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SWAMI ANANDASHRAM



Gurupoojan at Shirali on Seemollanghan day.
(Photo Courtesy: Anushravas)

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V. RAJAGOPAL BHAT, Editor

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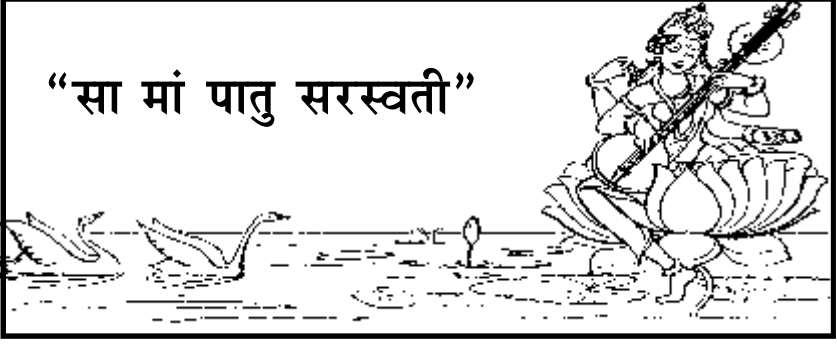
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The Chitrapur Sunbeam

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August & September 2020

“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

तं सम्राडेव पूर्वं पप्रच्छ - याज्ञवल्क्य

किं ज्योतिरयं पुरुषः - इति। आदित्य ज्योतिः सम्राट् - इति होवाच।

आदित्येनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येति - इति

Janaka, the emperor, asked Sage Yajnavalkya first :
Yajnavalkya, what serves as the light for man?

Yajnavalkya said : The light of the Sun, Your Majesty, by the light of the Sun does a man sit, go out, do his work and return home.

एवमेव एतत् याज्ञवल्क्य। अस्तमित आदित्ये किं ज्योतिरेवायं पुरुषः
इति।

Janaka: True indeed, Yajnavalkya but, when the Sun sets, what serves as the light?

Yajnavalkya: चन्द्रमा एव अस्य ज्योतिर्भवति।

Yajnavalkya: The moon is then his light.

(Continued: Brihadaranyaka Upanishad)

In Fond Memory of
Dear **BASRUR DURGANAND**
for His 80th Birthday in August-2020. Atma Shanti.
Basrur Venugopal, Chitra, Deviyani, Ganesh & Manju.

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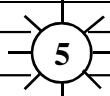
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SWAMI ANANDASHRAM
UNFORGETTABLE REMINISCENCES
MY REMINISCENCES OF
P.P. SWAMI ANANDASHRAM
- KARNAD RATNAKAR RAO

Sashtang Pranams at the holy Lotus Feet of our revered His Holiness Sri Anandashram Swamiji. To write about HH is difficult - for the more I think of HH I find my words are really inadequate. It is impossible to compare HH properly. To quote Sri Adi Shankara:

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः

No simile is there to compare the Sadguru properly in the three worlds! Yet to be silent when I have immensely gained from HH is ingratitude. In the fond hope that some benefit will accrue to at least a few readers. I venture to write with prayers at His Lotus Feet.

My first opportunity to listen to HH was in Udupi in the year 1936 while studying in High School. HH had paid a visit to Udupi and camped in our temple (Sri Shankar Narayan Temple) where a crowd of about 150-200 had gathered. He spoke in simple Konkani which was easily understood by both the young and the old. The essence of His discourse was that we must meditate on God always. He quoted Vyasa:

**आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः।
 इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा।।**

“After diving in all the scriptures and thinking again and again, this conclusion alone is reached i.e. we have to meditate in God always.

Does this mean, that we cannot do anything else like our worldly duties: house work, office work, personal needs

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.

etc? No! Just as there is only one power : electricity which is manifested in different forms like light, fan, radio etc. so also there is only one power called *Atmic* power (individually) and collectively called Paramatma or the power of God. While discharging our duties, we have to be aware that it is this power which enables us to work, see, talk etc. To help us in this awareness, we only have to lovingly remember any chosen name and form of God in our heart”.

How beautifully HH has captured a difficult yet valuable sadhana in a simple manner making it easy for us to practice and realize.

Later, I had the opportunity to listen to HH in Mangalore in 1941/43. At that time (Late) Hattangady Shankaramam was in charge of the Math Administration Committee to improve the financial position of the Math. He put forth a suggestion to abolish the car festival (rathotsava) for good (financial) reasons. Yet, it was strongly opposed by some while others supported it. The two groups approached HH and sought His advice to resolve the conflict. HH advised thus “In prakriti (creation) there is Vikrati (imbalance or defects) and it must exist. How then does one overcome the Vikrati? Let us lovingly gaze a while at our patron deity Bhavanishankar. We see there Shiva and his family. Shiva rides on Nandi (a bull) while Parvati rides on a lion. The bull and the lion are natural enemies. There is a serpent around Shiva’s neck while Ganapati’s vehicle is the rat whose natural enemy of the serpent. As if this were not enough, hot fiery flames shoot out of the third eye of Shiva while the cool Ganga flows down from the head of Shiva. Why did our forefathers give us such a deity to worship? It is to realize well that though natural enmity exists between groups yet it is possible to work in the divine presence with mutual love and co-operation”.

Needless to say with this explanation from HH the ticklish problem was amicably resolved.

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by a devotee. (L 2881)

Later after 1950 I had to move and settle in Mumbai for professional reasons. There many opportunities came up to listen to HH at Talmakiwadi, Dadar and local sabhas and also Khar (at the residence of Late Trasi Sunderman : *Ramdas Nivas*). Once HH was giving a discourse on Viveka Choodamani for about an hour. At the close of the discourse, (late) Soortya Bhat brought for HH a glass of water and some tablets. After HH took the tablets, Soorya Bhat checked HH's temperature with a thermometer. Lo! HH was running a temperature of 101 degree! With such a high temperature, HH had given an hour long discourse! The audience begged HH's forgiveness for not having cancelled the discourse on account of the fever. HH then smiled and said "Let this body have it's own fever, we are not at all inconvenienced." That HH is truly a Jivan Mukta (One liberated while alive,) suddenly flashed to our mind as we recalled Sr Adi Shankara:

**लीनधीरपि जागर्तियो जाग्रत् धर्मवर्जितः
बोधो निर्वासनो यस्य स जीवनमुक्तः इष्यते**

– Viveka Choodamani

"One absorbed in the atman and yet without traits of being awake in the mind (i.e. in this case, not being aware of the fever) is a jivan mukta."

On another occasion, HH visited Narsoba Wadi (a place pilgrimage in Kolhapur) District and considered a Datta-Kshetra). The local priests at first prevented the entry of HH into the mandir but later begged HH for forgiveness and offered to open the temple doors. (For further details see the book "Sri Chitrapur Guru Parampara Charitra" by Aroor Umabai).

**साधुभिर्पूज्यमानोऽपि पीड्यमानोऽपि दुर्जनैः
समभावोर्भवेद्यस्य स जीवन् मुक्त इष्यते**

– Viveka Choodamani

"He is indeed a Jivan Mukta who is peaceful and undisturbed in mind when venerated by saints or harassed by wicked people too."

In 1965 when HH was camping at Khar (at the residence of late Trasi Sundarmam) for usual rest at weekends. I used to go there now and then. Once I asked HH “like a sick patient suffering from fever feeling thirst, would like to drink any water, a sadhaka feels the yearning to read any book to help him. May I beg to know by studying which book our sadhana would be much benefited? HH graciously smiled and said “Read one book and study it well : Bhagavad Gita. Needless to say that I gained immensely by studying it in the light of HH discourses:

गीर्तेतुलि समन्वय दृष्टि

(“Reconciling views on the Gita” published by Chitrapur Ravi Kiran)

HH disclaimed that He had brought about any miracles, but two medical cases stand out in my memory as nothing short of the miraculous. This goes back to 1957. HH was camping at Dadar, Shri Ramesh Savor of Vileparle, Mumbai came to Swamiji in a distraught frame of mind. His wife, Anasooya, was expecting triplets, all precariously positioned and interlinked in the womb. Several doctors had thrown up their hands in despair and the case was in the hands of Dr. V.N. Shirodkar, renowned Gynec whose clientele included highbrow celebrities. Even he was at his wit’s end and was wondering how he could save the mother as well as the triplets. He counseled Ramesh Savor to pray to God. HH listened to Ramesh, offered special prayers to the Lord and gave Teerth-Prasad. Anasooya partook of same and lo, wonder of wonders, normal delivery took place and the triplets were born. When a grateful and jubilant Ramesh said that HH had saved the situation, Swamiji gently said, : “It was all your faith in God that did the trick. We have done no miracle.” Later, considering that it was Wednesday (Lord Dattatreya’s advent was on Wednesday) and the Nakshtra was Bharani Krittika, HH named the triplets as Gurudutt, Shripad and Narahari.

Sometime later, Savor Balkrishna, brother of Ramesh, too had a problem. His wife delivered a baby girl with inverted knees caps. Once again, Swamiji’s divine intervention was sought. HH offered prayers and gave

Teerth-Prasad. The gandha was applied to the affected limbs and lo, by 12th day, when naming ceremony was due, everything was alright with the knee caps and the inversion had simply vanished! Of course, Swamiji parried away all suggestions that He had wrought a miracle. He explained it away as “your faith and devotion have been rewarded by Almighty”. What disarming humility!

This relates to HH, not only as Jivan Mukta but also as “Sarva-bhoota-antaratma”. This incident was vividly described to me by (late) Sri Soorya Bhat after HH’s samadhi in 1966. For, HH had told Soorya Bhat to reveal this (if at all necessary) only after His samadhi.

Once HH and party were returning from Hubli to Shirali by car (which then was a Ford with a tarpaulin hood, an early model). Soorya Bhat was in the driver’s seat and the car was moving on the Sirsi ghat road, just a few hours to reach the Math. Suddenly he saw a yellow-black coloured animal resting in middle of the road. (It seems that due to summer heat the tigers prowl out of the forest to cool off). It was seen from about 100 yards away as a tiger! He stopped the car and informed HH about it. HH advised him to open the car door and request the tiger to make way! Howsoever, Soorya tried, he couldn’t muster the courage to do so. At last, HH Himself opened the door of the car and then addressed the tiger “Please give us way and then you may rest again.” Hardly had HH said these words when the tiger got up and walked away! Soorya Bhat got into the driver’s seat and reached Shirali by sunset.

In conclusion, HH Sri Anandashram Swamiji’s life was one of total detachment, total aloofness from material interest, being a spiritual ideal for all to emulate. His life is His message. What humility, transparency and sincerity in attending to the needs of everyone, great or small; young or old!

Lest this be too long, here I stop with humble prayer at His lotus feet;

सदुरो तव माहात्म्यं मनो वाचामगोचरम्।
कथं त्वां प्रतिभाहीनः स्तौतुमर्हति मंदधीः॥

O Lord Divine, Your greatness is far beyond our thought or word. How can I, an ignorant one, deserve to praise You properly? Pray, Bless us.

ॐ श्रीगुरुभ्योनमः

(First published in 2002)

**NECTARINE TEACHINGS OF
PARAMA PUJYA SHRIMAT PARIJNANASHRAM-II SWAMIJI**

**Ch.12, Verses 65, 76 & 77 of
Chitrapur Guruparamparā Charitra (CGC)**

69. This *samsāra* is not permanent. Understand thus and place your mind at the Feet of the Almighty. Verily, He is the saviour of all.
70. (Then the Compassionate *Sadguru* said) When the devotees have total faith, the merciful Guru responds to their earnest entreaties and redresses their grievances.
71. Therefore, always cherish firm faith and devotion in your mind. When you do so, the benign *Sadguru* will forever be at your back to take care of you.

Ch.13, Verses 37 to 57 of CGC

1. The passing parade of names and forms that you witness in this world is transient and fleeting. Therefore, cherish unwavering devotion for the Lotus Feet of the Lord.
2. If you cultivate this steady devotion, He will certainly rush to your rescue. You should press in the service of the Lord your triple possessions - body, mind and speech.
3. If you do so day and night, He will be your saviour. Harbour no doubt on this score. Repose trust in Our words.
4. It is not necessary for you to give up the daily chores of life. Be in the world, but discharge your duties with a heart devoid of desire. Seat the Lord within you and then go about attending to your duties in the world.
5. Let us suppose there is a servant who attends to all the work of his master. He executes all work bestowing more careful thought and consideration than even the master himself.
6. He will acquit all the duties with the highest degree of honesty and integrity and will not tamper with the money of his master. Nevertheless, his heart will be singularly free of even the least trace of anxiety and worry.



TEACHINGS OF SWAMI PARIJNANASHRAM

THE GLORY OF THE DIVINE NAME

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

ॐ श्री राम जयराम जयजय राम ॥१॥

ऐसे निशी दिनि नाम गातां।

प्रेम स्वयेंचि येईल हातां॥

निजपदिं पावावे आराम॥१॥

विषयां पासुनि सुटेल।

केवळ संसारासी विटेल।

मनहे होईल निष्काम म्हणतां।

ॐ श्री राम जयराम जयजय राम ॥२॥

सोहिरा म्हणे शिवस्मरतो।

वाल्मिकी पतीत पावन होतो॥

ऐसे सकळा तारक नाम॥ ॐ श्रीराम॥

This Ovi tells us that by chanting Ramnam, we can get our beloved Ram's *darshan*. Ramnam can help us merge into Ram and attain perfection, becoming one with Him. What is the best means of achieving this state? The best

‘ॐ श्री गुरुभ्यो नमः’

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

means is in Ramnam-Om Sri Ram Jai Ram Jai Jai Ram. I do not have to extol the glory of Ramnam here. You all here chant Ramnam all day and night. I know how much importance Papa attached to Ramnam. He hoped whoever came here would chant Ramnam more and more. I am also here for the same purpose.

What is life, after all? It is of a short duration. Everything you do in this life constitutes *samsār*, every breath you take, seeing an object is also *samsār*, whether you are a saint or anyone else. See Ram within you and forget you are the body. There is a saying in Hindi **“When I went looking for you, I did not find you. When I finally found you, I lost myself.”** This is a saying pregnant with deep meaning. After coming into this world, one’s wants and desires go on mounting. That is why we are asked to chant Ramnam, by which the desire for sense objects wanes. We are told ‘to gain Shiva, become Shiva ourselves.’ We have to realise that we ourselves are divine.

For this, this Ovi asks us to sing Bhajans and also tells us that he who chants Om Sri Ram Jai Ram Jai Jai Ram gets saved, the sinner gets purified. He who does not take the Name does not get his work fulfilled. We are told that those who have taken the Name absolve themselves of all their sins. It is not my desire alone but the wish of Papa and Mataji also that we all keep chanting Om Sri Ram Jai Ram Jai Jai Ram, till our last breath. If we always chant the Name, only then it will be in our mind at the last moment when we pass away.

मंगलमय नाम तुझे सतत गावुदे ॥६॥
दूर्बल्या हृदयांतुनि चंचल या चिन्तांतुनि ।
झुरझुरत्या नेत्रांतुनि स्वरूप पाहुदे ॥१॥

**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.**

अंधार्या निर्जनवनिं विषयाच्या काट्यांतुनि ।
 चौर्यांशी गोठ्यातुनि पार होऊंदे ॥२॥
 संतांचि पाय धुळी लागो या दहकुळी ।
 बोधाच्या प्रेमजळी मत्स्य होऊंदे ॥३॥
 मनमानस मंदिरांत सिंहासन तव प्रशांत ।
 सोहं ध्वनि गात गात रंगी रंगुदे ॥४॥
 भवसागर कठिन घोर षड्रिपु हे करिति जोर ।
 तुकड्याचि नावं पार स्थीर होऊंदे ॥५॥

In this song we are told that the Name is most auspicious, Ramnam is most auspicious and should remain in our mind always. We are asked to come out of our weak and fickle mind and see our Lord within, through eyes “afire with Love.” Our throat might get choked up, eyes filled up with tears, as we go on chanting Ramnam, and we gather this experience as we come nearer and nearer to the saints. He meets us or we meet Him. Let us therefore cherish the idol of Ram in our heart always. We are told that we are given this human birth, this precious human birth, after eighty four lakhs of lives in other forms. If we do not spend this precious life taking His name, we will have wasted this opportunity. Tukdya (Sant Tukdoji) says in this song ‘Let the sweet characteristics of the saints take hold of the body.’ He asks us to avail of the opportunity to touch the feet of as many saints as we can get in this world. When we chant Ramnam, we get purified through and through and tears of joy flow from our eyes. After the tears have poured forth, meditate with the same eyes on Him who is in your heart. We are also told that it is only by chanting Ramnam that we can gain control over the five senses. When we begin to say “SoSham” (I am That). It only means that Ram has revealed Himself in our heart, that we have become Ram Murthi itself. Let His divine Forms always dwell in our heart. It is Ramnam alone that can thus deliver us from this *bhavasāgar*, this ocean of the world. Sri Ramji is always

kindly disposed towards us. There is a Kannada Abhang which says thus: “Neenyaako ninna hangyaako, Ninna naamada balavondiddare saako.” (Who needs Your power or Your Majesty, it is enough that I have the power of Your Name with me). In these words of love, the devotee tells the Lord: “What can You do, what can Your power do, when Your Name is on my lips always.”

एकतत्त्व नाम दृढधरी मना ।
हरिसी करुणा येईल तुझी ॥४॥
तें नाम सोपेरें रामकृष्ण गोविंद ।
वाचेसी सद्गद जपें आदी ॥१॥
नामापरतें तत्व नाही रे अन्यथा ।
वाया आणिकां पंथा, जाशी झणी ॥२॥
ज्ञानदेव मौन जपमाळ अंतरी ।
धरोनि श्रीहरी जपे सदा ॥३॥

To say more than the above is needless. But, the thing is, there is no Truth other than Ramnam. There is only Ramnam and nothing else. We are asked to take the Name with determination. This Ovi is by Dnyandev and it asks us to cling to the Name, to Ramnam. Now, many people take initiation from their Guru, chant the Name for three or four days and then give it up. That is why, at the outset, I had said that Nāma Japa should be like Taila-dhārā (stream of oil), unbroken. We should seek the company of saints and imbibe their teachings. All saints extol the glory of the Name. Follow their teachings and you will find yourselves greatly benefited. Saints never mislead us and we can benefit by their experience.

Ovi 5:

उदार तुम्हीं संत मायबाप कृपावंत ॥४॥
केवढा केला उपकार ।
काय वानुं मी पामर ॥१॥
जड जीवा उद्धार केला
मार्ग दाविला सुपंथ ॥२॥

सेना म्हणें उतराई
होतां काही दिसेना।।३।।

Immeasurable is the gratitude that the world owes to these saints like Papa, Mataji, Sri Chidanandji, Satchidanand and others. We have to admit the good work done by them. This Abhang tells us what all the saints have done for us, how gracious they are, in directing the devotees on the right path. Papa giving us Ramnam is also his graciousness to us. So, chant Ramnam and do Ram Bhajan. This is the teaching of all saints and sages and we have to follow the path shown by them, whatever happens to this body. The highest tapasya is that shown to us by the saints. We should fall at the feet of these saints and beg of them to show us the path. Saints are always good and kind and our salutations to them all. This concludes the Ovis we wanted to speak to you about.

Today is Mother Krishna-bai's second Punyatithi. Hence we are all assembled here. There is a beautiful definition of 'Mā' in Soundarya Lahari. In one place, it says: "Mother, do not give us sorrow, give us happiness." But, Adi Shankaracharya declares that to know the true meaning of "Mā", one does not need a long Shloka. If you just utter or call out "Mā", even once, she rushes to you, she fulfills all your prayers.

You do not even have to give voice to your wishes. Just call out to her "Mā" and the response is immediate. Your mind should be pure. Even this purity is granted by Her.

I have taken a little time more than I should have. I am not used to speaking in Hindi, Hence, a little more time was needed. Today, let us all pray to Mataji, to Papa Swamiji Ramdas, to make us walk on the path they have shown us all these years. Let us pledge that we will practise throughout our lives all that they have taught us. It is not enough to merely speak in this manner. From our heart, we should pledge to walk on the path shown by Papa and Mataji, and pray to them to keep an eye on us. Papa and Mataji advised us all to chant Om Sri Ram Jai Ram Jai Jai Ram. Let us keep chanting this Mantra. May Papa and Mataji's Grace be

upon us all, may they grant us all salvation and reveal themselves in our hearts, may they help us to cross this *samsār-sāgar* and attain their own Swarup. Laying these prayers at the feet of Sri Ramdas Swamiji and Mataji, I now conclude these words here, with this Abhang by Swami Ramdas:

माते, तुझिया वदनीं विलसत दिव्य किती हीं स्मिते।
अनंत तुझिया कृपारसाचें प्रेम-चिह्न भासते।।धृ।।

माते, कोमल स्पर्श कराचा तुझ्या किती हा असे।
शीतल औषधिपरि दुःखांते मृदुल शांतवीतसे।।

माते, किती ही पवित्रता गे विमल तुझ्या अंतरी।
उत्कंठा ज्या लक्ष्यासम शर कधी शिरे अंतरी।।

माते, मंजुळ बोल तुझे हे प्रमोद-स्त्रव भासती।
असंख्य लहरि ज्यांच्या, हृदयीं पुनः पुनः उसळती।।

माते, कोमलता बाहूंची तुझिया आलिंगिते।
अखिल संकटे निजभक्तांची निवारुनी रक्षिते।।

माते करुणा, प्रेमळता तव अखंड-रस-वर्षिणी।
सुख-निर्भर हा बाल निरंतर तुझिया संरक्षिणी।।

What more do we want? (Ram is with us, Gurudev is with us).

Om Sri Ram Jai Ram Jai Jai Ram

(The abhangs quoted above were sung during His Holiness's Pravachan by Srikrishna R. Udipi at H.H.'s behest)

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Ashirvachan by P P Shrimat Sadyojat
Shankarashram Swamiji on
the occasion Shivratri at Hubballi
on 20th February 2020

कर्णस्वर्णविलोकुकुण्डलधराम् 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]

अत्यंत एक पवित्र अवसाराचेरि शिव-चित्तन, शिव-ध्यान, शिव-पूजन शिव-तत्त्वे
निमज्जित जांब्च्याक आम्मी हांगा एकत्रित जाल्यांति. हांगांच्या लोकांगलो उत्साह की हांगा
मस्त महाशिवरात्री व्रतानुष्ठान आम्मी हांगा संपन्न केल्यां. समाजांतुं हांगाचे कार्यक्रम पोळोनु
लोक जागृत जालु आम्मीऽ कर्ताति म्होणु उत्साहपूर्वक आपाण्णाल्या सभेंतुं कर्त आसति. एक
शक्ति स्पन्दन आस्स ह्या स्थानांतुं म्होणु हें सगळें कार्य सिद्ध जात आस्स. बरे कार्यांतुं सुद्धयिं
आमालो पुरुषार्थ आस्ता जाल्यारि एक शिव-संकल्प जायि. शिव-संकल्प आस्स

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तावळी आमालो पुरुषार्थ फलीभूत जात्ता आनी ताज्जे एक मंगल कळ मेळता. मस्त खुशी जात्ता हांगा येवु, शिवाराधना कोरुक तुम्हाल सगळ्यांक सांगातीचि.

व्यवस्था बरी जात्ता हांगा प्रति फांता. पयलें प्रत्येक याम पूजनानंतर पक्वान मेळतालें. कश्शि साधकांतुं एक प्रौढता येत्त आस्स तदनुसार आत्तं you will be rejuvenated with the *upavaasa* and the *chaara-yaama pooja* म्होणु तुम्का धैर्य आयल्यां. कल्लें प्रलोभन दिक्का म्होणु पणा. समऽचि व्रताचे कल्लें एक अंश आस्ता, अल्पाहार अथवा उपवासु, ताज्जाने you feel rejuvenated, not with the *pakwaan-s*. Good!

आम्मी पळयल्यां हांगा उत्तरोत्तर एक प्रगति Collective consciousness म्हण्टाति आम्मी. It's a term I use, please understand. समाजांतुं कल्लें एक नवें सुरु कोर्चे मस्त विचार कोर्का पडता हों... आक्लशेवु केल्यारि फजिति. “प्रत्येक साधकालमिति जात्तालें की? हाज्जे कल्ले दुष्परिणाम ना न्हेवे? म्हळ्यारि सुरु कोर्नु मागेरि ‘अय्यो बा! हें कसल्याक?’ अश्शि पुर्रपुर्र जाळज्ज” हें सगळ विचार कोर्का पडता, प्रार्थना कोर्का पडता. जाल्यारि हांगा एक फांतां सुरु कर्नाफुडे आम्मी पळयलें; तीन-चार वर्सानंतर सुद्धायिं महाशिवरात्री आयोजन जाल्लेले तावळी नवे-नवे साधक, पयल-फांतां महाशिवरात्री व्रतानुष्ठान कोरुक हांगा येनाफुडे ‘आम्चमिति जात्ता की ना?’ तांगल मनातुं एक अधीरता आस्सु फाव आस्स, जाल्यारि सहजतया तीं ह्या अनुष्ठानांतुं भाग घेवु, they would complete it. Why? Because all the people in this hall आरामसे they are doing it. First time कर्तना everybody is trying to ‘जात्ता की ना की? Let us see’ etc. Within three years it is settled जनमानसांतुं; ‘हें कोर्चे आस्ता. जात्ता. जाल्ल तित्ल मटाक कोर्चे. चारी-याम-पूजा बोस्काचि म्होणु ना... doesn't matter. But it is possible’ तश्शि एक समाजांतुं एक स्तर-वर्धन म्हण्टाति; तें जात्त आस्ता. आम्कां मस्त खुशीचि ह्या स्थानारि जाल्लें, जात्त आस्स.

आत्तं चेल्लवांगले प्रस्तुतिकरण आय्कलें. Very sweet, very nice. हांगा शिवरात्री जायनाफुडे एक-एक फांतां भाय्र वत्तालिं न्हयी, farm-house आनि वत्तालि. So, थंयिं

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 Bolangry.

वचनाफुडे तांगलें कल्लें पदांचें आनि presentation आस्तालें... उगडास आस्स की ? Quite some years ago, तावळी that was probably the first time I heard it 'कस्लें हें' म्होणु. भजनचि आशिलें but it was sung in a different manner. अखिला आत्रि हीं सगळीं आशिलिं. 'Choir-effect' if I have got it right...so it is sung at different pitches. Some people are singing at one pitch, the other in another. It was very nice. So, I think that tradition continues. चेल्लवांगलेंयिं तें आत्तं choir-effect आशिलें.. inadvertant आस्स. Very sweet, गम्मति हॉ... घट्टी म्हळ्ळे, बिन्दास. तशी जांक्का, दाक्षण नाक्का.

So, तें आम्मी पळ्यत आसति. बरे संस्कार मेळत आसति आत्रि सगळ्यांतुं भाग घेताति चेल्लवं. तें एक लक्षण समाजाच्या अभिवृद्धिचें; स्तर-वर्धन मात्र न्हयी, अभिवृद्धिचें.

देश-काल संकीर्त्य आम्मी कल्लें संकल्प घेताति. हांगगा, देश हें आस्सचि, शिव-मंदिर आस्स, कृष्णालें सान्निध्य आस्स, दत्तात्रयालें सान्निध्य आस्स, सगळे दैव प्रसन्न आसति हांगगा. So, देशाची कस्ती महिमा आम्मी सांग्चे ?

काल-विशेष महाशिवरात्री म्हळ्यारि. सिद्ध-कोटीचे योगीवर्य, उच्च-कोटीचे साधक ह्या वेळारि साधना कर्त आस्ताति. नैसर्गिक एक स्पन्दन आस्ता, अत्यंत सूक्ष्म आस्ता, not necessary that 'oh! I feel some goodvibrations' म्होणु. They'll be so subtle, your conscious mind won't even register them. But, ताज्जो लाभ घेव्ची एक प्रक्रियायी आस्ता. ती प्रक्रिया आम्मी अनुष्ठान म्हण्टाति, उपासना म्हण्टाति. तें स्पन्दन सुरू जाल्यां; even if you are indifferent एक तात्कालिक benefit आस्ताचि, लाभ मेळता. But if you are not prepared for it, भाय्य वचनाफुडे तें वग्गि-वग्गि सुटता. So, तें sustain कोर्चे आस्स, sustain मात्र न्हयी; आप्णाल आत्मसात कोर्चे आस्स...तावळी थोडे प्रयत्न कोर्का पडता. आनि ताक्का आम्मी 'उप-आसनम्', 'उपासना' म्हण्टाति. लागी येनु 'Hello' म्होणु वोच्चें न्हयी. शाश्वत एक स्थान देवाल्या सन्निधितुं प्राप्त कोर्चे, ताक्का आमी 'उपासना' म्हण्टाति. तांतुं a matter of tapas येताचि. तपस् शारीरिक आस्सो, मानसिक आस्सो, भित्तरीऽ वोक्का 'yes, I can do it. I will do it'; तें एक conviction म्हण्टाति तें हगूर-हगूर-हगूर येता. Do what? Things change. Initially चार-याम-पूजेक बस्तालिं. माग्गेरि तित्लें बय्सु

जायना जाल्यारि उटानु परत येँका पड्ता. आस्सो, but ती संकल्प-शक्ति कम्मी जायना. अंतर्मुखता वाड्तना you'll find that sustains you in your deeper meditation etc.; हेँ केल्लेलमिति. शारीरिक-स्तरारि आस्सो, एक तप केल्लें, understandable.... "I didn't have anything at night.". Don't trouble the body, बुद्धिपूर्वक कराति; आण्णालि प्रकृति आनी ताज्जेरि लक्ष दीनु मागिरि आहार ग्रहण अथवा त्याग कोर्चे आनि संकल्प घेयाति. जाल्यारि you are building up that in the deepest एक 'yes, I belong, that it why I can do this' तें conviction म्हण्ताति, एक निश्चय येँव्याक सुरु जात्ता. मागिरि enhance that.

मागिरि उत्तरोत्तर एक सूक्ष्म-स्तरारि सुद्ध्यांयि शिव-स्पन्दन अनुभव कोर्चे, एक आशय. तें सांग्ताना सुद्ध्यांयि आम्मी ह्या स्थानाचेंचि उल्लेख कर्तालिं. पय्लें competition जात्तालें. प्रथम-याम पूजा जांव्व भित्तरि next, मद्देंतुं त्या अंतरालांतुं "आम्मी भजन कर्ताति, आम्मी भजन कर्ताति".... कराति. जायि आम्कां. तंद्रा एक आयिलि आस्ता, वत्ता....all that. But, हांगाच्याचि लोकांनि म्हळ्ळें "स्वामीजी, पूजा जांव्व भित्तरि एक थोडो वेळू शांत बय्सुनु जप केल्यारि it may be very good." Very nice! घारा तश्शि कोरु जात्ता वे ?चिके वांट. Distractions, वग्गी नीद येत्ता 'ओ, आण्णाक भो दणू जाल्ला' म्होणु दिस्ता आनि कल्लें एक impetus ना, ताती कोर्येद. हांगा चिके एक लज्जा आस्ता म्होणु एक प्रथम-याम पूजेक बैसु जात्ता म्हळ्यारि a person will attend atleast the second yaam.... Some प्रोत्साहन 'कोर्याने' म्होणु. तश्शि समाजाचि अभिवृद्धि सांगाती मेळणु कर्तना परस्पर we are helping each other. So, it is not just an understanding, intellectual understanding. There is an application also which works at something much deeper than your so-called 'intellectual understanding'. 'I will understand, then I will believe'... sorry, you have lost! So, understand, yes, to some extent, then participate, do and your understanding will be much, much stronger than what you thought was 'understanding'. व्हय की ना ? भित्तरी थावु येत्ता.

And that will show विगड-विगड परिस्थितितुं. कल्ले एक विकट परिस्थिति आयली, कल्ले एक समस्या आयली, त्या वेळारि तुम्कां कळ्तलें ... श्रद्धापूर्वक, विनम्रतापूर्वक

हांतुं भाग घेतला म्हळ्यारि तें एक आत्मबल जागृत जाल्यां आनि त्या परिस्थितिंतुं समचि शिव-संकल्प अथवा गुरु-संकेत मेळता आनि मुखारि कल्लें कोर्चे हें मार्गदर्शन मेळता. तें कर्नी जाल्यारि विह्वल जात्ता मनुषु आनि पद-पदे ताक्का त्रास मात्र 'अया', सान्न-सान्न विषयांतुं सुद्धायिं होडी समस्या म्होणु दिस्ता; दौर्बल्य आशिलमितिं.

हें दौर्बल्य त्याज्य. It is the most shameful thing. Human, एक मानव-शरीर मेळ्यां म्हळ्यारि तें किल्ल वग्गि काडु जात्ता, काडका. आन्नि तें काडका, हटांनि न्हयी, not out of arrogance.... Invariably तशी जात्ता. A person senses that दौर्बल्य आनी एकदम अहंकाराने 'हांव पळ्यतां' म्होणु कोर्नु एक्काचें एक जात्ता. तशी भक्त आशिले रावणावारि. तिल्लें सुद्धायिं आमकां दम ना. Don't attempt that.

श्रद्धापूर्वक, उपासनापूर्वक aspire for that strength which is your own aatmbal. शिवात्म-दर्शन कोर्चे आस्स आमकां. So, हें उपासना is very well-structured, एक means of awakening the आत्मबल. आनि आत्मबल increase जात्तना ultimately 'हें अहम्, हें आत्म कल्लें?' थंयिं थायी व्हर्तलें, 'शिवोऽहं, शिवोऽहम्' थंयीं थायी पावय्तलें हें अनुष्ठान.

म्होणुचि कथा आस्स. कथा आस्स न्हवे? हाज्जीयी आस्स एक कथा. 'हें कसलें? ही महिमा कल्ली?' म्होणु पुराणांतुं आनि दिल्यां. एक भील आशिलो खंयीं. जंगली तो आनि तागले संस्कार विगड, तागलें जीवन विगड, तागलें धर्म-अधर्म सगळें विगड.... Hunter तो. आनि तुम्कां गोत्तस त्यो काण्यो कश्शि जाल्लें ... कल्लेंयी मेळ्पी, थंयीं एक वृक्षारि वोचुनु बस्तो, धनुष्य-बाण तैयार कोर्नु. आनि एक याम जाल्लें, दुसरें याम progressively without his knowledge शिव-आराधना जात्त आशिलि. कल्याक? The tree he had climbed or clambered on to happened to be a Bilwa-Vruksha. पळयल्यां वे?... हांगा गोत्ता. हांगा सान्न-सान्न जात्ताति. हॉड-हॉड झाडं जात्ताति, बिल्व-वृक्ष म्हळ्यारि. ताज्जेरि चोण्णु तो निप्पुनु बशिलो, waiting for his prey. आनि तो कल्लें एक महेंतुं चिके fidgeting म्हळ्यारि खंयीं एक पान निक्कोळ्णु पडतालें. तोगु एक शिवलिंग, कोणकी प्रतिष्ठा केल्लेलि आस्का.... वटायेरि ताज्जेरि. ताल्यागी leather चें एक water-bottle आशिलें. तांतुलें उदाक drip जानु त्या शिवलिंगारि पडतालें, शिवालो अभिषेक जात्त आस्स... ताक्का गोत्ता सुद्धायिं. So,

एक अर्थवाद म्हणु म्होण्येद....Unknowingly Shiv-Pujan was performed. एक जलाभिषेक जाल्लो, बिल्वपत्री घाल्ली म्होणु जाल्लि, शिव प्रसन्न जाल्लो खंयिं. कल्लेयी कोकको मेळणी, बुभुक्षित आशिलो... जाल्यारि तागले एक व्रत जाल्लें. अशशी जाल्लेलमिति शिव प्रसन्न जानु प्रकट जाल्लो.

‘आम्मी इल्लें कर्ताति, वळवळताति. कल्याक येना?’ म्होणु तशिशि निमांका म्होणु ना. एक.... तो अर्थवाद म्होण्येद. दुसरें, remember.....तागले स्तरारि तागली full एक एकाग्रता आशिलि. We are more complicated, so we have to use other means also to deal with our mind. म्होणुचि हें सगळे स्तोत्र-पाठ, मंत्र-पाठ इत्यादि कोर्नु, गोम्टें कोर्नु कोर्का.

आम्मी एक condition शें घाल्लेलें, ह्या फांता.... ‘Next two days I am in ekaant. आम्मी पूजा सुरु कर्ताति. प्रथम-याम पूजा जायनाफुडे आमाल एकांताचे वेळ सुरु जात्ता.वरलेले तीन पूजेंतुं हांगाचे स्थायी साधक पाठ कर्तलिं, मंत्र-उच्चारण कर्तलिं, षोडषोपचार-पूजेचे. वैदिक आमले येत्ताति, ते वैदिक-मंत्रांचो पाठ कर्तलिं’. So, एक पूजेंतुं आम्मी भाग घेत्ताति म्हळ्यारि मंत्रोच्चारण I will lead. Second, third, fourth पूजेंतुं स्थायी साधक आसति, by rotation? कशिशि? You are ready? Good! कराति आरामशेरि. हें धैर्य,अशशी एक अवकाश मेळता, तांतुं वापराति. I am very happy, 3 or 4of you have agreed. कोर्का. Bangalore गृहस्थ-पूजा म्होणु आस्ता,मठांतुं येवु by rotation कर्ताति. I am very happy with that.

आत्तं तुम्मी म्हण्ताति हें चित्रापुर मठाचेंचि जांयें आस्स so I think तुमाल तांतुं चड भाग घेवें तुम्मी शिक्का पडतलें . हांगा वैदिक आस्स तशिशि कल्लें एक आपत्कालीन परिस्थितिंतुं ना. जाल्यारि थोडे एक मंत्र म्होण्चें एक धैर्य येव्का. ब्राह्मण शरीर म्हळ्यारि तित्लें पुणि एक शिकल्यारि एक बरेंचि. व्हय की ना? सगळें समाज कर्ता, you can repeat. Why can't you lead? वाणी ना ,उच्चारण येना म्हळ्यारि विंगड खबरी. हांगा (pointing to head) सम आस्स, वाणी आस्स, भरपूर उलैताति. मंत्र म्होणुक, तेंवयिं आम्मी दिल्लेले पौराणिक-मंत्र म्होणुक कल्याक जायना म्होणु आणाक निमांका. ‘खंयी मगले अनुष्ठानांतुं, उपासनेंतुं, गुरु-सेवेतुं कम्मी जात आस्स? कित्लेंऽ उल्लोंचें सामर्थ्य आस्स, नाक्का जाल्लेंलें सुद्धायिं उल्लोंचें सामर्थ्य आस्स, माय्क येनाफुडे एक

शिवनाम-संकीर्तन कोरुक, simple षोडशोपचार-पूजा मंत्र म्होणुक अधीर कल्याक जात्ता हें मन ? धिक ! लाज, मर्याद वचुलि' तश्शि एक भावना आय्ल्यारि there is possibility that you flower and you blossom. Makes sense? म्होणुचि आम्मी शिकैताती न्हवे? We are allthere. Nobody is a critic or something, आम्मी सगळें पळ्यत आसति, धैर्यपूर्वक कोणयि कर्ता.एक दाक्षण आस्ता,कल्लेंयिं वायट न्हयी एक दाक्षण, खंयी चूकी जाल्यारि म्होणु. जाल्यारि गुरु-मुखारि, देवा-मुखारि आम्मी चेड्व, आम्मी अर्पण कर्त आसति, कित्तल चुक्यो जातल्यो... आनी to do do away with those चुक्यो आम्मी दिल्ला न्हवे उपायु ?....learn to breath correctly. चिक्के tight दब्वराती, श्वास घेयाति, start, आराऽमशेरि ते मंत्र येव्व्या सुरु जात्ता. तुम्मी एक-दोन फांतां try केल्यारि you think it won't have any good परिणाम in your life? Tremendous... व्यवहारांतुं, in your business, in your profession, एक्कार्ये-एक जांव्व बदलाक, 'why did I say that?'all that will stop. Just because you have done this aaraadhanaa correctly. So don't miss out on these chances. पळ्याति.

मस्त लोक लाभ घेत आस्सति, तुम्मी सेवा कर्तल्यानि हाज्जो लाभ घेनी जाल्यारि आम्कां दुःख जांव्वें स्वाभाविक म्होणुचि आम्मी चिक्के आग्रह कोर्का पडता. ही सभ्यता म्होणु लेक्कु नाक्काति. 'अय्यो! आम्मी कश्शि उल्लोव्वें?'.... ही सभ्यता न्हयी हो. हें एक दाक्षण but एक warped दाक्षण..... 'खंयीं आप्णे चूकी केल्यारि people will laugh at me' म्होणु.

That is not दाक्षण, that is a विकृत-अहंकार.... त्याग कराती. बरें काम कोर्चातुं लाज कल्याक ?.. गडबड कोर्चातुं कल्लें ना लाज. हांतुं कल्याक ? So, हें त्याग कोर्चे म्हळ्यारि all these things. 'काम-क्रोध-लोभ-मोह-मद-मात्सर्य हे देवा, मगले हृदयांतुं थान्नु काऽडी'.. आनी हॉड्ड-हॉड्ड प्रार्थना न्हयी. 'कार्य कर्तना, सेवा कर्तना माक्का एक बल दी. मगलें मन शांत वोरो. बुद्धि decisive जावो आणी express कर्तना एक बल आसो, एक सौष्टव येवो' म्होणु प्रार्थना कोर्नु कल्लेंयिं केल्यारि ईश्वराक मस्त खूशी जात्ता. कल्याक ? शिव-अधिष्ठान.... आणी वाणीचो कस्त विलास आस्स की तागल शक्तिने जात्ता, देवील्या

त्या अनुग्रहाने जात्ता, वाणी येत्ता. आत्तं तिगल आम्मी मर्याद दीव्नु उपयोग कर्त आसति म्हळ्यारि शिव प्रसन्न जाय्नातिलें आन्नि कल्लें जात्तलो ? !

So, ह्या वेळारि either मौन धारण कोर्चे अथवा कित्लें जात्ता तित्लें विषय-चिंतन सोण्णु or व्यावहारिक-भाषण कम्मी कोर्नु शिव-मंत्र-जपु-भजन-स्तोत्र कोर्चे. Empower yourself, use these opportunities. आम्मी chances दिताति.

So, next time नन्दन माम, you have to say yes. ना जाल्यारि I have to consider coming here for Maha-Shivratri. इत्लें काम केल्यां. Full चातुर्मासांतुं, he was my coordinator. मस्त काम केल्यां जाल्यारि माय्क घेव्नु मंत्र म्होणुक शिक्का.... कल्याक जाय्ना म्होणुक ? ... पाच्येक निम्मांका पडतले 'कल्लें केल्यां तूं माम्माक की उल्लोच्याक जाय्ना ?' म्होणु. तिज्जेरि वत्ता.. 'सारस्वत समाजाक भिस्डानु दवरल्यां दार्याक. कल्याक म्होणु मात्र म्हण्ताति. कस्लें केल्यां पाच्य्यांनी ?' गायत्री-जपु तीनी पीढी सुट्टिलमितिं एक जाल्लेलें आस्ता, दुसरें कल्लें कोरु जाय्ना. ह्या अशिश अवकाशारि दार्यानि सुरु केल्यारि... makes sense? मातृवर्ग कर्त आस्स हॉ! गोम्टें कोर्नु कर्त आस्स सगळे कडे. दार्यानि थोडें आप्णालें दार्लेपण दवोर्का, तें प्रकट कोर्का.

मूक जालु बस्त्यारि कलें ना. समाजांतुं एक अभिवृद्धि येंका म्हळ्यारि तशीचि.. ना जाल्यारि you will always be second-in-command. इत्ली बुद्धि आस्स, इत्ली एक योग्यता आस्स but धैर्य नात्तिलमितिं some boss has to be there to make you work. हें वे समाजाचे....दारिद्य ? . So, थंयीं वोचुनु एकदम ढमढम कोर्नु 'हें कस्त्यां कर्माक हें केल्लें?' कोर्च बदलाक experiment, understand yourself in the presence of Shiva. Let that strength come out, let that strength express.

कला-प्रदर्शन जात्ता, कलाकारांक हाडताती, चेल्डवांगलेंयिं आस्ता. आम्मी कल्लें कर्ताति, हें कला-प्रदर्शन न्हयी. This is our सहज-भक्ति. 'हे देवा, तूं मज्जांतुं आस्स. आत्तं तूचि माक्का निमित्त करी. मगले द्वारा कार्य कोरोनु घे काया-मनसा-वाचा' अशिश एक संकल्प कोर्नु ही शिवाराधना जांक्का. Tremendous ओजस्विता येत्तलि. It will change... not only transform you.. तुम्गलें कौटुम्बिक जीवन,

तुम्हालें व्यावहारिक, professional, business life तुं सुद्धायिं एक परिवर्तन येत्तलें. लोक मर्याद दिव्याक सुरु कर्तले. विचार कराति. हाक्का आम्मी 'शिवाराधना' म्हणताति.

आणी हो भील म्हळ्ळेलो... पाप ताक्का कल्लें गोत्ताशिलें. तो आप्णाले निर्भकतया काम कर्त आशिलेमिती naturally ईश्वर प्रसन्न जाल्लो. Unknowingly सुद्धायिं, अज्ञात्वा सुद्धायिं कस्ली तात्रे एक आराधना केल्लि, ताज्जाने ईश्वर प्रसन्न जाल्लो. कल्या म्हळ्यारि तागले मनांतुं भयंकर एकाग्रता आशिलि आणी तशी ती येव्च्या सुरु जाल्लि. As I told you; आम्मी कितल्याक complicated जात्ताती, आनी-आनी घोटाळो कोर्नु बस्ताति. तावळी गुरु-वाणी तरी आक्कनाचि but आमाल पूर्व-जन्माचे संस्कार start misleading us and when they mislead, they seem very, very logical. So, तें त्याग कोर्नु, 'हांवें संकल्प घेवु कस्लें सांगल्यां, तदनुसार कर्ता' म्हणू एक धैर्य वाडडोंचें आनि माग्गेरि you will feel a tremendous sense of peace. आत्म-बल वाडडनाफुडे मनाक शांति येत्ता आनि तें मन then is more receptive to Shiv-spandan. म्होणुचि आत्म-प्रसाद आमकां जायि... That comes out of our तपस्या. माग्गेरि समाहित जाल्लेलें मन, argue कर्नातिलें, demand कर्नातिलें मनit is just opening up... आणी थंयी कल्ले जात्तले ? ईश्वरागले अनुग्रह मेळ्ळेंची.. HE has to.... खुशीने दिता. तश्शी एक प्रयत्न कोर्या, at all levels.

हें एक स्थान, हां एक जागो. आमकां मुखारि हांगा शिवरात्री मात्र न्हयी; येव्ळें आस्स. धा लोक येवोति, ५ लोक येवोति, ५० लोक येवोति but एक ३-४ दिवसांचो सत्संग इत्यादि कोर्चे, आराधना कोर्चे विचार आस्स..... गोम्टें कोर्नु कोर्या. तदर्थ तुम्मी कार्य कर्तसति, आमकां मस्त खुशीचि.

आत्तं फायिच्या पूजेंतुं कोण कोण आसति मंत्र म्हण्तले ? गोम्टें कोर्नु कोर्या.... खुशीचि!! कस्ले चूकी जाल्यारि no problem, चिक्के breathing, आरामशीरी कोर्या, no panic. तुम्का एक संकेत दित्तलिं कोणयि आस्तलिं; when to start म्होणु. एक फांता जाय्नाफुडे I will give you a संकेत.

आमकां कोणकी एक very interesting question..... विनियोग-न्यासु हाज्जेरि चर्चा जात्त आशिलि, very recently. Samvit-sadhakas were also there, Jodhpur

थानु आयिलिं. There was an Amchi who asked this question. विनियोगांतुं 'अस्य मंत्रस्य अमुक ऋषिः, अमुक छन्दः, अमुक देवता, बीज, शक्ति, कीलक, अमुक देवता-प्रसाद-सिद्धयर्थे जपे विनियोगः' कर्ताति म्हळ्यारि आमकां कल्लें दिल्यां तें मंत्र-जप कोर्नु, जपु जाय्नाफुडे 'गुह्याति गुह्य-गोप्त्री / गोपत्रा त्वम्....' म्होणु त्या देवता-चरणीं हें केल्लेलेो मंत्रु आम्मी अर्पण कर्ताति. आम्मी सांग्त आस्तना मागेरि कोणकी निम्मीलें की 'आम्मी देवाक अर्पण कर्ताति की गुरुंक अर्पण कोर्चे आस्ता?' म्होणु... प्रामाणिक प्रश्नु. तें विधान आस्स; त्या देवालें मंत्र केल्लें, त्या देवाल्या चरणीं अर्पण कोर्चे. कळ्ळें न्हयी? आतं हें सगळें कस्लें केल्ल्यां की तांतुं कस्लीं त्रुटि जाल्या, कस्लो भो गोमटो अनुभव जाल्लो, तें सगळें, all-inclusive कोणालें चरणीं अर्पण कोर्चे आस्ता? हाज्जेरि विमर्श केल्लो. देवा सांगाति, देवता सांगाति व्यवहार कर्तना, 'I have done my best and I offer this. If there are mistakes, I am sorry, I will improve'..... Its like this. गुरु-चरणीं अर्पण कर्तना 'even my understanding and even this recognition of mistakes and whatever..., I surrender that to you'. एक मस्त फरक आस्ता तांतुं. देवा खातिर कर्तना आम्मी as good as possible कर्ताति अनितें त्रास जालेलें, तें दुःख जाल्लेलें we don't share with the Isht-Devata or Devata of the mantra ... but how to mitigate that, how to lessen that, how to be more efficient, हें सगळें आमोल मागेरि एक आस्ता आक्रोश-सो 'Why I could not do it better?' etc., हें गुरु-चरणीं अर्पण कर्ताति. . . . तावळी तें पूर्ण जात्ता. हें विचार कोर्नु... आनी-आनी it will become demanding, कल्ल आम्मी अनुष्ठान कर्ताति.

(भजन) "नगराज-किशोरी-रमणा नंदीश्वर-वाहना.... "

"भवानीशङ्कर मम शरणम्"

(Closing prayers)

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

Have faith in yourselves, great convictions are the mothers of great deeds.

– Swami Vivekananda

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

CARDINAL MEANS TO HAPPINESS

Regardless of man's progress in life, his happiness is determined chiefly by his control over the indriyas and ability to remain contented with detachment towards the world of objects. No matter how attractive worldly objects appear, he must remain ever firm in the belief that such objects are illusory.

Needless to say, one who remains with such conviction will hardly suffer under any circumstance. To live in such manner, the blessing of a Jnana Guru (realised Master) is of utmost importance.

It is also essential for every one to understand from the Guru the prescribed means to evolve in life: The sadhanas to follow with the ordained karmas and the extent to which they must be performed. These observances will bestow contentment and happiness.

In the absence of restraints, man will only fritter away his life without any direction. Losing control over his senses and harbouring attachment towards worldly objects, he will engage in unrighteous acts and get caught in the cycle of suffering. Our forefathers have instructed:.....

**दरिद्रो यस्त्वसन्तुष्टः कृपणो योऽजितेन्द्रियः।
गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः॥**

Only an unhappy person is poor, not the one bereft of wealth. Likewise, who has not conquered his indriyas is pitiable, not the poor. Unattached to objects, he is free, but if attached to them he remains in bondage.

Our blessings for everyone to understand this well, nurture a mind that does not crave for worldly things, but perform all ordained duties as an offering to God.

(Courtesy : Tattvâlaka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

93) यत्तत्त्वमसि संवेद्य :

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 Bhagavan 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 Brahmakara-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 vedya, yet it becomes revealed and so it is 'samvedya'.

94) यक्षगेयात्मवैभवः

Whose soul-glory has been sung by the yaksha.

The yaksha here may mean the king of the demi-gods, Lord Kubera who is a great devotee of Lord Shiva and accepted by him as his special friend (देव सखा) Or, it may be any of the yakshas whose main function is to sing the praises of the Lord, along with the Gandharvas and Kinnaaras.

A deeper meaning may be attributed to this unusual name by referring the yaksha to the Kenopanishad story: Brahman himself appears as a yaksha in order to reveal his own glory and save the Gods from the danger of being overcome by ignorance and ego which made them think "This is our victory, our glory". Humbled and instructed, they realized that it was all atma-vaibhava only.

There is a variation of the name according to which it reads as 'yagna-geyatma-vaibhava'. The Lord's glories are sung in the yagnas. The 'yagna' by definition is (देवता उद्देशेन द्रव्य त्याग) offering of things for the sake of the Lord. The offerings have to be accompanied by chanting of mantras decreed for the purpose. These mantras are beautiful expositions of the God-consciousness that pervades the universe.

Alternatively, we may take 'yajna' in the spiritual context in which Gita uses it. Whole life-process is 'Yagna', self-offering of the Lord. When a sadhaka fashions his life in tune with this music of the universe, his own soul-nature is manifest and he attains to everlastingness. 'He who enjoys whatever comes out of yagna attains to the everlasting Brahman'(Gita 4.31)

Yet a third meaning can be derived from the yajna reading, if we take the yajna as referring to the one performed by Daksha Prajapati. it was designed to disgrace Lord Shiva; but actually, in its destruction by Mother Sati's poignant protest and consequent Virabhadra's conquest, the glory of Shiva was evident and established firmly.

95) यज्ञादिदेवतामूर्तिः

He who takes the form of gods beginning from yagna (sacrifice).

This name can be interpreted in three ways.

(i) The Yagna that is Ādidaivika, is his form. The Lord Creator first manifested as Cosmic Sacrifice and all creation including the gods and other beings came out of it.

(ii) The divine form of the Lord which began the yagna process (यज्ञादि) This is what we call Brahman, the self-born svayambhu, he is also called Prajapati (see Gita 3.10). He holds in his four hands the sacred water-pot (Kamandalu), the Vedas and two special ladles used in yagna for offering in the fire. He not only set creation in motion but also initiated the Brahmavidya - Guru-parampara (See Mundakopanishad).

(iii) yajna etc., are the divine principles that pervade and maintain the world-process. These are all forms of Brahman only. In the Vedas they are referred to as Dharma that upholds the universe (See Atharva Veda 12.1.1)

96) यजमानवपुर्धरः

He who takes the form of the Yajmana (master of sacrifices).

If all life is a yagna, then the egoistic individual consciousness, which in the human embodiment identified itself as the doer (karta) and enjoyer of the fruits of action (bhokta), becomes the master of the sacrifice, the yajamana. But this is an illusion. In truth it is the Brahman that becomes the yagna and the yajamana too (Gita 4.24). That is Brahman's inscrutable power called maya. Through that he appears as the world and the creator, Ishvara. If the jiva is unable to comprehend or get over the illusive power of maya which makes these differences appear very real, he is advised to look upon Ishvara as the yajamana and identify his own egoistic tendencies as only a means (निमित्त) to the working of the Lord's will. (See Gita 5.29; 9.24)

We may also take this name in a special technical sense to mean the eighth form of the Atman in the Ashtamurti-upasana. This was once a predominant form of spiritual meditation and poets like Kalidasa have referred to the eight forms as described in the Agamas and Puranas. Recently, in the village of of Mandisor in Madhya Pradesh, an ancient colossal bust of Shiva's stone-image was unearthed. Its unique feature was the eight heads.

Obviously it was an astamurti-linga and it has been installed as Pashupati, the name of yajamana-murti. Incidentally, Mandisor is belived to be the birth-palce of poet Kalidasa. Shri Shankaracharya revived the Ashtamurti-upasana by recommending it to Samvit sadhakas in his Dakshinamurti-stotra (cp - Acharya Sureshvara's commentary Manasollasa in the 9th Shloka).

(Continued)

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

FESTIVALS IN OCTOBER 2020

October-2020

16 Friday	Adhika Āshwija Kr.30	Adhika Āshwija Māsa Samāpti
17 Saturday	Nija Āshwija Sh.1	Navaratri prārambha / Shri Devi Ghatasthāpanā
20 Tuesday	Nija Āshwija Sh.4	Vinayaki / Shri Lalitā Panchami
21 Wednesday	Nija Āshwija Sh.5	Sāmarādhanā at Shri Chitrapur Math Shirali - HH Shrimat Shankarāshram Swāmiji I Sannidhi - Shāradā Sthāpanā
23 Friday	Nija Āshwija Sh.7	Durgāshtami - Shri Durgā Homa at Shri Chitrāpur Math - Shirali
24 Saturday	Nija Āshwija Sh.8	Mahā Navami, Chandikā Homa, Shri Chitrāpur Math - Shirali
25 Sunday	Nija Āshwija Sh.9	Shāradā Visarjana / Shri Devi Ghata Visarjana, Vijayā Dashami, Shami Pujā, Vāhana Pujā / Harijāgara prārambha
30 Friday	Nija Āshwija Sh.14	Kojāgari Shri Lakshmi Pujā
31 Saturday	Poornima	Bhumi Pujā / Navānna Bhojana

SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

CHAPTER FORTY THREE

एकदां गेला मनुष्यदेह। पुनरपि न मिळे तो लवलाहें।

यांत नाहीं अणुमात्र संदेह। म्हणोनि नच तो दवडावा।।३८।।

Once we let go the human body, again we may not get it. This is beyond doubt. Hence. we should not waste it.

तेवीं येचि जन्मीं आपण। चुकवावें आपुले जन्म-मरण।

विषयीं न जावें बुडोन। तरीच लाभे मोक्ष तया।।३९।।

In this birth itself, we should strive to stall our rebirth. We should immerse ourselves in the pleasures of the senses. Only then, we will attain liberation.

जीवा सहजचि विषयी ममता। त्याचा त्याग न करवे चित्ता।

सारा जन्म त्यांतचि तत्त्वतां। घालितों आपण दिनरजनीं।।४०।।

The soul is naturally inclined towards sense objects. Renouncing them will not occur to the mind. Day and night, we engross ourselves in sense objects throughout our life.

म्हणोनि सद्गुरुस्वामी आम्हांसी। स्वधर्माचे नियम ते बहुवसी।

घालुनी देती प्रेमासरशीं। आपणही वर्तती तैसेचि।।४१।।

Therefore. the Sadguru counsels us lovingly to follow the rules of Swadharma. He himself abides by His Swadharma.

नियमें विषयलालसा जात। हें विदितच असे सकलांप्रत।

तरीही विवरुं आतां किंचित। लक्ष देऊनि अवधारा।।४२।।

Adherence to rules removes the craving for sense pleasures. This is obvious to all. Nevertheless. I will explain. Please listen.

जरी असे लहान बाळ। तेंही नियमें विषय सकळ।

त्यागाया सिद्ध होय ते वेळ। परम प्रीतीनें हो जाणा।।४३।।

Even a small boy readily gives up his craving for a pleasure by accepting to abide by a rule.

सणावारीं करिती पक्वान्न। नानाविध सारे जन।

देवासि नैवेद्य केल्यावीण। न खाती अनेक जन पाहीं॥४४॥

On a festival day. people prepare a lot of sumptuous delicacies. But, they will not partake of them before the customary Naivedya.

बाळ मागतां सांगे माता। देवाचा नैवेद्य न होतां।

तुज द्यावया न होय सर्वथा। म्हणोनि नाहीं देत कधीं॥४५॥

If a boy asks for any eatable. his mother will tell him that it cannot be given to him before Naivedya.

एसें करितां पुढें त्या बाळा। आवरुनि नि घ्यावया मन ते वेळां।

सहजचि होय नियमं त्याला। क्षणभरी तरी निश्चयें॥४६॥

The boy willingly abides by the rule and will be able to control his mind.

तें म्हणे “आई नैवेद्य करोनि। मग देईल मजलागोनि”।

तांवरी मन आवरोनि। धरी तें अज्ञ बालक॥४७॥

The boy will console himself: "After offering to God, my mother will give me the eatable" and controls his mind.

इतुके तरी तीन तास। विषयलालसा सोडी खास।

अज्ञ बालक जरी तें बहुवस। नियमंचि सोडी विषयसुखा॥४८॥

Thus, the ignorant boy will learn to give up his craving for at least three hours by accepting the rule.

तेव्हां आम्हां कैसे ना होय। नियम पाळितां सोडाया विषय।

म्हणूनीच सांगती स्वामिराय। स्वधर्मनियम पाळाया॥४९॥

If a small boy can do it, why not we? So, our beloved Sadguru counsels us to abide by our Swadharma (stipulated code of conduct).

स्नानसंध्या केल्यावीण। ब्राह्मणें जेवूं नये आपण।

एसें वेदशास्त्रवचन। सांगती समजा गुरुराय॥५०॥

"Without the customary bath and Sandhyavandan, a Brahmin should not have food. This is decreed by the Vedaas and the scriptures", He will say.

पाळितांचि तितुके नियम। मन आवराया मार्ग सुगम।

तैसेच आणिक नाना धर्म। करावे लागती आपुल्यासी॥५१॥

By just following the above instruction, it becomes easy to control the mind. Likewise, we will have to follow many other rules of Dharma.

तेणें करोनि मनासी बंधन। बंधने विषयी न जाय मन।

मग सहजचि पाप-क्षालन। होय निश्चयें जनांचे।।५२।।

Pursuit of Sadguru's directions will make our mind disinclined to pleasures of the senses. Then, the 'paapa' of the laity (sins) will be washed out definitely.

पापनाश होतां सत्वरी। चित्त शुद्ध होय निर्धारीं।

चित्त शुद्धा झालियावरी। आत्मज्ञान होय झणीं।।५३।।

With the extinction of 'paapa' internal purity (of mind) will definitely take place. This, in turn, will pave the way for the dawn of Knowledge of the Self.

याचिकारणें स्वामिराय। करिती जनांसी बोध सदय।

स्वधर्म राहाटतां नाही भय। ऐसें गर्जती प्रेमभरें।।५४।।

It is only for this reason, our Sadguru lovingly exhorts to us to abide by the code of our Swadharma, and be free from fear.

त्यांचा अवतार याचिकारणें । जगाचें कल्याण होईल जेणें।

तेंचि करिती परमप्रीतीनें। आम्हां अज्ञांस्तव ते जाणा।।५५।।

Sadguru's incarnation is only for universal welfare. He strives unceasingly for same, for the sake of we, ignorant laity, most lovingly.

(Continued)

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”

Little Ravikiran – Shravana 2020

Story Time: Leela and the Magical Skies

Little Leela was peeping from her hidey-hole with a scared look on her face. The hole was in the trunk of a huge banyan tree - well-covered with thick leaves and branches. Leela stayed with the other parrots on this tree. Just as she was about to withdraw her head back into the hole, her Ajja spied her and hopped onto the nearest branch. "Leela, go on - fly with the rest of the young parrots! Look, how they are screeching away – I think they are heading to the mango orchard. The fruits are ripe and growing in hundreds. Come out, Leela!" Leela gingerly stepped out – but hardly a step or two!

In the meantime, the young parrots were creating quite a racket – as parrots are inclined to do when they are excited - as they flew overhead calling out loudly to one another. Naina, spied Leela and began to screech, "There is Leela! Come out, Leela! It is such a lovely morning and we are all going together." The moment Leela heard her name being called; she disappeared in a trice - back into her comfortable home.

Ajja sighed. "How do we bring Leela out from there?" he wondered.

You see, a fortnight ago, little Leela had witnessed a terrible scene. A boy had used a catapult and knocked out a young parrot. The shock of seeing her friend Rani being hurt had frightened young Leela. She thought that she had failed to warn Rani. Leela had seen this boy under the tree but scarcely thought he would use a stone and aim at the parrot. From that day – Leela was withdrawn. She lived in constant pain and guilt.

However, Rani had miraculously recovered and within two weeks she was out flying and exercising her wings. This morning, Rani too was with the rest of the parrots who had planned the day excursion to the mango orchards.

Ajja called Leela, "Come out Leela. Let's look at the rising sun

from this branch here.” Leela ventured out – fear writ large in her face – and sat next to Ajja. The sun was a magnificent golden orb on the eastern skies. Ajja and Leela sat in silence watching the sunrise. Ajja knew in his heart that Leela was bowed down with the accident that happened to Rani.

“What happened that day was no fault of yours, Leela! And look, how Rani has recovered and is flying today. You need to fly high in the beautiful space that God has provided us with. I will come with you. Let's fly east towards the sun – just looking at the sun will give you the strength!”

Leela said, “Just one round with you, Ajja!”

That one small step forward and the flight thereon towards the vast sky changed the life of Leela. The wide space all around in the sky was so magical – Leela finally shook off the past and flew in utter joy!

Fun Facts:

- ✍ Parrots are found in tropical countries and there are as many as 372 different types of parrots!
- ✍ A big flock of parrots is called a Pandemonium of Parrots (Perfectly named so!)
- ✍ Social creatures – they live in a flock of 20 to 30 birds.
- ✍ Parrots love to eat fruits and seeds. Sometimes they eat small insects too.
- ✍ They are very fond of okra (ladies-finger). A huge group descend on the okra plants and within minutes they devour the okra with great delight- much to the chagrin of the farmer.
- ✍ Clad in bright colours, parrots have strong curved beaks and strong legs and claws. The Hyacinth Macaw can even crack a coconut with its beak!
- ✍ These are the only birds that can eat with their feet! They have four toes- two facing forward and two backward.

They can hold a fruit in their foot and eat it too!

- ✍ The Hyacinth Macaw has the largest wingspan of nearly five feet while the buff faced pygmy is only 3 inches!
- ✍ Parrots are one the most intelligent species amongst birds. Some of them imitate human voices and respond to questions!
- ✍ Cockatiel are popular as pets. So are budgerigars!
- ✍ Parrots do not have any vocal chords - they talk by controlling the muscles in their throats to mimic tones and sounds!
- ✍ Kakapos are a type of flightless parrots found in New Zealand – these are endangered with only a hundred plus in existence.

Our Precious Heritage

The parrot plays a significant role in Indian tradition. Mentioned in the Vedas and the Puranas to the classic literature – the intelligent parrot is endearing in the tales of Panchatantra and the Jataka. In Padma Purana -Kunjali is an enlightened parrot who had mastered the sacred scriptures.

Goddess Shri Matangi – one of the Mahavidyas- is depicted with a parrot. Shri Matangi is worshipped as the Goddess of Learning – speech, music, knowledge and art.

Goddess Shri Meenakshi of the famous Madhurai temple is depicted with a parrot.

Shri Lalita Maha Tripurasundari at the Kamakshi Temple in the historic temple of Kanchipuram, in the state of Tamil Nadu, is seated in the majestic Padmasana. She holds in her hands – a sugarcane bow, a pasha, an ankusha and flowers. A parrot is perched nearby.

Suka, the parrot, is the vahana of Kamadeva.

The parrot finds itself as the motif in vibrant, precious, traditional sarees such as Paithani, Patolas and Banarasi. They are

popular in the mehendi designs for a bride and crafted in silver too!

Yes, the parrot is so important in our heritage!

Long ago...

Agastya shows the way

Sītā had been taken away by Rāva? a from her home in the forest. Rāma and Lakshma? a had no clue where to look for her. Walking through the forest, crossing rivers, climbing mountains, the brothers went in search of Sītā. Rāma was in deep anguish. 'Why did I go after that golden deer? I should have realised that it was just a ploy to take me away from or hut!' He was troubled and afraid for Sītā's safety.

Sage Agastya divined Rāma's anguish and anxiety. He went to Rāma. Of course, he knew fully well what had happened but he asked Rāma anyway. Rāma was hardly able to speak for the tears that choked him. Sobbing, he told the great sage his story. Then Agastya said, 'You will need the Pāshupata from Shiva Himself to kill Rāva? a and bring home your wife. Repeat the mantra that I shall give you now and be assured that Shiva, the Āshutoṣha that He is, will definitely appear before you and give you what you want and require.'

After Agastya left, Rāma sat for his anuṣthāna. Dropping all anxiety, fear, and guilt, with a calm and happy mind and heart, he began his japa. Shiva was more than pleased! Rāma was in the most difficult phase of his life, yet, the minute he had received his mantra and began his japa, he had set aside all his worries convinced that Shiva would help. How could that not please Shiva! He appeared before Rāma along with His family and His ga? a-s. Seating Rāma on His lap as a mother would a child, Shiva consoled him and after revealing to him the highest Truth, gave him the Pāshupata. The beautiful dialogue between Shiva and Rāma is called the Shiva Gītā.

Armed with the Pāshupata and the divine grace of Shiva,

Rāma fought bravely, won the battle against Rāva?a and brought Sītā safely back home.

Ponder Awhile -The plan

The fowler couldn't believe his luck-
A parrot in his net!
A talking bird would make him rich,
His future was quite set!

The plan was really simple
He'd keep the bird in a cage.
It would listen to his kids talk
They were at that chattering age.

Then when it had listened
And learnt to speak some words,
He'd sell it in the market
Such demand for talking birds!

The parrot sat quietly in her cage
And wondered what she could do
To get out of this terrible mess
That she had got into.

There was no use feeling sorry
Or guilt for not paying heed
To the net that was well-hidden
And covered with yummy seeds.

' That's something to remember
So I won't get caught again
But what do I do to be free once more-
Not held captive by these men?

There's no use feeling anxious
That won't help me gather my thoughts
There must be something that I can do
To not be sold and bought!'

When the fowler and his family
In the quiet of the calming night
Slept deeply oblivious to the world,
The parrot planned her flight.

She ate. She had to build her strength.
And they kept her well-fed
' A strong bird is sure to be bought'
The fowler and his wife said.

She flapped her wings when there was none
To see her move about
She had to exercise those wings
For when she finally got out.

During the day, she stood still
She wouldn't entertain a crowd.
' Who would want a wooden bird?'
The fowler wondered aloud.

It was truly quite a task
For a bird who loved to fly
To restrain herself. But for a
chance at freedom, she would try!

She listened to every word they said
But never said a word
No squawk, no whistle, not a peep
' That's quite a stupid bird!'

Said the fowler and his family.
Who would buy a bird like that?
They were spending much on parrot-food
Coins didn't come out of hats!

The fowler opened the door of the cage
' I've spent time and money too
And invested my energy
For what? The likes of you?'

Swoosh the parrot flew outside
 And from her perch on the tree
 Said to the stunned fowler,
 ' Thank you! It's great to be free!'

Game Time

Find the names of Lord Krishna in the maze given below:

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

Krishna; Gopala; Vasudeva; Shyamasundara; Govinda; Ananta;
 Janardhana; Mukunda; Madhava; Achyuta; Keshava; Damodara;
 Narayana; Devakinandana; Brijesh; Chaitanya; Purushotthama;
 Giridhara; Ghanashyama; Hari;

We welcome your feedback at littleravikiran@gmail.com
 Your feedback is important to us!



Nompi at Samadhi Math, Gokarn.



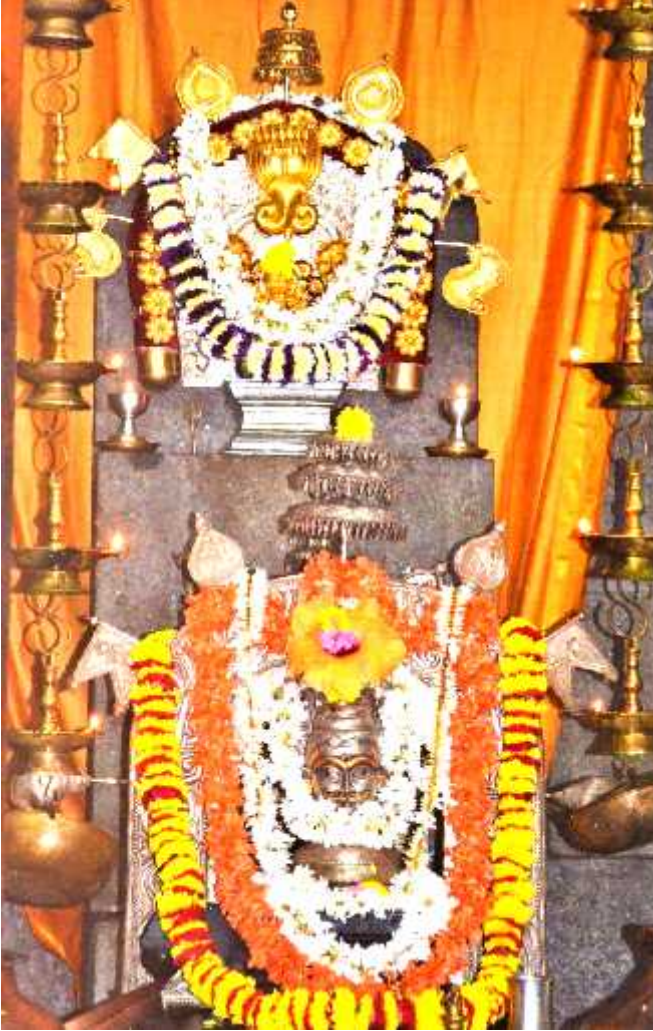
Nompi at Shirali
.(Photo by Ved.Shivgopal Haridas & Ravi Haridas)

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Nompi at UmaMaheshwar Temple, Mangaluru.

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