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SHRIMATH ANANTESHWAR, VITTAL



**Durga Namaskar at Shirali on 30-10-2020.**  
*Courtesy: Anushravas*



**Tulasi Pooja at Shirali on 26-11-2020**  
*Courtesy: Anushravas*

# THE CHITRAPUR SUNBEAM :- DECEMBER 2020

**V. RAJAGOPAL BHAT, Editor**

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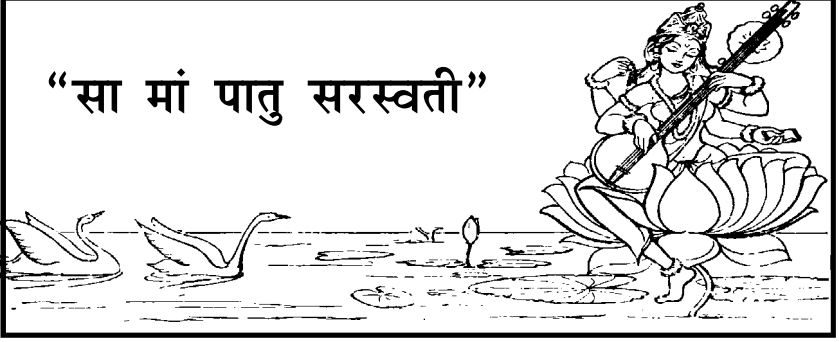
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

Yagnavalkya tells Janaka:

ब्रह्मवादिनो वदन्ति-

किं कारणं ब्रह्म कृतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः ।

अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदोव्यवस्थापम् ।।

Those who discourse on Brahman enquire as under:

What is the cause of this universe? Is it Brahman? Whence do we come? Whereby do we live? Wherein are we established? Presided over by whom do we, O Knowers of Brahman, experience pleasure and pain?

कालः स्वभावो नियतिर्यद्-च्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।

संयोग एषां न त्वात्मभावा - दिन्माप्यनीशः सुखदुःखहेतोः ।।

Is it Time, Nature, Destiny, Coincidence, the Elements, the feminine principle or the male principle - thus proceeded the enquiry. Is it a combination if these factors? Subject to pleasure and pain as he is, the Jeeva is certainly not the cause.

(Continued: Shvetashvatara Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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# TEACHINGS OF SWAMI ANANDASHRAM

## WHY SHOULD WE SEEK THE SHELTER OF GOD?

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

In dealing with today's subject, it is necessary to establish that God exists. Hence let us consider this first.

As in speaking on religion yesterday, so in speaking of God today, - a subject beyond the grasp of reason - due weight will be given to reason and Shastras alike.

If this wonderful material universe should work in obedience to nature's laws, there must be an intelligent Creator. That He is Ishvara is the opinion of the Naiyayikas.

According to Yogashastra, Ishvara is the transcendent Knower embodying the knowledge of all even as ether embodies all dimensions.

Some hold the view that just as there is the master who rewards his servants for their services, there is Ishvara who bestows on us the fruit of actions which we perform.

Atheists assign all these attributes to nature alone. As it is not possible for ordinary people to convince such persons, the Paramatman incarnates Himself as stated in the Gita, and establishes Dharma. And that is how theism is alive to this day.

The researches of modern scientists in this connection are still incomplete, but do not disprove what they have not discovered. And there is the possibility of their proving the existence of God in course of time.

Thus through the forces of theism and atheism are

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‘ॐ श्री सद्गुरवे नमः’

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seemingly equal, theism is reinforced by the evidence of great souls who have realised God. The conversion of the arch-atheist Vivekananda to theism by Ramakrishna Paramahansa, is not an incident from the Puranas. Similarly, it may be inferred from many a recent event that God does exist.

Let us now proceed to consider why we should seek the shelter of God.

The injunction that one must seek His shelter cannot be found in the schools of Sankhya and Jaimini. Vedanta enjoins the worship of Brahman without attributes. But the Brahman sought by the Vedantists is not different from Ishvara. It is in this sense that Shri Krishna says in the Gita that He is worshipped by the suffering, the seeker of knowledge, the seeker of possessions, and the wise (VII - 16). Indeed, this statement makes it clear that the shelter of Ishvara has to be sought by the suffering for the relief of suffering, by the seeker of knowledge for the attainment of knowledge, and by the seeker of possessions for the acquisition of possessions, and thus provides the answer to the question why we should seek such shelter.

Shri Krishna has also declared in the Gita that He bears the burden of responsibility for the happiness and protection of those who worship Him with undivided heart (IX - 22). Numerous examples of this have come to notice from time to time. At the present moment, there is the case of the Ashram of Ramana Maharshi where, although it is not usual to store up material in advance, the day to day feeding of the great number of devotees that assemble, and other matters proceed automatically without a hitch.

It may be that, on occasions, the force of *prarabdha* outweighs the power of worship, thus leading to disappointment in material expectations. But the prospect of spiritual peace is always present in theism and this satisfaction may lead to the saving of human life. There are not a few instances of atheists taking refuge in suicide when faced with troubles which are too hard for them to bear.

Hence may we all seek the shelter of God to gain the primary object of spiritual peace as well as the secondary one of material prosperity, and may they thereby be blessed!



## TEACHINGS OF SWAMI PARIJNANASHRAM

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**(Summary of the Discourse delivered by His  
Holiness at Ganapati Temple, New York  
on June 16, 1979)**

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It is two weeks since we came here. We usually speak on Bhakti and Jnana but, while coming here, we brought with us some Shlokâs. A couple of days back, we spoke on Yoga Vâshishta. Yesterday, at Arun Heble's, it was a small audience and we spoke on Bhakti. Today, rather unexpectedly, we have been asked to speak to you in this Ganapati temple and we have thought of speaking to you on Brahma Tatva and Atma Tatva.

The Upanishads tell us in a meaningful Shloka that we have all come into the world assuming various forms of Prakriti and once having been born in this unfortunate condition, we should not strive for external things alone. We are not born only to commit one deed after another, good or bad. We must endeavour to find out why we have taken this human birth, what is our true goal in life, we must try to understand what is the inner Self, our Atma Shakti. If we do not do this, the Upanishads say, we will continue to rotate in this cycle of birth and death, we will continue to commit sins and suffer travails. If we do not realise the Self, our human birth is not vindicated. What should we, then, do to realise the Atman? We should try to understand that the Supreme Being, Paramatman, is in

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‘ॐ श्री गुरुभ्यो नमः’

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every creature and object in this world. If we realise this truth, our being born in this human body will have been vindicated. It is very easy to speak about the Self, the Atma Tatva, but it is difficult to realise. Vedas speak in difficult terms, but the Upanishads have simplified the Truth for us so that we can understand it easily. Of all the Upanishads, the **Kathopanishad** explains in the simplest of language which even a child can understand. Today, we will speak to you on the **Kathopanishad** which starts with the story of a small boy.

**Kathopanishad** speaks of a Rishi named Vājashravas who was engaged in performing the **Vishwajeet Yāga**. This **Yāga** means giving away whatever one loves most in life, what we regard as our dearest possessions. He who performs this **Yāga** thus gives to the Brahmins all his worldly possessions. Vājashravas is depicted as giving away cows, rice, ghee and so many other things to the Brahmins. As he goes on performing the “havan” and donating these articles, his eight-year-old son Nachiketa sits in a corner watching the **Yāga**. Though of tender years and uneducated, this son of Vājashravas is endowed with keen perceptivity and he is distressed to see his father give away to the Brahmins barren cows, cows which cannot even chew grass. Seeing this, Nachiketa felt sad. He knew that only one’s dearest possessions should be given away while doing such a **Yāga**. He also knew that he was his father’s pet, his dearest possession. So, he went up to his father and asked him whom he was going to give away his son Nachiketa. Vajashravas, busy with the rites, told Nachiketa not to disturb him but to go and sit in a corner. Nachiketa obeyed him but, after some time, he again went to his father and asked him the same question: Father, whom are you going to give me? Again, he was asked to go to the corner and sit there and not to disturb the father. This went on twice or



thrice and, when Nachiketa popped the question once again, his father lost his temper and burst out: “I am giving you to Yama, the God of death”. This was just as we sometimes use curse words, when we lose our temper. But, here, any utterance while performing a **Yâga** became a vow, which had to be fulfilled. Nachiketa himself was very happy to hear his father’s words. For, though death is something dreaded by the whole world, in fact death is what everyone is most afraid of, Nachiketa, though so young, was very happy that he was to be sent to Yama because he looked on this as an opportunity to know what was death and mortality. When Nachiketa goes there, he finds Yama is out and is not back for three days. According to convention, when you go to someone’s house and you find he has gone out, you have to wait outside the door or go back the way you have come. When Yama returns, he thus finds Nachiketa waiting outside his door, this lustrous little “vatu”, and Yama asks him what is the matter. Nachiketa narrates all that had happened. When Yama hears that he had to wait for three days outside his door, he washes his feet and seeks his pardon for having made him wait.

Yama tells his young visitor “I have never made any visitor to my domain wait like this. So, by way of penitence, I want to confer three boons on you. Ask what you will, you can have it.” Nachiketa then firstly seeks peace of mind for his father and then also seeks welfare and prosperity of his father. By way of the third boon, Nachiketa asks Yama what is Atma Tatva. When a man dies, what happens to his soul? Does the record of his good and bad deeds performed while on earth attach itself to his soul from birth to birth? Yama, loath to reveal the secrets of life, tries to distract the boy by offering his Apsarâs, promising him long life, untold wealth etc. and begs of him to ask for one of these as boons.

Nachiketa tells Yama: “As long as you are there, people are bound to be scared of you and I too will have to come back to you some day or the other. Instead, now that I am already with you, you can tell me what is Self and how to attain it.”

The Upanishad then speaks of Self-knowledge or Atma Jnana in three or four shlokas, as spoken by Yama to Nachiketa. Firstly, he says, Self-realization is such a state which, once having been attained, does not disappear nor do you, in that blissful state, ever feel like emerging from it. That Self-realization is not derived from external objects. What is it then? He speaks of **Shreya** and **Preya** as the two paths before man. He who follows the path of **Shreya** will be, in the words of the Upanishads, “Atha Satyam Asti”. He will fare well in life, he will be well provided for and he will end up by realising God. But, he who goes by the path of **Preya** will get only transitory pleasures and ends up by losing everything. **Shreya** and **Preya** are Nivriti Marga and Pravriti Marga respectively. He who keeps his mind transfixed on his goal, who does not allow his mind to become restless, who remains cool and calm in all circumstances, is said to have chosen **Shreya** and such a man wants to make the most of this human birth itself without waiting for another. He takes this life as the only one he is ever going to have and pursues his goal with single-mindedness. On the other hand, he who goes after worldly pleasures is said to have opted for **Preya**. **Shreya** means Eternal Happiness while **Preya** means transitory pleasures. **Kathopanishad**, having identified these two paths, then tell us that we should always go by the path of **Shreya**. What is **Shreya**? We know from the foregoing that it is good for us, it is the right path for us and that it is also the path upheld by the Upanishads and not **Preya**.

*(Continued)*



## Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the occasion of Navaratri celebrations at Jodhpur on 4th October 2019

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां  
मुक्ताहारविभूषणां परिलसत्धम्मिल्लसम्मल्लिकाम् ।  
लीलालोलितलोचनां शशीमुखीम् आबध्दकाञ्चीसृजं  
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।  
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

नृसिंहगिरिसज्जातं संवित्स्फुरणदायकम् ।  
शिष्यहृत्तापहारकं ईश्वराख्यं गुरुं भजे ॥

ॐ श्रीगुरुभ्यो नमः । श्रीभवानीशङ्कराय नमः । श्रीमात्रे नमः ।

संवित्-धाम से पूज्यश्री के सेवा में था, तब से संपर्क है। गत-वर्ष कुछ संवित्-साधक शिराली आए थे, उन का आग्रह रहा कि शिवरात्री मैं यहाँ पे करूँ । मैंने बताया “मोदी साहब के election का चल रहा है.. नाकाबंदी रहेगी। नहीं आ पाएँगे” । तो फिर उन का दुराग्रह रहा कि नवरात्र कम से का यहाँ पे करें। अत्यंत प्रेम से निमंत्रण आया, फिर पूज्य सोम स्वामीजी ने पत्र लिखा “आ ही रहे हो, तो सब जगह आना है” । तो फिर अब जोधपुर के बाद काचोली, माऊन्ट-आबू, अहमदाबाद और फिर कार्ला, गोवा। ऐसी एक यात्रा बन चुकी है।

कार्यक्रम पहले ही दिए गए थे, कुछ ज्यादा समझ नहीं आया तो मैंने इतना ही कहा कि “मैं यहाँ आऊँगा, तो अपने अनुष्ठान करूँगा और पाठ वगैरे में नहीं बैठ

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Late Smt. RADHIKA MURALIDHAR KALLIANPUR.**

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पाऊंगा। और फिर देखेंगे”। यहाँ पे आया, तो साधक थे, नया तरु-वृंद सज्ज हो के बैठा है, आतुर है, कुछ करना चाहता है। बहुत ही पूज्यश्री का वात्सल्य का अनुभव हुआ और अनायास यहाँ पे कार्यक्रम संपन्न हुए।

शक्ति-जागरण का समय है, तो शक्ति को धारण करने की जो क्षमता चाहिए, जो अधिकार चाहिए, उस को उत्पन्न करने का हम प्रयास कर रहे हैं। शारीरिक-बल ... मंत्र-शक्ति को धारण करने के लिए विशेष शक्ती की एक आवश्यकता रहती है, वह प्राणायाम इत्यादि से सिद्ध होती है। उस में भी हम काफी अग्रसर हो चुके हैं। निनाद वगैरह किया, प्राणायाम किया, चिंतन खूब किया। प्रति-क्षण एक वात्सल्य का अनुभव हो रहा है। इसीलिए सब कार्यक्रमों में एक सहजता आ रही है। यहीं संवित्-दृष्टिकोण है .. स्फुरण हो फिर भी सहजता हो... कोई आतंक की आवश्यकता नहीं। ऐसे ही चल रहा है।

ये बताया नहीं गया था ... वहाँ से प्रस्थान करने के बाद मुझे बताया गया कि यहाँ पे जुलुस का कार्यक्रम आयोजित किया गया है, तो हम ना भी नहीं कह पाए। तो उस में भी एक आनंद आया। इतने प्रेम से यह प्रस्तुत हो रहा है। और फिर अभी एक पता नहीं ... उषा रानीजी ने बताया “ये सही बात नहीं है। हाथों से वह डंडू निकाला गया था स्वरूपसिंगजी ने और उन्होंने ने गाढ़ दिया .. देखो”। उस के बाद दो-तीन बार तो मैं यहाँ पे आ चुका हूँ .. प्रतिष्ठा समय आए थे और फिर दूसरी या तीसरी बार जब मैं आया तो मैंने पहचाना ही नहीं क्योंकि ये सारा बदल चुका था। Entrance वहाँ से था तो यहाँ से अंदर आए तो मैंने कहा “ये कहाँ से आ गए हम?”....

तो बहुत परिवर्तन आया है। फिर भी अच्छा लगता है, स्पन्दन तो वही है, उसी को लेके यहाँ पे चर्चा चल रही थी।

भगवती... जैसे गुरु का स्मरण किया “परमहंस-रूप से है पर मेरे शरीर में भी है। This has been main theme, isn't it?”

“कलाभिः कल्पिताशेष-भुवनानन्द-भोजनम्, क्रीडन्तं त्रिपुरे नित्यं पर-संवित्गुरुं भजे”...सृष्टी-स्थिति-लय करने वाली वो प्रचंड शक्ति है। अनुग्रह करने से पहले निग्रह करती है, जीव-भाव में हमें बद्ध रखती है। एक पिपासा उठती है, मोक्ष की एक

**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.**

लालसा 'मुझे अपना स्वरूप चाहिए, आत्म-दर्शन चाहिए, शिव-दर्शन चाहिए'। तब पता चलता है 'वही प्रचंड गुरु-शक्ति... उस को dimension से कोई मतलब नहीं। वही मेरे शरीर में भी, इच्छा-ज्ञान-क्रिया-मूल हो के त्रिपुरों में विचरण कर रही है' ... तब जा के वह आत्मीयता बढ़ती है उस गुरु-शक्ति के साथ।

उस को कैसे बढ़ाना, उस को और कैसे समझना यही हमारी प्रक्रिया रही है। तो और एक भजन से हम ने प्रेरणा ली.. “परमहंस गुरु, हंसरूप धर, हिरदय बीच बिराजे”।

‘परमहंस’ हैं, स्वच्छंद उन का विचरण हो रहा है। प्रायः हम कहाँ से आए, कहाँ जा रहे हैं.. कुछ नहीं, बस हम अटके हुए हैं इस .... उड़ नहीं सकते, कोई प्रगति नहीं हो रही है और वहाँ पे देखा तो ये ‘परमहंस’ बस उड़ते जा रहे हैं, just soaring in the sky और फिर बताया जाता है कि वही जो तत्त्व है, ‘हंस’-रूप से शिष्य के हृदय में विराजमान है।

‘हंस’ कहते हैं ... ‘अंश’ भी एक पाठ-भेद है ... ‘हंस’ मुझे अच्छा लगता है क्योंकि ‘हंSSSSस’... श्वास-प्रश्वास की प्रक्रिया.... उस पे ध्यान जाए ... और फिर जा के, वो प्राण का संचरण जहाँ हो रहा है, वहाँ पे लक्ष जाए। तो फिर गुरु-मुख से जो मंत्र मिला हुआ है, उस में शीघ्र प्रवेश होता है और उस मंत्र की सिद्धि में.... ये कोई क्षुद्र सिद्धि नहीं, वहाँ पे “ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने, व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः” ये ज्ञान होता है। तो यही शक्ति शरीरस्थ स्थित है... इस का बिलकुल स्पष्ट अनुभव होने लगता है, ऐसे एक स्थान पे आने पर। और फिर जा के उस को बढ़ाना, उस चेतना को बढ़ाना और उसी से प्रेरित हो के काम करना, सेवा करना, इस में एक उमंग आता है। ये करने का मुझे अवकाश मिला, इस बार। शायद चित्रापुर मठ में जो नहीं कर पाता हूँ, वो यहाँ पे कर सकता हूँ।

**ऐन्दव्या कलयावतंसितशिरो विस्तारि नादात्मकं,**

**तद्रूपं जननि स्मरामि परमं सन्मात्रमेकं तव।**

**यत्रोदेति पराभिधा भगवती भासां हि तासां पदं,**

**पश्यन्तीमनुमध्यमा विहरति स्वैरं च सा वैखरी ।।**

एक प्रसिद्ध आचार्य हो चुके हैं, उन्होंने ने खूब आराधना की भगवती की, भुवनेश्वरी की। ‘ज्ञान प्रदान करनेवाली तुम हो’ इस भावना से भुवनेश्वरी की आराधना की। कई



वर्ष की, कुछ हुआ नहीं, बहुत दुखी हुए। “कैसी मेरी गलती हो रही है? कहाँ कमी हो रही है?” फूट-फूट के रोना हुआ। उस समय भगवती प्रकट हुई। वर दिया और उन के हृदय में प्रविष्ट हुई और नूतन शास्त्र-रूप से प्रकट होने लगीं। भगवती से प्रेरित हो गए वो आचार्य.... ऐसे उच्च-कोटि के थे।

उन्होंने ने एक स्तोत्र की रचना की है, उस में से यह श्लोक है। तो इस में से हमें बहुत मार्गदर्शन मिलता है। जिसने उस तत्त्व को आत्मसात किया है, ऐक्य हुआ है, ऐसे ब्रह्मनिष्ठ जब भगवती की स्तुति करते हैं, तो मार्गदर्शन मिलना ही है। आत्म-रूप से वो ग्रहण कर रहे हैं, फिर भी वहाँ पे कल्पित द्वैत-भाव है ... ‘अनुग्रह करने यह गुरु-शक्ति आयी है’ ऐसी स्तुति कर रहे हैं और मार्गदर्शन कर रहे हैं।

“ऐन्दव्या कलयावतंसितशिरो” .... भगवती का जो मुकुट है, वो अत्यंत शोभायमान है, किस से? चन्द्र की कला से। चन्द्र की कला... उस को देखते ही एक आनंद आने लगता है, ‘मुझ में भी कुछ तो होगा, कुछ तो रसता होगी, कला प्रस्तुत करने की क्षमता होगी’ ऐसी भावना, ऐसी प्रेरणा मिलने लगती है। “ऐन्दव्या कलयावतंसितशिरो विस्तारि नादात्मकम्” ... रूप का वर्णन सा किया आचार्यों ने। भगवती का ध्यान करना है; चरण-कमल का ध्यान करो, उनके वरद या तो अभय मुद्रा का ध्यान करो, प्रेरणा मिलने लगेगी। पर वो तो कला-संपन्न थे, रसता थी उन के हृदय में। तो पहले उन को भान हुआ... वो चन्द्र-कला... शिव-पत्नी होने से भुवनश्वरी के मुकुट पे वो प्रकट हो रहा है। उस का उन्होंने ने ध्यान किया। यानि रूप का भी ध्यान किया जाता है।

“हर्याकारं हराकारं ह्रीङ्कारं वा अम्बिका-तनुम्” ऐसे उपदेश मिलता है गुरु से, ‘ऐसे ध्यान करो’, मंत्र दिया जाता है, एक रूप का ध्यान होता है। और फिर गुरु-शक्ति का वो ऐसे प्रभाव है कि जितनी भक्ति से, तत्परता से और तन्मयता से हम ध्यान करते हैं, वो अहम्-रूपेण, ‘हृदये अद्वैतम् आत्मानम्’ ऐसे वो द्योतित करते हैं। भेद-भाव नहीं रखने देते हैं। अवलंबन की आवश्यकता है। ‘अंततो गत्वा यही मेरा स्वरूप है .. निर्गुण, निराकार, निरंजन,..’ इत्यादि भान करवाते है। तो यहाँ पे आचार्य पहले हमें एक झलक सी देते हैं, ‘भगवती का ऐसे ध्यान करना’.. “ऐन्दव्या कलयावतंसितशिरो”।

“विस्तारि नादात्मकम्” .... फिर महा-मौन से एक विस्तार में वो प्रकट हो रही है, नादात्मक, नाद का स्पन्दन। ‘सृष्टी प्रारम्भ हो ही रही है’ ऐसे समझ लेना बहुत सूक्ष्म-तत्त्व है। हम जिसको ‘हंSSS’ इत्यादि नाद कहते हैं, वो नहीं, उस से भी

सूक्ष्म। अभी पञ्जीकरण भी नहीं हुआ है, तो शब्द -स्पर्श-रूप-गंध कहाँ ?! उससे पहले, पर फिर भी एक स्पन्दन की भावना... और.... जैसे dimensions are being defined.... तो time and space, देश-काल-कलना की सृष्टी हो रही है... 'विस्तारि नादात्मकम्..... ऐसे भी ध्यान किया जा सकता है' यह संकेत मिल रहा है।

“तद्रूपं जननि स्मरामि परमं सन्मात्रमेकं तव”..... सच्चिदानन्द ये तेरा रूप है। “सन्मात्र” ... बस जो है सो है.. बस वही है। और तो अभी कुछ सृष्टी उत्पन्न ही नहीं हुई है। उसी का, उस सत् का अनुभव हो रहा है उन आचार्य को और कह रहे हैं ‘इस रूप में, संवित्-रूप में मैं भी तुम्हारा अनुभव कर रहा हूँ। पहले तो एक रूप का दर्शन हुआ। संस्कार थे, उस में उस देवी का लालित्य, कला प्रस्तुत, कला प्रदान करने की क्षमता से रोमांच हो रहा था। फिर अचानक नाद का भान होने लगा, विस्तार में सत्-चित्-आनंद का अनुभव हो रहा है’... “सन्मात्रमेकं तव”।

फिर कहते हैं “यत्रोदेति पराभिधा भगवती भासां हि तासां पदम्”। “यत्र उदेति परा”..... परा-वाणी जहाँ से उदित होती है, वही तो तुम हो। जैसे चैतन्य, संवित् से ही परा-वाणी आती है। “यत्रोदेति पराभिधा भगवती भासां हि तासां पदम्”..... तुम वो पद हो, पदवी हो जहाँ से परा-वाणी निःसृत होती है, प्रकट होती है। “पश्यन्तीमनुमध्यमा विहरति”.... फिर जा के पश्यन्ती में वो परिणत होती है और जा के फिर मध्यमा-स्तर पे भी जाती है। “यत्रोदेति पराभिधा भगवती भासां हि तासां पदं, पश्यन्तीमनुमध्यमा विहरति स्वैरं च सा वैखरी”... विखरंगता, वो जो उच्चारित वाणी है, वो भी उसी परा-वाणी से आती है और आप के अनुग्रह से उस का विलास होता है।

आचार्य का अनुभव है। वो जो बोलते थे, वो एक शास्त्र जैसे रहता था.... अत्यंत प्रामाणिक वचन। तो उनकी वैखरी-वाणी भी ऐसी प्रबल होने लगी कि उसका विलास देखकर हमें बहुत प्रेरणा मिलने लगी। पर हमारी अभी एक प्रक्रिया है... इन आचार्यों से हमें सीखना है कि हम भगवती का ऐसा ध्यान कर सकते हैं। (अभी) केवल नादात्मक ? ना.. तो फिर वो गाड़ी उल्टी जाएगी हमारी। वैखरी पे थोड़ा control लाना होगा। श्वास-प्रश्वास को ले के, a little bit of diaphragmatic breathing would be of help to bring that control.

मध्यमा-स्तर है ... मैं सोच ही रहा हूँ, व्यक्त करना है मुझे, एक entire episode मन में है। श्वास-प्रश्वास की प्रक्रिया को संतुलित कर के, फिर जा के वो वैखरी में प्रकट होगी। श्वास-प्रश्वास की प्रक्रिया अत्यंत सूक्ष्म.... diaphragmatic

कहते हैं, ऐसे यदि चलने लगे तो वाणी को जब मैं वैखरी से मंद्र करूँगा, उपांशु बोलूँगा ... उपांशु बोलना भी जब बंद करूँगा तब भी क्या वाणी चल रही है ? तब जो वाणी चल रही है, उस को मैं मध्यमा समझूँगा। वहाँ पे केवल, I can only pay attention to it... मंत्र का स्तर, मंत्र-जप मानसिक-स्तर पे जाता है तो वहाँ पे मध्यमा-स्तर पे वो ले जाता है, गति बढ़ने लगती है।

उस स्तर पे विचार भी आते रहते हैं पर हम कहते हैं “यह तो वाणी नहीं है, यह तो विचार है। जो उच्चारित हो, वो वाणी है मेरी.... और विचारों का मैं क्या करूँ ? मन में तो विचार आते ही रहते हैं”। ये बेवकूफी बंद करनी हो तो कम से कम एक वाणी को ले के, एक शब्द को ले के, या एक मंत्र को ले के हम धैर्यपूर्वक उस का अनुसंधान करते हैं और तभी यदि श्वास-प्रश्वास ठीक से चल रहा हो, मध्यमा स्तर पे हमारा ध्यान जाता है। मध्यमा-स्तर यानि तीव्र-गति से.. बहुत अभ्यास हो चुका हैं, उस में बहुत प्रेम है, “गुरु ने दिया हुआ मंत्र है” इस प्रकार की भावनाएँ हैं, तब दस मिनट बैठो तो बीच में एक दो-तीन मिनट तो कम से कम जप में ऐसे मन लगा जाएगा और बिना जिह्वा के भी हिले, बिना किसी any twitching, पट-पट-पट मंत्र-जप चल रहा हो तब मध्यमा-स्तर पे हम वाणी का अनुभव कर रहे है ऐसे समझ सकते हैं।

उस से भी सूक्ष्म ये मंत्र ले जाएगा। वाणी के स्तरों का परिचय भी मंत्र करवाएगा। नहीं तो फिर हमारी वाणी कैसी ?! बोल तो दिया, फिर जा के सोचने लगा हूँ “मैंने क्या बोला ?” ..... तो कहाँ भगवती से आनेवाली परावाणी और कहाँ हमारी बैखरी ?! ये तो बिलकुल ही क्षुद्र हो गयी है।

तो यहाँ पे नवरात्री में ऐसा संकल्प लिया ‘वाणी की शुद्धि के लिए स्तोत्रों का पाठ करेंगे। अत्यंत लौकिक-स्तर पे वाणी का प्रयोग, दुष्प्रयोग हो रहा है, उस पे थोडासा एक संयमन करेंगे और इसी वाणीको दिव्य बनाने के लिए वैखरी से भगवती की स्तुति इत्यादि का पाठ करेंगे’ ... जैसे शिव-महिम्न-स्तोत्र में बताया है “पुनामि इति अर्थोऽस्मिन् पुरमथन बुद्धिर्व्यवसिता” ... “ये मैंने निश्चय किया कि तुम्हारी मैं स्तुति करूँगा। ब्रह्मादिदेव भी आप की स्तुति नहीं कर सकते, श्रुति, वेद-वेदान्त भी लज्जित हो के ‘ये नहीं .. It can not be defined, ये नहीं’ ये इतना ही कह सकते हैं ....तो हे शिव, क्या मैं तुम्हारी स्तुति करूँ ?! क्या मैं तुम्हारा वर्णन करूँ ?! यो तो दुःसाहस हो गया। तो फिर क्यों मैं स्तुति कर रहा हूँ ?.. भक्ति है, प्रेम है इसलिए ...और

ये मुझे पता है कि यदि तेरी स्तुति करूँ, तब जा के मेरी वाणी में एक सौष्टव आने लगेगा, एक बल आने लगेगा, शुद्धि आने लगेगी”।

जो वाणी ऐसी शुद्ध हुई है, उस पे ध्यान किया जा सकता है और मानसिक-स्तर पे भी मंत्र का उच्चारण वो अच्छी तरह से करेगी। तब और कोई विचार आया तो वाणी ‘चुप’ कहेगी और ‘ये गुरु-मुख हुआ मंत्र है, इसी पे ध्यान रखना’ कर के अन्दर ले जाएगी। तो वहाँ फिर भगवती के चरणों में समर्पित होना साध्य हैं क्योंकि वह मंत्र ही ले जाएगा।

तो इस अंतर्मुखता को लाना हो तो फिर बहुत प्रयत्न करना पड़ता है। एक तो वाणी का संयम, वाणीका सदुपयोग और फिर वाणी जैसे अन्दर जाती है, वहाँ पे थोडासा प्राण का निनाद इत्यादि कर के समाहित होने की प्रक्रिया। आचार्यों को रूप का दर्शन पहले एक झलक सा मिला, फिर विस्तार, उस के नाद के स्वरूप का अनुभव होने लगा, ‘ये सच्चिदानंद-स्वरूप है और फिर जा के स्थूल-सृष्टी में उसी का प्रकटन वाणी-रूप से हो रहा है’ ऐसे अनुभव हुआ।

हम वाणी को पकड़ते हैं, literally पकड़ते हैं.. ज्यादा बोलना नहीं, अच्छा बोलना और फिर स्तुति करना, भजन करना, पाठ करना ....संयम। फिर उसी को जरा अन्दर ले जाते हैं प्राणायाम इत्यादि कर के.... तब जा के भगवती का अनुमोदन मिलने लगता है, एक आनंद आता है, एकाग्रता में एक आनंद आता है। आँखें बंद कर के बैठो, विचलन हो रहा है तो बस दो मिनट में “हो गया। बस अभी नहीं होगा मेरे से” ऐसे होता है। मन शांत हो गया और बुद्धि तीक्ष्ण हो के बस मंत्र का ही उच्चारण कर रही है तो फिर ऐसा एक आनंद आता है, रस आने लगता है उस में। बाद में जा के इष्ट-साक्षात्कार या तो इष्ट-प्रसाद मिलेगा, पर उस से पहले your pschyo-physical system begins to respond to the Mother’s अनुग्रह... सौष्टव आने लगता है।

इस का हम ने बहुत प्रयत्न किया। फिर जा के कवच का भी पाठ कर रहे हैं, हैं ना ? ये सारी प्रणालियाँ स्वामीजी ने दी हैं; कवच-अर्गल-कीलक का पाठ करना, दीक्षित हो तो फिर सप्तशती का पाठ, रहस्य-त्रय, क्षमा-याचना इत्यादि। ये तो संक्षिप्त रूप से है।

कवच का पाठ करते ही बाहरी कोई कवच न पहनते हुए, अंग-प्रत्यंग में देवी की वो जो शक्तियाँ हैं, उन को धारण करना, literally न्यास करना ‘ताकि मेरा शरीर दिव्य हो जाए, भगवती की आराधना करने की योग्यता इस शरीर में आए’ इस उद्देश्य से कवच का भी पाठ किया। वो भी सीख रहे हैं। और फिर जा के अंततोगत्वा रूप...

वाणी का संयमन रख के, फिर भगवती के अनुग्रह से हमें उसका भी अनुभव होगा। 'अपने में ही है। हो रहा है। झलक मिल रही है' उसी से आत्मबल बढ़ता है, उसी से एक विश्वास उत्पन्न होता है, आत्म-विश्वास.. और वो जब श्रद्धा में परिणत हो, तो फिर पूछो ही मत! तो फिर अनुग्रह ही हम से काम करवा लेता है।

हम अच्छे निमित्त बनना चाहते हैं, शिष्यों में सर्वश्रेष्ठ बनना चाहते हैं। जिस शक्ति की हमें झलकसी मिली है, अभी वो हमारे जीवन में अभी पूर्णता लाए। उसके लिए जो हमें जो करना है, जहाँ तक कि संभव हो, करेंगे, सेवा इत्यादि करनी है। ऐसा एक पवित्र स्थान, यहाँ पे ज्यादा से ज्यादा आया करो, once a month at least... participate, है ना?!

कितना दिया है स्वामीजी ने, जोधपुरियों को। In fact, सब से बड़ा आश्रम यहाँ पे बनना चाहिए। बढ़िया हो रहा है, बहुत अच्छा लगता है। तो कुछ नियमों का पालन करते हुए... बहुत अच्छा लगा था। वहाँ पे हवन चल रहा है, 'स्वाहा' चल रहा है.... और यहाँ पे कुछ प्राणायाम का चल रहा है यानि प्राण-अपान, वो सारी जो प्राणायाम की प्रक्रिया गीता में बताई गई है .... वो भी एक यज्ञ है। प्राण को अपान में एक आहुति-रूप से देना इत्यादि... संकेत-मात्र दिया है। तो ये भी एक यज्ञ चल रहा था, जो हम कर रहे थे। वो पाठ है, वो भी एक यज्ञ चल रहा था। सर्वत्र यज्ञ ... द्रव्य-यज्ञ हो रहा है, ज्ञान-यज्ञ हो रहा है। अच्छा-अच्छा, बढ़िया सा स्पन्दन अनुभव हो रहा है।

तो ऐसे ही करें। जहाँ तक कि संभव हो, वाणी पे संयम, वाणी का एक सौष्ठव... संस्कृत इत्यादि सीखकर, स्तोत्र का पाठ कर के। और फिर वाणी.... जो मुख से निकले, वैखरी...केवल वो मात्र नहीं ... उस वाणी के अलग तीन स्तर हैं, उन की ओर भी हमारा ध्यान ले जाना, जप में एक तीव्रता लाना... बस, यही हमारी मुख्य, प्रधान गुरु-सेवा होगी। तब जा के 'कर-कमल-संजात' हो जाएँगे हम। The Guru-Shakti will fashion us so that we become the best निमित्त to do It's work, केवल अपना ही नहीं। तब जा के एक संतोष आने लगता है। बस ऐसी प्रार्थना करनी है, गुरु के चरणों में, भगवती के चरणों में 'ऐसा मार्गदर्शन मिलता रहे, ऐसा एक अवकाश भी मिलता रहे। ऐसे कुछ समय मिले, दस दिन, पांच दिन, जहाँ खूब उत्साह से, बड़े प्रेम से अपनी साधना में हम बस अपने आपको उड़ेल सकते हैं'।

ॐ नमः पार्वतीपतये हर हर महादेव ।।

(Transcribed by Shrikala Kodikal)



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# JAGADGURU SPEAKS .....

H.H. Sri Bharati Tirtha Mahaswamiji

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## SÂTVIC LIFE ALONE LEADS TO HAPPINESS

Man cannot remain without any action. Impelled by nature he will always be engaged in some activity or other. If his actions are of a *sattvic* (good or conducive) nature, they will bestow happiness on him both in this and other world.

The first step, then, is for him to keep the mind and senses under control. Without such control, he cannot properly understand any situation. He will misjudge good things as bad and bad things as good.

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।  
इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥

He, who is ignorant of his *dharma* and is led by his uncontrolled senses, may be forced into a situation in which he will have to lose his wealth, wife or even his life.

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः ।  
श्रीप्राण धनदारेभ्यः क्षिप्रं स परिहीयते ॥

Therefore, his actions should be guided only by *dharma*. For this, a *sattvic buddhi* is indispensable. And this entails performing one's actions in tune with the *Shastras*.

Such a person alone can understand what should, and should not, be done; what entails bondage and what leads to *moksha*. He is indeed a *viveki* or a man with discrimination.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

We bless all to grasp this point well and adopt a *sattvic* way of life.

(Courtesy : Tattvâlôka)

# TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

## 108 NAMES OF DIVINE MASTER SHRI DAKSHINAMURTI

*(Continued)*

106) हासोदस्तारिमण्डलः

Who defeats the hordes of opposing forces by a mere smile.

Our ignorance, arrogance, passions and other impurities are the real 'opposing forces' and obstructions. Dakshinamurti, the Guru, has no need to use His third eye to defeat these forces. He just smiles and they take to their heels!

107) हालाहलोज्ज्वलगलः

Whose throat is aglow with the tinge of poison called Halahala.

Kabir says in one place: People gaze at the Guru's placid face and become ecstatic with his fine expressions. Very few can dare to peer into his heart and discern the scars of a thousand battles. The Guru has to drink the poison our liberating attempts generate as a deadly by-product, like the nuclear waste of our technological revolution. These effects are inevitable on the path to progress (the churning of the ocean) and the Lord, our Master alone can neutralise them and make our liberation feasible.

In the last analysis, it has been a story of his grace and compassion from beginning to end, whether it be our attempting or our achieving. Indeed, he is the Tyagaraja (King of Renunciation) and sets an ideal for those who would dare to seek the everlasting amrita.

This mantra is so beautiful in word and spirit that I feel, though I have no scriptural authority to quote, that a mere

*(Continued on page 24)*

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# THE SECRET OF YOUR LIFE

*By Swami Ramdas*

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When you chant the Beloved's Name, your mind gets enchanted by its sweet music and will take up the refrain. The mind is now inebriated with a strange and rare joy. Whenever it wanders, by the repeated infusion of this joy. It becomes immediately steady and placid. It is the waves of lower desires arising in it that cause this disturbance. When the mind is thus perfectly still through the power of the Name, you attain to a state of self-awareness or witness-consciousness. In a subtle way, you are made to transcend the relative nature of your life with which you had identified yourself through ignorance, and come to realise that you are one with a vast, illimitable and eternal Truth or Life.

At first, there is a struggle for achieving the awareness, but by constant practice, you are fixed in this supreme consciousness and live and act always in a beatific state. Now the light of the inner witness floods every part of your emotional, vital and physical being, and a marvellous transformation takes place in you. Life is divinised not only in its inner aspect but also in all its outer expressions.

Man's fall from the height of his spiritual glory is due to his being involved in the external changing and unstable life. Detachment or standing apart from it is the first thing necessary to be freed from the illusion sprung from it. The practice of keeping watch over the mind is a most pleasant one. This can be made easily possible when the mind is tuned to the melody of the Divine Name. It is then not merely a negative inner detachment but a positive experience of supreme bliss and peace. All the latent powers of the Divine are at this stage revealed and you become, an all-round manifestation of the Divine. You realise that the witness and the witnessed are one,

you and God are one. The screen that separated you from Him has dissolved, and you look upon all things with an eye of unity because you behold everywhere the forms of your one Eternal Beloved. This sublime goal is reached by first stilling the mind which is done by chanting the Name. Your ego disappears, your hankering for the objects of desire cease, your sense of bondage is removed, and you swim in an infinite ocean of joy and peace, having realised utter freedom.

So, remember God, meditate on Him, surrender your life to Him and achieve the '*summum bonum*' of your life, namely, the secret of your life - God.

(Courtesy: The Vision)

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(Continued from page 22)

repetition of it(with its two ha-kaars and four la-kaars) will suffice to neutralize the poison of worldliness.

108) हार्दग्रन्थिविमिचकः

He who releases the knot of the heart.

This is the last act. Anugraha gains its full meaning and Sadhana its goal when the 'gordian knot' is cut as under and the soul is released from the bonds of wrong identification. This wrong identification is due to inadvertence (pramada) or lack of correct perception(ajnana). This is the knot. It is called so because there is nothing extraneous to the thread that makes up the knot.

The Mundakopanishad in a classical mantra states that at the moment of realization, the knots of the heart break asunder, all doubts dissolve and the nightmare of the necessity to workout one's endless accumulated karmaas, ceases to be.

(Concluded)

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

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# **SANTA ĀRUR UMĀBĀI BODHĀMRIT**

## **- V. RAJAGOPAL BHAT**

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### **CHAPTER FORTY FOUR**

**सत्पुरुषांघ्रा संग ज्यांसी । त्यांची असे पुण्यराशी ।  
तेवींघ्र घडे सत्संग त्यांसी । नाहीं अनुमान यामार्जी ॥२५॥**

He, who is blessed with the company of good and godly persons, has copious holy merit accrued to him. Only then will he have satsang. There is no doubt about it.

**सद्गुरुइतुका श्रेष्ठ देव । नसे त्रिभुवनी सर्वथैव ।  
बघतां सद्गुरुंचें वैभव । सुरवरां उल्हास निजमानसीं ॥२६॥**

There is no god even in the three worlds equal to Sadguru in superiority. The gods get delighted on seeing the glory of the Guru.

**मनुष्यजन्मा आलियावीण । न पावती आत्मज्ञाननैपुण्य ।  
देवादि पशुही म्हणोन । देवही वांछिती मनुष्यजन्म ॥३१॥**

Without securing human birth, one will not attain competence in Self-Knowledge. Hence, even the gods desire human birth.

**म्हणोनि “हा मनुष्यजन्म । दवडूं नका ऐसा उत्तम ।  
जावया मोक्षाघ्रा दरवाजा सुगम” । ऐसें बोलती संत भले ॥३२॥**

That's why the saints keep exhorting to us: "Please do not squander away this excellent human birth. It throws open the door to Liberation."



आपण करोनी दाविती । मग अन्यासी उपदेश करिती ।  
ब्रह्मज्ञानी ऐसेत्र असती । बोलती तैसें वर्तती ते ॥१४९॥

The Sadguru sets an example by action and only then will He preach to the laity. The Knowers of Brahman are like that always: they always walk the talk.

शिक्षकासी नलगे शिकणें । अ, आ, इ, ई ऐसें म्हणणें ।  
परि म्हणतो मुलांकारणें । घोकावें लागे दिनरजनीं ॥१५१॥

A teacher does not need to learn the alphabets, but, for the sake of the children, he has to go on repeating the same day and night.

तद्वत् येथें श्रीस्वामींसी । नलगे अनुष्ठानादि परियेसीं ।  
पूर्ण ज्ञानी ऐसियांसी । काय करणें हें सारें ॥१५३॥

Likewise, Poojya Swamiji does not need the various anusuthaans, fully enlightened as He is. (But, He scrupulously follows them to set an example to the laity).

ज्याच्या अंगीं असती गुणदोष । त्यासीत्र दिसती जगींही विशेष ।  
ज्यासी कामीण झाली त्यास । पीतवर्ण दिसे सारें ॥२०९॥

He, who has good and bad qualities, sees them also projected outside. To a jaundiced person, everything looks yellow.

तैसें आम्हां अज्ञजनांसी । गुण-दोष असती बहुवसीं ।  
जगीं बघतां गुणी दोषी । जीव सारे हे दिसती ॥२१०॥

Likewise, we, the ignorant, have many good and bad qualities. So, we see all people as endowed with these opposites.

(Continued)

# SHRIMATH ANANTHESHWAR TEMPLE



VITTAL - 574243 (DAKSHINA KANNADA)  
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## THE ANNUAL SHASHTHI FESTIVAL

will be held from

15th December to 22nd December 2020

with the blessings of

**Parama Pūjya Shrīmat Sadyojāt Shaṅkarāshram Swāmiji**  
Mathādhipati, Shrī Chitrāpur Math, Shirālī

## PROGRAMME

Date	Week day	Tilthi	Ritual Description	
			Morning	Evening
15.12.2020	Tuesday	Pratipada	Parthana and Puja at Moola Shana (Adi Shala)	
16.12.2020	Wednesday	Dwitiya	Rudra and Mula Mantra Havan at Yajnashala	Ranga Pooja-Shri Umamaheshwar Sannidhi
17.12.2020	Thursday	Trithiya	Vishnu Rudra Purusha Sukta Havana	Ranga Pooja-Shri Gurupaduka Sannidhi
18.12.2020	Friday	Chaturthi	Ashladravya, Modak, Laja, Durva - Mula Mantra Havan	Ranga Pooja-Shri Ganapathi Sannidhi
	Friday	Chaturthi	Durga Homa	Ranga Pooja-Shri Mahalakshmi Sannidhi
19.12.2020	Saturday	Panchami	Moola Mantra Havana	Ranga Pooja-Shri Laxmi Narasimha Sannidhi
			Monthly Panchami Puja at Kumaravana	
20.12.2020	Sunday	Shashthi	Moola Mantra Havana	Deepa Namaskar at Voklikatte and Palkhi Utsav within the temple parikramas
21.12.2020	Monday	Saptami	Pavamana, Sarpasukta, Navanaga and Mula Mantra Havan	Ranga Pooja (Prayashchittang Ranga Pooja) - Anantheshwar Sannidhi
22.12.2020	Tuesday	Ashtami	Mula Mantra Homa, and Samprohmana at all Sannidhis	Naga Tambilla at Nagakatte

**Note :** Entry is restricted only to the Vaidiks, Trustees, office staff, cleaning staff and few identified seva karta. Rituals related to the Rathotsava will not be held this year due to the social distancing norms in place.

### LIST OF SPECIAL SEVAS AND SEVA PACKAGES FOR SHASHTI FESTIVAL - 2020

Pratipadi - 15.12.2020 (Tue)			PACKAGE-DAY 1 - Rs.5000/-
Seva	Seva Time	Seva at	
1 Ksheerabhisheka	Morning	Aadisthala	
2 Panchamrutabhisheka	Morning	Aadisthala	
3 Shiyalabhisheka	Morning	Aadisthala	
4 All Sannidhi Seva	Afternoon	All Sannidhis	
Karthika Pooja			
5 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi	
6 Nagatambila	Evening	Nagakatte	

Dwitiya - 16.12.2020 (Wed)			PACKAGE-DAY 2 - Rs.7000/-
Seva	Seva Time	Seva at	
1 Havana	Morning	Yajna Shala	
2 All Sannidhi Seva	Afternoon	All Sannidhis	
3 Panchamrutabhisheka	Afternoon	Aadisthala	
4 Rudrabhisheka	Afternoon	All Sannidhis	
5 Bilwarchana	Afternoon	Shri Umamaheshwara Sannidhi	
Karthika Pooja			
6 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi	
7 Ranga Pooja	Evening	Shri Umamaheshwara Sannidhi	

Trithiya - 17.12.2020 (Thu)			PACKAGE-DAY 3 - Rs.7000/-
Seva	Seva Time	Seva at	
1 Havana	Morning	Yajna Shala	
2 All Sannidhi Seva	Afternoon	All Sannidhis	
3 Kumumarchana	Afternoon	Shri Mahalakshmi Sannidhi	
4 Kallye-Undo	Afternoon	Shri Anandashrama Paduka Sannidhi	
5 Phala Samarpan	Afternoon	Shri Parijnanashram Paduka Sannidhi	
Karthika Pooja			
6 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi	
		Shri Mahalakshmi Sannidhi	
		Shri Anandashrama Paduka Sannidhi	
7 Ranga Pooja	Evening	Shri Parijnanashram Paduka Sannidhi	

Chaturthi - 18.12.2020 (Fri)			PACKAGE-DAY 4 - Rs.7000/-
Seva	Seva Time	Seva at	
1 Havana	Morning	Yajna Shala	
2 All Sannidhi Seva	Afternoon	All Sannidhis	
3 Appa Kajiya	Afternoon	Shri Mahaganapathi Sannidhi	
Karthika Pooja			
4 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi	
5 Ranga Pooja	Evening	Shri Mahaganapathi Sannidhi	

## LIST OF SPECIAL SEVAS and SEVA PACKAGES FOR SHASHTI FESTIVAL - 2020

Panchami - 19.12.2020 (Sat)			PACKAGE-DAY 5 - Rs. 7000/-		
Seva	Seva Time	Seva at			
1 Havana	Morning	Yajna Shala			
2 All Sannidhi Seva	Afternoon	All Sannidhis			
Karthika Pooja					
3 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi			
4 Ranga Pooja	Evening	Shri Lakshmi Narasimha Sannidhi			
Sapthami - 21.12.2020 (Mon)			PACKAGE-DAY 7 - Rs. 6000/-		
Seva	Seva Time	Seva at			
1 Havana	Morning	Yajna Shala			
2 All Sannidhi Seva	Afternoon	All Sannidhis			
3 Ksheerabhisheka	Afternoon	Nagakatte			
4 Shiyalabhisheka	Afternoon	Nagakatte			
5 Panchamrutabhisheka	Afternoon	Nagakatte			
Karthika Pooja					
6 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi			
7 Nagatambila	Evening	Nagakatte			

Shashti - 20.12.2020 (Sun)			PACKAGE-DAY 6 - Rs. 7000/-		
Seva	Seva Time	Seva at			
1 Havana	Morning	Yajna Shala			
2 All Sannidhi Seva	Afternoon	All Sannidhis			
Karthika Pooja					
3 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi			
4 Ranga Pooja	Evening	Shri Anantheshwara Sannidhi			
Ashtami - 22.12.2020 (Tue)			PACKAGE-DAY 8 - Rs. 5000/-		
Seva	Seva Time	Seva at			
1 Havana	Morning	Yajna Shala			
2 All Sannidhi Seva	Afternoon	All Sannidhis			
Karthika Pooja					
3 (Deepalankara Sahita)	Evening	Shri Anantheshwara Sannidhi			

SPECIAL SEVAS - SHASHTI FESTIVAL 2020					
Seva	Seva Rate	Seva Time	Sannidhi	Sevas included	
Pushpalankara				All Sannidhi Seva - Any 1 day between 15.12.2020 and 22.12.2020	
1 (Flower Decoration)	10000	All Days	All Sannidhis		
2 Ranga Pooja	15000	All Ranga Pooja days	All Sannidhis	Nagatambila on 15th and 21st Dec. 2020 and Ranga Pooja at Shri Umamaheshwar Sannidhi, Shri Mahalakshmi Sannidhi, Shri Anandashrama Paduka Sannidhi, Shri Parijananashram Paduka Sannidhi, Shri Mahaganapathi Sannidhi, Shri Lakshmi Narasimha Sannidhi and Shri Anantheshwara Sannidhi	
Yajamana Seva				All Sannidhi Seva - Any 1 day between 15.12.2020 and 22.12.2020	
3 (for all Havanas)	15000	All Havana days	Yajnaswala		
4 All Sannidhi Seva	5000	All 8 Days	All Sannidhis	All Sannidhi Seva - All days	
Karthika Pooja					
5 (Deepalankara Sahita)	12000	All 8 Days	Shri Anantheshwara Sannidhi	Karthika Pooja	
6 Sarva Seva	51000	All 8 Days	All Sannidhis	All Packages	

Donations and contributions for Shashti festival 2020 may please be remitted through NEFT/IMPS/DD/CHEQUE to the SB Account No.107003130000250, SVC Bank Ltd., Crystal Arc, Balmatta Road, Mangalore - IFSC Code SVCB0000070.

Please send the details of the remittance like Name of the Sevakartha, Address, Amount remitted, Date of remittance and Purpose of remittance (Sevas to be performed / Donation) through email to [satvital@gmail.com](mailto:satvital@gmail.com)

# Little Ravikiran – KĀRTIKA 2020

## Swāmijī tells us

### Swamiji says

The Lord and Guru are always there for you. The Divine is not far away. You can invoke them in your thoughts and pray and speak to them. Share your thoughts with them with reverence. You will receive your guidance.

<https://chitrapurmath.net/gallery/default/videos?page=10>

## Story Time – Ranga and Somu

Ranga, a good-looking hornbill, was sitting right on top of the tree. He liked to survey everything around from the top perch before he decided where to find his breakfast!

Hornbills like to feed on fresh fruits and Ranga was happy – he spied fig tree brimming with fruits.



He swooped down and began to have his fill. The rain-gods had been kind this year and all the fruit bearing trees in the neighbourhood had fruits in abundance.



One day, Ranga was as usual sitting on top of his favourite perch when he spied his good friend Somu crawling up the branch.

“Hey, Somu! What happened to you? Looks like you are hurt!” Somu cried in pain, “Ranga, I have hurt my wing. I am barely able to crawl – I am sure I cannot fly back home.”

Ranga looked at his friend in concern and said, “You rest here in the midst of these lush branches, Somu. In a day or two you will be fit enough to fly back home.”

Somu said, “I am worried about Rasika and the babies back home. You know the babies were hatched barely two days ago. How will I feed the little ones? I am so concerned about them.”

Ranga thought of how his papa had fed him and his siblings through the slit in the nest. The role of a father hornbill is extremely important. Mama Hornbill locks herself in the nest and covers the opening - leaving only a small slit. Papa Hornbill will feed Mama and the hatchlings through the slit. That's how important a role Papa plays!

Ranga sat in silence and prayed earnestly. He knew it was beyond his powers to make Somu fit enough to make him fly right away. What was the next best he could do?

Ranga asked Somu, “Do you think Raskia and the babies will accept if I carry the food for them?” Somu thought for



a while. He wasn't sure if his family would accept.

Then Ranga came up with another idea. “Somu, you pluck a leaf and give it to me. I’ll place the figs in the leaf, roll it and take it to your nest. Your smell on the leaf will ensure Rasika that the food was sent by you! I’ll explain everything to Rasika then.”

Somu was in tears that Ranga had come up with such a brilliant solution. He quickly plucked a leaf and gave it to Ranga.

Rasika was a little doubtful when a packet of figs was delivered through the slit. But Ranga explained how Somu was hurt and unable to fly. She smelt the leaf and knew it was safe to feed her babies.

Ranga continued to feed Rasika and the babies till Somu was able to fly.

Both Somu, Rasika and the babies paid a visit to Ranga later that month when the fledglings were strong enough to fly. “You are a true friend, Ranga!” they said in unison.

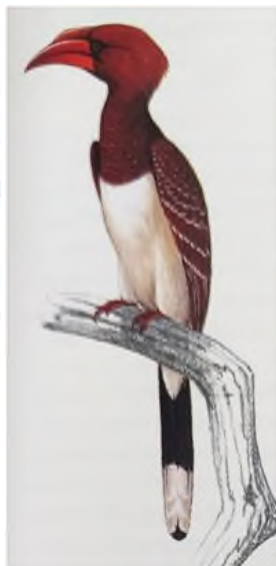
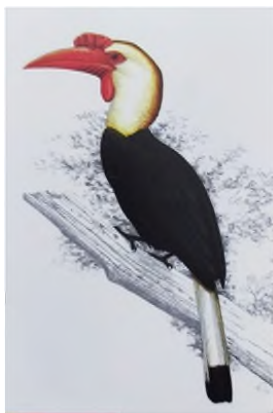
## Fun Facts – All about hornbills

- Hornbills eat a lot of fruits. But they also eat insects, frogs, bats and lizards!
- Hornbills have a very interesting way of making nests! In the trunk of a tree, the female makes herself comfortable to lay eggs – while along with the male bird, they seal the hole of the nest with



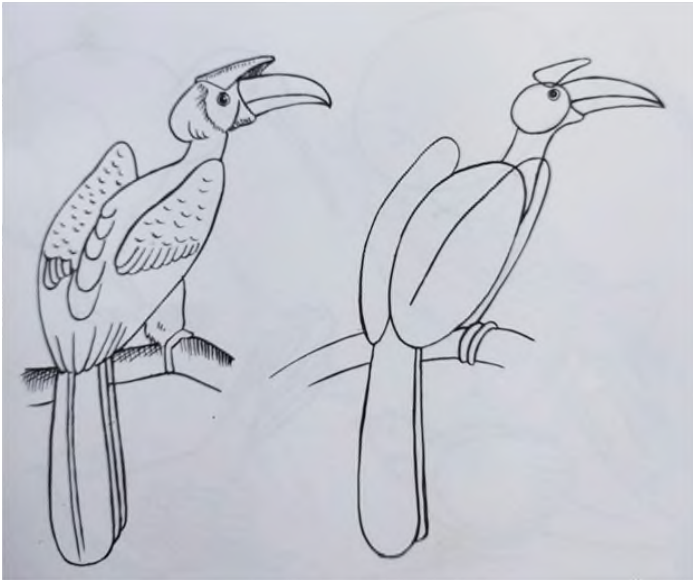
a mixture of mud and excreta. A small slit is left for the male to bring in food for the mother and the chicks!

- Some species have 'casques' – this is a growth on the upper part of the bill.
- Rhinoceros Hornbill is known for its bright orange-red coloured beak and casque. The interesting part is that the coloration occurs because of an oily substance secreted by a 'preen gland' located at the base of the tail. As the birds have a habit of preening themselves especially around the base of the tail, the oily secretion leaves a bright coat of secretion on the beak and casque.





**Activity Time- Draw and colour the hornbill!**



## Riddle Time

What does traffic police levy when you honk unnecessarily?

**A Horn-bill!**

## Ponder Awhile-Chima's solution.

Chima's sister was not well -  
The colour of every feather  
had dulled.' Don't worry,' Hornbill Doc  
said,'It's winter weather.

You'll need to give her frequent sips  
of this Kashaaya every hour.  
So get going, get these herbs, my friend,  
stop worrying! Don't just hover!'

Chima looked at the recipe  
that Doc had written down.  
'Oh dear!' thought Chima there are some herbs  
that don't grow this side of town

Their forest home had many herbs  
plants and several trees.  
But 'Kema' and 'Kinatu?'  
Chima flew...looking for the bees...

The bees were good and gentle souls-  
Friends of all in Sigi Forest.  
'Oh, we've seen these! They're in Hiko woods...  
Fly straight to the west.

These herbs are about 2 inches tall  
and grow on bark of trees  
Their leaves look like corn and wheat,'  
said the concerned, helpful bees.

Chima took a large breath and  
flew off to the west.  
She'd never left her forest home,  
This was a major test.

She flew for a day and half  
till Hiko was in sight  
'This seems to be what the bees talked of.  
But, have I got it right?'

Chima brought the bees to mind  
And all that they had said.  
'Rather than wondering if I am right,  
I'll step up instead.

If Doc says these aren't the herbs  
That Toku needs to fight  
her cold, I'll come back for others till  
The Doc says I've got it right!



## Āmchī world –

breakfast- tānnēka

swoop – gadap-ghalche (when a bird swoops and lifts its prey)

neighbourhood -āz-bāzu

crawl- dhimkulārī/ dhimkulāne

wing- pākka

hatch-kāvā

slit–vatto (hole)

fledgelings- pakshi-pilla

herbs – vakadazāda (plants) pāllo/pānna (leaves)

honey bee- mhovāmūsu

## Long ago... Hanuman brings the Sanjivani

### Long ago...

Lakshmana had been wounded in battle. 'He'll need the Sanjivani herb if he has to survive!' said the monkey physician. 'This herb grows in the Gandamadana mountains.' Hanuman knew where the mountains were. They were so far North. Only he could get the herbs in time to save Lakshmana. Hanuman jumped and flew to the mountains. He looked for the herb but there were so many and he could not identify the one the monkey physician wanted. He invoked Ram in his thoughts and then took a decision. Growing in size till he was much much bigger than the mountain, Hanuman used his immense strength to pluck the whole mountain from the earth. He brought the mountain to Lanka. The physician picked the correct herb and Lakshmana was saved.

Often, we need to take decisions - do we pick this or that? Which choice is the right one? Invoking the Lord and our Guru – though they may seem to be so far away - we reach a decision inspired by the Divine and choose to act like Hanuman or like Chima. There may be mistakes made along the way, but even those mistakes serve to help our understanding and help us grow. Invoking the Divine strengthens the connection you already share with them.

## Our Heritage – Sankata Mochana Hanuman Temple

The Sankata Mochana Hanuman Temple in Varanasi in the state of Uttar Pradesh, is

situated at the very spot

where poet-saint Shri

Goswami Tulsidas,

envisioned Hanuman, in

the early 16th century.

The temple is situated on

the bank of River Assi and

was constructed in the

beginning of the 20th

century.

Hanuman delivers his

devotees from all peril and



troubles – hence the Lord is worshipped as ‘Sankatamochana’. This temple is very famous for the devotees of Hanuman who come from far and wide to offer their prayers. On Hanuman Jayanti, thousands gather to worship Lord Hanuman and join in the ‘Shobha Yatra’.



**We welcome your feedback at**

**[littlelavikiran@gmail.com](mailto:littlelavikiran@gmail.com)**

**Your feedback is important to us!**

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**Shiyaala Abhisheka offered at Shri Vamanashram Sannidhi, Mangaluru  
on 9-12-2020 on Punyatithi.**

*Photo by Shri Damble Ganesh Rao, Mangaluru*



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**Shri Gopalakrishna Sannidhi at Shri Samadhi Math, Mangaluru**  
*Photo by Shri Damble Ganesh Rao, Mangaluru*