

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

TOTAL PAGES : 56

VOL. NO. XXXI

JANUARY 2024

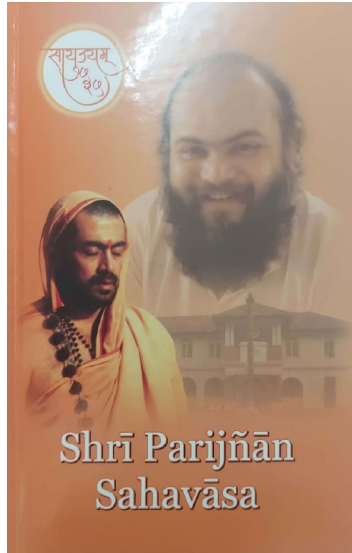
ISSUE NO. 1



॥ भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ॥



Vimochan of the book SHRI PARIJNANA SAHAVASA at Shirali during Datta Jayanti festival on 26-12-2023.
Photo by Smt.Sanjana Bantwal



Shri Parijnan Sahavasa

An invaluable document of the mammoth effort put in by our indefatigable Swamiji to transform every aspect and section of the samaja, this book deserves pride of place in every Saraswat home.

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THE CHITRAPUR SUNBEAM :- JANUARY 2024

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Cover photo by Shri Dinesh Bellare

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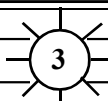
(DIST. UTTARA KANNADA, KARNATAKA)

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

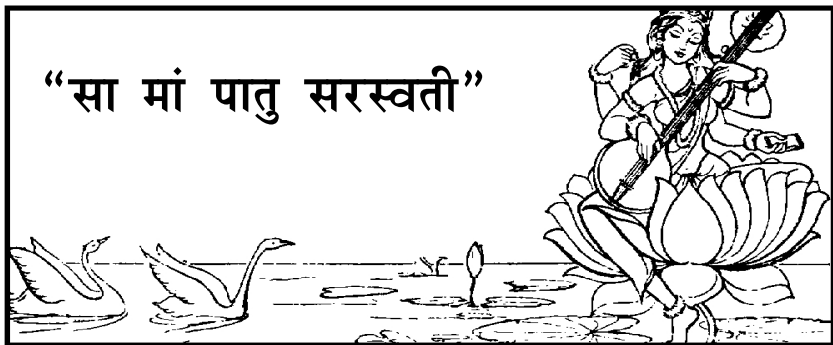
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The Chitrapur Sunbeam



January 2024



**PRAYERS, PRAISES & PSALMS
THE UPANISHADS
THE STORY OF SATYAKAMA**

In the following story, faith and penance are shown as necessary antecedents of Brahman-knowledge.

**ब्रह्मविदिव वै सोम्य भासि। को नु त्वानुशशास। -इति।
अन्ये मनुष्येभ्यः-इति ह प्रतिजज्ञे। भगवांस्त्वेव मे कामं ब्रूयात्॥**

He said: O beloved one, you shine as though you know Brahman. Who has taught it to you? He replied: It is beings other than men. (He also added) : Your honour, it is my desire that you yourself should tell me (about Brahman).

**श्रुतं ह्येव मे भगवद्दशेभ्यः-आचार्याद्वयेव विद्या विदिता साधिष्ठ प्रापयति-इति।
तस्मै हैतदेवोवाच। अत्र न किञ्चन वीयाय-इति।**

Indeed I have heard it said by persons like your honour: Knowledge can be the most efficient only if it is learned from a teacher. To him he said only this much: There is nothing here that is left out.

(During his wanderings in the service of the cows, Satyakama learnt valuable lessons from a bull, the Sun, the fire and the wind and thus became enlightened.)

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

*(Ashlrvachan during GOLDEN JUBILEE
ORDINATION CELEBRATIONS in 1965)*

Man's ultimate object is to acquire a knowledge of the Paramatman—to realize Him—thus to achieve everlasting happiness and attain salvation. As far as possible, one should always be engrossed in the meditation of the Lord, and this is an easy means of realizing Him. In the Bhagavad Gita, Lord Krishna says :

अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभं पार्थ नित्ययुक्तस्य योगिनः॥

["O Partha, one who meditates on Me with single-minded devotion, **constantly and daily**, to such a devotee who is unwaveringly and always meditating on Me, I am easy to approach."] Here, meditation has been qualified by two adjectives: constant and daily. Both these aspects are essential. Constantly means without a break, and daily means literally every day. One person meditates for a short while without a break but later gives it up; such meditation is constant but not daily. Another person meditates daily for a little while and then completely forgets the Lord at other times; such meditation is no doubt daily but it is not

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.

constant. Therefore, in order to stress the need for meditating on the Lord as far as possible, throughout one's life-time, and without a break, the two adjectives, namely, constant and daily, have been used.

Such meditation, without any means or support, is possible only for those devotees who are of a high order. For others, some means are necessary. Hymns on the Lord and the Lord's name are indeed the best means. There is an intimate connection between a word and its meaning. Immediately on uttering a word, we become cognizant of its meaning. This cognisance, when continued like a stream for a long time, is called meditation. When we are chanting hymns or the Lord's names, we are reminded again and again of the Lord who is invoked by the hymns or the true meaning of the names. In this way, words become a means to meditation. **Patanjali**, in his Yoga Sutras, after explaining the characteristics of God, says:

१) तस्य वाचकः प्रणवः

२) तज्जपस्तदर्थभावनम्

[“The word Om is the name of the Lord; the chanting of the word Om means meditation of the Lord invoked by it.”] Thus, it is made clear that a word becomes a means of meditation. The reasoning, applicable to Om, is also applicable to such other things as the chanting of hymns, singing of the Lord's names and bhajans, and reading of Stotras.

In this context, we think two Mantras from the Upanishads may be cited. For describing meditation,

they give the following example; Sharavedha (releasing an arrow) and Arani-manthan (rubbing of one piece of wood against another for production of fire for a Yajna)

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्बुद्धं शरवत्तन्मयो भवेत्॥

["Om is the bow; the soul of the devotee is the arrow; the Brahman is the target for this arrow; the arrow should be released with alertness; then; just as an arrow merges into its target, similarly the soul of the devotee becomes one with the Brahman."] The conclusion is that, just as an arrow, with the means of a bow, joins its target, similarly the devotee, meditating on the Brahman with one-pointed mind, with the means of the word Om, becomes one with the Brahman.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम्।
ध्याननिर्मथानाभ्यासादेव पश्येन्निगूढवत्॥

["One's body, that is heart, is the bottom piece of wood, and the word Om is the upper piece of wood. Just as the latent fire in the two pieces of wood becomes visible by rubbing them over and over again, similarly by meditation one gets the vision of the Lord who resides hidden in all living beings."] The substance of this is that if, by means of the word Om, one meditates with his mind and heart on the Lord for a long while, the Lord reveals Himself.

How performance of Japa, singing of prayers, etc are of great help in meditation has been suggested by Lord Krishna in the Bhagawad Gita :

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

[“Devotees always lovingly offering prayers to Me and endeavoring to attain Me by observing their vow of worship or by firmly protecting their good way of life; likewise, offering salutations to Me and always engrossed in meditating on Me; they worship Me.”]

The three-fold worship done by speech, body and mind is implied in the words Kirtayantah, Namasyantah and Nityayuktāh.

In the present context, the people who have gathered here, both women and men,- by performing Japa, meditation, singing the Lord's name, bhajan, and voluntary service such as carrying water, serving food, clearing used leaves, sweeping floors, and, in the kitchen, cutting vegetables, grating, etc- appear to have performed three-fold service referred to earlier from the Bhagawad Gita. Similarly, by coming here in this hot summer from faraway places, undergoing several difficulties, and by taking part in the Golden Jubilee celebrations of the ordination of their Dharma-Guru, by performing Gayatri Japa, etc, they have proved their unshaken faith in Dharma. That the Paramatman who ever loves His devotees may grant all your desires, ensure your ever-increasing prosperity and salvation, and always protect you, is our prayer at His Lotus Feet, and we bless you accordingly.



TEACHINGS OF SWAMI PARIJNANASHRAM

WHERE LIES OUR REAL HAPPINESS

Summary of the Ashirvachan delivered by His
Holiness at Bandra on 11-12-1975)

In the year 1965, when we had come with His Holiness Srimad Anandashram on an official tour, we remember, we had come to this very place. The same crowd was there, but it was in an open place with a pandal and a stage. We still vividly remember the scene of ten years ago, when His Holiness, with the Gita in His hands had addressed you all on the 12th chapter. We wish to speak to you all on the same subject. The 12th Chapter of the Gita teaches us how to vindicate our human birth. The Lord has given us this human body, endowed us with the five senses, made us direct all our attention outside, on objects of external pleasures. It is not the fault of man that he has been endowed with the five senses which are capable of only seeing the outside objects. To see one's true Self, one must turn one's gaze inward. The Vedas and Upanishads are so framed that one should listen to them to know that what one is doing now is wrong. Really speaking, we never asked God for this human birth but we have attained by His will. The Lord is described as Nirguna Nirvikar, the Supreme Bliss who was once only one and there was no other person. Then, God felt that for the sake of His sport, He should project this creation to enjoy His own Lila. So, to please Himself, He created this world. Thus, we all are here not of our own volition but because God willed it so,

for His own enjoyment, because he wanted to test how man would use the intellect and other qualities given to him by God. God wanted to see how this model of a man, so to speak, whom he had brought forth, functioned. So, we are all here because of Him, even the ills and sorrows that beset us in our worldly existence are His will. Once, we realize this supreme truth, we will have vindicated our human birth.

As Krishan says in the Gita, once we have got this human body, we direct all senses and activities outside. God is waiting to see if we remember Him and turn towards Him. Man's nature is such that he works for his happiness, never for the happiness of others. **One thing should be mentioned here and that is our blind adherence to tradition.** We simply go on doing things because others have done it before us. We have never stopped to consider why others were doing it and why we should do the same. One underlying fact is that everyone does everything to attain happiness but, at the same time, what may bring joy to one may bring trouble to another.

For instance, there are unmarried people who long for Sansar and want to get married thinking that their happiness lies in that. But, once married, they have no end of troubles. That is why, it is said, what appears as happiness to one becomes sorrow to another. We cannot reason out from the worldly point of view why certain objects give us happiness and why the same objects also give us sorrow. Because, the real sources of happiness lies elsewhere. We should pause and think for ourselves where this real happiness lies. We cannot explain what real happiness is, because it is

beyond the bounds of even intellect, we can only draw a simile. As, for instance, the quality of fire. The same fire which makes you hot and uncomfortable in summer gives you warmth and comfort in winter.

Our ancients, in their own way had reasoned out that there must be a cause for all this creation, for the sun, moon, stars and that the motive power for this creation is a Divine Power(Shakti) and also that the world moves not because of us but because of this Shakti. They taught us that having inherited this human birth, we have to enjoy all the creation created for us by the Lord. Once we realize our place in this Creation, the transitory ills of the world cease to trouble us. To achieve this state, the Lord tells us in the Gita to control our senses, turn our vision inward and attain everlasting happiness.

There are some philosophers who preach that he who is ready to embrace joy must be equally ready to face sorrow as well. **J. Krishnamurthi** is one of them. What he says is appropriate here. He says that if you are ready to experience joy, you must equally be prepared to accept and experience sorrow. Normally, man is willing to only experience joy and shuns away from sorrow. Once you have reached Krishnamurthi's state, joy and sorrow means the same to you, birth and death are the same, this world we see before us and Illusion are the same, friend and enemy are the same, in fact, everything is the same. When the aspirant has reached this state, he does not need a Guru any longer, he has no need to perform Sadhana anymore. Neither does he feel the need to either hear or give Upadesh.

We have only one thing to say about this. Each man has his own concept of a Guru. He can accept anyone for his Guru, he may be from his own community or from any other. Guru need not fit any particular form as such. Krishna tells us that we can even have our own Self as our Guru. **J. Krishnamurthi** also says that he does not need a Guru who has attained Jnana in worldly matters, who has understood the basis for this experience. That is why we said earlier that there is nothing like having only one particular person as one's Guru. You can have anyone as your Guru. If you cannot get a Guru easily by your inner power, you can have your own divine Self as your Guru.

WE have so far spoken about people who have reached J. Krishnamuri's level, who do not need a Guru, who do not need Sadhana etc. But, most people in the world have not reached this state. They are constantly striving for happiness, all their actions are directed towards winning happiness. WE remember the story of Sadhaka in the Himalayas who was told by his Guru to keep a daily diary of all his thoughts, actions, how many hours he spends daily in talking, how many untruths he uttered during the day, how often he had strayed from the straight and narrow path and so on. He told the disciple to do this so that he can see for himself what he should do and should not do as a Sadhaka. The Sadhaka begins by worshipping Name and Form and then makes himself fit for entering the World of Nirguna Nirvikar. Such a person gets his guidance from the Guru who teaches him how to progress on the spiritual path and give

him appropriate Upadesh. The Guru knows, what is the best type of Sadhana he should prescribe for the Sadhaka. Sadhakas are of many kinds. There are those who can easily progress by following the path of Bhakti, there are others who can progress only by the path of Jnana Yoga. The Guru is the Teacher who teaches each disciple according to the time and the clime and his own individual needs.

Lord Krishna tells us in the Gita:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।।

("Those devotees, who, thinking about no one else, constantly think of Me, and worship Me alone, to those ever united in thought with Me, I bring full security and personally attend to their needs"). What He teaches us in this Shloka is that whatever be our work, whatever be our function, if with single-minded devotion, we concentrate on Him and Him alone, He will render us safe and secure, "Yogakshemam Vahamyaham"). There are troubles in the lot of everyone. Actually, there are devotees who pray to God to give them troubles. Kunti's prayer to Krishna was to give her always troubles and problems because, we remember God only when troubles beset us. The devotees tell the Lord-"give us troubles, they do not frighten us, because Your thought runs in our mind, we remember You often and we repeat Your name often."

Krishna says that he has created this world for the sake of His sport, at the same time He has endowed man with powers to resist the lure of this creation. If,

by resisting the worldly pleasures, man attains Him, then He assures him of all happiness. Instead, if man concentrates only on the worldly pleasures, he remains rooted to the cycle of birth and death. Having come on this worldly stage, he remains on the stage itself. The Bhagavat and other Puranas have been written by our ancients for our benefit. They speak of the glories of the Lord and describe His divine sport. Krishna is Imown by many names-Gopala, Govinda. His Lila is meant to turn our minds towards Him. Krishna's life has many facets-He is the divine thief who steals butter, He is divine Lover who has thousands of Gopis mad after Him, while as the King, though He has his own kingdom, Krishna gets Himself involved in the affairs and politics of others and strives for their welfare. He is also portrayed as the warrior who displays His immense powers in war. Again, though a Kshatriya, he becomes the great Teacher. Yet, in all these activities, He remains the Supreme Lord. He is called Govinda, namely, One who draws us away from the Indriyas, which are pulled by the outside world. In all His Names and activities, the syllable "Go" is repeated every time: Gopal, Govind, Govardhan, Gokul. The great Lord is shown as the stealer of butter. At first hearing, it sounds absurd. He was a royal Prince, why did He have to go to others' houses to break pots and steal butter when He could have it in His own house? What sort of a God was He then?

We can look at it this way. Our body is the pot which is filled with Void (Akash). When this pot breaks, the Void within merges with the void outside and they

become one. Krishna is portrayed as breaking this pot, namely this feeling that one is the body, and stealing the butter from within. The butter is His realization that comes after churning the sour Sansar of life. Krishna's Lilas include the incident of His stealing the clothes of the Gopis and hiding them in a tree. How could the Lord do such a thing? Here, you should not go by the apparent meaning. "Gopi" need not be a woman alone. Anyone who strives for Him is a Gopi. Only in recent times, the term "vastra" is taken to mean only clothes. Everyone is clothed in three desires-the desire for wife and family, the desire for wealth and the desire for name and fame. They are the three "vāsanās" and, one who is clothed in these three Vāsanās is known as one wearing a "vastra". Man may overcome the first two desires but the last desire that for name and fame cannot be easily given up. Hence, Krishna, the Beloved Lord and Lover of His devotees, is depicted as removing the three Vāsanās ("vastra") from the devotee (Gopi) so that he may look up at Him and attain salvation.

Krishna's names have meaning of their own. He is known as Gopal, or One who deliberately draws our eyes outside for the sake of His divine sport. He is known as Govardhan or One who continually tests us by giving us attractions outside. He is known as Govind or One who teaches us that we are not the Indriyas, that we are not the transitory things in life. All these are Krishna. To understand such a Lord, we should always do His remembrance, Namasankirtan. We should dwell on His glories, on His divine sport. Once we understand Him and realize Him, we can always dwell in Him and be with Him. The main thing is,

once we attain Him, our struggle for happiness is ended and we attain eternal peace and happiness and we remain His devotees always and thus vindicate this human birth of ours.

For the last two days and two nights that we have stayed here, we have been treated with all love and devotion by the laity here. The enthusiasm of the volunteers was touching and we felt the same joy and satisfaction that we did when we came last on an official tour with His Holiness Swami Anandashram ten years ago. All your numerous acts of service and love we tender at the feet of Lord Bhavanishankar and pray to Him that He may bless you all with eternal happiness.

FESTIVALS IN JANUARY & FEBRUARY 2024

JANUARY 2024

26 Friday	Vardhanti at Bengaluru - Nāgadevatā, Annammā, Chāmundā, Mārikāmbā Sannidhi-s
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FEBRUARY 2024

12 Monday	Samārāadhanā at Shri Guru Math, Mallapur - Swami Shankarashram-II Sannidhi
16 Friday	Rathasaptami - Guruprāpti Divasa
18 Sunday	Vardhanti at Shirali - Sannidhi-s of: Shrivalli Bhuvaneshwari, Shri MahāGanapati, Shri Ādi Shankaracharya, Swami Parijnanashram-III Pādukā Sannidhi and Shri Rāmānjaneya
22 Thursday	Vardhanti at Shri UmāMaheshwar Devasthāna, Mangaluru - Shri Subrahmanya Sannidhi
27 Tuesday	Vardhanti at Shri Venugopala Sannidhi, Mangaluru
29 Thursday	27th Pattābhisheka Vardhanti of P. P. Shrimat Sadyojat Shankarashram Swamiji



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Guru Shakti And Glory of the Guru

In Shrividya Pujya Swamiji had attained the highest. He had become one with the Devi So what is that? We can say, it is a little sophisticated. It is the Mother as Rajarajeshwari, She is the Empress. She is holding the noose and the goad, ikshu – dhanusha, the sugarcane, the bow and She holds the बाण, the arrows. She is the Pancha Tanmātra Sāyaka, She is creating the Universe using the five subtle sense faculties - shabda (sound), sparsh (touch), roop (form), rasa (taste) and gandh (smell). She is in Her Bliss, She doesn't see anything other than Herself because there is nothing else. Immersed in Her own joy, She is expressing Her Brahmashakti, (Creative Power). So I used to say, we pray that I am in trouble here, please shower your Grace on me ... when I pray like this, then like any Mother, She responds and keeping the bow and arrows aside, first She Blesses us with Abhaya – fearlessness and then reveals the Varada Mudrā – in readiness to bestow boons. So abhaya and varada instead of the Dhanusha and the arrows, that is Bhuvaneshwari. Do you understand? So, even in the Vighraha, the idol, even in dhyan murti – the form that we meditate upon, there is tremendous significance. So, once you are assured of Her Grace, maybe entry into Shrividya is possible

which had been completely attained by Pujya Swamiji. So in Upāsānā, worship ... I think I'll be elaborating on this – In Upāsānā using my mind, speech and body – whatever, whatever I do physically, mentally, I can do something because emotions are involved there at every stage and verbally also I do. Is it not so? So, if I have made a mistake at any of these levels of mind, speech or body, may I be forgiven, is the prayer. So, here when you ... when a person does the puja, not only he is doing some Upachārās and uttering some mantras, the whole body is to be used and in that sophistication a lot of Mudrās are displayed. Mudam dravyati – a gesture which releases joy – that is called Mudrā. Suddenly there is a cascade of joy. Like somebody starts off very seriously and we are listening. I do not understand, where is this leading to and then suddenly there is a punch line and you realize it is a joke, there is a surge of joy. Remember, again, if you don't catch it, somebody analyses the joke for you, the joke has been destroyed. You get or you don't get it. A very small example. So Mudrās are actually bringing out, expressing and invoking also, evoking that joy. That's why Mudrās are performed. So, during Dipanamaskara, while meditating upon Pujya Anandashram Swamiji, while paying obeisance to His Guru, Pujya Parijnanashram Swamiji performed the Mudrā used for offering prostrations to the Devi. In fact He was then invoking that Gurushakti through that Mudrā. And when the shloka with His name was chanted, He would sit quietly, in total peace – which meant up till there I accept the Guru Shakti's Grace as my Guru! Do you understand? That is the

significance of using that particular Mudrā at that time. The entire Parampara, Anugraha is being invoked. Anugraha itself is the Shakti, the Power, the Devi, but She is coming in the form of Purvacharyas. So, during Dipanamaskara as soon as the Guru was invoked, prostration was offered and then He would sit quietly, peacefully, losing Himself in that Presence. That is what the Acharyas do and so Pujya Parijnanashram Swamiji showed us that path through His own actions.

– Shirali 2020

Guru Shakti – Its impact on a seeker when it is released

51 years ago (in 1967) (Parijnanashram Swamiji (III) accepted the position as Spiritual Head of the Math. He accepted that responsibility for our sake, thus assuring us of His presence. He could have remained and absorbed in His Fullness and need not have bothered with our troubles, but no, He took up that responsibility and accepted the Mathadhipatya. We bring that to mind today. And since it is Vijayadashmi, we reiterate on this auspicious day that we will, we are always with You. We can never be denied Your presence. At the same time, to understand You, we will deal intelligently with Your Shakti. Shaktis. Do you understand that? The Shakti, the Divine Force – will demand, “I want this.” The Guru does not do that. Though the Guru is a Force in Himself, the Shakti will say, “See you have not done what I have said. Now I’ll deal with you.” The Guru does not say that. The Guru does not have any desire., because He is complete in Himself. He is Shiva. He is Bhavanishankar. But it is for our sake that His Shakti is released. Have you

not read the Saptshati? Specific Shaktis are created to combat specific demons that arise. How else can I explain it! Internally, every spiritual aspirant attempts to become a disciple. A number of demons are seated in his heart, and they thwart his attempts. So to assist the aspirant, the Shaktis begin to manifest. Those Shaktis are remarkable! They work both internally and externally! So, they bring about circumstances too where you have to accept (the presence of those demons) and then overcome (them). Don't deny. This is entirely between the Guru and the disciple. That is how it is. And then, the Guru also rewards. Which is why much good happens internally for the aspirant. To the extent his self-assurance increases, he is able to express himself correctly-So, to "What shall I do now?" and "How shall I express myself?" The Shakti says, "Yes! Display My Divine Magnificence!" And so we see art, or a unique ability, or something wonderful manifesting in an aspirant's life, in his person and in his place of work. Every Sadhaka would have experienced that. But a sadhaka is not satisfied with that. He reflects, "What is the source of this?" The source is the Guru, and not just the Gurushakti. The Guru alone. And the Guru is in His Fullness. So, if I have to submerge myself into that Fullness, I cannot approach that Fullness as a doer and an experiencer alone. I cannot prove that I am deserving, that the Guru is fortunate to get a shishya like me. This does not work. So, our qualifications themselves begin to change. When dealing with the Shakti as long as you have to deal with, you have to assert, you have to prove yourself to yourself and you will come out as a better sadhaka, almost

shishya. But the Shishya's orientation completely changes. He can deal with his ego also. Otherwise the ego is always hidden. It will come in the way of our transactions with the Guru and it will definitely be – how shall I put it Shamelessly manifested in how you behave. Because in your dealings, if your ego is there and you try to say, I have no ego ... dangerous! So, you fine tune your ahankara in your vyavahara but don't deny, don't pretend it is not there when you deal with the Guru. So that, since you still have the ahankara, since you want it's purification, we don't deal with the Guru, we deal with the Gurushakti.

– Karla 2018

When the Divine Power becomes the Mother

Let me give you an example you can relate to, since people have asked if a Guru is even necessary. Scriptures, the arts, whether spiritual or otherwise, do not reveal their mystic secrets without the grace of the Guru. We all accept that. It does not happen by simply referring to books. “Okay. Since I believe in God, go to temples, perform the ritual bathing of the Lord every Monday, what is the necessity of a Guru?” A Guru is required. Why? Listen. You get pujas done. You have a deep desire for something. It is for that reason that your efforts are on, so you have pujas and other rituals performed. Should there be the intensity and the faith, you may even receive what you wanted. How will that be beneficial or good for you? None can really say. Do you understand? A child with money in hand, goes to a shop to buy something to eat. “I want that,” he says. The shopkeeper counts the

coins, then he gives the child what he wants. The shopkeeper is hardly going to ask the child if what he has bought will benefit him or cause him harm. He has to run his business after all. But should the child ask his mother for something, the mother will say, "If you eat this now, you will have an upset stomach. I will not give it to you." Similarly when the Shakti – the Power of the Divine - takes responsibility for us, She is called the Gurushakti. So, should you invoke the Lord and get a puja performed with the belief that your job is done, then you might receive the fruits of that worship, but you won't know it is truly for your good. But when we seek refuge in Her and invoke Her, with the appeal that whatever we receive be for our good, and that this is the reason we are worshipping Her, then the Shakti acts for our benefit, just as a mother does. That is when the Shakti becomes the Divine Power that showers Grace.

– Karla 2018

Working in tandem with that Divine Power

This is my prayer – we are invested with a tremendous resource, the Shakti of the Guruparampara which is galvanized to guide us, and is already doing it. We just have to accept it without resisting it. Whether we want it or not, we will be guided, since we have already given our commitment. When that is the case, we can make it less painful, we can make it more enjoyable, when we do it intelligently. So, always keep in mind there is an infinite dimension within myself – something big, something benevolent and that Shakti which is at work, has come to do me good and it has the capacity to bring not just happiness, peace and

plentifulness in my life, but it has the capacity to help me acquire extraordinary abilities. Then start transacting. But we may become petty. We may get stuck in unimportant details. And to be stuck, especially in seva, is very painful. That's when we seek the Divine's utterance of 'hoon' to burn the pettiness and "I'm getting stuck" to ashes. Don't try to waste your logic on it. Just discard that (pettiness) and rise. If we do this, then we would truly be doing Swamiji's, Parijnanashram Swamiji's seva. Swamiji's life itself is one of Divine wonder. Results are always quick. That is His power. If we are dull, it gets a little boring. So, if we awaken to the ... this power that is, this Parampara, it will become very, very enjoyable. So in seva when you find you are getting down, or that something can't be done, or there may be some correction required, then pray and demand – "Let me rise up through this!" If you do at least this much, then you will see, that not just what you expect or need in life – the happiness, peace and plentifulness, but the beauty of your soul will begin to manifest! Respond to it! That is my appeal to the Divine. May Swami accept my prayer and grant all sadhakas all that is auspicious. I truly feel so deeply content – I sense the pulsating presence of Swami all around! May He alone guide us protect us and confer fulfillment upon every sadhaka!

– Karla 2014

(Transcribed by Shrikala Kodikal)

**Please look up Anushravas for all the photos
of Sanskriti Parichaya Yatrā 2023.**

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

CONTROLLED MIND LEADS TO LASTING WELFARE

Since time immemorial, the mind's influence over man is well-known. Man is ever striving to fulfil whatever his mind is after. Too many desires trigger man to be on a constant run to achieve his wish. Even if an object of desire is attained eventually, it does not last long. Peace of mind is far away from him forever.

Our ancestors have therefore said that if lasting happiness and peace is to be found, restraint of senses and mind (*indriya and mano nigraha*) is of utmost necessity. For, senses that are not under control will drag a man down to undesirable lanes and destroy him.

Therefore, if man uses his intellect to discriminate between actions that would benefit him and those that are undesirable, he can then attain lasting welfare. Man must take care to ensure that thoughts driven by excessive desires, pride and vengeful attitude do not overpower his mind even momentarily.

Controlling and conquering one's mind is akin to conquering the world. Our forefathers have said that if the mind is not tamed and subdued, then even man's own son will not be under his control.

एकस्मिन् विजिते चित्ते विजितं सकलं जगत्।

अजिते तु पुनस्तस्मिन् न पुत्रोऽपि विनिर्जितः॥

Our blessings for all to understand this message well and live their lives happily thereafter.

(Courtsey : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

9) नन्दिताशेषमौनीन्द्रः

He who delights those who are adepts in silence

Shri Dakshinamurti's outstanding distinction is this Sermon of silence' (मौनव्याख्या) What is the significance of this seemingly self-contradictory nomenclature is explained at length in the introduction, which the reader is advised to pursue carefully in order to understand the above name.

Maunindrah - best of those who observe silence, obviously refers to degrees of silence, as well as the methods of observing it. In Sanskrit literature silence is described as a means of conveying either assent or dissent; it may be used as a delaying tactic or as an irritant factor or as an evasion of an undesirable situation; it may arise out of fear or indecision or a simple desire to stop wastage of energy.

The best use of silence is to gather knowledge. Without silence you cannot properly hear and grasp the meaning of the words uttered. This becomes most acute when the words are not uttered, when something

is conveyed which is too subtle for words. When you hear such pregnant silence, your own silence must be stretched to its ultimate potential of grasping. Those who have developed this are the *maunindrahs*. They are 'nandita'), made joyous by the Master's revelation of Truth. For joy or soul satisfaction is the immediate and only fruit of enlightenment. What else can a true student of knowledge seek for?

The word 'Ashesha (all) qualifying '*manunindra*' stresses the fact that the field of enlightenment recognizes no barrier of time or space, class or creed. All those who get established in the deep silence with or in the mystical presence of the Master will certainly become enlightened and blissful, as men who approach fire are warmed up. Whether he is a *yaqui* aspirant in the Mexican mountains or the Indian counterpart on the opposite side of the earth, whether he is reared in Shaivism or Taoism, the soul-force is the same and is released through the power of silence. Here we find *Dakshinamurti* raised above all 'isms' to the height of the pure *Guru* concept.

10) नन्दिशादिमदेशिक :

The foremost of the Masters or great Acharyas like *Nandisha*.

Nandisha or *Nandikesha* or simply *Nandi* is the name of a mythological figure, who appeared from below the ploughed land of *Rishi Shilada*, to whom Shiva promised to appear as a son, *Nandi* propitiated Shiva through stern austerity, and was accepted as His attendant (पार्षदः); and an inseparable part of the Holy Pentagon (शिवपञ्चायतनम्). *Nandi* assumes the form

of a powerful bull for Shiva to ride upon. According to the *Puranas*, he is the personification of *Dharma* (धर्मोवृषः). The Lord directly initiated him into *Shivajnana*, and *Nandishvara*, in his turn became one of the early Acharyas of *Shaivism*. The word can also be interpreted to mean, Shiva who is the form of the *Acharya-parampara*, of which *Nandishvara*, *Kartikeya* and other *ganās* are forerunners.

It may be interpreted in a third sense, in which *Nandisha'* merely means those who are in possession of the supreme joy of Self-realization.

11) मोहानल-सुधासार :

The shower of nectar that puts out the conflagration of false knowledge.

12) मोहाम्बुज-सुधाकर :

The moon-rise which makes the blooming lotus of *moha* to fold its petals.

13) मोहाश्वकारतरणि :

He who is a sun to the dark night of non-perception.

14) मोहोत्पलनभोमणि :

The sunshine that negates the effect of the night-lily, called *moha*.

The four names illustrate the power of delusion (*Moha*) and the mode of its destruction. *Moha* is very difficult to understand; it is not attachment, which is termed as *raga*. The word *moha* is from the root '*muh*' – which means to hide or cover. Thus *moha* will mean a clouding, an unknowing, from which arise all our

infatuations, actions and tribulations. It is very peculiar and dangerous; at the same time it is like walking in sleep. You cannot stop it without awakening, without shattering this slumber of *moha*. *Dakshinamurti* does this in various ways, depending on the depth of the slumber, the kind of hypnotism that holds the soul.

The Devi Bhagvata speaks of five kinds of *moha* as the aspects of primordial ignorance or *Avidya*:

तमोऽविवेको मोहः स्यादन्तःकरणविभ्रम ।

महामोहस्तु विज्ञेयो ग्राम्यभोगसुखैषणा ।।

मरणं त्वन्धतामिसं तामिसं क्रोध उच्यते ।

अविद्या पंचपर्वेषा प्रादुर्भूला महात्मनः ।।

First, the darkness (*tamas*) that comes of lack of discrimination (*viveka*). Second is ordinary *moha* that causes mental illusions. *Mahāmoha* is the intense desire for gross enjoyments. Next is the *tamisra*, which arises as the blinding effect of rage. The total blackout at the time of death is called *andha-tāmasra*. The Linga Purana also mentions these five categories of *moha* and identifies them as *avidya*, *asmita*, *raga*, *dvesha* and *abhinivesha*. Of these, the last one refers to a deep rooted clinging to the wrong self-identification with the psychophysical being. This is the impenetrable darkness that covers the soul at the time of death; when all other illusions of the world seem obliterated. This is referred to here, in the thirteenth name, as the dark-night destroyed by the sunrise of Self-knowledge. The sunrise has another effect. It puts out the night-lilies of fond affections and strong addictions; i.e. *moha* and *maha-moha* (refer to name

14). In the twelfth name the analogy is reversed. *Moha* become an attractive sensuality born out of the mud of worldliness. This is the non-discrimination (*aviveka*), spoken of as the first category of five *mohas*. To remove this *Shri Dakshinamurti* comes as the gentle cool moon-shine of *viveka*, developed through the *sanyama* of the *yogi* (who according to the Bhagavadgita, keeps awake in the night of worldliness). The most terrible of the five *mohas* is the fourth - *Tāmisra*, arising out of anger. This is aptly compared to the fire (see name 11). The *Smritkara* says, "Dharma arises out of satya and grows through compassionate giving. It is sustained by forbearance, but is destroyed by the touch of *krodha*". Bhagvadgita also mentions *krodha* as the generator of *sammoha* and the destroyer of the self. It is like a forest-conflagration that erupts suddenly from all sides and in a trice encircles the unsuspecting *sadhaka*, however pure and secure he may be like King Parikshit. The only succour here is an equally sudden shower of grace, from the skies of *satsanga*, like the one that descended on Parikshit in the form of Shuka.

Incidentally, Shukadeva and Vamadeva are two names which scriptures identify with typical methods of God-realization. Yoga Vasishta says:

शुकश्च वामदेवश्च द्वैसृती ब्रह्मनिर्मिते । शुको विहंगमः प्रोक्तो वामदेवः पिपीलिका ॥

The downpour is a sudden or quick process; the sunrise or moonrise represents the slow path. That is how we account for the various analogies used here in these four names. From another view-point, names thirteen and fourteen speak to the sun-path of action, the *pravritti-mārga* while names eleven and twelve

describe the nectarine course of internal contemplation, *nivritti-mārga*.

15) भक्तज्ञानाब्धिशीतांशुः

Full moon to the ocean of devotees' knowledge.

16) भक्ताज्ञानतृणानलः

The forest-fire that consumes the dry grass of the devotees' ignorance.

17) भक्तांभोजसहस्रांशुः

The radiant sun that makes the lotus of the devotees' heart to bloom.

18) भक्तकेकि-घनाघनः

The rain cloud to the peacock of the devotees' mind.

19) भक्तकैरवराकेन्दुः

The full-moon that makes the devotee to bloom like night-lily.

20) भक्तकोक-दिवाकरः

He who appears to the devotees as the sun to the *koka* bird.

These six names are fashioned on the theme of Divine love, *bhakti*. As in the case of the subject of *moha* in the immediately preceding names, the theme is worked out through various analogies.

The first two names indicate how Shri Dakshinamurti, whose only aim is to bestow the highest knowledge on the seeking soul, does it by using the *bhakti* of the seeker. In the scriptures the enlightener

is the Guru, and the Guru's teaching is the seed that is to be sown in the field of the seeking heart.

बीजं गुरूपदेशोहि जिज्ञासुः क्षेत्रम् उच्यते ।

What makes the seeker a fit receptacle to the teaching, is the element of bhakti. It is the attitude of supreme devotion which turns the enquiry (जिज्ञासा) into a fertile land and not a dry desert of intellectualism. The forests and the seas are the expressions of the earth's richness. Both are turned into useful purpose by the trimming of the forests and turning of the tides. These two facts are deftly used to illustrate how the master accounts for the ebb and flow of knowledge that lights the aspirant's path, and how he destroys the undesirable growth of incorrect knowledge, reducing them to ash and charcoal that serve as manure to enrich the growth of correct knowledge. Two contrary processes of tenderness (moonlight) and ferocity (fire) are initiated by the Lord in turning the aspirant's devotion into enlightenment.

Names seventeen and nineteen again provide a contrast. In one, the devotee is a lotus sustained by daylight, while in the other, he is a lily that blooms only at night. By implication we understand two types of devotees, one responding to the dynamic touch and the other sensitive to silent and subtle inspirations. Apart from the fact that the physicality of day and night have a direct and different impact on different *sādhakās*, the analogy may refer to two differently oriented natures. The same Lord inspires both of them, just as the same light that is in the sun becomes the moon-shine also. We may take these two modes

of light as referring to the *Shiva* and *Shakti* aspects of *Ishvara*. This has a bearing upon the nature of the *sāadhanā* also, but like the lotus and lily they both share the same definition of love, the same watery content as their sustaining base.

Names eighteen and twenty present another pair of devotees, in the form of two birds. Here again there is a lively contrast. The peacock is well-known for its characteristic vocal expression of joy at the coming of the rain clouds. That is how a devotee responds to the gracious appearance of divine visitations. When they are not there, the devotee accepts it with faith and reconciliation and still celebrates the Lord's work. But there are certain devotees who are intense like the *Koka* bird (also called *Chārvāka*), which according to the fable, literally drinks in the sunshine. Throughout the night, it is afflicted by its soul-thirst and spends the entire time waiting for light. Similarly, a devotee may discard the solace of ordinary religious or other fulfillments and hanker for the Lord and Lord alone, and make Him appear through the mounting pressure of his pining.

We hear about the four-fold division of devotees - *ārta*, *jīnasu*, *arthārthi*, and *jnani*. The *Koka* bird belongs to the first category and the peacock to the third, while names fifteen and sixteen refer to the second category. Names seventeen and nineteen may be considered to be the picturing of the *jnani*.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)

SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

(Continued from July 2023 issue)

CHAPTER FIFTY THREE

अस्ति भाति प्रियरूप आत्मा। जगामार्जो दिसे आम्हां।

पाहिलें जरी रूपनामा। अस्ति भाति प्रियचि असे॥२७॥

27. What we see in the world outside is Atman (Paramatman). His features are: He is, He is manifest to us and He is dear to us. Though we see names and forms, He is, verily, as given above (अस्ति etc).

एवं सत्चित्आनन्द। हेंचि जगी विलसे प्रसिद्ध।

अज्ञानें आम्हीं मतिमंद। म्हणतो जग हें सत्य असे॥२८॥

28. It is the well-known (properties of God namely) existence, consciousness and bliss that shine in the world. Dull-witted and ignorant as we are, we say the world is real.

सच्चिदनन्द ब्रह्म पूर्ण। जगी असे ओतप्रोत भरून।

त्याहूनि नसे पदार्थ अन्य। तेंचि आश्रय सकलांसी॥२९॥

29. Brahman, the Sacchidananda, full and perfect, has permeated the universe. There is none other. He is the shelter and support for all.

सपासि रज्जु अधिष्ठान। तेवीच दिसे सर्प तो पूर्ण।

त्यासी कवणे केले नाहीं उत्पन्न। कल्पिला अज्ञानें आपणचि॥३१॥

31. For the illusory snake, the rope is the basis. Nobody has actually created that serpent. Our ignorance (inability to see the rope due to poor visibility) has conjured up the snake.

रज्जु नसतां सर्प ही कल्पना। कैसे उद्भवे उगीच आपणा।

एवं सर्पकार्यासी रज्जूच जाणा। कारण होय निश्चयेसी॥३२॥

32. How can the illusory snake appear, were it not for the rope. The illusory snake is the effect and the rope is the cause. This is certain.

तैसें ब्रह्मचि जगासी कारण। जग हें कार्य दिसे जाण।

एवं सर्व कार्यासी मूळ कारण। ब्रह्मचि असे निर्धारें।।३३।।

33. Likewise, Brahman alone is the cause and the world is the effect. All effects whatsoever have Brahman as their cause.

सत्सङ्गति करितां खास। प्रपंचामाजीं सहजचि बहुवस।

वृत्ति आपुली होय उदास। तेणेंचि सद्गुण येती पहा।।७३।।

73. By cultivating the company of the good and the godly, we will turn dispassionate and then noble qualities will arise in us as a natural result.

सद्गुणप्राप्ति जयालागीं। तया समाधान ये अंगीं। म्हणोनि

सत्संगति हीचि जगीं। परमार्थासी सुलभ पहा।।७४।।

74. Whoever has good qualities will naturally be endowed with contentment. That's why satsang is an easy means for spiritual betterment.

सद्गुरु सहवास करितां थोर। सहजचि येती सद्विचार।

कैसे तें सांगूं परिसा एकाग्र। तुम्हीं सज्जन श्रोते हो।।७५।।

75. By cultivating the company of Sadguru, naturally noble thoughts will come to mind. How? Pray listen attentively, good listeners that you are.

करितां सहवास वारंवार। सहजचि कळे चित्ता समग्र।

मग येई अंगीं विचार। परमार्थाचा हळूहळू।।७६।।

79. By seeking the company of the Sadguru again and again, awareness ('Who am I?') will come to mind and then slowly it will turn spiritual.

(Continued)

VARSHAANTIK / VARSHIK SHRAADH FACILITIES IN MUMBAI FOR MEMBERS OF OUR COMMUNITY

Of late, the Seva Section of SCM, Shirali, has been receiving enquiries from some members of our community whether the rituals pertaining to VARSHAANTIK / VARSHIK SHRAADH can be performed at the Math. The persons making such enquiries are those who do not have the wherewithal to perform these rituals.

Since SCM, Shirali, and our other Maths cannot perform such rituals, we have ascertained that the following institutions provide such facilities in Mumbai (where a majority of our community members are residing):

(A) SRI ADAMAR MATH

1. Location: 115-H, S. V. Road, Near Fire Brigade, Irla Bridge, Andheri (West), MUMBAI-400058.
2. Contact Details : Shri P.V. Rajesh Rao, Manager, Mob No.902 963 1530
Office Landline No. 022- 2620 6623
Timings : 9-00 AM to 12 Noon and 4-00 PM to 7-00 PM.
3. Capacity and Rates :
There are various Halls available on hire ranging from Rs. 3,000/- (for 10 persons) to Rs.8,000/- (for 50 persons) and to Rs. 10,000/- (for 100 persons). Cost includes post – ritual cleaning charges. Some rooms are on the First Floor and there is no Lift available.
4. Car Parking : About 20 cars can be parked in the compound and approach road.
5. Advance booking is advisable, especially in the wedding season.
6. Lunch charges are Rs. 250/- per plate. Menu is fixed. Additional items at extra cost. Office should be advised in advance. Sweet / Laddoo packets, if arranged by the seva-karta, will not be served in the plate, but will be handed over to the guests as they leave.
7. Cost of hiring the services of the Math's Vaidik (Dakshina) will be Rs. 3,000/- (including cost of Saamagri)for the Annual Shraadh (VARSHIK). For the First Year Shraadh (VARSHAANTIK), the cost will be Rs. 6,000/- (including saamagri plus Santarpana for 2 Brahmins).
8. Timings for performing the rituals will be between 9-00 AM and 12 -00 Noon.
9. A male member of the family of the deceased has to perform the Shraadh rituals. If a male member in the family of the deceased is not available, a Sa – gotra can be asked to perform the rituals by the seva- karta. (Any male Brahmin belonging to the same gotra as that of the deceased, but NOT related to the family, is a Sa- gotra.)
10. At least one relative (male or female) of the deceased has to be present during the rituals.
11. At the end of the rituals, a symbolic "Pinda Visarjana " will be performed. No Vaidik shall accompany the person who has performed the rituals to the Juhu / Versova Beach for the actual immersion.
12. There is no Capital Contribution Scheme. Booking has to be done every year at the prevailing rates.

(B) PEJAWAR MATH

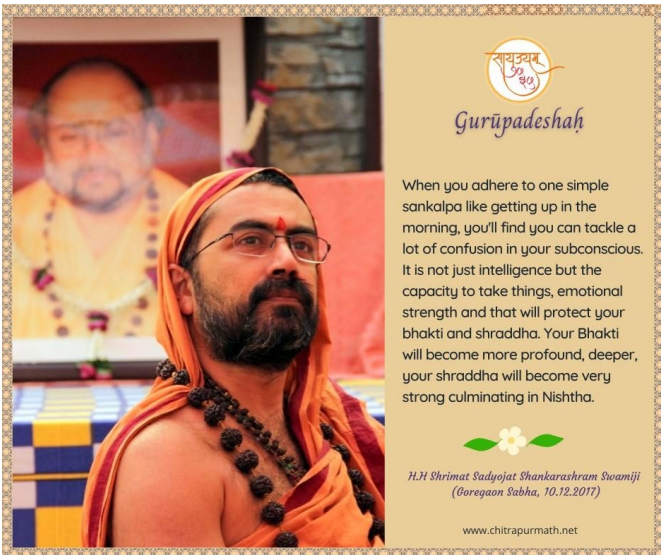
1. Location : MADHWA BHAVAN, Behind YOGA INSTITUTE, 4th Road, PRABHAT COLONY, SANTACRUZ (EAST), MUMBAI- 400055.
2. Contact Details : Dr. Ramadasa Upadhyaya / Shri Niranjan,
Mob Nos. 986 966 2420 / 989 269 7670
Landline Nos. 022- 2619 3648 / 2612 6614
Timings : 9-00 AM to 2-00 PM and 5-00 PM to 9-00 PM.
3. Charges : Rs. 500/- to the Math (This includes post-ritual cleaning charges).


4. Car Parking : Outside on the road /bylanes.
5. Booking to be done at least 7 days in advance.
- 6.Lunch charges are Rs.220/- per plate. This shall include the “ Vaaysa paan “.Menu is fixed. Any additional items at extra cost. Exact number of guests for lunch have to be advised in advance.
7. Material for the rituals to be brought by the seva – karta on the date of the Shraadh are as follows – 3 Towels, Rs.50/- worth of change and three Rs. 50/- denomination notes. Everything else will be provided by the Math.
8. The seva – karta has to pay Dakshina to the Vaidik performing the ritual. The amount can be as per seva – karta’s wish.
- 9.All the other terms mentioned in Para (A) above in respect of Sri Admar Math shall be applicable to Pejawar Math also.

Devotees desirous of availing these facilities are advised to contact their Office for advance booking / further details.


Sabha Presidents and Office Bearers are requested to disseminate the contents of this Circular amongst the laity members in their jurisdiction.

In Seva,
Praveen Kadle,
President, Standing Committee.
Mumbai, 8th Sept.2023.




Gurupadesha

When you adhere to one simple sankalpa like getting up in the morning, you'll find you can tackle a lot of confusion in your subconscious. It is not just intelligence but the capacity to take things, emotional strength and that will protect your bhakti and shraddha. Your Bhakti will become more profound, deeper, your shraddha will become very strong culminating in Nishtha.


H.H Shrimat Sadyojat Shankarashram Swamiji
(Goregaon Sabha, 10.12.2017)
www.chitrapurmath.net

Little Ravikiran – Margashirsha 2023

Swamiji Says...

"Do not have any regrets for whatever might have happened in the past. What we should do is to see that only good things are done by us. So don't look back; think only of the present and shape your life accordingly."

H. H. Shrimat Parijnanashram Swamiji III

Vichaar Koryaan – For a vibrant discussion

Beep beeeeeeep, beep beeeeeeep went the alarm again. Priya ignored it and covered her ear with her pillow. "Priya, wake up. You're running 5 minutes late already," warned Pappa, but Priya just pulled the blanket over her head and wished she were invisible. "Akku, get ready soon. I want to go early to show Pranav my new bicycle," said Parth excitedly. Priya did not move. Finally, Amma had to intervene to get her moving.

On the way to the school, Priya remained silent. She could not shake off the memories of her History unit test debacle. The suppressed giggles from the class, the disappointed look that Ms. Sheela gave while collecting her unfinished paper and the smirk on Vihaan's face continued to haunt her. After the test, she had stopped participating in the class discussions and seemed distracted all the time.

Priya had relived the experience over and over again, just wishing she had done things differently. If only she had put her book down the minute Ms. Sheela entered the class, if only she had paid attention and listened to her. If only..., if only..., if only... But none of that had helped her feel better. The embarrassment and shame were fresh, like it was just yesterday.

In the hope of avoiding further embarrassment, Priya had missed school the previous day when Ms. Sheela was to return the corrected papers. But that had only made things worse! She still had to face everyone in school, and now, with the added guilt of having missed school for obvious reasons.

Priya entered the classroom timidly and remained listless and withdrawn the entire time. When the bell rang before the History period, her heart started thumping. She waited with bated breath as she heard Ms. Sheela's footsteps in the hallway. Would Ms. Sheela embarrass her by asking her why she had missed school? She was filled with a sense of dread. But what followed was rather anti-climactic!

As she entered the classroom, Ms. Sheela stumbled over the threshold and dropped her books. "Oh! How clumsy of me!" she said crossly as the children scrambled to gather them. She mixed up the names of the children while she thanked them. She then went into a monologue on the rise of the British empire until Avani mustered the courage to interrupt and remind her that they had been studying the Mughal era. "Is it? Hmmm. Is this not 9A? Is this 8A?? Oh, how careless of me!" she exclaimed. She then began the lesson on the Mughal empire. Just when the discussion became very interesting, she mixed up the names of the emperors. When Aarav corrected her, she sank into her chair quietly.

"It's probably time I stopped teaching. I have made too many mistakes today," Ms. Sheela said pensively. "But they were just some trivial mix-ups!" Aarav protested. "But I should have been more attentive." The children tried to convince her, but Ms. Sheela was unrelenting and kept putting herself down.

Priya tried to remain silent, but when Ms. Sheela stated that her mistakes made her a very bad teacher, she could not hold herself back anymore. "But our mistakes don't define us!" Priya exclaimed. "Don't they?" Ms. Sheela asked with a suppressed smile and a twinkle in her eye. "Certainly not! Our mistakes guide us. As long as we keep learning from our mistakes and striving to do better, our mistakes do not define us. What is important is that we should not give up..." Even as Priya was saying these words, realization dawned on her that this discussion had been about her all along and not Ms. Sheela. She could see that she was being very hard on herself and she needed to take her mistakes in her stride.

"I agree," said Ms. Sheela with a smile. "If only we could extend to ourselves the same kindness that we extend to others," she sighed, as she wound-up the discussion and resumed her lesson.

Now, let us discuss...

- 1) Do you think mistakes can be good? When can they be good?
- 2) Do you think mistakes can be bad? When can they be bad?
- 3) How do you deal with the mistakes that you make?
- 4) How do you treat others when they make mistakes?

Kavyanjali: The blessed little squirrel

The *Vanar sena* hurried about with boulders big and small
They lifted, shifted, and constructed a bridge for one and all

The sea was calm, the sea was still, and there wasn't a single wave
With jubilant *jayjaykars* 'Jai Shri Ram', on the rocks, they did engrave

This mammoth task was carried out under the benevolent gaze
A bridge was built across the ocean in barely a few days

The quest was led by the prince of Ayodhya, an Incarnation of the Divine
An epitome of bravery and valour, perfection He did define

Across the sea, in the land of Lanka, He set out to rescue His wife,
To liberate Sita from the vile Raavan, He geared for fierce strife.

Amidst the bustle, was a little squirrel who scampered around
To offer her bit in this colossal project, her enthusiasm was unbound.

To the zenith of her capacity, she did partake
Despite the obstacles, her resolve did not break

An opportunity for seva, her present was a gift
With all the strength she could muster, little rocks she did lift

In gratitude, Lord Rama caressed, as the squirrel looked up in glee
Blessings she carries on her back – dark stripes three!

Despite the bustle, the omnipresent Lord did keenly observe
And bestowed on her love and blessings she did so deserve.

The Glorious Shiva Purana – Ganga Descends to The Earth

King Sagar, a very powerful king of ancient India, decided to conduct the *Ashwamedha Yajna*. The King of Heaven, Indra, grew jealous and feared that King Sagar might become the King of the Gods, so he decided to steal the ritual horse. Lord Indra successfully abducted the horse and tied him at the ashram of Sage Kapila, who had been silently meditating for many years. King Sagar ordered his 60,000 sons to search for

the sacrificial horse. Since they found the horse tied outside the ashram, they thought that the great Sage was the culprit and began assaulting him.

The Sage awoke from his trance, and in anger, destroyed all the sons of King Sagar who were attacking him. Anshuman, the grandson of King Sagar, realised his mistake and pleaded forgiveness. The Sage relented and advised him that the only way to purify the souls of his ancestors, enabling them to attain nirvana, was by bringing the sacred river Ganga down from the heavens to bathe them. Anshuman and, thereafter, his son Dilip, spent their lifetime in prayers and austerities for that. After many years of consistent efforts, Bhagiratha, the great grandson of King Sagar, was able to appease Lord Brahma and he requested Him to flow the river Ganga down to Earth from heaven. Lord Brahma, being the creator of the world, commanded Ganga to comply, which She could not refuse. But She was displeased and angry, as She felt slighted.

So, in a rage, She flowed with Her full might and force, as She wanted to destroy Earth with Her immense power. Bhagiratha prayed to Lord Shiva for protection from the wrath of Ganga, as advised by Lord Brahma. To protect all creation and prevent it from getting washed away, Lord Shiva came between the flow of Ganga and Earth, entangling Her in His locks. Ganga learnt Her mistake and prayed for pardon. Lord Shiva released Ganga in seven different streams so that Earth could handle the power of Ganga. The seven streams of Ganga are Bhagirathi, Jahnavi, Bhilangana, Mandakini, Rishiganga, Saraswati and Alaknanda.

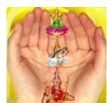
Bagiratha's task was not complete yet. Ganga originates from the depths of the Gangotri glacier. Bhagiratha had to reach

the waters to where the ashes of his ancestors had been lying for over a hundred years, so he walked forth and Ganga followed him to the hermitage of Sage Kapila. She washed the ashes of the sons of King Sagara, giving way to their emancipation on Makar Sankranti. Thus, the immense efforts made by Bagiratha for his ancestors is commemorated as '*Bhagiratha Prayatna*'. Ganga is considered to be the most sacred river in India. She has been the cradle of civilization and revered through the ages. Lord Shiva is known as Gangadhara since She adorns His Jata from which She flows through the heart of India into the Ganga Sagar.

***Ammi Shikyaan* - Let's learn together!**

Should we jump out of our beds as soon as we open our eyes in the morning?

Not a good idea at all! Doctors too would agree that it is good to sit for a few minutes before we get down from our beds. So, stretch yourself (observe how cats and dogs stretch themselves out before bounding) and then, with your eyes closed, offer prayers. We are blessed to have our beloved Guru – so the moment we wake up, with our eyes closed, we pray to our beloved Guru and then, looking at our hands, we say this shloka:



कराग्रे वसते लक्ष्मी करमध्ये सरस्वती ।
करमूले स्थिता गौरी प्रभाते करदर्शनम् ।।

कराग्रे वसते लक्ष्मी : The word 'Karagre' means 'at the tip of the hands,' and 'Vasate' means 'resides.' Therefore, this line means 'Goddess Lakshmi resides at the tip of my hands.'

करमध्ये सरस्वती : 'Kara-madhye' means 'in the middle of the hand,' and 'Saraswati' refers to the Goddess of Knowledge and Wisdom. Thus, this line indicates that Goddess Saraswati resides in the middle of the hand.

करमूले स्थिता गौरी : 'Kara-mule' means 'the bottom of the hand,' and 'Gauri' is the consort of Lord Shiva. This line suggests that Goddess Gauri awakens knowledge in the hand.

प्रभाते करदर्शनम् : 'Prabhate' means 'in the morning,' and 'Kara Darshanam' means 'seeing the hand.'

So, as we chant the shloka, we look at our hands and pray to the three Divine Mothers to bless us with health, wealth and wisdom. This sets a positive tone to the day ahead and injects focus and clarity into all that we need to do. By invoking the Divine – looking at our hands, we can see divinity all around us. What a beautiful way to begin our day!

The second shloka we can say goes this way...

**समुद्रवसने देवि पर्वतस्तनमण्डले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्वमे ॥**

O Mother Earth, the Devi who has the ocean as Her garments and mountains as Her bosom, who is the Consort of Shri Vishnu, I bow to You; please forgive us for touching You with our feet.

This shloka is a beautiful prayer to Mother Earth, asking for forgiveness for stepping on Her. We say this shloka before we place our feet on the ground every morning. This will help in

instilling respect and gratitude for nature and all living beings. It is a morning reminder to us to revere Mother Earth, who nurtures us.

Credits:

Little Ravikira? created with love by Nishtha Naimpally,
Pratima Rege, Chandrima Kalbag,

Namrata Heranjal and Jyothi Bharat Divgi

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

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Your feedback is important to us!



At Shrimat Ananteshwar Temple, Vittal on 18-12-2023.
(Courtesy: Anushravas)



Dhwaja Avarohana at Vittal on 19-12-2023.
(Courtesy: Anushravas)



**Shri Shankara Narayan Dattatreya Temple, Udupi -
P. P. Swamiji's visit on 20-12-2023.
(Courtesy: Anushravas)**



**Sunkadakatte Shri Vinayaka Temple, Kalyanpur -
P. P. Swamiji's visit on 20-12-2023.
(Courtesy: Anushravas)**



At Shri UmaMaheshwar Temple, Kalyanpur on 20-12-2023.
(Courtesy: Anushravas)



Sanskriti Parichaya Yatra 2023 - Deepa Prajwalan on 25-12-2023.
(Courtesy: Anushravas)



**Datta Jayanti Utsav at Shri Guru Dattatreya Sannidhi at
Shri UmaMaheshwar Temple, Mangaluru on 26-12-2023.**
Photo by Shri Damble Ganesh Rao, Mangaluru



**Arriving at Shree Annapoorna Durga Parameshwari Temple,
Shirani-Kaikini on 28-12-2023.**
(Courtesy: Anushravas)



**Arriving at Shree Annapoorna Durga Parameshwari Temple,
Shirani-Kaikini on 28-12-2023.
(Courtesy: Anushravas)**



**Shrimat Krishnashram Swami Sannidhi at Shirali.
(Courtesy: Anushravas)**



Samaradhana of Swami Keshavashram at Shirali on 5-1-2024.
(Courtesy: Anushravas)



Participants in Sanskriti Parichaya Yatra 2023 at Shirali.
(Courtesy: Anushravas)



Participants in Sanskriti Parichaya Yatra 2023 at Shirali.
(Courtesy: Anushravas)



Participants in Sanskriti Parichaya Yatra 2023 at Shirali.
(Courtesy: Anushravas)



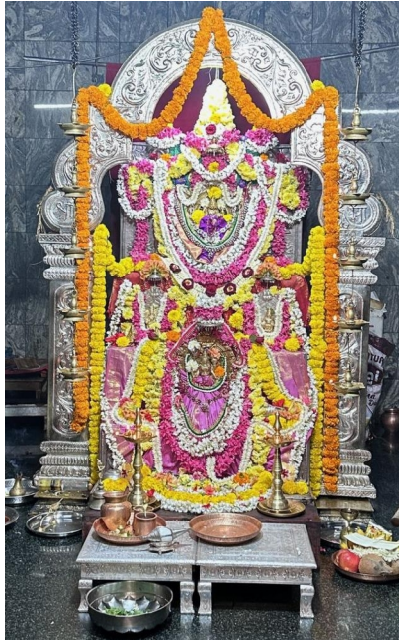
Interaction with participants of Sanskriti Parichaya Yatrā 2023.
(Courtesy: Anushravas)



Kiri Shashti Festival at Shrimat Ananteshwar Temple, Vittal on 16-1-2024.
Photo by Shri Damble Ganesh Rao, Mangaluru



Shree Mahalasa Narayani Temple, Basrur - Swamiji's visit on 17-1-2024.
(Courtesy: Anushravas)



Devi Mahalasa Narayani, Basrur.
(Courtesy: Anushravas)



P. P. Swamiji at Devi Mahalasa Narayani Temple, Basrur on 17-1-2024.
(Courtesy: Anushravas)



P. P. Swamiji at Devi Mahalasa Narayani Temple, Basrur on 17-1-2024.
(Courtesy: Anushravas)



Shrimad Ananteshwar, Vittal - Kiri Shashti on 16-1-2024.
(Courtesy: Anushravas)

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.