेको. So, तशिश सहस्रारांतुं आम्मी गुरू पादुकाचें अनुस्मरण कर्ताति अमृत सिंचन जात्ता मागेरि हांवें सब कुछ मैं अर्पण कर रहा हूं सहस्रारामें. म्होणु तशिश एक भावना कोर्नु कर्ताति. तें एक क्षण आस्ता तें अहंकाराक थंयींचि थंड कोर्चे तें सुब्रमण्यामिति जात्ता तो कर्ता. तशिश महापुरुषांगल अनुभव सुद्धायिं आस्स. मस्त तप कर्नाफुडे आण्णालें शूल धर्लेलो न्हवे तो आज्ञाचक्रांतुं समऽ pierce केल्लेलें अनुभव जाल्याति. थंयीं कर्तृत्व भोक्तृत्व सुट्ता स्वप्रयत्न सुट्ता आन्नि मागेरि अनुग्रहानेचि मुखारि गति जात्ता. तें करय्तलो तो सुब्रमण्य म्होणु तशिश एक उच्च स्तरारि उपसनेंतुं सुद्धायिं तुम्मी हें स्वीकार केल्लें म्होणु जाल्यारि अशिश देवस्थानाची एक सार्थकता जांळ्या सूरू जात्ता.

शिव भजन कोर्या. मृत्युञ्जयालि आम्का एक बरेपण जायी जाल्यारि एक प्रौढता येनाफुडे कळ्ता बरेपण म्हळ्यारि केवल एक शारीरिक स्वास्थ्याचि खब्बरी न्हयी हें जन्म संसार जन्म मरणाचें तांतुंल्याने माक्का मुक्त करी तुगल पूर्ण अनुग्रह माक्का प्रदान करी म्होणु ही प्रार्थना आस्स...

जय जय जय जय मृत्युञ्जय हर...

Closing prayers

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

LET BHAGAVAD GITA BE YOUR LIFE'S GUIDE

Man must read the Bhagavad Gita at least once in his life time. First, he must practise reading little by little and, once he gains a taste for it, understand the principles mentioned in it. Only then he will realize in which direction his life is going, what is right and what is wrong and avoid recurring mistakes.

At the beginning, one must read at least two shlokas each day. If, out of pride he feels that he knows everything and he gives up half way through, his mind will again go astray into the mire of the senses. It will destroy his discrimination, just as the tempest overturns the boat.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

This is what the Bhāgavatam also says. That is, sometimes, even after knowing that things are unreal, he chases such mirage-like objects, impelled by loss of discrimination, attachment to the body and the like.

क्वचित् सकृदवगतविषय वैतथ्यः स्वयं पराभिध्यानेन ।

विभ्रंशितस्मृतिः तयैव मरीचितोयप्रायान् तानेव अभिधावति ॥

It is to be understood that only the person who has approached a realized Guru and has understood the Gita through him will not again be affected by worldly desires. He will then clearly understand the greatness of the Gita. Hence we bless all to keep the Bhagavad Gita as a guide to their lives.

(Courtisy : Tattvaloka)

FESTIVALS IN OCTOBER 2022

01 Saturday	Samārāadhanā at Shirali - Swami Shankarashram-1
02 Sunday	Shri Shāradā Sthāpanā
03 Monday	Durgāshtami, Durga Homa at Shri Chitrapur Math, Shirali
04 Tuesday	Mahānavami, Chandikā Homa at Shirali, Āyudha Poojā
05 Wednesday	Vijaya Dashami, Shāradā Visarjan, Devi Ghata Visarjan, Shami Pujā, Vāhana Poojā, Harijāgara Prārambha
09 Sunday	Kojāgari, Shri Lakshmi Poojā, Bhoomi Poojā, Navānna Bhojana
23 Sunday	Jalapoorana
24 Monday	Naraka Chaturdashi, Abhyanga Snāna, Lakshmi Poojā, Bali Poojā
25 Tuesday	Khandagrāsa Sooryagrahan, Sparsa 5.04 p.m. Moksha 6.03 p.m. Bhojana Nishidda from 11 a.m. till Grahana Moksha
26 Wednesday	Go-Poojā
27 Thursday	Yama Dvitiya, Bhau-Bija

YOUR ATTENTION PLEASE

**P. P. Shrimat Sadyojat Shankarashram Swamiji
will be in Shirali during the ensuing Navaratri
festival.**

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PORTRAIT OF GURU

(Continued...)

The Real *Tapas*

So every challenge of life has to be met with and every transformation of time utilised for your spiritual good, mental clarity and preciseness of experience. This is what the *Taittiriya Upanishad* calls *tapas*. According to it, when the disciple repeatedly approached the Master with an enquiry into *Brahman*-nature, at every stage of his development the Master gave only this advice तपसा ब्रह्म विजिज्ञासस्व, strive to know *Brahman* through *tapas*, the austerity of understanding.

The world itself is *tapas*. Accept it, tackle it, do not try to evade or take it easy. Throught this *tapas* alone *Brahma-jnana* has to come--not by merely saying *Aham Brahmâsmi* over and over again. Many people indulge in that, are advised to do that. It may result in a sort of self-hypnotism; that person may really begin to believe that he is *Brahman*. But will it reveal to him the meaning and beauty of every pulsation of life, or will it make him devoid of them, spared from them by this hypnotic spell which covers him like the shell of a tortoise?

I do not mean that repeating is bad. It is a *Vedic mantra* and certainly the use of it with reverence and proper pronounciation will be meritorious. It

will be a *japa* or *svâdhyâya* which is recommended by the scriptures. But what will you get by it? The *Yogasutra* says that by *svâdhyâya* you will acquire intimacy with that particular aspect of Godhood which the *mantra* used by you refers to. And this intimacy is termed *samprayoga*, indicating a capacity to transact with it.

“That I am” gives you the *chinmatra-sâra*. “And all this world also I am” gives you the *chinmatra-vistâra*. From the essence you go to the expansion. This expansion is possible because of the nature of *jnana* which is understood better in this expansion.

Motionless Rest

This constant going out and coming in of your essence is the *vistâra*, expansion. The motionless rest within, *vishrânti* is the *sâra*. Both are inseparable. Both are one. And if you come to accept the fact that apart from the above extension of yourself, the reality of the world is not to be found and everything becomes untenable, then it is obvious that world and ‘I’ are separated only as the *vistâra* and *sâra* of the same principle called *samvit*. If you have experienced your reality as the *sara*, the seer (*sâkshi*, *drishta*, *aham*), you may also experience the same reality as the *vistâra*--the seen (*sâkshya*, *drisya*, *idam*).

This has been beautifully illustrated by the story of the demon Raktabija whom Goddess Durga destroyed. We have graphic accounts of the episode in popular works, such as the *Devi-Mâhâtmya* of *Mârkândeeya Purâna* and the *Devi Bhagavata*. The divine power invoked by the gods was confronted by massive forces of the king of demons, Shumbha.

Contingent after contingent was exterminated by the divine forces manifested by mother as Brahmani, Vaishnavi, etc.

But when the turn came for Raktabija to fight, the divine forces found all their attempts not only futile but fatal. Because, every time Raktabija was slain, he rose again a hundredfold, due to the boon that from every drop of his blood spilt on the ground an *asura* would be produced of equal might and possessing the same peculiarity of multiplaying himself through every drop of blood shed.

Therefore, the more the *Mâtrikâs* intensified their assaults the greater grew the number of Raktabijas, till they overspread the entire field. The gods were seized with the agonising question: How to kill the Raktabijas without fighting? The divine mother smiled and gently instructed Chamunda to open wide her terrible jaws, extend her tongue and receive all the blood shed as the *Mâtrikâs* went on clearing the existing bodies of Raktabijas. Prevented from falling on the ground, the blood ceased to reproduce and in no time the divine forces were able to eliminate the Raktabijas.

The world is the demon Raktabija for whom destruction is creation. A *sâdhaka* unwittingly tries to do away with it by simply denying it, mentally tearing it to pieces or turning a deaf ear to its demands. By this he only strengthens the worldbondage, increases the clamour of the seen. And the pious devotee, like the fallen gods, is filled with dismay: “Is God also going to fail me?” Gid smiles and instructs: “It is not enough to cut at the world, learn to consume it at the same time.”

Blood of the World

The secret power of the world does not lie in the bulk or body of it but in its blood; and that has to be tackled, provided for properly. The blood of the world is *avidyâ* or *mâyâ*. Out of this the world-scene is constructed (अविद्यया कल्पितम्) and this *avidyâ* or imaginative power belongs as much to consciousness as the *vidyâ* or cognitive power. So consciousness should have no difficulty in consuming what is its own. Only the exact means fit for that function have to be employed. In the illustration *rakta* is *rasa*, essence of the body, and can be received or absorbed only by *rasanâ*, the tongue. So Chamunda's extended tongue achieves what all the weapons of the *Matrikas* could not. Châmundâ becomes, according to *Devi Mahatmya*, विस्तारितानना, *Vistaritanana*.

Mother's Tongue

This is a hint for you to make your *prajnâ* the *vistârîta chaitanya*. The present *shloka*, therefore, presents *jagat* as *chinmatra vistâritam* and this is consumed, made one with 'I'. This is bliss. This is the significance of the mother's tongue. The terrible form with its darting red flame-like tongue (*lalijjihvâ*) is gruesome only to the apparent and the unknowing. To the real it means something else.

In the *Yoga Bhâshya* attributed to *Maharshi Vyasa*, we come across the story of Bhagavan Jaigavishya who practised a particular difficult *samyama* (deep meditation) on certain aspects of the mind. As a result there arose in him a knowledge of the past cycles of creation. When sages Avatya

heard of this he came to ask of Jaigavishya, “Please tell me what was the wonderful spectacle of the ten cycles you saw at one stroke”. “The spectacle,” came the answer, “was one picture of sorrow”. Avatya was not only disappointed but disturbed. He insisted, “How can that be? You are so much advanced in yoga and you found nothing but sorrow, when in the very beginnings of *ashtanga yoga* we are told, under the discipline of *yama*, that he who has mastered the virtue of contentment (*santosha*) gets an unsurpassed joy”.

Jaigavishya smiled and said, “My dear Avatya, what is told there in the context of *santosha* is true in that stage. After you have got that contentment if you wish to proceed higher you will be seized with a great discontent. From the viewpoint of the supreme bliss of *samādhi*, the ultimate illumination, all other satisfactions of the lower steps are unbearable sorrows only”.

That is why this verse speaks of the *sukhatara*, the greater joy, because this is the state of *manana* or introspection which is a strengthening of *shravana*, the initial illumination of *prajñā*. We cannot stop here, we must go to *nididhyasana*, a still deeper state in which is achieved the *sukhatama*, the greatest joy, the most perfect bliss. We must go ahead to worship the fullest developed form of the *Guru*. This will be taken up in the next verse, where we are given deeper insights into what is claimed here as the bliss and purity of the *Atman*.

(Continued...)

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

THE MEANING OF UPAVĀSA

V. RAJAGOPAL BHAT

Feasts and fasts are there in every religion. They alternate with each other. While feasts constitute a mild form of self-indulgence, fasts constitute a form of self-denial. Thus, they balance each other and give practical religion its natural equipoise.

We fast on Ekādashi, Sankashthi, Shivarātri, etc. Many of us fast on specific week days too.

What is the rationale of fasting? It is said that all sins inhere in *annam* (food). (*yāni kāni cha pāpāni. annam āshritya tishthanti.*). Mahabharata poses the question : Will not a hungry man commit sins? (*bubhukshitah kim na karoti pāpam*). So, to break this nexus between food and sin, we should voluntarily stay away from food. One who conquers hunger, conquers everything (*bubhukshām jayatey yastu sa sarvam jayatey dhruvam*). There is an accession of will-power, an exhilarating sense of self-control when we fast. Normally, we are slaves of the palate. When we fast, the palate takes the backseat. It is we who then call the shots.

Brihadaranyaka Upanishad says:

स वा एष महानजआत्मा...तमेतं वेदानुवचनेन ब्राह्मणाः
विविदिषन्ति यज्ञेन दानेन तपसा अनशकेन ।

"Brahmins desire to know the Supreme Self by Vedic study, sacrifices, *dāna* and *tapas* such as abstention from food." (IV-4-22)

So, fasting is a mild form of tapas (penance).

In Gita, we read:

विषयाः विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

"The objects of the senses go back from him who is on fast. The relish, however, still lingers and will go away only when the Supreme has been seen." (II-59)

Fasting should not be an unbearable infliction on oneself. Krishna frowns upon such self-inflicted ordeals as demoniac (*āsuri*). There is nothing spiritually ennobling about such ordeals which strain one's endurance to the breaking point. To the Lord, they smack of violence, violence to the physical organism as also to Him who is enshrined within the hearts of all. (Gita XVII-6)

We read in the New Testament:

"When ye fast, be not, as the hypocrites, of a *sad countenance*. But, thou, when thou fastest, anoint thine head and wash thy face. that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly." (Mathew VI-16-18).

In other words, fasting should be cheerfully undertaken and should not be too long lest it saps one's endurance and makes for uneasiness. Upavāsa is just a means, not an end in itself.

Our sacred books enjoin that anyone between the ages of 8 and 80 is eligible to fast (अष्टवर्षाधिको मर्त्यो ह्यशीतिन्यूनवत्सरः) If one (say, an ailing or elderly person) wishes to observe a fast, but is physically unable to abstain from food completely for a whole day, then *eka bhukta* (food only once) is permitted. Thus, there

is a humane face to fasting in our religion.

What is Āhāra (food)? In Vedantic parlance, it means much more than mere food for our palate. Whatever is gathered (*āhriyatey*) by our senses is Āhāra. So Upavāsa, though it begins with abstinence from food that we eat, should not end with it alone. We have to make a leap from Upavāsa for the stomach to Upavāsa for the senses. If we just keep away from the dining table, but not from the sensory temptations, the purpose of Upavāsa is not fulfilled.

The second line in the Gita verse (II-59), quoted above, is very significant. When one fasts - in the true sense of the term i.e. staying away from sensory trivia - no doubt, the sense objects (*vishaya*) are kept at bay. However, the insidious relish for them, the secret yearning for them, still lurks within our sub-conscious. This relish will go away only when the Supreme is seen, when we realise Him. Lord is the Supreme Delight (*raso vai sah*). When our mind gets a taste of Him, the relish we have for the lesser delights just evaporates. It is not suppressed or repressed, but simply transcended.

Hence, the observance of fasting should go hand in hand with spiritual exercises: *Mouna* (silence), *Nama-smaran*, *japa*, *dhyāna*, study of holy books, etc. Our mind is the eleventh (*manam ekādasham smritam*) element, towering above the five sensory (*jñāna*) and five motor (*karma*) organs (*indriya*). When this mind, always flitting from one thought to another, is laid to rest - that is the true Ekādashi.

The sacred books make it mandatory to have Hari-jāgara on the night of Ekādashi. Bhajans, keertans, devotional dancing - being 'awake' (*jāgara*) to Hari by such means is lavishly praised. The world without goes to sleep, but the fasting devotee is awake within. This

wakefulness and constant remembrance of God is the keynote of Upavāsa.

This reminds me of a beautiful passage of Paramahansa Yogananda (author of *Autobiography of a Yogi*):

"The best time to offer our love to God is at night when you are free and the world is asleep. Take your heart away from everything and give it only to God in deep meditation. I practiced that. Now, no matter what I am doing, working or meditating, my mind is on God. So it must be with you. When you become drunk with God, you don't lose your balance even in the midst of troubles and activities."

"Never go to bed until you have made real contact with God. Then, in the daytime, you will be able to conquer all the temptations and destructive forces that confront you. Nobody can take your peace away from you. Nothing can take away that divine love between you and God. Be determined."

The very word Upavāsa is self-explanatory. A verse spells out its significance as under.

उप समीपे यो वासः जीवात्म परमात्मनोः ।

उपवासः स विज्ञेयो न तु कायविशोषणम् ॥

"When the individual soul (jeevātman) stays (vāsa) close (upa) to Paramātman, that is known as Upavāsa. Upavāsa does not mean just a deprivation for the physical body."

To stay away from food (for the stomach as well as the senses) is the negative aspect of Upavāsa. To engage the mind in spiritual pastimes and thus foster 'wakefulness to Hari' (Hari jāgara) is the positive aspect. When both these ingredients are present, we then have a truly fulfilling Upavāsa.

Activities of Girvanapratishtha teachers during Chaturmasa 2022 in Karla

- Dr. Chaitanya Gulvady

Sanskrit Sambhashan session was conducted regularly during Chaturmas 2022 in Karla. One hourly sessions were conducted on all weekdays by Girvanapratishtha teachers. The teacher would narrate or ask participants to read a story. The students were then encouraged to answer questions and speak simple sentences. The sessions were made interesting by sharing jokes, quizzes, riddles and songs in Sanskrit.

A presentation was given by Shilpa Mudur, about all the courses of Girvanapratishtha on 4th September 2022 at Karla Math. She also took people through the website and spoke about all the resources available for learning Sanskrit.

Girvanapratishtha teachers are grateful to Param Pujya Swamiji for this opportunity and offer this Seva at HIS Lotus Feet.



PrarthanaVarga update for August 2022

- Dr. Chaitanya Gulvady

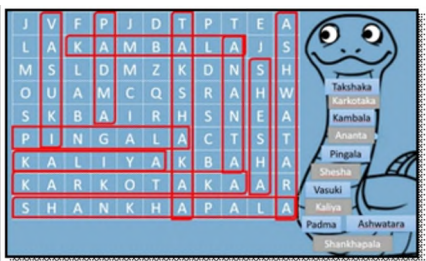
- PrarthanaVarga-s celebrated many festivals like Nagapanchami, Janmashtami, Raksha Bandhan, Ganesh Chaturti in their respective varga-s which are now held in offline mode.
- Kallolah, Kilbil, Kavyakatha video links were shared with Prarthana children too.



Janmashtami



Raksha bandhan



Nagapanchami - Word search puzzle

Little Ravikiran –Bhadrapada 2022

Swāmījī says:

When Japa is done intensely, the Divine Shakti will burn away all fears and corruptions and love will just radiate.

Parama Pujya Sadyojat Shankarashram Swamiji (December 2017)

Story Time: Caw! CAW!

The excitement amongst the crows in the jungle was rising with every single day. The Young Crows Association or 'YCA', as it was popularly known, had announced its Annual Day and preparations for the grand event were going on with full enthusiasm.

One group was in charge of the entertainment programme and their caw-caws could be heard all over the jungle. Dances, songs and dramas were planned so scripts and lyrics were discussed and discarded, written with flourish again and ... the deliberations were getting boisterous with every script! Another group was assigned 'Sports and Games' - so all kinds of weird and funny games were thought of and debated. A few were assigned the 'Foody Section' – whererecipes were planned and endless discussions happened over endless cups of 'chai'. Yet a few more young crows were in charge of 'Debates and Essays' – so topics flew thick and fast. There seemed to be no dearth of talents in the YCA. Each young crow was in some group and cawing to the best of his or her

abilities!

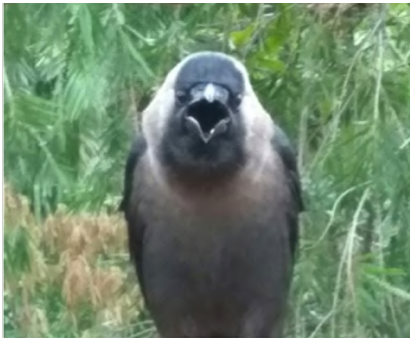
Meanwhile, Rani and her friend, Kia, were assigned to the group handling stage-decoration. Rani remembered a place, a little far away – where the best of marigold grew. So once the plans were laid for decorations, Rani and Kia flew away to the other side of the jungle.

Kia said, "So glad you thought of those bright orange marigold flowers, Rani! The stage will look vibrant with the marigold décor!" The marigold fields were pretty far and both the crows thought they would rest on a mango tree at the edge of the fields before they resume their work. They had hardly rested for a second, when Kia cried loudly in pain, "Oh! I have been hit by a stone!" Rani turned and to her horror realised that a couple of boys, aiming at the mangoes with a catapult, had hit Kia instead.



"Oh, I should have been more careful, checked the place before we rested on this branch!" Rani felt terrible to see her young friend in pain. The two crows were behind a thick branch and hadn't seen the boys approaching.

"Kia! Are you able to use your wings?" asked Rani gently. Kia tried but she just couldn't fly.



"Oh! I can't Rani! It hurts terribly if I move my left wing. Looks like I will be stuck here till the wing mends." Rani consoled her, "You will be good to fly out soon, Kia! Have courage and be strong!" When the hours

passed by and there was very little improvement, Kia said, "Rani, the others will be wondering why we have not returned with the flowers. I think you should pick up the flowers and leave." At once Rani said, "I will not leave you alone, Kia!"

Kia countered, "But what about the YCA Annual Day? You must return home for that!"

Rani thought for awhile and said, "I shall go back with the flowers and tell the rest what happened to you. But I'll be back soon with food for you!"

And thus, Rani flew away with a beak full of marigold flowers.

Time passed by as Kia valiantly tried to move her wounded wing. A few hours later, the entire sky was filled with loud caw-cawing as hundreds and hundreds of crows flew in and before the startled eyes of young Kia, a stage was put up. The magic Annual Day began with great flourish! The YCA needed very little persuasion from Rani to change the venue. The YCA were an 'adjustable' lot – what was the YCA for? "We could

even add an extra A and make it the YCAA and call ourselves the Young Crows Adjustable Association!" cawed one with a guffaw!

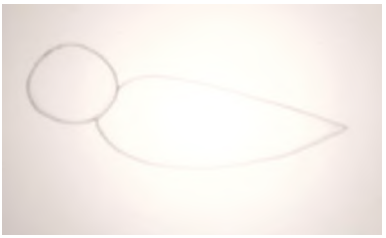



The delighted Kia was so touched, so deeply moved, by the magnificent show of love by the YCA, that at the end of the show, she couldn't even produce a single 'caw-caw'!

Fun Facts: Caw Facts

- Crows are found almost everywhere – in forests, on mountains, deserts and right in our neighbourhood!
- A crow has the largest brain to body ratio of any bird. The ratio is even bigger than humanbeings!
- Crows are extremely intelligent birds. They can make their own tools!
- They have amazing communication skills.
- Crows remember faces – and can teach the other crows to identify a human face!
- Crows eat – almost everything! From insects to small animals to fruits and nuts.



Activity Time: Draw a Crow

	
<p>1. Draw a circle and a drop shape, lightly. These will form the head and wings of the crow.</p>	<p>2. Flatten the top of the circle and draw a neck. Body curve and a rectangular tail. Draw the feet of the crow and a triangle for the beak. Join the base of the triangle with a curved line.</p>
	
<p>3. Erase the extra lines. Draw an oval for eyes. Add details to the feet and feathers.</p>	<p>4. Colour the beak, part of the head, tail and wings black, the body grey with colouring pencils, or use shading for effect.</p>

Fun Time:

- What do you call a group of crows who stick together?

Vel-crows!

- Why did the Rani hesitate to join the rest?

She didn't want to be seen at the 'murder' spot!



- What do you call two crows sitting together?

Attempted murder!

- Which is a favourite tool of the crows?

Crow-bar!

- What do you call a tiny crow waving?

Microwave!

Ponder Awhile : Oh, What a change!

Radha fumed and fumed some more
Things were just not right
Her school bag had ripped a bit
Her sports shoes a tad too tight!

At others, she looked with envy
So perfectly attired was Ria
Radha fumed and looked around
So were Malan, Soni and Diya!

"I am the one so unlucky
Terrible things just happen to me
Freedom from this bad phase
Just when will that ever be?"

Tears fell down endlessly
When with Amma, she sat that night
Amma gave her a warm hug
"Everything will be alright!"

Have faith, have courage,
With devotion, japa, you do
See the difference it makes
The world will change for you!"

When Radha was up the next morn
She jumped out of her bed
Bath and then Japa
Just as Amma had said!

That day turned out so calm
Radha was contented with herself
When poor Ria had a fall
Radha was the first to help!

When Diya forgot to get her pencil
Radha at once lent her one
During the sports period
Radha with her friends, had fun!

Happiness radiated effortlessly
Where envy had once burned
Fumes converted to smiles
Sadness into love had turned!

Long Ago: **Pitṛ Paksha.**

In *Sanātana Dharma*, we believe that departed souls of three generations of one's ancestors reside in *Pitṛloka*, governed by Lord *Yama*. The soul may be reborn, move to



another *loka* or attain *moksha*. So *shrāddha* offerings are made to the three generations in *Pitrloka*. Along with prayers and *tarpan*, food offerings are made and placed on a banana leaf outdoors. The food, sprinkled with ghee and black *til*, includes *khīr* or *lapsi*, rice, *dāl*, vegetables (usually beans like *guar* and pumpkin), fritters, sweets and savouries, not containing onion or garlic. Once a crow pecks or partakes of the food, it is considered that the departed souls have accepted the offering. Thus crows play an important role in *Pitr Paksha*.

Our Heritage: Kākabhushuṇḍi

There was a man who lived in Ayodhya, in ancient times. Though he stayed with his Gurū and learnt spiritual practices, he was irreverent towards his Gurū and had no devotion in the rituals he performed. The *Karuṇāmurthī* Gurū overlooked his folly and continued to teach him. However, such continued disrespect towards the Gurū was intolerable to Lord Shiva, the Ādi Gurū. He cursed the man to become a snake. The Gurū begged for mercy on behalf of the *shishya*. Lord Shiva was so touched by this, that He mitigated the curse to a thousand low-life births.

Finally, he was born in a Brahmin family as Bhushundi. He studied under Gurū Lomasa, who was teaching him about *Nirguṇa Brāhmaṇa*. Bhushundi kept asking questions, unable to grasp the concept. He wanted to know about *Saguṇa Brāhmaṇa*, especially Lord Rāma. Gurū Lomasa tried to explain all the concepts patiently, but finally flew into a temper and cursed him to become a crow, due to his constantly cawing questions. After a while, when his temper cooled, he felt sorry for the *shishya*. He gave Bhushundi

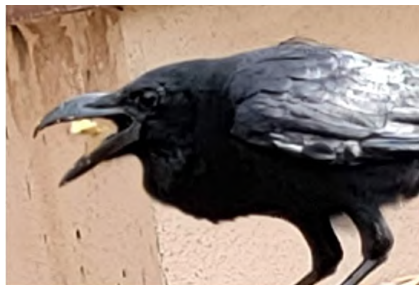
mantra and *jñāna* about ShrīRāma, especially His *bālalīlā*. Some texts state that Lord Rāma Himself intervened on behalf of Bhushundi.

Through his devotion and *japa*, the crow form of Bhushundi attains *Jñāna* and is able to overcome the curse. However, he preferred to continue to retain the crow form as it was in this form that he had learnt about ShrīRāma, which invoked devotion. Thus, he came to be known as Kākabhushundi.

He is said to be beyond time and space and takes birth in Ayodhya in every *kalpa* to witness the *bālalīlā* of ShrīRāma. He sings His praises while feeding with the birds too. Once *Garuḍa* chanced upon Kākabhushundi, who related the story of *Rāmayaṇa* to him. This is considered to be the first edition of the epic. Thereafter, Lord Shiva narrated it to Devi Parvati and was later written by *Vālmiki*. There are many versions of the *Rāmayaṇa* by other devotees including Tulsidasji's *Ramcharitamānas*, spread over many regions and time periods.

Some ancient texts quote that Kakabhushundi sits on the *Kalpataru* and caws "Ka? Ka?"

In Sanskrit, 'Ka' is the first letter of question words like *kaha*, *kim*, *kadā*, *kimartham*, thus exhorting us to think why we were born, what is the purpose of our lives. This makes us realise that we should be aiming towards realising the ultimate *Brahmaṇa*.



Bhushundi, a Brahmin did not realise the Truth, which he attained in the form of a crow or Kākabhushundi. *Sanātana*

Dharma does not impose discrimination, it says that even a crow can attain enlightenment, with devotion and dedication. That is the greatness of our heritage.



We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

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Editors: DiḷpBasrūr and Dr.GaurīshPaḍukone

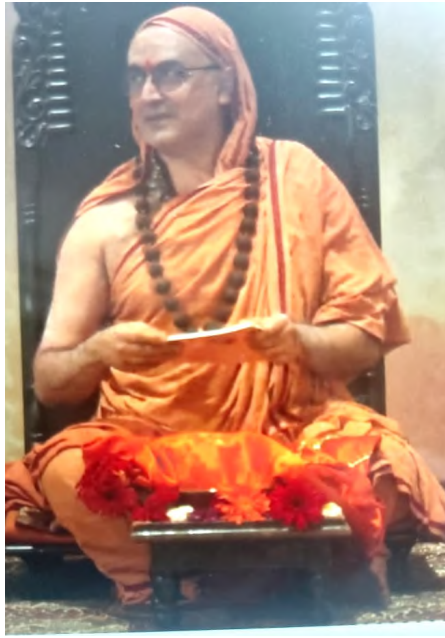
Little Ravikiran created with love by ChandrimaKalbag and Jyothi
Bharat Divgi



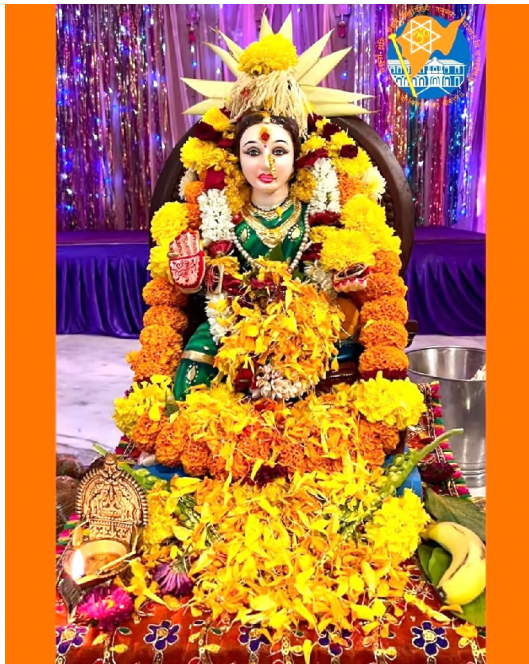
A wave of joy and benediction.



Vimochana of Pushpanjali, a booklet by Smt. Shailaja Ganguly in the Dharmasabha.



At the Dharmasabha, with Pushpanjali booklet in hand.



Swarna Gauri Vrata at Karla on 30-8-2022.



Nompi at Shrimat Ananteshwar Temple, Vittal on 9-9-2022.
Photo by Shri Damble Ganesh Rao, Mangaluru



Shrimath Ananteshwar Sannidhi, Vittal.
Photo by Shri Damble Ganesh Rao, Mangaluru



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A scenic view of Indrayani river, Karia.