

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

TOTAL PAGES : 45

VOL. NO. XXX

AUGUST 2023

ISSUE NO. 8



॥ तस्मै श्री गुरवे नमः ॥

THE CHITRAPUR SUNBEAM :-AUGUST 2023

EDITORIAL COMMITTEE:

V. RAJAGOPAL BHAT, EDITOR

DR. CHAITANYA GULVADY, MEMBER

ARUN S. BOLANGDY, MEMBER

CONTENTS

Page No.

Prayers, Praises and Psalms	3
Teachings of Swami Anandashram	4
Teachings of Swami Parijnanashram	10
Festivals in September 2023	11
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	12
Jagadguru Speaks	20
Teachings of Swami Iswarananda Giriji Maharaj	21
God is Love - Article	25
Chaturmasa 2023, Shirali - Invitation	28
DFC Advisory No. 2	32
Little Ravikiran	35

Cover photo by Shri Anjan Kaikini.

SUNBEAM available on our MATH website – chitrapurmamath.net

For any Correspondence: Shri Arun S. Bolangdy, Flat No. 10, Mira House, 255/1, Mogal Lane, Mahim (W), Mumbai 400016.

Mobile or SMS : 9867518574 (Arun S. Bolangdy)

WhatsApp No. : 9892229574 (Uma Arun Bolangdy)

E-mail : sunbeam.seva@gmail.com

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

(DIST. UTTARA KANNADA, KARNATAKA)

Tel. No. : (STD Code 08385) – 258368 & 258756

**E-mail : seva@chitrapurmamath.in
(Both for booking Seva & Accommodation)**

For Swamiji's latest Itinerary, please visit www.chitrapurmamath.net



PRAYERS, PRAISES & PSALMS THE UPANISHADS

असन्नेव स भवति असत् ब्रह्मेति वेद चेत्।
अस्ति ब्रह्मेति चेत् वेद सन्तमेनं ततो विदुः।।

He Himself becomes non-existent as it were, if he regards Brahman (God) as non-existent. If he knows that Brahman exists, then people know him also as existent.

असत् वा इदमग्र आसीत् ततो वै सदजायत।

तदात्मानं स्वयमकुरुत तस्मात् तत् सुकृतमुच्यते।।

Before creation came into existence, Brahman was unmanifest. From the unmanifest, came the creation. From Himself He brought forth Himself. Hence this creation is hailed as “well made”.

युवा स्यात् साधु युवाध्यायकः आशिष्ठो दृढिष्ठो बलिष्ठः।

तस्येयं पृथिवी सर्वा वित्तेन पूर्णा स्यात्। स एको मानुषो आनन्दः।।

Consider the lot of young man, noble, well-read, intelligent, strong, healthy with all the wealth of world at his command. This is one measure of earthly joy of a mortal.

- (Brahmananda Valli, Taittiriya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

KARMA AND FREE WILL

(Delivered at Puttur in December 1938, and
published in Kanara Saraswat in April 1939.)

“O son of Kunti, bound by thine own duty born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform.” So said Shri Krishna to Arjuna (Bhagavad Gita, XVIII-60). Some are by nature critical. Others unquestioningly accept whatever they are told. In the passage just quoted, the former see a conflict between man's nature and free will. Even if a man out of his free will resolves not to do a thing, if his nature will make him do it, is there any scope for ethical preaching or right conduct? And how can he be held responsible for his deeds?

According to our Dharma, there are three factors governing all action, namely, free will, karma and the divine will. There is a school of thought based solely on free will. It discards the theory of previous births. But we discern a relationship of cause and effect in everything in this world. We have to presume the existence of a primary cause for all phenomena including the differences between the different things or beings we meet with. The hypothesis of previous births and the theory of karma help to

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.

explain such differences satisfactorily. Every individual soul acquires certain experiences and becomes endowed with certain tendencies as a result of what it passes through in each of its births, and it is only the next natural and logical step to believe that the nature of each such soul will be influenced by the stock of experiences and tendencies thus acquired.

We are also forced to the conclusion of the existence of a Being governing the universe. We see various laws operating in the universe. There must therefore be a Being responsible for those laws. This Being is called Ishavara in our Dharma. Such a Being cannot but have a will of Its own. This was what we meant when we referred to the divine will.

There is also a school of thought which accepts the theory of the divine will as the sole factor in the universe. But such a theory is also open to objection. We see that some are happy, while others are not. Is it not injustice? Does it not indicate partiality? And what may be the reasons for such difference of treatment? Another objection is that acceptance of the theory will engender a thoroughly helpless and slavish mentality.

The acceptance of the karma theory alone as the sole factor is similarly open to objection. If what we now see is solely the result of past deeds, how can we account for the variations in the past deeds of different individuals, which are now manifesting different results?

We cannot therefore accept any one of the three factors as the sole one. We have to assume the existence and operation of all three of them. Some

conflict may perhaps be apparent amongst them. We have to resolve it. Let us see what our Scriptures say.

According to the Koushitaki Upanishad, “Whomsoever the Lord decides to lift upwards, by him He causes good deeds to be performed. Whomsoever He resolves to push down, by him He causes bad deeds to be performed?” (III-9). On the other hand, the Brihadaranyakopanishad says : “Man is full of desire. His inclinations will be shaped by his desires. His deeds will be shaped by his inclinations. And he will reap the fruit suited to his deeds.” (IV-4 & 5). While the former passage gives prominence to the divine will, the latter makes the individual's desires the cause of whatever good or evil befalls him.

In the Gita, Shri Krishna, persuading Arjuna to fight and kill his foes, goes to the length of saying: “By me they are already overcome. Be thou the outward cause, O dexterous one?” (XI-33). Here also, the divine will seems to be made almost the one factor which counts. This is emphasised again in another verse “The Lord dwelleth in the hearts of all beings. O Arjuna, by his Māyā causing all beings to revolve as though mounted on a machine.” (XVIII-61). This immediately follows the verse quoted at the beginning. Thus in two successive verses, prominence has been given to nature and to divine will respectively. We should not therefore regard the two views as contradictory, but as supplementary and meant to lead to a single conclusion, namely, the need for doing one's duty.

The Gita has passages pointing to free will also

“Let the self be raised by itself; let not the self be allowed to be depressed. The self alone is the friend of itself, and the self alone its enemy. To him that bath conquered himself, the self is his friend. But to him that bath not so conquered, the self is his enemy.” (VI-5 & 6). This is further proof of the fact that, in order to drive home the same lesson to Arjuna, Shri Krishna has advanced different arguments at different times.

A man's nature, as we have stated already, is built upon the stock of experiences and tendencies acquired by him as a result of his previous births. This is called prarabdha. It is the stock of his previous karma with which he starts a new birth. But it does not stand in the way of his doing any good deeds in the course of that new birth. As a result of the nature developed in human beings, some have leanings towards good and some towards evil. This nature is of three broad types, satvic, rajasic and tamasic, and a detailed description of these will be found in Chapters XVII and XVIII of the Gita. Chapter XVI sets out the attributes of the divine nature and its opposite.

As a result of deeds performed in previous births, man is born in a particular grade or class of society. Such grades have been broadly classified into four main types, namely, Brahmana, Kshatriya, Vaishya and Shudra, and the main characteristics pertaining to each of these types have been mentioned in the Gita (XVIII-42 to 44). They constitute, so to say, the type of mentality of the individuals born in the respective classes. Within the limits marked out by a person's nature, there will be enough freedom left

to him to do good deeds or bad deeds according to his discretion. When this is understood, it will be seen that a man's nature or karma need not stand in the way of his doing or not doing any particular thing. Even nature can be gradually changed by constant, earnest, sedulous endeavour.

This view may not appear correct at first. Shri Krishna Himself has raised the question in the Cites “Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail?” (III-33). If restraint be of no avail, will preaching be of any avail? But in the very next verse, the Lord says “Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two they are obstructors of the path.” So we have His authoritative pronouncement that to submit or not to submit rests with ourselves.

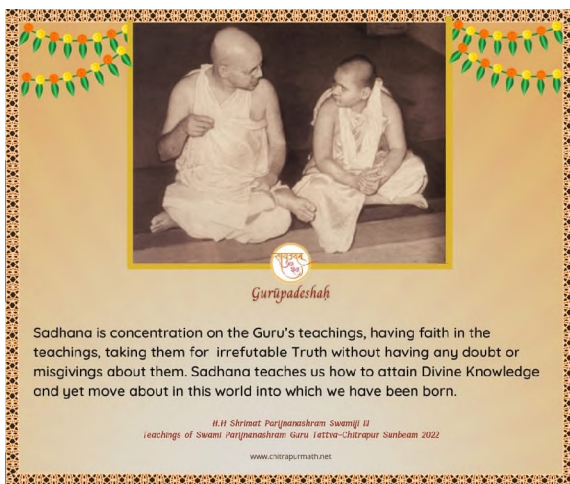
It is stated in the Yajnyavalkya Smriti that success is achieved by both claim (purva karma) and pourusha acting in cooperation. **God helps those who help themselves.** What is required is sustained exertion in the proper direction. If it is maintained that God does everything and that man has no freedom in any matter, it would be ascribing to God both cruelty and partiality. Hence the Brahmasutras declare that God distributes rewards strictly according to deserts and merit (II-1-34). From this it is clear that there is scope for doing good deeds out of one's own free will.

In doing good deeds, we may have to select such deeds as are in conformity with our nature, suited to our status, condition and circumstances in life.

Place, time and occasion must also be taken into account. We have to follow the line of least resistance. Going against the current is more difficult than going with it. But even when going with the current, we need not be mere passive agents : we do have some freedom to do what good we can. Sometime, perhaps, we may, with extraordinary effort, succeed in going, at least for some distance, against the current. Even so, evil can be resisted or fought with effort. In certain conditions, we may well take advantage of our very nature for doing good. In certain others, we may get the better of our nature and do good.

Thus nature, the divine will and the human will can all be made to co-operate with one another. None of them operates to the complete exclusion of the other two.

May Providence grant you the ability and the understanding to grasp this problem aright, to resolve the apparent conflict satisfactorily, and to do good in spite of the obstacles in your way!





TEACHINGS OF SWAMI PARIJNANASHRAM

Those verses in Sanskrit were composed by our Parama Guru just a week before He attained Mahāsamādhi.

- Editor

। श्री विचित्र पञ्चकम् ।

आवयोरनुष्ठानस्य चित्रं वैचित्र्यमत्र हि ।
न जानन्ति जना मूढाः विकल्प्य भावयन्ति च ॥१॥

चित्रं दृष्ट्वां तु मच्चितं सत्यमेव हि ध्यायति
नाहं कर्ता कारयिता इत्येवं कथयामि वः ॥२॥

त्वत् पादकमले चित्तं लीनं तिचेद् गुरो ।
त्वयैव ध्रियते सर्वं सर्वं ह्येतद् मे ह्युपदिश्यति ॥३॥

जना नः ह्येकरूपेण पश्यन्ति शिवजीववत् ।
सत्यं च खलु जीवोऽहं शिवाराधनतत्परः ॥४॥

निर्गुणं गुणसंयुक्तं तत्त्वमानन्द नामकम् ।
विशेष शेमुषी निष्ठा तवानन्द पदाम्बुजे ॥५॥

1. There is a strange, inexplicable Uniqueness to be found, in our portrait, both of us, seated side by side for "Anushthane. This uniqueness is such that it will never be grasped or understood by the ignorant and the deluded, who will perceive it in their own way.

2. When I see this portrait, my mind contemplates on the truth that I am neither the doer nor the prompter of action. Only this I, too, am telling you (the laity).

3. O Sadguru, if my mind melts in Your Lotus Feet, I receive, as it were, an Upadesh that all this is sustained by you alone.

4. People (devotees) look upon us as an inseparable pair of Jeeva (soul) and Shiva (Supreme God). Indeed, I am a Jeeva engrossed in adoring Shiva.

5. The (formless) Supreme, beyond all definition, has become embodied as ANANDA (by assuming form) due to the play of three Gunas. O Ananda, (referring to Swami Anandashram) my intellect is specially drawn to Your Lotus Feet.

(Tr. by V. Rajagopal Bhat)

FESTIVALS IN SEPTEMBER 2023

03 Sunday	Samārāadhanā at Karla - Swami PARIJNANASHRAM-III Sannidhi
06 Wednesday	Shri KrishNa Janmāshtami
17 Sunday	Samārāadhanā at Shirali - Swami Anandashram Sannidhi
18 Monday	Swarna Gauri Vrata, Haritālikā
19 Tuesday	Shri Ganesha Chaturthi
20 Wednesday	Rshi Panchami
28 Thursday	Ananta Chaturdashi
29 Friday	Chāturmāsa Vrata Samapti, Seemollanghana
30 Saturday	Mahālaya Paksha Prārambha



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Ishta Devata the Guiding Force seated in the heart

Simple exercises-

Doing what you can do as per your capability and age and disciplined eating; strengthens and cleanses. Stotra recitation further fosters your stabilization and your japa purifies the most subtle levels of your mind. While all this is happening, the sadhaka realises- “Oh! I am not alone in whatever I do. There is this tremendous Divine Power which guides me. That Power which is in my heart, which compels me to act, that Deity established in my heart, is the Divine Form I adore, the Guru element too.” This understanding takes root. You might be surprised by the change, why you chose to act in a particular way, and correctly at that. When angry, I could have reacted in any which manner. It used to happen that way before. Now I am in control, I respond correctly. I am myself unaware how that came about! I am now compelled to act by some Deity established in my heart. That Deity is none but my beloved Lord!

When your Ishta Devata begins to inspire you, that is when you are convinced that the Divine has not abandoned you. “Yes, there is something in me which I can term as the spiritual component. It is

way, way beyond my samskaras and my limitations. It protects, guides, and impels me correctly.” This conviction is born.

– Mangaluru 2013

Ishtamantra-japa – discovering the fullness of your soul

Ishtamantra japa - discovering the fullness of your Soul

Ishta- the form of God one loves the most

Japa – To do one mala of japa, is to repeat a mantra- a sacred chant- 108 times (using a rosary of 108 beads/seeds to keep count)

Ninada – A practice involving the breath and the vocal cords pioneered by H. H. Sadyojat Shankarashram Swamiji

Pranayam – Practices involving the breath-flow and its control

The Ishtamantra-japa :

The Ishtamantra that you have been initiated into, resounds continuously. To be able to discover what it is in its fullness, we on a daily basis breathe etc., and then do the japa of our Ishtamantra. But even before that, we do the other prescribed practices such as Pranayam, Ninada and the rest and then, having become calm and composed, we do our japa. Why is it done like that? That’s because it is the Ishtamantra. The Ishta is the form of God we love the most. We do it to receive our Ishta’s Blessings and favour. That in itself is a life-long spiritual practice. That connection

which I have with God, may it strengthen and always remain pure. We do the Ishtamantra japa with this intention. It is natural to pray when we do our Ishtamantra-japa, but we should not bring in our desires. "I have a son. I did two extra malas of my Ishtamantra-japa so that he get a good job." It would be good if you do not do this. That is because we have just this one relationship which is constant and ageless, life after life and that is with God. And that is exactly what we forget. It is because of Grace that God as the Guru, says to us, "You are mine!" First. It is much afterwards that things like, "These are your responsibilities, attend to them," etc., etc., come up. The first is the eternal connection that you have with your soul, with Shiva, with the Guru. It is to understand and recognize this, that the Ishtamantra is given. So, to the best of our abilities, we should not bring any contamination into it. Do you understand this? Contamination is a very harsh word to use, but it is contamination. That which is not eternal is contamination, is it not? You wanted something so much at one time. Now five years on, if you were to be asked if you got what you wanted, you might not even remember, if you did get it or not. But at that time, life without that something would have been so difficult to bear! That's how it is. There was so much of agitation. Now, five years down the line, you do not even recall if you acquired it or not! What relevance then do such transitory associations have? You are here in the now. With what or whom should your connection be? When one arrives at that kind of maturity, then the understanding

dawns that one's connection with the Ishtamantra is deepening and so the Ishtamantra-japa should be done for that reason alone. To the extent the primary relationship strengthens, the other relationships too smoothen out. We neither cause others distress, nor act out of fear. It is not said- Don't succumb under pressure! That is the confidence you acquire! You become self-assured.

– Jodhpur 2019

Ninad- Invoking the Guru Within

Guru is called Paramhamsa, Swatantra, Brahmanishtha, because being established in the ultimate, He is completely independent. He cannot be controlled or bound. If one is fortunate enough to come across, accept and pray to that stupendous Being as the Guru, then He seats Himself in the disciple's heart as the Paramhamsa. Hamsa stands for our breathing process – inhalation and exhalation. The Guru is now seated in my very breath and hence if I regulate my breathing even a little bit, then the inspirations from the Guru begin to unfold within. The Mantra, initiated by the Guru, does not remain a mere jumble of words, it has started awakening because very carefully I have done my exercise, stretching, pranayama. Then having internalized the Ninad technique I have offered a vehicle for the mantra-nada. My regulated breathing itself is the vehicle for the subtle hum of the mantra. This Shishya will soon start perceiving flashes of the Gurushakti in his regulated breath – the hamsa. All his five vital energies, the Pancha-Pranas will echo this subtle hum. Then he shall realize the presence of the

Guru as the Hamsa in his heart.

– Jodhpur 2019

Pranayam: Breathing-its effect on the mind and on speech

It is simple theory. Mind and speech. Vak is a specific concept dealt within the Vedas. At the personal level, I need to bring in a balance between mind and speech. And I see - if my mind is agitated, should anyone's mind be agitated, should one receive some unexpected news, then the rhythm between inhalation and exhalation goes haywire. So, if I am in control of my inhalation and exhalation, I will be able to control my mind. That is, at one level, the result of Pranayam. But it can be taken to another level – I can bring so much vitality to my inhalation and exhalation, that my entire body benefits. At a deeper level, inhalation and exhalation affect speech. Can anyone speak without taking a breath? A fearful man- “What shall I do?”- This is how he speaks. When afraid or anxious, the breathing process and speech, both go for a toss. So the breathing process must first be made strong and steady, and then the speech. If this cannot be done at all times, let us, at first, atleast do this when singing. Alright? Here, I have set the Samvit Sadhaka as the ideal. For the Saraswats, Samvit Sadhakas are the ones to look up to. They sing with such gusto! It is really enjoyable! So, internalize the process of Ninada taught to you today, and draw upon it as you ahead.

– Shirali 2020

Sadhaka and Shishya- An Insight

With a clear goal and guidance from the Guru, Sadhakas immerse themselves in devoted, dedicated, spiritual practice. They are very happy with any resultant experiences and excitedly narrate them to the Guru. But a Shishya's perspective is quite different. He wants the Guru to be happy with whatever he does. He finds it meaningless to use that precious strength to achieve some worldly goal, which has been invoked by the Guru's Grace. The Shishya knows that Guru is the repository of strength and hence the better he learns to realize this and manifest that Gurushakti in his life to that extent he experiences gradually an increasing peace, balance and strength of mind. This is a treasure to revel in, and he does not wish to dissipate it by instant use. We may have many other goals in life- we need happiness, peace, well-being, a good job, etc.... so, who do we pray to? Of course we pray only to that Guru Shakti. But mere prayer does not fulfill the Guru- Shishya bond. So, as the Shishya matures, he realizes the need to constantly maintain closeness to the Guru, even in a routine interaction. Without it, he may get stuck in the whirlpool of this world. Knowing the complexities of life, he wants to engage himself only in wise, intelligent action.

– Jodhpur 2019

Stages-Devotee-Aspirant-Disciple

A Bhakta basks in his own devotion and his being a devotee. He becomes a Sadhaka-an aspirant when he serves the Guru receives guidance, does

the upasana, does the japa of the mantra given to him and puts in effort; thereby gaining some success, some experience. Sadhaka, when he realizes his ambition etc., spiritual or mundane- are equally futile because he is unsure of how to proceed, he seeks refuge. He then becomes a Shishya - a Disciple. A Sadhaka is one who is determined, who is 'doing.' The goal is not very clearly defined. He is a Sadhaka. He is doing the Sadhana. When he understands the futility of trying to fuel his every action with inspiration, he has once received, he realizes-"I require constant guidance, I require that inspiration, the necessary associated protection." That is when he becomes a Shishya.

- Mt. Abu 2017

Stages-Devotee-Aspirant-Disciple

The biggest mistake is to forget (the Gurushakti)- it should never happen. It can never be forgiven. It is an unforgivable error. Once you start forgetting and taking this Supreme Shakti for granted, all other shaktis get upset, you are troubled. Mistakes permitted! The intelligence has to expand further. Keeping the Adesha in mind, contemplating on the very purport of it, when you begin to develop an Anushasana, freedom results. There is a joy! Look, I am playing with these three words. You are lost if you forget the Adesha. When will you develop Anushasana? When the Asdesha has been internalized along with the Upadesha, then a joy is felt. This is not to be done- if this instruction is given, at first you work with a lot of diffidence. Is that not so? Later you develop

spontaneity. You do not try to step in where you are not supposed to... at the same time spontaneously you do what needs to be done. You start feeling a joy in that. Then we can say- that Shishya has become Anushasita! He does not have to refer to the manual. What is to be done now? It is an extraordinary case also, in a different situation also, the Anushasana will guide him. Though there has not been an explicit Adesha, he is in tune with the Guru Shakti. He has merged his – what has happened to the mind? His mind is resolved at the Feet of the Guru, therefore he gets instructions also, from time to time pertaining to what needs to be done. It is not an Adesha, giving the do's and don'ts. Very naturally That Shakti gets all that work done through him. We call that level, Anushasana. Meditate on this. In any Upasana, in any knowledge that we try to attain, these elements are included. First, just the technical- that is the Adesha. Then, why this needs to be chanted in this way- when this is understood, one begins to enjoy. And after one starts chanting it by himself, the joy is felt. Otherwise everything starts becoming mechanical. At every stage you have to think- what is the Adesha? Not any more. That Adesha has become a part of you, so you cannot go wrong. That level is reached. So we want to strengthen that. But in this, remember- May we Never forget Her, Praying thus on this day, we glorify the Guru, we chant a special Prayer.

– Shirali 2019

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

SURRENDER THE MIND

Every man should desire to obtain God's grace. But how is God's grace obtained?

By performing puja well. How do we perform this puja?

By following the injunctions of the Shastras in offering proper service and honour to God.

Generally, in pujas, we offer particularly fragrant flowers, special perfumes, and a variety of eatables. Having offered them, we derive a sense of satisfaction that we have done well.

But, truly, above all else, there is only one thing that we need to submit to God. **That is our mind**, Only by surrendering this, can we hope to benefit Without giving the mind, no amount of other offerings will make the puja complete.

But what do we mean by surrendering the mind? It simply means that we should always remember the Lord.

As Sri Krishna says in the Gita मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु “Remember Me, be devoted to Me and worship Me.”

If we follow this and dedicate our mind to the Lord, we will be blessed, we will be liberated.

May all people pay heed to this and benefit.

समयैकं चेतस्सरसिजमुमानाथ भवते ।
सुखेनावस्थातुं जन इह न जानाति किमहो ॥

(Courtesy: Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

(Continued from May & June 2023 Issue)

The Guru

The third mantra of the sixth chapter of Shvetashvatara Upanishad expounds secrets of the spiritual path. The straightest path that takes you direct to revelation is the one stroke – “Ekena”. It is one step, and in that moment of realization you have the entire path, which the soul has been traversing through endless births brought to a fulfilment.

The Upanishad calls the experience of Truth not a realization but a ‘recognition’, an awakening of Self-knowledge that is in you. The whole world is a moment’s flashing up, from the Divine’s viewpoint. Only very rare souls are able to deal with this one stroke and cutting through the ego. So, we fall back upon something more than one stroke.

Ishwara and Guru

The Upanishad gives us two more concepts along with the Atman, i.e. Ishvara and Guru. This is dvabhyam, the two props to scale mountains of obstacles on the path of atma vichara.

The taking up of the two fold path simultaneously is a particular specialty of the Shvetashvatara Upanishad. The concept of Ishvara and Guru is woven

together on the silken thread of parabhakti. Hence Shvetashvatara states: “If you want to understand the truth you must have as much devotion to the Guru as you have to God.” This statement itself supposes a difference between the Guru and God and then by some process they are placed on the same pedestal.

We will have to clearly understand what is Ishvara and who is Guru. In truth, they are not entities. What is Atman is the Guru and what is Guru is Ishvara. These are two view points of the same infinite Reality.

The Yoga school devotes itself entirely to the concept the Guru. So much so, it admits that by Ishwara – Pranidhanna or by entirely surrendering to Ishwara also you can achieve Samadhi. The text explains Ishwara only as Guru.

The agamas conceive of God both as Ishvara and as the Guru. They say, when the “Sat”, the fundamental reality is surcharged with Lord’s will, it becomes the Supreme Will and the cosmic actions of creation, etc., follow. On the one side you have the whole world, solid as a book with condensed knowledge. On the other, you have the teacher the Guru, a living flow of knowledge. You have the book and you have the teacher. What else do you need?

Interesting Questions

When we begin Guru upasana, a very interesting question comes up: Does the shishya discover the Guru or the Guru discovers the shishya? In the process of realization who makes the main effort? The Veda, in one place, mentions specifically that

the Guru's role is a passive one. The Acharya provided the still base over which the disciple works. There are other sayings where the shishya, expressing his own deep feelings on realization, says: "You are our Father. You brought us up. You have taken us beyond the darkness of ignorance." It appears that the Guru did everything while the shishya was static. Then again a third viewpoint comes which makes a reconciliation between the above two

Depending upon the state or the capacity of the shishya the Guru will change. We find a single Guru dealing with different shishyas in different ways. We may also find the same shishya reacting in different ways to different Gurus.

Guru Upasana

Guru Upasana is an intense and varied interaction between the level of the Guru and needs of the shishya. The nature of the upasana depends upon the psychological set up in which a rapport has to be established.

For the sake of convenience, the Shastras describe three kinds of Gurus: Preraka, Bodhaka and Mokshada. Preraka is one who inspires; Bodhaka is one who helps you to understand the path and the implications of walking on it. He is like a friend, not just an acquaintance or an adviser. The Third category, Mokshada, comes like a cyclone and lifts up bodily and dumps you in your destination, whether you will it or not. Rather, he makes you will it.

These are the two main qualities required of the shishya: tremendous faith and a burning eagerness

to be taught. Then alone the greater forms of the Guru can manifest. A student should be dedicated to the teacher. This dedication alone can make you understand the teaching, and taste which the Guru makes flow with you. That is what we call a rapport. Establish yourself in the most intimate spiritual rapport with the Guru, who is nothing but Ishwara.

Through the grace of the Guru, you attain proficiency in your path, but the fulfilment of the path or the achievement the goal happens only through the sheer grace of Shiva and the Guru is Shiva.

(Continued)

(Courtesy : Samvit Sadhanayana Mt. Abu)

Jai Shankar!

15th August 2023

FOR INFORMATION TO ALL DEVOTEES / LAITY

This is to inform all devotees / laity that H.H. Swamiji Will be Observing Ekants (Mauna) on the following dates. Hence devotees / laity are requested to take note of the same while planning their travel to Shirali during the Chaturmas period:

16th August (Wednesday)	6th September (Wednesday)
21st August (Monday)	11th September (Monday)
22nd August (Tuesday)	12th September (Tuesday)
23rd August (Wednesday)	13th September (Wednesday)
28th August (Monday)	14th September (Thursday)
29th August (Tuesday)	15th September (Friday)
30th August (Wednesday)	18th September (Monday)
4th September (Monday)	19th September (Tuesday)
5th September (Tuesday)	20th September (Wednesday)

GOD IS LOVE

By Swami Ramdas

God is defined as Love. What does this word Love here signify? What is its real nature? Love is absolute and is perfectly impersonal; it is the pure and dazzling power of the Spirit that dwells in and pervades all beings and things. Love is infinite and eternal. Love is beyond the implications of name and form - still it works through them. Love is beyond the sense of duality - still it reveals in multifarious ways. It is the omnipotent power that guides and controls all things.

Love is unaffected by the touch of time and place. The so-called right and wrong are unknown in the realm of Love. It is not coloured by the conflict of opposites and the modes of nature. Its light is of a crystal. Love is spontaneous in expression and therefore supremely blissful. Its manifestation is based upon its indivisible unity and oneness with all that exists. Love is the one truth and one power. Love is ever taintless, ever flowing and ever acting from a transcendent plane. All opposites neutralise in the undifferentiated spirit of Love. Love is the mystic solvent of all diversity.

To realise God who is Love, you are asked to love one another; to look upon others in the same light as yourself; to feel for others as you do for yourself. Can you understand the secret of this Love if you only strive to attain it through physical or mental perfection without seeking for a greater ideal? No,

this is not possible. On no lower plane can you love another as yourself. You have to transcend individuality; you have to rise higher than the body and mind and realise the universal and immutable essence of your being, and then alone can you love another as yourself - not otherwise. You must attain to that consciousness in which you experience the ecstasy of oneness with all beings and creatures in the world. You must feel at the core of your heart that you, another and all are forms of one underlying Spirit. Diversity is merely on the surface. In the splendour of Truth, you and all are one.

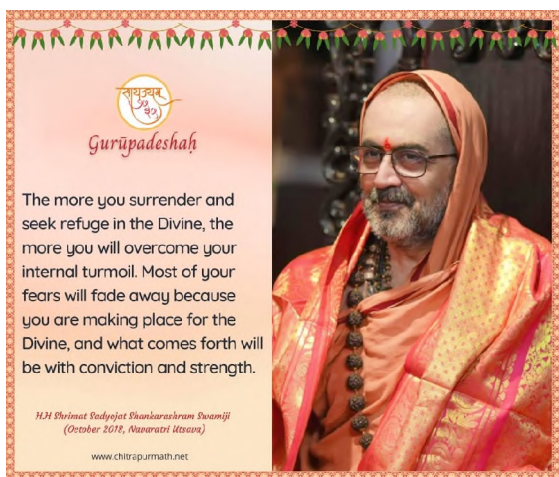
In the vision of oneness and sameness of the life-principle there can be no dualism and the consequent clash of opposites. This vision is of Love - a pure emanation of an almighty and impersonal Spirit. Love's nature is therefore equality and harmony founded on the knowledge of oneness of all beings.


Compassion is the first quality to be developed in order to attain the bliss of impersonal Love. At the sight of suffering your heart is touched and it melts. In a mysterious way you now feel the suffering of another as your own. This feeling is not of the body or mere mind. It is the outcome of a consciousness of something that equally dwells within you and the sufferer, and which is undivided. By a strange impulse you are urged to succour him. Your act of relief, whatever shape it takes, yields you inexplicable peace and joy. Verily, the peace that you thus derive has

sprung from nowhere but the outer fulfilment of your intuitive or mystic realisation of inner identity with the sufferer. When impelled on by Love, you invariably take your stand on the impersonal Truth of your existence.

Understand that the root of Love is in your impersonal Self and to realise it, awakening the heart to the feeling of compassion and the resultant selfless action is essential. Perform life's all activities in such a manner that you can every moment be conscious of your identity with the whole creation. Do not rely on any standard, however exalted, which is merely dogmatic, ethical or mental. Soar beyond all conditioned states of thought and life, and, reaching the infinite Reality, make this great Impersonal as the one immortal standard of your entire life. This Truth or God has become all - there is none besides He.

(Courtesy : The Vision)




Gurupadesha

The more you surrender and seek refuge in the Divine, the more you will overcome your internal turmoil. Most of your fears will fade away because you are making place for the Divine, and what comes forth will be with conviction and strength.

H.H. Sriinath Swamiji's Speech at Shriinath Swamiji
(October 2018, Nataratri Utsava)

www.chitrapurmath.net



SHRĪ CHITRĀPUR MATH

Chāturmasa - 2023, Shirālī

Invitation



Updated - 15th Aug 2023

SHRĪ CHITRĀPUR MATH

Chāturmāsa - 2023, Shirālī

Dear Sādhaka,
Jai Shaṅkar!

H. H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī has graciously consented to observe the *Chāturmāsa Vrata*, *Shobhana Samvatsara* from *Āshādha-Shukla-Pūrṇimā* (Monday, 3rd July 2023) to *Bhādrapada-Shukla-Pūrṇimā* (Friday, 29th September 2023) at Shri Chitrāpur Math, Shirālī.

The Sannidhi of our Guru-s graces the Divine Shri Chitrāpur Math - Shirālī, making it the perfect *punya-kshetra* for a spiritually enriching experience for every *sādhaka*. We invite you to participate in all programmes with wholehearted enthusiasm and enhance your *sādhanā* during this spiritual *parva*. Your generous contribution through various *sevā-s* will help us accomplish the various activities planned in these three months. Please feel free to contact our coordinators for further details. The names and contact information of the coordinators and the *sevā* list are on page 4.

We look forward to seeing you in Shirālī.

In service of the Math, the Guru and the Guruparamparā,
Convener
Chāturmāsa Committee 2023

- ☪ H.H. Swāmījī will observe Ekānta on Mondays, Tuesdays, and Wednesdays
- ☪ Swādhyaṃya-s are scheduled for every Saturday
- ☪ Shri Pādūkā Pūjana can be offered on Thursdays and Sundays
- ☪ Evening Pūjana by H.H. Swāmījī will be webcast Live daily at 7pm on <https://chitrapurmath.net/site/live-stream>
- ☪ Chāturmāsa 2023 Sevā-s can be booked, and payment made online through <https://rzp.io/l/SCMChaturmasa2023>

Daily Programmes (Subject to change)

	Programmes	Guru Pūrṇimā	Chāturmāsa Vrata Samāpti
	Details of day-to-day programmes will be announced on the previous day	Āshādha - Shukla-Pūrṇimā (Monday, 3 rd July 2023)	Bhādrapada-Shukla-Pūrṇimā (Friday, 29 th Sept. 2023)
6.00 am	Suprabhātām	Suprabhātām	Suprabhātām
7.30 am	Programme details will be announced in advance.	Devadarshana by H. H. Swāmiji to be followed by Sāmūhika prārthanā	
8.00 am	Anushtāna including Shri Gayatri Anushtāna	08.30 am Maṇḍala pūjā Shri Vyāsa pūjā by H. H. Swāmiji	Sāmūhika sādhanā: Sādhana Pañchakam Shri Gayatri Anushtāna
9.30 am	Bhajana sevā by sādha-kā-s		Bhajana sevā by sādha-kā-s
11.30 am	Mahāpūjā	Mahāpūjā	Mahāpūjā
12.15 pm	Shri Pādūkā Pūjana* Tīrtha vitarāṇa* Shri Bhikshā Prasāda Vitarāṇa* Santarpana	DHARMA-SABHĀ Shri Pādūkā Pūjana, Paṭṭakāṇika arpana, Tīrtha vitarāṇa, Shri Bhikshā prasāda vitarāṇa, Santarpana	Shri Pādūkā Pūjana* Tīrtha vitarāṇa* Shri Bhikshā prasāda vitarāṇa* Santarpana
<i>*Note: Shri Pādūkā Pūjana and Shri Bhikshā Sevā can be performed on Thursdays and Sundays. Satsaṅga on Saturdays (Except on days when H.H. Swāmiji is observing Ekānta)</i>			
3.00 to 4.30 pm	Guruparamparā Charitra Pathana by sādha-kā-s, Vimarsha, Gīrvānapratishthā sessions		4.00 pm
5.00 to 7.00 pm	Cultural programmes by sādha-kā-s and invited artists	5.30 pm to 7.00 pm Vocal Music Performance by Smt. Bhārathi Pratāp accompanied by Shri Sudhir Nāyak on Hārmonium and Shri Bharat Kāmāth on Tablā	Gaṇḍā pūjana Simollāghana and Shobhā yātrā
7.00 pm	Dīpanamaskāra Nitya Pūjana by H. H. Swāmiji Maṅgalārati Ashtāvadhāna sevā Prasāda bhojana	Dīpanamaskāra Maṅgalārati Ashtāvadhāna sevā Prasāda bhojana	After arrival of H. H. Swāmiji - DHARMA SABHĀ Kṣamāyāchanā and expression of gratitude by the Convenor President's Address Āshīrvachana by H. H. Swāmiji Dīpanamaskāra Maṅgalārati, Ashtāvadhāna sevā, Prasāda bhojana

Sevā-s during Chāturmāsā - 2023, Shirālī

SPECIAL SEVĀ-S	
Chāturmāsā-Poshaka Sevā Includes the following: One-day Viniyoga at all Samādhi-s and shrines, Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Mangalūru, Viṭṭlā and Kārlā), One Day Breakfast and Prasāda bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 35,000/-
Yajamāna Sevā Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Mangalūru, Viṭṭlā and Kārlā), One Day Breakfast and Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 25,000/-
Santarpana Sevā Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Mangalūru, Viṭṭlā and Kārlā), One Day Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 20,000/-
One-day Breakfast and Prasāda Bhojana Includes the following: Srivalli Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast and Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 15,000/-
One-day Prasāda Bhojana Includes the following: Srivalli Sarva Sevā (For Sannidhi-s at Shirālī), One Day Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 10,000/-
One-day Breakfast Includes the following: Srivalli Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 6,000/-
Srivalli Sarva Sevā and Guru Sevā Includes the following: Srivalli Sarva Sevā (For Sannidhi-s at Shirālī), Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 2,000/-

Bank account details for contributions by NEFT/RTGS:

Name of Beneficiary: Shri Chitrapur Math, Shirālī

Name and address of Bank: SVC Co-op Bank Ltd, Chitrapur, Shirālī-581354

Account Number: 107120960000009

IFSC Code: SVCB0000071

Chāturmāsā 2023 Sevā-s can be booked, and payment made online through

<https://rzp.io/USCMChaturmasa2023>

Note: The above payment facilities (Bank Transfer and On-line Payment) is only for Indian Residents and Indian Passport Holding NRIs. Foreign Passport Holders may please contact Sevā Department.

	Names	E-mail - ID
Convener	Shri Satish Tonse	chaturmasa2023@chitrapurmath.net.in
Sevā-s	Shri Satish Koppikar	seva@chitrapurmath.in
Accommodation	Smt. Sushma Kaikini and Shri Aravind Bhat	accommodation@chitrapurmath.net.in
Cultural Activities	Shri Mahesh Kalyānpur And Shri Ganesh Bankeshwar	cultural.committee@chitrapurmath.net.in
Math Office Telephone: 08385-258368		

DFC ADVISORY NO. 2

10.08.2023

Dear Donors/ Vantigā Payers / Sevā Kartā-s - who reside abroad

This is in continuation to our advisory dated 27.5.23 wherein we had requested foreign citizens remitting funds from their NRO/NRE accounts in India, through NEFT/RTGS/IMPS, for credit of the FCRA account of Shri Chitrāpur Math (SCM) and affiliated entities with SBI, New Delhi Main Branch (NDMB), to give certain additional information.

We furnish below revised instructions on how Donors/ Vantigā Payers / Sevā Kartā-s, residing abroad may send their remittances to SCM and affiliated entities.

Option 1:

1.1 A Sādhaka with a US Passport, a Permanent Resident, or on H1B Visa, earning in the USA, is advised to remit funds for Vantigā, Sevā-s and Donations through Chitrāpur Heritage Foundation. The website to make the payment is: <https://chfusa.org>. CHF-USA is a 501 (C3) nonprofit organization and your contributions could be tax deductible. CHF has been successfully sending collections to the Math for more than 15 years. Payment for Sevā-s can also be done through CHF, by US residents. Please contact Vrashānk Shukla (email: vrashank@gmail.com, Cell No. 217-819-2834) for doing so.

1.2 A Sādhaka with a "non US" foreign passport may remit in foreign currency, from a bank abroad through SWIFT for direct credit to the SCM or affiliated entity's FCRA account with SBI, NDMB. Please note that the conversion to rupees should happen at SBI. Vantigā, Donation and Sevā remittances to Shri Chitrāpur Math (SCM) may be sent for direct credit to the account mentioned below. For donations to the affiliated entities of SCM, please contact the Donor Facilitation Cell at scm.donor.cell@gmail.com who will guide you further.

Trust	Shri Chitrapur Math
Account Title	Shri Chitrapur Math
Account No	40107389655
Account Type	Current- FCRA
Bank Name	State Bank of India
Bank Branch	11, Sansad Marg, New-Delhi
SWIFT Code	SBININBB104
IFSC Code	SBIN0000691
Purpose code	P1303

Option 2:

If the Sādhaka with a foreign passport (US or otherwise) wants to make the payment from his/her NRE/NRO/ Indian rupee account maintained in India (in case of Foreign citizens residing in India), then the Sādhaka will need to send to the Office of the Entity, a cheque drawn in the entity's favour along with a self-attested copy of his/her passport and a copy of PIO card (if available), and send an email to the Entity, indicating details of how the cheque has been sent, along with the following details:

Name:

Address:

Country:

Amount in Rupees:

Details of the Cheque:

Purpose of remittance – (donation/ vartiga/ seva)

The Office of the Entity will then have the cheque credited to its FCRA account with SBI.

Please send a copy of your email to the Donor Facilitation Cell (DFC) at scm.donor.cell@gmail.com and also feel free to seek any further details or clarifications from them.

If the remittance is on account of **Sevā Charges**, please send additional details as per the format on the next page by email to seva@chitrapurmath.in. U.S. Sevā Kartā-s routing through CHF may send the details by mail to Vrashānk Shukla, as mentioned above, with a copy to seva@chitrapurmath.in

With warm regards,

Praveen Kadle

President-Standing Committee

Shri Chitrāpur Math

Sr. No.			
Email Date			
Name of the email sender			
Place			
SEVA NAME			
Date of Seva			
Amount of seva			
Seva performed in the name of			
Nakshatra			
Rashi			
Gotra			
Sankalp			
Email Id			
Postal Address			
Date when amount deposited at local overseas bank			
Amount of Deposit in local currency			

Little Ravikiran – Adhik Shravana 2023

Swamiji Says...

"The more you surrender and seek refuge in the Divine, the more you will overcome your internal turmoil. Most of your fears will fade away because you are making place for the Divine, and what comes forth will be with conviction and strength."

H. H. Shrimat Sadyojat Shankarashram Swamiji

Story Time: Luna Grows Up!

It was a chilly October morning for the colony of Emperor penguins at Snow Hill Island in Antarctica. It was the end of the brooding season. The chicks were over six weeks old, and it was time for both parents to leave them behind and forage at sea. The little chicks huddled together in groups, called creches, for warmth and protection, while they waited for their parents to return periodically to feed them.

Little Luna shook uncontrollably as she left the warmth of Amma's brooding pouch. The shaking was more from the nervousness than the cold. The brooding pouch had been her home, her sanctuary for her entire life! Now she had to step out into the big, unknown world in this biting cold. She looked up imploringly at Amma, "Must you leave?" "Yes, dear. It is about time!" replied Amma bravely, for she knew she had to let go of her little one to help her to come into her own.



With heavy steps, Luna waddled hesitatingly towards the creche in disbelief. Her eyes welled up as she watched Amma head to the ocean. Luna hoped against hope that Amma would change her

mind and turn back. Alas! Amma continued to waddle away without as much as a backward glance! This was happening for real. She would have to cope without Amma and Pappa for days!

Luna huddled with the other chicks, her heart pounding with fear. Unable to hold back her tears anymore, she began to weep inconsolably. Just then, she recalled Pappa's words: "Whenever you find yourself gripped by fear, Luna, remember that Mother Nature is always watching over you and guiding you. When you surrender to Her, you will find all your fears melting away, for she will fill your heart with strength and courage."

Luna closed her eyes and imagined herself in a warm huddle with Pappa and Amma. She took a few deep breaths till she had calmed down. With every deep breath, she seemed to draw in strength. "I am safe. I am fine," she declared to herself with her newfound courage. When she finally opened her eyes and looked around, she was surprised to discover that she had been huddling with her neighbours Chikka, Moggu and Bandi all this while! Shyly, she tried to strike up a conversation with them. Before they knew it, they had become friends and were lost in

animated conversation!

As more and more chicks joined the huddle, it got warmer. Luna made plenty of new friends. She even consoled a few distressed chicks. The chicks learnt to keep each other warm, safe and entertained too!



Days passed, and soon, the

penguin parents began to return with plenty of food for their little ones! Luna waited eagerly for Pappa. She wondered whether he would be able to recognize her, but Pappa was Pappa after all! It took him no time to find his little Luna!!

Fun Time: Little Luna's Riddles

- How did Little Luna get to school?
She rode her icicle...
- How does Little Luna drink?
Out of a beak-er!
- Who's Little Luna's favourite Aunt?
Aunt-Arctica!

- What did Little Luna do when she lost her tail?
She went to a re-tail store.
- Why did Little Luna jump when she first met the other baby penguins?
She was trying to break the ice.

Fun Facts: Emperor Penguin

1. Wild Emperor penguins are only found in Antarctica – the Earth's southernmost continent – where temperatures can drop to as low as **-60°C**, with winds of up to 200km/hr. They breed and raise their young mostly on 'fast ice', a floating platform of frozen ocean which is connected to the land or to ice shelves. From birth, they spend their entire lives in and around the Antarctic ice.
2. Emperor penguins are truly beautiful birds. Adults have a white stomach and a black head, back, tail and wings. They also have yellowy-gold markings on the side of their head and neck.
3. Emperor penguins are the largest of the 18 species of penguin found today, and one of the largest of all birds.
4. To survive in extremely low temperatures, these brilliant birds have special adaptations – they have large stores of insulating body fat and several

layers of scale-like feathers that protect them from icy winds. They also huddle close together in large groups to keep themselves, and each other, warm.



5. Around April every year (the start of the Antarctic winter) emperor penguins meet to breed on the thick Antarctic ice. By the time the female lays her egg (usually around May or June), she has worked up a big appetite! She passes the egg to the male before journeying up to 80 km to the open ocean where she can feed her hungry tummy on fish, squid and krill.
6. During this time, the males are in charge of keeping the egg safe and warm in the breeding ground. They do this by balancing the egg on their feet and covering it with feathered skin, called a 'brood pouch' for between 65 – 75 days to keep it

warm and off the snow surface, before it hatches.

7. The females return in July, bringing with them food in their bellies which they regurgitate (or throw up) for the chicks to eat. The females now take over babysitting duty, leaving the males to head to the ocean for their own fishing session.
8. As the youngsters grow, the parents leave them in groups, called '**creches**', while they head to the ocean to fish. Come December, the warmer temperatures break up the ice that the penguins occupy, bringing open waters closer to the nesting site. By this time, the chicks are old enough to swim and fish, and take to the ocean themselves!

Colouring time: Colour the Penguin



Ponder Awhile: One Stormy Night...

The sun bid adieu and twilight set
A starry sky above a lush silhouette

Nightfall commenced and darkness descended,
Activities of the jungle creatures, for the night were
suspended

The choir of cicadas were silenced by a flash of light
An electrifying bolt and thunder roared into the night

For an incoming storm, it was a warning call
It wasn't long before big drops started to fall

Thus ensued a scamper for a safe space
To shield themselves against the storm and cuddle in the
warmth of each other's embrace

A crowd gathered inside the hollow of an ancient tree
To seek respite from the storm that tore the night with
mischievous glee

Amidst the congregation there
was a little firefly
Even in this dire situation he had
unshakable faith and head held
high



With a soft glow emitting from his frame
Anxious panic, his light and presence began to tame

Amidst the fearful gloom he began to radiate
Through Anusmaran words of affirmation he did propagate
He spoke fondly about warmth and spring
When flowers would bloom and birds would sing

He narrated incidents of merry celebrations
He rekindled memories that overthrew trepidations

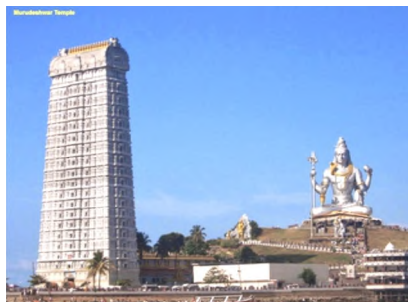
The Guru's wise words and direction he did recall
With unshakable nishtha he stood tall
Despite the roaring gale and the unceasing rainfall

The squall blew over and the eastern skies hinted of a
vermilion hue
Despite the wild night their faith only grew
Out of the hollow emerged a crowd with zest

Long Ago: Atma Linga

The king of Lanka, Ravana, was a devotee of Lord Shiva. After prayers and penance Lord Shiva granted him an Atma Linga, which would ensure immortality for Ravana. However, Lord Shiva had warned Ravana that the Linga would become sthapita wherever he placed it. Since Ravana had to place the Atma Linga on the ground during the course of his journey, he was unable to lift it thereafter. In a rage, he decided to destroy the Linga and flung parts of it far and wide. The cloth covering the Linga dropped at Mrideshwara (as it was originally known), where the current temple stands. The detailed description of this event is given in the Shiva Purana.

Our Heritage: Murdeshwar



Murdeshwar is a town in Bhatkal, Uttara Kannada region of Karnataka. It is famous for the ancient Shiva temple, with Chalukya and Kadamba sculptures built in the Dravidian style of

architecture. The 123 feet high Shiva statue located there is the tallest Shiva statue in India and can be seen from afar. Sunlight reflecting off the statue, bedecked in gold, adds to the beauty and radiance of this majestic image. The temple gopura at 237 ft is the 2nd tallest in India. A golden sun chariot is placed on one side while a huge statue of the Gitopadesha adorns the lush garden.

The town lies surrounded by the Arabian Sea on three sides, with the famous Shiva temple, in the form of Mridesa-linga, located on the Kanduka giri or Shang pahadi. An imposing Gopuram adorns it's gates. The ancient temple with its beautiful carvings and modern sculptures is not only an important place of pilgrimage, but also a great tourist attraction.



We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

Credits:

www.natgeokids.com; www.creativecommons; www.wwf.org.uk; clipart

Editors: Dīp Basrūr and Dr. Gaurīsh Paḍukone

Little Ravikiran created with love by Nishtha Naimpally, Chandrima Kalbag, Namrata Heranjal and Jyothi Bharat Divgi



12th March 1958, Wednesday.

Param Puja Shrimat Anandashram Swamiji alongwith Shishya Swami Param Puja Parijnanashram Swamiji III laying the foundation stone for the Guruprasad Co-operative Housing Society Ltd., Building No. 1 and II at Hanuman Road, Vile Parle (East), Mumbai - 400057.

Published by : Shri V. Rajagopal Bhat on behalf of Shri Chitrapur Math.
Published at : Shri Anandashram, 16th Road, Khar, Mumbai 400052.
Editor : Shri V. Rajagopal Bhat.
Composed & PDF Generated for Publishing by :
Omkar Impressions, Shop No. 9, Blue Arch C.H.S., Justice
M. C. Chhagla Road, Vile Parle (E), Mumbai 400099.