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॥ तस्मै श्री गुरवे नमः ॥



P. P. Swamiji getting down from the Ratha on 6-4-2023.
(Courtesy: Anushravas)



P. P. Swami Shivananda Saraswati of Kavle Math getting down the Ratha on 6-4-2023 (Chitrapura Rathotsava 2023).
(Courtesy: Anushravas)

THE CHITRAPUR SUNBEAM :-APRIL 2023

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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS

THE UPANISHADS

अन्यदेव तत् विदितात् अथो अविदितादधि ।

इति शुश्रुम पूर्वेषां ये नस्तत् व्याचक्षिरे ।।

Other than the known, verily, it is and also above the unknown. Thus have we heard from the ancient teachers who have explained it to us.

यत् वाचा अनभ्युदितं येन वाक् अभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।

What cannot be expressed through speech, and whereby speech itself is expressed, that alone, know ye, as Brahman, and not this which people worship.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।

That which is not comprehended by the mind, but by which the mind itself comprehends - know that to be Brahman and not this which people worship.

(Kena Upanishad 1- 4 to 6)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

WHY SHOULD WE SEEK THE SHELTER OF GOD?

(Delivered at Karkala in May 1937 and
published in Kanara Saraswat in September 1937.)

In dealing with today's subject, it is necessary to establish that God exists. Hence let us consider this first.

As in speaking on religion yesterday, so in speaking of God today, - a subject beyond the grasp of reason - due weight will be given to reason and Shastras alike.

If this wonderful material universe should work in obedience to nature's laws, there must be an intelligent Creator. That He is Ishwara is the opinion of the Naiyayikas.

According to Yogashastra, Ishvara is the transcendent Knower embodying the knowledge of all even as ether embodies all dimensions.

Some hold the view that just as there is the master who rewards his servants for their services, there is Ishvara who bestows on us the fruit of actions which we perform.

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.

Atheists assign all these attributes to nature alone. As it is not possible for ordinary people to convince such persons, the Paramatman incarnates Himself as stated in the Gita, and establishes Dharma. And that is how theism is alive to this day.

The researches of modern scientists in this connection are still incomplete, but do not disprove what they have not discovered. And there is the possibility of their proving the existence of God in course of time.

Thus though the forces of theism and atheism are seemingly equal, theism is reinforced by the evidence of great souls who have realised God. The conversion of the arch-atheist Vivekananda to theism by Ramakrishna Paramahansa, is not an incident from the Puranas. Similarly, it may be inferred from many a recent event that God does exist.

Let us now proceed to consider why we should seek the shelter of God.

The injunction that one must seek His shelter cannot be found in the schools of Sankhya and Jaimini. Vedanta enjoins the worship of Brahman without attributes. But the Brahman sought by the Vedantists is not different from Ishvara. It is in this sense that Shri Krishna says in the Gita that He is worshipped by the suffering, the seeker of knowledge, the seeker of possessions, and the wise (VII - 16). Indeed, this statement makes it clear that the shelter of Ishvara has to be sought by the suffering for the

relief of suffering, by the seeker of knowledge for the attainment of knowledge, and by the seeker of possessions for the acquisition of possessions, and thus provides the answer to the question why we should seek such shelter.

Shri Krishna has also declared in the Gita that He bears the burden of responsibility for the happiness and protection of those who worship Him with undivided heart (IX - 22). Numerous examples of this have come to notice from time to time. At the present moment, there is the case of the Ashram of Ramana Maharshi where, although it is not usual to store up material in advance, the day to day feeding of the great number of devotees that assemble, and other matters proceeds automatically without a hitch.

It may be that, on occasions, the force of prarabdha outweighs the power of worship, thus leading to disappointment in material expectations. But the prospect of spiritual peace is always present in theism and this satisfaction may lead to the saving of human life. There are not a few instances of atheists taking refuge in suicide when faced with troubles which are too hard for them to bear.

Hence may we all seek the shelter of God to gain the primary object of spiritual peace as well as the secondary one of material prosperity, and may they thereby be blessed!



TEACHINGS OF SWAMI PARIJNANASHRAM

BRAHMAKALASHA IN DAY TO DAY LIVING

About eight to ten months back, Trustees of Shrimat Ananteshwar Temple, Vittal came to us and expressed their laudable objective of performing another Brahmakalasha here. We are happy that their pious wish has come true. The Trustees and the Vaidiks have laboured very hard, indeed, to make this auspicious function a grand success. The devotees, on their part, joyously took part in all the programmes unmindful of hunger, thirst, sleep and other comforts. No doubt, everyone has felt happy and satisfied.

This mundane, *laukika* satisfaction is not enough. To make this experience more meaningful and spiritually fulfilling, we propose to take up a verse from Shivanandalahari so that you all take this Shloka as Prasad.

भक्तो भक्तिगुणावृते मुदमृतापूर्णे प्रसन्ने मनः।
कुंभे सांब तवाङ्घ्रिपल्लवयुगे संस्थाप्य संवित् फलम्॥
सत्त्वं मंत्रमुदीरयन्निज शरीरगार शुद्धिवहन्।
पुण्याहं प्रकटीकरोमि रुचिरं कल्याणमापादयन्॥
(शिवानन्दलहरी -३६)

When we have a Punyahavachan, a purifactory ceremony known to all, what do we do? We set up

a Kalasha (vessel), fill it with water, tuck into it a few fresh mango leaves, place a coconut and a sheet of cloth on it. In the above verse, the venerable Adi Shankaracharya counsels us to look upon our mind itself as a Kalasha and do the Punyahavachana. Our body, he says, is like a Mandira, a temple. Our mind is the sacred vessel, Kalasha. Bhakti, devotion, is like the sheet of cloth. Santosha contentment, is the water in the Kalasha. Our daily life is a struggle. We have to contend with so many difficulties, so many painful pitfalls. Fearlessly, we should learn to face them, telling ourselves that they are for our own good. Such positive acceptance of all ups and downs in life gives us contentment, santosha and samâdhâna. This is the water we should fill into the Kalasha of our mind. What are the mango leaves in this metaphor? Adi Shankaracharya says they are the tender Feet of God. We should enshrine these Feet in our mind just as we place mango leaves in the Kalasha. If we follow these directions, we are rewarded with the fruit of Samvit, Shuddha Jnana, Enlightenment, Illumination. This compares to the Shreephala, the coconut. We should cherish the conviction in our mind that God is not separate from us at any time under any circumstances. This conviction itself is like a mantra. There is no need for any other mantra or tantra.

Adi Shankaracharya wants us to perform this Punyahavachana, this Brahmakalasha Sthapana, in our day-to-day life. If we do so, we will be blessed

with enduring joy, and contentment –shâshvata sukha and samâdhâna.

We call upon you to take this Shloka and the sentiments expressed therein as a Prasad. Take this Shloka as a memento just as you take home a photo or a souvenir and translate it into your day-to-day life. Then your nitya jeevana will itself turn into a Brahmakalasha. May it be so to all of you who have come here. This is Our prayer at the Lotus Feet of Lord Ananteshwar.

Ashirvachan at Vittal on 31-1-1972, the concluding day of Brahmakalasha celebrations.

(English rendering by V. Rajagopal Bhat)

FESTIVALS IN MAY 2023

07 Sunday	Vardhanti at Vittal - Rakteshwari Sannidhi
14 Sunday	Vardhanti at Gokarn - Swami Parijnanashram-I Sannidhi
21 Sunday	Samaradhana at Shirali - Swami Pandurangashram Sannidhi
25 Thursday	Vardhanti at Shirali - Swami Anandashram Sannidhi
26 Friday	Vardhanti at Mangaluru - Swami Vamanashram Sannidhi
29 Monday	Vardhanti at Mallapur - Swami Shankarashram-II Sannidhi
30 Thesday	Vardhanti at Kundapura - Shri Sacchidananda Dattatreya Sannidhi



Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of Inauguration of Aranyaksha Kutir at Goa on 16th October 2022.

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

एक विलक्षण आनंदाचो अनुभव जात आस्स कृतज्ञतेचो अनुभव जात आस्स हया स्थानारि ह्या अवसरारि उपस्थित जांलु. पवित्र ही भूमी गोमांतकाचि. जन सामान्याक ताज्जो अनुभव जांक्का ह्या पावित्र्याचें ह्या एक आध्यात्मिक शक्तिचें म्होणु हांगा मस्त देवस्थान आसति, सर्वत्र व्याप्त जांलु आशिलि ती ईश्वरीय शक्ति केन्द्रित कोर्नु देवस्थानांतुं आवाहन जाता ताज्ज आम्मी उपासना कर्ताति आम्मलि एकाग्रता वाड्ता आन्नि देवाले अनुग्रह प्राप्त जाता. तश्चि हें एक पवित्र स्थान. हांगा आम्कां सुमार वर्स पर्यें कळ्ळें हांगा येत आस्तालिं गोवांतुं, we have had beautiful programs here, small programs very आध्यात्मिक spiritual म्हणताति almost like camps retreats. देवस्थानांतुं प्रति वर्स पूजेकयि आम्मी

येत्ताति. Then I felt the need. आम्हलें एक स्थान आस्त्वयारि येवु राब्येद कार्यक्रम कोर्येद. देवस्थानांतुं मस्त लोक येत्त आस्ताति, so तिल्लें एक एकांत मेळना. मागगेरि आम्हां कळ्ळें आम्हाल गुरुंगेलो स्वाम्यांगेलो संकल्प आशिलो की हांगायि आम्हलें एक स्थान आस्का म्होणु. तशिश् जायनाफुडे मागगेरि आत्तं उल्लेख केल्लो प्रवीणमाम्माने एकळी देवीचि म्होण्येद सुलभा स्थळेकर पाच्ची मस्त सेवा केल्या तिन्ने. प्राय जाल्लेलमितिं हांगगा येव्व्या जायनी she doesn't move out of the house. दम्पति तान्नी मस्त सेवा केल्या आम्हाल गुरुंगली. When she got to know, she took the decision, "I will contribute towards this," म्होणु. Single handedly तिगल एक योगदान तिगल एक सेवा म्होण्येद हें सगळें हांगगा वास्तु निर्माण जाल्लें. तुम्मी सगळीं आयल्याति Well Wishers म्होण्येद, you were praying for this, हें वगगी जांक्का म्होणु. So, आम्हां मस्त खुशी जात आस्स तुम्मी उपस्थित जाल्लिं हांगगा म्होणु.

अरण्याक्ष म्होणु नांव दवरल्या. If you understand Aranya ... रण्य is रणभूमी आस्ता, so, ranya is where there is that agitation, झगडें म्हण्टाति. That is रण ..अरण्य .. That place where there is no रण भावना is called अरण्य, and imagine it is the woods, the forests that are called Aranya. Our Sanskruti we call it Sanatan Dharma or whatever is basically an aranya based Sanskruti. So we had our Gurukulas, where, outside the villages, in maybe not dense jungles, but still in an Aranya because that is where the youngsters could really be groomed in self

reliance or leadership, whatever, individual growth also. समऽ grooming जात्तालेँ protected so अरण्य संस्कृति आम्नालि आरण्यक म्हणताति . So this is what I think was the sankalp of my Guru and it has fructified. So, this has become an Aranya. This is where we can really practice so to say, these spiritual elements. देवस्थान आस्ताति देवस्थानांतुं लोक संचार आस्ताचि they are power houses, so you do the poojas, you should learn how to receive the Blessings. एक अनिष्ट परिहार जात्ता बरेपण जात्ता पूजा आन्नि केल्यारि.

Naturally, more the people merrier it gets, so there are elements of tussles also. जात्ताचि it is unavoidable in any Samsthan, so that can contaminate. It is in the Aranya that those, एक कल्लें म्हणताति self-depleting tendencies can be identified and rejected. You understand that? That is what I meant, Shibirs are conducted in a different environment. घरचि परिस्थिति विंगड आस्ता even तुमाल् professional हांतुं तरी आस्ताचि. But in a Shibir etc., in a place like this when it is conducted, each participant begins to understand where I am asserting myself and where I am crossing the limits. हांवें हांवें म्हळ्ळेलें and in an intelligent Samaj where the Trainers or the Sanchalaks are also groomed, the youngsters learn instinctively and overcome the

baser elements of assertion. You understand this? The Aham हांवं हांवं म्हळ्ळेलें आस्ता ते अहंकारान्तु वच्चु नज्ज. There is a correct way of assertion also. There is an Internal understanding, there is an external expression of the aham, makes sense? Even with the siblings, तुम्मी चेल्डवांक शिक्कय्नाति वे ... A child very happy with himself, he learns, ताक्का कल्कि एक हाणु दित्ताति equipment, मेळ्ळें हे केल्लें चिके he learns to play. Now he is four years old, guests येत्ताति वा वा जात्ता. But now he has got a sibling, that's a two year child. That child wants it. Now this four year old has to be taught to learn to share, he has got to sacrifice even that applause that he was getting.

Aranya-aksha म्हळ्यारि हें इल्लें गोम्टें एक वास्तु तुम्मी निर्माण कोर्नु दिल्या. It is so beautiful, आमाल सगळे मठाच्या परिसरांतुं मठ चिकेचि low level आस्ताति आन्नि मुखारि झाडं. आम्कां कल्लें दिस्सना बाजूक. हागगा मात्र ग्रॅन्ड एक vision आस्स. पळय्यारि प्रसन्न जात्ता. I suppose because my initial training was in Mt. Abu, which is 4000 odd feet. I used to love going to the very brink of a precipice or whatever cliff 4000 feet, and you sit there, you do Ashtamurthi upasana. Any elevation and when you look down, it becomes easier to go into Ashtamurthi upasana. There is a sense of detachment, you don't get engulfed by the surroundings, you are physically and emotionally

lifted above; so to say, the mundane. Makes sense?.... Then you can aspire to make it your own, that in any situation I don't have to get embroiled in it. There is in me that spiritual strength which can uplift me, ताक्का ताटस्थ म्हणताति and rise above the occasion so that something works here and then I invoke some spiritual strength and perform better or express myself better. Makes sense? That spiritual quality has to be built. तांतुं मस्त कल्लि एक आस्था personal हें कोर्चें आस्ता. I found आमाल मठांतुं परिसरांतुं or देवस्थानांतुं परिसरांतुं तें कोर्चें चिकेचि वांट जात्ताति. Its a little difficult, that is why I am very happy with this place. हांगा शिबिरयि जात्तलें मुखारि Location म्होणु आम्मी सोदका म्होणु ना. So, हाज्जें पावित्र्य म्होणुचि आम्मी दक्षिणामूर्तिलें स्मरण केल्लें आजी. शांत जाव्नु ते मौनांतुं वचनाफुडे आम्मी केल्लेलें देवाने स्वीकार केल्यां आन्नि देवाली एक प्रसन्नता आस्स ते आम्कां प्रसाद रूपेण प्राप्त जात्ता.

तश्शि जाव्का म्हळ्यारि अश्शि एक अरण्य वातावरणांतुं अनुभव कोर्चें साध्य आस्स. माग्गेरि in any situation we can feel the presence. So, गोम्टें कोर्नु कोर्या अर्पण कर्तचि कोर्या.

लागो तुझे कोर्यावे आत्तं भजन? लागो तुझे पायी.....

(Closing Prayers)

ॐ नमः पार्वती पतये हर हर महादेव

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

THE POWER OF THE DIVINE NAME

Jivas undergo many births and deaths with untold suffering. Every man wants to attain liberation and get free from this transmigratory cycle.

Hence, man in the midst of his worldly activities should allot some time daily to remember Ishwara, the supreme controlling power of the universe. Without abstaining from his ordained duties, he should, as a daily practice, chant the names of Bhagavan.

Chanting the divine names is characterised as one of the devotional practices in the scriptures. Whatever one obtains by engaging in dhyana (meditation) in the Krita Yuga, by performing Yaga in the Treta Yuga and by doing puja in the Devapara Yuga, he obtains in the Kali Yuga by chanting the sacred names of Bhagavan.

Whole-heartedly uttering the name of God in the mind not only destroys sins but also ushers in auspiciousness.

Chanting Ishwara's name with a spirit of surrender is the best expiation for the errors (sins) committed.

When the heart of the devotee becomes pure, Bhagavan's attention is drawn towards the person. Though the fruits of earlier karmas have to be experienced, the bad effects of karma can be reduced considerably by His Grace. That is, the faithful surrender of a devotee will prevent even negative destiny from running its full course. It is said

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।
अज्ञानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहतः ।।

That is, a powerful medicine taken in, even casually, benefits a man though he may be unaware of its potency.

The same is the case with the mantra as well as with Ishwara's Name.

अज्ञानादथवा ज्ञानादुत्तमश्लोक नाम यत् ।
सङ्कीर्तितमघं पुंसो दहेद्देधो यथाऽनलः

As a fire burns up a heap of wood, the sacred name of Bhagavan, chanted whether with or without knowledge of its greatness, destroys the sins of man.

The divine name works wonders by its inherent saving power.

May everyone understand the significance of Bhagavan's names and chant them often times.

(Courtesy : Tattvâloka)



We know that the Grace of our Parampara, our spiritual lineage, is always with us and we always acknowledge that. And yet, Lord Bhavanishankar is also enthroned, in Shirali. Even when we reflect based on Vedanta, where should it lead us? It must lead us into our Oneness with the Supreme... Aham Brahmasmi. I am The Brahman!

H.H. Shrimat Sadyojat Shankarashram Swamiji (Shirali, April 2019)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

The Six-fold Spiritual Wealth

When Bhagiratha forced Ganga to come down to earth, Lord Isvara spread his matted locks and received the downpour. There was nothing on earth that could bear the onrush of grace except the *tapasya* of Mahadeva. The *jatâ* is a symbol for *tapas*. Similarly in our individual life, *titiksha* or bearing with the vicissitudes of life -- honour and dishonour, heat and cold, joy and misery, will only help the *tapas*.

The real significance of *tapas* is to execute *svadharma* in utter dedication. From the moment of his birth, man is surrounded by rules. The ingredients for his spiritual growth come speeding towards him. He has to accept and react to them in tune with the Divine, which gives the soul the field and lays down the laws of working.

If you follow the laws of *tapas*, then you will have God's strength infused into you. That process has been described in the latter half of the *Shvetashvatara mantra*: "*tattvasya tattvena sametya yogam*." "One attains to *yoga*, the pure awareness of the self identified with God, who is projected as the reality of the world".

How is this attained? The *mantra* cryptically answers: Through the practice of the single, the twin, the triple or the eight-fold path. Here we have a graded course of *sâdhanâ*. For the most eminent,

the path of “one” which is an offering of oneself to the Divine--*Isvara pranidhāna*--is applicable. A very highly evolved soul alone can do this in one stroke.

When this ripeness is lacking, the two-fold path comes to our help. Besides *Isvara* comes *Guru* and we have recourse to *Isvara Seva* and *Guru Seva*. But this intimacy with the *Guru* and the essence of the scriptures is also rather difficult. Therefore, it is advisable to take up the three-fold path--*shravana*, *manana*, *nididhyāsana*-- needed to substantiate the *Guru Upāsana*.

Shravana is a process of hearing the saying of the scriptures. Thinking over them constantly is *manana*. The next step is *nididhyāsana*-- internalising it. It is a deep state of absorption, leading to revelation of the Eternal Reality. To achieve *nididhyāsana*, the entire *Ashtānga Yoga* (the eight-fold) has to be put into use. So, we find in this *mantra* a telescopic arrangement, one set of *sadhana* sliding into the interior. The eight-fold, culminating into the one - the total giving-up.

The Six Atmagunas

Acharya Shankara and other great Masters have consistently upheld as the *âtmagunas*, a set of six qualities --*shatsampatti*. *Shama*, *dama*, *uparati*, *titikshâ*, *shraddhâ* and *samâdhâna*-- are the six *âtmagunas*, the six faces through which we have to see *Atman*.

They can be considered in three pairs: The first pair, *shama* and *dama*, means control of the mind and the senses. *Uparati* and *titikshna* pertain to that power through which we prevent frittering away of

our energies, avoid the wastage incurred or damage done to our psychic energy. *Shraddhâ* and *samâdhâna* pertain to two powers—one of generation, the other of concentration or absorption. All these are very essential for the flight of the soul towards the Infinite.

The Vision of the ‘I’

In the context of the third *mantra* of the sixth chapter of the *Shvetashvatara Upanishad*, dealt with previously we tried in the beginning to have a glimpse of the timeless as the seed of the Universe, of that which was when creation was not. This puts a great strain upon our imagination. But when we come to what has been indicated in the *mantra* that the seed of the Universe is verily the seed of the soul, your own self, then we try to see the timeless unchanging essence in the depth of our own being.

We found that this *mantra*, in a nutshell, puts forth the entire *Samvit Sâdhanâ*, beginning with dedicated actions and culmination in *yoga* or realisation of the ultimate that is achieved through the single, the double, the triple and the eight-fold path. We have already seen that before we start ascending this stairway to freedom, we must strike a mine of spiritual gems--the *shat-sampatti*, and take them with us to offer at the feet of the Divine. You cannot do it in a day or in a year or perhaps not even in a single birth.

Self-realisation

Nachiketa, going to the very limits of life, to the God of death, asked him, “What is *Atma*?” Yama answered: “Know what the Self is”.

Here in the Self we come to the unity in all beings--the fundamental unity where all questions cease, where all answers get a meaning and where the strife of life enters into an undisturbed peace. Therefore there is one path, there is one method, which is attained in one moment. It is that moment of Self-realisation. One moment, in which the scales fall off the eyes and a new vision comes.

Self-realisation certainly is no day-dreaming. It is a powerful perception that transforms the entire life, endowing it with a rare richness and stability.

We have already seen that *yoga* is very much needed to control the mind and the senses, each sense needing a particular practice of *yoga*, each *vâsanâ* needing a different treatment. Hence *yoga* cannot be belittled. The *Yoga Vâsishtha* goes to the extent of placing it on the same pedestal as *jnana*: To arrive at the non-dual truth you must obliterate the mind, the basis of duality. And this is achieved by a two-pronged means, *jnana* and *yoga*.

Superior Viewing

A superior form of seeing, when acquired, takes away the littleness of everything. Whatever your eyes alight upon is seen as the *Brahmna*, the unlimited.

Let us consider the ego, the expression of the 'I'. Through a little *vichâra*, some reading and *satsanga*, your ego gets 'purified' enough not to confuse itself with the gross body. But yet you do not quite understand what is really is. This "I" consciousness can be flooded with "light" only through the *jnâna drishti*.

When *jnâna drishti* arises, you see your

unqualified self like the unqualified space which existed always.

Try to feel it by a turning-in of the attention. Catch hold of that inward movement of attention and practice a similar turning-in, to perceive the ground of all perceptions. Just as you can, without looking, feel you are sitting, try to feel you are that which has been untarnished by countless births since the ageless past. Thus all things become blissful.

The moment the “I” gets identified with the *Upâdhis*, the appendages or instruments meant for the working of that “I”, then the sense of doership and duties arise. The father, the husband and the king--all these are forms of identified “I”, the *ahankâra*.

In the *Gita*, the Lord says: “*Ahankâra* may prevent you from accepting the truth of the real ‘*Aham*’ I am revealing to you. Deprived of that truth, you will perish”. *Vairagya* is the force of dispassion which will help you to detach yourself from *ahankâra* and all the modifications of the mind and senses.

When the ego is torn in one stroke, ‘*tattvena sametya yogam*’ becomes possible. This stripping of ourselves, of all the trapping of the soul can be done with one will, in one stroke. But, if the might for that will is lacking, there are many things that go to strengthen the will. We shall look at them now.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)

यात्रायज्ञः गुरुकृपायोगः

Shri Krishnanand Mankikar

यदा ग्रीष्मे काले तपनद्युति तदा या दुष्करा भाविता ।

अकस्मात्तत्रैषो यदि भवति घनः सान्द्रमेघो कृपालुः ।।

शीतो वातः प्रवहति यदा नागराणां सुखाय ।

पुण्या यात्रा पुनरुपनता पुण्यश्लोकप्रसादात् ।।

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यथा, अतितरे उष्णे एकस्मिन्दिवसे आकस्मिकः वर्षापातः न केवलं सुखाय भवति, किन्तु, तदुत्थितः मृद्गन्धः चिरकालं संस्मरणीय एव ।

तथैव इमा यात्रा, या पुण्यश्लोकसद्गुरोः प्रसादात् अस्माकं भाग्ये निहिता, तथा च अस्मत्प्रारब्धकर्मक्षयायैव प्राप्ता इति मन्ये । अपितु, वयं सर्वे मन्यामहे इति मे मतिः । एतस्याः यात्रयाः पुनःपुनः पुण्यस्मरणं, प्रथमवर्षादिनस्य मृद्गन्धस्मरणमेव, यद्गन्धः पुण्यगन्ध इत्युच्यते, - “पुण्यो गन्धः पृथिव्यां च” इत्युक्तं भगवता स्वयं गीतायां तत्स्मरणं अस्माकं मनसि चिरकालं वसेदिति भगवत्पादयोः प्रार्थना । अस्माकं प्रारब्धकर्मानामनुभवः एव ग्रीष्म ऋतुः तथा इयं यात्रा तु, उपरि उल्लेखितः वर्षाकाल एव ।

यदा अग्रिमा यात्रा प्रभवेत्तदा एव रूपं अनुभवः न केवलं दृढतरः भवेत् अपितु, अस्माकं साधनापथे दीपशिखैव वर्तेत इत्यपि श्रीचरणयोः प्रति अनुनयः ।

अस्मिन्यात्रायामस्माभिः भगवत्पादानां वैभवं समीपतया दृष्टमनुभूतं च ।
दूरस्थितानां भक्तजनानामनन्या प्रीतिः, आदरश्च दृष्टः । तथा प्रीत्या वयमपि
आप्लाविताः । भगवत्पादानां सर्वसमावेशकः स्वभावः, -- बालानां
प्रति, बालक एव, प्रौढानां प्रति, प्रौढतया आचरणं, विद्वज्जनेषु तु तेषां
मुकुटमणिरेव शोभन्ते अस्माकं गुरुवर्याः ।

सर्वानेकीकृत्वा कथं गन्तव्यं, कस्यापि मार्गस्खलनं भवेत्तदा कथं रोषेण
वा हसितेन वा अल्पकूर्चमथनेन वा (आङ्ग्ल भाषायां **pinch** इत्युच्यते)
तं वा तां वा पुनर्मार्गस्योपरि आनेतव्यमस्य वस्तुपाठ एव द्रष्टुः अस्माभिः ।

सेवाभाव अपि कथमन्तस्थीकर्तव्यः इत्यस्यापि प्रत्यक्षदर्शनमभवदत्र ।
अस्मान्वृद्धानेकैकं गतवन्तं दृष्ट्वा, एकः युवा धावन्नागतवान् हस्तौ गृहीत्वा
नेतुम् । सः न परिचितः । इयं सेवा मूर्तिमती ।

कथं साधना दृढीकर्तव्या इति न केवलमाशीर्वचनेषु कथितं, किन्तु
कालस्थानानुरूपाणि स्तोत्राणि न तु उद्गीतानि किन्तु विशदीकृतानि अपि ।
सूक्ष्मात्सूक्ष्मतरान् विषयान् पुनःपुनः कुशलमार्गदर्शकैव बोधयित्वा
“देशिकोत्तम” नामाभिधानं सार्थकीकृतम् ।

धन्याः वयं सर्वे, यदेवंविधः “यात्रायज्ञः” भवता अस्मद्भ्यां कारयितः ।
अनुग्रहीताश्च ।

इत्यलम्

नमः पार्वतीपतये हर हर महादेव ।

The Shloka

When during hot summer, the heat of the Sun becomes unbearable,

All of a sudden, the dense cloud full of water becomes merciful.

Cool breeze blows for the happiness of people,

(Similarly,) this holy Pilgrimage has come up again, by the Grace of our holy Sadguru, who is worthy of being recited (again and again), through the holy verses (dedicated to Him)

Just as during the hot summer, a cool shower brings happiness to us, but also the fragrance of Mother Earth emanates due to these first showers, remains in our mind for long.

Similarly, this Pilgrimage--the Yatra--, which by the Grace of Sadguru was fated for us, and I believe, this yatra was for lessening our accumulated prarabdha karmas. Not only me, I'm sure, all of us believe this way. The experiencing of our "Praarabdha Karma s" is verily the hot summer in our lives and this yatra is like the cool shower.

The holy recollection of of this yatra, done repeatedly, is like the recollection of the " Mrudgandha" caused by the early showers of the Summer. This fragrance which is known as the holy fragrance, as is said in the Geeta, by Krishna Himself (पुण्यो गन्धः पृथिव्यां च -- गी 7.9). May those memories remain with us forever.

When the next Yatra does take place, then may similar memories not only become stronger, but may these light up our Sadhana Path, thus we beseech at

the Lotus feet of HH.

In this yatra, we not only saw the Splendour of HH from close quarters, but also experienced it. We saw the single minded love and respect shown by the distant devotees. That love enveloped us as well.

The nature of HH, which was all encompassing,--being a child with children, adult with elders and the crest jewel of knowledge among knowledgeable.

We got object lessons on how to get everyone along together, how if someone strayed from one's path then sometimes with anger, sometimes smilingly and sometimes with a pinch, he or she was brought back on the (right) path.

How to internalize the attitude to serve, was also seen by us in person. When we elders were walking along by ourselves, a youth rushed, and took us to our destination holding our hand. We didnt even know him! That was Service personified!

How to strengthen our Sadhana, was not only told through Aasheervchan s, but also through appropriate stotras which were recited befitting the time and the place, and these were also explained in detail.

HH explained the minutest points again and again like a skilled pathfinder (Master), and verily the epithet “देशिकोत्तम” was truly adorned by Him. (Deshika = one who show us the way).

We all are blessed, inasmuch as, this Sacrifice in the form of Yatra, was performed through us, by Him. We are grateful.

I stop here.

Om namah PaarvateePataye Hara Hara Mahadev.

CIRCULAR

Ref: SCM/email address/ 20203

Date: 13th April 2023

Jai Shaṅkar,

This is to inform that with the Blessings of H.H. Swāmījī, a "Standing Committee President's Group" has been formed on the auspicious day of Shrī Chitrāpur Math Rathotsava.

The Group has been constituted with a view to providing a communication platform for the Local Sabhā-s, Overseas Centres, Standing Committee, Trusts, Societies, Institutions and Committees to reach the President of the Standing Committee. The Group will work in tandem with H.H. Secretariat to offer better administrative support to H.H. Swāmījī.

This Group comprises of the following:

Shrī Praveṇ P. Kaḍġe, President Standing Committee

Shrī Satish Tonse, Treasurer Standing Committee

Shrī Srikar Baljekar, Trustee - Kārḷā Education Trust

Shrī Mahesh Kalyāṇpur, Trustee - Shree Trust

Shrī Viṭṭal Shaṅkar Bhaṭ, Hon. Secretary, Standing Committee.

The email address of this Group is stdcompres@chitrapurmath.net.in. Therefore, instead of using Praveṇ mām's personal email address, all of you are requested to commence using this email address. The current mail addresses of individuals will however, continue till the end of December 2023.

Shrī Chitrāpur Math - Shirālī, Uttara Kannaḍa, Karnāṭaka, India 581354
www.chitrapurmath.net

STANDING COMMITTEE PRESIDENT'S GROUP
CIRCULAR - 02

Ref: SCM/Chāturmāsa Convenor/ 2023
15th April 2023

Jai Shaṅkar,

With Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, it has been decided that Shrī Satīsh Tonse mām, the Treasurer of SCM will be the Convenor for Chāturmāsa 2023 to be observed by H.H. Swāmījī at Shirālī.

This is for your kind information.

In Sevā,
Viṭṭal Shaṅkar Bhaṭ
Secretary - Standing Committee
Shrī Chitrāpur Math
Shirālī.

Shrī Chitrāpur Math - Shirālī, Uttara Kannaḍa, Karnāṭaka, India 581354
www.chitrapurmath.net

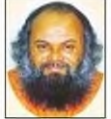
ಆಧ್ಯಾತ್ಮಿಕ, ಸಾಮಾಜಿಕ ಕಳಕಳಿಯ ಚಿತ್ರಾಪುರ ಮಠ



ಶ್ರೀ ಸದ್ವೋಚಾತ ಶಂಕರಾಶ್ರಮ ಸ್ವಾಮೀಜಿಯವರಿಂದ ಆಧ್ಯಾತ್ಮಿಕ ಪಾಠ.

ಚಿತ್ರಾಪುರ ಶ್ರೀ ಮಠದಿಂದ ನಡೆಸಲ್ಪಡುತ್ತಿರುವ ಉಚಿತ ಶಿಕ್ಷಣದ ಶ್ರೀವರಿ ನೌಸೆ ಶಾಲೆ.

ಭಟ್ಟರ: ಆಧ್ಯಾತ್ಮಿಕ ಜಾಗೃತಿ, ಸಾಮಾಜಿಕ ಕಳಕಳಿ ಕೃಷ್ಣಾಶ್ರಮ ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಪಾಂಡುರಂಗಾಶ್ರಮ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಹಿನ್ನೆಲೆಯ ಶ್ರದ್ಧಾಕೀಂದ್ರವಾದ ಶ್ರೀ ಅನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಶಿರಾಲಯ ಶ್ರೀ ಚಿತ್ರಾಪುರಮಠ ಸಂಸ್ಥಾನ ಪ್ರಸ್ತುತ ಪರಿಷ್ಕಾರಾಶ್ರಮ-3 ಸ್ವಾಮೀಜಿ ಹಾಗೂ ಪ್ರಸ್ತುತ ಗುರುಗಳಾದ ಸದ್ವೋಚಾತ ಶಂಕರಾಶ್ರಮ ಸ್ವಾಮೀಜಿಯವರ ದೂರದೃಷ್ಟಿಯಿಂದ ಸಮಾಜಮುಖಿ ಮಠವಾಗಿ ಬೆಳೆಯುತ್ತಿದ್ದು, ಗ್ರಾಮೀಣ ಬಡಜನತೆಗೆ ಸ್ವ ಉದ್ಯೋಗ, ಹೈನುಗಾರಿಕೆ, ಕೃಷಿಯಲ್ಲಿ ಸಹಕಾರ ಇತ್ಯಾದಿ ಕಾರ್ಯದಿಂದ ಜನಸಾಮಾನ್ಯರ ಪಾಲನೆ ನೆಟ್ಟನೆ ಮಠವಾಗುತ್ತಿದೆ.



ಶ್ರೀ ಬಂದಿರ ಸೀತಾಧಿಪತಿಗಳಾಗಿದ್ದ ಶ್ರೀ ಪರಿಚ್ಛಾತ್ರಮ ಸ್ವಾಮೀಜಿ.

1708 ರಲ್ಲಿ ಗೋಕರ್ಣದಲ್ಲಿ ಮಠವನ್ನು ಸ್ಥಾಪಿಸಿ ಶ್ರೀ ಪರಿಚ್ಛಾತ್ರಮ ಸ್ವಾಮೀಜಿಯವರು ದಕ್ಷಿಣ ಮೂರ್ತಿ ದೇವರ ಸ್ವರೂಪದಲ್ಲಿ ಶಿವ ಮತ್ತು ಅದಿಶಂಕರಾಚಾರ್ಯರ ಪುರಾತನ ಪುನಶ್ಚೇತನಗೊಳಿಸಿದರು. ದ್ವಿತೀಯ ಪರಿಚ್ಛಾತ್ರಮ ಸ್ವಾಮೀಜಿಯವರು ತಮ್ಮ ಸಮಾಧಿಯನ್ನು ಸ್ಥಳೀಕರಿಸಿದ ಚಿತ್ರಾಪುರವು 1757ರಿಂದ ಧಾರ್ಮಿಕ ಕೇಂದ್ರವಾಗಿ ಮಾರ್ಪಟ್ಟಿತು. ಶ್ರೀಮಠದ ಗುರು ಪರಂಪರೆ: ಶ್ರೀ ಪರಿಚ್ಛಾತ್ರಮ-1 ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಶಂಕರಾಶ್ರಮ-1 ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಪರಿಚ್ಛಾತ್ರಮ-2 ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಶಂಕರಾಶ್ರಮ-2 ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ಕೇಶವಾಶ್ರಮ ಸ್ವಾಮೀಜಿ, ಶ್ರೀ ವಾಮನಾಶ್ರಮ ಸ್ವಾಮೀಜಿ, ಶ್ರೀ

ಮುಂದುವರೆದುಕೊಂಡು ಬಂದಿದ್ದು ಶ್ರೀ ಮಠದ ಲಾಭಗಳು ಗೋಕರ್ಣ, ಮಂಗಳೂರು, ಮಲ್ಲಾಪುರ, ಕಾರ್ಲಾಗಳಲ್ಲಿವೆ, ಶ್ರೀ ಭವಾನಿ ಶಂಕರ ದೇವರು ಮಠಗಳಲ್ಲಿ ಪ್ರಮುಖ ಆರಾಧ್ಯ ದೇವರಾಗಿದ್ದು ಸಾರಸ್ವತ ಕುಟುಂಬದವರ ಕುಲದೇವರೂ ಹೌದು. ಪ್ರಸ್ತುತ 11ನೇ ಪೀಠಾಧಿಪತಿಗಳಾದ ಶ್ರೀ ಸದ್ವೋಚಾತ ಶಂಕರಾಶ್ರಮ ಸ್ವಾಮೀಜಿಯವರು 1997ರಲ್ಲಿ ಪೀಠಾಧಿಪತಿಗಳಾಗಿ ಅಧಿಕಾರ ಸ್ವೀಕರಿಸಿದ್ದು, ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರು, ವೇದ

ಪಾಠಂಗಳನ್ನಾಗಿದ್ದಾರೆ. ಇವರ ನೇತೃತ್ವದಲ್ಲಿ ಮಠ ಸಂಪೂರ್ಣ ಆಭಿವೃದ್ಧಿಯಡೆಗೆ ಸಾಗುವುದರೊಂದಿಗೆ ಅನೇಕ ಜನೋಪಯೋಗಿ ಕಾರ್ಯಕ್ರಮ ಹಮ್ಮಿಕೊಂಡಿದೆ.

ವಿ.6 ರಂದು ಶ್ರೀ ಚಿತ್ರಾಪುರ ಮಠ ಸಂಸ್ಥಾನದಲ್ಲಿ ಮಹಾ ರಥೋತ್ಸವ ತಸ್ಸಿಮಿತ್ರ ಲೇಖನ.

ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಗುಣಮಟ್ಟದ ಶಿಕ್ಷಣ ನೀಡುವಲ್ಲಿ ಮಠ ಅನೇಕ ವರ್ಷಗಳಿಂದ ಶ್ರಮಿಸುತ್ತಿದೆ. ಉಚಿತ ವೈದ್ಯಕೀಯ ಚಿಕಿತ್ಸಾಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸಿದ್ದಲ್ಲದೇ, ಅಕ್ಕಿಹಿಟ್ಟುಗಳು, ಹಾಸಿಗಳ ನಿರ್ವಹಣೆಯ ಮೂಲಕ ಪರಿಸರದ ಹಳ್ಳಿಗಳಿಗೆ ಪರಿಶುದ್ಧ ನೀರನ್ನು ಪೂರೈಸಲಾಗುತ್ತಿದೆ. ಶಿರಾಲಿ, ಚಿತ್ರಾಪುರ ಮುಂತಾದ ಗ್ರಾಮಗಳ ಮಹಿಳೆಯರಿಗೆ ಹೊಲಿಗೆ ತರಬೇತಿ ನೀಡಲಾಗುತ್ತಿದೆ. ಹಳ್ಳಿಯ ಮಹಿಳೆಯರ ಕಲಿಕೆ ಮತ್ತು ಗಳಿಕೆಗಾಗಿ ಸಂಘ ಸುಧಾ ಯೋಜನೆಗೆ ಮೋತಿಬಾಯಿ ದೋಣಿ ಪ್ರತಿಷ್ಠಾನದ ವತಿಯಿಂದ ಪ್ರಶಸ್ತಿಯೂ ಲಭಿಸಿದೆ. ವೃದ್ಧರಿಗೆ ಅನುಕೂಲವಾಗುವಂತೆ ವೃದ್ಧಾಶ್ರಮವನ್ನೂ ಮಠ ಕಳೆದ ಅನೇಕ ವರ್ಷಗಳಿಂದ ಯಶಸ್ವಿಯಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿದೆ.

ಸಂಯುಕ್ತ ಕರ್ನಾಟಕ

Little Ravikiran

Swamiji Says...

"Happiness is a state of mind. Real happiness does not depend on external objects of fulfillment; it comes from within, when the Self reveals itself."

– H. H. Shrimat Parijnanashram Swamiji III

Story Time: Guddu soars up in happiness

Deep in the Bhadra forest, upon a very tall tree, lived a happy family of eagles: Amma eagle, Pappa eagle and Guddu, the eaglet. Guddu was the apple of Amma's and Pappa's eye. Everyday they would play with him and take turns bringing him the yummiest food from the forest. They would feed him and feed him till he could eat no more! No wonder he grew up so quickly that he was soon ready to fly.

Amma and Pappa started teaching Guddu how to fly around the vicinity of their nest. One day, Guddu begged to explore the world with Pappa. Pappa finally gave in and promised to take him on a tour of the forest the next day. That night, while Guddu was fast asleep, Amma and Pappa watched their little one with great pride. "Oh! How quickly they grow up," sighed Amma as she went to bed with great satisfaction.

The next day, Pappa took Guddu to a nearby lake. While they rested on the branch of a tree, Guddu spotted a large blue bird with the most colourful feathers. The bird looked majestic as it flew gracefully across the shimmering lake. Guddu watched it in utter amazement. "That is a peacock," said Pappa. Guddu looked at the peacock's exquisite

feathers and then at his own dull, brown ones. “When will I grow feathers like those?” he asked innocently. “We are eagles, son. We soar high up in the sky. Those feathers are surely beautiful, but they are heavy too. They would weigh us down,” explained Pappa. “But I want them! I want them right now!!” Guddu demanded. “Sorry, Guddu. I wish I could help you. But no matter how hard we tried, we would never be able to change your feathers,” said Pappa firmly. Guddu sulked for the rest of the trip.

Once, Guddu spotted a beautiful nest hanging from a tree top. He stared in wide-eyed wonder at the soft, cozy nest. “That’s a weaver bird’s nest, Guddu,” said Amma. “Can we have one like that, Amma?” asked Guddu. “Unfortunately, we cannot weave nests like that,” Amma replied, dashing Guddu’s hopes instantly. She tried to console him by making their nest cozier, but Guddu was unwilling to settle for anything less than the same hanging nest! On another day, Guddu heard the cuckoo bird and tried to sing like him. Alas! He failed miserably.

Days passed, and the more Guddu explored the world, the more he became aware of the things he could never have. With every passing day, he grew more silent and withdrawn. Amma tried to cheer him up by bringing him his favourite food – fish! But it did not give him the same joy anymore. “Oh! Whatever happened to our happy baby?!” bemoaned Amma. “Don’t you worry! I have just the solution”, Pappa reassured her, with a twinkle in his eye.

The next day, Pappa said, “Guddu, you have grown strong now. You are ready to fly high!” So off they went on a flying expedition. When they hit a strong air current, Pappa said, “Don’t flap your wings so hard, Guddu... save your energy.

Spread your wings wide and ride the current.” Guddu followed Pappa's instructions. Next, Pappa started circling within the rising air current, and Guddu followed suit. When Guddu finally looked down, he could not believe his eyes - he was high above the clouds!! He screeched in excitement!

Now Guddu was hungry for more. He quickly learnt all the manoeuvres that Pappa could teach him and then some more! He was simply unstoppable! He soared high above the clouds and took a steep dive towards the lake. He stopped just before touching the water and remained motionless mid-air for as long as he could before soaring high again. Oh, the joy of flying! Gliding across the landscape, Guddu looked down at the forest below. The trees, the lake, the birds and their nests - all seemed so tiny and insignificant. How silly of him to brood over things he could never have! They did not even matter anymore! Guddu spread his wings wide and revelled in the vast expanse of the sky.

Fun Facts: Garuda Snippets

- Eagles have highly developed binocular vision, which allows them to focus on distant objects with great accuracy. This is due to the high number of cone cells in their retinas, as well as the presence of a specialized area called the fovea, which is densely packed with these cone cells. This excellent vision aids them in hunting, as they can spot prey from great distances and calculate the precise moment to strike.
- Their grip is ten times stronger than ours!
- A baby eagle is called an eaglet .Not only are eaglets the cutest things ever but they're also stubborn birds. Even

though it takes them a while to get the hang of flying they don't give up. Eaglets find landings the hardest thing to perfect. For the first 6 weeks of being able to fly the eaglet will still stay close to the nest, this is known as the fledging phase.

- A Group of eagles is called a Convocation
- The largest eagles have a wingspan of eight feet!
- Eagles are found all over the world, except in Antarctica. They are highly adaptable and can survive in a wide range of environments, from the Arctic tundra to the tropical rainforest.
- The Steller's sea eagle is one of the largest eagles in the world.



Fun Time: Laugh with Guddu!

- What do you call when Guddu falls sick?
Illegal!
- What's the difference between a fly and an eagle?
An eagle can fly but a fly cannot eagle!
- What did Papa say when Guddu played the piano?
Our Guddu is "Talonted."

- What did Mama say when Guddu asked, "Can I fly across the border?"

"Oh No! That would be illegal!"

- How big was that seagull?

**Almost as big as a D gull, but
not big enough to be an eagle!**



Rhyme Time: Guddu and Anamma

Anamma was worried a lot
She felt a wee bit dizzy
Amma had stepped out for some work
Had asked her to keep Guddu busy!

Guddu was a four-year-old
A naughty little brat was she
With Amma bustling about
She danced around in glee!

But Amma was not around
Anamma didn't know what to do
She put on her thinking hat
For plans to entertain Guddu!

'Shall I fetch Guddu's favourite toy
But Oh! I don't know which one!
Will little Guddu laugh
If I dress Ajja like a clown?'

Anamma looked for more ideas
She didn't want to miss a chance
To keep Guddu occupied and happy
'Should I ask Sitabai to dance?'



Ajja, with his finger on his lip,
Nudged Anamma this way
Together they watched Guddu
All by herself at play!

Guddu was looking at her hands
So absorbed, so immersed was she
Opening now, closing next
Then clapping in sheer glee!

Guddu looked delightful,
With a blissful smile on her face
Anamma found in that smile -
A spark of Divine Grace!

Long Ago: Garuda



Garuda in front of Vishnu Temple, TN

Garuda is the vahana of Lord Vishnu. This divine creature is mentioned in the Hindu, Buddhist and Jain sacred texts, like the Vedas and Puranas. Garuda is also the half-brother of the Devas, Gandharvas, Daityas, Danavas, Nāgas, Vanara and Yakshas. He is the son of the sage Kashyapa and Vinata and the younger brother of Aruna, the charioteer of the Sun. He is also known as Tarkshya and Vainateya.

Kashyapa Prajapati's two wives Vinata and Kadru, who wanted to

have children, were granted a boon each. Kadru asked for one thousand Nāga sons, while Vinata asked for just two, but each one equal to all of Kadru's thousand sons. Kashyapa blessed them, and then retreated to a forest to meditate. Later, Kadru gave birth to one thousand eggs, while Vinata gave birth to two eggs. After incubating them for five hundred years, Kadru's eggs hatched and out came her 1,000 Naga sons. Vinata, eager for her own sons, impatiently broke one of her eggs. From this egg emerged the partially formed Aruna, looking radiant and reddish as the morning sun - but not as bright as the midday sun. Aruna chided his mother, Vinata for her impatience, and warned her to not break open the second egg, as she would be a slave until his brother rescued her. Aruna then left to become the charioteer of Surya, the sun god.

After losing a bet to Kadru through trickery, Vinata was forced to become her slave. She waited many years for the second egg to hatch and Garuda was born. Garuda asked his Naga brothers to free his mother from slavery, for which they demanded Amrita from heaven. Garuda waged a war against gods with his extraordinary might and unimaginable abilities, defeating all of them, including Indra. As he was flying back to earth with Indra's nectar vessel, Lord Vishnu asked Garuda to become His vahana, which he accepted. Indra requested Garuda not to give Amrita to the Nagas, as it would have adverse consequences. So they forged a plan. Upon reaching his Naga brothers, Garuda placed the vessel before them, and asked them to free his mother. He asked them to purify themselves before drinking the Amrita. Meanwhile, Jayanta (the son of Indra) stole the



Vishnu in battle on Garuda Angkor Vat

vessel back. On returning, the Nagas were all devoured by Garuda.

Garuda is described as the king of the birds. He is depicted either as a giant bird with partially open wings or a man with wings and some birdlike features. Garuda is portrayed as a protector, strong, powerful, with the ability to travel swiftly, ever vigilant, an enemy of serpents and devoted to Lord Vishnu, Devi Lakshmi and Bhudevi.

Heritage: Garuda in Temples



13th Century Cham sculpture

Garuda related the Garuda Purana, based on all that he learnt from Lord Vishnu and His Consorts. His devotion, valiance, alertness and intelligence has inspired people throughout the world in various fields of work over centuries.

Garuda is depicted carrying Lord Vishnu and his two consorts by his side: Lakshmi (Thirumagal) and Bhūmi (Bhuma-Devi). He is usually shown with four hands. He holds a jar of amrita in one

hand and an umbrella in the other, while the front pair of hands are in anjali (namaste) posture. If he is carrying Lord Vishnu, the rear hands provide the support for Lord Vishnu's feet. Garuda stambha is almost always found in front of Vishnu temples.

Garuda is a part of the national emblem of Indonesia and Thailand. The Indian Army has Garuda on their Guards Brigade Regimental Insignia and the special operations unit is called the Garud Commando Force.

In India, state transport in Kerala and Andhra Pradesh, to computer applications are named after Garuda. He is found on the faces of many early Hindu kingdom coins with either a single-headed bird or a three-headed bird watching all sides.

Idols and artwork depicting Garuda have been found in Hindu, Buddhist and Jain texts, in many Asian countries like Cambodia, Indonesia (mainly Bali, Java, Sumatra), Thailand, China, India, Indonesia, Vietnam, Mongolia, Myanmar, Nepal, Philippines, Japan, and the South American country of Suriname.



Vishnu riding Garuda - Bali

The tallest Garuda statue, made of copper and brass standing 75 meters tall, is located in Garuda Wisnu Kencana complex in Bali.

Fun Time: Book Mark

Garuda is the king of birds. Here's how you can make a funny birdy bookmark with tassels. Enjoy your Summer holidays with loads of reading!

<p>Materials: colour yarns and card paper, glue, decorations, scissors, pen, scale, visiting card or stiff paper wide enough to give you the length of tassel required.</p>	<p>I have used reel thread. You can use any yarn but use as many strands as required for the desired thickness. I have used 3 strands of 50 cm. Take twice the length required+2cm</p>	<p>Keep the long thread as shown. Wrap the thread around the card till you get the desired thickness. I have made 80 rounds. You can make 100 rounds, or 50 rounds for thicker yarn.</p>

		
Slide the tassel off the card. Tie two knots tightly with the long thread. Wrap and tie 2 knots tightly just below the long thread to secure the tassel.	Cut the loops open at the bottom. Tie knot at the other end of the long thread. Trim the ends carefully.	With colour paper, cut out 2 circles, or any other shape, of the same size. Make a bird face on one. You can use decorations or draw the face.
		
Stick the knotted end of the long yarn onto the other paper. Stick the face on top.	Your bookmark is ready! Happy reading!!	You can use tassels to decorate your projects, clothes or costume jewellery. Have fun!



We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

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Dhwaja Poojan on 1-4-2023 at Shirali.
(Courtesy: Anushravas)



Dhwajārohan at Shirali on 1-4-2023.
(Courtesy: Anushravas)



P. P. Swamiji at Shirali Goshālā on 4-4-2023.
(Courtesy: Anushravas)



Mrigabete Utsav at Panchavati on 7-4-2023.
(Courtesy: Anushravas)



Mrigabete Utsav at Panchavati on 7-4-2023.
(Courtesy: Anushravas)



Avabhritasnāna on 8-4-2023.
(Courtesy: Anushravas)



**P. P. Swamiji releasing Shri Chitrapur Math calendar
(March 2023 to April 2024) at Karla on Yugadi, 22-3-2023.
(Courtesy: Anushravas)**



**Arrival at Santacruz Saraswat Colony, Mumbai
on 23-3-2023 for Sāyujyotsava.
(Photo: Shri Dinesh Karkal)**



**Vimochana of Shri Chitrapura Samvit Bhajanavali
at Santacruz on 23-3-2023.
(Photo: Shri Dinesh Karkal)**



**Shiva Lahari (All Mumbai Prarthana Varga Skit) Team
with P. P. Swamiji on 23-3-2023 at Santacruz.
(Photo: Shri Dinesh Karkal)**



Pandit Ullas Kashalkar's concert at Santacruz on 24-3-2023.
(Photo: Shri Dinesh Karkal)



Yuva Lezim Team, Santacruz with P. P. Swamiji on 24-3-2023.
(Photo: Shri Dinesh Karkal)



Deepa Prajvalan at Ananda Mela, Santacruz on 25-3-2023.
(Photo: Shri Dinesh Karkal)



Padma Bhushan Smt. Suman Kalyanpur received the Vishwa Saraswat Sammelan Sanman Award at the hands of P. P. Swamiji at Santacruz on 27-3-2023.
(Photo: Shri Dinesh Karkal)



**Padma Bhushan Smt Suman Kalyanpur and the
Vishwa Saraswat Sammelan Sanman Award.**
(Photo: Shri Dinesh Karkal)



**Inauguration of Badminton Court at Saraswat Colony,
Santacruz on 27-3-2023.**
(Photo: Shri Dinesh Karkal)



Vardhanti of Nagalaya, Shirali on 15-4-2023).
(Courtesy: Anushravas)



P. P. Swamiji at Shri Bhandikeri Math, Gokarn on 18-4-2023.
(Courtesy: Anushravas)



P. P. Swamiji at Shri Bhandikeri Math, Gokarn on 18-4-2023.
(Courtesy: Anushravas)