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॥ प्रसन्नोऽस्तु गुरुः सदा ॥



**HH Parijnanashram Swamiji performing Gurumandal Puja
on Guru Pournima at Khar Math. (An old file photo)**



Ganesh Rao.

Kodial Chaturmas 2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Pura Pravesha Shobhā Yātrā on 20-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Shobhā Yātrā.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Shobhā Yātrā - Poorna Kumbha Swāgata.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Poorna Kumbha Swāgata on 20-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Shobhā Yātrā - Pura Pravesha.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Arrival at Shri Samādhī Math, Mangaluru on 20-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



At Shri Samādhī Math, Mangaluru on 20-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Dharma Sabhā on 20-7-2024 at Mangaluru.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



**Shri Kandlur Bhavanishankar, Co-Convener,
giving welcome address in Dharmasabhā.
(Photo by Shri Damble Ganesh Rao, Mangaluru)**



**At Mangaluru - Gurupoornimā, 21-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)**



At Mangaluru - Gurupoornimā, 21-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



At Mangaluru - Gurupoornimā, 21-7-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Lord Bhavanishankar

THE CHITRAPUR SUNBEAM :- JULY 2024

EDITORIAL COMMITTEE:

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SUNBEAM available on our MATH website – chitrapurmamath.net

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

Mobile or SMS : 9867518574 (Arun S. Bolangdy)

WhatsApp No. : 9892229574 (Uma Arun Bolangdy)

E-mail : sunbeam.seva@gmail.com

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

(DIST. UTTARA KANNADA, KARNATAKA)

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

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

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

This section deals with Bhumavidya (Knowledge of the Greatest and Highest Bliss).

अधीहिभगवः - इति होपससाद सनत्कुमारं नारदः । तं होवाच - यद्वेत्य तेन
मा उपसीद । ततस्त ऊर्ध्वं वक्ष्यामि - इति ।।

Once Narada approached Sanatkumara saying: Venerable Sir, please teach me. Sanatkumara said: Come to me and say what you already know. Then I will tell you what is beyond that.

स होवाच - ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदम् । आथर्वणं
चतुर्थमितिहासपुराणं पञ्चमम् । वेदानां वेदं पिल्यं राशिं देवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम् ।
एतद्भगवोऽध्येमि । सोऽहं भगवो मन्त्रविदेवास्मि । नात्मवित् ।

Narada said: I have studied the Rig Veda, the Yajur Veda and the Sama Veda; the Atharva Veda as the fourth; Epic and Mythologies as the fifth; science of ancestral worship; mathematics, science of portents, science of time, Logic, polity; etymology, subsidiary Vedic treatises like phonetics; science of spirits, science of weapons; astronomy; science of snake charming; fine arts; Venerable Sir, I have studied all this. Venerable Sir, **I know merely the texts, not the Self (Atman).**

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

A DAY WITH HIS HOLINESS

– LATE SHRI SADANAND B. NAGARKATTI

In the early hours of the morning, between 5.30 and 6 one hears a mild pleasing sound of wooden sandals towards the southern side of the Math, One sees the bare body of the Master, resplendent with radiance, standing in the open in all kinds of weather on the verandah of the Goshala to attend to the morning ablutions. Three-quarters of an hour later, the same sound of the wooden sandals is heard heading towards the Main Shrine of the Math. The Master gracefully moves on, keeps aside the wooden sandals and stands in front of the Main Shrine to offer His morning prayers and moves on to do likewise at other shrines, bare-footed. Meanwhile, devotees assemble aside to offer their pranams to the Master when He is seated on one side of the Chandrashala sipping a restorative offered to Him. This done, the Master wears the sandals and turns towards the eastern side and, leaving the sandals at the foot of the staircase, goes up the stairs.

Completing a short course of yogasanas, which forms part of the daily routine, and partaking of the

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.

morning refreshments , the Master sits in the posture of padmasana on a specially prepared seat consisting of Vyaghrasana, Krishnagin, etc. Just above His seat (Āsana), there is a large painting of His Holiness Shrimat Pandurangashram Swamiji (the Guruji of the Master) which is so attractive that, when one enters the room, he becomes conscious of the spiritual aura of the Master.

Here, in this room, the morning routine continues right up to 11.30 a.m. The Master Himself winds the clocks, timepieces and watches, arranges His Kadeteri, glances through the newspapers, magazines and books, goes through correspondence which demands His immediate attention, and so on. During the course of this work, there are occasions when an attendant reports the arrival of visitors to the Math or of persons desirous of having the darshan of His Holiness: a priest from a local or a mofussil temple comes to offer Prasad or for some help; and archak of the Math appears with his indent for agarbatis, camphor, saffron, etc. for the daily viniyogās at the shrines. The Master attends to all these interruptions one by one with meticulous care, utmost perfection, dignity and grace. There is no hurry about the disposal, no hustling, because there are many things ahead to attend to. He reverts to His previous work on hand, picking up the link, and is soon engaged therein, as if there were no breaks at all. Not a single moment is wasted. According to priority and urgency, the work that comes before

the Master is attended to in an unperturbed and detached manner. One notices that He is deeply absorbed in work and yet, out of it. It is here, at His Feet, that one learns from actual practice that work is worship and, if done with perfection, Yoga. No sermons are required.

The time spent at His sacred Feet and His divine presence, makes one aware of the meaning underlying His way of dealing with this mundane world -in it and yet, ever mentally and consciously away from it. Indeed, one is at once reminded of the classic advice of Vasistha Rishi to Shri Ramchandra: अन्तस्त्यागी बहिस्सङ्गी लोके विहर राघव i.e. Raghava, go about in this world with detachment within and attachment without.

Thus, the Master is found seated in that one posture of padmasana for hours together until about 1.30 a.m., when He comes downstairs. After taking a cold water bath, the Master comes out in an ochre coloured wet kaupina with wooden sandals on. He stands in that attire for a while at the corner of the Main Shrine, where the dried set of His usual clothes, consisting of katisutra, kaupina, veshti and bairās, are made available to Him. The wearing, right from the tying of the katisutra to that of donning the veshti, is so impressive and done with such perfection that an onlooker is found absorbed in it.

After offering His obeisance at all the shrines, the Master steps into the Sandhya Mantap. There, He performs the most important of His daily

meditations, namely, anushtana, for more than an hour. He devotes that much time under all circumstances, however late it may be. During this period, so deeply absorbed is He found to be that it would appear to any observer that the outer world does not exist for Him. If one should learn how to draw his senses inward (antarmukha), the necessity of which the Master always stresses in His discourses, he has only to observe Him during the meditation. Meanwhile, the daily naivedya and arati are offered, followed by the mantrapushpanjali ghosh of the vaidiks. The Master then partakes of holy tirth-prasada of all the shrines, sharing it with Shishya Swamiji. Thereafter, His Holiness comes out of the Sandhya Mantap for pādapujā from the devotees who receive tirtha from Him. They can also receive mantropadesh from the Master in the traditional manner. His Holiness's padakanik and tirthakanik are counted within ten minutes. The Master, followed by Shishya Swamiji, proceeds towards the Bhiksha Room. Here, hastodaka is offered to Him by devotees or, in their absence, by a Shukla Bhat. After hastodaka is accepted with a Tulasi leaf on the open palm, the Master takes His day's bhiksha (food). The quantity of food taken is limited under a regulation.

After bhiksha which is usually between 1.30 and 2 p.m., the Master reclines in an easy chair for some time in a room upstairs. It is literally forty winks. Between 3 and 3.30 p.m., His Holiness steps down the stairs to ease Himself and, at 4 p.m., He is up again in the same room seated in Padmāsana posture

and drinking a cup of tea. He then attends to the tapal (post). The clerk concerned reads the incoming and outgoing tapāl before him. On rāyas patrās, His Holiness stamps the seal of blessings. He interrogates the clerk, directs the corrections to be made in the outgoing letters, dictates telegrams of blessings etc. and instructs proper sevas to be performed on behalf of devotees seeking His guidance and blessings. Even during the course of this work, interruptions of one kind or other take place and, yet, the Master works unperturbed. **He is always accessible.**

The Master at times goes out for a walk in the evening. Twice a week, He takes His car for a drive to give it the needed exercise, as He puts it. Stopping it at a distance, far away from human habitations, the Master, with brown rubber shoes on, starts walking briskly. It is on such occasions and with those fortunate ones who happen to accompany Him that He cuts original jokes which drive them into peals of laughter, As, at most other times, His Holiness has a serene countenance, it is a treat to see Him in such lighter moments. More often than not, one gets rare spiritual lessons during these outings.

Between 7 and 7.30 p.m., after deepanamaskara, His Holiness goes for a bath. Then He performs anushthana, while Arati, ashtavadhana etc are going on. When there are night sevas like Kartik Pujas, etc. His Holiness comes out and sits in his usual place. Here, in the midst of Veda-ghosh of the vaidiks,

He gives Phala-Mantrākshtas and blessings to the devotees who have done the pujas. On Friday nights, He distributes tirtha. After the pujas, His Holiness accepts phalahara and, about three-quarters of an hour later, goes to the Western Chandrashala and sits in a chair for a little relaxation And reading of newspapers. At times, He engages in conversation punctuated with jokes and anecdotes. At 11 p.m., the Master retires.

There are religious functions like Punyatithis Navaratri Festivals and Sāadhanā Saptāhs, when much of His Holiness's time is taken up by the divine services. His offerings of puja at all the shrines and dandavat pranipāta before them is worth witnessing. Whatever be the number of visitors calling on Him to pay their respects, whatever be the strain involved in solving the spiritual problems of the devotees during the interview period or in delivering pravachanas, and whatever be the additional time spent on special occasions, **the Master acts with the spirit of service enunciated by Him. “This body is given to the 'ten' (धा जण) of the Community and as such, it should not care for any physical comforts: it exists only for the benefit of others.”**

What a privilege it is to write about our Beloved Master!

(Courtesy : Fifty Years of Bliss and Sunbeam, September 1981)



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF SHRADDHA

(Summary of the Ashirvachan delivered by
His Holiness at Grant Road on 27-11-1975)

We had last come on an official tour ten years ago with Anandashram Swamiji and in His company we had then realised what was the aim and purpose of official tours, to ascertain the laity's problems and sorrows and to offer guidance and solace. Many people have Shraddha, Bhakti but owing to various circumstances, they are not able to visit the Math and Guru. So, the Standing Committee felt we should undertake an official tour which was also part of the Math tradition, and we thought likewise. So, from the 22nd of last month, we are on this tour, listening to the laity's difficulties etc., talking to them about spiritual matters and trying to arouse their interest in these matters.

Adi Shankaracharya in Viveka Chudamani says that whatever be the difficulties man has to face, he makes himself eligible for attaining God Realization by the very fact of his having taken birth in a human form, by the Grace of God. Shankaracharya also stresses that of all the things needed for man to attain liberation (Mukti), God's Grace is the greatest. Man is always in search of happiness and all his day-to-day acts and activities are directed to this sole end. In fact, all creatures in this world seek happiness, be they animals or human beings. Adi

Shakti, while bringing into being this creation, has placed all the objects of pleasure outside which keeps man distracted no matter how much he might try to go within himself to reach the real fount of happiness. The happiness one derives from external objects is not the real happiness, it could be called the mere shadow, and not the substance of happiness. By the very nature of his human birth, man is prey to many ills of the body as well as the mind, and ills of day-to-day existence. That is why the Shastras ask man to wake up and realise his true Self. They exhort on him to use his human birth to achieve liberation from this mortal coil.

The Shastras also tell us how this creation took place, how in the beginning only Brahman, the God, pervaded the entire universe and there was nothing else, and how He felt like bringing forth this creation to enjoy His own play. As a result of His wish, He created Adi Shakti to be the active force of creation. Adi Shakti donned the role of Maya and, in turn, created Brahma, Vishnu and Maheshwar to mobilise the forces of creation, preservation and destruction. That is why we are asked to turn to the Divine Mother, the Adi Shakti, to get over the illusion of Her creation and achieve true happiness. Man by nature and from his very birth is attuned to seeking satisfaction of his needs from external objects. As a new-born and an infant, he is completely dependent on his mother and knows nothing and nobody else. As he grows older, he starts identifying various objects and people around him as his, and tells himself 'this is mine', 'this is mine' and so on, until he is completely submerged

in this world of Māyā. Thus, he pursues worldly objects for happiness, forgetting that such pleasures as he derives from them are transient and illusory. That is why the Upanishads ask us to turn our back on these transient pleasures, to renounce them and reach out for real happiness within us. Renunciation, true renunciation is not easy to achieve. Renunciation is of two kinds, namely, Antar-tyāga and Bāhya-tyāga. The latter means external renunciation of physical objects while the former means renouncing desire itself for those objects from one's mind and this is the real renunciation. As Vashishta tells Rama, real renunciation must be of the mind and not of the body. Physical renunciation does not have any value if one's mind continues to hanker after worldly objects, for which man must learn to control his mind. In today's circumstances, renunciation is more difficult than ever before as man is more engrossed than before in worldly pursuits. So what should he do, because renunciation is absolutely necessary to attain happiness and liberation and yet he is unable to renounce? Our ancients have prescribed many paths to follow, to attain liberation according to each man's capacity. Every one must go by the Upadesha given to him by his Guru. Upadesha is different from Ashirvachan, Pravachan etc. which are of general nature, meant for all, whereas Upadesha given by the Guru is intended for the disciple alone. Nāmasmarana is the ideal path for the present times, for householders to follow, to reach the goal of human life.

Bhakti is of many kinds. Merely performing

Bhajan, Arati etc. is not Bhakti. Real Bhakti means surrendering oneself completely to God, and coming to depend on Him for everything, just as a newborn infant is wholly dependent on its mother and is confident that she will look after all its needs, protect him and so on. So also, man must come to look on God as his sole protector and remain confident that God looks after him all the time. There are three kinds of Bhakti. The first is to say I am yours. Just as waves rise and fall and might seem to be different from the ocean, I may appear different but I am Yours alone. If a man develops this attitude, he can attain happiness, by considering himself as belonging only to God. The second kind of Bhakti is to say: You are mine. This gives man tremendous faith in Him. You must have heard of the story of Bilwamangal, the blind devotee of Lord Krishna who, on his journey to Mathura and Brindavan, fell into a disused well and was rescued by Lord Krishna assuming a human form. However Krishna's touch is such that it can awaken one's inner vision and Bilwamangal instantly realises who his rescuer is. As soon as Krishna comes to know that Bilwamangal has found Him out, he runs from the place and Bilwamangal shouts after Him: "Where do you think, You are running away from me, Krishna? You may run away from me outside but I have caught You in my heart. See how You can get away from there!" This feeling comes out of the attitude You are mine. There is also Kumarila Bhat's case. His was aggressive Bhakti in which he used to take the Lord frequently to task, so strong was his conviction that the Lord was his. Once he went to Kashi Vishwanath's temple

and found the doors of the temple closed. Standing outside, he berated the Lord, asking Him if He has become so proud because of all the devotion offered to Him by so many people that He had closed the doors to him. This was not said in anger but in real emotion (Bhāṇ) and staunch feeling of You are mine. This leads us to the third kind of Bhakti, where one identifies oneself with all beings in the feeling of All are mine. The sorrows and difficulties of everyone around us become ours and, in fact, we come to regard the entire universe as our own form.

During our stay here (at Talmakiwadi), we have been giving interviews in the mornings and many are the questions pertaining to Japa. We want to answer some of these here. **Bhakti can be done anywhere and everywhere, but Japa cannot be done like that.** Sandhyavandan is different from Pranayam. The Shastras tell us that if man forgets his duty he commits sin and Sandhyavandan is prescribed to protect man from committing sins. Sandhyavandan has its own rules like Bhasmadharan, Achaman etc. **But, the real object of Sandhyavandan is to help us to remember God.** Why are we asked to do Japa? Man is not free from the cycle of births and deaths and he goes from one body to another. Once he is born, whether of his own free will or unwittingly, he goes on committing sins. Japa helps him to vanquish his sins and cleanses him of the sins of all his past lives. That is the real purpose of Japa. Why should people in present times perform Japa of Gayatri? Because, merely by listening to our Ashirvachan and the advice

given therein, they will not be able to implement it because of their preoccupation in their worldly duties. So, Gayatri japa is prescribed. It also helps to avert premature death. Even if you are to perform Japa for five minutes, after your morning bath, it will suffice. The Upanishads promise that Gayatri will help man to live upto 100 years. Whether one will live that long or not, there is no doubt that Gayatri can help man to lead a happy and healthy life, he will never be in want and he will attain knowledge without even reading, he will be revered and respected on all sides and he will endear himself to everyone and become popular. All this comes from performing Gayatri Japa.

Today is H. H. Vamanashram's Punyathithi and we can do no better than to quote Gauranga Mahaprabhu's invocation to the Lord and, remembering Anandashram Swamiji, offer the same to His Holy Feet:

“O Krishna! I don't want to be called a Sadhaka or a Bhakta. All I crave for is the dust of Thy holy feet. I don't want people's respect, name, fame etc. All I want is that in every birth, give me intense devotion for Thee. When I remember Thee, tears should fall from my eyes, my throat should get choked, and my body should feel thrilled. Keep me, O Lord, ever at Thy feet.”

In conclusion, we want to say that we are much pleased by all your love and devotion and we dedicate the same at the Feet of Lord Bhavanishankar and pray to Him to fulfil all your desires and grant you everlasting peace and happiness.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

Mantra Japa – A Sadhana to increase Antarmukhata – Introversion

Dispel Fear - Attain Abhayapadavi

We do have many types of fear – I have money now what if it is lost tomorrow? If he does this? If this happens? My health is sound but ...? etc., etc. We are assailed by fear all the time. How do we tackle that? We try to forget ... but watching T V ... this or that, what we call inevitable, we do not ever want to face that thought. Let us just enjoy! Without going into depression, a sadhaka who is turning into a shishya says , “I am not afraid of just something external. I am drowning, stuck in the Jiva-Bhava, this limitedness, unable to touch the Divine, this is the root cause of my fear. Oh Lord, please remove this fear, this Bhava-Bhaya. Then I shall be free. I shall have no fear at all. At Your Feet – I shall attain the Abhayapadavi. So, this Prayer goes on here – “O Trigunatita! You are beyond the three gunas. Only You can remove this Bhava-Bhaya which is in my heart since time immemorial! I have come with this prayer, grant me that boon! If I want This, Para-bhakti is required not just mild devotion so You grant me that Para bhakti”. I have taken this birth, in fact it is being mentioned here – in this birth itself make me

resolve into You. May this life be spent for Your pleasure and in doing Your work effectively. Until now, how were all my previous lives spent? I want this! I get pleasure, happiness because of this! With this confusion, I was exercising self-will. All my previous lives were spent saying I do, I do, etc., claiming my doership. Now may this life at least be fulfilled by attaining to Your pleasure, Your satisfaction! Is this not Anushasana? From where do we get the inspiration? Once the Guru's Shakti, His love is experienced, the Shishya begins to get inspired. So, the Shishya himself wonders at all that he is able to do! "You are getting it done and what is even more of a wonder is that I am getting so much satisfaction from it, all my worries, fears are dissipating . An alertness is developing and Your work is fructifying! This is so wonderful! Everyone works for himself in life is it true? That's natural! As individuals, we worry about ourselves. So much worry about the son! It is his son, so he worries. Who else would he worry about? So we keep worrying about 'Me and Mine'. Once we experienced this Remarkable, Magnificent, Presence, that 'me' itself gets shaky. So, for whose pleasure do I work? When I start working for Your pleasure. a Divine Shakti begins to flow – this is possible and it Has to ! That is when Shishya – Sweekara happens, We get accepted as Shishyas. The Guru Shakti accepts and just with the Guru's Approval a relish, a delight, fearlessness, begins to be manifested in the heart.

– Shirali 2019

Atmajnana and Ahankarana

Realising the mutual reciprocal relationship between Vak and Artha, its Meaning – bringing in that maturity while speaking and working, then while doing the japa with Antarmukhata (introversion), demand to understand the meaning of the mantra, not an explanation to it. We want to get the taste, the essence of it, so go ahead and do it! Whether it is His Nirguna (attributeless) or Saguna (with attributes) form, Bhavanishankar Mahadeva will be satisfied because He is being worshipped! That itself is the Anugraha, the Blessings of the Guru-Shakti. We pray for Their constant Anugraha on us! Or else there is likelihood of getting stuck somewhere. Not only the Ahankara, but there is also the Insistence – I must know this and that the Triputi – The Knower, The Known object and the Process of Knowing. I know something, I know Shiva. But here Triputi is impossible because we say Aham Brahmasmi ... Aham! – everybody knows what it means. So, we partially know the Brahmatattva. But if we try to get complete knowledge of That, Ahankarana happens ... otherwise what is this Aham? Aham Brahmasmi ... I am the Brahman! This transformation must happen slowly, gradually as our understanding deepens. Or else we can get caught in our own superiority – Aham asmi . Initially we can say, Tavaivasmi, I am only Yours. Later when gradually the purification happens, that becomes more meaningful. In this, the Introduction to the pure Aham, the Real Self, has to happen only with

**Ahankara – What feeds the Ego,
and how to break loose**

Now you are going to the core of your I-ness when you are in service of the Divine. So, what happens? In life, if you say, “I have no ego”, you’ll get a good one. Until you the Self there’s no point in saying you do not have an ego. This most subtle ego will rear its head, because that is your life. You have to take care of yourself, you have to speak for yourself, you have to protect yourself. Else, you will only be taken for granted. Is that not so? ‘I’ and ‘mine’ does come up. What is sibling rivalry? ‘I and ‘mine’ does come up with siblings. You’ve heard of sibling rivalry – ‘Me first’ exists. When some maturity creeps in, the child grows out of it apparently, But then it manifests in other things and justified reasons. When married – “Pay attention to me!” does that not happen? Are we generous in such situations? Not at all. In a relationship of the world, a very pure one, a wife or a husband has the right to demand a “Me and me alone” from the other. Isn’t that true? So our ‘I-ness’ and ‘Me and me alone’ becomes stronger in our social interaction. There’s nothing that can be done about that. Don’t deny that. And the minute you go into the Shiva-aspect, you are expected to drop this ‘I-ness’! Do you think it is that easy? It’s not possible. That is why these two elements have to go hand in hand – japa and other

such to turn inwards and seva for ridding one's self of corrupting influences. This happens in seva. "I am doing something. Only I May do this and none other." If you think that, then your egoism may be getting touched. Recognise that. Say, "Okay this year, okay. Next year, by next year I will have trained two or three people who can take over this job." You are challenging whom? Your own 'I-ness.' I will not be defined by one seva. Makes sense? Now from the sadhaka's, from the bhakta's angle- what I want you to understand when I say you give this up, I don't define you by one seva. Why are you defining yourself by one or two sevas? "Only I must do this," otherwise you feel insecure. You feel threatened. Why? You just give that fear up. You may blossom in some three other departments. Give that up. Life teaches you to maintain that asmita. Justifies that. In the realm of the Guru, this is a curse. It is an impediment, it is an internal block. So atleast don't define yourself by that seva alone. Give that up. "I seriously enjoyed doing this, but I'll train somebody else so ..." You'll feel such relief! You'll have released yourself from one of ego's several fetters. And then you will say, "What next can I do?" You'll get abundant opportunities. That much I promise you. With this you'll stop defining yourself - "What is my worth? Only if I do this am I" You will do seva even better. And in various areas. But it won't be feverish. "If I don't do this then I am lost." That is at the wordly level. That is not in the realm of the Guru, but in the realm of action. Get out of that. You will experience such

joy! You will be working out of this – the clutches of this Maya, all Ahankara based.

– Bengaluru 2019

Ahankarana and Diluting the Ahankara

In reality, surrender is a very difficult thing – because who is obstructing it there – the ahankara. Ahankara means, the sense of ‘Me’ or the ‘I-ness’ (ego). In the mundane parlance, Ahankara is different. Isn’t it ? We often point out – look at this person, he is so ahankari, arrogant. That one is very gentle. Here Ahankara means only -‘I’. By his behavior it is evident, how he wants to project himself by stamping on the others very sensitive, if I am criticized and it hurts a lot. But not bothered about how others feel- that is an Ahankari person at a mundane level. And the Satvika person, truly cultured. we do not see that much ahankara, arrogance in him. That is fine but in a spiritual perspective, ahankara is taking place in him too, due to ignorance. This is Me, I am so and so, and ahankara has happened. A personality has emerged there and that has become an impediment to knowledge. So, it is not enough just to pray – please remove my ahankara, please remove my ego. In fact, this is a silent prayer and not with closed eyes. At such times please guide me so that I do not interact through my ahankara, my earlier impressions or prejudices. May I perceive everything afresh every moment, in every object or situation. May I now interact as per that inspiration, the Shiva-sphurana or in alignment with the Shiva

sankalpa. Only then the ahankara begins to get diluted. In fact in seva only that is the objective – to dilute the ahankara so that we continue to draw inspiration, guidance from the One Whose seva is happening there.

– Shankarlok, Ahmedabad 2023

Atmasantosha – the key to uninterrupted inner contentment

Constant inner contentment is possible for a shishya. Since this is not dependent on just external factors such as praise, but on the internal – “I have done this well. I have done this reining in my all.” You should receive that kind of satisfaction ... Atmasantosha. This happens only when you take refuge in the Divine. And the right to receive Atmasantosha is in all of us. Let’s do it with love. But remember, this does not happen at the level of the mind alone. That is what I want to emphasize. You must awaken the Power of your Mantra, that is when Atmasantosha begins to actualize. Otherwise it will just be an attitude or some conviction, which won’t sustain you in all sorts of occasions. But the power you have generated from your Mantra will definitely protect you and be with you unceasingly. And the Guru’s love – which is the Goddess’s gaze will be upon us and protect us.

– Jodhpur 2019

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

CONTENTMENT, KEY TO HAPPINESS

It is extremely important for man to control his mind and lead a life of contentment and happiness. Not giving room to unwanted desires is control of mind. Unwanted desires are those whose fulfilment grants us neither contentment nor happiness and only serves to inflict trouble on others.

We know from our experience that a disgruntled man, on account of his own greed, suffers. Therefore , curbing desires under all circumstances and living strictly in accordance with Dharma (righteousness) will ensure that we, and others around us, live in contentment.

In the Mahabharata, an avaricious Duryodhana resorted to Adharma (unrighteousness) and inflicted harm on others. That he brought about his own destruction as a consequence is a known fact. Similarly, even after repeated conquests of the world, Lord Indra was never content.

A person, who is satisfied with whatever he has, will lead a happy life without any worries, even though he may be poor.

असन्तोषः परं दुःखं सन्तोषः परमं सुखम्।

सुखार्थी पुरुषस्तस्मात् सन्तुष्टः सततं भवेत्॥

Our blessings for all to attain that contentment which is central to obtaining happiness.

(Courtsey : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

48) नागभूषणभूषितः

He who is decorated with serpents.

Snake is one of the distinguishing items of the Shiva representation. The eight kings of snake (Ashta nāgās) are said to adorn Shiva as his head-band, earrings, necklace, bracelets, belt, yajnopavita, and anklet. They refer to the eight supernatural powers available to great yogis.

The snake symbol has been widely employed to represent yoga power, the Kundalini being the most outstanding of these. This latent power, situated in the human body, it coiled in three and a half turns around the Shivalingas of mulādhāra chakra at the base of the spinal cord. From here it rises through the upsurge of spiritual evolutionary forces, to the thousand-petalled lotus in the crown of the head (Sahasrāra), for the full realization of and oneness with Shiva. In the Vaishnava cult also the Lord is seen as sitting or standing or reclining under a thousand hooded snake, which speaks for spiritual power developed to its fullest extent. This extent is actually

the infinite (Ananta) and is represented by the number thousand.

Nāga means (न+अग=नाग) that which is not motionless. In other words it is the evolutionary force in all creation, ever restless to seek fulfilment. In Sanskrit language it is usually used for snake. Hence this force has been depicted as a snake. As we have seen, this pictorial representation corresponds very well to several aspects of this creative force.

49) मूर्तिनिन्दितकन्दर्पः

Whose form puts to shame the most charming Kandarpa (god of love).

Physical beauty is nothing compared to spiritual.

Kamadeva just looks at the Gurudeva and takes to his heels. So, when we think of and invoke the Lord in our heart, in that very Smarana all the Kāmanā residing there-in vanishes.

“यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः....”स्मृतिलाभे सर्वग्रन्थीनां विप्रमोक्षः

say the Upanishads.

There is a subtle suggestion that Ishvaramurti had to use His third eye to burn Cupid, but Gurumurti has nothing to do except reveal Himself.

50) मूर्तामूर्त-जगदवपुः

He who is embodied as the manifest and unmanifest world.

The preceding names (41-48) depict the Divine form of the Lord. Everything about Him is beautiful and glorious. The mind of the devotee naturally gets

absorbed in it. But when he desires to dwell continuously on Him at all times (as in the Vibhuti Yoga - Ch 10 of Gita), he is advised to envisage the whole universe as the Lord's body and accept not only external forms, but also the unseen power of things and (more subtler and fundamental than that) the indwelling spirit of all (अहमात्मा गुडाकेश सर्वभूताशयस्थितः).

Thus, the aspirant is asked to go beyond the conflict of God with forms and without forms. Shaivism holds the Shivalinga is the best symbol of God, since it is the 'formless form' (मूर्तामूर्त or सकल निष्कल) Compared to this, divine upasya-vigrahas are considered one-sided due to grossness, while the amurta is too abstract for ordinary minds. Shivlinga represents the cosmos also, because the latter is also murta-amurta, in as much as it is made up of the pancha bhutas, of which Akasha and Vayu are amurta, while the remaining three are murta.

What has been told about Shivlinga is also true of the Omkara, the best Shiva-name. This has been dealt with in the opening names of this stuti. In this way the present name gives three meanings 1) the Virat Purusha or the Ashtamurti; 2) the Shivlinga; 3) the Omkara. An aspirant is advised to apply himself to them respectively through dhyana, puja and japa.

51) मूलाज्ञानतमोभानुः

The Sun that destroys the night of the causal ignorance.

The very word 'Guru' expresses the idea of the one who removes darkness. Ordinary masters impart knowledge which removes a bit of the encircling

gloom. It is like lighting a candle at night. Whatever may be the power of the lamp, the night is not removed. That is possible only through the rising of the Sun. Similarly Brahmajnana alone can destroy the root-ignorance. If the root is retained, one may cut the branches or shear the leaves but they will sprout again and again. Even so, our efforts at worldly enlightenment do not provide a solution to the various misconceptions and sufferings, that arise out of the ignorance pertaining to the very ground of our being. Hence it is called 'root ignorance'.

Sri Dakshinamurti is the only source of Brahma vidya and hence he is compared to the Sun. The idea is again elaborated in name fifty-three.

52) मूर्तिमत्कल्पपादपः

He who is the embodiment of the fabled wish-fulfilling tree.

The 'kalpa' tree is said to grant all wishes of the person who takes shelter under it. Man has always dreamt of such wonderful things, because he cannot but have desires, and when they are not fulfilled they become sources of constant misery. Vedanta explains that desire (kāma) is an outcome of avidya, ignorance of one's own ever-fulfilled joyous nature. The ignorance has already been referred to in the previous name as the cause of Samsara, which is exterminated by the Guru to grant liberation to the enlightened soul; but in so doing, what happens to the souls is difficult but all-the same an irresistible question that arises. Liberation is logically conceived to be a state of desirelessness, but will that be

desirable? Will it not reduce that living being to the level of the Insentient, or elevate it beyond the normal joyous responses of a healthy life? Though these are deep philosophical issues that have never been resolved, the Sadhaka is content to believe that the jivamukta is as much, if not even more, in the hands of God as he was in the advanced stages of sadhana when total surrender takes place. To such souls, the Lord's famous declaration in the Gita “तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्” applies squarely. The Lord fulfills all their needs on the plane of their mundane existence. He becomes their kalpa - vriksha.

Another idea is that the word 'kalpa' stands for 'sankalpa'. The tree of sankalpa refers to that excellent mind ever tuned to the cosmic will, so that each one of its sankalpa is a 'shiva-sankalpa', which cannot but be fulfilled through fruits of goodness (Shivata). The constant prayer of the Vedic devotee is तन्मे मनः शिवसंकल्पमस्तु When this is achieved Dakshinamurti becomes that very enlightened mind of the Shivayogi.

(Continued)

FESTIVALS IN AUGUST 2024

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

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

(Continued from June 2024 issue)

CHAPTER FIFTY FOUR (Contd.)

राजा करी प्रजेचें पालन। तैसे सदगुरु पाळिती आम्हां, लागून।

कृपे करिती इह पर कल्याण। म्हणूनि वर्गणी देणें हें इष्ट॥८५॥

85. The king is the care-taker of his subjects. Likewise, the Sadguru is our care-taker. HE ensures mercifully our welfare here and hereafter. Hence, it is desirable that we pay our Vantiga.

भक्ति प्रेम दृढ व्हावया। वर्गणी द्यावी सदगुराया।

तया पुण्यें करोनिया। भक्तिप्रेम दृढ होय॥८७॥

87. To strengthen our devotion and faith, we should pay our Vantiga. The merit accruing from our act will fortify our love and devotion.

पुण्य अपार झालियावरी। चित्तशुद्ध होय झडकरी।

तेव्हां शुद्ध भक्ति उपजे अन्तरीं। निष्काम प्रेमही लाभतसे॥८८॥

88. With holy merit (पुण्य) thus accumulated, our mind will quickly get cleansed. Devotion will sprout therein and give rise to selfless love.

मग होत असे आत्मज्ञान। यामाजीं नाहीं अनुमान।

म्हणोनि भजावें मठासी आपण। द्यावी वर्गणी प्रेमानें॥८९॥

89. Then Self-Knowledge will arise. There is no doubt about it. Therefore, we should serve the Math and give Vantiga lovingly.

जनांच्या संरक्षणाकरितां सरकार। घेतसे जनांकडोनि कर।

तैसे येथें मठामाझार। वर्गणी द्यावी लागे पै॥९०॥

90. To give protection to the people, the Government levies tax. Likewise, it behoves us to pay Vantigaa

to the Math.

वर्गणी देतां होय कल्याण। आपुलेंच खरें निश्चयेन पूर्ण।

न घेती स्वामी आपण। कवडीही त्यांतिल निधरिं॥११॥

91. By paying Vantiga, we are certainly ensuring our own welfare. Revered Swamiji does not take out of it even a single coin.

देवीं वर्गणी न देती त्यासीं। जुलूम न करिती द्यावीच ऐशी।

अथवा न कोपती मानसीं। कल्याण च इच्छिती जनांचें॥१२॥

92. Those who don't pay are not pressurised by Swamiji to pay. Towards them HE will have no anger at all. HE will always wish well of the laity.

येथ करितील कुणीही प्रश्न। काय होय आमुचें कल्याण।

तरी करोनी चित्त सावधान। अवधारा उत्तर याचें हो॥१३॥

93. Here someone may ask as to how does HE bring about our welfare. I will answer. Pray be attentive and listen.

अमित कार्य मठामाजीं। होत असती पहा सहजीं।

ती कासया करिती आजि। केवल जनांच्या कल्याणा॥१४॥

94. See, many events take place in the Math as a matter of course. Why do they take place if not for the welfare of the laity?

ऐशीं अनन्त कार्ये समस्त। होती लोककल्याणार्थ।

त्यासी लागे पैसा बहुत। कैसें करावें तें समयीं॥१५॥

96. Countless such events take place in the Math with the sole purpose of universal welfare. Their performance is quite expensive. How can they be performed in time (unless we pay Vantigaa?

(Continued)

॥ 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. Abū, 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

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, 22nd to 29th December 2024
Held under the aegis of Shri Chitrāpur Math, Shirālī

II Shri Gurubhyo Namaḥ II

II Shri Bhavānīśaṅkarāya Namaḥ II

II Shri Mātre Namaḥ II

SHIBIR ANNOUNCEMENT

Jai Shaṅkar

With the Blessings of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, 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 Hebḷekar, (Pune) and organized by Smt. Priti Pānemaṅglor (Pune).

- **Venue:** Shri Chitrāpur Math, Shirālī
 - **Dates:** Sunday, 22nd to Sunday, 29th December 2024
 - **Reporting:** By Saturday evening December 21st or latest by early morning December 22nd 2024 at Shri Chitrāpur Math, Shirālī. Shibirarṥhī-s are urged to make their train, flight, or bus bookings early to avoid the holiday rush.
 - **Departure:** December 29th 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 Beṅgre 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 30th 2024.

For registration forms and all correspondence:-

Send email to chitrapurshibirs@gmail.com

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

Pramukha Saṅchalaka: Krishnānand Hebḷekar +91 9822116926,

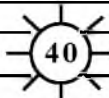
Contact persons for information: Sabitā Hariṭe +91 9822152308, Priti Pānemaṅglor +91 9822021630, Dr Chaitanya Gulvādy +91 9820815394

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 Hebḷekar,
(Chief Coordinator, Shibir-s)

Prepared by
Krishnānand Hebḷekar

Date: 22.05.24





KODIĀL CHĀTURMĀSA – 2024

INVITATION

28th

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, Āshāḍha-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.

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FOR INFORMATION TO ALL DEVOTEES / LAITY

H. H. Swamiji's Ekanta (Mauna) Dates August 2024 – March 2025

This is to inform all devotees / laity that H.H. Swamiji will be observing Ekanta (Mauna) on the following dates. Devotees / laity are requested to take note of the same while planning their travel. For further updates, kindly visit <https://chitrapurmath.net/events>

EKANTA (MAUNA) DATES

Date and Day, 2024 - 2025	Tithi
3 rd August, Saturday	Ashada Kr 14
4 th August, Sunday	Ashada Kr 30
14 th August, Wednesday	Shravana Sh 9
2 nd September, Monday	Shravana Kr 30
3 rd September, Tuesday	Shravana Kr 30
12 th September, Thursday	Bhadrapada Sh 9
1 st October, Tuesday	Bhadrapada Kr 14
2 nd October, Wednesday	Bhadrapada Kr 30
12 th October, Saturday	Ashwija Sh 9
31 st October, Thursday	Ashwija Kr 14
1 st November, Friday	Ashwija Kr 30
30 th November, Saturday	Kartika Kr 14
1 st December, Sunday	Kartika Kr 30
9 th December, Monday	Margashira Sh 8 / 9
30 th December, Monday	Margashira Kr 30
31 st December, Tuesday	Pushya Sh 1
8 th January, Wednesday	Pushya Sh 9
28 th January, Tuesday	Pushya Kr 14
29 th January, Wednesday	Pushya Kr 30
6 th February, Thursday	Magha Sh 9
26 th February, Wednesday	Magha Kr 13
27 th February, Thursday	Magha Kr 14/30
28 th February, Friday	Phalguna Sh 1
8 th March, Saturday	Phalguna Sh 9
28 th March, Friday	Phalguna Kr 14
29 th March, Saturday	Phalguna Kr 30
16 th March, Sunday	Phalguna Kr 2
17 th March, Monday	Phalguna Kr 3

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Jai Shankar!

21st June 2024

Girvanapratishtha announces it's June - 2024 issue of Girvanapatrika, a quarterly Sanskrit e-magazine for all learners and lovers of the Devabhasha.

Click here to access this lively mix of stories, articles, Subhashita-s, humorous anecdotes, riddles and more:

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Girvanpatrika:

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KODIAL CHATURMAS 2024 - CULTURAL PROGRAMMES

Date	Day	Evening			Night		Comments
		Event	Time	Artist	Time	Artist	
21-Jul-24	Sunday	Vocal	6pm-7.45pm	M Venkatesh kumar			
22-Jul-24	Monday	Vocal	5pm-6.45pm	Devaraya Kini	9pm-11pm	Nagesh Adgaonkar	
23-Jul-24	Tuesday	Vocal	5pm-6.45pm	Mrs. Shivani Haldipur			
24-Jul-24	Wednesday	Vocal	5pm-6.45pm	Ms. Arya Dhreshwar			
25-Jul-24	Thursday	Saxophone	5pm-6.45pm	Uday Kasargod - Saxophone			
26-Jul-24	Friday	Vocal	5pm-6.45pm	Mangala Nadkarni			
27-Jul-24	Saturday	Vocal			9pm-11pm	Sveta Kilpady	Swadhyay 9am to 10.30am
28-Jul-24	Sunday	Magic Show	5pm-6pm	Shankar Jadugar	9pm-11pm	Ravikiran Manipal	
28-Jul-24	Sunday	Tabla Solo	6pm-6.45pm	Omkar Gulvady			
29-Jul-24	Monday						
30-Jul-24	Tuesday						
31-Jul-24	Wednesday						
01-Aug-24	Thursday		5pm-6.45pm	Raghuram Pai & Party			
02-Aug-24	Friday		5pm-6.45pm	Andheri Local Sabha Bhajana Mandali	9pm-11pm	Geetha Gulvady	
03-Aug-24	Saturday	Vocal	5pm-6.45pm	Sudhir Naik Bengere (poster not required)	9pm-11pm	Bharat Balvally	PP Swamiji's Ekanata
04-Aug-24	Sunday	Vocal	5pm-6.45pm	Bala Samskara Vaishyavani Samaj - Dongerkeri, Mangalore	9pm-11pm	Anuradha Paudwal	PP Swamiji's Ekanata
05-Aug-24	Monday				9pm-11pm	Padmini Rao-Mumbai	
06-Aug-24	Tuesday						
07-Aug-24	Wednesday						
08-Aug-24	Thursday		5pm-6.45pm	Daasa namana Balaga			
09-Aug-24	Friday						Nagar Pachami
10-Aug-24	Saturday	Vocal	5pm-6.45pm	Deepika Sorab	9pm-10pm	Sameer Naimpali	Swadhyay 9am to 10.30am
10-Aug-24	Saturday	Tabla Solo			10pm-11pm	Pandit Sadanand Naimpali	
11-Aug-24	Sunday	Vocal	5pm-6.45pm	Ullalkar's Bhajana Group	9pm-11pm	Mahalakshmi Shenoy	

KODIAL CHATURMAS 2024 - CULTURAL PROGRAMMES

12-Aug-24	Monday		5pm-6.45pm	Pramila Kundapur - Vocal			
13-Aug-24	Tuesday						
14-Aug-24	Wednesday						PP Swamiji's Ekanta
15-Aug-24	Thursday	Vocal	5pm-6.45pm	Chitrapur Bhajana Mandal-Shirali	9pm-11pm	Ruchira Kedar	
16-Aug-24	Friday						
17-Aug-24	Saturday	Vocal	5pm-6.45pm	Aparna Ullal	9pm-11pm	Nityanand Haldipur - Flute Recital	Swadhyay 9am to 10.30am
18-Aug-24	Sunday	Vocal	5pm-6.45pm	Sampada Marballi	9pm-11pm	Upendra Bhat	
19-Aug-24	Monday						
20-Aug-24	Tuesday						
21-Aug-24	Wednesday						
22-Aug-24	Thursday		5pm-6.30pm	Guruprasad Kalthode	9pm-11pm	Gita Parijnan by Ved. Vijay Bhat mam	PARUNANSHRAM III - Punyatithi
22-Aug-24	Thursday	Dance Program	6.30pm-7pm	Prarthana and Ananth Hattiangady			
23-Aug-24	Friday	Vocal					
24-Aug-24	Saturday	Vocal	5pm-6.45pm	Goregaon Sabha	9pm-11pm	Dattatreya Velankar	Swadhyay 9am to 10.30am
25-Aug-24	Sunday	Vocal	5pm-6.45pm	Sachin Shashital			
26-Aug-24	Monday						Shri Krishna Janmashtami
27-Aug-24	Tuesday		5pm-6.45pm	Vittal Rajgopal Bhat			
28-Aug-24	Wednesday						
29-Aug-24	Thursday		5pm-6.45pm	Vittal Rajgopal Bhat			
30-Aug-24	Friday		5pm-6.45pm	Dr. S P Gurudas - Life and Message of Shri Shankar Bagavatpada-(Harikata Satsang in English)			
31-Aug-24	Saturday	Vocal	5pm-6.45pm	Pratiksha Kadle	9pm-11pm	**Tulsi Jalandara Powranika Drama	** Konkani Drama by Ramdas Gulvady and Team
01-Sep-24	Sunday	Vocal	5pm-6.45pm	Sangeetha Batkal	9pm-11pm	Medha Bhat	
02-Sep-24	Monday						PP Swamiji's Ekanta
03-Sep-24	Tuesday						PP Swamiji's Ekanta

KODIAL CHATURMAS 2024 - CULTURAL PROGRAMMES

04-Sep-24	Wednesday	Vocal	5pm-6.45pm	Chandrama Bijur			
05-Sep-24	Thursday	Vocal	5pm-6.45pm	Chandrama Bijur & Mandakini Group			
06-Sep-24	Friday						<i>Gowri Tritiya</i>
07-Sep-24	Saturday	<i>Shri Ganesha Chaturthi</i>					<i>Swadhyay 9am to 10.30am</i>
08-Sep-24	Sunday		5pm-6.45pm	Alka Lajmi - Bharatanatyam Classical Dance			
09-Sep-24	Monday						
10-Sep-24	Tuesday						
11-Sep-24	Wednesday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady			
12-Sep-24	Thursday		5pm-6.45pm	Nishta Naimpally			<i>PP Swamiji's Ekanta</i>
13-Sep-24	Friday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady	9pm-11pm	Supriya Hegde	
14-Sep-24	Saturday	Vocal	5pm-6.45pm	Anaga Kalbag	9pm-11pm	Aaradhana Hegde	<i>Swadhyay 9am to 10.30am</i>
15-Sep-24	Sunday	Vocal	5pm-6.45pm	Bhavani Nayal & Group (Classical Dance)	9pm-11pm	Vinayak Hegde	
16-Sep-24	Monday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady			
17-Sep-24	Tuesday						<i>Anantha Chaturdashi</i>
18-Sep-24	Wednesday						<i>Purnima</i>

Little Ravikiran – Ashadha 2024

Swamiji Says...

Wherever there is excellence, the second you sense it, the Goddess has to be recalled to the mind with the words, 'O Bhagavati, this artistry has been gifted by You!' You will be saved from feeling the envy that naturally raises its head and truly appreciate what you see.

● **H.H. Shrimat Sadyojat Shankarashram Swamiji**

Vichaar Koryaan – For a vibrant discussion

It was a beautiful, sunny morning at Saraswati Vidyalaya. As the children gathered in the playground, there was excitement in the air! It was the school's Annual Art Festival. Only on this day, the children could sit anywhere in the school and create artwork to their heart's content. After days of incessant rain, it seemed like the Sun God was eager to join the children and watch the day unfold!

Avani's heart was racing. Noticing her nervousness, Sanvi teased, "Looks like our champion is all set to win again this year." "Oh, I just got lucky last time," Avani tried to brush her off. "Don't be silly! You win this competition every year. You must win it this year too! I am rooting for you," Sanvi replied and hugged her.

Avani and her friends settled down on a dry patch of the school lawn. Avani pulled out her magic wand — her paintbrush, and with every stroke, she began to create magic! There was no limit to the number of entries one could turn in. Avani was unstoppable! Her imagination ran wild, and her brush matched pace masterfully! All her friends watched in

awe as she created painting after painting!

At lunchtime, Avani's little brother Aarush came looking for her. "Wow, Akku! They are so beautiful!" he exclaimed when he saw her paintings. "Thank you, Aaru. Where are your paintings?" Avani asked. "I made only one and submitted it. I wanted to just play with my friends today," Aarush admitted with a naughty smile.

Meanwhile, there was a commotion nearby. Avani's friends were gushing over a painting that Purvi, the new girl in school, had made. Aarush rushed to see it, dragging Avani behind him. Avani was stunned by what she saw! Purvi had painted a busy marketplace. She had captured its vibrant atmosphere, the bright colours of the fresh produce and the distinct expression of every person skilfully to make the painting come alive! 'How could a 14-year-old paint like that?' Avani wondered. She felt so small in comparison. It would take her a lifetime to reach that level!

Avani felt a knot in the pit of her stomach as she turned and walked away from the group. Her mind was racing ahead — 'Why is Sanvi gushing over the painting so much? She seems so eager to be friends with Purvi. Does she like her more now?' Avani was caught in a whirlwind of emotions that were new to her.

While Avani struggled to make sense of her mixed feelings, Aarush came running behind her. "Purvi's painting is amazing! Isn't she in your class? You both paint so well! You two will make good friends," Aarush suggested. "Oh please, Aarush. She is not a nice girl. Everyone is being extra good to her only because she is new to the school," Avani replied agitatedly.

"Why? Did she do something wrong?" Aarush asked.

Avani paused for a moment and replied, "No."

"Akku, you taught me to see the presence of the Devi in everything the other day. Don't you feel Her presence in Purvi's painting too?" he asked.

Avani was dumbfounded by the wisdom in his words. She thought for a while and replied remorsefully, "You are right. Purvi's talent is a gift from the Devi. I was so wrong. I am sorry."

"It's ok, Akku. I feel that your talent is also a gift from the Devi," Aarush reassured her with a smile. He reached into his pocket and pulled out a sticky bar of chocolate. "It is Pranav's birthday today. Would you like to share this with me?" he asked. Avani nodded with a big smile and hugged her little brother.

Now, let us discuss...

- 1) Have you ever felt envy the way Avani did? Would you like to tell us about it?
- 2) How did it make you feel about the other person? How did you feel about yourself?
- 3) Did you say or do anything that you now regret?
- 4) How will you respond if you are in a similar situation today?

Kavyanjali: Of Excellence and Mastery

Dharma forest was lush and green

It was in its prime element, more than it had ever been

The foliage was bountiful and sunlight danced between

Around the Sarovar, all its residents did convene.

The wait had been tense, the wait had been long
The time to arrive at a decision had finally dawned upon
The residents of Dharma had come prepared
The most accomplished among them would finally be declared

Each creature put up a grand display
Their part to perfection they did play
The elephants contested for strength and power
The bees were meticulous in pollinating every flower

The eagles claimed a vision so keen,
The cats waltzed in and contested for hygiene,
The lions roared with courage and might,
The peacocks danced, and their grace they did highlight



The Koel cooed mellifluously in a creative tune

The wolves championed loyalty and howled away at the moon

The butterflies fluttered and upheld transformation

The ants contested for hard work and collaboration

The alligators endorsed patience and tact
The majestic poise of the tigers was a fact
In rumination and assimilation, the cows did win
The snakes claimed to be the only ones who could shed their skin



For each animal was distinct with a prowess new
Expertise and mastery they embodied so true
At the end of the day, among them, there was no place for
envy
Engulfed by fascination and wonder, out came an earnest plea

"May I appreciate what I see,
May I strive to pursue excellence and
mastery,
In awe and wonder, may I always be
And recall that all of this is simply a
figment of thy entity!"



Shiva Purana – Ghushmeshwar Jyotirlinga

Sudharma and Sudeha were a devout couple. Sudharma was devoted to the practice and teaching of Sanatana Dharma - yajna, puja, dhyana and dana. The couple were happy, respected and prosperous, but had no children.

Because Sudeha badly wanted a child, she implored her husband to marry again. Sudharma accepted Shiva's Maya and warned Sudeha, "The whole universe is a part of the Parama Atma, so don't pine for 'my son'. Accept Shiva's will and serve the Lord. If I marry another and have a baby, you will be envious and unhappy."

Yet, Sudeha forced Sudharma to marry her younger sister Ghushma. Sudeha took care of Ghushma lovingly, helping her to perform Shiva's special puja for his blessings.

Every day, Ghushma would make a hundred clay Shivalinga-s, offer puja and immerse them in the lake nearby, till a hundred thousand Parthiv Shivalinga-s were immersed. Shiva blessed

them with a baby boy and then, just as Sudharma had warned, Sudeha felt a spark of jealousy.

The boy grew up to be virtuous, intelligent, well mannered, and was married to a suitable girl. Unfortunately, this fanned the spark of jealousy into a raging fire within Sudeha. Blinded by envy, one night she killed the boy and threw his body into the lake where Ghushma immersed the Parthiva Shivalinga-s.

Next morning, there was shock and despair in the household as the boy was missing and his bed covered in blood, but Ghushma serenely completed her worship, saying "Shiva! The boy is yours, born with your blessings. Take care of him."

She then immersed the Parthiva linga at the lake and watched composedly as her son emerged from it. Shiva manifested in all his splendour, pleased with her complete surrender. "What boon do you wish for? I shall punish whoever committed this heinous crime."

Ghushma bowed, "O Lord! Please forgive Sudeha! Her sins will be destroyed the moment she sees you."

Pleased with this attitude, Shiva granted another boon.

Ghushma replied, "Please remain here, to protect everyone."

"So be it!" blessed Shiva, "Let this lake be renowned as Shivalaya and remain full of Shivalinga-s. The next 101 generations of your family will be learned and prosperous."

Sudeha came to her senses and begged forgiveness, ashamed of herself. Together, the family offered 101 pradakshina-s to Shiva.

Shiva, as promised, stayed back as the Ghushmeshwar Jyotirlinga, honouring Ghushma's steadfast devotion.

Ammi Shikyaan: Why do we celebrate Guru Purnima?

Guru gives us pure wisdom and it is on this day we express our gratitude at His Divine Feet. We look up to our Guru as the Lord himself. In Sanskrit, Gu means darkness and Ru means removing that darkness. In the month of Ashadha, on Purnima that is the full moon day, we offer our homage to our Guru. This year it falls on Sunday, 21st July.

Guru Purnima is dedicated to Veda Vyasa, a great sage. Veda Vyasa classified the Veda-s into Rug Veda, Yajur Veda, Sama Veda and Atharva Veda. He wrote the Mahabharata, Purana-s and the Brahmasutra-s. The immense wealth bestowed upon us by Veda Vyasa is the reason why we worship him.

Credits:

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

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

littleravikiran@gmail.com

Your feedback is important to us!



P. P. Swamiji's arrival at SCM, Bengaluru on 19-6-2024.
(Photo by Sanjana Herawatte Bantwal)



Pāda-Prakshālan upon arrival at SCM, Bengaluru on 19-6-2024.
(Photo by Sanjana Herawatte Bantwal)



Rudra Homa at SCM, Bengaluru on 23-6-2024.
(Photo by Sanjana Herawatte Bantwal)



Rudra Homa in progress..
(Photo by Sanjana Herawatte Bantwal)



Arriving for inaugural Dharma Sabhā at SCM, Bengaluru on 23-6-2024.
(Photo by Sanjana Herawatte Bantwal)



Group photo of Kalārpanam team
(Girvān Pratishthā Presentation) on 23-6-2024.
(Photo by Shri Kartik Shukla)



Concluding Dharma Sabhā on 30-6-2024 at SCM Bengaluru.
(Photo by Bengaluru Yuvadhārā)



**P. P. Swamiji delivering Ashrvachan in the concluding Dharma Sabhā
on 30-6-2024.**
(Photo by Bengaluru Yuvadhārā)



Beautiful Rangoli at the entrance of SCM, Bengaluru on 19-6-2024
(Photo by Sanjana Herawatte Bantwal)