

THE CHITRAPUR SUNBEAM

चक्षुर्विख्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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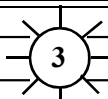
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

सर्वे वै देवाः देवीमुपतस्थुः काऽसि त्वं महादेवि । सा अब्रवीत् अहं ब्रह्मस्वरूपिणी ।
मत्तः प्रकृति पुरुषात्मकं जगत् शून्यं च अशून्यं च । अहम् आनन्दा अनानन्दाः ।
विज्ञान अविज्ञाने अहम् । अहं पञ्चभूतानि अपञ्चभूतानि । अहमखिलं जगत् ।

All the gods questioned the Devi: Who are You, O Great Goddess? Devi replied: I am of the nature of Brahman. From me is the world of the nature of Prakriti and Purusha. I am void and non-void. I am happiness and sorrow.

I am knowledge and ignorance. I am the elements undergoing and not undergoing the five-fold division. The entire world am I.

(Devi Upanishad)

एषा आत्मशक्तिः । एषा विश्वमोहिनी पाशाङ्कुशधनुर्बाणधरा ।

एषा श्री महाविद्या । य एवं वेद स शोकं तरति ।।

She is the Power of the Self. She is the universal enchantress, holding a noose, a bow and an arrow. She is Mahaavidyaa. He, who knows Her thus, goes beyond sorrow.

(Devi Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

GAYATRI MANTRA - ITS SIGNIFICANCE

Gayatri constitutes the distilled essence of all the Vedas and its Upasana through repetition and meditation on its meaning is the chief of our Karmangas. Some people perform this Upasana with their favourite deity as the object and meaning of meditation, in the context of the word devasya in the Mantra. Some look upon the Sun as the goal of the Mantra, in view of the use of the word Savitur therein. Some others construe Savitur as the Creator of the Universe, that is, the Creator even behind the physical sun, who is called Ishwara or Saguna Brahma, as the Soul of the Mantra. Yet others regard the Nirguna Brahma i.e. Existence-Knowledge, Bliss (the Absolute) as the substance and the substratum of the Mantra.

Let us now turn to the word-by-word meaning of this Mantra. ॐकार stands for Brahma, both Saguna and Nirguna, which, though apparently different, are in reality one and the same even as lamp and its light. In the Saguna connotation भू stands for भूलोक i.e. this Earth, स्व for स्वर्गलोक i.e. the Heaven, and भुवः for the अंतरिक्ष लोक i.e. the world intervening between the Earth and the Heaven धीमही means We Meditate on तत् THAT which is वरेण्यं meaning the Choicest i.e. the Most Blissful भर्गः 'Lustre', (knowledge) देवस्य the Self Luminous), सवितुः that is Creator, धियो यो नः प्रचोदयात् means 'May HE inspire our intellects'.

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.**

In the Nirguna connotation, भू (from verb भू to be) stands for 'Existence', भुवः (to cause to be and cause it to appear in the Vivarta (mere appearance) sense, from भावयति i.e. उत्पादयति .meaning of the root stands for the 'Knowledge of the Absolute and स्वः (सुष्ठु त्रियते much longed for) for Bliss, तत् means All pervasive, सवितुः (प्रसविता from प्रसूयते) gives birth to) the Creator meaning Ultimate Reality behind the phenomenon of the Universe, देवस्य (from the root दिव् to shine) means Knowledge Absolute, वरेण्यं भर्गः the Choicest Blissful Lustre (ज्ञानप्रकाश) धीमहि We meditate Upon, धियो योनः प्रचोदयात् which is, so to say, Inspirer of the Intellectual Modes of the souls. Here in the Vivarta (mere appearance) sense, the sixth case in the expression सवितुः देवस्य वरेण्यं भर्गोः loses its primary sense and carries the secondary meaning, just as in the expression 'Rahu's Head (राहोर्शिः) Rahu is Head only and there are no two separate entities like Rahu and Head.

In short, the Mantra stands for meditation on Sacchidananda Parabrahma (Existence, Knowledge, Bliss) as the Supreme Self and substance of the Cosmos, the God Immanent and Transcendent.

Gayatri is the doyen among the Vedic Mantras and its efficacy is boundless, We should not tamper with it by resorting to logic-chopping. Logic has its own limitations in that a thing could often be argued bothways as lawyers do and, therefore, in religious and spiritual matters we have to depend on Shraddha (Faith) in 'Revealed Knowledge' i.e. the Vedas. The Vedas are to be understood in the light of illumined intelligence. We pray for this illumination when we chant Gayatri. We would urge you to take to Gayatri Mantra. It will ensure both material welfare (abhyudaya) and spiritual weal (nishreyas).

(Courtsey: Kanara Saraswat, Feb, 1957)



TEACHINGS OF SWAMI PARIJNANASHRAM SHRADDHÂ

**A Question & Answer Session at Sri
Anandashram,
on 16-8-1977**

Question : What is the importance of fasting and offering Puja on days like Ekadashi etc.?

His Holiness: Bhakti-bhâva or the spirit of devotion is said to be more pronounced on Ekadashi days than on Chaturdashi, Navami etc. These are popular concepts, but we should not dismiss them as mere ideas. It is a fact that human emotions like Kâma, Krodha, Lobha, Moha increase or decrease according to the waxing and waning of the moon just as there are high and low tides. So, also, these emotions, which are the effect of the play of the Gunâs in us, also rise and fall. For example, it is said that one who is mentally upset gets more acutely so on Ashtami and Purnima days. On other days, he is calm and subdued. Many a time, even if we forget what tithi is it on a particular day, when we notice peculiar behavior in anyone, we can immediately deduce what day it is. Four tithis are considered the most important ones, namely, Sankashti, Ashtami, Purnima and Amavasya—they are regarded as the “worst” days. Hence, our elders prescribed that we should fast on the eve of these four days so that we can build up inner resistance to face up to the impact of these four tithis. He who fasts develops

inner strength and can withstand external influences, and foreign infection, for the evil influence of these tithis is like an infection. Hence, our elders prescribed that we should fast every seven days. This advice was not necessarily based on religious grounds but in the interest of our constitution as well. You may see this for yourself. On a particular day, if you find that your mind is all in a turmoil, you may take it for certain that it is Sankashti. Similarly, if you find yourself beset with passions, it has to be Ekadashi. In order to protect ourselves and at the same time liberate ourselves from the tugs and pulls of such forces, our elders prescribed fasting. **We have ourselves done some research in this and have found that one cannot dismiss the concept of fasting as a foolish outmoded notion.** On Ekadashi days, all kinds of ideas arise in one's mind, the germs of passion in everyone of us are enkindled by the food we eat, grow on the food we eat and play havoc with us. It was after considerable research that our elders prescribed fasting for Ekadashi, Chaturthi etc. Some people blindly observe these prescribed fasts without realizing the purpose behind them. The real reason why we have been asked to fast on the eve of certain tithis is constitutional, so it is absolutely necessary that we should fast on such days.

Question: Why should one offer Puja on fasting days?

His Holiness: When a man fasts, he becomes mentally restless. Hence, our elders prescribed that on days of fasting, we should worship one particular deity like Ganapathi, or a Devi. Thus, it is laid down that on Sankashti days, we should worship

Ganapathi, and observe the day with fast and Puja. Similarly, if it is Angarika. On Shivratri day, we are asked to fast and meditate on Lord Shiva. Each one's constitution is different from that of another. To suit each one's constitution, we are given all these practices. Just as the moon waxes and wanes, our body gets subject to all lunar mal-influences. In order to prevent that from happening, fasting is the panacea. If we do not fast on such tithis, Kâma, Krodha, Lobha, Moha and Matsara play havoc with us. Fasting helps an individual to steel himself against external influences and develop his inner strength.

Question: Why are certain days of the week associated with particular deities?

His Holiness: It is we ourselves who associate each day of the week with a particular deity. Thus, Monday is associated with Shiva, Tuesday with Devi, Wednesday with Santoshi Mata, Friday also with Devi. These customs are made by us. Meditation on God is not restricted to any particular day. You can worship Shiva on a Friday, Devi on Saturday and Shani on Sunday and so on. But, people don't accept that any day and everyday is good to remember God and so they fix days of the week for worship of particular deities. Really speaking, the days of the week are not related to Gods and Goddesses or named after them but take their names from planets. Thus, Monday or Somvar stands for Moon, Tuesday for Mars and so on. Once we fix our mind on our Ishta-Devata, all days become holy to us and fit for remembering our Ishta-Devata. But, astrologers fix days of the week after certain planets, and the people fix the days of worship. Now, Monday or Somvar is

named after the moon, It is also a day of worship of Lord Shiva, whom we depict with the crescent moon in His crown.

Question: Is it worthwhile to have Puja etc.?

His Holiness: It is both worthwhile and it is not. The reason is: one who is backward, who is incapable of achieving anything worthwhile, for such a person, Puja and ceremonies, have their value in helping him to gain peace of mind. And, our elders have prescribed the same for this purpose. Once a man has attained Jnana, once he has realized who he is and why (आत्म साक्षात्कार) he need not perform Puja, Archana and the like. For Jnanis, for God-realised souls, Puja and fasting etc. are optional. Speaking of saints of our own times, were Ramana Maharshi and Swami Nityananda (of Vajreshwari) performing Puja? Of course, Sri Ramakrishna Paramhansa did puja to his Kâlikâ devi but his vision was different. He saw the divine Mother in himself and many a time used to offer worship to his own person, looking on himself as Kâlikâ.

At the same time, there was a valid reason why our elders laid down the practice of offering Puja etc. It was to teach us to first see the Eternal in the deity we worshipped and then to see Him in ourselves. One who wants to liberate himself, one who craves for God-realization, one who is already on the path to God-realization, may not feel the need for engaging himself in external worship like puja etc. But, for most others, who have yet to be enkindled by such an eagerness to realize God, Puja helps to remind them of their true goal in life, it will take them to this goal and get them out of bondage and enable

them to concentrate on God and God alone. Bhishma, when his end was approaching while he was lying on a bed of arrows on the battlefield, dwelled only on various Lilas of Lord Krishna and on His numerous forms. Likewise if we keep God before our mind's eye, we will have achieved the main purpose of our Sadhana and will be able to carry on all our life's duties and functions with our mind transfixed on the Lord. In such a state, we come to regard even the everyday actions we perform as passing sights and scenes and will not lose our remembrance of God even for a minute. On this note, let us end today's questions and answer session.

FESTIVALS IN NOVEMBER & DECEMBER 2022

NOVEMBER 2022

25 Friday	Dhwajarahana at Shrimat Ananteshwar Temple, Vittal
26 Saturday	Vardhanti of Pādukā Sannidhis of Swami Pandurangashram and Swami Parijnanashram-III at Shrimat Ananteshwar Temple, Vittal
28 Monday	Mrigabete Utsava at Vittal
29 Tuesday	Champa/Subrahmanya Shashti, Rathotsava at Vittal, Bankikodla and Nilekani

DECEMBER 2022

03 Saturday	Gita Jayanti
07 Wednesday	Datta Jayanti
16 Friday	Samārāadhanā at Shirali - Swami Krishnashram Sannidhi
17 Saturday	Samārāadhanā at Shirali - Swami Keshavashram Sannidhi
21 Wednesday	Uttarāyana Prārambha
29 Thursday	Dhanurvyatipāta



Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji at Sagar on the Occasion of His visit to Laxmi Venkataraman Temple on 11th May 2022.

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

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

मस्त प्रसन्नता जात आस्स हांगा येवु देवालें दर्शन कोर्नु आन्नि तुम्का सगळ्यांक पोळोनु. एक बरो कार्यक्रम हांगा आयोजित केल्ला तुम्मी आजी. देवागल साननिध्य आस्सचि जाल्यारि विशेष रुपेण श्री श्रीनिवास कल्याण उत्सव म्होणु हांगा आयोजित केल्ला. त्या प्रसंगांतुं तावळीचि तुम्मी तुम्गलें निमंत्रण पेटय्लें. आम्गेले ह्या तीन दिवसांच्या वासांतुं आम्कां आजि हांगा येव्या जाल्लें. माक्षी फांतां आयिलेंयि आम्कां उगडासु आस्स. सम्भवतः थंयीं सत्संग जाल्लेलो माग्गेरि हें हॉल निर्माण जाल्लें आस्का. आस्तिक समाज सारस्वत समाज म्हळ्यारि देवाले

**Koti Koti Pranams on 13th Nov –
Janmadivasa of Our Beloved Guru**

H. H. SHRIMATH SADYOJAT SHANKARASHRAM SWAMIJI.

This page is sponsored by Smt.Sunanda and Shri Mahesh B. Kalawar.

अनुग्रह आग्नि गुरुंगले अनुग्रह प्राप्त जाल्लेलें समाज. तशिश्च समाजांतुं एक सौष्टव येत्तां एक औचित्य येव्च्या सुरु जात्ता. देवू धर्म गुरु हांगेले एक आचरण कर्तलें हें समाज. तुम्मी म्हळ्ळेले वारि समाजांतुं एक बरेपण येव्का पूर्वजांगलेंयि एक कल्याण जाव्का मुखावेल्या पीढीक बरे संस्कार मेळ्काती. तशिश्च खंयें एक जागृति आस्ता संस्कार आस्ताति संस्कृति आस्ता ताव्का आम्मी एक सभ्य समाज म्हण्ताति. संस्कार कस्ले पोळोंका पड्ताति. पयलें धोर्नु खंयें एक देवांतुं आस्तिक्य बुद्धि तशीचि मागेरि संस्कार म्हण्ताति आसति तें समाज सुदृढ स्वस्थ सुसंस्कृत म्होण्येद. अशिश्च समाजांतुं खंयें लोकांक मेळूक आग्नि आयल्यारि आम्लेंयि मन प्रसन्न जात्ता. आम्मी हांगा आत्तं पळ्यत आसति देवालि पूजा इत्यादि चलत आस्ता तशीचि यज्ञ कार्ययि चलता. गीतेंतुं उपदेशु दिल्ला न्हवे श्रीकृष्णाने अर्जुनाक ... उपदेशु केन्ना जाव्का ? .. नापृष्टः कस्यचिद् ब्रूयात् म्होणुआस्स. निम्मीनी जाल्यारि सांगत वोचू नज्ज. सान्न चेलडवांक सांग्चें आस्ता व्हयकी ना ? हट कोर्नाव्का बय्स इत्यादि. प्रौढता येनाफुडे एक मनुषाक तान्ने निम्मीनी जाल्यारि सांगत वोचू नज्ज म्होणु एक न्याय आस्स. अर्जुनाक श्रीकृष्णालो सहवास आशिश्चलो सखा मित्र म्होणु तशिश्च स्वीकार केल्लेलें वरेण्यभाव आशिश्चलो आम्कां गोत्तस्स. युद्ध जात्ता म्हणाफुडे वच्चुनु श्रीकृष्ण आग्नि तागले सैन्य तांतुं एक निर्णय घेव्का म्हळ्यारि देवा तूवें आयल्यारि पुरो म्होणु तिल्ली सुद्धायिं एक आस्था आशिलि. कल्कि दिव्यता आस्सा श्रीकृष्णांतुं अर्जुनाक गोत्ताशिलें बरे संस्कार अशिलमिति. जाल्यारि श्रीकृष्णालें रुप कस्लें स्वरुप कल्लें म्होणु गोत्ताशिलें. जाल्यारि एक अगाध भक्ति आग्नि मस्त प्रेम मित्र सदृश. जाल्यारि थंयि कुरुक्षेत्रांतुं वचनाफुडे विचित्र एक परिस्थिति हों ... क्षत्रिय न्हवे तो अर्जुनु. अस्लो अन्याय केल्ला ह्या कौरवांनि आत्तं आम्मी किल्ल प्रयत्न केल्ले एक संधी एक शांति जाव्का युद्ध जावज्ज म्होणु जाल्यारि सुद्धायिं हटपूर्वक त्या दुःशासनाने दुर्योधनाने अशिश्च एक परिस्थिति उपस्थित केल्या. आत्तं हे कृष्णा तूं मगल रथ मुखारि व्हरि आग्नि माव्का पोळोंचें आस्स हें दुर्बुद्धि धृतराष्ट्राले कोण आसति युद्धाक हांगा सज्ज जाल्याति म्होणु challenge म्हण्ताति तशिश्च. ते माव्का पोळोवोति आग्नि हांव तांकां पळ्यतां म्होणु तशिश्च. तिल्लें धैर्य आशिलें. कृष्णाने तशी केल्लें. रथु मुखारि व्हेल्लो.. कौरवांक पळे म्होणु

सांगलें. थंयिं पळ्युनाफुडे कस्लें जाल्लें की अर्जुनाक. अय्यो हांगा भीष्मू हान्ने किल्ल मगल लालन पालन केल्यां द्रोणाचार्य हान्ने मज्ज खातिर किल्लें आम्कां सगळी विद्या दिल्या धनुर्विद्या इत्यादि हे मगलेचि ममत्व आयलें मगलें हेवयि मगले. आग्नि आत्तं हें युद्ध जाव्वें आस्स. थंयिं वैरी भाव वचुलोमोहित जाव्वें म्हण्ताति. तागलें कल्लें कर्तव्य आशिलें थंयिं विस्मरण जांव्व्या सुरु जाल्लों. तें गांढीव आशिलें हात्तांतुं धनुष्य सोणु माक्का युद्ध कोरु जाय्ना. भयंकर एक विचित्र परिस्थिति उत्पन्न जाल्लि कौरवांक पोळोनु भीष्नु न्हयी हों... मोहित जाल्लो. हें महामायालो खेळू. अशीचि थोडे एक कल्लें भ्रम उत्पन्न जाल्यारि त्या मनुष्याक कल्ले एक उपदेश दिव्येद्र सांग्येद्र हितवचन सांग्येद. हांगा तश्चि न्हयी हांगा एक महामोह उत्पन्न जाल्लो. आग्नि त्या परिस्थितिंतुं सत्संग जाल्लेलमितिं आग्नि त्या श्रीकृष्णंतुं एक प्रबल विश्वास आशिलमितिं हांवं तुगल शिष्यु म्होणु थंयिं आराधना कोरु सुरु केल्लो अर्जुनाने. शरण आय्लां हांवं मुखारी कल्लें कोर्चे माक्का मार्ग दर्शन करी म्होणु. गीताचो उपदेशु विचित्र रुपेण सुरु जात्ता. पय्लें ताक्का मस्त प्रोत्साहन दिता कृष्णु अरे अश्चि सोणु वचुल्यारि हास्यास्पद लोक हास्तले आग्नि तूवें सोणु वचुल्यारि हे सगळे पाण्डव खलास जात्ताति. माग्गेरि तूं हांवं युद्ध करना म्होणु बस्त्ता जाल्यारि हे सगळे लोक म्हण्तले पळे तो धावु वचुलो अर्जुनु ताज्जमितिं हो सगळे सर्वनाश जाल्लो इत्यादि. तें तुक्का सहन कोरु जाय्ना. युक्तिचो प्रयोग केल्लो. युक्ति म्हण्ताति न्हयि थंयिं चिके बुद्धि जागृत जाव्का म्होणु. शास्त्र वचन सुद्धांयिं सांगलें. थंयिं थावु हगूर उपदेश सुरु जाल्ला आत्तं आम्मी त्या संपूर्ण उपदेशांतुं वोच्चें नाति. झाल्यारि आप्णालें कर्तव्य पालन करी भक्ति म्हळ्यारि कस्लें ज्ञान म्हळ्यारि कस्लें इत्यादि. अर्जुनाक हगू हगूर सचेत जांव्व्या सुरु जाय्नाफुडे एक खंक्की एक आधार मेळ्ळो. अश्चि एक ज्ञान आस्ता खंयीं अहम् ब्रह्माऽस्मि इत्यादि. झाल्यारि माग्गेरि हें कर्माचें कस्लें एक लवलेश सुद्धांयिलागना हें संकट नाक्का माक्का ज्ञान दी म्होणु. तश्चि मेळ्ना आप्णालें कर्म कोर्का. एक विलक्षण रुपेण कोर्का. तश्चि उपदेश मेळ्ळो हों ... भक्तिपूर्वक कोर्का ईश्वरार्पण बुद्ध्या कोर्काइत्यादि उपदेश मेळू सुरु जाल्लो. यज्ञ दान तप कर्म न त्याज्यम् कार्यमेव तत्. कल्याक .. यतोहि यज्ञ दान तप कर्म पावनानि मनीषिणाम् .. तीनी एक स्तरारि हें कल्लें आप्णालें कर्तव्य आस्ता ताज्जो बोध दिल्लो. यज्ञ कार्य

दान कार्य आग्नि तप तपश्चर्या हे तीनी मनुष्यानी केन्नायि सोडूनज्ज हीं. कल्याक .. कल्याक म्हळ्यारी हें पावनानी मनीषीणाम्. बुद्धिपूर्वक आप्णालें हें कर्तव्य हांव करतां म्होणु कोण आरंभ करता यज्ञ दान तप तो मनुष्य ताज्यांतुं एक शुद्धि येव्च्या सुरु जाता. अशुद्धिमितिं मालिन्य येत्ता देवालें दर्शन जायना अनुग्रह कश्शि प्राप्त कोर्चे म्होणु कळ्णा त्रास जाल्यारि कळ्णा व्होळणु वत्ता. शुद्धि जांक्का अंतःकरणा शुद्धि. म्होणु हे तीनी प्रकाराचे कर्म केन्नायि सोणाक्का म्होणु बोध मेळ्ळो. म्होणुचि एक बरे समाजांतुं सुसंस्कृत समाजांतुं हे तीनी प्रकारचे कार्य चलत आस्ताति. व्हय न्हवे? .. यज्ञादि कार्य चलता यज्ञयि मस्त प्रकारचें आस्ता. एक एक घासु खात्तना आपण जठारांतुं ती अग्नी आस्स थंयिं आहुति दित्त आस्स म्होणु तश्शि सुद्धायिं कोर्येद्र आध्यात्मिक दृष्ट्या. व्हय की ना? अथवा समाज केन्ना मेळ्णु कार्य कर्त आस्ता थंयिं विधिवत यज्ञ इत्यादि हवन इत्यादि चलता. तें हवनांतुं कल्लें .. अग्नी आस्ता हव्य वाहन जावु आस्ता. त्या देवालें नांव घेवु आहुति वैदिक तुमाल नांवाने आहुति घाल्ताति त्या अग्नींतुं आग्नि त्या हव्य वाहनाक सांग्ताति ह्या देवाक हें आम्हालें पेटयि म्होणु. तें हवीष कल्लें आस्स तें वाहन कर्तलो त्या देवाक व्होर्नु दित्तलो तो अग्नी. आग्नि माग्गेरि त्या देवाले अनुग्रह जाता. हें एक सामूहिक सामाजिक स्तरारि कोर्चे कार्य. यज्ञ .. देवता उद्येश्येन द्रव्य त्यागः ... देवताक उद्येश कोर्नु द्रव्य पदार्थाचें त्याग कोर्चो. इन्द्राय इदम् न मम .. म्होणु तश्शि आप्णालें स्वभाव सोणु दिव्चें. कोणा खातिर? .. देवता खातिर देवता खंयीं आस्स .. आम्कां गोत्ना. खंच्चे देवता शक्ति आस्ता त्या शक्तिक पावोंचें कार्य विधानांतुं आस्स तें अग्नींतुं दिल्यारी तो हव्य वाहनू तो व्हर्ता. अश्शि आम्मी यज्ञ इत्यादि कर्ताति. देवताने प्रसन्न जाल्यारि एक मंगलता येत्ता सुवृष्टी इत्यादि. तशीचि जीवनांतुंयि एक सामूहिक स्तरारि हाज्जें जागृत समाजांतुं जात आस्ता. तशीचि माग्गेरि यज्ञ दान म्होणु सांगल्यां. आत्तं तुम्मी उल्लेख कर्त आशिलिं Scholarships इत्यादि हांगा दित्ताति तें एक प्रकारचें दान विविध प्रकारचें आस्ता आप्णालें कोणयि आस्स त्रास आस्स पैसे दिल्ले तथा एक व्यवस्था तश्शि सगळें दानांतुं आम्मी दित्ताति. थंयीं मानवा खातिर कस्लें दित्ताति तें दान . देवता उद्येशेन द्रव्य त्याग म्हळ्यारि यज्ञ. आग्नि व्यक्ति खातिर समाजांतुं कोण अजुनिकयु निर्भर जावु आसति आर्थिक परिस्थिति बरी ना तांच्च

खातिर एक व्यवस्था कोर्चि तें दान कर्म म्हणताति. धनानेयि एक शुद्धि येत्ता. यज्ञ कार्य इत्यादिने एक चमत्कार येँव्या सुरु जात्ता एक व्याक्तितुं ओजस्विता येत्ता देवतागलो प्रसाद जात्ता. आग्नि दान कर्माने हृदयांतुं एक स्वच्छता येँव्या सुरु शुद्धि येँव्या सुरु जात्ता स्वार्थ तिल्लमटाक कम्मी जात्ता. स्वार्थ म्होणच भित्तिर किल्लेयि पैशे आस्त्यारि एक नमुन्यारि कृपणता भय्य आस्ता. हगूर हगूर दान दिँव्या शिक्ल्यारि मनुष्यु स्वस्थ जाता. देवाक हांव देवालि आराधना कर्त आस्स देवू आण्णाक भरपूर दिता. झाल्यारि दुसरीं कोण संकटांतुं आसति तांच्व खातिर सुद्धायिं हांवें कल्लि व्यवस्था केल्लि म्होणु जाल्यारि कल्लें जातलें .. एक स्वस्थता येँव्या सुरु जात्ता. एक अव्यक्त भय्य नपुंसकतांतुं व्हर्ता तें सगळें सुद्ध सुरु जात्ता. म्होणु दान कर्म समाजांतुं गरजयि आस्स आग्नि वैयक्तिक लोकां खातिर सुद्धायिं तें परम आवश्यक आस्स. कल्याक .. पावनानि मनीषीणाम् ..मनीषी कोण लोक आसति बरे संस्काराचे यज्ञायि तांतुंयि भाग घेत्ताति दानयि कर्ताति एक पावित्र्य येँव्या सुरु जात्ता. आग्नि तृतीय खंच्वो आशिलो अंशु .. तपसू तप. तप कोर्का संसार चलोचो म्हळ्यारि एक तप. तशिंश तें विंगड एक तप ताक्का तितीक्षा म्हणताति सहन कोर्चे. कार्य आण्णालें आस्ता कर्तव्य पालनांतुं कल्लें एक संघर्ष जात्ता किल्लें एक सहनशक्ति वाड्डोका पडता एक सहन कोर्का पडता इत्यादि ताक्का तितीक्षा म्हणताति. सहनं सर्वदुखानाम् अप्रतिकार पूर्वकं चिंता विलाप रहितं सा तितीक्षा निगद्यते .. मस्त काळजी कर्नातिलें सहन कोर्चे आग्नि एक धैर्य दवोर्चे. तेंचि न्हवे ताक्का तप म्हणताति तितीक्षा. तप म्हळ्यारि तुम्मी कल्लें विलक्षण विशेष घेवु कल्लें कर्ताति आण्णालें एक आंतरिक साधने खातिर ताक्का आम्मी तपश्चर्या म्हण्तालें. तें तप अनिवार्य जालु आस्स. आम्मी म्हैन्या एक फांत्तां देवस्थानांतुं वत्ताति आग्नि कल्लें विशेष उत्सव आस्त्यारि पूजा हवन आस्त्यारि थंयि वत्ताति वर्सा एक फांत्तां कुळावी न्हवे थंयि देवालें दर्शन कोरु वत्ताति नपरो वे ? .. नपरोचि. प्रति दिवस कल्लें कर्ताति तें आम्मी तपांतुं हाडताति. सामान्य एक प्रार्थना आस्सु फावस्स थोडे घरांतुं मांडावली देव आस्ता पूजा आस्सु फावस्स. जाल्यारि सर्व सामान्य कोणयि मनुष्य म्हळ्यारि कोर्येद म्हळ्यारि स्तोत्र आग्नि जपु अनिवार्य जालु आस्स. ब्राह्मणाक काल संध्यावन्दनार्चे कशिंश

नियम आस्ता तांतुं जायना. दोनी फांतां पुणि करी म्हण्ताति अरे एक फांतां पुणि करी. स्त्री पुरुष दिवसांतुं एक फांतां पुणि बय्सुनु जपाच प्रयत्न तांनि कोर्काचि. यज्ञ केल्लें एक बरेपण जागृत जात्ता देवाले अनुग्रह प्राप्त जालु एक व्यक्तिक एक कुटुम्बिक बरें जात्ता तें जात आस्तना देवा सांगाती एक संबंध जोडका न्हवे. ताज्ज खातिर तप आग्नि तें तप म्हळ्यारि नित्याक बय्सुनु तुम्मी कस्लें कर्ताति ताज्जेरि आम्मी विशेष आग्रह दवर्ताति. संध्यावन्दन equivalent म्हण्ताति नित्याक एक वेळा बय्सुनु स्नान इत्यादि कोर्नु गायत्री जपू इत्यादि कर्ताति. तशीचि स्त्री आस्सो पुरुष आस्सो मंत्र दीक्षा घेल्ल्या म्हळ्यारि मंत्र जपू कोर्चो .. कळत आस्स ? .. तपन्हवे तें ? .. ऑफिसाक वोच्चें आस्स जाल्यारि बय्सुनु त्या वेळारि आप्पण कर्ता म्हळ्यारि त्या घरांतुं एक संस्कार येंव्याक सुरु जात्ताति. Phone आय्ल भित्तिरि कोण घे म्हळ्यारि ना ना जपाक बस्लां आत्तं disturb कोर्नाक्का म्होणु सांग्का चेल्डवाक सुद्धायिं संस्कार येत्ताति. आम्ही अशी प्रार्थना कर्ताति तुम्मी इत्ल प्रेमाने आदरपूर्वक आमालें हांग्गा आवाहन केल्लें आम्कां आप्पय्लें निमंत्रण दीलु. आम्मी देवल्या चरणीं हीचि प्रार्थना कर्ताति. सगळे दुःख निवारण जावो सुख शांति समृद्धि तुम्कां प्राप्त जावो. तें कर्तना तुमालें कल्लें एक कर्तव्य आस्स आप्णाल्या प्रति देवाल्या प्रति आस्स. आग्नि खंच्च खातिर. अंतर्मुख जालु देवाल्या चरमीं मन लालु बुद्धिने समऽ जप कोर्चेयि एक सामर्थ्य येंव्का. तावळी संपूर्णतया तात्कालिक कल्लें न्हयी एक दुःख निवारण जाल्लें देवाल्या अनुग्रहाने तिल्लें मात्र न्हयी सम हृदयंगम जात्ता देवाल्या अनुग्रह. तश्चि जांक्का म्होणु आम्मी गुरु चरणीं तुमगल सगळ्यांगले लेक्काने प्रार्थना कर्ताति हों ...

आत्तं एक भजन कोर्या वे ... भजन सप्ताह दवरल्यां बरेंचि. चातुर्मासा वेळारि भजन सप्ताह दवरल्यां. खंच्चेयिं भजन आस्ल्यारि ताज्जेरि चिंतन सुद्धायिं कोरु जात्ता माग्गेरि मुरहर गिरीधर गोविन्द

(Closing Prayers)

ॐ नमः पार्वती पतये हर हर महादेव

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

Righteous Earning Essential for Charity

It is natural for everybody to desire to earn money. Equally, there are many people who want to spend their wealth for dharmic (charitable) causes.

However, many people do not know how to get these two objectives right. In the first place, they want to acquire wealth somehow; that is, if they cannot earn it by righteous means, they do not mind doing so in questionable ways.

Obviously, this is wrong. Everybody must clearly understand that money should be earned only by legitimate means and not in unjustifiable ways.

Secondly, it is all right to long to do good things in life. But one should not think that one can acquire wealth in illegal ways and spend it for *dharmic* causes.

Doing good things with money earned by legitimate means alone is ideal.

Thus, *dharma and artha* (charity and wealth) should be complementary to each other. Wealth must be earned by righteous means and such wealth alone should sponsor *dharmic* causes.

One who follows this ideal will attain bliss in this world as also in the otherworld.

सर्वथा धर्ममूलोर्थः धर्मश्चार्थ परिग्रहः ।

इतरेतरयोर्नीतौ विद्धि मेघोदधी यथा ॥

(Courtesy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

(Continued) CONSUMMATION

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावयन्
योगी निर्वृतमानसः स गुरुरित्येषा मनीषा मम ॥४॥

4. That principle which is palpable to the “I” experience of the animal, human and godly world of beings; that whose power of revelation activates the inert principles of mind and senses into instruments of perception; that samvit is ever meditated upon by the yogi as likened to the sun’s resplendent orb covered by its own radiance.

Thus meditating the yogi is fulfilled at heart and himself becomes a great enlightener. This is my considered opinion.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृताः
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
यः कश्चित् स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥५॥

5. The state of God-realisation is one ocean of

bliss licking the flying spray of whose wavelet even the chief gods like Indra consider themselves supremely rewarded. Sages have attained to fulfilment by tasting that essence in the depths of their hearts set completely at rest.

When the aspirants' internal being of perception melts and becomes one with this ocean of everlasting bliss he is to be looked upon not merely as a knower of Brahman but Brahman itself. The state of such a rare person, the true Guru is adored by the king of gods—what to speak of ordinary human beings. This is my firm conviction.

The main Vedanta *sādhana* is covered through *Shravana*, *manana* and *nididhyāsana*. Having dealt with them in the first three verses in a characteristically *samvit* fashion, we find, as soon as we enter into the next *shloka*, that the steep incline is over and a vast beautiful meadow invites us to run.

Note the words **निर्वृतमानसः** and **वन्दितपदः** which, through the symbol of mind and feet at rest--mind being fulfilled in itself and feet being worshipped by the gods--speak of the state of the realised one, the *guru*, in his uttermost perfection. They present us, as it were, with the last snapshots of the *guru* caught in two precious rare moments.

In one we see him steeped in meditation, in an

unbroken absorption in the supreme effulgence that lights up the entire world. His mind has caught fire and is being consumed into utter fulfilment, turned into something beyond all transformations. This is what happens to the *poornahuti* material after it has been offered in the sacrificial fire as the last oblation. Scriptures say it becomes *amrita*, nectar.

Sought by Sādhakās

In the second picture we see the Guru in a different pose. He is not meditating but is being meditated upon; he is no more a *sadhaka*, all *sadhakas* are seeking him, worshipping his feet. His state is an ocean of bliss.

How can one become *Brahman*? Whatsoever becomes anything, that cannot be *Brahman* the unmodified. True, but truer is the fact that this yogi becomes *Brahman*. The only thing you can do is to cease talking of it, slip into the situation and see. Slip into it as a hail into the ocean, as Sri Shankaracharya says in the *Viveka-choodamani*

That I Am

So, fulfilment comes by seeing through the details; neither by seeing details nor by not seeing them. The fulfilment of a knower of *Brahman* can thus be glimpsed through that very ordinary and seemingly glamourless experience of recognising an old acquaintance because in this you are using the same faculty of *pratyabhijnā* which comes to play in revealing

Brahman as 'That I am.'

It is unfortunate that you do not retain the pure exultation and unifying power of consciousness of that moment of recognition. You proceed to become intimate by weaving the new details on that fine thread of unchangeableness and eternity of the conscious entity that is your friend. "What are you doing? Married? How many children?"—In this obsession of details joy is lost, the simple joy of a deathless contact.

The *Brahmajnani* does not commit this mistake. He has overcome this weakness of yielding to details, he knows हृदयाक्षदेहविषया that details are shimmering in borrowed light. This is the characteristic of the fulfilled. He has no more bondage, nothing more to work for, neither to obtain nor to avoid, निर्वृतमानसः *nirvrita mānasaha*.

Shimmering Consciousness

You do not perceive things, your light of the Self streaming though the sense organs gives reality to them through perception. So all that goes to make perception is your streaming and your shining, that is all. The former is a tumult or swell in the mental stuff, which is called *vritti*. This conveys the material shape of perceived objects.

The shimmering of your consciousness in that swell reveals that object, creates the experience of knowing that object. This is *sphoorti*. Whenever there is *vritti* the *sphoorti* is bound to flash-up, since the sun of *samvit* is everywhere and is ready to smile in a

thousand ripples exclaiming, “Here I am, here I am.” But you are observing the illumined shapes, you are intently following the movements.

Tragedy of Life

This is the tragedy of life. *Itya vritti bhāvanā* is bondage, *nitya sphoorti bhāvanā* is freedom. And this freedom gained from this constant awareness of the sun, the pure light, signifies freedom from the mind also, the scintillating shimmering medium of all ripple-perception. In that state of freedom there is no need of such ripples. Like an epistle whose message has been read, understood and executed, it is useless and can be consigned to the fire, reduced to the elements or returned to the sender.

Hence, from **निर्वृतमानसः** of the fourth verse the author switches on to **गलितधीः** in the last verse. That is to say, the mind melts away. This melting has to be understood as the last stage of fulfilment. As Meister Eckhart says of the union of soul and God: “Your opening and his entering are one.” Whether the hail slips into the waters or the sea swallows, it is of no consequence to us. The only relevant consequence is the experience of oneness and bliss.

Next, our attention is drawn to the sea-shore itself. There is some one there **मुनिः निर्वृतः** It is the yogi who has fulfilled himself, by attaining to **यत् yat** that (sea-shore) **नितरां प्रशान्तकलने चित्ते** through the utter and endless placidity of his own mind. Here the waters

are likened to the seer's own mind. That is how sages like Vishwamitra after much strenuous efforts, come face to face with this ocean and then, perhaps, they swoon down and fall, unable to bear the tremendous impact. The singular number is used here for the yogi, whereas the gods are denoted in the plural—just to show that the former is very rare.

Each to His Preparation

The present portrait, therefore, depicts him as **सुरेन्द्रवन्दितपदः** all beings including the king of gods bowing down to his feet. **पद** Each one approaching that state, gets fulfilled in as much measure as he has prepared himself for, like vessels dipped in the waters. From the *guru* someone gets enlightenment and another solace and yet another a blank silence.

That state, after all these elucidations, is inexplicable. But this much is clear, all are going to him and getting something of a fulfilment from touching his feet. *Acharya* is sure of that: “This is certainly my conviction—that He is the only worshipful state.”

Let us hearken to this final conviction and respond to it, take the hint from the reference to the obeisance of gods and prostrate ourselves at the *guru*'s feet. We shall be fulfilled.

(Continued...)

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

ChitrapurEbooks.com is happy to announce the addition of 2 more digitised books to it's growing online collection.

'The Konkani World' was a labour of love for (late) Shri Narasimha Janardhan Kamath, a distinguished civil servant of the very first batch of the Indian Administrative Service after Independence in 1947. Kamathmam served in many key posts in the Government in a newly independent India. His deep interest in, and love for all aspects of Konkani culture and its evolution over the centuries, has been condensed in a well annotated and referenced book. This charming book emerged in 2016, sadly Kamathmam (for long an affable and active member of the Konkani samaj of Delhi) passed on in 2017.

The digital version of his book is being released on 25 October 2022, his 101st birthday.

The second book on the anvil today is 'An Etymological Glossary of Southern Konkani', an interesting piece of scholarship and enquiry, printed a hundred+ years ago, in 1917. It has served as a forerunner of many linked works of research that, inter alia, explored the Sanskrit roots of Konkani language. Hattiangdi Narayana Rao, better known by his acronym HNR, the author of this slim work (just 17 pages!) was a journalist, editor, writer and a social activist working in Mangalore and Bombay in the early 20th century. In this work, HNR explores the roots of so many Konkani words linked to Sanskrit.

Visit www.ChitrapurEbooks.com and read about these authors, books, and explore the world of Bhanap writers and their writings.

Warm Regards,

Jaishankar Bondal & Shantish Nayel

<https://www.ChitrapurEbooks.com>

GIRVANAPRATISHTHA ACTIVITIES

from Girvana Pratishtha

Girvanapratishtha has been publishing 'easy to learn' Sanskrit lessons in the Kanara Saraswat magazine since June 2022, to promote Sanskrit in our Samaj. In this monthly series titled 'सरल-संस्कृतम्', vocabulary and language concepts are taught through exercises like - filling blanks to make meaningful sentences, word sorting, crosswords, puzzles, and short stories. This play-way method of introducing Sanskrit has been greatly appreciated by readers in the community.

On 7th of September, GP teachers of Bengaluru, Ananthakrishna Hirebet, Udaya Mavinkurve, Shyamala Heble and Kamakshi Baidur enthralled the sadhaka-s at Bengaluru Math with games and storytelling in Sanskrit. This activity, which was planned in just two days, was a fitting finale of the Chaturmas Seva offered with great love and devotion at the Lotus Feet of Lord Bhavanishankar & our Holy Guru Parampara!

Pujya Swamiji's Janmadinam (tithiwise), was on Wednesday 2nd November 2022. Girvanapratishtha teachers and students performed श्रीदेवी-अनुष्ठान-शृङ्खला as an offering for Pujya Swamiji's good health and long life on Tuesday, 1st November starting from 10:00 a.m. till 6:30 p.m. Totally 173 people participated (42 teachers, 127 students, 4 others).





REPORT OF PRARTHANA VARGA ACTIVITIES IN OCTOBER 2022

From: Prarthana Office

Dassara and Diwali Activities in Prarthana Varga-s



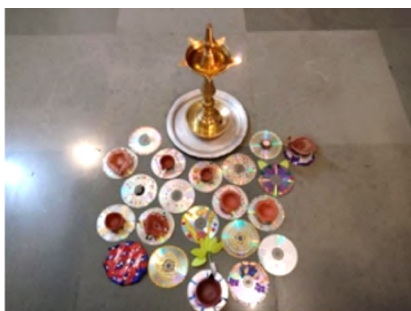
Santacruz Prarthana Varga.



Goregaon Prarthana Varga.



Jayanagar, Bengaluru Prarthana Varga.



Malleswaram, Bengaluru Prarthana Varga.



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Shirali-Kanara

Uttara Kannada Dist.

Karnataka 581 354



12 November 2022

To,

President, Office bearers of Local Sabhas and Overseas centres,
and Members of Standing Committee and Music Lovers

Jai Shankar

Saraswat Education Society is a premiere educational institution with its origin dating back to 1870 which was started in the precincts of Sree Umamaheshwar Devasthan. In 1915, the school shifted to its present campus in Mangalore and sincerely serving the cause of education. Recognising a growing need the Ganapathy English Medium School was started in 1989. Today, the two-acre campus proudly houses the Ganapathy English-medium High School and the Ganapathy Pre-University College!

In 1946, the Saraswat Education Society, Mangaluru had started Anandashram High School at Kotekar, near Ullal. Today, this reputed school, housed on a six-acre campus has admirable facilities for both academic pursuit and physical fitness and it has on its rolls both local students and those from Kasargod District of Kerala. The Parijnan PU College of Science and Commerce was inaugurated on the same campus on June 1, 2005. This too has soon become a well-known institution with many students in both the science and commerce streams.

On June 3, 2017, as the first step towards creating a full-fledged English medium school following the CBSE program at Kotekar-Someshwar near Ullal, a nursery school – Parijnan Vidyalay was inaugurated by Parama Pujya Shrimat Sadyojat Shankarashram Swamiji.

To cater to the growing needs of the school an expansion project is presently being undertaken and would be completed before the next academic year.

The total cost of the project is Rs.7.50 crore and to raise funds for the project, two concerts have been organised in TMA Pai Auditorium, Mangalore. On Saturday 10 December 2022 at 6.00 pm eminent Hindustani Classical Vocalist Smt. Kaushiki Chakraborty will be performing and on Sunday 11 December 2022 at 6.00 pm, a performance by eminent Musician and Composer Padma Shri Shankar Mahadevan and his group would be held. Both these programmes would be graced by His Holiness Shrimat Sadyojat Shankarashram Swamiji.

Devotees who wish to attend the programs are requested to register their names, with details of their mobile numbers and email address, with the Sabha President who will then send sabha-wise consolidated list to mangaluru.concerts@chitrapurmath.net.in.

The devotees will need to make their own arrangements for travel and stay in Mangalore and will be provided complimentary passes at the venue against the registration. **Prior Registration for the event is mandatory. Last day for registration – 04 December 2022**

You are requested to give maximum publicity for the event.

Yours in the seva of the Math, Guru and the Guru Parampara

Praveen P Kadle

President



Souvenir on Contribution of Saraswat Education Society in the field of Education

Address: Ganapathy High School Road, Hampankatta, Mangalore 575 001

26 October 2022

To,

Dear Sir/ Madam,

We have immense pleasure in informing you that the Saraswat Education Society has completed 152 years in the field of Education.

Saraswat Education Society is a premiere educational institution with its origin dating back to 1870 which was started in the precincts of Sree Umamaheshwar Devasthan. In 1915, the school shifted to its present campus in Mangalore and is sincerely serving the cause of education. Recognising a growing need the Ganapathy English Medium School was started in 1989. Today, the two-acre campus proudly houses the Ganapathy English-medium High School and the Ganapathy Pre-University College.

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On this occasion a Souvenir will be published which will include a huge collection of memorable photographs, past and present, and lots of informative and interesting articles written about the School. We intend to make it a collector's item to keep memories of the School forever. Param Puja Shrimat Sadyojat Shankarashram Swamiji of Shri Chitrapur Math has gracefully accepted our prayer to release this Souvenir on the 11th December 2022.

We will be obliged if you publish an advertisement in the Souvenir and help us. Cheque drawn in favour of "Saraswat Education Society" may be sent to us on the above address. Order form is attached.

Thanking you,

Yours truly,

Mahesh Bondal
Hon. Secretary

Praveen Kadle
President

ORDER FORM

Date: _____

To
Hon. Secretary
Saraswat Education Society

Sub: Your appeal for advertisement in the Souvenir

Sir,

With reference to your appeal for advertisement in the Souvenir, we forward herewith the material as indicated below:

Mechanical size

Overall Size : 24.5 cms. X 18.5 cms. Wide

Print area : 21.5 cms. X 15 cms. Wide

Last date for sending material : 25 November 2022

	Tick	{ <input checked="" type="checkbox"/> }	
Front cover page (Inside)	()		Rs.40,000
Back cover page (Outside)	()		Rs.50,000
Back cover page (Inside)	()		Rs.40,000
Inside Full Page Colour	()		Rs.15,000
Inside Full Page B/W	()		Rs.10,000
Inside Half Page B/W	()		Rs. 5,000

Please tick your choice

Name of the Advertiser: _____

Address: _____

Contact no. _____

Cheque no. _____ for Rs. _____ dated _____

Drawn on _____

In case you wish to remit through transfer of funds the bank account details are as under

Trust	Saraswat Education Society (SES)
Account Title	Saraswat Education Society (Regd.) Development Fund
Account No	107003130004828
Account Type	Savings Bank Account
Bank Name	SVC Co-operative Bank Ltd.
Bank Branch	Balmatta Road, Mangaluru
IFSC code	SVCB0000070

UTR Reference no. _____ Date: _____

Bank and branch : _____

Signature of the authorized official



Celebrating the 75th Janmadivasa year of
His Holiness ShrimatParijnanashram
Swamiji III



&

The 25th year of the Mathadhipaty of
His Holiness Shrimat Sadyojat
Shankarashram Swamiji

Sayujyam presents 3 exclusive mementos that assure you of the
ever-present Gurushakti



ASHIRWAD

Three silver coins with
imprints of our
Empathetic, Erudite,
Exemplary Mathadhipatis
PLUS, Silver Padukas for
Pujana. All encased in a
wooden box for you to
carry anywhere you go.



Available at Rs 5,000/ per set

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Avail the Blessings of both, HH Guru Swami and
Pujya Swamiji with this exquisite, limited-edition,
double-sided locket (18 carat Gold, 1.50 gm)

Available at Rs.15,000/-



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A 31-day Gurupadesha desktop calendar with
Immortal Quotes from our Gurus.

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How to order these limited-edition mementos

- ☎ Option 1: Book your orders online:
<https://pages.razorpay.com/SCMmementos>
- ☎ Option 2: Make an electronic transfer/deposit a
cheque/DD at SVC Bank, and fill this **mandatory**
form: <https://forms.gle/NpQvEHeuyeo4cTWD7>

Account details for ordering by making an electronic transfer (For option 2, above):

Account Number: 107103130005455

Beneficiary Name: SHRI CHITRAPUR MATH

Bank: SVC Co-operative Bank Ltd., Chitrapur, Shirali

Type of A/c: Savings

IFSC Code: SVCB0000071

SWIFT Code: SVCBINBB

Little Ravikiran – Kartika 2022

Swāmījī says:

When the Anugraha of Shiva begins to manifest, situations are created for you which compel you to grow and provide an occasion for you to express whatever you have received.

Parama Pujya Sadyojat Shankarashram Swamiji, April 2018, Shirali

Story Time: Chintu and Gontu

Chintu Owl peeped through the leaves and watched with his big eyes as the moon began to rise. He marvelled at the silvery moonbeams which lit up the whole forest. He wondered where his grandma was. Chintu loved his Anamma so much. She would tell a lot of stories to Chintu and like



little children the world wide over, Chintu loved listening to Anamma's stories.

"Chintu, let's fly across to the other end of the forest!", hooted his friend Raj. Santu too joined him.

"I'm waiting for Anamma!" said Chintu. "I would like to listen to another story!"

Raj and Santu urged Chintu to fly with them, "Oh, come on,

Chintu, we will be back very soon!"

Chintu gave in and the three little owlets flew silently across the quiet forest. The forest looked so different from day time when the sun streamed in through the thick canopy and formed patterns on the forest floor. The cheerful songs of birds and bright sunshine in the daytime gave the forest a different hue. But darkness brought about an eerie mystery to the entire region! The raucous of night insects broke through the silence now and then.

The owlets had sharp eyes and even sharper ears – so as they flew across the forest, they could hear every little noise that erupted now and then. Raj flew fast and soon disappeared from sight. Santu flew to race his friend, Raj. Chintu was soon left behind but he was enjoying the flight.

Suddenly, Chintu heard something. His sharp ears had detected that something was not all quite alright here. He flew to where the sound was coming from. "Oh, it is a baby rabbit!"

Sure enough, a tiny baby was stuck in a trap. It was some kind of a net in which the poor animal was trapped. Chintu flew right next to the baby rabbit and said, "How did you get into this trap? What's your name?" The poor rabbit murmured, "My name is Gontu. Amma had warned me not to get out of the burrow. But when she went out to get carrots for me, I hopped out of my cosy burrow and Whoa! Before I could blink my eye – I was caught in the net. Now, how will I get out of this? What if a leopard or a hyena comes loping here? Poor

Amma! I won't get to see her again!" Two big drops of tears fell down from the trembling rabbit.

Suddenly, Chintu heard a sound – "Oh no! I think I can hear a hyena nearby." Chintu turned around his head and could see the sparkling eyes of a hyena through the bushes. In a trice, Chintu picked up the net in his powerful talons and flew up – just as the hyena came bounding towards them.

Gontu was very heavy for Chintu – after all, Chintu was a little owlet himself! But he remembered what Anamma said, "You have such powerful talons, that you'll be surprised by their strength!"

Chintu lifted Gontu just above the reach of the hyena and placed the net on a thick branch of a banyan tree. Chintu sat close to the little one and began to regale him with Anamma's stories. Gontu was absolutely delighted. Hours passed by and soon it was dawn.

The first bird began to sing much before the first rays of the sun reached the earth. The forest soon came to life with birds singing and animals moving about. Suddenly Gontu, who was looking down from his perch shouted, "Amma! I am here! Up here on this tree with Chintu!"

Chintu flew down with the net in his talons and Amma Rabbit



chewed the net with her sharp teeth and soon Gontu was free.

Gontu hugged Chintu and said, "I loved Anamma's stories, Chintu! Come back again and tell me more!"

Fun Facts:





- Owls are mysterious creatures. Famous for being night birds, owls are one of the most interesting living creatures. There are as many as 200 species of owls around the world!
- When a group of owls gets together, it's called a parliament or a congress or, less commonly, a stare.
- Have you noticed how wide an owl's eyes are? Owls actually don't have eyeballs. Their eyes are long and shaped more like a tube, which restricts them from moving them in their sockets. Owls have binocular vision to help them focus on their prey, perceive the depth and then swoop on it.
- Owls may have amazing eyes, but it's their ears that do the real work when hunting. Many owls have asymmetrical ears. Their ears are located at different heights on their heads, so it makes it easier for them to comprehend the location of multiple sounds.
- Owls can rotate their necks 270 degrees, 135 degrees on either side.
- They are known as silent fliers—they must be completely quiet if they want to swoop in on fast-

moving, far-off prey. To accomplish this, they have broad wings; with very soft feathers that allow them to glide, minimizing the flapping sound that creates most of the noise from a flying bird.

- Owls opt to nest in cavities of trees, or where woodpeckers have already made holes or natural holes in trees that are comfortable enough to make a nest.
- Owls have zygodactyls feet; this means two toes point front and two point backwards. All toes have sharp, hooked claws known as talons. These give them an easy grip and a powerful grasp.
- Female owls are larger, heavier and more aggressive than the males. They are also more richly coloured (which is just the opposite of the other bird species where males have colourful plumage and attractive colours) and also have a higher voice.
- Not all species of owls are nocturnal. Many times, you might just spot an owl in the day peeping out from its home on the tree. When there is a shortage of food, owls may hunt at any time during the day, especially the Collared owlet.
- The Elf Owl which is only 5-6 inch tall is the tiniest owl in the world. The Great Gray Owl which is 32 inch tall is the largest of all owls.
- The colour of an owl's feather helps him camouflage or mix with the environment.

- All species of Owls do not hoot. They make other sounds like screeching, whistling, growling, rattling, even barking and hissing.

Activity Time: Drawing an Owl

	
<p>1. Draw an oval and a leaf shape. The oval forms the head of the owl.</p>	<p>2. Draw a drop shape in the center for beak. Draw circles for eyes. Draw 2 leaf shapes for wings.</p>
	
<p>3. Draw feet. Extend the sides to form the head. Darken the pupils of the eyes.</p>	<p>4. With a black pen, connect the triangle over the beak with the horns drawn earlier. Shade the area above the eyes. Complete the rest of the outline and add feathers.</p>

Fun Time:

- What kind of books does Chintu like to read?
Whooooooooodunits!

- What did one owl say to another?
Whoooooooooooooooooooo yooooooooooooooooou?
- What is Chintu's favourite subject at school?
Owlgebra!
- Why did Raj invite his friends over?
He didn't want to be owl by himself.
- What did Anamma say to the Chintu?
You go and play dear, Owl watch from here.
- What goes *ooooooooooooohw*
ooooooooooooohw
Chintu with his head turned the other way!
- What is an owl with a sore throat called?
A bird that doesn't give a hoot!



Long Ago: Owl as the Vahana

The owl is the vahana of Devi Lakshmi. All the animals were keen to serve Devi Lakshmi as her vahana. She decided to accept as her vahana, the animal that reached her first on Kartik shuddha amavasya, the day she descends on Earth to bless all the worshippers with wealth and well being. The owl



being a nocturnal bird won the prized position.

It is said that the owl represents wisdom, the ability to stay aloof, and some say that it represents Devi Lakshmi's sister Alakshmi or inauspiciousness. In effect, the significance is the same. If one gets enmeshed in worldly wealth, one loses touch with the adhyatmik. On the other hand excessive greed for wealth gives rise to negativity, jealousy, avarice, vanity. So the owl warns us to utilise wealth wisely, but not get entangled in the web of greed and desire and to fly above such worldly pitfalls.

Our Heritage: Mahalakshmi Temple, Kolhapur

The Shri Mahalakshmi Temple of Kolhapur is one of the Shakti Peethas, situated on the banks of the Panchganga river. It is the abode of Lord Vishnu and Devi Mahalakshmi, as described in the Karveera Mahamaya. The temple architecture indicates the Kannada Chalukya empire, probably first built in circa 700 AD. Epigraphic references place the deity in the 7th century CE and the temple in the 10th century CE. For a period, this temple had fallen out of worship due to invaders, but worship was restored in the year 1715 after the Marathas rose to power.

Mounted on a stone platform, the image of the four armed and crowned goddess is made of gemstone and weighs about 40 kilograms. The image of Mahalakshmi carved in black stone is 3 feet tall. . A stone lion, the

vahana of the goddess, stands behind the statue and Shri yantra is also carved on one of the walls.



The crown contains an image of Sheshnag. In her lower right hand, the deity of Mahalakshmi holds a mhalunga (a citrus fruit), in the upper right, a large mace (kaumodaki) with its head touching the ground, in the upper left a shield (khetaka) and in the lower left, a bowl (panpatra).

Legend has it that Kolhasura, a fox-like demon, tormented the Gods and other beings and was destroyed by Devi Mahalakshmi at Karavira. At his death, he became repentant and was granted a boon, due to which this area became a thirtha, known by his name, where the Devi took up her abode, enshrined in the temple. The Garuda mandap, dating back to the 18 th century,



has square pillars and foliated arches of wood, characteristic of Maratha temples. The main mandap faces west, with a central one for Mahalakshmi, with Mahakali and Mahasaraswathi on either side.

The mortarless construction indicates early Deccan temple style and is adorned with Deepamalas and sculptures, while horizontal mouldings and vertical offsets create a rich light and shade pattern.

The temple complex has shrines housing Shiva Lingam, Nandi, Venkatesha, Katyayani and Gowri Shankar, the Navagrahas, Surya, Mahishasuramardini, Vitthal-Rakhumai, Shiva, Vishnu, Tulja Bhavani Visweshwar Mahadev and others. Some of these images date back to the 11th century, while some are of recent origin. Located in the courtyard is the temple tank Manikarnika Kund.

Even though the temple was built thousands of years ago, the Kirnaotsava demonstrates the true genius of the architect.

The deity faces west (Pashchim), where through a small window the light of the setting sun falls on the image for three days around Ratha Saptami. On the first day, sunlight touches her feet, on the second her chest, the face and her complete body on the last day.

The temple has stood testimony to the faith of thousands of devotees for hundreds of years.



We welcome your feedback at littleravikiran@gmail.com
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Credits:

Owl pictures by Dr. Khurshed Bharucha
<https://kolhapur.gov.in/en/kolhapur-tourism/>

<https://timesofindia.indiatimes.com/religion/rituals-puja/3-maa-lakshmis-owl-remedies-for-diwali/articleshow/68206628.cms>

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Bharat Divgi



At Shree Mahalaxmi Samsthan, Goa on 29-10-2022.



At Shri Mangueshi Samsthan, Mardol, Goa on 31-10-2022.



At Shri Mangueshi Samsthan, Mardol, Goa on 31-10-2022.



Tulasi Vivaha at Shirali on 5-11-2022.



On Kartika Poornima at Shirali.



Kartika Poornima at Shri UmaMaheshwar Temple, Mangaluru.
Photo by Shri Damble Ganesh Rao



Kartika Poornima at Shri UmaMaheshwar Temple, Mangaluru
Photo by Shri Damble Ganesh Rao



Kartika Poornima at Vittal.



Guru Samaradhana at Shri Samadhi Math, Mangaluru on 17-11-2022.
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Janmadinotsava at Shirali.

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