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॥ तस्मै श्री गुरवे नमः ॥



Kalābhivriddhi Homa. Vardhanti Utsava at SCM Shirali on 18-2-2024(
(Courtesy: Anushravas)



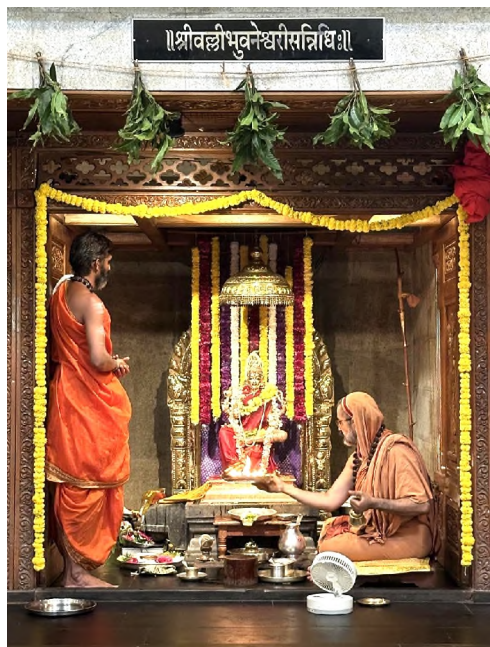
Vardhanti Utsava at SCM Shirali on 18-2-2024.
(Courtesy: Anushravas)



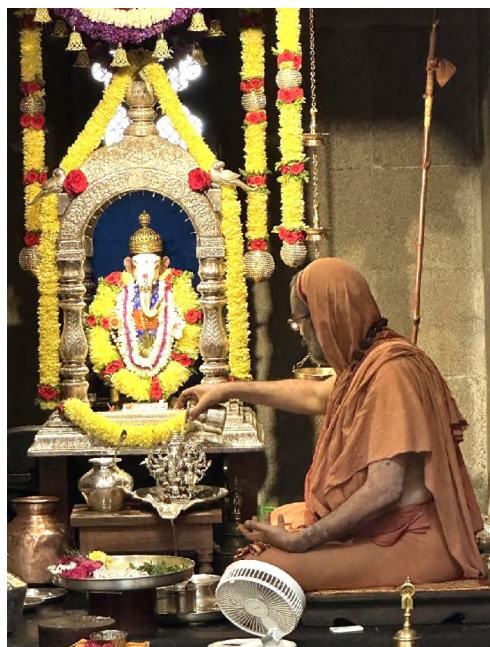
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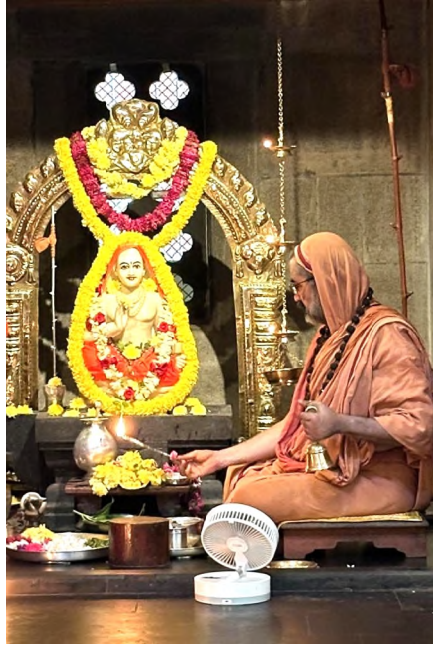
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

श्वेतकेतुर्हारुणेय आस । तं ह पितोवाच - श्वेतकेतो वस ब्रह्मचर्यम् ।

न वै सोम्यास्म - त्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवति - इति ॥

Shvetaketu was the grandson of Aruna. To him, his father said : O Shvetaketu, live the life of a religious student. O beloved one, there was no one of our family who, without Vedic study, became as if a Brahmin by kinship only (not a true Brahmin himself).

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य एयाय ॥

He, who was twelve years old, approached (a teacher) and when he was twenty-four years old, he returned after studying all the Vedas.

तं ह पितोवाच-श्वेतकेतो यन्नु सोम्येदं महामना -अनूचानमानी स्तब्धोऽसि ।

उत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम् इति ।

कथं नु भगवः स आदेशो भवति इति ॥

To him his father said: O Shvetaketu, you are now conceited and struck up, considering yourself as learned in the Vedas. Have you asked for that instruction whereby what is not heard becomes heard, what is not thought about becomes thought about, and what is not known becomes known? (The son asked): O venerable sir, how can there be such an instructions?

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

PRAVRITTI DHARMA

*An extract from the translation of the Ashirvachan
delivered by P. P. Shrimat Anandashram Swamiji
at Shivaji Park, Bombay, on 3rd January 1965.*

When A.V. Shankar Rau visited Bombay about two years ago, he apparently discussed with Karnad Dayanad the subject of the Golden Jubilee Celebrations. He mentioned this to us when he came to Shirali some time later. The Silver Jubilee of our Ordination had been celebrated with some austerity. Accordingly, we felt that the Golden Jubilee Celebrations would also take place without much ado, and hence we agreed to the proposal. Had we known at that time that the present celebrations would be on this large scale, we would not have given our consent because we consider that we do not deserve it. Although from our point of view these celebrations are unnecessary, we concede that one good point has emerged from it. We refer to the proposal to commence a Scholarship Fund to commemorate the occasion. We console ourselves that at least this one gesture has made the celebrations worthwhile.

As stated earlier, we do not consider ourselves worthy of a function such as today's, but the love and regard with which we are held by the laity is manifested by the magnitude of the gathering. There

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.

are two aspects of love which are contrary in nature. **One is blind love,** In that state, one cannot see the shortcomings or defects in the person who is adored. **The other aspect of love involves exaggeration.** In this case, even the insignificant virtues of the beloved person are magnified. Regarding good souls, Bhartrihari says:

परगुणपरमाणून् पर्वतीकृत्य नित्यम् ।
निजहृदिविकसन्तः सन्ति सन्तः कियन्तः ॥

["How many good souls are there who see mountains in the molehills of insignificant virtues in others and take pleasure?"] Such good souls are rare, is the implication. Bhartrihari is of the view that most people underestimate good qualities in others. **We feel that he would not have raised the above question had he known our Community!**

We take it that the homage paid to us today is an expression of the love and regard you have for the Math and our religion. In manifesting joy on the completion of 50 years since our ordination, we feel that you have expressed in no uncertain terms your desire to perpetuate this institution. **The Math was established by our ancestors to propagate āchār and vichār.** The propagation of knowledge (*vichār*) is being done by several institutions. Hence, for this purpose alone, we do not feel there is any need for a separate institution. **However, there is a need for an institution to propagate Pravritti Dharma (āchār).** Hence, we feel that it may be opportune now for us to say a few words on the subject of Pravritti Dharma.

In Pravritti Dharma, the main essentials are

Sandhyavandan and other daily rituals as well as the ceremonies performed subsequent to one's birth, for example, cradling etc. Some such essential ceremonies and rituals are mentioned not only in our Vedic Dharma but also in other religions. If one notes the importance given in the Bhagavad-Gita to the modes of behaviour of different castes and family traditions obtaining in a given country, one finds how important daily religious performances are from the viewpoint of *Varnāshram Dharma*. While the evils of war to Lord Krishna, Arjuna says:

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥

[“Destruction of families leads to the destruction of the families’ ancient Dharmic traditions. By the destruction of one's Dharma, impiety results. By these misdeeds of the destroyers of the family, bringing about the confusion of castes, the ancient religious traditions of caste and family are destroyed.”] These words were spoken by Arjuna. As Lord Krishna did not comment thereon, one can safely infer that the views expressed by Arjuna on the importance of the Dharmic traditions of castes and families are valid. In every deed, there are imperfections; so too are there imperfections in wars as pointed out by Arjuna. Nevertheless, being a holy war for the preservation of righteousness, Lord Krishna succeeded in persuading Arjuna to fight the battle, and not because he had no faith in the religious principles concerning castes and

families. The religious scriptures have laid down the observance of many daily rituals and other ceremonies. Nowadays, it is not possible to observe all of them. Hence, only the most important of these are now in vogue. Considering the present circumstances, the observance of at least these minimum rituals and ceremonies would help in the propagation and perpetuation of Dharma.

Among the daily rituals and the five essential ceremonies may be mentioned *Sandhyavandan*, *Pitra* and *Manushya yajna*. Meditation of the Lord Almighty is achieved by the performance of *Gayatri japa*. Manu says (in Manu Smriti) that this japa is very important for all Brahmins:

जाप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः ।
कुर्यदन्यन्नवा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

["A Brahmin achieves his goal by performing japa alone. There is no doubt about this. He may or may not perform other deeds. A real friend is regarded as Brahmin."] A true Brahmin is one who deserves eternal salvation. For this reason, he should befriend all. He should hate none. In attempting to amass wealth by hoarding large stocks of grain and other supplies, he causes hardships to others and thus incurs their enmity. This is not conducive to fostering friendship. **For japa, only two things are needed : speech and heart.** These do not adversely affect others. Thus, Manu is of the view that meditation through japa is most important to Brahmins. Daily observance of *Pitra yajna* is now not in vogue. **But the**

performance without fail of annual obsequies is essential. Manu says that the debt owed by children to their parents for giving birth to them, for hardships undergone in bringing them up, and for giving them education etc. can never be repaid even if they serve them well during their entire lifetime. Therefore, it is necessary as also beneficial to perform the annual obsequies in memory of the various benefits received from the parents who are no more. Manushya yajna means hospitality. It is inherent in our people to offer hospitality to their guests. This hospitality, if performed religiously instead of as a social duty, becomes Manushya yajna. The deity contemplated in Sandhyavandan is the same as the one served through the observance of the five essential ceremonies. Manu enumerates the benefits of performing the five essential ceremonies, along with other rituals, as follows:

महायज्ञैश्च यज्ञैश्चाह्नीयं क्रियते तनुः ।

["The state of mind necessary to achieve salvation can be attained by performing the five essential ceremonies."]

Among the occasional ceremonies, mention may be made of cradling, thread ceremony, marriage and the last rites. In this context, the word Sanskara has two connotations: one to ward off defects and the other to foster virtues. On this subject, Manu observes as follows:

The various essential ceremonies, concerning Brahmins to purify them in this world and in future lives, should be performed by the chanting of

auspicious Vedic mantras. By the performance of certain rituals-such as those of Jdtakarma, tonsular ceremony, thread ceremony etc- a Brahmin cleanses paternal (*baijik*) as well as maternal (*garbhik*) impurities."

If the laity perform these ceremonies properly and regularly, they will not only derive benefits therefrom but also support the Vaidiks. On this occasions, it is pertinent to make a suggestion. The laity, while performing thread ceremonies and marriages, grudge offering suitable emoluments to Vaidiks but spend lavishly on non-essential entertainment. This is not proper. It seems justifiable to limit one's expenses on entertainment in order to limit one's expenses on entertainment in order to adequately compensate the Vaidiks. They have no fixed monthly income. It is through these earnings alone that they have to see through the entire year's expenses.

Today, the Shishya (Swami Parijnanashram) has delivered a speech paying homage to us. He has a keener intellect and memory than we have. If he means it, he could run this institution better than we have been able to do. That God may be pleased to bless him is our earnest prayer.

May the religious fervour manifested at this gathering endure and increase. May your religious conduct bring you prosperity. May your reverence for the Math ever increase and bring you the choicest blessings. This is our prayer at the feet of the Paramatman.

(First published in Sunbeam April 1965)



TEACHINGS OF SWAMI PARIJNANASHRAM WHERE LIES OUR REAL HAPPINESS

Summary of the Ashirvachan delivered
at Madras on 26-1-1976)

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. This is the last Ashirvachan of our present official tour which has lasted two to two-and-half months. It was not possible for us, during the tour, to visit every devotee's house, but at the Sabhas, we met all the devotees, individually as well as collectively, heard their dculties, gave them spiritual advice and guidance as necessary and tried to encourage them on the path of Bhakti and how to attain lasting peace of mind. This has, indeed, been the tradition of official tours in the past. When we conclude our Ashirvachan here today, our official tour will also have ended.

Ashirvachan is intended to remove from the minds of the listeners, the laity, doubt and disbelief, strengthen their convictions and bless them with both material and spiritual prosperity. On our official tour, we have given some 22 to 23 Ashirvachans and

wherever we have gone, we have spoken on Dharma, Karma, Bhakti and Jnana. But, in all our Ashirvachans, our emphasis has been on Bhakti and God-remembrance rather than Dharma, Jnana etc. You may have heard of the well-known story of Swami Vivekananda, who, on his return to India from a successful lecture tour abroad, was asked by a devotee why he did not speak here on our ancient culture, religion, and preach to our people what he had preached to foreigners abroad. His reply was that he did not feel it proper to preach to the people of this country about Vaidic rites and rituals and Dharma etc., when they were so much immersed in poverty and other miseries or tell them how they should worship, observe the scriptural rules etc. What they needed more was guidance on how they could forget their miseries and worldly travails and attain happiness. This quotation of Swami Vivekananda is apt here and illustrates why the emphasis in all our Ashirvachans has been more on the practical side of how the householder can follow the path of Bhakti in his every-day life through God-remembrance etc. Moreover, in present-day times and the hectic lives led by most people, few are interested in mere expositions on what is Brahman, what is Shakti etc. Therefore, we have been speaking everywhere on how our people can follow simple rules of Sadhana in their day-to-day life, whereby they can both alleviate and elevate their life as a whole and march on the Godward path.

Firstly, we should have faith in God. We do not always retain a firm rocklike faith in God. Therefore we should first recognise that there is God, there is

Guru, there is Dharma etc. Each one's Sadhana or spiritual effort depends on his own capacity. Who is this God of whom we speak? He is one Paramatman, one Divine Power who runs the whole universe, who controls our destinies and makes us perform both good and "bad" deeds. The scriptures describe such a Supreme Being thus - "He is with form, He is without form; He is with attributes, He is attributeless; He is Eternal Power, who is Beginningless and beyond the confines of time and space; He is Universal, Omnipresent, and even time and space are His creation, used by Him for His Divine sport." Such a Divine Power should not be merely accepted by us as existing, but should be realised within ourselves, in our mind and heart. We cannot measure Him in terms of time and space as He is infinite. He can be experienced by us in the fullness of spiritual experience, no matter what path we pursue, for He is all, in all and beyond all. All paths are His and lead only to Him. In fact, He is very close to us, being within ourselves, much nearer to us than we can ever imagine. All our effort should be to attain such a Divine Power. We call him as Rama, Krishna, Dattatreya etc. No doubt, these Avatars did take birth on this earth to lead mankind to salvation. But, Brahma, Vishnu and Shiva were the names and forms that our ancients gave to the triple functions of the Supreme Being, namely, Creation, Preservation and Destruction which is taking place all the while. Brahma, Vishnu and Shiva were themselves children of Adi Shakti. They were entrusted by Her with the three functions mentioned above, for the sake of Her divine sport. Yet, Adi Shakti has Herself remained above and

beyond this cycle of creation, preservation and destruction.

Lord Krishna tells us in the Gita:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

("Those devotees, who, knowing 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 Vahāmyaham") 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 devotee tells 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." Kunti was one of the greatest devotees of Lord Krishna, and her prayer was the same.

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. It 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 this cycle of birth and death. Having come on this worldly stage, he remains on the stage

itself. The Bhagwat 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 known 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 the divine Lover who has thousands of *Gopis* mad of 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 *ksatriya*, 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 everytime: *Gopal*, *Govind*, *Govardhan*, *Golad*. 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' house to break pots and steal butter when He could have had as much butter as He wanted 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 realisation 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 (एषणात्रय) - the desire for wife and family, the desire for wealth and the desire for name and fame. They are the three "Vasanās" and, one who is clothed in these three Vasanās (वसन) 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 Vasanās ("Vastra") from the devotee (Gopi) so that he may look up at Him and attain salvation.

Krishna's names have meanings 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, such a Krishna, we should always do His remembrance, Namasankirtan. We should always remember Him, we should dwell on His glories, on His divine sport. Once we understand Him and realise Him, we can always dwell in Him, and 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 FEBRUARY & MARCH 2024

FEBRUARY 2024

- | | |
|-------------|--|
| 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 |

MARCH 2024

- | | |
|--------------|--|
| 01 Friday | Shishya Sweekaar Divasa of
P. P. Swami PARIJNANASHRAM-III |
| 01 Friday | Vardhanti at Shirali - Swami Shankarashram-1
Sannidhi and Swami Keshavashram Sannidhi |
| 08 Friday | Mahaa Shivarātri |
| 12 Tuesday | Vardhanti at Shirali - Swami Krishnashram
Sannidhi |
| 14 Thursday | Vardhanti at Karla - Devi Durga Parameshwari
Sannidhi |
| 19 Tuesday | Vardhanti at Karla -
Swami PARIJNANASHRAM-III Sannidhi |
| 24 Sunday | Holikā, Kāmadahana |
| 27 Wednesday | Vardhanti at Mangaluru - Shri UmaMaheshwar
Sannidhi |
| 28 Thursday | Vardhanti at Gokarna - Sri UmaMaheshwar
Sannidhi |



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Vāni – The Source

OmAindavya kalayavatamsitashiro vistari nadatmakam,
Tad rupam janani smarami paramam sanmatramekam tava
Yatrodeti parabhidha bhagwati bhasam hi tasam padam,
Pashyantimanumadhyama viharati swairah cha sa vaikhari. Om

It is Devi's splendor! The moon is Her crest jewel. She is Existence, I meditate upon Her. I experience Her – just catch a glimpse. Do it this way. Yes, I am accepted etc. Vāni originates from there. She is Para Vāni. Because of the Para Vāni, I can be sure that there is goodness in me. I belong to Something Good. Something Divine. Then an effort is made to express at theMadhyama level. And thereafter, She manifests externally as the explicit Vaikhari in Her work. That Devi, That Bhuvaneshwari, I meditate upon in my heart. Turning inwards. The touch of the Divine must be steadfast to be able to experience Her Motherly Love. And then while looking outside, the same splendor should manifest, therein lies my effort. If I can achieve that, then I experience that She is all pervasive and Direct Knowledge happens in that Tattva itself – Aham Shivoham Shivoham. That is all that remains.

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Shri V. RAJAGOPAL BHAT
(Birthday 6-Feb). (Receipt No. 360)

Vāni as the foremost Guru seva

Restraint, culture and poise in speech (Vāni) – comes from studying Sanskrit, chanting of stotras etc. That Vāni is not just at the level of uttered speech – it has 3 different levels. Taking our attention there, intensifying our japa – that itself is our foremost and most important Guru seva. That is when we can aspire for karakamalasanjata. The Guru will, Gurushakti will fashion us so that we become the best instruments to do its work. Not just our own. That is what brings about contentment.

– Jodhpur 2019

Vāni influencing speech actively

Even if you do not know the exact meaning of a stotra, but you do have a general understanding of what the hymn is about, you must recite it. The act of recitation has an extraordinary effect. In reciting a stotra, we acquire a unique influencing discipline at various levels. It purifies Vāni – speech in all its stages. Purification can be actively brought into 3 stages at least. I do not wish to touch upon Para Vāni. But in Vaikhari – manifest speech; stotra recitation engages our Vāni. 15 minutes you sit and do some stotra – It's tremendous! In those 15 minutes, except for the intervals you take to breathe, you are utilizing your Vāni in praise of the Divine. If that is not happening then what, in 24 hours, are you using your Vāni for – to what purpose or benefit – that is something to reflect on.

– Karla 2017

Vāni – The Four levels of speech

Mantra japa is of topmost priority. Mantra japa is mandatory for us. Just being Saraswat – ardha pallavita – The source of that speech – we need to reach there. That speech that is uttered is called Vaikhari. Before uttering, it is at the Madhyama level, where it resonates. Then Pashyanti and Para. These are four levels of speech. Did you understand? You must understand something. If you are familiar with these words, then you will understand. If not, then try to understand. If someone is asked about a specific incident in Ramayana, “Do you know?” “What happened then?” “Yes, I know.” There is knowledge. “Then tell me.” Then he starts thinking. He needs some time to present. He then takes a breath and prepares himself to speak and then expresses. There is a moment when there is a spark of knowledge. He needs some time to compose himself to decide how to present. Then another moment to regulate his breath and then vocalize. This is the third level - Madhyama. And the fourth is uttered speech called Vaikhari. To exercise some control over our uttered speech, we could perform japa and chanting. When uttered speech is stopped, we realize there is chaos. It is our duty to bring in some balance there. Mantra japa happens at that level. There is no uttered speech and it happens at the mental level.

– Ghaziabad Uttar Pradesh 2022

Vāni – Bringing in refinement in thought and speech

Speech is being relentlessly used. Brainlessly

used. Such being the case, we do not have, forget poise and control, even awareness of what we speak. When you ask, “You said this didn’t you?” (I say) “Oh! I do not recall what I said!” “But you said this just now, didn’t you?” It’s like I’m not responsible for my speech. It has happened. If it happens, then all unpleasant things will start happening! So, first becoming aware – this is wrong, I should not speak like this. When you begin to become aware of that how do you bring in the control? Compensation. If I use so much amount of Vāni and in that I’m trying to bring in some purity, okay, a refinement in my thoughts, but I’m not being particularly successful, then at least I’ll compensate by speaking something of worth. “Oh! I’m unable to think of good thoughts. What shall I do?” That is why the stotras are there no? Recite those stotras!

– Karla 2017

Ways to purify the Vāni

Whatever is to be expressed, by the time it is uttered, it is already contaminated. Mispronunciation is one such contaminant. Second, because of our samskaras, what we understand to be the truth, we may not be able to express that truth as it is, probably due to our hesitation. That is why Vāni gets contaminated or gets wasted. So here, a prayer is being expressed – when Vāni is being used, may my goal be good as well. To speak, to also increase my power of expression. And in fact Para Vāni which is the form of that Divine Grace and may only that be expressed as the uttered, vaikhari. In this manner, the sadhaka focuses, controls his speech, uses it well in the mundane

spoken words and specially during Anushtanan, stotra chanting etc., increases mantra japa, then She is pleased and truly begins to shower Her Grace. And it is a two-way process. We listen to the Guru's words. The intellect that we use to listen, absorb, with the same intellect we express what we have heard. In expressing if there is ambiguity then there is bound to be a problem in the absorption as well. That is why if we focus on getting some clarity in our effort to express, chanting of stotras with some strength. As it is informed in the Shivmahimna stotra- who can glorify you ? Not even Brahma and others can do that and I am just a Gandharvaraj. What stuti am I capable of? But even then I try. One, I have bhakti and the other is that I have the resolve- By glorifying You with my Vāni, I only purify my Vāni even more. By uttering the Shiva nama mantra, the speech gets purified. Oh God! That is why, I glorify You. This is selfish, but this selfishness – is about what ? With respect to the Ultimate Truth. Nothing to do with the person. This kind of selfishness is not to be discarded. We are protected by it.

– Shankarlok 2023

Glorifying Ishwara is Purifying Vāni

It is not possible to describe Ishwara. Even if we glorify Him, it does not really do justice to His splendor. Is it not so? A King comes to a village and the Chief of the village calls everybody together and tells them – “You know I am the Chief of your village; similarly there is another village bigger than this. This King is the Chief of that village.” Then is the King being glorified there? The village is so

small. The power or splendor of the Chief of that village is negligible compared to the power of the King. In the same way, if we try to glorify Ishwara, there is no point in that. The question arises – Then why am I glorifying Him? Then Pushpadantacharya says – The source from where my mind, my speech comes, if I try to glorify That Source, then such a purity and brilliance starts manifesting in my mind and speech that I feel totally Blessed! Whenever I think generally, I think of objects, when I speak, I talk about objects only. So, the impurities that are present in those objects, they seep into my mind and my speech. But that which is Nirguna – bereft of attributes, that which is not an object, that which is the Brahma tattva, the Shiva swarupa, if I meditate upon That, try to glorify That, then my mind starts getting a kind of strength and my speech starts getting a purity. That is why I insist on glorifying Him. I do it with love too and I know that to the extent that purity comes into my mind, my speech, to that extent I can understand This Shiva swarupa. And if I glorify the Shiva-swarupa, then that purity comes into my mind and my speech. Therefore I glorify Him.

– Shirali 2022

(Transcribed by Shrikala Kodikal)

MAHĀ SHIVARĀTRI AT SCM SHIRALI

**P. P. SHRIMAT SADYOJAT SHANKARASHRAM
SWAMIJI WILL BE IN SHIRALI DURING THE
ENSUING MAHĀ SHIVARĀTRI ON 8-3-2024**

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

REMEMBER GOD IN ALL ACTIONS

It is imperative for every believer in God to remember Him everyday with faith and offer worship with devotion. It is also his duty. Devotion to the Lord bestows on him the wisdom to face all the ups and downs of life. In fact, he acquires the ability to bear the joys and sorrows of life. Even adversities in life can benefit him. That is the Lord's greatness!

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥

However, some people say, 'Soon after I start meditating, my concentration fades away. The mind wanders again.' Even here Bhagavan says in the Gita,

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

It means: "If the mind cannot be calmed and fixed upon Me, keep trying again and again."

If you try repeatedly, you will become eligible for Lord's grace. By this practice, the mind will become engrossed in God. If the mind is fixed on the Lord, He will easily help him cross the ocean of samsara.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

Therefore, no one must ever feel diffident in the practice of meditation. With persistent efforts, the strength of one's meditation will grow.

Our blessings for all to remain ever in the thought of God.

(Courtsey : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

21) गजाननादिसम्पूज्यः

He who is worshipped by Ganesha and other Gands of Shiva Loka.

The following names, upto number thirty, describe the physical setup of the Divine form of Lord *Shri Dakshinamurti Gajanana*, according to the well known Puranik legend was first created by *Parvati* with the explicit purpose of serving purely as a *Shakti Gana*. Since he defied *Shiva*, the Lord Himself had to behead him and later, in order to appease *Parvati*, revived the *Shakti Gana*, by bestowing on him a *Gajanana*, head of an elephant. The elephant is a symbol of power tempered with wisdom and benign majesty.

The fact stressed here is, the Lord can be worshipped only by those who have not only the power of action but also spiritual perception, a *buddhi* that accepts *Shiva* and *Shakti* as the obverse and reverse of the same truth.

22) गजचर्मोज्ज्वलाकृतिः

Whose form is resplendent with the coat of elephant skin. This refers to the Shiva-lila in which the demon Gajasura was killed by the Lord. Taking a terrible form the Lord is said to have jumped upon the asura and, in a trice, ripped him apart merely with His nails, thus outwitting the demon's boon that made him invulnerable to any weapon. When the dying asura's chastened spirit prayed to be forgiven and redeemed by the Lord's acceptance, Shiva graciously agreed to wear his skin as a shawl. More than the aesthetic aspect of Shiva's white radiance set off by the dark covering of the elephant hide, what impresses one is the Lord's power of quick punishment becoming more radiant through His ready forgiveness and loving acceptance of a gesture of devotion, however late or light it may be. The Gajasamharamurti is one of the most celebrated themes of Indian sculpture.

23) गंगाधवलदिव्यांगः

Whose divine form is whitened by the Ganga.

24) गंगापंकलसज्जटः

Whose matted hair is touched by the mud of Ganga. The Lord received Ganga for the sake of Bhagiratha. The tremendous impact turned Ganga into a seething ocean of foam that washed over Shiva, making him more resplendently white (धवल). This charming sight holds a spiritual insight. Ganga is so called because she is the celestial stream brought down to earth (गां गता इति गंगा). She was an immense potential lying uselessly in the heavens, like a galactical dust cloud. She was named by *Kapilamuni* as the only

means of redeeming the sons of King *Sagara*, who were burnt by the sage's curse, due to their own inadvertance. *Sagara's* son *Anshuman* and grandson *Dilipa*, spent their entire life vainly trying to propitiate the river. It was **Bhagiratha**, of the fourth generation, who succeeded. But the earth was not capable of withstanding the force of her impact. Thus *Ganga's* agreeing to come down created a problem of shock-absorption, for which *Bhagiratha* was advised to invoke Shiva's grace. He succeeded in this also. Entering into the forest of Lord's matted locks, *Ganga's* pride was shattered and she was too stunned to move, that is how she got the name *Mandākini* - "of sluggish motion". Later, when released she flowed freely as *Alakananda* - joy of the Lord's matted hair. At the same time, the earthly touch made *Ganga* muddy, and in turn that mud heightened the colour-effect of Shiva's tawny coils of hair piled on the head. Whether it is foam or mud, anything accepted by the Lord, appears beautiful. Like *Ganga*, all worldly goodness is tinged with the possibility of catastrophe. It is the touch of *Shiva*, the all - compassionate, that transforms it into universal good, and a divine decoration (see *Shiva Mahimnastotra*, Shloka fourteen)

There is poetry in the words of name twenty-three. *Ganga* is *divya* because of the *anga* (limbs) of the Lord which she touches. In turn the *anga* becomes *dhavala* (white) due to *Ganga*. Our actions are purified only by offering them to the Lord. And the Lord graciously takes upon himself the colour of our karma and *bhāva*.

25) गगनाम्बरसंवीतः

He who is enclosed by the cloth of space. If cloth covers completely, it becomes a shroud, fit for a corpse. Living bodies are partly covered by a dress that is meant to conceal discretely and allow the use of the various limbs meaningfully. Dress is meant to protect the body and to bring out the personality. For us cloth is a culture. Hence it is significant that, with all his powers of innovative and insatiable thirst for variety, the Indian sticks to dhoti and sari, a single piece of cloth that can be fashioned in various ways, according to the individual's taste and occasion. Creation is something like that. It is one space, pulsating with potential for infinite change. Science too maintains that space is the fabric of life. Lord accepts this entire creation and uses it. Not to cover himself, but, to express his Divine personality.

Space is not enclosed; even walls of mountains cannot restrict it; where the wall is, there too space is. Hence space is a principle which allows all transactions, but does not itself get transformed. It sounds strange that Lord uses such a subtle, unenclosable space as an enclosure. This amounts to say, that he is not covered at all, "Nothingness encloses him". This is meant to convey the idea that he is *Ananta* and *Akhanda*. He is *Ākāsha Lingo*, that is, he uses *ākāsha* to express his nature, just as we identify a policeman through his uniform, so the Lord has *ākāsha* as his *linga*, a dress.

In a grossly literal depiction of this, Shiva is pictured as naked ascetic. But one should remember that, this *Digambara* is also *Chidambara*, that the "nothingness" which encloses Him is a spiritual space.

26) गगनामुक्तमूर्धजः

Whose unloosened locks of hair fill the skies.

In the earlier name, mention has been made about the *Jatā* of Lord Shiva. The matted locks of hair distinguish the ascetic and symbolize *Tapas*. Even today many ascetics strive to turn the untended growth of hair into a *jatā*, by using the milk of the banyan tree. Incidentally, the banyan itself is a tree that has *jatās* and is considered holy. Ascetics prefer to practice under it, like Shri *Dakshinamurti* Himself.

Apart from the inferences we make about the psychic effects of having *jatā* on the head, it obviously speaks about a way of life in which the external niceties and vanities of life and the care of the body are given up. We have already seen, with respect to name twenty-four, that the Lord received and absorbed the impact of Ganga's descent with his jaM. We also absorb the shocks of life (द्वन्द्व आघात) through titiksha (forbearance). This is a positive spiritual discipline and not a negative submission or development of insensitivity. Titilcscha and tapasya conserve the potentials we have, awaken latent powers and generate new spiritual energies. Manu holds that the highest form of tapas is the complete concentration of mind and senses. The *Upanishad* advises us: "तपसा ब्रह्म विजिज्ञासस्व –seek to know the Brahman through tapas." The knowledge so gained has to express itself in joyous streams of liberated life. That is why Shiva is fond of dancing.

The *jatās* play a predominant role in Dance of Shiva. Those who have studied the various idols of Natandja have discovered in them the depictions of different

dances like the Ananda, the Sandhya, the Divya and the Pralaya forms of Tandava. The difference is particularly recognized through the shape of the Jatas. We see the drooping, the straight and the upturned jatad of the Natardja. Apart from the position, the profusion or sparseness, the jata is also the indication of the mood of the dance. The jatas of Shiva spanning the breadth of the Prabhavali (the circular or parabolic curve enclosing the Nataraja) and representing the space of creation, remind one of the power-lines that scientists discover, in the vast outer space of the universe. Dr. Fritjof Capra in his well-known book "Tao of Physics" has expatiated on this idea and it is worth studying in this respect.

When the season of rains (Chaturtnasya) begins, they say Shiva has loosened His locks of hair. In many places rain clouds have been interpreted as the hair of the Virat Purusha. The loosened locks thus speak of the down-pour of grace also.

27) वदनाब्जजिताब्जश्रीः

The beauty of whose face wins over the lotus flower's magnificence.

28) वदनेन्दुस्फुरद्दिशः

The moon-like radiance of whose face illumines the directions.

Sweetness and light are the traits of Truth. The visage of the Lord brings out these two qualities, most eminently. A person is recognized more easily by his face than by any other part of his body. The analogy of the lotus and the moon are common to any beautiful

face and have to be understood in all its various implications - of shape, colour, nature, time and effect.

By saying that the excellence of the lotus petals is insignificant before the beauty of the Lord's face, we are reminded that the glory of the entire world is nothing compared to that of the creator (refer to the Purusha Sukta and the *Vibhuti Yoga of the Bhagavad Gita*).

In name twenty-eight, 'directions' may be taken to mean the instructions of the Guru and *Shāstrās*. These two remain obscure without the direct presence of the *Acharyamurti*. It is His gracious look which enlightens the directions of spiritual outlook.

(Continued)

(Courtesy : Samvit Sadhanayana, Santa Sarovar, Mt. Abu)

FOR INFORMATION TO ALL DEVOTEES / LAITY

19th February 2024

This is to inform that H. H. Shrimat Sadyojat Shankarashram Swamiji will be observing Ekant on these dates in the months of February and March:

FEBRUARY:

- 1) 22nd of February - Thursday - Magh Sh. 13
- 2) 23rd of February - Friday - Magh Sh. 14
- 3) 24th of February - Saturday - Magh Sh.15

MARCH:

- 1) 2nd of March - Saturday - Magha Kr 6
- 2) 9th of March - Saturday - Magh 14
- 3) 10th of March - Sunday - Magh 30
- 4) 14th of March - Thursday - Phalguna Sh.5
- 5) 18th of March - Monday - Phalguna Sh 9
- 6) 24th of March - Sunday - Phalguna Sh.14
- 7) 25th of March - Monday - Phalguna Sh. 15

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

(Continued from January 2024 issue)

CHAPTER FIFTY FOUR

भुकेल्यासी मिळतां अन्न । सहजचि तृप्त होई मन ।

तृषाक्रान्तासी मिळतां जीवन । सहजचि आनन्द हो त्या ॥३५॥

35. When a hungry man gets food, naturally he will be contented. When a thirsty person gets water, naturally, he will feel satisfied.

तैसें आमच्या सदगुराया । आधींच तहान होती त्या ।

कीं सन्यास घ्यावा स्वामीकडूनियां । हीचि चिन्ता होती पै ॥३६॥

36. Likewise, our Sadguru Swami Anandashram (as a boy in Poorvaashram) wished to receive संन्यास from Swami Pandurangashram.

आणि घेउनी सन्यासाश्रम । पावले निजात्मज्ञान उत्तम ।

जनांसीही मार्ग उत्तम । दाविला आपुला प्रेमानें ॥३८॥

38. Upon initiation into Sanyaas, He soon acquired Knowledge of the Self (As a Sadguru). He showed lovingly the easy path (to Moksha).

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हरएक प्राणी विषयांमाजीं । लाडू करंज्या पुरीभाजी ।

यांतचि रमविती वृत्ति सहजीं । सदा सर्वदा आपुली हो ॥४२॥

42. Everyone is immersed in pleasures of the senses. Their prime recreation and entertainment is summed up in eatables like Laddu, Karanji and Puri-bhaaji etc.

संसार हाचि नरक घोर । तो ओलांडिल्यावांचुनी साचार ।

पावतील कैसा पैलतीर । मोक्षत्यावीण न मिळे पहा ॥४८॥

48. Samsaar itself is a fearsome hell. Unless one crosses over same, how can one reach the other shore? Without doing so, Moksha will not be attained for sure.

(Continued)



27th Paṭṭābhisheka Vardhantī Utsava
of H.H. Shṛīmat Sadyojāt Shaṅkarāshram Swāmījī
at Shṛī Chitrāpur Math, Shirālī: 25th February 2024 – 1st March 2024
(Programme Schedule updated on 11th Feb 2024)



DAILY PROGRAMMES

6.00 am	: Suprabhātā; Mahārudra Homa begins
6.30 - 7.15 am	: Stretching, Prāṇāyāma and Nīnāda
7.30-8.30 am	: Shṛī Gāyatrī Anuśthāna
9.00 am	: Sādhanā Pañchakam
11.30 am	: Mahāpūjā and Āratī
12.30 pm	: Prasāda Bhojana
3.30 - 6.30 pm	: Special Programmes (mentioned below)
7.00 pm	: Dīpanamaskāra
7.30 pm	: Rātri pūjā, Āratī, Aṣṭāvadhana
8.30 pm	: Prasāda Bhojana

SPECIAL PROGRAMMES

Sunday, 25th February

5:30pm : Bhajans by Ms Prameela Kundapur Pachchi & group from Udupi

Monday, 26th February

5:30pm : Violin Vadan by Pandit Tonse Ranga Pai Maam, Udupi

Tuesday, 27th February

3.30 pm : Sampūrṇa Shṛīmad Bhagawadgītā Pathana

Wednesday, 28th February

3.30 - 4.30 pm : Sāmūhika Shṛī Guru Pūjana

5.00 - 6.00 pm : Vyākhyāna on Shṛī Bhavānībhujāṅgaprayāta Stotram
by Kṛishṇānand Maṅkikar mām

6.00 - 7.00 pm : Sanskrit Sambhāṣhaṇa by Shilpā Mudūr pāchī

Thursday, 29th February

27th Paṭṭābhisheka Vardhantī Celebration of H.H. Shṛīmat Sadyojāt Shaṅkarāshram Swāmījī

11.30 am : H.H. Swāmījī's Presence at Pūrṇahuti of Mahārudra Homa
Mahāmaṅgalārati By H.H. Swāmījī at Hoḍī Samādhi
Dharmasabhā followed by Shṛī Pādukā Pūjana, Shṛī Bhikṣhā Sevā, Tīrtha
Vītaṛaṇa Prasāda Bhojana

5.00 - 6.00 pm : Vyākhyāna on Shṛī Bhavānībhujāṅgaprayāta Stotram
by Kṛishṇānand Maṅkikar mām

6.00 - 7.00 pm : Sanskrit Sambhāṣhaṇa by Shilpā Mudur pāchī
Rātri Pālakhī Utsava

Friday, 1st March

11.30 am : Mahāmaṅgalārati By H.H. Swāmījī
Pālakhī Utsava of H.H. Shṛīmat Parijñānāshram Swāmījī III
Dharmasabhā followed by Shṛī Pādukā Pūjana, Shṛī Bhikṣhā Sevā, Tīrtha
Vītaṛaṇa and Prasāda Bhojana

4.30 - 5.30 pm : Kīrtana on Shṛī Devī Mahimā by Dharmaprachāraka Dr. Chaitanya Gulvādy
5.30 - 6.30 pm : Santoor Vadan by Gurunandan Padukone Maam, accompanied
by Santosh Chandavarkar Maam on Tabla.

Little Ravikiran – Magha 2024

Swamiji Says...

The Sannidhya is eternal and not passive. It is there as witness, and it can be activated when we surrender to it. We evoke it internally, and that will come as the Shakti.

- H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

Suraj was a naughty little boy, bursting with energy. His antics would keep everyone around him entertained and nothing made him happier than watching people have a hearty laugh. So, he was always on the lookout for the next opportunity to do something funny. But unfortunately, Suraj's jokes were not always funny. Sometimes, his pranks would make people angry, and poor Suraj seemed to have trouble differentiating between the two. Of late, the smiles and the laughter had been replaced with frowns and glares, leaving Suraj confused.

Complaints from other parents and school teachers had started trickling in, and Pappa had just returned from his second visit to the Principal's office. Clearly, he was not happy. In fact, nobody was happy with Suraj and he did not know what to do to make them smile again.

Papamma said, "Pray to Swami dayya." But Suraj was worried that if Swami dayya could see everything like Amma had once said, then He too must be angry with him. So, Suraj was afraid to even pray. What if Swami dayya also frowned at him?

March 1st was around the corner and the visit to Karla had become the favourite topic of discussion at the dinner table.

But for the first time ever, Suraj was not looking forward to it. He kept hoping that he could stay back home with Pappa, but Pappa's leave got sanctioned just in the nick of time and Suraj was left with no choice but to go.

Once at Karla, Suraj tried his best to stay outdoors with the other children. When it was time to receive tirtha, he tried to bolt a couple of times, but Pappa managed to get hold of him and lug him back to the queue every single time. Finally, when it was his turn to receive tirtha, Suraj extended his hand reluctantly, with trepidation. But what happened next was truly magical!

Swami dayya looked directly into Suraj's eyes and gave him the kindest, most beautiful and loving smile he had ever seen! In an instant, all of Suraj's worries vanished. It felt like Swami dayya had seen right through him and still accepted him. Suraj felt loved... he felt like he mattered! Amma and Pappa had always told him that there was good in him, but for the first time, Suraj believed that there was good in him and he wanted to show it to the world. He was thrilled!

Now, Pappa had to deal with another kind of problem. Suraj wanted to stay as close to Swami dayya as possible. So, he tried to follow Swami dayya everywhere! The next day, Pappa even spotted him standing in the tirtha queue for the second and third time! When the festivities were over and it was time to leave, Suraj did not want to go back home.

"Pappa, can we just stay here with Swami dayya?" he pleaded.

"Oh! How I wish we could! Wouldn't that be wonderful? But, Swami dayya too will be leaving for Shirali tomorrow," said Pappa.

"Then can't we go and stay in Shirali?"

Pappa smiled, "Sure, we could do that later this year. But right now, we need to go back to school and office, right?"

"Pappa, please. I want to be with Swami dayya all the time," Suraj begged. "When I am near Swami dayya, I feel happy and I am even able to stay out of trouble. Tell me, has anyone complained about me since yesterday?"

"No. I agree that you have been at your best behaviour, Suraj. But you must know this — Swami dayya is with you all the time, even when you cannot see Him with your eyes! As Guru Shakti, He is always there in your heart, as a witness to every thought you think, every word you speak and every action you perform. When you understand this, you will always be careful. You will conduct yourself in a way that will please Him, and you know what? The more you pray to Him and allow Him to guide your actions, the stronger will His Presence be in your heart, giving you the strength to be an even better version of yourself. Trust me."

Now, let us discuss...

- 1) Have you ever met Pujya Swamiji? Do you have any special memories to share?
- 2) How did you feel when you met Pujya Swamiji?
- 3) Have you tried meeting Pujya Swamiji in your heart and felt His Presence there too?

Kavyanjali: Gopala! Gopala!

The woods were dense, dark and deep
Through the lush foliage, sunlight could barely peep

Senses were on high alert to sight and sound
For he was alone with nobody around

Across the forest he had to go
Fear was his greatest foe
The jungle lay between his school and home
The menacing wilderness was not an inviting place to roam

He knew he was surrounded by wild beasts and birds
In this moment of darkness, he remembered Amma's wise words:

"He is constantly with you
With devotion true
All you need to do
is surrender and call
For He will protect and ensure no harm shall befall"

He took a deep breath and closed his eyes
And paid heed to Amma's advice
And with a great lungful he yelled out loud
With the eternal Sannidhya he was endowed

"Gopala! Gopala!" he called out
With conviction and faith, he did shout
To the Lord who saved Draupadi from disgrace
To the Lord who saved Prahlada from fire's embrace...

Days passed by... one evening, Amma asked,
"That was a terrible storm yesterday, son,
When the forest you had to pass
Were you afraid, little one?"

"No, Amma! Why would I be?
Gopala my friend is always with me!
He takes me by my hand; together we go
No storms frighten us, no wild beasts show

He meets me at the edge of the forest
Every single morn, without fail
With Gopala by my side, Amma,
Every single storm, so easily I can sail!"

Shiva Purana - Sadhana

Prayag, the confluence of Ganga and Yamuna, being a holy city and centre of learning, was host to a huge Jnanayajna (seminar for Knowledge). Amongst the learned Sages who had come from distant places, Suta, a distinguished disciple of Veda Vyasa, was also present. Since he was highly learned, the other Sages present there, placed before him the problem being faced by man in the Kali Yuga.

The Sages explained how evil (adharma) is rising and corrupting society. People were cheating and becoming greedy. "Oh Suta! How can these people change? Please guide us!"

Suta, offering salutations to his Guru, meditated upon Lord Shiva and said, "It will help mankind a great deal if we read the Shiva Purana."

Suta then explained the benefits of reading and reciting the Shiva Purana.

Once there was a difference of opinion amongst six Sages regarding who was the greatest God. Unable to come to a conclusion, they prayed to Lord Brahma, "You are the creator of all. Please enlighten us as to who is the Highest Grace".

Lord Brahma replied, "Lord Shiva, from whom the entire universe - Brahma, Vishnu, Rudra and other Gods has emerged. He can be attained only through heartfelt bhakti."

The Sadhana through which it can be achieved, has also been described by Lord Shiva as Shravana, Keertana and Manana.

Shravana: We must start with the ears, by listening to the Guru and the stories of the Lord. Shravana, must be practiced constantly, with complete attention.

Keertana: We must use the tongue to sing the Lord's praise and prayers, with love and devotion.

Manana: We need to use our minds to do our japa and think about the beautiful qualities of Shiva.

All the three are possible because of the compassion of the Lord and the blessings of the Guru.

Source: Shiva Purana Part 1 by J. L. Shastri

Ammi Shikyaan - Let's learn together!



Lord Shiva is shown as wearing a Rudraksha mala around His neck. Our Parama Pujya Swamiji is always seen wearing a Rudraksha mala.

If you look around, you will find many devotees in our Shri Chitrapur Math also wearing these sacred beads. So, what is the significance of the Rudraksha?

Rudraksha has a vibration that is traditionally known to be beneficial for a spiritual seeker. It mitigates negativity and creates positive vibes in the body, mind and soul of the person wearing it. It creates a cocoon of energy around the person wearing it. It ushers in peace and harmony.

The Rig Veda states – Rukha Dravyati Iti Rudra. Rukha means misery and dravyati means to eradicate. Rudra is the one who eradicates misery. In other words, Rudra transforms tears of sorrow into tears of bliss which is represented by the Rudraksha.



Rudra is that consciousness that brings tears of love, bliss, and gratitude. Aksha means tears.

Lord Shiva was in penance for a long period, immersed in the blissful Self. When He woke up, tears fell on the ground from His eyes. The tears became a seed and grew into a tree, which came to be known as the Rudraksha tree. The seeds of this tree were bestowed special powers by Lord Shiva, which can assist us in our spiritual evolution. The Shiva Purana states that the one who wears the Rudraksha attains identity with Lord Shiva.

The Rudraksha tree (*Elaeocarpus ganitrus*) is a large evergreen tree mainly found in the foothills of the Himalayas. Endowed with anti-bacterial property, the leaves are used for treating wounds and many other ailments. During winter, the fruits – shaped like berries and blue in colour – begin appearing on the tree. The Rudraksha beads are inside this fruit.



Credits:

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

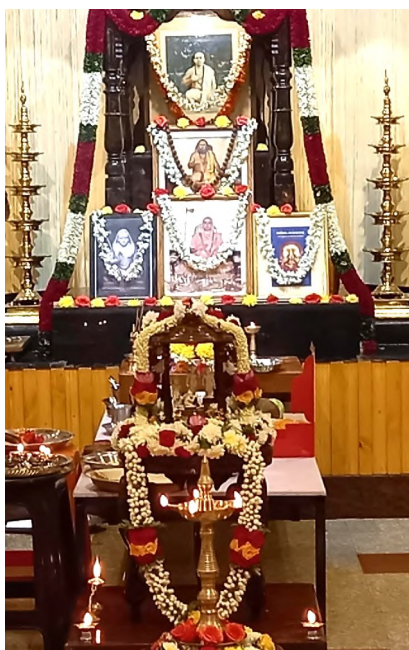
Editor: Dr. Chaitanya Gulvady

We welcome your feedback at
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Your feedback is important to us!



SCM Bengaluru on 22-01-2024.
(Courtesy: Bengaluru Local Sabha)



SCM Bengaluru on 22-01-2024.
(Courtesy: Bengaluru Local Sabha)



Deepotsava at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



Deepotsava at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



Shri Rama Taraka Havan at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



Shri Rama Taraka Japa at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



Shri Rama Taraka Japa and Havan at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



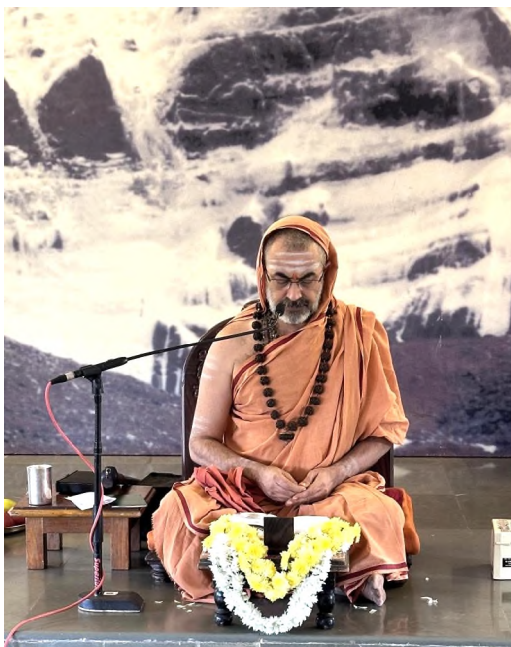
Shri Rama Taraka Japa and Havan at SCM Shirali on 21-22 January 2024.
(Courtesy: Anushravas)



**Deepa Prajwalan - Yuvadhara Sammelan at SCM Shirali,
Day One, 26-1-2024.**
(Courtesy: Anushravas)



Yuvadhara Sammelan at SCM Shirali, Day One, 26-1-2024.
(Courtesy: Anushravas)



Yuvadhara Sammelan at SCM Shirali, Day One, 26-1-2024.
(Courtesy: Anushravas)



At Shri Guru Math, Mallapur on 12-2-2024 Samārāadhanā day.
(Courtesy: Anushravas)



At Shri Guru Math, Mallapur on 12-2-2024 Samārādhana day.
(Courtesy: Anushravas)



At Shri Vishveshwara Venugopal Temple, Karkala on 13-2-2024.
(Courtesy: Anushravas)



Shri UmaMaheshwar Temple, Kailaje.
Photo by Shri Damble Ganesh Rao, Mangaluru



Arriving at Shri UmaMaheshwar Temple, Kailaje on 14-2-2024.
Photo by Shri Damble Ganesh Rao, Mangaluru



**At Kailaje on 14-2-2024, Ashtabandha, Punah Pratishtha
and Brahmakalasha**

Photo by Shri Damble Ganesh Rao, Mangaluru



At Kailaje.

Photo by Shri Damble Ganesh Rao, Mangaluru



Shatpranava Mahamrityunjaya Homa at SCM Shirali on 15-2-2024.
(Courtesy: Anushravas)



Pournāhuti at SCM Shirali on 15-2-2024.
(Courtesy: Anushravas)



At Bhandikeri Math, Gokarn on 16-2- 2024 ,Guruprāpti Divasa.
(Courtesy: Anushravas)



At Bhandikeri Math, Gokarn on 16-2- 2024 ,Guruprāpti Divasa.
(Courtesy: Anushravas)



Sāmoohika Prārthanā at SCM Shirali - Vardhanti Utsava
- on 17th February 2024.
(Courtesy: Anushravas)



Sāmoohika Prārthanā at SCM Shirali - Vardhanti Utsava
- on 17th February 2024.
(Courtesy: Anushravas)



Shree SitaRameshwar Temple, Karwar - Swamiji's visit on 21-2-2024.
(Courtesy: Anushravas)



Shree SitaRameshwar Sannidhi, Karwar - Swamiji's visit on 21-2-2024.
(Courtesy: Anushravas)



Arriving at Shree SitaRameshwar Temple, Karwar on 21-2-2024.
(Courtesy: Anushravas)



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(Courtesy: Anushravas)



At Shree SitaRameshwar Temple, Karwar on 21-2-2024.
(Courtesy: Anushravas)



At Shree SitaRameshwar Temple, Karwar on 21-2-2024.
(Courtesy: Anushravas)



From Kutir to the Math - a scenic view.
(Courtesy: Anushravas)