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॥ ॐ नमो भगवते परिज्ञानाश्रमाय ॥



**27th Pattābhisheka Vardhanti of P. P. Shrimat Sadyojat
Shankarashram Swamiji at Shirali on 29-02-2024.
(Courtesy: Anushravas)**



Pattābhisheka Vardhanti at Shirali - Pālki Utsav on 29-02-2024.
(Courtesy: Anushravas)



Pattābhisheka Vardhanti at Shirali on 29-02-2024.
(Courtesy: Anushravas)



Shishya Sweekār Jayanti at Shirali on 1-3-2024.
(Courtesy: Anushravas)



Shishya Sweekār Jayanti at Shirali on 1-3-2024.
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Pālki Utsav at Shirali on 1-3-2024 - Shishya Sweekār Jayanti.
(Courtesy: Anushravas)



Shishya Sweekār Jayanti at Shirali on 1-3-2024.
(Courtesy: Anushravas)



MahāShivarātri at Shirali on 08-03-2024.
(Courtesy: Anushravas)



MahāShivarātri at Shirali on 08-03-2024.
(Courtesy: Anushravas)



Shodashopachāra Poojā at Swami Krishnashram Sannidhi
on 12-3-2024.
(Courtesy: Anushravas)



**Shodashopachāra Poojā at Swami Krishnashram Sannidhi
on 12-3-2024.
(Courtesy: Anushravas)**

THE CHITRAPUR SUNBEAM :- MARCH 2024

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

तथा सोम्य- इतो होवाच। सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।
तद्ब्रह्मैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयम् । तस्मादसतः सज्जायत ।।

The father told Shvetaketu; let it be so. O beloved one, in the beginning this was only as existence, one alone without a second. Here others say that in the beginning this was only as non-existence, one alone without a second. From that non-existence, existence was produced.

कुतस्तु खलु सोम्यैवं स्यात् - इति होवाच। कथमसतः सज्जायत इति।

सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।

तदैक्षत- बहु स्याम् प्रजायेयम् । तत्तेजोऽसृजत ।।

He said: But O beloved one, how could this be so? How could existence be produced from non-existence? O beloved one, this was in the beginning only as existence, one alone without second That (existence) thought, let me be born as many, That created light.

यथा सोम्यैकेन सृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्।

वाचारम्भणं विकारो नामधेयम्। मृत्तिकेत्येव सत्यम्।।

O beloved one, by one piece of clay all that is made of clay can be known. The modification is only a name depending on a word. The truth is that it is clay.

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM
UNFORGETABLE REMINISCENCES
WHAT I HAVE LEARNT FROM
SWAMI ANANDASHRAM
- LATE SHRI BENEGAL SANJIVA RAO

THE SARASWAT COMMUNITY is a vital organism, not an abstraction. It has an existence not only on the social level; it is a psychic entity. Scientists would prefer to call it a field of force, of psychic energy. The heart of it is the Guru, the illustrious Head of the Community. It is from this centre that the Community derives its Light and Life. The Math at Chitrapur, or wherever the Guru may be staying, is the Power-House from which spiritual Life-force is continually poured out into the lives of the people. For more than 250 years, spiritual energy has been generated in the Chitrapur Math by the love, compassion and tapas of our Gurus who have inspired, guided and protected their shishyas and showed them the way of a higher and nobler life.

Such a spiritual energy is not merely a concept of the mind. One of my earliest experiences is my contact with the great predecessor in office of our present Guru, Swami Anandashram. I was a mere boy of twelve brought up in a rather unorthodox family. But I joined other boys in giving a welcome

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.

to **Swami Pandurangashram**. Even when the crowd of devotees had left, a few of the boys lingered near our Swamiji. He was silent and we heard, deeply intoned, the words: "Narayan, Narayan". It had an extraordinary effect on me. Even after the passage of several decades, I can recall the thrill that so deeply stirred my inner being. I felt rooted to the spot and was unwilling to leave. Then came the parting blessing and the revered Guru said, very quietly and gently, "Children, it is getting dark; it is time for you to go home". The words seemed casual, but there emanated from His Holiness a great wave of gentle compassion and love that remains as a loving and abiding memory of my boyhood. In later years, I was present at the long discussions that were held in the premises of the Samadhi Math in Mangalore. I was completely uninterested in the caste problem of the day. What, however, arrested my admiring attention was the dignity and composure of His Holiness Swami Pandurangashram who sat for many long hours without stirring from his posture though the audience came and left when they felt the need of rest.

Like many of my contemporaries, I was an ardent believer in social reform which meant to us the breaking down of caste rules and when, later, my family was thrown out of caste, I felt that it was only right and proper, as social reformers had no business to complain if their practices did not meet with the approval of the orthodox.

It was shortly after this time, that Swami Pandurangashram passed away and a mere boy of 13 was asked to shoulder the enormous burden of directing and guiding a Community that had nearly lost its spiritual heritage. Not only was there an open rebellion against the Math on the part of social reformers, but also a more dangerous, because less obvious, disregard for spiritual values by which generations of Indians had lived. The Math was rapidly losing both economic and moral support from members of the Community.

The manner in which the crisis was tided over by the young Guru Swami Anandashram is almost a miracle. It is worthwhile trying to understand how this miracle was achieved. I have already suggested the idea that the Math is a sort of centre of 'power-house' for generating spiritual energy. Each incumbent of the high office of the Guru has, as his legacy, not only the blessing and grace of his Guru, but also the power that has accumulated by the tapas (तपस्) of all the past Teachers of the Community. This is not a mere theory. Go to any place of pilgrimage, like Benares or Tirupati or Hardwar, and you will discover a tangible proof of the existence of an atmosphere that is created by the devotion of millions of people. A saint or holy person becomes the starting point of a wave of devotion. The annual pilgrimage of devotees sets up a sort of movement in the psychic medium by which we are surrounded and centuries of devotion create

a powerful centre of spiritual force. It is difficult to write about the mysterious energy that we call spiritual force. But what do we know about sunlight? We cannot see the sun. We can only see the marvelous world of colour and beauty that it illuminates. What do we know about electricity except that it is a power that achieves marvels in the field of technology? We talk vaguely about the electron that behaves sometimes like a particle and sometimes like a wave of what, we do not know. We talk of Love; of Beauty, of Truth. But the mind and intellect feel baffled when called upon to define these things that belong to a world beyond the mind. We cannot know them except by their manifestations in the world that we know through our senses.

Spiritual force also cannot be known except by its effects upon the psyche. Though we cannot know it, it can be felt by those who are sensitive to it. In India, and in Europe also, there are great centres of this spiritual energy. These hundreds of places of pilgrimage attract millions of people who still retain their sensitiveness to those subtle emanations that radiate from these centres. A holy man of unusual spiritual power, a great saint or sage, meditates on the banks of a river, or on the top of a hill or mountain. He becomes the starting point of a spiritual centre, and the devotion of thousands of pilgrims adds to the spiritual vitality of the centre. What are its effects and how can we describe them? It is a mysterious radiance that quietens the mind, tranquillizes all its restless movements, and makes

it receptive to Divine Grace, to the perception of a Reality that is beyond the mind. Exposure to such influence brings us an awareness of the pettiness of our small minds and the falseness of our values. At places like Pandharpur, people completely forget all differences of caste, or of wealth and position. In the presence of the Supreme, how can one be small and petty? Even a momentary union with the Divine enables us to shed our limited personality, gives us a larger vision, and brings us a peace that passeth all understanding.

Our Math is such a centre of spiritual energy. Every one of our Gurus, whose blessings are daily invoked in the evening, has added to the power of the centre. Those who are present at this symbolic worship of the Light (Deepa Namaskara) can feel the influence that is being continually poured out on the Community.

It is with the help of this legacy from the past Gurus and, may I add, the devotion of our ancestors, that **Swami Anandashram** has been able to continue and maintain the magnificent spiritual tradition of our Math. We must remember that he was asked to accept the very heavy burden of guiding an unruly Community that had begun to rebel against many of the limitations of caste. He was young, he did not have the contact of his Guru for more than a week during the period of his discipleship. There were many problems that had to be solved: the problem of caste restrictions, inter-dining, inter-marriage,

widow marriage and, above all, the problem of uniting an extremely unruly Community with a genius for creating unnecessary problems.

The technique that was brought to bear upon these problems was simple, but a marvel of wisdom. Swami Anandashram does not oppose, he does not argue, he does not resist. He is utterly silent, infinitely patient. He is content to state the truth about any problem, he is humble, willing to listen to any one, to any suggestions. His love and utter self-effacement are disarming. How can anyone differ from one who understands you properly? To the "learned", the intellectually arrogant, he gives the impression of one who is constantly anxious to learn and by this simple method frees them from their pride of knowledge and learning.

He thus teaches by learning. Both are simultaneous processes. Lighting a lamp and the resulting illumination are one act. Every teacher at the intellectual or spiritual level has to realise that the task of teaching is the discovery of truth both by the pupil and the teacher. It is joint phenomenon. When Truth is approached from this standpoint, there is no possibility of discord in the relations between teacher and pupil.

(Continued...)

(This article was written decades ago - Editor)

*(Courtesy : 'Fifty Years of Bliss'
by Dr. Gopal Hattiangdi)*



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF MARCH FIRST

These official tours have become traditional for the benefit of the laity as well as the Guru because, in these times, it is not possible for the people, with their worldly preoccupations, to come to Shirali, especially for old people etc. So, instead, we come and live in their midst for four or five days, bringing Lord Bhavani-shankar with us. That is why we are here today. You have arranged many programmes of music etc., but what pleased us most was Kilpady Gurudutt's address wherein he spoke on *Sampradaya, March First etc.* We too have never asked anyone to give up what has been handed down by our elders and go entirely modern. As Gurudutt said, all we have asked is : **do not develop thick heads, reflect on what you have heard and what you are practising. It makes little difference whether you take cow's milk or buffalo milk. Likewise, if you are repeating Gayatri Mantra, do not merely be content with the repetition, go deep into the meaning of this Mantra.** If we were to preach Dharma, people would find it difficult in the context of present-day conditions. So, we have to devise new ways of teaching the people according to their ability to grasp and understand, just as you offer a child a chocolate to induce him to take cough mixture. So, also, first we have to win the confidence of the listeners and then convey to them whatever Dharmik teachings we want to teach them. That is why, we always say - it doesn't

matter if you have many new ideas or go by new paths, what matters is, with the intelligence given to you by God, how much of our ancient truths you are able to imbibe.

As we said, Gurudutt spoke of the importance of *March First* and stressed the importance of following the Guru. The Vedas tell us that the Guru's feet are holy, because they show us the path by which one must tread. But, it is not enough to worship the Guru's feet, you must also follow those feet, you must walk by the path by which the Guru's feet have walked showing you the way. That is why the Guru's feet are worshipped more than any other part of his sacred person. They are our guides and our pathfinders. That is why, We said: *March first*. God is there, Guru is there and Sâdhanâ Shakti is also there. *We are moving ahead and, if you all follow us, you will not be sorry.*

We do not ask you to accept everything blindly. Reflect on what we have said, on what the elders have said and accept it only if you firmly believe in it. Man is always in search of happiness. In our address at Matunga, we had said that one's Sâdhanâ should not consist only of bookish knowledge read and acquired by him. He should also have mental Sâdhanâ which is the real Sâdhanâ. We should instal God in our mind, think of Him always and worship Him in our mind. Nobody is wholly free from the entanglements of Sansâr. Our elders tell us in the scriptures repeatedly "wake up, wake up." When you have to wake up a child in the morning, it is not enough to just tell him to wake up, he will not get up. You have to shake him repeatedly, telling him to wake up. Similarly, our scriptures tell us :

जन्म दुःखं जरा दुःखं मृत्युर्दुःखं पुनःपुनः ।
संसार सागरे दुःखं तस्मात् जागृहि जागृहि ॥

That is the meaning of the repeated emphasis on “जागृहि जागृहि”.

All of us can attain eternal happiness, but most of us do not attain it. Why? It is because our vision is veiled by the pall of sorrow. Happiness is of two kinds, one is the shadow, the other the substance, one the unreal and the other the real happiness. We are too busy chasing the shadows of happiness in our pursuit of wordly pleasures to bother about real happiness. We are seeking happiness outside, forgetting its source within us. We have spoken at several places of the Sport of Brahman, how this creation came into being. The Brahman we refer to here is different from the Brahma of the Trinity (Brahma, Vishnu and Maheshwar). He is the Supreme Being, the Primordial Being. He is without beginning and without end, without name or form. That Supreme Being felt like having divine Sport-Leela, So Brahman created what we might call a split personality, called Ādi Shakti. That Shakti deliberated deeply why She was created and realised that Brahman wanted to have divine sport and that She must carry out His wishes. So, She, in turn created Brahma, Vishnu and Maheshwar and assigned them the three respective functions of creation, preservation and destruction. The same Shakti or divine power pervades all the three functions. The same Shakti has been carrying on this Leela all the while till now and will continue to do so in future as well. That is what the Shastras have always told us, but to explain it in simpler

terms : a man wakes up, carries on his daily routine and then goes to sleep again at the end of the day. These three functions represent creation, preservation and destruction and while carrying out all the three, the same Shakti works through every individual. So, Shakti is at work in every living creature and all over the world. Such a Shakti can be realised by us in many ways such as Jnana, Karma or Bhakti paths. If we look upon Her as the Divine Mother and surrender ourselves to Her, placing ourselves at Her feet, She sheds her veil of Mâyâ and reveals Herself to us as Ādi Shakti Herself and liberates us from the coils of a mortal existence. We all have our worldly goals, our mundane aims and ends and in their pursuit we allow this precious human life to be frittered away.

But, we should realise once and for all that we are not here merely to work out the effects of our past actions or sow seeds of new actions but to realise the true purpose of our life, namely, to liberate ourselves and attain eternal happiness. In other words, we came from Shiva originally but, forgetting this fact, we have become "Shava" or mortal. We must now go back to our original state in Shiva.

(Summary of the ashirvachan delivered at Bengaluru on 26-1-1976)

LEST WE FORGET

P. P. Shrimat Anandashram Swamiji on Vantiga

“If all paid Vantiga at the rate of 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind”



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

The Significance of Bhuvaneshwari

Bhavanishankar Mahadev is our Aradhyadevta, but to enable us to understand His Grace with even more clarity Devi Bhuvaneshwari has been consecrated in our Math. Therefore upon entering the Math we first come to Bhavanishankar Mahadev in the Sanctum Sanctorum called Hodi Samadhi and offer our prostrations. Then we go to the rest of the Deities. The normal practice in any temple is to first offer prostrations to Ganapati, then to the Devi. But here it is different. That same Shakti endowed with that motherly love, has come in the form of Bhuvaneshwari. So we offer our prostrations first to Bhuvaneshwari, then to Ganapati, then to Shankaracharya and to all the Achāryās of our Guruparampara. Keep that in mind, the significance. So, in our Math there is Bhavanishankar Mahadeva ... that is Bhavani and Shankar and also there is Bhuvaneshwari but they are not different from each other! Shiva and Shakti are not different and Bhuvaneshwari has come to illumine the Glory of the One Shivashakti as also to express Her Love, Affection and Her Grace. That is Bhuvaneshwari, the significance of Bhuvaneshwari.

The Goddess – Her Transcendental and Immanent Forms

So, when Rajarajeshwari is said to be transcendental, it means that She is joyfully engrossed in Her own Divine Play of Creation. To enter into earnest worship of Her you should be willing to appreciate whatever you perceive, even when you see the duality as real, as transitory. You need that much detachment. Then you can appreciate it, the way She does. If you do not have that kind of toughened orientation, worship Her as Bhuvaneshwari. I understand your plight, no need for flight. “I am here for you.” That is what She says, because She is the Immanent One. So, that is why it is easier to approach this particular manifestation – The Goddess of all the Worlds.

– *Mumbai 2019*

The Goddess – Changing Her Form for the Devotee

Rajarajeshwari, She holds the noose, the goad, the bow and arrow. She holds the five arrows of the subtle elements. She manifests sound, touch, form, taste and smell and we take it as a composite – ‘This is the World, the Cosmos’ The power which manifests this, those are Her arrows. She creates. The sweet gracefulness with which She does it is represented by the bow – a stick of sugarcane. Out of joy She is doing that! You could say She is presenting this universe! Such is Rajarajeshwari. When She is doing it, out of in Her joy, She comes as Rajarajeshwari. She is the Cosmic

Empress. But where does that place us? The minute we recognize that, we are stuck. She relents. She places aside Her bow and Her arrows and first bestows fearlessness and then Her boons. She who is the transcendental. The Lalita comes as not exactly manifest but the Immanent. The Actual Source. The very first Force just behind Creation. So She will respond to our pleas and help us in our distress. To worship Rajarajeshwari we should be able to recognize the transitory quality of our world, then enter into Her realm. Else it is difficult. Bhuvaneshwari is more willing to understand whatever troubles we go through, the injustice we suffer and other such. She is accepting our ignorance, gives us fearlessness, gives us boons and ensures that we progress spiritually. There is a huge difference - It is not just your spiritual journey, not just how you approach, but how She responds. Remember that. We believe that it is our effort alone. The Form suggests what that Deity does. One has to be very careful. The Deity will demand and It will respond in a particular manner. It has been generated for that. So, Bhuvaneshwari is not exactly pliable, but at least She listens, She understands. "Yes, this part of My Creation is creating unhappiness. I will remove that." Otherwise I feel the tragedy and comedy as part of the Divine Play as Rajarajeshwari. Do you understand? And so, we adoringly worship Bhuvaneshwari. And then, where does She reign? If in our hearts, then wonderful! Else at least in Shrivalli!

– Mumbai 2019

The Goddess – as Mukambika – The Releaser of expressiveness

The Goddess Mukambika manifested to vanquish the demon Mukasura. He had been unleashing terror everywhere. She crushed him completely. He was the demon who was Muka. The word Muka is used to describe a person who cannot speak. We see this in children too. A child might be intelligent, but if he has not yet begun to speak, then that child is quite aggressive. If a child is unable to express his emotions or his thoughts, then he becomes very violent. Is that not so? So we pray to the Goddess, “There is good in me, but I am unable to express it.” Who knows it might be because of certain mental impressions, no? “I engage in completely unworthy actions O Goddess. So get rid of that Mukasura who might be seated in my heart, so that whatever is good in me may be revealed!” So, that is why all of you went there (Kollur) today for Her darshana – to see Her. I heard that there was some programme going on in the Saraswati Mantapa so you could not go inside. It does not matter. While there, in that sacred space with Her close by, you sang bhajans and you expressed your devotion. Equipped with what you have received from the Guru, you offered your bhajans. That alone pleases Her. That is what we want in our lives - the perfect balance and expression of Shiva and Shakti. As I had told you earlier the first deity of that place, a Shivalinga, has a line of gold running vertically around it. When we look at it, that part which is to our right, which means the left side of the

Shivalinga is the bigger part. And the right side of the Shivalinga, that is the one to our left is a little smaller because the bisection is not absolute half. The Goddess is the primary One here. It is Her sacred seat. The Goddess's image is also there. She has a face, so that devotees who come here recognize Her as the Goddess and so are able to worship Her. And below the image actually one cannot see it since only the prabhavali is seen, there is a Shriyantra. The Goddess there was aggressive. It is not an easy job to vanquish Mukasura! And when we go there we need Her motherly love. So, when Adi Shankaracharya was travelling through India, He went there – He has come to Shirali too. When He went there, He consecrated the Shriyantra and the Goddess became Gentle and Loving. That is why we always pray to Her, "Let whatever good there is in me increase and let me be able to express that good!" The Goddess is not pleased just by our going to Her. She says, "I am giving you so much! Why don't you express it?" So we pray, "You alone should destroy all obstacles! Our lives should be as Shiva intended it to be and may the touch of the Goddess pulse through everything we do. Let us feel that joy and express it!" This truly is the attribute of a Samvit Sadhaka.

– Shirali 2020

The Goddess – Destroyer of self defeating influences

Fear, Cowardice – Emotions like these are not tolerated by the Guru Shakti where She is

constantly making Her Presence apparent – such as in Samvit Sadhana. And why is that? Because or ‘why’ the fear surfaces. It indicates the betrayal of our own soul. Worst. Treachery against Shiva and the Guru can be dealt with, if one has been idiotic enough to do it. But the repercussions of treachery against the Self is something that even God cannot save us from! So we have to develop self-assurance and then pray to the Shakti, “Will you destroy obstacles?” She says, “Yes ofcourse!” We again pray. “I have to inculcate strength within me. Will you give me that?” She says, “Here take it! You are My very Own! I shall bestow it upon you!” Unbeknown to us, there are many corrupting forces concealed within us that have been there through lifetimes. Sometimes based on circumstances, or in a particular situation, they manifest and suppress us. We find ourselves unable to do what we want to do, and we wonder, ‘Why this is happening? Oh I have become spiritless!’ And so we pray, “Destroy those forces, O Goddess, with just Your Resonating Presence alone!” What this means is, when the Mantra- the seed Mantra resonates all these evil forces begin to lose their power and influence. The Goddess simply reduces them to ashes. It is then that our Soul Essence and our faith and devotion towards the Guru comes to the fore and we become instruments of the Divine.

– Jodhpur 2019

Universe as the Lila of Shakti Shankaraloka

She creates this universe in Her Own Joy (Lila)

Labdha – created it Sthapita – sustained it and
Lupta again resolved it into Herself. The One Who
creates such realms, sustains and then resolves
them too. There is One such Shakti. I worship that
Shakti which manifests as Gauri, Bhagavati, I
worship Her, I glorify Her. There is a Brahma Sutra
which says, “Janmadyasya yatah.” The cause of
manifestation of this universe (jagat) is the Brahma
Tattva. With the principle of cause and effect. What
you perceive is the Effect. What is its Cause? There
is only one cause. The effect superimposes itself over
the Cause and becomes one with it. The principle
of Advaita will be grasped thus. So, here as upasakas
we worship That Brahma Tattva in the form of
Bhagwati. That One Shakti as if playfully manifests
as the world. This Lila is like a child – when taken
to the beach makes sand castles there and when
he sees someone selling ice-cream Just destroys
those sand castles and runs towards the ice-cream
vendor. It is just a play. There is no lament saying,
“Oh God! What have you done. I had made such
a etc...Playfully creates, sustains it and before
leaving just destroys it. Similarly there is a Shakti
too, Who out of Her Own Joy, Creates, Sustains and
Resolves. And that is the Shakti which is
inseparable from Shiva. We will gradually understand
this. It is called the Abhinna Nimittopadana Kārana.
If That is the Cause then It does not need any other
material to create this universe. Such is the Shakti
Whom I glorify. By glorifying my speech gets purified.
By glorifying I begin to dwell more on That Tattva.
Normally our speech is engaged in dwelling upon,
getting clarity about the worldly objects and our

thoughts are also engaged in that. By chanting such stotras, gradually samskaras are embedded. Whatever I know, there is some Tattva beyond that too. Mind begins to get attracted towards That. This is not mere imagination, The Tattva Whom we address and glorify That Tattva too begins to bestow Its Grace upon us starts attracting us. That is when dispassion is also understood correctly. Thus maturity is gained. It is not a one-way traffic. To the extent that we try to purify the mind. Not with the thought that I will first purify my mind and then contemplate on Ishwara. We meditate on Ishwara and simultaneously try to purify the mind. And gradually our conviction increases that, "I belong to You only!" It is then that these nuances begin to reveal themselves.

– Ahmedabad 2023

To Shiva, Through Shakti! Shankarlok

Think of Her only as Shakti, call Her Brahmaswarupini. Then She is the One Who Rules, The Shakti Who Controls, not dependent on anyone. Then in upasana Ishardhangaharam – Here we get an indication of Ardhanarishwara. Isha means Ishwara, The One Who occupies half the form of Isha. That Shiva-patni I worship. But why not do the upasana of only The One Tattva or else only Devi's upasana. The same Brahmaswarupini or only Shiva's upasana Who Himself is the Brahman, so where is the need to differentiate first and then say that They are One. There must be some reason. We need to contemplate upon that gradually with humility and yet with insistence. Then it is possible for that secret

to be revealed. Our condition is such that we perceive the world as an object. So, if we are directly told that this is all an illusion, etc., it will not be accepted or difficult to digest. A dichotomy may be experienced. So That Tattva, with Its Own Inseparable Shakti, Creates, Sustains and Resolves. This does not negate Advaita, Non-duality. Gradually understanding this Shakti, we can merge into the Shaktimana as my Real Self. Therefore Both are worshipped. In reality, upasana is of Shakti only. What is Shiva-tattva? It is not a form to be worshipped. It can only be Known. It is possible to meditate upon Him as Me, Myself. But if we meditate with closed eyes and chant Shivoham Shivohm – then it is possible to get confused. Therefore when we talk of the Shakti element, His Shakti Which projects this Creation. Sustains and then at the end Herself gets resolved in Herself while bestowing the Knowledge of the Shiva-swarupa. Such a Devi I worship. She is also the One Who Rules and we worship Her in the form of Bhavanishankara, Umamaheshwara, Shiva-Parvati or Ardhanarishwara. So the One Who is the Ishardhangahara, One Who occupies half the form of Isha, I worship That Shakti. Gaurim Tam Abhiramam, Abhirama – Brahma-krida from kri dhatu, abhi-sarvatra. One Who spreads joy everywhere, One Whose mere sight, contact with Whom gladdens the heart because She Herself is Happy. Joy is Her very Nature. Such a Bhagawati we meditate upon, we glorify.

– Ahmedabad 2023

Shiva Shakti Samarasya – Their Oneness

वागर्थाविवसम्प्रक्तौ वागर्थं प्रतिपत्तये।


जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ।।


Vagarthaviva sampraktau ... Shiva is being invoked and worshipped in the Shivalinga. Remember whatever is here, is the domain of Shakti. Whatever we do, we cannot do it without Shakti, without strength. We must have strength even to bring a balance into the mind. Whether an action is at a physical, vocal or mental level, we perform it only after invoking strength. So this indeed is the domain of Shakti Herself! We invoke Shakti even to pray. Therefore we perceive that Oneness of Shiva and Shakti in our Aradhya devata – Bhavanishankar. Later the pojana is offered to the Shivalinga for upasana. Vāgarthāviva samprktau – vak and arth – There is speech- word and its meaning. They are always together. When we say a word, immediately its meaning is revealed, if we know that language. If someone says, “The jam is very hot and spicy!” Does it make any sense? No! We may understand if we say the pickle is hot. No matter how much we act and try, if we are told – hot like jam, it can only mean something is jammed! This is how the meaning is revealed. As soon as the word ‘jam’ is pronounced, it reveals the meaning a ‘something sweet.’ That is the meaning that immediately comes to light. So Ishwara and Parvati’s relationship also is a mutually inseparable one like this. I meditate upon Them who are Vāgarthāviva samprktau. Who are Jagatah Pitarau – Parents of the entire creation! The entire creation has manifested

because of the Anugraha – Their Blessing. This is the grandeur of the Shiva Tattva – the Ultimate! What am I? He manifested the entire creation out of a desire to show His Own Grandeur and the creation has been manifested along with Shakti. Otherwise He remains in Himself, called the Nirguna, Nirakara – the Attributeless, Formless One! My prostrations to them, Who are the Jagata Pitarau, Parents of the World. Their relationship is mutual, reciprocal anyonya. Why? Why do I prostrate to the parents of the world who have a mutual, reciprocal relationship like Vāg and Artha – Word and its Meaning? Vāgartha pratipattaye – May I express the meaning of my words correctly with this prayer and for this purpose I worship Them!

– Karla 1st March 2022

(Transcribed by Shrikala Kodikal)






Gurupadeshaḥ

When the mind holds on to the mantra, it becomes peaceful and calm and is not ruffled by the sorrows and difficulties of the external world.

– H.H Shrimat Parjnanashram Swamiji III



www.chitrapurmath.net

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

EVER RESPECT AND SERVE YOUR PARENTS

No matter how learned or successful a man is, he is not a true son if he does not do his duties properly. Foremost amongst his duties is to treat his parents with utmost love. He must act in accordance to what they say, with the firm belief that his parents only seek his welfare. Even their rebuke is steeped in love. If man were to understand this well and live his life, all will be well not just for him but for others as well.

Nothing could be greater injustice and pāpa (sin) than a child, raised with much difficulty by parents, going against them and making them suffer and reducing them to tears. Man must never resort to this.

These days, we see people who send their own parents to old age homes and lead a life without principles. This is unacceptable. If such people were to reflect seriously on their act, they themselves would realise their mistakes.

The physical body is our instrument for pursuing the Purushārthās (Dharma, Artha, Kāma and Moksha). This physical body of ours is begot and nurtured by parents. Such being the case, even if a man were to serve his parents for a 100 years, he would still not be freed of the debt he owes them.

सर्वार्थसम्भवो देहो जनितः पोषितो यतः

न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ।।

May all understand this very well and receive their parents' love and blessings.

(Courtsey : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

29) वरदानैकनिपुणः

The only efficient giver of boons.

It is told that the virtue of charity (दान धर्मः) is more difficult than most other eminent dharmas, like *Swadhyaya*, *pravachanas* etc. The giver should give in such a way that the receiver's lack is removed once for all, and that too without his knowledge. Also it is said: अन्नदानं परं दानं विद्यादानमतः परम्. - Giving food to the hungry is very noble indeed, but giving knowledge is better, since its effect is more lasting than the satiation of hunger. Hence *Shri Dakshinarnurti*, being the giver of knowledge, is the best and foremost bestower of boons and he makes the least pretence of teaching.

In most images of *Shri Dakshinamurti* there is a (वरमुद्रा) The same is the case with *Lalita Tripurasundari*'s form of which *Shri Shankara* sings in his 'Saundaryalahri'. Even though you do not display the *Vara and Abhaya mudras*, Mother, Your gracious lotus feet are efficient enough for that

purpose (तवहि चरणावेव निपुणौ). The name under consideration is reminiscent of that expression.

30) वरवीणोज्ज्वलत् करः

He whose hand is radiant with an excellent *vina* (a stringed instrument of music).

Of the various kinds of *Dakshinamurti-forms*, distinguished by the change in the mudras, this name refers to the *Vina-Dakshinamurti*. This musical instrument has been traditionally identified with knowledge, as is well known in the case of Goddess *Saraswati*. The concept of knowledge here, be it mundane or spiritual, is a radiation of the soul light and this light has the tendency of travelling in not only particle or wave forms, but also as cascades of joy, represented by the tunes and nuances of music. When asked about what an enlightened person does, the Upanishad says, “He sits singing the psalms”. The mention of the *Vina* is with a deep import.

The main part of the *Vina* is the *danda*, the reed with a number of cross bars or *parvas* on which the strings are stretched. This symbolizes in the human body the *Meru-danda*, the spinal cord, in which lies the psychic apparatus consisting of the subtle strands of *nadis* and many *parvas*-stages of evolution of consciousness. In other words, your body is the *Vina*, which when surrendered to the master, becomes an instrument to exhibit His grace, His glory, the joy of life. That is the significance of the hand becoming effulgent or revealed by the *Vina*.

So, you must make your body *vara* (excellent) so as to become fit for His *kara* (hand). Hence excellence does not consist in externalities, but in the capacity

to express the joy or pattern that is in the Great Artist, the Divine Creator. He alone can play upon life and bring this grandeur out. And for this, ordinary one-stringed instrument will not do. Anyone can understand that *Dakshinamurti* demands a *Vina*. As a spiritual *sadhana*, you must make your entire personality, with all its physical and psychical ramifications, a fit instrument for the Divine.

It is well known that, according to *Vedanta*, *shravana*, *manana* and *nididhyasana* form one integrated and the only form of *sadhana* that leads to enlightenment. According to the accepted symbolism, the book and the rosary (*japamala*) stands for *shravana* and *manana* respectively. *Nididhyasana* is expressed here most artistically through the *Vina*. The more *sadhana* you do, the easier it is for you to feel the subtler touches of the Divine and ultimately the state of *Jivan-mukti* is reached, in which the *sādhaka* and the *sādhya* are merged. The *upasaka* becomes the *Upasya* '*Brahmavit Brahmaiva bhavati*'. This is the concept of *Dakshinamurti* presented in *Shri Shankara*'s famous hymn. He, the enlightening master becomes the *Jivan-mukta*, the enlightened soul, and plays upon the strings of his own life.

31) वनवास-समुल्लासः

He who delights in the forest life.

Shiva is considered to be particularly fond of forests. He is called *priyadavah* (प्रियदवः) and *davishtah* (दविष्ठः). That suits a mystical nature. Tree stands for the mystery of life, and literally it exudes an atmosphere of *sāttvikatā*. Experiments in the scientist's laboratory, indicate that trees and plants

cannot stand cheating and cruelty. Religious texts also prescribe tending of plants as a part of purificatory rites and other austerities. When various trees are there in a cluster, the effect is much more acute. Therefore a *panchavati* (Hermitage made of five trees) or *tapovana* is recommended. In a natural forest one derives the fullest benefit of the spiritual atmosphere. India's ancient culture has been the *aranyaka*, pertaining to the forest. Therefore it is understandable that *Shri Dakshinamurti* exults and revels in the forest of life.

32) वनवीरैकलोलुपः

He who hankers for the company of hunters in the wild.

Shiva is often depicted as hunter (*vanavira*) or even a leader of robbers (*Taskarapati*)! One idea is that, he is the common and the only refuge for all classes of people, including the fallen and the frail, the backward and the blacklisted, even the demons and defiling creatures of the cremation ground. Being the *Sarvatma* and the Guru, an ocean of conditionless compassion. He loves everyone and keeps the door open for all. But actually the allusion of the hunter, obviously, is to the world that is a wilderness for the uncontrolled and the unenlightened, something very difficult to pass through without hardship and without losing the way. Only the intelligent and the valiant venture into it and cross over. These are the *Viras*, and the Lord is very fond of such manly aspirants.

The *Agamas* give a very interesting definition of *vira*. He who is able to dissolve all 'This' into the 'I' and drain the soul-essence (अहं रसामृत) completely and yet not get so inebriated as to be unfit for transactions

with the world. They are verily the *jivan-muktas*, who work as *adhikara-purushas*, accomplishing the will of the Lord. That is why they are so dear to Him.

33) तेजः पुंजघनाकारः

Mass of condensed pure Light.

34) तेजसामपिभासकः

The Light that makes the luminous ones like the Sun to shine.

35) विनेयानाम् तेजः प्रदः

He who bestows brilliance to the humble (student) devotee.

36) तेजोमयनिजाश्रमः

Whose abode is the region of Light.

These four names are woven round the principle of light.

Name thirty-three is a definition of *Brahman*. 'Tejahpunja' is a mass of light. It is concentrated awareness that is felt as the I-experience.

Name thirty-six speaks about the *Nijashrama*, the Lord's own dwelling. It may mean (1) *Kailasa* (2) the *Vatamula* (at the foot of banyan tree) (3) the abode of any enlightened person, or (4) the human body in which the Guru manifests. All these are effulgent, each in its own way.

In between these two forms are two levels of the soul's light working on macrocosmic and microcosmic levels.

(Continued)

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

FORM IV

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I, Vittal Rajagopal Bhat, hereby declare that the the particulars given above are true to the best of my knowledge and belief.

Sd/-

V. Rajagopal Bhat

Signature of Publisher

Dated : 20th March 2024

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

(Continued from February 2024 issue)

CHAPTER FIFTY FOUR (Contd.)

संसारनदीमाजीं आपण। स्वधर्मरूप सेतु बांधोन।

जावें सत्वर त्यावरोन। पोंचे मग तो पैलतीरा॥५०॥

50. We should build the bridge of Svadharma over the river of Samsāra and then cross over it quickly. Thus we will reach the other bank. (The duties and obligations pertaining to one's VarNa (BrāhmaNa, Kshatriya etc) and Āshrama (Brahmachāri, Grihastha etc constitute our Svadharma (one's Dharma).

चित्तशुद्धि हेंच जाणा। पैलतीर असे आपणा।

मग ध्यानादि मार्ग सज्जना। परम सुलभ होत असे॥५१॥

51. The bank across to be reached is the purity of the mind. Attaining this it then becomes very easy to pursue meditation etc.

तेव्हां ध्यानादि मार्ग क्रमोनी। जाय आपुल्या सत्सुखस्थानीं।

त्यामुळे स्वधर्म श्रेष्ठ म्हणोनीं। सांगती ज्ञानी स्वानुभवे॥५२॥

52. After pursuing meditation etc we will reach our abode of true happiness. Hence the wise, backed by their experience, say that Svadharma is the best.

'देह मी' हेंचि एक पाप। हीचि संसारनदी भरली अमूप।

ती तरावया स्वधर्मरूप। सेतु बांधावा मानवानीं॥५४॥

54. Saying 'I am the body' is itself a sin and this sin has filled to the brim the river of Samsāra. To tide across it, the bridge of Svadharma should be built.

जप तप पूजापारायणें। नाना सत्कर्म करिता येणें।

पापे नासोनि जाती त्वरेनें। नाहीं संशय यामाजीं॥५५॥

55. Japa, Tapas, Pooja, Parayan and performing such other good deeds - these will quickly wipe out all sins. There is no doubt about it.

जप पूजादि नाना सत्कर्म। हीचि येथें दगड माती नेमें।

करितां करितां स्वधर्मनामें। सेतु सिद्धहोय खरा।।५६।।

56. Japa, Tapas, Pooja and various good (religious, spiritual) deeds - these are like slabs of stone and soil (for raising the bridge). As we keep performing our Svadharma, the bridge will get ready.

स्वधर्मानें आपण वर्तणें। हेचि त्या वाटेनें जाणें।

मग सहजचि घडे लंघणें। पापाची नदी पहा हो।।५७।।

57. Our performance of Svadharma is itself like going over the bridge. Thus naturally we will cross the river of sim.

(Continued)

FESTIVALS IN MARCH & APRIL 2024

MARCH 2024

24 Sunday	Holikā, Kāmadahana
27 Wednesday	Vardhanti at Mangaluru - Shri UmaMaheshwar Sannidhi
28 Thursday	Vardhanti at Gokarna - Sri UmaMaheshwar Sannidhi

APRIL 2024

08 Monday	Shobhanakritu Samvatsara Samāpti
09 Tuesday	Krodhi Samvatsara Prārambha
16 Tuesday	Vardhanti at Shirali - Swami Parijnanashram-II Sannidhi
17 Wednesday	Ramanavami
18 Thursday	Dhwajārohan at Shirali
23 Tuesday	Rathotsava at Shirali
23 Tuesday	Vardhanti at Gokarna - Veera Hanuman Sannidhi
24 Wednesday	Mrigabete Utsava at Shirali
25 Thursday	Okkuli at Shirali
30 Tuesday	Vardhanti at Shirali - Swami Pandurangashram Sannidhi

Kara Seva Announcement

Jai Shankar,

This announcement is with reference to the Kara Seva Shibir which has been held annually since its inception in May.

Effective this year (2024) the Shibir will be scheduled sometime in the last week of December. The reason being that the weather in December is cooler and more conducive to outdoor activities like working in the fields at Kembre and short treks to some of the beautiful spots around Shirali thereby facilitating some exploration of the region.

This will also enable the Chitrapur Saraswat Yuvas from outside India to join in as there have been repeated requests to hold such a Shibir in December as this coincides with holiday time for schools and colleges.

The exact dates will be announced later in the year keeping in mind the advance notice necessary for planning and travel reservations.

*If you have any queries feel free to reach out to the Shibirs Team on chitrapurshibirs@gmail.com

ChitrapurEbooks - An Announcement

Greetings from www.ChitrapurEbooks.com,

On the auspicious occasion of Mahashivratri (March 8) 2024, we're happy to launch a digitised version of (late) Dr. Gopal S. Hattiangdi's book (2001), "Parijnan II : The Unknown Phenomenon". The book, in a slim space of 60+ pages, describes the philosophic explorations and experiences that Dr. Hattiangadi had, related to our 3rd Guru, HH Parijnanashram II (1757-1770).

The Parijnanshram Swamiji II samadhi is located at our Math in Shirali, and visiting it many years ago, Dr.Hattiangadi tried to unravel the mystery of what he calls the "Unknown Phenomenon" through the technique of "meditative exploration" - fervent prayer and meditation. The book, the author says, is not a factual biography/Charitra, but an exposition of intense personal feelings.

HH Sadyojat Shankarashram Swamiji has in His benediction for the book commented: 'We pray to Lord Bhavanishankar that this book may inspire sadhakas to do their Guru Upasatti with alertness and devotion'.

Do log in and read this latest addition to our web library, and spread the word amongst your family and friends!

<https://www.chitrapurebooks.com>

Samvit Sudha - An Announcement



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ORDER NOW!

Samvit Sudha announces the launch of its website www.samvitsudha.com today (8-3-2024) as we celebrate 'Nari Shakti - Woman Power'. Coinciding with its 25th year celebrations, what better day to introduce the new online shopping experience than International Women's Day.

Experience the all new website with its stunning collections and exclusive handcrafted products. Enjoy a wonderful shopping experience!

Spread the word with your family and friends, so that they can also shop for unique, exclusive gift items made from fabric and handmade paper. A sustainable step towards eco-friendly gifting!

Happy shopping on www.samvitsudha.com

Little Ravikiran – Phalguna 2024

Swamiji Says...

"The more you respond to the Guru's guidance, the faster will Shuddhi, clearness, come into your speech, thought and deed."

H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

Do you remember Suraj, the boy who got into trouble with his pranks until he met Pujya Swamiji? (Pssst! You can read about him in the Magha 2024 edition of Little Ravikiran). Now, let us see what happened next.

It was the last day of his final exams, and Suraj was excited! Summer holidays were finally here! He could not wait to play with his friends. So, he rushed home from school. His friends were playing downstairs already, and Suraj did not want to miss the fun. So, he changed his clothes quickly and bolted downstairs.

A few minutes later, Suraj returned home looking angry and upset. He walked quietly to his room and started playing a video game, but the video game was slow and unresponsive. Suraj tried his best to fix it but could not. Frustrated and angry, he sat by the window, watching the children play downstairs.

When Amma returned home that evening, she was surprised to find Suraj indoors. "Looks like many schools have finished their exams. Your friends are creating such a ruckus outside. Why haven't you joined them yet?" she asked.

"They are not my friends anymore, and they don't want to play with me," Suraj replied, fighting back his tears.

"But why? Did you do something wrong?" asked Amma.

"Why should it always be my fault, Amma? They have just decided amongst themselves that I am not their friend anymore. What can I do about that?" asked Suraj angrily.

"You could start by asking yourself if you have done something to annoy them..." offered Amma, but that made him furious. "Even you are taking their side. Nobody wants to play with me! I tried to play at home, but even the video game is not working. I have been telling Pappa for so long that there is a problem, but nobody wants to help me. This is the worst summer ever!" declared Suraj, feeling sorry for himself.

Papamma tried to console Suraj, but he was inconsolable. Finally, she said, "Pray to Swami Dayya." Now, that was the last straw! Tears welled up in Suraj's eyes. "I tried, Papamma. I really tried! I have been praying every day and am trying my best to be good. But they seem to have a problem with everything I say and do! What can I do?? Looks like even Swami Dayya does not want to help me," he howled and stormed into his room.

Pappa returned home late that night. When Suraj woke up the next morning, Pappa had already left for work. Now Suraj had to spend another whole day without friends or video games. While he sat by the window and watched his friends play, he had plenty of time to think. He slowly became aware of what he might have done to upset his friends. One part of him wanted to apologize and end the matter. But another part of him was stubborn and afraid to admit that he was wrong.

That afternoon, Amma came to Suraj's room to take a look at his video game. She spent some time figuring out the problem, and then, with just a few clicks, the game was up and running. It had some cool new features too! Suraj's face lit up! "That's it? Just a few clicks and the problem is solved?!" exclaimed Suraj. "Yeah," smiled Amma, "It just needed a software update. Looks like there were some bugs in the software."

"Was it that simple? I have been struggling with this for weeks!" said Suraj with wide-eyed wonder.

"Yes, the solution was simple, but we made it complicated by not checking for software updates on time," said Amma. "Likewise, Suraj, we must be willing to look within ourselves to see where we are going wrong. No one is born perfect. Like this gaming software, we come with our own 'bugs', our own flaws. By simply praying to Swami Dayya every day, our flaws will not vanish. When we pray to Him for guidance, we are only shown where our flaws are. It is up to us to either fix them or hold on to them.

"If we stubbornly hold on to our flaws, we become difficult to deal with, just like this game had become, and we drive people away. But when we are open to correction, we are given all the strength we need to overcome our flaws. By Swami Dayya's Grace, the flaws in the way we speak, think and act are removed one by one, and we become better versions of ourselves. Now tell me, do you want to remain the old Suraj, or do you want to become Suraj 2.0?" asked Amma.

Now, let us discuss...

1) Like Suraj, have you ever made a mistake you were

unwilling to admit? Would you like to tell us more about it?

2) Why do you think people are unwilling to admit their mistakes?

3) How do you feel about yourself when you do not admit to a mistake?

4) How does it feel when you finally admit to a mistake?

Kavyanjali: Chameli and Waman

Chameli Crane was on the tree

When she heard Waman cry

She saw the wolf choking

Down she began to fly

Waman Wolf had hastily eaten

A nice plump duck

And in his throat now

A big bone was stuck!

"Help me, please, Chameli!"

In pain, Waman sputtered

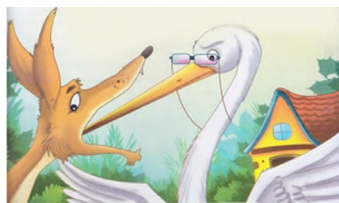
"Oh, But Waman Wolf can eat me up!"

Chameli softly muttered

Of big, bad wolves, Chameli
Had heard many a tale
Could she trust Waman now?
Her courage began to fail...

Chameli recalled her Amma's words
She prayed with all her might
Her heart told her to be kind
Helping Waman would be right

Though Chameli was a shy crane
Kind, gentle and meek
To help Waman Wolf
In his throat went her beak!



Out came the bone
"Chameli, you are kind and clever"
Said Waman hugging her,
"You are my friend forever!"

Shiva Purana - The Column of Fire

The Sages asked: "Oh Suta! You have explained Shravana,
Manana and Keertana to attain Shiva's Grace. What if one is

not able to perform those? Is there no hope for common people then?"

Suta: There is hope for them too. They can worship the Shiva Lingam. One makes offerings as per one's ability without deceiving others. Fruits, flowers, dhoopa, deepa, gandha, garments, garlands, naivedya for Puja, japa, pradakshina and pranam-s should be offered. The Shiva Lingam should be duly honoured with the umbrella, flags, chamar fans and other accessories. Decorative gates, math-s, temples, monasteries, kshetra-s should be made in honour of Lord Shiva.

The Sages asked, "Most of the Devata-s are worshiped in the form of their image. How is it that Shiva is worshipped in the form of His image as well as the Lingam?"

Suta replied, "This aspect has been explained by Mahadev Himself. My Guru, Veda Vyasa, explained to me that Lord Shiva can be prayed to in the form of His image or as the nameless, formless Lingam. The Lingam signifies His infinite aspect of Supreme Brahman, which cannot be limited to any image.

The story behind the Shiva Lingam was narrated by Nandikeshwara to Sanata Kumara, the son of Lord Brahma: -

Once, Lord Vishnu was lying down on His serpent bed, with attendants taking care of His comforts. Lord Brahma, passing through, was offended at being ignored. He scolded Vishnu, "My child, I am the Grandfather, the creator of the universe. Why are you sleeping like a naughty child? When one sees that an elderly person fit to be a Guru has arrived, he should show respect and offer worship. You should atone for your foolish behaviour."

Lord Vishnu was angry, but with an outward appearance of

calm, replied, "Oh Dear One, welcome! Please sit on the couch. Why are you so angry? The entire universe resides within me. You were born from the Lotus that sprung out of my navel. Therefore, you are my son."

The war of words led to a heated argument which resulted in a real war! The two Lords wanted to prove their supremacy and higher power. Ultimately, Vishnu mounted on Garuda, and Brahma, atop His Swan, started fighting with weapons, and soon their followers joined the war. Vishnu's Maheshwara astra and Brahma's Pashupati astra clashed mid-air. Sparks flew and so did awful weapons, pointed arrows, terrible spikes - roaring like thunder, whizzing like the wind and blazing like ten thousand suns. The Devata-s could do nothing to stop the war. They watched the fearsome sight helplessly. In fright, they decided to go to Kailasa and beseech Lord Shiva to intervene, before the whole universe was destroyed. Reaching Kailasa, they prostrated before the Lord and were overjoyed to receive His benign grace and sweet words. Having reassured the Devata-s, Lord Shiva commanded hundreds of His Gana-s to accompany Him and Devi Parvati.

Led by Indra, the Devata-s followed the army of Lord Shiva and Devi Parvati, suitably honoured with flags, buntings, bands, flowers, fans and other auspices. Reaching the battlefield of Lords Brahma and Vishnu, Lord Shiva observed the scenario from the clouds while the entourage fell silent. Brahma and Vishnu were intent upon destroying each other. The three worlds were on the brink of dissolution due to the effects of the clash between the Maheshwara and Pashupati astra-s. Seeing this, Lord Shiva assumed His bodiless form in a terrifying endless column of raging fire in between them. The terrible blaze and emissions from the celestial weapons were

pacified and merged into the column of fire, turning auspicious instead of destructive. Brahma and Vishnu were amazed by the tremendous phenomenon unfolding before them.

"What is this?" they wondered. "Where does this massive, fearsome column begin or end? Let us find out together, since neither of us is capable of doing it alone."

Proud of their prowess, Vishnu assumed the form of a boar and dove down towards the base of the endless column of fire, while Brahma, in the form of a swan, flew up towards the top. Travelling for years together, Vishnu pierced Patalaloka and went as far down as He could. Not finding the end of the column, He returned exhausted to the battlefield.



Brahma meanwhile was flying as high as He possibly could but had not reached the top. Lo and behold! A Ketaki flower was floating down towards Him! It had fallen off Lord Shiva's head when He laughed at the folly of Brahma and Vishnu, as He manifested into the endless pillar of fire.

Brahma convinced Ketaki, "O fragrant Flower! You must do as I ask! Tell Vishnu that I have seen the top of the fiery column. In times of danger, telling a lie to avert disaster is acceptable, say the sacred texts." He bowed repeatedly to the flower, cajoling it to do His bidding. He returned with the flower to the battlefield. Vishnu admitted defeat as Brahma danced with joy, when Ketaki bore witness to Brahma's claim. Vishnu

duly worshipped Brahma with sixteen upchara-s as prescribed by the shastra-s.

Lord Shiva transformed from His infinite form to the visible form. Ishwara said in front of all present, "O Hari! I am pleased with your truthfulness. In spite of your desire to be the Supreme Lord, you did not forsake the Truth. I bestow upon you a position equal to mine, with your own image, temples, festivals and kshetra-s."

Lord Shiva created the extraordinary being, Bhairava, from the centre of his brows. "Command me, Master!" said Bhairava.

Lord Shiva said, "Brahma is the first deity of the universe. Worship Him with your sword."

Hearing these words, Bhairava caught hold of a tuft of Brahma's hair to sever the fifth head which had lied. Brahma was remorseful and begged forgiveness. Vishnu also prayed on His behalf. Lord Shiva relented, "The burden of administration of the Universe with the staff is yours. I shall also grant you a rare boon. In all sacred ceremonies and sacrifices, you will be the Guru."

Lord Shiva then addressed the Ketaki flower which had given false witness, "You are deceitful, so I shall not regard you as my favourite flower offered to me in worship."

The penitent Ketaki flower cried, "My Lord, if you don't accept me, nobody else will, so my birth would become futile."

Lord Shiva softened the curse, "I stand for truth, so I cannot accept untruth. You can be used for decorating canopies raised above me, and my followers can also wear you. So, your birth will not go waste."

The assembly hailed the radiant Lord Shiva. He stands for truth, and is benevolent and merciful. He punishes transgressions but forgives the truly remorseful in His finite image or infinite Supreme Brahman form, symbolised by the Shiva Lingam.

Ammi Shikyaan - Let's learn together!

We worship the Lord in different forms. Lord Shiva, as the Guru who dispels Knowledge through the chinmudra, is worshipped as Lord Dakshinamurti. (*We begin our Sabha Prarambha Prarthana with Shri Dakshinamurti.*)

The cosmic dancer is seen in Lord Nataraja. Shakti and Shiva together in one form are revered as Ardhanarishwara. Shiva is worshipped in the form of a Linga – representing both Shiva and Shakti in unity and completeness.

We worship Shiva in the Ashtamurti Upasana. The 8 elements - Sarva, Bhava, Rudra, Ugra, Bhima, Ishana, Mahadeva, and Pashupati are the presiding deities of Earth, Water, Fire, Wind, Sky, Sun, Moon and the Soul, respectively. (*During the Shiva Pujan, after the Ashtottara, Puja Swamiji offers flowers to the Ashtamurti in Lord Bhavanishankara.*)

As Chitrapur Saraswat-s, we worship the Lord as **Bhavanishankara**. Lord Shiva is seated with his consort Bhavani on His lap. This was the vighraha that was carried in the jholi by our Adi Guru Parijnanashram Swamiji in 1708 when He arrived on the bank of Kotiteerth in Gokarna. Since then, Bhavanishankara has become our Aradhya devata.



Lord Dakshinamurti



Nataraja



Ardhanarishwara



Lord Bhavanishankara

Credits:

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

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Your feedback is important to us!



Shishya Sweekār Jayanti - Pālki Utsav at Karla on 1-3-2024.
(Courtesy: Anushravas)



Shishya Sweekār Jayanti at Karla - Grām Bhojan on 1-3-2024.
(Courtesy: Anushravas)



Shishya Sweekār Jayanti at Karla - Bāla Bhojan on 1-3-2024.
(Courtesy: Anushravas)



**Pujya Swamiji's visit to Shri Shantadurga Temple, Bappanakodlu
on 12-03-2024.**

(Courtesy: Anushravas)



Shri Shantadurga Sannidhi, Bappanakodlu.

(Courtesy: Anushravas)



**P. P. Swamiji at Shree Vishwa Shakti Temple, Sanabavi,
Alvekodi on 15-03-2024.
(Courtesy: Anushravas)**



**P. P. Swamiji at Shree Vishwa Shakti Temple, Sanabavi,
Alvekodi on 15-03-2024.
(Courtesy: Anushravas)**



Shrimat Parijnanashram-III - Swami Pādukā Sannidhi at SCM, Shirali.
(Courtesy: Anushravas)



Shodashopchāra Poojā by P. P. Swamiji on 19-3-2024 at SCM, Shirali.
(Courtesy: Anushravas)



Shri Gopalkrishna Dev at Shri Samadhi Math, Mangaluru.
(Photo: Shri Damble Ganesh Rao, Mangaluru)