

# THE CHITRAPUR SUNBEAM

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॥ श्री चित्रापुर मठः श्रीवल्लो ॥

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॥ भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ॥



**P. P. Swamiji releasing the new Math calendar  
at Shirali on 25-3-2020 (Yugadi).**



**। भव शङ्कर देशिक मे शरणम् ।  
(Shankara Jayanti was on 28-4-2020)**

# THE CHITRAPUR SUNBEAM :- APRIL & MAY 2020

V. RAJAGOPAL BHAT, Editor

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“सा मां पातु सरस्वती”



**PRAYERS, PRAISES & PSALMS  
THE UPANISHADS**

**Yagnavalkya tells King Janaka :**

यथा वै सम्राट् महान्तमध्वानमेथ्यन्  
रथं वा नावं वो समाददीत एवमेवैताभिः  
उपनिषद्भिः समाहितात्मासि, एवं वृन्दारक  
आढ्यः सन् अधीतवेद उक्तोपनिषत्कः इतो  
विमुच्यमानः क्व गमिष्यसि-इति

Your Majesty, as a person, wishing to make a long journey, furnishes himself with a chariot or a boat, so have you equipped your mind with Upanishadic wisdom. You are honourable and wealthy. You have studied the Vedas and the Upanishads. Whither then shall you go when you leave this body?

नाहं तद् भगवन् वेद यत्र गमिष्यामि इति ।

The King said: Venerable Sir, I do not know whither I shall go.

*(Continued) (Brihadaranyaka Upanishad)*

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**This page is Dedicated in Ever Loving & Reverential Memory of  
Late Smt. SHREEJAY MALLAPUR  
(24-Feb-1939 to 28-Apr-2016) – a Krishnamaya Soul –  
who Devotedly Dedicated Her Entire Life  
to Seva – Sadhana – Satsang !  
Dattu – Families of Nandini, Satyesh, Nitin, Relatives & Friends.**

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## TEACHINGS OF SWAMI ANANDASHRAM

### LESSONS FROM THE LIFE OF SHRI SHANKARACHARYA

*(Delivered at Karkala in May 1937, and  
published in Kanara Saraswat  
in June 1937)*

As this Jayanti is being celebrated by the Samiti for several years, the history of the life of Shri Shankaracharya is probably known to those here assembled. Hence the details of his life will not be dwelt upon at length, but a few things which can be learnt from it will be recalled and briefly explained to you on this blessed day.

Shri Shankacharya was born towards the close of eighth century A.D. at Kalati in Kerala (Malabar) in a family of Nambudri Brahmans. His father Shivaguru having expired when he was yet a child, his mother Sati had to look after him and she had his thread ceremony performed in his fifth year. Thereafter, Shankara studied all the Shastras under a preceptor, and with his unrivalled intelligence became famous as a great man of learning. The fame reached the ears of Rajashekhara, the King of the place, who was anxious to include Shankara among the learned men of his Court, and he accordingly sent his minister with many presents to the house of Shankara who had secured his release from the Gurukul. But Shankara returned the presents, boldly saying, as Nachiketa of old had said to Yama, that his simple living did not require all the glittering glory, and that, having renounced the desire for honours obtainable by shining at the King's court, he himself had no need to go to the King. Not even the King's own entreaties could move him. It may be learnt from this that it is not the proper thing for man to be captivated by regal pomp and to seek one's own worldly happiness.

It is said that the Acharya was an incarnation of Shiva.

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**In Loving Memory of  
Late Shri BALKRISHNA N KALAWAR  
(103rd Birth Anniversary),**

**Smt. Shilpa & Shri Mahesh B Kalawar have sponsored this page.**

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Howsoever that may be, the time of his advent was a time of agony for Bharatvarsha as well as for Sanatana Dharma. Buddhism and Jainism had spread in the land, Many kings had adopted these faiths, and, what was worse, even among Hindus, the followers of the Shaiva, Vaishnava, Kapalika and other different faiths were fighting with one another, and there was absolutely no unity in matters religious or political. Sanatana Dharma was in a parlous state. From the west, the Mussalman invasion of Aryavarta was beginning, and prospects of checking it were hardly in sight. Shankara realised that, if he got himself involved in family troubles and ties, it would be difficult to escape these dangers and resuscitate Sanatana Dharma. Accordingly, he firmly resolved to accept sanyas in spite of the injunction that it should not be adopted in the Kali Yuga; and he established Maths and Vidyapiths in order that there might be a succession of such sanyasis for the subsequent protection of Sanatana Dharma. From this it may be inferred that although universal spiritual truths (samanya dharmatatva) may remain the same forever, it is permissible to alter the methods of Dharma (dharma vidhi) in accordance with place, time and circumstances. Lovers of Dharma may take this example at a time like the present when it is considered necessary that the numerical strength of the Hindus should increase rather than decrease. Again, Shankara converted and took into his fold Kapalikas who had gone in for a tamasic faith. From this it is clear that it is a good thing for the more enlightened people to spread the light amongst the ignorant and see that they do not leave their religious fold. Besides these, there are several other incidents in the life of the Acharya which may be taken by lovers of Dharma as examples in connection with issues now engaging attention in other fields, but as the issues are controversial, they will not be touched upon at present.

When the mother would not agree to his acceptance of sanyas, Shankara was on the look-out for means to satisfy her and tried hard to obtain her consent. This indicates that it is necessary for each one, whosoever he be, to honour the father and mother who brought him into being. That Shankara performed the obsequies of his mother although he was in the sanyasashram, is another fact which lends support to this.

Sanyas was not in vogue in the south in view of the injunction against its adoption in the Kali Yuga. Hence Shankara journeyed to the north in search of a Guru, sought refuge under Gouda

Govinda Bhagavatpada, obtained initiation from him, ignored prevailing distinctions as between Goudas and Dravidas, and taught them to mix together and achieve unity. The same attitude is apparent from his choice of Mandanamishra, a Saraswat, as his disciple to succeed him.

In firmly establishing Advaita, he instilled into the followers of the Ganapatya, Shaiva and other faiths the feeling that the Paramatman whom they had all to worship was one: he gave the quietus to their internal squabbles and created unity. Right up to the Himalayas, he went on teaching the lesson that adopting varying faiths and fighting with false pride would do no good but would result in untold harm to the country; and to propagate his teaching, he founded Maths and a succession of Sanyasis. For these reasons he is entitled to our eternal gratitude.

The works of Shri Shankaracharya, while giving the first place to knowledge, also teach the pravritti dharma; they include Prapanchasāra which follows the Upasanakanda. He has thus indicated the means of salvation for all-action, devotion or knowledge according to their respective capacities.

Although the Acharyas had written independent commentaries on the Prasthānatraya, he did not ignore the Mandookyakarika penned by his Parama Guru Goudapadacharya, but wrote his commentary on that as well, and by means of the mangalacharana at the end of it, eulogised the position of Guru therein more particularly than in his other works. He has thus shown that the aims of human existence can be attained through devotion to the Guru.

His Parama Guru's work just mentioned adopts the line of Advaita, and as Shankara accepted it as supporting his own school of thought, it follows that this Advaita school was in existence long before his time. As he revived it and silenced the other schools he came to be known as *Advaitasthapanacharya*. After Shankara many an Acharya has criticised his school and founded his own. But the great majority has been following the Advaita school, and even the West has been recognised that Shankara's philosophy embodies the greatest element of truth.

May the blessed Paramatman awaken in all the spirit of devotion to the Guru of the type evinced by Shri Shankaracharya and make them fit to attain all objects of human existence attainable thereby!



# SWAMI ANANDASHRAM

## UNFORGETTABLE REMINISCENCES

**SWAMI ANANDASHRAM  
AND SWAMI RAMDAS**

**- SRIRAM TRIKANNAD**

Pujya Papa (Swami Ramdas) of Anandashram, Ramnagar, had always had the highest regard for the illustrious Swamijis of Sri Chitrapur Math. In one of his writings, Pujya Papa has spoken glowingly of the influence exerted on him by His Holiness Srimad Pandurangashram Swamiji whose Darshan he had when he was yet a boy of tender years. Writing of that experience, Papa said: "Then another great spiritual event in his life was the visit of the Swami of Chitrapur Math. Chitrapur Math is a spiritual institution belonging to the Saraswat Community in which Ramdas had his birth. The spiritual head of this Math and the community was at the time touring in the district. Ramdas had his darshan and, young though he was, he was keen on knowing all the details of the austere life of this great Swami. He used to watch the spiritual practices, the usual routine activities of the Swami, with great keenness and interest. Sometimes, a desire would creep into his mind that since he found the Swami's life was the ideal life, he should one day become like him. Of course this was to be taken as a boyish fancy, as generally children who have some ambitions agitating their hearts, naturally wish to be like some great man whom they meet in the course of their boyhood days. But, there is significance in every little bit of experience and every contact that comes to us in our lives. Ramdas used to go for the darshan of this Swami two or three times every day and he felt that the Swami was exerting on him a strange but powerful fascination" (*Early life of Swami Ramdas. The Vision, Vol. 33: 154*). That childhood desire to emulate the example of Srimad

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

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Pandurangashram Swamiji was to bear fruit years later when Pujya Papa adopted Sannyas himself in his 39th year and, snapping all worldly ties, attained universal vision, seeing his Beloved Ram in everyone and everywhere.

Between Pujya Papa and His Holiness Swami Anandashram also there always existed a strong bond of mutual love and regard. They met for the first time in Kasargod in the year 1929 and Papa saw in Swami Anandashram (again, to quote his own words): “A pure and illumined personality, ever radiating the light of high spiritual attainment. Although the Swamiji represents a particular community, his vision is universal, since the views he holds in religious matters are enlightened with the rapidly evolved spirit of the times.” (*The Vision, Vol: 1:72*). Swami Anandashram too expressed his own love and regard for Pujya Papa most beautifully and feelingly in the poem in Sanskrit composed by Him in 1947 for Pujya Papa’s Sannyas Silver Jubilee souvenir. The poem concludes thus: “From Ramdas, ocean of wisdom, love, happiness and the like, may the world, deriving bliss for long attain to blessedness.”

Swami Anandashram and Pujya Papa met, in all, five or six times. Each tryst of theirs provided a rare spiritual enlightenment for the assembled devotees. The two divinities met not only in Anandashram but also in places like Kasargod and Bangalore when both happened, to be in town at the same time. This was how Pujya Papa described their first meeting in Kasargod in 1929: “Swami Anandashram, the spiritual head of the Saraswat Community, arrived at Kasargod and took his residence in the precincts of the Shri Pandurang Temple. Of course, the members of the Saraswat community went in large numbers for his darshan. At the repeated pressure of a friend among them, Ramdas was also taken over to him for darshan. Ramdas was made to take his seat opposite to him in an armchair in a small room on the first floor of a house. The elite of the community had also assembled at the place. Ramdas duly

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‘ॐ श्री सद्गुरवे नमः’

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honouring the Swamiji with salutation took his seat. At the first glance he discovered the Swamiji to be a pure and great soul. His handsome feature radiated the glow of spiritual light. Ramdas felt perfectly free and blissful in his company. Without ceremony Ramadas started recounting to him the incidents of his trip to Kashmir and Amarnath. In a few words he discoursed upon the siddhanta of Kashmiris, that is, of Shiva and Shakti. Soon after, Ramdas, taking leave of the Swamiji, returned to the Ashram. A few days later, Swamiji in company with his disciples paid a visit to Anandashram. The occasion was characteristic of his broadmindedness and kind and affable nature. After spending an hour or thereabouts in Ramdas' company, during which Ramdas alone spoke a few words on the value of solitude and satsang, the Swamiji left the ashram and went back to the temple." (*In the Vision of God, Vol II: 285*).

The next tryst of the two saints took place 15 years later, on 3rd December, when His Holiness with retinue paid a visit to Anandashram at Kanhangad in response to an invitation from Puja Papa and Mataji and stayed for four days. A right royal reception was accorded to H.H. and he was taken in a procession amidst the singing of Ramnam chorus to the Ashram hall where Swami Ramdas awaited him and received him with love and joy. During this four-day sojourn. H.H. took delight in climbing the towering Manjapati hill behind the Ashram and visiting the Ashram goshala, Vidyalaya and Industrial School founded by Puja Papa. The visit was highlighted by a discourse in Konkani by H.H. when he dwelt at length on Jnana Yoga and Bhakti Yoga, quoting several appropriate shlokas of Bhagavad Gita and said that while all the Yogas led to God realization Bhakti Yoga was the easiest to follow. H.H.'s departure was also marked by scenes of great devotional fervour with the Ashram bungalow where H.H. had camped thronged with Ashramites and other devotees who came, one by one and paid their homage to His Holiness. Last came Puja Papa and Mataji and offered their love and respects to H.H. by bowing and touching His feet. Their next meeting was in Bangalore on 1-11-1953 when both Papa, Mataji and Swami Anandashram happened to be in that city

at the same time in course of their respective tours to the North. Pujya Papa and Mataji called on His Holiness at the Math in Bangalore and were received by H.H. in His room adjacent to the verandah. After salutations, Pujya Papa was asked by Swamiji to take his seat on another sofa provided there facing Swamiji's right. They spoke with each other for some time and, then, saluting H.H. again, Papa and Mataji left the Math for their own camp (*Gospel of Swami Ramdas*).

Swami Anandashram's second visit to the Ashram at Kanhangad came almost 11 years after the first one when on 1st December 1957, he came to the Ashram in response to an invitation from Pujya Papa and Mataji and, this time, stayed here for a full week. Those were days of great rejoicing among the assembled devotees, and each day provided a new vista of spiritual fervour, gaiety and bliss. Reporting the event, "The vision", the Ashram magazine, said thus: "Papa enjoys meeting saints. He often says that he has great reverence for Sannyasins and whenever he meets them, he prostrates before them and touches their holy feet. Asked why he should do so, Papa replied, 'Ramdas is after all their child. Further, he receives thousands of Namaskars from thousands of devotees daily. Whenever he finds a Sannyasin, Ramdas passes all those namaskars to him. The Sannyasins shower their love on Ramdas. In the company of saints, he gets his huge vessel filled with spiritual wealth and later he distributes it all to those who come to him. Before the vessel becomes empty, some other saint comes and fills it.'" (*Gospel of Swami Ramdas*).

Another five years were to pass before Swami Anandashram, this time along with the Shishya Swami, Swami Parijnanashram, visited the Ashram again on April 14, 1962. On the eve of their arrival, Pujya Papa expressed to an Ashram inmate: "Coming events cast their shadow before. Nay, there are no shadows here; in this case, the coming event has cast its aura like the rays of the rising sun that fill the sky just before the hour of the dawn. (*The Vision, Vol. 29: 297*). Once again the same scenes of the loving welcome accorded by Papa and Mataji to Their Holiness, again the spontaneous greetings by hundreds of Ashram workers lining the path

leading to the Bhajan Mandir on either side and, once again, the scenes of rejoicing everywhere. This time also Swami Anandashram gave a discourse in Konkani. The Swamiji prefaced his talk with a touching reference to Pujya Papa. Quoting from the Bhagvad Gita, HH said :

**यावानर्थ उदपाने सर्वतः संप्लुतोदके ।  
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥**

(A Brahmin who has obtained enlightenment has as much use for all the Vedas as one who has for a well or a pond in a place flooded with water on all sides: *(Gita – II-46)*). But as Papa had requested him to say a few words, he would say something. His Holiness then discoursed on the path of Bhakti as laid down by Lord Krishna in the Gita - the path which called for wholehearted devotion and surrender to the Lord.

This was the last time that Pujya Papa and Swami Anandashram met, for 15 months after this epochal visit of Their Holinesses, Pujya Papa shed his physical body on 25th July 1963. Among the first messages to be received in the orphaned Ashram was a telegram from Swami Anandashram blessing that all the activities founded by Pujya Papa go on as before in future as well. Swamiji also paid a visit to the Ashram within two months, on 5th September 1963, and gave His blessing in person.

*(Sunbeam, September 1981)*

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## **LEST WE FORGET**

***P.P. Shrimat Anandashram Swamiji  
on Vantiga***

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



## TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan  
delivered on the completion of  
Rathotsava on Tuesday, April 25, 1978  
at Shri Chitrapur Math, Shirali.)

Dharma has many connotations. We all know and speak of Dharma, Artha, Kāma and Moksha. But, everyone seems to have discarded both Dharma and Moksha and are clinging only to Artha and Kāma. In spite of this, we propose to speak to you on Dharma.

When we speak of Dharma, we have to take note not only of Dharma as such but its many facets such as Bhakti, Jnana and Karma. We want to speak to you mainly on Bhakti today, for the sake of the people present here and because of the atmosphere prevailing. You all have come here now for the Rathotsava and have remained here for seven days or ten days. During this brief period, more than at any other time, you all have been steeped in a spiritual atmosphere. You have been dwelling in God and God alone during your stay here.

Man carries on many activities as part of his Sansar etc., but if he want to attain eternal happiness, to obtain full satisfaction and contentment in his mind, he cannot derive this from worldly activities. Therefore, our ancients, our Rishis, laid down that if you want everlasting happiness which is not conditioned by any external conditions, you should have an ideal, an Ishta Devata in life and think of that idol (Murti) and none else, devote your time and energy in dwelling on that Ishta Devata irrespective of time, circumstance and clime and you will get eternal happiness. Now, from dawn to late in the night, you all have been engaged here in the last few days in God-remembrance alone, thinking of nothing else and you have derived great contentment from this. Our ancients tell us that if you can do this in your daily lives, do this Sadhana

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**In Loving Memory of**

**Late Smt. SUMITRA BALKRISHNA KALAWAR**

**(98th Birth Anniversary),**

**Smt. Shilpa & Shri Mahesh B Kalawar have sponsored this page.**

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of bringing the image of your Ishta Devata, of God Himself, in your mind and thinking all the time of Him alone, instead of only for the period of Rathotsava, then, you can be always happy. This is one of the many attributes of Bhakti.

It is quite fitting that you all should have offered so much devotion and worship here during the Rathotsava. But, you should do this not only here but in your own homes as well. You should keep His image before your mind and in your heart and dwell on Him every day, nay, every moment, through Bhajan and Pujan and attain happiness. When the devotee, forgetting all his sorrows, hardships and problems, seeks happiness, he needs a means of attaining that happiness. When he craves for a happiness and contentment which cannot be found in worldly activity, when he has exhausted all worldly means in pursuit of that happiness, the resolute devotion and dedication to Him that finally dawns in his mind is known as "Prapatti". Prapatti and Bhakti are one and the same. If one has to attain happiness, he has to follow the path of Prapatti, there is no other path. It is total self-surrender, telling the Lord "I am Thine and Thine alone." Then, God, our beloved Ishta Devata, does not let us down, He does not fail us.

Self-surrender is the real path of devotion. Many people do not know what is devotion, what is Nāma-Mahima, what is Bhakti. All the paths lead to the same goal but, each devotee, looking to his own state of development and evolution, has to choose his path for himself. However, for most people these days, we feel, Bhakti is the ideal path. You should develop your faith in God by a threefold path, namely, "Tavaivaaham, Mamaivaasau and Sa-evaaham." The first step is to say Tavaivaaham or I am Thine and Thine alone. Tell the Lord this and, no matter what hardships come your way, keep this one thought all the time in your mind and remember God. God will then never let you down. Then you come to the next step, where you start saying "Mamaivaasau" or He is mine. This idea then dawns in the mind of the Sadhaka. It is one more step toward total self surrender, where you identify the Lord

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‘ॐ श्री गुरुभ्यो नमः’

**In Loving Reverential Memory of  
Late Shri KRISHNANAND U BANGALOREKAR,  
this page is sponsored.**

even more closely with yourself. The third and final stage of Sadhana is when you say "Sa-evaaham or He is I. When he realizes this truth, when he identifies himself with the whole universe, his Sadhana is complete and he goes beyond.

Prahlad, Hanuman and other great devotees of the Lord teach us the path of "Tavaivaaham" You all are aware of the story of Prahlada. No matter what hardships were inflicted upon him, he survived everything, God came to his rescue every time. Surdas, the blind devotee of Lord, is an example of "Mamaivaasau." There is a story from his life that best illustrates the spirit of Mamaivaasau or the feeling of You are mine. Surdas lived in Kashi. In those days, there were no trains or buses and if you wanted to travel from one place to another, you could do only on feet. Surdas wants to go to Gokul and Mathura, to touch the soil of the place where Lord Krishna had sported and played His divine Lila. Walking along the road, the blind saint falls into an old disused well. So resolute and firm was his devotion to Krishna that even after falling into the well, he continued to meditate on Him. Yet, because of his faith and devotion, Krishna comes to the scene and brings him up. Now, even a touch of Lord Krishna is said to be enough to open one's inner eyes-Jnana-chakshu. That fleeting touch of the Lord's hands when He lifted Surdas up was sufficient to open Surdas' inner vision and he realized that his rescuer was none other than Lord Himself. Immediately, he falls into a trance meditating on Krishna, telling him "You are the Lord of my heart, You are the Eternal Lord" etc. Krishna realizes that Surdas has made out His identity and seen through His disguise (for, he had gone there disguised as an ordinary boy) and tries to run away, loosening His hold over Surdas' hand. Then, Surdas tells Krishna in a beautiful song:

"Krishna -, You may give up hold over my hand and run away. This is nothing so great. But, if you are so powerful try and see if You can run away from my heart wherein I have enshrined You." This is an outstanding example of the state of Mamaivassau or You are mine.

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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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The third and final stage of Sadhana, as we said before is to realize that everyone and everything has become yourself or Sa-evaaham. Mirabai lived in this state all the time. There is a beautiful couplet composed by Mirabai which brings out this idea clearly. It is like this:

लाली मेरी लालकी, जित देखी तित लाल ।  
लाल देखने में चली, में भी होगयी लाल ॥

It means "the divine lustre of my Lord fills the whole place through and through. When I set, out, to find out what that divine lustre is, I too became filled with it."

Each time and age has its own tenets and these tenets constitute the Dharma. Today, Sanskriti or culture has become a trite expression and is often used in a loose sense. So, if you speak about ancient culture, they do not understand what exactly it is. But, Bhakti is easy to understand and path of Tavai-vaaham, Mamaivaasau and Sa-evaaham are easy to follow and lead one to eternal happiness. From all the devotion you all have shown here, it does not seem that you need to be told what is Bhakti or devotion. But, having come here and imbibed this atmosphere, all of you should, on your return to your own homes devote at least half an hour daily for devotion to God and thus gradually lose yourself in His remembrance. We are sure, you will not fail to do this Sadhana in your homes.

We have spoken to you about Bhakti. The Rathotsava has taken place as in the past and is also over now. You have come here in such numbers and from so many far-off places and offered so much of devotion. All that devotion tendered by you, we, in turn, render at the feet of Lord Bhavanishankar Himself. Once man has realized what is Jagat, what is Tatwa, what is Brahman, he is not afraid of anyone or anything, he does not run away from sorrow or run after pleasure. He faces everything that comes to him with equanimity. We are all here to attain this goal and our happiness lies this way. When we have reached this goal, only then will our having taken this human birth be vindicated. We do not know when again we will attain a human body. **Seek your goal in every fibre of your being and, having attained the goal, keep faith in your Guru and in your Math. That is the real goal of human life.** With these few words, we conclude our Ashirvachan.





Message by P. P. Shrimat Sadyojat  
Shankarashram Swamiji on the occasion  
of Yugadi on 25th March 2020 at Shirali.

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां  
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।  
लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीस्रजं  
दीव्यन्तीम् भुवनेश्वरीम् अनुदिनम् वन्दामहे मातरम् ॥  
आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।  
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

ॐ श्री गुरुभ्यो नमः

श्री भवानीशङ्कराय नमः

श्री मात्रे नमः

महादेव शम्भो

[ Readers can access our Math website and listen  
to the Ashirvachan in full. - Editor ]

युगादिचे अभिवन्दन तुम्कां सगळ्यांकयि - 'शर्वरी' नाम संवत्सर प्रारंभ जाल्ला  
आजी. १५ दिवसांतुं रथोत्सवाचि तिथि; जाल्यारि ह्या वरस हो कार्यक्रमु स्थगित  
कोर्का पळ्ळा. एक आपत्कालीन परिस्थिति संपूर्ण समाजाचेरी.

एक २५ दिवस पर्ये हांगा थोडे लोक आयिले मठांतु. आम्मी अष्टावधान सेवा  
अर्पण कोर्नु, संध्या-मण्डपां थाल्नु भाय्य येल्नु, पाण्डुरङ्गाश्रम सभागृह....भाय्य वत्तना

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोर्पदम् ।

मन्त्रमूलं गुरोर्वाक्यं मुक्तिमूलं गुरोर्कृपा ॥

In Loving Reverential Memory of my husband  
Late Shri DEVIDAS D KAGAL (25-7-1943 to 1-2-2020),  
this page is sponsored by Smt. Jyotsna D Kagal.

आम्मी हांका पळ्यलें, परिचित आशिली. आम्मी थंयीं उब्रलिनं, तांका मेळ्ळीं, तांगल विषयांतुं निमिलें - एक दम्पति, US कि Canada, they have migrated. तांत्लागि उल्लोनु जाय्नाफुडे त्या चल्यालि बाप्सु-आव्सु थंयीं आशिलिनं, तांगल दिकाने आमालि दृष्टि वचुलि. आव्सुल्या तोंडारी काळजी. त्या वेळारि आमाल एक उदगार आय्ले “हें कोरोना-वायरस.. काळजी कोर्नाक्काति. हांगा एक करुणा-वायरसयि आस्स, रक्षण कर्तलें”.

आजी नवरात्र प्रारंभ जाता, चैत्र नवरात्र. मठांतुं वस्तुतः शारदीय नवरात्री गोम्टे कोर्नु आचरित जाता. चैत्रांतुं रथोत्सवाच्यो सगळ तैयारी आस्ताती म्होणु आम्मी नवरात्री हॉड्ड प्रमाणारि कर्नाती. साधक आपापणाल कित्तल मटाक जाता, साधना कर्ताती, देवीलि आराधना कर्ताती.

ह्या वरस विशेषरूपेण ते अनुग्रह आम्का प्राप्त जांक्का म्होणु सगळ्यांनि अनुष्ठान कोर्का. विचित्र परिस्थिति हॉ. विश्वांतुं खंयीं भूकम्प जाल्लो, खंयीं floods म्हणाली, आम्मी कल्लें कोरु जाता, we can reach out to help. But this.. विचित्र ही परिस्थिति.. म्हळ्यारि कल्लें कोरु सुद्धायी जाय्ना. Don't reach out either to help or to ask for help.. अशिश एक परिस्थिति. त्या हांतु कल्ले एक नियम आस्ताति. हांगा इन्डियांतुं १४४ लागू जाल्यां. घाराचि बोस्का, जाल्ल तित्तल मटाक संपर्क जावज्ज, सतर्क आस्का.

आम्मी विचार कर्त आशिलीं. पुराणांतुं आम्मी आय्कताति... हॉड्ड हॉड्ड असुर उत्पन्न जाल्लेले, तिन्नी भुवनांक तान्नी प्रकम्पित केल्लेले, आतंक तांगेलो. मानव कल्ले, ऋषिवर्य कल्ले, देवतांक सुद्धायिं तान्नी क्षुब्ध केल्लेलें, स्तब्ध केल्लेलें. They had subjugated even the Devataa-s. Such Demons, Asuraa-s. तशिश आशिलें खंयिं. थंयी एक mythological म्होणु आम्मी सोडताति. आतं एक परिस्थिति आय्ल्या, हें एक कल्लें pandemic आस्स, “कोरोना असुर” ची हो. खंयीं थाव्नु, कशिश, कल्लेयी कळना. The danger is real and it is all pervasive, so we have to be extremely careful. नियम आय्ल्याती.. “घारा बैसाती, जाल्ल तित्तल मटाक जन-संपर्क जाय्नाशी पळ्याती. हें एक cycle आस्स, तांतु हें spread जाय्नी जाल्यारि हाज्जेरि अंकुश हाडु जाता”.

‘ॐ श्री सद्गुरवे नमः’

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

हाज्जे आम्मी सगळ्यांनी पालन कोर्चे आस्ता. काळजी आस्ता, दुःख आस्स, भय आस्स सगळ्यांगले हृदयांतुं, मुखारि कस्लें जातलें म्होणु. तश्शि परिस्थितितु नाना-प्रकारचे समस्या उत्पन्न जाताति. एक घरांतु चेड्वं स्कूलाक वत्तालिं, आप्णाल नौकरी निमित्त लोक भाय्र वत्तालिं, घरांतु म्हालगडीं आस्सति. आतं सगळ्यांनि घाराचि बोस्का म्हळ्यारि वातावरण सुद्धायिं दूषित जांन्वी संभावना आस्ता. केवल वाय्रसामिति न्हयी; काळजी, दुःख, भय्य हें हृदयांतुं आस्तना घरांतु एक वातावरण अमंगल जांन्वें सुद्धायिं संभावना आस्ता. प्रत्येक स्तरारि एक दूषण उत्पन्न जांन्वी संभावना आस्स. ताज्जेरि आम्मी अंकुश हाड्का म्हळ्यारि निश्चतरूपेण आम्कां अनुग्रहाची आवश्यकता आस्स, ह्या प्रचंड करुणाचि आवश्यकता आस्स.

ह्या नवरात्रींतुं आम्मी हीचि प्रार्थना कर्ताति “आम्मी सचेत वोर्का. आमाले धैर्य, आत्मबल वाड्का”. आम्मी सुरक्षित वोर्का म्हळ्यारि what I pray for is not just that we survive, but we come out stronger and hopefully more intelligent out of this present crisis.

हाज्ज खातिर घरांतु सुद्धायी बशिलकडे आप्णालो वेळू व्यर्थ जाय्नाशी आम्मी plan कोर्का पड्तलें. नवरात्री-निमित्त कल्ले अनुष्ठान कोर्चे आस्ल्यारि वाड्डोवेद, प्राणायामाचो सुद्धायिं अभ्यास कोर्येद. आम्मी प्रचार केल्लेलवारी ‘कपालभाति’, ‘भस्त्रिका’.. अत्यंत सुलभ, सरल.... हगुर-हगुर कोर्नु एक आत्मबल वाड्डोंच्याक हें प्रयत्न. हें कर्तचि मागिरी देवी-अनुष्ठान आस्सती, तेंवयी कोर्येद. ‘कवच’, ‘अर्गला’, ‘कीलक’, चारी स्तुतींचो पातु (from ‘नवरात्री-नित्यपाठ’), मंत्र-जपु हें केल्यारी एक बल वाड्ता आणि आमालो एक अधिकार वाड्ता... देवीली प्रार्थना कोर्नु तिगले अनुग्रह प्राप्त कोर्चे. अशीचि सुद्धायी व्यवहारांतुं वाणीचेरी संयम, घरांतु बशिलकडे सुद्धायी एक आत्म-विश्लेषण ... व्यर्थ वाणी कम्मी कोर्ची. मनांतुं ती एक व्याकुलता, भय्य उत्पन्न कस्लें जात्ता ताज्जे शमन कोर्चे... हठपूर्वक. ही परिस्थिति आय्ल्या संपूर्ण समाजाचेरी. “ह्या परिस्थितितु, ह्या एक विचित्र परिस्थितितु हांव उत्तीर्ण जात्तां आणि कश्शी ? अनुग्रहाने मात्र न्हयी, आप्णाले स्वप्रयत्नेन हांव उत्तीर्ण जात्तां” म्हणु एक संकल्प कोर्चो ह्या दिवसु, युगादिक आणि नवरात्रीच्या प्रारंभ-दिनाक.

**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.**

वेळ काण्णु पय्लें गुरु-स्मरण कोर्नु, “गुरुलाग्गी थाव्नु एक रक्षण येत्त आस्स, ती अग्नि-रक्षा, अग्नि-रेखा येत्त आस्स” म्होणु तरशी ध्यान कोर्चे आस्ता. माग्गिरी गुरु-पादुकांचे स्मरण आम्मी कर्ताती.... “आण्णालें सहस्राराचेरी आस्स. गुरु-पादुकांचे स्मरण कोर्चे भित्तरी देवता प्रसन्न जाताती. आणि त्या पादुकांचेरी तीं अभिषेक कर्ताती. तें अमृत चरणामृत जाव्नु आण्णाल्या शरीरांतु, मनांतु आश्शीले कस्ले क्लेषु, कल्मष आस्स की, तें सगळे हुळ्णु वत्त आस्स. स्वच्छ जात्त आस्स मगले शरीर, मन, चक्र” म्होणु अश्शि भावना कोर्चि आस्ता. माग्गेरि खंचोयी एक मंत्र .... आम्मी प्राय: “ऐं ह्रीं श्रीं गुरुभ्यो नमः” हो मंत्र कर्ताति वाणीने, वैखरीने. हें कर्तना मात्र तुम्मी सकाळीं प्राणायाम केल्लेलो आस्तलो म्होणु श्वास-प्रश्वासाचेरी एक संयम दव्कोर्नु हें उच्चारण कोर्चे आस्ता. Core म्हण्ताती; tuck it in a little. श्वास घेतना thoracic-breathing जाय्नातिलें, belly-breathing कर्नातिलें ..... diaphragmatic-breathing म्हण्ताति; हाज्ज प्रयत्न कर्तचि एक-एक मंत्राचें उच्चारण कोर्चे, “ऐं ह्रीं श्रीं गुरुभ्यो नमः”... ही एक प्रणाली.

हाज्जमिती एक अलौकिक शक्ति जागृत जाता शरीरांतुं. ही श्वास-प्रश्वासाची कस्ती प्रक्रिया आस्स की जाल्ल तित्तल मटाक कायम दव्कोर्ची आस्ता. एक संयम येवच्याक सुरु जात्ता. ही एक समस्या जी आस्स, हांतुं आमालें एक अस्त्र म्हळ्यारि एककची.... ‘संयम’. संयम दव्कोर्का पड्त आस्स. पाबन्द्यो आयल्याति; तांतुं मन आणी विक्षिप्त जाय्नाशी, भय्याने, काळजीने विह्वल जाय्नाशी... एक आत्म-संयमाची आवश्यकता आस्ता.

ताव्ळी ह्या श्वास-प्रश्वासाच्या प्रक्रियेने एक मस्त बल मेळ्ता. तित्तलें मात्र न्हयी... उच्चारण कमी कर्तची, उच्चारण बंद जाय्नाफुडे ही श्वास-प्रश्वासाची प्रक्रिया चालू आस्स म्होणु जाल्यारि तुमालो इष्ट-मंत्र-जप कर्तना सुद्धायी मन समाहित वर्तले. It will not be possible for me to describe what happens... But the very process of breathing. (Core) Slightly tucked in, regulated breathing, paying attention initially to the naad, one swara and based on that the मानसिक मंत्र-उच्चारण. If that were to begin, your attention will go to a deeper level of the mind. तुम्कांचि आश्चर्य जात्तलें ... मनाचो विक्षेप इत्यादि शांत जाव्नु, मंत्र-जपांतु एक रस येवच्याक सुरु जात्तलो. दोन मिनिटं बस्तलो मनुषु पांच मिनिटं, पांच मिनिटं बस्सुनु अभ्यास केल्लेल्या मनुषाक धा मिनिटं, पंद्र मिनिटं शांत

जालु जप कोर्चे सामर्थ्य येत्तलें. स्तोत्र-पाठ कोर्नु, मंत्र-जप कोर्नु, संयम दव्बोर्नु आम्मी मुखारी वच्यां, अनुग्रहाचे पात्र जाव्यां.... हीचि आम्मी प्रार्थना कर्ताति गुरुचरणीं.

ह्या वेळारी, ह्या समस्येंतुं मस्त कार्य घारा कस्ले कोरु जात्ता तें आम्मी कर्ताती. चिंतनेंतु एक शुद्धता हाडची हें प्रयत्न कर्ताती. आम्कां सुमार इत्लें बरौंचे आस्ता.. हो अवकाश घेनु आम्मी कर्त आस्सती. I use a fountain-pen, आम्कां बॉल-पॉयन्टाने बरौंच्याक जाय्ना. Fountain-pen ink म्हळ्यारि सुक्कुन वत्ता म्होणु dip-pen शें आम्मी वापर्ताती. ही प्रक्रिया कर्तना सुद्धायी श्वास-प्रश्वासाची प्रक्रिया समाहित चलत आस्स... diaphragmatic-breathing म्हण्टाती.... तित्लें कोर्नु, गुरु-अनुसंधान कोर्नु कल्ले बरौंचे आस्स, तें बरयल्यारी आणी एक आत्मबलाचें स्तर वाडिल अनुभव जात्ता. हें एक दृष्टांत मात्र.

ह्या परिस्थितिंतु केन्ना एक अवकाश मेळत आस्स केवळ काळजी कोरुक, कस्लें कोरु जाय्ना. थंयी आम्मी हट कोर्नु “ना. We belong. तें एक रक्षण आम्कां आस्स. आमाले connection आस्स, तें आमाले रक्षण कर्ता मात्र न्हयी.. आम्कां एक उन्नत स्तरारी व्हर्ता” म्हणु हो विश्वास दव्बोर्नु आम्मी हें अनुसंधान कर्ताती, अनुष्ठान कर्ताती. मेळ्णु कोर्या.

तुम्मी बस्ल्यांति कित्तकी दूर.. कित्त kilometres गोल्ना. रथोत्सवाक सुद्धायी आम्कां तुम्कां आपौंच्याक ह्या फांता जाय्नी. But हें distance आस्स, हाज्जेरि अनुसंधान कोर्चे आम्कां प्रयोजन न्हयी. आमालें काम इत्लें आस्स.... This connection, this closeness is what we want to feel during this crisis. Feel the Divine, invoke it at all levels. प्राणायामाची प्रक्रिया मुखारि पोळौया. आम्मी आणी गोम्टें कोर्नु सांग्ताति. जाल्ले तित्त मटाक कराति. दिवसा एक फांता आस्सो, दोन फांता आसो. चड लोक घारा आस्सति म्हळ्यारि handkerchief दव्बोर्नु कोर्येद. वस्तुतः आम्मी पळयल्यां... थोडें केल्यारि सुद्धायी एक स्वच्छता येवच्याक सुरु जात्ता आणि तुमाली आध्यात्मिक प्रगति... मस्त तांतुं एक अभिवृद्धि जात्ता. पूर्णतया रक्षण आस्सो सगळ्यांचेरि म्होणु आम्मी गुरुचरणी प्रार्थना कर्ताति. पुनः मेळ्यां.

अभी हमने व्यक्त किए हुए बातों को पुनः हिन्दी में दोहराने की आवश्यकता नहीं रहेगी। प्रचुर मात्रा में संस्कृत शब्दों का प्रयोग किया हुआ है और वैसे अब

तक आप लोग कोंकणी भी समझने लगे हो। बस यही हम प्रार्थना करते हैं कि सबों पे भगवती का रक्षण रहे, हम उस अनुग्रह का पात्र बने।

बताया था... प्राणायाम भी कीजिएगा। घर में हो। फेफड़ों में वो बल आए। यहां पे 'भस्त्रिका', 'कपालभाति', 'अनुलोम-विलोम' सिखाया गया था, आप लोगों को। कुम्भक जो रहता है, वो सर्वोत्कृष्ट है... उसी की आवश्यकता है। अवकाश नहीं हो, तो फिर 'Wim Hof technique'... ये भी बताया गया था, सिखाया था, उसे भी कर सकते हैं। फिर जा के समाहित होने की प्रक्रिया.... बस, ध्यान की प्रक्रिया... गुरु-स्मरण, उस शक्ति का अनुभव करना और फिर मंत्र-जप।

संयम... यही हमारा एक साधन है, इस विकट परिस्थिति में। बाहर न जाए, जन-संपर्क कम रखें, घर आए तो फिर हाथ धोकर ही अन्य कार्य करें... इस प्रकार का एक संयम। वाणी का संयम इसीलिए स्तोत्र-पाठ। नवरात्री भी है तो स्तोत्र-पाठ हो, जप हो.... उसको बढ़ाना। अनर्गल, दुःखप्रद वाणी जो भयभीत हृदय से निकले, उस पे संयम। इतना हम करें तो इस समस्या से हम पार आ सकते हैं और एक उत्कर्ष को भी प्राप्त कर सकते हैं। यही प्रार्थना हमने की गुरु-चरणों में, हम सबों की ओर से। प्रेम से रहिएगा। सुरक्षित रहिएगा। उत्कर्ष को प्राप्त कीजिएगा। पुनः मिलेंगे।

*(Transcribed by Shrikala Kodikal)*

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## CULTIVATE UNSHAKABLE FAITH IN THE LORD

Offering worship with utmost devotion to God and treading the Dharmic Path are the best means to securing man's welfare. He who adheres to the conviction that the Lord watches every action will not commit any misdeed. Only virtuous thoughts will pervade his mind. He will do what is good and beget only that which is good.

However, it is observed that even a virtuous person experiences great difficulties in life. This misery can only be attributed to sinful deeds committed in past lives and not to God, who impartially dispenses the results of the actions in accordance with the merit acquired by the individual beings.

A man must conduct his life with firm conviction in this reasoning, without room to even the slightest decrease in faith in the Lord. The Lord will bless such a person with mental strength and presence of mind.

*Shrimad Bhagavatam* declares that for such a person, even adversity will become a blessing.

**स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् ।  
सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥**

It means that worship of the Lord's Holy Feet is the prime reason for all prosperity and opulence to be bestowed on man.

Our blessings for everyone to internalise this and lead their lives with complete faith in the Lord.

*(Courtesy : Tattvâlaka)*

**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF DIVINE MASTER  
SHRI DAKSHINAMURTI**

*(Continued)*

Name eighty-five is reminiscent of the shloka:

**द्रष्टृदर्शनद्रश्यादीन् त्यक्त्वा वासनया सह।  
दर्शनप्रथमाभासं आत्मानं केवलं भज।।**

Here we are reminded that in every 'seeing' (perception of any object -sound, touch, light, taste or smell etc.), there are three distinct principles: seer, seeing and seen. But in the moment preceding the beginning of perception or succeeding the culmination of it- there is a state of 'pure' light, a seeing that is bereft of awareness of the object ('This is it') or of the seer ('I am seeing it'). This stillness is there in the gap between two knowings also. The Bhagavata asks us to catch that unrippled light in between the states of waking and sleep. In the still, pure and undivided state of knowing, this light (भास) reveals the nature of the unqualified Atman. If you search for it then it will become an object. You must give up the insistence on the trinity of seer-seeing-seen which has become in instinct (वासना) because of profuse and continuous habituated use of it. Name eighty five is referring to it. This Atman is there behind every perception. This background is lost the moment you are aware of the details. Actually it is easier and more enjoyable to get this awareness of the undivided (अद्वैतदिव्यांगः) (of name eighty-seven) in the flow (कुल) of perception as asserted in name eighty-eight. Just as music is an artistically articulated sequence of notes that reveals a 'soundless' or 'unstruck' harmony wherein lies the real sweetness, this harmony cannot be heard directly without singing or striking notes. And the singing will not turn out to be real art until it



reveals this unstruck, uncreate (स्वयंभू) vibrant harmony (नादब्रह्म), the source of all rapport (रस). Name eight-seven inspires us to make the entire life an artistic attempt, where awareness itself is the material and all our dealings yield delight of discovering the divyānga (divine-limbs) of the unity of seer and seen. This is purely a mystical process. An aspirant who starts with enquiry and strict adherence to pramana-prameya-chintana, atlast lovingly abandons this in a flash of recognition 'this is I'. I am my proof and the proof of all proofs. This is *nirvāsana bodha* and consequently liberates the mind from all impressions and impulses. This is *nityabodha* and hence yields the intimation of the Self's immortality.

### 89) प्रपन्नपारिजाताग्र्यः

Who fulfills most eminently those that take shelter in him.

There is a pun on the word '*Pārijāta*' which usually refers to a fabulous mythological tree that fulfills the wishes of those taking shelter under it. The Lord certainly resembles this tree since he has vowed to protect those who are '*Prapanna*' (c.p. सकृदेव प्रपन्नाय....of *Rāmāyana* and मामेव ये प्रपद्यन्ते... of *Gītā*)

But the speciality of *Dakshināmurti* is that he is sought after only by those who are filled with dispassion for things and the fear of death that holds sway over all our achievements. The *upanishadic Rshi* prays: "अजात इत्येवं कश्चिदभीरुः प्रतिपद्यते। रुद्र यत्ते दक्षिणमुखं तेन मां पाहि नित्यम्॥ Lord, you are the only unborn and hence deathless light. And hence those who are afflicted with death seek your refuge. Protect me with thy benign face facing the south (direction of death) ready to welcome all who come from there". This is real *prapatti*. And *ajāta* alone can be the *pārijāta* here, for none but the *Mrtyunjaya* can save one from *mrtyu*. *Pārijāta* can be derived to mean 'the one who is born everywhere' which is a more positive way of explaining the *ajāta*. This has a close connection with the theme of the 'unborn light' of the previous names. Compare this with another name of Lord, '*Sadyojāta*, the instantly born',

in the famous *Rudra-mantra: Sadyojātam Prapadyāmi*. Here too the name is coupled with the idea of *prapatti*.

90) प्रणतार्योऽग्निवाडवः

Who is like a *Vādava* Fire to the ocean of miseries of devotees.

According to mythology, deep in the seas dwells a fiery force in the shape of a horse. In its balanced or passive form it keeps the sea-waters in check and thus helps the maintenance of life on earth. But at the time of dissolution it becomes agitated and aggressive and its inflamed fervor dries up the seas and extinguishes life. In the spiritual context, *Brahman* is the *Vādavānala* as it resides in the world but, being latent, only helps to maintain its cycle of birth and death. Then the aspirant, through purity of mind and the awakening of discrimination, begins to feel this transmigration an unbearable misery, endless like ocean waves, he resorts to many remedies and they all prove futile. Ultimately he surrenders to the Lord of the Universe ( प्रणति symbolizes this). This triggers a process of enlightenment or unravelling of the *Brhaman*-awareness which devours the waters of ignorance, the cause of the seemingly endless worldliness.

Instead of the *Vādava Fire*, The *Yogavāsishtha* gives the example of the sun-rays which help the growth of grass in its normally dispersed state, but when passed through a lens the rays focus to a point generating enough heat to burn the grass. Even so, the Brahman that is the basis of the world becomes 'virulent' when focused, through the process of enlightening a student undergoes at the feet of the *Guru*, and that alone is capable of destroying worldliness. Therefore the stress here is on the need to do '*Prapatti*' to the *Guru*.

(Continued)

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

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## **SAGUNA WORSHIP LEADS TO JNANA**

**By Swami Ramdas**

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You know, whenever you are worshipping the image of God, you look upon the image as the very manifestation of Divinity. In the first stage of worship, you all know, we superimpose upon the image our own Atman, and then worship the image as the manifestation of the Atman or God. This is called *Āvāhan*. After the worship is over, there is what is called *Visarjan*, i.e., we take back the superimposed Atman into ourselves. Gradually, as we go on worshipping with this faith and devotion, we feel that the image is seated in our heart. So the external form of worship is changed into the internal form of worship. This is called *Manasa Puja*. It is then that, in our meditation, we behold the image of the Divine within our hearts. It is by the grace of this Divine within us that we get *Jnana*. Because, as we find Him within ourselves, all the impurities of the mind are washed away and we become absolutely pure. When the mind becomes pure, we know that we are not the body, but the supreme Atman. So *Saguna* worship leads to the realisation of the Self. What we have to do, therefore, is to bear in our bosom the image of God and have His name on our tongue. Then our body becomes the temple of God. Thereafter, singing His glories and chanting His name becomes a blissful experience for us. Then our eyes will also be illumined with the light of God and we can behold God everywhere in all the manifestations. Verily, we behold the entire universe as the one huge image of God. God is in us, is everywhere and is in everything.

So, *Saguna* form of worship is an essential step for our spiritual evolution. The personal form of God is easy to concentrate upon, easy to have *Darshan* and easy to have relationship with. He becomes our father, mother and master and ourselves His children and servants. In this kind of relationship with Him we are able to increase our devotion to Him from day to day, until His grace comes to us and

purifies us, and He accepts us as His true, loving and confiding children. He becomes our sure, unfailing protector and helper. He becomes, as some saints have described Him, our adamant armour. Because, you feel His presence everywhere and are sure that you are protected by Him in every way and in all situations. So God now is, for you, at once personal and impersonal, divine protector, father, mother, friend and helper.

Even after attaining Jnana, even after having His vision everywhere in the universe, the devotee maintains his relationship with God as a personal Being, and always enjoys the bliss of His close proximity, paternal care and benevolent grace.

*(Courtesy : The Vision, August 2016)*

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## FESTIVALS IN JUNE 2020

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### June-2020

01 Monday	Jyeshtha Sh.10	Vardhanti at Kundapur - Shri Sacchidānanda Dattātreya Sannidhi
05 Friday	Jyeshtha Poornima	Vata Savitri Vrata
10 Wednesday	Jyeshtha Kr.5	Vardhanti at Kundapur - Shri Jogayyā Venkataramana Sannidhi
15 Monday	Jyeshtha Kr.10	Janmotsava - Janmadivasa of Swami Parijnanashram III
21 Sunday	Jyeshtha Amavasya	Dakshināyana Prārambha Khandagraha Suryagrahana - Sparsha at 10 a.m. and Moksha at 1:27 p.m. Food not to be taken after 9:47 p.m. of 20-6-2020 (Affects Mithuna, Mina, Karka, Vrshchika Rāshis)
30 Tuesday	Ashadha Sh.10	Vardhanti at Vittal - Nāgakatte

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# THE COMMON BASES OF HINDUISM

- Swami Vivekananda

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There are certain great principles in which, I think, whether *Vaishnava*, *Shaivas*, *Shaktas*, or *Ganapatyas*, whether ancient Vedantists or the modern ones, whether belongings to the old rigid sects or the modern reformed ones are all one, and whoever calls himself a Hindu, believes in these principles. Of course there is a difference in the interpretation, in the explanation of these principles, and that difference should be there, and it should be allowed for our standard is not to bind every man down to our position. It would be sin to force every man to work out our own interpretation of things, and to live by our own methods. Perhaps all who are here will agree on the first point that we believe the *Vedas* to be the eternal teachings of the secrets of religion. We all believe that this holy literature is without beginning and without end; and that all our religious differences, all our religious struggles must end when we stand in the presence of that holy book; we are all agreed that this is the last court of appeal in all our spiritual differences. We may take different points of view as to what the *Vedas* are. There may be one sect which regards one portion as more sacred than another, but that matters little so long as we say that we are all brothers in the *Vedas*, that out of these venerable, eternal marvelous books has come everything that we possess today, good, holy, and pure. Well, therefore, if we believe in all this, let this principle first of all be preached and broadcast throughout the length and breadth of the land. If this be true, let the *Vedas* have that prominence which they always deserve, and which we all believe in. **First, then, the Vedas. The second point we all believe in is God, the creating, the preserving power of the whole universe, and unto whom it periodically returns to come out at other periods and manifest this wonderful phenomenon, called the universe. We may differ as to our conception of God. One may believe in a God who is**

**entirely personal, another may believe in a God who is personal and yet not human, and yet another may believe in a God who is entirely impersonal, and all may get their support from the Vedas.** Still we are believers in God; that is to say, that man who does not believe in a most marvelous Infinite Power from which everything must in the end return, cannot be called a Hindu. If that be so, let us try to preach that idea all over the land. Preach whatever conception you have to give, there is no difference, we are not going to fight over it, but preach God; that is all we want. One idea may be better than another, but mind you, not one of them is bad. One is good, another is better, and again another may be the best, but the word bad does not enter the category of our religion. Therefore, may the Lord bless them all who preach the name of God in whatever form they like! The more He is preached, the better for this race. Let our children be brought up in this idea, let this idea enter the homes of the poorest and the lowest, as well as of the richest and the highest-the idea of the name of God.

The **third** idea that I will present before you is that, unlike all other races of the world, we do not believe that this world was created only so many thousands of years ago, and is going to be destroyed eternally on a certain day. Nor do we believe that the human soul has been created alongwith this universe just out of nothing. Here is another point I think we all will be able to agree upon. We believe in nature being without beginning and without end; only at certain periods this gross material of the outer universe goes back to its finer state, thus to remain for a certain period, again to be projected outside to manifest all this infinite panorama we call nature. This wavelike motion was going on even before time began, through eternity, and will remain for infinite period of time.

Next, all Hindus believe that man is not only a gross material body; that within this there is the fine body, the mind, but there is something yet greater- for the body changes and so does the mind-something beyond and that

is the *Atman*- I cannot translate the word to you for any translation will be wrong- which has neither beginning nor end, which knows not what death is. And then this peculiar idea, different from that of all other races of men, that this *Atman* inhabits body after body until there is no more interest for it to continue to do so, and it becomes free, not to be born again. I refer to the theory of Samsara and the theory of eternal souls taught by our Shastras. This is another point where we all agree, whatever sect we may belong to. There may be differences as to the relation between the soul and God. According to one sect the soul may be eternally different from God, according to another it may be a spark of that infinite fire, yet again according to others it may be one with that Infinite. It does not matter what our interpretation is, so long as we hold on to the one basic belief that the soul is infinite, that this soul was never created, and therefore will never die, that it had to pass and evolve into various bodies, till it attained perfection in the human one-in that we are all agreed. And then comes the most differentiating, the grandest, and the most wonderful discovery in the realms of spirituality that has ever been made. Some of you, perhaps, who have been studying Western thought, may have observed already that there is another radical difference severing at one stroke all that is Western from all that is Eastern. We hold, whether we are Shaktas, Sauras or Vaishnavas, even whether we are Bauddhas or Jainas, we all hold that the soul is by its nature pure and perfect, infinite in power and blessed. Only, according to the dualist, this natural blissfulness of the soul has become contracted by past bad work, and through the grace of God it is again going to open out and show its perfection; while according to the monist, even this idea of contraction is a partial mistake, it is the veil of Maya that causes us to think the soul has lost its powers, but the powers are there fully manifest. Whatever the difference may be, we come to the central core, and there is at once at irreconcilable difference between all that is Western and Eastern. The Eastern is looking inward for all that is great

and good. When we worship, we close our eyes and try to find God within. The Western is looking up outside for his God. To the Western their religious books have been **inspired**, while with us our books have been **expired**; breath-like they came, the breath of God, out of the hearts of sages they sprang, the Mantra-drashtas.

This is one great point to understand, and, my friends, my brethren, let me tell you, this is the one point we shall have to insist upon in the future. For I am firmly convinced, and I beg you to understand this one fact-no good comes out of the man who day and night thinks he is nobody. If a man, day and night, thinks he is miserable, low, and nothing, nothing he becomes. If you say yea, yea, "I am, I am," so shall you be,; and if you say "I am not", think that you are not, and day night meditate upon the fact that you are nothing, ay, nothing shall you be. That is the great fact which you ought to remember. We are the children of the Almighty, we are sparks of the infinite, divine fire. How can we be nothing? We are everything, ready to do everything, we can do everything, and man must do everything. This faith in themselves was in the hearts of our ancestors, this faith in themselves was the motive power that pushed them forward and forward in the march of civilization; and if there has been degeneration, if there has been defect, mark my words, you will find that degradation to have started on the day our people lost this faith in themselves. Losing faith in one's self means losing faith in God. Do you believe in that infinite good providence working in and through you? If you believe that this omnipresent one, the Antaryami, is present in every atom, is through and through, *Ota-prota* as the Sanskrit word goes, penetrating your body, mind and soul, how can you lose heart? I may be a little bubble of water, and you may be mountain-high wave. Never mind! The infinite ocean is the background of me as well as of you. Mine also is that infinite ocean of life, of power, of spirituality, as well as yours. I am already joined- from my very birth, from the very fact of life-I am in Yoga, with that



infinite life and infinite goodness and infinite power, as you are, mountain-high though you may be. Therefore, my brethren, teach this life-saving, great ennobling, grand doctrine to your children, even from their very birth. You need not teach them Advaitism; teach them Dvaitism, or any 'ism' you please, but we have seen that this is the common 'ism' all through India; this marvelous doctrine of the soul, the perfection of the soul, is commonly believed in by all sects. As says our great philosopher Kapila, if purity has not been the nature of the soul, it can never attain purity afterwards, for anything that was not perfect by nature, even if it attained to perfection, that perfection would go away again. If impurity is the nature of man, then man will have to remain impure, even though he may be pure for five minutes. The time will come when this purity will wash out, pass away, and the old natural impurity will have its way once more. Therefore, say all our philosophers, good is our nature, perfection is our nature, not imperfection, not impurity- and we should remember that. Remember the beautiful example of the great sage who, when he was dying asked his mind to remember all his mighty deeds and all his mighty thoughts. There you do not find that he was teaching his mind to remember all his weaknesses and all his follies. Follies there are, weakness there must be, but remember your real nature always- that is the only way to cure the weakness, that is only way to cure the follies.

*(Compiled)*

*(Courtesy: Advaita Ashrama, Kolkata)*

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***-Editor***

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

## CHAPTER FORTY ONE

लोहचुंबकासनधि जैसे। ठेवतिं लोखंड चळे आपैसे।  
सद्गुरुसनधि जातां तैसे। ओढिती मन भाविकांचें॥६८॥

A piece of iron, placed near a magnet, moves by itself (towards the magnet). Likewise, when the pious devotees come near the Sadguru, their minds get spontaneously riveted to Him.

लोखंडावीण वस्तु आन। ओढितां न ये चुंबकालागोन।  
तैसें सद्भक्ताविण अन्य जन। त्यासि सद्गुरु काय करी॥६९॥

Any object, other than iron, will not be drawn to the magnet. Similarly, the non-devotees will not be drawn to be Sadguru. What can He do for them?

ज्यासि असे जीवात्मबुद्धि। तोचि सद्गुरु देखतां आधीं।  
प्रेमें धावे त्यांच्या पदीं। चरण न सोडि कदापि॥७०॥

A Self-conscious (not self-conscious) person, loving by nature, runs at once to the Sadguru, no sooner he sees Him and clasps His feet, forsaking them never.

देहात्मबुद्धि ज्याची असे। तो गुरुप्रेमांत विरत नसे।  
जरी संनिधीत राहतसे। सद्गुरु देवचि हें न जाणे॥७१॥

The body-conscious person is averse to love for the Sadguru, though he may be close to Him (physically). He is unaware that the Sadguru is God Himself.

जो असे प्रेमळ भक्त। सद्गुरु आपुल्या प्रेमानें त्याप्रत।  
ओढुनी नेतीं त्यासी त्वरित। निजस्वरूपीं निर्धारें॥७२॥

The Sadguru lovingly draws unto Himself the devotee, loving by nature, and establishes him in his native splendour (as the glorious Atman).

आणि जे असती खरे संत। चुंबकापरी ओढिती भक्त।  
तारिती आपुल्या कृपेने त्यांप्रत। क्षण न लागतां हो पाहीं॥७३॥

The genuine saint attracts devotees like a magnet. Showering His grace upon them, He helps them to tide over (the sea of *samsāra*) with no loss of time..

## CHAPTER FORTY TWO

घातला सकलही तुजवरी भार। तूंचि रक्षिसी अज्ञ पामर।  
ऐसा भरंवसा ठेवितों तुजवर। मग कैचे भय मजलागीं॥३॥

O Sadguru, I have thrown all my burden on you, You alone are the saviour of the ignorant commoners. I have cherished so much trust in You. So, why should I fear?

मी कासया मागावे तुजला। तू जें करिसी तेंचि मजला।  
हितासी कारण होय वेल्हाळा। आहाहा काय वानूं तूतें मी॥४॥

Why should I seek anything from You. Whatever You do will be for my good only. Oh, how can I describe Your glory!

नाना संकटें येवोत अपार। तैसेचि अनेक दुःखांचे उोंगर।  
अथवा सुखसागरीं बुडतां शीघ्र। दोन्हीमार्जीं आनंदाचि॥५॥

Let all sorts of crises befall me in plenty. Let myriad mounds of misery crash and collapse on me. Or, let me dive deep into the ocean of pleasure. In either case, I will be happy indeed.

तू जें करिसी तेथें दुःख। नसे अणुमात्र आणि ना सुख।  
केवल आनंद एकचि देख। तूंची भरलासि त्या ठायीं॥६॥

In whatever You do, I see neither pleasure nor pain even a wee bit. I only experience Ananda (above the pair of pleasure and pain), because You alone have enlivened it within and without.

(Continued)



**Sri Rām Jai Rām Jaya Jaya Rām**  
**(Sri Rāma Navami was on 2-4-2020).**

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