

चक्षुर्विख्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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Shashti Rathotsava at Vittal on 29-11-2022



The road from the highway to Shri Chitrapur Math, Shirali is now named as Shrimat Swami Pandurangashram Mārg. Inauguration took place on 21-11-2022

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**Our Koti Koti Pranams to
LORD BHAVANISHANKAR
&
OUR GURUPARAMPARA.**

**This Issue of December 2022
is sponsored by
Smt. Sunanda M. Kalawar
&
Shri Mahesh B. Kalawar**

**on the occasion of the
70th Birthday on 7-Dec-2022
of Shri Mahesh B. Kalawar.**



“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS THE UPANISHADS

पूषन् एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह।
तेजो यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

O Nourisher, Witness of all (one and the only Seer), Controller of all, O Illumining Sun, Fountain of life for all, pray withhold Thy light, gather together Thy rays. May I behold through Thy grace Thy most blessed form. The Being that dwells therein - that Being am I.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम्।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥

Let my life now merge in the all-pervading life. My body is doomed to be reduced to ashes. Om, O mind, remember thy past deeds; O mind, remember thy past deeds.

अग्ने नय सुपथा राये अस्मान्, विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मत् जुहुराणमेनो, भूयिष्ठां ते नमउक्तिं विधेम ॥

O Agni, lead us to supreme felicity. Thou knowest all our deeds. Keep us away from deceitful sin. To Thee we offer our salutations galore again and yet again.

(Isha Upanishad 16, 17, 18)

This page is sponsored by Smt. Shiroor Chitra Shankar.

‘ॐ श्री सद्गुरवे नमः’



TEACHINGS OF SWAMI ANANDASHRAM

TEMPLES AND THEIR FUNCTION

Delivered at Vittal in December 1937,
and published in Kanara Saraswat
in January 1938).

“Merge the mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt surely attain Me. I pledge thee My troth; thou art dear to Me.” So said Bhagavan Shri Krishna to Arjuna on the field of battle. He said of course that he gave that promise to Arjuna because Arjuna was dear to him,. But the object of an avatar is not merely to preach to those near and dear, but to preach to the whole world so that the whole world might be benefited. Shri Krishna vows in all sincerity that those who are His sincere devotees shall attain Godhead themselves.

That is the one great secret of genuine happiness. We know instances of persons who are unhappy even though endowed with all the world’s goods in abundant measure. All material happiness has to depend on externals for its very existence and continuance, and is therefore uncertain and unreal. Such happiness is not unmixed but is generally found to be tainted with sorrow in varying proportions. “Merge thy mind in Me”, says the Lord. Rely on the Lord, and all will be well. We should not hanker after wordly happiness but fix our eye on bliss eternal.

The Lord has pointed out the way: “Be My devotee.” Lest, however, difficulty should be experienced at any

Humble Pranams to

P. P. SHRIMATH ANANDASHRAM SWAMIJI.

**This Issue is sponsored in memory of Our Beloved Parents
Smt. Sumitra B. Kalawar & Shri Balkrishna N. Kalawar.**

rate in the early stages, in disciplining the mind and treading the path of devotion, the Lord adds, “Sacrifice to Me’ and “Prostrate thyself before Me.” Hence the necessity of image worship. It is not easy for every one to worship an impersonal God in the abstract. An idea becomes easier of mental comprehension if there is a concrete symbol embodying it. That is why, even in the field of nationalism and patriotism, ideas are sought to be given concrete representation-moorta swarup-by suitable symbols like the national flag.

Similarly, in spiritual matters also, placing an image of God before ourselves, we find it easier to engage in devotion by worshipping that image and prostrating ourselves before it. It was therefore that our forefathers introduced the system of temples wherein to worship God. They help to strengthen devotion. The Paramatman is omnipresent, so that, strictly speaking, He is present not only in temples but everywhere else. To discipline the mass mind, however, institutions like temples are necessary. Where an image is installed according to the prescribed ritual and worshipped in all solemnity as laid down in the ancient Scriptures, the presence of Divinity naturally makes itself felt to a greater extent than elsewhere. Therein lies the secret of the value of temples to mankind.

This **Shrimat Ananteshwar temple at Vittal** is one of biggest and oldest of the temples belonging to our Community-perhaps the oldest of all our temples. A draft scheme has recently been notified for the temple by the Board for Hindu Religious Endowments in this Province, and such a scheme will probably be framed

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

– Smt. Uma & Shri Arun S. Bolangdy.

before long. New trustees may be appointed for the temple after the scheme comes into force. But whoever be trustees, co-operation of the public, and especially of the local public, is absolutely necessary for the successful management of the temple.

The future of the Board seems itself to be somewhat uncertain, as the Congress Party, which is in office now, appears to be thinking of other ways and means for ensuring efficiency in temple management. But whichever Government or party may be in power, whether the Board itself continues or ceases to exist, temples will remain and will have to be managed and managed well.

The work of temples is almost literally, as well as really, the work of God. It must therefore go on unhampered, and no party spirit should rear its head in that kind of work. In saying so, we do not mean to convey that party spirit has manifested itself to any undesirable extent here and that any defects have been noticed in the work of this temple as a result thereof. Our intention is only to sound a suitable note of precaution as regards the future.

No one can please all. Whatever a man may do, he cannot expect to please everybody. Every one should therefore try to see that the right thing is done and not merely that the thing done is pleasing to himself. By doing so, the necessary atmosphere of sympathy and co-operation will be created, and when people co-operate, real benefit will accrue as a result of the service extended by them to the temple.

We pray to God to endow all with the right sense of duty and service necessary for the purpose and to bless them with peace and happiness.



TEACHINGS OF SWAMI PARIJNANASHRAM

WHAT DATTA GURU TAUGHT US

(Summary of the Ashirvachan in Marathi delivered
by His Holiness at Vakola on 20-12-1975)

We are gathered here in front of the Datta Mandir when the Datta Jayanti celebrations are going on, with the traditional programmes of Bhajan and Kirtan and everyone taking part with great enthusiasm. Datta Guru epitomises the essence of our Scriptures and symbolises all the aspects of Brahman. He is also worshipped as a Teacher who took birth to lead man out of the maze of illusion, to teach him the eternal truths, to make him realise that he should not be deluded by transient objects of the world but should align himself to the spiritual path leading to the Brahman with single-mindedness and unswerving faith in his goal of life.

Man's search from time immemorial is for Happiness, and he is prepared to stake his all to achieve that object in life. But, he does not know wherein lies real happiness. His mind is drawn constantly to external things, mistaking them for source of happiness, and thus he spends life after life chasing shadows. One desire leads to another and it keeps him rooted in the cycle of birth and death. What should man do, then, to get over this obsession for objects of the senses, to rise above his earthly pulls and roots and to attain the Eternal? He should know it once and for all that his goal in life does

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not lie in the passing objects of the senses and that it lies only in the Brahman, the Supreme Being. The scriptures speak of " Sarvam Khalvidam Brahma " . What is that Brahman? It is the Eternal, Nameless, Formless Truth. We cannot describe it nor can you understand it with the help of your five senses. It is an experience which each one has to undergo for himself to realise what it is. It could be called Supreme Consciousness-because, it is a Consciousness that pervades us within and without and when you attain that Brahman, you shed the body idea and the Consciousness within you becomes one with the Consciousness without. Man, by birth and nature, is attuned to name and form, but to attain Brahman, he has to get above these senses. To attain such a Brahman, one may have to spend any number of lives doing sadhana. To realise that the all-pervading universal Spirit is in all objects and creatures as in oneself, any number of lives are worth spending.


How can we attain the Brahman? We have to repose full trust in Paramatman and trust Him to do the best for us. When our trust becomes unshakeable, He vouchsafes us all the spiritual experiences necessary to go ahead. Let us pray with all our heart to Datta Guru to guide us and lead us and He will not let us down. All that is needed is total surrender. And, once man has attained the Brahman, he is no longer affected by the past, present or future. He has no regrets over the past, no tension over the present and no worries for the future. He becomes a witness to the passing phenomenon of life, without being an actual participant in it or being affected by what he sees. There are many spiritual paths prescribed by our ancients to help man achieve his goal in life. He has to choose the path for which he has the great aptitude. He should not blindly follow a particular


path because some body else has followed it or because somebody advises him to. He should adopt his own path out of a strong inner sense of conviction and, having determined so, he should direct all his efforts to progressing on the same. If he really wants to be free from the cycle of birth and death, he should resolve to put in any effort, any sacrifice that is necessary to go ahead.

The scriptures speak of Ahimsa etc as means of Sadhana. Ahimsa does not mean merely non-killing, but abstention from even committing 'violence' in thought or speech. Because, to think ill of another or to speak ill of another also amounts to Himsa or violence. Why is man asked to observe total Ahimsa-of thought, word and deed? Because, he may attain mental peace and contentment. Namasmaran or God-remembrance by uttering His Name is another means of Sadhana. In the path of Bhakti, we are asked to consider ourselves as mere play-things in the hands of the Divine Power and to give ourselves completely up to Him. That is the path of surrender. Pranayama is another path that helps man to achieve concentration of his mind on his real Self, the Brahman..In Pranayama, you strive to achieve control over the senses and the mind. It is not a path for everyone as it calls for strong powers of concentration and breath control. By and large, man's mind runs easily to external sense-objects and this makes concentration difficult. That is why the scriptures prescribe the path of surrender for most people. One means of achieving surrender is to do the Japa, but Japa should be done with faith. When you are doing the Japa, you should firmly believe that it is all-powerful and will lead you to God. Unless a man has a definite goal in life, he will drift from one life to another without making any progress and suffering from the ups and downs of life.

It is said that if a devotee pursues the path of Bhakti or Devotion, he can attain Jnana or Knowledge also. Bhakti teaches us that the God we worship is not a distant Being seated in heaven, but is close to us, in our own hearts, guiding us every moment of our life. Sant Namdev, Tukaram etc., in their compositions exhort us to turn to that Supreme Being, offer Him our all and make Him ours. The same God is seated in the hearts of all beings and creatures. How long will man continue to struggle, afflicted by the ills of the world? He should resolve for himself once and for all to realise his true Self and Paramatman will bless his efforts with success.


The Datta Jayanti celebrations, now going on, offer an opportunity to all the religious-minded to take part and offer their prayers to the Lord. We offer at the Feet of Datta Guru all the prayers and aspirations of the devotees gathered here and pray to Him to crown them with success.





Gurupadesha

The main Dharma of man is to understand who he is, why he is here and where he has to go. To realise that, he has to perform Aradhana on Atma (self) and Ishta-Devata.



H.H. Shrimat Parijnanashram Swamiji III
(Parijnan-Bodhamrita)

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

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

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

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- Karma Kānda has rituals, Pujas etc. Most of what is Karma Kānda is not being observed any more. We have to do Karma Kānda because we have Kartritva (doership) and Bhoktritva (enjoyership). Karma is defined by these two factors.
- Upasana is sitting in the presence of God. It is not a temporary or fleeting acquaintance with God, it is the determination to understand our relationship with Him more clearly, because it becomes clear to the aspirant that 'Aham' and 'Mama' - 'I' and 'mine' - do not really help. This is called Vairagya.
- As Vairagya develops through intelligent thinking, the aspirant also develops Vishesha Raga - Bhakti - love for the Divine. This comes through the Punyā of the past Janmas and Satsang. Therefore, Satsang is extremely important.
- Upasana is the process of acquiring the Anugraha of the Lord through our prayers etc. and realising that the Divine is most important in our lives and that God is not a means to get other things in life.
- When this understanding and maturity comes, the way we approach God also will be different. This comes after a lot of Tapas and Satsang.
- Every human being has the ability to transform the mechanical Karma into Upasana. Negligence can cause the Upasana to degenerate into Karma because Upasana is designed for Jnana. So, a fair amount of introspection is required. In introspection we need to know that 'yes, there are lacunae, there are something wrong in us, but this is not us. We don't want them, therefore. O Lord, please remove them.' That is the connection with Divine. Eventually everything we do will become Upasana, it will have the touch of the Divine. We will be able to be in contact with the Divine in the most mundane activities also.

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

(Courtesy: The Vision, April 2019)

FESTIVALS IN JANUARY 2023

JANUARY 2023

07 Saturday	Vardhanti at Bengaluru of Naga, Annamma, Chamunda and Marikamba Sannidhis.
14 Saturday	Makara Sankramana, Tilgul
24 Tuesday	Samaradhana at Shri Guru Math, Mallapur - Swami Shankarashram-II Sannidhi
28 Saturday	Rathasaptami, Guruprapti Divasa
30 Monday	Vardhanti at Shri Chitrapur Math, Shirali - Shrivalli Bhuvaneshvari Sannidhi. Shri Mahaganapati Sannidhi Shri Shankaracharya Sannidhi Swami PARIJANASHRAM-III Paduka Sannidhi. Shri Ramanjaneya Sannidhi

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

Ishvara, Māyā and Man's Goal

Ishvara is that supremely intelligent ultimate cause, who through His *shakti*, termed *māyā*, brings forth the universe. It is in Him that the universe ultimately dissolves (like the magic of a magician).

This is the real concept of *Ishvara*. He is the source as well as the goal. His formless, attribute-less reality is termed *Nirguna Brahman*.

As mentioned, *Ishvara* brings about origination, sustenance and dissolution of the universe through *māyā*. However, from the standpoint of the absolute truth i.e. *Brahman*, *māyā* and the universe have no reality.

From the standpoint of logic, *māyā* cannot be described as either real or unreal. It is not real because it is negated by *Atma Jnana*, and yet it is not unreal because the world and the activities therein conjured up by it are perceived and interacted with. Its empirical utility is unquestionable.

नासती दृश्यमाना सा बाध्यमाना न वा सती ।

Māyā defies description, and the *shastras* call it as अनिर्वचनीय. Sri Shankara Bhagavatpada lucidly explains in his *Bhashya* –

सर्वव्यवहारानामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः,

स्वप्नव्यवहारस्येव प्राक्प्रबोधात् ।

Prior to the realisation of *Brahman*, all activities can justly be real, just as activities in a dream seem real before waking up. This means that until *Atma jnana* dawns, one is very much within the ambit of the tentative reality of the world, and all prescribed *karmas* have to be done and their results also are reaped. It is said,

निद्रया दर्शितान् अर्थान् न पश्यति यथोत्थितः ।

सम्यग्ज्ञानोदयादूर्ध्वं तथा विश्वं न पश्यति ॥

Just as, when awake, a man sees not the things which were presented to his view during sleep, so too subsequent to the dawn of right knowledge, he sees not the universe.

Our *Shāstrās* show us the way to reach the goal through *bhakti*, (*nishkāma*) *karma yoga* and *vichāra* (enquiry and analysis).

Hence, with firm faith in *Ishvara* and with a firm resolve to escape from the cycle of births and deaths, a sincere seeker should assiduously perform all prescribed *karmas*, in a spirit of dedication to God, achieve *chittashuddhi*, and make oneself competent to revel in transcendental reality.

A realised Guru's blessings and guidance are very important for such a quantum leap into the beyond.

We bless every seeker of truth to understand this and reach the goal.

(Courtesy : *Tattvaloka*)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

(Continued)

PORTRAIT OF GURU

Summing Up

The Anonymous Benefactor

We have been meditating on the Guru—that mysterious principle which enters into the story of every struggling soul to lift it and fulfil it without the soul ever knowing it fully. Guru is the anonymous benefactor and no one has ever so far measured and expressed his majesty.

One can talk more freely of God, the creator. In fact, every grain of creation is crying aloud His glory. But Guru the saviour is revealed only in the deepest and purest essence of the soul and is expressed by it only through the ‘great silence.’

How does the miracle happen? Working within the soul through the dispassion (Vairagya) leading to stillness of the soul (ekagrata), devotion of God (bhakti) and penetration into His nature (yoga), the Guru proceeds to make the soul witness the wonder of world reality सत्ता (sattâ), melting into the light of knowing स्फूर्ति (sphoorti) and crystallising out of it again to give ‘objectivity.’

That is the significance of your state of consciousness changing from wakefulness to sleep and

emerging as dream. You get accustomed to take objects as forms of light of the soul. But when actually there are no objects outside, then where is the reality of revealing? So in the deep inwardness of the soul, **sphoorti** ceases to be the revealing power, it is just self revelation; the light of life here is self-fulfilled essence which gives the taste of joy.

Ocean of Bliss

Here is the final miracle of the Guru. He makes sphoorti also melt into Ananda, bliss. That very same world is now an ocean of bliss. Bliss came to you as touches of fulfilment before also; but you did not recognise them and so many moments of fulfilment passed by while you were busy with the successes of your worldly life. Then when you awakened to an idea of true joy and peace it was very vague and faint, like the presence of a blooming tree unseen but felt through the fragrance that comes floating from afar. It only makes your heart ache.

Go to the Root

Similarly, in the great agony of salvation of your soul, you contact that tree of bliss. But how will you identify it? Flowers may bloom once a year. Better to recognise a tree through the foliage. But suppose you come to the tree in the fall? Better learn to recognise the bark of the tree. Suppose it is stripped by indecent hands felled by the greedy axe? Better then to discover the root and identify the tree through the taste, touch, shape and fragrance of the root.

Therefore, the Upanishad, discoursing on bliss, says: “Go to the root of the deepest layer of your self,

the base of the the Anandamaya Kosha. You will find there the essence of bliss rooted in the nature of Brahman “Ananda Atma, Brahma pucchham pratishtâ.” That root you must take hold of and taste. This is what is meant by sphoorti melting into Ananda.

It is the Guru who initiates this worship and thus makes the relationship of soul and God sanctified and meaningful. After this, the world becomes one stretch of dedication and faithful following of God’s intimations till, finally, the unknown truth of God and known untruth of life merge to yield the known form of truth. This is Dakshinamurti.

Actually, he is neither formed nor known but appears so in the experiential field. Therefore he is compared to the sky, *vyomavat vyâptadehâya*. How this appears as the form of known truth is inexplicable. The Guru himself is not really the cause of this perception, because, after this perception has arisen, he also melts into the sky of consciousness. That sky of Dakshinamurti remains and He alone is the Guru. The guide becomes the goal just as the path maker became path; and, of course, the pilgrim was himself the path all the while.

Therefore, in *samvit sâdhanâ*, though certain details of spiritual progress are outlined, the main stress is on the intensity of feeling and sincerity of practice. Manifest this and the Guru will take hold of you and fashion the path for you.

(Concluded...)

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

CLARION VOICE OF THE GITA

By Swami Ramdas

The Bhagavad Gita is a veritable mosaic of eternal wisdom. It has not left unsolved a single problem pertaining to the conduct of human life, both in its spiritual and physical spheres. For the highest truths of philosophy and also for a perfect light on practical side of life, one has to go to this great work. The message of the entire Gita is to reveal the harmony and identity of the soul with God and of God with Nature.

It must be within the experience of every student of the Gita that the majority of the commentators on this great scripture have drawn out such truths from it as would coincide with their own views and predilections, and have presented them to the world as the whole secret of this many-sided and all comprehensive mine of Wisdom. Some read into the Gita an emphatic call to renounce all action in the world as the ultimate goal. Some others argue that the Gita holds devotion to a personal God as the essential creed of it. Some would have it that the Gita urges the soul to plunge into action, making that alone the sole criterion and the one necessary condition of human existence. Again some others, taking the Mahabharata war including the Gita as only an allegorical exposition of the eternal truths, interpret the teachings from their viewpoint as embodying an uncompromising cult of Ahimsa. Each

one of these expounders of the Gita is right from the angle of vision by which he has struggled to understand the scripture. But the whole truth enshrined in its eighteen chapters is all that they have said put together and much more besides. For an all-round authoritative, conclusive and comprehensive treatise on the Gita, among the commentaries of the present day, one has to turn to the illuminating and inspiring volumes of “The Essays on the Gita” by Sri Aurobindo.

To understand life and realise its glory integrally, one has to study the Gita in all its phases and from all standpoints. To have a partial view of a particular aspect of it alone, and to hold forth that as the whole truth, has been the cause of imperfection in spiritual experience.

The purpose of the Gita is to proclaim that human life is essentially Divine-spiritually, mentally and physically. Its one aim is to prove that spirit and matter are one and the same, Activity in the world, whatever form it might take, as circumstances and conditions demand, is not a thing to be shunned or renounced. What is needed is to divinise Life through the attainment of freedom from the individual sense by the emergence of it into God, who is at once the soul, the universe and the all-transcendent and all-inclusive Truth.

The soul whose life is thus liberated, the Gita says, is utterly Divine in all his movements — significant as well as insignificant. Now action for

him is but a natural and spontaneous flow of Divine energy acting through him. As God's supreme will determines, this energy works through him equally to create, to preserve and to destroy. Since this illumined personality intuitively bases his actions on the vision of the universal Reality and performs them in a state entirely bereft of the individual sense, they do not affect him for good or evil. So long as the soul misses this acme of attainment, he flounders in the morass of conflicting dualities — good and evil, virtue and sin, Ahimsa and Hinsa and pleasure and pain.

The Divine Shakti works in the universe both for constructive and destructive purposes. Only when the Supreme Power acts in man, through his lower nature, it is vitiated with greed, lust and selfishness. In this state, in whatever manner he acts, his works are tainted. For personal aggrandisement, such as for wealth, power and glory, he would launch into any kind of action irrespective of its nature as Ahimsa or Himsa. Whereas the same Shakti when She acts in a man, freed entirely from every egoistic impulse or ambition, does so for the uplift and protection of the oppressed and innocent humanity. Here Shakti may work through the purified medium or vehicle, creatively or destructively. Creation and destruction are concomitant movements. We can never separate them. Every new creation has at its basis the destruction of the old. This is the law of Nature universally applicable. We cannot palliate, shirk or ignore this law of God controlling all the activities of

Nature, including those of human beings. It is ever there, facing us at every turn. The saving grace for man, in the field of action, lies only in his acting as an instrument of the Divine — in a state of utter freedom from the touch and recoil of action. Here, what is essential is complete dedication of life's actions to the will and power of the Almighty, dwelling in the hearts of all beings, creatures and things. Else, if we move only in the vicious circle of harassing Dwandwas — good and evil — and attempt to cling to one of them for attainment of true freedom and peace, we can never reach the goal. Doubts and fears will ever rise in the mind of such a man, and he will become a scared creature, always a prey to impatience, suspicion and despair. Therefore, the command of Sri Krishna is: "Rise beyond the dualities, rise beyond the Dharmas of the Gunas, i.e. rise beyond all conditioned states of existence, conceived of and set up as standards by the fettered mind and intellect, and be one with Me — the all-transcendent Reality — and then act in life as My instrument, as My Vibhuti — Myself revealed in and as your form and body. This is the deliverance that I offer you; this is the supreme blessedness in which I grant you the bliss of immortality."

Spontaneity of life born of an egoless purity and innocence, and a consciousness of immortal freedom and a condition of perfect Divine ecstasy and peace is the one supreme note and refrain of the Voice that rings through the Gita.

(Courtesy: The Vision)

DONATION APPEAL

FOR SHREE TRUST'S LAND ACQUISITION PLAN AT K ĀRLĀ

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

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

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

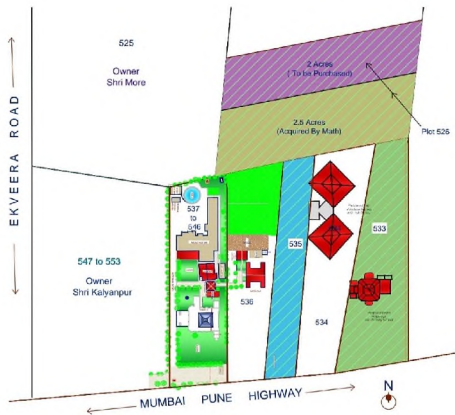
1. Trust Name and Account Title	Shree Trust
2. Bank	SVC Co-operative Bank Ltd.
3. Account No	110403130004271
4. Type of Account	Savings Bank
5. Bank Branch	Kothrud, Pune
6. IFSC code	SVCB0000104

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

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

For further details contact:
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Email ID: karla@chitrapurmath.in

With regards,
Durgesh Chandāvarkar
Trustee, Shree Trust



HH Sadyojat Shankarashram Swamiji visit to North India 09 Feb – 19 Mar 2023

Dear Sadhakas,

Jaishankar

Our Revered HH Sadyojat Shankarashram Swamiji will be proceeding on a North India tour during 09 Feb – 19 Mar 2023.

During the course of the tour, HH will perform Mahashivratri at Sri Dungargarh, attend the Vishva Saraswat Sammelan at Haridwar and attend the Atirudra at Jodhpur. The brief itinerary is as follows :

Date, day	Event	Remarks
09 - 12 Feb	Karla	
13 – 15 Feb	Ahmedabad	3 days at Ahmedabad Stay at Shankarlok
16 – 22 Feb	Shri Dungargarh	6 days at Shri Dungargarh. Mahashivratri at Shri Dungargarh
23 – 26 Feb	Haridwar	4 days at Haridwar Vishva Saraswat Sammelan at Haridwar
27 Feb – 02 Mar	New Delhi	4 days at New Delhi Stay at Sanskriti Bhavan
03 – 06 Mar	Pushkar	4 days at Pushkar Stay at Saraswat Dham
07 – 12 Mar	Jodhpur	6 days at Samvit Dham Jodhpur Atirudra At Samvit Dham
13 – 18 Mar	Mount Abu	6 days at Mount Abu Stay at Sant Sarovar Mount Abu
19 Mar	Return to Karla	

Sadhakas who wish to visit any of the above places during HH Swamiji's visit and participate in the programmes are requested to give their names to Priti Panemangalore Pachi whose contact details are given below :

Email ID : febyatra2023@gmail.com

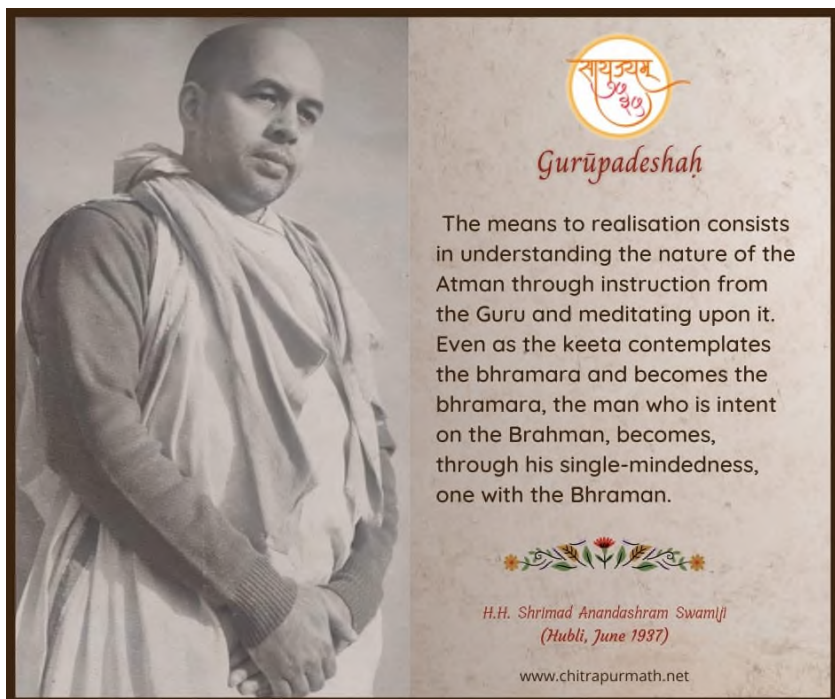
Cell and WhatsApp No. : 8310231946

Sadhakas are requested to note the following :

- (a) Limited accommodation (30 Sadhakas) is being arranged on payment basis.**
- (b) Sadhakas will require to make own travel arrangements.**
- (c) As the accommodation is limited it will be given on first come first served basis.**
- (d) The last date for receiving names is 31 Dec 2022.**

Presidents of Local Sabhas are requested to broadcast this circular to their respective Sabhas.

In seva
Chaitanya Shiroom
President Bangalore Local Sabha



Little Ravikiran – Marghashira 2022

Swāmījī says:

Work out of strength. That strength comes not from arrogance or insistence, but from belonging—I belong to Shiva, I belong to the Guru. This is eternal. This will never leave you. **Parama Pujya Sadyojat Shankarashram Swamiji**

Story Time: Krishna Prasad

In a sleepy little village called Subhagaa, there lived an accomplished artist named Darpa. Having worked very hard under the best artists in the kingdom, he took great pride in his art. He enjoyed the patronage of many rich people and prided upon being a self-made man.

In the same village lived another gifted, self-taught artist named Dhiyaavasus. An equally hardworking but unassuming young man, Dhiyaavasus was better known for his devotion to his Lord Krishna. He was content with the modest patronage he received and preferred to spend his evenings in *seva* and *sankirtan* at a nearby Krishna temple. He was popular among the village folk and they always turned to him for advice. Darpa disliked him for this very reason and never missed an opportunity to snub him. Once, he had openly mocked Dhiyaavasus outside the temple, "The strong work hard and succeed by the power of their own merit; the weak go to temples, begging for favours." Dhiyaavasus had just smiled. The incident had made Darpa unpopular among the villagers and he yearned for an opportunity to prove them wrong.

Once, the local chieftain decided to have his portrait made. He sent his trusted aide to find the best artist in the province. The aide travelled the length and breadth of the province and returned with two names – Darpa and Dhiyaavasus. The chieftain summoned the

two and declared that there would be a competition between them. The winner would be rewarded handsomely.

Darpa was overjoyed. 'My moment of glory is finally here! How I have longed to prove my greatness before these villagers! They will soon be flocking around me. Dhiyaavasus face will be a sight to see', he sneered. He travelled to a distant town to buy the best art supplies and spent hours going over each and every detail of the portrait in his mind. What's more, he even sent a friend to snoop into Dhiyaavasus activities. Surprisingly, Dhiyaavasus had just been going about his daily routine joyfully. 'What makes him so self-assured?', Darpa wondered.

The night before the competition, Darpa tossed and turned in bed, troubled by a single thought —'What if his Krishna truly makes him win tomorrow?' Not to be outdone, Darpa sneaked into the temple before the crack of dawn and prayed to Lord Krishna. He even offered a generous donation for good measure. He then headed to the chieftain's village with renewed confidence.

The competition soon started and both the artists poured their hearts into their paintings. Darpa was pleased with his portrait. It had turned out exactly as he had imagined. 'Clearly, Dhiyaavasus ordinary colours and simple brush strokes are no match to my rich colours and sophisticated techniques,' he chuckled. He smiled smugly as the chieftain examined the portraits and he eagerly awaited the announcement. The chieftain pondered for a while and said, "Darpa's work is exquisite, but there is more life in Dhiyaavasus painting. It gives me such joy that I cannot seem to take my eyes off of it!" The chieftain then rewarded Dhiyaavasus. Dejected, Darpa went back home quietly, reflecting over the events of the past few days. How would he face the villagers now? Oh! His need to prove his superiority had truly brought out the worst in him! In stark contrast, Dhiyaavasus seemed to have something that kept him calm and composed in every situation. Darpa wanted that for himself.

The next day, he mustered the courage to visit Dhiyaavasus. "Brother, you seem so unfazed by everything. Even when I mocked you in front

of everyone the other day, you were unperturbed. Where do you draw that strength from?" he asked him remorsefully. Dhiyaavasu smiled. "There is some truth in what you said that day, Darpa. Everything I have in life has indeed been given by Krishna... Why! Even I belong to Him. Then why worry?", he replied gently. "Before I start any work, I pray to Him. After I finish, I offer the work to Him and then accept it as His *Prasada*. Everything I do is for Him alone."

Story by Namrata Herenjal

Activity Time: Spray painting

Sabarimala is covered with forests full of lovely trees. Leaves can be used to make beautiful paintings for cards and gift wrapping paper.



1. Materials Required: paper, colour pens, paints, paintbrush or old toothbrush, leaves of different shapes and sizes.



2. Spread a newspaper to protect the working area. Wash and dry the leaves thoroughly. Spread them randomly on the paper, kept on the newspaper.



3. Dip the toothbrush or paintbrush lightly in the paint and spray all over the paper with your thumb. If the paint is dry, you will get a fine spray.



4. Repeat with the other colours that you want to use. I have used red and blue. If the paint is wet, you will get larger drops.



5. When you are happy with the spray effect, leave it to dry. Then remove the leaves. You will get white spaces where the leaves were kept.



6. Draw the outline and veins of the leaves with coloured pens. I have used gold and green. You can use this method for making cards or gift wrapping paper.

Long Ago: Sabarimala

King Rajashekhara of Pandalam was a great ruler under whom the kingdom flourished. His greatest sorrow was being childless, inspite of prayers and *yajna*-s for an heir. Once, while on a hunting trip in the forests on the banks of the River Pampa, he heard a baby wailing. The King rushed to the rescue and was astounded to see a beautiful baby boy, lying on the ground, furiously kicking its arms and legs. All at once a *Sadhu* appeared and told the King that this was no ordinary child, so the King should adopt the baby and name it Manikantan, as it had a golden necklace around its throat. The truth would be revealed when the child became 12 years old.



The whole kingdom rejoiced at the advent of the new prince, especially as his brilliance and prowess was revealed with education in *shastra*-s and training in martial arts. All except the *Diwanji*, who entertained hopes of becoming the ruler after King Rajashekhara. He bided his time and poisoned the Queen's mind after the birth of her own son, Raja Rajan. Meanwhile, King Rajashekhara surmised that all the miracles occurring in the kingdom were the blessings of Manikantan and so he decided to anoint the little prince as heir to the throne.

Diwanji hatched a plot and asked the Queen to pretend that she was ill. He coerced the *Vaidya*-s to prescribe the milk of a tigress as the only cure to the ailment. He thought that either Manikantan would be too scared to find a tigress in the forest (which would make him unworthy of ascending the royal

throne) or be killed in the process (leaving the path clear for *Diwanji*, through Raja Rajan).

Unaware, King Rajashekhara announced a prize for anyone who could accomplish the task of getting a tigress's milk. In spite of his entreaties, the King wouldn't allow little Manikantan to embark upon this adventure. Finally, when all else failed, the King had to give in and blessed him with a three eyed coconut. The extraordinary, valiant little child ventured into the forest all alone in search of a lactating tigress. Lord Shiva's Panchabhootas accompanied him closely, unseen by him.

In the forest, he came upon a she-demon, Mahishi, who had descended upon Earth and was wreaking havoc. A fierce battle ensued, which ended with Manikantan's fearsome dance on the chest of the demoness. In her death throes, the demoness realised her follies and repented bitterly. She fell at Manikantan's feet and begged forgiveness. With Manikantan's blessings, she was transformed into a beautiful maiden. It is believed that the temple of Malikapurathamma is dedicated to her.

Mahishi was no ordinary demoness either. She had obtained a boon from Lord Brahma, by which she could be killed only by the son of Lord Vishnu (Hari) and Lord Shiva (Haran). This being apparently impossible, Mahishi thought that she was invincible. She was unaware that Manikantan was actually Lord Ayappa, the son of Lord Shiva and Lord Vishnu in the form of Lady Mohini, who had been born to overcome evil and kill the demoness. After the mission was accomplished, Manikantan returned home with the tigress's milk and riding one and accompanied by the Devas in the form of Tigers and Tigresses.

Upon his arrival in Pandalam, the citizens ran helter skelter, fearing the *jhund* of tigers. King Rajashekhara requested Manikantan to remove the fierce animals, which disappeared at his command. The King regretted dearly the plot against Manikantan, which he had

learnt about in the meantime, and wished to punish all the culprits. The little prince magnanimously forgave the culprits saying that they had been instrumental in his accomplishing the mission. He could return to Devaloka now. The King realised the divinity of little Manikantan who was now 12 years old and requested permission to construct a temple dedicated to him. This ancient temple has been renovated a few times since then, but stands strong till today, where Manikantan is revered as Dharmashasta, Hariharan and Ayappa.

Our Heritage: Sabarimala

King Rajashekhara sought the blessings and directions from Manikantan for building a temple dedicated to the Dharmashasta. Manikantan blessed the King and shot an arrow skywards, with the instructions that wherever it landed would be the ideal location for the temple. It landed on Sabarimala, the hill in the Western Ghats named after the tribal Sanyasini who waited for the Darshan of Lord Rama with sweet berries selected by her after tasting them.



Sabarimala is in harmony with the biosphere and Periyar Tiger Reserve forests in the Western Ghats. This unique temple is constructed such that the shrines blend into the surroundings. It has 18 steps leading up to the *sanctum sanctorum* signifying the ascent of a human being from sense pleasures to Brahmajnana. The idol was constructed and consecrated by Lord Parashuram. It is open for worship only during the days of *Mandalapooja*, *Makaravilakku*, *Vishu* and the first day of every Malayalam month. Devotees offer coconuts into the *Homakunda*. Sighting the star *Makara jyothi* on *Makara Sankranti* signals the lighting of lamps for *Makaravilakku*.

Harivarshanam is recited every night before the temple closes. The most important message carved on the temple facade is '*TatTvamAsi*', which is the principle philosophy followed here.

Pilgrims have to observe strict asceticism for 41 days and trek through the forest to the temple, as an essential part of the pilgrimage. Offerings are made at the *Ganapati* temple, *Malikapurathamma* temple, *Nagarajavu*, *Vaavarunada* and other shrines. Vavaruswami was a muslim saint who was an ardent devotee of Lord Ayappa. Thus, pilgrims from all faiths have been visiting the temple since time immemorial.



Source: <https://sabarimala.kerala.gov.in/about-sabarimala>
https://en.wikipedia.org/wiki/Sabarimala_Temple#:~:text=The%20shrine%20of%20Sabarimala%20is,India%20and%20across%20the%20globe.

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Credits:

Editors: Dilip Basrūr and Dr. Gaurīsh Paḍukone

Little Ravikiran created with love by Chandrima Kalbag and Jyothi
Bharat Divgi



Upon arrival at Vittal for the Shashti festival.

Photo by Shri Jaikishan Kandlur.



At the Nāgā Katte at Vittal.

Photo by Shri Jaikishan Kandlur.



Mrittikā Harana from Ādisthala at Vittal on 25-11-2022.
Photo by Shri Jaikishan Kandlur.



Preparing for Dhwajārohan at Vittal on 25-11-2022.
Photo by Shri Jaikishan Kandlur.



**Vardhanti of Swami Parijnanashram Pādukā Sannidhi
at Vittal on 26-11-2022.**
Photo by Shri Abhay Yellore.



Teertha Vitarana at Vittal.
Photo by Shri Kishan Kallianpur.



Shrimat Ananteshwar, Vittal.
Photo by Shri Damble Ganesh Rao.



Rathotsava at Vittal on 29-11-2022.
Photo by Shri Kishan Kallianpur.



On Gita Jayanti at Mangaluru on 3-12-2022.
Photo by Shri Damble Ganesh Rao.



Dattatreya Moola Mantra Homa at Mangaluru on 6-12-2022
Photo by Shri Damble Ganesh Rao.



Hagalutsava (Palki Utsava) on Datta Jayanti at Mangaluru.
Courtesy: Anushravas



**Laying down the stepping stone and Dwāra Poojā
 at Shri Uma Maheshwar Temple, Mangaluru on 11-12-2022.**
Courtesy: Anushravas

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**P. P. Shrimat Sadyojat Shankarashram Swamiji at
Shri Anandashram, Ramnagar, Kanhangad on 1-12-2022.**

Photo by Shruti R. Gowda.

From Left to Right :

P .P. Swami Sanyasanandaji,

P. P. Swami Muktanandaji,

P. P. Swamini Chandranandaji,

H. H. Shrimat Sadyojat Shankarashram Swamiji &

Shri Udipi Srikrishna (Trustee member - Anandashram)

with Ashram Devotees.