

चक्षुर्विख्ये तनूभ्यः
ॐ श्री गौरी
ॐ श्री चित्रापुर
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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THE CHITRAPUR SUNBEAM

VOL. NO. XXVII

OCTOBER 2020

TOTAL PAGES : 39

ISSUE NO. 10



। दुर्गे दुर्घट भारी तुजविण संसारी ।

। अनाथनाथे अंबे करुणा विस्तारी ॥



Navaratri Utsav 2020 | Day 1
17th October 2020
Shri Chitrapur Math - Shirali

Durganamaskara

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THE CHITRAPUR SUNBEAM :- OCTOBER 2020

V. RAJAGOPAL BHAT, Editor

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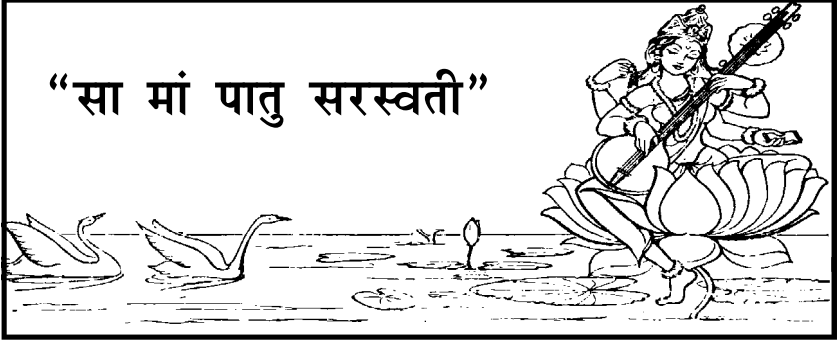
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yagnavalkya tells Janaka:

आत्मैव ज्योतिर्भवति ।

आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येति ॥

The Self alone is the light. With the light of the Self alone, man sits, moves around, does his work and returns.

सलिल एकोदृष्टाद्वैतो भवति । एषास्य परागति । एषास्य परमा संपत् ॥
एषोऽस्य परमो लोकः । एषोऽस्य परम आनन्दः ॥

Pure like crystal clear water is the Self, the only seer, the One without a second. Self is man's highest goal, supreme treasure, highest plane of experience, his highest bliss.

(Continued: Brihadaranyaka Upanishad)

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SWAMI ANANDASHRAM

THE VEDÂS ARE NOT THE WORK OF MAN

(Delivered at Karkala in May 1937,
and published in Kanara Saraswat
in July 1937.)

The authority of the Vedas is not viewed alike by ancient Rishis and by modern critics. With faith firmly implanted in their hearts by intense meditation and personal experience, Rishis have thought about the origin of the Vedas according to their own method. A detailed exposition of the shastric manner of discussion will only bore those who do not understand it. Hence the subject will be briefly dealt with.

The word Veda comes from the root "Vid" meaning knowledge. As the Vedas impart uncommon knowledge which is not capable of sense-perception or proof, the name is significant.

The Vedas are also known as Shrutis. Shruti means what is heard: knowledge acquired by hearing from the mouth of the Guru and so passed on from generation to generation—only heard and not composed or created. Mimamsakas argue from this that the Vedas have been in existence without a beginning.

The discoveries which modern scientists say they have made, may be found embedded in the Vedas at least in embryo. Inasmuch as such an extraordinary storehouse of knowledge could not possibly have been created by mere man, Shri Shankaracharya declares in his *Bhashya* that the omniscient Ishvara alone must have created it (*Brahmasutra*. 1-1-3). On the other hand, with their extreme zeal for the authority of the Vedas, Mimamsakas hold that Ishvara could not have been free to create the Vedas and that they are eternal

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(*Jaiminisutra*, 1-1-23)-an opinion held by the Sankhya school as well. The Vedas describe themselves as the breath of Ishvara; seeing that breathing is an effortless process, they must have emanated from Ishvara without any effort on his part; the knowledge of the Vedas which existed in the previous Kalpa, came to Ishvara after the Deluge; hence the Vedas are eternal and not a new creation : so argue the Seshvara Mimamsakas. Even the Naiyayikas acknowledge that the Vedas are the creation of Purushottama or the Supreme Spirit and not of ordinary mortals.

The fact that branches of the Vedas are described as Kathaka and so forth does not disprove this. It is not that Katha and other Rishis wrote or created them but that they greatly spread the knowledge of the respective branches (*Jaimini*, 1-1-30).

Several critics argue that as the Vedas seem to contain the names of certain persons, they could not have been in existence before those persons came into being. It would appear, however, that the names in question have different meanings altogether (*Jaimini*, 1-1-31). In the same way, Maharshi Yaska declares that, if particular hymns are known by the names of particular Rishis, it is because the Rishis obtained them and realised them through meditation and not created them.

On the whole, scholars have arrived at the conclusion that the knowledge of the Vedas, which was without a beginning, emanated from Ishvara, and that it was later made known in the form of sentences by Rishis who had obtained realisation.

Students of modern research have tried to determine the age of the Vedas in a variety of ways. There are persons who have put it down at anything from 25,000 to 20,000 years. Swami Vivekananda and a few others maintain that the Vedas have existed for at least 9,000 years.

Even when viewed from this standpoint, the greatness of the Vedas does not depend upon whether they are or are not the creation of man. It is acknowledged by all that, so far as is known at present, they represent the most ancient body of

extant literature on earth. That this great literature, so full of the essence of truth, should have become widely known in the old days when modern facilities for the spread of education and knowledge were nil and the art of writing was unknown; that regulations should have been made to preserve it unimpaired through a succession of Rishis etc.; that, by fixing the exact intonation and otherwise, it should have been carefully secured from change and has actually survived to this day—these things alone may well lead one to believe that in the Vedas there is a power divine.

May you all take pride and have faith in this divine literature, and may you thereby be blessed!

**NECTARINE TEACHINGS OF
PARAMA PŪJYA
SHRĪMAT SHANĀKARĀSHRAM-I SWĀMĪJĪ**

1. Why do you feel so much grieved? Mind, verily, is the root-cause. If, therefore, mind is disciplined, then, where is the source for your grief?
2. Tell me, dear ones, how can the son come into being in the absence of his father? Likewise, can sorrow rear its head in the absence of mind?
3. Mind alone is the factor that gives rise to pleasure and pain. Therefore, if it is put down with a firm hand, how can pleasure and pain make their appearance?
4. Pleasure and pain are the attributes of the mind; but one should always feel, 'I am *Ātman*, the ever-fulfilled *Brahman*. I am beyond names and forms. Pleasure and pain are not for me.'
5. 'All names and forms are insubstantial. How can they afford a sure basis for notions of beauty and ugliness or good and evil? Indeed, behold the One *Brahman* everywhere.'
6. The notions of good and evil give rise to the experience of pleasure and pain. Indeed, it is the mind alone that reads 'good' and 'evil' into the nature of things.

(From SADGURU BODHĀMRTA, Page 16)



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Discourse delivered by His
Holiness on Yoga Vâshishta at Warminster,
Pennsylvania, USA on June 7, 1979)

We were very glad to hear of the Vedanta Society. Seeing this small audience before us, there are many topics which could be of interest to a small audience. We thought of addressing you in such a way that what we speak could be grasped by all of you, in a small talk that you all could easily understand. Whenever a talk is mentioned, it means a talk on a religious topic. Now, to speak about religion, there are many Sadhakas in an audience, some of them interested in Bhakti Yoga, some in Jnana Yoga, Hatha Yoga, Karma Yoga, etc. Adi Shankara tradition, which lays down for us a goal on Jnana Marga, tells us that no matter what road of Sadhana one goes by, ultimately it leads him to Jnana Marga. We will speak on this aspect. From Karma Yoga you go to Bhakti Yoga and from Bhakti Yoga to Jnana Yoga and, when we have done that, we will have vindicated our human birth, and made our life more useful and purposeful.

In Shankara's **Viveka Chudamani**, there is a beautiful Shloka which says, "Without the Grace of God, we cannot have this human birth and, having attained this human birth, it is even more difficult to attain liberation unless you have the company of the virtuous and the saintly ones, and their Grace." Manushyatwa or the human birth does not get followed necessarily by liberation. Again, even after getting Mumukshtwam living in this world, we cannot reach

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In Loving Reverential Memory of
Late Shri KRISHNANAND U BANGALOREKAR,
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the final goal without the grace of great yogis like Shri Ramakrishna Paramhansa or his great disciples and without living in the atmosphere surcharged by these great ones. Once we gain a human birth and are born with a human body, we inherit certain duties and functions. We have all Samskaras instilled in us by our elders, by our parents in childhood, by Vaidiks at the time of the thread ceremony, and by Rishis and Munis when we go to Gurukul, which all teach us how to make our life in this body worthwhile. We should not, therefore, forget our basic duty, namely to attain liberation. We may continue to perform our worldly duties but, as the **Gita** teaches us, it shall not affect us, when we are on the path. Lokmanya Tilak wrote his **Gita Rahasya** while in jail and he laid emphasis on the Karma aspect of the **Gita**. Each one who reads **Gita** interpretes it according to his fancy. Sant Jnaneshwar interpreted **Gita** in the light of Jnana Yoga. The three paths, viz. Bhakti Yoga or the Path of Devotion, Karma Yoga or Path of Action and Jnana Yoga or Path of Knowledge take us finally to realisation of the Absolute. By itself, the **Bhagavad Gita** doesn't tell us which path is greater, it ultimately depends on the reader of this scripture to choose a path for himself. Even Lord Krishna echoes this teaching when he tells Arjuna on the battlefield : "O Arjuna, the Yogi is greater than the greatest of all. The Yogi is superior to the man of devotion, superior to the man of action, superior to the man of knowledge. Be thou such a Yogi." When we speak of Yoga, we mean Saha-yoga or the state of union with God. There is a Jiva and Shiva but, when in the state of Yoga you see the two as One, you see only one indivisible Brahman all around you. **Yoga Vâshishta** tells us that once a man has attained such a state and becomes a Yogi, as Arjuna did when he readied himself for battle, he has vindicated his human birth,

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Late Shri VASANTRAO SHANKARRAO RAGDE
(9-11-1920 to 12-7-1999) Centenary Year;
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Shri Muralidhar Kallianpur.**

attained the purpose for which he has been born. In such a state, you can perform all your duties and they do not affect you. **Yoga Vâshishta** teaches us that we then realise that there is no duality, that we have become all that is around us, and that whatever we see before us is like a dream. Now, in a dream, you might own palaces and become a very wealthy man but, when you wake up, everything vanishes, So, also, the Yogi regards the whole world as a dream, a passing phenomenon and lives only in Brahman, doing his appointed tasks diligently in a detached spirit.

The **Yoga Vashishta** prescribes a seven-fold path to take us to that state of Yoga. The seven “bhumikâs” or steps are as under: Shubhechhâ, Vichâranâ, Tanumânasâ, Satwâpatti, Asamsakti, Padârthâbhâvinâ and Turiya. When a Sadhaka is on the path already, he may keep on doing his actions but he is not bothered with their fruits, he is not worried what results might befall him. Now, the seven-fold path in brief means: Shubhechha or virtuous thinking, virtuous thoughts; Vicharana or the path of inquiry; seeking divine knowledge; Tanumanasa, or attenuation of thought (thought reduction); Satwapatti or being with righteousness or acquiring virtuousness; Asamsakti or detachment; Padârtha Abhavina or dispassion towards material interests. There are two types even among men of action. The first category is of men who will follow the course charted for him by the elders, who will live in the world and carry on his spiritual practices. In the first category, though he is a Sadhaka, his yearnings are still only in the worldly direction. If he performs rituals, it is only for material benefits. The second category of men want to attain only liberation or Nivritti. Such men constantly look back to see how far they have come on the spiritual path, how far they still have to go to reach their goal in life. Their eyes are only on the goal. The seeker of knowledge who would want only to attain Brahman and lose himself in Eternal Happiness would have to follow the path of the seven Bhumikas mentioned just now.

(Continued...)



Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the occasion of Navaratri celebrations at Jodhpur on 5th October 2019

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत्धम्मिल्लसम्मल्लिकाम् ।

लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीसृजं
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।

आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

नृसिंहगिरिसञ्जातं संवित्स्फुरणदायकम् ।

शिष्यहृत्तापहारकं ईश्वराख्यं गुरुं भजे ॥

ॐ श्रीगुरुभ्यो नमः । श्रीभवानीशङ्कराय नमः । श्रीमात्रे नमः ।

नवरात्री-निमित्त यहाँ पे जो भी कार्यक्रम हो रहे हैं; एक तो हमेशा भगवती का ध्यान बना रहे इस उद्देश्य से ऐसे कार्यक्रमों की आयोजना होती है। किसी भी स्तर का साधक क्यों न हो, आकृष्ट होगा भोजन से, गरबा से, और एक अच्छा लगता है । और जैसे उसकी प्रगति होती है; फिर देखता है कि इस प्रांगण में, इस परिसर में एक विलक्षण स्पन्दन है, बैठ के जप का प्रयत्न करूँ तो मन लग जाता है। तो प्रत्येक-स्तर पे पूज्यश्री का अनुग्रह हम अनुभव कर ही रहे हैं। आते हैं, मिलते हैं और अपने-आप को टटोलते हैं 'कुछ प्रगति हुई है' ? ।

हमारे शास्त्र में ज्ञान प्राप्त करना हो तो चार अंश रहते हैं । उसमें एक तो अपने प्रयत्न से । दूसरे "सह ब्रह्मचारिभिः" जो साथ में रहते हैं उन के साथ व्यवहार करने

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Late Smt. RADHIKA MURALIDHAR KALLIANPUR.**

की आवश्यकता रहती है। एक गुरुकुल जैसे वातावरण में ही ज्ञान का आदान-प्रदान हो सकता है। तीसरा गुरु के अनुग्रह से और चौथा “कालेन पच्यते”...“काल”.... थोड़ा समय चाहिए, एक परिपाक लाना हो तो।

और ये सब परिपाक की बात हो रही है। यहाँ हम ‘जप करना, spiritual...’ जो कहते हैं, It's a gradual unfoldment जितना समझ में आए, जितना धारण करने में समर्थ हो, बस उतना ही दिया जाएगा। नहीं तो फिर short circuit होने लगेंगे अपने systems. तो बड़े प्रेम से वो सब हमें दिया जाता है .. इसीलिए हम यही प्रयत्न कर रहे थे कि शरीर को लेकर simple व्यायाम इत्यादि, प्राणायाम को लेकर शरीर को पहले स्वस्थ करके और प्राणायाम की सूक्ष्म प्रक्रिया जिस से वैखरी से हमारा लक्ष्य, मध्यमा तक जल्दी पहुँचे जहाँ वस्तुतः इष्ट-मंत्र चल रहा हो.... अनुच्चारित वैखरी। तो वहाँ से उसी मंत्र का प्रसाद, मार्गदर्शन लेकर हम और भी भीतर जाने का धैर्य कर रहे हैं।

अपने मन की सीमाएँ तो हम नहीं जान सकते पर निश्चित इसमें डूबना अच्छा नहीं है। आजकल खूब होता है ... “Psycho analysis” कहते हैं। अनधिकार चेष्टा होती है और फिर पता नहीं.. और भी भ्रम होता है। पर मंत्र ऐसा है जो हमें अंदर ले जाए, सुरक्षित भी रखे और धीरे-धीरे जो वासनाएँ हैं या पता नहीं क्या भय है इत्यादि वो सारा जला देती है। सुरक्षित हम मंत्र का स्रोत जो है, उस चैतन्य को हम पहुँच ही जाते हैं। तो उस प्रक्रिया को अपनाना और बस निरंतर, नित्य करना.... उसमें जो ओजस्विता चाहिए ऐसे नवरात्री इत्यादि त्योहारों पर हम एकत्रित होके अपना संकल्प जो है उसको पुनः पुष्ट करते, मिलके करते है तब जा के वो एक साहस, धैर्य बढ़ता है ‘ये तो मेरे से होगा’।

तो आज मैंने सोचा एक संक्षिप्त चिंतन करें पूज्य श्री के बनाए हुए एक भजन से ही। सारे भजन जो हैं उन को लेकर हम उपासना में तीव्रता पाते हैं, मार्गदर्शन पाते हैं... उतना ही नहीं.. वेदान्त-तत्त्व भी धीरे-धीरे उद्घाटित होने लगता है। ऐसी महिमा है इन आचार्य-कृत भजनों की। एक बार पाठ कर लें “सन्ततमन्तर”।

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.

“सन्ततमन्तर भज त्रिपुराम्बाम्.....” (bhajan)

“सन्ततमन्तर”.... सतत, निरंतर । “भज त्रिपुराम्बां शशांककोटि-सदृश-मुखबिम्बाम्”... पहले ही रूप का ध्यान.. ललिता-सहस्रनाम में भी जैसे “श्रीमाता श्रीमहाराज्ञी...” कर के रूप का वर्णन ताकि साधक का मन एकाग्र हो जाए। रूप-कल्पना ब्रह्म-तत्त्व करें उपासकों के हितार्थ । उनका मन इस अव्यक्त में प्रवेश करेगा ? भौंचक्का रह जाएगा। तो रूप इत्यादि दिया जाता है; ‘ऐसे ध्यान करना’।

तो इस का यहाँ पे उल्लेख है.... “सन्ततमन्तर भज त्रिपुराम्बां शशांककोटि-सदृश-मुखबिम्बाम्”... “सन्ततमन्तर भज”.. सतत, निरंतर उस का भजन कर, जप कर, पूजा कर, उस का सेवन कर। केवल भजन मात्र से यहाँ तात्पर्य नहीं है । “त्रिपुराम्बा”, त्रिपुर-अम्बा। इसका कहाँ पे उल्लेख आया था ? “गुरु-पादुका स्तोत्र”... “कलाभिः कल्पिताशेष-भुवनानन्द-भोजनम्”... सृष्टी-स्थिति-लय करनेवाली शक्ति.. यही शक्ति मेरे में भी है । “कलाभिः कल्पिताशेष-भुवनानन्द-भोजनम्, क्रीडन्तं त्रिपुरे नित्यं पर-संवित्गुरुं भजे”... मेरी तीनों अवस्थाओं में साक्षी-रूप से है। वैसे ही स्थूल-सूक्ष्म-कारण शरीर में वही शक्ति मेरे में है। अब मैं उसे गुरु-शक्ति रूप में स्वीकारता हूँ और वो मेरा मार्गदर्शन करेगी। यहाँ पे “सन्ततमन्तर”, निरंतर .. “भज त्रिपुराम्बाम्”। एक रूप, एक झलक सी, यहाँ पे संकेत मात्र है... “शशांककोटि-सदृश-मुखबिम्बाम्”। ध्यान करते समय भी जब हम जप करने बैठते हैं और बस माला ले के शुरु करें तो फिर क्या होनेवाला है ? कुछ भी नहीं होगा। जो चल रहा था वही चलते रहेगा मनमें। फिर दुखी होके उठते है। समाहित होना है तो फिर stretching इत्यादि, प्राणायाम थोडा करना ही पडेगा, तब जा के मध्यमा, पश्यन्ति पर मंत्र-जप भी ठीक से चलेगा; नहीं तो it will go on breaking, sporadic होने लगेगा। तो ऐसे प्रयत्न हम करते हैं, भगवती का सतत भजन करने का । उस समय वहाँ पे वात्सल्य हो, करुणा हो या तो फिर ऐश्वर्य हो ऐसा हम ध्यान करते हैं भगवतीका। यानी मैं अपना चिंतन बन्द कर रहा हूँ तो मनको जल्दी कुछ देना पडेगा। यहाँ पे आए, बहुत अच्छा लगा, कितना सुन्दर वातावरण..... बस तो वही मानसिक कल्पना कर सकते हैं। यहाँ पे नन्दी है, शेर भी है, भगवती है, शिवलिंग है ... बस घर बैठे-बैठ भी इसका visualisation करना इत्यादि करना; यहाँ पे संकेत है।

“शशांककोटि-सदृश-मुखबिम्बाम्” जिसका है, उसका ध्यान करना। Give up your self-obsession atleast when you sit for your japa और वो ‘त्रिपुराम्बा’

है, हृदय में विराजमती है, उसका ध्यान करना । This is the main thing.... निरंतर भजन करना । साधक अभी शुरु करे ।

अब निरंतर कैसे हो ? तो ठीक है “सायं प्रातः स्मर शिवजायाम्” । शिव-पत्नी, उमा, पार्वती, भुवनेश्वरी, ज्ञान दिलानेवाली शक्ति, ब्रह्मविद्या-स्वरूपिणि । भगवान् दक्षिणामूर्ति का ध्यान करते हैं, तो वहाँ पे पार्वती कहाँ है ? वो तो ब्रह्मविद्या-स्वरूपिणि है, वही तो ज्ञान-स्वरूपिणि है जो हमारा अज्ञान मिटाए।

इसीलिए यहाँ पे निरंतर चिंतन करना सीखना हो तो “सायं प्रातः स्मर शिव जायाम्” । सुबह विधिवत् बैठकर.. आजकल प्रायः सुबह बैठते समय अलग atmosphere रहता है घर में.... सब anxiety, tension, school जा रहे है बच्चे, office का ... फिर भी, उस समय भी स्नान तो करते ही हैं सुबह । ‘स्नान कर के ५ मिनट मैं बैठूंगा’ ऐसा संकल्प किया और बैठ गए तो बहुत ही अच्छा एक उसका परिणाम होता है साधक पर । उसका आत्म-बल बढ़ने लगता है । हम संकल्प लेते हैं, भूल जाते हैं फिर हमारी संकल्प-शक्ति कुण्ठित हो जाती है । तो अनाप-शनाप संकल्प लेने के बजाय गुरु ने जो बताया है और गुरु के सामने जो मैंने प्रतिज्ञा की है, उसका स्मरण करके, फिर जा के प्रति-दिन बैठना इससे पहले आत्म-बल बढ़ने लगता है । इसलिए सायं-प्रातः तो करो ।

सुबह तो बैठो, करो । और फिर अच्छे साधक जानते हैं कि सुबह उन्हें ज्यादा समय नहीं मिलेगा तो घर वापस आने के उपरान्त हात-पैर धोकर भी रात को बैठ जाते हैं, एक घंटा । प्रातः-सायं भगवतीका स्मरण करना और करते समय विधिवत् करनेवाली बात आती है । लेट-लेटे नहीं करना, स्थिर हो के करना । अपने बिस्तर पे नहीं बैठना । वहाँ पे वो sponge वाला mattress होगा तो ऐं हो जाओगे फिरसे । नीचे एक कंबल लगाया अपने कमरे में और वहाँ पे बैठ जाना.. as required fold it up, tuck it a bit, थोडासा सीधा हो जाइएगा तो फिर और आराम से बैठ पाओगे १५-२० मिनट । ये सारा यहाँ पे संकेत है ।

नित्य का जो नियम है, पहले अपनाना । “सायं प्रातः स्मर शिवजायाम्” शिव-पत्नी है, वो तो रक्षण करती है । जैसे भवानीशंकर-देव हैं.. हम कहते हैं, “पहले भगवती की कृपा-दृष्टि हमारी ओर आती है, वो समझती है ‘ये कुछ ज्यादा ही रो रहा है’ । फिर वो हमारा आत्मबल बढ़ाने लगती है, उसका अनुग्रह प्राप्त होता है और साथ-

साथ वो ईश्वर को भी जगाती है; वो जो निर्गुण-निराकार है, अभी सबल बन के आया है तो फिर उस का अनुग्रह होने लगता हैह्ल हम ऐसे कहते है। भगवती का वात्सल्य पहले अनुभव करना पडता है।

तो “श्रीमातां ललितां श्रुति-गेयाम्”। श्रीमाता का, भगवती का स्मरण करना, विधिवत्। स्मरण यानी बस स्नान करते समय कुछ स्तोत्र बोल लिए ऐसे नहीं... बैठके ‘ये समय मेरे लिए और इस समय में केवल मैं, मेरे गुरु और मेरी इष्ट-देवता... वहीं है इस परिसर में’। कर सकते हो ना ? जब बैठते हो तो, पहले गुरु-स्मरण करना रहता है, फिर पादुका का स्मरण, संपूर्ण परंपरा का... आवेश हो रहा है अमृत-सिंचन से। फिर जा के बड़ी खुशी से मैं सर्वस्व अर्पण करता हूँ ; “ऐं ह्रीं श्रीं गुरुभ्यो नमः”। ऐसे करते समय अब रहा क्या ? मैं हूँ , गुरु हैं, सान्निध्य का अनुभव हो रहा है.... और जैसे बताया गया, वैसे ध्यान करो। शीघ्र ही रूप का चिंतन, उससे परे जा के नादानुसंधान होने लगना चाहिए। तभी जा के त्वरित गति होती है जप-साधना में।

तो यहाँ पे कहा गया है ... “श्रीमाताम्”... उसका ध्यान करना। इस पे तो स्वामीजीने बहुत विस्तार से बताया है। पर संकेत भी है ‘यहाँ पे एक आध्यात्मिक-तत्त्व है, उस का आप ध्यान कर रहे हो’। ‘केवल एक मंदिर है, वहाँ पर गया था, पेड़ा चढाया और बस मेरा काम हो गया। बस उस में वहाँ पे आस्था बन गई’। हो सकता है वो एक दैव-मात्र है, आप का जो आध्यात्मिक लक्ष्य है वहाँ तक वो प्राप्त करने में असमर्थ हो इसलिए “श्रीमाता” कहते ही the best, the most spiritual element of this Divinity उस पर हम ध्यान कर रहे हैं और बस.... कुछ पूछना नहीं रहता है।

“श्रीमातां ललिताम्”... वो स्वयं नृत्य कर रही है, उसमें लालित्य है। सृष्टी के परे है। इस की सृष्टी वो अपने आनंद में कर रही है पर उसी में वो धंसी हुई नहीं है। ऐसे जो मुक्त है ऐसे चैतन्य का स्मरण करता हूँ।

और इस में प्रामाणिकता क्या है ? किसी ने बताया था ? किसी कल्याण मंगलिन में देखा ? “श्रुतिगेयाम्....” श्रुति में इस की स्तुति हुई है। ऐसे ब्रह्मविद्या-स्वरूपिणी का मैं ध्यान कर रहा हूँ।

प्रत्येक स्तर पे आख्यायिका के रूप में ... कम से कम उस पे चिंतन करें तो भी बहुत आगे जाए हमारी गाडी। इन्द्र इत्यादि देव असुरोंको परास्त कर के 9मेरा विजय,

मेरा विजय 9 कह रहे थे। वहाँ पे एक यक्ष प्रकट हुआ। एक-एक कर के देवताओं को भेजा इन्द्र ने। वायु-देव गया। यक्ष यानी अस्पष्ट एक शक्ति, not very distinct, you cannot identify the features etc. तो यक्ष ने देवता से पूछा “क्या करते हो?”। “मैं तो इस धरती पे जो भी है। can blow it away, huff and puff and blow it away”। एक तृण, तिनका दिया.... “इसको हटाओ”। वायु-देव उसे नहीं हटा पाया। अग्नी-देव गया उसकी भी वैसे ही हालत। इन्द्र गया.... ‘तस्मात् तिरोदधे’.... इन्द्र के जाते ही, नजदीक आते ही यक्ष अंतर्धान हो गया। कैसा अपमान ! पर वो देवताओं का राजा था। उसमें कुछ तो गुण थे... नहीं तो राजा कैसे बन के बैठा? है ना? वहीं पर रुका। “मैं वापस नहीं जाऊँगा”... तपस्या की। तब जा के ‘उमा हैमवती बहुशोभमाना’.... पहले ब्रह्मविद्या-स्वरूपिणि पार्वती प्रकट हुई और उसने कहा “स ब्रह्म इति ह उवाच”....“वो ब्रह्म है”।

अभी परोक्ष रूप से ग्रहण किया, फिर भी मार्गदर्शक करनेवाली वह शक्ति है, वह गुरु-शक्ति उपासना में भी लगाए और अंततोगत्वा उपदेश दिला के बोध भी कराए.... ब्रह्मविद्या-स्वरूपिणि। ये “श्रुतिगेया” शक्ति है, इस की मैं आराधना कर रहा हूँ। जब मैं जप करता हूँ, उसी की आराधना हो रही है। वेदान्त-चिंतन करता हूँ, तो उस के ही सूक्ष्मतिःसूक्ष्म-स्वरूप का चिंतन हो रहा है... ऐसा करके इसी संवित्-स्वरूपिणी की निरंतर मैं आराधना कर सकता हूँ।

“स्मारं स्मारं त्यज निजमायाम्”..... उपासना होने से भगवती का ध्यान और मंत्र-शक्ति बढ़ने से स्मरण जितना होता है, “स्मृत्वा स्मृत्वा” अथवा “स्मारं स्मारम्”.... “त्यज निजमायाम्”, उस की जो माया है इस को त्याग दे। वो भी त्याग देगी, तू भी त्याग दे। Don't get obsessed. हमारा त्यागना क्या रहता है? छोटी-छोटी मोह-मायाएँ रहती हैं, बस एक निर्णय कर बैठते हैं ‘ये पदवी मिले या ये वस्तु मिले तब जा के मेरा जीवन सफल हो जाएगा, मैं खुश रहूँगा। भगवती को और कुछ भी नहीं माँगूंगा। पर वो यदि नहीं मिला तो मैं हमेशा दुखी ही बना रहूँगा’... ऐसा भी हठ होता है। दो साल के बाद पूछो ‘क्या किसको लेके हठ किया था?’ ‘वो याद नहीं’। ‘वो जो वस्तु प्राप्त करना चाहते थे, वो मिल गई?’... ‘वो भी याद नहीं’। ‘शायद मिल गयी थी’। लेकिन उस समय ‘प्राण जाएँ पर ये तो मिलना ही है’। तो ये जो बेवकूफी हम करते हैं.... ये तो एक स्थूल दृष्टांत है। बड़ी-बड़ी चीजों में भी सूक्ष्म-स्तर पे ऐसा हमारा आग्रह रहता है... इस को त्यागना रहता है; ‘ये मेरी बनाई हुई माया है,

जिस से मैं बद्ध हो रहा हूँ। जितना मैं इस को त्यागूँ स्मरण-पूर्वक.... गुरु-वाणी का पहले श्रवण, फिर अनुकरण, जैसे बता रहे हैं उनके साथ करना, फिर अनुस्मरण होने लगता है। फिर अनुसरण होता है।

तो इस सूक्ष्म-स्तर पे ले जाने के लिए सुबह-शाम नियमित-रूप से अपना अनुष्ठान करना, ये “श्रुतिगेया” है इसलिए चिंतन भी करना भगवती का हो या जैसे यहाँ हो रहा था। फिर जा के उस मंत्र-शक्ति को बढ़ाना। तब जा के एक प्रौढता आने लगेगी और घबड़ाना नहीं... ये सारे छोटे-मोटे जो बंधन हैं, उस से मुक्त हो रहे हो। You will feel a sense of release. अच्छा है, एक गांभीर्य आया है। दो मित्र झगड़ रहे हैं तो तीसरा जाएगा तो उसने अपना गांभीर्य रखना पड़ता है; नहीं तो वो भी उसी के लपेट में आ जाएगा। ताटस्थ्य दे रही है ये उपासना।

“स्मारं स्मारं त्यज निजमायाम्”.... अपनी जो कुण्ठाएँ हैं, उनका त्याग करना। तब जा के भगवती अपनी माया को समेट लेगी और ‘अपना है तू, तू तो मेरा ही है’ ऐसे बताएगी...यानी पूर्ण-ज्ञान की बात। ये एक नित्य-नियमित-रूप से करनेवाली बात आ गई।

फिर जा के द्वितीय-स्तर पे.... “स्थापय दृढ-श्रद्धा-बलिपीठम्, कृत्वा निशितं बुद्धि-विचारम्, छित्वा संशयम् अर्पय सारम्”। यहाँ पे उपमाएँ दी जाती है, they are very powerful; जैसे “ललिता-त्रिशति” में, I keep quoting “ह्रींकारमय-सौवर्ण-स्तम्भ-विदरुम-पुत्रिकायै नमो नमः” ... ह्रींकार सौवर्ण का एक स्तम्भ है, absolutely golden.... क्या उसका प्रकाश रहेगा! और उस में, एक niche जैसा एक छोटसा और उस में ‘coral’, ‘विदरुम’, लाल जो रहते हैं, ‘मूगा’ कहते हैं ... इतने बड़े मूगे का बना भगवती का एक विग्रह... one visual... एक फट से flash. “ह्रींकार-हिमवद्-गङ्गायै नमो नमः”..... ह्रींकार का बोध हो इसलिए हम कर रहे हैं, पर वो imagery जो है, दृष्टांत जो दिया है उसका बहुत असर होता है। Complete gold और फिर वहाँ पे रक्तवर्णीय भगवती की छवि वहाँ पे देखें, तो बापरे मन उस में मुग्ध हो जाए। इस प्रकार से शास्त्रोक्त, प्रबल जो imagery है, उसका चिंतन करने से तीव्रता आने लगती है, अपने जप में एक माधुर्य आने लगता है। शुष्क हो के कभी जप नहीं करना है।

इतना धैर्य आया तो “स्थापय दृढ-श्रद्धा-बलिपीठम्”.... श्रद्धा-बलिपीठ की स्थापना करनी है और वो कैसे ? छुए तो वो लुढ़क जाए, ऐसे नहीं। बिलकुल मजबूत, embedded, ऐसे श्रद्धा-बलिपीठ की स्थापना करना।

“कृत्वा निशितं बुद्धि-विचारम्”... अभी उपदेश का स्मरण हो रहा है। जानते हो आदेश यानी क्या? “एष आदेशः, एष उपदेशः, एतद् अनुशासनम्, एतद् उपासितव्यम्”... ‘बस..चुप बैठ जा। ज्यादा बोलना नहीं’ बच्चे को बताया जाता है.....“एष आदेशः”। ‘देखो ऐसे करोगे तो ये दिक्कत होगी इसीलिए ऐसे नहीं करना’.... “उपदेशः”। “अनुशासनम्”... उपदेश-पूर्वक जो आदेश होता है उसे “अनुशासनम्” कहते हैं। पहले हमें आदेश दिया जाता है क्योंकि समझ नहीं रहती है। उपदेश तब मिलता है क्योंकि हमें समझना है कि ‘क्यों करना? क्यों नहीं करना?’ इसलिए समझाकर जो आदेश दिया जाता है, उसको “अनुशासनम्” कहते हैं। Beautiful! “अनुशासनम्”। हम अनुशासित हैं। हम उपदेश प्राप्त कर चुके हैं। कुछ समझाया गया है। अभी जो हैं.. काम करते समय, व्यवहार में, गुरु के आदेशों का स्फुरण होने लगेगा। ‘उसके पीछे युक्ति क्या थी? उपदेश क्या था?’ वो भी याद रहेगा। पर क्षण-प्रतिक्षण या किसी भी विकट परिस्थिति में झट् वो आदेश आएगा, तब जा के मार्गदर्शन मिलने लगेगा क्योंकि अभी वो आत्मसात हो रहा है। जब आवश्यकता रहती है तब जा के मार्गदर्शन स्फुरण होने लगेगा। इसके लिए हमारी श्रद्धा जो है, वो अडिग करनी है। यही यहाँ पे बताया गया है; “स्थाप “स्थापय दृढ-श्रद्धा-बलिपीठम्”.... बलिपीठ की स्थापना करना। बलिपीठ पे क्या करते हैं? पुष्प चढ़ाते है? बलि पशुओं को वहाँ पे बाँधते हैं। तो यहाँ पे “स्थापय दृढ-श्रद्धा-बलिपीठम्”... श्रद्धा-रूपी बलिपीठ।

“कृत्वा निशितं बुद्धि-विचारम्”... प्रति-दिन तीक्ष्ण बुद्धि-विचार करना ‘मैं कहाँ जा रहा हूँ? सीधी सी बात.. मैं किस का हूँ? मैं भगवती का हूँ... तो उस के चिंतन में आनंद आएगा, अनुस्मरण होता रहेगा। यदि मैं संसार का हूँ, तो बस, ये संसार जो चाहे वही मुझे करना पड़ेगा, ये कहे वो मुझे करना पड़े। और फिर वो कपट...’। इस का त्याग करना, assert yourself, you belong to the Mother.... बस, उस से काम होता है..... ऐसी श्रद्धा।

तब जा के जो भी संशय आए, उस पशु को वहीं पे लाके उस की बलि अर्पण कर देते हैं और “अर्पय सारम्”... रक्त की बलि होती है। बस, वो उन के चरणों में ले ले। मेरा मन जो कुछ संशय उत्पन्न करे, मैं बस उसे लाके, इस बलिपीठ पे अर्पण कर के, उस का सार.. वो शक्ति जो है, जो अभी कुण्ठाएँ उत्पन्न कर रही हैं उस को मैं समाहित कर के ध्यान में लगाऊँगा। “अर्पय सारम्”... वो एक तीव्रता रहती है, इस का यहाँ पे उल्लेख है।

ये एक व्यवहार के स्तर पे हुआ। व्यवहार करते समय, the challenges that you face, you have a choice. पहले जैसे एकदम गुस्सा करना या... अब प्राणायाम वगैरह करो तो you get that two second interval; 'गुस्सा करूँ या छोड़ दूँ इस बार?'... छोड़ दिया। फिर और कुछ चमत्कार होने लगेगा। 'इस व्यक्ति को लेके मैं इतना दुःखी होता था, अब ऐसे पचासों को मैं सँभाल लूँ। इतनी प्रौढता आ गई है, अब तो हंसी-मजाक में उस से निपट लूँ। पर कुछ वर्ष पूर्व, बापरे इतना tension वगैरह आता था !' तो ये प्रौढता ला रही है। मेरी श्रद्धा अडिग है, भगवती में है तो व्यवहार में मुझे अपना आत्मबल बढ़ रहा है, इसका अनुभव होने लगेगा। I won't have to go back... 'okay, I suffer. क्या करें? ये संसार है'। मैं जा के जब जाप करने लगूँगा तब जा के... बहुत सुंदर। ठीक है जो भी हो, पर व्यवहार में भी देखें 'क्या विलक्षण कार्य करवा रही है मेरे से वो... आश्चर्य! ऐसा मैं ! ये तो साध्य ही नहीं था मेरे से। मेरा अनुस्मरण हो रहा है, मन शांत हो रहा है और मेरे से कार्य करवा रही हैं।'.... श्रद्धा इसी के लिए होती है। It will be challenged. "छित्वा संशयम् , अर्पय सारम्"...

अत्यंत एक उच्च स्तर का चिंतन यहाँ पे, तृतीय में... प्रारंभ से लेके... तृतीय "पश्य अहर्निशम् अहम् इदम् अखिलम्".... पश्य, देखो, देखने का प्रयास करो। यहाँ पे दिव्य-दृष्टि। श्रद्धा अडिग है ना? श्रद्धामयं पुरुषम्... वो व्यवहार में लाये और "दृश्यते तु अग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः" ... तो वो श्रद्धा यहाँ पे उत्पन्न हुई है, बुद्धि तीक्ष्ण हुई है इसलिए अभी देख.. "पश्य" .. पर कैसे देख? सेवा में देखना एक रहता है... चप्पल वहीं पे है पर दिखाई नहीं दे रहे हैं, tension में हैं। तो वो देखना, वो एक सतर्कता, वो अलग होता है।

यहाँ पे इस स्तर पे है, "पश्य अहर्निशम्".... सुबह-रात इसी का चिंतन बना रहे। "अहम् इदम् अखिलम् , विगलित-द्वैतं विरज-विपापम्, परसंवित्-रस-लहरी-रूपम्".... अव धैर्य कर। तू अपनी कृपण-दृष्टि का त्याग करने के लिए नित्य-निरंतर स्मरण कर रहा था। भगवती ने बहुत संकेत दिये व्यवहार में। अब तेरी अर्हता है ज्ञान प्राप्त करने के लिए इसलिए धैर्य कर। अभी दृष्टि में जो आखरी एक संकोच है, कृपणता है, अस्मिता मैं-मैं करना, "अहम् , इदम्.... ये 'अहम्' और ये 'इदम्'... ये अलग-अलग हैं", वो भी छोड़ दे। और "विगलित-द्वैतम्", द्वैत-रहित का अनुभव कर।

केवल जब भक्ति की पराकाष्ठा होती है और सन्निधि कहते हैं, गुरु की सन्निधि का अनुभव ऐसा हो रहा है कि विषय का स्पर्श is diluted। उस स्तर पे हम इस सर्वात्म-भाव में स्थित होने का प्रयत्न करते हैं और वहाँ पे बोध दिया जाता है, “ऐसे कर। ‘विगलित-द्वैत’, ‘विरज-विपाप’ जो है... ‘विरजा’..। ‘परसंवित्-रस-लहरी-रूपम्’ .. और ये केवल some chemical process हो रही है ऐसे नहीं। अपने उमंग में, अपने आनंद से ये प्रकट कर रहे हैं शिवजी, देवी कर रही हैं। तो उस परसंवित्-लहरी का भी आनंद का आस्वादन करने का धैर्य रख और एक दिव्य-दृष्टि को भी अपना ले।”

So कितने स्तर पे ये मार्गदर्शन आता है! सोचा, अब हम जो कर रहे थे, उस का एक checklist जैसे रह सकता है। So even when you sing this bhajan, remember “Have you brought in these points? व्यवहार में चिंतन नित्य हो रहा है? और फिर निरंतर हो रहा है?.... जिस से आत्मबल बढ़े और जब ‘मैं-मैं’ छूट जाए तो समाहित हो के ‘ये तेरी ही लीला है’ ऐसे स्वीकारने की हम इच्छा भी करते हैं क्या? तीव्र इच्छा?”.... करनी है। बस, ये प्रेरणा मिले हम सब को ऐसी प्रार्थना करता हूँ मैं स्वामीजी के चरणों में।

(Closing prayers)

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

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”

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

DHARMA ALONE THE CAUSE FOR HAPPINESS

Our forefathers have left behind several guidelines for man to lead a virtuous life and enjoy happiness. Adherence to these guidelines and living in accordance will lead to immense benefits.

However, these days, people say: “This is Kali Yuga. Contrary are the ways of the world. Wicked measures are rampant. Morals and righteousness will not suit our present times. We can lead our lives in whatever way we like.”

Such an opinion is wrong. For, how does it matter if it is Kali Yuga? Nowhere does it state that one must not lead a righteous life. Do we stop our activities just because it gets dark in the evening? No.

Similarly, even in Kali Yuga, we must adhere to righteousness, equity and moral values. Our forefathers have correctly stated that dharma (righteousness) begets victory and adharma (unrighteousness) suffering. This is a fact applicable to any yugas just as ‘fire burns’ is a fact during all yugas.

The uniqueness of Kali Yuga is the efficacy of chanting divine names. Having known the greatness of God, if one were to offer worship with full faith and conduct one’s life virtuously, it is possible to be happy and contented to all times.

In this Kali Yuga, even if one amongst a hundred were to orient himself along the path dharma, and actually conform to dharma even to a small extent, he becomes worthy of praise. It would be akin to having even a little water in a small stream in a parched desert-

**एतादृशे कलियुगेऽपि शतेशु कश्चित् जातादरो जगति यः श्रुतिमार्ग एव ।
यत् कञ्चिदाचरतु पात्रमसौ स्तुतीनां श्लाघ्यं मितापमपि किं न मरौ सरश्चेत् ॥**

Hence it would be wholly wrong to use Kali Yuga as an alibi to give up the path of dharma. Our blessings for all to understand this well, place faith in the Lord’s name and even tread the dharmic path.

(Courtesy : Tattvāloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

97) छत्राधिपतिविश्वेशः

The Lord of monarchs.

Chhatradhipati means one who is entitled by merit to the privilege of the ceremonial umbrella which, like the crown and scepter, is an insignia of regal status. The kings used to rule the country in the name of the presiding deity. The traditions of the princely states of Udaipur and Bikaner in Rajasthan even now bear witness to the fact that the deities Lord Ekalinga and Shri Lakshminarayana were respectively the actual kings. The teaching of the yaksha-story of Kenopanishad (referred to in the name ninety-four) was thus practically preserved and perpetuated. God, to the Hindu, was a living force governing their lives as the King of kings.

Chhatradhipati may also stand for the super-eminent spiritual leaders called pithadhipati, presiding over established pontific seats of various traditions. They are also entitled to the regal insignia. Dakshnimurti as the Lord of the world of Gurus is therefore more aptly the Isha of Chhatradhipativishva.

98) छत्रचामरसेवितः

Who is propitiated with chhatra and chamara.

The royal umbrella and the auspicious tuft of holy-yak used for fanning are some items of Rajopachara used in ritualistic worship of the Lord. The king's earthly states may come and go or may cease to be in vogue. But to the devotee, the Ishvara is the undeniable Lord of the Universe, to the

shishya the Guru is the Emperor of his life. So he affirms this faith in a symbolic way in his daily worship of the Lord.

99) छन्दः शास्त्रादिनिपुणः

Well-versed in the fields of knowledge dealing with the art of metrical-formation of poetical works etc.

The reference here is to the six 'Angas' or accompaniments of the Vedic-study (shiksha, Vyakarana, Nirukta, Kalpa, Jyotisha and Chhandah). Of these the chhandah shastra dealing with rules governing metres for poetical composition is particularly mentioned in order to project Shri Dakshinamurti as the Guru of all creative arts. We have already meditated upon him as the Vina-player. Here we see him as the poet. Wherever we find the gifts of poesy and other arts we are asked to identify them as the manifestations of the Lord. To an Indian all arts are divine, since they are expressions of Soul-Harmony, and are sources of pure-joy (rasa).

100) छलजात्यादिदूरगः

Free from the faults of expression of an idea through speech or writing.

The Nyaya-shastra makes a thorough study of perception and its means, since knowledge is the only source of liberation. According to it. when an idea is conveyed by speech or established by argumentation (वादः) the attempt may be vitiated by faults like chhala (छलः) and jatyuttara (जात्युत्तरः). The Nyaya-sutras define them thus:

वचनविधातोर्थविकल्पोपपत्त्या छलम्...साधर्म्यं वैधर्माभ्यां प्रत्यवस्थानं जातिः॥

'Chhala' is that deceitful manoeuvre through which a person tries to disprove an opponent's argument by assuming a wrong meaning to the opponent's statement and proving that he has told a wrong thing. 'Jatih' is a technical term which, in argumentation, means giving back to the questioner not an answer but another question similar to that or raising

an issue very similar to the original one either in its correctness or incorrectness. It proves nothing and only deals a correct decision.

The Dakshinamurti tradition envelopes the mystical, artistic and academical approaches to Truth. Mostly, the path of knowledge is identified with a scholastic approach only. We have, consequently, mountains of written or recorded works dealing with the nature of Truth. Hence an aspirant is cautioned to discern the true attempts to discover and convey the truth and avoid being vitiated or victimized by scholastic tyranny and self-assertion (मतप्रहः). Truth flies far away (दूरगः) from such a ways.

Continued)

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

FESTIVALS IN NOVEMBER 2020

November-2020

| | | | |
|----|-----------|-----------------------|--|
| 13 | Friday | Nija Ashvija Kr. 13 | Jalapoorana, Janmadivas of P.P. Shrimat Sadyojat Shankarashram Swamiji |
| 14 | Saturday | Nija Ashvija Kr. 14 | Naraka Chaturdashi, Abhyanga, Laxmi Puja, Bali Puja |
| 15 | Sunday | Nija Ashvija Amavasya | Go Puja |
| 16 | Monday | Kartika Sh. 1/2 | Yama Dwitiya, Bhau Bija |
| 23 | Monday | Kartika Sh. 9 | Janmadinotsava of P.P. Shrimat Sadyojat Shankarashram Swamiji |
| 25 | Wednesday | Kartika Sh. 11 | Jagarini Ekadashi |
| 26 | Thursday | Kartika Sh. 12 | Prabhodotsava, Tulasi Puja |
| 30 | Monday | Kartika Poornima | Vanabhojana - Dipotsava at Shri Chitrapur Math, Shirali, Shri Guru Math, Mallapur and Shrimad Anantheshwar Temple Vittla, Shri Sacchidananda Dattatreya Sannidhi, Kundapur |

SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

CHAPTER FORTY THREE

असे जरी परम चतुर। किंचित चुकतां वारंवार।

जरी न कथिलें तरी पुढें तो कुमार। चूकचि करील निधरिं॥१०८॥

A boy may be very clever, but, when he makes mistakes again and again, if he is not cautioned, he will continue to commit mistakes and this is certain.

म्हणोनि बोलती मातापिता। शहाणा अधिकचि द्वावें तत्वतां।

ऐसी धरोनियां ममता। प्रेमेंच बोलती त्यालागीं॥१०९॥

Therefore, the parents caution him sothat he becomes wiser.Attached as they are to him, they will speak to him lovingly.

आमुच्या कोंकणीमार्जीं एक। म्हण असे परम सुरेख।

घ म्हणतांक्षणींच देख। घप्प करुं नये कधीं॥११५॥

There is a beautiful saying in our KonkaNi: as soon as someone says Gha, one should not hasten to conclude that he means Ghap (shut your mouth).(You should wait to hear the full word).

ऐशा म्हणीपरी करितां कार्य। तें बरवें कदापि न होय।

म्हणोनि कोणतेंही असो कार्य। सावकाश विचारें करावें॥११६॥

If one acts impulsively as implied in the KonkaNi saying, the result will never be good.Hence, whatever be the work, one should think at leisure and then act.

बालका चांगली क्षुधा न लागतां। वाढी अन्न त्यासी माता।

भुकेल्यावीण मुखीं घालतां। थुंकोनि टाकी तो ग्रास॥११७॥

If a mother serves food to the child when he is not hungry and puts a morsel into his mouth, he will spit out the same.

ज्यासी खरी लागली भूक। अन्न दे म्हणोनि मातेसन्मुख।
लगबगें धांवे जेवी तात्काळिक। अन्न सारें तें बाळ।।१९८।।

When he is, indeed, hungry, he will come before his mother and say "please give me food". When served, he will gulp down all food in no time.

म्हणोनि माता काय करी। मुलाची भूक समजुनी निर्धारिं।
ताट वाढी नानापरी। मग तें धांवे जेवावया।।१९९।।

Therefore, what the mother does is to find out whether or not the child is hungry and accordingly serve. Then, he will come running to have the food.

तद्वत्- सद्गुरु-श्रीस्वामींनी। जनांचे प्रेम वाढावें अजुनी।
ऐशा उद्देशें आग्रह धरुनी। नको शिष्य ऐसें सांगितलें।।१२०।।

Therefore, Swami Pandurangashram declined to adopt a Shishya in order to ensure that the love and regard by the laity (for the Math and the Guru) should increase.

गुरुप्रेमाची लागतां भूक। शिष्य करतां होय सुख।
कीं प्रेमासरशीं धांवती सकळिक। श्रीसद्गुरुच्या संनिधीं।।१२१।।

When the laity genuinely feels hungry for Guru-prema, then the adoption of Shishya will be conducive to happiness and all the laity will come running to the Guru with love.

जेवीं हातींचा खेळ सोडुनी बाळ। भूक लागतां मातेजवळ।
धांवे दुडदुडां ते वेळ। जेवूं घाल म्हणोनियां।।१२२।।

When the child is assailed by pangs of hunger, the child will throw aside the ball and come running to the mother and say: mother, please give me food.

तैसें स्वामिरायें येथ केलें। कीं प्रेमाची भूक लागतां ते वेळे।
शिष्य करितां स्वीकारिती निजबळें। आनंदानें गृहस्थ पैं।।१२५।।

Pujya Swami Pandurangashram acted likewise: when the laity feels genuinely 'hungry' with love, then the adoption of Shishya will be welcome by them with joy.

(Chapter Forty Three Concluded)

Little Ravikiran – Adhika Āshwija 2020

Swāmījī tells us

The Divine is always geared to inspire and guide those of us who are devotedly connected to It. All we need to do to is keep the lines of communication open – pray and listen for the guidance that comes.

Navaspandana

Gurushakti – working in tandem with that Divine Power

https://www.youtube.com/watch?v=_Gch8CbVNxM

Story Time



Radha was swimming along with friends Gopi, Venki and Sonu. The baby clown fish loved to swim fast and always had a race to see who swims the fastest!

A big family of clown fish lived amongst the coral reefs.

Radha was a tiny little fish but with all the exercise and food she got, she was growing fast.

One day, in the hurry to win the race, Radha failed to see the glittering eyes of Eel who was looking for a quick bite. Now when Eel is hungry, a tiny little morsel like Radha too was good enough and phew! Eel began to follow Radha. He knew that more friends would follow her and all put together, “that would be filling!” thought Eel.

Radha was a good distance away from her friends when she realised, she was being followed. She began to panic. There was no one around to help her. Her friends were still a long way off

and, in any case, she had to admit that even if they were together, they could not fight Eel. She prayed ardently.

The swaying anemones caught her attention and she dived into one – right in time to escape Eel!

Sea anemones are highly poisonous polyps which are attached to the coral reefs. Their bodies have tentacles which can snare a passing fish.

Radha was a clown fish and strangely and fortunately for Radha – the anemones have a good relationship with clown fish! Radha had a good mucus layer on her which made her immune from the deadly tentacles of the sea anemones.

Ah! Radha was saved in time from the clutches of Eel – who glared at her with his bulging eyes and left waiting for another prey to come by. He knew he had lost Radha. In the meantime, Venki, Gopi and Sonu too arrived and together they caressed the anemones for saving Radha!

Fun Facts – Fishy Facts!

- Clown fish get themselves accepted by the deadly sea anemones by covering themselves with a protective slime – secreted by the anemone itself.
- In turn for giving it shelter, the clown fish chase away some of the fish like the butterflyfish and others who eat anemones!
- The clown fish also help the anemones with the leftover of their meals!
- In all the oceans and seas of the world, live over 30,000 species of fish!
- Fish have small brains compared to other animals.
- Tuna can swim at speed of 70

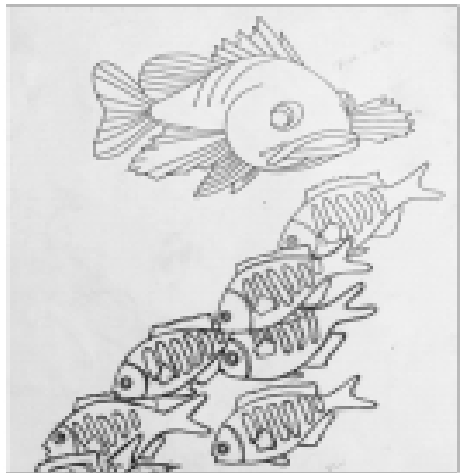
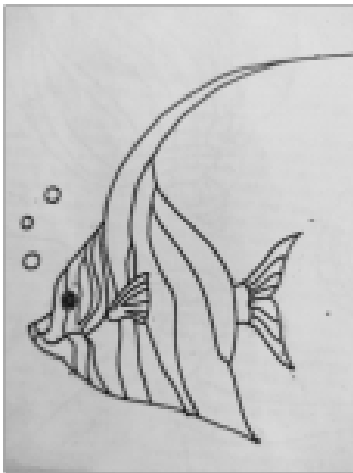
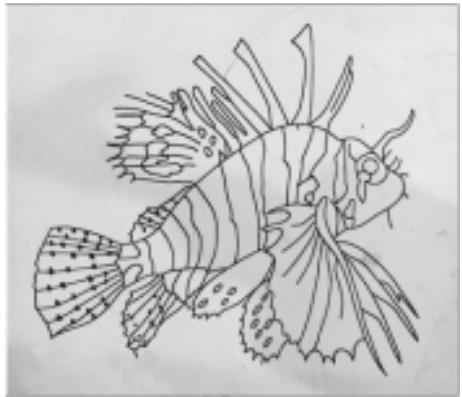


kilometres/hour!

- Although jellyfish and crayfish do have the word 'fish' in their names – they aren't actually fish!
- The largest fish in the world is the whale shark – which grows to over 50 feet long!
- While the smallest fish is the tiny goby, found in the Philippines, which grows to not more than half an inch!

Activity Time

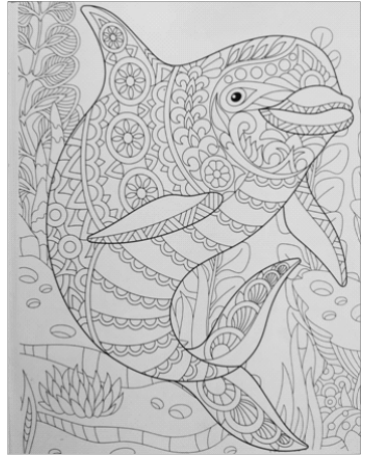
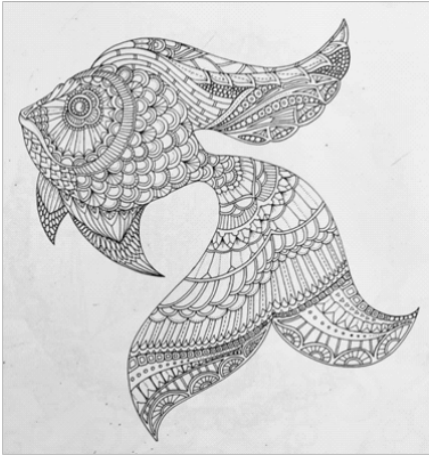
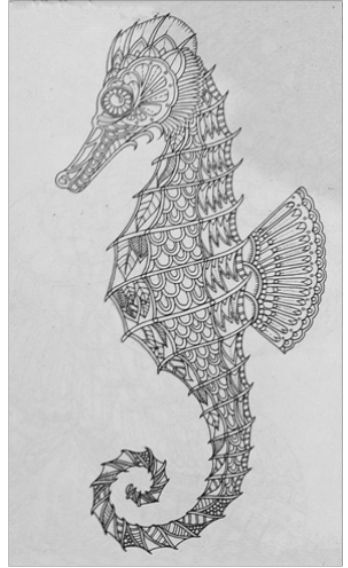
Drawing Time



Zentangle Time

Write the name of the fish under each of the pictures given below:

(dolphin; jellyfish; sea-horse;



Riddle Time

- Where do fish keep their money?
In the River Bank!
- Which day of the week do the fish dread?
Fry-day!
- What do you call a stylish fish?
Sofishticated!

Ponder Awhile: Out at sea

The waters were still; not a wave –
far far out at sea.

Nandi and Kodri, in their wooden boat,
Worked hard and steadily.

They'd been up before the sun's
glow had touched the sky,
and pushed their boat from sand to sea
goaded on by a seagull's cry.

"Yo ho!" said Nandi, "are the nets all in?"
We had left one behind yesterday."
"Yes, I've made sure that we've got them all,"
said Kodri. He checked again anyway.

When they had reached the water's edge
and the sea held their vessel afloat,
they jumped right in and pulled up the sails,
and were off on their fishing-boat!

They prayed to the Gods of Wind and Sea
and prayed to their Guru.
Enshrined in their hearts, They inspired them
guided them, protected them too.

The seaward wind filled their sails
as they went further from land,
deeper into the horizon,
away from the silvery sand.

And so they sailed two hours or more
till no land could be seen,
where the water had changed from a light brown
to a magical emerald green.

"This is it," said Kodri, "Maru had said
here's where schools of fat fish stay!"
And that's where they pulled down their sails
to throw their nets in that day.

Maru was right – in hardly an hour
their nets were completely full.
Then Nandi and Kodri grabbed the nets
and began to heave and pull.

Suddenly they felt a heavy jerk,
and were thrown against the boat's mast.
They lost their grip on the nets and they
watched as the nets slipped past

back into the ocean. They peered
over the boat's edge and saw
a whale stare right up at them!
They were filled with fearful awe!

Submerged just under the water,
the whale breathed in and out.
Nandi and Kodri had never seen till then
a whale's stupendous spout!



What in the world were they to do?
Should they try and move away?
But the wind was quiet – the sails wouldn't fill.
It was that time of day.

"Let's wait it out. We have no other choice,"
said Nandi. So Kodri and he
sat silently upon the wooden deck
rocking on the comforting sea.

"As long as we do not challenge the whale
It might just leave us alone.
Hopefully, we will be safe
and get to go back home."

The whale circled the little boat.
It thudded against its side.
Jerked it around, then eventually left.
Nandi and Kodri sighed

a sigh of relief, and dragged their nets in.
Thank God and Guru! The nets were intact!
They worked till they had the fish on board
and the nets neatly folded and stacked.

The day was done, there was a shift in the wind –
It began to blow towards the shore.
It was time to follow the wind's path again
and head on home once more.

The landward wind filled their sails,
and in tandem with the wind's might,
the boat rode high on beach-ward waves.
The shore was soon in sight.

That night the villagers sat around
the fishermen to listen to their tale –
of rocking boats and blowing winds
of waves, of nets, of whale.

Āmchī world – Sea world

Nandi and Kodri loved the Samudra – the Ocean, and Vāră – the Wind. There were Māshī – fish – to catch and the Doṇī – their boat – was big enough to hold enough for the day. Their boat would rest on the Răva – the sand – at night. Rātri – the night – was when all would sleep and wake before the Sūrya – the sun – was up.

Vāră – pronounce the ă like the a in apple.

Răva – pronounce the ă like the an in bank.

Long ago... Jai Hanuman

Sītā had been kidnapped by Rāvaṇa. Rāma called Hanumān to him. "Laṅkā is an ocean away. No bridge links Bhārata to Laṅkā yet. None but you can jump across the ocean and through the sky to reach Laṅkā to confirm where Sītā is being held captive. The ocean is home to asura-s and gigantic creatures who will try and prevent anyone from reaching Laṅkā's shores. Only you, devoted to me, mighty son of the mighty Wind, has the capacity to leap across. Will you do this job for me?"

Hanumān accepted the assignment of his Ishta in a bat of an eyelid. Rāma did not have to say anything more. He left it to Hanumān to see how best he could accomplish the given task.

Standing on the peak of the Mahendra Mountain, Hanumān bowed to Rāma, to the Gods of the Sun and Wind, to Indra the King of the Gods and the God of Storms and Lightning, and to Shiva and His Gaṇa-s.

He harnessed the energy from all of them and from the energy within, and grew in size. He grew and grew and grew till he was

larger than even the mountain he stood on. Then, he leaped into the sky towards Lañkā.

Our Heritage – Matsya Avatar

Lord Vishnu had promised that He would appear whenever evil lifts its ugly head and Adharma had to be grounded. When the evil Hayagriva emerged, Lord Vishnu incarnated as the Matsya Avatar.

Hayagriva was the son of Sage Kashyapa and Danu. While the good sage was revered by the people, his son became the King of the Asuras and began to torment and create trouble.

Lord Shiva had planned on the Jalapralaya (massive flooding) to cleanse the world of all evil.

Lord Vishnu took the avatar of a Matsya (fish) and saved the Vedas, Manu and his wife Shatarupa and the Saptarishis.

In the Nagalapuram town in Chittoor district of Andhra Pradesh, is the Shri Vedanarayana Temple dedicated to the Matsya Avatar of Lord Vishnu. This temple is also called the Matsya Narayana Temple.

@

We welcome your feedback at littleravikiran@gmail.com

Your feedback is important to us!

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Little Ravikiran created with love by Archana Savnal and Jyothi Bharat Divgi



Vāhana Poojā on Vijayā Dashami on 25-10-2020.
Courtesy: Anushravas



Shami-poojan by P. P. Swamiji at Shirali on 25-10-2020.
Courtesy: Anushravas



Chandika Homa at Karla on 17-10-2020

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

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

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



Chandika Homa at Shri Bhandikeri Math, Gokarn