

THE CHITRAPUR SUNBEAM

चक्षुर्विख्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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of Gokarna Partagali Math by Shri Narayan Mallapur upon arrival at
Shri Chitrapur Math, Shirali on 10-01-2023
(Courtesy: Anushravas)**



**Prathama Samāgam of both the Swamijis.
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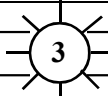
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ।।

At whose behest does the mind think? What bids the body to live? What prompts men to speak? The eye and the ear, which god indeed directs?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ।।

The Self is the ear of the ear, mind of the mind and speech of the speech. He is also the breath of the breath and eye of the eye. Having given up the false identification of the Self with the senses and the mind, (and knowing the Self to be Brahman) the wise, on departing from this world, become immortal.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ।।

There the eye does not go, neither the speech nor the mind. We do not know, we do not understand, how one can teach this!

(Kena Upanishad 1-1/3)

This page is sponsored by Smt. Shiroor Chitra Shankar.

‘ॐ श्री सद्गुरवे नमः’



TEACHINGS OF SWAMI ANANDASHRAM

THE NEED FOR TEMPLES

(Delivered at Kundapur in November 1937, and published in Kanara Saraswat in February 1938.)

Although man may try ever so hard, it occasionally happens that all his attempts prove to be in vain. From this it can be inferred that the fruit of actions depends upon the Lord (Nyayasutras, IV-1-19). Hence it is clear that worship of the Lord becomes the means of fulfilling one's desires and remedying evils. Even neglecting these factors, one cannot gainsay the fact that peace of mind results from such worship.

Duality is the rule of the universe, and permanent happiness cannot be found in this world. Accordingly, **Bhartrihari** says, "Although objects of sense may last a long time, they cannot but cease to exist one day or another. Hence what is the harm in relinquishing them right from the start? When man relinquishes object of his own accord, a kind of peace remains with him forever. But when, after having been enjoyed for a while, the objects drop off by themselves, it is difficult to describe the pain of separation which seizes the mind." As declared by the Vedas, therefore, the lasting peace which springs from the worship of the Lord, is superior to the fleeting happiness derived from objects of sense.

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.

The **Bhagavad Gita (XVIII-46)** proclaims Varnashrama Dharma as one way of worshipping the Lord, but Rishis have also pointed to mere devotion as an independent means. Although yoga by meditation is the best in this sphere, few are the qualified ones whose minds can be attuned to meditation of Existence-Knowledge-Bliss devoid of attributes. It is easier for ordinary people to contemplate, as God with attributes, the Paramatman who is imbued with the illusory Power through which He undertakes the creation, maintenance and destruction of the universe. In this way, say the **Upanishads**, “By rubbing the under log of one’s body, i.e., the mind, with the upper log of silent repetition of the Pranava etc., one can see the fire of God emerge.” Even this worship of the God with attributes which has been prescribed for those who are on the middle rungs of the ladder, is worship of the Formless and therefore difficult for those on the lower rungs to comprehend. Hence to suit the mind which cannot attune itself to the Formless, is prescribed the worship of the God with form. Even **Shri Shankaracharya**, the great exponent of the Nirguna school, has stated in his commentary on the Brahmasutras that the Lord assumes an illusory body at His pleasure for the benefit of the devotee. Worship of the Paramatman in the form one likes best, cannot therefore be improper. Where, owing to weakness of the mind, contemplation of God with form may also be impossible, success may be attained through the worship of images. Although, mainly, living images like mother, father and Guru may have been mentioned, worship of inanimate images too does confer benefits according to the strength of

feeling in the devotee; witness the case of Ekalavya in the Mahabharata. Drona declined to teach Eklavya on the ground that he was a person of low birth, but the latter worshipped an image of Drona, looked upon itself at his Guru, so prosecuted his studies, and turned out to be more skillful than Arjuna, Drona's chief disciple. It is thus clear that even the worship of images can lead to success.

In praising an image having *abhaya mudra* etc. as the protector of the humble and so forth, there is the possibility of virtues of the type taking root amongst the devotees themselves.

Although the rules relating to image worship may require it to be conducted by each individual separately, this may be impossible in present conditions when the battle of life is hard indeed. Nevertheless, the fact that our forefathers had been observing congregational image worship in temples, has made it possible for us to remember God in these difficult days. "Sankata bandâga Venkataramana" ("one remembers Venkataramana when some crisis is upon us") : the minds of those who are in trouble naturally run in the direction of temples. Devotion is inspired and strengthened by mass action. And more : when, in course of time, atheism grows and a future generation for any reason finds itself in a state of despair, temples if properly maintained, can be the means of warding off possibilities of suicide by reminding people of God and bringing new hope into their lives. Hence may all who have striven for the restoration of such temples be blessed!



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan delivered by His Holiness at Vile Parle on 15-12-1976)

Adi Shankaracharya, in a beautiful verse, gives the simile of the loving efforts made by a mother to stop her infant from crying.

स्वंबालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षं खार्जूरमाग्नं सुकदलमथवा योजयत्यंबिकाऽस्य ।
तद्वच्चेतोऽतिमूढं बहुजननभवान्मौढ्यसंस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद् बोधयामास सम्यक् ।।

She places before the crying child a variety of fruits like grapes, mangoes, plantains, date and other sweets so that the child might be drawn by any of the fruits and stop crying. Likewise, the Vedas and Upanishads which preach the paths of Bhakti, Karma, Jnāna and so on, have been kept before us by our ancients so that man who is lost in Sansar will stop crying and attain Knowledge. So, the Vedas and Upanishads have been revealed to us mainly to grant contentment to man. Like the child who is crying for some minor cause, so also man is constantly crying for one thing or the other, because he cannot be happy all the time. By means of the Vedas and Upanishads our ancient sages wanted to save man from himself and make him attain eternal happiness. Shrutis are the essence of Vedas, they tell you what your duties are in this world and how you can discharge the same and at the same time keep yourself free from the coils of Sansar. These Shrutis or Upanishads cannot be dismissed lightly as works of fiction or imagination. Our ancients received the Vedas under divine inspiration and they contained

what they had actually experienced, the joy of God-realizaion.

Man may not cry aloud like a child, but he cries within his heart and mind, because he sees only misery looming large before him. Ninety-nine per cent of the people are like that, who have one sorrow or the other and are in constant distress. They should stop this crying, they should attain everlasting peace and contentment. Hence, the simile cited by Shankaracharya, of a Divine Mother anxious to stop Her child's cries, offering him the Upanishads, the Shastras which would enable the people to forget once and for all worldly miseries. It is not necessary to specify what is sorrow and what is happiness. Both are matters of experience. Shankaracharya mentions the names of different fruits like grapes, plantains, mangoes, dates etc., to denote so many kinds of sweetness. Only, the mother knows which sweet is what and which sweet would make the child stop crying. All that the mother does is to place the various fruits before the child which is as good as placing different kinds of sweetness before the child. So, also the Upanishads and the Vedas offer man happiness of different kinds on tasting which, man will cease to hanker for lesser kinds of pleasures. These are words of the Vedas and are the Eternal Truth. We must repose full faith and trust in these words and they will help us overcome our worldly miseries and grant us happiness.

But as long as man's senses are directed on external objects, he does not attain eternal happiness, the real happiness that is greater than all other joys of life. Forgetting his true Self, man pursues external objects, believing that he has no source of happiness in himself

and must look outside for it. The Upanishads cite the example of a dog who imagines that the dry bone contains blood and goes on chewing it with his teeth till he cuts through it and cuts his own tongue and tastes his own blood and thinks that it is from the bone, and derives hollow satisfaction from this feeling. Similarly, man craves for external objects of pleasures, fondly imagining that the transitory joy that he gets is real happiness. The Upanishads tell us repeatedly to think for ourselves, to reason out and realise the hollowness of the worldly objects of pleasure, to realise once and for all that the source of real happiness lies in our own Self. Attaining that happiness is itself attaining Brahman. Once man has reached that height of happiness, there is no return for him to the old ways of life. In fact, he becomes a symbol of that happiness. This is what our ancient rishis, having attained that happiness in themselves, have written for our benefit.

For most people, it is not easy to attain that experience because they are immersed in Sansar, they have worldly diversions and distractions, mundane fears and obsessions. All these may be mere shadows but they appear very real, just as the nightmare one gets in sleep appears, for the moment, very real and fearsome.

We have spoken on the theme of happiness wherever We have gone. **We truly feel that whatever We have spoken at every Sabha visited by Us has been inspired in Us by Our Guru Mavuli and what He has taught Us.**

No man is free from the law of Karma, but he ceases to feel enmeshed in it if he understands it for

what it is, namely, the fruits of past actions. To liberate himself, he can tread the path of Jnana Yoga, Bhakti Yoga or Karma Yoga, the three paths of spiritual practice. Jnana Yoga is not meant for all. It requires tremendous amount of concentration and will-power as well as severe austerities as one dwells on the Nameless Formless aspect of the Divine firmly believing in the concept “I am Brahman” or *Aham Brahmāsmi*. Usually, man needs an image of God or God’s Name to help him develop powers of concentration but in the case of Jnana Yoga, he has to concentrate on the Nirguna Swarup which is very difficult for most people.

Lord Krishna in His Gita asks us to fix our mind on Him and dedicate all our actions to Him. That is Karma Yoga and it helps one to attain the Lord, Paramatman. But, this consciousness should be constant and uninterrupted. Man, by nature, is subject to all transitory ups and downs of life. He should develop in himself self-confidence and an inner strength which can withstand these knocks and make him face up to whatever befalls to his lot with equanimity, realising that he is not alone in such suffering and that it is part of the human birth given to him.

Having been born a Brahmin, having inherited the heritage of Brahminhood by the mere birth, what is the kind of karma one should perform? He should not remain content by the mere fact of his being born a Brahmin. **Real Brahmin-hood means leading a life of goodness and walking on the path to self-enlightenment. A Brahmin should practise Compassion, Tolerance, Austerity and Devotion, which take him nearer to God. Only such a one has a right to style himself a Brahmin.**



Summary of Upadesh by P. P. Shrimat Sadyojat Shankarashram Swamiji at Santacruz on 26-10-2014.

कर्णस्वर्णविलोकुकुण्डलधराम् 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

प्रार्थना नाना रूपेण कोरु जात्ता. प्रायः आचार्यागलेंचि वचन
घेव्नु आम्मि आमोल एक हार्दिक प्रार्थना व्यक्त कर्ताति आमोल
खातिर, समाजा खातिर.

येषां परं न कुलदैवतमम्बिके त्वं,
तेषां गिरा मम गिरो न भवन्तु मिश्राः ।
तैस्तु क्षणं परिचिते विषयेऽपि वासो,
मा भूत्कदाचिदपि सन्ततमर्थये त्वाम् ॥

ही एकी प्रार्थना. हांतुं सगळे अंश आयले. सगळे अंश आयले
म्हळ्यारि साधनेचे सगळे अंश आयले. तितले मात्र न्हयी प्रत्येक
साधकाक सुद्धांयि मार्गदर्शन ह्या प्रार्थनेने सिद्ध जांव्याक साध्य
आस्स. “येषां परं न कुल दैवतम् अम्बिके त्वम्” ... अम्बिके,
कोण तुक्का स्वीकार कर्नाति त्या व्यक्ति सांगाती मगल संपर्क

जान्जज्ज म्होणु प्रथम प्रार्थना. म्हळ्यारि जीवनांतुं कुसंग नाक्का, सत्संग जायी. कळ्नात्तिलेंचि कुसंग जाल्यारी मालिन्य येंव्या सूरु जात्ता म्होणु सत्संग जायी. म्होणु तश्शि एक प्रार्थना. “तेषां गिरा मम गिरो न भवन्तु मिश्राः” ... तांगलि वाणी मगली वाणी मिश्रित जान्जज्ज. म्हळ्यारि तांगल सांगाती संभाषण कोर्चे कस्लोयि प्रसंगु येन्जज्ज. हीवयि एक प्रार्थना. आन्नि कस्लोयि माक्षि संपर्क जाल्लेल आस्ल्यारि विषय आस्सो कस्लेंयि स्मरण आस्सो ताज्जमितिं अशिव संस्कार म्हण्ताति विस्मरण जांन्वी साध्यता येन्जज्ज म्होणु तश्शि सुद्वायिं प्रार्थना. माक्षिवेल घेन्नु वर्तमान घेन्नु आन्नि मुखावेल घेन्नु प्रार्थना. विचित्र प्रार्थना. विचित्र म्हळ्यारि कल्लें? ... आपाततः ही प्रार्थना आय्कल्यारि if you look at it superficially it sounds a pretty lame Prārthanā. May I be protected, May I never have to meet anybody who doesn't accept You. निर्वीर्य जीवन आम्कां नाक्का. अत्यंत ओजस्वी आम्कां काम कोर्चे आस्स, कल्या म्हळ्यारि खंच्च देवीलें आम्मि आवाहन कर्ताति की अम्बिका म्होणु ती गुरु शक्ति हो ... ती सच्चिदानंद स्वरूपिणि, कस्लें जांन्का तें सामर्थ्य प्रदान कोर्चे तिव्का साध्य आस्स. तिगल मुखारि तिगलि आराधना कर्तना भीन्नु कस्ल्याक कोर्का? तुगलें विस्मरण जान्जज्ज म्हळ्यारि जाय्नाशी तूं पोळोनु घे, हांवयि सज्ज आस्स. मगल मुखारी कोण येताति की, कोणा सांगाती मगल संपर्क जात्ता की, तांच्यांतुं तुगल प्रति भक्ति उत्पन्न जांन्का तश्शि माक्का सामर्थ्य दी म्होण्चें धैर्य साधकाक आस्का. दुसर्यांगलें परीक्षण कोर्नु अयो हो कल्कि उल्लय्ता, हाज्जांतुं भक्ति आस्स की ना की म्होणु तश्शि भय्य कल्याक? ... उत्तरोत्तर प्रगति जात्तना साधकांतुं तें सामर्थ्य येंव्या सूरु जात्ता. I don't want insulation, but I want that fire to be kindled within me, which will not tolerate this disbelief, it will

not tolerate संशय, it will not accept शुष्कता. मज्जातुं हे अवगुण आस्त्यारि हे पय्ले काड्काति, माग्गेरि दुसर्यागलें चिंतन कोर्येद. माग्गेरि तें सहज जांब्या सूरु जात्ता. तश्शि ही प्रार्थना हो. अत्यंत वीर्यवत् प्रार्थना आम्मि प्रत्येक सारस्वताखातिर कर्ताति. माग्गेरि वोचुनु तें माक्का सारस्वत बीज दी, मंत्र दी, खंच्वाने की पुलकित जात्ता मगल शरीरांतुं तुगलो संचारु शक्ति इत्यादि म्होणु प्रार्थना कोर्चि साध्य आस्स. ही शक्ति आम्कां जायी. आम्मि खंयीं कोणा सांगाती संपर्क कर्ताति, प्रथम गुरु स्पर्श जांब्या, माग्गेरि विषय चिंतन जांब्या. तितलें जाल्यारि पूरो आम्मि सुरक्षित आसति. म्होणुचि “तेषां गिरा मम गिरो न भवन्तु मिश्राः” म्हणतना अत्यंत लौकिक स्तरारि पय्लें a little caution. अजुनिकयि श्रद्धा भक्ति दृढ जाय्नी म्होणु जाल्यारि चड सत्संग कराति, avoid as much as possible कुसंग म्होणु आम्मि सांगु जात्ता. जाल्यारि साधक जाल्लिं, उपासना कर्त आसति, सेवा कर्त आसति त्या वेळारि “तेषां गिरा मम गिरो” म्हळ्यारि दुस्र लोकांगलि वाणी आन्नि मगल वाणी, मगल हें मन आस्स, मनांतूचि एक दिव्य वाणी आस्स आन्नि प्रचुर मात्रांतुं संशय रूपी दुष्ट वाणी चल्ल आस्ता. ती पय्लें थंड जावो म्होणु प्रार्थना अंतर्मुख जाय्नाफुडे. विषय येत्ता, कल्ले प्रसंग येत्ताति, अविश्वास जांब्यें साध्य आस्स. अहंकार परत प्रस्फुटित जात्ता. गुरुंक सुद्धायिं त्याग कोरुक तैयार जात्ता. अश्शि सगळे प्रसंग खंयीं येत्ताति? भाय न्हयी, भित्तीरीचि. तश्शि सगळे प्रसंग येनापुड्डे ती वाणी, दुसर्यांगलि वाणी, कुसंगाचि वाणी माक्का आय्कुंचि ना म्हळ्यारि मगल अंतःकरणांतुं माक्का आय्कुंच ना आनि अंतःकरणांतुं एक मात्र गुरु स्मरण अनुस्मरण मात्र चल्ल आस्का म्होणु ही प्रार्थना. ती पुणि प्रार्थना स्वीकार कोरु जात्ता. कोरु जात्ता हो. सत्संग कर्तल लोकांगल मात्र संपर्क जांब्या म्हळ्यारि भय्य उत्पन्न जांब्यी

संभावना आस्स, कृपण जांन्वी संभावना आस्स. ना जाल्यारि aggressive भक्ति म्हणताति तशिश साध्य आस्स, brainless aggressive Bhakti. उगडास दवोर्नु घेयाति, अंतःकरण शुद्ध जाय्नी, so, दुसर्यानि हांवें सांगिलें आयकुंका, मगल गुरु श्रेष्ठ म्होणु तशिश प्रयत्न कर्तलियि आम्हां भक्ति नाक्का. कल्या म्हळ्यारि केन्नाकी गुरु विस्मरण जानु थंयीं बस्ल्यां. So, बाह्य आंतरिक आम्कां दोन्नि प्रस्तुत कर्ता ती अम्बिकाचि गुरु शक्ति. बाह्य एक प्रसार हाड्ता अवकाश दित्ता to experiment. आंतरिक शुद्धि जात्त आस्ता. हे दोन अंश आय्ले म्होणु जाल्यारि आमाले जीवनांतुं एक माधुर्य येळ्या सूरु जात्ता. बाह्य परिष्कार जायी. बाह्य कितलें गोम्टें आम्मि कर्ताति ताज्ज पेक्षां आन्नि गोम्टें कोर्का. तांतुं कस्लें परिवर्तन हाड्का तें परिवर्तन हाड्का. व्हयी की ना? सान्नसान्न विषयांतुं होडहोड विषयांतुं एक प्रौढता येनाफुडे आम्मि तें स्वीकार कर्ताति. तांतुंयि एक माधुर्य आस्स. So, गोम्टें जात्त आस्स, तशीचि एक आंतरिक शुद्धि येनाफुडे there is joy in that doing something आन्नि विलक्षण म्हळ्यारि ती एक साधना आशिलमितिं कर्तकर्तनाचि शरणागतिचे प्रयत्न आस्ता. Right now I an aggressively doing something, after I finish I'll surrender, okay? म्होणु तशिश चल्ला. प्रायः आम्मि तशिश कर्ताति म्होणु मात्तें कुंब्बु कोर्नु घेत्ताति. ना जाल्यारि I am surrendering, I have surrendered, now I cannot function ... when I start working, I'll stop my surrender and when I start my surrender, I'll stop working, म्होणु तशिश एक dichotomy जात्ता. पळयाति. अहंकार अजुनिकयि कळणी, वाणीचेरि संयम येनी म्होणु तशिश जात्ता. So, तें येत्ता येत्ता म्हणतना there is Grace, there is movement, there is गति and there is अवगति also. Knowing also when you are moving ahead. So, we want that रसता. तें passivity येना. Ostensibly

surrendered or ostensibly, very, very Bhaktiful, दोन्नि extremes आम्मि सोणु कर्त कर्तनाचि शरण वोच्चें आन्नि ताज्जो एक आनंद घेंवो ही प्रक्रिया आम्कां स्वीकार्य आस्स आन्नि तीचि आम्मि प्रार्थना कर्ताति. ती वाणी आम्मालि जागृत जात्ता म्हळ्यारि आंतरिक आन्नि बाह्य. आंतरिक मार्गदर्शन मेळू सूरु जात्ता, संशयु द्वेषु इत्यादि कम्मि जात्ता, वाणी प्रस्फुटित जांव्या सूरु जात्ता, गुरुंगेले मार्गदर्शन मेळता आनि बाह्य एक प्रसारांतुं ताज्जि अभिव्यक्ति कोरुक आम्कां एक अवकाश मेळता. तांतुंयि एक आनंद आस्स. अहंकाराक हांतुं खंयीं जागो ना. तित्लें आम्मि स्वीकार कोर्का माग्गेरि अहंकाराचें स्थूल सूक्ष्म अति सूक्ष्म रूप सुद्धायिं you'll be able to detect and deal with it, and at the same time detect subtler and subtler, more and more powerful beautiful expressions म्होणु जात्ता of Guru Shakti in our life. तित्लें गोम्टें कोर्नु कोर्यां, गम्मत कोर्नु कोर्यां. We want to enjoy what we are doing even as we are doing it and offering it. कस्लेंयि निमित्त घेवु तुम्मि कल्ले कार्यक्रम कराति, परिष्कार तांतुं येत्त आस्स म्होणु दिस्ल्यारि आम्मि धन्य हांव धन्य, गुरुंगल अनुग्रह आस्स मज्जेरि, समाजारि म्होणु एक आश्वासन मेळता. म्होणूचि कार्यक्रम भरपूर आसति आम्मि थोडे संकेत दिल्लेले ह्या फांत्तां कस्ले कार्यक्रम दवोर्काति कस्लें नाक्का इत्यादि. विश्वास आस्स तुम्मि कस्लें प्रस्तुत कर्ताति की खुशीने प्रस्तुत कर्ताति, भक्तीने कर्ताति. तश्शि एक शुद्ध भक्तीने एक अर्पण कर्त आसति तुम्मि, हें सगळें स्वाम्यानि स्वीकार कोर्का, आमोल मार्गदर्शन कोर्का, रक्षण कोर्का, पालन कोर्का आन्नि तांगलें ऐश्वर्य प्रकट कोर्का आमोल सगळ्यांगल जीवनांतुं म्होणु आम्मि तुमाल लेक्काने प्रार्थना कर्ताति गुरु चरणीं.

एक भजन कोर्या -

करारविन्दे धृतबोधमुद्रं मुखारविन्देन तमोनुदन्तम्।
वटस्य वृक्षस्य तटे निष्पण्णं श्री शंकराचार्यमहं नमामि॥
“वन्देहं गुरुशंकर चरणम् ..”

(Closing Prayers.)

(Transcribed by Shrikala Kodikal)

FESTIVALS IN JANUARY & FEBRUARY 2023

JANUARY 2023

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 PARIJANANASHRAM-III Paduka Sannidhi. Shri Ramanjaneya Sannidhi

FEBRUARY 2023

03 Friday	Vardhanti of Shri Subrahmanya Sannidhi at Shri UmaMaheshwar Temple, Mangaluru
08 Wednesday	Vardhanti at Shri Venugopala Sannidhi, Shri Samādhi Math, Mangaluru
11 Saturday	26th Pattābhisheka Vardhanti of Shrimat Sadyojat Shankarashram Swamiji
12 Sunday	Vardhanti at Shirali - Sannidhis of Swami Shankarashram-I and Swami Keshavashram
18 Saturday	Mahā Shivarātri
22 Wednesday	Vardhanti at Shirali - Swami Krishnashram Sannidhi
24 Friday	Vardhanti at Karla - Shree Durgā Parameshwari Sannidhi

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

LET BHAGAVAD GITA BE YOUR LIFE'S GUIDE

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

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

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

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

क्वचित् सकृदवगतविषय वैतथ्यः स्वयं पराभिधानेन
विभ्रंशित स्मृतिस्तथैव मरीचितोय प्रायान स्तानेवऽभिधावति

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

(Courtisy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

As one of the oldest hymns associated with the *Taittiriya* school of Krishna Yajurveda, *Shvetashvatara Upanishad* occupies an important place in *Vedic* literature. Adi Shankara, who refers to it as the *Mantra Upanishad*, has provided a comprehensive commentary. The *Upanishad* is attributed to sage Shvetashvatara, which literally means a 'white mule', as white horses and mules symbolise knowledge.

A key feature of the *Shvetashvatara Upanishad* is its emphasis on the *bhakti* or *Upasana* aspect to realise the Supreme. It has passages allied in thought to the *Sāṅkhya Yoga*, with the *Upanishad* laying equal stress on *jnana*, *bhakti* and other spiritual paths. It is, thus, an attempt at synthesis of various views to realise *Brahman* on the lines of the teachings contained in the *Bhagavad Gita*. The *Upanishad* identifies *Brahman* with *Rudra*, who is conceived as the material and efficient cause of the world as well as its guide-cum-protector. The *Upanishad* contains 113 verses, or *mantras*, in six chapters.

The First Principles

We propose to take some *mantras* from the sixth chapter of *Shvetashvatara Upanishad* for our *Samvit* contemplations (*Brahma chintana*). The *Shvetashvatara Upanishad* provides a unique example of what may be called "Samvit literature." Even as a piece of literature, this *Upanishad* is a rare gem, unique in its content, style and treatment.

The sixth chapter is, in an abridged form, the

totality of the entire *Upanishad*. The first two *mantras* give an understanding of the relationship between the phenomenal world and the Creator. The next two *mantras* explain how *Karma* and *Jnana* help the individual to come to such an understanding. The next couple of *mantras* bring in the mystical tradition. They speak about the nature of the *bhâva* which is necessary to give meaning to *karma* and beauty to *jnana*.

The rest of the ten *mantras* speak about the entire gamut of spiritual practice and achievement—the state of realisation, the nature of salvation and the transcendental glory of that oneness which the individual arrives at.

Samvit Sâdhanâ

Samvit sadhana, or practice of Self-knowledge, does not take unnatural postures for the sake of novelty. It expects you to take up the fabric of life as it comes and intelligently fashion the outfit suitable for climbing the spiritual heights. *Samvit sadhana* wants you to go deep into every experience of life. Everything is meaningful, everything is fruitful. You will have to accept all and rise above them to prove your excellence and feel your own divinity. For such an effort, *Shvetashvatara Upanishad* comes very handy.

The *Upanishad* launches straight into the problems of life or, rather, the beginnings of life. It raises this question: "What is *Brahman*, the cause of the Universe? From what have we all emerged?" The first few *mantras* of the last chapter give us the gist of the whole proceedings.

Jagat Kârana

Now we take up the **first mantra**: The initial note, the theme of the very first *mantra* of the entire *Upanishad* is a discussion of *Jagat-Kârana*.

स्वभावमेके कवयो वदन्ति
कालं तथाऽन्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

"The far-sighted philosophers declare the world phenomena to be the Nature of things, while others attribute it to time. But, alas, these are verily confounded. Indeed, the worlds are the glory of the Creator. By the power of his mere presence, the cosmic wheel rotates."

The *Upanishad* exclaims: "This is the wheel of *Brahman*, the Infinite rotating solemnly to a rhythm." Who is rotating it? "*Devasyaisha Mahima*--the glory of the Lord!"

The *rishis* have studied the issue of *jagat kârana*. After considering the principle of *svabhâva* (nature) and *kâla* -(time), they reject both as insufficient.

When we look at life, we find the flow of time; whatever we try to achieve is swept away in course of time. Is there anything really achievable in life? *Kâla*, or time, seems to be supreme. This instability (*asthiratâ*) or impermanence (*anityatâ*) of things leads us to the logical conclusion about the *asukhatâ* of life (*anityam asukham lokam*--*Gita*). The endless (*ananta*) alone remains, which we try to measure by some movements as a second, a minute, an hour, a century, etc. When we try to take the entire cosmic phenomena in one sweep, we come to face the Infinite time.

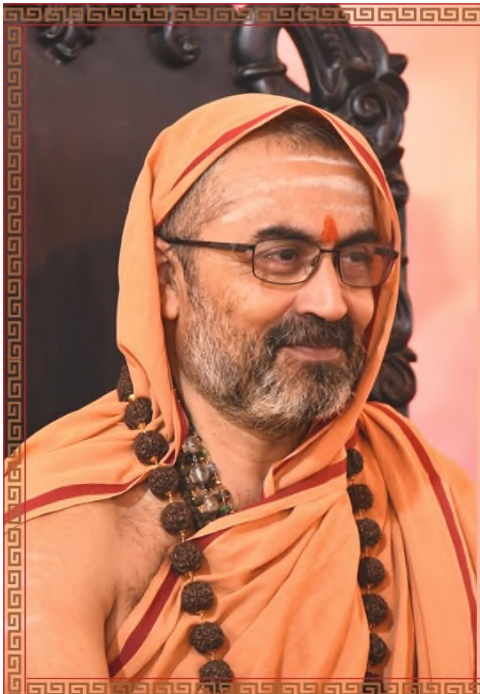
Time is not making things, time is also being made by things. To know the roots of time you have to take hold of the present, which is the only foothold

of time, and the state and situation of the mind in that present, and try to go beyond, and see the absolute time. We have to go beyond the interior of our being to know what 'unrelated-time' is.

Our *rishis* dared to go beyond their own being. Those who wanted to avoid the issue put up the *svabhâva* theory: The Nature of things is the ultimate. There is no going beyond. If *svabhava* is a law then you must be able to define it; and there must be a lawgiver. Who is this *Deva* and what is his great glory, we will meditate upon in the following chapters.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)



Gurūpadeshah

Try and understand the spiritual books, be it Bhagawadgita, the Upanishads or the Prakaran Granthas. A lot of sadhana is required, so you can progress with the Upadesha. You start at one level. As you grow, the Upadesha changes and becomes more meaningful.

H.H. Shrimat Sadyojat Shankarashram Swamiji
(Hubli, 14.08.2005)

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HAPPY NEW YEAR!

Swami Chinmayanandaji

Happy New Year! You must have heard this a thousand times and at least a hundred times you must have said it. "Happy New Year! Happy New Year!" So the greeting 'Happy New Year' is actually a wish that one and all may discover more happiness for themselves in the coming year, by renewing not the year, but oneself.

Time flows on irresistibly. Nobody can stop it. In that eternal flow of Time, it is human beings who superimpose divisions and names as day and night as months and years. To the common folk, 365 such days and nights bring according to their calendar, a New Year, but in fact, to the large majority, there is no newness about it. Every year is a dragging continuity of the previous year. Every month is a shameless prototype of the sorrows and imperfections of the previous month. Every today is an echo of a yesterday that had passed.

The year cannot be changed! This is a time for renewal. This is the reason so many people make New Year resolutions. Year after year they do it. 'I'll get up early in the morning. 'I must meditate regularly. 'Not even for three days are they kept. If the courage to change is absent, no progress is possible. Buddha truly experienced a 'Happy New Year' when he became the Buddha. One day he decided that he wanted something else out of life, and worked towards it consistently. Thus, Siddharth blossomed into Shri Buddha.

The great rishis of yore analysed and concluded that change for the better can be brought about only by a change in the mood of the mind. If that is changed, then changes in one's lifestyle, attitude to things, behaviour and quality of thoughts also follow suit. This change has to be brought about at three levels — the quality of thoughts, the quantity of thoughts and the direction of thoughts. After all, the mind is but a flow of thoughts. Once the thoughts change, we can confidently say that the mind has changed.


Thus, the field of time can be cultivated and brought to bear fruit and profit if we sincerely farm our own life. The seeds in the barn cannot produce a rich harvest unless we plough the land, sow the seed, weed out, water the growth, protect it from dangers and wait for the ripening. So too, the field of time, cannot smile forth to provide us with our joys in life unless we cultivate it properly.


Plough the time with study. Sow the seeds of your own goodness in the ample field of time. Water them with your devotion to the project. As the seeds grow, the weeds also shall strike their roots in the same field and raise their heads. Carefully remove them one by one, and uproot the negativities from yourself. And wait till the virtues ripen and are ready for harvest. One who is capable of thus making use of time and steps up forward in one's own inward growth and beauty, that one alone can wait for the New Year — of glorious promises, of fruitful expectations, of assured peace and guaranteed success.

When you change, the year becomes new. You don't have to wait for the first of January. The day you change, it is the 'New Year' for you. You are the master of your life. A mere repetition of 'Happy New Year'

does not make it happen for anybody. The underlying spirit should be a wish that the friend or relative would change their attitude to life through a process of control, regulation and purification of thoughts. Thereby the individual changes, and when the person changes, the world outside is effectively changed. New times, new thoughts have been created. It is the dawn of a New Year!


(Courtesy: The Speaking Tree)





Gurupadesha

Before taking up in hand any work, we usually remember our Guru and our undertaking is assured of success. This is what our elders have told us. That is why, while starting any new activity, we usually venerate and prostrate before those who originated that activity.



H.H Shrimat Parjnanashram Swamiji III
(Khar, 09.07.1977)

www.chitrapurmath.net

P. P. Shrimat Sadyojat Shankarashram Swamiji's visit to North India 09 Feb – 19 Mar 2023

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	

New Digitised Books on
<https://www.ChitrapurEbooks.com>

Jaishankar Bondal, Shantish Nayel

Dear All Greetings! This past October, <https://www.ChitrapurEbooks.com> had added a couple of digitised books on Konkani culture and its linguistic roots/links.

We write to inform you of a major work on the formation and evolution of Konkani language by the noted lexicographer and scholar who researched Indo-Aryan linguistics, (the late) Dr. Sumitra Mangesh Katre, that has been added to the site. At the Deccan College, Pune, the Centre for Advanced Studies in Linguistics is the oldest department in its genre in India, and was founded by Dr. Katre in 1939. His book "Formation of Konkani" first gained shape in the 1940s, and a revised edition was created in 1966. The book finds its place on the website. It is a thoroughly professional work, the fruit of much academic labour. Dr. Katre has used all linguistic tools at his disposal to bring out the independent nature of the language, a stand that was eventually vindicated by the inclusion of Konkani language in the 8th schedule of the Indian Constitution in 1992. It is hoped that generations of Konkani speakers within India, as well as outside, will browse through this work, and gain more knowledge (straight from the scholar's pen) to add to the wealth of linguistic usages they already possess.

2] The second addition is a Birth Centenary Feature on Sh. Sadanand Ganpatrao Bhatkal. Sh. Sadanand Bhatkal was born in Dec. 2022-- a hundred years ago----and was the second generation at the well known Popular Book Depot and Popular

Prakashan,Mumbai.Under the steady hand and guidance of Sh.Sadanand,and his wife,Smt.Nirmala Bhatkal,Popular Prakashan gained a foothold in not only Maharashtra but many other parts of India,and also built up collaborations outside the country..Both were activists in the field of the book publishing industry in India,and helped give a definite shape to that industry in its early days.

They were also intensely involved with the society and community around them,and were responsible for many important activities that were later institutionalised at the Kanara Saraswat Association and the Saraswat Mahila Samaj.

Two key books written by Sh.Sadanand Bhatkal,"the Popular Story" and the "Karnataka Press Saga" are digitised with the Feature. KPs is notable also for the finely drawn pencil sketches of contemporary personalities,buildings and locations,that dot the pages.They look better than even camera images! The third book that he helped design-----"Adventures in Toyland" was written by Smt.Kamala Dongerkery,an eminent educationist and writer in Bombay.This book got the Best Printing and Design Award from the Govt. of India in the year the Award was set up.This book also goes online now.

We hope you enjoy reading all the books.

Happy New Year !!

With Best Wishes

Jaishankar Bondal Shantish Nayel

<https://www.ChitrapurEbooks.com>

SHRĪ CHITRĀPUR MATH - ALL MUMBAĪ LOCAL SABHĀS

Sāraswat Colony, Santacruz (West), Mumbai – 400 054
Public Trust Reg. No. A/347 Kārwār



Dear Sādhakā,

Date: 11th January 2023

Jai Shaṅkar!

Sub: SĀYUJYOTSAVA

H.H. SWĀMĪJĪ'S VISIT TO MUMBAĪ FROM 23rd MARCH 2023 TO 28th MARCH 2023

At the request of All Mumbai Local Sabhā-s, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī has graciously consented to visit Mumbai from Thursday, 23rd March 2023 to Tuesday, 28th March 2023 and the SĀYUJYOTSAVA shall be held on the foregrounds of Sāraswat Colony, Sāntācruz (West). We cordially invite you with your family and friends to participate in all the Satsaṅga-s during this period with whole-hearted enthusiasm, perform Gurusevā and receive the blessings of Lord Bhavānīshaṅkar and our Revered Guruparamparā.

We shall be conducting various Satsaṅga-s during the Camp and shall be required to incur considerable expenditure on Paṇḍāl, Stage, Kitchen, etc. for which we solicit your generous contributions towards various Special Sevā-s, donations and Banner Sponsorship. Hence, we appeal to one and all to come forward with your contributions, monetary and otherwise, in making this event a very blissful and memorable experience. You may contact your Local Sabhā President/Secretary listed overleaf, in this regard. The Sevā Rates have been decided as under:

SPECIAL SEVĀ-S

Name	Rate (Rs.)
1. Mahāposhaka Sevā	50,000/-
2. Poshaka Sevā	30,000/-
3. Yajamāna Sevā	10,000/-
4. Annadāna Sevā	7,500/-
5. Pushpa Sevā	5,000/-
6. Sāmūhika Varada-	
Shaṅkara Vrata	1,000/-

REGULAR SEVĀ-S

Name	Rate (Rs.)
1. Kuṅkumārchana	100/-
2. Pañchāmṛta Rudrābhisheka	100/-
3. Shrī Pādūkā Pūjana	
(With Paṭeru)	200/-
4. Shrī Bhikshā Sevā	350/-
5. Paṭeru	150/-

Cheques should favour "SHRĪ CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND."

Bank Account Details (FOR INDIAN CITIZENS ONLY)

Name of Account: SHRĪ CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND

Name of Bank: SVC CO-OPERATIVE BANK LTD.

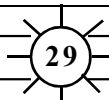
Branch: SANTACRUZ (WEST)

S.B. A/C NO.: 100803130020721

IFSC CODE NO.: SVCB0000008

2...

Shirālī Uttara Kannada, Karnataka, India, 581354 Tel: 08385-258368 Fax: 08385-258612
E-mail: scnath@sancharnet.in Website: www.chitrapurmath.net



(Sādhaka-s paying for Special Sevā-s will be entitled to perform Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā).

Yours in the service of the Math, the Guru and the Revered Guruparamparā,

(SHRĪ PRAVEEN KADLE) (SHRĪ DURGESH CHANDĀVARKAR) (DR. CHAITANYA GULVĀḌY)
PRESIDENT – STANDING COMMITTEE VICE PRESIDENT – STANDING COMMITTEE CONVENOR, SĀYUJYOTSAVA

MUMBAĪ LOCAL SABHĀ PRESIDENTS/SECRETARIES

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Shṛī Sameer Koppīkar - Secretary	+91 98206 01447
Khār Bāndrā Sabhā	
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Shrī Chitrāpur Math Shirālī
Vardhantyutsava-sevā
30th January 2023. Magha Shukla Navamī.

The Vardhantyutsava of the *pratisṭhā* of Shrivallī Bhuvaneshwarī Sannidhi, Shrī Mahāgaṇapati Sannidhi, Shrīmad Ādya Shaṅkarāchārya Sannidhi, Shrī Gurupādukā Sannidhi and Shrī Rāmāñjaneya Sannidhi is being celebrated on Monday, 30th January 2023- Māgha Shukla Navamī. The following rituals will be performed during these days for the *shreyas* of the entire *samāja*.

5 Coconut *Gaṇahoma* at the Shrī Mahāgaṇapati Sannidhi
Dwādasha kalasha kalābhivṛddhi at

- Shrivallī Bhuvaneshwarī Sannidhi,
- Shrī Mahāgaṇapati Sannidhi
- Shrī Shaṅkarāchārya Sannidhi
- H.H. Shrīmat Parijñānāshram Swāmījī IIIPādukā Sannidhi
- Shrī Rāmāñjaneya Sannidhi

Sādhaka-s, with an offering of Rs 15,000/- as *kāṇika*, may perform the above *homa-s* as *yajamāna-s*. Should one not be in a position to be personally present, one may nominate another to officiate. In the event of no nomination, one may still stand as the *yajamāna* in absentia, in which case the *p rasāda* will be sent by post/courier.

Sādhaka-s desirous of participating may kindly contact Shrī Nārāyaṇ Mallāpur mām, General Manager- Shrī Chitrāpur Math Shirālī, by 25th January 2023.

on 08385-258756 / 08385 - 258368,
or by email to seva@chitrapurmath.in.
or by post to the address.
The General Manager,
Shri Chitrapur Math,
SHIRALI - 581354

The following details should be included in all written communication: • Name, *gotra*, address, phone numbers

In *sevā*,
Praveen Kaḍle,
President, Standing Committee,
Shrī Chitrāpur Math Shirālī.

Little Ravikiran - Pushya 2023

Swamiji Says...

“The calmer the mind of the disciple, the clearer will be his understanding of the Guru's instruction.”

- H. H. Shrimat Sadyojat Shankarashram Swamiji

Story Time: Leela's Adventure

It was a bright, sunny morning in the Bandipur forest. The birds chirped gaily, the trees rustled while a troop of monkeys swung from branch to branch and a nearby stream gurgled over the mossy rocks. After days of incessant rain, the Sun was finally up and the animals were all delighted!

Leela, the playful elephant calf, dutifully followed Amma as their herd foraged its way through the forest. Amma was busy teaching Leela how to find the best food and Leela was eagerly absorbing every bit of it. Every once in a while, Leela would steal a snuggle with Amma, and Amma would playfully nudge her little one forward. The herd reached the stream and decided to stop for a while. The cool, refreshing water energized Leela and she started prancing. Just then, her friend Chintu sprang a surprise by spraying a trunkful of water on her and Leela too splashed some water on Chintu. Soon, the two were caught in animated conversation and Amma's gentle instructions were lost on Leela.

As the herd continued to forage through the forest, Amma kept a watchful eye on Leela and gently nudged her to safety now and then, even as Leela continued her friendly banter with Chintu, oblivious of Amma and the herd. Suddenly, Leela spotted a bunch of bananas hanging low from a nearby tree. Without informing Amma, she ran towards it. Chintu too followed suit, but Amma managed to stop him just in time. The rains had made the ground very slushy and Leela slipped down a slippery slope. She tried to climb her way back to Amma and Chintu but in vain. Agitated, she tried harder. Alas! The harder she tried, the more she slipped until she landed flat on the ground.

Leela panicked. While she struggled to get back on her feet, her heart was pounding and her mind was racing... 'What if I cannot climb back? What if it gets dark? What if a crocodile is lurking in the marshes below? What if I never see Amma again? What if I am banished from the herd? What if...? What if...? What if...?' Leela's fears had become so loud in her head that they drowned out Amma's voice until Amma let out her angriest trumpet ever— "Breathe!!!" Leela was afraid of many things, but nothing was scarier than angry Amma. She froze and looked up at Amma. "Breathe, Leela", Amma repeated gently. Leela took one deep breath and then another. With every breath, she could feel herself calming down. "Now stand up slowly," Amma instructed. Leela followed every instruction of Amma calmly. Before she knew it, she had climbed her way back to safety. "I am sorry, Amma. I should have been more attentive", she said remorsefully. Amma patted Leela on her head.

The herd slowly wound its way through the forest. When they reached the lake, Amma said, "Leela, do you see how clear the water is?" "Yes, Amma. I can even see the bottom of the lake!" exclaimed Leela. Amma then splashed about in the water till it became murky. "Can you still see it, Leela?" "No, Amma." "This is how the mind is, dear. Only when it is calm, there is clarity," said Amma, as she snuggled with her little one.

Fun Facts: Ele-facts

1. Elephants are the largest of all land animals.
2. At 5 kilograms, the elephant's brain is larger than that of any other animal in the world. It also has more complex folds, which makes the elephant one of the most intelligent animals on the planet.
3. A baby elephant is called a calf. A new-born elephant can stand up shortly after birth!
4. An elephant's trunk has more than 150,000 muscles and tendons.
5. Elephants can hold up to 15 litres of water in their trunks.
6. An elephant's trunk is sensitive enough to pick up a blade of grass but strong enough to rip branches off a tree.
7. When elephants greet each other, they twine their trunks together.
8. Elephants sometimes comfort their distressed friends by stroking them with their trunks.

9. Elephants have an excellent sense of smell and hearing but poor eyesight.
10. Generally, one tusk of an elephant is shorter than the other. It is because the elephant uses it more often. Just as people are either right- or left-handed, it is believed that elephants rely upon a dominant tusk.

Fun time: Ele-Riddles

- Why are elephants wrinkled?

Because they don't fit on an ironing board!

- What did Leela get for her birthday?

A trunkful of presents!

- How do Leela and Chintu talk to each other long distance?

Elephone!

Word Grid: Thinking Cap on!

Can you find all these elephant-themed words in the grid?

- 1) The young one of an elephant
- 2) Most commonly known elephant ancestor
- 3) The body part of an elephant that acts as a hand

4) A group of elephants

5) The hard creamy-white substance that forms the tusk of an elephant

6) The male elephant

7) The two species of elephants remaining in the world

K	H	I	E	R	S	O	U	B	P	V	A
A	E	V	A	R	I	V	O	R	Y	O	S
Y	R	O	E	W	A	L	C	T	X	F	I
A	D	E	A	F	R	I	C	A	N	I	A
S	A	E	B	W	S	X	M	Q	E	K	N
T	R	U	N	K	U	D	Z	M	K	T	I
Q	U	D	A	M	C	E	M	A	V	E	S
W	S	A	K	E	B	T	K	M	O	N	E
H	T	X	Y	O	U	I	B	M	W	O	R
A	H	A	D	W	L	Y	C	O	O	R	X
L	A	U	N	U	L	E	Q	T	L	Y	I
C	A	L	F	I	Z	R	U	H	B	I	S

(Answers: Calf, Mammoth, Trunk, Herd, Ivory, Bull, African and Asian)

Long Ago - Makar Sankranti Legend

Makar Sankranti marks the beginning of Uttarayan. Due to the tilt of the Earth's axis, in the course of its rotation around the sun, it appears as if the Sun moves towards the Northern Hemisphere, that is the Tropic of Cancer from the southern hemisphere, or Tropic of Capricorn.



Makar Sankranti is considered to be an auspicious day in Sanatana Dharma. There are many incidents and events related to it in our Shastras and Puranas, where the end of evil and dawn of righteousness is marked by Makar Sankranti. It is celebrated in different parts of India as per local customs and culture, mostly with kite flying and sweets prepared with gur (jaggery) and til (sesame) in reverence to the Sun God, who blesses us with knowledge (through the Gayatri Mantra), good harvests, health and life itself.



In West Bengal, it is celebrated with a dip in the Ganga Sagar, where the river Ganga meets the sea. It commemorates the event where, after an intense and staunch Tapasya, Maharaj Bhagirath brings the sacred Ganga to the Bhuloka, so that she may liberate his ancestors, 60,000 sons of Maharaj Sagar from the curse of Kapila Muni who had reduced them to ashes at his Ashram, located at the present-day Ganga Sagar.

In Kerala, at the Sabarimala Temple, the Makar Jyoti is eagerly awaited as it is believed that Lord Ayyappa Himself lights the lamp in the temple on Makar Sankranti.

In the Puranas, it is mentioned that Surya Dev visits the house of his son, Shani who is the ruler of the Makara Rashi and stays with him for a month, even though the father – son duo do not get along well. Thus, signifying mutual love and respect even if there is disagreement. Therefore, there is a special emphasis placed on the relationship with one's father during this period.



Heritage - Ancient Sun Temples in India

- **Konark Sun Temple, Odisha** - When viewed from inland at the time of sunrise, this 700-year-old chariot-shaped temple appears to emerge right from the depths of the blue sea carrying the sun. The first rays of sunrise strike the principal entrance in the temple. Surya dev's chariot is drawn by seven horses symbolizing the 7 days of the week. The 24 large, magnificently-carved stone wheels symbolize the hours of the day. This temple was built by the Ganga dynasty ruler Narasimha Deva and is a marvel of



architecture. It is said that metal plates and a huge lodestone at the temple shikhar were so cleverly arranged that the idol of Sun God would float in the air.

- **Dakshinaarka Sun Temple, Gaya, Bihar** - An ancient temple complex, where offerings are made even now by hundreds of pilgrims to their ancestors at the Dakshina Maanas tank.
- **Surya Pahar Temple, Assam**- This beautiful ancient temple complex is situated near Goalpara and has several sculptures of twelve-armed Lord Vishnu, rock-cut Shiva Lingas and remains of other shrines. 12 images of Sun God in a circle with his father, Kashyapa in the center is enshrined here.
- **Suryanar Temple, Kumbakonam TN**- is the historic Dravidian temple complex where all the other planetary deities are enshrined as well – Chandran, Angarakan, Brihaspati, Budhan, Sukran, Saniswaran, Rahu and Ketu.
- **Surya Narayana Temple, Arasavalli, AP** - This magnificent temple is said to have been built by a Kalinga King and is well persevered even after 13 centuries.
- **Martand Sun temple, Jammu** - is in ruins now, but protected as a national monument. Built on top of a plateau, the whole of the Kashmir Valley can be seen from here. Archaeological findings indicate that it was

an exquisite piece of Kashmiri architecture.











- **Modhera Sun Temple, Gujarat** - situated on the bank of the river Pushpavati, it was built around 1026-27 CE during the reign of Bhima I of the Chaulukya or Solanki dynasty. The temple complex has three components:



Gudhamandapa, the shrine hall; *Sabhamandapa*, the assembly hall and *Kunda*, the reservoir. The halls have intricately carved exterior and pillars. The reservoir has steps to reach the bottom and numerous small shrines.

Activity Time: Til Gul Ghya Gor Gor Bola!

Given below are the steps to make til unde. Though these are simple steps, children should never be unsupervised in the kitchen. So make sure that an adult is present to make sure of safety, hygiene and necessary precautions.

		
<p>Ingredients: jaggery 1 cup, roasted peanuts 1 cup, roasted til (sesame seeds) 2 tablespoons, ghee 2 tablespoons, a pinch of elaichi powder</p>	<p>2. The jaggery should be finely scraped or powdered. This is available in stores, otherwise request an adult to powder it for you.</p>	<p>3. Roasted powdered peanuts are available, otherwise request an adult to coarsely grind it for you.</p>
		
<p>4. Mix thoroughly the powdered jaggery, peanut powder, 1 tablespoon of til seeds, 1 tablespoon of ghee and elaichi powder in a microwavable bowl.</p>	<p>5. Apply a few drops of the reserved ghee on a plate. This will prevent the laddus from sticking to the plate. The mixture should be slightly warm for the laddus to form and cooled on a plate to set the shape.</p>	<p>6. Apply a little ghee on your palms. Mix all the ingredients in the laddu mixture evenly, breaking any lumps of jaggery. The mixture should be soft and slightly warm. If not, request an adult to run it in the microwave for 10 seconds. Make small balls/ laddus.</p>
		<p>Precautions: ALWAYS HAVE AN ADULT PRESENT WHILE WORKING IN THE KITCHEN</p> <p>2. Do not use sharp knives, grinder or microwave on your own. Request an adult to help.</p> <p>3. The mixture should be slightly warm, not hot. Be careful not to burn your fingers</p> <p>4. Since the jaggery is not boiled, it cannot be preserved for long. Consume the laddus within a few days.</p>
<p>7. Roll the laddus in the reserved til seeds to coat</p>	<p>8. Leave them on a plate to cool and set for a few minutes.</p>	<p>Serve yummy laddus on Makar Sankranti!</p>



We welcome your feedback at littleravikiran@gmail.com

Your feedback is important to us!

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Source: <https://www.festivalsofindia.in/makarsankranti/legends/>

<https://ghoomophiro.com/sun-temples-in-india/>

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Source: <https://www.elephant-world.com/facts-about-elephants/>



In the Sannidhi of Lord Bhavanishankar and Hodi Samādhī.
(Courtesy: Anushravas)



Both the Swamijis after Vastra Samarpan.
(Courtesy: Anushravas)



Kiri Shashti at Vittal on 29-12-2022.
(Photo by Shri Sadashiv Bana)



**Kiri Shashti at Shri Vasuki Subrahmanya Sannidhi,
 Shri UmaMaheshwar Temple, Mangaluru in 29-12-2022.**
(Courtesy: Anushravas)



Shree Mari Jatra Mahotsava, Alvekodi on 10-01-2023.
(Courtesy: Anushravas)



P. P. Swamiji at Alvekodi (near Shirali) on 10-01-2023.
(Courtesy: Anushravas)



**Poorna Kumbha welcome to
Shrimat Vidyadheesh Teerth Shripad Vader Swamiji
of Gokarna Partagali Math on arrival at Shirali on 10-01-2023.
(Courtesy: Anushravas)**