

THE CHITRAPUR SUNBEAM

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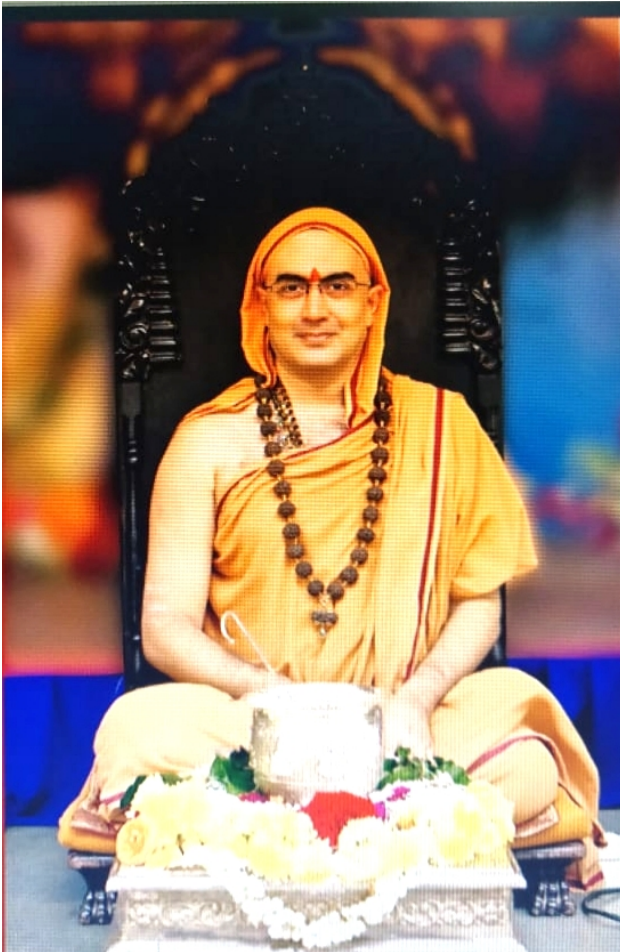


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॥ प्रसन्नोऽस्तु गुरुः सदा ॥



Chaturmasa 2020 at Shri Chitrapur Math, Shirali
Photos by Shri Ravi Sorab

THE CHITRAPUR SUNBEAM :- JUNE & JULY 2020

V. RAJAGOPAL BHAT, Editor

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The Chitrapur Sunbeam

3

June & July 2020

“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yajnyavakya tells Janaka:

अथ वै तेऽहं तद् वक्ष्यामि यत्र गमिष्यसि इति.

Now I shall tell you where you will go.

Janaka: ब्रवीतु भगवान्

Venerable Sir, Please tell me.

Yagnavalkya Says:

स एष नेति नेति आत्मा । अगृह्यो न हि गृह्यते ।
न व्यथते न रिष्यति । अभयं वै जनक प्राप्तोऽसि ।

That Self is not this, not this. It is not grasped, being ungraspable. It is not pained nor injured. O Janaka, You have reached the stage of fearlessness.

(Continued) (Brihadaranyaka Upanishad)

**In Loving Reverential Memory of
Late Smt. SITARATNA KAPNADAK
(Mother's Centenary Year 2020).**

**This page is sponsored by Muralidhar Kapnadak (son),
Sheethal Kalambi (daughter), Meena Kaushik (grand-daughter),
Maya Chandavarkar (grand-daughter) and Mahesh (grand-son).**



SWAMI ANANDASHRAM

UNFORGETABLE REMINISCENCES

SWAMI, DAYAA, PAAMPA....

REMINISCENCES FROM THE NORTH

- BONDAL JAISHANKAR

A wise 'amchi' grandmother perceptively remarked to her grandchildren a long time ago "Children. Our Swamis are Gods who speak" (Gopal S. Hattiangadi in "Pandurang, Pandurang"). Our tiny Chitrapur Saraswat community has indeed been blessed to have in these Swamis and the "GURUPARAMPARA", wise spiritual and social leaders who have guided the community through turbulence and calm in the days gone by, and in the last century, held a largely urbanized group together in dizzily changing times.

The heritage of our Gurus goes back over two millennia. To me, a long time resident of Delhi. rather far removed from the main centers of community and spiritual activity in Maharashtra and Karnataka, visits by H H Swamijis and opportunities to meet Them have shown fascinating vignettes of life in the community as it used to be, a circle of life that my grandparents and parents were most familiar with, yet one that cannot be seen and experienced so easily today.

I have had the nostalgic privilege of witnessing the visits to Delhi by HH Srimat Anandashram Swamiji in the 1950s and the '60s and later with the then Shishya Swamiji. H H Anandashram Swamiji was here on formal visits in 1951, 1953, 1957 and (after Shishya Sweekar) in 1965, The city of Delhi, in the '50s down to the '70s, was a relatively small, and quiet city, still struggling to find its place in post Independence India, green vegetation everywhere, broad avenues. The pace of life was easy, the winters and autumns crisp with clean air. Nobody was too busy to meet or talk to one another (and not necessarily on phone alone!) "Amchis", mostly holding down government jobs, occupied extremely large houses left Over from the "Raj" days. Festive seasons, special occasions meant that all could comfortably gather

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

on lawns, or in the houses to celebrate.

This ambience was most reflected during H H Swamiji's visits. The New Delhi Sabha, had many stalwarts who were active in the service of the Guru and the Math. Among the earliest, I recall were Adur Bhawanishankar Rao, Amladi Mangesh Rao, Khambadkone Bhawanishankar Rao, VS Hejmadi, Ullal Sitaram, Mankekar Narayan Rao, Hattiangadi Namdev, Manjeshwar Pandurang Bhat and his brothers. At a later stage there were Mannige Anand Rao, Kela Bhaskar Rao, Ullal Shivram Rao, Savanal "Baby" Bhawanishankar, Mudbidri, Nadkarni Prabhakar and K. Bhaskar Rao. Since the '80s Anand P. Kumtakar, has been the President of the Sabha, reminding one and all about our responsibilities towards our Guru and the Math.

Anandashram Swaimnji used to combine the visits to Delhi with those to Kolkata and Varanasi (where he would meet and exchange views with scholars at the Vidyapeeth). On Some occasions, the entourage would Halt at Chopan, where senior railway officials from the community as Ullal Shivram (who later became President of the Delhi Sabha) and Basrur Manohar Rao facilitated Swamiji's stay and rail journeys in the North,

It is interesting to recall a fragment of history here. It was in Delhi in 1927, that Anandashram Swami first met Hattiangadi Shankar Rau, then Deputy Controller of Currency for the (British) Government, and their discussions set the stage for Shankar Rau to turn his energies, very successfully, to revive the faltering financial and administrative situation at Sri Chitrapur Math. The resultant reforms reinforced the standing of the Math amongst the members of the Community, thereby "placing emphasis on Swamiji's role as a spiritual guide, Anandushram Swamiji was freed, as He desired, for studies und spiritual development" (Frank Conlon's 1977 monograph 'Chitrapur Saraswat Brahmans : 1700-1935). I have digressed to narrate this, because in my conscious memory, Anandashram Swamiji came across as a supremely serene and confident "Mahapurush", a veritable "Ocean of

**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.**

happiness and intellect,” whose radiance spread gently around all those who came in contact with Him.

Visits of Swamiji’s, then as now, are memorable cameos, sharply etched in minds and hearts. To a little boy, standing hesitantly on the edge of the crowd of devotees, the sights and sounds of all the rituals, the brilliance of the oil lit lamps, the incense wafting around, the flower bedecked image of Lord Bhawanishankar....sounds of the shehnai and rattle of the kettledrums ...the smells of the ritual foods, the “dali toi” and the “upkari” and the like, drifting from the kitchen, made up the cheery atmosphere. The sight of so many in the community gathered together, participating in the Pujas and the “Padapujas”, the evening “Deepa Namaskars”, often led by the deep baritone of Ved. Shukla Lakshman Bhatji, and above all, the serene figure of Swamiji, resplendent in saffron, kindly eyes twinkling behind gold rimmed glasses... wide eyed. I took in the scenes in some wonderment, and was fascinated to see it all ... in some ways I could recognise that this was my heritage, and could relate to it, and deep in my mind became an indelible part of my childhood memories...a sharp sepia tint that is clear today as it was then.

Somewhere in the late ‘50s I realized that my family was also in the thick of preparations for HH's visit. My father, Bondal Ramesh was the secretary of the Delhi Sabha. This time around, HH Swamiji stayed at the residence of the Sabha President, K. Bhawanishankar Rao at Sunehri Bagh Road, very near the India Gate - a huge house with a beautiful lawn. My father used to rush from work to the Sabha meetings, and soon I also caught in the flurry of receipts, bills, inventories of items and job lists. I recall both of us going to the flower markets in Chandni Chowk (old Delhi) and hauling in loads of fresh flowers. We had lots of "tulsi" bushes at home and I helped my grandmother weave rose and tulsi garlands. We also had a "Parijat" tree in our garden, and it was my job to collect the fragile, beautiful flowers and take them to Swamiji’s camp for daily puja-

The beautiful days passed too soon...in the evenings there were music concerts...I have a recollection of Pandit Ravi Shankar creating magic on his sitar, Devendra Murdeshwar on the flute. and on later occasions, Pandit Dinkar Kaikini, Smt. Sita Hirebet and Bondal Datta giving vocal recitals in the presence of Swamiji. Bhajans were regularly sung, sometimes by community members,

sometimes by artists of All India Radio.

In 1965, Delhi once again had the privilege of being blessed by the visit of the Guru and Shishya (Parijnanashram) Swamiji together. The beautiful residence and lawns of Mankekar Narayan Rao were the venue for the events. No one who has seen, can forget the resplendence of both Swamijis sitting on the dais, the Guru Swami radiating a unique aura, the Shishya slightly "chanchal", looking around, absorbing new faces and settings, yet ever dignified as a leader - in-the making. I remember the hush that fell over the audience as Anandashram Swamiji commenced His Aashirvachan, in a soft yet clear voice, explaining philosophical complexities in very simple terms ... the words soothed like gentle rain on parched soil...

The Wheels of Time move on; the following year, Anandashram Swamiji attained "Mahasamadhi" and Shishya Swamiji, assumed responsibilities. Anandashram Swamiji was the first Pontiff to lead the community in changing times, a time when it was spreading its wings in many parts of the country, a time when employment patterns were changing, and when India became Independent, resulting in changes in outlook and horizon of a whole generation. He provided an anchor that moulded the Community's attitude towards the Guru Parampara and the Math in a constructive manner. The Wheel has turned its cycle, and with the beginning of yet another century, the Community has been blessed with another brilliant Guruji, HH Sadyojat Shankarashram Swamiji. whose vision and ideas have energized the community as never before. Many would recall what the present Guruji said in his Aashirvachan at the Pattabhishek Mahotsav, and I quote "our ancestors have laboured hard to preserve this Math as a monument of their faith and devotion. The agony and ecstasy that have gone into the evolution and preservation of our Math is beyond words. Let us all preserve this heritage, and be devoted to Lord Bhawanishankar and the Guru Parampara." It is the same spirit that characterized all that H H Anandashram Swamiji and all our illustrious Gurus have stood and worked for.....and today, as we celebrate the Centenary of HH Anandashram Swamiji, we from Delhi bow our heads in prayer and remember a Great Soul repeating what our grandmothers taught us to say...."Swami, Dayaa, Paampa...."

(First published in June-July 2002)



TEACHINGS OF SWAMI PARIJNANASHRAM

THE GLORY OF THE DIVINE NAME

(Ashirvachan by Parama Pujya Swami Parijnanashram at Anandashram, Ramnagar, Kanhangad on 23rd January, 1991, on the 2nd Maha-samadhi day of Pujya Mataji Krishnabai)

I have been coming here from my childhood. Though I could not get much of an opportunity to remain with Papa, I could come and meet Mataji and offer my salutations to her. I had read many books that Papa had written. That attracted me here all the more. I felt peace of mind in her company and my desire to attain Papa or Bhagavan would be intensified. But, even though I would come here often, I could not stay here long enough. Mataji would press me each time to spend a few days here but, somehow, it was not given to me then to stay here for long. Today is Mataji's second Punyatithi and Sri Chidanand Swmiji is also here. Availing this opportunity to spend some time in his company we have come here for seven days.

Swami Ramdas used to exhort us to keep chanting Om Sri Ram Jai Ram Jai Jai Ram, and keep chanting it always. Ramnam has much power in it. When you chant the Name constantly, your mind becomes still, the name becomes sweet to us and, as we go on chanting the Name, it gives us *darshan* of Ram in our heart and we come to realise our true *swarup*. May all enjoy this experience and, to this end, dedicate their lives at the feet of Ram, at the feet of Papa

‘ॐ श्री सद्गुरवे नमः’

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and at the feet of Mataji. Then, their coming into the world will have been worthwhile.

I would like to take this opportunity to quote four or five kirtans about Ram, which have inspired me.

संत चरण रज लागतां सहज।
वासनेंचे बीज जळोन जाय।।१।।
मग राम नामे उपजे आवडी।
सुख घडो घडी वाढू लागे।।२।।
कंठी प्रेम दाटे नयनी नीर लोटे।
हृदयी प्रगटें नाम रूप।।३।।
तुका म्हणे साधन सुलभ गोमटें।
परि उपतिष्ठे पूर्व पुण्यें।।४।।

Ramnam is the veritable Form of Truth. But all are not willing to take the Name. When we were in Kashi, there lived a Swamiji who used to exhort all 'Chant Ramnam, chant Ramnam'. Hearing his exhortation, one disciple asked "Why, is anyone dead?" Many people seem to be of the view that Ramnam is chanted only for the dead, for the body as it were. But, this is not true. Ramnam is for the mind, for the soul, for the intellect and he who takes the Name not only cleanses his body and mind but also makes himself fit for realisation. The Name inspires devotion, adoration and worship. The Name enables you to forget whatever sorrows or worries are afflicting you. Ramnam does not cost you anything. You can take the Name wherever you are, whether you are sitting or working or doing anything else you are asked to take the Name like a "taila-dhārā", that is ceaselessly. Do as much Ramnam japa as you can. This is

‘ॐ श्री गुरुभ्यो नमः’

**In Loving Reverential Memory of
Late Shri KRISHNANAND U BANGALOREKAR,
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what Papa and Mataji taught us. That is why it is always important to live with saints, to touch their holy feet. They remind us to go on singing the Name. Therefore, in this Abhang, reference is made to the importance of applying dust from saint's feet to one's head. So important it is that when you touch the feet of a saint with all reverence, Ramnam takes root on its own in your mind and the devotee gets purified. There is an expression here "Vasaneche beej" meaning the seed of desire. It says that the seed of desire burns itself out at the touch of the saint's feet. When the child is born in the world, it is not having any sense of possession, it lives and even sleeps in a joyful world of its own. But, as the child grows up, it begins to understand that so-and-so is its father, so-and-so is its mother and so on until it comes to identify every object as 'mine' or 'not mine'. Thus, the child on growing up becomes a prisoner of Samsar. But, saints like Namdev, Tukaram, Jnandev have all taught us that if we keep chanting the Name, we can get over this sense of possession and attain salvation. Saints never delude, they speak from their own experience.

(Continued)

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Ashirvachan by P P Shrimat Sadyojat
Shankarashram Swamiji at Nasik
on 26th February 2020

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीस्रजं
दीव्यन्तीम् भुवनेश्वरीम् अनुदिनम् वन्दामहे मातरम् ॥
आनन्दाश्रम शिष्याग्र्यं 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]

मस्त खुशी जात आस्स, हांग्गा परत येव्नु. तुमगलें निमंत्रण कायम आस्ताचि. आम्लेंचि एक आशिलें की नासिक सभेंतुं, हांग्गा आय्ल्यारि एक-दोन दिवस न्हयी, चिके चड राब्का म्होणु. So तें तश्शि plan कोरु वोचुनु delay जात वचुलें.

हांग्गाचे कार्यक्रम अद्भुत जात्ताति. सदस्य आसति, सभा-सदस्य म्हण्ताति, सगळे volunteer जानु कार्य कर्त्ताति. तिल्लें मात्र न्हयी, हांग्गा अत्यंत रोचक कार्यक्रमयि तुम्मी आयोजित केल्लेले. ताज्जो उल्लेख आम्मी सगळ सभांतुं वोचुनु कर्ताति...संस्कृताचें आस्सो.

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.

It's a very powerful place. It's almost the second time that I was invited here. I realized... It was the end of the year, maybe November or December. थंड आशिलें. त्या थंडींतुं एकदम सगळें शांत आस्ता वातावरण. आत्तं हो road चिके expand जाल्ला. चिके गलाटो चड आस्स जाल्यारि रात्ती शांत आस्ता. त्या सन्नाटांतुं समचि तें एक अनाहत, the audible अनाहत आम्कां आयकुंच्याक सुरु जाल्लें. मारुन्ट आबूंतुं आयकतालें; हांगगा आयकतना मस्त आश्चर्य... म्होणु खुशी जाल्लि.

Every time येत्तना कल्ले conditions घाल्चीं आशिलें आम्मी... 'हें कोर्का तुम्मी, तें कोर्का' - माक्षि फात्तां कल्लें आशिलें? You fulfilled it. उगडास ना वे? 'पाप ह्या पाच्यांगेलें. सगळें रान्दप आनि कोर्का पडता. दार्लें माम कोरोति' म्होणु. केल्लें तान्नी. गम्मति आय्ली. आम्मी जेव्हीं सुद्धायिं न्हयी? कल्लें त्रास जाय्नी... I mean रान्दप कोर्च्यातु आनि. खुशी जाल्लि. तश्शि एक उत्साह आम्मी पळय्लें.. outings यी तशी... म्होणु दोन दिवस चिके नप्रशें दिस्तां. जाल्यारि पदे-पदे सत्संग जायि आम्कां, we need this re-orientation, मेळ्णु आम्मी शिव-चिंतन कोर्का पडता. ना जाल्यारि विस्मरण जांव्चे साध्यता चड आस्ता. So, ह्या फांता आम्मी आय्लीं, मस्त खुशी जाल्लि. वेळ जाल्लो, भाय्र सर्तना चिके वेळु जाल्लेलो, थंयीं meetings अशिलिं. I wanted to conclude everything. आणि माग्गेरि हांगगा traffic यी चिके चड. But wait कर्त आशिलिं पाप! So, मस्त खुशी जात्ता; एक वातावरणचि तश्शि आस्स. अश्शि वातावरणांतुं जाल्ल तित्ल मटाक अनुष्ठान इत्यादि तीव्रता हाड्चे एक प्रयत्न आम्मी कर्ताति.

**हीं हीं हीं जाप्यनुष्टे हिमरुचिमुकुटे वल्लकी-व्यग्र-हस्ते
मातर्मातर्नमस्ते दह मम जडतां देहि बुद्धि प्रशस्ताम् ।**

**विद्ये वेदान्तगीते गुरुहृदयगृहे मोक्षदे मुक्तिमार्गं
मार्गातीतप्रभावे भव मम वरदा देवि संवित्स्वरूपे ॥**

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.

अत्यंत प्रिय जानु आशिलो हो एक श्लोक. वस्तुतः सरस्वती-वन्दना ही. “देवि शुभ्रहारे” इत्यादि म्होणु आस्स तांतु. हांतु थोडें परिवर्तन केल्लेलें बडे स्वामीजीनी..... परमपूज्य ईश्वरानन्द गिरीजी महाराज. He would joke, He would say ‘it is plagiarism’. But अत्यंत उपयुक्त शब्द वापोर्नु हें आत्तं रचना जाल्या म्होणु आम्मी ताज्जें उच्चारण कर्ताति आणि ताज्जेरि चिंतनयि कर्ताति. साधकांखात्तिर मस्त मार्गदर्शन मेळता.

एक-एक श्लोकांतुं आस्ता हो ! श्रीमद्-भगवद्गीता आस्स.... भगवद्गीता... “गीताम्भसि स्नानं संसार-मल-नाशनम्”.. प्रतिदिवस स्नान कर्ताति एक शारीरिक मल वोच्का म्होणु. गीता-अध्ययन केल्लें म्होणु जाल्यारि, स्तोत्रांचें उच्चारण केल्लें म्होणु जाल्यारि एक विलक्षण शुद्धि येंवच्या सुरु जाता... आंतरिक शुद्धि. आम्कां तें अशुद्धि आस्स म्होणु सुद्धायिं पय्लें कळणा. We are so caught up; ‘हें जांक्का, तें जांक्का’ इत्यादि व्यवहारु... आस्ताचि... हेंची न्हवे ‘माया’ म्हण्ताति ? So ‘एक आंतरिक अशुद्धि आस्स’ म्होणु सुद्धायी केन्ना कोळुक सुरु जाता ? सत्संग सुरु कर्नाफुडे. आणि ‘तें मल वोच्का’ म्होणु तावळी एक इच्छा उत्पन्न जाता. ‘आस्स कल्लें ? शांत बस्ला, मगलें मन शुद्ध आस्स’.... Superficial कल्लें एक विचार येत्ताति that is not all that we are dealing. ‘हांव’ म्हळ्ळेलें खंयी; there are layers and layers of mind. थंयी शुद्धिकरण हाडका, थंयी एक बल हाडका पडता मनांतु. तें साधकु प्रयत्न कर्तना ताक्का मार्गदर्शन जायी, सत्संगाची आवश्यकता आस्ता. ह्या श्लोकांतु एक श्लोक.. हाज्जेरि विचार कोर्या.

“हीं हीं हीं जाप्यतुष्टे हिमरुचिमुकुटे वल्लकी-व्यग्र-हस्ते” ... संबोधन. “हीं हीं हीं जाप्यतुष्टा” - She who is propitiated by the मंत्रोच्चारण of Her बीजाक्षर. हींकार-स्वरूपिणी ती. हल्लेखा, हृदयांतुं थावु येत्ता तें.... “हीं”. So, तें हींकार-मंत्राच्या जपाने कोण संतुष्ट जाता, वो जो हींकार-मंत्रके जप से संतुष्ट होती है.... “जाप्यतुष्टे”. ‘तश्शि तूं’ ...संबोधन... ‘हे देवि’. “हिमरुचिमुकुटे” सरस्वतीलें ध्यान आशिलमितिं तिगल मुकुट सुद्धायिं एक स्वर्णमय मात्र न्हयी... हिम, snow, like the ice. तश्शि एक श्वेत-वस्त्र धारण कर्तलि ती सरस्वती. तिगले आभूषण, अलंकार, माळा इत्यादि सुद्धायिं तशीचि एक श्वेत, शुभ्र वर्णाचें आस्ताति. “हिमरुचिमुकुट” मुकुट तश्शी धारण केल्यां अत्यंत दैदीप्यमान जानु आशिलें.

“वल्लकी-व्यग्र-हस्ते” - वीणा हात्तांतु धारण केल्या आणि “व्यग्रहस्त” आस्स. व्यग्रता म्हळ्यारि She is playing on the Veena, She is not just posing for a photo, She is playing on that... “वल्लकी-व्यग्र-हस्ते”. “हे मातः मातः नमस्ते” - तुक्का नमस्कारु.

“दह मम जडतां”. “दह” - जला दो। किस को जला दो? मेरी जडता जो है; मेरे मनमें, उस जडता को जला दो। “दह मम जडतां देहि बुद्धिं प्रशस्ताम्”..... “देहि” - देना। क्या देना? बुद्धि। कैसी बुद्धि? कुटिल बुद्धि? तीक्ष्ण बुद्धि?..... “प्रशस्त बुद्धि”। बुद्धि में जडता आए तो मनुष्य समझ नहीं पाए कुछ। समझे तो फिर निर्णय नहीं ले पाए। बहुत कुछ ज्यादा समझने से भी दिक्कत होती है ना.... ‘ये करना है पर ये भी कर सकते हैं, वो भी कर सकते हैं। मैं क्या करूँ? मैं नहीं जानता’.... बैठ गया आदमी। बुद्धि निर्बल है उस समय ... निर्णय नहीं ले पाती। तो समझे, फिर निर्णय लें, फिर कार्य में प्रवृत्त हो...ऐसी हमें बुद्धि चाहिए। उसे कहते हैं “प्रशस्त बुद्धि”। “देहि बुद्धिं प्रशस्ताम्”।

सरस्वती की आराधना तो हमारी संस्कृति में हैं। बच्चों को भी exam के पहले ‘देखो, सर टेको यहाँ पे’ सिखाते हैं। प्रौढता आती है तो समझ जाता है; ‘खूब नमस्कार किया फिर भी marks अच्छे नहीं मिले। हां, अध्ययन नहीं किया वो बात अलग। पर इतना सर टेका; फिर भी क्यों नहीं?’ तो ये कुछ एक ..बस विमुख सा हो जाता है ... बच्चा हैं। प्रौढता आ रही है। फिर कुछ अनुभव आए, फिर एक गांभीर्य आए जीवन में, मन में तो फिर से वो आराधना करना शुरु करता है यदि सत्संग मिले तो। ‘There is something more to this. Why we have been told to propitiate? Is it just placating to some entity? No, it means, it matters to me. I have to get that Grace’; With this conviction जब साधक उपासना शुरु करे गुरु-मुख होकर, तब जा के उसे मंत्र भी आ जाता है। मंत्र में बीजाक्षर रहते हैं, जिस से वो शक्ति जागृत होती है।

“हीं हीं हीं जाप्यतुष्टे हिमरुचिमुकुटे वल्लकी-व्यग्र-हस्ते, मातर्मातर्नमस्ते दह मम जडतां देहि बुद्धिं प्रशस्ताम्”..... मंत्र तो मंत्र रहता है; गुरु-मुख हुआ हो, गुरु ने दिया हो, सिद्ध मंत्र हो तो वो तो काम करेगा ही।

“ॐ नमः शिवाय” एक जप है। “दुर्गायै नमः”, “भुवनेश्वर्यै नमः”...ऐसे ये मंत्र हैं। इन मंत्रों में नाम रहते हैं ... जैसे “दुर्गा”... कहते ही एक कुछ उस नामके साथ संबंधित जो एक रूप है, उसका मनमें प्रकट होना होता ही है। व्हय की ना ? नांव घेंवें भित्तरि, “दुर्गा” म्होण्चे भित्तरि ‘ओ व्हय न्हवे ती सिंह-वाहिनी?’ इत्यादि म्होणु आमकां संस्कार आशिलमितिं तें connection बस्ता; नाम आणी रूप. So, तश्शि कर्तना, जप कर्तना we use this visualization. दुर्गा परमेश्वरी देवस्थान आस्स कार्लाचें. ताज्जे संस्कार आस्सति म्होणु जाल्यारि आप्पण घारा बैसुनु सुद्धायिं ‘आत्त now I have entered. आणि थंयिं देवी आस्स. तिक्का नमस्कार केल्लो. गणपतीक नमस्कार केल्लो. अरे, सन्निधि आस्स. थंयिं आप्पण नमस्कार कर्ता. वापस हांग्गा आयल्यां. हांग्गा बैसुनु आत्त हांवं प्रार्थना कर्त आस्स. भरपूर फळ, पुष्प, वस्त्र हांवं अर्पण कर्त आस्स. अलंकार अर्पण कर्त आस्स. तें देवीने धारण कोर्नु घेल्ल्यां. आरती जात्ता’; all this is visualization. Even when you do the Durga-mantra, नांव आणि रूप connection आशिलमितिं you can visualize. ताक्का एक ध्यानाची प्रक्रिया म्हण्टाति. तश्शि कर्तना मन लाग्गु सुरु जात्ता, एकाग्रता बढती है।

So at a superficial level your mind is now calm, because it has been given something. जैसे बच्चे bore हो जाते हैं तो उनको कुछ एक काम दो, बस उसी में मग्न हो जाएँगे। So मनाक एक कल्ले विषय दिल्लो. निर्विषयांतुं मन वचना, स्तब्ध जात्ता, वो सो जाएगा या तो फिर चिल्लाने लगेगा, रोने लगेगा, getting bored. So give it adequate connected material, connected to your mantra. But there will be beejaakshara-s also.

Once the mind is settled, and your japa continues, the beejaakshara-s start working. “ऐं”, “ह्रीं”, “श्रीं”.. हीं सगळीं बीजाक्षर. So you can analyze it. “ह्रीं” हैं...“हं” आकाश-तत्त्व हैं अखण्डता। “रं” अग्नि-बीज हैं। अब मन्थन करें, जप करें उस मंत्रका, तो अग्नि, एक spark, the divine Agni प्रज्वलित होती है। “ईं” ... ईंकार क्या है? चैतन्य-बीज हैं। So, it is the consciousness that is awakening, it is being

given the space.. “हं”. मन्थन जात आस्स अग्नि आणि awakening of the consciousness, all these are implied आणि तें “म्ऽऽ”... तें एक सातत्य आस्स. आमाल स्वरपेटी आस्स, तांतु सातत्य आस्स पळे... तें श्रुति. तश्शि एक “म्ऽऽ” आस्स, that is the अखंड...“ॐ” म्हळ्ळेलवारि. ताज्जेरि “हीं ... हीं ... हीं ...” अश्शि चलत आस्ता.

So, ते बीजाक्षरयीं आस्ताति मंत्रांतुं. ते कल्ल कर्ताति ? ताज्जे मस्त analyze कोर्चे आस्सना. जप कर्तना, THEY start dealing with the deeper levels of your mind. थंयिं कस्लें शुद्धिकरण जांक्का, बल जांक्का, केवल एक विचार कोर्नु हाडुक जायना... किल्ल जन्माचे संस्कार आस्सति. The beejaakshara-s work there. म्होणु एक प्रौढ साधकाक पञ्चदशी इत्यादि मंत्र दिताति, तांतुं बीजाक्षर मात्र. “अय्यो, कल्लें हें?” ... ना, already मन समाहित जाल्यां. त्या बीजाक्षरांचेची मंत्र कर्तना कस्लें एक परिवर्तन येक्का, कस्लें जागरण जांक्का, इष्ट प्रसाद जांक्का.. तें सळें जाता.

म्होणुचि हांतुं सांगल्यां “हीं हींकार-रूपिणी तूं, ताज्जाने संतुष्ट जातलि. देहि बुद्धिं प्रशस्ताम्. अशी मगलि बुद्धि करी, दृढ-बुद्धि दी. चांचल्य नाक्का. A buddhi that can appreciate, understand, take a decision and move ahead तश्शि बुद्धि दी” म्होणु.

मागीरि आणि सूक्ष्म-चिंतन येत्ता हांतुं. “विद्ये” संबोधन. विद्या-स्वरूपिणी, सरस्वती ब्रह्मविद्या-स्वरूपिणीयी आस्स. ब्रह्मज्ञानयि दिता, मोक्ष दिता, आणि आमाले लौकिक कस्ली विद्या आस्ताती, तांतुंयि आमकां पारंगत कर्ता. “विद्ये” म्होणु संबोधन; “हे विद्ये”. “वेदान्तगीते”..... अशी सामान्य-विद्या न्हयी. आपकी स्तुति हुई है उपनिषदों में । वेदान्त-प्रकरण-ग्रंथ हों, उपनिषद हों, उसमें ‘ब्रह्मविद्या-स्वरूपिणी, ये ज्ञान दिलानेवाली विद्या है’ ऐसी आपकी स्तुति हुई है ऐसी आप हो, सरस्वती, मोक्ष दिलानेवाली, आपको नमस्कार ।

“विद्ये वेदान्तगीते गुरुहृदयगृहे”... “गुरु-हृदय” – गुरु के हृदय में जिसने घर बनाया है, निवास-स्थान जिसका है । Now this has got its own connotations. ‘He is just using his head; no heart’ म्हण्ताति, बोलते है ना? ‘All heart..’.... When a person just analyzes

everything very intellectually, it's said 'it is good but there is no feeling, no compassion, he has got no heart' म्हणताति.. तशी. So, "गुरुहृदयगृहे" म्होणचे भित्तरि, She has been propitiated, the Guru has realized and has enshrined Her in His heart. So when the shishya also approaches this Devi ; मंत्र घेतला म्होणु, he has to be very cautious. 'हें घे. कशी वापरेचें आस्स तशी वापरी'... He can use it. It is a frivolous thing. It was not really required. I give it to somebody. But if it's a very precious thing then I'll say 'Be careful. दिल्यां... सांभाळु वापरी' म्होणु. अर्थु जात आस्स न्हेवे ? So even the mantra that is given is precious. So, "गुरु-हृदय-गृहे" जावु आशिली ती म्हळ्यारि हांवे तिगली आराधना कर्तना गुरुक दुःख जावज्ज, तिवका दुःख जावज्ज. So, with that love, with that attention उपासना कोर्का. हटपूर्वक or एक दुखी जावु न्हयी... एक रस येव्का. So, "गुरुहृदयगृहे मोक्षदे मुक्तिमार्ग" ... मोक्ष दिलानेवाली हो तुम, तुक्का हांव नमस्कार कर्ता. मोक्ष दी.

"मुक्तिमार्ग"मुक्ति-मार्ग प्रशस्त कर्ता. कस्लीयी विद्या प्राप्त कोर्चि आस्ल्यारि syllabus आस्ता न्हयी?... (to a child in audience) खंचे क्लासांतुं आस्स तू ? 8th... So, मॅथॅमॅटिक्सांतुं कल्लें कर्त आस्स ? गोत्तस न्हेवे, ह्या वरस किल्लें कोर्चे आस्स म्होणु ? तिल्लें पुणी कोर्का पळे. syllabus आस्ता, text-books आस्ताति. So, आमालि विद्या आस्ता. तांतुं सगळीं text-books आस्ताति... 'इल्लें कोर्का. next year I'll be taking up that calculus etc.' आणि तशि म्होणु you go on, right? Trigonometry आणि सगळें आस्ता. So, this year, this much at least. So it is defined....Our vidya-s can be defined, but Brahma-vidya cannot be defined.

ब्रह्म-विद्या... अखंड-विद्या. तांतुं course, syllabus, 'I think it will take me 10 years to attain to Brahma-jnan'... बापरे ! तशि सुरु कोरु जायना. It is undefined. किल्ले एक तीव्रता वाडता, किल्ले एक शरणागति वाडता, चमत्कार जांव्याक सुरु जात्ता. म्होणुची "गुरुहृदयगृहे मोक्षदे मुक्तिमार्ग"

आस्स तूं. As I step forward with conviction एक मार्ग माक्का दिस्ता, एक मार्ग दिख रहा है मैं जा सकता हूँ । गुरु-अनुमोदन मिल रहा है; पर बैठ के map नहीं कर सकता.... 'Okay, it is left, then I have to turn right, then I have to cross that', अश्शि मार्ग आस्सना, मोक्ष-मार्ग. आमी वत्त-वत्त कब्ता... it opens up. निड्डुला बैठे तो वो बंद हो जाएगा और एक जोश आए तो वो खुलने लगेगा । अश्शी “मोक्षदे मुक्तिमार्ग” म्होणुचि तश्शी आशिलमिति “मार्गातीतप्रभावे” - She cannot be quantified like ‘ब्रह्म-ज्ञानाने इत्लो लाभ मेळ्तलो’. संपूर्ण आशिलमिति, She is beyond our calculations. “मार्गातीतप्रभाव” तिगलो. She who can never be defined.... “मार्गातीतप्रभावे”.

“भव मम वरदा” - मेरे लिए वर देनेवाली बनो। I am propitiating You, I am invoking You, I am doing Your japa.

“भव मम वरदा देवि संवित्स्वरूपे”. संवित्-स्वरूपिणी तूं , ज्ञान-स्वरूपिणी. प्रत्येक-स्तरारि माक्का कस्ली गरज आस्स, मगलो कित्त अधिकार आस्स तश्शि तें ज्ञान दिता.... अधिकार वाडैता आणि ज्ञान दिता, जीवनांतुं एक मंगलता हाडैता. अश्शी आम्मी प्रार्थना कर्ताति.

So, हाज्जेरि तुम्मी चिंतन कराति, जाल्यारि विमर्श कराति माग्गेरि.... कश्शी ?

संस्कृतस्यापि कार्यक्रमः वर्तते वा अद्य ? चतुर्वादने सम्भाषणम् वा ? अस्तु । तदनन्तरं यत्किञ्चित् क्रियते च श्लोकम् आधारीकृत्य... पळयाती.

“ह्रीं ह्रीं ह्रीं जाप्यतुष्टे” आत्तं सांग्ले. एक व्याख्या केल्लि आम्मी. तुमाल जीवनांतुं तें कश्शि हाडोंच्याक जात्ता.. मंत्राप्रति कश्शि तें एक आदर म्हण्ताति.

अरे, योगाभ्यासांतुं सुद्धांयिं “दीर्घकालपर्यन्तं नैरंतर्येण आदर-सत्कारपूर्वकम्” कोर्का खंयिं. कल्लें? आसन, प्राणायाम. ‘कोर्का’ म्होणु तें केल्लें म्होणु जाल्यारि you will not know what it is, how it is affecting the body and you will lose that benefit. So be attentive. आदर-सत्कार म्हळ्यारि be attentive when you are doing. Just see what are the.... I won't say consequences.... the results of even a

basic stretch. अशी कल्की केल्लें, खंकी फोनारी 'हां, ठीक है । अभी में exercise कर रहा हूँ... बाद में....'..... कस्लें exercise !!

So, तित्ले एक attention दीव्नु कोर्चे आस्ता, स्थूल-शरीरारी सुदायी. Imagine what it will mean at a subtler level, देवीलि आराधना कर्तना. So, 5 mins, 10 mins, 15 mins तें हस्ट कोर्नु बोस्चें; 'Finally I belong to You and other than You, मगले आणी कोणयि ना. कित्लकी जन्म घेतल्याति आणी अशीचि वोच्चेस वे? ना. आत्तं I want to touch base.. बस्स' तश्शी एक प्रार्थना कोर्नु, आम्मी आराधना कर्तना, हें "गुरु-हृदय-गृहे" हाज्जो अर्थु सुरु जात्ता. तिगलें वात्सल्य कित्लें आस्स, कस्लें एक प्रचंड शक्ति तिगलि आणी तिज्जमितिचि, तिगले अनुग्रहानेचि आम्कां ह्या संसारांथानु मोक्ष मेळ्चे सुद्धायिं साध्य आस्स. 'हाज्जो कस्लो अर्थु? जीवन म्हळ्यारि कस्ले?' तें ती कोळैता हाडैता, कळिता हाडैता, कोळौनु दिता. So, तश्शी आम्मी आराधना कर्ताती.

तांतु दुःखी जालु कोर्का म्होणु ना. खुशीने कर्ताती; कित्लेयी वांट आसल्यारी सुदायी तुम्मी कर्ताति... पळयल्यारि आम्कां मस्त खुशी जात्ता. म्होणु आम्मी प्रार्थना कर्ताति गुरुंगले.

आत्तं सांगिलेवारि, आनंदाश्रम स्वाम्यांनि अनुग्रह केल्लेलें हें स्थान तशीचि स्वाम्यांनि हाज्जे उदघाटन केल्लेले... आम्का एक प्रसाद-रूपेण हें मेळ्यां. समऽ हाज्जो उपयोग कोर्या, सदुपयोग कोर्या, बरे-बरे सत्संग जावोति आणि सत्संगाचो एक परिणामु सुद्धायिं तुमाल जीवनांतुं प्रचंड, प्रचुर मात्रांतुं तुम्कां दिस्सुनु येवो म्होणु आम्मी गुरु-चरणीं प्रार्थना कर्ताति.

एक भजन कोर्या... "चित्स्वरूपा महामौना.... "

दोन मिनिटं शांत जालु बोश्यां. Breathe correctly ..tucked in
(Jap)

॥ ॐ नमः पार्वतीपतये हर हर महादेव॥

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

ENGAGE IN REGULAR TAPAS

Our forefathers have instructed in varied ways the need for man to acquire knowledge and to progress in life through proper discharge of one's duties. Understanding these instructions and adhering to them will enable man to lead a fulfilled life. However, nowadays even if people are well educated and progressing well at their work, they entertain unending desires for all futile pursuits. Their desires are never realised and happiness become a distant dream. We continue to see such instances.

Everything must be in moderation. Being envious of another's progress and the pursuit of vain experiences without control over the indriyas (sensory faculties) will be disastrous. Therefore, man must perform his duties, with faith and in a prescribed manner. He must not allow his senses to engage in vain pursuits that are bound to bring about his downfall.

Sincere, disciplined and daily pursuit of practices is termed as tapas. These practices include controlling indriyas, practising solitude and cultivating devotion to the Lord. Will not even a fraction of such tapas fetch a man pure, eternal happiness? Thus declare our forefathers:

**अहर्निश जागरणोद्दयतो जनः श्रमं विधत्ते विषयेच्छया यथा ।
तपःश्रमं चेत्कुरुते तथा क्षणं किमश्नुतेऽनन्तसुखं न पावनम् ॥**

May this be understood by all. Our blessings for everyone to discharge their duties methodically and engage in contemplation of the Lord for at least a few minutes everyday: may everyone thereby experience happiness and peace in their lives.

(Courtesy : Tattvāloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

91) भूतानां प्रमाणभूतः

He who lends validity to all beings.

The actual name here is '*pramanabhutah*'- because, the word has to begin with the letter '*pra*' of the original mantra. This is qualified by '*Bhutanam*', which makes it the fundamental '*pramana*', common to all things.

The *pramanas* are valid means of knowledge. And they are mainly of three kinds: *pratyaksha* (direct perception through the sense), *anumana*, logical inference (if the object is not directly perceived) and *shabda*, scriptural revelation (where human reasoning or inference has no play). The Lord is in all beings as the fundamental awareness, *Samvit*. It gives power to the eye to see: or in a way, it becomes the eye to see. Thus *Samvit* is the validity in every *pratyaksha* perception. In *anumana* also, *Samvit* becomes the mind or it endows the mind with the capacity to connect different perceptions, work out a '*vyapti*' and infer, for instance, "I see smoke there, the place is one fire, for I have always seencognizes through *shaktigraha*, the power to relate a word to its meaning. Therefore at the root of all *pramanas* the power of awareness is at work.

Alternatively, we may take *pratyabhijna* as the fundamental principle common to all *pramanas*. *Dakshinamurti* is of the form of *pratyabhijna* which is called simply *smrti* (recollection) in some places. It is of the form of self-recognition "I am that" which *mahavakyas* are expected to yield. But mystics induce

this recollection. Every recalling is witness to the continuity and everlasting nature of awareness of the knower and if this can be pointed out, if one can focus on this fact, illumination of self-nature is instantaneous. As the Zen story goes: The ardent disciple found a very opportune moment to press the Master to reveal the exact Truth. The Master responded with the statement: "In my boyhood days this very fragrance of the margosa tree in bloom in this very season used to transport me into ecstasy." The disciple eagerly looking for some esoteric explanation was given a severe jolt. Thrown off the track, he pondered on the whole thing and discovered that this simple statement of an everyday experience referred to the undying ever-awake *Samvit* which neither included nor excluded anything and that was the "I" in him - the supreme *pramana*- as in every sentient being.

92) प्रपञ्चहितकारकः

He who does good to the world.

A very consoling attribute of God, born out of the devotee's heart, that is convinced that the Lord ever looks after his welfare and provides what is really good for him. But here the Lord is the Guru and hence the goods he delivers are distinctly *jnanatmaka* or *yogatmaka*. The 'hita' here should be interpreted as '*hitatama*', the highest welfare, of which we have an elucidation in the story of the *kaushitaki Upanishad*. We are told that Indra was forced by his friend King *Pratardana* to reveal to him the '*hitatama*' of his life. Indra said, 'Know me, my true self'.

'Hita', ordinary well-being of people, is the concern of the welfare state. But even though people have their material wants fulfilled, their moral life gets crippled without proper self-expression on a level higher than the material. For this a free-state is needed. This is '*hitatara*'. Even this does not form a

person spiritually and for all times. This results only through self-enlightenment or God-realization. This is 'hitatama'. The *Guru* has to come for this.

93) यत् तत्त्वमसिसंवेद्यः

He who is eminently revealed in the mahavakya - the utterance of the *Guru* "You are that *Brahman*".

The teachings of *Vedanta* centre around the *Mahavakya*. All the acharyas, particularly *Bhagvan shankara*, have laboured to prove how the correct meaning of this mystical sentence gives rise to *Brahmakaravrtti*, cognition of the absolute, leading to instant liberation. '*Dakshinamurti*' itself means (as explained in the introduction) that which is revealed through the *Brahmaakara-vrtti*.

The *Upanishads* contain very inspiring and characteristically *Samvit* teachings touching upon the secrets of simple things of life. The teachings unfold a dimension that can be logically followed and grasped. This is indicated by the word '*yat*' in the present name. When this dimension is juxtaposed on the self-awareness (*tvam*) of the listener, the realization takes place of that which cannot in the strict sense be called 'known'. The self is not vedyā, yet it become revealed and so it is '*samvedya*'.

(Continued)

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

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-Editor

I AND MINE, THE CAUSE OF UNHAPPINESS

There is a marvelous Sufi story that may inspire us to think deep about who we are and where we belong. A lover once went to see his beloved and knocked at the door. "Who is there?" she called out from inside, "This is me", he replied. "Go away. This house will not hold you and me", she said. The rejected lover retreated into the wilderness. He prayed and meditated for a long time on the beloved's words. Finally, he returned and knocked at the door again. "Who is this?" she asked the same question. The lover replied, "This is you". Immediately, the door opened.

This tale succinctly captures the struggles the aspirants undergo until they attain the oneness with the One. In this allegory, the Beloved is the Divine and the lover is each one of us. As long as we think, feel and act in terms of 'Me' and 'Mine', there will be an unbridgeable chasm between the devotee and the Divine. According to our Scriptures and Masters, this sense of separation is the foremost hurdle in any aspirant's path towards his fruition of life — a state of fullness (Poornatwam). When someone claims himself to be 'self-made', he must be obviously unaware of what he is truly made of. We are all part of the whole; we all owe our origin to the one and only Source that alone can provide us abiding joy, endless peace and ultimate fulfillment.

The sense of 'Me' and 'Mine' is the self-made prison that limits us from knowing the Illimitable and prevents us from experiencing the unbound and unconditional freedom, peace and joy. How shall we set ourselves free from this state? Let us think together. Every breath we take is influenced by the breaths of everyone else around us. We all inhale the same air. Every morsel of food we eat and every drop of water that quenches our thirst are the precious gifts of the entire universe. We didn't create them, did we? We came out of our mothers' wombs with nothing but a great appetite! From the womb to the tomb, our very existence was made possible by the Great Provider — the Universal Power that is inherent in every breath we take and every move we make. As and when we become fully aware of this reality, our veil of separation abetted by the 'crystallized selfishness' of 'Me' and 'Mine' will wither away and we will feel a sense of oneness and belongingness as we progress on our spiritual journey. To sustain this journey of expansion, one needs to get constantly motivated by the inspiring

messages from our Masters and stay focused on our chosen spiritual disciplines. Besides, our vision needs to go - the inward to realize the root of our very existence indwelling Reality. As Beloved Papa says, "One Truth, One Life, is the fact about the universe and everything in it. To tune human life to the knowledge of this Truth is the secret of the unfettered and spontaneous flow of it along the channels of Divine love and service."

(Courtesy : The Vision)

FESTIVALS IN JULY & AUGUST 2020

July-2020

05 Sunday	Ashadha Poornima	Guru Poornima
21 Tuesday	Shravan Sh.1	Shrāvana Māsa Arambha
25 Saturday	Shravan Sh.5	Nāga Panchami
31 Friday	Shravan Sh.12	Vara Mahalakshmi Vrata

August-2020

03 Monday	Shravan PoornimaRg.	Upākarma
07 Friday	Shravan Kr.4	Samârâdhana at Karla - Swami Parijnanashram III Sannidhi
11 Tuesday	Shravan Kr.7	Shri Krishna Janmāshtami
21 Friday	Bhadrapada Sh.3	Samârâdhana at Shirali - Swami Anandashram Sannidhi
21 Friday	Bhadrapada Sh.3	Swarna Gowri Vrata - Hartālika
22 Saturday	Bhadrapada Sh.4	Ganesh Chaturthi
23 Sunday	Bhadrapada Sh.5	Rshi Panchami

PHENOMENON OF DEATH : SOUL – BODY SEPARATION

by Swami Shivananda

Death is separation of the soul from the physical body; Death becomes the starting point of a new and better life. Death merely opens the door to a higher form of life; it is only the gateway to the fuller life.

Birth and death are jugglery of Mâyâ. He who is born begins to die and he who dies begins to live. Life is death and death is life. Birth and death are merely doors of entry and exit on the stage of this world.

Just as you move from one house to another house the soul passes from one body to another to gain experience. Just as a man casting off worn-out garments takes new ones, so the dweller in this body, casting off worn-out bodies, enters into others that are new.

Death is not the end of life. Life is one continuous never-ending process. Death is only a passing and necessary phenomenon, which every soul has to go through to gain experience for its further evolution.

Death is like sleep. Birth is like waking up. A man of discrimination and wisdom is not afraid of death.

Every soul is a circle. The circumference of this circle is nowhere, but its center is in the body. Death means the change of this centre from body to body. Why, then, should you be afraid of death?

The supreme soul or Paramatman is deathless, decayless, timeless, causeless and spaceless. It is the source and substratum for this body, mind and the whole world. There is death for the physical body, which is a compound of five elements. How can there be death for the eternal soul that is beyond time, space and causation.

If you wish to free yourself from birth and death you must become bodiless. Body is the result of Karmas or actions. You must not do any action with expectation of fruits. If you free yourself from rāga-dvesha, or like and dislike, you will be free from karma. If you kill egoism only, you can free yourself from rāga and dvesha. If you annihilate ignorance through knowledge of the imperishable, you can annihilate egoism. The root cause for this body is therefore ignorance.

He who realizes the eternal souls, which is beyond all sound, all sight, all taste, all touch, which is formless and attributeless, which is beyond nature, which is beyond three bodies and five sheaths, which is infinite and unchanging, self-luminous, frees himself from the jaws of death.

The individual souls build various bodies to display their activities and gain experience. They enter the bodies and leave them when they become unfit to live in. Then they build new bodies and leave them again when they are unserviceable. This is known as transmigration of souls. The entrance of a soul into a body is called birth. The soul's departure from the body is called death.

Death is not the end of the life. It is merely cessation of a chapter. Life flows on till it merges in the eternal.

(Courtesy : Divine Life)

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”

**CHATURMÂSYA VRATA OBSERVED BY
P.P. SHRIMAT SADYOJAT
SHANKARASHRAM SWAMIJI FROM
1997 ONWARDS :**

1997	Shirali	2009	Shirali
1998	Bengaluru	2010	Karla
1999	Mallapur	2011	Gokarna
2000	Pune	2012	Shirali
2001	Gokarna	2013	Mangalore
2002	Mangalore	2014	Shirali
2003	Shirali	2015	Mallapur
2004	Vittal	2016	Shirali
2005	Hubli	2017	Karla
2006	Karla	2018	Shirali
2007	Mallapur	2019	Mallapur
2008	Bengaluru	2020	Shirali

Story Time - Prayers help

Hari was chattering away with his friends on the lovely bottle brush tree. It was their favourite haunt. The branches bent as the squirrels climbed over it. Their furry tails bobbing up and down, the happy squirrels were talking about the best fruits of the season - the fig tree was filled with delicious figs while the jamun were ripening in hundreds. "Oh, What fun! So many fruits for us to gorge on!", said Hari.

"You are right, Hari, summer season brings in such delicious fruits!" said Mira. She was a plucky little squirrel and knew not what fear was. Hari admired the courage Mira displayed because he was always a little scared of falling headlong into adventures.

One day, the squirrels decided to climb a very tall cork flower tree that grew nearby. Hari said, "You go ahead – I think I will wait here and watch you doing it!" The little squirrels raced and very soon were not visible at all. Anxious moments went by as Hari watched. Mira was the first to race down and she was so excited that she was chirping the loudest! That evening, Hari asked Mira, "Tell me, Mira – how are you so courageous? Don't you feel frightened of anything at all?"

Mira replied, "Hari, my Ma would tell me when I was a baby, 'Before you start your day or anything important – please offer your prayers and ask for strength. The Lord will always be with you!' That is how I begin my day and before I begin all my adventures!"

Hari said, "Hey, Mira! My Ma would say that too when I was a baby – I don't remember when I stopped doing that though. I think I will begin right from today, Mira."

Mira added cheerfully, "We squirrels are born to climb up trees and are blessed with plentiful energy, Hari! It is okay that you did not join us today – but I am sure the next time – you will be the first in our group to do so!"

A thoughtful Hari went back home that night, promising himself he would very soon become as courageous as Mira was.

Needless to say, Hari woke up early the next day and offered his prayers just as his Ma had taught him to do so. As days went by, the

summer peaked up and the jamuns on the trees began to ripen. The squirrels had a great time gorging on luscious, juicy jamuns and figs by the dozens!

One bright morning, Chintu the naughtiest of the squirrels, chirruped, "I am challenging Hari to climb this tree and from there to go across to the building on the other side of the road!" The squirrels looked up. True enough, a wire dangled from one tall building to another. There was not a single tree in between the buildings to hop on to. The drop from the wire was sheer and straight on to a tar road below. Mira exclaimed, "That is a very tough challenge, Chintu! I am sure even you will not be able to do that!" Chintu gave a wicked smile and said, "But Hari will do it, Mira! He never comes with us on our other adventures. Let him do this once – we'll make him the leader of our group."

Mira disagreed, "No, Chintu. I think you are being very mean to Hari." She turned around and said, "Hari, ignore Chintu. He is just being 'extra-naughty' today."

Hari took a deep breath and said, "Let me try, Mira! I am sure Chintu knows I can do this feat. Probably that's why he is challenging me."

The squirrels held their breath as they saw little Hari swiftly climb the nearest branch to the wire and jumped onto it. He began to go nimbly on the wire. The wind shook the wire and it swayed dangerously. But Hari was confident he would be able to complete the feat. He went on without a glance backward. All his friends were watching him from the jamun tree with bated breath. And Ahoy! Little Hari reached the other side! All the squirrels cheered him so loudly they scared a few birds nearby!

That evening Hari told Mira, "You were right about prayers, Mira! It helped me immensely. And filled with me with confidence. I am glad you spoke to me that evening about praying, Mira!" Mira gave a toothy smile as the two squirrels scampered home happily.

Fun Facts

- Squirrels are rodents and usually have big eyes and bushy tails. Do you know – their large eyes help them to skilfully climb trees and avoid predators!
- Over 280 different species of squirrel and live on mostly nuts, fruits

and seeds.

- Small squirrels with stripes are known as chipmunks. They have cheek pouches which help them carry food.
- Many chipmunk species hoard nuts, berries, egg and grains for the winter.
- Flying squirrels can glide between trees distances of up to 90 metres!

Zentangle

These patterns are called 'tangles'.

You can create tangles with combination of dots, lines, curves and orbs.

How to go about this:

- Outline the shape of your Zentangle.
- Divide the shape into several sections.
- Fill each section with a pattern.
- You may colour or shade as you wish.



Illustration by Veena Chandavarkar

Our Precious Heritage

In the Ramayana, the squirrel has its own little part to play!

During the construction of the Rama Setu - the bridge built across the Indian Ocean to reach Lanka, - the squirrel rolled on the sand, then ran to the construction site and shook off the sand. This trip made countless times was the small but significant contribution made by the squirrel in helping Lord Rama reach Lanka.

Lord Rama pleased by the dedication of the little squirrel, held it in His Hands and caressed it gently. The three white stripes on the back of the Indian Squirrel is believed to be the mark of the Lord!

Amchi World

Do you know what a chānni is? That's the word for squirrel in Koṅkaṇī. The ch is pronounced not as in chair but like the Marathi ch.

An old jackfruit tree is right outside my home, and a couple of very noisy squirrels live in its branches. They chatter away even more loudly and go on and on and on when my cats are in the balcony sleeping in the sun.

A jackfruit is a phaṇas – the ph sounding , not like an f but like a p and an h put together.

A tree is a rūk, or a rūku

A branch is a hăgö and many branches are hăgă the ä is pronounced as in the word apple and the ö is pronounced as it is in orange. In South Kanara, a branch is called a 'ghellö' and 'ghelle' (plural) .

The tree-trunk is a kãṇḍa.

The roots are mūā.

Fruits are phaā, again the ph is not pronounced like an f. Also be sure to stress a bit on the ph.

The fruits are attached to the branches by a denṭö. Plural of denṭö is denṭe. The d is not the d of the English word den, but like the th in the word there.

A leaf is pāna, leaves are pānna.

A plant is called zhāḍa, and plants are zhāḍan. Here the z is pronounced like a z. Don't forget to put the h to the z to stress it a bit! The last n in zhāḍan is a nasal sound.

A seed is a bīyö. You'll find that the ö is dropped when using the word in a sentence.

Ponder Awhile

The sky was blue and cloudless
It had been a perfect day
But because of the lockdown
Priya couldn't go out to play

"How many days more, Amma?"
Priya asked with a sigh
"I haven't gone out at all
So many weeks have gone by!"

Amma hugged Priya and said,
"Wait for a few more days
This is for our safety, Priya,
Why the lockdown is in place."

"Amma is right!" thought Priya
But she had one more question to ask
So little Priya waited for sometime
Till Amma was free from her tasks

"Amma, I see you right from morn
Looking after Papa, me and brother
Cooking, cleaning and dusting
Busy with one thing after another!"

What is it that makes you
Work so hard every day
You even find time when
With me you come and play!"

Amma smiled her special smile
"Do you know how I begin my day?
Priya, I get all my strength
Because with devotion I pray!"

Prayers fill me with strength
Confidence and energy true
I know the Lord will take care of me
And all my loved ones too!

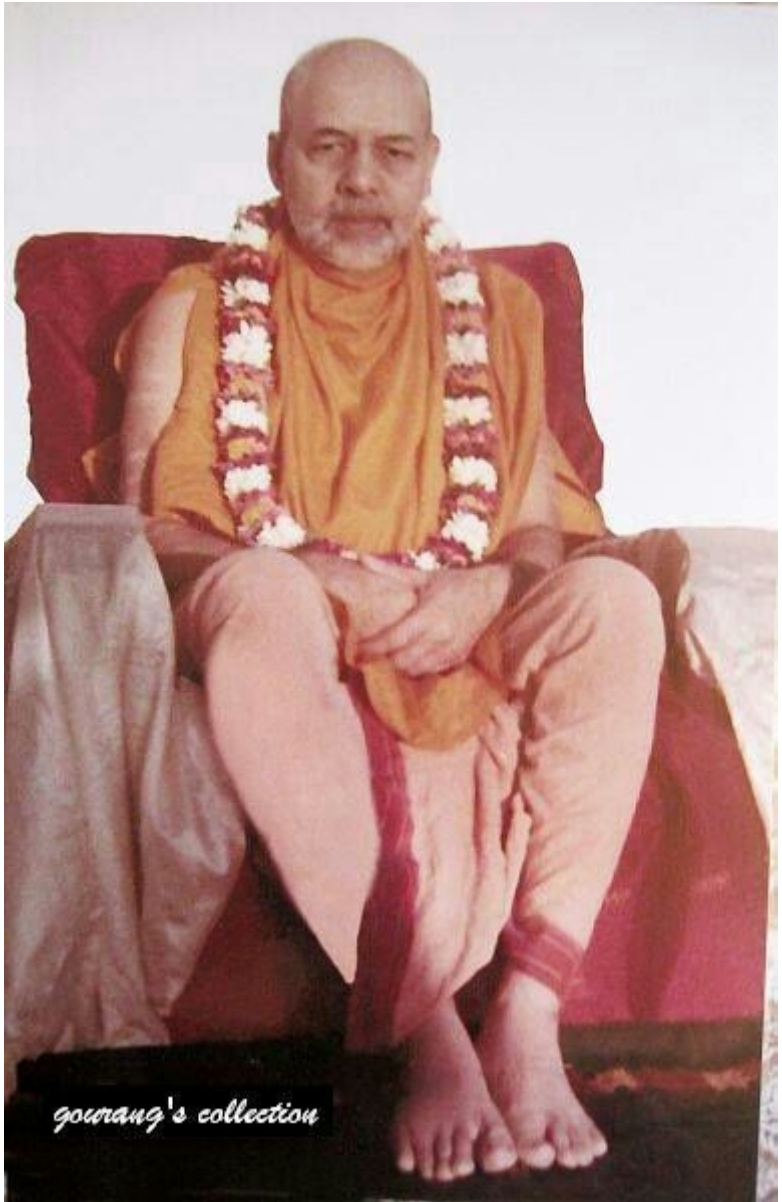
So when you open your eyes,
In the morning every day
Priya, take a few minutes
And to the Lord do pray!

If nasty things dare to erupt
Courage from within will sprout
The world looks a better place
Life better - as you go about!

Prayers are like magic, Priya,
And in such tough times as these
Say your prayers with devotion
And it is bound to bring in peace!"

Priya hugged her Amma
She knew her Amma was right
She closed her eyes and prayed
As Amma hugged her tight.

Little Ravikiran..... Created and compiled with love by
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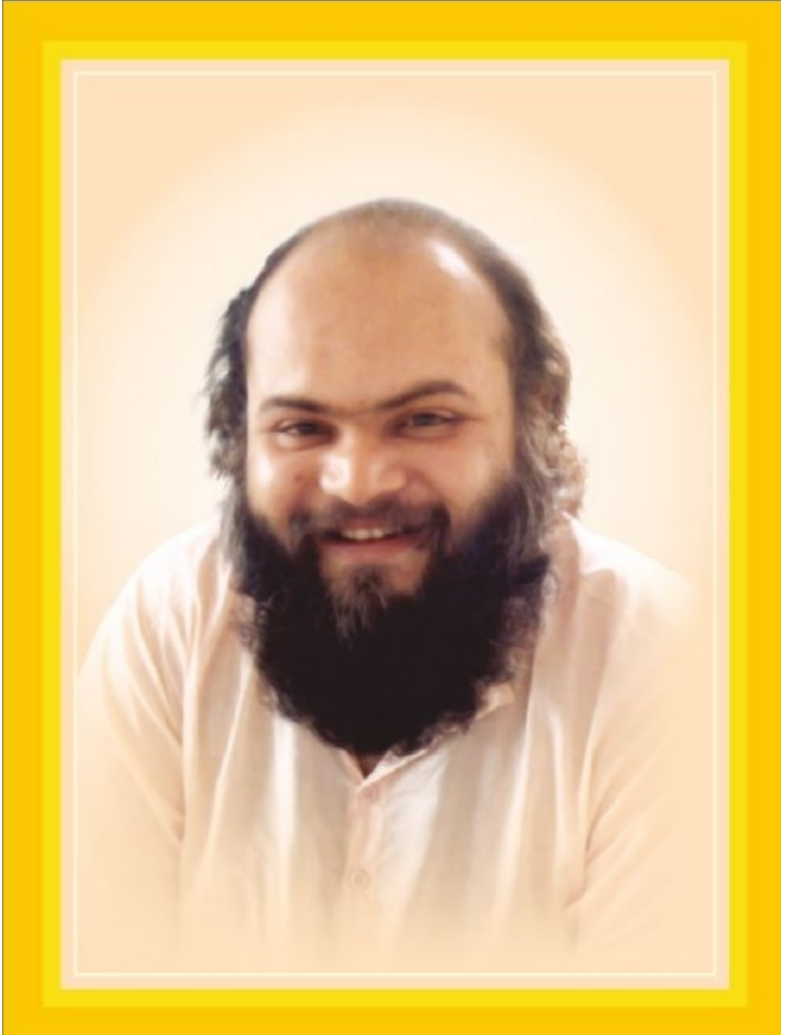
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आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

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