

चक्षुर्विद्यै तनूभ्यः  
ब्रह्मिणे भिहि  
ब्रह्मिणे भिहि  
॥ श्री चित्रापुर मठः श्रीवल्लो ॥

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# THE CHITRAPUR SUNBEAM

VOL. NO. XXVII

JANUARY 2020

TOTAL PAGES : 36

ISSUE NO. 1



**P. P. SHRIMAT PANDURANGASHRAM SWAMIJI**



**Getting ready for Palkhi Utsav at Santacruz on 14-12-2019.**  
*Photo by Shri Jaikishan Kandlur.*



**Cultural Programme by Prārthanā Varga, Yuvadhārā and others**  
**- Group photo with Pujya Swamiji on 15-12-2019.**  
*Photo by Shri Jaikishan Kandlur.*

# THE CHITRAPUR SUNBEAM - JANUARY 2020

V. RAJAGOPAL BHAT, Editor

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Life Subscription (inclusive of postage)

India Rs. 500

Overseas Rs. 4500

D/D or cheque in favour of 'Sri Chitrapur Math' (payable at Mumbai) to be mailed to : Shri Arun S. Bolangdy, Flat No. 10, Mira House, 255/1, Mogal Lane, Mahim (W), Mumbai 400016.

• Mob. No. : 9867518574 • E-mail : sunbeam.seva@gmail.com

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

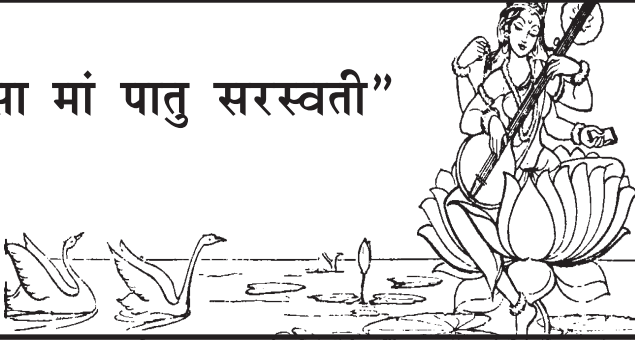
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

**Yajnavalkya tells Ushasta:**

न दृष्टेद्रष्टारं पश्येः।  
न विज्ञातेर्विज्ञातारं विजानीथाः।  
एष त आत्मा सर्वान्तरः।  
अतोऽन्यदार्तम्॥

You cannot see the seer of the sight, you cannot know the knower of the known. This is that Self of yours which is within all. Everything else (other than the Self) perishes.

**Yajnavalkya tells Kahola:**

त आत्मा सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति

The Self of yours which is within all is beyond hunger, thirst, grief, delusion, decay and death.

*(Continued) (Brihadaranyaka Upanishad)*

‘ॐ श्री सद्गुरवे नमः’

**This page is sponsored by Smt. Shiroor Chitra Shankar.**



**SWAMI ANANDASHRAM**  
**UNFORGETTABLE REMINISCENCES**  
**HOMAGE TO H.H. ANANDASHRAM SWAMIJI**

– N. S. RAO

Parama Poojya Shrimat Anandashram Swamiji of hallowed memory was a great saint, a grand teacher and a veritable God that walked upon the earth.

To write about Him, His life, work and teachings through my pen is an exercise in futility. I can do no better than quote from the cover of “Fifty Years of Bliss” so ably edited by Dr. Gopal S, Hattiangadi:

“What we want to say about His Holiness Shrimat Anandashram Swami would fill a large volume. We have written a small one. It is this book.”

“What a glorious half-century it has been since the ordination of H.H. Shrimat Anandashram Swami in 1915! Fifty years characterized, at each and every instant of time by simplicity, faith and complete surrender; by an intense urge to learn, experience and understand; and by a devotion for and one-ness with the Creator and His creations”.

“We did not realize until we started working on this book as to how hard His Holiness has been working for us. We have been amazed by a few statistics. Perhaps, you, too, will be. For example, during the past 50 years. He has been away from Shirali for as many as 6,000 days, that is over 16 years! Yes, a third of the time on tour, not for sight-seeing

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**In Loving Reverential Memory of**  
**Late Shri VASANTRAO SHANKARRAO RAGDE**  
**(9-11-1920 to 12-7-1999) Centenary Year;**  
**this page is sponsored by brother-in-law**  
**Shri Muralidhar Kallianpur.**

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and pleasure but for the propagation of Dharma and the benefit of His disciples, Can you imagine how many discourses He has delivered during this period? Those recorded in the published literature total 572; of these, 5 were delivered in Sanskrit, 6 in Marathi, 14 in Hindi, 24 in Kannada, and the remaining 523 in Konkani. What an incredible record!”

Anandashram Swamiji has been God among men and a great and beloved Guru, adorning our glorious Guruparampara. And, as such, he has not failed a single devotee. The more we pray and surrender to Him, the more He showers His blessings, and answers our prayers. And this has been the experience of each of us even to this day.

Anandashram Swamiji, when informed of his selection as Shishya by Pandurangashram Swamiji in 1915, said, “If Swamiji has selected me, His will be done.”

Let’s turn to Anandashram Swamiji, pray, surrender and say to Him: “ Thy will be done.”

*(Sunbeam, September, 1984)*

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## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the talks as recorded at His camp  
at Virar on Saturday, April 12, 1980.)

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**Question:** In recent times, one sees an increasing spate of violence and disturbances in the country and the rest of the world. Innocents get attacked for no reason, womenfolk are molested and even elders are not spared. What does all this portend for the future? Why is God keeping quiet?

**His Holiness:** Lord Krishna has assured in the *Gita*: “Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.” The outburst of violence that one sees around makes one feel that the coming of the Blessed Lord is not far off, as assured by Him in the *Gita*. The time is drawing close for Him to take Avatar again on this earth. You may remember the story of Shishupala. Krishna had vowed that he would go on forgiving him all his wrongs as many as one hundred times. Krishna kept his word and it was only when Shishupala committed his one hundred and first wrong that Krishna destroyed him with His chakra. So also, the present situation of violence. The Lord is apparently waiting for the violence and evil-doing to reach one hundred per cent. When it crosses this limit, the Lord will surely intervene and destroy the evil-doers and protect the righteous. What are we to do in the present situation? Instead of frittering away this precious human birth

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‘ॐ श्री गुरुभ्यो नमः’

In Loving Reverential Memory of  
Late Shri KRISHNANAND U BANGALOREKAR,  
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of ours in inane pursuits, let us develop our Satwic qualities from now on itself. There are two aspects to your question; The answer to one is that Lord Krishna is bound to come on the earth as an Avatar as per His solemn assurance. Till that moment comes, the present Adharma will go on and this gives us all an opportunity to develop our Satwic qualities and this can benefit not only the world at large but the individual also in his own spiritual progress. This is particularly what all right-thinking people should do. They should remember God with greater intensity and pray for peace and harmony in the world and, by so praying intensely, they will also be taking themselves closer to Him.

The Kauravas as well as Arjuna and other Pandavas both saw Lord Krishna. But, to the former, He came as the divine retribution for all the Adharma done by them while to the Pandavas He was the saviour, guide and philosopher. There is a lesson for us in this: whatever Adharma might prevail in this world, instead of surrendering to it meekly, we can instead surrender to Dharma and go by the path of Dharma and attain God-realisation. For this, we do not have to wait for the coming of the Lord's Avatar. We can start right now cultivating Satwic qualities in ourselves.

**Question:** Is it a fact that Hinduism is now on the wane, unlike other religions which are still flourishing? In other words, there is a feeling that more and more of our people are growing disinterested in following religious precepts. They do not even go to temples whereas one always sees other places of worship full to overflowing.

**His Holiness:** Everyone looks only to his faith and presumes that others are flourishing whereas his is not. This is not true. Hinduism is still as vital and powerful today as it always was. If some of the younger people in our faith are not given to religion, equally true is the case with the other faiths also. On their part, they too are feeling that their faiths are also on

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‘ॐ श्री सद्गुरवे नमः’

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the wane and that the moderns do not take as much interest as they should. As for crowds, the trouble with us is that we have far too many Gods and temples dedicated to each God. There is a Shiva temple, there is Ganapati temple, there is a Rama temple, one to Surya (for Gayatri worshippers) and so on. Each group worships its own Ishta-devata and thus our numbers become divided and it seems as if few people go to temples these days. If you take all the worshippers as a whole, you will realise that popular faith in Hinduism is still as strong as ever. Hinduism is, in fact, the foundation on which the entire edifice of our culture rests. The only thing is that there may be changes taking place in our ideas according to the changing times.

**Question:** Why should there be so many atrocities on Harijans now-a-days? Our religion is known for its catholicity of views, its spirit of tolerance and broad-mindedness. We swear by the *Gita* which teaches us “However men approach Me, even so do I welcome them, for the path men take from every side is mine, O Partha.” We have given shelter in our land to people of every faith. Why then this attitude of intolerance shown by some of our people to the Harijans?

**His Holiness:** This is the cumulative effect of our clinging to the *chaturvanyam* or the caste system. Atrocities used to take place on Harijans in the past also, because of the wrong interpretation we gave to the concept of *chaturvanyam*. Only, our papers have begun to take note of these happenings now. It is high time we started practising *Manavata Dharma* and learnt humanity and fellow-feeling. In view of the atrocities that are being committed in the name of caste, it is all to the good that the Government has adopted secularism as its ideal. We can assure you one thing : the present concept of *chaturvanyam* and caste system will totally disappear from our land in another 25 to 30 years, so also the present distinctions based on birth. The people will just not put up with it any longer. All Mathadipatis should take note of this and preach against continuance of

the caste system.

Really speaking, the *chaturvanya* was based not on birth but on the functions one adopted in one's life. Just as there are different types of defence forces like the army, navy, air force etc., each separate from other because of the very nature of its functions, but all equally great, so also our elders had devised the *chaturvanya* as four classes based on their duties and functions. They were never meant to be water-light compartments or to be an excuse for one to look down upon another. As the scriptures tell us "*Chaturvanya maya srishtam, Suva karma vibhagashaha*" or that the system is based on one's qualities and karmas. In other words, if a Brahmin commits a theft, can he ever be called a Brahmin or if a so-called Shudra observes all the rules of personal hygiene and spends his time in meditation, how can he be called a Shudra. In any case, the caste system is not meant for the present times. Let us remember that when we take birth on this earth, we are all born alike. Even the Vedas tell us : "*Janmanâ jâyate Shudhrahâ, Samskârâth dwija uchyate.*" (All are born as Shudras, they become different only by samskaras). If Brahmins claim ascendancy by virtue of the *chaturvanya* system, let us only remember that all our Dashavatas barring one were Kshatriyas and the sole exception was Vaman avatar but even He was an avatar of Vishnu. Likewise even Lord Buddha was born in a Kshatriya clan. So, the caste system is meaningless and even a so-called Shudra when he becomes holy by spending his days in worshipping God and increasing his devotion to Him, in the end becomes God himself.

**Question:** What would be Your Holiness's advice to members of our community? What are our failings, our shortcomings which we should correct?

**His Holiness:** We do not see any shortcomings in this community. If at all we must give any advice, it is only this: We should not go in for blind faith or "Andha shraddha", we see a lot of it these days. God has endowed our people with broad minds, noble qualities, an intellectual bent of mind,

social status and, what is more, we have a tradition as a “progressive” people. I feel happy that our people do not have the “frog in the well” mentality, assuming that their social set constitutes the whole world. I do not see, therefore, any need to give any advice to the Chitrapur Saraswats. We are confident, that the ideas and views that we project are those of a majority of our people, of at least 80 per cent of them. With these God-given qualities of broad-mindedness, progressiveness and so on, each one of us should be able to judge for himself how far he was evolved, in terms of both his worldly life and his spiritual life, and march forward. It is not necessary to take anybody’s guidance at every step or turn-once the path is shown to you, go ahead boldly. For those who might still feel the need of an external prop, the Guru is always there to guide and lead such people.

**Question:** What watchword would you expect us to keep in mind while going forward in our spiritual progress?

**His Holiness:** Pāpa, Punya, Sukha, Dukha (Sinful and meritorious deeds, happiness and sorrow) are all mental concepts which we evolve according to our respective constitutions. They are all forms of our minds. That is why, we cannot advice anyone to follow a set path: we cannot tell them to do this or not to do that. Each one has his own ideas of what is right and what is wrong. All we would say, if we are asked, is just this: having taken this precious human birth, man should have a definite object in life, what is known as “dehya” (goal). While realising all his Karmas, serve your God, Guru and your parents. Remaining humble, be of as much service to society behind, go ahead. This is the real meaning of March First. When we say “without looking behind,” we mean: do not have any regrets for whatever might have happened in the past. Man does good or bad according to his Samskaras. Even the Yadavas, in whose clan Lord Krishna was born, in the end destroyed themselves. What we should do is to see that only good things are done by us. So, don’t look back, don’t think of the past, think only of the present and shape your life accordingly on the right lines.



# Teachings of Swami Sadyojat Shankarashram

(Excerpt from August 2013 issue)

अलौकिक अनुग्रहाचो अनुभव जात आस्स. कालि आमि कालांतु आशिलिं शिष्य स्वीकारा दिवसु ... थंचें एक स्पन्दन थंच एक रसास्वादु कोर्नु. मस्त उत्साह मस्त प्रेमाने सगळीं आयल्याति. आमि गुरु स्मरण कर्ताति. ती शक्ति. पुनः पुनः ताज्जे अनुसंधान कोर्का पडता, विचार कोर्का पडता. एक व्यक्ति सांगाती सुद्धांयि व्यवहार कर्तना “ओ तो वे गोत्तास्स म्होणु बस्ल्यारि, धा वर्सानंतर ताज्जान्तु किल्लें परिवर्तन आयल्यां आनि आण्णान्तु किल्लें परिवर्तन आयल्यां हें कळणातिलें परले वारीचि व्यवहार कोरूक वचुल्यारि कल्लें जातलें? घोठाळो जाता. न्हयि? **George Bernard Shaw, I believe, said, “Only my tailor deals with me correctly. Every time I meet him, he measures me afresh,”** म्होणु. जाल्यारि आमि व्यवहारांतु **we take people for granted.** कल्ल्याक? लक्ष ना. व्यक्ति म्हळ्यारि एक पदार्थशें **you’ve lost that human touch.** म्हणताति. ती ओजस्विता केन्ना येत्ता? ... साधना सूरु जायना फुडे. कल्ल्या म्हळ्यारि तें जांच्च्याक ती गुरुशक्ति सोण्णा. **You cannot take anything for granted** म्होणु तश्शि एक संय्यम येंच्च्या सूरु जाता. मर्याद दिंक्का. कोणाक? ... त्या शक्तिक. ती शक्ति सगळे विषय हाड्त आस्स थंयिं शक्तिक मर्याद दिंक्च्या सूरु जायना फुडे एक संतुलन येंच्च्या सूरु जाता आनि मागेरि तें एक गुरुगल वात्सल्याचो अनुभव जांच्च्या सूरु जाता आनि आमाल भक्तिंतु एक शुद्धि येंच्च्या सूरु जाता. **Merely a concept of Bhakti is not**

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**This page is sponsored in Loving Memory of  
Late Smt. RADHIKA MURALIDHAR KALLIANPUR.**

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going to sustain our sâdhanâ. Every time we have to discover it afresh. इल्ल एक उत्साह जांक्का, जोश जांक्का, प्रगति जात आस्का. म्होणुचि त्या शक्तिलें ध्यान कर्तना एक श्लोक आम्का अत्यंत प्रिय आशिलो ताज्जेरि पयलें ध्यान कोर्यां.

यामामनन्ति मुनयः प्रकृतिं पुराणीं  
विद्येति यां श्रुति रहस्यविदो वदन्ति।  
तामर्धपल्लवित शंकररूपमुद्रां  
देवीम् अनन्य शरणः शरणं प्रपद्ये।।

स्वामी श्रीविद्येंतु निष्णात आशिलमितिं स्वाम्यांगले ध्यान कर्तना, हो अत्यंत उपयुक्त जात्ता श्लोकु गुरुशक्तिचें अनुसंधान कर्तना ... याम् आमनन्ति मुनयः प्रकृतिं पुराणीम् ... खंचि शक्तिक मुनिवर्य कल्लें म्हणताति? प्रकृतिं पुराणीम्. पुराण (पुरातन) ती प्रकृति. प्रकृति म्हळ्यारि हें जग, हो संसारु हें पयलें कल्लें आशिलें? तशिश अन्वेषण कर्तना एक प्रकृति आशिलि, तांतुल्याने माग्गेरि सगळें **primordial mass** म्होणयेद. त्रिगुणात्मिका प्रकृति तांतु माग्गेरि सगळें परिवर्तन जावु हगूर ही सृष्टी जाल्या. **The Sages have put it like that, because, their siddhanta is, the chaitanya is different and there is an eternal jada prakruti. Okay. The material cause.** हिक्काचि प्रकृति म्होणु म्हणताति. विद्या इति यां श्रुति रहस्य विदो वदन्ति ... श्रुति वेद रहस्य वेदांत. विदः गोत्तशिले ते लोक कल्लें म्हणताति... ह्या देवीक? विद्या स्वरूपिणि ही चिति शक्ति ही गुरुशक्ति. कल्ल्याक? ही ज्ञान प्रदान कर्ता. **She dispels your ignorance. That is the function of the Guru** न्हेवे. गुरुशक्ति म्हळ्यारि ती कल्लें कर्ता? आम्का आत्मबोध दिता. **So, ही**

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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**

**- Shalini, Uma & Arun Bolangdy.**

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शक्ति गुरुशक्ति म्हळ्यारि प्रकृति म्होणुयि घेव्येद सृष्टी कर्तलि आनि मागेरि ब्रह्मविद्या स्वरूपिणि म्होणु सुद्धायि घेव्येद आनि साधक कल्लें म्हणता ... “ताम् अर्ध पल्लवित शंकर रूप मुद्राम्” “देवीम् अनन्य शरणः अहम् शरणं प्रपद्ये” हांवं अनन्य शरण जाव्नु आर्लां, हांवं आनि कोणाकयि शरण वच्चना **I take refuge in You and You alone.** शिव शक्ति ऐक्य. शिव आप्णाल्याचि निर्गुण स्थितिंतु, शक्ति सृष्टी कर्त आस्स. अर्थ पल्लवित शंकर रूप मुद्रा म्हळ्यारि ईश्वराक गोत्तस्स हें मगलेंचि स्वरूप म्होणु आनि शक्तिक आप्णालें शिव स्वरूप गोत्तस्स, **but** तांतु जे एक आनंद आस्स, तांतु जी एकी सहजता आस्स ताक्का हांवं नमस्कार कर्ता. **I don't want to be immersed in meditation, I am not trying to escape, I want to see the joy that the Lord, the Creator feels in creating.** अर्ध पल्लवित शंकर रूप मुद्राम् अहं देवीम् प्रपद्ये. किमर्थम्? अनन्य शरणः अहम् ... आनि खंयिं हांवं शरण वच्चना. तश्शि. निर्गुणांतु म्होणु आत्तं हांवं आग्रह कर्ना. केन्ना तो अधिकार येत्ता की ती गुरुशक्ति प्रतिष्ठित कर्तलि. अय्यो हें जग म्होणु हांतुंयि शिकना. देवी, तूं ह्या जगाक कश्शि पळ्यत आस्स की आप्णालें स्वातंत्र्य दवोर्नु पूर्ण ज्ञानमय दृष्टीने तश्शि माक्का पोळोंचें आस्स. म्होणु हांवं तुगल शरण येत्तां. गुरु दृष्टी म्हळ्यारि ही. गुरुंगलि दृष्टी आमचेरि वोरो ... धन्य. गुरुंगलि दृष्टी आमचेरि वोरो म्हळ्यारि आमोलि दृष्टी गुरुमय जावो. **May I perceive the world as the Guru perceives it!** हें दृष्टीकोण. हाज्जो अर्थु कल्ल जाल्लो? आमोलि दृष्टींतु परिवर्तन येव्का. आमल आग्रह इत्यादि बंद जाव्का. म्होणुचि साधना कोर्का पड्ता आनि किल्लें तांतु एक तीव्रता हाड्ताति की तिल्लो तांतु एक आनंदु येत्ताचि. दुःख निवारण जाय्नाफुडे एक आनंदाचो अनुभव जाता. एक संकोच आस्स, एक कृपणता आस्स. एक त्रास आस्स. सुट्टनाफुडे एक आनंदाचो अनुभव जाता. आमोलें हें व्यक्तित्व म्होणु आस्स **personality**, ताज्जें एक बंधन आस्ता. आमि केन्ना निर्माण कर्ताति आमोलें हें व्यक्तित्व?

तें कश्शि जात्ता? ... म्हालाड्यांनि दिल्लेले संस्कार घेवु. संसाराचो दुःखद अनुभव कोर्नु. आमोलें एक कठोर एक व्यक्तित्व जाल्लेलें आस्ता. ताजमितिं व्यवहारांतु अस्पष्टता, कूरता इत्यादि येत्ता. आतं त्या व्यक्तित्वांतु परिवर्तन जांक्का म्हळ्यारि सहजतया जायना **you can't plan out changes in your personality. As you surrender, as you move ahead, the purification, the process, एक प्रक्रिया सुरू जात्ता आनि थंयिं आमि जायद जायद म्होणु केन्ना आमि साधना कर्ताति तें अवांच्छनीय जें आस्स the not so good, in our personality, is carefully removed and something comes through very, very nicely. So, it is a process.** सहज जायना, सट्कन जायना. हांवं शरण वचुलां **so** मगल काम जांक्का म्हळ्यारि जायना **you have to prove it to yourself that you are going through the process म्होणु. But** तांतु आमि एक भक्तिने केन्ना कर्ताति की तांतु रस येव्व्या सुरू जात्ता. पयलें त्रासु त्रासु म्होणु दिस्ता आण्णाचेरि प्रहार म्होणु दिस्ता माग्गेरि कळ्ता विलक्षण एक कल्कि संबंध हो आनि तें एक कार्य जात आस्स म्होणु. रमण महर्षीगलें एक वाक्य आस्स. विलक्षण महापुरुष हो. सोळा वरसारि तांक्का आत्मज्ञान जाल्लें. पूर्व कृत संचित आशिलें कल्कि एक प्रतिबंध आशिलो तो वचुलो आनि **he was established.** तान्नि एक फांतां म्हळ्ळेलें खंयिं. एक व्यक्ति आण्णालो सामान घेवु ट्रेनांतु येत्ता, ताक्का एक जागो मेळ्ता, बस्ता. आनिकयि तें वज्जें मात्त्यारि घेवु बस्ला. कल्लें म्होण्चें? ट्रेन तुक्का व्हर्ता, तुगलो सामानुयि व्हर्ता, तें मात्त्यारि दवोनु घेवु बस्ला तोग्गु दव्वरी म्होणु. तश्शि आण्णाले प्रारब्धाच टोकरी आस्स ती मात्त्यारि घेवु बयसु नाक्काति म्होणु. हें अत्यंत एक सूक्ष्म वचन. अर्थु जात्ता गम्मति येत्ता. जाल्यारि लागू जात्ता की तें जीवनांतु? वांट्टां काम. जाल्यारि तें जांक्का. आनि केन्ना तोग्गु दवर्ताति आनि “होः” म्हणाति ताक्का शरणागति म्हण्ताति. **It doesn't come easy, it sounds very simple, it is very, very difficult, but for the true sâdhaka, it is**

very enjoyable, the process. केन्ना ती शक्ति प्रवाहित जाल्या जीवनांतु म्हणाफुडे तें साध्य जांव्या सूरु जाता. आमकांचि गोत्तास्स आमच्यांतु किल्लें बरें आस्स म्होणु. आम्मि हें self analysis कर्त आस्ताति. जाल्यारि त्या गुरु शक्तिक गोत्तस्स आनि तिल्लें बरें ना म्होणु जाल्यारि सुद्धांयिं तीं आण्णाल कामांतु लावु एक शुद्धि हाडय्ता. **Don't try to decide for yourself everything. As you are, you are accepted; and then you are put to the best use so to say. "Oh! I am very aggressive." Your aggressiveness will be put to good cause and in the process you will be purified.** ना ना माक्का एकदम शांत जांव्वें आस्स म्हळ्यारि दोन दिवस शांत आनि माग्गेरि **third day explosion** जातले. तश्शि कोरु वोच्चुनाक्काति. शरण वचनाफुडे तें एक विलक्षण रूपेण आमच्यांतु किल्लें एक गुण आनि **so called** अवगुण आसति ताज्जे एक प्रक्षालन जांव्या सूरु जाता **and that is the joy. It comes after some time.** थोडो वेळ जायनाफुडे थोडे एक वर्स समऽचि संपर्क जाल्लो आनि शरण वोच्चि एक प्रक्रिया चालू केल्लि म्हणाफुडे अहो अहो म्होणु एक कौतुक जांव्या सूरु जाता. **How that shakti is dealing with me, I am blessed** म्होणु. प्रत्येक साधकालो हो अधिकारु आस्ता. आण्णामितिं जाता की ना की म्होणु लेक्कुनज्ज. मानव शरीर मेळ्यां आत्तं प्रवीण कड्ले माम्माने म्हळ्ळेल वारि किल्लें **caste** म्होणु आम्मि विचार कर्नाति. हें संपूर्ण सारस्वत समाज गुरु अनुग्रहित आशिलमितिं हें एक विंगड श्रेणींतु वत्ता. **So,** तश्शि आशिलमितिं ताज्ज पूर्ण लाभ घेव्का.

*(Continued)*

*(Transcribed by Shrikala Kodikal)*





**Gāyatri Havana Poornāhuti by Pujya Swamiji  
at Santacruz on 17-12-2019.  
Photo by Shri Jaikishan Kandlur.**



**Pujya Swamiji releasing the Centenary (of Saraswat Suburban CHS Ltd.)  
Souvenir during Dharmasabha on 17-12-2019 at Santacruz.  
Photo by Shri Jaikishan Kandlur.**



**Palkhi Utsav on Kireshashti at Vittal on 1-1-2020.**  
*Photo by Shri Sadashiva Bana.*



**Palkhi Utsav on Kireshashti at Shri UmaMaheshwara Temple, Mangaluru on 1-1-2020.**  
*Photo by Shri Damble Ganesh Rao.*



**Shri Vasuki Subrahmanya Sannidhi  
at Shri UmaMaheshwara Temple,  
Mangaluru. (Photo taken on Kireshashti)  
Photo by Shri Damble Ganesh Rao.**



**Ranga Pooja at Shri Samādhi Math, Mangaluru on 20-11-2019  
on the occasion of 180th Punyatithi of Swami Vamanashram.  
Photo by Shri Damble Ganesh Rao.**



**Yuva Sādhikās with their beautiful Rangolis  
await the arrival of Puja Swamiji  
on 10-1-2020 at Bengaluru.**



**Lord Dattatreya (as Shiva)  
on Monday during Datta Jayanti Utsav  
at Mallapur (6th to 13th December 2019).  
Photo by Shri Rasesh Nagarkatti.**

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## NEVER FORGET THE LORD, OUR SOLE SUCCOUR

No matter how deeply engaged man is with his day-to-day duties, he must never forget the Lord. He must strive to remember the Lord at least once during the day. He must ever be of the firm belief: “God is the Creator of everything. He is all-powerful and blesses all in accordance with their karmās.”

Whenever our desires are fulfilled, either as expected or unanticipated, we must mentally offer salutations to and thank the Lord. This is the hallmark of a satpurusha (noble personage).

Similarly, any offering unto the Lord must be made with sātṭvikabhāva (purest of intentions) and without any trace of arrogance. ‘Samarpanam’ means entreating the Lord to accept that which we offer unto Him with gratitude and in a spirit of service. However, it must be done with devotion for the Lord to accept.

The Lord Himself has affirmed “Irrespective of its value, the offering of a person, devoid of devotion, will not gladden Me. On the other hand, he who offers unto Me even a leaf, flower, fruit or water, with devotion and purity of heart, such offering I will accept.”

भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते ।  
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥

Understanding this, may the Lord never be forgotten under any circumstance. Our blessings for all to ever remain devoted to the Lord and attain higher good.

*(Courtesy : Tattvāloka)*

**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF DIVINE MASTER  
SHRI DAKSHINAMURTI**

*(Continued)*

79) धामत्रयनिजारामः

He who sports in the garden of the triple radiance.

The Sun, Moon, and Fire are three aspects of light that pervades the univers. Mention has already been made of this with reference to more than one name of this stotra and Gita shlokas twelve to fourteen of the fifteenth chapter. The Gita reference is particularly useful in discovering the relevance of the three-light to the Vedantic theme. Shri Krishna, in the nineteenth shloka of the fifteenth chapter of the Gita, expounds the Brahman as dwelling in the heart of all things and as the very ground of all perception and non-perception, but, before that, in the previous three verses, advises us to consider that Brahman as the light of creativity that accounts for all life processes. This can be taken as an Upāsana, or an elevated form of mystical contemplation. The name of Dakshinamurti under consideration can also be taken in this light. This helps one to develop the capacity to feel the presence of That which resides in the 'cave' of the virtuous impelling them to seek and realize the Truth.

The word 'ārāma' means a garden. The three-fold aspects of creative energy spreads out in creation like a well-developed pleasure garden, for the Absolute Awareness to revel in manifoldness, only to feel its own unity and power.

The word 'dhāman' also means residence or body. In this sense, the name would mean the Paramatman who revels in the garden of the three-fold bodies (gross, subtle, causal), or of the three states of waking, dream and sleep.

80) धर्मोत्तममनोरथः

The desire of the best of the virtuous.

The adjective 'uttama' (best) placed in the middle of the word may apply to either of the two words on both sides. It can be Uttamanoratha of Dharma or manoratha of dharmottama. In the first case the 'best desire' or highest aspiration of Dharma can only be the welfare and freedom (abhyudaya, nihshreyasa) of all men irrespective of caste, creed or country. Compared to this, the aspiration for individual gain of earthly and heavenly gifts promised by Dharma are inferior. This uttam-manoratha is expressed in the well-known verse:

सर्वे भवन्तू सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागभवेत् ॥

In the second sense the dharmottama are those who have evolved through dharma and reached such a high culturing and purification of emotion that no desire can rise in them at all. Like Prahlada, if at all they are forced to wish, all that they can say is, "I pray that desire may never sprout in me". This is so, because desire for things destroys love of God and aspirants like Prahlada have one and only emotion or ambition to motivate their lives- that they be offered to God once and for all. This is indeed Bhakti. What is Dharma, if it does not lead to devotion to God? It will cease to be dharmottama and remain a mere moral principle.

There is a third meaning which can be perceived in this name, the manoratha which is dharmottama- the human aspiration which is the highest duty, is Self-realization. There is no gain greater than that of the Self (आत्मलाभात् परं नास्ति) and Smrtikaras have no hesitation in declaring: "The supreme Dharma is to set oneself to the path of Self-realization (अयं तु परमो धर्मः यद्योगेनात्मदर्शनम्)

In the final analysis, the name here presents Dakshinamurti as the fulfillment of the highest aspirations of man on the path of righteousness - for which the Lord comes as compassion to all beings, love of God and the intense all-devouring passion to realize oneself.

(Continued)

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

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## HINDU SYMBOLS

(Sri Swami Shivananda)

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*(Continued from last issue)*

**Āchamana** is sipping water three times while repeating the Names of the Lord. **Prokshana** is sprinkling water over one's body for the sake of purity, when a bath is not possible. This is for internal as well as external purity. While sipping water various Mantras are repeated.

One becomes pure by doing Achamana after he answers calls of nature, after walking, taking food and after food, and after bath. This also reminds you of the Lord every now and then. Every act, every ritual, every symbol has a deep philosophical importance. It helps you to change the mental mode from Rajas and Tamas to Sattwa.

Before sitting for food the place is purified, a seat is placed and the articles of food are served on a leaf. Before taking the food, a little water is sprinkled, making a line all round the leaf while repeating some Vedic Mantras at the same time. The repetition purifies the food. Then a little water is sipped. According to science, a little water drunk before meals is highly beneficial. Then the food is offered to the Prânâs and to the Lord seated in the heart, by the repetition of Mantras.

The person who takes the food offers it to the Deities who dwell in the body in the form of Prâna, Apâna etc. He does not eat for himself. The physical body is not the eater. It is the Pancha Prânâ that takes the food. Thus taking of food can also be converted into Yogic activity or sacrifice.

The **Japa Mâlâ** or rosary is used for the purpose of repetition of the Name of the Lord. It generally contains 108 beads. A man breathes 21,600 times daily. If one does 200 mâlâs of Japa, it comes to 21,600; thereby he does one Japa for every breath. If he does 200 Mâlâs of Japa everyday, that amounts to remembrance of God throughout the day. Mâlâs contains 108 beads. The Meru (the central bead in the Mâlâ) denotes that you have done the repetition 108 times. This



also denotes that every time you come to the Meru bead, you have gone one step further on the spiritual path and crossed over one obstacle. A portion of your ignorance is removed.

**Bells** are rung in temples and while doing Puja to shut out external sounds and negative forces. It is also an invitation to gods. It helps to make the mind go inward and get concentrated.

**Lights** are waves before the Deity. This denotes that the Lord is Jyoti Swarupa. He is all-light. The devotee says : “O Lord : Thou art the self-effulgent Light of the universe. Thou art the Light in the sun, moon and fire. Remove the darkness in me by bestowing your Divine Light. May my intellect be illumined.” This is the significance of waving lights before the picture of the Lord or before the Deities.

**Dhoop** or scented sticks are lighted before the Deity. The incense spreads throughout the room. It acts as a disinfectant also. Lighting of Dhoop denotes that the Lord is all-pervading, that He fills the whole universe with His living presence. It is to remind us of this fact that Dhoop is lighted. The devotee also prays: “O Lord! Let the Vāsanās and Samskārās dormant in me vanish like the smoke of this incense. Let them become like ashes. Let me become stainless.”

Lighting of **Camphor** denotes that the individual ego should melt like the camphor and the Jivatman (individual soul) should become one with the Supreme Light of lights.

The use of **sandal paste** reminds the devotee that he should, in his difficulties, be as patient as the sandal. Sandal emanates a sweet fragrance when it is made into a paste. So also, the devotee should not murmur when difficulties arise. On the other hand, he should remain cheerful and happy and radiate sweetness and gentleness like the sandal.

**Water, flowers, rice etc.** are offered to the Lord during worship. This denotes that the Lord is pleased with even the smallest offering. What is wanted is the heart of the devotee. the Lord says in the Gita: “Whoever offers a leaf, flower, fruit

or even water with devotion, that I accept, offered with a loving heart.”

The benefits of **Charanâmrit** and **Prasâd** are beyond description. They have the power to change the outlook of the person entirely. Prasad and Charanamrit have the power to cure diseases and even bring back to life those who are dead. There have been many such instances. Prasad destroys sins and pains. To those who are faithless it brings very little benefit.

Prasâd is the sacred offering to the Lord. The devotee offers sweet rice; fruits, gur, milk and other such articles. After offering them to the Lord they are shared among the members of the household or the devotees present. The mental Bhâv of the devotee offering the articles to the Lord is very important.

The orange colour - **gerrua** - of the monk or Sanyasin indicates that he is as pure as fire itself. Free from all the impurities of desire and Vâsanâ. It denotes purity. To an aspirant who has taken to the path of renunciation, it is a help. He will desist from doing evil actions. The cloth will remind him that he is not entitled to wordly enjoyments. Gradually his nature will be moulded. the gerrua serves as an external symbol to show that one is a Sanyasin.

A Sanyasi shaves his head completely. He does not take much care in dressing his hair with fragrant oils. This shows that he has renounced all external forms of beauty and that he dwells in the Self, the Satyam, Shivam and Sundaram.

Do not neglect the outward symbols. They are very beneficial. When viewed from the right angle of vision, you will find they play a very important part in both your material and spiritual life. Though they may look very simple and unimportant, yet they are very scientific and effective. Make a research on your Vedic customs and injunctions, you will find wonderful and precious gems in every one of them.

May you all tread the path of Dharma and attain Kaivalya.

*(Concluded) (Courtesy : Divine Life)*

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

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## CHAPTER THIRTY NINE

### Note:

Duggapa Shetty, a devotee of Swami Pandurangashram, was so elated by the safe return of his cargo-laden steamer that he went back from Shirali without accepting the *Prasād* graciously given by Swamiji. He had, indeed, prayed to Swamiji for the safe return of his steamer. But, when the steamer was back, pride and vanity got the better of his piety and he went away without accepting the *prasād*. The story goes that he soon became ill and was bed-ridden.

कवणाही येतास अभिमान। करी शिक्षा प्रभु तो आपण।

जे परम भक्त असती पूर्ण। त्यांचाही हरण करी गर्व॥४७॥

Whosoever becomes proud and vain, the Lord ensures that he is duly 'punished'. He may be a very staunch devotee, but his pride will be removed nevertheless.

द्रौपदी बहुत प्रीतिची भगिनी। तिचाही गर्व हरण करोनि।

अर्जुन-गर्व सर्व हरोनि। उद्धरिलें त्यांसी श्रीकृष्णें॥४८॥

Draupadi was treated like a loving sister by Shri Krishna. He removed her pride, so also Arjuna's and ensured their spiritual uplift.

गरुड-सत्यभामेचेंही। गर्वहरण केलें पाहीं।

ऐशा कथा ऐकिल्या कांही। पुराणांतरीस सकलांनी॥४९॥

The Lord removed the pride of Garuda and Satyabhama too. All have heard these stories from Puranas.

कसलाही असो तो गर्व। न करी सहन सद्वुरुदेव।

तत्काळ हरी त्यांचे सर्व। निजकृपाबळेंकरोनियां॥५०॥

The Sadguru cannot bear to see pride in anyone. Graciously He removes it at once.

सद्गुरु-देव एकचि जाण। यांत कांही ना अनुमान।  
सद्गुरुचा जो अपमान। तो देवासीच होत पहा।।५४।।

Undoubtedly, the Sadguru and God are one and the same. If the Sadguru is slighted, it amounts to slighting the Almighty.

असो गर्व केलिया मानवें। कां हरण केला देवें।  
भक्तांवरी तो कोप नव्हे। कृपाचि ती खचित पहा।।५५।।

Why does the Lord remove the pride of man? Even His anger is, indeed, grace in disguise.

अभिमाने वृत्ति मलिन होय। तेणें विवेक लोपे निश्चय।  
मग कैची स्वरूपचिन्मय-। प्राप्ति त्यासी होय कदा।।५६।।

Pride defiles the thoughts and clouds judgment and discrimination. How and when can there be the dawn of Self-realization for him?

अणुमात्र जरी मीपणा उपजें। तेथेंचि येई गर्व सहजें।  
सद्गुरुवीण न पाहे दुजें। त्यासि न ये गर्व कदा।।५७।।

If egoism sprouts even a bit, naturally pride will follow in its wake. He, who beholds none other than the Sadguru everywhere, can never be proud at anytime.

डोळ्यांमाजीं अणूइतका। केर पडला तरी तो देखा।  
त्रास देई बहुत निका। हें सकळांसी विदित असे।।५८।।

When a speck of dust goes into the eye, it gives rise to a lot of pain and discomfort. This is known to all.

तैसें येथें भाविकांलागीं। अणुमात्र अभिमान येतां जगीं।  
परमार्थाची हानि ती वेगीं। होय निश्चयें ती जाणा।।५९।।

Likewise, when even a speck of pride gets hold of the loving devotee, surely his spiritual uplift gets hampered.

म्हणोनि त्याचें करोनि खंडण। हळू हळू नेती परमार्थी जाण।  
तैसेंच सोडितां अभिमान। बळावे अपार तो पाहीं।।६०।।

Therefore, the Sadguru strikes at the very root of pride and slowly leads the devotee on the spiritual path. Left unchecked, the pride may swell beyond limit (and prove ruinous to his/her Sādhanā).

*Continued)*

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## FESTIVALS IN FEBRUARY 2020

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### February-2020

01	Saturday	Magha Sh. 7	Rathasaptami, Guruprapti Divasa
03	Monday	Magha Sh. 9	Vardhanti at Shri Chitrapur Math, Shirali, Sannidhis of Bhuvaneshwari, Mahāganapati, Shri Shankaracharya and Pādukā Sannidhi of Swami Parijnanashram III
07	Friday	Magha Sh. 13	Vardhanti of Shri Subrahmanya Sannidhi at Shri Umamaheshwar Temple, Mangaluru
11	Tuesday	Magha Kr. 3	Vardhanti of Shri Venugopala Sannidhi at Shri Chitrapur Math, Mangaluru.
13	Thursday	Magha Kr. 5	Pattabhisheka Vardhanti of Shrimat Sadyojat Shankarashram Swamiji.
14	Friday	Magha Kr. 6	Vardhanti at Shirali-Sannidhis of Swami Shankarashram I and Swami Keshavashram
21	Friday	Magha Kr. 13	Mahashivaratri
26	Wednesday	Phalguna Sh. 3	Vardhanti at Shirali-Swami Krishnashram Sannidhi
28	Friday	Phalguna Sh. 5	Vardhanti at Karla-Shree Durga Parmeshwari Sannidhi.

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**-Editor**

॥ OM ॥

## SHRĪ SHIVAKR̥SHNA MANDIR

Opp. Mini Vidhāna Soudhā, Sir Siddhappā Kāmbī Road, Hubballī-580020.

Tel: 0836-2264235 Email: shivakrishnamandir@gmail.com

### *Invitation*

## SHRĪ MAHĀSHIVARĀTRI UTSAVA - 2020



Dear Devotees, Saprema Namaskāra,

### SHRĪ MAHĀSHIVARĀTRI UTSAVA 2020

will be observed in the divine presence of

PARAMA PŪJYA SHRĪMAT SADYOJĀT SHĀNKARĀSHRAM SWĀMĪJĪ

Mathādhipati, Shrī Chitrāpur Math, Shirālī  
at

### SHRĪ SHIVAKR̥SHNA MANDIR

**FROM 19-02-2020 TO 24-02-2020**

We kindly invite you to participate in this Utsava  
and make it a grand success.

Yours in service of

Lord Shiva, Kr̥shna, the Math and Guruparamparā.

Vikram Sirūr  
President

Sanjay Mallāpur  
Organising Secretary

Nāgesh Mallāpur  
Treasurer

Note : For detailed programme list & List of Sevas  
please see SCM's website : [www.chitrapurmath.net](http://www.chitrapurmath.net)

# Little रविकिरण

## Story Time: The Red Lotus

Simba, the lion cub, looked at his mother and said in a gruff voice, "I'll do that for you, Ma. I'll get what you want!" Ma looked at Simba with pride. Her cub was growing up so fast. A few months ago, he was such a tiny ball of fur - and here he was today promising her to do this task!

Simba lived with his mother, father, cousins and aunts in the Gir Forest. The pride of lions kept Simba safe and sheltered. He grew up with the other cubs even as his mother and aunts kept them all well fed. The lion cubs played together whenever they were not sleeping in the warmth of the January sun.

Across the forest, there was a beautiful lake, Nalsarovar, where red lotuses grew in plenty. Simba's mother wanted to gift a red lotus to her sister, who was recovering from a bad bout of illness. But she didn't want to leave her alone and go. When she mentioned this, Simba at once jumped up and said, "I'll do that for you, Ma. I'll get what you want!" His mother hugged and said, "I am sure you will come back with the red lotus. Go ahead, son, God be with you."

Simba set out to tell his cousins about his mission. The seven half grown cubs were lazing around under a tree. When Simba announced his plans, Raghu looked at him and said, "Why did you have to volunteer, Simba? Aren't we a happy lot here - lazing around! Why walk through the jungle now?" The other cubs simply shrugged and dozed. They were too lazy to even comment on this. Simba said, "Bye!" and marched off - He knew his cousins well and was sure none of them would join him. Simba was prepared for that.

Simba began to walk towards the lake. On the way, he met a pack of hyenas, who asked him where he was heading. When they heard about the red lotus - they began to laugh and made fun of Simba. "What a silly thing to do - a lion cub going miles for a lotus!" they cackled. Their weird laughter could be heard all over the jungle. Simba did not let this put him off. He marched ahead. He knew he did not have to take to heart all that the others hurled at him.

For a while, the jungle sounds made Simba happy. Somewhere, he could hear the cries of warblers. Ahead round the bend, he came across, Nilu Nilgai. "Simba! So where are you off to, little one?" Simba narrated how he had set off to get the red lotus for his mother. Nilu whispered, "Simba, my child, return home. The crocodiles in the lake are treacherous. They can eat you up!" Simba looked at Nilu and said, "No, Nilu! I have promised my Ma that I will return with the red lotus. Don't you fear!"

Simba trudged on wondering who was next in line to put him off his mission. His cousins, the pack of hyenas, Nilgai ... 'Will it ever end?' wondered Simba. Sure enough, a little ahead, came Pintu Porcupine. Of course, Pintu was equally curious. And equally loud in restraining him, "Oh my dear! Not there! Not for a lotus surely! Not a place for young cubs! Not a task worth risking limbs!" Simba gave him a cheerful smile and said, "Of course, Pintu! I am going and watch me when I come back with the red lotus!"

So saying Simba marched - even more determined NOT to be put off by anything. He enjoyed every moment of the long walk through the forest. The chinkaras were moving in large herds - their beautiful eyes looking curiously at Simba. Somewhere far away, a magpie robin was singing. The paradise flycatchers were flitting here and there in the trees above. Up in the sky, he could see tawny eagles gliding effortlessly.

Soon Simba reached his destination. He looked at the stunning expanse of the lake and was awestruck. He stood there for some time absorbing the beauty of the lake and the eye-catching brilliant red lotus. Knowing he had a long walk back home, Simba plucked the best of the red lotus in his mouth, and began his return journey.

Ma's happiness knew no bounds when her son returned. Simba said, "Ma! Thank you for trusting me to do this job for you."

*True enough, when one is determined - no matter what people say, no matter what obstacles come your way, missions can be accomplished.*

**Fun Facts:**

Did you know the roar of a lion can be heard from 8



kilometres? Amazing, right? But lions are amazing creatures! They are social creatures and live in prides that have female, cubs and a few adult male lions. The lions rest up to 20 hours a day.

Most lions are found in the southern and eastern parts of Africa. In India, we have the Asiatic lions living in Sasan-gir (Gir Forest National Park) in Gujarat.

**Game Time:** Find in the grid given below 25 names of animals and birds found in the GIR Forest:

Q	U	A	I	L	W	C	H	I	T	A	L	G	P
C	H	I	N	K	A	R	A	P	A	K	A	U	O
H	F	O	M	J	R	M	L	T	W	M	N	M	R
O	H	J	O	A	B	H	Y	E	N	A	G	I	C
U	B	S	P	C	L	I	O	N	Y	J	U	K	U
S	H	A	W	K	E	A	G	L	E	I	R	O	P
I	N	M	H	A	R	M	L	H	A	R	E	S	I
N	O	B	I	L	F	N	I	L	G	A	I	P	N
G	N	A	T	F	O	X	V	U	L	T	U	R	E
H	A	R	E	D	B	A	R	B	E	T	F	E	F
A	D	L	E	O	P	A	R	D	H	U	A	Y	O
E	F	L	Y	C	A	T	C	H	E	R	L	F	X
F	O	X	E	A	G	L	E	O	W	L	C	O	R
S	A	R	A	S	C	R	A	N	E	T	O	S	G
E	C	R	O	C	O	D	I	L	E	Y	N	F	H

lion; leopard; sambar; chital; nilgai; chousingha;  
 chinkara; jackal; hyena; langur; porcupine; hare;  
 crocodile; saras-crane; flycatcher; warbler; white-eye;  
 vulture; hawk-eagle; tawny-eagle; osprey; falcon;  
 eagle-owl; barbet; quail

## A Time to Ponder: The nest

The turtle swam  
steadily towards the shore  
She thought of the times  
she had lost her unborn young ones  
to  
circling hawks  
murder of crows  
boisterous children  
curious dogs  
curiouser cats  
determined tourists  
fishermen - not unkind but  
simply too preoccupied with  
daily tribulations to worry about their boats  
cleaving open turtle nests when dragged to shore.  
She reached the sands.  
Peering in the moonlight at the beach,  
experienced, watchful  
she dragged herself to the spot  
she believed would be most suited, most safe.  
Praying to the gods she  
loved  
God of deep seas  
God of rough sand  
God of winds warning of predators  
God of all turtles  
casting aside her doubts  
she dug her nest.

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Little Ravikiran..... Created and compiled with love by  
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**Cultural Programme by Girvānapratishthā on 16-12-2019**  
**- Group photos with Pujya Swamiji.**  
*Photo by Shri Jaikishan Kandlur.*

**Date of Posting :**  
20th & 21st of  
every month

**Office of Posting:**  
Patrika Channel Sorting Office, Mumbai - 400001

Registration No. of Newspaper 64062/94  
Postal Registration No. MCN/218/2020-2022  
License to post without prepayment  
WPP License No. MR/Tech/WPP-207/North//2020-22  
Date of Publishing: 20th of every month



**Ganapati Atharvashirsha Homa at Shri Chitrapur Math, Bengaluru on 13-1-2020.**