

# THE CHITRAPUR SUNBEAM

॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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**P. P. SHRIMAT PANDURANGASHRAM SWAMIJI**



**Readying for Palki Utsav on 15-6-2024 at Karla.**  
*(Photo Courtesy: Sanjana Herawatte Bantwal)*



**Palki Utsav on 15-6-2024 at Karla.**  
*(Photo Courtesy: Sanjana Herawatte Bantwal)*



**Shri Praveen Kadle, President, Standing Committee,  
speaking at Karla on 16-6-2024, Janmotsava 2024.  
(Photo Courtesy: Sanjana Herawatte Bantwal)**



**Girvān Pratishthā Pramāna Patra Vitaran at Karla on 16-6-2024.  
(Photo Courtesy: Sanjana Herawatte Bantwal)**





**Vimochan of Girvān Patrikā - June 15, 2024 at Karla on 16-6-2024.**  
*(Photo Courtesy: Sanjana Herawatte Bantwal)*



**P. P. Swamiji delivering Ashirvachan at Karla on 16-6-2024.**  
*(Photo Courtesy: Sanjana Herawatte Bantwal)*



# THE CHITRAPUR SUNBEAM :- JUNE 2024

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

**Uddalaka tells Shvetaketu :**

तं होवाच - यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं  
महान् न्यग्रोधस्तिष्ठति । श्रद्धत्स्व सोम्य - इति ॥

To Shvetaketu, his father Uddalaka said : Beloved one, this minute one which you do not see, it is from this minute one that such a huge banyan tree springs forth. Listen to me with faith, O beloved one.

स य एषोऽणिमैतदात्म्यमिवं सर्वम् ॥ तत् सत्यम् स आत्मा ।  
तत् त्वमसि श्वेतकेलो इति ॥

That which is the subtle essence, all this is of the nature of that. That is truth, that is Self. That thou art, O Shvetaketu. The individual dissolved in the absolute is compared to salt in water, which cannot be seen distinct as salt. The individual in ignorance, finding his way to the Supreme with the help of the teacher is compared to a man who, finding himself left blindfolded in a wilderness, learns from someone the general direction of his native town and, asking people in village after village, finally reaches his home.

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



# SWAMI ANANDASHRAM

## UNFORGETTABLE REMINISCENCES

- LATE SHRI A. V. SHANKAR RAO

Now, I shall briefly recount some of the incidents which have made a deep impression on my mind.

I was one of the party when Sri Swamiji visited Kumara Parvata, a hill ten miles from Subrahmanya in South Kanara in the year 1943. The terrain through which we had to pass was covered with grass as sharp as Kusha and over a man's height. The path had to be cut in advance by the tribal people there. Though the distance was hardly ten miles, it took as many hours to cover it, with just one place in middle which offered shelter and reservoir of water. Should one miss the track by lagging behind, it was almost impossible for him to find his way to rejoin the party. I happened to have this experience. I could not find my way or trace whither the party had proceeded I felt, I was lost. I prayed to Him. Sri Swamiji discovered that I was missing after a short distance had been covered by them and just at the place of shelter referred to above. He sent some persons in search of me. They were able to spot me and take me to the place where the party was resting. I am reminded here of the

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**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.**

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parable of the lost sheep in the Bible.

I have heard a number of persons while giving expression to a feeling of the benign influence of Sri Swamiji in their direst moments of tribulations.

A friend of mine, (I should not omit to mention his name) Kallianpur Rama Rao of Ahmedabad, was in charge of the entire arrangements for the reception of Sri Swamiji and party during His last official visit to that place. He got very little assistance from others. Rain was pouring. Rama Rao felt almost desperate. Sri Swamiji appeared before Him in his dream and blessed him saying that everything would go off well. Truly so, the rain stopped; assistance came to him from unexpected quarters and the entire function went off very nicely.

Another friend of mine, a doctor, had an attack of typhoid and was almost on his deathbed. He saw in a half awake and half dreamy state Sri Swamiji appearing before him and blessing him. From then onwards he began to improve and recovered completely.

An old Bhatiji, who was reluctant to undergo an operation but without which he could not survive, had a pleasant dream in which he saw Sri Swamiji blessing him. This gave him courage to agree to have the operation. He recovered and is quite healthy to this day. A relation of mine who was to be operated for a throat ailment had a similar experience. I have personally had experience of the same kind years ago.

There are very many instances of this kind but

space forbids me to detail them. **When we mention these to Sri Swamiji, He simply brushed them aside saying, "It is all due to the grace of the Almighty." What humility!**

When I think of His humility, the question always arises in my mind why Sri Swamiji does not own the greatness that He possesses. Is this humility reconcilable with our actual experience? Or is it that all qualities which are seemingly irreconcilable are present in Him who is one with God?

In the year 1941, Sri Swamiji planned a trip to Tiruvannamalai where there is the famous shrine of Arunachaleswar. I was fortunate to be one of the party. Manjeshwar Ananthanarayan Rao had just then completed the construction of his house in this place. He placed it at the disposal of Sri Swamiji. We visited the temple and, the next morning, went round the hill, Arunagiri, covering a distance of about 8 miles. Tradition says that, this hill is the Ishwara Linga itself. Sri Swamiji started on bare feet and the whole party followed suit. In the forenoon, Ananthanarayan Rao, an ardent devotee of Sri Ramana Maharshi, proposed that he should be permitted to arrange a meeting of Sri Swamiji with the Maharshi. Sri Swamiji agreed. The meeting was arranged. Then arose the question in the mind of Ananthanarayan Rao as to who of them should first pay obeisance to the other, and he mooted it with me. I was equally nonplussed. But, at the same time, I assured him that everything would go off well. As scheduled, Sri Swamiji was escorted to the Ashram at 10 a.m. Unusually, the Maharshi left his

seat and went out just before Sri Swamiji arrived there, was taken in and seated on a specially arranged seat in front of the divan on which the Maharshi was accustomed to sit reclining, facing his devotees. Just after Sri Swamiji was seated, the Maharshi entered the hall beckoning to Sri Swamiji to continue to be seated and himself took his seat on the divan. Contrary to his habit of reclining, he turned towards Sri Swamiji and for nearly an hour the two saints sat gazing at each other. Perceptibly the two saints were in communion with each other without a word being uttered. Both then got up simultaneously with folded hands. Sri Swamiji turned and came out. Thus ended a momentous meeting of the two saints.

Most of the devotees of the Maharshi came to Sri Swamiji's camp and paid their homage. One among them, Mr. Dorairaja Mudaliar, the then Public Prosecutor of Chittor, told me that during 30 years of his visits to Ramanashram almost weekly, he had never witnessed the type of response of the Maharshi to any one, and exclaimed that Sri Swamiji must be a great saint and that our community must be very fortunate in having Him as our Guru.

The trip to Srisailam in the year 1948 was as strenuous as the one to Kumara Parvata; but the power of endurance of Sri Swamiji was quite evident during that visit. After a strenuous journey from Peddascheruvu (up to where the car could go) to Srisailam, Sri Swamiji went down to the Patalaganga, hundreds of steps below and, after a bath there, came up to the Mallikarjuna Temple and had a quiet



puja for about an hour.

The devotion and complete concentration with which the puja was performed was witnessed by me on another occasion when we visited Sri AkhiLandeshwari Temple during the last South Indian pilgrimage. The garbhagriha had absolutely no ventilation. Sri Swamiji was perspiring profusely and would not take a seat though offered. All the time Sri Swamiji stood in deep meditation.

I can certainly multiply instances where the divine qualities of Sri Swamiji have made a deep impression on my mind. **However, I should not omit to mention the two great precepts which He has been always stressing: One is “Bear no ill-will towards anybody whatever he may do.”** (निर्वैरः सर्वभूतेषु यःस मामेति) **the other is “Do your duty and surrender yourself completely to the Parmataman”** (सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज). I conclude with fervent prayer to Him to grant us *vairagya*, *bhakti* and *jnana*, to shed His kindly light for us to tread the path of righteousness, and to give us courage to bear the tribulations of this evanescent world with equanimity.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

(Courtesy : Fifty Years of Bliss and Sunbeam, August 1982)



# TEACHINGS OF SWAMI PARIJNANASHRAM

## IMPORTANCE OF SHRADDHA

(Summary of the Ashirvachan delivered by  
His Holiness at Andheri on 7-12-1975)

We may have stayed with you all at Andheri for only one day and one night, but in this short period, we have been received by you in full tradition and ceremony and with all devotion which has pleased us exceedingly. We are happy to have come on this official tour which is intended to bring the Mathadhipati and the laity closer to each other, in mutual love and service. Mathadhipati. Shishya-varg, Samaj, Ashirvachan - what do they all signify? Ultimately, the question is: who is God? What is happiness, what is misery? These are two or three questions on which we have to speak. Wherever we have gone, we have spoken on the same Truth. Truth is one but it has many forms and aspects just as happiness is one but tastes differently to different people. We want to present Truth to you today in a somewhat different form than what we have spoken elsewhere (on our tour).

Man is too much lost in himself, in the caretaking and adornment of his own physical being, in garnering worldly wealth and other acquisitions which, by their very nature, are perishable and transitory. He forgets that he has been endowed by God with reasoning power which should help him discriminate between the real and the unreal, he

forgets that he has attained this precious human life after crores of births and he concentrates only on the attainment of his worldly desires. After giving so much attention to his body and his physical pleasures, what has he really attained in the end? Man should realise that his human birth and whatever experiences befall him are the fruits of past actions. Once he realises what is Brahman (God) and Bhrama (illusion), what is Truth and what is Unreal, he will have made his life worthwhile.

The Scriptures tell us that we should meditate on Him daily if we want to attain Him. The path to Him lies in that constant contemplation of the Eternal. Lord Krishna says in the Gita:

**आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ।**

But, in today's world, man says he has attained happiness in the morning and can be seen working for that happiness again in the afternoon and again at night! That is why it is said that happiness is of two kinds - the real happiness and the shadow of happiness with no substance whatsoever. Illusory happiness gives you a temporary sensation of joy. It is for us to use our power of reasoning to know that such illusory joys do not constitute happiness. This power of reasoning has not been given to the animals. God is so kind that He has given this power only to the human being, so that he might find out for himself what kind of happiness is true and lasting, so that he may not descend to the level of beasts.

The Scriptures tell us that Brahman is real, Jagat is unreal (ब्रह्म सत्यं जगन् मिथ्या). All our objects of pleasure



that lie outside us, our wife, children, families, worldly possessions we take for real and we cling to them, then how can such a man regard the world as unreal. As a new-born, until he is two months or so, a child knows only three things in the world, namely, its maternal ties, the sense of thirst and the desire to cry. Except for this, the little infant is lost in himself, lost to the world at large. As he grows a little older, however, he starts hugging the world or the world at large starts hugging him. He starts recognising his maternal and paternal relations, his cradle, his milk-bottle etc., and if he does not get these articles of his desire, he knows also how to cry for them. That is how man, at an early age, starts experiencing pleasure and pain, all born of external objects. He turns his back on his real Self, in which he was lost in his infancy. When one sleeps, he forgets all his likes and dislikes, love and hatreds, he forgets everything that has attracted or repelled him. This only proves that whatever we see outside ourselves is only a play of the mind. This sort of temporary pleasure is all right for those who want only such pleasure and ask for nothing else. But, those who are dissatisfied with the transitoriness of such pleasures should begin to turn their mind inside, to grasp once again at that blissful state of communion with Him that was theirs as very small infants.

That is why Krishna says that the self is one's own friend and the self is one's own adversary. It only means that if without turning your vision inside, you concentrate only on external objects, you prove to be your own enemy whereas if you look within,

you attain Atma Tatva (Self-realisation).

The doors of Liberation (Moksha), it is said, are opened by saints. Who is a saint? How can one be a saint? There are certain people who, one might say, are constitutionally incapable of walking on the path of saints or attaining that supreme state, people who are so crooked that they cannot even think of God. But, those who want to turn their minds towards God can become saints. Once they feel the desire to become servants of God, they start walking on the path of saints, they start rising above body-consciousness. They begin to realise that the seeds of joy as well as sorrow lie in themselves. Human nature, however, is such that if one feels any pain or misery, he immediately looks around for someone on whom the blame can be thrown. Man should realise that he should undergo whatever falls to his lot with equanimity, without blaming it on any external objects or creature. Its cause lies in himself only and he should not think ill of anyone.

He is a saint who always thinks well of others. All are different from you only in form, but really speaking are not different from you. A man who wants to be a Sadhu should be at peace with everyone else. A Sadhu should not be an enemy to anyone, he should regard everyone as his friend, no matter how others regard him. He must look on everyone as his very own.

How to recognise a Sadhu? He looks on the prosperity and achievements of others as his own and rejoices in them; he strives to attain God with single-minded devotion and determination. He

overcomes his restless mind and realise his own Self. In this state, Krishna tells us, the Sadhu "thinks and hears only of Me, speaks to others only of Me and sings only My glories." Such a person is never harassed by passing tribulations. He is always lost in the thought of God, and looks on all as forms of his beloved God.

One thing you must all keep in mind always: we are here to realise our true Being and this is the only purpose of life. And, once we have attained God, once we have established ourselves in the happiness of knowing God, nothing can dislodge us from that state. Let us surrender to Him who is all and all in all, who is known as Krishna, Brahma or by any other Name. Then, our life's pursuit will have ended and we will always be happy and give happiness to others who are our own forms.

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## FESTIVALS IN JULY & AUGUST 2024

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### JULY 2024

15	MONDAY	VARDHANTI AT VITTAL - NĀGĀKATTE
17	WEDNESDAY	SHAYANI EKĀDASHI
21	SUNDAY	GURU PURNIMĀ, VYĀSA POOJĀ, CHĀTURMĀSA VRATA PRĀRAMBHA AT SHRI SAMĀDHI MATH, MANGALURU

### AUGUST 2024

05	MONDAY	SHRĀVANA MĀSA PRĀRAMBHA
09	FRIDAY	NĀG PANCHAMI
16	FRIDAY	VARA MAHĀLAKSHMI VRATA
19	MONDAY	RG UPĀKARMA
22	THURSDAY	SAMĀRĀDHANĀ AT KARLA - SWAMI PARIJNANASHRAM-III SANNIDHI
26	MONDAY	SHRI KRISHNA JANMĀSHTAMI





## Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

### **Mantra Japa – A Sadhana to increase Antarmukhata – Introversion**

You have been given a Mantra. There are bijaksharas in it. Those Devi's bijaksharas start working fast. They bring in purification. They initiate necessary vairagya – dispassion and your antarmukhata, introversion also increases. So, while performing japa: वागर्थं प्रतिपत्तये जगतः पितरौ अहं वन्दे (I prostrate to the Parents of the Universe with a prayer to be able to express the meaning of my speech correctly) Now when antarmukhata starts, what happens? I am doing this, I am repeating the mantra. It is Vak – but I want the artha. Now the artha is not outside, the artha is inside. When we utter Om Namah Shivaya .... slowly at first ... then with practice it goes on at a brisk pace; but I want the meaning of that ... what does Shiva mean? So, now the antarmukhata aspect is this – where you do your japa, in such a manner, with a mind that has been powered by upasana, chastened by whatever seva etc you do, that mind will be receptive and the Vagartha now is not just the external artha, the internal artha, the meaning of the mantra is what we want and that is why I do the prapatti (surrender to) of Lord Bhavanishankar.

– Karla March 1st 2022

## **Increasing our Antarmukhata – Introversion**

If you want to increase your Antarmukhata, your introversion, then some techniques need to be practiced such as Mantrajapa, Ninada and such. Regulate your inhalation, exhalation, a little bit, perform mulabandha. Then only after starting what is called diaphragmatic breathing, begin mantra - japa. Then Antarmukhata, Introversion(turning inwards) will clearly start increasing. Just turning the beads of your japa-mala, may invite bahirmukhata extroversion (turning outwards), either interest in japa will not be generated or it will not be possible for you to enjoy the japa at all. Antarmukhata – practically start with this – pay a little more attention to your breathing etc, posture. whatever tips I have been giving - they are tips, suggestions. Once bhakti, devotion is generated, antarmukhata will indeed come, but until then we use all these techniques etc., which are conducive in being in a state where you can feel the Presence. You can listen to your mantra happening at deeper levels of vani, vak. Bringing purity into your speech, speaking the truth with everyone so that none feel bad. Using your speech responsibly. It is not bahirmukhi, but is included in seva. And in your upasana, you move inwards taking along the same vani.

– Karla March 1st 2022

## **Anusmarana – The visualization of the Math and its environs**

Your meditation of Bhavanishankar becomes effectual in this place because this area has been sanctified by the Gurus of the Parampara. So, your being in such a spiritual environment and the inspirations you receive, does not remain simply as a thought or a memory but creates and strengthens your connection. And so, no matter where you are, if you were to just think about how it is here, you will have transported yourself here. That itself begins to energise you spiritually. So, doing that first – experiencing that, again reliving that, it won't be limited to imagination, it will start working. So, you will get all that protection and upliftment when you visualize yourself in this environment no matter where you are. Having done that, then you have to do something more, that is generally mantra etc.

– Shirali 2012

## **Atmabala – A Goal to aspire for**

Seek peace of mind. How does one acquire that? Only with strength. By regulation of senses (Indriya nigraha), also yama, niyama, asana, pranayama, it can be achieved. If noticed, there will be obstacles at every level. They can be emotional problems as you proceed. Still you will have to deal with those. And you will be guided, protected. If you ignore it – then expect disaster. Cling into that. Absorption (tanmayata) will increase. We have to

cling to that and proceed. With that done – we are safe, we are blessed. In the other hand, as one progresses, subtlety increases. And you start receiving Prasada. Chamatkar (miracles) happen suddenly. What is eternal (shashwata) is called Prasada. It remains there. I would fear and worry about small issues. Now, that fear is gone, you have received the Prasada. Now that fear is gone, use that Shakti to move forward in your sadhana. Do your seva well. And another level opens up for you. What happens in life of one who progresses, in this manner, with the correct sankalpa (resolution). One sees the lakshana (indications) of Grace (Anugraha). Externally, there may be chamatkars. But internally there is a faith and conviction in the mind – not only does the Shakti point us in the right direction but also protects us – an unconditional faith. Not just by telling or listening or by convincing one self. Experience (anubhuti) it, May every sadhaka get that atmabal – is Our ardent prayer at the Lotus Feet of our Guru. This human birth in this lifetime – wonder after how many births before a human form is taken. Let's not create obstacles in our own sadhana with issues whether small or big. Let us move forward happily and with fortitude in our sadhana. Let us take the sankalpa (resolution) as progressive people (aruruksha jana). May we be blessed with abundant anugraha. Let us experience this also.

– Mallapur 2021

**(Transcribed by Shrikala Kodikal)**

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## EVER ASSOCIATE WITH NOBLE PERSONS

Education, profession and money are indeed essential to man, Our forefathers have given us several guidelines to utilise these properly to conduct our lives. If we understand these guidelines and act, our lives will be filled with happiness. The most important of these guidelines is the association with noble people. This wards off several difficulties in life.

For example, when a student associates with another who is good at studies, friendship will blossom. His academic performance will improve as well. Similarly, when a professionally well-placed person associates with the noble, his earnings will be put to good use.

In contrast, association with the non-virtuous will only cause his earnings to be wasted (on frivolous pursuits). It will also entangle him in unwanted troubles. Therefore, it is imperative that we always associate only with the noble. In due course, such associations will evolve into satsang.

Satsang bestows welfare on all. This is what our forefathers have instructed in varied ways. Even the waters of the holy river Ganga turn salty when they merge with the ocean. Therefore, man must never associate with the wicked. He must associate only with the virtuous people.

अपां प्रवाहो गाङ्गोऽपि समुद्रं प्राप्य तद्रसः ।

भवत्यवश्यं तद् विद्वान् नाश्रयेदशुभात्मकम् ॥

Our blessings for all to understand this well and progress in life.

*(Courtsey : Tattvaloka)*

TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ

108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI

(Continued)

44) क्षिप्रैश्वर्य-फलप्रदः

He who delivers, without delay, power and wealth to the deserving. He is Aishwaryavan, and He gives without calculation. Hence, he gives without delay. He is eager that you have *Sarvātmabhāva*, which is the root of *Ishvarata*, but he will also give any *aishvarya*, any divine power, needed by the devotee, as he is the source of all *aishvarya*.

The word '*phala*' signifies that this is with reference to those who undertake austerity. Divine powers very often are seen to manifest in the lives of enlightened people, who were too detached to desire them. This should be attributed to their *tapas*, and not to their *bhakti* or *jnāna*.

45) नानाभरणमुग्धांगः

He whose limbs are decked with various ornaments.

That is a cute representation of the Lord, who being *atmārāma*, has no tendency to be decked with jewels. But at the same time, being endowed with equanimity of a yogi, he enjoys the acceptance of all that comes. Shiva is justifiably depicted as equally eminent whether His body is smeared with ashes of the



cremation ground or bedecked with the costly ornaments endowed by the worshipping gods.

Some one has said that Truth has no need of a tailor. A child is beautiful just as it is, even without clothes, but it can also appear cute when specially dressed up for its birthday!

#### 46) नारीसम्मोहनाकृतिः

Whose beauty captivates the hearts of women,

The child in the previous mantra is seen here, as a youth with stunning beauty. Shiva's name, in one of its many derivations, indicates the reverse, Vashi' - he who attracts and captivates. In the famous Darukavana incident, when the Lord appeared before the bigoted rshis as a naked mendicant (भिक्षाटन मूर्ति), the wives of the rshis not only gave him food for alms, but their entire hearts and souls.

Symbolically, the *nāri* here is the buddhi, so beautifully described by Acharya Shankara in Shivanandalahari (Verses 77, 78 and 84). Buddhi is ever leaning towards and subject to truth only. A hundred untruths, however gorgeous, fade away at the touch of the light of truth.

#### 47) नादब्रह्मसास्वादीः

He who enjoys the sweetness of *nādabrahma* (fine music).

We have already seen Shri Dakshinamurti as the Vina player. Life and universe merge in the ultimate enlightenment. In an artistic performance the performer and the audience melt and become one sweet rapport. It is difficult to say who tastes what, who contacts whom. The present name speaks of such a rapport, of a much deeper spiritual nature, where

Dakshinamurti is the divine master, delivering the truth, and He is at the same time a disciple communing with the Master and tasting the bliss of the truth, a lover for whom life is the music of the soul and the universe the song of God.

*(Continued)*



## **GREAT NEWS!**

**APPLICATION DEADLINE EXTENDED FOR  
SAMARTH BHANAP YOJANA**

~~9th JUNE 2024~~

Now accepting applications till:

**14th JULY 2024**

**Samarth Bhanap Yojana (SBY)** is a new initiative launched by Chitrapur Math, inspired by H.H. Sadyojat Shankarashram Swamiji, to empower Bhanap community members to achieve their entrepreneurial dreams.

Our goal is to promote entrepreneurship amongst Bhanaps by ensuring that lack of capital is not an impediment for achieving their dreams.

Use the following link to apply:

**<https://bit.ly/3yfv9tf>**

Or scan the QR Code:



[www.samarthbhanap.com](http://www.samarthbhanap.com)

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

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(Continued from March 2024 issue)

## CHAPTER FIFTY FOUR (Contd.)

स्नान सन्ध्या अनुष्ठानादि। नित्यकर्म करावीं पदोपदीं।

पूजा उत्सव पालखी कधीकधीं। धर्मकृत्येचि हीं सारीं॥७२॥

72. Bath, Sandhyaa, Anushtaana , - these are mandated to be done daily. Poojaa, Utsava with Paalki - these, occasionally. All these are considered as religious observances.

एवं धार्मिक कवणही कार्यं। स्वधर्माचेचि अंग होय।

त्यांत न धरावा संशय। श्रोते हो तुम्हीं अणुमात्र॥७३॥

73. Thus, whatsoever be the religious duty, it is all part of Svadharma. Have no doubt even a bit, O ye listeners.

आपण करूनी स्वधर्मपालन। शिकविताती आम्हांलागून।

देती आम्हां नियम घालून। स्वधर्माचे तें जाणा॥७५॥

75. Practising His own Dharma, He, the Sadguru, teaches us to do likewise by laying down rules and regulations.

“यथा राजा तथा प्रजा”। याचा अर्थ काय तो समझा।

आपण नियम पाळूनी राजा। जनांसी आज्ञा करीतसे॥७६॥

76. “As is the king, so are the subjects”. Know what this adage means. Abiding by the law himself, the king issues commands to his subjects to obey the law.

येथें नियम जयासी बोलती। तेथें तयासी कायदा म्हणती।

त्यापरी राजा वागे निश्चितीं। व्यवहारामाजीं सर्वदा॥७७॥

77. What are called rules here, there the king calls them laws. The king conducts himself as a law-abiding person always.

तैसें येथें आमुच्या गुरुराये। नियम घातला अधर्म करूं नये।

आपणही वर्ते तैसेंच पाहें। हे आहे विदित सकलांसी॥७९॥

79. Likewise, our Sadguru (Swami Anandashram) gave us the rule: "don't do Adharma". He, too, acts likewise and this is known to all.

सरकारा जनांनीं द्यावा कर। हा जगीं जैसा असे निर्धार।

त्यापरी येथें सारस्वतीं समग्र। द्यावी वर्गणी मठासी॥८०॥

80. People should pay taxes - this is a rule all follow in a nation without fail. Likewise, all Chitrapur Saraswats should pay Vantigaa to the Math.

प्रत्येकासी मिळे जे उत्पन्न। जमीन व्यापार नोकरी करोन।

तें श्रीगुरुकृपेवीण। न मिळे कवणा कांहीं एक॥८३॥

83. Whatever income one has by farm-yield, business and job service - surely he will not get it without the Grace of Sadguru.

त्यांचेच हें सारे वैभव। श्रीगुरुमहाराज यांचे अपूर्व।

तोचि दाता त्राता सर्व। आम्हास भक्तां निश्चयेसीं॥८४॥

84. All our prosperity is due to the Grace of our Guru Maharaj. Truly, He is the giver, He is the protector of us all devotees. This is the truth.

(Continued)

सायुज्यर  
३३

*Gurupadeshah*

When the ego is truly sublimated, the seeker gets charged with unconditional love. He feels constantly connected with the Divine and soon, the Divine within him takes over.

H.H. Shrimat Sadyojat Shankarashram Swamiji  
(The Speaking Tree, 21.06.2012)

www.chitrapurmath.net

**॥ Shrī Gurubhyo Namaḥ ॥**  
**॥ Shrī Bhavānīshaṅkarāya Namaḥ ॥**  
**॥ Shrī Mātre Namaḥ ॥**

**SHIBIR ANNOUNCEMENT**

With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, a Yuva Shibir will be held at Mt. Ābū, for Yuva Sadhaka-s as per details given below:

- **Venue:** Sant Sarovar, Mt. Ābū, Rājasthān
- **Dates:** Wednesday, November 20th to Saturday, November 23rd 2024
- **Reporting:** On Tuesday, November 19th 2024, at Sant Sarovar, Mt. Ābū.
- **Departure:** Sunday, November 24th 2024 after 0930 hrs.
- **Eligibility:** Yuva-s between 15 and 35 years of age.
- The last date for registration is 20th October 2024
- The detailed program of the Shibir will follow shortly.
- Shibirārthī-s are urged to make their train bookings early to avoid the holiday rush.

**For registration forms and all correspondence:**

Send email to [chitrapurshibirs@gmail.com](mailto:chitrapurshibirs@gmail.com)

The link for the online form will be sent to you, which needs to be filled.

For any information please contact:

Sabitā Hariṣe 9822152308, Pṛīti Pānemaṅglor 9822021630, Dr. Chaitanya Gulvādy 9820815394,

Chaitanya Shiroor 8310231946,

Pramukha Sañchalaka: Krishṇānand Hebḷekar 9822116926

Yuva-s are urged to avail of this opportunity to seek the Blessings of our glorious Guruparamparā.

Yours in the Sevā of the Math, the Guru and the Guruparamparā

Krishṇānand Hebḷekar

Chief Coordinator, Shibir-s

KARA SEVĀ SHIBIR  
Shirālī, 22<sup>nd</sup> to 29<sup>th</sup> December 2024  
Held under the aegis of Shri Chitrāpur Math, Shirālī

II Shri Gurubhyo Namaḥ II

II Shri Bhavānīśaḅkarāya Namaḥ II

II Shri Mātre Namaḥ II

### SHIBIR ANNOUNCEMENT

Jai Shaḅkar

With the Blessings of H.H. Shriṃat Sadyojāt Shaḅkarāshram Swāmīji, the Kara Sevā Shibir, 2024 will be held for Chitrāpur Sāraswat youth as per details given below: The Shibir is being co-ordinated by Shri Krishnānand Heblekar, (Pune) and organized by Smt. Priti Pānemaḅglor (Pune).

- **Venue:** Shri Chitrāpur Math, Shirālī
- **Dates:** Sunday, 22<sup>nd</sup> to Sunday, 29<sup>th</sup> December 2024
- **Reporting:** By Saturday evening December 21st or latest by early morning December 22<sup>nd</sup> 2024 at Shri Chitrāpur Math, Shirālī. Shibirarṅhī-s are urged to make their train, flight, or bus bookings early to avoid the holiday rush.
- **Departure:** December) 29<sup>th</sup> 2024 after 1500 hrs.
- **Eligibility:** Yuvā-s between 15 and 35 years of age.
- **Objective:** The primary objective will be Kara Sevā in the Math premises and farms at Kembre and Beḅgre and participation in all the daily Math activities and rituals.
- Activities will include introduction to the various initiatives of the Math in Women Empowerment and Education, with visits to Srīvalī High School, Samvit Sudhā and the Handmade Paper Unit  
The last date for registration is November 30<sup>th</sup> 2024.

#### **For registration forms and all correspondence: -**

Send email to [chitrapurshibirs@gmail.com](mailto:chitrapurshibirs@gmail.com)

The link for the online form will be sent to you, which needs to be filled.

Pramukha Saḅchalaka: Krishnānand Heblekar +91 9822116926,

Contact persons for information: Sabitā Hariṅe +91 9822152308, Priti Pānemaḅglor +91 9822021630, Dr Chaitanya Gulvādy +91 9820815394

**Yuvā-s both within the country and out of India are urged to avail of this opportunity to connect with our Math, involve themselves in the various initiatives, and seek the Blessings of our glorious Guruparamparā.**

Yours in the Sevā of the Math, the Guru and the Guruparamparā  
Krishnānand Heblekar,  
(Chief Coordinator, Shibir-s)

Prepared by  
Krishnānand Heblekar

Date: 22.05.24



# KODIĀL CHĀTURMĀSA – 2024

## INVITATION

28<sup>th</sup>

**Chāturmāsa Vratam**

Krodhī Sarṁvatsara

by

**H.H. Shrīmat Sadyojāt  
Shaṅkarāshram Swāmījī,  
Mathādhipati**

of

**Shrī Chitrāpur Math  
Shirālī**

Uttara Kannaḍa District, Karnāṭaka

**21-07-2024** Sunday, Āshādha-Pūrṇimā  
(Vyāsapūrṇimā / Gurupūrṇimā)

to

**18-09-2024** Wednesday, Bhādrapada Pūrṇimā

at

**Shrī Chitrāpur Math**

**Shrī Vāmanāshram Samādhī Math**

Gaṇapathy Temple Road, Maṅgaḷūru – 575 001 D.K.



# KODIĀL CHĀTURMĀSA COMMITTEE – 2024

Shrī Chitrāpur Math

**Shrī Vāmanāshram Samādhī Math**

Ganapathy Temple Road, Maṅgāūru – 575 001. ☎ 0824-242 7212 / 2441 677

E: kodialchaturmasa2024@chitrapurmath.net.in

Jai Shaṅkar, Sādhaka-s

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, Mathādhīpati, Shrī Chitrāpur Math, Shirālī have graciously consented to observe Their **28<sup>th</sup> Chāturmāsa Vratam** in the Hallowed Precincts of Samādhī Math, Maṅgāūru from **21<sup>st</sup> July 2024 to 18<sup>th</sup> September 2024**.

You are cordially invited to attend all the functions with your family and friends and receive the blessings of Lord Bhavānīshaṅkar, our revered Guruparamparā and H.H. Swāmījī.

We look forward to your enthusiastic co-operation and participation in large numbers in all the functions to make this Chāturmāsa a memorable and unforgettable event. Please refer to the list of Special Sevā-s on page 5 and book your Sevā-s.

————— **Conveners** —————

**Yellore Rāmkishore Rāo**

**Bhavānī Shaṅkar Kaṅḍlur**

AND COMMITTEE MEMBERS



## PROGRAMME

### SATURDAY, 20<sup>TH</sup> JULY 2024

	Purapravesha
6.30 pm	Arrival of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī from Shirālī. Receiving H.H. Swāmījī at Lower Carstreet with Vedaghoshā and escorting H.H. Swāmījī in procession to Samādhi Math.
7.00 pm	Arrival of H.H. Swāmījī at Samādhi Math. Pādaprakshālana, Pūrṇakumbha Swāgata with Vedaghoshā. Dhūī bheṭ Welcome Song Welcome Speech by Convener, Chāturmāsa Committee Āshīrvachana by H.H. Swāmījī
7.30 pm	Dīpanamaskāra
8.00 pm	Rātri Pūjā with Aṣṭāvadhāna Sevā
9.00 pm	Prasāda Bhojana

### SUNDAY, 21<sup>ST</sup> JULY 2024

8.00 am	Sāmūhika Prārthanā
9.00 to 11.30 am	Maṅḍala Pūjā & Shrī Vedavyāsa Pūjā by H.H. Swāmījī
12.00 pm	Mahāpūjā, Maṅgalārati
12.15 pm	Welcome address by Convener Dharmasabhā Āshīrvachana by H.H. Swāmījī Shrī Pādukā Pūjana by Conveners of Chāturmāsa Committee & laity Tirtha Vitarāṇa Paṭṭakāṇṇikā Arpaṇa Shrī Bhikshā Sevā Prasāda Bhojana
7.00 pm	Dīpanamaskāra
8.00 pm	Rātri Pūjā with Aṣṭāvadhāna Sevā
9.00 pm	Prasāda Bhojana / Phalāhāra

## DAILY PROGRAMME

*Special programmes will be announced on specific days*

6.00 a.m.	Shrī Bhavānīshāṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00 a.m.	Sādhana Pañchakam
11.00-11.45 a.m.	Bhajana Sevā by Sādhaka-s
12.00 p.m.	Mahāpūjā, Maṅgalārati
12.30 p.m.	Shrī Pādūkā Pūjana*, Tīrtha Vitarāṇa, Shrī Bhikshā Sevā *
1.00 p.m.	Prasāda Bhojana
3.00-4.30 p.m.	Guruparamparā Charitra Paṭhāna and Vimarsha by Sādhaka-s
5.00-6.30 p.m.	Cultural programmes by Sādhaka-s
7.00 p.m.	Dīpanamaskāra Shiva Pūjana / Devī Pūjana by H.H. Swāmiji
8.00 p.m.	Maṅgalārati followed by Ashvādhāna Sevā
9.00 p.m.	Prasāda Bhojana / Phalāhāra

**Note: \*\*Shrī Pādūkā Pūjana & Shrī Bhikshā Sevā can be performed on Thursdays and Sundays.**

## CHĀTURMĀSA VRATA SAMĀPTI PROGRAMME

**Wednesday, 18<sup>th</sup> September 2024**

6.00 a.m.	Shrī Bhavānīshāṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00a.m.	Sādhana Pañchakam
11.30 a.m.	H.H. Swāmiji performs Pūjana at H.H. Shrimad Vāmanāshram Swāmiji's Samādhi
12.00 Noon	Mahāpūjā, Shrī Pādūkā Pūjana, Tīrtha Vitarāṇa, Shrī Bhikshā Sevā followed by Prasāda Bhojana
5.30 p.m.	Gaṅgā Pūjana at Sultān Battery on river bank Sīmollaṅghana by boat to Taṅṅirubāvi and back
7.00 p.m.	<b>Route:</b> Shobhā Yātrā starts from Gaṅapathy High School, GHS Cross Road, Srī Rām Mandir, Temple Square, Field Street, Doṅgerkery Veikaṅraṁajā Temple, New Chitrā Talkies, Basavanaguḍi Road, Chāmara Galli, Lower Car Street, Car Street, Temple Square and back to Samādhi Math
11.00 p.m.	a) Pādūkā pūjana by Convener and President, Standing Committee b) Ābhāra-pradarshana and Kshamāyāchanā by Convener c) Sambhāvanā to Vaidika-s d) Address by President, Standing Committee e) Āshīrvachana by H.H. Swāmiji f) Prasāda Bhojana / Phalāhāra

## SEVĀ-S DURING CHĀTURMĀSA – 2024

### MAṄGALŪRU

#### SPECIAL SEVĀ-S

Sl. No.	Sevā Name	Contribution
1.	<b>Mahā Poṣhaka</b> (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Kṛṣṇa Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Sevā at Shri Dattātreya Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā + Memento)	₹50,000
2.	<b>Poṣhaka</b> (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Kṛṣṇa Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹25,000
3.	<b>Yajamāna Sevā</b> (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹15,000
4.	<b>Sevā Kartā</b> (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹10,000
5.	<b>Santarpaṇa Sevā</b> (Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹5,000
6.	<b>Upāhāra Sevā</b> (Breakfast, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹3,000
7.	<b>Sarva Sevā at Maṅgalūru</b> (All Sannidhi Sevā at Samādhi Math and Shri Umāmaheshwar Temple, Maṅgalūru)	₹700

#### DETAILS OF ACCOUNT OF KODIĀL CHĀTURMĀSA COMMITTEE 2024

Name of Beneficiary	: Kodial Chaturmas Committee - 2024
Name & Address of Bank	: SVC Co-op Bank Ltd. GHS Road Branch, Mangalore-575001
Account Number	: 300003000010150
IFSC Code	: SVCB0000096

Note: Overseas sādhaḳa-s may send their queries to the Donor Facilitation Cell at scm.donor.cell@gmail.com

Reception & Sevā Committee	: Gīrīsh Kāpnāḍak	☎ 9113690141
Accommodation & Hospitality	: Maṅgalḍās Gulvāḍy	☎ 9448858557
Cultural Committee	: Devḍās Nāgarmat	☎ 9886316055

#### Conveners

**Yellore Rāmkiṣhore Rāo**  
+91 9448144302

**Bhavānī Shaṅkar Kaṅḍlur**  
+41798937113

Email : [kodialchaturmasa2024@chitrapurmath.net.in](mailto:kodialchaturmasa2024@chitrapurmath.net.in)





Shrīmad Vāmanāshram Swāmījī's Samādhi Sannidhi



**Shrī Chitrapur Math**  
**Shrī Vāmanāshram Samādhi Math**  
Maṅgaḷūru – 575001 Dakshīṇa Kannaḍa

# Little Ravikiran – Jyeshtha 2024

## Swamiji Says...

Do not limit the presence of the Goddess in idols alone. See Her in nature too. Experience Her in the blustering winds, in the brilliant flashes of lightning and in the lashing down of torrential rain.

- **H. H. Shrimat Parijnanashram Swamiji III**

## ***Vichaar Koryaan – For a vibrant discussion***

It was a pleasant evening in the garden for little Aarush and Avani *Akku*. The sun played peek-a-boo from behind the clouds, and the cool breeze invited the children to race with him. What a welcome change from the sweltering summer heat! The garden was full of children, and the sounds of their chatter and laughter filled the air.

Aarush played on the swing, while Avani *Akku* gently pushed him from behind. "Faster, *Akku*, faster!" he urged Avani. He wanted to swing so high that he could touch the sky! But every time he looked up at the sky, it seemed to get darker. Suddenly, it started raining. All the children screamed in excitement as they ran helter-skelter.

Once home, Avani helped Aarush change into some dry clothes. Amma and Pappa had not yet returned home, so they sat by the window, watching the rain. All of a sudden, the lights went out. The entire neighbourhood plunged into darkness. Just then, a brilliant flash of lightning lit up the sky and startled Aarush. The loud

thunderclap that followed frightened him so much that he hugged Avani Akku and started whimpering.

"Don't be afraid, Aarush. We are safe in here," Avani tried to console him. But the lightning and thunder persisted, and Aarush was inconsolable. So, Avani decided to distract him with some happy thoughts.

In the summer, the family had spent an entire week in *seva* at Karla. "Do you remember our *Seva Saptaha* at Karla? We had so much fun, didn't we?" Avani asked. Aarush nodded. "Which duty did you enjoy the most?" she asked. He thought for a moment, "Hmm... I liked ringing the bell at lunchtime. I also liked sitting at the reception desk. I used to eat some of the candied sugar there," he confessed sheepishly.

Just then, there was a deafening thunderclap that startled both of them, but Avani continued the conversation. "My favourite duty was weaving garlands with Amma. How beautiful the Devi looked with those garlands! Amma said that the Devi will always protect us. So let us pray to Her," she suggested.

"But Akku, the Devi is in Karla. How will she protect us here?" Aarush asked innocently.

Avani smiled, "The Devi's Presence is not limited to the *murti*. She is everywhere, in everything. She is right here with us too."

Aarush was perplexed. "Then is She in this howling wind that makes these trees sway so much? Is She in all this thunder and lightning too? Why is She so frightening?" he asked.

Avani explained, "She is just like our Amma, Aarush. How gentle and loving Amma is! Yet, occasionally, she can seem scary when she roars at us in anger! But, deep down, she is still the same loving and caring Amma, isn't she?"

Aarush nodded.

"Our Devi is exactly like that. She was there in the cool breeze we enjoyed just a while ago. She is there in these loud thunderclaps too. But She is always the loving Mother with the same gentle smile we saw in Karla," reassured the wise *Akku* as she hugged her little brother. He hugged her back with a smile.

The two sat calmly and continued to watch the lightning, but with a fresh pair of eyes. Every time it flashed, Aarush imagined that the Devi was taking a picture of them, and he flashed his widest, happiest smile!

## Kavyanjali: The Divine Mother Profound

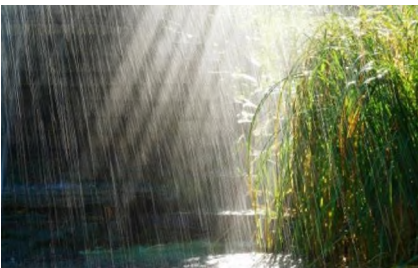
In the vermilion hue of dawn  
In the ochre as the sun ascends  
on  
In the rays that dazzle into a  
day new  
Embraced in the golden  
warmth I sense you





In the silver peaks covered  
with snow  
In the cloud-caressed hills  
and the lush valleys below  
In the rivers that gurgle  
and waterfalls that cascade  
In the wonder of nature, I  
sense you pervade

In the mirthful waves that lap the  
sandy shores  
Through storms, where lightning  
flashes and thunder roars,  
In the stillness and depths of  
unfathomable blue  
By the current beneath the reflective  
I am cleansed by you



In relentless torrents of  
lashing rain  
For the vast expanse of the  
sky, is a figment of your  
domain  
In the blustering winds that  
escort the gale  
Beyond this magnanimity  
you truly do prevail



In the mystical unparalleled sheen,  
In the silver radiance serene  
In the Moonlight's ethereal glow  
Through phases is the only way to grow



Thou the flame, that burns so bright  
Thou are the source thou are the  
light  
Like a crackling blaze you do ignite  
For during chaos, you inspire sight

Thou are silence thou  
are sound  
Thou are the divine  
Mother profound  
Thou are ceaseless love  
unbound  
Thou are the  
manifestation all around



## Shiva Purana – Jyotirlinga - Mahakaleshwara

In the beautiful city of Avanti, now Ujjain, lived a pious *brahmana*, Vedapriya. He had four sons who were also devoted to Shiva. They worshipped the *parthiva* (earthen) form of Shiva. Performing *yajna*, *tapas*, *japa* and other forms of Vedic prayers, they were immersed in Shiva. Piety and prosperity flourished, as did the good deeds and morals of the natives of Avanti.

The splendor of Avanti grew by the day which reached the powerful *asura* king Dushana at the Ratnamala hill. He had been granted boons by Brahma, due to which he thought himself to be invincible, capable of conquering the whole universe. He deployed his army of *daitya-s* to defeat all the kings and *deva-s*. He unseated them from their place and position spreading fear and havoc, disrupting Vedic rites, smothering *Smriti-s* and prayers at shrines and holy places. The virtuous were scared and *Dharma* was on the decline.

When Dushana heard about the Vedic splendour of Avanti, he was enraged and set off with a huge army. He called four hefty *daitya-s* and said, "I have defeated the *deva-s*! Why should the *Brahmana-s* not obey me? If they wish to live, let them abandon Shiva and the *Veda-s*. Otherwise, let them perish."

Hearing these instructions, the *daitya-s* besieged the city of Avanti from the four directions like a raging fire of destruction. The citizens were tormented, but the *Brahmana-s* continued their *sadhana* and devotion to Shiva with equanimity. The people of Avanti ran to Vedapriya and his sons, seeking guidance, "Holy Ones! The wicked *asura-s* have come. What shall we do?"

Vedapriya replied, "We do not have a large army or weapons to scare the *asura-s* with. Shiva is omnipotent. Except Shiva, there is no other refuge. Let him protect us."

Vedapriyā and his sons worshipped the earthen idol of Shiva and performed meditation single-mindedly. So engrossed in Shiva were they, that they did not even hear the evil Dushana bellowing loudly, "Bind them! Kill them!"

Annoyed by their indifference, Dushana was about to kill them, when the earth near the *parthiva* idol cracked and caved in with a loud bang. From the chasm, arose a terrifying form of Shiva, "I am Mahakal, the destroyer of wicked ones like you!" With a

mere *humkara*, the fearsome Shiva reduced Dushana to ashes. Some of the army was destroyed and the remaining fled. Vedapriya and his sons attained salvation with the grace of Shiva.

Divine drums and musical instruments played, flowers were showered from the heavens while Brahma, Vishnu and the other *deva*-s honoured Shiva. The devotees bowed reverentially and requested Shiva to remain on earth.

Shiva remained in the *lingam* form in the chasm. The base of the *lingam* extends 3 km in each direction.

Mahakaleshwara destroys sins, fears, misery and grants one's heart's desire and salvation.

## **Ammi Shikyaan**

One of the principles of Sanatana Dharma is seeing divinity in every living being. We worship rivers, mountains, trees, plants and animals.

The *vahana* of Shiva is Nandi — the bull, Kartikeya rides a peacock, while Ganesha has the mouse as his *vahana*. Durga has the tiger, while Saraswati has the swan. Lakshmi has the owl, while Vishnu has Garuda! Indra rides the magnificent elephant, Airawat. Agni, the Fire God, rides a goat, while Surya Deva rides the seven beautiful horses. Lord of death, Yama, rides the buffalo, while Ganga rides the *makara* (crocodile). Bhairava has a dog with him, and Chandra Deva has an antelope!

So, do you see how, from a humble mouse to a massive elephant, all animals are given a sacred place? We are taught to worship Mother Nature in all her aspects. Is this not a beautiful way of seeing the divine in all beings — big and small?

## **Credits:**

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Your feedback is important to us!



**P. P. Swamiji entering the Samādhi shrine at Karla.**  
*(Courtesy: Anushravas)*



**Jalābhishek on 8-6-2024 at Karla.**  
*(Courtesy: Anushravas)*



**Devi Pujan at Karla.**  
*(Courtesy: Anushravas)*



**At the Ganapati shrine at Karla.**  
*Photo Courtesy: Sanjana Herawatte Bantwal)*



**At Nāgālaya at Karla.**  
*(Courtesy: Anushravas)*



**At the Goshālā at Karla.**  
*(Courtesy: Anushravas)*





**Shourya, the horse, at Karla stable.**

*(Courtesy: Anushravas)*

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